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YELLOW EMPEROR'S CANON OF MEDICINE

SPIRITUAL PIVOT

II

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黄帝内经·灵枢

Yellow Emperor's Canon of Medicine · Spiritual Pivot

Ⅱ



李照国　英译

刘希茹　今译

Translated into English by Li Zhaoguo

Translated into Modern Chinese by Liu Xiru

世界图书出版公司

西安　北京　广州　上海

World Publishing Corporation

Xi'an　Beijing　Guangzhou　Shanghai

图书在版编目(CIP)数据

黄帝内经·灵枢:汉英对照/刘希茹今译;李照国英译.—西安:世界图书出版西安公司,2008.11

ISBN 978-7-5062-6982-7

Ⅰ.黄… Ⅱ.①刘…②李… Ⅲ.灵枢经—译文—汉、英
Ⅳ.R221.2

中国版本图书馆 CIP 数据核字(2008)第 167606 号

组稿编辑 张栓才 赵天堂 任卫军
责任编辑 任卫军 吴彦莉
审　　校 张同君 李振国

大中华文库

黄帝内经·灵枢

李照国 英译 刘希茹 今译

© 2008 世界图书出版公司

出版发行者:

世界图书出版西安公司

西安市北大街 85 号 邮政编码:710003

制版、排版者:

陕西新纪元文化传播有限公司

印制者:

深圳市佳信达印务有限公司印刷

开本:960×640 1/16(精装) 印张:76.75 字数:980 千字

2008 年 11 月第 1 版第 1 次印刷 印数:1~2000

(汉英对照) ISBN 978-7-5062-6982-7

定价:188.00 元

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First Edition 2008

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ISBN 978-7-5062-6982-7

© 2008 Xi'an World Publishing Corporation

85 North Street, Xi'an, 710003, Shaanxi, China

Printed by

Donnelley Bright Sun Printing Co., Shenzhen, China

Printed in the People's Republic of China

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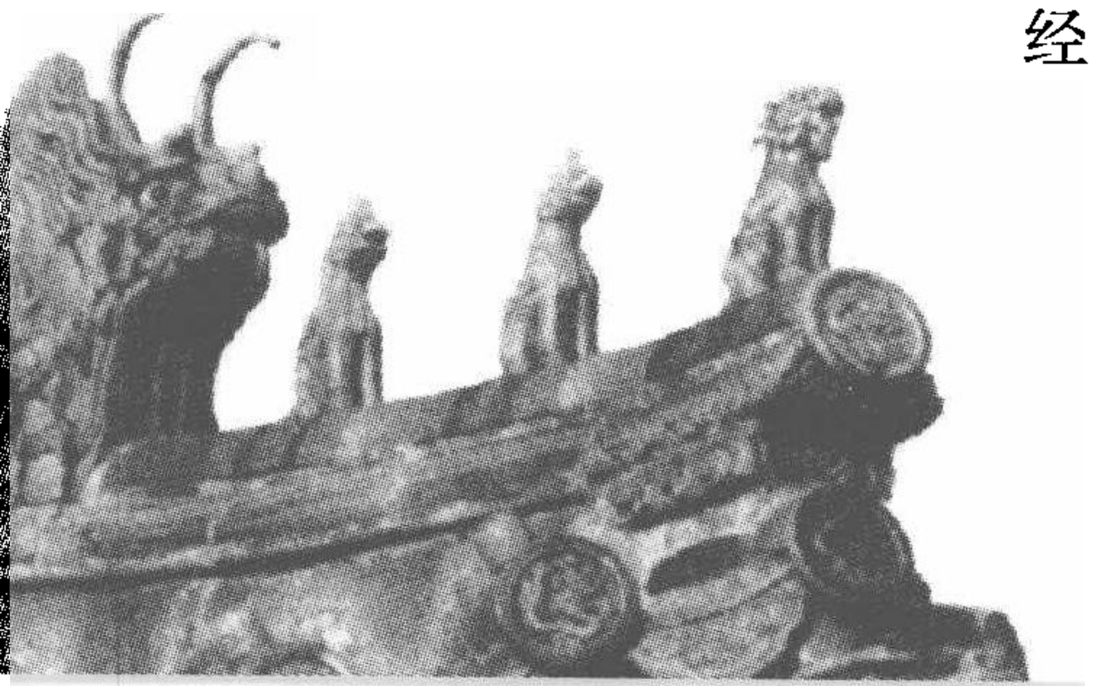
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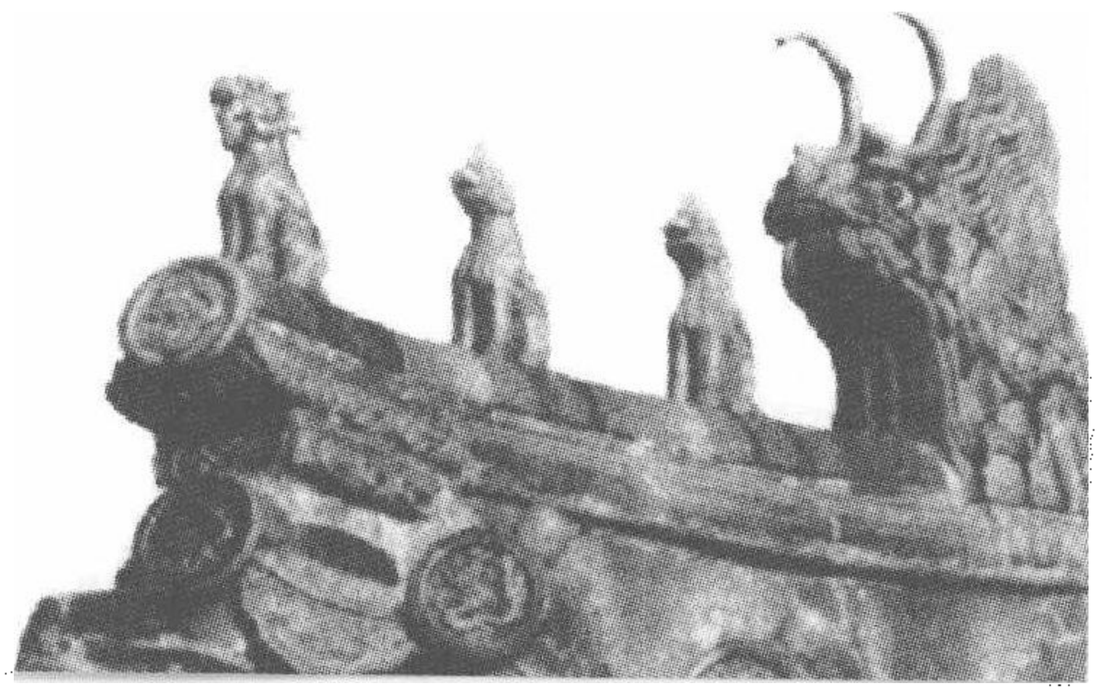
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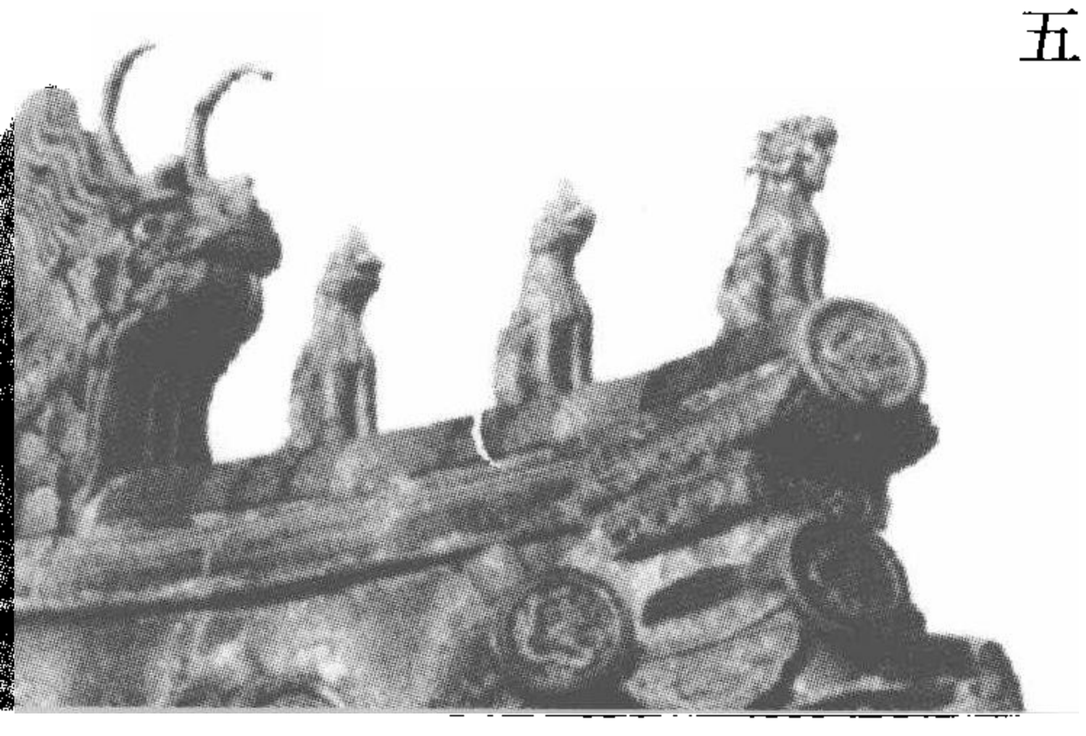
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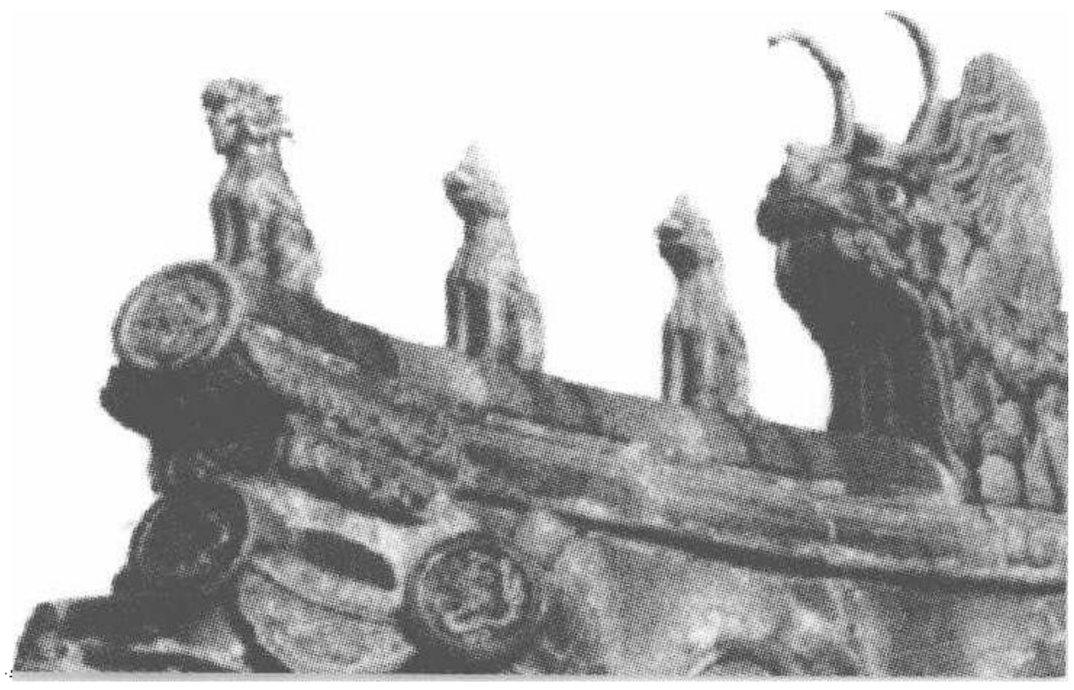
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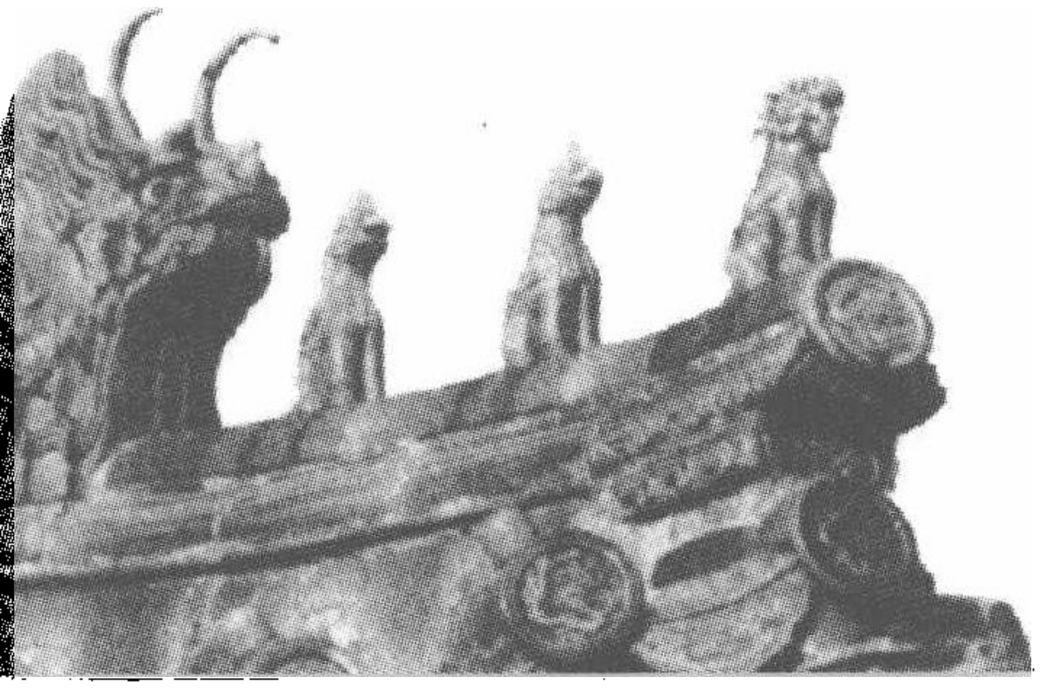
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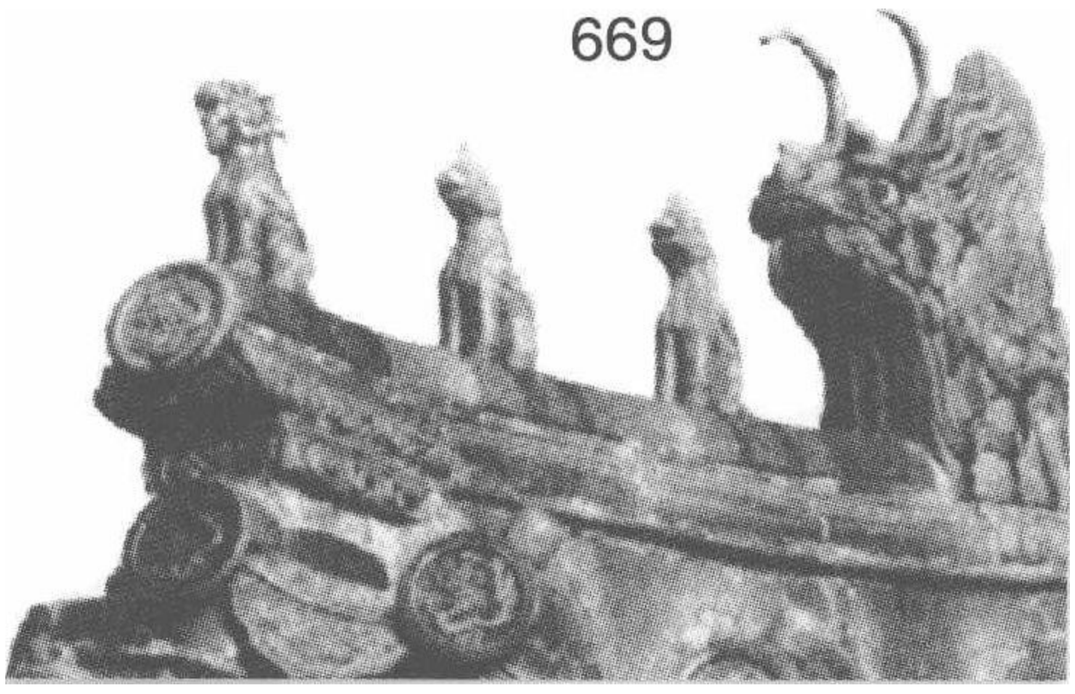
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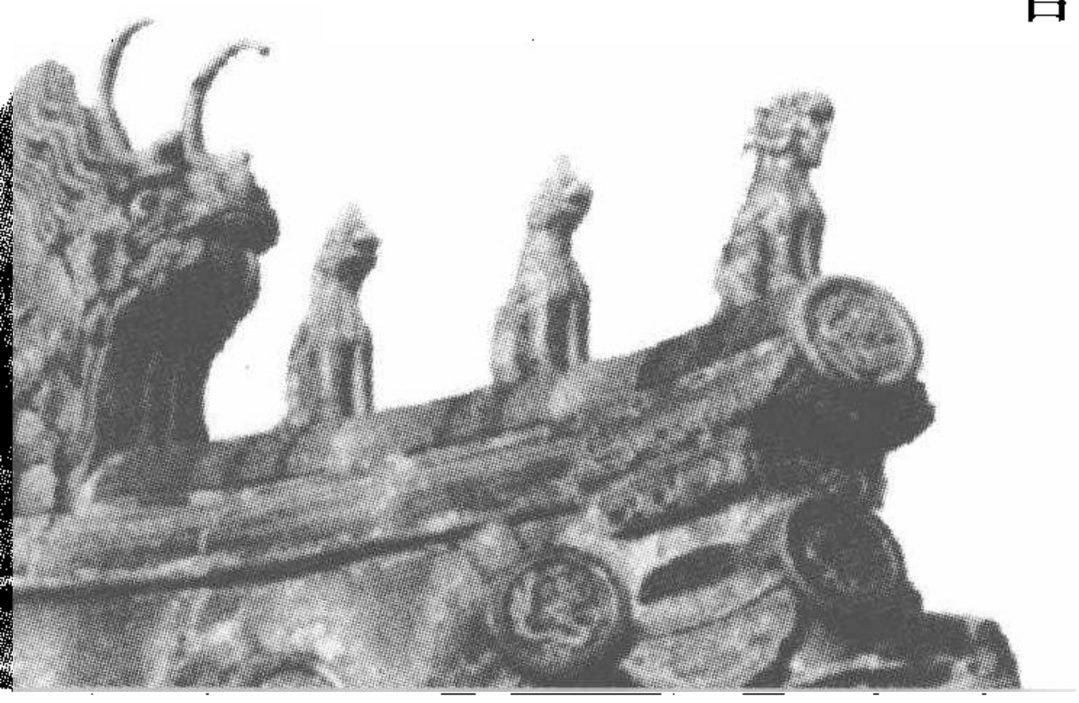
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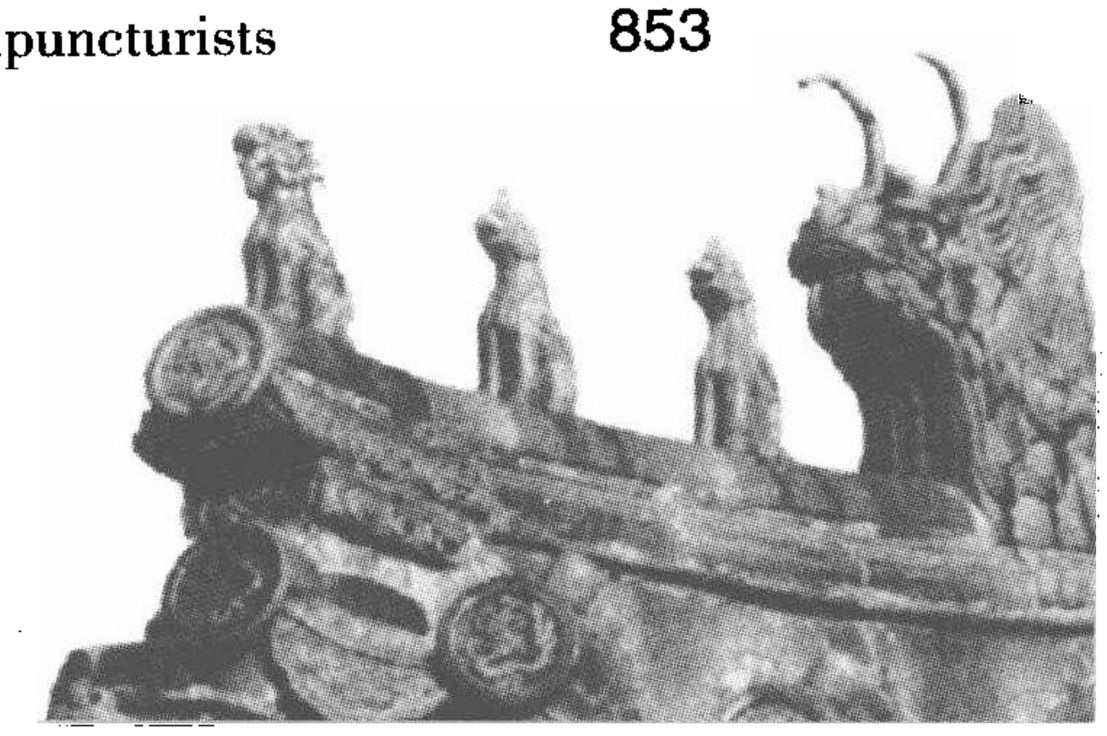
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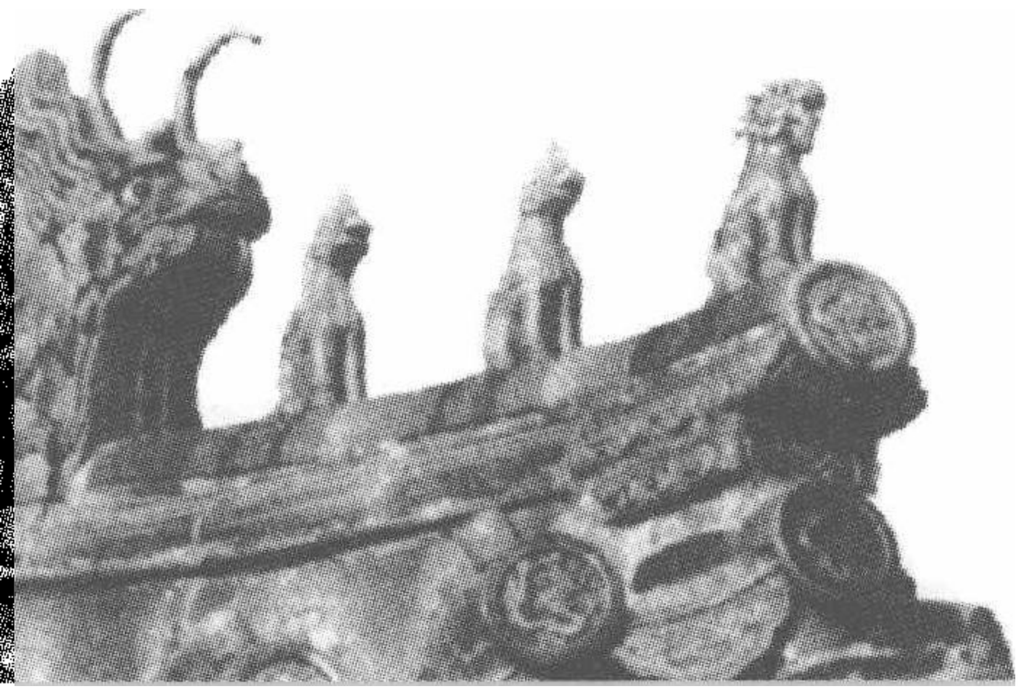


