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汉英对照

黄帝内经 灵枢

YELLOW EMPEROR'S CANON OF MEDICINE

SPIRITUAL PIVOT

I

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Chinese-English

黄帝内经·灵枢

Yellow Emperor's Canon of Medicine · Spiritual Pivot

I



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总　　序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

一

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

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

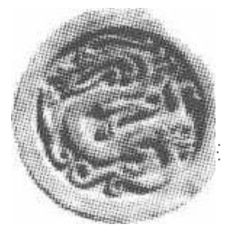
中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元 5 世纪开始到公元 15 世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢?

一

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

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

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



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

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

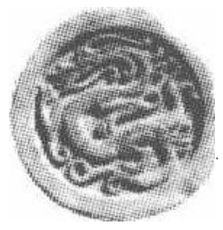


伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明，以及中国周围的亚洲文明充满温情与敬意?

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

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

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



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

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

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

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

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



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

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

从 16 世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于 1582 年来华，1610 年病逝于北京，在华二十余年。除了传教以外，做了两件具有历史象征意义的事，一是 1594 年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

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

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

三

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

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

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



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

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

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

1999年8月　北京

PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

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

1

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



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

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

2

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

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

After generations of internecine strife, China was unified by Emperor

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

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



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

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

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

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

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

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

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

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

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



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

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

3

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

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

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

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

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



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

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

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前　言

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

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

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

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

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

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

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

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

《灵枢》的内容十分丰富。它以阴阳五行学说为指导，全面

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

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

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

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

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

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

有一些中医的基本概念目前有较为流行的译法，如“五行”译作 Five Elements 或 Five Phases，“三焦”译作 Three Warmers/Burners/Heaters 或 Triple Energizer，虽较为流行，实未合原文之意。作为经典著作的翻译，我们一般不采用这种似是而非的译法，仍以音译为主，注解为辅。

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

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

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

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

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

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

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

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

在翻译本书过程中得到了上海外国语大学博士后流动站的项目支持，特致谢忱！

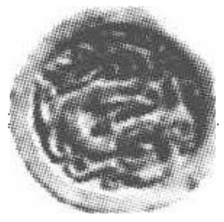
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Introduction

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



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

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

enced the progress of medicine in other countries around China. For example, from the periods of Northern and Southern Dynasties (420 – 589 A. D.) to the Sui Dynasty (581 – 619 A. D.) and the Tang Dynasty (618 – 907 A. D.) in China, many Chinese books on medicine were brought to Japan and Korea. For quite a long time in Japan and Korea, *Yellow Emperor's Canon of Medicine* had served as the theoretical core of medicine. In the 20th century, *Yellow Emperor's Canon of Medicine* drew attention from many countries in the Western world and some of its content was translated into Japanese, English, German and French. In recent years, translation of the whole book into European languages has begun to appear.

There are different opinions over the time when *Yellow Emperor's Canon of Medicine* was compiled. It is generally believed that *Plain Conversation* was compiled in the period between the Zhou Dynasty (1064 – 221 B. C.) and the Qin Dynasty (221 – 206 B. C.) or the period between the western Han Dynasty (206 B. C. – 25 A. D.) and the Eastern Han Dynasty (25 – 220A. D.). It was hard to decide, according to historical records, the time when *Spiritual Pivot* was compiled. Scholars in different dynasties made extensive studies over this issue. But up till now it is still unknown. Textual studies have shown that *Spiritual Pivot* was named differently in history. For example, the so-called *Jiujuan*, *Zhenjing*, *Jiuxu* and *Jiulingjing* all referred to *Spiritual Pivot*. Medical, linguistic and philosophical studies have shown that *Spiritual Pivot* and *Plain Conversation* are similar in style and supplement each other in content.

The title of *Yellow Emperor's Canon of Medicine* appeared first in the book entitled *Qiliie* written by Liu Xin in the Western Han Dynasty and was later on included in the book entitled *Han*

Annals written by Ban Gu in the Eastern Han Dynasty. The reason that *Yellow Emperor's Canon of Medicine* was named after Yellow Emperor (Huangdi) is that the compilers in ancient times wanted to show that the theory discussed in it was authentic.

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

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

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

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

Apart from medicine, *Yellow Emperor's Canon of Medicine* has also recorded knowledge of many other fields in ancient times, such as astrology, meteorology and phenology, preserving impor-

tant historical data of these sciences in ancient times.

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

The principle that we have followed in translating *Yellow*

Emperor's Canon of Medicine is to translate the ancient text as what the ancients might read. We have mainly used transliteration combined with additional explanation to translate the basic concepts and literal translation combined with free translation to render texts in order to preserve the original style, thinking and ideas of this great book.

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

Some diseases in TCM appear similar to that of modern medicine, but are different in nature. For example, "Xiaokebing" in TCM is usually translated into diabetes. In fact diabetes is just part of "Xiaokebing", so it cannot cover all the diseases that are included in the concept of "Xiaokebing". The names of such diseases are all transliterated with brief explanation in the brackets.

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

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

Classical Chinese is quite concise in syntax. In our translation, we have tried to use as fewer words as possible to translate sentences and expressions in order to maintain the structural style of the original text. But sometimes we have to add extra words to make the meaning clear or to make the related sentences sound

logical. In this case the added words are put into square brackets [ ] to make it clear what is the translation of the original text and what is the explanation made by the translator.

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

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

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

How to translate the name of "*Huangdi Neijing*" is always a problem. There is much debate over how to translate "Huangdi"

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

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

The translation of Spiritual Pivot was sponsored by Postdoctorate Project of Shanghai International Studies University.

Li Zhaoguo
Liu Xiru
March, 2004 Shanghai

译文括号使用说明

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

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

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

Notes on the use of brackets

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

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

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

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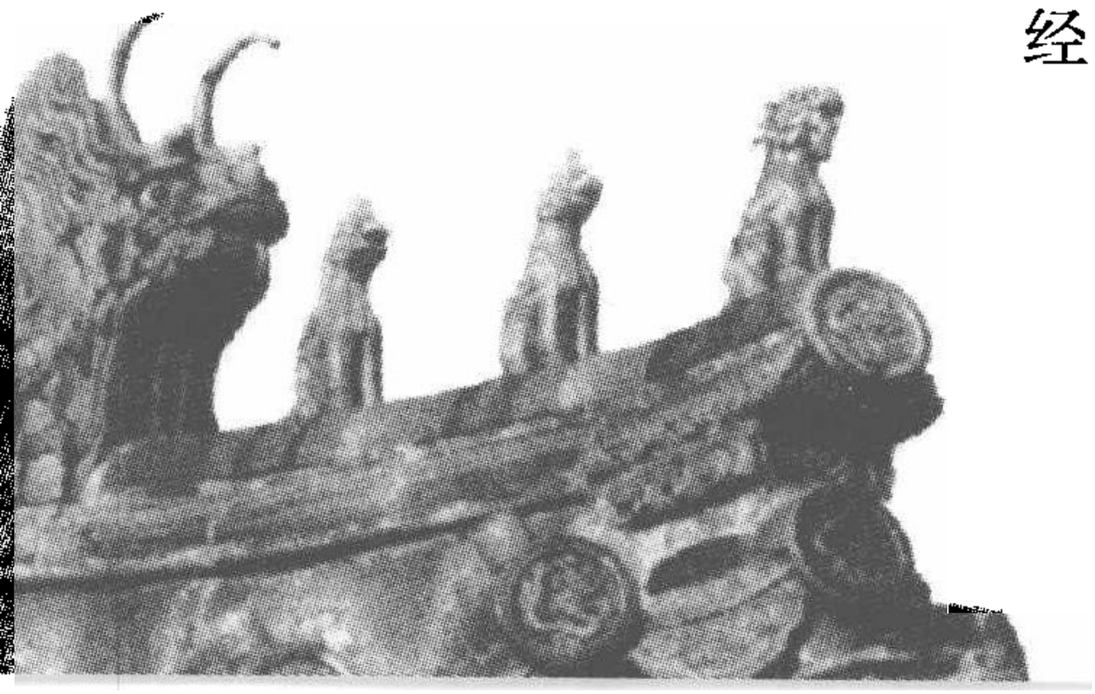
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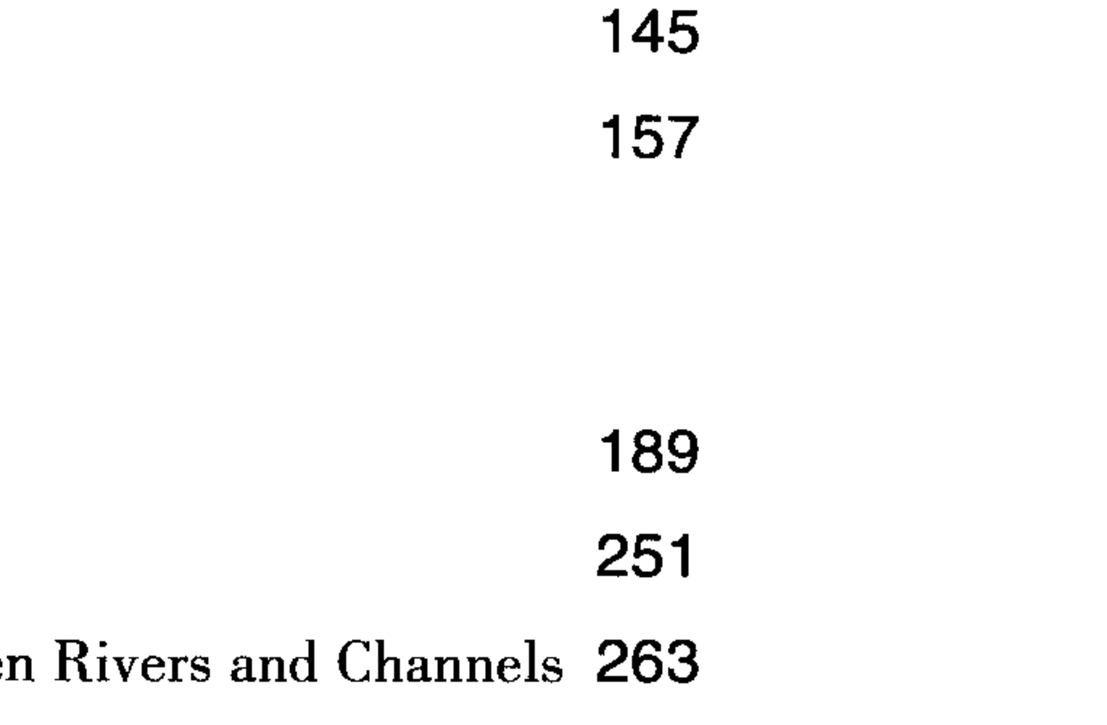
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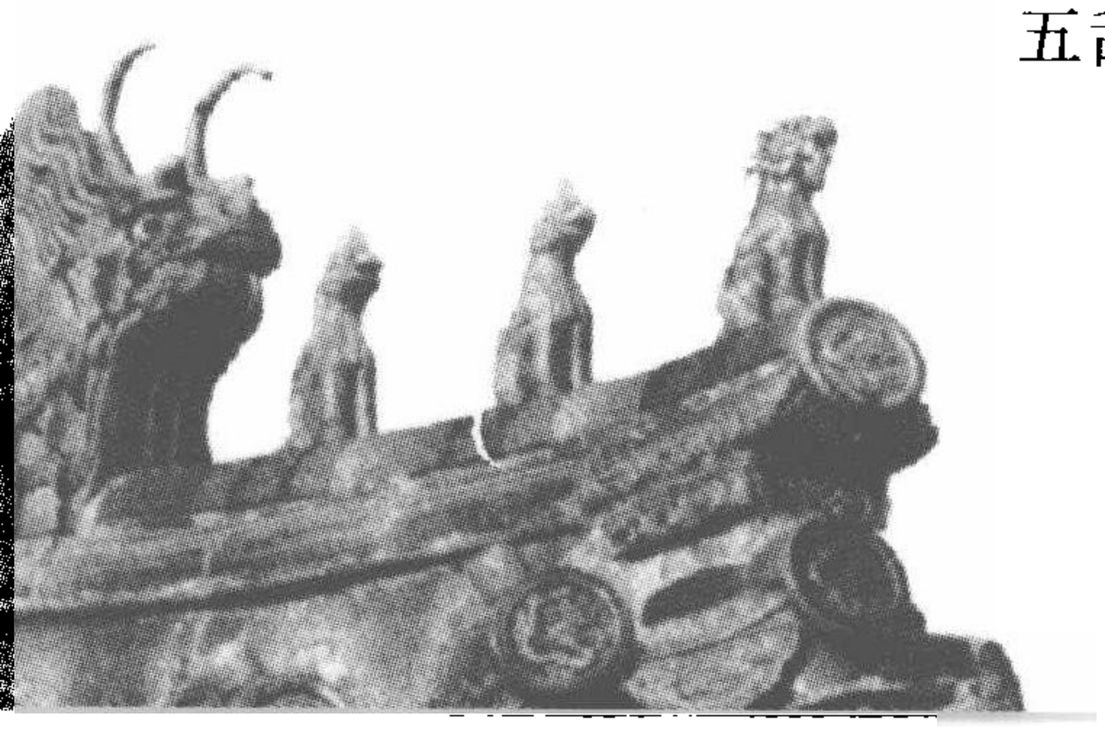
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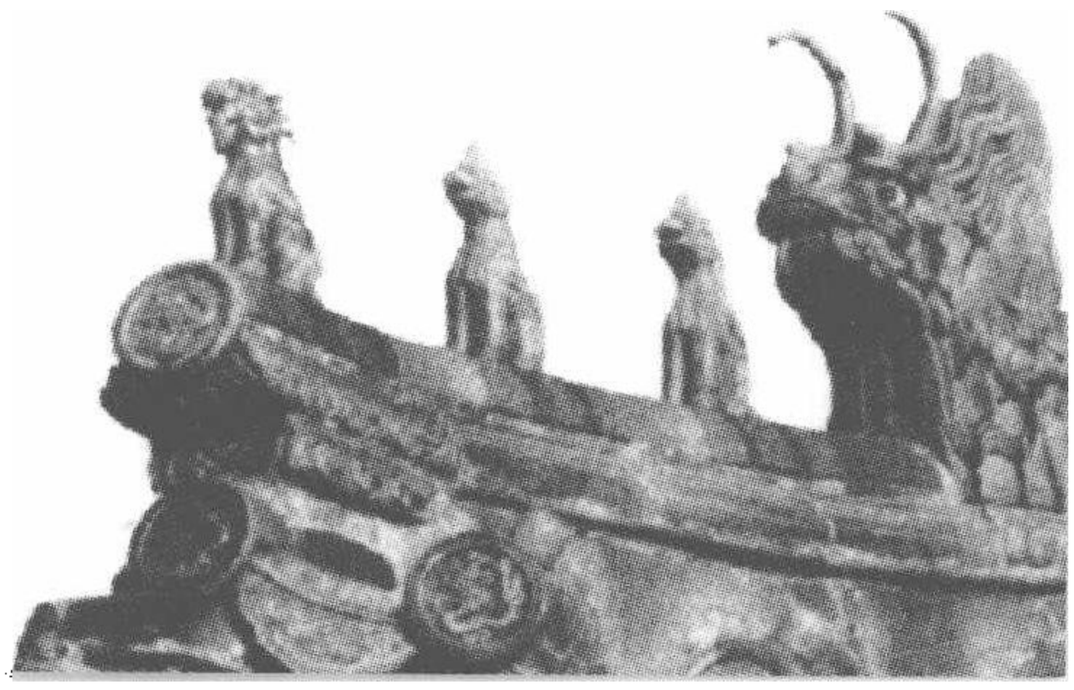
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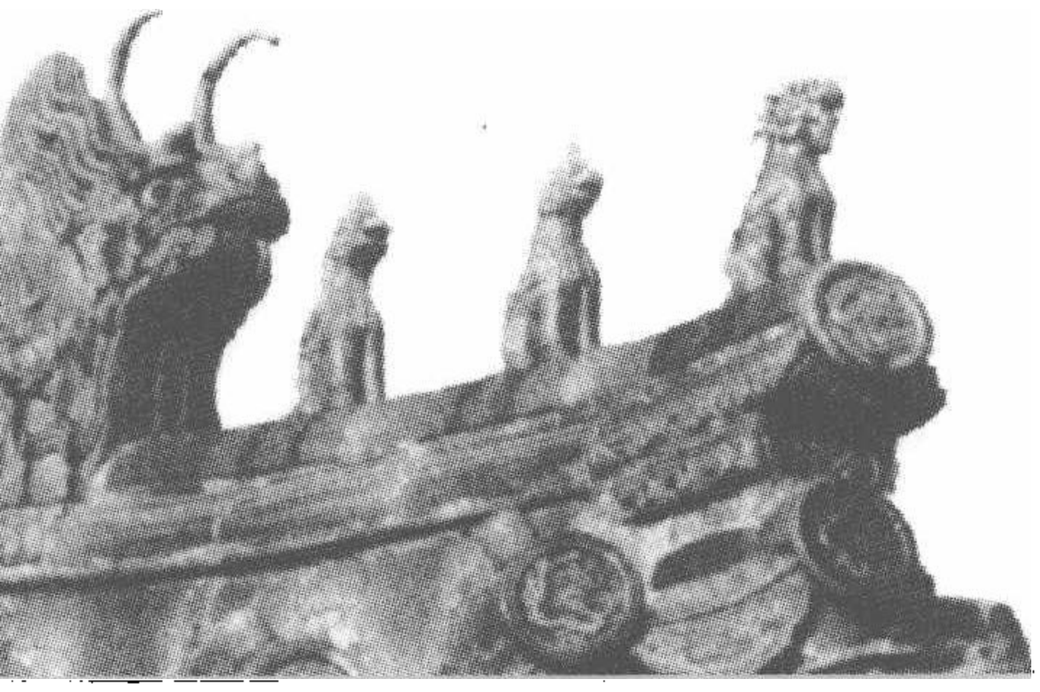
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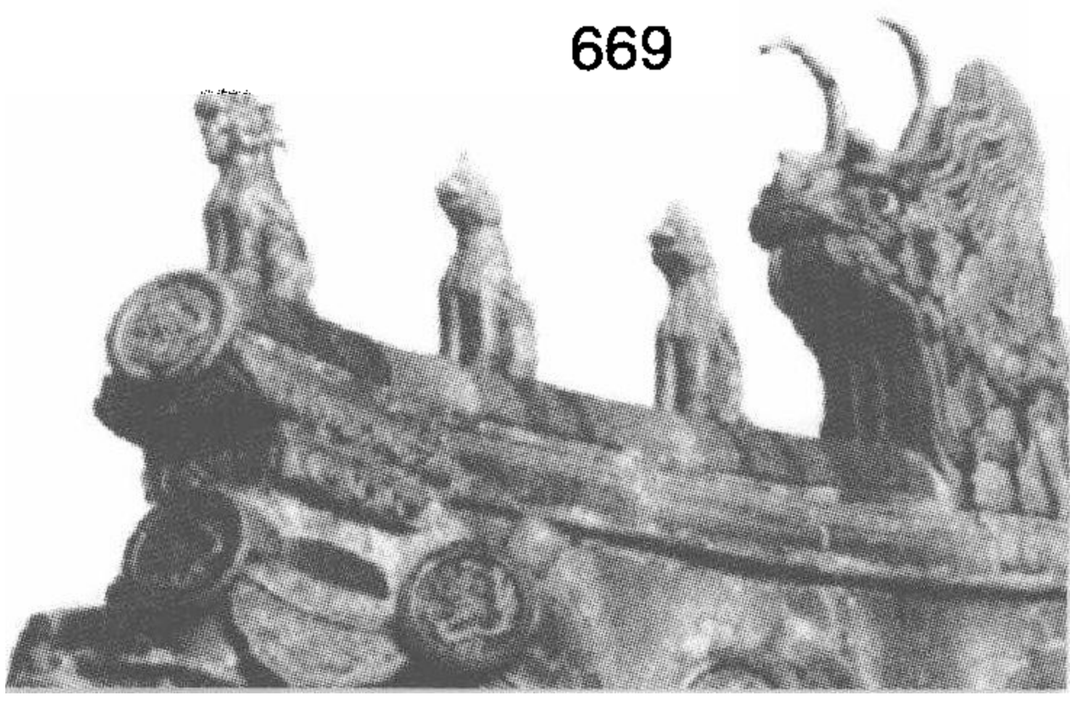
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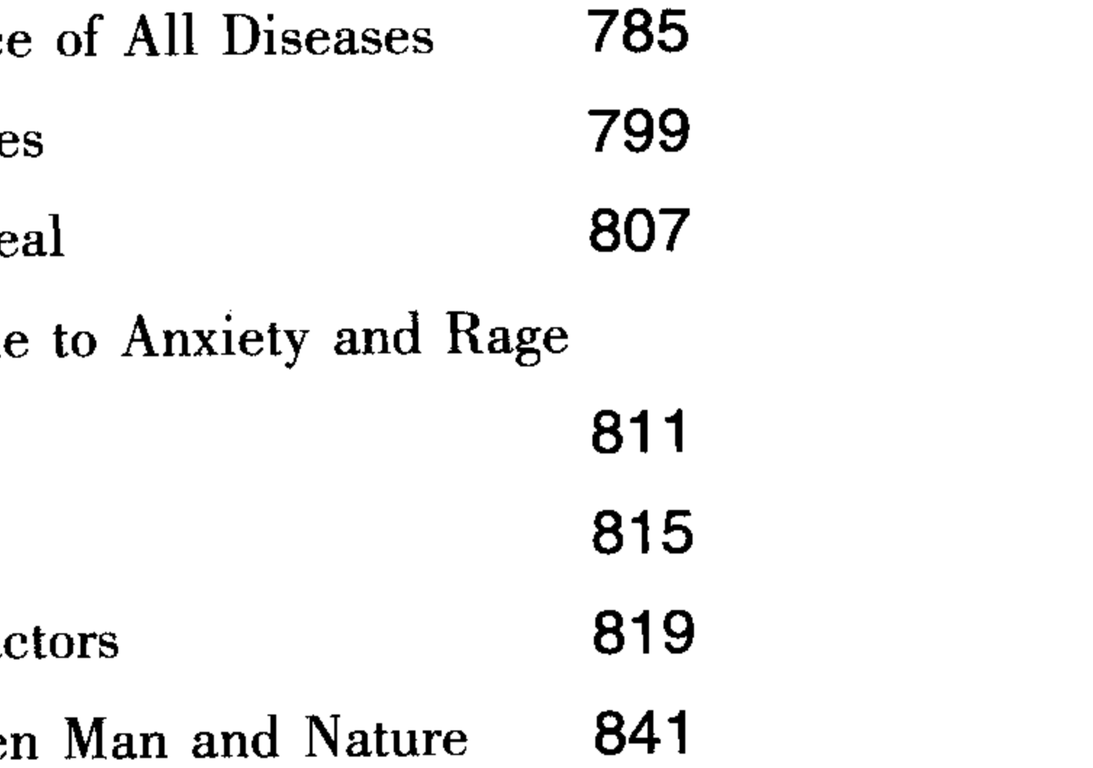
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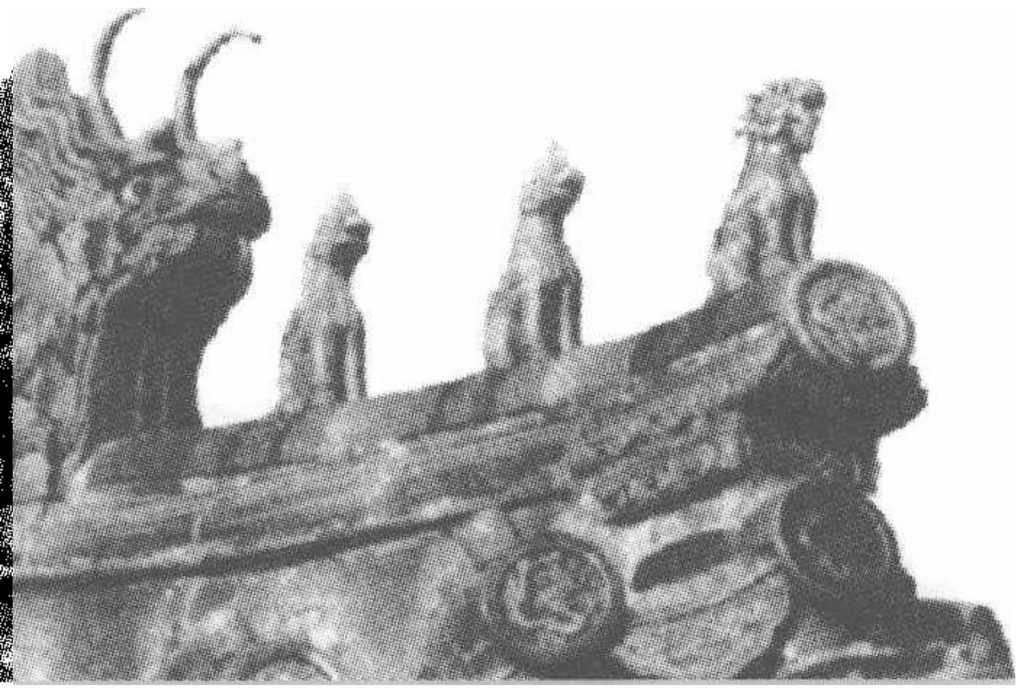


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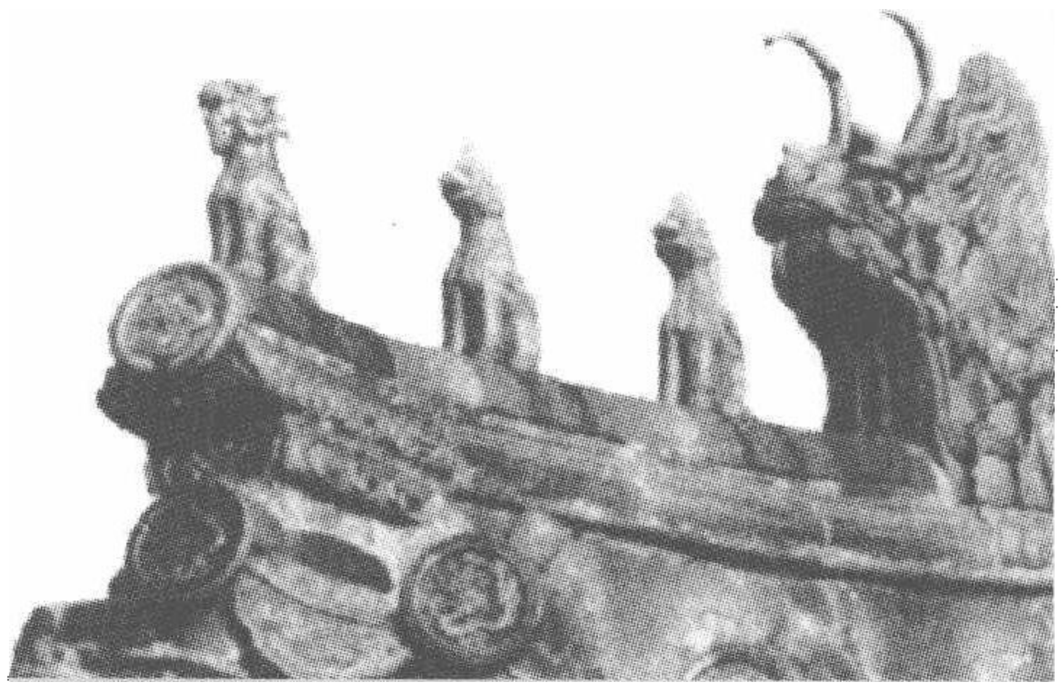
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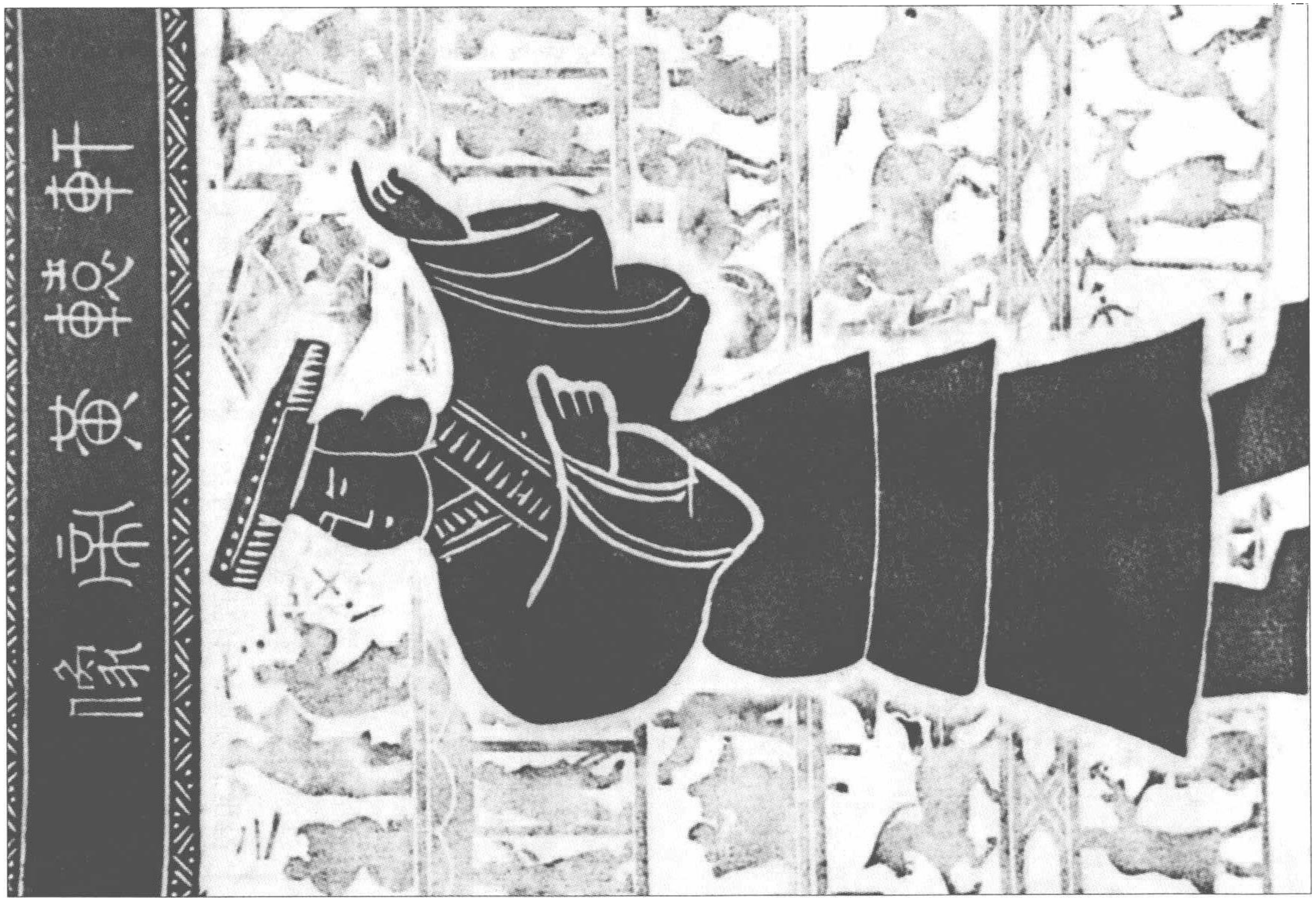
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卷之一

九针十二原第一

【原文】

1.1 黄帝问于岐伯曰："余子万民，养百姓，而收其租税。余哀其不给，而属有疾病。余欲勿使被毒药，无用砭石，欲以微针通其经脉，调其血气，营其逆顺出入之会。令可传于后世，必明为之法。令终而不灭，久而不绝，易用难忘，为之经纪。异其章，别其表里，为之终始。令各有形，先立针经。愿闻其情。"

1.2 岐伯答曰："臣请推而次之，令有纲纪，始于一，终于九焉。请言其道。小针之要，易陈而难入。粗守形，上守神，神乎，神

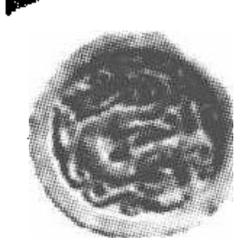
【今译】

1.1 黄帝对岐伯说："我爱怜万民，供养百姓，并征收其租税。我哀怜其生活不能自给，且常常发生疾病。我不想用药物和砭石，只用微针疏通经脉，调和气血，调整经脉气血的顺逆出入，使之正常运行。为了使它流传后世，必须明确针刺之法。为使之长久保存，永不泯灭，容易使用而又不易忘记，就要确立纲纪，分别篇章，区别表里，确定气血终而复始的循环规律。要说明各种针具的名称、形状、用途，就必须首先创立一部针经。我想听听你的看法。"

1.2 岐伯回答说："请允许臣按次序谈谈吧，这样才有纲纪之分，从一至九，条理分明。请允许我谈谈其规律吧。小针治病，谈起来容易，可要达到精妙的境界就难了。粗劣的医生拘泥于形迹，而高明的医生则能掌握气血虚实，注重调神为主的补泻手法。人体的正气

Volume 1

Chapter 1
Jiuzhen Shi'er Yuan: Nine Needles and Twelve Yuan – Primary Acupoints



1.1 Huangdi asked Qibo, "I love my people and provide for them. But I also levy taxes on them. I feel sympathy for them [because they are] unable to support themselves and frequently attacked by diseases. I don't want to use herbs and needles to treat them. I am thinking of using the filiform needles to dredge their Channels, regulate their blood and Qi and adjust [the activities of] Ni (adverse), Shun (due), Chu (going out) and Ru (coming into). To pass it on to the latter generations, it is necessary to decide the principles [of acupuncture treatment] so that it can be kept forever and will never be lost. To make it easy to use and memorize, it is necessary to put it into good order and divide it into reasonable chapters [so as to] differentiate the internal from the external as well as to decide the starting and terminating [points of blood circulation and Qi flow]. In order to describe the shapes [of different kinds of needles], the Canon of acupuncture must be established first. [I'd] like to know [your ideas about] this issue."

1.2 Qibo answered, "Please allow me to explain in order to define the principles [of acupuncture], from one to nine. Please allow me to explain the rules. The principle of [using] small needles [to treat diseases] is easy to describe but difficult to be mastered. Ordinary [doctors] just stick to the Xing[1] while ex-



【原文】

客在门，未睹其疾，恶知其原？刺之微，在速迟，粗守关，上守机，机之动，不离其空。空中之机，清静而微，其来不可逢，其往不可追。知机之道者，不可挂以发，不知机道，叩之不发，知其往来，要与之期。粗之暗乎，妙哉工独有之。往者为逆，来者为顺，明知

【今译】

与外邪交争于一定的门户，如果不详细审察病情，怎么能知道发病的原因呢？至于针刺的巧妙技术，关键在于针刺的部位及疾徐手法的正确与否，粗劣的医生死守着四肢关节的穴位，高明的医生却能掌握气机变化，把握正确的针刺时机。经气循行离不开腧穴，腧穴中的经气虚实变化是微妙的，邪气盛时，不可用补法；邪气已去，正气衰时，不可用泻法。懂得气机的虚实变化，就能正确运用补泻手法，不会有毫发之差；不懂得气机的虚实变化，就如箭在弦上，不能及时地射出去一样，知道了经气往来盛衰的情况，才能掌握针刺补泻的时机。技术粗劣的医生对此昏昧不明，只有高明的医生才能体察到它的奥妙之处。正气离去时称之为逆，正气来复时称之为顺，懂得逆顺的道理，

cellent [doctors] closely observe the Shen[2]. The so – called Shen [indicates that excellent doctors pay much attention to the struggle between Zhengqi (Healthy – Qi) and Xieqi (Evil – Qi)] at the entrance [of a certain Channel]. How [could a doctor] know the cause [of a disease if he] does not carefully analyze [the pathological changes of] the disease? The key of acupuncture lies in the rapid and slow [manipulations of the needle]. Ordinary [doctors] only stick to [the Acupoints located on] the joints [of the four limbs]. [But] excellent [doctors carefully] observe the changes [of Qi movement]. The movement [of Qi] cannot deviate from the Acupoints. The movement [of Qi] inside the Acupoints is quiet and insensible. When coming, it cannot be confronted; when receding, it cannot be chased[3]. [Those who] are aware of the changes [of Qi movement] make no errors [in applying the reinforcing and reducing techniques while those who] are unaware of such changes act just as if holding the arrow without knowing when to shoot it. Only [when one] knows [when it] comes and recedes [can he understand] the right time [of needling]. Unskillful [doctors] are ignorant of [this mechanism]. Only excellent [doctors] can understand this mystery. The receding [activity] means Ni (adverse) while the coming [activity] means Shun (due). [When one has] understood [the rules of] Ni(adverse) and Shun(due), [he can] practice [acupuncture] without any doubt. To needle in line with [the running direction of the Channel] will certainly reduce [Xieqi (Evil – Qi)] while to needle against [the running direction of the Channel] will surely reinforce [Zhengqi (Healthy – Qi)]. [Whether to needle] in light



【原文】

逆顺，正行无问。逆而夺之，恶得无虚？追而济之，恶得无实？迎之随之，以意和之，针道毕矣。

1.3 凡用针者，虚则实之，满则泄之，宛陈则除之，邪胜则虚之。《大要》曰：徐而疾则实，疾而徐则虚。言实与虚，若有若无。察后与先，若存若亡，为虚与实，若得若失。

1.4 虚实之要，九针最妙，补泻之时，以针为之。泻曰：必持

【今译】

就可以大胆施行针刺而无疑虑。迎着经脉循行的方向进针，施用泻法，怎能不使邪气得到宣泄呢？随着经脉循行的方向进针，施用补法，又怎能不使正气更加充实呢？因此，只有正确掌握针刺的补泻方法，用心体察针刺时机，补虚泻实，疾病就能痊愈，针刺的道理也尽在其中了。

1.3 凡用针时，正气虚用补法，邪气实用泻法，气血郁结的用除法，邪气盛的则用攻法。《大要》说：进针慢而出针快为补法，进针快而出针慢为泻法。所谓虚与实，针下有气的为实，针下无气的为虚。要根据病的缓急来决定治疗的先后次序，根据气的虚实，决定是否留针。这样就可以使患者感到补有所得，泻有所失。

1.4 就虚实补泻的要领而言，九针最为奥妙。补泻的功效，可以通过针刺手法来获得。用泻法时，要迅速持针刺入，得气后慢慢将针



with [the running direction of the Channel or to needle] against [the running direction of the Channel] requires careful consideration. This is a full explanation of acupuncture principle."

1.3 "The general rule of acupuncture is [to use] reinforcing [techniques to deal with] Xu (Deficiency or Asthenia), [to use] reducing [techniques to deal with] Man (Excess or Sthenia), [to use] removing [techniques to deal with] stagnation [of Qi and blood], [to use] attacking [techniques to deal with] predominance of Xie (Evil). [The book entitled] Dayao (Essentials) says that slow [inserting] and quick [lifting the needle] means reinforcing while quick [inserting] and slow [lifting the needle] means reducing. [The so – called] Shi (Excess or Sthenia) means that there is [Qi beneath the needle] and [the so – called] Xu (Deficiency or Asthenia) means that there is no [Qi beneath the needle]. [When inserting the needle, doctors should carefully] observe the coming and receding [fluctuation of Qi and blood to decide whether] to retain [the needle] or not. [The purpose of using] the reinforcing [techniques] or the reducing [techniques] is [to achieve the goal of] obtaining [something] and losing [something]."

1.4 "The essentials of [strengthening] Xu (Deficiency or Asthenia) and [reducing] Shi (Excess or Sthenia) lie in [the application of the] Nine Needles. [The effects of] reinforcing and reducing can be achieved [by using proper] needling [techniques]. The reducing [needling is performed by] holding [the needle and immediately] inserting it into [the selected Acupoint], [then slowly] lifting [the needle out of the Acupoint

【原文】

内之，放而出之，排阳得针，邪气得泄。按而引针，是谓内温，血不得散，气不得出也。补曰随之，随之意若妄之。若行若按，如蚊虻止，如留如还，去如弦绝，令左属右，其气故止，外门已闭，中气乃实，必无留血，急取诛之。持针之道，坚者为宝，正指直刺，无针左右，神在秋毫，属意病者，审视血脉，刺之无殆。方刺之时，必在悬阳，及与两卫，神属勿去，知病存亡。血脉者，在腧横居，视之独澄，切之独坚。

【今译】

退出，退时摇大针孔，排出表阳，使邪气随针外泄。如果出针后按压针孔，就会使邪气内郁，瘀血不得消散，邪气不得外出。在运用补法时，应该随经脉循行的方向来下针，好像随意为之，行针导气，按穴下针，就像蚊虫叮在皮肤上一样，有似有若无的感觉。出针时，要像箭离弓弦一样，右手出针，左手急按针孔，则经气留止，这样中气就会充实。如有皮下出血，应及时除去，不可任其瘀留。持针有一定的法则，最重要的是紧握针柄，下针时，要对准腧穴直刺，不可偏左偏右，精神要集中到针尖，专心于病人，避开穴位上的血脉下针，这样就不会发生危险。进针时，要注意患者的两目及整个面部的神色变化，体察其神气的盛衰，不要精神分散，从而测知疾病的好坏转归。如血脉分布在腧穴周围，而且显得清晰，按之坚实，下针就可避开血脉。

and enlarging the needled hole for the purpose of] discharging Yang and eliminating Xieqi (Evil – Qi). [If the needling is done by] pressing [the Acupoint] and slowly inserting [the needle], it will lead to internal stagnation, making blood unable to dissipate and Qi difficult to disperse. The reinforcing [needling is performed by inserting the needle] in line with [the running direction of the Channel] in a casual way. [When the needle is] pressed [into the Acupoint], [it is felt just like] mosquito bite [on the skin]. [When the needle is] lifted [out of the Acupoint], [it should be as quick as] a shot arrow. The left [hand withdraws the needle] and the right [hand presses the needled Acupoint] to prevent Qi from leaking. [Since] the needled Acupoint is closed, Zhongqi (Middle – Qi) is therefore enriched. There should be no blood stagnation. [If there is blood stagnation beneath the skin, it] must be removed immediately. The rule for holding the needle is like this: [The needle] must be held firmly and straightly, inserted directly [into the Acupoint] without any deviation. [When inserting the needle, the doctor should] concentrate his mind on the patient. [When inserting the needle, cares should be taken] to avoid the vessels. [When the vessels are avoided,] there will be no danger in needling. When inserting the needle, [the doctor should carefully observe] the eyes and complexion [of the patient] and inspect [the condition of] the Shen (Spirit) [so as to] decide the prognosis of the disease. The blood vessels run around the Acupoints and appear visible and hard when pressed."

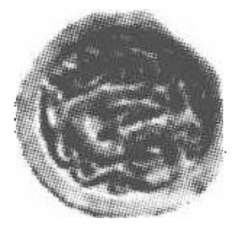


【原文】

1.5 九针之名，各不同形。一曰镵针，长一寸六分；二曰员针，长一寸六分；三曰锟针，长三寸半；四曰锋针，长一寸六分；五曰铍针，长四寸，广二分半；六曰员利针，长一寸六分；七曰毫针，长三寸六分；八曰长针，长七寸；九曰大针，长四寸。镵针者，头大末锐，去泻阳气；员针者，针如卵形，揩摩分间，不得伤肌肉，以泻分气；锟针者，锋如黍粟之锐，主按脉勿陷，以致其气；锋针者，刃三隅，以发痼疾；铍针者，末如剑锋，以取大脓；员利针者，大如氂，且员且锐，中身微大，以取暴气；毫针者，尖如蚊虻喙，静以徐往，微以久留之而养，以取痛痹；长针者，锋利身薄，可以取远痹；大针

【今译】

1.5 九针的名称和形状，各不相同：第一种叫镵针，长一寸六分；第二种叫员针，长一寸六分；第三种叫锟针，长三寸五分；第四种叫锋针，长一寸六分；第五种叫铍针，长四寸，宽二分半；第六种叫员利针，长一寸六分；第七种叫毫针，长三寸六分；第八种叫长针，长七寸；第九种叫大针，长四寸。它们的功用也随长度、形状的不同而有所区别。镵针，针头大而针尖锐利，适于浅刺以泻肌表的阳热；员针，针形如卵，针尖圆钝，用以按摩分肉，既不至损伤肌肉，又能疏泄分肉之间的邪气；锟针象小米粒一样的微圆，主按摩经脉，流通气血，但不深陷皮肤之内，以扶正驱邪；锋针，三面有刃，锐而锋利，以治疗顽固性疾病；铍针，针尖象剑锋一样税利，用来针刺痈疡以排脓；员利针，形状象长毛，圆而锐利，针身略粗，用以治疗急性病；毫针，针尖细如蚊虫的嘴，可用来轻缓地刺入皮肉，轻微地提插，久留其针，正气因而得到充实，邪气消散，真气随之恢复，出针后很好地养息，以治疗痛痹之类的疾患；长针，针锋锐利，针身薄而长，可以治久痹；大针，粗大而头尖，其形如杖，其锋微圆，用以泻



1.5 "The Nine Needles are different in name and shape. The first one is called Chanzhen (sagittate needle), 1.6 Cun in length; the second one is called Yuanzhen (round – pointed needle), 1.6 Cun in length; the third one is called Dizhen (arrow – shaped needle), 3.5 Cun in length; the fourth one is called Fengzhen (sharp needle), 1.6 Cun in length; the fifth one is called Pizhen (sword – shaped needle), 4 Cun in length and 0.2 Cun in width; the sixth one is called Yuanlizhen (round – sharp needle), 1.6 Cun in length; the seventh one is called Haozhen (filiform needle), 3.6 Cun in length; the eighth one is called Changzhen (long needle), 7 Cun in length; and the ninth one is called Dazhen (large needle), 4 Cun in length. The Chanzhen, marked by large head and sharp tip, can be used to reduce Yangqi; the Yuanzhen, ovoid – shaped, can be used to press muscular interstices to reduce Qi[4] without damaging the muscles; the Dizhen, as sharp as minute millet, can be used to press the Channels to promote the flow of Qi without penetrating into the skin; the Fengzhen, triple – bladed, can be used to treat obstinate diseases; the Pizhen, as sharp as a sword, can be used to remove pus; the Yuanlizhen, like a piece of long hair which is round – sharp and thick in the middle part, can be used to treat acute diseases; the Haozhen, as sharp as the mouth of a mosquito, can be used to treat pain and Bi – Syndrome by light insertion, mild thrust and lift and long retention [of the needle for the purpose of] invigorating [Zhengqi (Healthy – Qi)]; the Changzhen, sharp and thin, can be used to treat chronic Bi – Syndrome; the Dazhen, like a stick, slightly sharp and round, can be used to

【原文】

者，尖如梃，其锋微员，以泻机关之水也。九针毕矣。

1.6 夫气之在脉也，邪气在上，浊气在中，清气在下。故针陷脉则邪气出，针中脉则浊气出，针太深则邪气反沉，病益。故曰：皮肉筋脉，各有所处，病各有所宜，各不同形，各以任其所宜，无实无虚。损不足而益有余，是谓甚病。病益甚，取五脉者死，取三脉者惙；夺阴者死，夺阳者狂，针害毕矣。

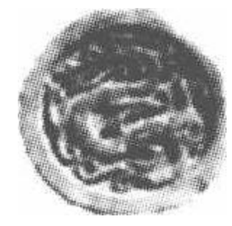
【今译】

去关节的积水。九针的情况就这样。

1.6 邪气侵犯经脉时，多伤人体上部；饮食不节，寒温不适，浊气停于人体中部；清冷寒湿之邪，多伤人体下部。因此刺筋骨陷中的各经腧穴，则风热之邪得以外出；刺阳明经合穴，使浊气得出；病在浅层而针刺太深，能引邪入里，使病势加重。所以说：皮肉筋脉部位，病各不同，针刺深浅，也各不相同。九针的形状不同，其适应证也各不相同，要根据病情适当选用，治疗时不可补实泻虚，如果虚证用了泻法，实证用了补法，反而会加重病情，如精气虚的病人，误泻五脏腧穴，必然引起死亡，阳气不足的病人，误泻三阳经的腧穴，必致正气虚怯而神志错乱。误泻了阴经，耗竭了脏气，会死亡；误泻了阳经，耗损了阳气，就会使人发狂，这是误用补泻的危害，应加注意。

reduce retention of fluid in the joints. This is a general description of the Nine Needles."

1.6 "When Qi[5] has invaded the Channels, Xieqi[6] (Evil – Qi) is in the upper, Zhuoqi[7] (Turbid – Qi) is in the middle and Qingqi[8] (Lucid – Qi) is in the lower. So needling [the Acupoints located in] the depressions eliminates Xieqi (Evil – Qi), needling the Zhongmai[9] eliminates Zhuoqi (Turbid – Qi) and deep needling [when the disease is superficial] leads to internal invasion of Xieqi (Evil – Qi) and worsening of the disease. That is why it is said that the locations of [the diseases in] the skin, muscles, sinews and vessels are different and [therefore the depth of] needling is also different. [Since] the shapes [of the nine kinds of needles] are different, they should be used according to the condition [of the patients]. [Care must be taken] not [to treat] Shi (Excess) [Syndrome with reinforcing needling techniques] and not [to treat Xu (Deficiency) [Syndrome with reducing needling techniques]. [Violation of such a rule is known as] reducing insufficiency and reinforcing excess, [which will inevitably] worsen the disease. [When] the disease is worsened, [wrongly] needling Wumai[10] causes death and [wrongly] needling Sanmai[11] leads to weakness [of Zhengqi (Healthy – Qi)]. [Generally speaking, exhaustion of Visceral – Qi due to wrongly needling] the Yin [Channel with] reducing [techniques] leads to death, and damage of Yangqi due to wrongly needling] Yang [Channel with] reinforcing [techniques] leads to mania. These are the damages [caused by wrong use of reinforcing and reducing techniques in] needling."



【原文】

1.7 刺之而气不至，无问其数。刺之而气至，乃去之，勿复针。针各有所宜，各不同形，各任其所为。刺之要，气至而有效，效之信，若风之吹云，明乎若见苍天，刺之道毕矣。”

1.8 黄帝曰：“愿闻五脏六腑所出之处。”

1.9 岐伯曰：“五脏五腧，五五二十五腧，六腑六腧，六六三十六腧，经脉十二，络脉十五，凡二十七气以上下。所出为井，所溜为荥，所注为腧，所行为经，所入为合，二十七气所行，皆在五腧也。

【今译】

1.7 针刺时要等候经气到来，气未至时要耐心等待，若针下得气，就应出针，不再继续用针。九针形状不一，各有不同的用途。针下气至，为有效，疗效显著的，好象风吹云散，天气由阴暗变为晴朗一样灵验，针刺的道理就是这样。”

1.8 黄帝说：“我想了解一下五脏六腑脉气所出之处的情况。”

1.9 岐伯说：“五脏的所属经脉，分别有井、荥、输、经、合五个腧穴，五五共二十五个腧穴，六腑所属的经脉，分别有井、荥、输、原、经、合六个腧穴，六六共三十六个腧穴。人体脏腑共有十二经脉，每经各有一络，加脾之大络和任脉督脉二络，共计十五络，十二经加十五络，这二十七脉之气上下循行出入于全身，都从井穴开始，故所出为井，如山谷间泉水初出；所溜为荥，像山泉的始行，其气尚微，未成大流；所注为输，像水已灌注而转输运行，其气渐盛；所行为经，像水行如江河，脉气正盛；所入为合，像百川入海之处，经气入合于内。这二十七气的循行都出入于肘膝，流注于五输穴。

1.7 "Needling [should be done when Qi has arrived. If] Qi has not arrived, [doctors must wait till it has arrived and] should not stick to the time [of using the needling techniques]. [When] Qi has arrived [after] needling, [the needles] must be withdrawn and [there is] no more needling. The needles are used to treat different diseases [because they] are different in shape. [Needles should be] selected according to their functions. The key point in needling is that the arrival of Qi ensures curative effect. The significant curative effect appears like wind blowing away clouds, making the sky look bright. This is the general way of needling."

1.8 Huangdi said, "I'd like to know the places [where the Qi of] the Five Zang – Organs and Six Fu – Organs emerges."

1.9 Qibo said, "[Each of] the Five Zang – Organs [has] five Acupoints [and altogether there are] twenty – five Acupoints [12] and [each of] the Six Fu – Organs [has] six Acupoints [and altogether there are] thirty – six Acupoints[13]. There are twelve Channels and fifteen Collaterals [through which these] twenty – seven kinds of Qi[14] [flow] upwards and downwards [in the body]. [The Acupoint where the Channel – Qi starts] to emerge is called Jing – Well, [the Acupoint where the Channel – Qi begins] to flow is called Ying – Spring, [the Acupoint where the Channel – Qi starts] to transport is called Shu – Stream, [the Acupoint where the Channel – Qi] runs is called Jing – River and [the Acupoint where the Channel – Qi begins] to enter is called He – Sea. The twenty – seven kinds of Qi all flow through the five Acupoints [of the Five Zang – Organs]."

【原文】

1.10 节之交，三百六十五会，知其要者，一言而终，不知其要，流散无穷。所言节者，神气之所游行出入也，非皮肉筋骨也。

1.11 睹其色，察其目，知其散复。一其形，听其动静，知其邪正。右主推之，左持而御之，气至而去之。凡将用针，必先诊脉，视气之剧易，乃可以治也。五脏之气已绝于内，而用针者反实其外，是谓重竭。重竭必死，其死也静。治之者，辄反其气取腋与膺。五脏之气，已绝于外，而用针者反实其内，是谓逆厥。逆厥则必死，其死

【今译】

1.10 人体关节等部位的相交结之处，共有三百六十五个会合处，这是神气游行出入和络脉渗灌诸节的部位，不是指皮肉筋骨。明确了这些奥妙，一句话就能讲清楚，否则就会散漫不经。

1.11 仔细观察患者的气色和眼神的变化，就能知道气是消散还是复还。专心观察患者的形态动静，声音变化，就能知道邪正盛衰。右手推而进针，左手护持针身协助进针，待针下经气到来时即可出针。用针之前，必先诊脉，以观脏气的虚实，然后才可决定治法。如五脏之气已绝于内，反而用针补其在外的阳经，阳愈盛则阴愈虚，以致五脏精气竭绝，这叫“重竭”。重竭必死，其死时安静。这是因为脏气出于腋膺部的腧穴，脏气已虚于里，反而误泄其腧穴，导致脏气

1.10 "[Altogether there are] three hundred and sixty – five convergences of the joints. [Those who] understand these essentials [of Channels and Acupoints] can make it clear in one sentence while [those who are] ignorant of these essentials will make it confused. The so – called joints are [the places where] Shenqi (Spirit – Qi) flows in and out, not just referring to skin, muscles, sinews and bones."

1.11 "Careful inspection of complexion and examination of visual changes [enable one] to know[whether Qi is] dispersed or restored. Close observation of the physical condition and differentiation of voice[changes of the patient enable one] to know [the states of]pathogenic factors and Healthy – Qi. The right [hand is] responsible for pushing [the needle] while the left [hand] holds [the body of the needle] to assist [insertion of the needle]. [The needle is] withdrawn when Qi has arrived. Before applying acupuncture, [the doctors] must examine the pulse condition [to see whether the visceral] Qi is deficient or excessive. [Only when the state of the Visceral – Qi is made clear can] treatment be decided. [When] Qi of the Five Zang – Organs is already exhausted inside, the use of acupuncture to reinforce [the Yang Channels in] the external [will make Yang more predominant and Yin more deficient, leading to exhaustion of the Visceral – Essence. Such a pathological change is] known as Chongjie (double exhaustion) which inevitably causes death. [The patient appears] quiet when dying. [This is due to the fact that] the doctors have violated [the principles of reinforcing and reducing] the Qi [of the Yin and Yang Channels] and selected [the Acupoints located below] the

【原文】

也躁。治之者，反取四末。刺之害中而不去，则精泄；害中而去，则致气。精泄则病益甚而恒，致气则生为痈疡。

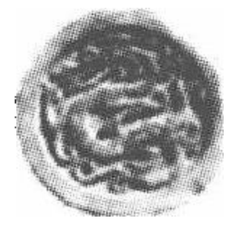
1.12 五脏有六腑，六腑有十二原，十二原出于四关，四关主治五脏。五脏有疾，当取之十二原。十二原者，五脏之所以禀三百六十五节气味也。五脏有疾也，应出十二原。而原各有所出。明知其原，

【今译】

外脱，这是误治所致。五脏之气已虚于外的病人，治疗时反补阴气，阴气盛则阳气内陷，引起四肢厥冷，这叫逆厥，逆厥必死，死时烦躁不安，这是误针四肢末端而引起阳气竭绝所造成。针刺已中病的要害，应当立即出针，如中病而留针不去必致精气外泄，精气外泄则病情加重，同时引起虚弱；若未刺中病的要害而去针，就会使邪气留滞而发痈疡。

1.12 五脏之表有六腑，六腑之外有十二原，十二原出于四关，四关原穴主治五脏的病变。故五脏有病，常取十二原穴。因为五脏禀受水谷气味，精气注于三百六十五节，渗灌皮肤肌肉，营养全身，所以五脏的病变能在十二原穴反应出来，而十二原穴也各有所属的内

armpit and [over] the chest. [When] Qi of the Five Zang – Organs is already exhausted externally, the use of acupuncture to reinforce [the Yin Channels in] the internal [will make Yang more deficient and Yin more predominant, leading to coldness of the four limbs. Such a pathological change is] known as Nijue (coldness of the limbs) which inevitably causes death. [The patient appears] restless when dying. [This is due to the fact that] the doctors have selected [the Acupoints located on] the four limbs. [If the needle has been inserted into] the affected part [but is not withdrawn, it will] lead to discharge of Jing (Essence – Qi); [if the needle has not been inserted into] the affected part [but is withdrawn, it will] lead to stagnation of Qi[15]. Discharge of Jing (Essence – Qi) will worsen the disease and weaken the body while stagnation of Qi will cause carbuncle and sores [due to retention of pathogenic factors in the skin]."



1.12 "[Outside] the Five Zang – Organs there are Six Fu – Organs and [outside] the Six Fu – Organs there are twelve Yuan – Primary [Acupoints which are all located] in the four joints[16]. [The Acupoints located in] the four joints [are used to] treat [the disorders of] the Five Zang – Organs. [So] the diseases of the Five Zang – Organs [can be treated by] needling the twelve Yuan – Primary [Acupoints]. The twelve Yuan – Primary [Acupoints] show [how] the Five Zang – Organs receive [the nutrients of food and water] and [how Jingqi (Essence – Qi) is infused into] the three hundred and sixty – five joints. [That is why] the diseases of the Five Zang – Organs are manifested over the twelve Yuan – Primary [Acupoints which] show certain man-

【原文】

睹其应，而知五脏之害矣。

1.13 阳中之少阴，肺也，其原出于太渊，太渊二。阳中之太阳，心也，其原出于大陵，大陵二。阴中之少阳，肝也，其原出于太冲，太冲二。阴中之至阴，脾也，其原出于太白，太白二。阴中之太阴，肾也，其原出于太溪，太溪二。膏之原，出于鸠尾，鸠尾一。肓之原，出于脖胦，脖胦一。凡此十二原者，主治五脏六腑之有疾者也。胀取三阳，飧泄取三阴。今夫五脏之有疾也，譬犹刺也，犹污也，犹结也，犹闭也。刺虽久，犹可拔也；污虽久，犹可雪也；结虽久，

【今译】

脏，所以观察十二原穴的情况，就能知道五脏的病变。

1.13 肺为阳中之少阴，其原出于寸口太渊，左右共二穴。心为阳中之太阳，其原出于大陵，左右共二穴。肝为阴中之少阳，其原出于太冲，左右共二穴。脾为阴中之至阴，其原出于太白，左右共二穴。肾为阴中之太阴，其原出于太溪，左右共二穴。膏的原穴，出于任脉之鸠尾，鸠尾只有一个穴位。肓的原穴，出于脐下的气海，气海只有一个穴位。以上共计十二原穴，以通脏腑表里之气，所以能治五脏六腑的疾病。腹胀满的病，当取足之三阳经，飧泄食不化的病，当取足之三阴经。人体五脏有病，就如身上扎了刺，美物被污染，绳子打了结，江河淤塞一样，刺扎得时间虽久，也是可以拔掉的，污垢沾染了多久，都是可以洗去的，绳结打了多久，总是能够解开的，江河

ifestations. Awareness of [the nature of] the twelve Yuan – Primary [Acupoints] and [careful] observation of the manifestations [over the twelve Yuan – Primary Acupoints enable the doctors] to know the pathological changes of the Five Zang – Organs."

1.13 "The Shaoyin within Yang is the lung and its Yuan – Primary [Acupoint] is Taiyuan (LU 9) on both sides; the Taiyang within Yang is the heart and its Yuan – Primary [Acupoint] is Daling (PC 7) on both sides; the Shaoyang within Yin is the liver and its Yuan – Primary [Acupoint] is Taichong (LR 3) on both sides; the Zhiyin within Yin is the spleen and its Yuan – Primary [Acupoint] is Taibai (SP 3) on both sides; the Taiyin within Yin is the kidney and its Yuan – Primary [Acupoint] is Taixi (KI 3) on both sides. The Yuan – Primary [Acupoint] of the Gao is Jiuwei (CV 15), and there is only one Jiuwei (CV 15). The Yuan – Primary [Acupoint] of the Huang is Qihai (CV 6) and there is only one Qihai (CV 6). These twelve Yuan – Primary [Acupoints] are mainly used to treat the diseases of the Five Zang – Organs and the Six Fu – Organs. [Abdominal] distension [can be treated by] needling [the Acupoints on] the three Yang [Channels] and Sunxie (diarrhea with undigested food in it) [can be treated by] needling [the Acupoints on] the three Yin [Channels]. The diseases of the Five Zang – Organs are just like [the condition of] being thorned, being contaminated, being knotted and being stagnated. [It may be] thorned for a long time, [but the thorn] still can be removed; [it may be] contaminated for a long time, [but it] still can be cleaned; [it may be] knotted for a long time, [but it] still can be undone; [it may be] stag-

【原文】

犹可解也；闭虽久，犹可决也。或言久疾之不可取者，非其说也。夫善用针者，取其疾也，犹拔刺也，犹雪污也，犹解结也，犹决闭也。疾虽久，犹可毕也。言不可治者，未得其术也。

1.14 刺诸热者，如以手探汤；刺寒清者，如人不欲行。阴有阳疾者，取之下陵三里，正往无殆，气下乃止，不下复始也。疾高而内者，取之阴之陵泉；疾高而外者，取之阳之陵泉也。”

【今译】

即使久淤，仍是能够疏通的。有人认为久病不能治愈，这种说法是不对的，精于用针的医生治疗疾病就象拔刺，洗掉污垢，解开绳结，疏通淤塞一样，病的时间虽然长久，依然能够治愈。说久病不能治，实际上是因为没有掌握治病的技术。

1.14 针刺外感热病，应当浅刺快刺，好象用手探触沸水，一触即起。阴寒凝滞的病，应当深刺留针，好象行人不愿离家一样。热在阴分的病人，要取阳明经的足三里穴，疾刺徐出不要懈怠，气至邪退即出针，如热仍不退，继续针刺。若脏病见于上部，当下取足太阴经的合穴阴陵泉，若腑病见于上部，当下取足少阳经的合穴阳陵泉。”

nated for a long time, [but it] still can be dredged. Some people may say that a prolonged disease is incurable. This is in fact not true. [Those who are] good at acupuncture treat diseases just like removing thorns, cleaning contamination, undoing knots and dredging stagnation. A disease may linger for a long time, it is still curable. [Those who] regard lingering diseases as incurable are actually unskillful in doing acupuncture."

1.14 "[To treat] febrile diseases with acupuncture is just like feel hot water with the hand[17]; [to treat] cold diseases with acupuncture is just like people who are unwilling to leave[18]. [To treat] Yang disease in Yin[19], Zusanli (ST 36) should be selected. [The needle must be] inserted correctly without any deviation. [When] Qi[20] recedes, the needle is withdrawn; [if Qi] does not recede, [it can be needled] again. [If] the disease [is located in] the upper [part of the body and is related to] the internal (Zang – Organs), [it can be treated by] needling Yinlingquan (SP 9); [if] the disease [is located in] the upper [part of the body and is related to] the external (Fu – Organs), [it can be treated by] needling Yanglingquan (GB 34)."

Notes:

[1] Xing (形), literally meaning shape, here refers to the needling techniques and the location of disease.

[2] Shen (神), literally meaning Spirit, here refers to the subtle changes of Qi and blood.

[3] The original Chinese characters for this sentence are Qi (其 it) Lai (来 come) Bu (不 no) Ke (可 can) Feng (逢 meet or confront) Qi (其 it)

Wang （往 recede or leave） Bu （不 no） Ke （可 can） Zhui （追 chase）. There are different explanations about this sentence. One typical explanation is that "when Xieqi （邪气 Evil – Qi） is predominant, reinforcing method cannot be used; when Xieqi （邪气 Evil – Qi） has already declined, reducing method cannot be used." Another common explanation is that "if the chance to treat the disease is lost, it cannot be obtained; if the chance has already lost, it is impossible to be grasped again."

[4] Qi （气） here refers to Xieqi （邪气 Evil – Qi） or pathogenic factors.

[5] Qi （气） here refers to Xieqi （邪气 Evil – Qi） or pathogenic factors.

[6] Xieqi （邪气 Evil – Qi） here refers to pathogenic Wind – Heat which tends to attack of the upper part of the body.

[7] Zhuoqi （浊气 Turbid – Qi） here refers to retention of food. Improper adaptation to the changes of cold and warm weather and intemperance in eating may lead to retention of Zhuoqi （浊气 Turbid – Qi） in the intestines and stomach. That is why it is said that the Zhuoqi （Turbid – Qi） is in the middle.

[8] Qingqi （清气 Lucid – Qi） here refers to coolness, coldness and dampness. Ma Shi （马莳） said, "When Diqi （地气 Earth – Qi） of coolness and dampness attacks the human body, it must start from the feet. That is why it is said that Qingqi （Lucid – Qi） is in the lower."

[9] Zhongmai （中脉） here refers to Zusanli （足三里 ST 36）, which is the Lower He – Sea Acupoint of the Yangming Channel. It is said in Lingshushi （灵枢识） that "Explanation of Small Needle says that Zhongmai （中脉） refers to the Lower He – Sea Acupoint of the Yangming Channel." Ma Shi （马莳） said, "Zhongmai （中脉） refers to the Lower He – Sea Acupoint of the Yangming Channel."

[10] Wumai （五脉） refers to Shu – Stream Acupoints of the Five Zang – Organs.

[11] Sanmai (三脉) refers to the three Yang Channels of the hand and foot.

[12] Each Zang – Organ has five special Acupoints, namely Jing – Well (井), Ying – Spring (荥), Shu – Stream (输), Jing – River (经) and He – Sea (合).

[13] Each Fu – Organ has six special Acupoints, namely Jing – Well (井), Ying – Spring (荥), Shu – Stream (输), Yuan – Primary (原), Jing – River (经) and He – Sea (合).

[14] Each of the twelve regular Channels has one Collateral. The Dumai (督脉 Governor Vessel) has one Collateral, the Renmai (任脉 Conception Vessel) has one Collateral and the Spleen Channel still has a major Collateral. So altogether there are fifteen Collaterals.