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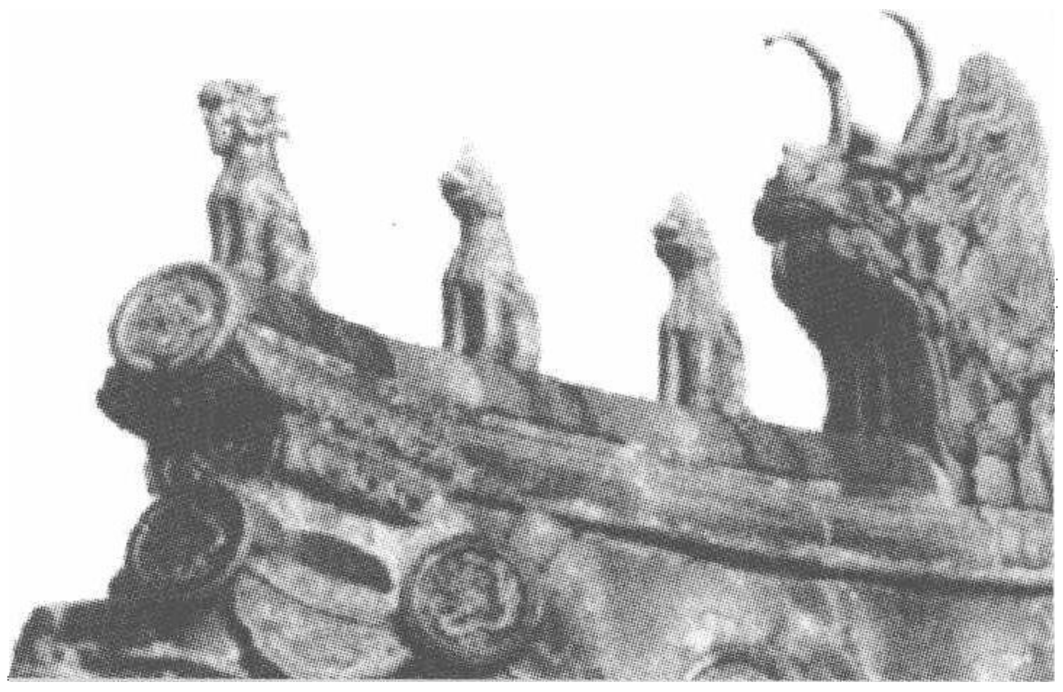
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寒热病第二十一

【原文】

21.1 皮寒热者，不可附席，毛发焦，鼻槁腊不得汗。取三阳之络，以补手太阴。

21.2 肌寒热者，肌痛，毛发焦而唇槁腊，不得汗。取三阳于下以去其血者，补足太阴以出其汗。

21.3 骨寒热者，病无所安，汗注不休。齿未槁，取其少阴于阴股之络；齿已槁，死不治。骨厥亦然。

21.4 骨痹，举节不用而痛，汗注烦心。取三阴之经，补之。

21.5 身有所伤血出多，及中风寒，若有所堕坠，四肢懈惰不收，

【今译】

21.1 体表寒热，疼痛不可着席，毛发枯燥，鼻孔干燥，汗液不得出者，治疗时应取足太阳经的络穴，补手太阴经的腧穴。

21.2 肌寒热，肌痛，毛发焦枯，口唇干燥，汗不得出者，应取足太阳经下部腧穴以散瘀血，再补足太阴经以出其汗。

21.3 骨骼寒热，烦躁不安，大汗淋漓者，若牙齿未现枯槁现象，当取足少阴络穴大钟针治，如牙齿已现枯搞之象，便是不治之症。骨厥病的诊治，也是这样。

21.4 骨痹，骨节不用而疼痛，汗出如注，心中烦乱，治疗时可取三阴经穴位，针刺用补法。

21.5 身体有所伤，血流甚多，且又感受了风寒，或从高处跌落，

Chapter 21
Hanre Bing: Cold and Heat Diseases

21.1 Cold and heat [disease due to invasion of pathogenic factors into] the skin, [characterized by] inability to touch the mat [because of pain in the skin], brittle hair, dry nose and no perspiration, can be treated by needling the Collateral [Acupoint] of Triple Yang[1] and puncturing [the Spleen Channel of] Foot-Taiyin[2].

21.2 Cold and heat [disease due to invasion of pathogenic factors in] the muscles, [characterized by] pain in the muscles, scorching hair, dry lips and no perspiration, [can be treated by] needling [the Acupoint located] on the lower part of Triple Yang[3] to remove stagnant blood and puncturing [the Spleen Channel of] Foot-Taiyin to induce sweating.

21.3 Cold and heat [disease due to invasion of pathogenic factors into] the bones, [characterized by] restlessness, profuse sweating and no signs of dry teeth, [can be treated by] needling the Collateral [Acupoint] of [the Kidney Channel of Foot-] Shaoyin located lateral to the thigh[4]. [If] the teeth are already dry, it is incurable. Gujue[5] can be treated according to the treatment of cold and heat diseases.

21.4 Gubi[, characterized by] inflexibility and pain of all joints, profuse sweating and dysphoria [, can be treated by] needling [the Acupoints located on] the three Yin Channels with reinforcing [techniques].

21.5 [The disease marked by] trauma with serious hemor-

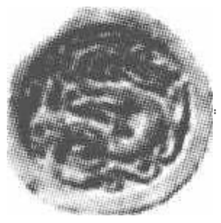
【原文】

名曰体惰。取其小腹脐下三结交。三结交者，阳明、太阴也，脐下三寸关元也。

21.6 厥痹者，厥气上及腹。取阴阳之络，视主病也，泻阳补阴经也。

21.7 颈侧之动脉人迎。人迎，足阳明也，在婴筋之前。婴筋之后，手阳明也，名曰扶突。次脉，足少阳脉也，名曰天牖。次脉，足太阳也，名曰天柱。腋下动脉，臂太阴也，名曰天府。

21.8 阳迎头痛，胸满不得息，取之人迎。暴喑气鞕，取扶突与



【今译】

以致四肢懈怠无力者，叫做“体惰”，治疗时可取小腹脐下的三结交。三结交指胃经、脾经及任脉三经相交处的关元穴。

21.6 厥痹，是厥逆之气上及腹部，治疗时可取阴经或阳经的络穴，根据主病之所在，在阳经用泻法，在阴经用补法。

21.7 颈侧的动脉是人迎穴，人迎位于足阳明胃经，在婴筋之前。婴筋之后是手阳明经的腧穴，名叫扶突。其后是足少阳经的天牖穴。天牖之后是足太阳经的天柱穴。腋下三寸处的动脉，是手太阴经的腧穴，名叫天府。

21.8 阳邪上逆而引起的头痛，胸满，呼吸不利，当取人迎穴治

rhage, complicated by attack of wind and cold, or falling from a high place that causes lassitude of the limbs, is called Tiduo (sluggishness of the body) [which can be treated by] needling the Triple Convergence below the navel and the lower abdomen. The so-called Triple Convergence refers to Guanyuan (CV 4) [located on the point where the Stomach Channel of Foot-]Yangming, [the Spleen Channel of Foot-] Taiyin [and the Renmai (Conception Vessel) converge] three Cun below the navel.

21.6 Juebi (Bi-Syndrome due to adverse flow of Qi) [is caused by] Qi flowing adversely upward [along the lower limb] into the abdomen. [It can be treated by] needling the Collateral [Acupoints of the concerned] Yin and Yang [Channels]. [Before selecting Acupoints, cares must be taken] to make sure [whether] the disease [is of Yin nature or of Yang nature] . The Yang [Channels should be needled with] reducing [techniques] while the Yin [Channels should be needled with] reinforcing [techniques].

21.7 The pulsation of the artery lateral to the neck is called Renying (ST 9) [which is located on the Stomach Channel of] Foot-Yangming and anterior to the cervical tendon. Posterior to the cervical tendon is Futu (LI 18), [an Acupoint located on the Large Intestine Channel of] Hand-Yangming. Below it is Tianyou (TE 16), [an Acupoint located on the Sanjiao (Triple Energizer) Channel of] Foot-Shaoyang[6]. Below it is Tianzhu (BL 10), [an Acupoint located on the Bladder Channel of] Foot-Taiyang. [The pulsation of] the artery three Cun below the armpit is Tianfu (LU 3), [an Acupoint located on the Lung Channel of] Arm-Taiyin[7].

21.8 Headache due to adverse flow of Yang [with the

【原文】

舌本出血。暴袭气蒙，耳目不明，取天牖。暴挛痫眩，足不任身，取天柱。暴痹内逆，肝肺相搏，血溢鼻口，取天府。此为天牖五部。

21.9臂阳明有入颃遍齿者，名曰大迎，下齿龋取之。臂恶寒补之，不恶寒泻之。足太阳有入颃遍齿者，名曰角孙，上齿龋取之，在鼻

【今译】

之。突然失音，喉舌强硬者，当刺扶突穴，并刺舌根出血。突然耳聋，经气蒙蔽，耳失聪、目不明者，治疗时取天牖穴。突发拘挛、癫痫、眩晕、两足无力支撑身体，治疗时取天柱穴。突然患热病使气机上逆，肝肺二经内蕴火邪相搏，致血逆妄行，鼻口出血，治疗时取天府穴。以上五穴称为天牖五部。

21.9手阳明大肠经入于颧部而遍络于齿的，名叫大迎，所以下齿龋痛应取大迎穴。臂恶寒的用补法，不恶寒的用泻法。足太阳膀胱经入于颧部而遍络于齿的，名叫角孙，所以治疗上齿龋痛应取角孙穴及鼻和颧骨前面的穴位。刚发病时如果脉气充盛，就用泻法，反之则

symptoms of] chest fullness and inability to breathe [can be treated by] needling Renying (ST 9). Sudden loss of voice and stiffness of the tongue [can be treated by] needling Futu (LI 18) and pricking the root of tongue to let out blood. Sudden deafness, obstruction of Qi and blurred vision [can be treated by] needling Tianyou (TE 16). Sudden spasm, epilepsy, dizziness and flaccidity of feet [can be treated by] needling Tianzhu (BL 10). Sudden occurrence of heat disease, which leads to adverse flow of Qi, overflowing of blood, bleeding in the mouth and nose due to struggle [of pathogenic fire in the Channels of] the liver and the lung, [can be treated by] needling Tianfu (LU 3). [Among these five Acupoints, Tianyou (TE 16) is located in the middle region and the other four Acupoints are located on the four limbs], that is why [the arrangement of these five Acupoints] is called Tianyou (TE 16) and Five Regions.

21.9 [The Large Intestine Channel of] Arm-Yangming[8] enters the cheekbone and connects with the teeth. [An Acupoint] called Daying (ST 5) [located on it can be] needled to treat dental caries of the lower teeth. [If] there is aversion to cold in the arm, [it can be treated by] needling with reinforcing [techniques]; [if] there is no aversion to cold in the arm, [it can be treated by] needling with reducing [techniques]. [The Bladder Channel of] Foot-Taiyang enters the cheekbone and connects with the teeth. [An Acupoint] called Jiaosun (TE 20) [is located on it]. [To treat] dental caries of the upper teeth, [the Acupoints located] anterior to the nose and cheekbone can be needled. When the disease has just occurred, the Channel is full and [should be needled with] reducing [techniques]. [If the Chan-

【原文】

与颃前。方病之时其脉盛，盛则泻之，虚则补之。一曰取之出鼻外。

21.10 足阳明有挟鼻入于面者，名曰悬颅，属口，对入系目本，视有过者取之。损有余，益不足，反者益其。足太阳有通项入于脑者，正属目本，名曰眼系。头目苦痛取之，在项中两筋间。入脑乃别阴跻、阳跻，阴阳相交，阳入阴，阴出阳，交于目锐眦，阳气盛则瞋目，阴气盛则瞑目。

21.11 热厥取足太阴、少阳，皆留之；寒厥取足阳明、少阴于

【译文】

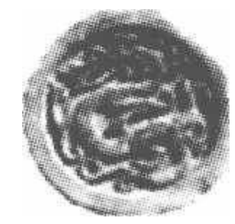
用补法。另有一种说法，可在鼻外取穴施治。

21.10 足阳明胃经有挟于鼻旁而入于面部的，名叫悬颅，其经脉下行属于口，上行的由口入系于目本。治疗时泻其有余，补其不足，反之则会加重病情。足太阳膀胱经过项入于脑部，直接连属于目本的叫做眼系。若头目疼痛，可在项中两筋间取穴。此脉入脑后，分别联属于阴跻、阳跻二脉，阴阳相交，阳入里，阴出外，交会于目锐眦。如果阳气偏盛，则两目张开；如果阴气偏盛，则两目闭合。

21.11 热厥证，取足太阴脾经、足少阳胆经进行治疗，均须留

nel] is deficient, [it should be needled with] reinforcing [techniques]. Another statement is that [the Acupoints located] lateral to the nose should be needled.

21.10 [The Stomach Channel of] Foot-Yangming runs beside the nose and enters the face, [crossing the Bladder Channel of Foot-Taiyang on the Acupoint] called Xuanlu (GB 5). [The Channel descends] to link with the mouth. [The part running in the upper] enters the eye. The diseases related to the regions [through which this Channel runs can be treated by] needling [the Acupoints located on this Channel with the techniques of] reducing Shi (Excess) and reinforcing Xu (Deficiency). Contrary treatment will worsen the disease. [The Bladder Channel of] Foot-Taiyang runs along the neck into the brain and directly connects with the eye, known as the Eye System. Headache and pain of the eye [can be treated by] needling [the Acupoint located] between two tendons [on the neck]. [This Channel] enters the brain [from the neck to connect with] the Yinqiao (Yin Heel-Channel) and Yangqiao (Yang Heel-Channel). [These two Channels of] Yin and Yang converge with each other. [As a result,] Yangqi enters the Yin [Channel] and Yinqi enters the Yang [Channel]. [The Yin Channel and the Yang Channel] converge at the inner canthus. [When] Yangqi is superabundant, the eyes constantly open wide; [when] Yinqi is superabundant, the eyes always keep closed.



21.11 Rejue[8] [can be treated by] needling [the Acupoints located on the Spleen Channel of] Foot-Taiyin and [the Bladder Channel of] Foot-Shaoyang. [All the needles should be] retained [for a longer period of time]. Hanjue[9] [can be treated by]

【原文】

足，皆留之。舌纵涎下，烦悗，取足少阴。振寒洒洒，鼓颔，不得汗出，腹胀烦悗，取手太阴。刺虚者，刺其去也；刺实者，刺其来也。

21.12 春取络脉，夏取分腠，秋取气口，冬取经输。凡此四时，各以时为齐。络脉治皮肤，分腠治肌肉，气口治筋脉，经输治骨髓、五脏。

21.13 身有五部：伏兔一；腓二，腓者腨也；背三，五脏之腧

【译文】

针。寒厥证，取足阳明胃经、足少阴肾经进行治疗，均须留针。舌纵流涎，胸中烦闷者，当取足少阴经足部的腧穴进行治疗。恶寒战栗，两颌鼓动，汗不得出，腹胀烦闷，当取手太阴肺经穴治疗。针刺正气虚的病证，应顺着脉气的去向施以补法；针刺邪气实的病证，应迎着脉气的来向施以泻法。

21.12 春季多取络脉间穴位，夏季多取分肉腠理间穴位，秋季多取气口部位的穴位，冬季多取经脉部位的穴位。凡此四时用针，应与时令相适应。取络脉穴可治皮肤之病，取肌肤间穴可治肌肉之病，取气口穴可治筋脉之病，取各经脉之穴则可治骨髓和五脏诸病。

21.13 身体有五个重要部位：一是伏兔，二是小腿，三是背

needling [the Acupoints located on the Stomach Channel of] Foot-Yangming and [the Kidney Channel of] Foot-Shaoyin. [All the needles should be] retained [for a longer period of time]. Protrusion of the tongue, drooling and dysphoria [can be treated by] needling [the Acupoints located on the Kidney Channel of] Foot-Shaoyin. Chills, bulged cheeks [due to cold], no perspiration, abdominal distension and dysphoria [can be treated by] needling [the Acupoints located on the Lung Channel of] Hand-Taiyin. [To treat] Xu (Deficiency) [Syndrome, the needles should be] inserted [in the direction along which the Channel-Qi] recedes; [to treat] Shi (Excess) [Syndrome, the needles should be] inserted [in the direction along which the Channel-Qi] comes.

21.12 In spring, [the Acupoints located on] the Collaterals should be needled; in summer, [the Acupoints located on] the muscular interstices should be needled; in autumn, [the Acupoints located on] the Qikou (wrist) should be needled; in winter, [the Acupoints located on] the Channels should be needled. So needling should be done according to the climatic changes in the four seasons. [The Acupoints located on] the Collaterals [can be needled] to treat skin [diseases]; [the Acupoints located on] the muscular interstices [can be needled] to treat muscle [diseases]; [the Acupoints located on] the Qikou (wrist) [can be needled] to treat tendon [diseases]; [the Acupoints located on] the Channels [can be needled] to treat [diseases of] the bone marrow and the Five Zang-Organs.

21.13 There are five important regions on the body: the first one is Futu[10], the second one is shank, the third one is the

【原文】

四；项五。此五部有痈疽者死。病始手臂者，先取手阳明、太阴而汗出；病始头首者，先取项太阳而汗出；病始足胫者，先取足阳明而汗出。臂太阴可汗出，足阳明可汗出，故取阴而汗出甚者，止之于阳，取阳而汗出甚者，止之于阴。

21.14 凡刺之害，中而不去则精泄；不中而去则致气。精泄则病甚而恇，致气则生为痈疽也。

【译文】

部，四是五脏腧穴，五是项部。此五部患痈疽的，为不治之症。疾病始于手臂的，可先取手阳明大肠经、手太阴肺经的穴位，使其出汗；疾病始于头部的，可先取项部足太阳膀胱经的穴位，使其出汗；疾病开始于足胫部的，可先取足阳明胃经的穴位，使其出汗。针刺手太阴经的诸穴可以出汗，针刺足阳明经诸穴也可以出汗。针刺阴经而出汗过多的，可取阳经穴止汗；针刺阳经而出汗过多的，可取阴经穴止汗。

21.14 错误用针造成的危害有：已刺中病邪而留针不去，使人精气耗泄；尚未刺中病邪即出针，使邪气凝聚不散。精气耗泄会使病情加重而身体羸弱，邪气凝聚不散则引起痈疡。



back, the fourth one is [the region where] the Back-Shu Acupoints [are located], and the fifth one is the neck. [When] carbuncles occur on these five regions, [the patient] will die. The disease that begins with the arm [can be treated by] needling [the Acupoints located on the Large Intestine Channel of] Hand-Yangming and [the Lung Channel of] Hand-Taiyin to induce sweat; the disease begins with the head [can be treated by] needling [the Acupoints located on the Bladder Channel of Foot-] Taiyang to induce sweat; the disease begins with the shank [can be treated by] needling [the Acupoints located on the Stomach Channel of] Foot-Yangming to induce sweat. [Needling the Acupoints located on the Lung Channel of] Arm-Taiyin can induce sweat and [needling the Acupoints located on the Stomach Channel of] Foot-Yangming also can induce sweat. So excessive sweating due to needling [the Acupoints located on] the Yin [Channel] can be stopped by [needling the Acupoints located on] the Yang [Channel]; excessive sweating due to needling [the Acupoints located on] the Yang [Channel] can be stopped by [needling the Acupoints located on] the Yin [Channel].

21.14 Wrong needling brings harm [to the patient]. [If the focus of the disease has already been] punctured but [the needle] is still retained in the Acupoint, [it will] consume Essence; [if the focus of the disease has] not been punctured but [the needle] has already been withdrawn, [it will] lead to accumulation of Qi[11] . [If] Essence is consumed, [the disease will be] aggravated and [the patient will become] emaciated; [if] Qi accumulates, [it will] cause carbuncles.

Notes:

[1] The Collateral Acupoint of Triple Yang refers to Feiyang (BL 58) which is the Collateral Acupoint of the Bladder Channel of Foot-Taiyang.

[2] The exact Acupoints to be needled are not clear. Ma Shi (马莳) in the Ming Dynasty said it referred to Lieque (LU 7). Zhang Jiebin (张介宾) in the Ming Dynasty said that the Acupoints should include Yuji (LU 10) and Taiyuan (LU 9).

[3] The Acupoint located on the lower part of the Triple Yang refers to Feiyang (BL 58) which is the Collateral Acupoint of the Bladder Channel of Foot-Taiyang.

[4] The Collateral Acupoint of the Kidney Channel of Foot-Shaoyin is Dazhong (KI 4).

[5] Gujue (骨厥) is a Syndrome caused by impairment of Kidney-Yin. In Chapter 8 of Lingshu (灵枢·本神), it says, "Damage of Essence will cause ache, flaccidity and coldness of the bones (精伤则骨酸痿厥)."

[6] Foot-Shaoyang (足少阳) actually should be Hand-Shaoyang (手少阳), because Tianyou (天牖) is the sixteenth Acupoint on the Sanjiao (Triple Energizer) Channel of Hand-Shaoyang.

[7] Arm-Taiyin (臂太阴) is the same as Hand-Taiyin (手太阴). In the earliest record of Channels, such as the so-called Boshu (Silk Book) discovered in an ancient tomb in Mawangdui (马王堆) in the Hunan Province, the Channels named after hand were all named after arm. It shows that originally the Channels were named after arm and foot and later on such a nomenclature was changed. In the names of the Channels, arm was replaced by hand. In the text of this chapter, both arm and hand are used to name the concerned Channels. Maybe this chapter was compiled during the time that the nomenclature of the Channels was undergoing a historical change.