[15] Qi (气) here refers to Xieqi (邪气 Evil – Qi) or pathogenic factors.

[16] The four joints refer to the knees and the elbows.

[17] This sentence means that the needling techniques used to treat febrile diseases should be light and the needles should be inserted shallowly.

[18] This sentence means that the needles must be retained in treating cold diseases.

[19] Yang disease in Yin means that there is heat in the Yin – Phase.

[20] Qi (气) here refers to Xieqi (邪气 Evil – Qi) or pathogenic factors.

本输第二

【原文】

2.1 黄帝问于岐伯曰："凡刺之道，必通十二经络之所终始，络脉之所别处，五输之所留，六腑之所与合，四时之所出入，五脏之所溜处，阔数之度，浅深之状，高下所至。愿闻其解。"

2.2 岐伯曰："请言其次也。肺出于少商，少商者，手大指端内侧也，为井木；溜于鱼际，鱼际者，手鱼也，为荥；注于太渊，太渊，鱼后一寸陷者中也，为腧；行于经渠，经渠，寸口中也，动而不居，为经；入于尺泽，尺泽，肘中之动脉也，为合。手太阴经也。

【今译】

2.1 黄帝向岐伯问道："运用针刺之法，必须精通十二经络的循行路线和起止部位，络脉的别出之处，五腧穴经气的出入，六腑与五脏的表里关系，四时经气的出入变化，五脏之气的流行灌注，经脉、络脉、孙络的宽窄粗细和深浅情况，以及上下本末的关系。我想听听你对这些道理的解释。"

2.2 岐伯回答说："让我按次序来说明吧。肺经脉气出于少商穴，少商穴在大指的内侧端，为井穴，属木；流于鱼际穴，鱼际穴在手鱼之后，为荥穴；灌注于太渊穴，太渊穴在鱼际后一寸的凹陷中，为输穴；行于经渠穴，经渠穴在寸口中，动而不止，为经穴；入归于尺泽穴，尺泽穴在肘中动脉处，为合穴。这些就是手太阴肺经的五输穴。

Chapter 2
Benshu: Discussion on Acupoints

2.1 Huangdi asked Qibo, "The key to acupuncture is to be familiar with the starting and terminating points of the running routes of the twelve Channels and their Collaterals, the points where the Collaterals stem, the locations of the Five – Shu [Acupoints], the relationship of the Six Fu – Organs [with the Five Zang – Organs], the emergence and entrance [of Qi and blood] in the four seasons, the places [where the Qi of] the Five Zang – Organs [infuses into the Five – Shu Acupoints], the width and depth [of the Channels and Collaterals as well as the condition of Qi and blood flowing] in the upper and lower [parts of the body]. I'd like to know the details about it."

2.2 Qibo answered, "Please allow me to explain it in order. [The Channel – Qi of] the lung emerges from Shaoyang (LU 11) [which, located] at the inner side of the thumb, is the Jing – Well [Acupoint and pertains to] Wood [in the Wuxing (Five Elements)]; flows to Yuji (LU 10) [which is located in] the thenar and is the Ying – Spring [Acupoint]; infuses into Taiyuan (LU 9) [which is located] in the depression one Cun posterior to Yuji (LU 10) and is the Shu – Stream [Acupoint]; runs to Jingqu (LU 8) [which is located in] the middle of Cunkou (pulsation of the radial artery over the wrist) that pulsates all the time and is the Jing – River [Acupoint]; and enters into Chize (LU 5) [which is located in] the elbow where there is an artery and is the He – Sea [Acupoint] of Hand – Taiyin Channel."

【原文】

2.3 心出于中冲，中冲，手中指之端也，为井木；溜于劳宫，劳宫，掌中中指本节之内间也，为荥；注于大陵，大陵，掌后两骨之间方下者也，为腧；行于间使，间使之道，两筋之间，三寸之中也，有过则至，无过则止，为经；入于曲泽，曲泽，肘内廉下陷者之中也，屈而得之，为合。手少阴也。

2.4 肝出于大敦，大敦者，足大指之端及三毛之中也，为井木；溜于行间，行间，足大指间也，为荥；注于太冲，太冲，行间上二寸陷者之中也，为腧；行于中封，中封，内踝之前一寸半，陷者之中，

【今译】

2.3 心经脉气出于中冲穴，中冲穴在手中指端，为井穴，属木；流于劳宫穴，劳宫穴在中指本节后手掌中间，为荥穴；灌注于大陵穴，大陵穴在掌后正当两骨之间，为输穴；行于间使穴，间使穴在腕后三寸内侧两筋之间，本经有病则有变化，无病则脉气平静，为经穴；入于曲泽穴，曲泽穴在肘内侧，曲肘可得，为合穴。这些就是手少阴心经的五输穴。

2.4 肝经脉气出于大敦穴，大敦穴在足大趾外侧与三毛中间，为井穴，属木；流于行间穴，行间穴在足大趾次趾之间，为荥穴；灌注于太冲穴，太冲穴在行间后二寸凹陷中，为输穴；行于中封穴，中封穴在内踝前一寸半凹陷中，用针时逆其气则脉气郁滞，和其气则脉气

2.3 "[The Channel – Qi of] the heart emerges from Zhongchong (PC 9) [which is located] at the tip of the middle finger and is the Jing – Well [Acupoint and pertains to] Wood [in the Wuxing (Five Elements)]; flows to Laogong (PC 8) [which is located in the region] posterior to the middle finger and in the palm and is the Ying – Spring [Acupoint]; infuses into Daling (PC 7) [which is located] in the depression between the two bones posterior to the palm and is the Shu – Stream [Acupoint]; runs to Jianshi (PC 5) [which is located] between the two tendons three Cun [posterior to the palm], shows signs [of changes when] there is disease and shows no signs [of changes when] there is no disease, and is the Jing – River [Acupoint]; and enters into Quze (PC 3) [which is located] in the depression at inner side of the elbow and is the He – Sea [Acupoint] of Hand – Shaoyin Channel."

2.4 "[The Channel – Qi of] the liver emerges from Dadun (LR 1) [which, located] at the lateral side of the big toe and in the tufty hair on the big toe, is the Jing – Well [Acupoint and pertains to] Wood [in the Wuxing (Five Elements)]; flows to Xingjian (LR 2) [which, located in the region] between the big toe [and the second toe], is the Ying – Spring [Acupoint]; infuses into Taichong (LR 3) [which, located] in the depression two Cun above Xingjian (LR 2), is the Shu – Stream [Acupoint]; runs to Zhongfeng (LR 4) [which, located] in the depression one and a half Cun above the internal ankle — stagnation may be caused [if the needled is inserted in the direction] opposite to [the running direction of the Channel – Qi] and [the flow of the Channel – Qi will be] promoted [if it is] harmonized — is the

【原文】

使逆则宛，使和则通，摇足而得之，为经；入于曲泉，曲泉，辅骨之下，大筋之上也，屈膝而得之，为合。足厥阴也。

2.5 脾出于隐白，隐白者，足大指之端内侧也，为井木；溜于大都，大都，本节之后，下陷者之中也，为荥；注于太白，太白，腕骨之下也，为腧；行于商丘，商丘，内踝之下，陷者之中也，为经；入于阴之陵泉，阴之陵泉，辅骨之下，陷者之中也，伸而得之，为合。足太阴也。

2.6 肾出于涌泉，涌泉者，足心也，为井木；溜于然谷，然谷，然骨之下者也，为荥；注于太溪，太溪，内踝之后，跟骨之上，陷中者也，为腧；行于复溜，复溜，上内踝二寸，动而不休，为经；入于阴谷，阴谷，辅骨之后，大筋之下，小筋之上也，按之应手，屈膝而

【今译】

流通，取穴时要摇动其足，为经穴；入于曲泉穴，曲泉穴在膝内侧辅骨之下，大筋之上，屈膝可取，为合穴。这些就是足厥阴肝经的五输穴。

2.5 脾经脉气出于隐白穴，隐白穴在足大趾端内侧，为井穴，属木；流于大都穴，大都穴在足大趾本节后内侧凹陷中，为荥穴；灌注于太白穴，太白穴在足内侧核骨下凹陷中，为输穴；行于商丘穴，商丘穴在足内踝下凹陷中，为经穴；入于阴陵泉，阴陵泉在膝内侧辅骨下凹陷中，伸足可取，为合穴。这些就是足太阴脾经的五输穴。

2.6 肾经脉气出于涌泉穴，涌泉穴位于足心，为井穴，属木；流于然谷穴，然谷穴在足内踝前大骨下陷中，为荥穴；灌注于太溪穴，太溪穴在足内踝后跟骨上凹陷中，为输穴；行于复溜穴，复溜穴在内踝上二寸，其脉动而不止，为经穴；入归于阴谷穴，阴谷穴在膝内侧辅骨之后，大筋之下，小筋之上，按之应手，屈膝取之，为合

Jing – River [Acupoint]; and enters into Ququan (LR 8) [which, located] below the tibia and above the major tendon and can be found [when] the knee is bent, is the He – Sea [Acupoint] of Foot – Jueyin Channel."

2.5 "[The Channel – Qi of] the spleen emerges from Yinbai (SP 1) [which, located] at the inner side of the big toe, is the Jing – Well [Acupoint and pertains to] Wood [in the Wuxing (Five Elements)]; flows to Dadu (SP 2) [which, located] in the depression posterior to the big toe, is the Ying – Spring [Acupoint]; infuses into Taibai (SP 3) [which, located] below the metatarsal bone of the big toe, is the Shu – Stream [Acupoint]; runs to Shangqiu (SP 5) [which, located] in the depression below the internal ankle, is the Jing – River [Acupoint]; and enters into Yinlingquan (SP 9) [which, located] in the depression below the tibia, is the He – Sea [Acupoint] of Foot – Taiyin Channel."

2.6 "[The Channel – Qi of] the kidney emerges from Yongquan (KI 1) [which, located] in the sole, is the Jing – Well [Acupoint and pertains to] Wood [in the Wuxing (Five Elements)]; flows to Rangu (KI 12) [which, located] in the depression anterior to the internal ankle, is the Ying – Spring [Acupoint]; infuses into Taixi (KI 3) [which, located] posterior to the internal ankle and above the heel, is the Shu – Stream [Acupoint]; runs to Fuliu (KI 7) [which, located] two Cun above the internal ankle where it pulsates all the time, is the Jing – River [Acupoint]; and enters into Yingu (KI 10) [which, located] posterior to the tibia, below the large tendon, above the small tendon and palpable, can be found when the knee is bent,

【原文】

得之，为合。足少阴经也。

2.7 膀胱出于至阴，至阴者，足小指之端也，为井金；溜于通谷，通谷，本节之前外侧也，为荥；注于束骨，束骨，本节之后，陷者中也，为腧；过于京骨，京骨，足外侧大骨之下，为原；行于昆仑，昆仑，在外踝之后，跟骨之上，为经；入于委中，委中，腘中央，为合，委而取之。足太阳也。

2.8 胆出于窍阴，窍阴者，足小指次指之端也，为井金；溜于侠溪，侠溪，足小指次指之间也，为荥；注于临泣，临泣，上行一寸半陷者中也，为腧；过于丘墟，丘墟，外踝之前下，陷者中也，为原；

【今译】

穴。这些就是足少阴肾经的五输穴。

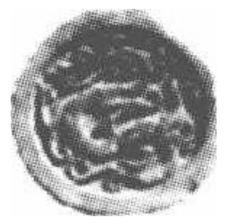
2.7 膀胱经脉气出于至阴穴，至阴穴在足小趾端的外侧，为井穴，属金；流于通谷穴，通谷穴在足小趾本节前的外侧凹陷中，为荥穴；灌注于束骨穴，束骨穴在足小趾本节后凹陷中，为输穴；过于京骨穴，京骨穴在足外侧大骨之下，为原穴；行于昆仑穴，昆仑穴在外踝之后，跟骨之上，为经穴；入于委中穴，委中穴在腘横纹中，为合穴，伏卧取之。这些就是足太阳膀胱经的六输穴。

2.8 胆经脉气出于窍阴穴，窍阴穴在足小趾侧的次趾之端，为井穴，属金；流于侠溪穴，侠溪穴在足小趾与次趾之间，为荥穴；灌注于临泣穴，临泣穴在侠溪穴向上行一寸半的凹陷中，为输穴；过于丘墟穴，丘墟穴在外踝前下之凹陷中，为原穴；行于阳辅穴，阳辅穴

and is the He – Sea [Acupoint] of Foot – Shaoyin Channel."

2.7 "[The Channel – Qi of] the bladder emerges from Zhiyin (BL 67) [which, located] at the lateral side of the small toe, is the Jing – Well [Acupoint and pertains to] Metal [in the Wuxing (Five Elements)]; flows to Tonggu (BL 66) [which, located] anterior and lateral to the small toe, is the Ying – Spring [Acupoint]; infuses into Shugu (BL 65) [which, located] in the depression posterior to the small toe, is the Shu – Stream [Acupoint]; passes by Jinggu (BL 64) [which, located] below the big bone lateral to the foot, is the Yuan – Primary [Acupoint]; runs to Kunlun (BL 60) [which, located] behind the external ankle and above the heel, is the Jing – River [Acupoint]; and enters into Weizhong (BL 40) [which, located] in the popliteal fossa, can be found [when the knee is] bent and is the He – Sea [Acupoint] of Foot – Taiyang Channel."

2.8 "[The Channel – Qi of] the gallbladder emerges from Qiaoyin (GB 44) [which, located] at the lateral side of the fourth toe, is the Jing – Well [Acupoint and pertains to] Metal [in the Wuxing (Five Elements)]; flows to Xiaxi (GB 43) [which, located] between the fourth toe and the small toe, is the Ying – Spring [Acupoint]; infuses into Linqi (GB 41) [which, located] in the depression one, and a half Cun above [Xiaxi (GB 43)], is the Shu – Stream [Acupoint]; passes by Qiuxu (GB 40) [which, located] in the depression anterior and posterior to the external ankle, is the Yuan – Primary [Acupoint]; runs to Yangfu (GB 38) [which, located] above the external ankle, anterior to the tibia and above Juegu, three Cun above the ex-



【原文】

行于阳辅，阳辅，外踝之上，辅骨之前，及绝骨之端也，为经；入于阳之陵泉，阳之陵泉在膝外陷者中也，为合，伸而得之。足少阳也。

2.9 胃出于厉兑，厉兑者，足大指内次指之端也，为井金；溜于内庭，内庭，次指外间也，为荥；注于陷谷，陷谷者，上中指内间上行二寸陷者中也，为腧；过于冲阳，冲阳，足跗上五寸陷者中也，为原，摇足而得之；行于解溪，解溪，上冲阳一寸半陷者中也，为经；入于下陵，下陵，膝下三寸，胫骨外三里也，为合；复下三里三寸，为巨虚上廉，复下上廉三寸，为巨虚下廉也；大肠属上，小肠属下，

【今译】

在外踝之上，辅骨之前，绝骨上端，为经穴；入于阳陵泉穴，阳陵泉穴在膝外侧的凹陷中，为合穴，伸足可取。这些就是足少阳经的六输穴。

2.9 胃经脉气，出于厉兑穴，厉兑穴在足第二趾端的外侧，为井穴，属金；流于内庭穴，内庭穴在次趾外侧与中趾之间，为荥穴；灌注于陷谷穴，陷谷穴在中趾的内侧上行二寸的凹陷中，为输穴；过于冲阳穴，冲阳穴在足背上五寸的凹陷中，为原穴，摇足可取；行于解溪穴，解溪穴在冲阳之上一寸半的凹陷中，为经穴；入于下陵穴，下陵穴即膝下三寸，胫骨外缘的三里穴，为合穴；再从三里穴下三寸，是巨虚穴上廉，再下三寸，为巨虚下廉。大肠属于上廉，小肠属于下

ternal ankle, is the Jing – River [Acupoint]; and enters into Yanglingquan (GB 34) [which, located] in the depression lateral to the knee, can be found [when the knee is extended] and is the He – Sea [Acupoint] of Foot – Shaoyang Channel."

2.9 "[The Channel – Qi of] the stomach emerges from Lidui (ST 45) [which, located] at the lateral side of the second toe, is the Jing – Well [Acupoint and pertains to] Metal [in the Wuxing (Five Elements)]; flows to Neiting (ST 44) [which, located] in the depression lateral to the second toe, is the Ying – Spring [Acupoint]; infuses into Xiangu (ST 43) [which, located] in the depression two Cun above Neiting (ST 44), is the Shu – Stream [Acupoint]; passes by Chongyang (ST 42) [which, located] in the depression five Cun above the dorsum of foot, is the Yuan – Primary [Acupoint] that can be located by shaking the foot; runs to Jiexi (ST 41) [which, located] in the depression one and a half Cun above Chongyang (ST 42), is the Jing – River [Acupoint]; and enters into Xialing[1] (ST 36) [which, located] three Cun below the knee and lateral to the leg bone (tibia and fibia), is the He – Sea [Acupoint]. Three Cun below Zusanli (ST 36) is the upper border of Juxu (ST 37) and another three Cun downward is the lower border of Juxu (ST 39)[2]. The large intestine is related to the upper border (of Juxu (ST 37) and the small intestine is related to the lower border [of Juxu (ST 39)], all connected with the Stomach Channel of Foot – Yangming. Since the large intestine and the

【原文】

足阳明胃脉也。大肠小肠，皆属于胃，是足阳明也。

2.10 三焦者，上合手少阳，出于关冲，关冲者，手小指次指之端也，为井金；溜于液门，液门，小指次指之间也，为荥；注于中渚，中渚，本节之后陷者中也，为腧；过于阳池，阳池，在腕上陷者之中也，为原；行于支沟，支沟，上腕三寸，两骨之间陷者中也，为经；入于天井，天井，在肘外大骨之上陷者中也，为合，屈肘而得之；三焦下腧，在于足大指之前，少阳之后，出于胭中外廉，名曰委阳，是太阳络也，手少阳经也。三焦者，足少阳太阴之所将，太阳之

【今译】

廉，都和足阳明胃经相联属。大肠小肠都属于胃。这些就是足阳明胃经的六输穴。

2.10 三焦，上合手少阳经脉，其脉气出于关冲穴，关冲穴在无名指之端，为井穴，属金；流于液门穴，液门穴在小指与次指之间，为荥穴；灌注于中渚穴，中渚穴在小指与无名指本节后的凹陷中，为输穴；过于阳池穴，阳池穴在腕上凹陷中，为原穴；行于支沟穴，支沟穴在腕后三寸、两骨间的凹陷中，为经穴；入于天井穴，天井穴在肘外大骨上的凹陷中，为合穴，屈肘可取；三焦的下合穴，在足太阳经之前，足少阳经之后，出于胭窝外缘，名叫委阳，是足太阳经的大络，又是手少阳的经脉。三焦经与足少阳、足太阳二经相并行，自足

small intestine are related to the stomach, [all the Acupoints mentioned above] are located on [the Stomach Channel of] Foot – Yangming."

2.10 "[The Channel – Qi of] Sanjiao (Triple Energizer) is related to [the Channel of] Hand – Shaoyang in the upper, emerges from Guanchong (TE 1) [which, located] at the lateral side of the fourth finger, is the Jing – Well [Acupoint and pertains to] Metal [in the Wuxing (Five Elements)]; flows to Yemen (TE 2) [which, located] between the fourth finger and the small finger, is the Ying – Spring [Acupoint]; infuses into Zhongzhu (TE 3) [which, located] in the depression posterior to the joint of the fourth finger, is the Shu – Stream [Acupoint]; passes by Yangchi (TE 4) [which, located] in the depression on the wrist, is the Yuan – Primary [Acupoint]; runs to Zhigou (TE 6) [which, located] in the depression between the two bones three Cun above the wrist, is the Jing – River [Acupoint]; enters into Tianjing (TE 10) [which, located] in the depression above the big bone lateral to the elbow, is the He – Sea [Acupoint that] can be found [when] the elbow is flexed. The lower Acupoint [that the Channel – Qi of] Sanjiao (Triple Energizer) [infuses into is located] before the big toe, behind [the Channel of Foot –] Shaoyang, emerges from the lateral border of popliteal fossa, known as Weiyang (BL 39) [where] the Collateral of [the Channel of Foot –] Taiyang [stems]. It is the Channel of Hand – Shaoyang. [The Channel of] Sanjiao (Triple Energizer) is provided [with Qi and blood] by [the Channels of]



【原文】

别也，上踝五寸，别入贯腨肠，出于委阳，并太阳之正，入络膀胱，约下焦，实则闭癃，虚则遗溺，遗溺则补之，闭癃则泻之。

2.11 手太阳小肠者，上合手太阳，出于少泽，少泽，小指之端也，为井金；溜于前谷，前谷，在手外廉本节前陷者中也，为荥；注于后溪，后溪者，在手外侧本节之后也，为腧；过于腕骨，腕骨，在手外侧腕骨之前，为原；行于阳谷，阳谷，在锐骨之下陷者中也，为经；入于小海，小海，在肘内大骨之外，去端半寸，陷者中也，伸臂

【今译】

太阳经别出在外踝上五寸处，别入腿肚，出于委阳，与足太阳经的正脉相并，入腹内联络膀胱，约束下焦。所以三焦实证可出现闭癃，虚证则出现遗尿；遗尿当用补法治之，闭癃当用泻法治之。

2.11 小肠上合手太阳经脉，其脉气出于少泽穴，少泽穴在手小指外侧端，为井穴，属金；流于前谷穴，前谷穴在手外侧本节前的凹陷中，为荥穴；灌注于后溪穴，后溪穴在手外侧小指本节的后方，为输穴；过手腕骨穴，腕骨穴在手外侧腕骨之前，为原穴；行于阳谷穴，阳谷穴在腕后锐骨前下方的凹陷中，为经穴；入于小海穴，小海穴在肘内侧大骨之外，距离骨尖半寸处的凹陷中，伸臂可取，为合

Foot – Shaoyang and Foot – Taiyang. [That is why it] stems from [the Channel of Foot –] Taiyang [at the point] five Cun above the external ankle, enters into the calf, emerges from Weiyang (BL 39), merges into the regular [Channel of Foot –] Taiyang, then enters into the bladder to control the Xiajiao (Lower Energizer). [So] the Shi (Excess Syndrome) [of the Sanjiao (Triple Energizer) Channel] leads to difficulty in urination and the Xu (Deficiency Syndrome) [of the Sanjiao (Triple Energizer) Channel] leads to enuresis. Enuresis [can be treated by needling with] reinforcing [techniques] and difficulty in urination [can be treated by needling with] reducing [techniques]."

2.11 "The small intestine is related to [the Channel of] Hand – Taiyang in the upper, emerges from Shaoze (SI 1) [which, located] at the lateral side of the small finger, is the Jing – Well [Acupoint and pertains to] Metal [in the Wuxing (Five Elements)]; flows to Qiangu (SI 2) [which, located] in the depression anterior to the lateral side of finger joint, is the Ying – Spring [Acupoint]; infuses into Houxi (SI 3) [which, located] posterior to the lateral side of the finger joint, is the Shu – Stream [Acupoint]; running over Wangu (SI 4) [which, located] laterally and anteriorly to the wrist and is the Yuan – primary Acupoint; passes by Yanggu (SI 5) [which, located] in the depression behind Ruigu (the styloid process of the ulna), is the Jing – River [Acupoint]; enters into Xiaohai (SI 8) [which, located] in the depression lateral to the big bone in the elbow and half a Cun to

【原文】

而得之，为合。手太阳经也。

2.12 大肠上合手阳明，出于商阳，商阳，大指次指之端也，为井金；溜于本节之前二间，为荥；注于本节之后三间，为腧；过于合谷，合谷，在大指歧骨之间，为原；行于阳溪，阳溪，在两筋间陷者中也，为经；入于曲池，在肘外辅骨陷者中，屈臂而得之，为合。手阳明也。

2.13 是谓五脏六腑之腧，五五二十五腧，六六三十六腧也。六

【今译】

穴。这些就是手太阳经的六输穴。

2.12 大肠上合手阳明经脉，其脉气出于商阳穴，商阳穴在食指内侧端，为井穴，属金；流于二间穴，二间穴在食指本节之前的陷中，称为荥穴；灌注于三间穴，三间穴在本节之后，为输穴；过于合谷穴，合谷穴在大指和食指的歧骨之间，为原穴；行于阳溪穴，阳溪穴在腕上两筋之间的凹陷中，为经穴；入于曲池穴，曲池穴在肘外侧辅骨的凹陷处，屈臂可取，为合穴。这些就是手阳明经的六输穴。

2.13 以上所述，就是五脏六腑的输穴，五脏共有五五二十五个输穴，六腑共有六六三十六个输穴。而六腑的脉气，都出于足三阳经脉，又

the tip of the elbow, is the He – Sea [Acupoint that] can be found [when the arm] is extended. [The Acupoints mentioned above are all located on] the Channel of Hand – Taiyang."

2.12 "The large intestine is related to [the Channel of] Hand – Yangming in the upper, emerges from Shangyang (LI 1) [which, located] at the inner side of the index finger, is the Jing – Well [Acupoint and pertains to] Metal [in the Wuxing (Five Elements)]; flows to Erjian (TE 2) [which, located] anterior to the finger joint, is the Ying – Spring [Acupoint]; infuses into Sanjian (LI 3) [which, located] posterior to the finger joint, is the Shu – Stream [Acupoint]; passes by Hegu (LI 4) [which, located] between the first and the second metacarpal bones, is the Yuan – Primary [Acupoint]; runs to Yangxi (LI 5) [which, located] in the depression between the two tendons, is the Jing – River [Acupoint]; enters into Quchi (LI 11) [which, located] in the depression lateral to the elbow when the elbow is flexed, is the He – Sea [Acupoint]. [The Acupoints mentioned above are all located on] the Channel of Hand – Yangming."



2.13 "As to the Acupoints of the Five Zang – Organs and the Six Fu – Organs [mentioned above], [each of the Five Zang – Organs has five special Acupoints, namely Jing – Well, Ying – Spring, Shu – Stream, Jing – River and He – Sea, altogether there are] twenty five Acupoints; [each of the Six Fu – Organs has six special Acupoints, namely Jing – Well, Ying – Spring, Shu – Stream, Yuan – Primary, Jing – River and He – Sea, altogether there are] sixty – six Acupoints. [The Channel –

【原文】

腑皆出足之三阳，上合于手者也。

2.14 缺盆之中，任脉也，名曰天突。一次任脉侧之动脉，足阳明也，名曰人迎；二次脉手阳明也，名曰扶突；三次脉手太阳也，名曰天窗；四次脉足少阳也，名曰天容；五次脉手少阳也，名曰天牖；六次脉足太阳也，名曰天柱；七次脉颈中央之脉，督脉也，名曰风府。腋内动脉，手太阴也，名曰天府。腋下三寸，手心主也，名曰天池。

2.15 刺上关者，呿不能欠；刺下关者，欠不能呿；刺犊鼻者，



【今译】

上合于手三阳经。

2.14 缺盆的中央，是任脉的天突穴；任脉旁开第一行的动脉应手处，是足阳明经的人迎穴；第二行是手阳明经的扶突穴；第三行是手太阳经的天窗穴；第四行是足少阳经的天容穴；第五行是手少阳经的天牖穴；第六行是足太阳经的天柱穴；第七行是颈后中央督脉的风府穴。在腋内动脉搏动处是手太阴经的天府穴；腋下三寸，是手厥阴心包经的天池穴。

2.15 刺上关穴，要张口而不能闭口；刺下关穴，要闭口而不能

Qi of] the Six Fu – Organs all emerges from the three Yang [Channels of] the foot and is related to [the three Yang Channels of] the hand."

2.14 "[The Acupoint located between] the supraclavicular fossa [at both sides] is called Tiantu (CV 22) on the Renmai (Conception Vessel). [The Acupoint that] pulsates at the first line lateral to the Renmai (Conception Vessel) is called Renying (ST 9) [on the Stomach Channel of] Foot – Yangming; [the Acupoint on] the second line [lateral to Renmai (Conception Vessel)] is called Futu (LI 18) [which is located on the Large Intestine Channel of] Hand – Yangming; [the Acupoint on] the third line lateral to [the Renmai (Conception Vessel)] is called Tianchuang (SI 16) [which is located on the Channel of] Hand – Taiyang; [the Acupoint on] the fourth line lateral to [the Renmai (Conception Vessel)] is called Tianrong (CV 22) [which is located on the Channel of] Foot – Shaoyang; [the Acupoint on] the fifth line lateral to [the Renmai (Conception Vessel)] is called Tianyou(TE 16)[Which is located on the Channel of] Hand – Shaoyang; [the Acupoint on]the sixth line is called Tianzhu (BL 10) [which is located on the Channel of] Foot – Taiyang; [the Acupoint on] the seventh line lateral to [the Renmai (Conception Vessel)] is called Fengfu (GV 16) [which is located on] the Dumai (Governor Vessel). [The Acupoint that] pulsates in the armpit is called Tianfu (LU 3) [which is located on the Channel of] Foot – Taiyin. [The Acupoint] three Cun below the armpit is called Tianchi (PC 1) [which is located on the Channel of] the pericardium."

2.15 " To needle Shangguan (GB 3), [the patient should]

【原文】

屈不能伸；刺两关者，伸不能屈。

2.16 足阳明，挟喉之动脉也，其腧在膺中。手阳明，次在其腧外，不至曲颊一寸。手太阳当曲颊。足少阳在耳下曲颊之后。手少阳出耳后，上加完骨之上。足太阳挟项大筋之中发际。

2.17 阴尺动脉，在五里，五腧之禁也。

2.18 肺合大肠，大肠者，传道之腑。心合小肠，小肠者，受盛

【今译】

张口，刺犊鼻穴，要屈膝而不能伸膝；刺内关与外关穴，要伸臂而不能屈臂。

2.16 足阳明胃经的动脉，挟喉而行，有腧穴分布在胸之两旁。手阳明经的腧穴，在它的外侧，距离曲颊一寸。手太阳经的腧穴，在曲颊处。足少阳经的腧穴，在耳下曲颊之后。手少阳经的腧穴，在耳后完骨之上，足太阳经的腧穴，在项后大筋两旁凹陷中的发际下。

2.17 五里穴，在尺泽穴上三寸动脉处，是五输穴的一个禁刺穴。

2.18 肺与大肠相表里，大肠是传导糟粕之腑。心与小肠相表里，小肠是受盛胃已腐熟的水谷并泌别清浊之腑。肝与胆相表里，胆

open the mouth and cannot close the mouth; to needle Xiaguan (ST 7), [the patient should] close the mouth and cannot open the mouth; to needle Dubi (ST 35), [the patient should] flex [the knee] and cannot extend [the knee]; to needle Neiguan (PC 6) and Waiguan (TE 15), [the patient should] extend [the hand] and cannot flex [the hand]."

2.16 "[The Channel of] Foot – Yangming pulsates[3] beside the throat and its Acupoints are distributed on both sides of the chest. [The Acupoint[4] on the Channel of] Hand – Yangming [is located] lateral to the Acupoint [of Foot – Yangming] and is one Cun away from the mandible. [The Acupoint[5] on the Channel of] Hand – Taiyang is located on the mandible. [The Acupoint [6] on the Channel of] Foot – Shaoyang is located below the mandible. [The Acupoint [7] on the Channel of] Hand – Shaoyang is located behind the ear and above Wangu (mastoid process of the temporal bone). [The Acupoint[8] on the Channel of] Foot – Taiyang is located in the depression beside the nape and lateral to the big tendon."

2.17 "[The pulsating point three Cun above Chize (LU 5) on the Hand – Taiyin Channel] is Shouwuli (LI 13) [which is] forbidden to be needled[9]."

2.18 "The lung is internally and externally related to the large intestine which is the organ to transmit [the waste]; the heart is internally and externally related to the small intestine which is the organ to receive [food primarily digested by the stomach]; the liver is internally and externally related to the

【原文】

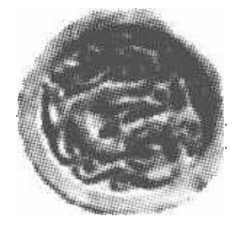
之腑。肝合胆，胆者，中精之腑。脾合胃，胃者，五谷之腑。肾合膀胱，膀胱者，津液之腑也。少阴属肾，肾上连肺，故将两脏。三焦者，中渎之腑也，水道出焉，属膀胱，是孤之腑也，是六腑之所与合者。

2.19 春取络脉诸荥大经分肉之间，甚者深取之，间者浅取之。夏取诸腧孙络肌肉皮肤之上。秋取诸合，余如春法。冬取诸井诸腧之分，欲深而留之。此四时之序，气之所处，病之所舍，脏之所宜。转

【今译】

是贮藏精汁之腑。脾与胃相表里，胃是消化五谷之腑。肾与膀胱相表里，膀胱是贮存小便之腑。足少阴属肾，上连于肺，所以能统率两脏。三焦能通调水道，为中渎之腑，属于膀胱，无脏与之相配，故为孤腑。这就是六腑与五脏相配合的情况。

2.19 春天应浅刺，取浅表部位的络脉和荥穴及经脉和肌肉的间隙，病重的深刺，病轻的浅刺。夏天针刺时应取十二经的腧穴、孙络、肌肉以及皮肤之上的浅表部位。秋天针刺时应取十二经的合穴，其余同春天的刺法。冬天针刺时应取十二经脉的井穴和脏腑俞穴，深刺留针。这是与四时相应的刺法。四时阴阳消长有一定的秩序，人体的气血盛衰也随之变化，疾病的发生也有相应的部位，用针也要与之相宜。转筋的病人，令其站立取穴针刺，气血一经疏通就好了。瘫



gallbladder which is the organ to contain Essence – Juice; the spleen is internally and externally related to the stomach which is the organ to digest food; the kidney is internally and externally related to the bladder which is the organ to contain urine; [since] Shaoyang pertains to the kidney and the kidney is connected with the lung, it governs two Zang – Organs; Sanjiao (Triple Energizer) [regulates water passage, so it] is a water – regulating Fu – Organ that guides water passage, pertains to the bladder and is a solitary Fu – Organ. These are the relationships between the Five Zang – Organs and the Six Fu – Organs."

2.19 "In spring, [needles should be inserted shallowly into] the Collaterals, the Ying – Spring [Acupoints] and the interstices between the large Channels and the muscles. [If the disease is] serious, [the needles can be inserted] deeply; [if the disease is] mild, [the needles should be inserted] shallowly. In summer, [needles should be inserted into] the Acupoints [on the twelve Channels], Sunluo (minute Collaterals) and [the shallow regions in] the skin and muscle. In autumn, [needles should be inserted into] the He – Sea [Acupoints] and the other methods are the same with that used in spring. In winter, [needles should be inserted into] the Jing – Well [Acupoints] and the Acupoints [of the Zangfu – Organs]. [The needling] should be deep [and the needles should be] retained. [These are the needling methods used] according to the order of the four seasons, the condition of Qi, the location of diseases and the states of the Zang – Organs. To treat spasm, [the patient is

【原文】

筋者，立而取之，可令遂已。痿厥者，张而刺之，可令立快也。”

【今译】

痿、手足厥逆的病人，应令其卧而取穴治疗，针刺后马上有舒畅的感觉。”

asked] to stand up in order to locate [the Acupoints] and it can be cured immediately. To treat Weijue (flaccidity and coldness of hands and feet), [the patient is asked] to extend [the limbs] [when the needles are] inserted and [it will be] relieved right away."

Notes:

[1] Xialing (下陵) is another name for Zusanli (足三里 ST 36).

[2] Since there are the so – called Shanglian (LI 9), literally the upper border, and Xialian (LI 8), literally the lower border, located on the arm, the upper border of Juxu and the lower border of Juxu are Shangjuxu (ST 37) and Xiajuxu (ST 39) respectively.

[3] It refers to Renying (ST 9) which pulsates.

[4] It refers to Futu (LI 18).

[5] It refers to Tianchuang (SI 16).

[6] It refers to Tianchong (GB 9).

[7] It refers to Tianyou (TE 16).

[8] It refers to Tianzhu (BL 10).

[9] Beneath Shouwuli (LI 13) there is an artery. It was believed by the ancients that wrongly needling Shouwuli (LI 13) might exhaust Qi of the Five Zang – Organs. That is why it was forbidden to be needled in ancient times.

小针解第三

【原文】

3.1 所谓“易陈”者，易言也。“难入”者，难著于人也。“粗守形”者，守刺法也。“上守神”者，守人之血气有余不足，可补泻也。“神客”者，正邪共会也。“神”者，正气也，“客”者，邪气也。“在门”者，邪循正气之所出入也。“未睹其疾”者，先知邪正何经之疾也。“恶知其原”者，先知何经之病，所取之处也。

3.2 “刺之微在数迟”者，徐疾之意也。“粗守关”者，守四肢

【今译】

3.1 所谓“易陈”，是说针刺的道理讲起来容易。“难入”，是指难于使人十分明白。“粗守形”，指一般医生只知拘泥于刺法。“上守神”，指高明的医生能从全身的气血着眼，进行补虚泻实的整体治疗。“神客”，指正邪相争，“神”指正气，“客”指邪气。“在门”，指邪气入侵时循着正气运行出入之门。“未睹其疾”，是说预先未明确病在何经。“恶知其原”，指未明确何经之病，就不知应取之穴。

3.2 “刺之微在数迟”，是说针刺的奥妙在于掌握针刺手法的快慢。“粗守关”，指一般医生只知道在四肢关节处施治，却不能掌握

Chapter 3

Xiaozhen Jie: Explanation of the Small Needles

3.1 The idea [that to use small needles to treat diseases] is "easy to describe" [means that the rules of needling are] easy to explain. [The idea that the skill of using small needles to treat diseases] is "difficult to be mastered" [means that it is] difficult to be applied to clinical treatment[1]. "Ordinary [doctors] just stick to the Xing(form)" [means that ordinary doctors only] stick to the needling techniques. "Excellent [doctors] closely observe the Shen(Spirit)" [means that excellent doctors] use reinforcing and reducing [needling techniques] according to the Shi (Excess) or Xu (Deficiency) condition of blood and Qi. "Shen and Ke" refer to combat between Zheng (Healthy – Qi) and Xie (Evil – Qi). "Shen"(Spirit) refers to Zhengqi (Healthy – Qi) and "Ke" refers to Xieqi (Evil – Qi). "At the entrance" means that Xie(Evil – Qi) invades [the body] through the entrance of Zhengqi (Healthy – Qi). "Without observing the disease" means ignorance of the location of the disease in advance. "Knowing nothing about the cause" [means that the doctor] does not know in which Channel the disease is located [and what Acupoints should be] selected.

3.2 [The idea that] "the key of acupuncture lies in the rapid and slow [manipulations of the needle]" [refers to the mastery of] slow and quick [needling techniques]. [The idea that] "ordinary [doctors] only stick to [the Acupoints located on] the joints [of the four limbs]" [means that the ordinary doc-

【原文】

而不知血气正邪之往来也。“上守机”者，知守气也。“机之动不离其空中”者，知气之虚实，用针之徐疾也。“空中之机清静以微”者，针以得气，密意守气勿失也。“其来不可逢”者，气盛不可补也。“其往不可追”者，气虚不可泻也。“不可挂以发”者，言气易失也。“扣之不发”者，言不知补泻之意也。血气已尽而气不下也。“知其往来”者，知气之逆顺盛虚也。“要与之期”者，知气之可取之时也。

【今译】

气血的盛衰，邪正虚实的情况。“上守机”，是说高明的医生懂得把握气机变化的规律。“机之动不离其空中”，是说气机的变化都表现在腧穴中。“空中之机清净以微”，指气机的变化在腧穴中是微妙的，必须谨慎地观察，不要失去时机。“其来不可逢”，是说邪气盛不可用补法。“其往不可追”，是说正气虚不可用泻法。“不可挂以发”，是说要谨慎地观察气机的变化，不可有毫发之差。“扣之不发”，是指若不抓住时机进行补泻，即使耗尽了血气，邪气还不能被祛除。“知其往来”，是指应掌握气血的逆顺盛衰。“要与之期”，是说要掌握适当的时机及时用针。

tors] only pay attention to [the Acupoints on] the four limbs but do not know [how to differentiate] the conditions of blood, Qi, Zheng (Healthy – Qi) and Xie (Evil – Qi). [The idea that] "excellent [doctors carefully] observe the changes [of Qi movement]" [means that the excellent doctors] know [how to follow the rules of] Qi movement. [The idea that] "the movement [of Qi] cannot deviate from the Acupoints" [means] to know the Xu (Deficiency) and Shi (Excess) [condition] of Qi as well as slow and rapid manipulation of the needles. [The idea that] "the movement [of Qi] inside the Acupoints is quiet and insensible" [means that] to obtain Qi in needling requires careful observation [of the changes] of Qi lest [the best time for needling] be lost. [The idea that] "when coming, it cannot be confronted" means reinforcing [techniques] cannot be used when Qi is predominant and [the idea that] "when receding, it cannot be chased" means that reducing [techniques] cannot be used when Qi is deficient. [The idea that those who] are aware of the changes [of Qi movement] make no errors [in applying the reinforcing and reducing techniques] emphasizes easiness of Qi to lose. [The idea that those who] are unaware of such changes act just as if holding the arrow without knowing when to shoot it describes ignorance of applying the reinforcing and reducing [techniques]. [Consequently,] blood and Qi have already exhausted, but Qi[2] remains unchanged. [The idea of] knowing [when it] comes and recedes means to know the adverse and due [movement as well as] the predominant and deficient [states of blood and Qi]. [The idea of understanding] the right time [of needling] means to know when it is proper to needle.

【原文】

3.3 “粗之暗”者，冥冥不知气之微密也。“妙哉！工独有之”者，尽知针意也。“往者为逆”者，言气之虚而小，小者逆也。“来者为顺”者，言形气之平，平者顺也。“明知逆顺，正行无问”者，言知所取之处也。“迎而夺之”者，泻也；“追而济之”者，补也。

3.4 所谓“虚则实之”者，气口虚而当补之也。“满则泄之”者，气口盛而当泻之也。“宛陈则除之”者，去血脉也。“邪胜则虚之”者，言诸经有盛者，皆泻其邪也。“徐而疾则实”者，言徐内而

【今译】

3.3 “粗之暗”，是说技术低劣的医生不懂得气机变化的道理。

“妙哉！工独有之”，是说高明的医生能掌握气机的变化的机理并能及时运用针刺补泻。“往者为逆”，是说气去正衰，所以脉虚而小，是逆症。“来者为顺”，是说脉气方来，正气将复，脉见平和，是顺症。“明知逆顺，正行无问”，是说明确了逆顺盛衰，也就知道正确地选择针刺的腧穴。“迎而夺之”，就是迎着经气循行的方向下针，是泻法。“追而济之”，就是随着经气循行的方向下针，是补法。

3.4 “虚则实之”，是指气口脉虚，当用补法。“满则泄之”，指气口脉盛，当用泻法。“宛陈则除之”，指经脉中积有瘀血，应当针刺放血，去其瘀滞。“邪盛则虚之”，是说邪气盛的应当泻其邪。

3.3 [The idea that] unskillful [doctors] are ignorant of [this mechanism] means that unskillful [doctors] do not know the mystery of Qi [movement]. [The idea that] only excellent [doctors] can understand this mystery [means that] excellent doctors can master the techniques of needling. [The idea that] receding [activity] means Ni (adverse) indicates that Qi is deficient and small [when it is receding because being] small means Ni (adverse). [The idea that] the coming [activity] means Shun (due) indicates that Qi appears peaceful [when it comes because] peace means Shun (due). [The idea that] understanding [the rules of] Ni and Shun [enables one to] practice [acupuncture] without any doubt emphasizes [the importance of] accurate location [of the Acupoints to be] selected. [The purpose of] needling in line with [the running direction of the Channel] is to reduce [Xieqi (Evil – Qi)]. [The purpose of] needling against [the running direction of the Channel] is to reinforce [Zhengqi (Healthy – Qi)].

3.4 [The idea of using] reinforcing [techniques to deal with] Xu (Deficiency) means to use reinforcing [techniques when the pulse over] Qikou[3] appears weak. [The idea of using] reducing [techniques to deal with] Man (Excess)] means to use reducing [techniques when the pulse over] Qikou is strong. [The idea of using] removing [techniques to deal with] stagnation [of Qi and blood] means to eliminate blood stagnation in the vessels. [The idea of using] attacking [techniques to deal with] predominance of Xie (Evil) means to eradicate Xie (Evil) [if it] is excessive in the Channels. [The idea that] slow [inserting] and quick [lifting the needle] means reinforcing, emphasizing slow

【原文】

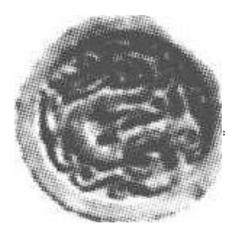
疾出也。“疾而徐则虚”者，言疾内而徐出也。“言实与虚，若有若无”者，言实者有气，虚者无气也。“察后与先，若亡若存”者，言气之虚实，补泻之先后也，察其气之已下与常存也。“为虚与实，若得若失”者，言补者怫然若有得也，泻则怳然若有失也。

3.5 “夫气之在脉也，邪气在上”者，言邪气之中人也高，故邪气在上也。“浊气在中”者，言水谷皆入于胃，其精气上注于肺，浊

【今译】

“徐而疾则实”，是说慢进针快出针的为补法。“疾而徐则虚”，是说快进针慢出针的为泻法。“言实与虚，若有若无”，是说用补法可使正气充实，用泻法可使邪气消失。“察后与先，若存若亡”，是说观察疾病的缓急虚实，来决定施治的先或后及使用补法或泻法。“为虚与实，若得若失”，是说虚证用补法，使患者感到若有所得；实证用泻法，使患者感到若有所失。“徐而疾则实”，是说慢进针，快出针，为补法。“疾而徐则虚”，是说快进针，慢出针，为泻法。“言实与虚，若有若无”，实，是邪气实，虚，是正气虚。所以实者有气，虚者无气。“察后与先，若存若亡”，是说观察疾病的缓急虚实，来决定采用补泻手法的先后顺序，进而观察邪气已经消退还是仍然存留体内。“为虚与实，若得若失”，是说虚证用补法，使患者感到若有所得；实证用泻法，使患者感到若有所失。

3.5 “夫气之在脉也，邪气在上”，是说邪气侵入经脉后，多伤及人体上部，所以说邪气在上。“浊气在中”，是说水谷被纳入后都在胃中，水谷精微之气都上注于肺，浊气则留于胃肠之中，如果寒温



insertion and quick withdrawal [of the needle]. [The idea that] quick [inserting] and slow [lifting the needle] means reducing, emphasizing quick insertion and slow withdrawal [of the needle]. [The so-called] Shi (Excess) means that there is [Qi beneath the needle] and [the so-called] Xu (Deficiency) means that there is no [Qi beneath the needle], indicating that there is [warming sensation beneath the needle when the reinforcing techniques are used] and that there is no [warming sensation beneath the needle when the reinforcing techniques are used]. [The saying that when inserting the needle, doctors should carefully] observe the coming and receding [fluctuation of Qi and blood to decide whether] to retain [the needle] or not indicates that the Xu (Deficiency) and Shi (Excess) state of Qi [decides when to use] the reducing [techniques and when to use] the reinforcing [techniques]. [In this way it can be easier] to differentiate whether the Qi still exists or not. [The idea that to use] the reinforcing [techniques] or the reducing [techniques] is [to achieve the goal of] obtaining [something] and losing [something] means that [the patient feels] to have obtained something [when] reinforcing [techniques have been used] and to have lost something [when] reducing [techniques have been used].

3.5 [The idea that when] Qi has invaded the Channels, Xieqi (Evil-Qi) is in the upper means that Xieqi (Evil-Qi) usually attacks the upper part of the body. That is why [the part invaded by] Xieqi (Evil-Qi) is in the upper. [The idea that] Zhuoqi (Turbid-Qi) is in the middle means that water and food are all in the stomach [after being taken], their nutrients are transported to the lung and the turbid [part] is kept in the intes-

【原文】

溜于肠胃，言寒温不适，饮食不节，而病生于肠胃，故命曰浊气在中也。“清气在下”者，言清湿地气之中人也，必从足始，故曰清气在下也。“针陷脉则邪气出”者，取之上。“针中脉则浊气出”者，取之阳明合也。“针太深则邪气反沉”者，言浅浮之病，不欲深刺也，深则邪气从之入，故曰反沉也。“皮肉筋脉各有所处”者，言经络各有所主也。

3.6 “取五脉者死”，言病在中，气不足，但用针尽大泻其诸阴之脉也。“取三阳之脉者”，唯言尽泻三阳之气，令病人恇然

【今译】

不适，饮食不节，就会造成肠胃疾病，所以说“浊气在中”。“清气在下”，是说清冷寒湿的地气侵袭人体多从足部开始，所以说“清气在下”。“针陷脉则邪气出”，指病邪侵袭人体上部，可取上部经脉的腧穴治疗。“针中脉则邪气出”，是说可取阳明经的合穴，即足三里穴进行施治。“针太深则邪气反沉”，是说表浅的疾病不应针刺太深，否则病邪随针深入，会加重病情。所以说是“反沉”。“皮肉筋脉各有所处”，是说皮、肉、筋、脉各部，都联属一定的经络，其发病可通过针刺各经络来施治。

3.6 “取五脉者死”，是说病在脏而脏气不足的，用针大泻五脏的腧穴，就会导致死亡。“取三阳之脉者”，是说针刺误泻手足三阳

tine and stomach. Improper adaptation to the changes of weather and intemperance in eating may lead to disorders of intestines and stomach. That is why it is said that Zhuoqi (Turbid – Qi) is in the middle[4] . [The idea that] Qingqi (Lucid – Qi) is in the lower means the attack of cold and damp Diqi (Earth – Qi) on the body starts from the foot. That is why it is said that Qingqi (Lucid – Qi) is in the lower. [The idea that] needling [the Acupoints located in] the depressions eliminates Xieqi (Evil – Qi) means to needle [the Acupoints located on the Channels running in] the upper [part of the body]. [The idea that] needling the Zhongmai eliminates Zhuoqi (Turbid – Qi) means to needle the He – Sea [Acupoint] of the Yangming Channel. [The idea that to use] deep needling [to treat the disease that is superficial] leads to internal invasion of Xieqi (Evil – Qi) means that mild disease should not be [treated by] deep needling lest Xieqi (Evil – Qi) deepen [its invasion into the body] with the thrusting [of the needle]. That is why it is said that [deep needling may] worsen the disease. [The idea that] the locations of [the diseases in] the skin, muscles, sinews and vessels are different means that [the skin, muscles, sinews and vessels] are controlled respectively by Channels.

3.6 [The idea that wrongly] needling of Wumai causes death means that disease [located in] the viscera with insufficiency of Qi [should be not treated by needling the Acupoints located on] the Yin Channels[5] with drastic reducing techniques. [The idea that wrongly] needling of Sanmai leads to weakness [of Zhengqi (Healthy – Qi)] means that wrongly use of drastic reducing tech-

【原文】

不复也。“夺阴者死”，言取尺之五里，五往者也。“夺阳者狂”，正言也。

3.7 “睹其色，察其目，知其散复，一其形，听其动静”者，言上工知相五色于目。有知调尺寸小大缓急滑涩，以言所病也。“知其邪正”者，知论虚邪与正邪之风也。

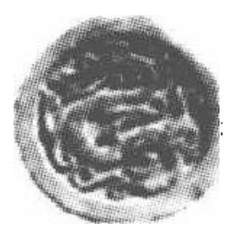
3.8 “右主推之，左持而御之”者，言持针而出入也。“气至而去之”者，言补泻气调而去之也。“调气在于终始一”者，持心也。

【今译】

经的腧穴，会使患者形体衰弱，不易恢复。“夺阴者死”，是说针刺尺泽穴后的五里穴，以针泻五次，必然使脏阴尽泻而死亡。“夺阳者狂”，是指泻尽三阳正气会使患者精神虚弱而致狂证。

3.7 “睹其色，察其目，知其散复，一其形，听其动静”，是说技术高明的医生，通过观察眼睛的五色并结合脉象的大小、缓急、滑涩了解疾病之所在。“知其邪正”，是说能辨别其病为虚邪还是正邪所致。

3.8 “右主推之，左持而御之”，是说针刺时要用右手推而进针，用左手夹持针身，以施行进退出入的手法。“气至而去之”，是说针下得气施行补泻手法后，使气机调和即可出针。“调气在于终始



niques [to needle Acupoints on] the three Yang [Channels] makes the patient weak and unable to recover. [The idea that wrongly] needling of the Yin [Channel with] reducing [techniques] leads to death means [that needling] Wuli (LI 13) [located on] the cubit [region] for five times [will exhaust visceral Qi]. [The idea that wrongly] needling Yang [Channel with] reinforcing [techniques] leads to mania is the right expression[6].

3.7 [The idea that] inspecting the complexion and observing the eyes [of the patients enable the doctors] to know [whether Shenqi (Spirit – Qi) has been] dispersed or restored and [that observing] the physical [condition] and listening to the voice [of the patients can reveal the states of Xie (Evil – Qi) and Zheng (Healthy – Qi)] means that excellent doctors can make accurate diagnosis [by means of] differentiating the five colors from the eyes and synthesizing the small and large, slow and rapid as well as slippery and unsmooth [states of] pulse. [The idea of] knowing the states of Xie (Evil – Qi) and Zheng (Healthy – Qi) means to understand [whether the disease is caused by] Xuxie (Deficiency – Evil) and Zhengxie (Right – Evil).

3.8 [The idea that] the right [hand] pushes [the needle into the Acupoint] and the left [hand] assists [the right hand to insert the needle] refers to the way to hold the needle and insert the needle. [The idea that when] Qi has arrived [the needle is] withdrawn means [that the needle] is withdrawn when Qi is regulated [by means of] reinforcing and reducing [techniques]. [The idea that] regulation of Qi must be done all the time[7]

【原文】

“节之交三百六十五会”者，络脉之渗灌诸节者也。

3.9 所谓“五脏之气，已绝于内”者，脉口气内绝不至，反取其外之病处与阳经之合，有留针以致阳气，阳气至则内重竭，重竭则死矣。其死也，无气以动，故静。

3.10 所谓“五脏之气，已绝于外”者，脉口气外绝不至，反取其四末之输，有留针以致其阴气，阴气至则阳气反入，入则逆，逆则死矣。其死也，阴气有余，故躁。“所以察其目”者，五脏使五色循明。循明则声章，声章者，则言声与平生异也。

【今译】

一”，是说在调气过程中，要始终专心致志。“节之交三百六十五会”，是说周身三百六十五穴，都是络脉将气血渗濡灌注到全身各部位的通会之处。

3.9 所谓“五脏之气，已绝于内”，是说气口的脉象虚弱无根，按之欲无。治疗此病本应以针补虚，反而取患者体表病患处以及阳经的合穴，通过留针来补益阳气，阳气愈盛，则阴气愈虚，使气衰竭于内，这就叫做“重竭”，重竭必然死亡。由于无气以动，所以病人死时安静。

3.10 所谓“五脏之气，已绝于外”，是说脉口气微，轻取则无。这种病本应针补阳气，反而针刺四肢腧穴，又留针以补益阴气。阴气愈盛，则阳气愈虚，造成四肢厥逆而死亡。由于阴气有余，所以病人死时表现烦躁。“所以察其目”，是说因五脏之精气上注于目，不仅五色修明，而且声音洪亮。声音洪亮说明脏腑精气充盈，所以声音与平时不同。

[means that Qi must be regulated] carefully. [The idea that] the convergences of joints are altogether three hundred and sixty – five[8] refers to [the Acupoints all over the body which are the places through which] the Collaterals [transport Qi and blood] to all parts of the body.

3. 9 [The idea that] Qi of the Five Zang – Organs is already exhausted inside means that pulse over the wrist is indistinct [when pressed]. If the He – Sea [Acupoint] on the Yang Channel over the affected part is needled and the needle is retained for inducing Yangqi, it will further exhaust internal [visceral Essence] when Yangqi is invigorated. Further exhaustion [of visceral Essence] will inevitably lead to death. [When the patient] is dying, there is no Qi to agitate, that is why [the patient appears] quiet.

3. 10 [The idea that] Qi of the Five Zang – Organs is already exhausted externally means that pulse over the wrist is indistinct [when lightly pressed]. [If] the Acupoints on the four extremities are needled and the needles are retained to induce Yinqi, it will further weaken Yangqi when Yinqi becomes predominant, eventually leading to syncope which may cause death. [Since] Yinqi is excessive, that is why [the patient appears] restless. [The reason] to examine the eyes [is that the Essence of] the Five Zang – Organs [is transported to the eyes and makes] the complexion lustrous. [When the complexion appears] lustrous, the voice becomes sonorous. [If a person's voice becomes] sonorous, [that means it] is different from usual manifestation.

Notes:

[1] The original Chinese characters for "difficult to be applied to clinical treatment" are Nan (难 difficult) Zhu (著 describe or understand) Yu (于 to) Ren (人 people). Another explanation about these four Chinese characters is that "it is difficult to make others understand."

[2] Qi here refers to Xieqi (邪气 Evil – Qi).

[3] Qikou (气口) is another name for Cunkou (寸口).

[4] Zhuoqi (浊气 Turbid – Qi) in the middle means that pathogenic factors of cold and dampness cannot move downwards.

[5] Yin Channels (阴脉) here refer to Acupoints of the Five Zang – Organs.

[6] The original Chinese characters for "is the right expression" are Zheng (正 right or correct) and Yan(言 word or expression). There are different explanations about these two Chinese characters. Zhang Jingyue (张景岳) said that "these two characters refer to the description of the three Yang Channels mentioned above". That is to say wrongly needling the three Yang Channels leads to mania. According to Zhang Jingyue's (张景岳) explanation, Zheng (正 right or correct) Yan(言 word or expression) is a warning to doctors. Zhou Xuehai (周学海) said that Zheng (正) is the wrong form of Kuang (狂) and suspected that some of the characters in this sentence were lost.

[7] The original Chinese characters for this part are Tiao (调 regulate) Qi (气) Zai (在 in) Yu (于 preposition indicating time or place) Zhong (终 end) Shi (始 begin) Yi (一 one) which does not appear in the first chapter of Lingshu (灵枢).

[8] This part appears two paragraphs before in the first chapter of Lingshu (灵枢).



邪气脏腑病形第四

【原文】

4.1 黄帝问于岐伯曰："邪气之中人也奈何？"

4.2 岐伯答曰："邪气之中人高也。"

4.3 黄帝曰："高下有度乎？"

4.4 岐伯曰："身半已上者，邪中之也；身半已下者，湿中之也。故曰：邪之中人也，无有常，中于阴则溜于腑，中于阳则溜于经。"

4.5 黄帝曰："阴之与阳也，异名同类，上下相会，经络之相贯，如环无端。邪之中人，或中于阴，或中于阳，上下左右，无有恒常，其故何也？"

4.6 岐伯曰："诸阳之会，皆在于面。中人也，方乘虚时，及新

【今译】

4.1 黄帝向岐伯问道："外邪是怎样侵袭人体的呢？"

4.2 岐伯答道："外邪多侵袭人体的上部。"

4.3 黄帝说："人体高下的标准是怎样的呢？"

4.4 岐伯说："人体上半身发病是感受了风寒等外邪所致，人体下半身发病是感受了湿邪所致。所以说：邪气侵犯人体，不是固定不变的。邪气侵犯阴经就会流传于六腑，邪气侵犯阳经就流传于本经。"

4.5 黄帝说："经脉虽然有阴经和阳经之分，这仅仅是名称的不同，其实它们同属一类；它们之间上下相会合，经络之间相互贯通，就像圆环一样没有终点。外邪侵袭人体，或中阴经，或中阳经，或上或下，或左或右，没有一定的规律，其原因是什么呢？"

4.6 岐伯说："各阳经都会合于头面部。病邪往往乘经脉空虚时

Chapter 4

Xieqi Zangfu Bingxing: Symptoms of Zangfu – Organs due to Attack of Pathogenic Factors

4. 1 Huangdi asked Qibo, "How does Xieqi (Evil – Qi) attack human body?"

4. 2 Qibo answered, "Xieqi (Evil – Qi) usually attacks the upper [part of the body]."

4. 3 Huangdi asked, "How to measure the upper and lower [parts of the body]?"

4. 4 Qibo said, "Xie (Evil) attacks the upper part of the body and dampness attacks the lower part of the body. That is why it is said that Xie (Evil) attacks the body without a definite rule. [When it] attacks the Yin [Channel, it will] flow to the Fu – Organs; [when it] attacks the Yang [Channel, it will] flow in the Channels."

4. 5 Huangdi said, "Yin [Channels] and Yang [Channels] are named differently but belong to the same category. [They] converge with each other in the upper and lower [parts of the body] like a circle without an end. When attacking the body, Xie (Evil) may invade the Yin [Channel] or the Yang [Channel] or the upper and lower or the left and right [sides]. What is the reason?"

4. 6 Qibo said, "All the Yang [Channels] converge over the face [and head]. [Pathogenic factors] attack the body when [Channels are] deficient, [when the body is] exhausted, [when

【原文】

用力，若饮食汗出，腠理开，而中于邪。中于面则下阳明，中于项则下太阳，中于颊则下少阳。其中于膺背两胁，亦中其经。”

4.7 黄帝曰：“其中于阴奈何？”

4.8 岐伯答曰：“中于阴者，常从臂胫始。夫臂与胫，其阴皮薄，其肉淖泽，故俱受于风，独伤其阴。”

4.9 黄帝曰：“此故伤其脏乎？”

4.10 岐伯答曰：“身之中于风也，不必动脏。故邪入于阴经，则其脏气实，邪气入而不能客，故还之于腑。故中阳则溜于经，中阴则溜于府。”

4.11 黄帝曰：“邪之中人脏奈何？”

4.12 岐伯曰：“愁忧恐惧则伤心，形寒寒饮则伤肺，以其两寒

【今译】

及劳累用力后，或饮食后汗出，皮肤腠理开泄时侵入人体。邪气侵袭了面部，就会沿着阳明经下传；邪气侵袭了颈项部，就会沿着太阳经下传；邪气侵袭了颊部，就会沿着少阳经下传；邪气侵袭了胸膺、脊背、两胁，就会沿着阳明经、太阳经、少阳经所过之处发病。”

4.7 黄帝问道：“邪气侵入阴经的情况是怎么样的？”

4.8 岐伯回答说：“邪气侵入阴经，通常是从手臂和足胫内侧开始。手臂与足胫内侧的皮肤较薄，肌肉比较柔软，所以身体各部虽然同样受风邪侵袭，而受损害的却只有这些部位的内侧。”

4.9 黄帝问道：“这种邪气久留能伤及五脏吗？”

4.10 岐伯回答说：“身体感受了风邪，不一定会伤及五脏。因为邪气侵入阴经时，若五脏之气充实，邪气就不能入里停留，而还归于六腑。所以外邪侵袭于阳经，就流传于所属的经脉；外邪侵袭于阴经，则流注于六腑。”

4.11 黄帝问道：“邪气侵犯人体而伤及五脏是怎样的呢？”

4.12 岐伯说：“愁忧恐惧则伤心。形体受寒或吃寒冷的饮食则

there is] sweating and when the Couli (muscular interstices) are open after eating food and drinking water. [When] attacking the cheeks, [pathogenic factors] will migrate downwards along the Yangming [Channel]; [when] attacking the chest, back and the rib – side, [pathogenic factors] will also invade their Channels[1]."

4.7 Huangdi asked, "How does it invade the Yin [Channels]?"

4.8 Qibo answered, "[When pathogenic factor] attacks the Yin [Channels, it usually] start from the arm and [the inner side of] the tibia. The skin over the arm and [the inner side of] the tibia is thin and the muscles are soft. That is why they are easily to be attacked, though wind often affects the whole body."

4.9 Huangdi asked, "Does it damage the Zang – Organs?"

4.10 Qibo answered, "[When] wind attacks the body, [it will] not necessarily invade the Zang – Organs. So when Xie (Evil) invades the Yin [Channels], Qi of the Zang – Organs is excessive. Since Xieqi (Evil – Qi) cannot maintain [in the Zang – Organs though it] invades the body, [it] turns to enter the Fu – Organs. So when attacking the Yang [Channels, pathogenic factors] flow in the Channels; when attacking the Yin [Channels, pathogenic factors] flow into the related Fu – Organs."

4.11 Huangdi asked, "How does Xie (Evil) attack the Zang – Organs?"

4.12 Qibo said, "Anxiety, worry and fear will damage the heart. Attack of cold and drinking cold water damage the lung because mixture of double cold will damage both the external

【原文】

相感，中外皆伤，故气逆而上行。有所堕坠，恶血留内。若有所大怒，气上而不下，积于胁下，则伤肝。有所击仆，若醉入房，汗出当风，则伤脾。有所用力举重，若入房过度，汗出浴水，则伤肾。”

4.13 黄帝曰：“五脏之中风，奈何？”

4.14 岐伯曰：“阴阳俱感，邪乃得往。”

4.15 黄帝曰：“善哉。”

4.16 黄帝问于岐伯曰：“首面与身形也，属骨连筋，同血合于气耳。天寒则裂地凌冰，其卒寒，或手足懈惰，然而其面不衣，何也？”

4.17 岐伯答曰：“十二经脉，三百六十五络，其血气皆上于面而走空窍。其精阳气上走于目而为睛，其别气走于耳而为听，其宗气上出于鼻而为臭，其浊气出于胃，走唇舌而为味。其气之津液，皆上

【今译】

伤肺，因为两种寒邪同时感受，表里均受损，所以发生咳喘等肺气上逆的病变。若跌仆堕坠，瘀血留于内，又因大怒，肝气上逆，瘀血阻滞于胁下，则会伤肝。若击仆损伤，或醉后入房，汗出当风，则会伤脾。若用力举重，再加房劳过度，或汗后沐浴，则会伤肾。”

4.13 黄帝问道：“五脏为风邪所伤是怎样的呢？”

4.14 岐伯回答说：“在脏气先伤于内再感外邪的情况下，风邪才能内侵入脏。”

4.15 黄帝说：“很好。”

4.16 黄帝问岐伯说：“头面和身体各部由筋骨相联，气血相互贯通。当天寒地冻，滴水成冰的时候，突然遭受到寒冷，可以使手足麻木而不灵活，可是面部不着衣物而耐寒。这是什么道理呢？”

4.17 岐伯回答说：“人体十二经脉，三百六十五络脉的血气，都上注于面而走七窍。其精阳之气上注于目，所以能视物；其旁行之气从两侧入于耳，所以能听；其宗气上通于鼻，所以能嗅；谷气从胃上通唇舌，所以能辨别五味。气所化生之津液都上行熏蒸于面部，而

and internal, and therefore making Qi flow adversely upwards. Blood stasis inside [the body] due to falling [from a high place] or stagnation of Qi in the chest due to excessive rage [that drives] Qi to flow upwards will damage the liver. Traumatic injury, sexual intercourse after drinking wine and exposure to wind after sweating will damage the spleen. Exerting oneself to hold heavy [object], excessive sexual intercourse and bathing after sweating will damage the kidney."