[8] Rejue (热厥): In Chapter 45 of Suwen (素问 · 厥论) it says, "Rejue (热厥) is caused by decline of Yinqi in the lower part of the body."

[9] Hanjue (寒厥): In Chapter 45 of Suwen (素问 · 厥论) it says, "Hanjue (寒厥) is caused by decline of Yangqi in the lower part of the body."

[10] Futu (伏兔) is the name of an Acupoint (ST 32) on the Stomach Channel of Foot-Yangming which is located 6 Cun above the upper border of the patella. Futu (伏兔) here refers to the anterior side of the thigh in general.

[11] Qi (气) in this paragraph refers to Xieqi (邪气 Evil-Qi) which means pathogenic factors.



癫狂第二十二

【原文】

22.1 目眦外决于面者，为锐眦；在内近鼻者，为内眦；上为外眦，下为内眦。

22.2 癫疾始生，先不乐，头重痛，视举目赤，甚作极已而烦心，候之于颜，取手太阳、阳明、太阴，血变而止。

22.3 癫疾始作而引口啼呼喘悸者，候之手阳明、太阳，左强者攻其右；右强者攻其左，血变而止。癫疾始作先反僵，因而脊痛，候之

【译文】

22.1 眼角向外开裂于面颊一侧的，称为锐眦；向内靠近鼻侧的，称为内眦。上眼胞属外眦；下眼胞属内眦。

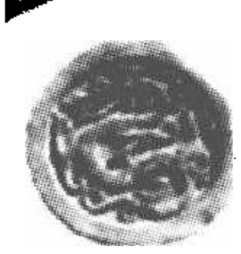
22.2 癫病将发作时，病人先感到闷闷不乐，头部沉重疼痛，两眼上视，目赤，严重时则会出现烦乱不宁。通过观察天庭部的色泽，可推测疾病的发作。治疗时可取手太阳、手阳明和手太阴三经的腧穴，待其血色正常时停针。

22.3 癫病发作时，口角常因牵引而歪斜，患者有啼哭、呼叫、喘促、心悸等症状，可取手阳明、手太阳两经腧穴治疗，凡向左侧牵引的，刺其右侧，向右侧牵引的，刺其左侧，待血色正常时停针。癫病发作时，腰脊反张僵硬，脊柱因此作痛，可取足太阳、足阳明、足

Chapter 22
Diankuang: Mania

22.1 {The corner of the eye that points to the cheek side is the outer canthus while the corner of the eye proximal to the nose side is the inner canthus. The upper [eyelid] is called the palpebra superior and the lower [eyelid] is called the palpebra inferior. }[1]

22.2 At the beginning of epilepsy, [the symptoms include] unhappiness, heaviness of the head, red eyes and staring straight forward (anoopsia). [When it becomes] very serious, [the patient appears] restless. [Prognosis can be made through] inspecting the cheeks [of the patient]. [To treat this disease, the Acupoints located on the Small Intestine Channel of] Hand-Taiyang, [the Large Intestine Channel of] Hand-Yangming and [the Lung Channel of] Hand-Taiyin [can be] needled [to let out blood] until the [color of] the blood becomes [normal].



22.3 [When] epilepsy begins to attack, [there will appear the symptoms of] distorted corner of the mouth, crying, shouting, or panting and palpitation. [The Acupoints located on the Large Intestine Channel of] Hand-Yangming and [the Small Intestine Channel of] Hand-Taiyang should be selected. [If] the left side [of the body] is stiff, the right side is needled [to let out blood until the color of the blood turns normal]; [if] the right side is stiff, the left side is needled [to let out blood] until [the color] of the blood turns [normal]. [When] epilepsy attacks, opisthotonos [occurs] first and that is why [the patient feels] aching in the

【原文】

足太阳、阳明、太阴、手太阳，血变而止。

22.4 治癫疾者，常与之居，察其所当取之处。病至，视之有过者泻之，置其血于瓠壶之中，至其发时，血独动矣，不动，灸穷骨二十壮。穷骨者，骶骨也。

22.5 骨癫疾者，颠齿诸腧分肉皆满，而骨居，汗出烦悗。呕多沃沫，气下泄，不治。

22.6 筋癫疾者，身倦挛急大，刺项大经之大杼脉。呕多沃沫，气下泄，不治。

22.7 脉癫疾者，暴仆，四肢之脉皆胀而纵，脉满，尽刺之出

【译文】

太阴、手太阳经的腧穴，待血色正常时停针。

22.4 治疗癫病时，医生应常与病人住在一处，观察应当取治的穴位。当病发作时，观察有病的经脉，使用泻法出其血，将刺出的血盛在葫芦内。等到复发时，葫芦里的血就会动；如果没有动，可灸穷骨二十壮。所谓穷骨，就是尾骶骨。

22.5 骨癫病，在颔齿部的各腧穴及分肉之间，都充满了邪气，骨骼强直，出汗，胸中烦闷。若呕吐出很多涎沫，气泄于下，就是不治的死证。

22.6 筋癫疾，身体倦曲，筋肉拘挛，筋脉拘急，脉大，可刺项后足太阳经的大杼穴；若呕吐很多的涎沫，气泄于下的，就是不治的死证。

22.7 脉癫病，突然仆倒，四肢的脉都胀满而纵缓。脉满处，就针刺放血；脉不满处，灸挟项两侧的足太阳经的穴位，再灸与腰相距

back. [To treat this disease, the Acupoints located on the Bladder Channel of] Foot-Taiyang, [the Stomach Channel of] Foot-Yangming, [the Spleen Channel of] Foot-Taiyin and [the Small Intestine Channel of] Hand-Taiyang [should be] needled till [the color of] the blood changes [normal].

22.4 To treat epilepsy, [the doctor] should stay together with [the patient] to observe [the manifestations during the attack and decide the Acupoints to be selected] for needling. [When] epilepsy attacks, [the doctor should] find [the Channel that is in] disorder [and needle it with] reducing [techniques]. [The blood that was let out through pricking] was put into a gourd. [When it] attacks again, the blood [kept in the gourd] will fluctuate. [If the blood in the gourd] does not move, moxibustion should be applied to Qionggu[2] for 20 cones [of moxa]. Qionggu refers to sacrum.

22.5 Bone [involved] epilepsy [is characterized by] fullness of the muscular interstices in the mandible, cheek and teeth, stiffness of bones, sweating and dysphoria. [If there are the symptoms of] frothy vomiting and sinking of Qi, [it is] incurable.

22.6 Tendon [involved] epilepsy [is characterized by] curled up body, spasm, convulsion and large pulse. [It can be treated by] needling Dazhu (BL 11) on [the Bladder Channel of Foot-Taiyang on] the neck. [If there appear the symptoms of] frothy vomiting and sinking of Qi, [it is] incurable.

22.7 Channel [involved] epilepsy [is characterized by] sudden faint, distension and flaccidity of the Channels on the four limbs. [If] the Channel is full, [it should be] needled to let out blood; [if the Channel is] not full, moxibustion [should be applied to the Acupoints on the Bladder Channel] lateral to the neck

【原文】

血；不满，灸之挟项太阳，灸带脉于腰相去三寸，诸分肉本输。呕吐沃沫，气下泄，不治。

22.8 癫疾者，疾发如狂者，死不治。

22.9 狂始生，先自悲也，喜忘、苦怒、善恐者，得之忧饥，治之取手太阳、阳明，血变而止，及取足太阴、阳明。狂始发，少卧不饥，自高贤也，自辩智也，自尊贵也，善骂詈，日夜不休，治之取手阳明、太阳、太阴、舌下、少阴，视之盛者，皆取之，不盛，释之也。

【译文】

三寸处的带脉穴，也可灸诸经的分肉之间与四肢的腧穴。若呕吐出很多的涎沫，气泄于下的，就是不治的死证。

22.8 癫病，如突然发作时象发狂一样的证候，也是不治的死证。

22.9 狂证开始发生的时候，患者先有悲伤的情绪，健忘，容易发怒，时常恐惧，多由过度的忧愁与饥饿所致。治疗可取手太阳经、手阳明经的穴位，等到血色变为正常时止针，还可取足太阴经、足阳明经的穴位配合治疗。狂证开始发作的时候，患者少睡眠，不知饥饿，自以为了不起，最聪明，最尊贵，好骂人，日夜吵闹不休。治疗可取手阳明、手太阳、手太阴经、舌下及手少阴经的穴位。经脉充盛的才可以施针，如经脉不充盛的则不针刺。

and [the Acupoint located on] the Belt Channel 3 Cun to the waist. [The Acupoints located on] the muscular interstices and the Channels [on the four limbs] all can be selected [for applying moxibustion]. [If there appear the symptoms of] frothy vomiting and sinking of Qi, [it is] incurable.

22.8 [If] epilepsy attacks suddenly like mania, [it is] incurable.

22.9 [When] mania begins [to occur], [the patient feels] sad at first, frequently forgetful, easy to flare into rage and often fearful, usually caused by excessive anxiety and hunger. [To treat such a disease, the Acupoints located on [the Small Intestine Channel of] Hand-Taiyang and [the Large Intestine Channel of] Hand-Yangming can be needled till [the color of] the blood turns normal. [The Acupoints located on the Spleen Channel of] Foot-Taiyin and [the Stomach Channel of] Foot-Yangming also can be needled [to treat this disease]. [When] mania begins to attack, [the patient] sleeps little and does not feel hungery. [He is] proud of himself, [personally] feels [that himself is] intelligent and noble, and swears at others day and night. [This disease] can be treated by needling [the Acupoints located on the large Intestine Channel of] Hand-Yangming, [the Small Intestine Channel of] Hand-Taiyang, [the Lung Channel of] Hand-Taiyin and [the Heart Channel of] Hand-Shaoyin beneath the tongue. [If the Channels are] full, [they should be] pricked [to let out blood]; [if the Channels are] deficient, [they should] not be pricked.



【原文】

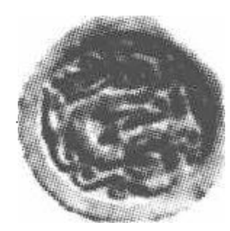
22.10 狂言，惊，善笑，好歌乐，妄行不休者，得之大恐，治之取手阳明、太阳、太阴。狂，目妄见，耳妄闻，善呼者，少气之所生也；治之取手太阳、太阴、阳明、足太阴、头、两颓。

22.11 狂者多食，善见鬼神，善笑而不发于外者，得之有所大喜，治之取足太阴、太阳、阳明，后取手太阴、太阳、阳明。狂而新发，未应如此者，先取曲泉左右动脉，及盛者见血，有顷已，不已，

【译文】

22.10 语言狂妄，易惊，善笑，喜欢唱歌，不停地乱跑乱动，是由于大恐所致。治疗可取手阳明、手太阳、手太阴经的穴位。狂病患者，有幻视幻听，时常呼叫，是由于神气衰少所致。治疗可取手太阳、手太阴、手阳明、足太阴经及头部和两腮部的穴位。

22.11 狂病患者，食量过大，常幻见鬼神，常笑而不出声，是由于喜乐过度所致。治疗可先取足太阴、足太阳、足阳明的穴位，后再取手太阴、手太阳、手阳明的穴位。狂证是新起的，还未出现上述症状的，应先取左右曲泉穴，以及血脉盛的经脉，泻血，不久就可



22. 10 Mania [with the symptoms of] wild talk, shock, frequently laughing and singing and repeatedly behaving wantonly [can be] treated by needling [the Acupoints located on the Large Intestine Channel of] Hand-Yangming, [the Small Intestine Channel of] Hand-Taiyang and [the Lung Channel of] Hand-Taiyin. Mania [with the symptoms of] visual hallucination, auditory hallucination and frequently crying and shouting [is caused by] insufficiency of Qi and [can be] treated by needling [the Acupoints located on the Small Intestine Channel of] Hand-Taiyang, [the Lung Channel of] Hand-Taiyin, [the Large Intestine Channel of] Hand-Yangming and [the Spleen Channel of] Foot-Taiyin as well as [the Acupoints located on] the head and cheeks.

22. 11 Mania [with the symptoms of] excessive eating, frequently seeing phantom and smiling face without laughter due to over-rejoicing [can be] treated by needling [the Acupoints located on the Spleen Channel of] Foot-Taiyin, [the Bladder Channel of] Foot-Taiyang and [the Stomach Channel of] Foot-Yangming. And then [the Acupoints located on the Lung Channel of] Hand-Taiyin, [the Small Intestine Channel of] Hand-Taiyang and [the Large Intestine Channel of] Foot-Yangming can be needled. Newly occurrence of mania without the symptoms mentioned above [can be treated by] needling Ququan (LR 8) on the right and left [Liver Channel of Foot-Jueyin]. [The Channels with] stagnation of blood [also can be needled to let out] blood. [With such a treatment, the disease will] be cured soon. [If the disease is] not cured, [it can be treated again] with the same method. [At the same time,] moxibustion can be applied to the sacrum for 20

【原文】

以法取之，灸骨骶二十壮。

22.12 风逆，暴四肢肿，身漐漐，唏然时寒，饥则烦，饱则善变，取手太阴表里，足少阴、阳明之经，肉清取荥，骨清取井、经也。

22.13 厥逆为病也，足暴清，胸若将裂，肠若将以刀切之，烦而不能食，脉大小皆涩，暖取足少阴，清取足阳明，清则补之，温则泻之。厥逆腹胀满，肠鸣，胸满不得息，取之下胸二胁，咳而动手者，

【译文】

痊愈了；如果还没有治愈，再用上述的方法治疗，并灸骶骨二十壮。

22.12 外感风邪而厥气内逆的病，四肢突然肿胀，身体发冷战栗，唏嘘有声，饥饿时心中烦闷，饱食后又动扰不安，治疗可取手太阴与手阳明表里两经，及足少阴、足阳明经的穴位，肌肉清冷的，可取荥穴，骨骼清冷的，应取井穴与经穴。

22.13 厥逆发病的症状，是两足突然清冷，胸痛得象要裂开一样，腹痛得如刀切一样，腹部胀满而不能进食，脉搏无论大小均见涩象，身体温暖的，取足少阴经的穴位，身体清冷的，取足阳明经的穴位，清冷的用补法，温暖的用泻法。厥逆病见腹胀，肠鸣，胸满而呼

cones [of moxa].

22. 12 [The disease caused by invasion of pathogenic] wind and adverse [flow of Qi is often characterized by] sudden swelling of the four limbs, chills all over the body [like being soaked by cold water][3], sighing due to coldness, dysphoria[when feeling] hungry and restlessness [after eating]. [It can be treated by] needling [the Acupoints located on the Lung Channel of] Hand-Taiyin and its internally and externally [related Channel][4], [the Kidney Channel of] Foot-Shaoyin and [the Stomach Channel of] Foot-Yangming. [If] the muscles feel chilly, the Ying-Spring [Acupoints of the Channels mentioned above can be] needled; [if] the bones feel chilly, the Jing-Well and Jing-River [Acupoints of the Channels mentioned above can be] needled.

22. 13 The disease caused by Jueni[5] [is characterized by] sudden chilliness of the foot, [discomfort in] the chest like being split, [pain of] the intestines like being incised, dysphoria [that makes it] impossible [for the patient] to eat, and unsmoothness of both the large and small pulses. [If the patient's body] is warm, [the Acupoints located on the Kidney Channel of] Foot-Shaoyin [should be] needled [to treat it]; [if the patient's body] is cold, [the Acupoints located on the Stomach Channel of] Foot-Yangming [should be] needled [to treat it]. [If the patient's body] is cold, reinforcing [techniques should be used]; [if the patient's body] is warm, reducing [techniques should be used]. Jueni [characterized by] abdominal distension and fullness, borborygmus, chest fullness [that makes it] difficult [for the patient] to breathe [can be treated by] needling [the Acupoints located on] both sides of the chest. [To locate these two Acupoints, the

【原文】

与背腧以手按之，立快者是也。

22.14 内闭不得溲，刺足少阴、太阳，与骶上以长针。气逆，则取其太阴、阳明、厥阴，甚取少阴、阳明动者之经也。

22.15 少气，身漐漐也，言吸吸也，骨痠体重，懈惰不能动，补

【译文】



吸不利，治疗可取胸下两胁，咳嗽动而应手处的穴位。再取背部的穴位，用手按压觉得轻快的，就是此穴。

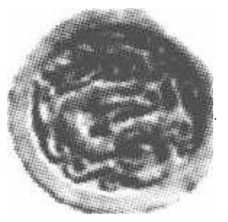
22.14 下焦肾、膀胱气化不利，小便不通，可用长针刺足少阴与足太阳两经及尾骨之上的穴位。气上逆，就取足太阴、足阳明、足厥阴经的穴位，气逆较重的，取足少阴与足阳明经搏动之处。

22.15 少气的病人，身体战栗、言语断续不能连接、骨节酸痛、身体沉重，身体懈惰无力而不能动作，可补足少阴经的穴位。短

doctor can ask the patient] to cough. [The points that] are throbbing under the fingers [when the patient coughs are the Acupoints to be needled]. Then the Back-Shu [Acupoints which can be located by pressing] can be selected. [When locating the Back-Shu Acupoints, the doctor can press the back of the patient with his fingers. The places that the patient feels] comfortable [when pressed] are the Acupoints.

22.14 Difficulty to urinate due to internal obstruction [can be treated by] needling [the Acupoints on the Kidney Channel of] Foot-Shaoyin and [the Bladder Channel of] Foot-Taiyang as well as the sacrum[6] with long needles. Adverse flow of Qi [can be treated by] needling [the Acupoints located on the Spleen Channel of Foot-] Taiyin, [the Stomach Channel of Foot-] Yangming and [the Liver Channel of Foot-] Jueyin. [If the adverse flow of Qi is] severe, [it can be treated by] needling [the Kidney Channel of Foot-] Shaoyin and [the Stomach Channel of Foot-] Yangming.

22.15 [The disease characterized by] shortness of breath, chills all over, intermittent speech, ache of bones, heaviness of the body, lassitude and no desire to move [can be treated by needling the Acupoints located on the Kidney Channel of] Foot-Shaoyin with reinforcing [techniques]. [The disease characterized by] shortness of breath, intermittent respiration and gasp when moving [can be treated by needling the Acupoints located on the Kidney Channel of] Foot-Shaoyin. [At the same time] the



【原文】

足少阴。短气，息短不属，动作气索，补足少阴，去血络也。

【译文】

气的病人，呼吸短促不能连续，活动时呼吸更加困难，可补足少阴经的穴位，有血络的，应刺之出血。

blood Collaterals are pricked [to let out blood].

Notes:

[1] This part has nothing to do with this chapter. It may be misprinting or miscopying taking place in ancient times. In the book entitled *Taisu* (太素), this part was put into Chapter 23, "Discussion on Febrile Diseases" (热病第二十三) after the sentence "Yinqiao (阴跻 Yin Heel-Channel) can be needled to treat redness and pain of eyes that begins from the inner canthus."

[2] Qionggu (穷骨), literally meaning the last bone, refers to Changqiang (GV 1) Acupoint located on the sacrum bone.

[3] Another explanation about this part is that the patient sweats profusely.

[4] The Channel that is internally and externally related to the Lung Channel of Hand-Taiyin is the Large Intestine Channel of Hand-Yangming.

[5] Jueni (厥逆) bears different meanings in Neijing (内经). Yao Zhi'an (姚止庵) in the Qing Dynasty said, "Jue (厥) bears three meanings. The first meaning is Ni (逆) which means Qi in the lower part of the body flows adversely upwards. That is what Jueni (厥逆) means. The second meaning is extreme. The concepts of Heat-Jue (热厥) and Cold-Jue (寒厥) in the Chapter of Discussion on Jue (厥) in Suwen (素问) imply that heat and cold have reached the extreme level. The third meaning is unconsciousness."

[6] It refers to Changqiang (GV 1) Acupoint located on the sacrum bone.

热病第二十三

【原文】

23.1 偏枯，身偏不用而痛，言不变，志不乱，病在分腠之间，巨针取之，益其不足，损其有余，乃可复也。

23.2 痱之为病也，身无痛者，四肢不收，智乱不甚，其言微知，可治；甚则不能言，不可治也。病先起于阳，后入于阴者，先取其阳，后取其阴，浮而取之。

23.3 热病三日，而气口静、人迎躁者，取之诸阳，五十九刺，以泻其热而出其汗，实其阴以补其不足者。身热甚，阴阳皆静者，勿

【译文】

23.1 偏枯表现为半身不遂而痛，如病人言语如常，神志清楚，这是病邪在分肉腠理之间，治疗时宜大针刺，补其不足，泻其有余，即可恢复正常。

23.2 痱病表现为身体无疼痛的感觉，四肢弛缓不收，意识错乱但不严重，言语虽微弱，但还能听清楚，仍可治疗。病情严重，不能言语的，就不可治疗了。病先起于阳分，而后入于阴分的，治疗时应当先刺其阳经，再刺其阴经，用浅刺法。

23.3 热病已三日，如气口脉象平静而人迎脉象躁动的，可随证选取各阳经治疗热病的五十九穴，以泻其表热，使邪气随汗而出，充实其阴经而补其不足。病人发高热，而气口、人迎的脉象沉静的，不



Chapter 23
Rebing: Heat Diseases

23.1 Pianku[1] means half of the body is unmovable and painful. [But the patient can] speak normally and is in the right mind. The disease is located in the muscular interstices [and can be treated by] large needle. [If the disease is] Xu (Deficiency) [in nature, it should be needled with] reinforcing [techniques]; [if the disease is] Shi (Excess) [in nature, it should be needled with] reducing [techniques]. [After being treated with such a differential therapy, the patient will eventually] recover.

23.2 Fei[2] disease [, characterized by] no pain in the body, inability of the four limbs to move, normal mental state and weak and low voice, is curable. [If the patient] cannot speak [because of the severity of the disease], [it is] incurable. [If] the disease first starts from the Yang phase and then deepens into the Yin phase, [the Acupoints on] the Yang [Channels are] needled first and then [the Acupoints on] the Yin [Channels are] needled. [The needles are] inserted shallowly.

23.3 Heat disease occurring for three days with quiet [pulsation over] Qikou (wrist) and hasty [pulsation over] Renying (neck) [can be treated by] needling the 59 Acupoints on the Yang [Channels for treating heat diseases] in order to reduce heat and induce sweating. [The needling techniques for] reinforcing the Yin [Channels can be used] to improve the insufficiency [of the three Yin Channels]. [If the patient is running] a fever [but] Yin and Yang[3] are all quiet, acupuncture therapy

【原文】

刺也；其可刺者，急取之，不汗出则泄。所谓勿刺者，有死征也。

23.4 热病七日八日，脉口动，喘而短者，急刺之，汗且自出，浅刺手大指间。

23.5 热病七日八日，脉微小，病者溲血，口中干，一日半而死。脉代者，一日死。

23.6 热病已得汗出，而脉尚躁，喘，且复热，勿刺肤，喘甚者死。

23.7 热病七日八日，脉不躁，躁不散数，后三日中有汗；三日不汗，四日死。未曾汗者，勿腠刺之。

23.8 热病先肤痛窒鼻充面，取之皮，以第一针，五十九，苛轸

【译文】

可针刺。如还有针刺的可能，就当急刺之，虽不出汗，仍可泄其病邪。所谓不可以针刺者，是指有死亡征象的人。

23.4 热病已七、八日，气口脉象躁动，并有气喘、气短的，应立即针刺治疗，汗将自出，浅刺手大指间的穴位。

23.5 热病已经七、八日，脉象微小，病人尿血，口干的，一日半就会死亡。若出现代脉的，一日内就死。

23.6 热病已经出汗，而脉象仍呈现躁动，且气喘，全身发热的，不可针刺，气喘加重的，就会死亡。

23.7 热病已经七、八日，脉没有躁象，或虽有躁象，但不散不疾的，若三日中能有汗出，可望痊愈；若三日后仍不能出汗，第四天就会死亡。未出汗的，就不能针刺治疗。

23.8 热病，先有皮肤疼痛，鼻塞，面部浮肿的，应该用浅刺皮部

should not be used. [If the disease can be treated by] needling, [needling therapy must be] given immediately. [Even if the patient] does not sweat, [pathogenic factors will be] expelled [through needling]. [The reason that some of the patients] cannot be treated by needling [is that they have already showed the signs of] deterioration.

23.4 Heat disease occurring for seven or eight days with hasty pulsation over Maikou (wrist), panting and shortness of breath [should be treated] immediately by needling to induce sweating. [The Acupoint located on the Lung Channel of Hand-Taiyin] on the thumb [should be] needled with shallow [needling techniques].

23.5 Heat disease occurring for seven or eight days with indistinct pulse, bloody urine and dry mouth will lead to death after one and a half days. [If] the pulse is Dai (slow, regular and intermittent pulse), [the patient] will die after one day.

23.6 Heat disease with perspiration, rapid pulse, panting and fever all over the body should not be treated by needling [lest Healthy-Qi be damaged]. [If] panting becomes worse, [the patient] will die.

23.7 [When] heat disease has lingered for seven or eight days without hasty pulse or with hasty pulse that is not rapid and scattered, [the patient will recover if] perspiration occurs after three days. [If there is] no sweating after three days, [the patient] will die on the fourth day. [The heat disease] without sweating [is due to decline of Healthy-Qi and] cannot [be treated by] needling.

23.8 Heat disease initially complicated by pain in the skin,

【原文】

鼻，索皮于肺，不得索之火，火者心也。

23.9 热病先身涩，倚而热，烦悗，干唇口嗌，取之皮，以第一针，五十九；腹胀口干，寒汗出，索脉于心，不得索之水，水者肾也。

23.10 热病嗌干多饮，善惊，卧不能起，取之肤肉，以第六针，

【译文】

的针法，以九针中的第一针（锋针）在治热病的五十九个穴位里选穴针刺。如鼻生有小疹，就同样用浅刺法刺肺经的穴位，但不能针刺属火的心经穴位，因为心火能克制肺金。

23.9 热病初起，即出现全身涩滞不爽，烦闷而发热，咽干唇燥，当治血脉，用九针中的第一针（锋针），在治热病的五十九穴里选穴针刺。如腹胀、口干、出冷汗，也是邪在心脉，当刺其血脉。但不能刺肾经穴位，因肾水能克心火。

23.10 热病，咽干、饮水多、常惊悸不宁、不能安卧的，当针刺肌肉，用九针中的第六针（员利针），在治热病的五十九穴里选穴针刺。

nasal stuffiness and facial dropsy [can be treated by] shallowly needling the skin with the first needle [among the Nine Needles]. The 59 [Acupoints for treating heat diseases can be selected to needle] . [If there are] small skin eruptions in the nose, [the Acupoints on the Lung Channel of Hand-Taiyin can be needled to treat it because] the skin [is controlled by] the lung. [But the Acupoints on the Heart Channel of Hand-Shaoyin that pertains to] Fire cannot be selected [because] Fire [in the Wuxing (Five Elements) matches with] the heart.

23.9 Heat disease initially complicated by coarseness and dryness of the skin, lassitude of the limbs, dysphoria, fever, dry lips, mouth and throat [can be treated by] needling the skin with the first needle [among the Nine Needles]. The 59 [Acupoints for treating heat diseases can be selected to needle]. [If there are the symptoms of] skin distension, dry mouth and cold sweating, [it is caused by invasion of pathogenic factors in the Heart Channel of Hand-Shaoyin because the heart controls blood vessels]. [So the Acupoints located on] the Heart [Channel can be] selected. [But the Acupoints located on the Kidney Channel that pertains to] Water cannot be selected [because] Water is related to the kidney.

23.10 Heat disease [with the symptoms of] dry throat, excessive drinking of water, frequently being frightened and inability to get up from bed [can be treated by] needling [the Acupoints located in] the muscular interstices with the sixth needle [among the Nine Needles]. The 59 [Acupoints for treating heat diseases can be selected to needle] . [If] the canthus is blue, [it shows disorder of the Spleen Channel. [Since the spleen controls mus-

【原文】

五十九，目眦青，索肉于脾，不得索之木，木者肝也。

23.11 热病面青脑痛，手足躁，取之筋间，以第四针，于四逆，筋蹙目浸，索筋于肝，不得索之金，金者肺也。

23.12 热病数惊，瘛疭而狂，取之脉，以第四针，急泻有余者，癫疾毛发去，索血于心，不得索之水，水者肾也。

23.13 热病身重骨痛，耳聋而好瞑，取之骨，以第四针，五十九

【译文】

若眼角色青，属脾经病变，脾主肌肉，刺肌肉，即治疗脾经，但不能刺属木的肝经穴位，因肝木能克脾土。

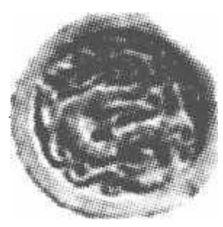
23.11 热病，面色青，头脑痛，手足躁动的，应刺其筋结之间，用九针中的第四针（锋针），刺其四肢，以治厥逆。若足不能行，泪出不止，属肝经病变，肝主筋，刺筋结即治疗肝经，但不能刺属金的肺经穴位，因肺金能克肝木。

23.12 热病，多次发惊痫、手足抽搐、精神狂乱的，当刺血络，用九针中的第四针（锋针）迅速泻去有余的热邪，因癫狂而使毛发脱落的，属心经病变，心主血脉，同样针刺血脉即治疗心经，但不能取属水的肾经穴位，因肾水能克心火。

23.13 热病，身体沉重，骨节疼痛，耳聋而欲闭目的，当刺至骨，可用九针中第四针（锋针）在热病五十九穴中选穴针刺。若骨病

cles, needling the Acupoints located in the] muscular interstices [can treat diseases of] the Spleen [Channel]. [But the Acupoints located on the Liver Channel that pertains to] Wood [in the Wuxing (Five Elements)] cannot be needled [because] Wood [matches with] the liver.

23. 11 Heat disease [with the symptoms of] blue complexion, pain in the brain, restlessness of the hands and feet [can be treated by] needling [the Acupoints located between] tendons with the fourth needle [among the Nine Needles]. [If] the four limbs are cold, the feet are not dexterous and quick in action and the eyes are nebulous, [it is a disease related to the Liver Channel]. [Since the liver controls tendons,] needling tendons [can treat disorders of] the liver [Channel]. [But the Acupoints located on] the Lung [Channel that pertains to] Metal [in the Wuxing (Five Elements)] cannot be selected [because] Metal [matches with] the lung.