4.13 Huangdi asked, "How does wind attack the Five Zang – Organs?"

4.14 Qibo said, "Only when both Yin and Yang[2] are damaged can Xie (Evil) invade the body?"

4.15 Huangdi said, "Good!"

4.16 Huangdi asked Qibo, "The head, face and body are connected by bones and musculature and circulation of Qi and blood. When it is cold, the earth becomes fissured and the water is frozen. When it suddenly becomes extremely cold, the hands and feet feel numb and no longer agile. But why the face does not need cloth to cover?"

4.17 Qibo answered, "Qi and blood in the twelve Channels and three hundred and sixty – five Collaterals all flow to the face and infuse into the Kongqiao (the seven orifices on the face). The pure Yangqi infuses into the eyes [and that is why the eyes can] see; another branch of Qi flows into the ears [and that is why the ears can] hear; the Zongqi (Thoracic – Qi) flows upwards into the nose [and that is why the nose can] smell; the Zhuoqi (Turbid – Qi) from the stomach flows to the lips and tongue [and that is why the tongue can] taste; the fluid

【原文】

熏于面，而皮又厚，其肉坚，故天气甚寒不能胜之也。”

4.18 黄帝曰：”邪之中人，其病形何如？”

4.19 岐伯曰：“虚邪之中身也，洒淅动形。正邪之中人也微，先见于色，不知于身，若有若无，若亡若存，有形无形，莫知其情。”

4.20 黄帝曰：“善哉。”

4.21 黄帝问于岐伯曰：“余闻之，见其色，知其病，命曰明。按其脉，知其病，命曰神。问其病，知其处，命曰工。余愿闻见而知之，按而得之，问而极之，为之奈何？”

4.22 岐伯答曰：“夫色脉与尺之相应也，如桴鼓影响之相应

【今译】

面部皮肤较厚，肌肉坚实，所以尽管天气非常寒冷，面部却依然能够耐寒。”

4.18 黄帝说：“病邪侵犯人体，引发的病态是怎样的呢？”

4.19 岐伯说：“虚邪伤人，病人恶寒战栗；正邪伤人，发病较为轻微，开始只在面色上有所变化，身上没有什么感觉，好像有病又好像无病，好像邪已去又好像还留在体内，好像有所表现但又不明显，所以病情不容易掌握。”

4.20 黄帝说：“很好！”

4.21 黄帝问岐伯说：“我听说通过观察病人气色变化便可知道病情的，叫做明；通过切按脉象而知道病情的，叫做神；通过询问病情而知道病位的，叫做工。我想了解为什么望色能知疾病，切脉能知病情，问诊能知病位？”

4.22 岐伯回答说：“气色、脉象、尺肤是相应的，就像槌击

[transformed by different kinds of Qi mentioned above] fumigates the face where the skin is thick and muscles are solid, that is why coldness cannot damage the face."

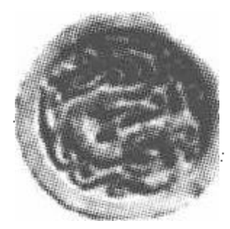
4.18 Huangdi asked, "How does the disease caused by cold attack manifest?"

4.19 Qibo answered, "When Xuxie (Deficiency – Evil) attacks the body, [it causes] aversion to cold and chills. When Zhengxie (Normal – Evil) attacks the body, [it usually leads to] changes of complexion first. But there are no changes in the body. [The patient] appears ill but does not feel uncomfortable. [Though the patient] feels normal, [actually he or she is] already ill. [Such a disorder is characterized by] changes of complexion and normal state of the body and is easily to be overlooked."

4.20 Huangdi said, "Good!"

4.21 Huangdi asked Qibo, "I have heard [that those who] understand a disease by observing the complexion is known as excellent [doctors], [those who] understand a disease by taking pulse is known as magic [doctors] and [those who] understand the location of a disease by inquiring [the patient] is known as ordinary [doctors]. I want to know why observation of complexion, taking pulse and inquiring [the patient] can enable [one] to understand a disease."

4.22 Qibo answered, "The complexion, pulse and [the skin over] the cubit [region] are related to [the occurrence of disease]. [The relationship between the condition of] complexion, pulse



【原文】

也，不得相失也，此亦本末根叶之出候也，故根死则叶枯矣。色脉形肉，不得相失也。故知一则为工，知二则为神，知三则神且明矣。”

4.23 黄帝曰：“愿卒闻之。”

4.24 岐伯答曰：“色青者，其脉弦也；赤者，其脉钩也；黄者，其脉代也；白者，其脉毛；黑者，其脉石。见其色而不得其脉，反得其相胜之脉，则死矣；得其相生之脉，则病已矣。”

4.25 黄帝问于岐伯曰：“五脏之所生，变化之病形何如？”

4.26 岐伯答曰：“先定其五色五脉之应，其病乃可别也。”

4.27 黄帝曰：“色脉已定，别之奈何？”

【今译】

鼓，声响随之相应，是不会相失的。就像树木的根与枝叶一样，如果树根本衰败，则枝叶就枯萎。诊病时要对色、脉、形肉进行全面观察，不能有所偏失。掌握其一的只能成为一般医生，称为工；掌握其二的是比较高明的医生，称为神；掌握其三的才是最高明的医生，称为神明。”

4.23 黄帝说：“我想详细地了解这个道理。”

4.24 岐伯回答说：“面色发青，则脉弦；面色发红，则脉钩；面色发黄，则脉代；面色发白，则脉毛；面色发黑，则脉石。若见其色而不见其脉，或反见其相克之脉，主病危；若见相生之脉，病可痊愈。”

4.25 黄帝问岐伯道：“五脏发生疾病，怎样识别其形态的变化呢？”

4.26 岐伯回答说：“首先确定五色与五脉所主的疾病，就可以辨别五脏所生的疾病了。”

4.27 黄帝说：“如果气色和脉象已经确定，怎样辨别五脏疾病呢？”

and the skin over the cubit [region] and [the occurrence of disease is] just like a drumstick that beats a drum, always followed by rub – a – dub. [Such a relationship is] also like that between the root and leaves of a tree. When the root dies, the leaves must become withered. [So the condition of] complexion, pulse and the body must not be overlooked. Thus [those who] understand one [of the three aspects] are ordinary [doctors], [those who] understand two [of the three aspects] are excellent [doctors] and [those who] understand all the three [aspects] are both excellent and wise."

4. 23 Huangdi said, "I'd like to know the details."

4. 24 Qibo answered, "Bluish complexion [is usually accompanied by] taut pulse; reddish complexion [is usually accompanied by] hook pulse[3]; yellow complexion [is usually accompanied by] Dai pulse[4]; whitish complexion [is usually accompanied by] hairy pulse[5]; and blackish complexion [is usually accompanied by] stony pulse[6]. [When] the related pulse is observed but the corresponding pulse does not appear or the restricting pulse[7] appears instead, it inevitably leads to death; if the promoting pulse appears, the disease will gradually heal."

4. 25 Huangdi asked Qibo, "What are the symptoms and signs of the diseases related to the Five Zang – Organs?"

4. 26 Qibo answered, "First [we have to] decide the diseases related to the five kinds of voices and five kinds of pulses in order to differentiate diseases."

4. 27 Huangdi said, "How to differentiate diseases when [the condition of] complexion and pulse is already decided?"



【原文】

4.28 岐伯曰："调其脉之缓、急、小、大、滑、涩，而病变定矣。"

4.29 黄帝曰："调之奈何？"

4.30 岐伯答曰："脉急者，尺之皮肤亦急；脉缓者，尺之皮肤亦缓；脉小者，尺之皮肤亦减而少气；脉大者，尺之皮肤亦贲而起；脉滑者，尺之皮肤亦滑；脉涩者，尺之皮肤亦涩。凡此变者，有微有甚。故善调尺者，不待于寸，善调脉者，不待于色。能参合而行之者，可以为上工，上工十全九。行二者，为中工，中工十全七。行一者，为下工，下工十全六。"

4.31 黄帝曰："请问脉之缓、急，小、大，滑、涩之病形何如？"

【今译】

4.28 岐伯说："诊察脉象的缓、急、大、小、滑、涩，病变就可确定了。"

4.29 黄帝说："诊察的方法是怎样呢？"

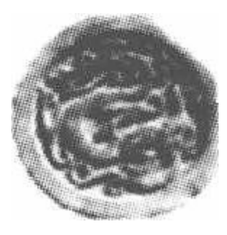
4.30 岐伯说："脉象急的，尺部的皮肤也急；脉象缓的，尺肤也弛缓；脉象小的，尺肤也瘦小；脉象大的，尺肤也大而隆起；脉象滑的，尺肤也滑润；脉象涩的，尺肤也枯涩。以上脉象与尺肤的变化，是有轻重不同的。所以善于诊察尺肤的，不必诊察寸口脉象就可了解病情；善于诊察脉象的，不必诊察五色就可知道病情。能将色、脉、尺肤的诊察综合加以运用的医生，可使诊断更加正确，称为上工，上工十个病人可治愈九个。能运用两种诊察方法诊断疾病的称为中工，中工十个病人可治愈七个。只能用一种诊察方法诊断疾病的称为下工，下工十个病人仅能治愈六个。"

4.31 黄帝说："请问缓、急、小、大、滑、涩的脉象所主的病证是怎样的呢？"

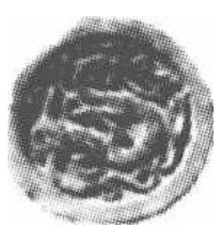
4.28 Qibo said, "Examining the slow, rapid, small, large, slippery and unsmooth [conditions of] the pulse can differentiate the changes of diseases."

4.29 Huangdi asked, "How to examine [the changes of pulse and skin over the cubit region]?"

4.30 Qibo answered, "[If] the pulse is rapid, the skin over the cubit [region] appears tense; [if] the pulse is slow, the skin over the cubit [region] is flabby; [if] the pulse is small, the skin over the cubit [region] appears withered; [if] the pulse is large, the skin over the cubit [region] appears brawny; [if] the pulse is slippery, the skin over the cubit [region] is also slippery; [if] the pulse is unsmooth, the skin over the cubit [region] is also unsmooth. Such changes vary [in degree], some are mild and some are severe. So [those who are] good at examining the cubit [region] need not examine the Cunkou [pulse in diagnosing diseases] and [those who are] good at examining the pulse need not examine the complexion [in diagnosing diseases]. [Those who] can make a synthetic analysis [of the complexion, pulse and skin over the cubit region] are excellent doctors. Excellent doctors can cure nine [patients] out of ten. [Those who can] make good use of two [of the three methods mentioned above] are ordinary doctors who cure seven [patients] out of ten. [Those who can] just make use of one [of the three methods mentioned above] are poor doctors who can just cure six [patients] out of ten."



4.31 Huangdi asked, "What are the manifestations of diseases when the pulse is slow, rapid, small, large, slippery and unsmooth?"



【原文】

4.32 岐伯曰：“臣请言五脏之病变也。心脉急甚者为瘈疭；微急为心痛引背，食不下。缓甚，为狂笑；微缓，为伏梁，在心下，上下行，时唾血。大甚为喉吩，微大为心痹引背，善泪出。小甚为善喑，微小为消瘅。滑甚为善渴，微滑为心疝引脐，小腹鸣。涩甚为喑，微涩为血溢，维厥，耳鸣，颠疾。

4.33 肺脉急甚为癫疾，微急为肺寒热，怠惰，咳唾血，引腰背胸，若鼻息肉不通。缓甚为多汗，微缓为痿瘘，偏风，头以下汗出不

【今译】

4.32 岐伯说：“请允许臣先谈谈五脏的病变。心脉急甚，发生瘛疭；心脉微急，则心痛引背，食不能下。若心脉缓甚，则发为狂笑；心脉微缓，为‘伏梁’，位于心下，其气上下行，时而唾血。心脉大甚，为喉中好象有物梗塞；心脉微大，为心痹，心痛引背，常流泪。心脉小甚，则善哕；若心脉微小，为善食善饥的消瘅病。心脉滑甚好口渴；心脉微滑，病心疝引脐而痛，伴有肠鸣。心脉涩甚，则音哑不能言。心脉微涩，则为吐血、衄血，手脚厥冷和耳鸣及头部疾患。

4.33 肺脉急甚，为癫疾；肺脉微急，为肺有寒热，出现倦怠乏力、咳而唾血，咳时引腰背胸痛，或鼻生息肉，气塞不畅。肺脉缓甚，为多汗；肺脉微缓，为四肢痿软、鼠瘘、半身不遂、头以下汗出



4.32 Qibo said, "Please allow me to talk about the changes of the diseases related to the Five Zang – Organs. Rapid Heart – Pulse indicates Chizong (spasm and flaccidity); slightly rapid [Heart – Pulse] indicates heartache involving the back and inability to take food; extremely slow [Heart – Pulse] indicates wild laughter; slightly slow [Heart – Pulse] indicates Fuliang (mass of the heart) below the heart with upward and downward flow [of Qi] and occasional vomiting of blood; extremely large [Heart – Pulse] indicates obstruction of the throat; slightly large [Heart – Pulse] indicates [heartache due to] obstruction of the heart involving the back and frequent tearing; extremely small [Heart – Pulse] indicates frequent hiccup; slightly small [Heart – Pulse] indicates Xiaodan[8]; extremely slippery [Heart – Pulse] indicates frequent thirst; slightly slippery [Heart – Pulse] indicates heart – hernia involving the navel and borborygmus; extremely unsmooth [Heart – Pulse] indicates loss of voice; slightly unsmooth [Heart – Pulse] indicates Weijue (coldness of the four extremities), tinnitus and vertex disease."

4.33 "Extremely rapid [Lung – Pulse] indicates epilepsy; slightly rapid [Lung – Pulse] indicates cold and heat in the lung, lassitude, cough and vomiting of blood involving the chest, waist and back, nasal polyp and unsmooth breath; extremely slow [Lung – Pulse] indicates excessive sweating; slightly slow [Lung – Pulse] indicates Weilou[9], paralysis, excessive sweating over the part below the head; extremely large [Lung – Pulse] indicates swollen legs; slightly large [Lung – Pulse] indicates obstructive [Syndrome] of the lung involving

【原文】

可止。大甚为胫肿，微大为肺痹，引胸背，起恶见日光。小甚为泄，微小为消瘅。滑甚为息贲上气，微滑为上下出血。涩甚为呕血，微涩为鼠瘘，在颈支腋之间，下不胜其上，其应善痿矣。

4.34 肝脉急甚者为恶言，微急为肥气，在胁下若覆杯。缓甚为善呕，微缓为水瘕痹也。大甚为内痈，善呕衄；微大为肝痹，阴缩，咳引小腹。小甚为多饮，微小为消瘅。滑甚为癥疝，微滑为遗溺。涩

【今译】

不止。肺脉大甚，表现为足胫肿；肺脉微大，为肺痹，引胸背痛，怕见日光。肺脉小甚，为泄泻。肺脉微小，为消瘅病。肺脉滑甚，肺满气逆。肺脉微滑，为衄血泄血。肺脉涩甚，为呕血。肺脉微涩，为鼠瘘之病，多发于颈腋之间，使人下肢无力，难于支撑上部体重，所以膝足无力而酸软。

4.34 肝脉弦急，主急躁发怒，闻言而恶。肝脉微急，为气积胁下，形如覆杯，叫做‘肥气’。肝脉缓甚，为时常呕吐。肝脉微缓，为水瘕痹病。肝脉太甚，为内痈，时常呕吐和衄血。肝脉微大，为肝痹病，阴器收缩，咳引少腹痛。肝脉小甚，为渴而多饮。肝脉微小，为消瘅病。肝脉滑甚，为阴囊肿大之症。肝脉微滑，为遗尿。肝脉涩

the chest and back and aversion to light; extremely small [Lung – Pulse] indicates diarrhea; slightly small [Lung – Pulse] indicates Xiaodan (thirst – consumptive disease or disease marked by emaciation); extremely slippery [Lung – Pulse] indicates Xiben[10] (lumps located at the right hypochondrium); slightly slippery [Lung – Pulse] indicates hemorrhage in the upper and lower[11]; extremely unsmooth [Lung – Pulse] indicates vomiting of blood; slightly unsmooth [Lung – Pulse] indicates Shulou (scrofula) between the neck and the armpit and weakness of the lower limbs that cannot support the upper part of the body."

4.34 "Extremely rapid [Liver – Pulse] indicates dislike of [listening to other people's] talk; slightly rapid [Liver – Pulse] indicates Feiqi (mass due to liver disorder) at the hypochondrium like an inverted cup; extremely slow [Liver – Pulse] indicates frequent vomiting; slightly slow [Liver – Pulse] indicates Shuixiabi (retention of fluid in the chest and difficulty in urination); extremely large [Liver – Pulse] indicates interior abscess, vomiting and epistaxis; slightly large [Liver – Pulse] indicates obstructive Syndrome of the liver, shrinkage of the external genitals and cough involving the lower abdomen; extremely small [Liver – Pulse] indicates excessive drinking of water; slightly small [Liver – Pulse] indicates Xiaodan (thirst – consumptive disease or disease marked by emaciation); extremely slippery [Liver – Pulse] indicates Kuishan (hernia and swollen scrotum); slightly slippery [Liver – Pulse] indicates

【原文】

甚为溢饮，微涩为痿挛筋痹。

4.35 脾脉急甚为瘛疭；微急为膈中，食饮入而还出，后沃沫。缓甚为痿厥，微缓为风痿，四肢不用，心慧然若无病。大甚为击仆，微大为疝气，腹里大脓血，在肠胃之外。小甚为寒热，微小为消瘅。滑甚为癥瘕，微滑为虫毒蛕蝎腹热。涩甚为肠癖；微涩为内癖，多下脓血。

4.36 肾脉急甚为骨癫疾；微急为沉厥奔豚，足不收，不得前后。缓

【今译】

甚，为水湿溢于四肢的溢饮病；肝脉微涩，为筋脉拘挛及筋痹。

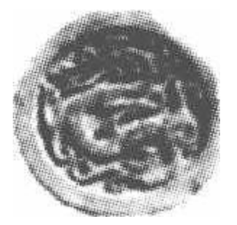
4.35 脾脉急甚，为瘛疭。脾脉微急，为饮入而吐，大便下冷沫。脾脉缓甚，为四肢痿软无力而厥冷。脾脉微缓，为风痿，四肢痿废不用，而神智清晰，好像没病。脾脉大甚，为卒然仆倒的卒中病。脾脉微大，为疝气，腹中有大量脓血瘀积在肠胃之外。脾脉小甚，为寒热。脾脉微小，为消瘅病。脾脉滑甚，为阴囊肿大，小便不利。脾脉微滑，为腹内有蛔虫，引发腹热。脾脉涩甚，为大肠脱出的肠颓病。脾脉微涩，为肠内溃烂腐败，所以便下脓血。

4.36 肾脉急甚，为病在骨的癫疾。肾脉微急，为沉厥病、奔豚、两足

enuresis; extremely unsmooth [Liver – Pulse] indicates Yiyin (retention of dampness and fluid in the four limbs); slightly unsmooth [Liver – Pulse] indicates Jinbi (obstructive Syndrome of tendons marked by flaccidity and spasm).

4.35 "Extremely rapid [Spleen – Pulse] indicates Chizong (spasm and flaccidity of tendons and vessels); slightly rapid [Spleen – Pulse] indicates Gezhong (vomiting right after eating), {vomiting after taking food} [12] and frothy stool; extremely slow [Spleen – Pulse] indicates Weijue (flaccidity and coldness of the four limbs); slightly slow [Spleen – Pulse] indicates Wind – Flaccidity and flaccidity of the four limbs [with the signs of being] as conscious as healthy people; extremely large [Spleen – Pulse] indicates Jipu (sudden faint); slightly large [Spleen – Pulse] indicates Shanqi (hernia) and massive pus and bleeding in the abdomen and outside the intestines and stomach; extremely small [Spleen – Pulse] indicates cold and heat; slightly small [Spleen – Pulse] indicates Xiaodan (thirst – consumptive disease or disease marked by emaciation); extremely slippery [Spleen – Pulse] indicates Kuilong (unsmooth urination and hernia with swollen scrotum); slightly slippery [Spleen – Pulse] indicates abdominal heat due to parasites; extremely unsmooth [Spleen – Pulse] indicates Changkui (prolapse of sigmoidorectum); slightly unsmooth [Spleen – Pulse] indicates interior abscess which frequently leads to pus and bloody stool."

4.36 "Extremely rapid [Kidney – Pulse] indicates Gudianji (epilepsy involving the bone); slightly rapid [Kidney – Pulse] indicates Chenjue (heaviness and coldness of lower limbs),



【原文】

甚为折脊；微缓为洞，洞者，食不化，下嗌还出。大甚为阴痿；微大为石水，起脐已下至小腹腫腫然，上至胃脘，死不治。小甚为洞泄；微小为消瘅。滑甚为癃癀；微滑为骨痿，坐不能起，起则目无所见。涩甚为大痈；微涩为不月沉痔。”

4.37 黄帝曰：“病之六变者，刺之奈何？”

4.38 岐伯曰：“诸急者多寒；缓者多热；大者多气少血；小者

【今译】

难以屈伸、大小便不通。肾脉缓甚，为脊痛似折。肾脉微缓，为洞泄，食不能化，食后吐出。肾脉大甚，为阴痿。肾脉微大，为石水病，起于脐下小腹，腹部有重垂感；若上至胃脘部，为危重症候。肾脉小甚，为洞泄。肾脉微小，为消瘅病。肾脉滑甚，为小便不利或癀疝。肾脉微滑，为骨痿病，坐不能起，起则眼目昏花，视物不清。肾脉涩甚，为大痈。肾脉微涩，为月经不行或内痔等症。”

4.37 黄帝说：“以上所讲的六种病脉的变化，针刺的方法是怎样的呢？”

4.38 岐伯回答说：“脉象急的多属寒；脉象缓的多属热；脉象大的表示气多血少；脉象小的表示气血皆不足；脉象滑的表示阳气旺

Bentun (mass of the kidney starting from the abdomen and moving to the chest and throat like a running pig), flaccidity of feet and inability to defecate and urinate; extremely slow [Kidney – Pulse] indicates pain of the spine like being broken; slightly slow [Kidney – Pulse] indicates Dong which means diarrhea with indigested food in it right after taking food or vomiting right after drinking water; extremely large [Kidney – Pulse] indicates Yinwei (impotence); slightly large [Kidney – Pulse] indicates Shishui (edema marked by ascites and abdominal flatulence and fullness), heaviness and dropping sensation from below the navel and the lower abdomen to the chest and stomach [which is a critic condition and] difficult to be cured; extremely small [Kidney – Pulse] indicates Dongxie (diarrhea with indigested food in it right after taking food); slightly small [Kidney – Pulse] indicates Xiaodan (thirst – consumptive disease or disease marked by emaciation); extremely slippery [Kidney – Pulse] indicates Longkui (unsmooth urination and hernia with swollen scrotum); slightly slippery [Kidney – Pulse] indicates Guwei (flaccidity of bone), inability to sit and blurred vision after standing up; extremely unsmooth [Kidney – Pulse] indicates major abscess; slightly unsmooth [Kidney – Pulse] indicates amenorrhea and internal hemorroids."

4. 37 Huangdi asked, "What are the needling [methods used to deal with] six changes [of pulse] in related diseases?"

4. 38 Qibo answered, "All kinds of rapid [pulse] indicate cold; all kinds of slow [pulse] indicates heat; all kinds of large [pulse] indicate excess of Qi and insufficiency of blood; all kinds of small [pulse] indicate insufficiency of both Qi and blood; all

【原文】

血气皆少；滑者阳气盛，微有热；涩者多血少气，微有寒。是故刺急者，深内而久留之；刺缓者，浅内而疾发针，以去其热；刺大者，微泻其气，无出其血；刺滑者，疾发针而浅内之，以泻其阳气而去其热；刺涩者，必中其脉，随其逆顺而久留之，必先按而循之，已发针，疾按其痏，无令其血出，以和其脉。诸小者，阴阳形气俱不足，勿取以针，而调以甘药也。”

4.39 黄帝曰：“余闻五脏六腑之气，荥腧所入为合，令何道从

【今译】

盛，有热象；脉象涩的为多血少气，有寒象。所以针刺治疗时，对脉急的病症要深刺，留针时间要长；对脉缓的病症要浅刺，出针要快，以泄热邪；对脉大的病症针刺时，要微泻其气，不要出血；对脉滑的病症针刺时，进针也要浅，出针要快，以泻阳气而除其热；对脉涩的病症针刺时，必须刺中其脉，随经脉的逆顺进行补泻，留针时间要长，要先按摩穴位周围的肌肉以便于得气，出针时要迅速按压针孔，不要出血，以使血脉平和。至于脉象小的，是阴阳形气都不足的表现，不宜针刺治疗，要用甘味药加以调理。”

4.39 黄帝说：“我听说五脏六腑之气，从荥输穴而注入合穴，其气血从何道而入，进入后又和哪些脏腑经络相互连属的呢？我希望

kinds of slippery [pulse] indicate superabundance of Yangqi; all kinds of slightly [slippery pulse] indicate heat; all kinds of unsmooth [pulse] indicate excess of blood and insufficiency of Qi; all kinds of slightly [unsmooth pulse] indicate cold. So the needling [technique for] rapid [pulse and the related disease should be] deep and [the needle should be] retained [in the selected Acupoint] for a longer period of time. The needling [technique] for slow [pulse and the related disease should be] shallow and [the needle should be] withdrawn immediately [after insertion] in order to remove heat. The needling [technique] for large [pulse and the related disease should be] slightly reducing to reduce Qi without causing bleeding. The needling [technique] for slippery [pulse and the related disease should be] shallow and [the needle should be] withdrawn immediately [after insertion] to reduce Yangqi and remove heat. The needling [technique] for unsmooth [pulse and the related disease should be] inserting [the needle right on] the related Channel, retaining [the needle] for a long period of time according to the pathological condition [and followed by] pressing the muscles to guide [the flow of Qi]. After the withdrawal [of the needle], the needled Acupoint should be pressed immediately to prevent bleeding and to regulate [Qi and blood in] the Channel. Small [pulse indicates] insufficiency of Yin, Yang, physical condition and Qi which cannot be cured by acupuncture but should be treated by herbs sweet in taste."

4. 39 Huangdi said, "I have heard that Qi of the Five Zang – Organs and Six Fu – Organs flows into the He – Sea [Acupoint] from the Ying – Spring [Acupoint]. I'd like to know from which

【原文】

人，人安连过，愿闻其故。”

4.40 岐伯答曰：“此阳脉之别人于内，属于腑者也。”

4.41 黄帝曰：“荥输与合，各有名乎？”

4.42 岐伯曰：“荥输治外经，合治内腑。”

4.43 黄帝曰：“治内腑奈何？”

4.44 岐伯曰：“取之于合。”

4.45 黄帝曰：“合各有名乎？”

4.46 岐伯答曰：“胃合于三里，大肠合入于巨虚上廉，小肠合入于巨虚下廉，三焦合入于委阳，膀胱合入于委中央，胆合入于阳陵泉。”

4.47 黄帝曰：“取之奈何？”

【今译】

听你讲讲其中的缘故。”

4.40 岐伯回答说：“这就是手足各阳经由别络进入其内，而连属于六腑的过程。”

4.41 黄帝说：“荥输穴与合穴的作用各是什么？”

4.42 岐伯回答说：“荥输穴治外部经脉的病症，合穴治内部六腑的病症。”

4.43 黄帝说：“怎样治六腑的疾病呢？”

4.44 岐伯说：“当取六腑经脉的合穴。”

4.45 黄帝说：“六腑的合穴都有名称吗？”

4.46 岐伯回答说：“胃经的合穴在足三里，大肠经的合穴在巨虚上廉，小肠经的合穴在巨虚下廉，三焦经的合穴在委阳，膀胱经的合穴在委中，胆经的合穴在阳陵泉。”

4.47 黄帝说：“怎样取穴呢？”

pathway [Qi] flows into [the He – Sea Acupoint] and with which [Channel it is] connected."

4. 40 Qibo answered, "The branches of the Yang Channels [of both the hand and foot] run into the interior and are connected with the Fu – Organs."

4. 41 Huangdi asked, "What are the functions of the Ying – Spring and He – Sea [Acupoints]?"

4. 42 Qibo answered, "The Ying – Spring [Acupoint can be needled] to treat [disorders of] the external Channels while the He – Sea [Acupoint can be needled] to treat [disorders of] the Fu – Organs."

4. 43 Huangdi asked, "How to treat [disorders of] the Fu – Organs?"

4. 44 Qibo answered, "[The disorders of the Fu – Organs can be treated by] needling the He – Sea [Acupoints on the three Yang Channels]."

4. 45 Huangdi asked, "Do the He – Sea [Acupoints] have names respectively?"

4. 46 Qibo answered, "The He – Sea [Acupoint of] the Stomach Channel is called Zusanli (ST 36); the He – Sea [Acupoint of] the Large Intestine Channel is called Shangjuxu (ST 37); the He – Sea [Acupoint of] the Small Intestine Channel is called Xiajuxu (ST 39); the He – Sea [Acupoint of] the Sanjiao (Triple Energizer) Channel is called Weiyang (BL 39); the He – Sea [Acupoint of] the Bladder Channel is called Weizhong (BL 40); the He – Sea [Acupoint of] the Gallbladder Channel is called Yanglingquan (GB 34)."

4. 47 Huangdi asked, "How to locate [these He – Sea Acupoints]?"

【原文】

4.48 岐伯答曰："取之三里者，低跗；取之巨虚者，举足；取之委阳者，屈伸而索之；委中者，屈而取之；阳陵泉者，正竖膝予之齐，下至委阳之阳取之；取诸外经者，揄申而从之。"

4.49 黄帝曰："愿闻六腑之病。"

4.50 岐伯答曰："面热者，足阳明病；鱼络血者，手阳明病；两跗之上脉竖陷者，足阳明病，此胃脉也。

4.51 大肠病者，肠中切痛，而鸣濯濯。冬日重感于寒即泄，当脐而痛，不能久立，与胃同候，取巨虚上廉。

4.52 胃病者，腹膜胀，胃脘当心而痛，上肢两胁，膈咽不通，食饮不下，取之三里也。

【今译】

4.48 岐伯说："取足三里穴要放低足背，取巨虚穴要举足，取委阳穴要屈伸腿足认真寻索，委中穴要屈膝取之，阳陵泉穴要正身蹲坐，两膝平齐，在委阳穴的外侧取之。凡是取治外经病的荥输穴，应伸展四肢，而后取穴。"

4.49 黄帝说："我想了解六腑病变的情况。"

4.50 岐伯回答说："面部发热，是足阳明有病变；手鱼际部位血脉瘀滞，是手阳明有病；两足背上的冲阳脉出现坚实或下陷，是足阳明有病变，因为足背冲阳穴处属足阳明胃经。

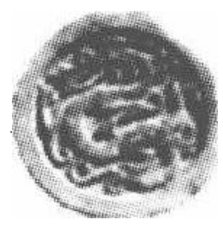
4.51 大肠有病，肠中剧痛，肠中有濯濯的鸣声。如果冬季再感受寒邪，就要发生腹泻，脐部疼痛，不能久立，大肠联属于胃，这种病可取胃经的巨虚上廉来治疗。

4.52 胃有病，腹胀满闷，胃脘部疼痛，支撑两胁作痛，膈、咽部阻滞不畅，饮食不下。可取胃经的合穴足三里治疗。

4.48 Qibo answered, "To locate Zusanli (ST 36), the foot dorsum should be lowered; to locate Shangjuxu (ST 37) and Xiajuxu (ST 39), the foot should be raised up; to locate Weiyang (BL 39), [the lower limbs should be] bent and extended to differentiate it carefully; to locate Weizhong (BL 40), [the knees should be] bent; to locate Yanglingquan (GB 34), [the patient should] squat straight with the knees kept at the same level and the Acupoint is located at the lateral side of Weiyang (BL 39); to locate [the Acupoints located on] the external Channels, [the limbs are] pulled in order to find the accurate position."

4.49 Huangdi said, "I'd like to know the diseases of the Six Fu – Organs."

4.50 Qibo answered, "Feverish sensation over the face indicates disorders of the Yangming Channel of Foot; stagnation of blood in the thenar region indicates disorders of the Yangming Channel of Hand; hardness and depression on the Channel over the dorsa of feet indicates disorders of the Yangming Channel of Foot [which is] the Channel of the Stomach."



4.51 "The large intestinal disease [is characterized by] sharp intestinal pain with gurgling noise. Attack by cold in winter will cause diarrhea and pain around the navel [which is so painful that the patient] cannot stand for a longer period of time. [Since the large intestine is] connected with the stomach, [this disease can be treated by] needling Shangjuxu (ST 37)."

4.52 "The stomach disease, [characterized by] abdominal flatulence, stomachache involving the hypochondria, obstruction of the diaphragm and throat and inability to take food, [can be treated by] needling Zusanli (ST 36)."

【原文】

4.53 小肠病者，小腹痛，腰脊控睾而痛，时窘之后，当耳前热，若寒甚，若独肩上热甚，及手小指次指之间热，若脉陷者，此其候也。手太阳病也，取之巨虚下廉。

4.54 三焦病者，腹气满，小腹尤坚，不得小便，窘急，溢则水，留即为胀。候在足太阳之外大络，大络在太阳、少阳之间，亦见于脉，取委阳。

4.55 膀胱病者，小腹偏肿而痛，以手按之，即欲小便而不得，肩上热若脉陷，及足小指外廉及胫踝后皆热若脉陷，取委中央。

【今译】



4.53 小肠有病，小腹痛，腰脊牵引睾丸痛，大小便有窘急感，耳前发热或觉寒凉，或肩上热甚，手小指无名指间有热感。如果其脉有下陷者，就是手太阳经的病候，可取小肠经的合穴巨虚下廉来治疗。

4.54 三焦有病，腹气胀满，小腹胀尤甚，小便困难急迫，水溢于皮肤则为水肿，停留在腹则为水胀病。诊察此病在足太阳经外侧的大络，大络在足太阳经、足少阳经之间的委阳，三焦有病，此处脉呈赤色，治疗时可取委阳穴。

4.55 膀胱有病，表现为小腹偏肿而痛，以手按之即欲小便，但却小便不通，肩上有热感，足小趾的外侧和胫踝骨后有热感，或者脉下陷，可取本经合穴委中治疗。

4.53 "The small intestinal disease [is characterized by] lower abdominal pain, pain of scrotum due to contraction of the back and spine, urgency in defecation and urination, feverish or cold sensation [over the region] anterior to the ears, or only extreme feverish sensation in the shoulders and feverish sensation [in the region] between the small finger and the fourth finger. If there is depression [in the region through which] the Channel [runs], it is [small intestinal] disease. The disease of the Taiyang Channel of Hand [can be treated by] needling Xiajuxu (ST 39)."

4.54 "Sanjiao (Triple Energizer) disease [is characterized by] abdominal flatulence and fullness, hardness of the lower abdomen, dysuria, urgency in urination, edema due to extravasation [of fluid beneath the skin], distension due to retention [of fluid in the abdomen], changes of the major Collateral lateral to the Taiyang Channel of Foot. The major Collateral is located between the Taiyang and Shaoyang [Channels] and also seen over the Channel. [This disease can be treated by] needling Weiyang (BL 39)."

4.55 "Bladder disease [is characterized by] lower abdominal swelling and pain, desire to urinate but failure to discharge urine under the pressure of hand, feverish sensation in the shoulder or depression [in the region along which] the Channel [runs], feverish sensation in the lateral side of the small toe and behind the leg and ankle or depression[in the region along which] the Channel [runs]. [This disease can be treated by] needling Weizhong (BL 40)."

【原文】

4.56 胆病者，善太息，口苦，呕宿汁，心下澹澹，恐人将捕之，嗌中吩吩然，数唾，在足少阳之本末，亦视其脉之陷下者灸之，其寒热者取阳陵泉。”

4.57 黄帝曰：“刺之有道乎？”

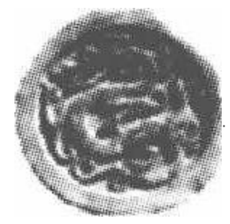
4.58 岐伯答曰：“刺此者，必中气穴，无中肉节。中气穴则针游于巷，中肉节即皮肤痛，补泻反则病益笃。中筋则筋缓，邪气不出，与其真相搏，乱而不去，反还内著。用针不审，以顺为逆也。”

【今译】

4.56 胆经有病，表现为时常叹气，口苦、呕吐苦水，心跳恐惧，好象有人将要逮他，喉中似有物梗塞，总想把它吐出来。治疗此病，可在足少阳经循行的部位，察看脉的下陷情况灸治。有寒热症状的，取胆经的合穴阳陵泉穴治疗。”

4.57 黄帝说：“针刺时有注意的事项吗？”

4.58 岐伯回答说：“针刺的时候，一定要刺中气穴，不要刺中肉节。刺中气穴就好像游走在空巷一样，没有阻碍；如果刺中肉节，皮肤会痛。在补泻方法上，应当补反而泻，或应当泻反而补，必定加重病情。如果刺中筋，则筋受伤而弛缓，病邪不但不能除去，反而与正气相搏，造成气血紊乱，邪气滞留体内。这都是由于用针不慎，结果常把顺症治成逆症。”



4.56 "Gallbladder disease [is characterized by] frequent sigh, bitter taste in the mouth, vomiting of bitter juice, palpitation, anxiety as if fear of being arrested, obstructive feeling in the throat, frequent spitting. [This disease can be treated by selecting Acupoints located along the pathway from] the beginning to the terminating points of Shaoyang [Channel] of Foot. Moxibustion [can be applied to] the depression in the Channel. [If there are symptoms of] chilliness and fever, Yanglingquan (GB 34) should be needled."

4.57 Huangdi asked, "Are there any rules in acupuncture?"

4.58 Qibo answered, "To needle [these Acupoints, the needles] must be inserted into Qixue (Acupoints), not into muscular juncture. When inserted in Qixue (Acupoints), [the needle is felt like] wandering along a lane [without any obstruction]; when inserted in muscular juncture, [it] immediately [causes] skin pain. Wrong use of reinforcing and reducing [techniques] will worsen the disease. When inserted into the tendons, it leads to flaccidity of tendons and cannot remove Xieqi (Evil – Qi). [On the contrary, it brings on] struggle between [pathogenic factors] and Zhengqi (Healthy – Qi), causing disorders and retention of [pathogenic factors]. [These problems are caused by] carelessness in applying acupuncture, and turning a favourable [syndrome] into an unfavourable [one]."

Notes:

[1] Channels here refer to Yangming Channel, Taiyang Channel and Shaoyang Channel.

[2] Yin(阴) refers to the Five Zang – Organs and Yang(阳) refers to the Six Fu – Organs.

[3] Hook(勾) pulse refers to the Heart – Pulse which appears full when coming and weak when receding.

[4] Dai (代) pulse, the normal pulse of the spleen, is alternative and appears now rapid and then slow.

[5] Hairy (毛) pulse, the Lung – Pulse, appears floating and weak.

[6] Stony (石) pulse, the Kidney – Pulse, appears deep and slippery.

[7] Restricting (相盛) pulse means the pulse that is related to the organ which restricts the one in question according to Wuxing (Five Elements), such as Hairy pulse of the lung appearing in the liver disease which indicates the relationship of Metal restricting Wood.

[8] Xiaodan (消瘅) refers to either Xiaoke (消渴 consumptive and thirst disease)or a disease marked by emaciation caused by internal heat due to Yin Xu deficiency.

[9] Weilou (痿瘘): Wei (痿) refers to Feiwei (肺痿) which, literally flaccidity Syndrome of the lung, is a disease, due to damage of the lung resulting from the consumption of body fluid and the accumulation of pathogenic heat in the interior, characterized by cough with thick and frothy sputum, emaciation, thirst, dyspnea, feeble and rapid pulse. Lou (瘘) refers to Shulou (鼠瘘) which is similar to scrofula.

[10] Xiben (息贲) is a disease due to retention of phlegm and pathogenic heat, and stagnation of Lung – Qi, usually accompanied by rapid respiration, chest pain, backache, hemoptysis, fever, chilliness and cough.

[11] Hemorrhage in the upper and lower (上下出血) refers to epis-

taxis and hematochezia.

[12] This part may be redundancy due to misprinting or miscopying because it sounds like the explanation of Gezhong (膈中) which also means vomiting right after taking food.



卷之二

根结第五

【原文】

5.1 岐伯曰："天地相感，寒暖相移，阴阳之道，孰少孰多，阴道偶，阳道奇。发于春夏，阴气少，阳气多，阴阳不调，何补何泻？发于秋冬，阳气少，阴气多，阴气盛而阳气衰，故茎叶枯槁，湿雨下归，阴阳相移，何泻何补？奇邪离经，不可胜数，不知根结，五脏六腑，折关败枢，开阖而走，阴阳大失，不可复取。九针之玄，要在终

【今译】

5.1 岐伯说："天气和地气相互感应，寒暖相互交替推移，阴阳的变化或少或多，都是有一定规律的。阴道为偶数，阳道为奇数。疾病发生在春夏两季，阴气少而阳气多，这种阴阳不调的病变在治疗时该如何施行补泻呢？疾病发生在秋冬两季，阳气少而阴气多，也就是阴气旺盛而阳气衰败，所以在秋冬季节树木就茎枯叶落，水湿下渗于根部，这种阴阳相移的情况，该如何施行补泻呢？不正之邪侵入经络所发生的疾病，变化多端，不可胜数。不了解脉气根结；不懂得五脏六腑的功能；不清楚开、阖、枢的关系，开阖功能失常，阴阳受损，病就难治。九针的奥妙，在于明了经脉的起止情况。所以掌握了经脉

Volume 2

Chapter 5
Genjie: Root and Knot

5.1 Qibo said, "The heaven and the earth are interacting on each other. Cold and warmth are alternating with each other. [There is a definite] rule of Yin and Yang in waning and waxing. The rule of Yin [in changing is] even [in number] and the rule of Yang [in changing is] odd [in number]. [The diseases that] occur in spring and summer [are characterized by] deficiency of Yinqi and excess of Yangqi. How [to treat such diseases due to] imbalance between Yin and Yang with reinforcing and reducing [needling techniques]? [The diseases that] occur in autumn and winter [are characterized by] deficiency of Yangqi and excess of Yinqi. [In autumn and winter] Yinqi is superabundant and Yangqi is declining, that is why stalks and leaves become dry, and dampness and rain accumulate deep into the ground. How [to treat such diseases due to] variation of Yin and Yang with reducing and reinforcing [needling techniques]? [The diseases caused by] invasion of abnormal Xie (Evil) into the Channels are numerous. [If one] does not understand [the significance of] Root and Knot[1], [the functions of] the Five Zang – Organs and Six Fu – Organs as well as [the harm of] breaking [the activity of] closing, damaging [the activity of] pivoting and [changing the activity of] closing into opening, Yin and Yang will be seriously impaired and [the diseases will become] difficult to cure. The mystery of the Nine Needles lies in [fully understanding] the begin-

【原文】

始。故能知终始，一言而毕，不知终始，针道咸绝。

5.2 太阳根于至阴，结于命门。命门者，目也。阳明根于厉兑，结于颡大。颡大者，钳耳也。少阳根于窍阴，结于窗笼。窗笼者，耳中也。太阳为开，阳明为阖，少阳为枢，故开折则肉节渎而暴病起矣。故暴病者取之太阳，视有余不足。渎者，皮肉宛膲而弱也。阖折则气无所止息而痿疾起矣。故痿疾者取之阳明，视有余不足。无所止息

【今译】

的起止情况，针刺的道理一句话就讲明白了。如果不知道经脉的起止情况，针刺的道理就难以通晓了。

5.2 足太阳经起始于至阴穴，终结于命门穴。这里所说的命门，是指眼内角的睛明穴。足阳明经起始于厉兑穴，终结于颡大，颡大就是耳前上方的头维穴。足少阳经起始于足窍阴穴，终结于窗笼，窗笼就是耳屏处之听宫穴。太阳主一身之表，为开，阳明在里为阖，少阳居三阳之间，所以为枢。因此开的机能失常，则肉节渎，引起暴病发生。所以暴病可取太阳经的腧穴治疗，泻其有余，补其不足。所谓‘渎’，指的是皮肉消瘦干枯。阖的机能失常，则气无所止息，所以发生痿症，可取足阳明经的穴位治疗，虚则补之，实则泻之。所谓‘无所止息’，指真气运行留滞，邪气盘踞不去。如果枢的功能失

ning and ending [of the Channels]. So [if one] is clear about the beginning and ending [of the Channels], [he or she will have] no difficulty in understanding the theory [of acupuncture]. [If one] is not clear about the beginning and ending [of the Channels], the theory of acupuncture will be difficult to understand."

5.2 "[The Bladder Channel of Foot] Taiyang roots in Zhiyin (BL 67) and ends in Mingmen. Mingmen [refers to Jingming (BL 1) located near the inner canthus of] the eye. [The Stomach Channel of Foot] Yangming roots in Lidui (ST 45) and ends in Sangda. Sangda [refers to Touwei (ST 8) located] above the ear. [The Gallbladder Channel of Foot] Shaoyang roots in Yinqiao (GB 44) and ends in Chuanglong. Chuanglong refers to [Tinggong (SI 19)] inside the ear. Taiyang is [responsible for] opening, Yangming is [responsible for] closing and Shaoyang is [responsible for] pivoting[2]. [If the activity of] opening is broken, skin and muscles will become dry and sudden disease will occur. So [attack of] sudden disease [can be treated by] needling [the Acupoints located on] the Taiyang [Channel] with reinforcing or reducing [techniques according to the pathological condition]. Dry skin and muscles [indicate that the patient is] emaciated and weak. [If the activity of] closing is broken, Qi[3] cannot flow normally and disease of flaccidity will be caused. Thus disease of flaccidity [can be treated by] needling [the Acupoints located on] the Yangming [Channel] with reinforcing or reducing [techniques according to the pathological condition]. [The state that Yangqi] cannot flow normally [indicates that] Zhenqi (Genuine – Qi) is stagnated and Xieqi (Evil – Qi) lingers [inside the body]. [If the activity of] pivoting is broken, bones will be-

【原文】

者，真气稽留，邪气居之也。枢折即骨繇而不安于地。故骨繇者取之少阳，视有余不足。骨繇者节缓而不收也。所谓骨繇者，摇故也，当穷其本也。

5.3 太阴根于隐白，结于太仓。少阴根于涌泉，结于廉泉。厥阴根于大敦，结于玉英，络于膻中。太阴为开，厥阴为阖，少阴为枢。故开折则仓廪无所输膈洞。膈洞者，取之太阴，视有余不足，故开折者气不足而生病也。阖折即气绝而喜悲。悲者取之厥阴，视有余不足。枢折则脉有所结而不通。不通者，取之少阴，视有余不足，有结

【今译】

常，就发生骨繇病而站立不稳。所以骨繇病可取足少阳经的穴位来治疗，虚则补之，实则泻之。骨繇是一种节缓不收之病。所谓‘骨繇’，就是筋骨摇动。上述病症应找出根源，予以恰当治疗。

5.3 足太阴经起始于隐白穴，归结于中脘穴。足少阴经起始于涌泉穴，归结于廉泉穴。足厥阴经起始于大敦穴，归结于玉英穴，内络于膻中穴。太阴是三阴之表，主开；厥阴在里为阖；少阴居中为枢。所以当开的机能失常，则脾失健运，水谷不化，上则为膈塞不通，下则为洞泄，取足太阴经腧穴治疗，泻其有余补其不足。这是由于开的机能失常，脾气不足而引起的疾病。如果阖的机能失常，是肝气阻绝于内，表现为多悲，取足厥阴经腧穴治疗，泻其有余补其不足。枢的机能失常，则肾脉经气结滞不通，取足少阴经的腧穴治疗，泻其有余

come weak[4] [and the patient] cannot stand stably on the ground. So bone weakness [can be treated by] needling [the Acupoints located on] the Shaoyang [Channel] with reinforcing or reducing [techniques according to the pathological condition]. Bone weakness means flaccidity of joints. [To deal with] the so – called tremor due to bone weakness, [one has to] find out the root cause [of the problem first and then select proper therapeutic method to treat it].

5.3 "[The Spleen Channel of Foot] Taiyin roots in Yinbai (SP 1) and ends in Tai chong[5] (CV 12). [The Kidney Channel of Foot] Shaoyin roots in Yongquan (KI 1) and ends in Lianquan (CV 23). [The Liver Channel of Foot] Jueyin roots in Dadun (LR 1) and ends in Yuying[6] (CV 18) and is connected with Danzhong (CV 17). Taiyin is [responsible for] opening, Jueyin is [responsible for] closing and Shaoyin is [responsible for] pivoting. [If the activity of] opening is broken, the granary[7] cannot transport [and transform food and water, causing] obstruction of the diaphragm and diarrhea [which can be treated by] needling [the Acupoints located on] the Taiyin [Channel] with reinforcing or reducing [techniques according to the pathological condition]. This is the disease caused by breaking the opening [activity]. [If the activity of] closing is broken, [it will lead to] exhaustion of Qi, [frequently causing] grief [which can be treated by] needling [the Acupoints located on] the Jueyin [Channel] with reinforcing or reducing [techniques according to the pathological condition]. [If the activity of] pivoting is broken, [it will lead to] obstruction and stagnation of Qi. Such a stagnation [can be treated by] needling [the Acupoints located on] the Shaoyin [Channel] with reinforcing or reducing [techniques according to the pathological condition]. [Such a way of treatment can be used] to deal with

【原文】

者皆取之不足。

5.4 足太阳根于至阴，溜于京骨，注于昆仑，入于天柱、飞扬也。足少阳根于窍阴，溜于丘墟，注于阳辅，入于天容、光明也。足阳明根于厉兑，溜于冲阳，注于下陵，入于人迎，丰隆也。手太阳根于少泽，溜于阳谷，注于小海，入于天窗，支正也。手少阳根于关冲，溜于阳池，注于支沟，入于天牖、外关也。手阳明根于商阳，溜于合谷，注于阳溪，入于扶突、偏历也。此所谓十二经者，盛络皆当取之。

5.5 一日一夜五十营，以营五脏之精，不应数者，名曰狂生。所

【今译】

补其不足。所有经脉的结滞现象，都是正气不足，当用补法治疗。

5.4 足太阳膀胱经，根于井穴至阴，溜于原穴京骨，注于经穴昆仑，上入项部的天柱穴，其络穴是飞扬；足少阳胆经，根于井穴窍阴，溜于原穴丘墟，注于经穴阳辅，上入于头部的天容穴，其络穴是光明；足阳明胃经，根于井穴厉兑，溜于原穴冲阳，注于合穴足三里，上入于项部的人迎穴，其络穴是丰隆；手太阳小肠经，根于井穴少泽，溜于经穴阳谷，注于合穴小海，上入于颈部的天窗穴，其络穴是支正；手少阳三焦经，根始于井穴关冲，溜于原穴阳池，注于经穴支沟，上入项部的天牖穴，其络穴是外关；手阳明大肠经，根于井穴商阳，溜于原穴合谷，注于经穴阳溪，上入颈部的扶突穴，其络穴是偏历。这就是手足三阳十二条经脉根溜注入穴位的名称，脉络充盈时都可取而泻之。

5.5 人体气血运行于周身，一日一夜共运行五十周，营运五脏的精气，如果不及或太过，叫做‘狂生’。脉气运行五十周，使五脏

the obstruction [of any Channel]."

5.4 "[The Bladder Channel of] Foot Taiyang roots in Zhiyin (BL 67), runs to Jinggu (BL 64), infuses into Kunlun (BL 60) and moves upwards to Tianzhu (BL 10) on the neck. Its Luo – Connecting Acupoint is Feiyang (BL 58). [The Gallbladder Channel of] Foot Shaoyang roots in Qiaoyin (GB 44), runs to Qiuxu (GB 40), infuses into Yangfu (GB 38) and moves upwards to Tianrong (SI 17) on the neck. Its Luo – Connecting Acupoint is Guangming (GB 37). [The Stomach Channel of] Foot Yangming roots in Lidui (ST 45), runs to Chongyang (ST 42), infuses into Zusanli (ST 36) and moves upwards to Renying (ST 9) on the neck. Its Luo – Connecting Acupoint is Fenglong (ST 40). [The Small Intestine Channel of] Hand Taiyang roots in Shaoze (SI 1), runs to Yanggu (SI 5), infuses into Xiaohai (SI 8) and moves upwards to Tianchuang (SI 16) on the neck. Its Luo – Connecting Acupoint is Zhizheng (SI 7). [The Sanjiao (Triple Energizer) Channel of] Hand Shaoyang roots in Guanchong (TE 1), runs to Yangchi (TE 4), infuses into Zhigou (TE 6) and moves upwards to Tianyou (TE 16) on the neck. Its Luo – Connecting Acupoint is Waiguan (TE 15). [The large Intestine Channel of] Hand Yangming roots in Shangyang (LI 1), runs to Hegu (LI 4), infuses into Yangxi (LI 5) and moves upwards to Futu (LI 18) on the neck. Its Luo – Connecting Acupoint is Pianli (LI 6). These are the so – called twelve regular Channels, the dilation of which can be needled [with reducing techniques]."

5.5 "[Qi and blood are flowing in the body for] fifty circles a day and a night to transport the Essence of the Five Zang – Organs. [If the flow of Qi and blood in the body in a day and a night] does not conform to such a number, it is called Kuangsheng

【原文】

谓五十营者，五脏皆受气，持其脉口，数其至也。五十动而不一代者，五脏皆受气。四十动一代者，一脏无气。三十动一代者，二脏无气。二十动一代者，三脏无气。十动一代者，四脏无气。不满十动一代者，五脏无气。予之短期，要在终始。所谓五十动而不一代者，以为常也。以知五脏之期，予之短期者，乍数乍疏也。”

5.6 黄帝曰：“逆顺五体者，言人骨节之大小，肉之坚脆，皮之厚薄，血之清浊，气之滑涩，脉之长短，血之多少，经络之数，余已知之矣，此皆布衣匹夫之士也。夫王公大人，血食之君，身体柔脆，肌肉软弱，血气慓悍滑利，其刺之徐疾浅深多少，可得同之乎？”

【今译】

都得到精气的营养。通过切寸口之脉，数一数脉来的至数，如果搏动五十次而无歇止的，说明五脏都精气充盈；搏动四十次而有一次歇止的，说明一脏之气衰败；搏动三十次而有一次歇止的，说明两脏之气衰败；搏动二十次而有一次歇止的，说明三脏之气衰败；搏动十次而有一次歇止的，说明四脏之气衰败；搏动不满十次而有一次歇止的，说明五脏之气均已衰败。根据以上所述之脉搏跳动歇止情况和营气运行的始终情况，可以预计病人的死期。脉搏动五十次而没有歇止的，是正常的脉象，由此可知五脏之气的变化。如果脉搏跳动出现乍快乍慢的情况，可以预计为死期临近。”

5.6 黄帝说：“人体有正常与异常之别。所谓五种形体的人，其骨节的大小，肉的坚脆，皮的厚薄，血的清浊，气的滑涩，脉的长短，血的多少，以及经络之数，我都已经知道了。这些都指的是普通之人。而那些王公大人，饮食精美，身体柔脆，肌肉软弱，其血气慓悍滑利，用针刺治疗，其进针的快慢、深浅，用针的多少和普通的人一样吗？”

(abnormal life). [During] the so-called fifty circles [of flowing,] all the Five Zang-Organs are nourished [by Qi and blood]. [Such a condition] can be examined by taking the pulse over Cunkou. [If the pulse] beats fifty times without intermittence, [it indicates that] all the Five Zang-Organs are nourished. [If the pulse] beats forty times with one intermittence, [it indicates that] one of the Zang-Organs has no Qi[8]; [if the pulse] beats thirty times with one intermittence, [it indicates that] two of the Zang-Organs have no Qi; [if the pulse] beats less than ten times with one intermittence, [it indicates that] all the Five Zang-Organs have no Qi. [Under such a condition,] the time of death can be predicated according to the beginning and ending [of the flow of Qi]. The so-called fifty beats without intermittence is the normal condition [of the pulse according to which one] can tell the state of the Five Zang-Organs. [If the pulse beats] now rapidly and then slowly, [it shows that] death is impending."

5.6 Huangdi said, "The five kinds of physique [differentiated according to] the normal and abnormal [characteristics usually cover such aspects as] whether the bones are big or small, the muscles are sturdy or crispy, the skin is thin or thick, the blood is clear or turbid, the Qi is slippery or unsmooth, the vessels are long or short and the blood is sufficient or insufficient. The number of the Channels and Collaterals [is also taken into consideration]. I know all about it. These aspects are all related to ordinary people. The kings, dukes and ministers who eat rich food [and live in comfort are characterized by] soft body, flabby muscles and rapid flow of Qi and blood. To use acupuncture [to treat them,] the speed and depth [of needling] are the same [as that for ordinary people]?"



【原文】

5.7 岐伯答曰："膏粱菽藿之味，何可同也？气滑即出疾，其气涩则出迟，气悍则针小而入浅，气涩则针大而入深，深则欲留，浅则欲疾。以此观之，刺布衣者，深以留之，刺大人者，微以徐之，此皆因气慓悍滑利也。"

5.8 黄帝曰："形气之逆顺奈何？"

5.9 岐伯曰："形气不足，病气有余，是邪胜也，急泻之；形气有余，病气不足，急补之；形气不足，病气不足，此阴阳气俱不足也，不可刺之，刺之则重不足。重不足则阴阳俱竭，血气皆尽，五脏

【今译】

5.7 岐伯回答说："吃膏梁厚味的人和吃菽藿粗食的人，刺法怎能相同呢?气滑利的，出针要快；气涩滞的，出针要慢；气盛的，要用小针浅刺；气涩滞的，要用长针深刺；深刺的要留针，浅刺的要快出针。由此看来，刺普通之人要深刺留针，刺富贵之人要用小针慢刺，因为他们的气血旺盛而滑利。"

5.8 黄帝说："如何治疗形气的逆顺呢？"

5.9 岐伯说："形气不足而病气有余的，是病邪实，应当急泻其邪。形气有余而病气不足，是正气虚，应当急补其正。形气不足，病气也不足，这是阴阳表里之气都不足，不可针刺，如果针刺则正气更加不足，从而导致阴阳俱竭，气血耗尽，使五脏空虚，筋髓枯槁。如

5.7 Qibo answered, "[The needling techniques for those who enjoy] delicacies and [those who eat] coarse food are certainly different. [The general rule is that to treat those whose] Qi is swift, [the needle should be] withdrawn quickly; [to treat those whose] Qi is unsmooth, [the needle should be] withdrawn slowly; [to treat those whose] Qi flows rapidly, the needle should be small and inserted shallowly; [to treat those whose] Qi is unsmooth, the needle should be big and inserted deeply. The deeply [inserted needle should be] retained [in the Acupoint] while the shallowly [inserted needle should be withdrawn] quickly. In view of such a difference, [the needles should be] inserted deeply and retained in needling ordinary people [while the needles should be] small and inserted slowly in needling rich people become Qi flows swiftly in their body."

5.8 Huangdi asked, "How to deal with Ni (adverse or abnormal) and Shun (due or normal) [prognosis of disease related to] Xingqi (Body – Qi)?"

5.9 Qibo answered, "Insufficiency of Xingqi (Body – Qi) and excess of Bingqi (Morbid – Qi) indicate that Xie (Evil) is superabundant and should be reduced promptly. Excess of Xingqi (Body – Qi) and insufficiency of Bingqi (Morbid – Qi) [indicate deficiency of Healthy – Qi which should be] invigorated immediately [with reinforcing techniques]. Insufficiency of both Xingqi (Body – Qi) and Bingqi (Morbid – Qi) means insufficiency of both Yin and Yang which cannot [be treated by] needling. Needling will aggravate insufficiency and aggravation of insufficiency will exhaust both Yin and Yang, [consequently leading to] depletion of both Qi and blood, weakness of the Five Zang – Or-

【原文】

空虚，筋骨髓枯，老者绝灭，壮者不复矣。形气有余，病气有余，此谓阴阳俱有余也，急泻其邪，调其虚实。故曰：有余者泻之，不足者补之，此之谓也。

5.10 故曰：刺不知逆顺，真邪相搏。满而补之，则阴阳四溢，肠胃充郭，肝肺内膜，阴阳相错。虚而泻之，则经脉空虚，血气竭枯，肠胃偃辟，皮肤薄著，毛腠夭膲，予之死期。

5.11 故曰：用针之要，在于知调阴与阳。调阴与阳，精气乃光，合形与气，使神内藏。故曰：上工平气，中工乱脉，下工绝气危

【今译】

果这种情况发生，老年人就要死亡，壮年人难以康复。如果形气有余，病气也有余，这是阴阳表里俱实，应当先泻其邪，以调理其虚实

情况。所以说病邪有余的就用泻法，正气不足就用补法，讲的就是这个道理。

5.10 所以说，针刺时不懂逆顺，必然导致正气和邪气相互搏结。实症误用补法，就会造成阴阳气血满溢，邪气充满肠胃，肝肺胀满，阴阳错乱。虚证误用泻法，就会造成经脉之气空虚，血气枯竭，肠胃消化无力，皮肤薄瘦附骨，皮焦毛折。通过这些病症可以预见其死期。

5.11 所以说针刺的要领，在于调和阴阳。调和阴阳，精气才能充沛，形体与精气相互维系，神气才能内藏不泄。所以说，医术高明的医生能平衡阴阳之气，医术一般的医生往往扰乱脉气，而医术低劣

gans as well as dryness of the bones, tendons and marrow [which eventually cause] death among the old and inability to rehabilitate among the people at the prime of life. Excess of both Xingqi (Body – Qi) and Bingqi (Morbid – Qi) means excess of both Yin and Yang [which should be treated by] drastic purgation of the Xie (Evil) to adjust [the state of] Xu (Deficiency) and Shi (Excess). That is why it is said that excess [of pathogenic factors should be treated by] purgation and deficiency [of Healthy – Qi should be treated by] nourishing. The reason is just what is mentioned above."

5.10 "So it is said that ignorance of Ni (adverse or abnormal) and Shun (due or normal) in acupuncture [will lead to] conflict between Zhengqi (Healthy – Qi) and Xieqi (Evil – Qi). [To treat] fullness (Excess Syndrome) with nourishing [therapy will lead to] wild flow of Yin and Yang, fullness [of pathogenic factors in] the intestines and stomach, distension of the liver and lung as well as Yin and Yang in disorder. [To treat] Xu (Deficiency) with purgation [therapy will lead to] weakness of the Channels and Vessels, exhaustion of blood and Qi, weakness of the intestines and stomach, thin skin stuck on the bone as well as brittle hair and dryness of the muscular interstices. [The emergence of such manifestations indicates] impending death."

5.11 "Thus it is said that the rule in applying acupuncture lies in knowing how to regulate Yin and Yang. [Only when] Yin and Yang are regulated [can] Jingqi (Essence – Qi) be replenished, the body and Qi be integrated and the Spirit maintain inside. That is why it is said that excellent doctors regulate Qi, ordinary doctors disturb the Channels and unskillful doctors de-

【原文】

生。故曰：下工不可不慎也，必审五脏变化之病，五脉之应，经络之实虚，皮之柔粗，而后取之也。”

【今译】

的医生不能分辨虚实，常常危害病人生命。因此医术低劣的医生一定要谨慎啊。在针刺疾病时，必须审明五脏的病情变化，五脏脉象和病情相应的情况，经络的虚实和皮肤的柔粗等情况，然后再取穴治疗。”



plete Qi and threaten the life [of the patients]. So unskillful doctors have to be very careful [in treating patients]. [They] must carefully examine pathological changes of the Five Zang – Organs, the correspondence between the five kinds of pulse [and the Five Zang – Organs], [the state of] Shi (Excess) and Xu (Deficiency) [as well as the state of] softness and roughness of the skin. [Only when careful examination is made can they] select [Channels and Acupoints to perform acupuncture]."

Notes:

[1] Ma Shi (马莳) said, "Root refers to the place where Channel – Qi originates and Knot refers to the place where Channel – Qi terminates."

[2] The twenty – ninth note in the Nine Volumes of the Leijing (类经) says that "The idea that Taiyang is responsible for opening implies that Yangqi starts from the external and is the external part of the three Yang Channels; the idea that Yangming is responsible for closing implies that Yangqi accumulates inside and is the internal part of the three Yang Channels; the idea that Shaoyang is responsible for pivoting implies that Yangqi moves between the external and the internal and can go out and come into the Channels just as a pivot."

[3] Qi here refers to Yangqi.

[4] The idea that bones become weak actually means that the tendons and musculatures become flaccid and weak.

[5] Taichong (太冲) here refers to Zhongwan (CV 12).

[6] Yuying (玉英) here refers to Yutang (CV 18).

[7] The granary (仓廪) refers to the spleen because the spleen is regarded as an official in the body responsible for the granary.

[8] The idea that "one of the Zang – Organs has no Qi" means that one of the Zang – Organs is abnormal.

寿夭刚柔第六

【原文】

6.1 黄帝问于少师曰："余闻人之生也，有刚有柔，有弱有强，有短有长，有阴有阳，愿闻其方。"

6.2 少师答曰："阴中有阴，阳中有阳，审知阴阳，刺之有方，得病所始，刺之有理，谨度病端，与时相应，内合于五脏六腑，外合于筋骨皮肤。是故内有阴阳，外亦有阴阳。在内者，五脏为阴，六腑为阳，在外者，筋骨为阴，皮肤为阳。故曰，病在阴之阴者，刺阴之

【今译】

6.1 黄帝向少师问道："我听说人的禀赋不同，有刚柔强弱之分，有短长阴阳之别。我想听听其在治疗上的差异。"

6.2 少师回答说："阴中有阴，阳中有阳。临证能辨别阴阳，针刺才能遵循一定的要求。只有了解了病因，针刺才能合乎道理。详细诊察病因，并与四时气候相参，在内要合于五脏六腑，在外要合于筋骨皮肤。所以说内有阴阳，外也有阴阳。在内，五脏为阴，六腑为阳；在外，筋骨为阴，皮肤为阳。所以说阴病在阴分的，应当刺阴经的荥输穴；阳病在阳分的，应当刺阳经的合穴；阳病在阴分的，应当

Chapter 6

Shouyao Gangrou: Discussion on Long Life, Short Life, Sturdiness and Softness

6.1 Huangdi asked Shaoshi, "I have heard that the constitution of human beings is either sturdy or soft and weak or strong, [the body is either] short or long, [and the physical portions and the pathological changes are either] Yin or Yang. I'd like to know the [needling] methods [used to treat diseases in light of such differences]."

6.2 Shaoshi answered, "There is Yin within Yin and Yang within Yang. [Only when] Yin and Yang are differentiated [can] proper needling methods be selected. [Only when] the cause of disease is revealed [can] needling be reasonable. The cause of disease must be carefully studied in accordance with climatic changes, [the state of] the Five Zang – Organs and Six Fu – Organs in the internal and [the state of] the sinews, bones and skin in the external. Thus in the internal there exist Yin and Yang and in the external there also exist Yin and Yang. In the internal, the Five Zang – Organs are Yin and the Six Fu – Organs are Yang; in the external, the sinews and bones are Yin and the skin is Yang. That is why it is said that the diseases located in [the region of] Yin within Yin [can be treated by] needling the Ying – Spring [Acupoint located on] the Yin Channel, the diseases located in [the region of] Yang within Yang [can be treated by] needling the He – Sea [Acupoint located on] the Yang Channel, the diseases

【原文】

荥输；病在阳之阳者，刺阳之合；病在阳之阴者，刺阴之经；病在阴之阳者，刺络脉。故曰：病在阳者命曰风，病在阴者命曰痹，阴阳俱病命曰风痹。病有形而不痛者，阳之类也；无形而痛者，阴之类也。无形而痛者，其阳完而阴伤之也，急治其阴，无攻其阳。有形而不痛者，其阴完而阳伤之也，急治其阳，无攻其阴。阴阳俱动，乍有形，乍无形，加以烦心，命曰阴胜其阳。此谓不表不里，其形不久。”

6.3 黄帝问于伯高曰：“余闻形气之病先后，外内之应奈何？”

6.4 伯高答曰：“风寒伤形，忧恐忿怒伤气。气伤脏，乃病脏；

【今译】

刺阴经的经穴；阴病在阳分的，应当刺络脉。因此说病在阳分的叫做风，病在阴分的叫做痹，阴分和阳分俱病的叫做风痹。病有形而不痛的，属阳之病；病无形而痛的，属阴之病。病无形而痛，说明阳完好无损而阴被伤，应急治其阴，不要攻其阳；病有形而不痛的，说明阴完好而阳有病，应急治其阳，而不要攻其阴。阴和阳都有病，时而有形，时而无形，伴有心烦，这是阴病重于阳病，既不全属表，也不全属里，表明死期不远了。”

6.3 黄帝向伯高问道：“我听说人的外部形体和内部气机发生病变时，其发病先后有外内相应的关系。如何理解这种关系呢？”

6.4 伯高回答说：“风寒外袭伤人形体，忧、恐、忿、怒内扰影

located in [the region of] Yin within Yang [can be treated by] needling Jing – River [Acupoint located on] the Yin Channel, and diseases located in [the region of] Yang within Yin [can be treated by] needling the Collaterals. That is why it is said that the diseases located in Yang are called Feng (wind), the diseases located in Yin are called Bi (obstruction) and the diseases located in both Yin and Yang are called Fengbi (wind obstructive disease). Diseases with manifestations but without pain [are the diseases of] the Yang category and diseases without manifestations but with pain [are the diseases of] the Yin category. [The diseases] without manifestations but with pain [indicate that] Yang is normal but Yin is impaired. [This kind of diseases should be dealt with by means of] immediately treating Yin and avoiding attacking Yang. [The diseases] with manifestations but without pain [indicate that] Yin is normal but Yang is impaired. [This kind of diseases should be dealt with by means of] immediately treating Yang and avoiding attacking Yin. [If the disease is characterized by] involvement of both Yin and Yang, with manifestations, or without manifestations and dysphoria, it indicates that Yin dominates over Yang. Such a disease is neither external nor internal and death is impending."

6.3 Huangdi asked Bogao, "I have heard of the sequence of the pathogenesis involving both the body and the activity of Qi inside the body. What is the relationship between the internal and the external [concerning such a pathogenesis]?"

6.4 Bogao answered, "Wind and cold damage the body while anxiety, fear and anger impair Qi. [Impairment of] Qi eventually affects the viscera and leads to visceral disorders. Cold



【原文】

寒伤形，乃应形；风伤筋脉，筋脉乃应。此形气外内之相应也。”

6.5 黄帝曰：“刺之奈何？”

6.6 伯高答曰：“病九日者，三刺而已；病一月者，十刺而已。多少远近，以此衰之。久痹不去身者，视其血络，尽出其血。”

6.7 黄帝曰：“外内之病，难易之治奈何？”

6.8 伯高答曰：“形先病而未入脏者，刺之半其日。脏先病而形乃应者，刺之倍其日。此外内难易之应也。”

6.9 黄帝问于伯高曰：“余闻形有缓急，气有盛衰，骨有大小，肉有坚脆，皮有厚薄，其以立寿夭奈何？”

6.10 伯高答曰：“形与气相任则寿，不相任则夭。皮与肉相果

【今译】

响气机。气机受阻必然伤及脏腑，引起脏腑病变；风寒之邪伤形，就会使形体发病；风伤筋脉，筋脉就会发生病变。形气内外的相应关系就是这样。”

6.5 黄帝说：“如何针刺治疗呢？”

6.6 伯高回答说：“患病九天的，针刺三次可以痊愈。患病一个月的，针刺十次可以痊愈。病程的长短及针刺的次数，可以比照以上这个标准来确定。若久患痹症不愈，应查找患部血络，针刺放其瘀血。”

6.7 黄帝说：“由内因或外因所引发的各种病症，在治疗上有难易之分。如何分别处理呢？”

6.8 伯高回答说：“如果形体先病，尚未传入脏腑的，针刺治疗的次数减半；如果脏腑先病，而后影响形体的，针刺治疗的次数要加倍。这就是外内因所致疾病在治疗上的难易之别。”

6.9 黄帝向伯高问道：“我听说人的形体有缓急、气有盛衰、骨有大小、肉有坚脆、皮有厚薄之分。这些与人的寿命有什么关系呢？”

6.10 伯高回答说：“形与气相应就长寿，不相应就夭亡。皮和

damages the body and causes physical problems. Wind damages sinews and vessels and brings on disorders of sinews and vessels. These are the interactions between the body in the external and Qi in the internal."

6.5 Huangdi asked, "How to use acupuncture [to treat such diseases]?"

6.6 Bogao answered, "[If the patient has been] ill for nine days, three times of needling can cure him; [if the patient has been] ill for one month, ten times of needling can cure him. This is the criterion [to decide] the times of needling according to the duration of disease. [If the disease has] lingered for a long time and is difficult to cure, [doctors should] inspect the vessels [to find blood stasis] and prick it to let out blood."

6.7 Huangdi asked, "Why some of the diseases [caused by] external and internal factors are easy to cure and some are difficult to cure?"

6.8 Bogao answered, "[To treat] the disease that only involves the body and has not transmitted to the viscera, [the times of] needling is reduced by half. [To treat] the disease that affects the viscera first and then involves the body, [the times of] needling should be doubled. These [are the ways to deal with] diseases difficult and easy to cure due to external and internal factors[1]."

6.9 Huangdi asked Bogao, "I have heard that the physique is either soft or rigid, Qi is either superabundant or deficient, the bones are either sturdy or brittle, and the skin is either thin or thick. Do these conditions have anything to do with life span?"

6.10 Bogao answered, "[If a person's] physique is equiva-

【原文】

则寿，不相果则夭，血气经络，胜形则寿，不胜形则夭。”

6.11 黄帝曰：“何谓形之缓急？”

6.12 伯高答曰：“形充而皮肤缓者则寿，形充而皮肤急者则夭，形充而脉坚大者顺也，形充而脉小以弱者气衰，衰则危矣。若形充而颧不起者骨小，骨小则夭矣。形充而大肉胭坚而有分者肉坚，肉坚则寿矣；形充而大肉无分理不坚者肉脆，肉脆则夭矣。此天之生命，所

【今译】

肉相应就长寿，不相应就夭亡。气血经络胜于形体的就长寿，气血经

络不胜于形体的就夭亡。”

6.11 黄帝说：“什么是形体的缓急呢？”

6.12 伯高回答说：“形体充实，而皮肤和缓的就长寿；形体充实，而皮肤紧急的就夭亡。形体充实，血脉坚而大的属于长寿的顺象；形体充实，血脉小而弱的是气衰，气衰是一种危象。若形体充实，而颧骨不高起的是骨小，骨小则夭亡。若形体充实，肌肉发达坚实、分理清楚的，则长寿。形体充实，但肌肉无分理，且肉也不坚实的，属于肉脆，肉脆则夭亡。这是由禀赋所决定的，所以只有通过立



lent to Qi [inside his body, he will live] a long life; [if a person's physique is not equivalent [to Qi inside his physique, he will live] a short life. [If a person's] skin and muscles are equivalent to each other, [he will live] a long life; [if a person's skin and muscles] are not equivalent to each other, [he will live] a short life. [If a person's] blood, Qi, Channels and Collaterals are stronger than the physique, [he will live] a long life; [if a person's blood, Qi, Channels and Collaterals] are not stronger than the physique, [he will live] a short life."

6.11 Huangdi asked, "What do softness and rigidity of the physique mean?"

6.12 Bogao answered, "[If a person's] physique is substantial and the skin is soft, [he will live] a long life; [if a person's] physique is substantial and the skin is rigid, [he will live] a short life. [If a person's] physique is substantial and the vessels are large and sturdy, [it indicates] the tendency [of longevity]; [if a person's] physique is substantial and the vessels are small and weak, [it indicates] deficiency of Qi [which is a] critical sign. [If a person's] physique is substantial and the cheekbone is low, [it indicates that his] skeleton is small [and weak]. Small [and weak] skeleton is also a sign of short life. [If a person's] physique is substantial and the major muscles and muscle convergences are sturdy with obvious interstices, [it indicates that] the muscles are strong. Strong muscles [usually indicate] a long life. [If a person's] physique is substantial and the major muscles are sturdy with unclear interstices, [it means that] the muscles are brittle. Brittle muscles [usually indicate] a short life. This is the life [decided by] congenital constitution. That is why [a



【原文】

以立形定气而视寿夭者。必明乎此立形定气，而后以临病人，决生死。”

6.13 黄帝曰：“余闻寿夭，无以度之。”

6.14 伯高答曰：“墙基卑，高不及其地者，不满三十而死。其有因加疾者，不及二十而死也。”

6.15 黄帝曰：“形气之相胜，以立寿夭奈何？”

6.16 伯高答曰：“平人而气胜形者寿；病而形肉脱，气胜形者死，形胜气者危矣。”

6.17 黄帝曰：“余闻刺有三变，何谓三变？”

6.18 伯高答曰：“有刺营者，有刺卫者，有刺寒痹之留经者。”

6.19 黄帝曰：“刺三变者奈何？”

6.20 伯高答曰：“刺营者出血，刺卫者出气，刺寒痹者内热。”

【今译】

形定气，才能观察出人的寿与夭。只有懂得了立形定气的道理，才可以对患者进行观察，以判断其死生。”

6.13 黄帝说：“我听说了关于寿和夭的道理，但不知怎样去度量。”

6.14 伯高回答说：“面部四周的骨骼矮小，不及面部肌肉的，是骨衰肉盛，活不到三十岁就要死亡。如果再患有其他病症，活不到二十岁就要死亡。”

6.15 黄帝说：“怎样以形气相胜来说明寿夭呢？”

6.16 伯高回答说：“正常人气胜于形的长寿；如果患病后肉消形脱，这是气胜形，气胜形必死。而形胜于气的，也属危相。”

6.17 黄帝说：“我听说针刺有三变，什么是三变呢？”

6.18 伯高回答说：“有刺营气的，有刺卫气的，有刺寒痹留于经络的。”

6.19 黄帝说：“这三种刺法是怎样的呢？”

6.20 伯高回答说：“刺营分的使之出血；刺卫分的使之出气；刺寒痹的要留针温经，以生内热。”

person's] life span can be told according to [the state of his] physique and [the condition of the] Qi [inside his body]. Only when the physique and Qi are clearly differentiated can [one correctly] diagnose patients and make an accurate prognosis."

6.13 Huangdi said, "I have heard that it is difficult to measure long life and short life."

6.14 Bogao answered, "[If a person's] facial bones are lower than facial muscles, [he will] die before thirty; [if he is also suffering from] other diseases, [he will] die before twenty."

6.15 Huangdi asked, "Why the predominance of the physique and Qi can decide life span?"

6.16 Bogao answered, "[For a] healthy person, [if] Qi [inside his body] is stronger than his physique, [he will live] a long life. [For a] sick [person, if] Qi [inside his body] is stronger than his physique [because of] illness, [it is] a critical sign."

6.17 Huangdi said, "I have heard of three changes in acupuncture. What are they?"

6.18 Bogao answered, "[These three changes in acupuncture are] needling Ying (Nutrient – Phase), needling Wei (Defense – Phase) and needling Hanbi (cold – obstruction Syndrome) in the Channels."

6.19 Huangdi asked, "How to use these three methods [in treating diseases]?"

6.20 Bogao answered, "The Ying (Nutrient – Phase) is needled to let out blood; the Wei (Defense – Phase) is needled to discharge Qi and Hanbi (cold – obstruction Syndrome) is needled to induce heat inside."

【原文】

6.21 黄帝曰："营卫寒痹之为病奈何？"

6.22 伯高答曰："营之生病也，寒热少气，血上下行。卫之生病也，气痛时来时去，怫忾贲响，风寒客于肠胃之中。寒痹之为病也，留而不去，时痛而皮不仁。"

6.23 黄帝曰："刺寒痹内热奈何？"

6.24 伯高答曰："刺布衣者，以火焠之；刺大人者，以药熨之。"

6.25 黄帝曰："药熨奈何？"

6.26 伯高答曰："用淳酒二十斤，蜀椒一斤，干姜一斤，桂心一斤，凡四种，皆呬咀，渍酒中，用绵絮一斤，细白布四丈，并内酒中。置酒马矢煴中，盖封涂，勿使泄。五日五夜，出布绵絮，曝干之，

【今译】

6.21 黄帝说："营卫寒痹的病形是怎样的呢？"

6.22 伯高回答说："病在营分，寒热往来，少气，邪随血上下妄行。病在卫分，气痛时来时去，其痛时作时止，腹鸣胀满。这是由于风寒侵袭肠胃所致。寒痹致病，是寒湿之邪留著于经络，表现为有时疼痛而皮肤麻木不仁。"

6.23 黄帝说："刺寒痹怎样使之热内呢？"

6.24 伯高回答说："针刺普通之人，要用火针治疗；针刺富贵之人，要用药物熨贴。"

6.25 黄帝说："用什么药物熨贴呢？"

6.26 伯高回答说："用醇酒二十升，蜀椒一升，干姜一斤，桂心一斤。即将这四种药物用嘴嚼碎，浸入酒中。再用棉絮一斤，细白布四丈，一并放入酒中。将酒器封密，勿泄气，再将酒器煨于烧着的干马粪里。五天五夜以后，把布和棉絮取出，晒干后再浸，直到把药

6.21 Huangdi asked, "What are the manifestations of the diseases [related to] Ying (Nutrient – Phase), Wei (Defense – Phase) and Hanbi (cold – obstruction Syndrome)?"

6.22 Bogao answered, "The disease of Ying (Nutrient – Phase) [is marked by] alternate heat and chills, shortness of breath and adverse flow of blood upwards and downwards; the disease of Wei (Defense – Phase) [is marked by] wandering pain [due to] Qi [disorder], abdominal fullness, borborygmus, and retention of wind – cold in the intestines and stomach; the disease of Hanbi (cold – obstruction Syndrome) [is marked by] lingering [of cold and obstruction in the Channels], occasional pain and numbness."

6.23 Huangdi asked, "How [to treat] Hanbi (cold – obstruction Syndrome) [with the technique for inducing] heat inside?"

6.24 Bogao answered, "[This should be done according to the constitution of people.] Ordinary people can be needled with heated needles while great personages [should be treated by] needling followed by medicated ironing."

6.25 Huangdi asked, "How to use medicated ironing?"

6.26 Bogao answered, "[The prescription is composed of] 20 Sheng[2] of pure alcohol, 1 Sheng of Sichuan pepper, 1 Jin[3] of dried ginger and 1 Jin of Guixin. [The four herbs] are bitten into pieces and soaked in the alcohol. 1 Jin of cotton and 4 Zhang[4] of white cloth are put into the alcohol. The alcohol is then put into a jar which is sealed to prevent leakage and stewed by burning dry horse dung. After five days and five nights, the cloth and cotton are taken out and dried in the sun. [The dried cloth and cotton are then] soaked [in the alcohol] again till all the liquid is absorbed.

【原文】

干复渍，以尽其汁。每渍必睟其日，乃出干。干，并用滓与绵絮，复布为复巾，长六七尺，为六七巾，则用之生桑炭炙巾，以熨寒痹所刺之处，令热入至于病所，寒复炙巾以熨之，三十遍而止。汗出以巾拭身，亦三十遍而止。起步内中，无见风。每刺必熨，如此病已矣。此所谓内热也。”

【今译】

酒浸完，每次浸泡一昼夜时间，取出晒干。布干后做成夹袋，将药渣和棉絮装入袋子。袋子长约六七尺，共做六七只。然后用桑炭将袋子烤热，用以温熨针刺部位，使热直达病所。袋子凉了将其烤热再熨，这样反复温熨三十次，直到汗出为止。汗出后再用热袋子拭擦，要擦三十次，直到把汗擦净。然后让患者起来在室内散步，不要见风。每次针刺后都要熨贴，这样寒痹症就可治愈了。这就是所谓的使热内入的方法。”

Each time [the cloth and cotton are] soaked [in the alcohol] for a day and a night and then taken out to be dried in the sun. The dried cloth is made into six or seven bags of six or seven Chi[5] in length. The residues and cotton are put into [these bags which] are heated by mulberry charcoal. [The heated bags are] then used to iron the needled part [in treating] Hanbi (cold – obstruction Syndrome), directing warmth to reach the focus of disease. [When one bag becomes] cold, [it is] changed by another warm bag. [Altogether the needled part should be] ironed 30 times. When sweat appears, the bags are used to clean the sweat another 30 times. [After such a treatment, the patient may] stand up and walk in the room, avoiding wind. After each time of needling, [the needled part] must be ironed. With such [a treatment,] the disease will eventually be cured. This is what internal heat [treatment] means."



Notes:

[1] The original Chinese characters for this part are Ci (此 this) Yue (月 month) Nei (内 internal) Nan (难 difficult) Yi (易 easy) Zhi (之 of) Ying (应 correspondence) Ye (也 a functional word). However in some other editions, "月" (month) in this sentence is"外" (external). By analyzing the context, we have changed "月" (month) into"外" (external) according to other editions which sound more reasonable.

[2] Sheng (升) is a unit of capacity. Ten spoonfuls make up one Ge (合) and ten Ge(合) make up one Sheng (升).

[3] Jin (斤) is a unit of weight in ancient China, equivalent to 500 g.

[4] Zhang (丈) is a unit of length in ancient China, equivalent to about 3 m.

[5]Chi (尺) is a unit of length in ancient China, equivalent to about 1/3 m.

官针第七

【原文】

7.1 凡刺之要，官针最妙。九针之宜，各有所为，长、短、大、小，各有所施也。不得其用，病弗能移。疾浅针深，内伤良肉，皮肤为痈；病深针浅，病气不泻，反为大脓。病小针大，气泻太甚，疾必为害；病大针小，气不泄泻，亦复为败。失针之宜，大者泻，小者不移。已言其过，请言其所施。

7.2 病在皮肤无常处者，取以镵针于病所，肤白勿取。病在分肉间，取以员针于病所。病在经络痼痹者，取以锋针。病在脉，气少当

【今译】

7.1 针刺的关键，在于选用合乎规格的针具。九针的用途，各有不同，针的长、短、大、小，各有其用。如使用不当，就不能治愈疾病。病浅而深刺，就会损伤体内正常肌肉，使皮肤发生痈肿；若病深而浅刺，不但不能消除病气，反而会造成脓肿；病轻的用大针刺，就会使正气大泻，从而加重病情；病重的用小针刺，不但不能祛除病邪，还会产生不良后果。疾病仍然不愈。若违反正确的用针方法，该用小针的用了大针，就会损伤正气；该用大针的反而用了小针，就不能祛除病邪。上面谈的是用针不当的危害，下面再谈谈九针的正确使用方法。

7.2 病在皮肤而没有固定之处的，用镵针在病处刺之。如果患处皮肤白而不红，不宜用镵针刺。病在分肉间的，应用员针柔按病变部位；病在经络久而成痼痹的，应用锋针治疗；病在经脉且气虚少的，



Chapter 7
Guanzhen: Application of Needles

7.1 The key of needling lies in [the reasonable application of] the needles. The nine [kinds of] needles have different usages. [They are] either long, or short, or large, or small. They are used for different purposes. Wrong use of them cannot cure diseases. Deep [insertion of] the needle [in treating] superficial diseases will damage muscles and cause skin abscess. Shallow [insertion of] the needle [in treating] deeply [located] diseases will, instead of expelling pathogenic factors, cause suppurative ulcer. [The use of] large needle [in treating] mild diseases will excessively reduce Qi and worsen the disease. [The use of] small needle [in treating] severe disease cannot expel pathogenic factors and cure the disease. The wrong use of needle may reduce [Healthy – Qi if] large [needle is needed but small one is used] and fail to cure disease [if] small [needle is needed but large one is used]. This is the wrong use of needles. Now let me talk about the proper use of needles.

7.2 The disease in the skin without fixed location[1] [can be treated by inserting] sagittate needle into the focus of the disease. [If] the skin is whitish, [the sagittate needle] cannot be used[2]. The disease in the muscular interstices [can be treated by] pressing the affected part with round – pointed needle. The obstinate disease in the channels due to stagnation can be treated by sharp needle. The disease in the Channel with Qi deficiency that should be treated by tonifying [therapy can be treated by] using



【原文】

补之者，取以鍉针于井荥分输。病为大脓者，取以铍针。病痹气暴发者，取以员利针。病痹气痛而不去者，取以毫针。病在中者，取以长针。病水肿不能通关节者，取以大针。病在五脏固居者，取以锋针，泻于井荥分输，取以四时。

7.3 凡刺有九，以应九变。一曰输刺，输刺者，刺诸经荥输脏腧也；二曰远道刺，远道刺者，病在上，取之下，刺腑输也；三曰经刺，经刺者，刺大经之结络经分也；四曰络刺，络刺者，刺小络之血脉也；五曰分刺，分刺者，刺分肉之间也；六曰大泻刺，大泻刺者，刺大脓以铍针也；七曰毛刺，毛刺者，刺浮痹皮肤也；八曰巨刺，巨

【今译】

当用补法，以鍉针按压所属经脉的井、荥、输等输穴；病为脓疡的，应使用铍针；急性发作的痹症，应用员利针治疗；对疼痛经久不愈的痹症，应用毫针治疗；病邪深入于里的，应当用长针治疗；因水肿而关节不通利的，应用大针治疗；病在五脏久，邪气固定不移的，应用锋针，根据井荥等输穴与四时的对应关系用泻法治疗。

7.3 针刺方法有九种，以适应九种病变。第一种叫做输刺，输刺是针刺诸经在四肢的荥穴和输穴以及和背部的五脏俞穴。第二种叫远道刺，远道刺是上病下取的一种方法，要刺足三阳经在下肢的腧穴。第三种叫经刺，经刺是针刺患病大经上的结络部分。第四种叫做络刺，络刺是刺皮肤上的小络脉，放血泻邪。第五种叫分刺，分刺是针刺分肉之间。第六种叫大泻刺，大泻刺是用铍针刺脓疡以排放脓血。第七种叫毛刺，毛刺是针刺皮肤，以治疗表浅的痹症。第八种叫巨刺，巨

the arrow – shaped needle to press the Jing – Well and Ying – Spring [Acupoints located on each Channel] . Purulent ulcers [can be treated by] using the sword – shaped needle. The Bi – Syndrome [can be treated by] using the round – sharp needle. The painful and obstinate Bi – Syndrome [can be treated by] using the filiform needle. The disease in the interior[3] [can be treated by] using the long needle. Edema [that causes] swollen joints [can be treated by] using the large needle. The disease involving the Five Zang – Organs [in which the pathogenic factors do not move can be treated by] using the sharp needle and reducing [techniques according to the relationships between] the four seasons and the Jing – Well and Ying – Spring [Acupoints on each Channel].

7.3 There are nine ways of needling to deal with the nine [kinds of pathological] changes. The first is called Shuci which means to needle the Ying – Spring and Shu – Stream [Acupoints located on] each Channel[4] . The second is called Yuandaoci[5] which means to treat the disease in the upper [part of the body by] needling [the Acupoints located on] the lower[6] [part of the body] . The third is called Jingci which means to puncture that part of the large Channel[7] that connects with the Collateral[8] . The four is called Luoci which means to puncture the small Collaterals to let out blood. The fifth is called Fenci which means to puncture the part between the muscles[9] . The sixth is called Daxieci which means to puncture [the part affected by] purulent ulcers with the sword – shaped needle. The seventh is called Maoci which means to puncture the skin [beneath which there is] floating Bi – Syndrome. The eighth is called Juci which means to

【原文】

刺者，左取右，右取左；九曰焠刺，焠刺者，刺燔针则取痹也。

7.4 凡刺有十二节，以应十二经。一曰偶刺，偶刺者，以手直心若背，直痛所，一刺前，一刺后，以治心痹。刺此者，傍针之也。二曰报刺，报刺者，刺痛无常处也，上下行者，直内无拔针，以左手随病所按之，乃出针复刺之也。三曰恢刺，恢刺者，直刺傍之，举之前后，恢筋急，以治筋痹也。四曰齐刺，齐刺者，直入一，傍入二，以治寒气小深者。或曰三刺，三刺者，治痹气小深者也。五曰扬刺，扬

【今译】

刺是采取左病针右，右病针左的方法。第九种叫焠刺，焠刺是用火针治疗寒痹症。

7.4 刺法有十二种方法以适应十二经的病变。第一种是偶刺，偶刺是在胸前和背后当痛处针刺，治疗心痹病，进针要斜刺，免伤内脏。第二种是报刺，报刺是治疗痛无常处，上下游走的疾患，在痛处直刺留针，用左手按痛处，将针拔出，出针后如法连续进针。第三种是恢刺，恢刺是在疼痛部位的旁边刺入，向前或向后不断更换针刺方向，以治筋脉拘挛、筋痹之症。第四种是齐刺，齐刺是在患部中央直刺一针，两端各刺一针，治疗寒气小深之疾。因其同时使用三针，所以也叫三刺，用以治疗邪气小而深的痹症。第五种是扬刺，扬刺是在

[treat the disease in] the left [part of the body] by needling [the Acupoints located on] the right [part of the body] and [to treat the disease in] the right [part of the body] by needling [the Acupoints located on] the left [part of the body] . The ninth is called Cuici which means to use heated needle to treat Bi – Syndrome.

7.4 Altogether there are twelve methods of needling to correspond to the twelve Channels. The first is called Ouci (corresponding needling) which means to use hand to press the front and back where there is pain. [In this treatment,] one [needle is used to] puncture the front and the other [is used to] puncture the back. [Such a treatment] is used to treat Xinbi (Bi – Syndrome of the heart) . In this treatment the needle is inserted obliquely to both sides [in order to avoid damaging the internal organs] . The second is called Baoci (repeated needling) which means to use acupuncture [to treat the disease characterized by] pain without definite location and wandering upwards and downwards. The needle is inserted perpendicularly. The left hand presses the tenderness and the needle is inserted repeatedly. The third is called Huici (extended needling) which means to insert the needles around [the spasm of muscles]. [The needles are] lifted and thrusted forwards or backwards to relax muscles and treat Jinbi[10] (Bi – Syndrome of tendons). The fourth is called Qici[11] which means to insert one needle perpendicularly [into the affected part] and two more beside to treat cold disease with small – scale and deep penetration of Qi (pathogenic factor) [12] . [Such a treatment] is also called Sanci (triple needling) which is used to treat Bi – Syndrome with small – scale and deep penetration of Qi

【原文】

刺者，正内一，傍内四，而浮之，以治寒气之搏大者也。六曰直针刺，直针刺者，引皮乃刺之，以治寒气之浅者也。七曰输刺，输刺者，直入直出，稀发针而深之，以治气盛而热者也。八曰短刺，短刺者，刺骨痹，稍摇而深之，致针骨所，以上下摩骨也。九曰浮刺，浮刺者，傍入而浮之，以治肌急而寒者也。十曰阴刺，阴刺者，左右率刺之，以治寒厥；中寒厥，足踝后少阴也。十一曰傍针刺，傍针刺

【今译】

患部中央刺一针，周围刺四针，进针较浅，用以治疗寒气浅而面积较大的病症。第六种是直针刺，直针刺是将皮肤捏起来进针，治疗寒气较浅的病症。第七种是输刺，输刺是将针直入直出，用针少，进针深，以治气盛热重之症。第八种是短刺，短刺是治疗骨痹之症，进针时摇动针身，深入至骨，上下提插，以摩擦其骨。第九种是浮刺，浮刺是在患处旁侧浅刺，治疗寒性肌肉拘挛之症。第十种是阴刺，阴刺是在左右两侧进针，治疗寒厥病，寒厥症应刺足内踝后少阴经穴。第十一种是傍针刺，傍针刺是直刺一针，旁刺一针，以治疗留痹久居之

(pathogenic factor) . The fifth is called Yangci (scattered needling)[13] which means to insert one needle first into the centre [of the affected part] and then four more around. [The needles are inserted] shallowly to treat cold disease that involves a large region. The sixth is called Zhizhenci[14] (direct needling) which means to pinch the muscle and insert the needle into it[15]. [This way of needling is used] to treat cold disease with shallow location. The seventh is called Shuci (transmitted needling)[16] which means to insert and withdraw the needle perpendicularly. Usually fewer Acupoints are selected and punctured deeply[17]. [This way of needling is used] to treat [the disease marked by] superabundance of Qi and severity of heat. The eighth is called Duanci (gradual needling)[18] which, used to treat Gubi (Bi – Syndrome of the bone)[19], means to insert the needle deep onto the bone, slightly shake the needle and deepen the insertion till the needle reaches the bone. [Then the needle is] manipulated upwards and downwards to rub the bone. The ninth is called Fuci (floating needling)[20] which means to insert the needle superficially beside [the affected part in order] to treat cold spasm of muscles. The tenth is called Yinci (Yin needling)[21] which means to needle both the right and left sides to treat Hanjue (interior superabundance of cold)[22]. [To treat] Hanjue, [the Acupoint called Taixi (KI 3) on] the Shaoyin [Channel on] the ankle [of both feet] can be needled. [Since this Acupoint is located on] the Yin [Channel, it is called Yin needling] . The eleventh is called Pangzhenci (adjacent needling) which means to insert one [needle perpendicularly into the centre of the affected part] and the other [needle is inserted] nearby[23]. [Such a way of needling

【原文】

者，直刺傍刺各一，以治留痹久居者也。十二曰赞刺，赞刺者，直入直出，数发针而浅之出血，是谓治痈肿也。

7.5 脉之所居深不见者，刺之微内针而久留之，以致其空脉气也。脉浅者勿刺，按绝其脉乃刺之，无令精出，独出其邪气耳。

7.6 所谓三刺则谷气出者，先浅刺绝皮，以出阳邪，再刺则阴邪出者，少益深，绝皮致肌肉，未入分肉间也；已入分肉之间，则谷气出。故《刺法》曰：始刺浅之，以逐邪气，而来血气；后刺深之，以致阴气之邪；最后刺极深之，以下谷气。此之谓也。故用针者，不知年之所加，气之盛衰，虚实之所起，不可以为工也。

7.7 凡刺有五，以应五脏。一曰半刺，半刺者，浅内而疾发针，

【今译】

症。第十二种是赞刺，赞刺是针刺时直出直入，多次快进针而浅刺之，刺后出血，用以治疗痈肿之疾。

7.5 脉在深部而不现于外的，针刺时要轻微进针，留针时间要长，以引导脉气；脉浅的先不要刺，待按绝经脉气血后再进针，这样就使脉中精气不致外泄，却能将邪气排出。

7.6 所谓“三刺”谷气出，指先浅刺入皮肤，以宣泄阳分之邪；再稍深刺，接近分肉，以泻阴分之邪；再将针深达分肉之间；刺入分肉之间，则谷气流通，针感明显。因此《刺法》上说：开始刺浅，以驱逐邪气，使血气流通；再稍刺深，以引导阴分之邪外泄；最后再深刺，以通导谷气。就是这个意思。所以用针治病的人，如不知道每年的运气情况，不懂得气血的虚实盛衰以及由此而引起的疾病变化，就不能做医生。

7.7 还有五种刺法，以适应五脏的病变。第一种叫做半刺，半刺

is used] to treat fixed and obstinate Bi – Syndrome. The twelfth is called Zanci (supplemental needling) [24] which means to insert and withdraw the needle perpendicularly. Usually several needles are inserted superficially to let out blood. [Such a way of needling is used] to treat carbuncles and swellings.

7.5 [If] the Channels are located deep and invisible, the needles should be inserted lightly and retained for a longer period of time in order to conduct [the flow of] Channel – Qi[25]. Deep located Channels should not be punctured rapidly. The Channel is pressed first and then needled. [Cares should be taken] not to discharge Essence, but just eliminate Xieqi (Evil – Qi).

7.6 [The needling method] known as triple needling for inducing Guqi (Food – Qi) [26] means to puncture the skin first to dissipate Yangxie (Yang – Evil); then puncture [a little deeper] into the muscles without reaching the muscular interstice in order to remove Yinxie (Yin – Evil); and finally deepen the needle into the muscular interstice to conduct Guqi (Food – Qi). That is why [the book entitled] Needling Methods says, "Shallow needling is used at first to expel Xieqi (Evil – Qi) and promote blood circulation; deep needling is then used to discharge Xie (Evil) from the Yin phase; and extreme deep needling finally is used to conduct Guqi (Food – Qi)." The reason is just what is mentioned above. So acupuncturists who are unaware of annual occurrence [of six climatic changes][27], the predominance and decline of Qi as well as the corresponding Xu (Deficiency) and Shi (Excess) state [of the viscera] cannot practice medicine.

7.7 There are five needling methods to correspond to the five Zang – Organs. The first one is called Banci (half needling) [28]

【原文】

无针伤肉，如拔毛状，以取皮气，此肺之应也。二曰豹文刺，豹文刺者，左右前后针之，中脉为故，以取经络之血者，此心之应也。三曰关刺，关刺者，直刺左右，尽筋上，以取筋痹，慎无出血，此肝之应也。或曰渊刺；一曰岂刺。四曰合谷刺，合谷刺者，左右鸡足，针于分肉之间，以取肌痹，此脾之应也。五曰输刺，输刺者，直入直出，深内之至骨，以取骨痹，此肾之应也。

【今译】

是浅入针而快出针，这种刺法不损伤肌肉，针刺就像拔毛一样轻快，以疏泄皮表邪气。肺主皮毛，所以半刺法与肺相应。第二种叫做豹纹刺，豹纹刺是在患处的前后左右针刺，以刺中脉络为止，以便放出经络中瘀滞之血。因心主血脉，所以这种刺法与心相应。第三种叫做关刺，关刺是直刺在四肢关节部位筋上，以治疗筋痹之症，针刺时注意不要出血。因肝主筋，所以这种刺法与肝相应。关刺又叫做渊刺，也叫岂刺。第四种叫做合谷刺，合谷刺是将针刺入分肉，再提至皮下左右各斜刺一针，形如鸡足，治疗肌痹症。因脾主肌肉，所以这种治法与脾相应。第五种叫做输刺，输刺是将针直出直入，进针深至骨，以治疗骨痹。因肾主骨，所以这种刺法与肾脏相应。

which means to insert needle superficially and withdraw the needle quickly without damaging the muscles. [This way of needling], just like pulling body hair, is used to expel Qi[29] from the skin. The second one is called Baowenci (leopard spot needling) [30] which means [to insert the needles into] the left, the right, the anterior and posterior [regions around the affected part. [In such a treatment the needles must be] inserted into the Channels for the purpose of bloodletting. Such a treatment corresponds to the heart. The third one is called Guanci (joint needling) [31] which means to directly needle the joints in the four limbs[32] and the distal part of tendons to treat Jinbi (Bi – Syndrome of tendons). Cares [should be taken] to avoid bleeding. Such a treatment corresponds to the liver. It is also called Yuanci and Qici. The fourth one is called Heguci (tri – directional needling) [33] which, appearing like the talon of a chicken, means to insert the needle deep into the muscular interstices to treat Jibi (Bi – Syndrome of muscle)[34]. Such a treatment corresponds to the spleen. The fifth one is called Shuci (transmitted needling) [35] which means to insert and withdraw the needle perpendicularly. [The needle is] inserted deep onto the bone to treat Gubi (Bi – Syndrome of bone). Such a treatment corresponds to the kidney.

Notes:

[1] The note in the twenty – second volume of the Taisu (太素) says, "The disease in the skin without fixed location indicates that Yangqi is exuberant."

[2] The note in the twenty – second volume of the Taisu (太素) says, "The skin of the affected part with pain should appear red. If it appears

whitish, it indicates that the pain is fixed. That is why the sagittate needle cannot be used."

[3] The fourth note in the nineteenth volume of the Taisu (太素) says, "'Interior' means distal."

[4] The fifth note in the nineteenth volume of the Taisu (太素) says, "Among the Jing – Well and Ying – Spring Acupoints, all the Jing – Well, Ying – Spring, Jing – River and He – Sea Acupoints belong to the category of the Shu Acupoint. The Shu Acupoints of the Zang – Organs refer to the Shu Acupoints of the Zang – Organs and the Fu – Organs located on the back."

[5] Zhang Jiebin (张介宾) in the Ming Dynasty said, "Fu – Organ Channels refer to the Bladder Channel of Foot – Taiyang, the Stomach Channel of Foot – Yangming, and the Bladder Channel of Foot – Shaoyang. Among the twelve regular Channels, these three are the most distal ones and thus can be selected to treat diseases located on the upper part of the body. That is why it is called distal needling."

[6] The "lower" here refers to the Acupoints of the three Yang Channels of the foot located on the lower limbs.

[7] Zhang Zhicong (张志聪) said, "The large Channel refers to the large Collaterals of the Five Zang – Organs and the Six Fu – Organs. When pathogenic factor attacks the surface of the body, it invades the minute Collaterals and remains there. If it is not removed in time, it will cause blockage and flow into the large Collaterals, eventually leading to disease. That is why the part that connects the large Collaterals and the minute Collaterals should be punctured." Another explanation is that the large Channel refers to the twelve regular Channels.

[8]The original chinese for this part is Jie(结 connect)Luo(络 Collateral). So some scholars hold that these two Chinese characters mean stagnation between the Channels and Collaterals.

[9] Zhang Jiebin (张介宾) in the Ming Dynasty said, "The purpose of

puncturing the part between the muscles is to remove the pathogenic factors in the muscles."

[10] Jinbi (筋痹): In the Fifty – fifth Chapter of Suwen (素问), it says that "Jinbi refers to the disease in the tendons which causes spasm of tendons and difficulty of tendons to move."

[11] Zhang Zhicong (张志聪) said that "Yangci means to insert one needle into the centre first and then insert four needles around the centre of the affected part."

[12] Qi (气) here refers to pathogenic factor which is traditionally called Xieqi (邪气 Evil – Qi) or Bingxie (病邪 Morbid – Qi) in traditional Chinese medicine. Sometimes in the classics like Huangdi Neijing (黄帝内经 Yellow Emperor's Canon of Medicine), Xieqi (邪气 Evil – Qi) or Bingxie (病邪 Morbid – Qi) is also simply called Qi (气) which can be well understood as pathogenic factors according to the context.

[13] Yangci (扬刺): Zhang Zhicong (张志聪) said that "Yangci means to insert the centre of the affected part first and then the areas around."

[14] Zhizhenci (直针刺 direct needling): The fifth note in the nineteenth volume of the Leijing (类经) says that "Zhi (直 direct) means to insert the needle perpendicularly without any deviation."

[15] The fifth note in the nineteenth volume of the Leijing (类经) says that "When the muscle is pinched to needle, the needle cannot be inserted deeply."

[16] Shuci (输刺): The fifth note in the nineteenth volume of the Leijing (类经) says, "Shu (输) means to transmit. That is to discharge pathogenic factors. It is different from Ying – Spring and Shu – Stream Acupoints mentioned above."

[17] The fifth note in the nineteenth volume of the Leijing (类经) says, "When inserted and withdrawn perpendicularly, the needle will appear sharp. Since fewer Acupoints are punctured and the needles are



retained for a longer period of time, exuberant heat can be cleared away."

[18] Duanci (短刺): Literally Duan(短) means short and Ci (刺) means needling. But Duanci (短刺) does not mean short needling. In fact Duan (短) here means gradual insertion of the needle as described in the fifth note in the nineteenth volume of the Leijing (类经).

[19] Gubi (骨痹): In the Fifty - fifth Chapter of Suwen(素问) it says, "Gubi is a disease characterized by heaviness of the bone, severe pain of the bone deep into the marrow and retention of cold."

[20] Fuci (浮刺): It refers to a kind of oblique and shallow needling.

[21] Yinci (阴刺): It refers to a needling method in which the Acupoints located on both sides are selected and needled.

[22] Hanjue (寒厥): Jue (厥) or Juezheng (厥证)in the classics of traditional Chinese medicine usually means three different things: (1) sudden syncope or unconsciousness; (2) coldness of the four limbs; (3) severe case of frequent urination. Hanjue (寒厥) in this chapter refers to a cold Syndrome marked by cold hands and feet, aversion to cold and diarrhea with undigested food in it due to Yang deficiency and Yin excess.

[23] The fifth note in the nineteenth volume of the Leijing (类经) says, "The first needle is used to puncture the Channel and the second needle is used to puncture the Collateral. That is why it can cure Bi - Syndrome that is chronic and fixed."

[24] Zanci (赞刺): The fifth note in the nineteenth volume of Leijng (类经) says, "Zan (赞) means to supplement. Several needles are inserted superficially in order to supplement each other. That is why it can be used to cure carbuncles and swellings through bloodletting." Another explanation is that Zan (赞) means penetration.

[25] The sixth note in the nineteenth volume of the Leijing (类经) says, "When inserted deep into the Acupoints, the needles should also be inserted lightly. Otherwise it may damage Zhengqi (正气 Healthy - Qi).

That is why the needle should be retained to conduct the Channel – Qi to move upwards."

[26] Guqi (谷气): The sixth note in the nineteenth volume of the Leijing (类经) says, "Guqi (谷气 Food – Qi) means Zhengqi (正气 Healthy – Qi), also called Shenqi (神气 Spirit – Qi)."

[27] According to the theory of Five Motions and Six Climatic Changes (五运六气), wind, cold, summer – heat, dampness, dryness and fire occur regularly in a year. These six climatic changes in a year is one of the important factors responsible for the changes of weather in a year.

[28] Banci (半刺), literally meaning half needling, refers to the method of inserting the needle superficially but withdrawing it immediately.

[29] Qi here refers to Xieqi (邪气 Evil – Qi).

[30] Baowenci (豹纹刺) means to insert more needles into the affected part, the distribution of which appears like the spots on the skin of a leopard. Yang Shangshan (杨上善) in the Sui Dynasty said, "The needles are inserted into the right, left, back and front sides of the affected part. That is why it is called leopard spot needling."

[31] Guanci (关刺): The sixth note in the nineteenth volume of the Leijing (类经) says, "Guan (关) means joint." So Guanci (关刺) means to needle the region around the joint.

[32] The original Chinese characters for this part are Zhi (直 direct) Ci (刺 punture) Zuo (左 left) You (右 right). The sixth note in the nineteenth volume of the Leijing (类经) says, "Zuo (左 left) and You (右 right) refer to the four limbs."

[33] Heguci (合谷刺): The note in the twenty – second volume of the Taisu (太素) says, "The needles are inserted into the muscular interstices in the form of a chicken talon to connect the Qi between the muscular interstices. That is why it is so named."

[34] Jibi (肌痹): The note in the twenty – second volume of the Taisu (太素) says, "Jibi (Bi – Syndrome of muscle) is caused by invasion of pathogenic cold and dampness into the muscles."

本神第八

【原文】

8.1 黄帝问于岐伯曰："凡刺之法，先必本于神。血、脉、营、气、精神，此五脏之所藏也。至其淫泆离藏则精失、魂魄飞扬、志意恍乱、智虑去身者，何因而然乎？天之罪与？人之过乎？何谓德、气、生、精、神、魂、魄、心、意、志、思、智、虑？请问其故。"

8.2 岐伯答曰："天之在我者德也，地之在我者气也。德流气薄而生者也。故生之来谓之精；两精相搏谓之神；随神往来者谓之魂；并精而出入者谓之魄；所以任物者谓之心；心有所忆谓之意；意之所

【今译】

8.1 黄帝向岐伯问道："凡用针刺治病，必须以神气为根本。血、脉、营、气、精为五脏所藏，恣意耗损，就会使五脏精气失散，导致魂魄飞扬，志意迷乱，失去思虑能力。这是什么原因呢？是天的罪过呢，还是人的过错呢？什么是德、气、生、精、神、魂、魄、心、意、志、思、智、虑呢？请问其中的道理是什么。"

8.2 岐伯回答说："天赋予人的是德，地赋于人的是气。天地交感而万物化生。生命的本原物质叫做精，阴阳两精交感叫做'神'。随神往来的叫做'魂'，随精出入的叫做'魄'。认识事物的器官叫做'心'，心所进行的思维活动叫做'意'，思维活动所形成的认识



Chapter 8
Benshen: Basic State of Spirit

8. 1 Huangdi asked Qibo, "The use of needling methods must be based on the Spirit[1] . Blood, Channel, Ying (nutrient), Essence and Spirit are all stored in the Five Zang – Organs. [If] these [substances] are hyperactive and get out of the Zang – Organs, it will cause loss of Essence, dispersion of the soul, confusion of the mind and loss of wisdom and contemplation. What is the reason? Is it due to the punishment of the heaven or errors of man? What do the so – called De, Qi, Sheng, Jing, Shen, Hun, Po, Xin, Yi, Zhi, Si, Zhi and Lū mean? Could you explain it for me?"

8. 2 Qibo answered, "What the heaven has endowed man is called De (natural climate)[2]. What the earth has endowed man is called Qi (crops)[3]. The result brought about by the communication between the endowment of the heaven and the endowment of the earth is Sheng (birth)[4]. The original substance of life is Jing (Essence)[5] and the communication between two kinds of Essence produces Shen (Spirit)[6]. [The sense that] comes and goes with the activity of Shen (Spirit) is called Hun (Ethereal Soul)[7]. [The sense that] comes out and goes in with Jing (Essence) is called Po (Corporeal Soul)[8]. [The organ that is] responsible for cognition is called Xin (heart)[9], the reflection in the heart is called Yi (consciousness and thinking)[10], the reservation of the thinking is called Zhi (understanding)[11], the

【原文】

存谓之志；因志而存变谓之思；因思而远慕谓之虑；因虑而处物谓之智。

8.3 故智者之养生也，必顺四时而适寒暑，和喜怒而安居处，节阴阳而调刚柔。如是则僻邪不至，长生久视。

8.4 是故怵惕思虑者则伤神，神伤则恐惧流淫而不止。因悲哀动中者，竭绝而失生。喜乐者，神惮散而不藏。愁忧者，气闭塞而不行。盛怒者，迷惑而不治。恐惧者，神荡惮而不收。

8.5 心怵惕思虑则伤神，神伤则恐惧自失，破胭脱肉，毛悴色夭，死于冬。

8.6 脾愁忧而不解则伤意，意伤则悗乱，四肢不举，毛悴色夭，死于春。

【今译】

叫做‘志’，根据感性认识而进行的考虑叫做‘思’，在思的基础上对未来的预测叫做‘虑’，按照深谋远虑而处理事物叫做‘智’。

8.3 所以明智的人养生，必然顺应四时季节寒暖变化，避免情绪激动，生活起居有规律，调节身体的阴阳刚柔，这样就能避免病邪侵袭，从而健康长寿。

8.4 所以惊恐和思虑太过，则损伤神气。神气受伤则恐惧不解，致使精气流淫不止。若过度悲伤造成神气内伤，生命就会竭绝。喜乐太过，则神气外散，不得收藏。忧愁太过，则使神气闭塞不行。暴怒过度，则发生迷惑而不能自治。恐惧过度，会使神气耗散，不能收藏。

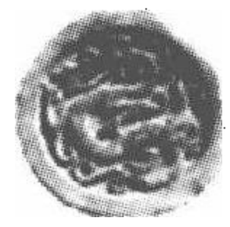
8.5 惊恐和思虑太过则损伤心神。心神受伤，则心会因恐惧而不能自主，从而导致肌肉消瘦下陷，毛发衰败，色泽晦黯，病人将死于冬季。

8.6 脾脏因忧愁不解而伤意，意伤则心胸闷乱，四肢不举，毛发憔悴，色泽晦黯，病人将死于春季。

action taken according to the understanding is called Si (contemplation)[12], the consideration about the present and the future is called Lū (consideration)[13] and to the management of different things according to the consideration is called Zhi (wisdom)[14]."

8.3 "So the sages cultivate their health by means of adapting themselves to cold and heat[15], balancing joy and anger[16], maintaining a regular daily life, adjusting Yin and Yang and regulating sturdiness and softness. In such a way they are able to avoid attack of Xie (Evil) and live a long life."

8.4 "Constant fear and anxiety will damage the Spirit and damage of the Spirit will lead to excessive loss of Essence[17]. Excessive sorrow and grief will disturb the middle[18] and exhaust life. [Excessive] joy and happiness will disperse the Spirit. [Excessive] anxiety and worry will stagnate and inactivate Qi. [Excessive] rage will cause mental confusion [due to damage of the Spirit and mind] and is difficult to treat. [Excessive] fear and fright will scatter the Spirit and make it difficult to astringe."



8.5 "[Excessive] fear, anxiety and contemplation will damage the Spirit. Damage of the Spirit will lead to deprivation of the ability to control oneself due to fear[19], emaciation, brittle hair and haggardness. [The patient will] die in winter."

8.6 "Excessive anxiety and worry in the spleen will damage consciousness and damage of consciousness will cause chest distress and mental depression, inability of the four limbs to move[20], brittle hair and haggardness. [The patient will] die in spring[21]."



【原文】

8.7 肝悲哀动中则伤魂，魂伤则狂忘不精，不精则不正当人，阴缩而挛筋，两胁骨不举，毛悴色夭，死于秋。

8.8 肺喜乐无极则伤魄，魄伤则狂，狂者意不存人，皮革焦，毛悴色夭，死于夏。

8.9 肾盛怒而不止则伤志，志伤则喜忘其前言，腰脊不可以俛仰屈伸，毛悴色夭，死于季夏。

8.10 恐惧而不解则伤精，精伤则骨痿痿厥，精时自下。是故五脏主藏精者也，不可伤，伤则失守而阴虚；阴虚则无气，无气则死矣。

8.11 是故用针者，察观病人之态，以知精、神、魂、魄之存亡，得失之意，五者以伤，针不可以治之也。

【今译】

8.7 肝脏因过分悲哀而伤魂，魂伤则发狂、善忘而不精明，不精明则言行不正，阴囊收缩，筋脉拘挛，两胁骨不能上举，皮毛憔悴，面色枯槁，病人将死于秋季。

8.8 肺脏喜乐太过则伤魄，魄伤则发狂，发狂时不顾及旁人，皮毛憔悴，面色枯槁，病人将死于夏季。

8.9 肾脏因过度愤怒而伤志，志伤则记忆力减退，腰脊痛不能俯仰屈伸，皮毛憔悴，面色枯槁，病人将死于季夏。

8.10 恐惧不解则伤精，精伤则骨酸痛、瘦弱、发冷，精液时常自遗。所以五脏是藏精气的器官，不可损伤，伤则精气失守，造成阴虚，阴虚则无气，无气就会导致死亡。

8.11 所以用针治疗疾病时，要观察患者的神态，以了解其精、神、魂、魄的存亡得失情况。如果五脏精气受损，就不能用针刺治疗了。



8.7 "Excessive sorrow and grief in the liver will harm the internal organs and damage the Ethereal Soul[22] . Damage of the Ethereal Soul will cause mania, amnesia, unintelligent action, inability to behave properly, shrinkage of scrotum, difficulty to raise the hypochondria, brittle hair and haggardness. [The patient will] die in autumn[23]. "

8.8 "Excessive joy and happiness in the lung will damage the Corporeal Soul[24] . The damage of the Corporeal Soul will cause mania[25], taking no notice of people around[26], withering of skin[27], brittle hair and haggardness. [The patient will] die in summer[28]. "

8.9 "Excessive rage in the kidney without relief will damage [the ability to] understand [the external world] [29] . Damage of [the ability to] understand [the external world] will cause amnesia, inability of the spine to bend and raise. [The patient will] die in late summer[30]. "

8.10 "Constant fear without relief will damage Essence and damage of Essence will cause weakness of bones [31], exhaustion of Yangqi[32] and habitual seminal emission. Since the Five Zang – Organs store Essence, they cannot be damaged. The damage [of the Five Zang – Organs will make them] unable to store [Essence] and cause Yin deficiency. Yin deficiency makes it impossible to transform Qi. Failure to transform Qi will lead to death. "

8.11 "Thus acupuncturists must carefully observe the physique of the patient [when treating the patient] in order to know the state of Essence, Spirit, Ethereal Soul and Corporeal Soul. [If] the Five Zang – Organs are already damaged, acupuncture should not be used to treat the patient. "

【原文】

8.12 肝藏血，血舍魂，肝气虚则恐，实则怒。脾藏营，营舍意，脾气虚则四肢不用，五脏不安，实则腹胀，经溲不利。心藏脉，脉舍神，心气虚则悲，实则笑不休。肺藏气，气舍魄，肺气虚则鼻塞不利少气，实则喘喝胸盈仰息。肾藏精，精舍志，肾气虚则厥，实则胀。五脏不安。必审五脏之病形，以知其气之虚实，谨而调之也。”

【今译】

8.12 肝藏血，魂居血中，肝气虚则恐，肝气实则怒。脾藏营，意居营中，脾气虚则四肢不用，五脏不宁，脾气实则腹部胀满，月经不调，小便不利。心主血脉，神居脉中，心气不足则悲；心气有余则笑不休。肺藏气，魄居于气，肺气虚则鼻塞不通，呼吸气短；肺气实则喘喝胸满，仰面呼吸。肾藏精，志居于精，肾气虚则四肢厥冷，肾气实则腹胀，五脏不安。治疗时必须仔细观察五脏的病形，以了解气之虚实，然后再认真加以调理。”

8.12 "The liver stores blood and the blood houses the Ethereal Soul. Deficiency of Liver – Qi causes fear while excess [of Liver – Qi] causes anger. The spleen stores Ying (Nutrient – Qi) in which Yi (consciousness and thinking) is housed. Deficiency of Spleen – Qi cause will weakness of the four limbs[33] and instability of the Five Zang – Organs[34] while excess [of the Five Zang – Organs] will cause abdominal distension and difficulty in defecation and urination. The heart controls blood vessels and the vessels house the Spirit. Deficiency of Heart – Qi will cause sorrow while excess [of Heart – Qi] will cause uncontrollable laughter. The lung controls Qi and Qi houses the Corporeal Soul. Deficiency of Lung – Qi will cause stuffy nose and shortness of breath while excess [of Lung – Qi] will cause panting, chest fullness and breathing with raised head. The kidney stores Essence and the Essence houses Zhi (understanding ability). Deficiency of Kidney – Qi will cause Jue (coldness of hands and feet) while excess [of Kidney – Qi] will cause distension and discomfort of the Five Zang – Organs. [In diagnosing diseases, one] must carefully examine the manifestations of diseases in order to know the deficiency and excess state of Qi. [Measures have to be taken] to treat diseases carefully."

Notes:

[1] "Spirit" here refers to the mental state of a patient.

[2] De (德) mainly refers to natural climatic phenomena like sunlight, rain and dew.

[3] Qi (气) mainly refers to various kinds of crops produced on the earth. People depend on these crops to live.



[4] Sheng (生), literally meaning life, refers to the course through which the combination of the function of the heaven and the function of the earth has brought life for human beings.

[5] Jing (精) refers to the congenital substance that maintains the life of human beings. In Chinese medicine, Jing is something like Essence which is composed of two parts, congenital Essence and postnatal Essence. Congenital Essence comes from the reproductive Essence of parents and the postnatal Essence is transformed from the congenital Essence with the supplementation of the nutrients of food.

[6] Two kinds of Essence refer to the Essence of both men and women. When a man and a woman have sexual affairs, their Essence will combine with each other and conceive a fetus.

[7] Hun (魂): The note in the sixth volume of the Taisu (太素) says, "Hun is another form of the Spirit. So it comes and goes with the Spirit and is stored in the liver." Wang Ang (汪昂) said, "Hun pertains to Yang and is stored in the liver. It is responsible for the consciousness of man." It can be concluded that Hun (魂) refers to the activity of consciousness that depends on the activity of Shen (神 Spirit).

[8] Po (魄): The ninth note in the third volume of the Leijing (类经) says, "Jing (Essence) and Shen (神 Spirit) are related to each other. In terms of Yin and Yang, Shen (神 Spirit) pertains to Yang while Jing (精 Essence) to Yin and Hun (魂) to Yang and Po to Yin. That is why Hun comes and goes with Shen (神 Spirit) and Po comes out and goes in with Jing (精 Essence)." Wang Ang (汪昂) said, "Po(魄)pertains to Yin and is stored in the lung. The moving activity of man is related to Po."

[9] The heart is the organ that is responsible for understanding of the external world and making corresponding response. In the eighth chapter in the Suwen (素问), it says, "The heart is an organ that functions like a king and generates intelligence and wisdom." In this sentence, the heart mainly refers to the function of the heart and the heart in the following sentence

mainly refers to the organ of the heart.

[10] Yi (意) mainly refers to the thinking activity of the heart that is responsible for understanding the external world and making corresponding response.

[11] Zhi (志) refers to the perceptual understanding of things after repeated consideration about the manifestations of the external world.

[12] Si (思) refers to the procedure of repeated consideration about the perceptual understanding of the external world. Yang Shangshan (杨上善) in the Sui Dynasty said, "Contemplation is another function of the Spirit."

[13] Lū (虑) refers to consideration about the future based on the present. Zhang Jiebin (张介宾) in the Ming Dynasty said, "Careful consideration and contemplation about the future will undoubtedly cause anxiety and suspicion. That is why it is called Lū (anxiety and worry)."

[14] Zhi (智) refers to correct management of different matters according to long – term consideration.

[15] Cold and heat (寒暑) refer to the changes of seasons.

[16] Joy and anger (喜怒) simply refer to the changes of emotions.

[17] When the Spirit is damaged, people will become anxious and fearful. Such a state of mental confusion will drive Yin Essence to flow out of the viscera. Zhang Jiebin (张介宾) in the Ming Dynasty said, "Just as described in the following sentence, constant fear and anxiety will damage Essence and eventually discharge Essence."

[18] "Disturb the middle" means to damage the Spirit inside.

[19] The note in the sixth volume of the Taisu (太素) says, "Fear indicates that the kidney subjugates the heart and contemplation indicates that the spleen subjugates the heart. Excessive subjugation in both cases will damage the Spirit."

[20] In the ninth note in the third volume of the Leijing (类经), it says, "The four limbs all get Qi from the stomach. But they cannot get Qi

from the stomach directly. It is the spleen that transports Qi from the stomach to the four limbs. That is why damage of the spleen will make the four limbs unable to move."

[21] The note in the third volume says, "Spring is the period of the decline of Earth in the Wuxing (五行 Five Elements)." Since Wood restricts Earth in the Wuxing (五行 Five Elements), spleen disease will lead to death in spring.

[22] The ninth note in the third volume of the Leijing (类经) says, "The liver stores the Ethereal Soul. Excessive sorrow and grief will damage the Ethereal Soul."

[23] The note in the sixth volume of the Taisu (太素) says, "Autumn is the season in which Wood declines." Since Metal restricts Wood, liver disease usually will lead to death in autumn.

[24] The note in the first chapter in the sixth volume of the Taisu (太素) says, "In terms of joy and happiness, joy of the heart will subjugate the lung and excessive joy will damage the Corporeal Soul."

[25] The note in the first chapter in the sixth volume of the Taisu (太素) says, "Damage of the Corporeal Soul will lead to damage of the Zang – Organs which then causes mania."

[26] The original Chinese characters for this part are Yi (意 mind) Bu (不 no) Cun (存 keep) Ren (人 man). The note in the first chapter in the sixth volume of the Taisu (太素) says, "Having no people in the mind means that the patient's mind is in confusion and therefore will take no notice of the people around him."

[27] The note in the first chapter in the sixth volume of the Taisu (太素) says, "Lung disease is marked by withering of the skin," because the lung is associated with the skin and body hair.

[28] The note in the first chapter in the sixth volume of the Taisu (太素) says, "Summer is the season in which Metal declines." Since Fire restricts Metal according to the theory of Wuxing (五行 Five Elements), lung

disease will lead to death in summer.

[29] The note in the first chapter in the sixth volume of the Taisu (太素) says, "Liver – Wood subjugates the kidney. So repeated subjugation of the kidney by the liver will damage the ability to understand things."

[30] The note in the first chapter in the sixth volume of the Taisu (太素) says, "Late summer is the season in which Water declines." Since Earth restricts Water according to the theory of Wuxing (五行 Five Elements), kidney disease will lead to death in late summer. Late summer refers to the late stage of summer (June in lunar calendar) which pertains to Earth in the Wuxing (五行 Five Elements).

[31] The note in the first chapter in the sixth volume of the Taisu (太素) says, "Essence is the liquid of the bone marrow. That is why damage of Essence will cause weakness and pain of the bones."

[32] The original Chinese characters for this part are Wei (痿 weakness or flaccidity) and Jue (厥 coldness). Zhang Jiebin (张介宾) in the Ming Dynasty said, "Wei (痿) means the weakness of Yang and Jue (厥) means the decline of Yang."

[33] The original Chinese characters for this part are Si (四 four) Zhi (肢 limb) Bu (不 no) Yong (用 use). These characters mean that the four limbs cannot move normally. "Weakness of the four limbs" is a free translation of these four characters.

[34] The original Chinese characters for "instability" are Bu (不 no) An (安 stable) which actually mean that the Five Zang – Organs are not in harmony.



终始第九

【原文】

9.1 凡刺之道，毕于终始，明知终始，五脏为纪，阴阳定矣。阴者主脏，阳者主腑，阳受气于四末，阴受气于五脏，故泻者迎之，补者随之，知迎知随，气可令和。和气之方，必通阴阳。五脏为阴，六腑为阳，传之后世，以血为盟。敬之者昌，慢之者亡。无道行私，必得夭殃。

9.2 谨奉天道，请言终始。终始者，经脉为纪。持其脉口人迎，

【今译】

9.1 针刺的道理，记载在《终始》篇里。要全面掌握《终始》篇的内容，必须以五脏为纲来确定人体的阴阳。阴经主五脏，阳经主六腑。阳主外，受气于四肢；阴主内，受气于五脏。所以迎其气来而转针是泻法，随其气往而转针是补法，掌握了迎随补泻方法，就能使阴阳之气调和。但要调和气机，就必须通晓阴阳。五脏为阴，六腑为阳。要把这些理论传于后世，传授时要歃血为盟。只有认真重视，决不背弃，才能发扬光大。如果不加重视，掉以轻心，就会使之消亡。如果不按照这些理论去做，必然危害生命，造成灾难。

9.2 必须遵循自然规律，根据自然规律来说明什么是终始。所谓



Chapter 9
Zhongshi: Beginning and Ending

9.1 [To understand] the principle of needling, [one must be clear about the content of the book entitled] "Beginning and Ending"[1]. To understand the beginning and ending [of Channels, one must] take the Five Zang – Organs as the principle to decide Yin and Yang[2] . The Yin [Channels of the hand and foot] govern the Zang – Organs while the Yang [Channels of the hand and foot] govern the Fu – Organs. The Yang [Channels] get Qi from the four extremities while the Yin [Channels] get Qi from the Five Zang – Organs[3]. So [to perform] reducing [techniques of needling, the needle is manipulated] against [the direction along which Channel – Qi flows] while [to perform] reinforcing [techniques of needling, the needle is manipulated] in the same [direction along which Channel – Qi flows]. To be aware of Ying (manipulation of the needle against the direction of the flow of Channel – Qi) and Sui (manipulation of the needle in the same direction of the flow of Channel – Qi) is prerequisite to harmonization of Qi. To harmonize Qi, [one] must be clear about Yin and Yang. The Five Zang – Organs are Yang while the Six Fu – Organs are Yin. [Such a theory should be] passed on to the later generations. [Before teaching this theory, one must] swear an oath by smearing the mouth with the blood of a sacrifice. Respected, [this theory will] be carried forward; belittled, [it will gradually] decline. [If one] does not follow this theory and is self – opinionated, [he will] surely suffer from disasters.

9.2 To study the beginning and ending [of various things, one

【原文】

以知阴阳有余不足，平与不平，天道毕矣。所谓平人者不病，不病者，脉口人迎应四时也，上下相应而俱往来也，六经之脉不结动也，本末之寒温之相守司也。形肉血气必相称也，是谓平人。

9.3 少气者，脉口、人迎俱少，而不称尺寸也。如是者，则阴阳俱不足，补阳则阴竭，泻阴则阳脱。如是者，可将以甘药，不可饮以至剂，如此者弗灸。不已者因而泻之，则五脏气坏矣。

9.4 人迎一盛，病在足少阳，一盛而躁，病在手少阳。人迎二

【今译】

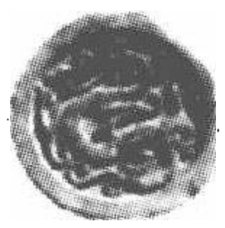
终始，指人体的气血以经脉为纲纪，诊察寸口和人迎，可以知道五脏六腑的阴阳是有余还是不足，是平衡还是不平衡。这样做就是掌握了自然规律。所谓平人，就是没有生病的人。没有生病的正常人，其脉

象与四时气候相应，人迎、寸口之脉气上下相应，往来不息。手足六经的脉既无涩结不足，又无动疾有余之象。本末表里在寒温变化的情况下，都能保持各自功能不变，形肉和气血也协调一致。这就是没有病的正常人。

9.3 气虚的病人，人迎和脉口都虚弱无力，与两手的寸、尺脉不相称。这样的脉象是阴阳都不足的表现。如果补阳，则使阴竭于内；如果泻阴，则使阳脱于外。这种情况只可用甘味药物补之，不可用大剂量峻猛之药。这种情况也不能用灸法。如病不愈，误用泻法，就会损坏五脏精气。

9.4 人迎脉比寸口脉搏动大一倍的，病在足少阳经；大一倍而兼

must] strictly abide by the natural law. In terms of the beginning and ending, the Channels are the principles. By feeling the pulse over Maikou and Renying[4], [one can] understand whether Yin and Yang are in excess or in deficiency, in harmony or in disharmony. This is what to grasp the natural law means. The so – called normal people refer to the people who are not ill. When people are not ill, the pulsation over Maikou and Renying corresponds to [the changes of Yin and Yang in] the four seasons; [the Channel – Qi] in the upper and in the lower[5] responds to each other and communicates constantly with each other; the six Channels do not appear unsmooth or run rapidly; the root (the visceral Qi) and the branch (limbs) maintain their normal functions under constant change of weather in the four seasons; the physical build, the muscles, blood and Qi are in harmony. This is what normal people means.



9.3 [In patients with] Qi deficiency, both Maikou and Renying are weak, which does not correspond to the pulses at the Chi and Cun [regions over both hands]. Such a disease is due to insufficiency of both Yin and Yang. To supplement Yang, Yin will be exhausted; to reduce Yin, Yang will be collapsed. Such a disease can be treated by herbs sweet in taste. Drastic herbs and large dosage should be avoided. Such a disease cannot be treated by moxibustion. [If one] uses reducing therapy [because it] cannot be cured, Qi of the Five Zang – Organs will be damaged.