23. 12 Heat disease [with the symptoms of] frequent shock, convulsion and flaccidity [of hands and feet] and mania [can be treated by] needling blood vessels with the fourth needle [among the Nine Needles] to immediately reduce excess [of pathogenic heat]. Epilepsy with the loss of hair [is a disease of the Heart Channel which can be treated by] needling [the Acupoints located on] the blood vessels [for treating disorder of] the heart [Channel]. [But the Acupoints located on] the Kidney [Channel that pertains to] Water [in the Wuxing (Five Elements) should] not be selected [because] Water [matches with] the kidney.

23. 13 Heat disease [with the symptoms of] heaviness of the body, pain in the bones, deafness and preference for closing eyes

【原文】

刺，骨病不食，啮齿耳青，索骨于肾，不得索之土，土者脾也。

23.14 热病不知所痛，耳聋不能自收，口干，阳热甚，阴颇有寒者，热在髓，死不可治。

23.15 热病头痛，颞颥，目瘛脉痛，善衄，厥热病也，取之以第三针，视有余不足，寒热痔。

23.16 热病体重，肠中热，取之以第四针，于其腧及下诸指间，

【译文】

不能食、咬牙、耳色青，属肾经病变，肾主骨，针刺至骨即治疗肾经，但不能取属土的脾经穴位，因脾土能克肾水。

23.14 热病，疼痛而不知其处，耳聋、四肢弛缓不收，口干，阳气偏盛时发热，阴气偏盛时畏冷的，此乃热邪已深入骨髓，为不治之死证。

23.15 热病，头痛，鬓骨部及眼区筋脉抽掣作痛，经常鼻出血的，是热邪逆于上，用九针中的第三针（锭针），根据病情虚实，泻其有余，补其不足。

23.16 热病，身体沉重，胃肠灼热的，用九针中的第四针（锋针），取脾胃二经的穴位，以及在下部的各足趾间的穴位，还可以针



[can be treated by] needling the bones with the fourth needle [among the Nine Needles]. The 59 [Acupoints for treating heat diseases can be selected to needle]. Bone diseases [with the symptoms of] inability to eat, grinding teeth and blue ears [is a disease of the Kidney Channel and can be treated by] needling [the Acupoints located on the Kidney Channel]. [The Acupoints located on the Spleen Channel that pertains to] Earth [in the Wuxing (Five Elements)] cannot be selected [because] Earth [matches with] the spleen.

23.14 Heat disease [with the symptoms of] indefinite pain, deafness, flaccidity [of the four limbs], dry mouth, aversion to heat when Yang is excessive and aversion to cold when Yin is excessive [is caused by deep invasion of] heat into the marrow and is incurable.

23.15 Heat disease [with the symptoms of] headache involving the temples, convulsive pain of the ocular vessels and frequent nosebleed is a disease of Juere (extreme heat) [that can be treated by] needling with the third needle [among the Nine Needles]. [If pathogenic factors are] excessive, reducing [techniques should be used]; [if Healthy-Qi is] deficient, reinforcing [techniques should be used]. {Cold and heat hemorrhoids}[4].

23.16 Heat disease [with the symptoms of] heaviness of the body and heat in the intestines [can be treated by] needling the Acupoints [of Taibai (SP 3) and Xiangu (ST 43) located on the Spleen and Stomach Channels as well as the Acupoints of Lidui (ST 45) and Neiting (ST 44) located on] the toes with the fourth needle [among the Nine Needles]. [At the same time, Fenglong

【原文】

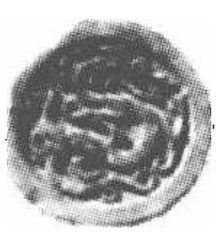
索气于胃络，得气也。

23.17 热病挟脐急痛，胸胁满，取之涌泉与阴陵泉，取以第四针，针嗌里。

23.18 热病而汗且出，及脉顺可汗者，取之鱼际、太渊、大都、太白，泻之则热去，补之则汗出，汗出太甚，取内踝上横脉以止之。

23.19 热病已得汗而脉尚躁盛，此阴脉之极也，死；其得汗而脉静者，生。

23.20 热病者脉尚盛躁而不得汗者，此阳脉之极也，死；脉盛躁



【原文】

刺胃经的络穴，以疏泄脾胃二经的邪气。

23.17 热病，脐周拘急疼痛，胸胁胀满的，可取涌泉穴与阴陵泉穴，用九针中的第四针（锋针），针刺舌下的廉泉穴。

23.18 热病，汗出，脉证相合，可发汗去热的，取手太阴经穴鱼际、太渊，足太阴经穴大都、太白刺之，用泻法就可以退热，用补法可使汗出。如出汗过多，可针刺内踝上的三阴交穴，泻之则汗止。

23.19 热病，汗已出，脉象仍躁盛的，乃阴脉虚弱至极，为死证；若汗出后，脉象转为平静的，预后良好。

23.20 若脉现躁象而不能出汗的，阳脉亢盛至极，为死证；脉虽

(ST 40) which is] the Collateral [Acupoint of] the stomach [can be needled] to disperse [pathogenic factors in the Spleen and Stomach Channels] till needling sensation is felt.

23. 17 Heat disease [with the symptoms of] acute pain around the navel and fullness of the chest and hypochondria [can be treated by] needling Yongquan (KI 1) [located on the Kidney Channel] and Yinlingquan (SP 9) [located on the Spleen Channel] with the fourth needle [among the Nine Needles]. [Since the Kidney Channel and the Spleen Channel all connect with the throat,] needling [Lianquan (CV 23) beneath the tongue also can cure this disease].

23. 18 [As to] the heat disease with perspiration, sweating therapy [can be used if the Syndrome] corresponds to [the condition of] the pulse. [To treat this disease,] Yuji (LU 10) and Taiyuan (LU 9) [located on the Lung Channel of Hand-Taiyin], Dadu (SP 2) and Taibai (SP 3) [located on the Spleen Channel of Foot-Taiyin can be needled]. Reducing [techniques can be used] to reduce heat and reinforcing [techniques can be used] to induce sweating. [If] sweating is excessive, [the Acupoint of Sanyinjiao (SP 6) located on the Spleen Channel] above the medial malleolus [can be needled] to stop it.

23. 19 Heat disease [with the symptoms of] rapid and strong pulse after perspiration is due to extreme weakness of the Yin Channel and is incurable. [If] the pulse appears calm after perspiration, [it is] curable.

23. 20 Heat disease [with the symptoms of] strong and hasty pulse without perspiration is due to extreme hyperactivity of the Yang Channel and is incurable. [If] the strong and hasty pulse

【原文】

得汗静者，生。

23.21 热病不可刺者有九：一曰，汗不出，大颧发赤哕者死；二曰，泄而腹满甚者死；三曰，目不明，热不已者死；四曰，老人婴儿，热而腹满者死；五曰，汗不出，呕下血者死；六曰，舌本烂，热不已者死；七曰，咳而衄，汗不出，出不至足者死；八曰，髓热者死；九曰，热而痉者死。腰折，瘛疭，齿噤龂也。凡此九者，不可刺也。

23.22 所谓五十九刺者，两手外内侧各三，凡十二痏。五指间各一，凡八痏，足亦如是。头入发一寸旁三分，各三，凡六痏。更入发三寸边五，凡十痏。耳前后口下者各一，项中一，凡六痏。巅上一，囟会一，发际一，廉泉一，风池二，天柱二。

【译文】

躁盛，而汗出后转为平静的，愈后良好。

23.21 热病，不可以针刺治疗的死证有九种：一是汗不得出，两颧发赤，呃逆的；二是泄泻而腹部胀甚的；三是两眼视物不清，发热不退的；四是老年人和婴儿发热而腹胀满的；五是汗不得出，呕吐而兼有下血的；六是舌根溃烂，发热不退的；七是咳血，衄血，汗不得出，或虽汗出而达不到足部的；八是热邪已深入骨髓的；九是发热而出现痉病的，腰背反张，手足抽搐，牙关紧闭以及牙齿相切的。凡是上述九种死证，均不可针刺。

23.22 所谓治疗热病可刺的五十九个穴位：两手指端外侧各三穴，内侧亦各三穴，左右共十二穴；在五指之间，各有一穴，左右共八穴，双足也如此；头部入发际一寸，向两侧旁开分为三处，每侧各有三穴，左右共六穴；再入发际三寸，两旁各有五穴，左右共十穴；耳前后各有一穴，口下一穴，项中一穴，共六穴；巅顶一穴，前发际一穴，后发际一穴，廉泉一穴，风池二穴，天柱二穴。

becomes calm after perspiration, [it is] curable.

23. 21 There are nine types of heat disease that cannot [be treated by] needling. The first [is characterized by] no perspiration, red cheeks and hiccup and is incurable. The second [is characterized by] diarrhea and severe abdominal distension and is incurable. The third [is characterized by] blurred vision and continuous fever and is incurable. The fourth [affects] the old people and children, [characterized by] fever and abdominal fullness and is incurable. The fifth [is characterized by] no perspiration, vomiting and bloody stool and is incurable. The sixth [is characterized by] festering of the tongue root and fever that cannot be abated is incurable. The seventh [is characterized by] cough, epistaxis and no perspiration. [The patient may] sweat, [but if sweating] does not extend to the foot, [it is still] incurable. The eighth [is characterized by] heat in the marrow and is incurable. The ninth [is characterized by] fever and convulsion is incurable. [The convulsive disease is characterized by] opisthotonos, spasm, flaccidity, lockjaw and grinding teeth. These nine types [of heat diseases] cannot [be treated by] needling.



23. 22 The so-called 59 Acupoints [include] 3 lateral and medial to both hands, 12 in all; 1 between the five fingers respectively [on both hands], 8 in all; [1 between the five toes respectively on both feet], 8 in all; 3 located 1. 3 Cun lateral to the anterior hairline at both sides, 6 in all; 5 located 3 Cun posterior to the hairline at both sides, 10 in all; 1 before and 1 after the ears at both sides, 1 inferior to the mouth, 1 on the neck, 6 in all; 1 on the vertex, 1 on the fontanel, 1 at the edge of the frontal hairline, 1 called Lianquan (CV 23), Fengchi (GB 20) at both sides and Tianzhu (BL 10) at both sides.

【原文】

23.23 气满胸中喘息，取足太阴大指之端，去爪甲如薤叶，寒则留之，热则疾之，气下乃止。

23.24 心疝暴痛，取足太阴、厥阴，尽刺去其血络。

23.25 喉痹舌卷，口中干，烦心心痛，臂内廉痛，不可及头，取手小指次指爪甲下，去端如韭叶。

23.26 目中赤痛，从内眦始，取之阴跻。

23.27 风痉身反折，先取足太阳及腘中及血络出血，中有寒，取三里。

23.28 癃，取之阴跻及三毛上及血络出血。

【译文】

23.23 胸中气满而呼吸喘促的，可针刺足太阴大趾之端，距趾甲角如韭叶宽处的穴位。寒证当用留针法；热证，当用疾刺法。待逆气下降，气喘停止为止。

23.24 心疝，突发疼痛，可取足太阴经与足厥阴经，在这两经的血络上，针刺放血以泻其邪。

23.25 喉痹，舌体卷缩，口干，心烦，胸痛，手臂内侧疼痛，不能上举到头，应刺无名指的小指侧，距指甲角如韭叶宽处的穴位。

23.26 眼睛发红疼痛，病从眼内角开始的，刺阴跻脉的照海穴。

23.27 风痉出现颈项强直、角弓反张的，当先取足太阳经在腘窝中央的委中穴，并在表浅的血络上针刺出血。内有寒，取足三里穴。

23.28 小便不通，治疗时可取阴跻以及足大趾外侧三毛上的大

23. 23 Panting due to chest fullness [can be treated by] needling [Yinbai (SP 1) located on the Spleen Channel of] Foot-Taiyin, at] the medial side of the big toe and [the distance of one] leaf of scallion posterior to the corner of the nail. [If the disease is of] cold [nature, the needles should be] retained [for a period of time in the Acupoints]; [if the disease is of] heat [nature, the needles should be] inserted swiftly till Qi flows downward.

23. 24 Heart-Hernia[5] with sharp pain [can be treated by] needling [the Acupoints located on the Spleen Channel of] Foot-Taiyin and [the Liver Channel of] Foot-Jueyin. [The needles should be] inserted into the blood Collaterals to let out blood.

23. 25 Throat obstruction [, with the symptoms of] curled tongue, dry mouth, dysphoria, heartache, pain in the medial side of the arm that cannot raise to the head [, can be treated by] needling [Guanchong (TE 1) located on] the lateral side of the ring finger, about one leaf of scallion (0. 1 Cun) posterior to the corner of the nail.

23. 26 Redness and pain of the eyes from the inner canthus [can be treated by] needling [the Acupoints located on] the Yinqiao (Yin Heel-Channel).

23. 27 Wind-Convulsion [with the symptoms of] opisthonos [can be treated by] needling [Weizhong (BL 40) located on the Bladder Channel of] Foot-Taiyang in the popliteal fossa. [At the same time,] the blood Collaterals [should be pricked] to let out blood. [If there is] cold inside, Zusanli (ST 36) [should be needled].

23. 28 Difficulty to urinate [can be treated by] needling [Zhaohai (KI 6) located on] the Yinqiao (Yin Heel-Channel) and

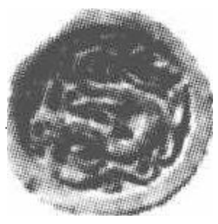
【原文】

23.29 男子如蛊，女子如怚，身体腰脊如解，不欲饮食，先取涌泉见血，视跗上盛者，尽见血也。

【原文】

敦穴，并在浅表的血络上针刺出血。

23.29 男子患了象疝瘕一样的蛊病，女子患了象妊娠恶阻一样的病，表现为腰脊如同分解开一样的疼痛，不欲饮食，治疗时先取涌泉穴针刺出血，再视足背上有充血络充盛处，针刺出血。



[Dadun (LR 1) located on] the hair region lateral to the big toe.

23. 29 Gu[6] in men and Ju[7] in women [with the symptoms of] waist and spine like being split and no desire to eat [can be treated by] needling Yongquan (KI 1) first to let out blood. [If there is] blood stagnation over the dorsum of foot, [it should be pricked] to let out blood.

Notes:

[1] Pianku (偏枯) is similar to hemiplegia in modern medicine.

[2] Fei (痱) is a sort of wind disease. The main symptom is inability to move the limbs. Lou Ying (楼英) in the Ming Dynasty said, "Fei (痱) is the severe case of Pianku (偏枯) in which pathogenic factors have deepened the invasion into the body. In fact Fei (痱) and Pianku (偏枯) are two different diseases. If Qi does not flow in half of the body, it is called Pianku (偏枯); if the hand and foot cannot move, it is called Fei (痱). No matter the patient's body is half unmovable or completely unmovable, it is all called Fei (痱)."

[3] Yin and Yang (阴阳) here refer to Qikou (气口) pulse and Renying (人迎) pulse.

[4] The expression of "cold and heat hemorrhoids" seems to have nothing to do with the previous description. It must be miscopying and misprinting taking place in history.