9.4 [If the pulse of] Renying is one time greater [than that of Cunkou], [it indicates that] the disease is in [the Channel of] Foot – Shaoyang; [if the pulse of Renying is] one time greater [than that of the Cunkou] and is bustling, [it indicates that] the disease is in [the Channel of] Hand – Shaoyang. [If the pulse of]

【原文】

盛，病在足太阳，二盛而躁，病在手太阳；人迎三盛，病在足阳明，三盛而躁，病在手阳明；人迎四盛，且大且数，名曰溢阳，溢阳为外格。

9.5 脉口一盛，病在足厥阴；厥阴一盛而躁，在手心主。脉口二盛，病在足少阴；二盛而躁，在手少阴。脉口三盛，病在足太阴；三盛而躁，在手太阴。脉口四盛，且大且数者，名曰溢阴。溢阴为内关，

【今译】

有躁动的，病在手少阳经。人迎脉比寸口脉搏动大两倍的，病在足太阳经；大两倍而兼有躁动的，病在手太阳经。人迎脉比寸口脉搏动大三倍的，病在足阳明经；大三倍而兼有躁动的，病在手阳明经。人迎脉比寸口脉搏动大四倍，且既大又快的，叫做“溢阳”。“溢阳”就是阳气盛极，格拒阴气不得外出，所以称为“外格”。

9.5 寸口脉比人迎脉大一倍的，病在足厥阴经；大一倍兼有躁动的，病在手厥阴经。寸口脉比人迎脉大二倍的，病在足少阴经；大二倍兼有躁动的，病在手少阴经。寸口脉比人迎脉大三倍的，病在足太阴经；大三倍兼有躁动的，病在手太阴经。寸口脉比人迎脉大四倍，

Renying is twice greater [than that of the Cunkou], [it indicates that] the disease is in [the Channel of] Foot – Taiyang; [if the pulse of Renying] is twice greater [than that of Cunkou] and is bustling, [it indicates that] the disease is in [the Channel of] Hand – Taiyang. [If the pulse of] Renying is three times greater [than that of Cunkou], [it indicates that] the disease is in [the Channel of] Foot – Yangming; [if the pulse of] Renying is three times greater [than that of Cunkou] and is bustling, [it indicates that] the disease is in [the Channel of] Hand – Yangming. [If the pulse of] Renying is four times greater [than that of Cunkou] and is large and rapid, [it indicates a morbid condition] known as Yiyang (overflowing of Yang) [6] which may cause blockage [of Yin] outside[7].

9.5 [If the pulse of] Maikou is one time greater [than that of Renying], [it indicates that] the disease is in [the Channel of] Foot – Jueyin; [if the pulse of Maikou] is one time greater [than that of Renying] and is bustling, [it indicates that the disease is] in the Channel of Pericardium. [If the pulse of] Maikou is twice as great as [that of Renying], [it indicates that] the disease is in [the Channel of] Foot – Shaoyin; [if the pulse of Maikou] is twice as great as [that of Renying] and is bustling, [it indicates that the disease is] in [the Channel of] Hand – Shaoyin. [If the pulse of] Maikou is three times greater [than that of Renying], [it indicates that] the disease is in [the Channel of] Foot – Taiyin; [if the pulse is] three times greater [than that of Renying] and is bustling, [it indicates that the disease is] in [the Channel of] Hand – Taiyin. [If the pulse of] Maikou is four times greater [than that of Renying] and is large and rapid, [it is a morbid

【原文】

内关不通，死不治。人迎与太阴脉口俱盛四倍以上，名曰关格。关格者与之短期。

9.6 人迎一盛，泻足少阳而补足厥阴，二泻一补，日一取之，必切而验之，疏取之上，气和乃止。人迎二盛，泻足太阳补足少阴，二泻一补，二日一取之，必切而验之，疏取之上，气和乃止。人迎三盛，

【今译】

且搏动既大又快的，叫做“溢阴”。“溢阴”是指阴气盈溢于内，阴阳不相交通，所以叫做“内关”。内关是阴阳相互格拒的不治之症。

人迎脉与寸口脉都大于平人四倍的叫做“关格”，是阴阳相互格拒之象，病人很快就会死亡。

9.6 人迎脉比寸口脉大一倍，当泻足少阳经而补足厥阴经，用二泻一补法，每日针刺一次。施治时必须诊察脉象加以检验，如有躁动情况，应当取刺手部相应经脉，直到经气调和为止。人迎脉比寸口脉大二倍的，当泻足太阳经，补足少阴经，用二泻一补法，两日治疗一次。施治时必须诊察脉象加以检验，如有躁动情况，应当取刺手部相应经脉，直到经气调和为止。人迎脉比寸口脉大三倍的，应泻足阳明



condition] known as Yiyin (overflowing of Yin) which means that Yin overflows inside [and does not communicate with Yang outside]. [Such a morbid condition is called] internal blockage. [If such a] internal blockage cannot be overcome, [the disease] is incurable. [If] both [the pulses of] Renying and Maikou are four times greater [than usual], [it is a morbid condition] called Guange (blockage and rejection)[8] which will soon lead to death.

9.6 [If the pulse of] Renying is one time greater [than that of Cunkou, it can be treated by] reducing [the Channel of] Foot – Shaoyang and reinforcing [the Channel of] Foot – Jueyin. [It can be treated by]using reducing [needling therapy] twice and reinforcing [needling therapy] once a day. [When performing needling treatment, the acupuncturist] must feel [the pulses over Maikou and Renying] to examine it. [If the pulse appears] bustling, the Upper[9] should be needled. [The needling should be] stopped [when] Qi becomes smooth. [If the pulse of] Renying is twice as great as [that of Cunkou, it can be treated by] reducing [the Channel of] Foot – Taiyang and reinforcing [the Channel of] Foot – Shaoyin. [It can be treated by] reducing [needling therapy] twice and reinforcing [needling therapy] once a day. [When performing needling treatment, the acupuncturist] must feel [the pulses of Maikou and Renying] to examine it. [If the pulse appears] bustling, the Upper[10] should be needled. [The needling should be] stopped [when] Qi becomes smooth. [If the pulse of] Renying is three times greater [than that of Cunkou, it should be treated by] reducing [the Channel of] Foot – Yangming and reinforcing [the Channel of] Foot – Taiyin. [It can be treated by] reducing [needling therapy] twice and re-

【原文】

泻足阳明而补足太阴，二泻一补，日二取之，必切而验之，疏取之上，气和乃止。

9.7 脉口一盛，泻足厥阴而补足少阳，二补一泻，日一取之，必切而验之，疏而取上，气和乃止。脉口二盛，泻足少阴而补足太阳，二补一泻，二日一取之，必切而验之，疏取之上，气和乃止。脉口三盛，泻足太阴而补足阳明，二补一泻，日二取之，必切而验之，疏而取之上，气和乃止。所以日二取之者，太阴主胃，大富于谷气，故可

【今译】

经而补足太阴经，用二泻一补法，一日可以针刺两次。施治时必须诊察脉象加以检验，如有躁动情况，应当取刺手部相应经脉，直到经气调和为止。

9.7 寸口之脉大于人迎脉一倍的，应泻足厥阴经而补足少阳经，用二补一泻法，每日针刺一次。施治时必须诊察脉象加以检验，如有躁动情况，应当取刺手部厥阴经及与其相表里的手少阳经，直到经气调和为止。寸口脉大于人迎脉二倍的，应泻足少阴而补足太阳，用二泻一补法，两日针刺一次。施治时必须诊察脉象加以检验，如有躁动情况，应当取刺手少阴经及与其表里的手太阳经，直到经气调和为止。寸口脉大于人迎脉三倍的，应泻足太阴而补足阳明，用补二泻一法，每日针刺两次。施治时必须诊察脉象加以检验，如有躁动情况，



inforcing [needling therapy] once a day. [When performing needling treatment, the acupuncturist] must feel [the pulses of Maikou and Renying] to examine it. [If the pulse appears] bustling, the Upper[11] should be needled. [The needling should be] stopped [when] Qi becomes smooth.

9.7 [If the pulse of] Maikou is one time greater [than that of Renying, it can be treated by] reducing [the Channel of] Foot – Jueyin and reinforcing [the Channel of] Foot – Shaoyang. [It can be treated by using] reinforcing [needling therapy] twice and reducing [needling therapy] once a day. [When performing needling treatment, the acupuncturist] must feel [the pulses of Maikou and Renying] to examine it. [If the pulse appears] bustling, the Upper[12] should be needled. [The needling should be] stopped [when] Qi becomes smooth. [If the pulse of] Maikou is twice as great as [that of Renying, it can be treated by] reducing [the Channel of] Foot – Shaoyin and reinforcing [the Channel of] Foot – Taiyang. [It can be treated by using] reinforcing [needling therapy] twice and reducing [needling therapy] once a day. [When performing needling treatment, the acupuncturist] must feel [the pulses of Maikou and Renying] to examine it. [If the pulse appears] bustling, the Upper[13] should be needled. [The needling should be] stopped [when] Qi becomes smooth. [If the pulse of] Maikou is three times greater [than that of Renying, it can be treated by] reducing [the Channel of] Foot – Taiyin and reinforcing [the Channel of] Foot – Yangming. [It can be treated by using] reinforcing [needling therapy] twice and reducing [needling therapy] once a day. [When performing needling treatment, the acupuncturist] must feel [the pulses of

【原文】

日二取之也。人迎与脉口俱盛三倍以上，命曰阴阳俱溢，如是者不开，则血脉闭塞，气无所行，流淫于中，五脏内伤。如此者，因而灸之，则变易而为他病矣。

9.8 凡刺之道，气调而止，补阴泻阳，音气益彰，耳目聪明。反此者，血气不行。

9.9 所谓气至而有效者，泻则益虚，虚者脉大如其故而不坚也；坚如其故者，适虽言故，病未去也。补则益实，实者脉大如其故而益

【今译】

应当取刺手太阴经及与其相表里的手阳明经，直到经气调和为止。之所以每日针刺两次，是由于足太阴经主胃，胃为水谷之海，谷气充盛，所以可以一日针刺两次。人迎脉与寸口脉比正常人都大三倍以上的，属阴阳极盛的表现，叫做阴阳俱溢。这种外关内格情况的出现使血脉闭塞，脉气不通，流溢于中，造成五脏内伤。若用灸法治疗，必然导致其他病变发生。

9.8 针刺治病的原理，是以达到气机调和为目的。通过补阴泻阳，使正气充盛，声音洪亮，耳聪目明。如果补泻不当，必然使气血运行失常。

9.9 所谓“气至而有效”，指治实证如果用了泻法，实证就会转为虚证，脉象虽与原来的大小一样，但却不坚实。若脉仍坚实如初的，患者虽自述有好转，但病实质上却未去除。治虚证用了补法，证候会逐渐由虚转实，脉象虽和原来一样大小，但更坚实了。如果其脉

Maikou and Renying] to examine it. [If the pulse appears] bustling, the Upper[14] should be needled. [The needling should be] stopped [when] Qi becomes smooth. The reason of twice needling a day is that Taiyin governs the stomach which is abundant in Guqi (Food – Qi). That is why it can be needled twice a day. [If] both [the pulses of] Renying and Maikou are three times greater [than usual], [it is a morbid condition] called overflowing of both Yin and Yang [due to superabundance of both Yin and Yang]. When such a problem occurs, [the communication between Yin and Yang] is blocked up, the blood vessels are stagnated and Qi cannot flow normally but overflow inside. [As a result,] the Five Zang – Organs are impaired. [The treatment of] such a disease with moxibustion may lead to occurrence of other diseases.

9.8 The needling principle concentrates on regulating Qi, reinforcing Yin and reducing Yang. [Through] reinforcing Yin and reducing Yang[15], [the patient's] voice will become sonorous, and hearing and vision will be improved. The opposite way of treatment blocks blood and Qi.

9.9 The idea that the arrival of Qi indicates curative effect [means that treatment of Excess Syndrome with] reducing method [will gradually change the Excess into] deficiency. [Though] the pulse appears as large as before, it is no longer as strong as before. [If the pulse] is still as hard as before [after being treated with reducing method, it shows that] the disease is not cured [though the patient] feels better. [After being treated with] reinforcing [therapy, Deficiency Syndrome may] change into an Excess syndrome. The pulse of such an Excess Syndrome may

【原文】

坚也；夫如其故而不坚者，适虽言快，病未去也。故补则实，泻则虚，痛虽不随针，病必衰去。必先通十二经脉之所生病，而后可得传于终始矣。故阴阳不相移，虚实不相倾，取之其经。

9.10 凡刺之属，三刺至谷气，邪僻妄合，阴阳易居，逆顺相反，沉浮异处，四时不得，稽留淫泆，须针而去。故一刺则阳邪出，

【今译】

大小仍像以前一样，但却软而不坚的，患者虽自述有好转，但病实质上却未去除。所以补后应当正气实，泻后应当邪气衰，虽然其疼痛不能应针而愈，但其病势必然衰退下去。必须精通十二经脉的发病机理，然后才能领会《终始》篇的意义。所以阴经阳经各有其固定不移的循行部位，补虚泻实的原则也不能相互颠倒，要根据病变循经取穴。

9.10 大凡针刺，要用由浅入深的三刺法，即先入皮，次入肉，再入分肉，使谷气在针下产生。病邪侵入经络与正气混合，扰乱了阴阳之位，改变了气血运行的逆顺方向，脉象的沉浮部位发生改变，因而与四季气候的变化不相适应，使邪气滞留体内淫溢流散，必须用针刺方法将其去除。所以初刺入皮，可以引出表浅阳邪；再刺入肌肉，

appear as large as before, but it is harder than before. [If the pulse] is still as large as before but is no longer as hard as before [after being treated with reinforcing method, it shows that] the disease is not cured [though the patient] feels better. So [the use of] reinforcing [treatment] may lead to Shi (Excess) while [the use of] reducing [treatment] may lead to Xu (Deficiency) [16]. [Although] pain does not disappear right after the removal of the needle, disease must have been alleviated [after the treatment]. [If one wishes to obtain satisfactory result, he] must be familiar with the pathogenesis of diseases [caused by disorders of] the twelve Channels. Only by doing so can he understand the gist of Beginning and Ending. So Yin [Channels] and Yang [Channels] have their own fixed pathways while Xu (Deficiency) and Shi (Excess) do not interchange with each other and [can be treated by] selecting [the Acupoints located on] these Channels.

9.10 [The way to treat] diseases with needling is to use three needling methods[17] [to induce] Guqi (Food – Qi) [18] [beneath the needle]. [After invading the body,] Xie (Evil) mixes up with [Healthy – Qi, disturbing] the normal positions of Yin and Yang, [changing] the normal flow of [blood and Qi], varying the location of deep and floating pulses, [preventing the condition of pulse from] responding to [the changes of weather in] the four seasons, [giving rise to] retention and overflowing [of pathogenic factors inside the body]. [All these problems caused by invasion of pathogenic factors and their mixture with Healthy – Qi] can be treated by needling. [In acupuncture,] the first needling [in which the needle is just inserted into the skin] is to expel Yangxie (Yang – Evil); the second needling [in which the

【原文】

再刺则阴邪出，三刺则谷气至，谷气至而止。所谓谷气至者，已补而实，已泻而虚，故以知谷气至也。邪气独去者，阴与阳未能调，而病知愈也。故曰：补则实，泻则虚，痛虽不随针，病必衰去矣。

9.11 阴盛而阳虚，先补其阳，后泻其阴而和之。阴虚而阳盛，先补其阴，后泻其阳而和之。

9.12 三脉动于足大指之间，必审其实虚，虚而泻之，是谓重虚，重虚病益甚。凡刺此者，以指按之，脉动而实且疾者疾泻之，虚

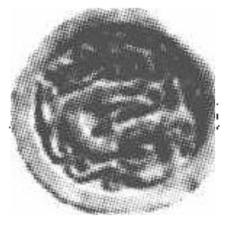
【今译】

可以引阴分之邪外出；再刺入分肉之间，针下有得气感时说明谷气来到，即可出针。所谓“谷气至”，指用了补法后正气充实，用了泻法后病邪被消除。这些征象就是谷气至的表现。病邪被祛除了，即便阴阳暂时还不调和，疾病也一定会痊愈的。所以说补能使正气实，泻能使病邪虚。病痛虽然不能应针而愈，病势必然逐渐衰退。

9.11 如果阴脉盛而阳脉虚，应当先补阳而后泻阴，以调和阴阳。若阴脉虚而阳脉盛，应当先补阴而后泻阳，以调和阴阳。

9.12 足阳明、足厥阴、足少阴三脉搏动在足大趾、次趾之间，必须辨明其虚实情况。若用泻法治疗虚证，必然使正气更虚，形成“重虚”，重虚会加重病情。因此针刺治疗这种病证，应以手指按

needle is inserted into the muscle] is to expel Yinxie (Yin – Evil); and the third needling [in which the needle is inserted into the muscular interstice] is to induce the arrival of Guqi (Food – Qi). [The needle can be] withdrawn after Guqi (Food – Qi) has appeared. The so – called arrival of Guqi (Food – Qi) means [Healthy – Qi becomes] replete after the application of reinforcing treatment and [pathogenic factors have been] expelled after the application of reducing treatment. [From these signs one] therefore can tell whether Guqi (Foo – Qi) has arrived or not. [When] Xieqi (Evil – Qi) has been expelled, Yin and Yang cannot restore their balance [right away] . However, [the elimination of pathogenic factors] makes it certain that the disease will be eventually cured. That is why it is said that [correct use of] reinforcing [therapy will] strengthen [Healthy – Qi] and [correct use of] reducing [therapy will] weaken [pathogenic factors] . [Though] pain does not disappear right after the withdrawal of the needle, the disease is undoubtedly alleviated.



9.11 [If] Yin is predominant while Yang is deficient, Yang should be reinforced first and then Yin is reduced to balance them[19]. [If] Yin is deficient while Yang is predominant, Yin should be reinforced first and then Yang is reduced to balance them[20].

9.12 The three Channels[21] all pulsate [at the region] between the big toe [and the second toe] . [In performing acupuncture, doctors] must carefully examine [the state of] Xu (Deficiency) and Shi (Excess). [If] deficiency [Syndrome is wrongly treated by] reducing [therapy, the Healthy – Qi will become more deficient. Such a condition] is called Double Deficiency which will further worsen the disease. To treat such

【原文】

而徐者则补之。反此者病益甚。其动也，阳明在上，厥阴在中，少阴在下。

9.13 膺腧中膺，背腧中背，肩膊虚者，取之上。重舌，刺舌柱以铍针也。手屈而不伸者，其病在筋。伸而不屈者，其病在骨。在骨守骨，在筋守筋。

9.14 补须一方实，深取之，稀按其痏，以极出其邪气。一方



【今译】

压其经脉，指下脉搏跳动坚实而快速的，就要急泻。指下脉搏虚弱而缓慢的，当补之。如果使用与此相反的方法，病情就会日益加重。搏

动时，足阳明经在足背上，足厥阴经的在足跗中，足少阴经在足心。

9.13 凡阴经的疾病，当刺中胸部两旁的胸穴；凡阳经的疾病，当刺中背的腧穴；凡肩胛部的虚证，应在肩胛上部取穴治疗。治疗重舌病，可用铍针刺舌下静脉，放出恶血。手能屈不能伸的，是筋的疾患；手能伸而不能屈的，是骨的疾患。病在骨的应治骨，病在筋的应治筋。

9.14 运用补泻的方法，须在脉气盛实的地方取穴深刺，刺后不立即按压针孔，以便出尽邪气。在脉气亏虚处取穴浅刺，以养脉气，



diseases with needling therapy, [doctors should use their] finger to press [the artery]. [If] the pulsation is forceful and rapid, [it indicates Excess Syndrome which should be needled] immediately with reducing [techniques]. [If the pulsation is] weak and slow, [it indicates Deficiency Syndrome which should be needled with] reinforcing [techniques to invigorate Healthy – Qi]. Opposite way of treatment will worsen the disease. [In terms of] the pulsation [of the arteries], Yangming [Channel] is on the upper, Jueyin [Channel] is at the middle and Shaoyin [Channel] is in the lower[22].

9.13 [To treat diseases of the Yin Channels,] the Acupoints located on the chest[23] should be needled; [to treat diseases of the Yang Channels,] the Acupoints located on the back[24] should be needled. Deficiency [Syndrome of] the shoulder [like numbness, aching and distension can be treated by] needling [the Acupoints on] the upper [limb][25]. [To treat] Chongshe (inflammation of sublingual soft tissue), Pizhen (sword – shaped needle) can be used to needle the sublingual tissue [to let out blood]. [If] the hand can be bent but not extended, [it is] a disease of tendons; [if] the hand can be extended but not bent, [it is] a disease of bones. [The treatment of] bone [disease should concentrate] on bones and [the treatment of] tendon [diseases should concentrate] on tendons.

9.14 Reinforcing [and reducing techniques should be performed according to the conditions of pulse]. [If the pulse is] forceful, [the needles should be] inserted deeply. [After the withdrawal of the needle, the needled Acupoint] is not pressed immediately in order to drain Xieqi (Evil – Qi). [If the pulse is] weak, [the needles should be] inserted shallowly in order to in-

【原文】

虚，浅刺之，以养其脉，疾按其痏，无使邪气得入。邪气来也紧而疾，谷气来也徐而和。脉实者，深刺之，以泄其气；脉虚者，浅刺之，使精气无得出，以养其脉，独出其邪气。刺诸痛者，其脉皆实。

9.15 故曰：从腰以上者，手太阴阳明皆主之；从腰以下者，足太阴阳明皆主之。病在上者下取之，病在下者高取之，病在头者取之足，病在腰者取之腘。病生于头者头重，生于手者臂重，生于足者足重。治病者，先刺其病所从生者也。

【今译】

出针后急按针孔，以免邪气从此侵入。邪气来势紧急快速，谷气来时徐缓平和。脉气实的要深刺，以排泄其邪气；脉气虚的要浅刺，使精气不致外泄，从而调养脉气，仅将邪气祛除。针刺治疗各种疼痛病症，其脉象均为实。

9.15 腰以上的疾病，取手太阴经和手阳明经的腧穴治疗。腰以下的疾病，取足太阴经和足阳明经的腧穴治疗。病在上部的，取下部的腧穴治疗；病在下部的，取上部的腧穴治疗。病在头部的，在足部取穴治疗；病在腰部的，在腘部取穴治疗。病生于头部的，头必沉重；病生在手部的，臂必沉重；病生在足部的，足必沉重。所以治疗这类疾病，一定要在病开始发作的部位针刺。

vigorate the pulse. [After the withdrawal of the needle, the Acupoints should be] pressed immediately to prevent invasion of Xieqi (Evil – Qi). [When] Xieqi (Evil – Qi) attacks [the body, the feeling beneath the needle is] tense and swift. [When] Guqi (Food – Qi) comes, [the feeling beneath the needle is] slow and soft. Forceful pulse [indicates excess of pathogenic factors which should be treated by] deep needling in order to expel Qi[26] . Weak pulse [indicates insufficiency of Healthy – Qi which should be treated by] shallow needling in order to prevent Jingqi (Essence – Qi) from leaking, invigorate the pulse and drain Xieqi (Evil – Qi). [To use] needling [therapy to treat] various kinds of pain, [reducing techniques are often used because] the pulse conditions are all forceful.

9. 15 That is why it is said [that the part] above the waist is governed by [the Channels of] Hand – Taiyin and Hand – Yangming. [The part] below the waist is governed by [the Channels of] Foot – Taiyin and Foot – Yangming. [If] the disease is in the upper [part of the body, the Acupoints located on] the lower [part of the body can be] needled [to treat it]; [if] the disease is in the lower [part of the body, the Acupoints located on] the upper [part of the body can be] needled [to treat it]; [if] the disease is in the head, [the Acupoints located on] the foot [can be] needled [to treat it]; [if] the disease is in the waist, [the Acupoints located on] the popliteal fossa [can be] needled [to treat it]. [If] the disease is in the head, the head is heavy; [if the disease] is in the hand, the arm is heavy; [if the disease] is in the foot, the foot is heavy. To treat these diseases, the part that is first attacked should be needled first.

【原文】

9.16 春气在毛，夏气在皮肤，秋气在分肉，冬气在筋骨。刺此病者，各以其时为齐。故刺肥人者，以秋冬之齐；刺瘦人者，以春夏之齐。病痛者阴也，痛而以手按之不得者，阴也，深刺之。病在上者，阳也。病在下者，阴也。痒者，阳也，浅刺之。

9.17 病先起阴者，先治其阴而后治其阳；病先起阳者，先治其阳而后治其阴。刺热厥者，留针反为寒；刺寒厥者，留针反为热。刺热厥者，二阴一阳；刺寒厥者，二阳一阴。所谓二阴者，二刺阴也；一阳者，一刺阳也。久病者，邪气入深。刺此病者，深内而久留之，

【今译】

9.16 春天病邪伤人，多在表浅的皮毛部；夏天病邪伤人，多在浅层的皮肤；秋天病邪伤人，多在分肉部；冬天病邪伤人，多在筋骨部。针刺治疗这些疾病，应根据季节的变化进行施治。对肥胖的人，应采用秋冬深刺方法进行针刺治疗；对体瘦的人，应用春夏浅刺方法进行针刺治疗。疼痛之病属于阴证，疼痛却又按压不到痛处的也属于阴证，治疗时须深刺。病在上部的属阳，病在下部的属阴。发痒之病属于阳证，应当浅刺。

9.17 病从阴经开始的，应先治阴经，后治阳经；病先从阳经开始的，应先治阳经，后治阴经。针刺热厥病，留针后可由热转寒；针刺寒厥病，留针后可由寒转热。针刺热厥病，要补阴经两次，泻阳经一次。针刺寒厥病，要补阳经二次，泻阴经一次。所谓的“二阴”，就是在阴经上刺两次；所谓“一阳”，就是在阳经上刺一次。病程时

9.16 [The invasion of pathogenic factors into the body vary in depth in different seasons.] In spring, pathogenic factors tend to attack hairs; in summer, pathogenic factors tend to attack the skin; in autumn, pathogenic factors tend to attack muscular interstices; and in winter, pathogenic factors tend to attack tendons and bones. [Thus the treatment of] these diseases with needling should be done according to changes of seasons. So to use needling [therapy to treat] obese patients, [the methods used] in autumn and winter [should be used]; to use needling [therapy to treat] thin patients, [the methods used] in spring and summer [should be used] . Pain [is usually caused by accumulation of pathogenic cold and therefore belongs to] Yin Syndrome and pain [which is deeply rooted and] cannot be felt by pressure with fingers [also pertains to] Yin Syndrome. [These kinds of Yin Syndrome can be treated by] deep needling. Diseases located on the upper [part of the body pertains to] Yang and diseases located in the lower [part of the body pertains to] Yin. Itching [is a problem pertaining to] Yang [and should be treated by] shallow needling.

9.17 [If] a disease starts first from a Yin [Channel], the treatment should first focus on the Yin [Channel] and then on the Yang [Channel]; [if] a disease begins first with a Yang [Channel], the treatment should first focus on the Yang [Channel] and then on the Yin [Channel]. In needling Rejue[27], retention of the needle induces cold; in needling Hanjue[28], retention of the needle induces heat. In needling Rejue, the Yin [Channel is needled] twice and the Yang [Channel is needled] once; in needling hanjue, the Yang [Channel is needled] twice and the Yin [Channel is needled] once. The so – called double Yin means to needle the Yin [Channel] twice; the so – called one Yang means to needle the Yang [Channel] once. In chronic dis-

【原文】

间日而复刺之，必先调其左右，去其血脉，刺道毕矣。

9.18 凡刺之法，必察其形气。形肉未脱，少气而脉又躁，躁厥者，必为缪刺之，散气可收，聚气可布。深居静处，占神往来，闭户塞牖，魂魄不散，专意一神，精气之分，毋闻人声，以收其精，必一其神，令志在针。浅而留之，微而浮之，以移其神，气至乃休。男内女外，坚拒勿出，谨守勿内，是谓得气。

【今译】

间长，是病邪已深入，针刺这种病证，进针要深，留针时间要长，可以隔日针一次。必须调和左右经脉，脉络中有瘀血的应当刺出血。针刺的道理，大体如此。

9.18 大凡针刺之法，必须首先观察患者形体的强弱与元气的盛衰。如果患者并不消瘦，只是元气衰少，脉象躁动，这种躁厥之证必须采用缪刺之法治疗，既可收持已散的精气，又可布散已聚的邪气。医者要居于幽静之处，使神情安定，细心体察患者的精神状态。要关门闭户，意念专注，思想集中，精神内守，不为外界嘈杂之声所干扰。把精神集中在针刺上，或浅刺留针，或轻微浮刺，以转移患者的注意力，直至针下得气为止。针刺时要使阳气内入，阴气外出，抵御邪气入里，阻止正气外泄。这就叫做“得气”。



ease, Xieqi (Evil – Qi) has penetrated deep [into the body]. To use needling [therapy to treat] such a disease, [the needles should be] inserted deeply and retained for a longer period of time, and the needling is repeated once the other day. [Cautions must be taken] to regulate the left and right [Channels] and remove [stagnation in] the blood vessels. That is all for the explanation of the needling principle.

9.18 The rule for needling emphasizes inspecting the physical build and [the condition of the primordial] Qi [of the patient]. [If] the build and muscles [of the patient] are not emaciated, but only Qi is deficient and the pulse is restless, [it is a Syndrome of] Zaojue[29] that should be treated by Miuci[30] to collect scattered Qi and to dissipate accumulating Qi. [In performing acupuncture treatment, doctors should concentrate their attention like] staying in a isolated quiet place, carefully observing the mental state [of the patient], and as if closing all the doors and windows, tranquilizing the mind, concentrating the attention, balancing physical build and spirit, avoiding any disturbance from the outside in order to concentrate the attention and focusing the whole mind on needling. [The needles may be] inserted shallowly and retained or slightly rotated and lifted to distract [the patient's] attention. [The needling is] stopped when Qi has arrived. [In needling, measures should be taken to enable] Yangqi to enter [into the body] and Yinqi to come out [of the body, so that they can communicate with each other]. [In this way, pathogenic factors will be] firmly prevented [from attacking the body and Healthy – Qi will be] protected from leaking. To carefully protect [Healthy – Qi from losing] and prevent [pathogenic factors from invading the body] is what obtaining Qi means.

【原文】

9.19 凡刺之禁，新内勿刺，新刺勿内；已醉勿刺，已刺勿醉；新怒勿刺，已刺勿怒；新劳勿刺，已刺勿劳；已饱勿刺，已刺勿饱；已饥勿刺，已刺勿饥；已渴勿刺，已刺勿渴；大惊大恐，必定其气，乃刺之。乘车来者，卧而休之，如食顷乃刺之。出行来者，坐而休之，如行十里顷乃刺之。凡此十二禁者，其脉乱气散，逆其营卫，经气不次，因而刺之，则阳病入于阴，阴病出为阳，则邪气复生。粗工

【今译】

9.19 针刺的禁忌如下：刚行完房事不能针刺，刚针刺后不能行房；醉酒后不能针刺，针刺后不能醉酒；刚发怒不能针刺，针刺后不能发怒；疲劳后不能针刺，针刺后不能疲劳；饱食后不能针刺，针刺后不能吃得太饱；饥饿时不能针刺，针刺后不能饥饿；大渴后不能针刺，针刺后不能大渴；大惊大恐后，必须使其精神安定，方可针刺；坐车远来就诊的，要使之躺下休息，大约休息一顿饭的功夫后才能针刺；步行来就诊的，先要坐下休息，大约经过走十里路的时间后才能针刺。以上所述针刺十二种禁忌，都属于脉乱气散，营卫不顺，经气紊乱的不正常情况。在这种情况下针刺很容易造成阳分之病转入阴分，或者病在阴分而传至阳分，以致正气衰弱而邪气复生。庸



9. 19 The contraindication of needling is like this: Needling should not be used right after sexual intercourse and sexual intercourse should be avoided right after needling; needling should not be used after drunkenness and drunkenness should be avoided after needling; needling should not be used right after anger and anger should be avoided right after needling; needling should not be used right after overstrain and overstrain should be avoided right after needling; needling should not be used right after eating food and eating food should be avoided right after needling; needling should not be used right after hunger and hunger should be avoided right after needling; needling should not be used right after thirst and thirst should be avoided right after needling; needling should not be used after great shock or fear till [the patient] calms down. Needling should not be used right after the arrival [of the patient] by a cart. [The patient should be asked to] lie down on a bed for a period of time [equivalent to that for] having a meal before receiving needling treatment. [If the patient has come to the doctor] on foot, [he should] sit down to take a rest for a period of time [equivalent to that for] traveling for ten Li (about five miles) before receiving needling treatment. The twelve kinds of contraindication in needling mentioned above are all due to irregular beating of pulse and disorder of Qi, disharmony between Ying (Nutrient – Qi) and Wei (Defensive – Qi) and abnormal flow of Channel – Qi. [If doctors pay no attention to such pathological changes and] use needling therapy hastily, Yang disease will deepen into the Yin [phase] and Yin disease will progress to the Yang [phase], making Xieqi (Evil – Qi) superabundant again. Careless doctors pay no attention [to such contraindications and therefore] damages the health [of the patient,

【原文】

勿察，是谓伐身，形体淫泆，乃消脑髓，津液不化，脱其五味，是谓失气也。

9.20 太阳之脉，其终也，戴眼，反折，瘛疭，其色白，绝皮乃绝汗，绝汗则终矣。少阳终者，耳聋，百节尽纵，目系绝，目系绝一日半则死矣。其死也，色青白乃死。阳明终者，口目动作，喜惊，妄言，色黄，其上下之经盛而不行，则终矣。少阴终者，面黑，齿长而垢，腹胀闭塞，上下不通而终矣。厥阴终者，中热溢干，喜溺，心烦，甚则舌卷，卵上缩而终矣。太阴终者，腹胀闭，不得息，气噫，善呕，呕则逆，逆则面赤，不逆则上下不通，上下不通则面黑皮毛燋而终矣。

【今译】

医体察不到这些禁忌，轻率妄刺，实际上是摧残病人身体，造成形体损伤，甚至脑髓损耗，津液不化，难以接受五谷之气。这种情况就叫做“失气”。

9.20 太阳经的脉气终绝时，表现为眼睛上视不可转动，腰脊强直，角弓反张，手足拘急，筋挛，面色苍白，皮肤败绝，绝汗大出，绝汗一出便会死亡。少阳经的脉气绝时，表现为耳聋，周身关节纵弛无力，目系绝，目系绝一日半，病人便会死亡。死的时候面色青白。阳明经的脉气绝时，表现为口眼牵动震颤，善惊，胡言乱语，面色萎黄。若手足经脉俱盛而气血不得运行，就要死亡。少阴经的脉气绝时，表现为脸色发黑，牙齿变长而有污垢，腹部胀满闭塞，上下不通而死。厥阴经的脉气绝时，表现为胸中热，咽干，小便频数，心中烦躁，甚而舌卷，睾丸上缩而死。太阴经的脉气绝时，表现为腹部胀满闭塞，呼吸困难，常嗳气呕吐，呕吐则气逆，善呕，呕则胃气上逆，上下不通，上下不通则面色黑，皮毛憔悴而死。

consequently leading to] lassitude of the body, exhaustion of the brains, failure of body fluid to transform and difficulty to take food. Such a result is known as loss of Qi.

9. 20 [When] the Channels of Taiyang are exhausted, [it will cause] Daiyan (hyperphoria with fixed eyeballs), opisthotonus, tics and flaccidity, pallor, pale skin and profuse sweating. [When] profuse sweating occurs, death follows. [When the Channels of] Shaoyang are exhausted, [it will cause] deafness, looseness of all joints and exhaustion of [the Collaterals connecting] the eye system. [When the Collaterals connecting] the eye system are exhausted for one and a half day, death follows. [When the patient] dies, the complexion is blue and pale. [When the Channels of] Yangming are exhausted, [it will cause] tremor, distortion of the mouth and eyes, frequent fear and delirium and yellow complexion. [If the pulses of the Channels of Yangming] appear full and [the blood and Qi] are stagnated, [the patient is] bound to die. [If the Channels of] Shaoyin are exhausted, [it will cause] black complexion, stretched and dirty teeth, abdominal distension and blockage [of Qi]. [If Qi] in the upper and lower [parts of the body] become stagnated, death is inevitable. [When the Channels of] Jueyin are exhausted, [it will cause] heat in the chest, dry throat, frequent urination, restlessness, even curled tongue and shrinkage of scrotum [which will eventually lead to] death. [When the Channels of] Taiyin are exhausted, [it will cause] abdominal distension, difficulty to breath, eructation, frequent vomiting, adverse flow of Qi following vomiting, red complexion following adverse flow of Qi, blockage between the upper and the lower [parts of the body] if Qi does not

flow adversely, black complexion and scorched skin and hair [if the communication between] the upper and the lower [parts of the body] is blocked. [When these symptoms have appeared,] death [is inevitable].

Notes:

[1] The sixteenth note in the nineteenth volume of the Leijing (类经) says, "Beginning and Ending is the title of a book." Sun Dingyi (孙鼎宜) said, "Beginning and Ending is the title of a treatise in ancient times which was already lost in history."

[2] "Yin and Yang" here refer to the relationships between the Yin and Yang Channels.

[3] The twenty – eighth note in the twentieth volume of the Leijing (类经) says, "Yang controls the exterior and that is why it gets Qi from the four extremities. Yin governs the interior and that is why it gets Qi from the Five Zang – Organs."

[4] Maikou (脉口), also known as Qikou (气口) and Cunkou (寸口), refers to the pulsation of radial artery over the inner side of the radial head at the wrist along which the Channel of Hand – Taiyin runs. Renying (人迎) refers to the pulsation of the artery beside the Adam's apple over the neck along which the Channel of Foot – Yangming runs.

[5] The upper refers to Renying (人迎) and the lower refers to Maikou (脉口).

[6] If the pulse of Renying (人迎) is four times greater than that of Cunkou (寸口) and is rapid and large, it shows that the six Yang Channels are extremely hyperactive and overflowing in the Fu – Organs.

[7] When Yangqi is extremely hyperactive, it will prevent Yinqi from coming out. As a result, Yin and Yang cannot communicate with each other. Such a morbid condition is called "Waige (外格 external blockage)".

[8] Guange (关格) is a Shi (Excess) Syndrome marked by simulta-

neous superabundance of and disharmony between Yin and Yang. Wang Bing (王冰) in the Tang Dynasty said, "Extreme superabundance of Yang prevents intake of food... and extreme superabundance of Yin prevents urination... when both Yin and Yang are extremely superabundant, they cannot maintain a proper balance between them. Such a condition is called Guange (关格)". Zhang Jiebin (张介宾) in the Ming Dynasty said, "The pulse of Renying corresponds to Yang while the pulse of Maikou to Yin. If both pulses are four times greater than usual, Yin and Yang cannot communicate with each other. That is why it is called Guange (关格 blockage and rejection) and that is why it will soon lead to death."

[9] "The Upper" refers to the Channel of Hand – Jueyin and the Channel of Hand – Shaoyang that are in exterior and interior relationship.

[10] "The Upper" here refers to the Channel of Hand – Taiyang and the Channel of Hand – Shaoyin that are in exterior and interior relationship.

[11] "The Upper" here refers to the Channel of Hand – Yangming and the Channel of Hand – Taiyin that are in exterior and interior relationship.

[12] "The Upper" here refers to the Channel of Hand – Jueyin and the Channel of Hand – Shaoyang that are in exterior and interior relationship.

[13] "The Upper" here refers to the Channel of Hand – Shaoyin and the Channel of Hand – Taiyang that are in exterior and interior relationship.

[14] "The Upper" here refers to the Channel of Hand – Taiyin and the Channel of Hand – Yangming that are in exterior and interior relationship.

[15] Zhang Zhicong (张志聪) said, "To reinforce Yin means to supplement Yin of the Five Zang – Organs that has already declined; to reduce Yang means to direct six kinds of Qi to flow out."

[16] Another explanation about this sentence is that "Reinforcing treatment may supplement Zhengqi (正气 Healthy – Qi) and reducing treatment may eliminate pathogenic factors."

[17] "The three needling methods" refer to skin needling, muscle needling and muscular interstice needling methods which vary in depth.

[18] To induce Guqi (谷气 Food – Qi) means to induce normal needling sensation which is believed to be generated by Guqi (谷气 Food – Qi) after the needle is inserted into a certain depth and manipulated with certain needling techniques. Yang Shangshan (杨上善) in the Sui Dynasty said, "[To induce Guqi (谷气 Food – Qi) means to induce Zhengqi (正气 Healthy – Qi)."

[19] If pathogenic factors in the Yin Channels are excessive while the Healthy – Qi in the Yang Channels is deficient, measures must be taken to reinforce the Healthy – Qi in the Yang Channels first. Only when the Healthy – Qi in the Yang Channels is reinforced can pathogenic factors in the Yin Channels be reduced and the balance between Yin and Yang be restored.

[20] If the Healthy – Qi in the Yin Channels is deficient while pathogenic factors in the Yang Channel are excessive, measures must be taken to reinforce the Healthy – Qi in the Yin Channels first. Only when the Healthy – Qi in the Yin Channels is reinforced can pathogenic factors in the Yang Channels be reduced and the balance between Yin and Yang be restored.

[21] The three Channels refer to the Channels of Foot – Yangming, Foot – Jueyin and Foot – Shaoyin.

[22] Lou Ying (楼英) said, "The pulsation point of the Channel of Foot – Yangming is Chongyang (ST 42) which is located on the upper (dorsum of the foot); the pulsation point of the Channel of Foot – Jueyin is Taichong (LR 3), which is located on the middle (tarsus); the pulsation point of the Channel of Foot – Shaoyin is Taixi (SP 18), which is located in the lower (sole of the foot)."

[23] The Acupoints located on the chest refer to the Acupoints located on both sides of the chest, such as Zhongfu (LU 1), Yunmen (LU 2) and Quchi (LUI 11).

[24] The Acupoints located on the back refer to some of the Acupoints

on the back, such as Jianyu (LI 15), Tianzong (SI 11) and Quyuan (SI 13).

[25] The Acupoints that can be selected in this case include Jianyu (LI 15) and Jianjing (GB 21).

[26] Qi (气) here refers to Xieqi (邪气 Evil – Qi).

[27] Rejue (热厥): In the Chapter of Discussion on Jue Syndrome in Suwen (素问), it says, "Rejue (热厥) means that Yinqi declines in the lower part of the body."

[28] Hanjue (寒厥): in the Chapter of Discussion on Jue Syndrome in Suwen (素问), it says, "Hanjue (寒厥) means that Yangqi declines in the lower part of the body."

[29] Zaojue (躁厥): A Syndrome marked by restlessness and adverse flow of Qi.

[30] Miuci (缪刺): To treat a disease located on the right side by needling the Acupoints located on the left side and vice versa.



卷之三

经脉第十

【原文】

10.1 雷公问于黄帝曰："'禁服'之言，凡刺之理，经脉为始，营其所行，制其度量，内次五脏，外别六腑，愿尽闻其道。"

10.2 黄帝曰："人始生，先成精，精成而脑髓生，骨为干，脉为营，筋为刚，肉为墙，皮肤坚而毛发长，谷入于胃，脉道以通，血气乃行。"

10.3 雷公曰："愿卒闻经脉之始生。"

10.4 黄帝曰："经脉者，所以能决死生，处百病，调虚实，不可不通。

10.5 肺手太阴之脉，起于中焦，下络大肠，还循胃口，上膈属

【今译】

10.1 雷公向黄帝问道："《禁服》篇里说：明白针刺治病的道理，首先要懂得经脉的起始，知道其运行的路径，了解其长短以及内与五脏、外与六腑的联属关系。想听你详尽地谈一谈。"

10.2 黄帝说："人在孕育初始是由男女之精相搏而成，然后由精而发育为脑髓，以骨骼为躯干，以血脉营运周身，以筋约束骨骼，使之坚强，以肌肉为脏腑的墙壁，皮肤逐渐坚韧并生长毛发。出生以后，水谷入于胃，脉道内外贯通，气血从中运行不止。"

10.3 雷公说："想听您详细讲解经脉的起始和循行情况。"

10.4 黄帝说："经脉不但能运行气血，而且能根据其运行情况判断人的生死，治疗百病，调节虚实。因此，对经脉不可不通。

10.5 手太阴肺经，起始于中焦，向下联络大肠，回绕胃口，向



Chapter 10
Jingmai: Channels and Collaterals

10.1 Leigong asked Huangdi, "[The book entitled] 'Jinfu' said that the tenets of needling are based on the Channels to explore their running route, decide their length, differentiate [their relationships with] the Five Zang – Organs internally and Six Fu – Organs externally. I'd like to know the whole theory."

10.2 Huangdi said, "At the beginning of life, [the embryo is conceived] first by [parental] Essence which then develops into the brain with the bones as the trunk, the Channels as the pathways [for Qi and blood], the tendons as network [system of the body] and the muscles as the protective screen. The skin grows sturdy and then hair begins to grow. [After birth, the nutrients of] food enter the stomach [and begin to transform], the Channels are unobstructed, and blood and Qi start to flow."

10.3 Leigong said, "I'd like to know the beginning of the Channels."

10.4 Huangdi said, "The Channels [are not only responsible for the flow of blood and Qi, but also are important for] determining life and death, treating various diseases and regulating Xu (Deficiency) and Shi (Excess). Hence it must be thoroughly understood.

10.5 "The lung Channel of Hand – Taiyin originates from Zhongjiao[1], running downward to connect with the large intestine. Winding back, it goes along the upper orifice of the stom-

【原文】

肺，从肺系横出腋下，下循臑内，行少阴心主之前，下肘中，循臂内上骨下廉，入寸口，上鱼，循鱼际，出大指之端；其支者，从腕后直出次指内廉，出其端。

10.6 是动则病，肺胀满，膨膨而喘咳，缺盆中痛，甚则交两手而瞀，此为臂厥。是主肺所生病者，咳，上气，喘渴，烦心，胸满，臑臂内前廉痛厥，掌中热。气盛有余，则肩背痛，风寒，汗出中风，小便数而欠。气虚则肩背痛寒，少气不足以息，溺色变。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷下则灸之，不盛不虚，以经取之。盛者，寸口大三倍于人迎；虚者，则寸口反小于人迎也。

10.7 大肠手阳明之脉，起于大指次指之端，循指上廉，出合谷

【今译】

上贯通膈膜，入属于肺，再从肺系横出至腋下，向下沿臂的内侧向下，行于手少阴心经及手厥阴心包经之前，直至肘中，循前臂内侧上骨的下缘，入寸口脉处，继续上行至鱼际，循鱼际，出大指内侧之端。其支脉，从腕后直抵手食指内侧之端，与手阳明大肠经相接。

10.6 本经有了异常变化，所发生的病症为肺部胀满，膨膨而喘咳，缺盆中疼痛，喘咳过甚则两手交叉抱胸，视物不清等，这是臂厥病。本经腧穴能主治肺所发生的病症，如咳嗽，呼吸上逆，喝喝而喘，心中烦乱，胸部满闷，臑臂内前缘痛冷，掌心热。本经气盛有余，所导致的病变为肩背寒而痛，出汗后感受风邪，小便频数，尿量少。本经气虚所导致的病变为肩背痛寒，呼吸气短，小便色变。上述诸症，属实的当用泻法，属虚的当用补法，属热的当疾刺，属寒的当留针，脉下陷的当用灸法，不盛不虚的当从本经取穴治疗。所谓盛，是寸口脉比人迎脉大三倍；所谓虚，是寸口脉小于人迎脉。

10.7 手阳明大肠经，起始于食指内侧端，沿着食指拇指侧的上

ach, passes through the diaphragm, and enters the lung. From the lung system, it comes out transversely from the armpit. Descending along the medial aspect of the upper arm, it passes in front of the Heart Channel of Hand – Shaoyin and the Pericardium of Hand – Jueyin, and reaches the cubital fossa. Then it goes continuously downward along the anterior border of the radial side in the medial aspect of the forearm and enters Cunkou (the radial artery at the wrist for pulse taking). Passing the thenar eminence, it goes along its radial border, ending at the medial side of the tip of the thumb. The branch proximal to the wrist emerges from the inner side of the index finger behind the wrist and runs directly to the radial side of the tip of the index finger [where it links with the Large Intestine Channel of Hand – Yangming]. "

10.6 The invasion [of pathogenic factors into this Channel causes the following] diseases: distension and fullness of the lung, cough and panting, pain in the supraclavicular fossa, even blurred vision with both hands crossing each other against the chest [due to pain after severe cough and panting]. This [disease is called] Bijue (adverse flow of Arm – Qi). The diseases of the lung [dominated by this Channel include]: cough, adverse flow of Qi, panting, dysphoria, chest fullness, severe pain in the medial anterior aspect of the arm and warm sensation of the palms. Excess and superabundance of Qi [in this Channel will lead to] pain of shoulder and back, attack of wind – cold, attack of wind after perspiration, frequent and scanty urination. Deficiency of Qi [in this Channel will lead to] pain and cold in the shoulder and back, shortness of breath and change of urine in color. "



10.7 "The Large Intestine Channel of Hand – Yangming

【原文】

两骨之间，上入两筋之中，循臂上廉，入肘外廉，上臑外前廉，上肩，出髃骨之前廉，上出于柱骨之会上，下入缺盆，络肺，下膈，属大肠。其支者，从缺盆上颈，贯颊，入下齿中，还出挟口，交人中，左之右，右之左，上挟鼻孔。

10.8 是动则病，齿痛，颈肿。是主津液所生病者，目黄，口干，鱊衄，喉痹，肩前臑痛，大指次指痛不用。气有余则当脉所过者

【今译】

缘，通过合谷穴的两骨之间，上入腕后的两筋间凹陷处，沿前臂前上

方至肘外侧，再沿上臂外侧前缘，上肩，出肩峰前缘，与诸经相会于柱骨的大椎穴之上，再向下入缺盆，联络肺脏，下膈，入属大肠。其支脉，从缺盆上走颈部，通过颊部，入下齿中，回绕至上唇，左脉向右，右脉向左，交叉于人中，向上行挟鼻孔两侧，与足阳明胃经相接。

10.8 本经有了异常变化，所导致的病症为牙齿痛，颈部肿胀。本经腧穴能主治有关津液方面所发生的病症，如目黄，口干，鼻塞，鼻流清涕或出血，喉痛，肩前及上臂疼痛，食指痛而不用。本经气盛有余，则经脉所经过的部位发热、肿胀。本经气虚不足，则出现发



starts from the tip of the index finger. Running upward along the radial side of the index finger and passing through the interspace of the first and second metacarpal bones known as Hegu (LI 4), it dips into the depression between the two tendons [of long extensor muscle of thumb and short extensor muscle of thumb]. Then, following the lateral interior aspect of the forearm, it reaches the lateral side of the elbow. From there, it ascends along the lateral anterior aspect of the upper arm to Yugu (LI 15), the highest point of the shoulder. Then, along the anterior border of the acromion, it goes up to the upper of the spinal column[2], and descends to the supraclavicular fossa to connect with the lung. It then passes through the diaphragm and enters the large intestine which is its pertaining organ. The branch from the supraclavicular fossa runs upward to the neck, passes through the cheek and enters the gums of the lower teeth. Then it curves around the upper lip and crosses the opposite Channels at the philtrum. From there, the left Channel goes to the right and the right Channel goes to the left, to both sides of the nose [where the Large Intestine Channel links with the Stomach Channel of Foot – Yangming]."

10.8 "Invasion [of pathogenic factors into this Channel causes the following] diseases: toothache and neck swelling. The diseases of body fluid [dominated by this Channel include]: yellow eyes, dry mouth, clear nasal discharge and nosebleed, throat obstruction, pain of the anterior medial aspect of the arm, pain and stiffness of the index finger. Excess of Qi [in this Channel will lead to] warm swelling of the region through which the Channel passes and deficiency [of Qi in this Channel will

【原文】

热肿；虚则寒栗不复。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷下则灸之，不盛不虚，以经取之。盛者，人迎大三倍于寸口；虚者，人迎反小于寸口也。

10.9 胃足阳明之脉，起于鼻，交頞中，旁纳太阳之脉，下循鼻外，入上齿中，还出挟口环唇，下交承浆，却循颐后下廉，出大迎，循颊车，上耳前，过客主人，循发际，至额颅；其支者，从大迎前下人迎，循喉咙，入缺盆，下膈属胃，络脾；其直者，从缺盆下乳内廉，

【今译】

冷、战栗而不容易回暖等症状。对于上述病症，属实的当用泻法，属虚的当用补法，属热的当用疾刺，属寒的当留针，脉陷下的当用灸法，不实不虚的，当从本经取穴治疗。所谓盛，就是人迎脉比寸口脉大三倍；所谓虚，就是人迎脉比寸口脉小。

10.9 足阳明胃经，起始于鼻两侧，交会于鼻根部，向旁交会于足太阳膀胱经，向下沿鼻外侧进入上齿中，回转挟口角环绕嘴唇，向下交会于任脉的承浆穴，沿腮部后方下缘，出于下颌大迎穴，沿下颌角颊车，上行耳前，过客主人，再沿发际到前额。其旁支，从大迎前下行到颈侧人迎，沿着喉咙进入缺盆，下膈，属于胃，络于脾。其直

cause] prolonged chills and shivering. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper. [If the diseases belong to] the Shi (Excess) [type, the pulse over] Renying [region is] three times larger than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type, the pulse over] Renying is smaller than that of Cunkou."

10.9 "The Stomach Channel of Foot – Yangming starts from the lateral side of the ala nasi. It ascends to the bridge of the nose, where it meets the Bladder Channel of Foot – Taiyang. Turning downward along the lateral side of the nose, it enters the upper gum. Re – emerging, it curves around the lips and descends to meet Chengjiang (CV 24) [at the mentolabial groove]. Then it runs posterolaterally across the lower portion [of the cheek] at Daying (ST 5). Winding around Jiache (ST 6) [which is the angle of the mandible], it ascends in front of the ear and traverses Kezhuren (GB 3)[3]. Then it follows the anterior hairline and reaches the forehead. The facial branch emerging in front of Daying (ST 5) runs downward to Renying (ST 9). From there it goes along the throat and enters the supraclavicular fossa. Descending, it passes through the diaphragm, enters the stomach [which is] its pertaining organ and connects with the



【原文】

下挟脐，入气街中；其支者，起于胃口，下循腹里，下至气街中而合，以下髀关，抵伏兔，下膝膑中，下循胫外廉，下足跗，入中指内间；其支者，下廉三寸而别，下入中指外间；其支者，别跗上，入大指间出其端。

10.10 是动则病洒洒振寒，善呻，数欠，颜黑，病至则恶人与火，闻木声则惕然而惊，心欲动，独闭户塞牖而处。甚则欲上高而歌，弃衣而走，贲响腹胀，是为骭厥。是主血所生病者，狂疟温淫，汗出，鹅衄，口喝，唇胗，颈肿，喉痹，大腹水肿，膝膑肿痛，循

【今译】

行的经脉，从缺盆下向乳内侧，向下挟肚脐两侧进入气街中。又一旁支，起始于胃下口，向下沿着腹部，下行到气街中会合。从此向下行

至大腿上的髀关，到达股前隆起的伏兔，下行到髌骨中；向下沿胫骨外侧，下行至足背，进入足中趾内侧，出于其末端。又一旁支，从膝下三寸处分出，向下进入足中趾外侧。又一旁支，从足背上分出，进入足大趾间，出于其末端，与足太阴脾经相接。

10.10 本经有了异常变化，所导致的病症为恶寒战栗，常常呻吟，频频哈欠，额部暗黑。病发作时，讨厌火光和旁人在侧，听到木声则发惊觉，心悸动，喜好关闭门窗独居室内，严重时则登高唱歌，不穿衣服就乱走乱跑，胸膈部鸣响，腹部胀满。这种病证叫“骭厥”。本经腧穴能主治血液方面的病症，如躁狂，疟疾，温热病，自汗，鼻塞、多涕或出血，口歪，口唇生疮，颈部肿，喉咙痛，大腹水肿，膝

spleen. The straight part of the Channel arising from the supraclavicular fossa runs downward, passing through the nipple. It descends by the umbilicus and enters Qijie (ST 30)[4] [on the lateral side of the lower abdomen]. The branch from the lower orifice of the stomach descends inside the abdomen and joins the previous portion of the Channel at Qijie (ST 30). Running downward, traversing Biguan (ST 31) and further through Futu (ST 32), it reaches the knee. From there, it continues downward along the anterior border of the lateral aspect of the tibia, passes through the dorsum of the foot, and reaches the lateral side of the tip of the second toe. The tibial branch emerges three Cun below the knee and enters the lateral side of the middle toe. The third branch arises from the dorsum of foot and terminates at the medial side of the tip of the great toe [where it links with the Spleen Channel of Foot – Taiyin]. "

10.10 "Invasion [of pathogenic factors into this Channel causes the following] diseases: chills like being sprinkled over with cold water, frequent groaning and yawn, black complexion, dislike of seeing people and fire following the onset of the disease, presence of fear upon hearing sounds made by wood, palpitation, preference for staying alone with the door and windows closed, even longing to climb onto a high place to sing, running about without putting on clothes, borborygmus and abdominal distension. Such a disease is called Ganjue (adverse flow of Qi along the shank). The diseases of blood [dominated by this Channel include]: mania, malaria, febrile disease, profuse sweating, clear nasal discharge, nosebleed, distortion of face, canker on the lips, neck swelling, obstruction of the throat, as-

【原文】

膺、乳、气街、股、伏兔、骭外廉、足跗上皆痛，中趾不用，气盛则身以前皆热，其有余于胃，则消谷善饥，溺色黄；气不足则身以前皆寒栗，胃中寒则胀满。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷下则灸之，不盛不虚，以经取之。盛者，人迎大三倍于寸口；虚者，人迎反小于寸口也。

10.11 脾足太阴之脉，起于大指之端，循指内侧白肉际，过核骨后，上内踝前廉，上踹内，循胫骨后，交出厥阴之前，上膝股内前

【今译】

关节肿痛，胸前、乳部、气街、腹股沟部、大腿前、小腿外侧、足背上等处均有疼痛，足中趾不用。气盛有余的病证，其表现为身体前部发热；气有余于胃的病证，其表现为容易饥饿，小便色黄。气虚不足的病状，其表现为身体前部发冷，战栗；胃部有寒则感到胀满。上述诸病，属实的当用泻法，属虚的当用补法，属热的当用疾刺，属寒的当留针，不实不虚的当从本经取穴治疗。所谓盛，是指人迎脉大于寸口脉三倍；所谓虚，是指人迎脉小于寸口脉。

10.11 足太阴脾经，起始于足大趾的尖端，沿着大趾内侧赤白肉际，经过核骨后，上行至内踝前边，再上行入小腿肚的内侧，沿着胫骨之后，交出于足厥阴肝经之前，向上行于膝部和大腿的内侧前

cites, swelling and pain of knee joint; pain along the lateral side of the chest, breast, Qijie (ST 30), Futu (ST 32), lateral side of tibia and the dorsum of foot; stiffness of fingers. Excess of Qi [in the Channel causes] hot sensation felt all over the front of the body. Excessive [heat] in the stomach causes rapid digestion, frequent hunger and yellow colored urine. Deficiency of Qi [in this Channel causes] cold sensation felt all over the front of the body. Cold in the stomach causes distension and fullness. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper. [If the diseases belong to] Shi (Excess) [type occur, the pulse over] Renying [region is] three times larger than that of Cunkou; [if the diseases belong to] Xu (Deficiency) [type occur, the pulse over] Renying is smaller than that of Cunkou."

10.11 "The Spleen Channel of Foot – Taiyin starts from the tip of the big toe. It runs along the medial aspect of the foot at the junction of the red and white skin, and ascends in front of the medial malleolus up to the medial aspect of the leg. It follows the posterior aspect of the tibia, crosses and goes in front of the Liver Channel of Foot – Jueyin. Passing through the anterior medial aspect of the knee and thigh, it enters the abdomen, then

【原文】

廉，入腹属脾络胃，上膈，挟咽，连舌本，散舌下；其支者，复从胃，别上膈，注心中。

10.12 是动则病舌本强，食则呕，胃脘痛，腹胀，善噫，得后与气则快然如衰，身体皆重。是主脾所生病者，舌本痛，体不能动摇，食不下，烦心，心下急痛，溏瘕泄，水闭，黄疸，不能卧，强立，股膝内肿厥，足大指不用。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷下则灸之，不盛不虚，以经取之。盛者，寸口大三

【今译】

缘，入腹，属于脾，络于胃，通过横膈，挟咽喉，连舌根，散舌下。其旁支，又从胃部分出，上膈，注于心中，与手少阴心经相接。

10.12 本经有了异常变化，所导致的病症为舌根强硬，食后作呕，胃脘痛，腹胀，时常嗳气，大便或排气后则感到轻快，全身感觉沉重。本经腧穴能主治脾脏所发生的病症，如舌根痛，身体不能转动，吃不下食物，心胸烦闷，心下急痛，大便溏，泄痢，或水闭于内，黄疸，不能安卧，若勉强起立，则大腿和膝部内侧肿胀、厥冷，足大趾不能活动。以上诸病，属实的当用泻法，属虚的当用补法，属热的当疾刺，属寒的当留针，脉陷下的当用灸法，不盛不虚的，当从

pertains to the spleen and connects with the stomach. From there it ascends, passing through the diaphragm and running alongside the esophagus. When it reaches the root of the tongue, it spreads over its lower surface. The branch from the stomach goes upward through the diaphragm, and flows into the heart [to link with the Heart Channel of Hand – Shaoyin]. "

10.12 "Invasion [of pathogenic factors into this Channel causes the following] diseases: stiffness of tongue, vomiting right after eating, stomachache, abdominal distension, frequent eructation, feeling comfortable after defecation and passing flatus, and heaviness of the whole body. Diseases of the spleen [dominated by this Channel include]: pain of the tongue root, [stiffness of] the body that cannot be turned, inability to eat, dysphoria, acute pain below the heart, sloppy stool, stagnation [of Qi in the abdomen], dysentery, blockage of water inside, jaundice, inability to lie down, standing up with difficulty [which makes] the medial side of the thigh and knee swollen, and [stiffness of] the big toe that cannot move. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper. [If the diseases belong to] the Shi (Excess) [type occur, the pulse over] Renying [region is] three times



【原文】

倍于人迎；虚者，寸口反小于人迎也。

10.13 心手少阴之脉，起于心中，出属心系，下膈络小肠；其支者，从心系，上挟咽，系目系；其直者，复从心系却上肺，下出腋下，下循臑内后廉，行太阴心主之后，下肘内，循臂内后廉，抵掌后锐骨之端，入掌内后廉，循小指之内，出其端。

10.14 是动则病嗌干，心痛，渴而欲饮，是为臂厥。是主心所生病者，目黄，胁痛，臑臂内后廉痛厥，掌中热痛。为此诸病，盛则泻

【今译】

本经取穴治疗。所谓盛，就是寸口脉大于人迎脉三倍；所谓虚，就是寸口脉小于人迎脉。

10.13 手少阴心经，起始于心中，出属于心系，下行通过横膈络于小肠。其旁支，从心系向上挟咽喉，连于目系。其直支，又从心系上肺部，向下出腋窝之下，沿着上臂内侧后缘下行，行于手太阴肺经和手厥阴心主之后，下行至肘内侧，沿着前臂内侧后缘，到达手掌后锐骨末端，进入掌内侧后廉，沿着手小指的内侧出于末端，与手太阳小肠经相接。

10.14 本经有了异常变化，所导致的病症为咽喉干燥，心口痛，口渴欲饮。此为臂厥之症。本经腧穴主治心脏方面所发生的病症，如目黄，胸胁痛，上臂、前臂内侧后缘疼痛或厥冷，掌心热痛。上述诸病，属实的当用泻法，属虚的用补法，属热的当疾刺，属寒的当留针，脉

larger than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type occur, the pulse over] Renying is smaller than that of Cunkou."

10.13 "The Heart Channel of Hand – Shaoyin originates from the heart. Emerging, it spreads over the heart system[5]. It passes through the diaphragm to connect with the small intestine. The ascending branch of it from the heart system runs alongside the esophagus to connect with the eye system[6]. The straight branch of it from the heart system goes upward to the lung. Then it turns downward and emerges from the armpit. From there it goes along the posterior border of the medial side of the upper arm behind [the Lung Channel of] Hand – Taiyin and [the Pericardium Channel of] Hand – Jueyin down to the cubital fossa. From there it descends along the posterior border of the medial side of the forearm to the pisiform region proximal to the palm and enters the palm. Then it follows the medial side of the little finger to its tip [where it links with the Small Intestine Channel of Hand – Taiyang]."



10.14 "Invasion [of pathogenic factors into this Channel causes the following] diseases: dry throat, heartache, thirst with preference for drinking water. This disease is called Bijue[7]. Diseases of the heart [dominated by this Channel include]: yellow eyes, hypochondriac pain, pain or coldness of the medial posterior border of the upper arm and forearm, feverish sensation and pain of the palm. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated

【原文】

之，虚则补之，热则疾之，寒则留之，陷下则灸之，不盛不虚，以经取之。盛者，寸口大再倍于人迎；虚者，寸口反小于人迎也。

10.15 小肠手太阳之脉，起于小指之端，循手外侧上腕，出踝中，直上循臂骨下廉，出肘内侧两筋之间，上循臑外后廉，出肩解，绕肩胛，交肩上，入缺盆络心，循咽下膈，抵胃属小肠；其支者，从缺盆循颈上颊，至目锐眦，却入耳中；其支者，别颊上颃，抵鼻，至目内眦，斜络于颧。

10.16 是动则病嗌痛，颔肿，不可以顾，肩似拔，臑似折。是主

【今译】

陷下的当用灸法，不盛不虚的，从本经取穴治疗。所谓盛，就是寸口脉大于人迎脉两倍；所谓虚，是寸口脉小于人迎脉。

10.15 手太阳小肠经，起始于小指的尖端，沿着手外侧上腕，出腕后小指侧高骨，直向上沿前臂骨下缘，出于肘内侧两骨中间，再向上沿着上臂外侧后缘，出于肩关节，绕肩胛骨，交会于肩上，进入缺盆，络于心，沿咽喉下行，通过横膈，抵达胃部，入属于小肠。其旁支，从缺盆沿颈部上面颊，至眼外角，转入耳中。又一旁支，从面颊部别出，上行到眼眶下而至鼻部，再至眼内角，与足太阳膀胱经相接。

10.16 本经有了异常变化，所引起的病症为咽喉痛、下颊肿胀，

by] retaining [the needles the in the Acupoints]; the depression [ones due to decline of Yangqi can be treated the by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper. [If the diseases belong to] the Shi (Excess) [type occur, the pulse over] Renying [region is] twice as large as than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type occur, the pulse over] Renying is smaller than that of Cunkou."