[5] Heart-Hernia (心疝) is a sort of hernia caused by stagnation of Heart-Qi. The main symptoms are lower abdominal pain and mass.

[6] Gu (蛊) is a sort of tympanites like abdominal mass caused by invasion of pathogenic factors into the kidney. In Chapter 19 in Suwen (素问), it says, "The disease transmitted from the spleen into the kidney is called Shanjia (疝瘕). The symptoms are excessive heat and pain in the lower abdomen and nebulous urine. This disease is also called Gu (蛊)."

[7] Ju (怚) means morning sickness during pregnancy.

厥病第二十四

【原文】

24.1 厥头痛，面若肿起而烦心，取之足阳明、太阴。

24.2 厥头痛，头脉痛，心悲，善泣，视头动脉反盛者，刺尽去血，后调足厥阴。

24.3 厥头痛，贞贞头重而痛，泻头上五行，行五，先取手少阴，后取足少阴。

24.4 厥头痛，意善忘，按之不得，取头面左右动脉，后取足太阴。

24.5 厥头痛，项先痛，腰脊为应，先取天柱，后取足太阳。

【今译】

24.1 经气上逆的头痛，如见面部浮肿、心烦的，可取足阳明、足太阴经的穴位针刺治疗。

24.2 经气上逆的头痛，如见头部沿脉络作痛，心情悲伤，好哭泣，可以诊察其头部脉络搏动明显盛满之处，针刺出血，然后调治足厥阴经。

24.3 经气上逆的头痛，痛处固定不移，头部沉重，应用泻法，取头部督脉与两旁的足太阳、足少阳经，共计五行，每行五穴，先取手少阴经，后取足少阴经的穴位针刺治疗。

24.4 经气上逆的头痛，常嗳气、健忘，寻按不到痛点所在，可先取在头面部左右的动脉，然后再取足太阴经的穴位针刺治疗。

24.5 经气上逆的头痛，项部先痛，腰脊部也相应疼痛的，先取



Chapter 24
Juebing: Jue-Syndrome

24. 1 Jue-Headache[1] [characterized by] facial dropsy and dysphoria [can be treated by] needling [the Acupoints located on the Stomach Channel of] Foot-Yangming and [the Spleen Channel of] Foot-Taiyin.

24. 2 Jue-Headache [characterized by] pain along the Channels over the head, sorrow and frequent weeping [can be treated by] pricking the arteries over the head that pulsate rapidly and are full to let out blood. After [bloodletting, the Acupoints located on the Liver Channel of] Foot-Jueyin [can be needled] to regulate [Channel-Qi].

24. 3 Jue-Headache [characterized by] dizziness, heaviness of and pain in the head [can be treated by needling the Acupoints located on] the five parallel lines[2] [of Channels with] reducing [techniques]. [On each Channel, there are] five Acupoints[3]. [The Acupoints located on the Heart Channel of] Hand-Shaoyin are needled first and then [the Acupoints located on the Kidney Channel of] Foot-Shaoyin are needled.

24. 4 Jue-Headache [characterized by] hiccup and amnesia is difficult to find the location of pain and [can be treated by] needling the arteries on the left and right sides of the face. Then [the Acupoints located on Spleen Channel of] Foot-Taiyin are needled [for further regulation].

24. 5 Jue-Headache [characterized by occurrence of] pain in the neck first and referred pain in the waist and spine [can be

【原文】

24.6 厥头痛，头痛甚，耳前后脉涌有热，泻出其血，后取足少阳。

24.7 真头痛，头痛甚，脑尽痛，手足寒至节，死不治。

24.8 头痛不可取于腧者，有所击堕，恶血在于内，若肉伤，痛未已，可则刺，不可远取也。

24.9 头痛不可刺者，大痹为恶，日作者，可令少愈，不可已。

24.10 头半寒痛，先取手少阳、阳明，后取足少阳、阳明。

24.11 厥心痛，与背相控，善噫，如从后触其心，伛偻者，肾心

【译文】

天柱穴，后取足太阳经的其他穴位针刺治疗。

24.6 经气上逆的头痛，疼痛剧烈，耳前耳后的脉络充盛发热，先刺脉络出血，后取足少阳经的穴位针刺治疗。

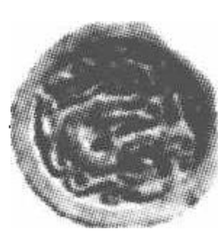
24.7 真头痛，疼痛剧烈，满脑疼痛，手足发冷至肘膝关节的，为不治之死证。

24.8 头痛不可取远端腧穴施治的，是因撞击跌仆的外伤，有瘀血留阻于内，如肌肉受伤而疼痛不止的，可在受伤的局部针刺，不可远端取穴。

24.9 头痛不可用针刺的，是由严重的痹证引起的头痛，若每天都发作，针刺可减轻一些疼痛，但不能根治。

24.10 偏头痛伴半边发凉的，应先取手少阳、手阳明经的穴位，后取足少阳、足阳明经的穴位针刺治疗。

24.11 厥心痛，牵引至背部，并有拘急感，似从背后触动心脏一



treated by] needling Tianzhu (BL 10) and then [the Acupoints located on the Bladder Channel of] Foot-Taiyang are needled [for further regulation].

24.6 Jue-Headache[characterized by] severe pain in the head and hot sensation in the Collaterals running before and after the ears [can be treated by] pricking the Collaterals to let out blood. Then [the Acupoints located on the Gallbladder Channel of] Foot-Shaoyang are needled [for further regulation].

24.7 Genuine-Headache[4] [characterized by] severe pain in the head and brain and coldness of the hands and feet extending to the knees is incurable.

24.8 [Some sort of] headache cannot [be treated by] needling distal Acupoints, such as [headache caused by] trauma of the head due to striking and falling [that may cause] blood stasis in the head and [headache caused by] impairment of the muscles that causes constant pain. [To treat such headache,] local Acupoints [can be selected for] needling, but distal [Acupoints] should not be selected.

24.9 Headache [that is] difficult to be treated by needling, such as the headache due to severe Bi-Syndrome that attacks every day. [Needling] can only alleviate pain but cannot cure it.

24.10 Cold pain in half of the head [can be treated by] needling [the Acupoints located on the Sanjiao (Triple Energizer) Channel] of Hand-Shaoyang and [the Large Intestine Channel of] Hand-Yangming first, and then [the Acupoints located on the Gallbladder Channel] of Foot-Shaoyang and [the Stomach Channel of] Foot-Yangming are needled.

24.11 Jue-Heartache[characterized by] referred pain in the

【原文】

痛也，先取京骨、昆仑，发狂不已，取然谷。

24.12 厥心痛，腹胀胸满，心尤痛甚，胃心痛也，取之大都、太白。

24.13 厥心痛，痛如以锥针刺其心，心痛甚者，脾心痛也，取之然谷、太溪。

24.14 厥心痛，色苍苍如死状，终日不得太息，肝心痛也，取之行间、太冲。

24.15 厥心痛，卧若徒居，心痛间，动作痛益甚，色不变，肺心

【译文】

样，以致腰弯屈背，这是肾经邪气上犯于心的肾心痛。先取京骨、昆仑穴，针后疼痛仍不止，再取然谷穴。

24.12 厥心痛，胸腹胀满，心痛剧烈的，是胃经邪气上犯于心的胃心痛，可取大都、太白穴针刺治疗。

24.13 厥心痛，疼痛如锥刺一样剧烈，是脾气犯心的脾心痛，可取然谷、太溪穴针刺治疗。

24.14 厥心痛，面色苍灰如死人，整日呼吸不畅，是肝气犯心的肝心痛，可取行间、太冲穴针刺治疗。

24.15 厥心痛，安卧和休息时，疼痛缓解，活动时疼痛就加剧，

back, frequent convulsion as if somebody pushed the heart from behind and hunchback, is Kidney-Heartache [which is caused by invasion of pathogenic factors from the Kidney Channel into the heart]. [It can be treated by] needling Jinggu (BL 64) [on the Bladder Channel] and Rangu (KI 2) [on the Kidney Channel] first. [If] pain still cannot be relieved, Rangu (KI 2) should be needled again.

24. 12 Jue-Heartache[characterized by] abdominal distension, chest fullness and severe pain in the heart, is Stomach-Heartache [which is caused by invasion of pathogenic factors from the Stomach Channel into the heart and can be treated by] needling Dadu (SP 2) and Taibai (SP 3) [on the Spleen Channel].

24. 13 Jue-Heartache[characterized by] sharp pain as if the heart were punctured with a needle, is Spleen-Heartache [which is caused by invasion of Qi from the Spleen Channel into the heart and can be treated by] needling Rangu (KI 2) and Taixi (KI 3) [on the Kidney Channel].

24. 14 Jue-Heartache[characterized by] blue and gray complexion and constant pain [that makes the patient even] unable to take deep breath, is Liver-Heartache [which is caused by adverse flow of Qi from the Liver Channel that attacks the heart and can be treated by] needling Xingjian (LR 2) and Taichong (LR 3) [located on the Liver Channel].

24. 15 Jue-Heartache[characterized by] slight alleviation when lying on bed or resting, aggravation of pain after movement without any change of complexion, is Lung-Heartache [which is caused by adverse flow of Qi from the Lung Channel that attacks the heart and can be treated by] needling Yuji (LU 10) and



【原文】

痛也，取之鱼际、太渊。

24.16 真心痛，手足清至节，心痛甚，旦发夕死，夕发旦死。

24.17 心痛不可刺者，中有盛聚，不可取于腧。

24.18 肠中有虫瘕及蛟蛕，皆不可取以小针；心肠痛，悗作痛肿聚，往来上下行，痛有休止，腹热，喜渴涎出者，是蛟蛕也。以手聚按而坚持之，无令得移，以大针刺之，久持之，虫不动，乃出针也。恙腹悗痛，形中上者。

24.19 耳聋无闻，取耳中；耳鸣，取耳前动脉；耳痛不可刺者，耳中有脓，若有干耵聍，耳无闻也；耳聋，取手小指次指爪甲上与肉

【译文】

面色不变，这是肺气犯心的肺心痛，可取鱼际、太渊穴针刺治疗。

24.16 真心痛，手足冷至肘膝关节，心痛剧烈，早上发作到晚上就会死亡，晚上发作到早上就会死亡。

24.17 心痛不可用针刺治疗的，如体内有积聚、瘀血，不能用针刺腧穴以调理经气的方法来治疗。

24.18 肠内有虫聚成瘕或寄生虫者，都不适宜用小针治疗。虫病引起的心腹疼痛，发作时烦闷难忍，内有肿块，可上下移动，时痛时止，腹内发热，口渴流涎，这是肠内有寄生虫的征象。针刺时用手按住肿块或痛处，不让它移动，用大针刺之，直到虫不动的时候，再出针。凡是满腹疼痛，烦闷不舒，肿物上下移动的虫病，就用此法治疗。

24.19 耳聋听不到声音，可取位于耳中的穴位。耳鸣，可取耳前动脉处的穴位。耳内疼痛，不适宜针刺治疗的，如耳中有脓，或有耳垢充塞引起的耳聋。治疗耳聋，可先取手无名指小指侧爪甲角与肉相交



Taiyuan (LU 9) [located on the Lung Channel].

24. 16 Genuine-Heartache [characterized by] coldness of the hands and feet extending to the knees and elbows and severe pain in the heart. [If it] occurs in the morning, [the patient] will die in the evening; [if it] occurs in the evening, [the patient] will die in the night.

24. 17 [Some sort of] heartache cannot be treated by needling [because] blood stasis is retained inside. That is why it cannot be treated by needling.

24. 18 [If] there are parasites or roundworms inside the intestines, [it cannot be treated by] needling with minute needles. Parasites or roundworms often cause abdominal pain, oppression and dysphoria, swelling or mass in the abdomen moving upward and downward, occasional attack of pain, abdominal fever, frequent thirst and drooling. [To treat this Syndrome, the doctor may] press the swelling and mass or tenderness with his hand to prevent it from moving, and then puncture with large needle. [The needle is] kept [in the Acupoint] for a long period of time till the parasites no longer move. Then the needle is withdrawn. [Any Syndrome marked by] abdominal fullness and pain, oppression and dysphoria can be treated with the method mentioned above.

24. 19 Deafness [can be treated by] needling [Tinggong (SI 19) located] in the ear [on the Small Intestine Channel]. Tinnitus [can be treated by] needling [Ermen (TE 21) located on] the artery anterior to the ear [on the Sanjiao (Triple Energizer) Channel]. Earache cannot [be treated by] needling because there is pus in the ear. [If] there is cerumen ear wax, the ear cannot hear. Deafness [can be treated by] needling [Guanchong (TE 1)

【原文】

交者，先取手，后取足；耳鸣，取手中指爪甲上，左取右，右取左，先取手，后取足。

24.20 足髀不可举，侧而取之，在枢合中，以员利针，大针不可刺。

24.21 病注下血，取曲泉。

24.22 风痹淫泆，病不可已者，足如履冰，时如入汤中，股胫淫泆，烦心头痛，时呕时悗，眩已汗出，久则目眩，悲以喜恐，短气不

【译文】

处的穴位，后取足第四趾小趾侧爪甲角与肉相交处的穴位。治疗耳鸣，可先取手中指爪甲上端的穴位，后取足大趾外侧端的穴位，左侧耳鸣取右侧穴，右侧耳鸣取左侧穴，先取手上的穴位，后取足上的穴位。

24.20 腿股不能活动，令病人侧卧，取大转子处的穴位，用员利针，不可用大针。

24.21 大便如注而下血，取曲泉穴。

24.22 风痹病发展到严重阶段，甚至不可治疗的时候，有时足冷的象踏着冰块，有时又像浸泡在滚烫的汤水中，心烦、头痛、呕吐、烦闷，目眩后出汗，时间长了又发生目眩，有时悲伤，有时喜悦，有时恐

located on the Sanjiao (Triple Energizer) Channel] lateral to the ring finger at the corner of the nail and [Zuqiaoyin (GB 44) located on the Gallbladder Channel on] the foot. [The Acupoint on] the hand is needled first and then [the Acupoint on] the foot is needled. Tinnitus [can be treated by] needling [Zhongchong (PC 9) located on the Pericardium Channel on] the hand and [Dadun (LR 1) located on the Liver Channel on] the foot. [Tinnitus in] the left [ear can be treated by] needling [the Acupoints located on] the right [side]; [tinnitus in] the right [ear can be treated by] needling [the Acupoints located on] the left [side]. [The Acupoint on] the hand is needled first and then [the Acupoint on] the foot is needled.

24.20 Inability of the thigh to lift [can be treated by] needling [Huantiao (GB 30) located at the junction of the lateral 1/3 and medial 2/3 of the distance between the great trochanter and the hiatus of the sacrum] by putting [the patient] in lateral recumbent position with the thigh flexed. Usually Yuanlizhen (round-sharp needle) is used. Large needle should not be used.

24.21 Blood stool [can be treated by] needling Ququan (LR 8).

24.22 Wind Bi-Syndrome lingers [for a longer period of time and] becomes difficult to heal. [The patient sometimes feel as cold as] putting the feet on the ice and sometimes [feels as hot as] putting the feet into boiling water. [Consequently there appear the symptoms of] aching legs, dysphoria, headache, occasional vomiting, chest oppression, dizziness followed by perspiration, dizziness after perspiration, sorrow, frequent fear, shortness of

【原文】

乐，不出三年，死也。

【译文】

惧，气短，心中不悦，出现这些症状，不出三年，就会死亡。



breath and unhappiness. [The patient will] die within three years.