10.15 "The Small Intestine Channel of Hand – Taiyang starts from the tip of the little finger. Following the ulnar side of the dorsum of hand it reaches the wrist where it emerges from the styloid process of ulnar. Then it ascends along the posterior side of the forearm, passes between the two tendons [of the olecranon of the ulna and the medial epicondyle of the humerus], and runs along the posterior border of the lateral side of the upper arm to the shoulder joint. Circling around the scapula, it reaches the top of the shoulder. Then it turns downward to the supraclavicular fossa to connect with the heart. Then it descends along the esophagus, passes through the diaphragm, reaches the stomach, and finally enters the small intestine that it pertains to. The branch from the supraclavicular fossa ascends to the neck and then to the cheek. From there it goes to the outer canthus and enters the ear. The other branch from the neck runs upward to the infraorbital region and goes to the lateral side of the nose. Then it runs to the inner canthus and obliquely connects with the cheekbone [where it links with the Bladder Channel of Foot – Taiyang]."

10.16 "Invasion [of pathogenic factors into this Channel causes the following] diseases: sore – throat, submaxillary

【原文】

液所生病者，耳聋，目黄，颊肿，颈、颔、肩、臑、肘、臂外后廉痛。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷下则灸之，不盛不虚，以经取之。盛者，人迎大再倍于寸口；虚者，人迎反小于寸口也。

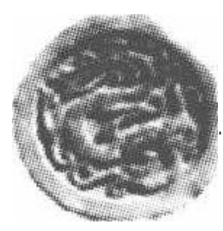
10.17 膀胱足太阳之脉，起于目内眦，上额，交巅；其支者，从巅至耳上角；其直者，从巅入络脑，还出别下项，循肩髆内，挟脊，抵腰中，入循膂，络肾属膀胱；其支者，从腰中下挟脊，贯臀，

【今译】

不能回顾，肩部痛如拔扯，上臂痛如断折。本经腧穴能主治液所发生的病症，如耳聋，眼睛发黄，面颊肿，颈、颔、肩、上臂、前臂的外侧后缘痛。上述诸病，属实的当用泻法，属虚的当用补法，属热的当疾刺，属寒的当留针，脉陷下的当用灸法，不盛不虚的，当从本经取穴治疗。所谓盛，就是人迎脉大于寸口脉两倍；所谓虚，就是人迎脉小于寸口脉。

10.17 足太阳膀胱经，起始于眼内角，上行额部，交会于头顶。其旁支，从头顶到耳上角。其直行部分，从头顶进入络于脑，复出下行后项，沿着肩胛肌内侧，挟脊柱到达腰部，入内沿脊旁肌肉络于肾，属于膀胱。其旁支，从腰部下行，通过臀部，进入腘窝中。另

swelling, inability of the neck to move, dragging pain of the shoulder and breaking pain of the medial side of arm. Diseases of liquid [dominated by this Channel include]: deafness, yellow eyes and cheek swelling; pain in the neck, mandible, shoulder, medial side of arm, elbow and lateral side of arm. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper. [If the diseases belong to] the Shi (Excess) [type occur, the pulse over] Renying [region is] twice as large as than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type occur, the pulse over] Renying is smaller than that of Cunkou."



10.17 "The Bladder Channel of Foot – Taiyang originates from the inner canthus, runs along the forehead and reaches the vertex. Its branch runs downward from the vertex to the region above the ear. Its straight branch enters the brain from the vertex. Then it emerges from the neck, runs downward along the medial side of the scapula and parallel to the vertebral column, enters the waist through the paravertebral muscles, connects with the kidney and pertains to the bladder. Its branch descends through the gluteal region from the waist beside the spine and enters the popliteal fossa. Its branch emerges from the left and right sides of the scapula. Through the scapula, it runs down-

【原文】

入腘中；其支者，从髀内左右，别下贯胛，挟脊内，过髀枢，循髀外从后廉，下合腘中，以下贯踹内，出外踝之后，循京骨，至小指外侧。

10.18 是动则病冲头痛，目似脱，项如拔，脊痛，腰似折，髀不可以曲，腘如结，踹如裂，是为踝厥。是主筋所生病者，痔、疟、狂、癫疾、头囟项痛，目黄，泪出，鼽衄，项、背、腰、尻、腘、踹、脚皆痛，小指不用。为此诸病，盛则泻之，虚则补之，热则疾之，寒

【今译】

一旁支，从肩胛内左右分开下行，通贯肩胛下，挟脊柱两旁，经过髀枢，沿大腿外后侧下行，与前一支脉会合于腘窝中，由此再向下，通过小腿肚，外出踝骨之后，沿着京骨到小趾尖端的外侧边，与足少阴肾经相接。

10.18 本经有了异常变化，所引起的病症为气上冲而头痛，眼睛像要脱出，后项如拔扯，脊背痛，腰部酸痛，大腿不能屈伸，腘窝如被捆绑，小腿肚痛如裂开。这种病称为踝厥。本经腧穴能主治筋所发生的病症，以及痔疮、疟疾、躁狂、惊痫，头脑及头顶痛，眼睛发黄，流泪、鼻塞、多涕或出血，腰背、尻骶、腘窝、小腿肚及脚等部位疼痛，小脚趾不能活动。上述诸病，属实的当用泻法，属虚的当用补法，属热的当疾刺，属寒的当留针，脉下陷的当用灸法，不盛不虚

ward beside the spine, passes through the gluteal region downward along the lateral side of the thigh and meets [with the preceding branch descending from the lumbar region] in the popliteal fossa. Then it descends to the leg and the posterior side of the external malleolus. Then it runs along Jinggu (the tuberosity of the fifth metatarsal bone) and reaches the lateral side of the little toe tip [where it links with the Kidney Channel of Foot – Shaoyin]. "

10.18 "Invasion [of pathogenic factors into this Channel will cause the following] diseases: headache due to upward rushing [of morbid Qi], pain of eyes [as if the eyeballs were about to] come off, [pain of] the neck [as if being] pulled, pain of spine, [pain of] the waist [as if being] broken, inability of the thigh to flex, [pain of] the popliteal fossa [as if being knotted] and [pain of] the shank [as if being] split. This disease is called Huaijue[8]. Diseases of tendons [dominated by this Channel include]: hemorrhoids, malaria, mania and epilepsy; pain in fontanelle and in of the neck; yellow eyes, frequent tearing, clear nasal discharge and nosebleed; pain in the neck, waist, buttocks, popliteal fossa, shank and foot; and [stiffness of] the little finger that cannot move. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper.

【原文】

则留之，陷下则灸之，不盛不虚，以经取之。盛者，人迎大再倍于寸口；虚者，人迎反小于寸口也。

10.19 肾足少阴之脉，起于小指之下，邪走足心，出于然谷之下，循内踝之后，别入跟中，以上踹内，出腘内廉，上股内后廉，贯脊，属肾，络膀胱；其直者，从肾上贯肝膈，入肺中，循喉咙，挟舌本；其支者，从肺出络心，注胸中。

10.20 是动则病饥不欲食，面如漆柴，咳唾则有血，喝喝而喘，坐而欲起，目眩眩如无所见，心如悬若饥状。气不足则善恐，心惕惕如人将捕之，是为骨厥。是主肾所生病者，口热舌干，咽肿上气，嗌干及痛，烦心，心痛，黄疸，肠澼，脊股内后廉痛，痿厥，嗜

【今译】

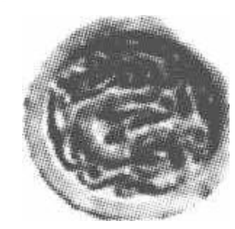
的，当从本经取穴治疗。所谓盛，就是人迎脉大于寸口两倍；所谓虚，就是人迎小于寸口脉。

10.19 足少阴肾经，起始于足小趾下，斜向足心，出于然骨穴之下，沿内踝后转入脚跟，向上到小腿肚内侧，出于腘窝的内侧，上行大腿内侧后边，贯穿脊柱，属于肾，络于膀胱。其直行经脉，从肾上行，通过肝和膈肌，进入肺中，沿喉咙，挟于舌根。其旁支，从肺出来，络于心，注于胸中，与手厥阴心包经相接。

10.20 本经有了异常变化，所引起的病症为饥饿却不想进食，面色晦黯无华，咳唾带血，喘息有声，坐下后又想站起，视物不清，心悬不安，如饥饿之感，气虚则易惊恐，心中怦怦跳动，好像要被人逮捕一样，这种病变叫做骨厥。本经腧穴能主治肾脏所发生的病症，如口热、舌干，咽肿，气上逆，咽干而痛，心烦，心痛，黄疸，腹

[If the diseases belong to] the Shi (Excess) [type occur, the pulse over] Renying [region is] twice as large as than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type occur, the pulse over] Renying is smaller than that of Cunkou."

10.19 "The Kidney Channel of Foot – Shaoyin starts from the inferior side of the little toe and runs obliquely towards the sole. Emerging from below Rangu (KI 2) and running behind the medial malleolus, it enters the heel. From there, it ascends along the medial side of the leg to the medial side of the popliteal fossa, goes upward along the posteromedial side of the thigh towards the vertebral column where it enters the kidney that it pertains to and connects with the bladder. Its straight branch ascends and passes through the liver and diaphragm from above the kidney. Then it enters the lung, runs along the throat and terminates at the root of the tongue. The other branch of it comes from the lung, connects with the heart and runs into the chest [to link with the Pericardium Channel of Hand – Jueyin]."



10.20 "Invasion [of pathogenic factors into this Channel will cause the following] diseases: hunger without appetite, black and emaciated complexion like black lacquer, cough or spitting with blood, panting with hoarse voice, desire to stand up after sitting down, blurred vision unable to see anything, [dysphoria as if] the heart were suspended [and accompanied with] a sense of hunger. Deficiency of Qi [in this Channel will cause] frequent fear and a feeling as if being tracked down. This disease is called Gujue[9]. Diseases of the kidney dominated [by this Channel include]: febrile sensation in the mouth, dry tongue, swollen throat, adverse flow of Qi upward, dry throat, sore – throat, dysphoria, heartache, jaundice, dysentery, pain

【原文】

卧，足下热而痛。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷下则灸之，不盛不虚，以经取之。灸则强食生肉，缓带披发，大杖重履而步。盛者，寸口大再倍于人迎；虚者，寸口反小于人迎也。

10.21 心主手厥阴心包络之脉，起于胸中，出属心包络，下膈，历络三焦；其支者，循胸出胁，下腋三寸，上抵腋下，循臑内，行太阴、少阴之间，入肘中，下臂，行两筋之间，入掌中，循中指出

【今译】

泻，脊柱、大腿内侧后缘痛，下肢痿软，厥冷，喜卧，脚心热痛。上述诸病，属实的当用泻法，属虚的当用补法，属热的当疾刺，属寒的当留针，脉陷下的当用灸法，不盛不虚的，当从本经取穴治疗。使用灸法时，应增强营养以促使肌肉生长恢复，还要宽松腰带，散披头发，手持木杖，脚穿重履缓步而行。所谓盛，就是寸口脉大于人迎脉两倍；所谓虚，就是寸口脉小于人迎脉。

10.21 手厥阴心包经，起于胸中，出属心包络，向下通过横膈，依次联络上、中、下三焦。其旁支从胸走胁，再从腋下三寸处上行到腋窝，向下循上臂内侧，行于手太阴肺经与手少阴心经之间，入肘中，向下沿着前壁两筋之间，入掌中，沿中指直达尖端；又一旁支，

in the posterior medial side of the spine and the thigh, lassitude of the limbs, somnolence, feverish and painful sensation over the sole. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper. When treated with moxibustion, the patient is advised to take nutritious food, wear loose and comfortable clothes with hair unbraided and walk with a stick and heavy shoes. [If the diseases belong to] the Shi (Excess) [type occur, the pulse over] Renying [region is] twice as large as than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type occur, the pulse over] Renying is smaller than that of Cunkou."

10.21 "The Heart Channel of Hand – Jueyin starts from the chest. When emerging, it [enters] the pericardium that it pertains to. Then it ascends through the diaphragm to connect with the Shangjiao (Upper Energizer), Zhongjiao (Middle Energizer), and Xiajiao (Lower Energizer) [10] respectively. Its branch runs around the chest and emerges from the costal region. From the region three Cun below the armpit, it ascends to the armpit. Along the medial side of the upper arm, it runs downward between [the Lung Channel of] Hand – Taiyin and [the Heart Channel of] Hand – Shaoyin to the cubital fossa, descends along the arm and runs between the two tendons [of the

【原文】

其端；其支者，别掌中，循小指次指，出其端。

10.22 是动则病手心热，臂肘挛急，腋肿，甚则胸胁支满，心中憺憺大动，面赤，目黄，喜笑不休。是主脉所生病者，烦心，心痛，掌中热。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷下则灸之，不盛不虚，以经取之。盛者，寸口大一倍于人迎；虚者，寸口反小于人迎也。

10.23 三焦手少阳之脉，起于小指次指之端，上出两指之间，循手表腕，出臂外两骨之间，上贯肘，循臑外上肩，而交出足少阳之

【今译】

从掌中分出，沿无名指直达其尖端，与手少阳三焦经相接。

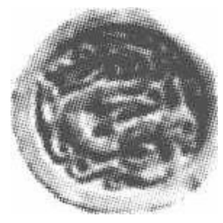
10.22 本经有了异常变化，所引起的病症为手心发热，前臂和肘拘挛、腋下肿胀，甚至胸胁支满，心跳不宁，面赤目黄，喜笑不止。本经腧穴能主治脉所发生的病症，如烦心，心痛，掌心热。上述诸病，属实的当用泻法，属虚的当用补法，属热的当疾刺，属寒的当留针，脉下陷的当用灸法，不盛不虚的，当从本经取穴治疗。所谓盛，就是寸口脉大于人迎脉一倍；所谓虚，就是寸口脉小于人迎脉。

10.23 手少阳三焦经，起始于无名指指端，向上出于手无名指和小指之间，沿手背上行腕部，出前臂外侧两骨中间，向上穿肘，沿上臂外侧上达肩部，交出足少阳经之后，进入缺盆，散于膻中，络于心

long extensor muscle and short extensor muscle] to the palm. Then it passes along the middle finger right down to its tip. The other branch forks from the palm and runs along the ring finger to its tip [to link with the Sanjiao (Triple Energizer) Channel of Hand – Shaoyang]. "

10.22 "Invasion [of pathogenic factors into this Channel will cause the following] diseases: feverish sensation over the palm, spasm of the arm and elbow, swollen armpit, even fullness in the chest and hypochondria, severe palpitation, red complexion with yellow eyes and incessant laughter. Diseases of blood vessels dominated [by this Channel include]: dysphoria, heartache and feverish sensation over the palm. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper. [Is the diseases belong to] the Shi (Excess) [type occur, the pulse over] Renying [region is] twice as large as than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type occur the pulse over] Renying is smaller than that of Cunkou. "

10.23 "The Sanjiao (Triple Energizer) Channel of Hand – Shaoyang starts from the tip of the ring finger, running upward between the two fingers[11] along the dorsal side of the wrist to the lateral side of the forearm between the two bones[12]. From there, it runs upward to the elbow, and, along the lateral side of



【原文】

后，入缺盆，布膻中，散落心包，下膈，循属三焦；其支者，从膻中上出缺盆，上项，系耳后，直上出耳上角，以屈下颊至颇；其支者，从耳后入耳中，出走耳前，过客主人前，交颊，至目锐眦。

10.24 是动则病耳聋浑浑焞焞，嗌肿，喉痹。是主气所生病者，汗出，目锐眦痛，颊痛，耳后、肩、臑、肘、臂外皆痛，小指次指不用。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷

【今译】

包，下膈，依次属于上、中、下三焦。其旁支，从膻中向上出于缺盆，上走项，连系耳后，直上耳上角，弯曲沿颊下行，至目下。另一旁支，从耳后入耳中，出行耳前，经过客主人之前，交叉于颊部，至眼外角，与足少阳胆经相接。

10.24 本经有了异常变化，所引起的病症为耳聋，耳中烘烘作响，喉咙肿痛。本经腧穴能主治气所发生的病症，如自汗，眼外角痛，颊肿，耳前、肩、上臂、肘、前臂外侧疼痛，无名指不能活动。上述诸病，属实的当用泻法，属虚的当用补法，属热的当疾刺，属寒的当留针，脉陷下的当用灸法，不盛不虚的，当从本经取穴治疗。

the upper arm, reaches the shoulder [where it] goes across and passes behind [the Gallbladder Channel of] Foot – Shaoyang. Then it enters the supraclavicular fossa, runs to the chest and spreads to the pericardium. Then it descends through the diaphragm and runs through the Sanjiao (Triple Energizer) [that it] pertains to. Its branch starts from the chest and emerges from the supraclavicular fossa. Then it ascends to the neck, runs directly along the posterior border of the ear to the corner of the anterior hairline. From there, it turns downward to the cheek and terminates at the infrorbital region. The other branch starts from the retroauricular region and enters the ear. From there, it emerges in front of the ear, passes by the front of Kezhuren (GB 3), crosses the previous branch at the cheek and reaches the outer canthus [where it links with the Gallbladder Channel of Foot – Shaoyang]."

10.24 "Invasion [of pathogenic factors into this Channel cause the following] diseases: deafness, tinnitus, swollen larynx and throat obstruction. Diseases of Qi dominated [by this Channel include]: perspiration, pain of outer canthus, cheek pain, pain in the region behind the ear, shoulders, medial side of the upper arm, elbow and lateral side of the arm, and [stiffness of] the ring finger that cannot move. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu

【原文】

下则灸之，不盛不虚，以经取之。盛者，人迎大一倍于寸口；虚者，人迎反小于寸口也。

10.25 胆足少阳之脉，起于目锐眦，上抵头角，下耳后，循颈行手少阳之前，至肩上，却交出手少阳之后，入缺盆；其支者，从耳后入耳中，出走耳前，至目锐眦后；其支者，别锐眦，下大迎，合于手少阳，抵于颇，下加颊车，下颈，合缺盆，以下胸中，贯膈，络肝，属胆，循胁里，出气街，绕毛际，横入髀厌中；其直者，从缺盆下腋，循胸，过季胁，下合髀厌中，以下循髀阳，出膝外廉，下外辅骨

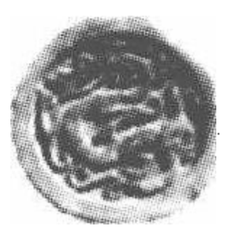
【今译】

所谓盛，就是人迎脉大于寸口脉一倍；所谓虚，就是人迎脉小于寸口脉。

10.25 足少阳胆经，起始于眼外角，向上到达额角，下行耳后，沿颈行于手少阳三焦经之前，到肩上再回还，交出于手少阳三焦经之后，进入缺盆。其旁支，从耳后进入耳中，出行于耳前，至眼外角后。另一旁支，从眼外角分出，下走大迎，会合手少阳三焦经，到达眼眶下，下走颊车，再下行颈部，合于缺盆，然后下行至胸中，通过横膈，络于肝，属于胆，沿胁内下行，出于气街，绕阴毛处，横入环跳。其直支，从缺盆下走腋下，沿胸经过季胁，向下与前一支会合于环跳，从此沿着大腿外侧下行，出于膝部外侧，向下进入腓骨之前，

(Deficiency) [can be treated by] needling the Channel proper. [If the diseases belong to] the Shi (Excess) [type, the pulse over] Renying [region is] twice as large as than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type, the pulse over] Renying is smaller than that of Cunkou."

10.25 "The Gallbladder Channel of Foot – Shaoyang starts from the outer canthus. It descends to the corner of the forehead, curves downward to the retroauricular region and runs along the neck in front of [the Sanjiao (Triple Energizer) Channel of] Hand – Shaoyang to the shoulder. Then it traverses and passes behind [the Sanjiao (Triple Energizer) Channel of] Hand – Shaoyang, and finally enters the supraclavicular fossa. Its branch enters the ear from behind the ear. Then it comes out and passes before the ear to the posterior side of the outer canthus. The second branch emerges from the outer canthus, descends to Daying (ST 5) and meets [the Sanjiao (Triple Energizer) Channel of] Hand – Shaoyang. From there, it reaches the infraorbital region, passes through Jiache (ST 6), descends to the neck and enters the supraclavicular fossa. Then it descends into the chest, passes through the diaphragm, connects with the liver and enters the gallbladder [to which it] pertains. Then it runs inside the hypochondrium, emerges from Qijie (ST 30), circles around the margin of the pubic hair and transversely goes into the hip. The straight part of the Channel descends to the armpit from the supraclavicular fossa, runs along the lateral side of the chest and through the hypochondrium to the hip region. Then it descends along the lateral side of the thigh to the lateral side of the knee. From there, it goes further downward along the anterior side of the fibula directly to the lower end of the fibula



【原文】

之前，直下抵绝骨之端，下出外踝之前，循足跗上，入小指次指之间；其支者，别跗上，入大指之间，循大指歧骨内，出其端，还贯爪甲，出三毛。

10.26 是动则病口苦，善太息，心胁痛，不能转侧，甚则面微有尘，体无膏泽，足外反热，是为阳厥。是主骨所生病者，头痛，颔痛，目锐眦痛，缺盆中肿痛，腋下肿，马刀侠瘿，汗出振寒，疟，胸、胁、肋、髀、膝外至胫、绝骨、外踝前及诸节皆痛，小指次指不用。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷下则

【今译】

一直下行至绝骨上端，下出外踝前，沿足背进入小趾与第四趾之间。其旁支，从足背上分出，进入大趾的趾缝间，至大趾之端，再返回穿入爪甲，出爪甲后二节间的毫毛部，与足厥阴肝经相接。

10.26 本经有了异常变化，所引起的病症为口苦，时常叹气，胸胁作痛，不能转侧，严重的面部如蒙灰尘，全身肌肉失去滋润，足外侧发热，这种病证称为“阳厥”。本经腧穴能主治骨所发生的病症，如头痛、下颌痛，眼外角痛，缺盆中肿痛，腋下肿，腋下或颈旁生瘰疬，自汗出，寒战，疟疾，胸部、胁肋、大腿及膝部外侧至小腿的绝骨部位，外踝前面，以及各骨节酸痛，足第四趾不能活动。上述诸病，属实的当用泻法，属虚的当用补法，属热的当用疾刺，属寒的当留针，脉陷下的当用灸法，不盛不虚的，当从本经取穴治疗。所谓

and reaches the anterior side of the external malleolus. Then it runs along the dorsum of the foot to the lateral side of the tip of the fourth toe. The third branch stems from the dorsum, rungs between the big toe and the second toe (the first and second metatarsal bones) to the tip of the big toe. Then it turns to run through the nail and emerges from the hairy region [of the big toe to link with the Liver Channel of Foot – Jueyin]. "

10.26 "Invasion [of pathogenic factors into this Channel causes the following] diseases: bitter taste in the mouth, frequent sighing, difficulty to turn the body due to hypochondriac pain, even slightly dirty complexion, lusterless skin and feverish sensation over the lateral side of foot. Such a disease is called Yangjue[13]. Diseases of bones [dominated by this Channel include]: headache, mandible pain, pain of outer canthus, swelling and pain of the supraclavicular fossa, swollen armpit, scrofula, chills following perspiration, malaria; pain in the lateral side of chest, hypochondrium, rib – side, hip and knee, the anterior side of tibia, fibula, external malleolus and all the joints; inability of the fourth toe to move. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper. [If the diseases belong to] the Shi (Excess) [type occur,

【原文】

灸之，不盛不虚，以经取之。盛者，人迎大一倍于寸口；虚者，人迎反小于寸口也。

10.27 肝足厥阴之脉，起于大趾丛毛之际，上循足跗上廉，去内踝一寸，上踝八寸，交出太阴之后，上腘内廉，循股阴，入毛中，过阴器，抵小腹，挟胃属肝络胆，上贯膈，布胁肋，循喉咙之后，上入颃颡，连目系，上出额，与督脉会于巅；其支者，从目系下颊里，环唇内；其支者，复从肝别贯膈，上注肺。

10.28 是动则病腰痛不可以俛仰，丈夫癀疝，妇人少腹肿，甚则嗌干，面尘脱色。是主肝所生病者，胸满，呕逆，飧泄，狐疝，遗

【今译】

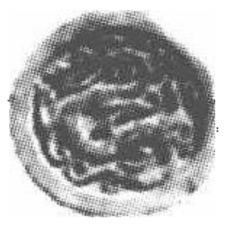
盛，就是人迎脉大于寸口脉一倍；所谓虚，就是人迎脉小于寸口脉。

10.27 足厥阴肝经，起始于大趾上丛毛之侧，沿足背上缘至内踝前一寸，再入踝上八寸，交出于足太阴脾经之后，上走腘窝内缘，沿大腿内侧进入阴毛中，绕阴器，抵小腹，挟胃之两旁，入属肝，络于胆，向上通过横隔，分布胁肋，沿喉咙之后，向上进入喉咙上孔，连接目系，出于前额，与督脉会合于巅顶。其旁支，从目系下走面颊，绕唇内。另一旁支，从肝分出，穿过横膈，上注于肺，与手太阴肺经相接。

10.28 本经有了异常变化，所引起的病症为腰部疼痛不能俯仰，男子则阴囊肿痛下坠，妇女则小腹肿胀，严重的则咽干，面部晦黯无光如蒙灰尘。本经腧穴能主治肝所发生的病症，如胸满，呕吐、气逆，

the pulse over] Renying [region is] twice as large as than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type occur, the pulse over] Renying is smaller than that of Cunkou."

10.27 "The Liver Channel of Foot – Jueyin starts from the dorsal hairy region over the great toe. From there, it runs upward along the dorsum of the foot to [the region] one Cun anterior to the external malleolus. Then it ascends to [a region] eight Cun above the medial malleolus and runs across and behind [the Spleen Channel of] Foot – Taiyin. Ascending along the medial side of the knee and along the medial side of the thigh, it enters the pubic hair region, curves around the external genitalia and goes up to the lower abdomen. From there, it runs upward and curves around the stomach, enters the liver [to which it] pertains and connects the gallbladder. Then it ascends to pass through the diaphragm, distribute over the hypochondrium and rib – side, run along the posterior side of the throat, enter the nasopharynx and connect with the eye system. Emerging from the forehead, it meets the Dumai[14] at the vertex. Its first branch descends to the cheek from the eye system and circles around the lips. The other branch stems from the liver, passes through the diaphragm and runs into the lung [where it links with the Lung Channel of Hand – Taiyin]."



10.28 "Invasion [of pathogenic factors into this Channel causes the following] diseases: lumbago [that makes it] difficult to look up and look down, scrotal hernia in men, abdominal swelling in women, even dry throat, dirty and lusterless complexion. Diseases of the liver [dominated by this Channel include]: chest fullness, vomiting, hiccup, diarrhea with undi-

【原文】

溺，闭癃。为此诸病，盛则泻之，虚则补之，热则疾之，寒则留之，陷下则灸之，不盛不虚，以经取之。盛者，寸口大一倍于人迎；虚者，寸口反小于人迎也。

10.29 手太阴气绝，则皮毛焦。太阴者，行气温于皮毛者也。故气不荣，则皮毛焦；皮毛焦，则津液去皮节，津液去皮节者则爪枯毛

【今译】

大便溏泄，完谷不化，狐疝、遗尿或小便不通。上述诸病，属实的当用泻法，属虚的当用补法，属热的当疾刺，属寒的当留针，脉陷下的当用灸法，不盛不虚的，当从本经取穴治疗。所谓盛，就是寸口脉大于人迎脉一倍；所谓虚，就是寸口脉小于人迎脉。

10.29 手太阴肺经的脉气竭绝，则皮毛枯焦。因为手太阴肺经主行气，以温煦皮毛。所以当肺气竭绝不能滋养皮毛时，皮毛就枯焦。皮毛枯焦则津液不能润泽皮肉。津液不能润泽皮肤和肉节，则爪甲干枯，毫毛折损。毫毛折损脱落是肺经精气衰竭的表现，病人当于

gested food in it, inguinal hernia, enuresis and dysuria. As to [the treatment of] these diseases, the Shi (Excess) [ones can be treated by] reducing [needling techniques]; the Xu (Deficiency) [ones can be treated by] reinforcing [needling techniques]; the heat [ones can be treated by] swift [needling techniques]; the cold [ones can be treated by] retaining [the needles in the Acupoints]; the depression [ones due to decline of Yangqi can be treated by] moxibustion; [the diseases that are] neither Shi (Excess) nor Xu (Deficiency) [can be treated by] needling the Channel proper. [If the diseases belong to] the Shi (Excess) [type occur, the pulse over] Renying [region is] twice as large as than that of Cunkou; [if the diseases belong to] the Xu (Deficiency) [type occur, the pulse over] Renying is smaller than that of Cunkou."

10.29 "Exhaustion of [the Lung Channel of] Hand – Taiyin causes withered skin and hair. [Skin and hair depend on] Qi transported by [the Lung Channel of] Hand – Taiyin to warm [and nourish]. [When the Lung Channel is exhausted, it] cannot transport Qi to nourish [the skin and hair]. That is why the skin and hair become withered. Withered skin and hair [is the manifestation of] the consumption of body fluid. [If] body fluid cannot nourish skin and joints, the nails will become dry and the hair will turn brittle. Brittle hair [indicates that] the hair is about to die, [which shows that the disease will become] deteriorated [on the day of] Bing and [the patient will] die [on the day of] Ding. [The lung pertains to Metal while Bing and Ding pertain to Fire in the Wuxing (Five Elements). Among the Wuxing (Five Elements),] Fire dominates over Metal. [That is

【原文】

折，毛折者则毛先死。丙笃丁死，火胜金也。

10.30 手少阴气绝，则脉不通；脉不通，则血不流；血不流，则髦色不泽，故其面黑如漆柴者，血先死，壬笃癸死，水胜火也。

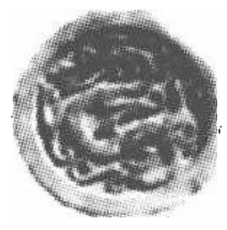
10.31 足太阴气绝者，则脉不荣肌肉。唇舌者，肌肉之本也。脉不荣，则肌肉软；肌肉软，则舌萎人中满；人中满，则唇反；唇反

【今译】

丙日危重，丁日死亡，这是因为肺在五行属金，丙丁属火，火胜金的缘故。

10.30 手少阴心经脉气竭绝，则血脉不通。脉道不通，则血流不畅。血流不畅，则面色失去光泽，所以面部黑如漆柴，说明血脉将枯竭。病人将在壬日危重，癸日死亡，因为心脏在五行属火，壬癸属水，水胜火的缘故。

10.31 足太阴脾经脉气竭绝，则不能荣养肌肉。唇舌为肌肉之本，肌肉得不到血脉的营养则松软。肌肉松软，则舌头萎缩，人中部肿满。人中部肿满，则口唇外翻。口唇外翻是肌肉将衰竭的征象，病



why the disease becomes deteriorated on the day of Bing and the patient dies on the day of Ding.]"

10.30 "Exhaustion of [the Heart Channel of] Hand – Shaoyin [will lead to] stagnation of Channels. Stagnation of Channels makes it impossible for blood to flow. Stoppage of blood flow makes the complexion lusterless. That is why the complexion appears as black as black lacquer, [which indicates that] the blood is about to die. [Under such a condition, the disease will become] deteriorated [on the day of] Ren and [the patient will] die [on the day of] Gui. [The heart pertains to Fire while Ren and Gui are the days that pertain to Water in the Wuxing (Five Elements). Among the Wuxing (Five Elements),] Water dominates over Fire. [That is why the disease becomes deteriorated on the day of Ren and the patient dies on the day of Gui.]"

10.31 "Exhaustion of [the Spleen Channel of] Foot – Taiyin makes it impossible for the Channels [to transport nutrients] to nourish the muscles. The lips and the tongue are the roots of muscles. [If] the Channels cannot [transport nutrients] to nourish, muscles will become flabby. [When] muscles become flabby, the tongue will be withered and the philtrum will become swollen. [If] the philtrum becomes swollen, the lips will turn curved outward. Curved lips [indicates that] the muscles are about to die. [Under such a condition, the disease will become] deteriorated [on the day of] Jia and [the patient will] die [on the day of] Yi. [The spleen pertains to Earth while the days of Jia and Yi pertain to Wood in the Wuxing (Five Elements). Among the Wuxing (Five Elements),] Wood dominates over

【原文】

者，肉先死，甲笃乙死，木胜土也。

10.32 足少阴气绝，则骨枯。少阴者，冬脉也，伏行而濡骨髓者也，故骨不濡，则肉不能著也。骨肉不相亲则肉软却，肉软却故齿长而垢，发无泽，发无泽者骨先死。戊笃己死，土胜水也。

10.33 足厥阴气绝，则筋绝。厥阴者肝脉也，肝者筋之合也，筋者聚于阴气，而脉络于舌本也。故脉弗荣，则筋急，筋急则引舌与

【今译】

人将在甲日危重，乙日死亡，这是因为脾在五行属土，甲乙日属木，木胜土的缘故。

10.32 足少阴肾经脉气竭绝，则骨枯。足少阴肾脉属冬脉，其脉在肌肉深部伏行以濡养骨髓。因此骨髓得不到濡养则骨枯，肉不能附著于骨则肌肉软缩。肌肉软缩则牙齿长而多垢，头发无光泽。头发无光泽是骨气将要衰竭的征象。病人将于戊日危重，己日死亡，这是因为肾在五行属水，戊己属土，土胜水的缘故。

10.33 足厥阴肝经脉气竭绝，则筋绝。就足厥阴肝经之脉而言，肝脉外合于筋，筋聚于阴器，而肝脉络于舌本。当肝脉不能荣养筋时，筋就会拘急痉挛，牵引到舌根和阴囊，因此出现唇青、舌卷、

Earth. [That is why the disease becomes deteriorated on the day of Jia and the patient dies on the day of Yi.]"

10.32 "Exhaustion of [the Kidney Channel of] Foot – Shaoyin makes the bones withered. [The kidney pertains to Water in the Wuxing (Five Elements) and corresponds to winter in the four seasons. That is why] the Kidney Channel is called Winter Channel. [This Channel] runs in the deep region to moisten bones and marrows. If the bones are not moistened, the muscles will not be attached to the bones. [If] the bones and the muscles are detached from each other, muscles will become flaccid and atrophic. [If] the muscles are flaccid, the teeth will become stretched and dirty, and the hair will become lusterless. [If] the hair becomes lusterless, [it indicates that] the bones are about to die. [Under such a condition, the disease will become] deteriorated [on the day of] Wu and [the patient will die on the day of] Ji. [The kidney pertains to Water and the days of Wu and Ji pertain to Earth in the Wuxing (Five Elements). Among the Wuxing (Five Elements),] Earth dominates over Water. [That is why the disease becomes deteriorated on the day of Wu and the patient dies on the day of Ji.]"

10.33 "Exhaustion of [the Liver Channel of] Foot – Jueyin causes failure of the tendons [to perform normal function]. Foot – Jueyin is the Channel of the liver. The liver is related to the tendons which converge around the external genitalia and the Channel links with the tongue root. So [if] the Channel cannot [transport nutrients] to nourish [the tendons], the tendons will become spasmodic. [If] the tendons are spasmodic, it will involve the tongue and the scrotum. So cyanotic lips, curved tongue, and shrunken scrotum [are the signs that] the tendons

【原文】

卵，故唇青舌卷卵缩则筋先死。庚笃辛死，金胜木也。

10.34 五阴气俱绝，则目系转，转则目运。目运者为志先死。志先死则远一日半死矣。六阳气绝，则阴与阳相离，离则腠理发泄，绝汗乃出，故旦占夕死，夕占旦死。

10.35 经脉十二者，伏行分肉之间，深而不见；其常见者，足太阴过于外踝之上，无所隐故也。诸脉之浮而常见者，皆络脉也。六经络手阳明少阳之大络，起于五指间，上合肘中。饮酒者，卫气先行皮

【今译】

阴囊上缩等症状。这是经筋将要败绝的征象。病人将在庚日危重，辛日死亡，这是因为肝在五行属木，庚辛属金，金胜木的缘故。

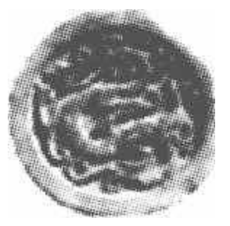
10.34 五脏精气竭绝，则目系转。目系转则头晕眼花。头晕眼花表明神志已丧，神志丧则病人不超过一天半就要死亡。若六阳经脉之气败绝，则会造成阴阳离绝。阴阳离绝则腠理开泄，汗出不止。如果早上出现危象，晚上就要死亡；如果晚上出现危象，早上就要死亡。

10.35 十二经脉都伏行于分肉之间，位置较深，不易看到。通常能看到的，是足太阴经经过足内踝之上的部位，因为该处肉浅皮薄，无所隐蔽的缘故。其他各脉浮露在表的都是络脉。手六经的络脉，阳明及少阳两经最大。这两条络脉均起于五指间，向上汇集于肘窝之

are about to die. [Under such a condition, the disease will get] deteriorated [on the day of] Geng and [the patient will] die [on the day of] Xin. [The liver pertains to Wood while the days of Geng and Xin pertain to Metal in the Wuxing (Five Elements). Among the Wuxing (Five Elements),] Metal dominates over Wood. [That is why the disease becomes deteriorated on the day of Geng and the patient dies on the day of Xin.]"

10.34 "[When] Qi in all the five Yin [Channels are] exhausted, [the Collaterals of] the eye system will rotate. The rotation [of the Collaterals of the eye system] causes blurred vision. Blurred vision [indicates that] the spirit is about to die (lose). [If] the spirit is dead (lost), [the patient will] die in about one and a half days. [When] Qi in all the six Yang [Channels are] exhausted, Yin and Yang will separate from each other. Separation [of Yin and Yang] leads to looseness of muscular interstice and deadly sweating. [If such pathological changes take place in] the morning, [it can be predicted that the patient will] die in the evening; [if such pathological changes take place in] the evening, [it can be predicted that the patient will] die in the morning."

10.35 "The twelve Channels run deep in the muscular interstice and therefore are invisible. [The exception is the Spleen Channel of] Foot – Taiyin[15] [which runs] through the superior aspect of the medial malleolus [where the skin is thin and therefore the Channel] is visible. All the floating parts of the Channels visible [to the naked eyes] are Collaterals. [Among] the Collaterals of the six Channels of Hand, [the Collaterals of] Yangming and Shaoyang are the largest ones which start from between the five fingers and converge over the cubital fossa.



【原文】

肤，先充络脉，络脉先盛。故卫气已平，营气乃满，而经脉大盛。脉之卒然动者，皆邪气居之，留于本末，不动则热，不坚则陷且空，不与众同，是以知其何脉之动也。”

10.36 雷公曰：“何以知经脉之与络脉异也？”

10.37 黄帝曰：“经脉者，常不可见也，其虚实也，以气口知之。脉之见者，皆络脉也。”

10.38 雷公曰：“细子无以明其然也。”

10.39 黄帝曰：“诸络脉皆不能经大节之间，必行绝道而出，入复合于皮中，其会皆见于外。故诸刺络脉者，必刺其结上，甚血者虽

【今译】

中。饮酒之后，卫气先行于皮肤，先充盈于络脉。络脉充盛，则卫气盛满，营气亦满，所以经脉就很充盛。经脉中若忽然有异常搏动的，皆是因邪气留居经脉所致，或在本或在末。如果邪气在经脉聚集而不动，可郁而化热，脉不坚实而且按之陷下或虚空，与一般脉象不同。这样就可以知道哪条经脉有异常变化。”

10.36 雷公说：“怎样知道经脉和络脉的不同呢？”

10.37 黄帝说：“经脉通常是看不见的，其虚实是通过诊察气口之脉而知道的，所能见到的脉都是络脉。”

10.38 雷公说：“我仍然不清楚这种区别。”

10.39 黄帝说：“所有的络脉都不能经过大的关节，必须横穿经脉，行于其所不到之处，然后再入皮中，都显现于外。所以针刺络脉，就应当刺有血聚结处的络脉。若血聚已甚，虽无成结，也应当急刺放

[When a person] drinks liquor, Weiqi (Defensive – Qi) first flows in the skin and pours into the Collaterals. [That is why] the Collaterals appear full first. So [only when] Weiqi (Defensive – Qi) becomes abundant can Yingqi (Nutrient – Qi) be exuberant and the Channels be full. Sudden abnormal pulsation of the Channels all [indicates] invasion of Xieqi (Evil – Qi) that maintains in the beginning and ending [parts of the Channels]. [If pathogenic factors accumulate in the Channels and the Channels] do not throb, [it will] lead to [transformation of] heat; [if the Channels are] not hard, [it will give rise to] penetration [of pathogenic factors and lead to] Xu (Deficiency) [of Channel – Qi]. [Such changes make it] different from the general condition [of the Channels] and can tell which Channel throbs abnormally."

10.36 Leigong asked, "How to distinguish the Channels from the Collaterals?"

10.37 Huangdi said, "The Channels are usually invisible, their states of Xu (Deficiency) and Shi (Excess) can only be understood according to the Qikou (Cunkou). The Channels that are visible are all Collaterals."

10.38 Leigong said, "I still don't know the difference."

10.39 Huangdi said, "All the Collaterals cannot run through the large joints and have to run through [the regions that] cannot be reached [by the Channels][16]. [From there they] travel to the skin and are visible beneath the skin. So to needle the Collaterals, [the needles] must be inserted into [the region where there are signs of] blood clot. If the blood coagulates severely but there are no clots, [the Collaterals should also

【原文】

无结，急取之以泻其邪而出其血，留之发为痹也。

10.40 凡诊络脉，脉色青则寒且痛，赤则有热。胃中寒，手鱼之络多青矣；胃中有热，鱼际络赤。其暴黑者，留久痹也。其有赤、有黑、有青者，寒热气也。其青短者，少气也。凡刺寒热者皆多血络，必间日而一取之，血尽而止，乃调其虚实。其小而短者少气，甚者泻之则闷，闷甚则仆不得言，闷则急坐之也。

10.41 手太阴之别，名曰列缺。起于腕上分间，并太阴之经直入

【今译】

血，以泻其邪，否则就会形成痹症。

10.40 凡诊络脉时，色青的属寒且痛，色红的属热。胃寒的，

手鱼际附近的络脉多呈青色。胃热的，鱼际附近的络脉多呈赤色。如果突然呈黑色，是邪留已久的痹症。若其色时红、时黑、时青，是寒热之气间杂。若其色青络短，是气虚之象。凡针刺寒热之症，其邪多在血络，应当隔日针一次，瘀血泻尽而止，而后据其虚实而调之。脉络色青而短的是少气，气虚较重的若用泻法，会引起头昏胸闷，昏闷严重的会引起晕仆倒地，不能说话。头昏胸闷发生时，应立即扶起病人，施行急救。

10.41 手太阴肺经的络穴名叫列缺，起于腕后上侧分肉间，与本经并行，直入手掌的内侧，散布于鱼际。本络邪气实，则腕后高骨

be] immediately needled to drain Xie (Evil) and to let out blood. [Otherwise] continuous coagulation [of blood will] cause obstruction [Syndrome]."

10.40 "[In terms of] diagnosis [according to] the Collaterals, blueness of the Channels indicates cold and pain while redness of the Channels indicates heat. [If there is] cold in the stomach, the Collaterals over the thenar region usually appear blue; [if there is] heat in the stomach, the collaterals over the thenar region often appear red. [If the Collaterals over the thenar region] appear extremely black, [it indicates] Bi – Syndrome due to prolonged retention [of pathogenic factors]; [if the Collaterals over the thenar region] appear red, black and blue, [it indicates pathological changes due to mixture of] cold and heat; [if the Collaterals] appear blue and short, [it indicates] deficiency of Qi. [To use] needling [therapy to treat] cold and heat [diseases, the superficial] blood Collaterals [should be needled] once the other day till [the stagnated] blood is drained completely. [Then measures are taken] to adjust Xu (Deficiency) and Shi (Excess). [If the Collaterals over the thenar region] are small and short, [it indicates] insufficiency of Qi [which, if treated with] reducing [techniques, may] cause mental confusion or even faint and difficulty to speak. [If] mental confusion occurs, [the patient should be] immediately seated down [quietly for a whole]."

10.41 "The Collateral [stemming from the Lung Channel of] Hand – Taiyin is called Lieque (LU 7) which starts from the interstice above the wrist, directly runs parallel to [the Lung Channel of Hand –] Taiyin into the palm and spreads in the thenar eminence. Shi (Excess) disease [of this Collateral is

【原文】

掌中，散入于鱼际。其病实则手锐掌热；虚则欠欠，小便遗数。取之去腕寸半，别走阳明也。

10.42 手少阴之别，名曰通里。去腕一寸半，别而上行，循经入于心中，系舌本，属目系。其实则支膈，虚则不能言。取之掌后一寸，别走太阳也。

10.43 手心主之别，名曰内关。去腕二寸，出于两筋之间，循经

【今译】

处及手掌发热，正气虚，则打呵欠、小便失禁而频数。应刺腕后一寸半处的络穴列缺。本络由此别出，联络手阳明经。

10.42 手少阴心经的络穴名叫通里，位于腕后内侧一寸处，别出循本经上行，入于心中，上行联系舌根，属于目系。本络邪气实，则心膈间支撑不舒，正气虚则不能言。应刺掌后一寸处的通里穴治疗。本络由此别出，联系手太阳经。

10.43 手厥阴心包经的络穴名叫内关，在腕后上二寸处，出两筋间，循本经上行，系于心包，络于心系。邪气实则心痛，正气虚则

characterized by] feverish sensation over the ulna head and the palm; Xu (Deficiency) disease [of this Collateral is characterized by] yawning and incontinence of urine or frequent urination. [To treat this disease, Lieque (LU 7) located] one and a half Cun posterior to the wrist can be needled [because this Collateral] stems [from this point and] links with [the Large Intestine Channel of Hand –] Yangming."

10.42 "The Collateral [stemming from the Heart Channel of] Hand – Shaoyin is called Tongli (HT 5) [which is located] one and a half Cun posterior to the wrist. [From there this Collateral] stems and runs upward and parallel to the Channel [of Hand – Shaoyin] into the heart. [It then runs upward] to link with the root of tongue and pertains to the eye system. Shi (Excess) [of this Collateral] leads to epigastric flatulence while Xu (Deficiency) [of this Collateral] leads to difficulty to speak. [This disease can be treated by] needling [Tongli (HT 5) located] one Cun posterior to the wrist [because this Collateral] stems [from this point and] links with [the Small Intestine Channel of Hand –] Taiyang."

10.43 "The Collateral [stemming from] the Pericardium [Channel of Hand – Jueyin] is called Neiguan (PC 6) [which is located] two Cun posterior to the wrist and emerges from between the two tendons. [From there it] crosses the Channel [of Hand – Shaoyang] and runs upwards with the Channel [of Hand – Jueyin] to connect with the pericardium and link with the heart system. Shi (Excess) [of this Collateral] leads to heartache while Xu (Deficiency) [of this Collateral] leads to stiffness of the head. [This disease can be treated by] needling



【原文】

以上，系于心包，络心系。实则心痛，虚则为头强。取之两筋间也。

10.44 手太阳之别，名曰支正。上腕五寸，内注少阴；其别者，上走肘，络肩髃。实则节弛肘废；虚则生肬，小者如指痂疥，取之所别也。

10.45 手阳明之别，名曰偏历。去腕三寸，别入太阴；其别者，上循臂，乘肩髃，上曲颊偏齿；其别者，入耳合于宗脉。实则龋聋；虚则齿寒痹隔，取之所别也。

10.46 手少阳之别，名曰外关。去腕二寸，外绕臂，注胸中，合

【今译】

头颈强直。取腕后二寸两筋之间的内关穴治疗。

10.44 手太阳小肠经的络穴名叫支正，起于腕上外侧五寸，内注于手少阴经，其别支上走肘，络肩髃。本络邪气实，则关节弛缓，肘不能运动。正气虚则生疣，小的若手指间痂疥，可取络穴支正治疗。

10.45 手阳明大肠经的络穴名叫偏历，在腕上三寸，由此别入手太阴肺经，其别而上行的循臂上肩髃穴，向上至曲颊络齿龈，另一别支入耳，与其他入耳的经脉会合。本络邪气实，则引起龋齿、耳聋等证。正气虚则齿寒内痹，膈间阻塞不通。可取络穴偏历治疗。

10.46 手少阳三焦经的络穴名叫外关，在腕上二寸处，上行外绕

[Neiguan (PC 6) located] between the two tendons."

10.44 "The Collateral [stemming from the Channel of] Hand – Jueyin is called Zhizheng (SI 7) [which is located] five Cun posterior to the wrist and pours medially into [the Heart Channel of Hand –] Shaoyin . [From there it] stems and runs upward to the elbow and connect with Jianyu (LI 15). Shi (Excess) [of this Collateral] leads to weakness of the joints and difficulty of the elbow to move while Xu (Deficiency) [of this Collateral] leads to wart [which could be] as small as scab. [This disease can be treated by] needling [the point from which the Collateral] stems."

10.45 "The Collateral [stemming from the Large Intestine Channel of] Hand – Yangming is called Pianli (LI 6) [which is located] three Cun posterior to the wrist and merges into [the Lung Channel of] Hand – Taiyin. Its branch runs upward along the arm to Jianyu (LI 15). [Then it runs along the neck] to reach the cheek and connect with the teeth. The other branch enters the ear and combines with Zongmai[17]. Shi (Excess) [of this Collateral] leads to dental caries and deafness while Xu (Deficiency) [of this Collateral] leads to coldness of teeth and obstruction of diaphragm. [This disease can be treated by] needling [Pianli (LI 6), the place where the Collateral] stems from."

10.46 "The Collateral [stemming from the Sanjiao (Triple Energizer) Channel of] Hand – Shaoyang is called Waiguan (TE 15) [which is located] two Cun posterior to the wrist, runs laterally around the arm, enters the chest and merges with the heart. Shi (Excess) [of this Collateral] leads to spasm of the elbow while

【原文】

心主。病实则肘挛，虚则不收，取之所别也。

10.47 足太阳之别，名曰飞扬。去踝七寸，别走少阴。实则鼽窒，头背痛；虚则鼽衄，取之所别也。

10.48 足少阳之别，名曰光明，去踝五寸，别走厥阴，下络足跗。实则厥，虚则痿躄，坐不能起，取之所别也。

10.49 足阳明之别，名曰丰隆。去踝八寸。别走太阴；其别者，循胫骨外廉，上络头项，合诸经之气，下络喉嗌。其病气逆则喉痹瘁

【今译】

于臂，注于胸中，内合手厥阴之脉。本络病气实，则肘部痉挛；正气虚，则肘弛缓不收。可取络穴外关治疗。

10.47 足太阳膀胱经的络穴名叫飞扬，起于足外踝七寸处，别走足少阴肾经。邪气实则鼻塞、流涕，头背痛。正气虚则鼻流清涕，鼻出血。取络穴飞扬治疗。

10.48 足少阳胆经的络穴名叫光明，起于足外踝五寸处，别走足厥阴经，下络于足背上。邪气实则脉气厥逆，正气虚则下肢痿软无力，坐下不能站起。应取络穴光明治疗。

10.49 足阳明胃经的络穴名叫丰隆，起于足外踝上八寸处，别走足太阴脾经。其别出而上行的，沿胫骨外侧，向上络头项，会合诸经

Xu (Deficiency) [of this Collateral] leads to flaccidity [of the elbow]. [This disease can be treated by] needling [Waiguan (TE 15), the place where the Collateral] stems from."

10.47 "The Collateral [stemming from the Bladder Channel of] Foot – Taiyang is called Feiyang (BL 58) [which is located] seven Cun posterior to the external malleolus and merges with [the Kidney Channel of Foot –] Shaoyin. Shi (Excess) [of this Collateral] leads to clear nasal discharge, obstruction of the nose, headache and backache while Xu (Deficiency) [of this Collateral] leads to clear nasal discharge and epistaxis. [This disease can be treated by] needling [Feiyang (BL 58), the place where the Collateral] stems from."

10.48 "The Collateral [stemming from the Gallbladder Channel of] Foot – Shaoyang is called Guangming (GB 37) [which is located] five Cun posterior to the external malleolus, merges with [the Liver Channel of Foot –] Jueyin and connects with the dorsum of foot. Shi (Excess) [of this Collateral] leads to coldness of limbs while Xu (Deficiency) [of this Collateral] leads to flaccidity [of foot] and inability to stand up. [This disease can be treated by] needling [Guangming (GB 37), the place where the Collateral] stems from."

10.49 "The Collateral [stemming from the Stomach Channel of] Foot – Yangming is called Fenglong (ST 40) [which is located] eight Cun posterior to the external malleolus, merges with [the Spleen Channel of Foot –] Taiyin. Its branch runs along the lateral side of the tibia upward to connect with the neck and head in the upper and the throat in the lower. Adverse flow of Qi [in this Collateral will lead to] obstruction of the throat

【原文】

喑，实则狂巅，虚则足不收，胫枯，取之所别也。

10.50 足太阴之别，名曰公孙。去本节之后一寸，别走阳明；其别者，入络肠胃，厥气上逆则霍乱，实则肠中切痛；虚则鼓胀，取之所别也。

10.51 足少阴之别，名曰大钟。当踝后绕跟，别走太阳；其别者，并经上走于心包，下外贯腰脊。其病气逆则烦闷，实则闭癃，虚则腰痛，取之所别者也。

【今译】

之气，向下络于咽喉。病气逆则出现喉痹，突发音哑。邪气实则出现

癫狂症，正气虚则足软弱不收，胫部肌肉萎缩。应取络穴丰隆治疗。

10.50 足太阴脾经的络穴名叫公孙，起于大趾本节后一寸处，别走足阳明胃经。其别出而上行的，入络于肠胃。厥气上逆则发为霍乱症，邪气实则肠中切痛，正气虚则鼓胀。应取络穴公孙治疗。

10.51 足少阴经的络穴名叫大钟，起于足内踝之后，别走足太阳膀胱经。其别出而行的与本经向上的经脉相并，走入心包，向下贯穿腰脊。病气逆则烦闷，邪气实则二便不通，正气虚则腰痛。应取络穴大钟治疗。

and sudden loss of voice. Shi (Excess) [of this Collateral] leads to mania while Xu (Deficiency) [of this Collateral] leads to flaccidity of foot and atrophy of muscles around the tibia. [This disease can be treated by] needling [Fenglong (ST 40), the place where the Collateral] stems from."

10.50 "The Collateral [stemming from the Spleen Channel of] Foot – Taiyin is called Gongsun (SP 4) [which is located] one Cun posterior to the first metatarsophalangeal joint and merges with [the Stomach Channel of Foot –] Yangming. Its branch enters [the abdomen] to link the intestines and the stomach. Adverse flow of Qi [in this Collateral] leads to cholera. Shi (Excess) [of this Collateral] leads to sharp pain in the intestines while Xu (Deficiency) [of this Collateral] leads to drum – like flatulence [of the abdomen]. [This disease can be treated by] needling [Gongsun (SP 4), the place where the Collateral] stems from."



10.51 "The Collateral [stemming from the Kidney Channel of] Foot – Shaoyin is called Dazhong (KI 4) [which is located] posterior to the medial malleolus. Running around the heel, it merges into [the Bladder Channel of Foot –] Taiyang. Its branch runs parallel to the Channel [of Foot – Shaoyang] upward into the pericardium. [From there, it] runs downward through the waist and spine. Adverse flow of Qi [in this Collateral] leads to dysphoria and depression. Shi (Excess) [of this Collateral] leads to difficulty to urinate and defecate while Xu (Deficiency) [of this Collateral] leads to lumbago. [This disease can be treated by] needling [Dazhong (KI 4), the place where the Collateral] stems from."

【原文】

10.52 足厥阴之别，名曰蠡沟。去内踝五寸，别走少阳；其别者，径胫上睾，结于茎。其病气逆则睾肿卒疝。实则挺长，虚则暴痒，取之所别也。

10.53 任脉之别，名曰尾翳。下鸠尾，散于腹。实则腹皮痛，虚则痒搔，取之所别也。

10.54 督脉之别，名曰长强。挟膂上项，散头上，下当肩胛左右，别走太阳，入贯膂。实则脊强，虚则头重，高摇之，挟脊之有过者，取之所别也。

【今译】

10.52 足厥阴肝经的络穴名叫蠡沟，起于足内踝上五寸处，别走足少阳胆经。其别出而行的，沿本经上行到睾丸，结于阴器。病气逆则睾丸肿，突发疝气。邪气实则阴茎勃起而长，正气虚则阴部暴痒。应取络穴蠡沟治疗。

10.53 任脉的络穴名叫尾翳，下于鸠尾，散布于腹。邪气实则腹皮痛，正气虚则搔痒。取络穴尾翳治疗。

10.54 督脉的络穴名叫长强，挟脊柱上项，散布于头上，下行于肩胛左右，别行走入足太阳膀胱经，入于深部贯穿脊柱两旁。本络邪气实则脊强，正气虚则头部沉重。挟脊有异常的，取络穴长强治疗。



10.52 "The Collateral [stemming from the Liver Channel of] Foot – Jueyin is called Ligou (LR 5) [which is located] five Cun posterior to the mediall malleolus, merges with [the Gall-bladder Channel of Foot –] Shaoyang. Its branch runs along the Channel [of Foot – Jueyin] to the testis and converges around the penis. Adverse flow of Qi [in this Channel] leads to hernia and swollen testis. Shi (Excess) [of this Collateral] leads to persistent erection of penis while Xu (Deficiency) [of this Collateral] leads to sudden pruritus vulae. [This disease can be treated by] needling [Ligou (LR 5), the place where the Collateral] stems from."

10.53 "The Collateral [stemming from] the Renmai (Conception Vessel) is called Weiyi[18]. From Jiuwei (CV 15) it runs downward and spreads in the abdomen. Shi (Excess) [of this Collateral] leads to pain in the skin of the abdomen while Xu (Deficiency) [of this Collateral] leads to itching. [This disease can be treated by] needling [the place where the Collateral] stems from."

10.54 "The Collateral [stemming from] the Dumai (Governor Channel) is called Changqiang (GV 1) [which runs] beside the spine upward to the neck and spreads to the head. [Then it turns to run] downward along the right and left sides of the scapula, finally merges into [the Bladder Channel of Foot –] Taiyang and passes through the spine column. Shi (Excess) [of this Collateral] leads to stiffness of spine while Xu (Deficiency) [of this Collateral] leads to heaviness of head and shivering. [The disease in the] spine region through [which the Collateral passes can be treated by] needling [the place where the Collateral] stems from."

【原文】

10.55 脾之大络，名曰大包。出渊腋下三寸，布胸胁。实则身尽痛，虚则百节尽皆纵。此脉若罗络之血者，皆取之脾之大络脉也。

10.56 凡此十五络者，实则必见，虚则必下，视之不见，求之上下，人经不同，络脉异所别也。”

【今译】

10.55 脾之大络名叫大包，出于渊液下三寸处，散布于胸胁。本络邪气实则一身尽痛，正气虚则全身关节缓纵无力。由于本络脉包罗诸络脉，若络脉血有瘀滞，都可刺取脾经的大络大包穴治疗。

10.56 上述十五别络，邪气实时明显易见，正气虚就必然陷下，不易看见，但可在络脉上下寻找。因为人的体质不同，经脉循行和别出的络脉自然也有差异。”

10.55 "The Great Collateral of the spleen is called Dabao (SP 21) [located] three Cun below the armpit and spreads in the chest and hypochondrium. Shi (Excess) [of this Collateral] leads to general pain of the body while Xu (Deficiency) [of this Collateral] leads to flaccidity of all joints. This Collateral [is so large that it can] contains blood from all the Collaterals. [The stagnation of this Collateral can be treated by] needling the Great Collateral of the spleen."

10.56 "[The manifestations of the Shi (Excess) Syndrome and Xu (Deficiency) Syndrome of] these fifteen Collaterals [vary]. [If the Syndrome is an] Shi (Excess) [one, the Collaterals appear bulgy and] visible; [if the Syndrome is a] Xu (Deficiency) [one, the Collaterals become] sunken [and are invisible]. [If such pathological changes] are invisible, [they can be] found out by searching upward and downward [along the Collaterals]. The Channels vary from people to people, and so do the Collaterals."

Notes:

[1] Zhongjiao (中焦): The translation approved by World Health Organization of this term is Middle Energizer. Other commonly used translations are Middle Warmer, Middle Heater, Middle Burner and Middle Jiao, etc.

[2] "The upper of the spinal column" refers to the seventh cervical vertebra which is the confluence of the three Yang Channels of the hand and foot.

[3] Kezhuren (客主人) is another name for Shangguan (上关 GB 3).

[4] Qijie (气街) is another name for Qichong (气冲 ST 30).

[5] The heart system refers to the tissues connecting the heart with the other Zang – Organs and Fu – Organs.

[6] The eye system refers to the tissues connecting the eyes with the brain.

[7] Bijue (臂厥) is a Syndrome caused by adverse flow of Qi and blood in the heart Channel that runs along the arm.

[8] Huaijue (踝厥) is a Syndrome caused by disorder of Qi and blood in the Bladder Channel of Foot – Taiyang running through the malleolus.

[9] Gujue (骨厥) is a Syndrome caused by adverse flow of blood and Qi in the Kidney Channel of Foot – Shaoyin.

[10] The translations approved by the World Health Organization for Shangjiao (上焦), Zhongjiao (中焦) and Xiajiao (下焦) are Upper Energizer, Middle Energizer and Lower Energizer. Other currently used translations are respectively Upper Burner, Upper Warmer and Upper Heater; Middle Burner, Middle Burner and Middle Burner; Lower Burner, Lower Warmer and Lower Heater; etc.

[11] The two fingers refer to the fourth and fifth metacarpal bones.

[12] The two bones refer to the radius and the ulna.

[13] Yangjue (阳厥) is a Syndrome caused by upward rushing of Shaoyang and disorder of blood and Qi.

[14] Dumai (督脉) has been translated quite differently. The translation approved by the World Health Organization is Governor Vessel. Other currently used translations are Du Channel, Du Meridian, Du Vessel, etc.

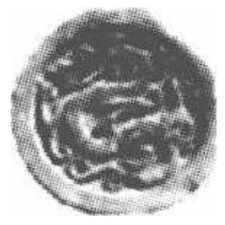
[15] Zhang Jiebin (张介宾) in the Ming Dynasty said, "Foot – Taiyin in fact should be Hand – Taiyin. The Channels all run deep and straight in the deep region of the body. That is why the twelve Channels of Hand and Foot all run in the muscular interstices and are invisible to the naked eyes. The part that is visible is the section of the Lung Channel of Hand – Taiyin that runs through the external aspect of the wrist where the

skin is thin and so the Channel is visible." This interpretation can be further proved by the following sentence in the next paragraph said by Huangdi, "The Channels are usually invisible, their states of Xu (Deficiency) and Shi (Excess) can only be understood according to the Qikou (Cunkou). The part of Channel over Qikou is the only exception because all the parts of the Channels that are visible to the naked eyes are Collaterals, not Channels."

[16] The Chinese characters for this part are Ru (入 enter) Fu (复 again) He (合 join or link) Yu (于 in) Pi (皮 skin) Zhong (中 into). Another explanation about these Chinese characters is that "the Collaterals converge with the floating Collaterals in the skin".

[17] Zongmai (宗脉) refers to the main or large Channel formed by various Channels that reach the ears and eyes.

[18] Weiyi (尾翳): There are different understandings about the name and location of Weiyi (尾翳). One explanation is that Weiyi (尾翳) refers to Huiyin (会阴 CV 1). For example, the sixth note in the seventh volume of the Leijing (类经) says, "The name of Weiyi (尾翳) was wrongly named. The Collateral of the Renmai (任脉 Conception Vessel) is Pingyi (屏翳), which refers to Huiyin (会阴 CV 1) located between the anus and the external genitalia." The second explanation is that Weiyi (尾翳) refers to Jiuwei (鸠尾 CV 15). For example, the twenty-ninth note in the third volume of the Taisu (太素) says, "Jiuwei (鸠尾 CV 15) is also called Weiyi (尾翳). It is the branch of Renami (任脉 Conception Vessel)." The third explanation was made by Zhang Zhicong (张志聪). He said, "The so-called Weiyi (尾翳) is located above Jiuwei (鸠尾 CV 15). It is the connective branch of Renmai (任脉 Conception Vessel)."



经别第十一

【原文】

11.1 黄帝问于岐伯曰："余闻人之合于天道也，内有五脏，以应五音、五色、五时、五味、五位也；外有六腑，以应六律，六律建阴阳诸经而合之十二月、十二辰、十二节、十二经水、十二时、十二经脉者，此五脏六腑之所以应天道。夫十二经脉者，人之所以生，病之所以成，人之所以治，病之所以起，学之所始，工之所止也，粗之所易，上之所难也。请问其离合出入奈何？"

11.2 岐伯稽首再拜曰："明乎哉问也！此粗之所过，上之所息

【今译】

11.1 黄帝向岐伯问道："我听说人与自然界相应，内有五脏以应五音、五色、五时、五位，外有六腑以应六律。六律分六阴六阳，合于阴阳诸经，以应时令的十二月、十二辰、十二节、十二经水、十二时和十二经脉。这就是五脏六腑和自然界相应的情况。而十二经脉对人的生存，疾病的形成、治疗、痊愈都有着重要的作用。学医的人必须首先明确经络的道理，用以治愈疾病。一般医生把经络看得极其易懂，而高明的医生却觉得难以精通。请问经络在人体内离合出入是怎样的？"

11.2 岐伯恭敬地行礼后回答道："陛下问得英明而详细！这是



Chapter 11
Jingbie: Separate Channels

11.1 Huangdi asked Qibo: "I have heard that human affairs correspond to the law of the universe. Interiorly there are Five Zang – Organs to correspond to the five sounds[1], five colors[2], five seasons[3], five tastes[4] and five directions[5]. Externally there are Six Fu – Organs to correspond to the six pitch – pipes[6]. The six pitch – pipes [are divided into two categories, namely six] Yin [pitch – pipes and six] Yang [pitch – pipes] to accord with the [twelve] Channels, corresponding to the twelve months, twelve two – hour periods[7], twelve solar terms[8], twelve rivers, twelve periods[9] and twelve Channels. That is [the way how] the Five Zang – Organs and the Six Fu – Organs correspond to the law of the universe. The twelve Channels [are the pathways of blood and Qi in the human body and are] closely related to the existence of men, the occurrence of diseases and the healing of diseases. [For this reason, the twelve Channels are what] the beginners [in medicine] have to study first and the excellent doctors are working hard to explore[10]. Unskillful doctors take it for granted [that the theory of the twelve Channels are] very easy [to study]. [But] erudite doctors feel [that it is] difficult [to master such a theory]. Please tell me [how the Channels] separate [from each other], meet with [each other], run outwards and inwards."

11.2 Qibo kowtowed again and said, "How great Your Majesty's question is! [This is] always ignored by unskillful

【原文】

也，请卒言之。

11.3 足太阳之正，别入于腘中，其一道下尻五寸，别入于肛，属于膀胱，散之肾，循膂当心入散；直者，从膂上出于项，复属于太阳，此为一经也。足少阴之正，至腘中，别走太阳而合，上至肾，当十四椎，出属带脉；直者，系舌本，复出于项，合于太阳，此为一合。成以诸阴之别，皆为正也。

11.4 足少阳之正，绕髀入毛际，合于厥阴，别者入季胁之间，循胸里，属胆，散之上肝贯心，以上挟咽，出颐颔中，散于面，系目

【今译】

粗劣的医生容易忽略的，只有高明的医生才会认真钻研。请允许我仔细地谈一谈。

11.3 足太阳的正经，别入腘窝，其中一支上行至尻下五寸处，别入肛门，属于膀胱，散行于肾，循脊旁上行，当心部而散。其直行的一条，从脊旁上行至项，复归属于足太阳经，这就是在足太阳经之外别行的一经。足少阴的正经行至腘窝中，别出一脉与太阳经合并上行至肾，在相当十四脊椎处出属带脉。其直行的，上系于舌根，复出绕行项部，与足太阳经相合。这是阴阳相配的第一合。是诸阳经的正经与诸阴经的经别的相互配合，都称为别出的正经。

11.4 足少阳的正经，上行绕髀部而至阴毛处，与足厥阴经相合。其别出的一支入季胁之间，循行于胸，内属于胆，散行上至肝，贯通心脏，再向上挟咽喉两旁，出于腮部和颔中，向上散于面部，系于目

doctors but carefully explored by excellent doctors. Please allow me to explain it in detail."

11.3 "The separate branch of [the Bladder Channel of] Foot – Taiyang [stems from the original Channel and] enters the popliteal fossa. Another branch [runs to the region] five Cun below the buttock, enters the anus and pertains to the bladder. [Then it] spreads in the kidney, runs along the spine upward and spreads in the heart. The straight branch runs along the spine upward, emerges from the neck and finally enters [the Bladder Channel of Foot –] Taiyang. This is a Channel [that stems from the Bladder Channel of Foot – Taiyang]. The separate branch of [the Kidney Channel of] Foot – Shaoyin [stems from the original Channel and] enters the popliteal fossa [from which a branch stems and] merges with [the Bladder Channel of] Foot – Taiyang, runs upward to the kidney and, from the fourteenth lumbar vertebra, pertains to Daimai (Belt Channel). The straight branch connects with the root of the tongue, re – emerges from the neck and merges with [the Bladder Channel of Foot –] Taiyang. This is [the first] combination [of Yin Channel and Yang Channel]. The separate branches [formed through the combination of the Yang Channels] with the Yin [Channels also belong to] the regular Channels."

11.4 "The separate branch [of the Gallbladder Channel of] Foot – Shaoyang [stems from the original Channel and] circles around the hip, enters the pubic hair region and merges with [the Liver Channel of Foot –] Jueyin. Its branch enters the hypochondrium, runs into the chest, pertains to the gallbladder, spreads over the liver, passes through the heart upward to the

【原文】

系，合少阳于外眦也。足厥阴之正，别跗上，上至毛际，合于少阳，与别俱行，此为二合也。

11.5 足阳明之正，上至髀，入于腹里，属胃，散之脾，上通于心，上循咽出于口，上颃颡，还系目系，合于阳明也。足太阴之正，上至髀，合于阳明，与别俱行，上结于咽，贯舌中，此为三合也。

11.6 手太阳之正，指地，别于肩解，入腋走心，系小肠也。手少阴之正，别入于渊腋两筋之间，属于心，上走喉咙，出于面，合目

【今译】

系，与足少阳本经会合于眼外角。足厥阴经脉别出而行的正经，从足背别行，上行至阴毛处，与足少阳经别行的正经相并而上行，这是阴阳表里相配的第二合。

11.5 足阳明经别出而行的正经，上行至髀部，入于腹里，属于胃，散行于脾，向上通于心，再向上循行咽，出于口，上行至鼻梁及眼眶下方，系于目系，合于足阳明本经。足太阴经别出而行的正经，上行至髀部，与足阳明经会合，与别行的正经相并而上，结于咽部，通贯于舌，这是阴阳表里相配的第三合。

11.6 手太阳经别出而行的正经，自下而上，从肩后别行入腋下，走入心中，系小肠。手少阴经别出而行的正经，别入腋下三寸足少阳经的渊腋穴处，行于两筋之间，属于心，上走喉咙，出于面，与

throat, emerges from the mandible and cheek, spreads over the face, connects with the eye system and merges with [the Gallbladder Channel of Foot –] Shaoyang at the outer canthus. The separate branch [of the Liver Channel of] Foot – Jueyin stems from the dorsum, runs upward to the pubic hair region, merges with [the Gallbladder Channel of Foot –] Shaoyang and runs parallel to [the original Channel from which it] stems."

11.5 "The separate branch [of the Stomach Channel of] Foot – Yangming [stems from the original Channel,] runs upward to the hip, enters the abdomen, pertains to the stomach, spreads in the spleen, passes through the heart and upward to the throat, emerges from the mouth, runs upward to the region above the nose bridge and below the orbit, connects with the eye system and merges with [the Stomach Channel of Foot –] Yangming. The separate branch [of the Spleen Channel of] Foot – Taiyin [stems from the original Channel,] runs upward to the hip, merges with [the Stomach Channel of Foot –] Yangming, runs parallel to [the original Channel from which it] stems, connects with the throat and passes through the tongue. This is the third combination [of Yin Channel and Yang Channel]."

11.6 "The separate branch [of the Small Intestine Channel of] Hand – Taiyang runs from the lower part to the upper part[11], stems from the shoulder joint, enters the armpit, runs into the heart and connects with the small intestine. The separate branch [of the Heart Channel of] Hand – Taiyin stems [from the original Channel], enters Yuanye (GB 22) between the two tendons, runs into the heart and upward to the throat, emerges from the face and merges [with the branch of the Small Intestine of

【原文】

内眦，此为四合也。

11.7 手少阳之正，指天，别于巅，入缺盆，下走三焦，散于胸中也。手心主之正，别下渊腋三寸，入胸中，别属三焦，出循喉咙，出耳后，合少阳完骨之下，此为五合也。

11.8 手阳明之正，从手循膺乳，别于肩髃，入柱骨，下走大肠，属于肺，上循喉咙，出缺盆，合于阳明也。手太阴之正，别入渊腋少阴之前，入走肺，散之大肠，上出缺盆，循喉咙，复合阳明，此

【今译】

手太阳经会于眼内角。这是阴阳表里相配的第四合。

11.7 手少阳经别出而行的正经，从巅顶别行入缺盆，下走三焦本腑，散行于胸中。手厥阴心包经别出而行的正经，别出渊腋下三寸处，入于胸中，别行联属三焦，出而上循喉咙，出于耳后，与手少阳经会合于完骨之下。这是阴阳表里相配的第五合。

11.8 手阳明别出而行的正经，从手上行于胸前的膺乳之间，别行出于肩髃穴，进入项后柱骨，下走大肠，联系肺脏，再向上沿喉咙，出于缺盆，与手阳明本经会合。手太阴别出而行的正经，别入渊腋，行手少阴经之前，入走肺，散布于大肠，再上行出缺盆，循喉

Hand – Taiyang] at the inner canthus. This is the four combination [of Yin Channel with Yang Channel]."

11.7 "The separate branch [of the Sanjiao (Triple Energizer) Channel of] Hand – Shaoyang [stems from the original Channel,] descends[12] from the vertex, enters the supraclavicular fossa, runs downward to Sanjiao (Triple Energizer) and spreads in the chest. The separate branch of the Pericardium Channel stems from [the original Channel], emerges from the region three Cun below Yuanye (GB 22), runs into the chest, enters Sanjiao (Triple Energizer) from other route, emerges and runs along the throat, re – emerges from behind the ear and merges with [the Sanjiao (Triple Energizer) Channel of Hand –] Shaoyang at the mastoid process. This is the fifth combination [of Yin Channel with Yang Channel]."

11.8 "The separate branch [of the Large Intestine Channel of] Hand – Yangming [stems from the original Channel,] runs from the hand to the side of the chest and the breast, ascends to Jianyu (LI 15), enters the spinal column, then descends to the large intestine and enters the lung. [From there, it] runs upward to the throat, emerges from the supraclavicular fossa and merges with [the Large Intestine Channel of Hand –] Yangming. The separate branch [of the Lung Channel of] Hand – Taiyin [stems from the original Channel,] runs into Yuanye (GB 22) in front of [the Heart Channel of Hand –] Shaoyin from other route, enters the lung, spreads in the large intestine. Then it ascends and emerges from the supraclavicular fossa, runs along the throat and merges with [the Large Intestine Channel of Hand –] Yangming. This is the sixth combination [of

【原文】

六合也。”

【今译】

咙，又与手阳明经相会合。这是阴阳表里相配的第六合。”



Yin Channel with Yang Channel]."

Notes:

[1] Five sounds (五音) include Jiao (角), Zhi (徵), Gong (宫), Shang (商) and Yu (羽).

[2] Five colors (五色) include blue, red, yellow, white and black.

[3] Five seasons (五时) refer to spring, summer, late summer, autumn and winter.

[4] Five tastes (五味) refer to sour, bitter, sweet, acrid and salty tastes.

[5] Five directions (五位) refer to east, south, centre, west and north.

[6] Six pitch – pipes (六律) are divided into two categories, namely six Yin pitch – pipes and six Yang pitch – pipes. The six Yin pitch – pipes are Linzhong (林钟), Nanlū (南吕), Yingzhong (应钟), Dalū (大吕), Jiazhong (夹钟) and Zhonglū (仲吕). The six Yang pitch – pipes are Huangzhong (黄钟), Taicu (太簇), Guxi (姑洗), Ruibin (蕤宾), Yize (夷则) and Wushe (无射).

[7] Twelve two – hour periods (十二辰): In ancient China a day was formerly divided into twelve two – hour periods before the introduction of Western chronology and each period was given the name of one of the twelve Earthly Branches which are Zi (子), Chou (丑), Yin (寅), Mao (卯), Chen (辰), Si (巳), Wu (午), Wei (未), Shen (申), You (酉), Xu (戌) and Hai (亥).

[8] Twelve solar terms (十二节) include Beginning of Spring (立春), Waking of Insects (惊蛰), Pure Brightness (清明), Beginning of Summer (立夏), Grain in Beard (芒种), Lesser Heat (小暑), Beginning of Autumn (立秋), White Dew (白露), Cold Dew (寒露), Beginning of Winter (立冬), Greater Snow (大雪) and Greater Cold (大寒).

[9] Twelve periods (十二时): In ancient China the time of a day



and a night was divided into twelve periods, namely Yeban (夜半 midnight), Jiming (鸡鸣 rooster crow), Pingdan (平旦 dawn), Richu (日出 sunrise), Shishi (食时 mealtime), Yuzhong (隅中), Rizhong (日中 noon), Riyi (日昳 the sun begins to move toward the west), Bushi (哺时 feedtime), Riru (日入 sunset), Huanghun (黄昏 dusk) and Rending (人定 the time that people are in sleep).

[10] The original Chinese characters for this part are Gong (工 doctor) Zhi (之 of) Suo (所 used as a noun in a set of phrases in which the verb is monosyllabic) Zhi (止 stop) Ye (也 used at the end of a sentence, indicating an explanation or a judgment). Another explanation is that these Chinese characters mean that the twelve Channels are the realm that excellent doctors can reach.

[11] The Chinese characters for "runs from the lower part to the upper part" are Zhi (指 point to) Di (地 earth or ground). The note in the ninth volume of the Taisu (太素) says, "Di (地 earth or ground) means to descend. The separate branch of the Small Intestine Channel of Hand – Taiyang runs from the hand to the shoulder, and then descends to pass through the heart and connects with the small intestine." The third note in the seventh volume of the Leijing (类经) says, "Di (地 earth or ground) pertains to Yin and remains inside the heaven. The separate branch of the Small Intestine Channel of Hand – Taiyang stems from shoulder joint, runs into the armpit, enters the heart and connects with the small intestine. It runs all the way from the upper to the lower, from the external region to the internal region. That is what Zhi (指 point to) Di (地 earth or ground) means."

[12] The original Chinese characters for "descend" are Zhi (指 point to) Tian (天 heaven). The third note in the seventh volume of the Leijing (类经) says, "Tian (天 heaven) pertains to Yang and moves outside the earth. The separate branch of the Sanjiao (Triple Energizer) Channel of Hand – Shaoyang stems from the vertex, enters the supraclavic-

ular fossa, runs downward to the Sanjiao (Triple Energizer), spreads in the chest and contains all the parts outside the Zang – Organs and Fu – Organs. That is what Zhi (指 point to) Tian (天 heaven) means."



经水第十二

【原文】

12.1 黄帝问于岐伯曰："经脉十二者，外合于十二经水，而内属于五脏六腑。夫十二经水者，其有大小、深浅、广狭、远近各不同；五脏六腑之高下、小大、受谷之多少亦不等，相应奈何？夫经水者，受水而行之；五脏者，合神气魂魄而藏之；六腑者，受谷而行之，受气而扬之；经脉者，受血而营之。合而以治奈何？刺之深浅，灸之壮数，可得闻乎？"

12.2 岐伯答曰："善哉问也！天至高不可度，地至广不可量，此之谓也。且夫人生于天地之间，六合之内，此天之高，地之广也，非人力之所能度量而至也。若夫八尺之士，皮肉在此，外可度量切循

【今译】

12.1 黄帝向岐伯问道："人体的十二条经脉，在外与自然界的十二条河流相应，在内连属于五脏六腑。然而十二条河流的大小、深浅、宽窄和远近各不相同。五脏六腑位置的高下、形体的小大和容纳饮食的多少也不相同。那么两者的关系如何呢？河流收纳地面之水而流行各地；五脏藏精气与魂魄；六腑受纳水谷，由上向下传导，吸取水谷精微之气输送布扬至全身内外；经脉受纳血液而运营周身。上述情况配合起来，运用在治疗上是怎样的呢？针刺的深浅、施灸壮数的多少，可以讲给我听听吗？"

12.2 岐伯回答说："您问得好啊！天高不可测，地广不可量，这是所谓不易解决的问题。人虽生活在天地之间，六合之内，就象天之高，地之广一样，不是人力所能测量出来的。比如一个身高八尺的

Chapter 12
Jingshui: The Relationship between Rivers and Channels

12.1 Huangdi asked Qibo, "The twelve Channels externally correspond to the twelve rivers[1] and internally correspond to the Five Zang – Organs and Six Fu – Organs. The twelve Channels are either large or small, deep or shallow, broad or narrow and long or short. The Five Zang – Organs and Six Fu – Organs are different from each other in location, size and capacity [in containing food]. How do they correspond to each other? The rivers receive water [from the ground] and run forward. The Five Zang – Organs store Shenqi (Spirit – Qi), Hun (Ethereal Soul) and Po (Corporeal Soul) [which are responsible for life activities]. The Six Fu – Organs receive food and transmit it downward. After absorbing nutrients of food, [the Six Fu – Organs] transport [them to all parts of the body]. The Channels receive blood and transport it [to the whole body]. How to combine [these different things for treating diseases]? Could you tell me the depth of needling and the cones of moxibustion?"

12.2 Qibo answered, "What an excellent question Your Majesty has asked! The heaven is so high that its height cannot be measured. The earth is so broad that its width cannot be determined. The reason is just like that. Human beings live between the earth and the heaven and within the six directions. The height of the heaven and the width of the earth are beyond the ability of human beings to measure. The eight Chi[2] of the

【原文】

而得之，其死可解剖而视之。其脏之坚脆，腑之大小，谷之多少，脉之长短，血之清浊，气之多少，十二经之多血少气，与其少血多气，与其皆多血气，与其皆少血气，皆有大数。其治以针艾，各调其经气，固其常有合乎。”

12.3 黄帝曰：“余闻之，快于耳，不解于心，愿卒闻之。”

12.4 岐伯答曰：“此人之所以参天地而应阴阳也，不可不察。足太阳外合清水，内属于膀胱，而通水道焉。足少阳外合于渭水，内属于胆。足阳明外合于海水，内属于胃。足太阴外合于湖水，内属于

【今译】

人，可以通过手摸其外在的皮肉来测知其各部位的尺度。死后可以通过解剖，观察其五脏的坚脆、六腑的大小、纳谷的多少、脉的长短、血的清浊、气的多少。十二经脉中，哪些是多血少气，哪些是少血多气，哪些是多血多气，哪些是少血少气，大致都有一定的数字。用针刺艾灸治疗疾病、调理经气时，也有一定的规律。”

12.3 黄帝说：“你讲的这些道理听起来似乎很清楚，但心里仍不理解。希望听你讲得再详细些。”

12.4 岐伯回答说：“这就是人与天地阴阳相应的道理，不可不知。足太阳经，外与清水相应，内属于膀胱，与全身运行水液的道路相通。足少阳经，外与渭水相应，内属于胆。足阳明经，在外与海水相应，内属于胃。足太阴经，外湖水相应，内属于脾。足少阴经，外

human body may be measured on the surface [because] the skin and muscles are measurable. After death, the body may be dissected to observe the hardness and crispness of the Zang – Organs, the size of the Fu – Organs, the quantity of food consumed, the length of the Channels, the clearness and turbidity of the blood, the quantity of Qi in the body and the ratio between the blood and Qi in the twelve Channels. Some Channels may contain less blood and more Qi; some Channels may contain more blood and more Qi; some Channels may contain less blood and less Qi. All these aspects can be roughly determined [through dissection of the corpse]. To treat [diseases] with needling and moxibustion [therapies] and to regulate Channel – Qi, there are rules [for determining needling techniques and deciding moxa cones]."

12.3 Huangdi said, "What you have said sounds clear, but I still cannot fully understand it. Please explain it for me in detail."

12.4 Qibo said, "This is the reason why human beings correspond to the heaven, the earth and Yin and Yang. And it must not be overlooked. [The Bladder Channel of] Foot – Taiyang externally corresponds to the Qing River and internally corresponds to the bladder, and therefore connecting with water passage [all through the body]. [The Gallbladder Channel of] Foot – Shaoyang externally corresponds to the Wei River and internally corresponds to the gallbladder. [The Stomach Channel of] Foot – Yangming externally corresponds to the Hai River and internally corresponds to the stomach. [The Spleen Channel of] Foot – Taiyin externally corresponds to the Hu River and inter-

【原文】

脾。足少阴外合于汝水，内属于肾。足厥阴外合于渭水，内属于肝。手太阳外合于淮水，内属于小肠，而水道出焉。手少阳外合于漯水，内属于三焦。手阳明外合于江水，内属于大肠。手太阴外合于河水，内属于肺。手少阴外合于济水，内属于心。手心主外合于漳水，内属于心包。凡此五脏六腑十二经水者，外有源泉，而内有所禀，此皆内外相贯，如环无端，人经亦然。故天为阳，地为阴，腰以上为天，腰以下为地。故海以北者为阴，湖以北者为阴中之阴；漳以南者为阳，

【今译】

与汝水相应，内属于肾。足厥阴经，外与渭水相应，内属于肝。手太阳经，外与淮水相应，内属小肠，水道由此得以通调。手少阳经，外与漯水相应，内属三焦。手阳明经，外与江水相应，内属大肠。手太阴经，外与河水相应，内属于肺。手少阴经，外与济水相应，内属于心。手厥阴经，外与漳水相应，内属心包络。这里所说的五脏六腑和十二经水，在外有源流，在内有所禀，内外互相贯通，如环无端，人的经脉也是这样。天在上为阳，地在下为阴，人身腰以上象天属阳，腰以下象地属阴。若按脏腑部位，以上下南北分阴阳，海水以北

nally corresponds to the spleen. [The Kidney Channel of] Foot – Shaoyin externally corresponds to the Ru River and internally corresponds to the kidney. [The Liver Channel of] Foot – Jueyin externally corresponds to the Sheng River and internally corresponds to the liver. [The Small Intestine Channel of] Hand – Taiyang externally corresponds to the Huai River and internally corresponds to the small intestine, and therefore connecting with water passage [all through the body]. [The Sanjiao (Triple Energizer) Channel of] Hand – Shaoyang externally corresponds to the Luo River and internally corresponds to the Sanjiao (Triple Energizer). [The Large Intestine Channel of] Hand – Yangming externally corresponds to the Jiang River and internally corresponds to the large intestine. [The Lung Channel of] Hand – Taiyin externally corresponds to the He river and internally corresponds to the lung. [The Heart Channel of] Hand – Shaoyin externally corresponds to the Ji River and internally corresponds to the heart. [The Pericardium Channel of] Hand – Jueyin externally corresponds to the Zhang River and internally corresponds to the pericardium. The Five Zang – Organs, the Six Fu – Organs and the twelve Channels externally have sources and internally bear certain relationships. They are related to each other internally and externally like a circle without an end. And so do [the Channels in] the human body. So the heaven pertains to Yang and the earth pertains to Yin. [In the human body, the part] above the waist pertains to Yang while [the part] below the waist pertains to Yin. Hence [the region to] the north of the Hai River is Yin, [the region to] the north of the Hu River is Yin within Yin, [the region to] the

【原文】

河以北至漳者为阳中之阴；漯以南至江者，为阳中之太阳，此一隅之阴阳也，所以人与天地相参也。”

12.5 黄帝曰：“夫经水之应经脉也，其远近浅深，水血之多少各不同，合而以刺之奈何？”

12.6 岐伯答曰：“足阳明，五脏六腑之海也，其脉大血多，气盛热壮，刺此者不深弗散，不留不泻也。足阳明刺深六分，留十呼。足太阳深五分，留七呼。足少阳深四分，留五呼。足太阴深三分，留

【今译】

为阴，湖水以北为阴中之阴，漳水以南为阳，河水以北到漳水为阳中之阴，漯水以南至江水为阳中之太阳。这只是举一部分的例子来说明阴阳，所以说人与天地是相应的。”

12.5 黄帝说：“十二经水与十二经脉相应，其远近深浅，水血的多少又各不相同。两者结合起来，用于针刺治疗是怎样的呢？”

12.6 岐伯回答说：“足阳明胃经是五脏六腑之海，其脉大、血多、气盛，是阳热亢盛的经脉。针刺胃经时，不深刺邪气不能散，不留针邪气不能泻。足阳明胃经，针刺深度为六分，留针时间为十呼。足太阳膀胱经，针刺深度为五分，留针时间为七呼。足少阳胆经，针

south of Zhang River is Yang, from [the region to] the north of the He River to the Zhang River is Yin within Yang, from [the region to] the south of the Luo River to the Jiang River is Taiyang within Yang. This is just taking one area as an example to analyze Yin and Yang. That is why [it is believed that] human beings correspond to the heaven and the earth."

12.5 Huangdi said, "The [twelve] rivers [in the natural world] correspond to [the twelve] Channels [in the human body]. Both [rivers and Channel] vary in length and depth as well as in quantity of water and blood. How [to make use of such] an corresponding relationship in doing needling?"

12.6 Qibo answered, "[The Stomach Channel of] Foot – Yangming, the sea of the Five Zang – Organs and the Six Fu – Organs, is large and contains more blood. [If] Qi[3] [in this Channel is] abundant, heat must be excessive. [Hence] to needle this Channel, [the needles] must be inserted deeply otherwise [pathogenic factors] cannot be dispersed and [the needles] must be retained otherwise [pathogenic factors] cannot be reduced. [The Stomach Channel of] Foot – Yangming [is characterized by more blood and more Qi, and therefore the needles] can be inserted six Fen deep and retained for [a period of] ten respirations. [The Bladder Channel of] Foot – Taiyang [is characterized by more blood and less Qi, and therefore the needles] can be inserted five Fen deep and retained for [a period of] five respirations. [The Gallbladder Channel of] Foot – Shaoyang [is characterized by] less blood and more Qi, and therefore the needles] can be inserted four Fen deep and retained for [a period of] five respirations. [The Spleen Channel of] Foot – Taiyin [is characterized by more blood and less Qi, and therefore the nee-

【原文】

四呼。足少阴深二分，留三呼。足厥阴深一分，留二呼。手之阴阳，其受气之道近，其气之来疾，其刺深者皆无过二分，其留皆无过一呼。其少长、大小、肥瘦，以心撩之，命曰法天之常。灸之亦然。灸而过此者得恶火，则骨枯脉涩；刺而过此者，则脱气。”

12.7 黄帝曰：“夫经脉之大小，血之多少，肤之厚薄，肉之坚脆及腘之大小，可为量度乎？”

12.8 岐伯答曰：“其可为度量者，取其中度也。不甚脱肉而血气不衰也。若夫度之人，消瘦而形肉脱者，恶可以度量刺乎。审、切、

【今译】

刺深度为四分，留针时间为五呼。足太阴脾经，针刺深度为三分，留针时间为四呼。足少阴肾经，针刺深度为二分，留针时间为三呼。足厥阴肝经，针刺深度为一分，留针时间为二呼。至于手三阴三阳经，由于经脉分布都在人体上半部，离输播血气的心肺两脏较近，气行迅速，所以针刺深度一般不超过二分，留针时间一般不超过一呼。人的年龄有长幼之分，体形有大小胖瘦之别，医者应当心中有数，根据不同情况，顺乎自然规律，适当运用针刺手法。运用灸法也是如此。如果灸治超过这个限度，会损害人体，造成骨枯脉涩。针刺超过了这个限度，则会使元气虚脱。”

12.7 黄帝说：“经脉的大小，血的多少，皮肤的厚薄，肌肉的坚脆、肌肉的大小，都可以度量吗？”

12.8 岐伯回答说：“要度量上述情况，可选择肌肉不太消瘦、气血也不衰弱的中等身材的人为标准。如果被度量的是形瘦肉脱的

dles] can be inserted three Fen deep and retained for [a period of] four respirations. [The Kidney Channel of] Foot – Shaoyin [is characterized by less blood and more Qi, and therefore the needles] can be inserted two Fen deep and retained for [a period of] three respirations. [The Liver Channel of] Foot – Jueyin [is characterized by more blood and less Qi, and therefore the needles] can be inserted one Fen deep and retained for [a period of] two respirations. [As to the Channels of] Hand – Yin and Hand – Yang, their routes to receive Qi[4] is short[5] and their Qi comes swiftly[6]. So the needling depth [for these Channels] is no more than two Fen and [the needles] are retained for no more than one respiration. [However, the patients are] either old or young and either heavy or thin, [their conditions cannot be the same]. [So doctors have to] make careful consideration [when dealing with different patient]. This is what to follow the natural law means. Moxibustion can be performed in the same way. Moxibustion violating such a law [will harm the human body, which may] damage fire, leading to dry bones and unsmooth flow of the Channels. Needling therapy violating such a law will seriously consume Qi[7]."

12.7 Huangdi said, "Can the length of Channels, quantity of blood, thickness of skin, hardness of muscles and size of flesh be measured?"

12.8 Qibo answered, "To measure these [aspects of the body, one has to decide a criterion first]. [The people of] medium size whose muscles are not too thin and whose blood and Qi are not too deficient [can be used as the standard to do the measurement]. [If one take people whose] muscles are very thin and whose blood and Qi are very deficient [as the standard to do



【原文】

循、扪、按，视其寒温盛衰而调之，是谓因适而为之真也。”

【今译】

人，如何可以做为度量的标准呢？所以必须通过观察、切循和扪按的方法来检查，根据身体的寒温和气血的盛衰进行调治，这才算掌握了因人而宜对症施治的真谛。”

measurement], how [can he accurately] measure [these different aspects of the body and then correctly perform] needling? [Only those who] examine [the patients] through touching, stroking, palpating and pressing and treat [the patients] according to [their conditions of] coldness, warmth, Shi (Excess) and Xu (Deficiency) [can be regarded as the extraordinary doctors who have] mastered the true essence [of therapeutics] and are able to treat [the patients] according to their individual conditions."

Notes:

[1] The twelve rivers include Qing (清) River in the north region of Henan (河南) Province, Wei (渭) River which is a main branch of the Yellow River (黄河) starting from Gansu (甘肃) Province and running through Shaanxi (陕西) Province into the Yellow River again in Tongguan (潼关), Hai (海) River which is a place where water from different rivers converge, Hu (湖) River which actually may refer to the major lakes in China, Ru (汝) River starting from Henan (河南) Province and running into the Huaihe (淮河)River, Sheng (渑) River which was believed to be Zhangshui (漳水) in Henan (河南) Province, the Huai (淮) River starting from Henan (河南) Province and running eastward into the sea, Luo (漯) River in Shandong (山东) Province, Jiang (江) River referring to the Yangtze (长江)River, He (河) River referring to the yellow (黄河)River, Ji (济) River which was a river in Henan (河南) Province in ancient China, and Zhang (漳) River starting from Shanxi (山西) Province and running through Hebei (河北) Province and Henan (河南) Province.

[2] Chi (尺) is a length measurement unit, equivalent to 0.33 m.

[3] Qi (气) here refers to Xieqi (邪气 Evil – Qi).

[4] Qi (气) here refers to Zangqi (脏气 Visceral – Qi).

[5] The Channels of Hand – Yin and Hand – Yang run over the upper part of the body and are close to the heart and the lung which are responsible for transporting blood and Qi.

[6] Qi in the Channels of Hand – Yin and Hand – Yang flows in the regions marked by thin skin and muscles, shallow location of Acupoints and short Channels. That is why the needles should not be inserted deeply and the needles should not be retained for a long period of time.

[7] Qi (气) here refers to Yuanqi (元气 Primordial – Qi).

卷之四

经筋第十三

【原文】

13.1 足太阳之筋，起于足小指，上结于踝，邪上结于膝，其下循足外侧，结于踵，上循跟，结于腘；其别者，结于腨外，上腘中内廉，与腘中并上结于臀，上挟脊上项；其支者，别入结于舌本；其直者，结于枕骨，上头下颜，结于鼻；其支者，为目上网，下结于頄；其支者，从腋后外廉，结于肩髃；其支者，入腋下，上出缺盆，上结于完骨；其支者，出缺盆，邪上出于頄。其病小指支跟肿痛，腘挛，



【今译】

13.1 足太阳膀胱经之筋，起于足小趾爪甲外侧，上行结聚于外踝，斜行向上结聚于膝部；其下行的一支，沿足外踝，结聚于足跟，又沿足跟上行而结聚于腘窝。另一条支筋，结聚于腿肚外侧，上入腘窝内侧缘，与前一支并行，上结于臀部，再上行经过脊柱两旁，至头项；由此分出的一条支筋别行入内，结聚于舌根。其直行的支筋，结聚于枕骨，再至头顶，然后下至颜面，结聚于鼻的两旁。另一支筋，网络于上眼胞，然后向下结聚于颧骨处；另一支筋，由腋后外侧上行，结聚于肩髃穴处；另一支筋，进入腋窝，向上出于缺盆，结聚于耳后完骨；另一条支筋，由缺盆分出，斜向上行，出于颧骨部。由本经筋异常变化所引起的病症为足小趾牵引、足跟疼痛、腘窝部挛急、



Chapter 13
Jingjin: Muscles of Channels

13.1 The "tendon" [1] of [the Bladder Channel of] Foot – Taiyang originates from the little toe, ascends to the knot at the external malleolus and then obliquely at the knee. The branch separates from below the external malleolus, extends to the heel and runs upward to knot at the lateral side of the popliteal fossa. Another separate branch [stems from the external malleolus], runs along the lateral side of gastrocnemius upward to the medial side of the popliteal fossa. [From there it] joins the previous branch in the gluteal region and both branches ascend along the side of the spine to the nape. Then another branch enters the root of the tongue. The straight branch knots at the occipital bone, runs upward to the vertex and then descends to the cheek to knot at the nose bridge. Another branch circles around the eye and knots at the region below the nose. Another branch starts from lateral side posterior to the armpit to knot at Jianyu (LI 15). Another branch enters the region below the armpit, emerges from the supraclavicular fossa and knots at Wangu (GB 12). Another branch emerges from the supraclavicular fossa, obliquely ascends and emerges from the side of the nose. Diseases [involving the muscular region of the Bladder Channel of Foot – Taiyin include]: stiffness of the little toe, swelling and pain of heel, spasm of popliteal fossa, spinal curvature, spasm of nape, inability to raise the shoulders, cramp of

【原文】

脊反折，项筋急，肩不举，腋支，缺盆中纽痛，不可左右摇。治在燔针劫刺，以知为数，以痛为输，名曰仲春痹也。

13.2 足少阳之筋，起于小指次指，上结外踝，上循胫外廉，结于膝外廉；其支者，别起外辅骨，上走髀，前者结于伏兔之上，后者结于尻；其直者，上乘肭季胁，上走腋前廉，系于膺乳，结于缺盆；直者，上出腋，贯缺盆，出太阳之前，循耳后，上额角，交巅上，下走颔，上结于颅；支者，结于目眦为外维。其病小指次指支转筋，引膝外转筋，膝不可屈伸，腘筋急，前引髀，后引尻，即上乘肭季胁

【今译】

脊背反张、项筋发紧，肩不能抬举，腋部牵掣，缺盆中扭痛，肩部不能左右摇动。治疗时可用火针速刺疾出，以病情好转为度，以痛处作为针刺的穴位。这种病称为仲春痹。

13.2 足少阳胆经之筋，起于足的无名趾端，上行结聚于外踝，沿着胫骨外侧，结聚于膝部外缘。其支筋，别起于外辅骨，上行至髀部时，分为两支，在前面的结聚于伏兔之上，在后面的结聚于尻部。其直行筋，上行至肋下空软处，再行至腋前缘，横过胸旁乳部，结聚于缺盆。又一直支，向上出于腋部，贯穿缺盆，出于足太阳经筋之前，沿耳后，上抵额角，相交于头顶，再下行到颔部，又向上结聚于颧部。分出的支筋，结聚于眼外角，为眼的外维。本经筋异常变化所引起的病症为足无名趾转筋牵引膝部转筋，膝关节僵直，腘窝处的筋拘紧，并牵引在前的髀部和在后的尻部，向上牵引肋下空软处和软肋部疼痛，又向上牵引缺盆部、胸旁乳部、颈部所维系的支筋拘急。如

armpit, referred pain in the supraclavicular fossa and inability to turn the shoulders. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [Such diseases] are called Zhongchunbi (Middle Spring Bi – Syndrome).

13.2 The "tendon" [of the Gallbladder Channel of] Foot – Shaoyang starts from the fourth toe and ascends to knot at the external malleolus. Then it ascends along the lateral side of the tibia to knot at the lateral side of the knee. A branch starts from the lateral side of the fibula and ascends to the thigh. Its anterior part knots at Futu (ST 32) and its posterior part knots at the sacrum. The straight branch ascends through the ribs, runs along the anterior side of the armpit, connects with the chest and breast and knots at the supraclavicular fossa. Another straight branch extends from the armpit and runs upward through the supraclavicular fossa, emerges in front [of the Bladder Channel of Foot –] Taiyang, travels upward behind the ear to the temple. [From there,] it ascends to the angle of forehead [where two tendons] meet at the vertex. Then it descends to the mandible and knots at the side of nose bridge. Another branch knots at the outer canthus as the external defence [of the eye]. Diseases [involving this tendon include]: spasm of the fourth toe involving the lateral side of the knee, inability of the knee to flex and stretch, spasm of popliteal fossa involving the hip in the front and the sacral region at the back, referred pain in hypochondrium and referred spasm of the tendons that link the supraclavicular fossa, chest and breast. [If the spasm extends]

【原文】

痛，上引缺盆、膺乳，颈维筋急。从左之右，右目不开，上过右角，并跻脉而行，左络于右，故伤左角，右足不用，命曰维筋相交。治在燔针劫刺，以知为数，以痛为输，名曰孟春痹也。

13.3 足阳明之筋，起于中三指，结于跗上，邪外上加于辅骨，上结于膝外廉，直上结于髀枢，上循胁属脊；其直者，上循骭，结于膝；其支者，结于外辅骨，合少阳；其直者，上循伏兔，上结于髀，聚于阴器，上腹而布，至缺盆而结，上颈，上挟口，合于颁，下结于鼻。上合于太阳。太阳为目上网，阳明为目下网；其支者，从颊结于

【今译】

果维络之筋从左向右拘急时，右眼就无法睁开。这是因为本筋上行过右额角与跻脉并行。左侧的筋络于右，所以左侧额角的筋受伤后，右足就不能活动，这种现象叫做维筋相交。治疗时可使用火针速刺疾出之法，以病情好转为度，以痛处作为针刺穴位。这种病称为孟春痹。

13.3 足阳明胃经之筋，起于足次趾及足中趾间，结聚于足背，沿足背外侧斜行至辅骨，向上结聚于膝外侧，再直上结聚于髀枢，沿胁部上行，联属于脊柱。其直行的支筋，向上沿胫骨结聚于膝部。另一支筋，结聚于外辅骨，与足少阳经相合。其直行者，沿伏兔上行结于髀，聚结于阴器，向上散布于腹部，至缺盆部结聚，然后上循颈部，挟口而行，会合于颧部，又向下结聚于鼻部，上与足太阳经之筋相合。足太阳经之筋网络于上眼胞，足阳明经之筋网络于下眼胞。其支

from the left to the right, the right eye is unable to open [because the tendon] ascends through the right angle of forehead and runs upwards parallel to Qiaomai (Heel – Channel). The left [tendon] connects with the right side, so impairment of the left angle of forehead will lead to paralysis of the right foot, [which is] called crossing of tendons. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [Such diseases] are called Mengchunbi (Early Spring Bi – Syndrome).

13.3 The "tendon" [of the Stomach Channel] of Foot – Yangming starts from the second, middle and fourth toes, knots at the dorsum of the foot, obliquely ascends along the lateral side of Fugu[2] and knots at the lateral side of the knee. [From there], it ascends straightly to knot at the hip. Then it extends to the lower ribs to connect with the spine. The straight branch travels along the tibia and knots at the knee. Its branch knots at the fibula and joins with [the Gallbladder Channel of Foot –] Shaoyang. Its straight branch runs upward around Futu[3], knots at the hip and converges over the external genitalia. Then it runs upward to spread over the abdomen and knots at the supraclavicular fossa. [From there,] it ascends to the neck and mouth, meets at the side of the nose and descends to knot at the nose. Turning upwards it joins with [the Bladder Channel of Foot –] Taiyang. [The Bladder Channel of Foot –] Taiyang forms the upper muscular net around the eye and [the Stomach Channel of Foot –] Yangming forms the lower muscular net around the eye. Its branch stems from the cheek and knots in front of the ear.

【原文】

耳前。其病足中指支胫转筋，脚跳坚，伏兔转筋，髀前肿，癀疝，腹筋急，引缺盆及颊，卒口僻；急者目不合，热则筋纵，目不开。颊筋有寒，则急引颊移口；有热则筋弛纵缓，不胜收故僻。治之以马膏，膏其急者；以白酒和桂，以涂其缓者，以桑钩钩之，即以生桑炭置之坎中，高下以坐等。以膏熨急颊，且饮美酒，啖美炙肉，不饮酒者，自强也，为之三拊而已。治在燔针劫刺，以知为数，以痛为输，名曰季春痹也。

13.4 足太阴之筋，起于大指之端内侧，上结于内踝；其直者，

【今译】

筋，由颊部结聚于耳前。本经筋异常变化所引起的病症为足中趾及胫部抽筋、足部颤动及强硬不适、伏兔部转筋、髀前部肿、阴囊肿大、腹筋拘急，向上牵引缺盆及颊部，使口角突然歪斜，筋急之侧眼胞不能闭合。若受热而导致筋弛纵，则眼无法张开。若颊筋受寒，则牵引颊部，使口角移动。若颊筋受热，则筋弛缓、无力收缩，因而导致口角歪斜。治疗时涂擦马脂膏在拘急的一侧，用白酒调和桂末涂抹弛缓的一侧，用桑钩钩住口角。再将桑木炭火放在地坑中，地坑的深度要以病人坐位时能烤到颊部为宜。然后用马脂温熨拘急的面颊，同时让患者饮点美酒，吃些熏肉。不会喝酒的人，也要尽量喝一点，同时要再三按摩拘急之处。治疗患筋病的病人，可使用火针速刺疾出之法，以病情好转为度，以痛点作为针刺穴位。这种病称为季春痹。

13.4 足太阴脾经之筋，起于足大趾内侧，上行结聚于内踝。其

Diseases [involving this tendon include]: stiffness of the middle toe, spasm of the leg, jumping and hardness of the foot, spasm of muscles over the thigh, swelling in the frontal region of the upper thigh, swollen scrotum, muscular spasm in the abdomen involving the supraclavicular fossa and cheeks and sudden distortion of face. [If the disease] is acute, [the patient] cannot close the eyes; [if] there is heat, the tendons become flaccid and the eyes cannot be opened. [If] there is cold in the cheek tendon, it will contract the cheek and mouth; [if] there is heat [in the cheek,] the tendons will become flaccid and the mouth will become wry. [This disease can] be treated by horse fat which is applied to the contracted regions. [The mixture of] white liquor with cinnamon is applied to the flaccid regions to adjust distortion. Then a piece of mulberry stick is used as a hook which is attached to the angle of the mouth. And then mulberry charcoal is burnt in a basin which is put at the level of a place [that the patient is able to] warm his or her cheeks with it. [At the same time], horse fat is applied to the affected regions over the cheeks and [the patient is asked] to drink some liquor and eat some smoked meat. [Even if the patient] does not drink liquor, [he must] force himself to drink some and rub the affected region repeatedly. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [Such diseases] are called Jichunbi (Late Spring Bi – Syndrome).

13.4 The "tendon" of [the Spleen Channel of] Foot – Taiyin starts from the medial side of the big toe and knots at the

【原文】

络于膝内辅骨，上循阴股，结于髀，聚于阴器，上腹结于脐，循腹里，结于肋，散于胸中；其内者，著于脊。其病足大指支，内踝痛，转筋痛，膝内辅骨痛，阴股引髀而痛，阴器纽痛，上引脐两胁痛，引膺中脊内痛。治在燔针劫刺，以知为数，以痛为输，命曰孟秋痹也。

13.5 足少阴之筋，起于小指之下，并足太阴之筋，邪走内踝之下，结于踵，与太阳之筋合而上结于内辅之下，并太阴之筋而上循阴股，结于阴器，循脊内挟膂上至项，结于枕骨，与足太阳之筋合。其病足下转筋，及所过而结者皆痛及转筋。病在此者，主痫瘛及痉，在

【今译】

直行的支筋，向上结聚于膝内辅骨，再沿大腿内缘，结聚于髀部，聚于阴器，上行至腹部，结聚于脐部，然后沿着腹里，结聚于胁肋部，散布于胸中。其内部的支筋，附着于脊柱。本经筋异常变化所引起的病症为足大趾牵掣内踝痛，转筋痛，膝内辅骨痛，大腿内侧及髀部痛、阴器扭痛，向上牵引脐部和两胁作痛，甚至引起胸的两旁和脊内痛。治疗时可使用火针速刺疾出之法，以病情好转为度，以痛处作为针刺穴位。这种病称为仲秋痹。

13.5 足少阴肾经之筋，起于足小趾之下，与足太阴脾经之筋合并后，沿内踝下方斜行，结聚于足跟，又与足太阳膀胱经之筋相合而上行，结聚于内辅骨下，并在此与足太阴经之筋合并，沿大腿内侧上行，结聚于阴器，然后沿脊内挟脊旁上行至项，结聚于枕骨，与足太阳膀胱经之筋相合。本经筋异常变化所引起的病症为足下转筋，本经筋所经过和所结聚的部位均有疼痛、转筋之感。病在足少阴经筋的主



medial malleolus. Its straight branch connects with the medial side of the knee, runs along the medial side of the thigh, knots at the hip and converges around the external genitalia. [From there, it] ascends to the abdomen and knots at the navel. Traveling in the abdomen, it knots at the ribs and disperses in the chest. The internal branch sticks to the spine. Diseases [involving this tendon include]: stiffness of the big toe, pain in the medial malleolus, spasmodic pain of tendons, pain in the bone medial to the knee, pain in the hip due to contraction of the medial side of the thigh, colic pain of the external genitalia, referred pain in the hypochondria beside the navel and referred pain in the chest and spine. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [Such diseases] are called Mengqiubi (Early Autumn Bi – Syndrome)[4].

13.5 The "tendon" of [the Kidney Channel of] Foot – Shaoyin starts from the inferior side of the little toe, meets with the tendon of [the Spleen Channel of] Foot – Taiyin, obliquely runs below the medial malleolus and knots at the heel. Converging with [the Bladder Channel of Foot –] Taiyang, it knots at the lower and medial side of the knee. Then it meets with the tendon [of the Spleen Channel of Foot –] Taiyin to run upward along the medial side of the thigh and knots at the external genitalia. [From there, it] ascends from inside the gluteal muscles and along the spine to the neck, knots at the occipital bone and converges with the tendon of [the Bladder Channel of] Foot – Taiyang. Diseases [involving this tendon include]: spasm of tendons, pain and spasm of the region through which the tendon



【原文】

外者不能俛，在内者不能仰。故阳病者，腰反折不能俛，阴病者不能仰。治在燔针劫刺，以知为数，以痛为输。在内者熨引饮药。此筋折纽，纽发数甚者，死不治，名曰仲秋痹也。

13.6 足厥阴之筋，起于大指之上，上结于内踝之前，上循胫，上结内辅之下，上循阴股，结于阴器，络诸筋。其病足大指支，内踝之前痛，内辅痛，阴股痛转筋，阴器不用，伤于内则不起，伤于寒则阴缩入，伤于热则纵挺不收，治在行水清阴气。其病转筋者，治在燔

【今译】

要症状为痫证、抽搐、痉证；病在背侧的不能前俯；病在胸腹侧的不能后仰。所以患阳病则腰向后反折而身体不能前俯；患阴病则身体不能后仰。治疗本病时可使用火针速刺疾出之法，以病情好转为度，以痛处作为针刺穴位。病在胸腹内的，可用熨法、导引和汤药治疗。若转筋发作频繁且病情危重的，为不治之证。这种病称为孟秋痹。

13.6 足厥阴肝经之筋，起于足大趾之上，上行结聚于内踝之前，再上循胫骨，结于膝内辅骨之下，沿大腿内侧，结聚于阴器，联络其他经筋。本经筋异常变化所引起的病症为足大趾牵掣内踝前疼痛，内辅骨痛，大腿内侧痛而转筋，阴器功能障碍。如伤于房室，则会导致阳痿不举；伤于寒邪则阴器缩入；伤于热则阴器挺长不收。治疗本病时，可行水以治厥阴之气。如属转筋，可采用火针速刺疾出之

runs and knots. Disorder of this tendon causes epilepsy, flaccidity and convulsion. [If] the external (the back) is affected, [the patient] cannot look down; [if] the internal (the chest and abdomen) is affected, [the patient] cannot look up. So [if it is] a Yang disease, [it will] lead to opisthotonus, [making it] difficult [for the patient] to bend the waist; [if it is] a Yin disease, [the patient will feel it] difficult to look up. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [If] the disease is located inside [the chest and abdomen], [it can be treated by] ironing and decoction. [If] the tendon is spasmodic and [if such] spasm occurs frequently, [it is] incurable. [Such diseases] are called Zhongqiubi (Middle Autumn Bi – Syndrome).



13.6 The "tendon" of [the Liver Channel of] Foot – Jueyin starts from the big toe and knots anterior to the medial malleolus. [From there, it] runs upward along the leg and knots at the medial side of the tibia. Then it ascends along the medial side of the thigh, knots at the external genitalia and connects with other tendons. Diseases [involving this tendon include]: stiffness of the big toe, pain anterior to the medial malleolus, pain in the medial side of the leg, pain and spasm in the medial side of the thigh and dysfunction of the external genitalia. Impaired by excessive sexual intercourse, [the penis is] difficult to erect; impaired by cold, [the scrotum will] shrink; impaired by heat, [the penis will] become flabby. [This disease can be] treated by activating water to clear Yinqi. Disease marked by spasm can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and

【原文】

针劫刺，以知为数，以痛为输，命曰季秋痹也。

13.7 手太阳之筋，起于小指之上，结于腕，上循臂内廉，结于肘内锐骨之后，弹之应小指之上，入结于腋下；其支者，后走腋后廉，上绕肩胛，循颈出走太阳之前，结于耳后完骨；其支者，入耳中；直者，出耳上，下结于颔，上属目外眦。其病小指支，肘内锐骨后廉痛，循臂阴入腋下，腋下痛，腋后廉痛，绕肩胛引颈而痛，应耳中鸣痛，引颔目瞑，良久乃得视，颈筋急则为筋瘘颈肿。寒热在颈者，治在燔针劫刺之，以知为数，以痛为输，其为肿者，复而锐之。本支者，上曲牙，循耳前，属目外眦，上颔结于角，其痛当所过者支转筋。治在燔针劫刺，以知为数，以痛为输，名曰仲夏痹也。

13.8 手少阳之筋，起于小指次指之端，结于腕，中循臂结于

【今译】

法，以病情好转为度，以痛处作为针刺穴位。这种病称为季秋痹。

13.7 手太阳小肠经之筋，起于手小指的上端，结聚于手腕，沿前臂内侧上行，结聚于肘内高骨之后，用手指弹拨此处的筋，小指就会有感觉，再上行入内结聚于腋下。其支筋，向后沿腋窝后缘，上行绕肩胛、经过颈部，出于足太阳经筋之前，结聚于耳后完骨处。由此分出的支筋，进入耳中。其直行之筋，出于耳上，下行结于颔部，上行联属于眼外角。本经筋异常变化所引起的病证为手小指牵掣，肘内侧高骨后缘疼痛，沿臂内侧至腋下及腋下后侧疼痛，肩胛周围及颈部疼痛，并可引起耳鸣耳痛，牵引颔部，使眼睛闭合，要经过很久才能视物。若颈筋拘急过甚，则会导致筋瘘、颈肿。颈部受寒热之气而发病的，可用火针速刺疾出之法治疗，以见效为度，以痛处作为针刺穴位。如刺后其肿不消，再用锐利的针刺治。这种病称为仲夏痹。

13.8 手少阳三焦经之筋，起于手无名指端，结聚于手腕，沿前

the tenderness is taken as Acupoint. [Such diseases] are called Jiqiubi (Late Autumn Bi – Syndrome).

13.7 The "tendon" of [the Small Intestine Channel of] Hand – Taiyang starts from the tip f the small finger and knots at the wrist. [From there, it] ascends along the medial side of the forearm and knots at the medial condyle of the humerus in the elbow. [When] knocked, a numbness sensation is felt over the upper region of the small finger. [From there, it] ascends and knots below the armpit. Its branch runs behind the armpit, curves around the scapula, ascends along the neck to emerge in front of [the Bladder Channel of Foot –] Taiyang and knots at the mastoid process behind the ear. Another branch enters the ear. The straight branch emerges from the ear, knots at the mandible and connects with the outer canthus. Diseases [involving this tendon include]: stiffness of the small finger, pain in the posterior side of the humerus in the elbow that extends along the medial side of the arm to the armpit, pain below the armpit, pain in the posterior side of the armpit, referred pain around the scapula and neck, pain and tinnitus in the ear, referred pain in the mandible, blurred vision, ability to distinguish things clear only after long time of seeing, tendon fistula and neck swelling due to spasm of neck tendon. [If] there are cold and heat in the neck, it can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [If] swelling is not subsided [after such needling with heated needles], sharp needles [can be used to treat it]. [Such diseases] are called Zhongxiabi (Middle Summer Bi – Syndrome).

13.8 The "tendon" of [the Sanjiao (Triple Energizer)

【原文】

肘，上绕臑外廉，上肩走颈，合手太阳；其支者，当曲颊入系舌本；其支者，上曲牙，循耳前，属目外眦，上乘颔，结于角。其病当所过者，即支转筋，舌卷。治在燔针劫刺，以知为数，以痛为输，名曰季夏痹也。

13.9 手阳明之筋，起于大指次指之端，结于腕，上循臂，上结于肘外，上臑，结于髃；其支者，绕肩胛，挟脊；直者，从肩髃上颈；其支者，上颊，结于烦；直者，上出手太阳之前，上左角，络头，

【今译】

臂上行并结聚于肘部，再向上绕上臂外侧至肩颈部，与手太阳小肠经之筋相合。其支筋，由曲颊深入，系于舌根。另一支筋，上行于颊车，沿耳前，联属于眼外角，再向上经过前额部，结聚于额角。本经筋异常变化所引起的病症为经筋所过之处牵掣、转筋，舌卷。治疗时可使用火针速刺疾出之法，以见效为度，以痛处作为针刺穴位。将这种病称为季夏痹。

13.9 手阳明大肠经之筋，起于手的食指之端，结聚于腕部，沿臂上行结聚于肘外侧，沿上臂上行，结聚于肩髃部。其支筋，绕过肩胛，挟脊柱而行。其直行的支筋，由肩髃上至颈。另一条支筋，上行于颊部，结聚于颧部。另一直行支筋，出于手太阳小肠经筋之前，再

Channel of] Hand – Shaoyin starts from the tip of the fourth finger and knots at the dorsum of the hand. Then it ascends along the forearm and knots at the olecranon of the elbow. [From there, it] runs upward along the lateral side of the upper arm, ascends to the shoulder and onto the neck, and finally joins with [the Small Intestine Channel of] Hand – Taiyang. Its branch emerges from the angle of the mandible and connects with the root of the tongue. Another branch ascends to Jiache (ST 6), runs in front of the ear and connects with the outer canthus. Then it runs upward to the mandible and knots at the corner of the forehead. Diseases [involving this tendon include]: stiffness and spasm of the regions through which it runs and curved tongue. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [Such diseases] are called Jixiabi (Late Summer Bi – Syndrome).

13.9 The "tendon" of [the Large Intestine Channel of] Hand – Yangming starts from the index finger and knots at the writ. Then it runs along the arm and knots at the lateral side of the elbow. [From there, it] ascends along the medial side of the arm and knots at the Jianyu (LI 15). Its branch circles around the scapula and attaches to the spine. The straight branch runs from Jianyu (LI 15) to the neck. Another branch ascends to the cheek and knots at the side of the nose. Another straight branch runs upward to emerge in front of [the Small Intestine Channel of] Hand – Taiyang, ascends to the corner of forehead, connects with the head and descends to the right mandible. Diseases [involving the regions through which it] passes are stiffness,

【原文】

下右颔。其病当所过者支痛及转筋，肩不举，颈不可左右视。治在燔针劫刺，以知为数，以痛为输，名曰孟夏痹也。

13.10 手太阴之筋，起于大指之上，循指上行，结于鱼后，行寸口外侧，上循臂，结肘中，上臑内廉，入腋下，出缺盆，结肩前髃，上结缺盆，下结胸里，散贯贲，合贲下，抵季胁。其病当所过者支转筋痛，甚成息贲，胁急吐血。治在燔针劫刺，以知为数，以痛为输。名曰仲冬痹也。

13.11 手心主之筋，起于中指，与太阴之筋并行，结于肘内廉，

【今译】

至左额角，络于头部，然后下行到右颌。本经筋所发生的病症为所过的部位牵掣疼痛、转筋、肩不能举、颈不能左右转动。治疗时可采用火针速刺疾出之法，以见效为度，以痛处作为针刺穴位。这种病称为孟夏痹。

13.10 手太阴肺经之筋，起于手大指之端，沿指上行，结聚于鱼际之后，经过寸口外侧，沿臂上行，结聚肘中，再上行于上臂内侧，进入腋下，出于缺盆，又结聚于肩髃前方，然后上行结于缺盆，再下行结聚于胸里，分散而贯穿贲门下部，下行直抵季胁。本经筋所发生的病症，为所过的部位牵掣转筋，疼痛，甚至发展为息贲之证，两胁拘急，吐血。治疗时可采用火针速刺疾出之法，以见效为度，以痛处作为针刺穴位。这种病称为仲冬痹。

13.11 手厥阴心包络经之筋，起于手中指之端，与手太阴肺经之筋并行，结聚于肘内侧，沿上臂内侧上行，结聚于腋下，然后下行



pain and spasm, inability to raise the shoulders and difficulty to turn the neck. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [Such diseases] are called Mengxiabi (Early Summer Bi – Syndrome).

13. 10 The "tendon" of [the Lung Channel of] Hand – Taiyin starts from the top of the thumb, runs upward along the finger and knots at the thenar eminence. Along the lateral side of Cunkou (pulsation of the radial artery over the wrist) it runs upward along the arm and knots in the elbow. [From there, it] ascends along the medial side of the arm, enters the armpit, emerges from the supraclavicular fossa and knots anteriorly to Jianyu (LI 15). Proceeding upward, it knots at the supraclavicular fossa in the upper and the chest in the lower. Then it spreads through the diaphragm, joins with [the tendon of the Pericardium Channel of Hand – Jueyin] below the diaphragm and reaches the hypochondrium. Diseases [involving the regions through which it] passes are stiffness, pain and spasm of tendons, even Xiben[5], convulsion of hypochondrium and vomiting of blood. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [Such diseases] are called Zhongdongbi (Middle Winter Bi – Syndrome).

13. 11 The "tendon" of the Pericardium Channel [of Hand – Jueyin] starts from the middle finger, runs parallel to the "tendon" of [the Lung Channel of Hand –] Taiyin and knots at the medial side of the elbow. [From there, it] ascends along

【原文】

上臂阴，结腋下，下散前后挟胁；其支者，入腋，散胸中，结于臂。其病当所过者，支转筋前及胸痛息贲。治在燔针劫刺，以知为数，以痛为输，名曰孟冬痹也。

13.12 手少阴之筋，起于小指之内侧，结于锐骨，上结肘内廉，上入腋，交太阴，挟乳里，结于胸中，循臂，下系于脐，其病内急，心承伏梁，下为肘网。其病当所过者支转筋，筋痛。治在燔针劫刺，以知为数，以痛为输。其成伏梁唾血脓者，死不治。经筋之病，寒则反折筋急，热则筋弛纵不收，阴痿不用。阳急则反折，阴急则俛不

【今译】

分散，前后挟胁。其支筋，进入腋下，散布胸中，结聚于贲门。本经筋所发生的病症为，所过部位出现牵掣、转筋和胸部作痛，成为息贲证。治疗时可使用火针速刺疾出之法，以见效为度，以痛处作为针刺穴位。这种病称为孟冬痹。

13.12 手少阴心经之筋，起于手小指内侧，结聚于掌后高骨，上行结于肘部内侧，进入腋下，与手太阴经筋相交，伏行乳内，结聚于胸中，然后沿贲门向下，与脐部相连。本经筋所发生的病症为胸内拘急、心下有积块形成伏梁病，肘部拘急。本经筋所过的部位则会发生牵掣、转筋疼痛。治疗时，可使用火针速刺疾出之法，以见效为度，以痛点作为针刺穴位。如果已成伏梁病而吐脓血的，为不治之证。凡是经筋所发生的病证，遇寒则筋拘急，遇热则筋弛缓不收，阴痿不举。背部之筋拘急则身体向后反张，腹部之筋拘急则身体前俯而不能

the medial side of the arm, knots below the armpit where it spreads at the front and back of the ribs. Its branch enters the armpit, spreads in the chest and knots at the arm. Diseases [involving the regions through which it] passes are stiffness and spasm of tendons, chest pain and Xiben. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [Such diseases] are called Mengdongbi (Middle Winter Bi – Syndrome).

13.12 The "tendon" of [the Heart Channel of] Hand – Shaoyin starts from the medial side of the small finger and knots. [From there, it] runs upward to knot at the medial side of the elbow. Then it ascends to the armpit, joins [the tendon of the Lung Channel of Hand –] Taiyin in the breast region and knots in the chest. Then it runs downward across the diaphragm to connect with the navel. Diseases [involving the regions through which it] passes are stiffness, spasm and pain of tendons. [These diseases] can be treated by swift insertion of heated needles. The frequency of needling is decided according to the efficacy and the tenderness is taken as Acupoint. [If it] changes [into a disease called] Fuliang[6] marked by spitting of blood in pus, [it is] incurable. In the diseases of tendons, cold leads to spasm of tendons and heat causes flaccidity and impotence. Spasm of the back tendons will cause opisthotonus and spasm of the abdominal tendons will [make it] difficult to look up. The heated needle is used to treat acute spasm due to cold. Invasion of heat will cause flaccidity which should not be treated by heat-

【原文】

伸。焠刺者，刺寒急也，热则筋纵不收，无用燔针。

13.13 足之阳明，手之太阳，筋急则口目为噼，眦急不能卒视，治皆如右方也。

【今译】

伸直。焠刺用于刺治因寒而致之筋急，因热而致之筋弛缓不收，就不能用火针治疗。这种病称为季冬痹。

13.13 足阳明胃经和手太阳小肠经的筋拘急时，会出现口眼㖞斜、眼角拘急不能卒然视物，均可采用上述方法治疗。



ed needles. [Such diseases] are called Jidongbi (Late Winter Bi – Syndrome).

13.13 The "tendons" of [the Stomach Channel of] Foot – Yangming and [the Small Intestine Channel of] Hand – Taiyang will cause spasm of tendons, distorted eyes and mouth, wry canthus that makes it difficult to see things. [These diseases all can be] treated by the methods mentioned above.

Notes:

[1] The original Chinese characters for "tendon" are Jing (经 Channel) and Jin (筋 tendon) which refer to the regions over the surface of the body that are connected with the Channels. Since the distribution and the pathological changes of these regions are mainly related to the tendons, that is why these regions are traditionally called Jingjin (经筋 Channel Tendon).

[2] Fugu (辅骨) is explained differently. One explanation is that it refers to lateral and medial bones of the leg. The other explanation is that it refers to fibula.

[3] Futu (伏兔) refers to the eminence of the muscles over the thigh when the leg is extended.

[4] Zhang Jiebin (张介宾) in the Ming Dynasty said, "'Mengqiu' (early autumn which refers to July in Chinese lunar calendar) should be 'Zhongqiu' (middle autumn which refers to August in Chinese lunar calendar). The description here is in contradiction to the description about the Kidney Channel of Foot – Shaoyin in the following paragraph, because the Spleen Channel of Foot – Taiyin should correspond to August."

[5] Xiben (息贲), one of the five stagnation diseases, is caused by accumulation of Lung – Qi below the hypochondrium and characterized by panting and dyspnea. The usual symptoms of this disease include aversion to cold, fever, right hypochondriac pain, backache and vomiting.

[6] Fuliang (伏梁) is a disease marked by mass of pus and blood in the abdominal cavity. Zhang Jiebin (张介宾) in the Ming Dynasty said, "Fuliang (伏梁) refers to hard and latent mass."

骨度第十四

【原文】

14.1 黄帝问于伯高曰："脉度言经脉之长短，何以立之？"

14.2 伯高曰："先度其骨节之大小、广狭、长短，而脉度定矣。"

14.3 黄帝曰："愿闻众人之度。人长七尺五寸者，其骨节之大小长短各几何？"

14.4 伯高曰："头之大骨围，二尺六寸，胸围四尺五寸。腰围四尺二寸。发所覆者，颅至项尺二寸。发以下至颐长一尺，君子终折。

14.5 结喉以下至缺盆中长四寸。缺盆以下至髃骨长九寸，过则肺大，不满则肺小。髃骨以下至天枢长八寸，过则胃大，不及则胃

【今译】

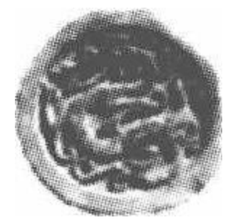
14.1 黄帝问伯高说："《脉度》篇所说经脉的长短，是如何确定的呢？"

14.2 伯高说："先测量骨节的大小、宽窄、长短，经脉的长度就可以测定了。"

14.3 黄帝说："我想听听一般人的骨度。如果一个人高七尺五寸，其骨节的大小、长短各是多少呢？"

14.4 伯高说"头围长二尺六寸，胸围四尺五寸，腰围四尺二寸。头发所覆盖的部位，颅至项为一尺二寸，前发际以下至颐长一尺，身材匀称、五官端正的人面部上中下三部长度相等。

14.5 喉结以下至缺盆中央长四寸，缺盆以下至蔽心骨长九寸，超过九寸的是肺大，不满九寸的是肺小。从胸骨下端至天枢穴长八



Chapter 14
Gudu: Bone Measurement

14.1 Huangdi asked Bogao, "The Chapter of Channel Measurement mentioned the length of the Channels. How does it measure [the length of the Channels]?"

14.2 Bogao said, "Measure the size, width and length of joints first, and then determine the length of the Channels."

14.3 Huangdi said, "I'd like to know the measurement of people in general. What are the length and size of a person 7 Chi and 5 Cun tall?"

14.4 Bogao said, "The girth of the head measures 2 Chi and 6 Cun; the girth of the chest measures 4 Chi and 5 Cun; the girth of the waist measures 4 Chi and 2 Cun. The [distance of] the region covered by hair from the edges of the frontal and posterior hairlines measures 1 Chi and 2 Cun. [The distance from] the frontal hairline to the cheek measures 1 Chi. [The bone measurement of] a man of virtue[1] can be done in proportion to the height of his body."

14.5 "[The distance] between the laryngeal prominence and the midpoint of the two supraclavicular fossae[2] measures 4 Cun. [The distance] from below the midpoint of the two supraclavicular fossae to the xiphoid process measures 9 Cun. [If the distance] is longer [than 9 Cun, it shows that] the lung is large; [if the distance] is shorter [than 9 Cun, it shows that] the lung is small. [The distance] between the xiphoid process

【原文】

小。天枢以下至横骨长六寸半，过则回肠广长，不满则狭短。横骨长六寸半。横骨上廉以下至内辅之上廉长一尺八寸。内辅之上廉以下至下廉长三寸半。内辅下廉下至内踝长一尺三寸。内踝以下至地长三寸。膝腘以下至跗属长一尺六寸。跗属以下至地长三寸。故骨围大则太过，小则不及。

14.6 角以下至柱骨长一尺。行腋中不见者长四寸。腋以下至季胁长一尺二寸。季胁以下至髀枢长六寸，髀枢以下至膝中长一尺九

【今译】

寸，超过八寸的则胃大，不满八寸的则胃小。天枢向下至耻骨长六寸半，超过六寸半的是大肠粗而长，不满六寸半的是大肠细而短。横骨长为六寸半，横骨的上缘向下至膝内辅骨的上缘长一尺八寸，内辅骨上缘向下至内辅骨下缘长三寸半，内辅骨下缘向下至内踝骨长一尺三寸，内踝骨以下至足底长三寸。腘窝向下至跟腱下端长一尺六寸，跟腱下端向下至足底长三寸。骨围大，骨也大；骨围小，骨也小。

14.6 两侧额角向下至柱骨长一尺，从颈根到腋窝横纹隐伏处长四寸，腋部向下至季胁长一尺二寸，季胁向下至髀枢长六寸，髀枢向



and Tianshu (ST 25) measures 8 Cun. [If the distance] is longer [than 8 Cun, it shows that] the stomach is large; [if the distance] is shorter [than 8 Cun, it shows that] the stomach is small. [The distance] between Tianshu (ST 25) and the pubic symphysis measures 6.5 Cun. [If the distance] is longer [than 6.5 Cun, it shows that] the ileum is wider and longer; [if the distance] is shorter [than 6.5 Cun, it shows that] the ileum is narrower and smaller. The transversal length of the pubic symphysis measures 6.5 Cun. [The distance] between the superior border of the pubic symphysis and the upper border of the medial epicondyle of the femur measures 1 Chi and 8 Cun. [The distance] between the upper border of the epicondyle of the femur and the inferior border of the medial condyle of the tibia measures 3.5 Cun. [The distance] between the inferior border of the medial condyle of the tibia and the medial malleolus measures 1 Chi and 3 Cun. [The distance] between the medial malleolus and the ground measures 3 Cun. [The distance] between the popliteal fossa and the superior border of the tuberosity of the calcaneus measures 1 Chi and 6 Cun. [The distance] between the inferior border of the tuberosity of the calcaneus and the ground measures 3 Cun. So [if] the girth of the bone is larger, the bone itself must be longer; [if] the girth of the bone is shorter, the bone itself must be smaller."

14.6 "[The distance] between the angle of the forehead and the root of neck [above the level of the scapula] measures 1 Chi. [The distance] between the root of the neck and the transverse crease of the armpit measures 4 Cun. [The distance] between the armpit and the hypochondrium measures 1 Chi and 2

【原文】

寸。膝以下至外踝长一尺六寸。外踝以下至京骨长三寸。京骨以下至地长一寸。

14.7 耳后当完骨者广九寸。耳前当耳门者广一尺三寸。两颧之间相去七寸。两乳之间广九寸半。两髀之间广六寸半。

14.8 足长一尺二寸，广四寸半。肩至肘长一尺七寸；肘至腕长一尺二寸半。腕至中指本节长四寸。本节至其末长四寸半。

14.9 项发以下至背骨，长二寸半，脊骨以下至尾骶二十一节长三尺，上节长一寸四分分之一，奇分在下，故上七节至于脊骨九寸八



【今译】

下至膝盖中央长一尺九寸，膝向下至外踝骨长一尺六寸，外踝骨向下至京骨长三寸，京骨向下至足底长一寸。

14.7 耳后两高骨部之间宽九寸，耳前两耳门之间宽一尺三寸，两颧骨之间宽七寸，两乳之间宽九寸半，两髀之间宽六寸半。

14.8 足长一尺二寸，宽四寸半。肩端至肘长一尺七寸，肘至腕长一尺二寸半，腕至中指末节长四寸，中指末节至其指尖长四寸半。

14.9 项后发际向下至大椎处长二寸半，大椎骨向下至尾骶骨共二十一节长三尺，上七节每节长一寸四分一厘，七节共长九寸八分七



Cun. [The distance] between the hypochondrium and the hip measures 6 Cun. [The distance] between the hip and the middle of the knee measures 1 Chi and 9 Cun. [The distance] between the knee and the external malleolus measures 1 Chi and 6 Cun. [The distance] between the external malleolus and the tuberosity of the 5th metatarsal measures 3 Cun. [The distance] between the tuberosity of the 5th metatarsal and the ground measures 1 Cun. "

14.7 "[The distance] between the two mastoid processes measures 9 Cun. [The distance] between the two points in front of the tragua measures 1 Chi and 3 Cun. [The distance] between two cheekbones measures 7 Cun. [The distance] between the two breasts measures 9.5 Cun. [The distance] between the two hips measures 6.5 Cun. "

14.8 "The foot is 1 Chi and 2 Cun in length and 4 Cun in width. [The distance] between the shoulder and the elbow measures 1 Chi and 7 Cun. [The distance] between the elbow and the wrist measures 1 Chi and 2.5 Cun. [The distance] between the wrist and the metacarpo – phalangeal joint of the middle finger measures 4 Cun. [The distance] between the metacarpo – phalangeal joint of the middle finger and the tip of the middle finger measures 4.5 Cun. "

14.9 "[The distance] between the posterior hairline and the 7th cervical vertebra measures 2.5 Cun. [The distance] between the first thoracic vertebra and the coccyx includes twenty – one vertebrae and measures 3 Chi. [Each of] the upper seven vertebrae is 1.41 Cun. The rest are included in the lower vertebrae. So [the distance] between the first vertebra and the

【原文】

分分之七。此众人骨之度也，所以立经脉之长短也。是故视其经脉之在于身也，其见浮而坚，其见明而大者，多血；细而沉者，多气也。”

【今译】

厘。这就是一般人骨的长度，根据这个标准来确定经脉的长短。所以说经脉在人体中，其浮于表且坚实明显而粗大的多血，细小而深伏于内的多气。”

seventh vertebrae measures 9. 87 Cun. This is the measurement of bones for average people and can be used as the criteria for measuring the length of Channels. [To determine the measurement of bones,] the Channels over the surface of the body can be observed. [If the Channels] appear floating and solid or clear and large, [they must contain] more blood; [if the Channels] appear thin and sunken, [they must contain] more Qi."

Notes:

[1] The original term for "a man of virtue" is Junzi (君子) which means a man of noble character or a man of virtue. Originally this was a Confucianist term, meaning an ideal man whose character embodies the virtue of benevolence and whose acts are in accordance with the rites and rightness. Many people translate Junzi (君子) into "gentleman", actually this is an oversimplified translation. In this chapter, Junzi (君子) refers to a man with normal development of body and regular features.

[2] The midpoint between the two supraclavicular fossae is the Acupoint Tiantu (天突 CV 22).

五十营第十五

【原文】

15.1 黄帝曰："余愿闻五十营奈何？"

15.2 岐伯答曰："天周二十八宿，宿三十六分；人气行一周，千八分。日行二十八宿，人经脉上下、左右、前后二十八脉，周身十六丈二尺，以应二十八宿，漏水下百刻，以分昼夜。故人一呼，脉再动，气行三寸，一吸，脉亦再动，气行三寸，呼吸定息，气行六寸。十息，气行六尺，日行二分。二百七十息，气行十六丈二尺，气行交通于中，一周于身，下水二刻，日行二十五分。五百四十息，气行再

【今译】

15.1 黄帝说："我想知道经脉之气在人体运行五十周的情况是怎样的呢？"

15.2 岐伯回答说："周天有二十八宿，每宿的距离为三十六分；人体的经脉之气在一昼夜中运行五十周，合一千零八分。太阳在一昼夜中周历了二十八宿，而人体的经脉分布在上下、左右、前后，共二十八脉，脉气在全身运转一周共十六丈二尺，恰好与二十八宿相应。以铜壶漏水下注百刻为标准划分昼夜。所以人呼气一次，脉就跳动二次，气行三寸；吸气一次，脉也跳动二次，气也行三寸。一呼一吸为一息，脉气共行六寸。十息，脉气共行六尺。以二十七息气行一丈二尺六寸计算，则太阳运行为二分。二百七十息，气行共十六丈二尺，气行交流贯通于经脉之中，在全身运转一周，漏水下注二刻，太阳运行二十五分。五百四十息，脉气在全身运行两周，漏水下注四

Chapter 15
Wushi Ying: Fifty Circulations

15.1 Huangdi said, "I'd like to know what are the fifty circulations[1]."

15.2 Qibo answered, "The heaven has twenty – eight constellations and the distance between two constellations is thirty – six Fen[2]. Renqi (Human – Qi)[3] flows for fifty circulations [in a day and a night], equaling one thousand and eight Fen[4]. The sun travels through the twenty – eight constellations [in a day and a night]. Over the human body there are twenty – eight Channels running in the upper and lower, left and right, back and front parts of the body with a total length of 16.2 Zhang[5], corresponding to the twenty – eight constellations. The clepsydra with one hundred graduations can be used to divide day and night. So when a person breathes out [for one time], the pulse beats twice and the [Channel] Qi moves forward 3 Cun; [when he] breathes in [for one time], the pulse also beats twice and the [Channel] Qi moves forward 3 Cun. Within one respiration, the [Channel] Qi moves forward 6 Cun. [According to such a criterion,] within ten respirations, the [Channel] Qi moves forward 6 Chi and the sun travels for 2 Fen. Within two hundred and seventy respirations, the [Channel] Qi moves forward 16 Zhang and 2 Chi[6]. [Within such a period of time,] Qi flows for once circulation in the body to communicate the upper with the lower and the external and internal parts of the body, the water in the clepsydra drops for two graduations and the sun travels for 25 Fen. Within five hundred and forty

【原文】

周于身，下水四刻，日行四十分。二千七百息，气行十周于身，下水二十刻，日行五宿二十分。一万三千五百息，气行五十营于身，水下百刻，日行二十八宿，漏水皆尽，脉终矣。所谓交通者，并行一数也。故五十营备，得尽天地之寿矣，凡行八百一十丈也。”

【今译】

刻，太阳运行四十分。二千七百息，脉气在全身运行十周，漏水下注二十刻，太阳运行五宿二十分。一万三千五百息，脉气在全身运行五十周，漏水下注正好为一百刻，太阳运行二十八宿。漏水都流尽时，经脉之气也正好运行五十周。所谓交流贯通，是指脉气在二十八脉通行一周的总数。如果脉气能经常日夜运行五十周，可使人健康无病，颐养天年。脉气在人体运行五十周的总长为八百一十丈。”

respirations, Qi flows for two circulations in the body, the water in the clepsydra drops for 4 graduations and the sun travels for 40 Fen. Within two thousand and seven hundred respirations, Qi flows for ten circulations in the body, the water in the clepsydra drops for 20 graduations and the sun travels for five constellations and 20 Fen. Within thirteen thousand and five hundred respirations, Qi flows for fifty circulations in the body, the water in the clepsydra drops 100 graduations and the sun travels for twenty – eight constellations. All the water in the clepsydra has dropped and the Channels have completed their fifty circulations. The so – called communication [between the upper and lower, the internal and the external] refers to the communication between [the Channels of hand and the Channels of foot]. These are the fifty circulations [of the Nutrient – Qi in the body which guarantees] a normal life span. Altogether [the Channel – Qi runs in the body in a day and a night for] 810 Zhang [in length]."



Notes:

[1] "Fifty circulations" (五十营): Yingqi (营气 Nutrient – Qi) flows in the body for fifty circles in a day and a night.

[2] Fen (分) is a length measurement unit. Ten Fen (分) makes up one Cun which is equivalent to 0. 03 m.

[3]Renqi (人气 Human – Qi) here refers to Channel – Qi.

[4] The distance between two constellations is 36 Fen. 36 times 28 (constellations) is one thousand and eight Fen.

[5] Zhang (丈) is a traditional measurement unit in China and equals about 3 m.

[6] Chi (尺) is a length measurement unit, equivalent to 0. 33 m.

营气第十六

【原文】

16.1 黄帝曰：“营气之道，内谷为宝。谷入于胃，乃传之肺，流溢于中，布散于外，精专者行于经隧，常营无已，终而复始，是谓天地之纪。故气从太阴出，注手阳明，上行注足阳明，下行至跗上，注大指间，与太阴合，上行抵髀。从脾注心中，循手少阴出腋下臂，注小指，合手太阳；上行乘腋出颇内，注目内眦，上巅下项，合足太阳；循脊下尻，下行注小指之端，循足心注足少阴；上行注肾，从肾

【今译】

16.1 黄帝说：“营气由受纳的水谷精气化生而成。饮食入胃后，化生的精微之气先上注于肺，流溢于内营养脏腑，布散于外滋养形体。其精纯部分行于脉道之中，营运不息，终而复始，这是自然的规律。营气的运行是从手太阴经出，注于手阳明经，上行注足阳明经，下行达足跗，注入足大趾间，与足太阴经会合；上行抵达大腿部，从脾注心中，沿手少阴经，出腋窝，下臂，注入手小指尖端，会合于手太阳经；上行经过腋部，出眼眶下，注于眼内角，再上行头顶，下走项后，与足太阳经会合；沿脊柱下至尾骶部，再下行注于足

Chapter 16
Yingqi: Nutrient – Qi

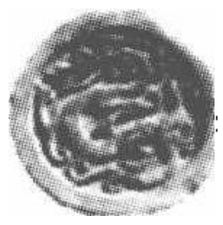
16. 1 Huangdi said, "The way that Yingqi (Nutrient – Qi) [is produced] lies in the transformation of food nutrients. When taken into the stomach, [the nutrients of food] are transported into the lung. [Through the dispersion of the lung, the nutrients of food] flow interiorly [to nourish the viscera] and spread exteriorly [to nourish the body]. The essence [of food nutrients] flows in the Channels continuously in circles. This is similar to the law of the heaven and the earth. Hence Qi first starts from [the Lung Channel of Hand –] Taiyin, infuses into [the Large Intestine Channel of] Hand – Yangming. Then it flows upward to infuse into [the Stomach Channel of] Foot – Yangming. Proceeding downward, it flows to the dorsum of foot and infuses into the big toe to merge with [the Spleen Channel of Foot –] Taiyin. Then it circulates upward to the hip and infuses into the heart from the spleen. [From there, it] flows along [the Heart Channel of Hand –] Shaoyin, transversely comes out from the armpit, runs downward along [the medial – posterior side of] the arm, infuses into the little finger and merges with [the Small Intestine Channel of] Hand – Taiyin. [From there, it turns] to flow [along the lateral side of the arm and] surpass the armpit. Then it flows upward to the medial side of the orbit and infuses into the inner canthus. [Turning upward], it ascends to the vertex and then descends to the neck to merge with [the Bladder Channel of] Foot – Taiyang. Along the spine, it descends to the

【原文】

注心，外散于胸中，循心主脉出腋下臂，出两筋之间，入掌中，出中指之端，还注小指次指之端，合手少阳；上行注膻中，散于三焦，从三焦注胆，出胁，注足少阳；下行至跗上，复从跗注大指间，合足厥阴；上行至肝，从肝上注肺，上循喉咙，入颃颡之窍，究于畜门。其支别者，上额循巅下项中，循脊入骶，是督脉也；络阴器，上过毛中，入脐中，上循腹里，入缺盆，下注肺中，复出太阴。此营气之所行也，逆顺之常也。”

【今译】

小趾尖端，循足心注入足少阴经；上行注入肾脏，由肾转注心脏，向外布散于胸中，沿手厥阴经，出腋窝，下臂，经腕后两筋之间，入掌中，出中指端，回转注入无名指端，合于手少阳经；上行注入两乳之间，散布于三焦，从三焦注入胆，出胁部注入足少阳经；下行至足背，再从足背注入足大趾，合足厥阴经；上行至肝脏，从肝脏上注入肺脏，再沿喉咙入鼻内窍，止于鼻外孔；别行的分支，由额沿头顶下项中，沿脊柱入尾骶部，这是督脉；再环绕阴器，从阴毛中部上行入脐，上沿腹内，入缺盆，下注肺脏，复出手太阴经。这就是营气运行的通道，即其自上而下，又自下而上循行的正常情况。”



buttocks and flows into the tip of the little toe. Round the sole, it infuses into [the Kidney Channel of] Foot – Shaoyin. Proceeding upward, it infuses into the kidney. From the kidney, it infuses into the heart and externally spreads in the chest. Along the Pericardium Channel [of Hand – Jueyin], it emerges from the armpit and flows downward along the arm. From between the two tendons, it comes out, enters the palm, emerges from the middle finger and infuses into the tip of the fourth finger. Merging with [the Sanjiao (Triple Energizer) Channel of] Hand – Shaoyang, it flows upward into the region between the two breasts and spreads in the Sanjiao (Triple Energizer). From the Sanjiao (Triple Energizer), it infuses into the gallbladder, comes out from the hypochondrium and infuses into [the Gallbladder Channel of] Foot – Shaoyang. Proceeding downward, it flows to the dorsum of foot. From the dorsum of foot, it infuses into the big toe and merges with [the Liver Channel of] Foot – Jueyin and flows to the liver. From the liver it infuses into the lung. Proceeding upward, it flows around the throat, enters the inner orifice of the nose and deepens into the tunnel leading to the brain. Its branch flows to the forehead and vertex. [From there, it] descends to the neck. Along the spine, it flows to the sacrum, [which is the route of] Dumai (Governor Vessel). Circling around the genitalia and passing through the pubic hair, it enters the navel. Along the abdomen, it travels upward into the supraclavicular fossa. Turning downward, it infuses into the lung and re – emerges from [the Lung Channel of Hand –] Taiyin. This is the flowing route of Yingqi (Nutrient – Qi) and the normal way [of the Channels of hand and the Channels of foot] to flow upstream and downstream."

脉度第十七

【原文】

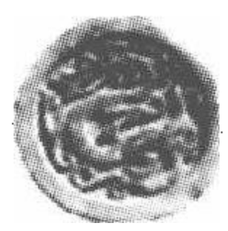
17.1 黄帝曰：“愿闻脉度。”

17.2 岐伯答曰：“手之六阳，从手至头，长五尺，五六三丈。手之六阴，从手至胸中，三尺五寸，三六一丈八尺，五六三尺，合二丈一尺。足之六阳，从足上至头，八尺，六八四丈八尺。足之六阴，从足至胸中，六尺五寸，六六三丈六尺，五六三尺，合三丈九尺。跻脉从足至目，七尺五寸，二七一丈四尺，二五一尺，合一丈五尺。督脉、任脉，各四尺五寸，二四八尺，二五一尺，合九尺。凡都合一十

【今译】

17.1 黄帝说：“我想知道经脉的长度。”

17.2 岐伯回答说：“手的左右六条阳经，从手到头，每条经脉长五尺，五六三丈。手的左右六条阴经，从手到胸，每条经脉长三尺五寸，三六合一丈八尺，五六三尺，共二丈一尺。足的左右六条阳经，从足到头，每条经脉长八尺，六八四丈八尺。足的左右六条阴经，从足到胸，每条经脉长六尺五寸，六六三丈六尺，五六三尺，共计三丈九尺。左右跻脉，从足到目，每条长七尺五寸，二七一丈四尺，二五一尺，共计一丈五尺。督脉、任脉各长四尺五寸，二四八尺，二五一尺，共长九尺。以上各经总长为一十六丈二尺，这就是脉



Chapter 17
Maidu: Length of Channels

17.1 Huangdi said, "I'd like to know the length of the Channels."

17.2 Qibo answered, "The six Yang [Channels of] hand run from the hands to the head. [Each Channel is] 5 Chi[1] [in length]. 5 times 6 is 3 Zhang[2]. [Altogether the six Channels of hand are 3 Zhang in length]. The six Yin [Channels of] hand run from the hands to the chest. [Each Channel is] 3.5 Chi [in length]. 3 times 6 is 1 Zhang and 8 Chi, 5 times 6 is 3 Chi, [altogether the six Yin Channels of hand are] 2 Zhang and 1 Chi [in length]. The six Yang [Channels of] foot run from the foot to the head. [Each Channel is] 8 Chi [in length]. 6 times 8 is 4 Zhang and 8 Chi. [Altogether the six Channels of hand are Zhang and 8 Chi]. The six Yin [Channels of] foot run from the foot to the chest. [Each Channel is] 6.5 Chi. 6 times 6 is 3 Zhang and 6 Chi, 5 times 6 is 3 Chi. Altogether [the length of the six Yin Channels of foot is] 3 Zhang 9 Chi. Qiaomai (Heel – Channel) runs from the foot to the eye. [Each of it is] 7.5 Chi. 2 times 7 is 1 Zhang and 4 Chi and 2 times 5 is 1 Chi. Altogether [the length of the two Heel – Channels is] 1 Zhang and 5 Chi (15 Chi). Dumai (Governor Vessel) and Renmai (Conception Vessel) are 4.5 Chi each. 2 times 4 is 8 Chi and 2 times 5 is 1 Chi. Altogether [the length of the two Channels is] 9 Chi. The total length [of the twenty – eight Channels mentioned above is] 16 Zhang and 2 Chi. This is the major tun-

【原文】

六丈二尺，此气之大经隧也。经脉为里，支而横者为络，络之别者为孙，盛而血者疾诛之，盛者泻之，虚者饮药以补之。

17.3 五脏常内阅于上七窍也。故肺气通于鼻，肺和则鼻能知臭香矣；心气通于舌，心和则舌能知五味矣；肝气通于目，肝和则目能辨五色矣；脾气通于口，脾和则口能知五谷矣；肾气通于耳，肾和则耳能闻五音矣。五脏不和则七窍不通；六腑不合则留为痈。故邪在腑则阳脉不和，阳脉不和则气留之，气留之则阳气盛矣。阳气太盛则阴

【今译】

气循行的隧道。经脉在体内，由经脉分出横行的支脉为络脉，由络脉分出的为孙络。孙络满盛而有郁血的，应该立即除去郁血。经络中邪气盛的，要用泻法；正气虚的，要服药补益。

17.3 五脏的精气，由体内外通于面部七窍。肺气与鼻相通，肺气调和，则鼻能辨别香臭；心气与舌相通，心气调和，则舌能辨别五味；肝气与目相通，肝气调和，则目能辨别五色；脾气与口相通，脾气调和，则口能辨别五谷味道；肾气与耳相通，肾气调和，则耳能辨别五音。如果五脏失调，就会导致七窍不通，六腑不和，则会导致邪



nel through which Qi flows. The Channels run deep inside the body. The forks and the transverse running ones are branches . The sub – branches are called tiny branches. [If the tiny branches are] full [with stagnation of blood, they should be needled to] let out blood. [If the tiny branches are] deficient, herbs should be taken to tonify [them]."

17.3 "[Though] the Five Zang – Organs [are stored inside the body, the visceral Essence is transported to the surface of the body and] often can be observed through the seven orifices[3]: Hence the Lung – Qi communicates with the nose[4] and only when the lung is in harmony can the nose distinguish odour from aroma; the Heart – Qi communicates with the tongue[5] and only when the heart is in harmony can the tongue tastes the five flavors; the Liver – Qi communicates with the eyes[6] and only when the liver is in harmony can the eyes differentiate five colors; the Spleen – Qi communicates with the mouth[7] and only when the spleen is in harmony can the mouth distinguish the five grains; the Kidney – Qi communicates with the ears[8] and only when the kidney is in harmony can the ears hear five notes [of traditional Chinese music]. Disharmony of the Five Zang – Organs will obstruct the seven orifices [that open into them] and disharmony of the Six Fu – Organs will cause carbuncles due to retention [of pathogenic factors and stagnation of blood and Qi]. So invasion of Xie (Evil) into the Fu – Organs will disharmonize the Yang Channels; disharmony of the Yang Channels will stagnate Qi; stagnation of Qi will lead to superabundance of Yangqi[9]. Superabundance of Yangqi causes disharmony the Yin Channels; dishar-

【原文】

不利，阴脉不利则血留之，血留之则阴气盛矣。阴气太盛则阳气不能荣也，故曰关。阳气太盛，则阴气弗能荣也，故曰格。阴阳俱盛，不得相荣，故曰关格。关格者，不得尽期而死也。”

17.4 黄帝曰：“跻脉安起安止，何气荣水？”

17.5 岐伯答曰：“跻脉者，少阴之别，起于然骨之后。上内踝之上，直上循阴股入阴，上循胸里入缺盆，上出人迎之前，入颅属目内眦，合于太阳、阳跻而上行，气并相还则为濡目，气不荣，则

【今译】

气留阻，气血郁结，则发为痈疡。所以六腑受邪，则属阳的经脉失调。如果属阳的经脉失调，则气行留滞。如果气行留滞，则会引起阳气偏盛。而阳气偏盛，则使属阴的经脉失调。而属阴的经脉失调，则会引起血行留滞。血行留滞则使阴气偏盛。如果阴气太盛，则会阻碍阳气运行，这叫做‘关’。如果阳气太盛，则会阻止阴气运行，这叫做‘格’。如果阴阳之气都偏盛，使之不能相互营运调和，这种情况称为‘关格’。如果出现关格，人就会早亡。”

17.4 黄帝说：“跻脉的起止之处在哪里呢？是哪一经的经气使它像流水一样地营运呢？”

17.5 岐伯回答说：“阴跻脉是足少阴肾经的支脉，起于然骨之后的照海穴，上行至内踝上，再沿大腿内侧入前阴，然后上行，经胸内入缺盆，向上出于人迎穴之前，进入颧部，连属于眼内角，与足太阳经、阳跻脉相合而上行。阴跻、阳跻的脉气并行而濡润眼目。如果

mony of the Yin Channels will stagnate blood; stagnation of blood will lead to superabundance of Yinqi. [If] Yinqi is superabundant, Yangqi cannot flow [inside to communicate with Yinqi. Such a morbid state is] therefore called Guan (closure). [If] Yangqi is superabundant, Yinqi cannot flow [outside to communicate with Yangqi. Such a morbid state is] therefore called Ge (separation). [If] both Yin and Yang are superabundant, [they] cannot flow [inside and outside the body to communicate with each other. And such a morbid state is] therefore called Guange (closure and separation). [Since the state of] Guange (closure and separation) [is the manifestation of separation between Yin and Yang, clinically the occurrence of such a morbid state indicates that the patient] is unable to live a full life span and will die prematurely."

17.4 Huangdi asked, "Where does Qiaomai (Heel – Channel) start and terminate? Which Channel does it depend on to run like water?"

17.5 Qibo answered, "Qiaomai (Heel – Channel) is the branch of [the Kidney Channel of Foot –] Shaoyin. It starts from Rangu (KI 2), runs above the medial malleolus, ascends straightly upward along the medial side of the thigh into the abdomen. Along the abdomen, it reaches the chest and enters the supraclavicular fossa. In front of Renying (ST 9), it emerges to enter the cheekbone, connects with the inner canthus. There it merges with [the Bladder Channel of Foot –] Taiyang and Yangqiao (Yang Heel – Channel) and runs upward. [The Channel –]Qi [of both the Yinqiao (Yin Heel – Channel) and Yangqiao (Yang Heel – Channel)] flows together downward to nourish the eyes. [If the Channel – Qi]

【原文】

目不合。”

17.6 黄帝曰：“气独行五脏，不荣六腑，何也？”

17.7 岐伯答曰：“气之不得无行也，如水之流，如日月之行不休，故阴脉荣其脏，阳脉荣其腑，如环之无端，莫知其纪，终而复始。其流溢之气，内溉脏腑，外濡腠理。”

17.8 黄帝曰：“跻脉有阴阳，何脉当其数？”

17.9 岐伯曰：“男子数其阳，女子数其阴，当数者为经，其不当数者为络也。”

【今译】

脉气衰竭，则眼睛不能闭合。”

17.6 黄帝说：“为什么阴脉之气，独行于五脏，而不营运到六腑呢？”

17.7 岐伯回答说：“脉气的营运不会停息，如流动的水，又如日月的运行，永无止时。所以阴脉营运五脏的精气，阳脉营运六腑的精气，如环无端，无法知道它的起点和流转的次数，终而复始。流溢的脉气，内灌五脏六腑，外润肌表腠理。”

17.8 黄帝说：“脉有阴阳之分，怎样计算才能符合脉度的总数呢？”

17.9 岐伯说：“男子计算的是阳跻脉的长度，女子计算的是阴跻脉的长度。要计算长度的为经，不计算长度的为络。”

cannot nourish the eyes, the eyes will be unable to close."

17.6 Huangdi asked, "Why Qi [of the Yin Heel – Channel] only flows in the Five Zang – Organs and does not run to the Six Fu – Organs?"

17.7 Qibo answered, "Qi [of the Channels] should flow continuously without any stop, just like water that is always running forward and the sun and the moon that are always orbiting. So [Qi in] the Yin [Heel] Channel always flows in the Zang – Organs and [Qi in] the Yang [Heel] Channel always flows in the Fu – Organs like a circle without an end. So its circulation cannot be calculated and it will start all over again when reaching the end. The Qi overflowing irrigates the Zang – Organs and Fu – Organs inside and moisten the Couli (muscular interstices) outside."

17.8 Huangdi said, "The Qiaomai (Heel – Channels) include Yin Channel and Yang Channel. Which of them accounts for the length [of 1 Zhang and 5 Chi that you have mentioned before]?"

17.9 Qibo answered, "In males, [the length of] the Yang [Heel – Channel] is measured; in females, [the length of] the Yin [Heel – Channel] is measured. The measured one is taken as the Channel while the unmeasured one is taken as the Collateral."

Notes:

[1] Chi (尺) is a length measurement unit, equivalent to 0.33 m.

[2]Zhang (丈) is a traditional measurement unit in China and equals about 3 m.

[3] The seven orifices include the two ears, two eyes, two nostrils and mouth.

[4] The nose is the externally related organ of the lung. That is why the Lung – Qi flows into the nose. Only when the Lung – Qi is in harmony can the nose function normally.

[5] The tongue is the externally related organ of the heart. The heart opens into the tongue. Only when the Heart – Qi is in harmony and is able to reach the tongue can the tongue distinguish the five tastes.

[6] The eyes are the externally related organs of the liver and the liver opens into the eyes. So only when the Liver – Qi is in harmony and is able to reach the eyes can the eyes function well in differentiating the five colors.

[7] The mouth is the externally related organs of the spleen and the

spleen opens into the mouth. The mouth is the entrance through which food and water are taken into the stomach. So only when the Spleen – Qi is in harmony and is able to reach the mouth can the mouth function well in taking food and distinguishing the five kinds of grains.

[8] The ears are the externally related organs of the kidney and the kidney opens into the ears. So only when the Kidney – Qi is in harmony and is able to reach the ears can the ears function well in hearing the five notes of traditional Chinese music.

[9] In Zhenjiu Jiayi Jing (针灸甲乙经), this sentence does not have the expression of "superabundance of Yangqi". The expression in that place is "invasion of Xie (Evil) into the Zang – Organs" (邪在脏).

According to the context, it seems that the description in Zhenjiu Jiayi Jing（针灸甲乙经）is correct.



营卫生会第十八

【原文】

18.1 黄帝问于岐伯曰："人焉受气？阴阳焉会？何气为营？何气为卫？营安从生？卫于焉会？老壮不同气，阴阳异位，愿闻其会。"

18.2 岐伯答曰："人受气于谷，谷入于胃，以传与肺，五脏六腑，皆以受气，其清者为营，浊者为卫，营在脉中，卫在脉外，营周不休，五十度而复大会。阴阳相贯，如环无端，卫气行于阴二十五度，行于阳二十五度，分为昼夜，故气至阳而起，至阴而止。故曰日

【今译】

18.1 黄帝问岐伯说："人体的精气来自何处？阴阳之气是怎样交会的？什么叫营？什么叫卫？营是怎样生成的？卫是怎样和营相会的？老年人与壮年人气的盛衰不同，阴阳之气循行的位置各异，我想知道其交会的情况。"

18.2 岐伯回答说："人体精气来源于饮食物，饮食入胃，经过消化吸收，其精微传注到肺，于是五脏六腑都能得到由肺布散的精微之气的濡养。精微之气中清的部分叫营，浊的部分叫卫，营气运行于经脉之内，卫气运行于经脉之外，周流不息，各行五十周次后会合。这样阴阳经脉互相贯通，终而复始，如环无端。卫气运行于阴二十五周次，运行于阳二十五周次，划分为昼夜各半。所以气行至阳则起，

Chapter 18
Yingwei Shenghui:
The Production and Convergence of Yingqi (Nutrient – Qi) and Weiqi (Defensive – Qi)

18. 1 Huangdi asked Qibo, "Where does Qi[1] in the human body come from? How do Yin and Yang converge with each other? What is Yingqi (Nutrient – Qi)? What is Weiqi (Defensive – Qi)? How is Yingqi (Nutrient – Qi) produced? How does Weiqi (Defensive – Qi) meet [with Yingqi (Nutrient – Qi)]? [The condition of Qi in] the old and the young must be different. Yin and Yang must maintain at different places. I'd like to know how they communicate with each other."

18. 2 Qibo answered, "Qi in the human body comes from food. [When] food is taken into the stomach, [its nutrients] are transported to the lung. [Since the lung is connected with all the Channels and vessels,] all the Five Zang – Organs and Six Fu – Organs receive Qi [from the lung]. The lucid part is the Yingqi (Nutrient – Qi) and the turbid part is Weiqi (Defensive – Qi). The Yingqi (Nutrient – Qi) flows inside the Channels while the Weiqi (Defensive – Qi) flows outside the Channels. [Both kinds of Qi] flow continuously [in the Channels]. After fifty circulations [in a day and a night, they] converge with each other for once. [They flow] in the order of [the twelve regular Channels of] the Yin and Yang like a circle without an end. The Weiqi (Defensive – Qi) flows in the Yin [Channels in the night] for 25 circulations and in the Yang [Channels in the daytime] for an-

【原文】

中而阳陇为重阳，夜半而阴陇为重阴。故太阴主内，太阳主外，各行二十五度，分为昼夜。夜半为阴陇，夜半后而为阴衰，平旦阴尽而阳受气矣。日中而阳陇，日西而阳衰，日入阳尽而阴受气矣。夜半而大会，万民皆卧，命曰合阴，平旦阴尽而阳受气，如是无已，与天地同纪。”

18.3 黄帝曰：“老人之不夜瞑者，何气使然？少壮之人不昼瞑者，何气使然？”

18.4 岐伯答曰：“壮者之气血盛，其肌肉滑，气道通，营卫之

【今译】

行至阴则卧。因此，中午阳气隆盛时叫做重阳，半夜阴气隆盛时叫做重阴。太阴主管人体内部，太阳主管人体外表，营卫在其中各运行二十五周次，以昼夜来划分。半夜是阴分之气最隆盛的时候，自半夜以后，行于阴分之气就逐渐衰减，到黎明时，则阴气衰尽，而阳分渐盛。中午阳气最盛，夕阳西下时，阳气开始衰减，到日落时，则阳气已衰尽，而阴气渐盛。半夜时，营卫之气相会合，此时人们均已入睡，称为‘合阴’。到黎明时则阴气衰尽，而阳气渐盛。如此循环不息，和天地运转一样有规律。”

18.3 黄帝说：“老年人夜间不易熟睡，这是什么气造成的呢？壮年人白天往往不想睡，这又是什么气造成的呢？”

18.4 岐伯答道：“壮年人气血旺盛，肌肉滑利，气道畅通，营

other 25 circulations. Such is the way to divide day and night. That is why [people] wake up when Qi[2] flows into the Yang [Channels] and go to sleep [when Qi flows] into the Yin [Channels]. That is why it is said that Yang develops to its supreme point at the noon [which is the period of Yang within Yang] and Yin develops to its supreme point at midnight [which is the period of Yin within Yin]. Thus the Taiyin dominates over inside[3] and the Taiyang dominates over outside[4], each flowing for 25 graduations to divide the day and the night. The midnight is the supreme point of Yin and the period following midnight is the decline of Yin. At dawn Yin becomes exhausted and Yang begins to grow. The noon is [the period of] supreme point of Yang. When the sun moves toward the west, Yang begins to decline. At sunset Yang becomes exhausted and Yin begins to grow. At the midnight [Yingqi (Nutrient – Qi) and Weiqi (Defensive – Qi)] meet each other [at Yin phase] and all people are in sleep. [This period is] called Convergence of Yin. At dawn Yin has completely declined and Yang begins to grow. This is the way that this circle continues to proceed, just as the law of the heaven and the earth [that maintains the regular movement of the sun and the moon]."

18.3 Huangdi said, "What Qi makes old people unable to sleep soundly in the night? And what Qi makes the young and the people in the prime of life to be able to energetic in the daytime and sleep soundly in the night?"

18.4 Qibo answered, "[As to the young and the people] in the prime of life, Qi and blood [in their body] are exuberant, the muscles are lubricious, the pathways of Qi are smooth,

【原文】

行，不失其常，故昼精而夜瞑。老者之气血衰，其肌肉枯，气道涩，五脏之气相搏，其营气衰少而卫气内伐，故昼不精，夜不瞑。”

18.5 黄帝曰：“愿闻营卫之所行，皆何道从来？”

18.6 岐伯答曰：“营出中焦，卫出下焦。”

18.7 黄帝曰：“愿闻三焦之所出。”

18.8 岐伯答曰：“上焦出于胃上口，并咽以上，贯膈，而布胸中，走腋，循太阴之分而行，还至阳明，上至舌，下足阳明，常与营俱行于阳二十五度，行于阴亦二十五度一周也。故五十度而复大会于

【今译】

卫运行正常，所以白天精神饱满，而晚上睡得很熟。老年人气血衰少，肌肉枯瘦，气道滞涩，五脏之气不协调，营气衰少，卫气内扰，所以白天精神不振，晚上不能熟睡。”

18.5 黄帝说：“我想知道营气与卫气是从何处发出的？”

18.6 岐伯答道：“营气出于中焦，卫气出于下焦。”

18.7 黄帝说：“我想知道三焦之气由何处发出。”

18.8 岐伯说：“上焦之气出自胃的上口，与食道并行，贯穿于膈膜，布散于胸中，再横走至腋下，沿着手太阴经的路线循行至手，注入手阳明经。向上到舌，下循注入足阳明胃经，卫气与营气运行于阳分二十五周次，运行于阴分二十五周次，昼夜一周。所以卫气五十

the Ying (Nutrient – Qi) and Wei (Defensive – Qi) are flowing normally. That is why [they] are energetic in the daytime and sleep soundly at night. [As to] the old people, Qi and blood are deficient, the muscles are emaciated, the pathways of Qi are unsmooth, the Qi of the Five Zang – Organs is in disharmony, the Yingqi (Nutrient – Qi) has declined and the Weiqi (Defensive – Qi) aggresses inside. That is why [they] are dispirited in the daytime and unable to sleep at night."

18.5 Huangdi said, "I'd like to know where Ying (Nutrient – Q) and Wei (Defensive – Qi) begin to flow."

18.6 Qibo answered, "Ying (Nutrient – Qi) starts from the Zhongjiao (Middle Energizer) and Wei (Defensive – Qi) starts from the Xiajiao (Lower Energizer)."

18.7 Huangdi said, "I'd like to know where [Qi of] the Sanjiao (Triple Energizer) come from."

18.8 Qibo answered, "[The Qi of] the Shangjiao (Upper Energizer) comes from the upper orifice of the stomach[5], flows upward along the throat, penetrates through the diaphragm and spreads in the chest. [Then it transversely] runs to the armpit and descends along [the Lung Channel of Hand –] Taiyin to [the Large Intestine Channel of Hand –] Yangming. [From there, it] travels upward to the tongue [where it turns] downward [to infuse into the Stomach Channel of] Foot – Yangming, promoting Ying (Nutrient – Qi) to flow in the Yang [Channels] for 25 graduations [in the daytime] and for 25 graduations in the Yin [Channels] [at night respectively]. That is why after fifty circulations [in the Yang Channels and Yin Channels in the daytime and at night it] again returns to [the Lung Channel of]

【原文】

手太阴矣。”

18.9 黄帝曰：“人有热，饮食下胃，其气未定，汗则出，或出于面，或出于背，或出于身半，其不循卫气之道而出，何也？”

18.10 岐伯曰：“此外伤于风，内开腠理，毛蒸理泄，卫气走之，固不得循其道，此气慓悍滑疾，见开而出，故不得从其道，故命曰漏泄。”

18.11 黄帝曰：“愿闻中焦之所出。”

18.12 岐伯答曰：“中焦亦并胃中，出上焦之后，此所受气者，泌糟粕，蒸津液，化其精微，上注于肺脉，乃化而为血，以奉生身，

【今译】

周次行遍全身，再与营气会于手太阴肺经。”

18.9 黄帝说：“人有热的时候，饮食入胃，还没有化成精微之气，就已出汗，有出于面部的，有出于背部的，有出于半身的，而不是循卫气运行的道路而出，这是什么缘故呢？”

18.10 岐伯说：“这是由于外伤于风，腠理开泄，汗液向外蒸腾，卫气趋向体表，因此不能循常道而行。卫气慓悍滑疾的，遇到开泄之处即由此而出，所以就不按原来的通道运行了。这种现象称为‘漏泄’”。

18.11 黄帝说：“我想知道中焦之气由何处发出。”

18.12 岐伯答道：“中焦之气也出于胃上口，但出于上焦之后。所受纳的水谷之气，通过泌别糟粕、蒸化津液，而化成精微，然后向上传注于肺脉，再化为血液，奉养周身，这是人体内最宝贵的物质，

Hand – Taiyin."

18.9 Huangdi said, "[People will] sweat right after hot foot is taken into the stomach, [though] the nutrients have not been transformed yet. Sweat sometimes occurs on the face, sometimes on the back and sometimes on half of the body. Why does it not occur along the pathway of Weiqi (Defensive – Qi)?"

18.10 Qibo answered, "This is due to invasion of wind [which makes] the Couli (muscular interstice) open and sweat leak from the interstices. Weiqi (Defensive – Qi) flows fast and that is why it does not run along the normal pathway. Weiqi (Defensive – Qi) is characterized by swiftness, rapidity and fierceness. It will penetrate through any place that is open. That is why it does not run along the normal pathway. This phenomenon is called leakage."

18.11 Huangdi said, "I'd like to know [where Qi of] the Zhongjiao (Middle Energizer) come from."

18.12 Qibo answered, "[The Qi of] the Zhongjiao (Middle Energizer) also comes from the stomach. [The location of it is] underneath the Shangjiao (Upper Energizer). [The food and water that have been transformed into] the Qi [of the Zhongjiao (Middle Energizer) must undergo the process of] separating the waste, steaming the fluid and transforming into nutrients. [The nutrients are transported] upward to infuse into the Lung Channel, [mix with the fluid] and change into blood to nourish the whole body. [Blood is] the most precious thing [in the human body to maintain human life]. That is why it alone flows inside the Channels and is called Yingqi

【原文】

莫贵于此，故独得行于经隧，命曰营气。”

18.13 黄帝曰：“夫血之与气，异名同类。何谓也？”

18.14 岐伯答曰：“营卫者精气也，血者神气也，故血之与气，异名同类焉。故夺血者无汗，夺汗者无血，故人生有两死而无两生。”

18.15 黄帝曰：“愿闻下焦之所出。”

18.16 岐伯答曰：“下焦者，别回肠，注于膀胱而渗入焉；故水谷者，常并居于胃中，成糟粕，而俱下于大肠，而成下焦，渗而俱下。济泌别汁，循下焦而渗入膀胱焉。”

18.17 黄帝曰：“人饮酒，酒亦入胃，谷未熟而小便独先下，何也？”

【今译】

所以能够独行于经脉之内，称为‘营气’”。

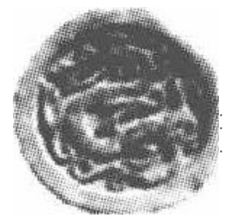
18.13 黄帝说：“血与气，名异而实同。这是什么原因呢？”

18.14 岐伯答道：“营和卫都由水谷精气所化生；而血是由水谷精微物质所化生。所以说血与气名虽不同，其实质却是一样。凡失血过多的人，不要再发汗；出汗过多的人，不可再伤血。所以说人体夺血或夺汗均可导致死亡，而血与汗缺一则人不能生存。”

18.15 黄帝说：“我想知道下焦之气由何处发出。”

18.16 岐伯答道：“下焦泌别清浊，使糟粕从回肠下行，水液渗入膀胱。所以说，水谷常同在脾胃之中，经过消化吸收以后，糟粕传入大肠，此为下焦之功能。水液渗下，清浊分别，糟粕入大肠，水液渗入膀胱。”

18.17 黄帝说：“人饮酒时，酒也入胃。为什么先入胃的食物尚未消化，而酒却先从小便排泄了呢？”



(Nutrient – Qi)."

18.13 Huangdi said, "Blood and Qi are of the same substance. But why they are named differently?"

18.14 Qibo answered, "Ying (Nutrient – Qi) and Wei (Defensive – Qi) are Jingqi (Essence – Qi) [6] while blood is Shenqi (Spirit – Qi) [7]. That is why blood and Qi are of the same substance but named differently. Hence sweating therapy should not be used to treat [the patients with] excessive hemorrhage and cares should be taken not to damage the blood in treating [the patients with] profuse sweating. So to treat excessive hemorrhage with sweating therapy and to damage the blood in treating profuse sweating all will inevitably lead to death and the patient cannot survive under both conditions."

18.15 Huangdi said, "I'd like to know [where Qi of] the Xiajiao (Lower Energizer) come from."

18.16 Qibo answered, "[The Qi of] the Xiajiao (Lower Energizer) emerges from the ileum, infuses into the bladder to be discharged [from the external genitals]. So food and water are often stored in the stomach. [After digestion of the stomach and spleen, the nutrients are absorbed and] the waste is transmitted to the large intestine. [Such a transmission process is] the function of the Xiajiao (Lower Energizer). Water is also infused downward. [Through the process of] separating the clear from the turbid, [the turbid part is infused into the bladder from the Xiajiao (Lower Energizer)."

18.17 Huangdi said, "[When] people drink liquor, it also comes into the stomach [with food]. Why the urine transformed from the liquor is discharged before the food is digested?"

【原文】

18.18 岐伯答曰："酒者熟谷之液也，其气悍以清，故后谷而入，先谷而液出焉。"

18.19 黄帝曰："善。余闻上焦如雾，中焦如沤，下焦如渎，此之谓也。"

【今译】

18.18 岐伯答道："由于酒是谷类经发酵酿成之液，其气慓悍而质清稀，因此，酒液虽在五谷之后入胃，但反在五谷腐熟之前排泄。"

18.19 黄帝说："很对。我听说上焦的作用象雾露蒸腾一样，中焦的作用象沤渍东西一样，下焦的作用象沟渠一样排泄糟粕。其道理就是这样的吧！"



18.18 Qibo answered, "The liquor is the liquid produced by fermenting grains. So the Qi of liquor is fierce, swift and rapid. That is why it is taken [into the stomach] after food but is discharged before the food [is digested]."

18.19 Huangdi said, "Good! I have heard that the Shangjiao (Upper Energizer) is like fog, the Zhongjiao (Middle Energizer) is like a froth of bubbles and the Xiajiao is like a drainage ditch. The reason is just what you have mentioned."

Notes:

[1] Qi (气) in this chapter mainly refers to Jingqi (精气 Essence – Qi).

[2] Qi (气) in this sentence refers to Weiqi (卫气 Defensive – Qi).

[3] Yingqi (营气 Nutrient – Qi) flows inside the Channels. It starts its flow from the Lung Channel of Hand – Taiyin and returns to the Lung Channel of Hand – Taiyin. That is why it is said that the Taiyin dominates over inside.

[4] Weiqi (卫气 Defensive – Qi) flows outside the Channels. It starts from the Bladder Channel of Foot – Taiyang and returns to the Bladder Channel of Foot – Taiyang. That is why it is said that the Taiyang dominates over outside.

[5] The Shangjiao (上焦), also translated as Upper Energizer approved by the World Health Organization, Upper Burner, Upper Warmer and Upper Heater by other translators, is the place where the lung is located and Zongqi (宗气 Pectoral – Qi) gathers. Zongqi (宗气 Pectoral – Qi) is produced by the nutrients of food transformed by the stomach which spread in the chest. That is why it is said that the Qi of the Shangjiao (上焦) comes from the upper orifice of the stomach.

[6] Both Yingqi (营气 Nutrient – Qi) and Weiqi (卫气 Defensive – Qi) come from the nutrients of food and water.

[7] Zhang Jiebin (张介宾) in the Ming Dynasty said, "Blood comes from the transformation of food nutrients. But it becomes red. The mechanism behind is magic. That is why it is called Shenqi (神气 Spirit – Qi)."

四时气第十九

【原文】

19.1 黄帝问于岐伯曰："夫四时之气，各不同形，百病之起，皆有所生，灸刺之道，何者为定？"

19.2 岐伯答曰："四时之气，各有所在，灸刺之道，得气穴为定。故春取经、血脉、分肉之间，甚者，深刺之，间者浅刺之；夏取盛经孙络，取分间绝皮肤；秋取经腧，邪在腑，取之合；冬取井荥，必深以留之。

19.3 温疟汗不出，为五十九痏，风痓肤胀，为五十七痏。取皮

【今译】

19.1 黄帝向岐伯问道："四时气候的变化，各有不同，而百病的产生，又与气候有一定的关系，怎样依此来决定针灸治疗的原则呢？"

19.2 岐伯回答说："四时邪气，侵袭人体所引发的疾病各有一定的部位。灸刺的原则，是根据不同的发病季节来确定有关的穴位。所以春天针刺，宜取用经络、血脉和分肉的间隙，病重的深刺，病轻的浅刺。夏天针刺，宜取用阳经、孙络，或取分肉之间，以及透皮浅刺。秋天针刺，宜取用各经的腧穴，如邪在六腑，取用合穴。冬天针刺，宜取用各经的井穴和荥穴，应深刺留针。

19.3 患温疟而无汗，可取五十九个治疗热病的主要腧穴。风水



Chapter 19

Sishi Qi: Climatic Changes in the Four Seasons

19.1 Huangdi asked Qibo, "The manifestations of seasonal changes of weather are different and all the diseases are caused by different factors. How to decide the therapeutic principles for acupuncture and moxibustion then?"

19.2 Qibo answered, "There are definite places through which climatic changes in the four seasons attack [the human body and cause diseases]. The therapeutic principles for acupuncture and moxibustion should be decided according to [the relationship between the climate in the four seasons and] the Acupoints [on the Channels]. In spring, [the Acupoints located on] the Collaterals[1], blood vessels and muscular interstices should be selected. [If the disease] is severe, [the Acupoints should be] needled deeply; [if the disease] is mild, [the Acupoints should be] needled shallowly. In summer, [the Acupoints on] the tiny Collaterals of the vigorous Channels[2] and the muscular interstices should be selected and needled shallowly just through the skin. In autumn the Acupoints on the Channels should be selected. [In autumn,] Xie (Evil) is in the Fu – Organs, so the He – Sea [Acupoints on the Yang Channels] can be selected. In winter Jing – Well and Ying – Spring [Acupoints] should be selected and needled deeply. [The needles should be] retained [for a longer period of time]."

19.3 "Warm malaria without sweat [can be treated by needling] the 59 Acupoints [for treating febrile diseases].

【原文】

肤之血者，尽取之。飧泄补三阴之上，补阴陵泉，皆久留之，热行乃止。

19.4 转筋于阳，治其阳；转筋于阴，治其阴。皆卒刺之。

19.5 徒痹，先取环谷下三寸，以铍针针之，已刺而筩之，而内之，入而复之，以尽其痹，必坚。来缓则烦悗，来急则安静，间日一

【今译】

病，肤胀，可取五十七个治疗水病的腧穴。如果皮肤有血络，应针刺放血。飧泄，刺三阴交，用补法，同时补阴陵泉，都应长时间留针，针下有热感方止。

19.4 转筋在外侧的，取三阳经的腧穴；转筋在内侧的，取三阴经的腧穴，均用火针刺入。

19.5 患水肿而不兼风邪的，先于环谷下三寸处，用铍针刺之。然后再用中空如筒的针刺入，反复操作，把水放尽。水去之后，则肌肉恢复坚实。同时用带子束其腰腹。如果束之松缓，患者则感觉烦闷不舒。若束之较紧，则患者感觉舒适安静。隔日刺一次，直至水尽为

Skin swelling due to wind edema [can be treated by needling] the 57 Acupoints [for treating edema]. [If there is] blood stagnation [in the Collaterals] underneath the skin, [it must be] completely removed [by needling with bloodletting techniques]. Sunxie (diarrhea with indigested food in it) [can be treated by needling] Sanyinjiao (SP 6) and Yinlingquan (SP 9) with reinforcing [techniques]. [In needling both Acupoints, the needles must be] retained till warm sensation is felt [beneath the needles]."

19.4 "Spasm [occurring] at the lateral side [should be] treated [by needling the Acupoints located on] the lateral side; spasm [occurring] at the medial side [should be] treated [by needling the Acupoints located on] the medial side. [For both cases] the heated needles must be used."

19.5 "[To treat] Tushui (edema without retention of water and invasion of pathogenic factors), [the Acupoint] three Cun below Huangu[3] can be punctured with Pizhen (sword-shaped needle) first and then with tube-like needle repeatedly till retained water is completely drained so as to strengthen the flaccid muscles. [After needling, a piece of tape can be used to] fasten [the needled region][4]. Slow [insertion of the needle] will cause dysphoria and discomfort; quick [insertion of the needle] will make [the patient] calm down[5]. The needling is done once the other day till edema has completely disappeared. [At the initial stage of needling,] herbs for removing obstruction can be taken. But when the needling is being performed, [the herbs] should not be taken. [The patient] should not take food



【原文】

刺之，疡尽乃止。饮闭药，方刺之时徒饮之，方饮无食，方食无饮，无食他食，百三十五日。

19.6 著痹不去，久寒不已，卒取其三里，骨为干。肠中不便，取三里，盛泻之，虚补之。疠风者，素刺其肿上。已刺，以锐针针其处，按出其恶气，肿尽乃止。常食方食，无食他食。

19.7 腹中常鸣，气上冲胸，喘不能久立。邪在大肠，刺肓之原，巨虚上廉、三里。小腹控睾，引腰脊，上冲心。邪在小肠者，连睾系，属于脊，贯肝肺，络心系。气盛则厥逆，上冲肠胃，熏肝，散

【今译】



止。可兼服利小便的药物，进行针刺时服之。服药时不可吃食物，吃食物时不可服药，禁食其他伤脾助湿的食物一百三十五天。

19.6 著痹经久不愈的，是有寒湿久留体内，应用火针刺足三里。如腹中感觉不适，就取刺足三里穴。邪气盛的就用泻法，正气虚的就用补法。患麻风病的，应刺其肿胀部位，然后再用锐利的针刺患处，并用手按压排出毒气恶血，直到肿消为止。患者宜吃普通食物，忌吃其他食物。

19.7 腹中时常鸣响，气上逆而冲胸部，喘促而不能久立，是邪在大肠，应刺气海、上巨虚、足三里。小腹部牵引睾丸作痛，连及腰脊上冲心胸，是邪在小肠，小肠下连睾系，向后属于脊，与肝肺相通，联络心系。因此邪气盛时，则厥气上逆，上冲肠胃，熏扰肝脏，

right after taking the herbs or take the herbs right after taking food. Within 135 days [the patient] should not take other foods[6]."

19.6 "Prolonged Zhuobi[7] and coldness [can be treated by] needling Zusanli (ST 36) with heated needles. Disorder of the intestines [can be treated by] needling Zusanli (ST 36). [If pathogenic factors] are excessive, reducing [techniques should be used]; [if Healthy – Qi] is deficient, reinforcing [techniques should be used]. [To treat] lepers, usually the swollen region is needled. After needling, sharp needles are used to puncture the affected part. [Then the needled Acupoints are] pressed to squeeze out toxin till swelling has completely disappeared. [After such a treatment, the patient should] eat ordinary foods and avoid other foods [that may disturb wind and cause toxin]."

19.7 "[The disease, characterized by] frequent borborygmus, Qi rushing up from the chest and inability to stand for a longer period of time due to panting, [is caused by] retention of Xie (Evil) in the large intestine [and can be treated by] needling the Qihai (CV 6), Shangjuxu (ST 37) and Zusanli (ST 36). [The disease, characterized by] lower abdominal pain involving the testis, the waist and spine and the heart, [is caused by] invasion of Xie (Evil) into the small intestine which connects with the testis and is attached to the spine. [The Channel of the small intestine] penetrates through the liver and the lung and connects with the heart system. Abundance of Qi[8] [in the small intestine] leads to Jueni (adverse flow of Qi) that runs upward to lash at the intestines and stomach, fumigates the liver, spreads over the Huangmo (the region between the heart and the diaphragm) and stagnates in the navel. So the Yuan – Primary

【原文】

于肓，结于脐。故取之肓原以散之，刺太阴以予之，取厥阴以下之，取巨虚下廉以去之，按其所过之经以调之。

19.8 善呕，呕有苦，长太息，心中憺憺，恐人将捕之；邪在胆，逆在胃，胆液泄则口苦，胃气逆则呕苦，故曰呕胆。取三里以下胃气逆，则刺少阳血络以闭胆逆，却调其虚实，以去其邪。

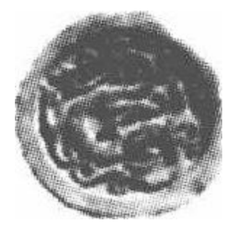
19.9 饮食不下，膈塞不通，邪在胃脘。在上脘，则刺抑而下

【今译】

散布于肓膜，结聚于脐。所以应取气海穴以散邪气，针刺手太阴经以补肺经之虚，取足厥阴经以泻肝经之实，取下巨虚穴以去小肠病邪，并按所过之经脉取穴调治。

19.8 病人时常呕吐，呕吐之物挟有苦水，常叹息，心里恐惧不安，如人将捕捉一般，这是邪气在胆，胃气上逆所致。胆汁外泄，则口苦；胃气上逆，则呕苦水，所以叫呕胆。治疗时应取足三里穴以降胃气，刺足少阳经血络以抑制胆气上逆，然后根据病的虚实进行调治。饮食不下，则胸膈闭塞不通，这是邪气在胃脘所致。如邪气在上脘，则针刺上脘以抑上逆之胃气；若邪气在下脘，则针刺下脘以散停滞之气。

19.9 小腹肿痛，小便不通，是邪在膀胱，下焦阻塞不通所致。



Acupoint of the Huangmo[9] can be needled to disperse [stagnation of pathogenic factors in the navel], [the Acupoints located on the Lung Channel of Hand –] Taiyin can be needled to strengthen [Healthy – Qi], [the Acupoints located on the Liver Channel of Foot –] Jueyin can be needled to drive [adverse flow of Qi to run downward] and Xiajuxu (ST 39) can be needled to remove [pathogenic factors in the small intestine] and the region through [which the Small Intestine Channel of Hand – Taiyang] runs can be pressed to adjust [the flow of Qi]."

19.8 "[The symptoms of] frequent vomiting, bitter fluid in vomitus, frequent sighing, anxiety and nervousness and fear as if being chased to arrest [are caused by invasion of] Xie (Evil) in the gallbladder that lashes at the stomach. Excretion of bile causes bitter taste in the mouth and that is why it is called vomiting of bile. [To treat this disease,] Zusanli (ST 36) can be needled to descend adverse flow of Stomach – Qi and the blood Collaterals [of the Gallbladder Channel of Foot –] Shaoyang can be needled to suppress adverse flow of Gallbladder – Qi. [Besides,] regulating [therapy] can be used to adjust [the states of] Xu (Deficiency) and Shi (Excess) in order to remove Xie (Evil). Inability to take food or feeling obstruction of the diaphragm [is caused by invasion of] Xie (Evil) in the stomach. [If the disease is located] in the upper part of the stomach, Shangwan (CV 13) can be needled to suppress it; [if the disease is located] in the lower part of the stomach, Xiawan (CV 10) can be needled to disperse it."

19.9 "[The symptoms of] lower abdominal swelling and pain and difficulty to urinate [are caused by invasion of] Xie

【原文】

之，在下脘，则散而去之。小腹痛肿，不得小便，邪在三焦约，取之太阳大络，视其络脉与厥阴小络结而血者，肿上及胃脘，取三里。

19.10 睹其色，察其以，知其散复者，视其目色，以知病之存亡也。一其形，听其动静者，持气口人迎以视其脉，坚且盛且滑者病日进，脉软者病将下，诸经实者病三日已。气口候阴，人迎候阳也。”

【今译】

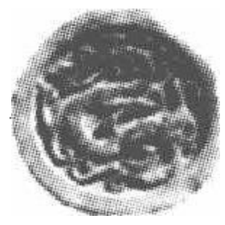
应取足太阳经的大络委阳穴刺治。如发现足太阳经的络脉与足厥阴经的孙络有瘀血结聚，且肿势延及胃脘，则取足三里穴刺治。

19.10 针刺时应注意观察病人的气色和眼神，以推知正气的散失或恢复。观察病人目色的变化，可推知病邪的存在或消失。诊病时，医生要形神专注，察看病人的神态举止，诊其气口脉和人迎脉。如果脉象坚实并洪大而滑，说明邪气正盛，是病证日渐加重的迹象；如果脉象软弱和缓，表明病势将退。如诸经脉实有力，则病三日将愈，气口脉候手足各脉之阴；人迎脉候手足各脉之阳。”



(Evil) into the bladder. [To treat this disease,] the large Collateral[10] [Acupoint of the Bladder Channel of Foot –] Taiyang can be needled. [If there is] stagnation of blood in the Collaterals [of the Bladder Channel of Foot – Taiyang] and the small Collaterals of [the Liver Channel of] Foot – Jueyin, and [if there is] swelling extending to the stomach, [it can be treated by] needling Zusanli (ST 36)."

19.10 "Inspection of the complexion and examination of the eyes can tell [whether the Healthy – Qi] has been restored or dissipated. [Because through] inspecting the complexion and examining the eyes, [doctor can understand whether] the disease has alleviated or aggravated. To determine [whether the external manifestations and the internal conditions are in] consistency, [doctors should] listen to the voice and respiration [of the patient] and take the pulse over Qikou (the pulse at the wrist) and Renying (the pulse at the neck) [to decide the prognosis of the disease]. [If the pulse is] strong, full and slippery, [it indicates that] the disease is worsening; [if] the pulse is soft, [it indicates that] the disease is improving. [If Qi and blood in] all the Channels are full, [the patient will] recover within three days. [The pulse over] Qikou (the pulse at the wrist) indicates the Yin [aspect of all Channels] while [the pulse over] Renying (the pulse at the neck) indicates the Yang [aspect of all Channels]."



Notes:

[1] The original Chinese character is Jing (经 Channel). Maybe it

is an error of miscopying or misprinting in ancient times. According to the context, Luo (络 Collateral) is more reasonable. In the Chapter of Discussion on Water, Heat and Acupoints in Suwen (素问·水热穴论), it says, "In spring the Acupoints located on the Collaterals and muscular interstices should be selected and needled."

[2] Vigorous Channels (盛经) refer to the Yang Channels because in summer Yang is exuberant.

[3] Huangu (环谷) is an Acupoint. But it does not exist on any Channel. So the location of the Acupoint three Cun below Huangu (环谷) is difficult to decide. The note in the twenty-third volume of the Leijing (类经) says, "Huangu (环谷) is the navel and three Cun below the navel is Guanyuan (RN 4)." But this statement is still under dispute.

[4] The original Chinese characters for this sentence are Bi (必 must) Ji (急 immediately) Shu (束 tie) Zhi (之 it). Another explanation about these four Chinese characters is that the needles must be inserted immediately into the Acupoints.

[5] Another explanation about this sentence is that loose fastening will make the patient feel restless and uncomfortable while tight fastening will calm down the patient.

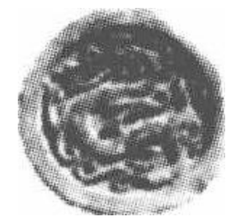
[6] There are different interpretations about "other foods". Some scholars think that "other foods" refer to the foods that tend to cause edema. Some other scholars believe that "other foods" refer to foods that tend to damage the spleen and produce dampness.

[7] Zhuobi (着痹) is a kind of Bi-Syndrome marked by heavy sensation due to excessive pathogenic dampness. In the Chapter of Discussion on Bi-Syndrome, it says, "Excessive Dampness causes Zhuobi (着痹)."

[8] Qi (气) here refers to Xieqi (邪气 Evil – Qi).

[9] The Yuan – Primary Acupoint of Huangmo (肓膜) is Qihai (RN 6).

[10] The large Collateral of the Bladder Channel of Foot – Taiyang is Weiyang (委阳 BL 39).



五邪第二十

【原文】

20.1 邪在肺，则病皮肤痛，寒热，上气喘，汗出，咳动肩背。取之膺中外腧，背三节五脏之傍，以手疾按之，快然，乃刺之。取之缺盆中以越之。

20.2 邪在肝，则两胁中痛，寒中，恶血在内，行善掣节，时脚肿。取之行间，以引胁下，补三里以温胃中，取血脉以散恶血；取耳间青脉，以去其掣。

20.3 邪在脾胃，则病肌肉痛，阳气有余，阴气不足，则热中善

【今译】

20.1 病邪在肺，就会发生皮肤疼痛，恶寒发热，气上逆而喘，汗出，咳嗽牵引肩背作痛。治疗时可取胸外上部的中府、云门穴，以及背部第三胸椎旁的肺俞穴。针刺时，以手速按其处，若有舒适的感觉，就在该处进针。同时可刺缺盆中，以散肺中邪气。

20.2 病邪在肝脏，就会引起两胁疼痛，中焦寒盛，恶血在内，小腿抽掣转筋，关节时有肿痛。治疗时可取行间穴，以引胁间郁结之气下行，并补足三里穴以温胃暖中，同时刺本经血络以散恶血，再取近耳根后之青络，以消除抽掣疼痛。

20.3 病邪在脾胃，则肌肉疼痛。如果阳气有余，阴气不足，则

Chapter 20
Wuxie: Five Kinds of Pathogenic Factors

20.1 [Invasion of] Xie (Evil) into the lung will cause pain in the skin, aversion to cold and fever, sweating, cough involving the shoulder and back. [To treat such a disease,] Acupoints [located on] the lateral side of the chest[1] and [the Acupoint located] lateral to the third thoracic vertebra[2] can be needled. [Before applying acupuncture, the doctor may use his fingers] to quickly press the concerned region, [the place where the patient feels] comfortable [when pressed is the Acupoint] and should be needled. Then Quepen (ST 12) is needled to disperse [pathogenic factors].



20.2 [Invasion of] Xie (Evil) into the liver will cause hypochondriac pain, cold Syndrome, stagnation of blood inside the body, frequent spasm of tendons and frequent swelling and pain of joints. [To treat such a disease,] Xingjian (LR 2) can be needled to guide [Qi to move] downward to relieve hypochondriac pain, Zusanli (ST 36) can be needled with reinforcing techniques to warm the stomach, the Collaterals with blood stagnation is pricked to disperse blood stasis, the blue Collateral near the root of the ear [on the Bladder Channel of Foot-Shaoyang] is needled to relieve dragging pain.

20.3 [Invasion of] Xie (Evil) into the spleen and stomach will cause pain in the muscles. [If] Yangqi is excessive and Yinqi

【原文】

饥；阳气不足，阴气有余，则寒中肠鸣、腹痛。阴阳俱有余，若俱不足，则有寒有热，皆调于三里。

20.4 邪在肾，则病骨痛阴痹。阴痹者，按之而不得，腹胀，腰痛，大便难，肩背颈项痛，时眩。取之涌泉、昆仑。视有血者，尽取之。

20.5 邪在心，则病心痛喜悲，时眩仆，视有余不足而调之其输也。

【今译】

中焦热盛而消谷善饥；如果阳气不足，阴气有余，则寒在脾胃而肠鸣、腹痛；若阴阳均有余或均不足，则有寒有热。这些病证，都取三里穴来调治。

20.4 病邪在肾脏，则发生骨痛阴痹。所谓阴痹，即按摸不到，证见腹胀、腰痛、大便难，肩、背、颈、项等处疼痛，时常目眩。治疗时可取涌泉、昆仑穴；凡有瘀血的，都应刺出其血。

20.5 病邪在心脏，则发生心痛，易悲，时常眩晕跌仆。应视病证的虚实，取本经的腧穴治疗。



is insufficient, [it will] cause excessive heat [in the stomach] and frequent hunger; [if] Yangqi is insufficient and Yinqi is excessive, [it will] cause borborygmus and abdominal pain; [if] both Yin and Yang are excessive or [if] both Yin and Yang are insufficient, [it will all] cause heat or cold Syndromes which all can be treated by needling Zusanli (ST 36).

20.4 [Invasion of] Xie (Evil) into the kidney will cause pain in the bones and Yinbi (Bi-Syndrome of Yin nature). Yinbi [is a migratory Syndrome that] is difficult to be definitely located. [The symptoms of this Syndrome include] abdominal distension, lumbago and difficulty to defecate; pain in the shoulder, back, neck and nape; and frequent dizziness. [This disease can be treated by] needling Yongquan (KI 1) and Kunlun (BL 60). [If] there is blood stagnation, [it should be pricked] to remove completely.

20.5 [Invasion of] Xie (Evil) into the heart will cause heartache, frequent grief and repeated dizziness and faint. [This disease can be] treated by needling the Acupoints on the Heart Channel [with proper techniques] according to the nature of the disease.

Notes:

[1] The Acupoints lateral to the chest are Zhongfu (LU 1) and Yunmen (LU 2).

[2] It refers to Feishu (BL 13).

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