Notes:

[1] Jue-Headache (厥头痛) is a sort of headache due to adverse flow of Channel-Qi that lashes at the head. Zhang Jiebin (张介宾) in the Ming Dynasty said, "Jue (厥) means adverse flow of pathogenic factors in the Channels upward to the head and causing pain in the head. That is why it is called Jue-Headache."

[2] On the middle of the head runs the Dumai (督脉 Governor Vessel) and lateral to the Dumai (督脉 Governor Vessel) run the Bladder Channel of Foot Taiyang and the Gallbladder Channel of Foot-Shaoyang on both sides. Altogether there are five Channels running over the head.

[3] There are five Acupoints located on each of the five Channels running over the head. The five Acupoints on the Dumai (督脉 Governor Vessel) are Shangxing (上星 GV 23), Xinhui (囟会 GV 22), Qianding (前顶 GV 21), Baihui (百会 GV 20) and Houding (后顶 GV 19). The five Acupoints located on the Bladder Channel of Foot-Taiyang at both sides of the Dumai (督脉 Governor Vessel) are Chengguang (承光 BL 6), Tongtian (通天 BL 7), Luoque (络却 BL 8), Yuzhen (玉枕 BL 9) and Wuchu (五处 BL 5). The five Acupoints located on the Gallbladder Channel of Foot-Shaoyang at both sides of the Dumai (督脉 Governor Vessel) are Toulinqi (头临泣 GB 15), Muchuang (目窗 GB 16), Zhengying (正营 GB 17), Chengling(承灵 GB 18) and Naokong (脑空 GB 19).

[4] Genuine-Headache (真头痛) is caused not by adverse flow of Qi that lashes at the head, but by invasion of pathogenic factors directly into the brain. The sixtieth issue in the Nanjing (难经) says, "The headache caused by retention of pathogenic wind and cold in the three Yang Channels of the hand after attack is called Jue-Headache (厥头痛); the headache caused by direct invasion of pathogenic factors into the brain is called Genuine-Headache (真头痛)."

病本第二十五

【原文】

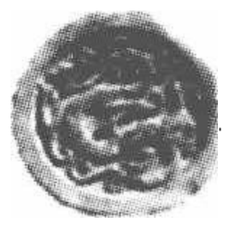
25.1 先病而后逆者，治其本。先逆而后病者，治其本。先寒而后生病者，治其本。先病而后生寒者，治其本。先热而后生病者，治其本。先泄而后生他病者，治其本，必且调之，乃治其他病。先病而后中满者，治其标。先病后泄者，治其本。先中满而后烦心者，治其本。

25.2 有客气，有同气。大小便不利，治其标；大小便利，治其本。

【今译】

25.1 先患某种疾病而后出现厥逆的，应先治其原来的本病；先厥逆而后生产其他疾病的，应先治其厥逆这个本病。先患寒病，而后发生其他疾病的，当先治疗寒病这个本病；先患某种疾病，而后出现寒证的，当先治疗其原来的本病；先患热病，而后发生其他病变的，当先治疗热病这个本病；先有泄泻而后发生其他疾病的，应先治疗泄泻这个本病，必须先调治好泄泻，再治疗其他的疾病。先患某种疾病而后发生中满的，则应先治中满这个标病；先有中满，而后发生心烦的，则应治中满这个本病。

25.2 人有感受外界非时令之气的六淫邪气而发病的，也有不能适应按时而至的六气发病的，凡出现大小便不利的，先治大小便不利之标；大小便通利的，则先治其本病。



Chapter 25

Bingben : The Root Cause of Diseases

25. 1 Treatment of the disease followed by disorder of blood and Qi [should concentrate on] the root cause; treatment of the disorder of blood and Qi followed by [occurrence of] the disease [should concentrate on] the root cause. Treatment of cold followed by [occurrence of] the disease [should concentrate on] the root cause; treatment of the disease followed by [occurrence of] cold [should concentrate on] the root cause. Treatment of fever followed by [occurrence of] the disease [should concentrate on] the root cause; treatment of the disease followed by fever [should concentrate on] the root cause. Treatment of diarrhea followed by [occurrence of] other diseases [should concentrate on] the root cause. [Measures should be taken] to treat the primary disease first and then deal with other diseases. Treatment of the disease followed by abdominal fullness [should concentrate on] the secondary cause [which refers to the abdominal fullness]; treatment of the disease followed by diarrhea [should concentrate on] the root cause. Treatment of abdominal fullness followed by dysphoria [should concentrate on] the root cause.

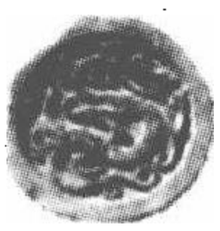
25. 2 [The pathogenic factors that invade the human body and cause various diseases] include "Keqi"[1] and "Tongqi[2]. [If a disease is complicated by] difficulty to urinate and defecate, the treatment [must concentrate on] the secondary cause [which refers to difficulty in urination and defecation]. [If] urination and defecation are smooth, the treatment [should concentrate on] the

【原文】

25.3 病发而有余，本而标之，先治其本，后治其标；病发而不足，标而本之，先治其标，后治其本，谨详察间甚，以意调之，间者并行，甚为独行；先小大便不利而后生他病者，治其本也。

【原文】

25.3 疾病发作后出现实证的，当先治其本，后治其标。疾病发作后出现正气不足的虚证的，当先治其标，后治其本。总之，必须谨慎地详察病情的轻重，根据病情，精心调治。病情轻缓的可以标本兼治，病情急重的，则抓住关键之所在，从主要方面下手治疗。先有大小便不利而后发生其他疾病的，应先治大小便不利这个本病。



root cause [of the disease].

25.3 A disease [with] excessive [pathogenic factors may cause other diseases] . The primary disease is the root and the secondary disease is the branch. Treatment should first concentrates on the root cause and then on the secondary cause. A disease [with] insufficient [Healthy-Qi may cause some other diseases] . The primary disease is the root while the secondary disease is the branch. Treatment should first concentrate on the branch and then on the root. [In general, doctors must] carefully examine the pathological changes and treat the disease with full attention. [If the disease is] mild, [treatment may] concentrate simultaneously on the root and branch aspects of the disease. [If the disease is] severe, [the treatment may] concentrate on one aspect of the disease. [To treat] difficulty in urination and defecation followed by other diseases, the treatment [should concentrate on] the root cause [which refers to the difficulty in urination and defecation].



Notes:

[1] Keqi （客气）refers to wind, cold, summer-heat, dampness, dryness and fire in the natural world. If they appear in the season that they should not emerge, they will become pathogenic factors and cause diseases.

[2] Tongqi (同气) refers to six climatic factors that occur in the due seasons, such as wind appearing in spring, summer-heat appearing in summer, dampness appearing in late summer, dryness appearing in autumn and cold appearing in winter. If human body cannot adapt to seasonal changes of weather, these six climatic factors may cause diseases.

杂病第二十六

【原文】

26.1 厥挟脊而痛者至顶，头沉沉然，目眩眩然，腰脊强，取足太阳腘中血络。

26.2 厥胸满面肿，唇漐漐然，暴言难，甚则不能言，取足阳明。

26.3 厥气走喉而不能言，手足清，大便不利，取足少阴。

26.4 厥而腹向向然，多寒气，腹中鼓鼓，便溲难，取足太阴。

26.5 嗌干，口中热如胶，取足少阴。

26.6 膝中痛，取犊鼻，以员利针，发而间之。针大如氂，刺膝无疑。

【译文】

26.1 经气厥逆导致脊柱两旁作痛，上至头顶，头昏沉重，目视物不清，腰脊强直，可取足太阳经在腘中的血络，使其出血。

26.2 经气厥逆导致胸中满闷，面部肿胀，口唇肿起而流涎不收，突然言语困难，甚至不能言语，可取足阳明经的穴位治疗。

26.3 经气厥逆上冲于喉以致不能言语，手足清冷，大便不利，可取足少阴经的穴位治疗。

26.4 经气厥逆导致腹部胀满，寒气内盛，腹中肠鸣，大小便不利，可取足太阴经的穴位治疗。

26.5 咽干，口中热而津唾黏稠如胶，可取足少阴经的穴位治疗。

26.6 膝关节疼痛，可取犊鼻穴，用员利针刺之，出针后间隔一段时间再刺。这种针身大如牛尾的长毛，针刺膝部无疑是最为适宜的。

Chapter 26
Zabing: Miscellaneous Diseases

26. 1 Jue-Syndrome (adverse flow of Qi) [that causes] pain in the back and waist beside the spine, heaviness of the head, blurred vision and stiffness of the waist and spine [can be treated by] needling the blood Collaterals on [the Bladder Channel of] Foot-Taiyang in the popliteal fossa [to let out blood].

26. 2 Jue-Syndrome (adverse flow of Qi) [that causes] chest fullness, facial dropsy, swollen lips, drooling, sudden loss of voice or even difficulty to speak [can be treated by] needling [the Acupoints located on the Stomach Channel of] Foot-Yangming.

26. 3 Jueqi (disordered Channel-Qi) that lashes the throat and causes inability to speak, coldness of hands and feet and difficulty in urination [can be treated by] needling [the Acupoints located on the Kidney Channel of] Foot-Shaoyin.

26. 4 Jue-Syndrome (adverse flow of Qi) [that causes] abdominal rumbling, excessive cold inside, borborygmus and difficulty in urination and defecation [can be treated by] needling [the Acupoints located on the Spleen Channel of] Foot-Taiyin.

26. 5 Dry throat [that causes] hot sensation in the mouth and thick saliva like glue [can be treated by] needling [the Acupoints located on the Kidney Channel of] Foot-Shaoyin.

26. 6 Pain of the knee [can be treated by] needling Dubi (ST 35) with Yuanlizhen (round-sharp needle. [If the pain is not relieved after] withdrawal of the needle, [it should be] punctured again. The round-sharp needle which is as big as hair on the tail

【原文】

26.7 喉痹，不能言，取足阳明；能言，取手阳明。

26.8 疟，不渴，间日而作，取足阳明；渴而日作，取手阳明。

26.9 齿痛，不恶清饮，取足阳明；恶清饮，取手阳明。

26.10 聋而不痛者，取足少阳；聋而痛者，取手阳明。

26.11 衄而不止，衄血流，取足太阳；衄血，取手太阳。不已，

【译文】

26.7 喉痹，不能说话的，可取足阳明经的穴位治疗；能够讲话的，可取手阳明经的穴位治疗。

26.8 疟疾，口不渴而隔日发作一次的，可取足阳明经的穴位治疗；口渴而每日发作的，可取手阳明经的穴位治疗。

26.9 牙齿疼痛，不怕冷饮的，可取足阳明经的穴位治疗；怕冷饮的，可取手阳明经的穴位治疗。

26.10 耳聋而不疼痛的，可取足少阳经的穴位治疗；耳聋而疼痛的，可取手阳明经的穴位治疗。

26.11 鼻出血不止，有血块的，可取足太阳经的穴位治疗；出血不多而有血块的，可取手太阳经的穴位治疗。不止，可取腕骨穴治疗；

of a yak is suitable for puncturing the knee without any doubt.

26. 7 Throat obstruction [that makes it] difficult [for the patient] to speak [can be treated by] needling [the Acupoints located on the Stomach Channel of] Foot-Yangming. [If the patient] can speak, [it can be treated by] needling [the Acupoints located on the Large Intestine Channel of] Hand-Yangming.

26. 8 Malaria [with the symptoms of] no thirst and attack once every other day [can be treated by] needling [the Acupoints located on the Stomach Channel of] Foot-Yangming. [If the patient feels] thirsty and [the malaria] attacks every day, [it can be treated by] needling [the Acupoints located on the Large Intestine Channel of] Hand-Yangming.

26. 9 Toothache without aversion to cold water [can be treated by] needling [the Acupoints located on the Stomach Channel of] Foot-Yangming. [If the patient] dislikes to drink cold water, [it can be treated by] needling [the Acupoints located on the Large Intestine Channel of] Hand-Yangming.

26. 10 Deafness without pain [can be treated by] needling [the Acupoints located on the Gallbladder Channel of] Foot-Shaoyang. Deafness with pain [can be treated by] needling [the Acupoints located on the Large Intestine Channel of] Hand-Yangming.

26. 11 Incessant epistaxis with blood clots [can be treated by] needling [the Acupoints located on the Bladder Channel of] Foot-Taiyang. [If the epistaxis is not excessive with] blood clots, [it can be treated by] needling [the Acupoints located on the Small Intestine Channel of] Hand-Taiyang. [If it is] not cured, [it can be treated by] needling Wangu (SI 4) [located on the

【原文】

刺宛骨下；不已，刺腘中出血。

26.12 腰痛，痛上寒，取足太阳、阳明；痛上热，取足厥阴；不可以俛仰，取足少阳。中热而喘，取足少阴、腘中血络。

26.13 喜怒而不欲食，言益小，刺足太阴；怒而多言，刺足少阳。

26.14 颇痛，刺手阳明与颇之盛脉出血。

26.15 项痛不可俛仰，刺足太阳；不可以顾，刺手太阳也。

【译文】

再不止，可刺腘中出血。

26.12 腰痛，痛处上部发凉的，可取足太阳、足阳明经的穴位治疗；痛处上部发热的，可取足厥阴经的穴位治疗；腰痛不能俯仰的，可取足少阳经的穴位治疗；内有热而气喘的，可取足少阴经的穴位与委中处血络放血。

26.13 容易发怒而不思饮食，言语少的，可刺足太阴经的穴位治疗；易怒而言语多的，可刺足少阳经的穴位治疗。

26.14 腮部疼痛，可取手阳明经的穴位与腮部搏动强烈的脉络，刺之出血。

26.15 项部疼痛，不能俯仰的，可刺足太阳经的穴位；如果不能左右盼顾的，可刺手太阳经的穴位。

Small Intestine Channel of Hand-Taiyang] . [If it is] still not cured, [it can be treated by] needling [Weizhong (BL 40) located on] the blood Collaterals of [the Bladder Channel of Foot-Taiyang] in the popliteal fossa.

26. 12 Lumbago with cold sensation above [the affected region can be treated by] needling [the Acupoints located on the Bladder Channel of] Foot-Taiyang and [the Stomach Channel of] Foot-Yangming. [If there is] hot sensation above [the affected region], [it can be treated by] needling [the Acupoints located on the Liver Channel of] Foot-Jueyin. [Lumbago that makes the patient] difficult to look up and look down [can be treated by] needling [the Acupoints located on the Gallbladder Channel of] Foot-Shaoyang. [Lumbago accompanied by] interior heat and panting [can be treated by] needling [the Acupoints located on the Kidney Channel of] Foot-Shaoyin and [pricking] the blood Collaterals in the popliteal fossa [for letting blood].



26. 13 Susceptibility to anger, no appetite and no desire to speak [can be treated by] needling [the Acupoints located on the Spleen Channel of] Foot-Taiyin. Susceptibility to hunger with polylogia [can be treated by] needling [the Acupoints located on the Gallbladder Channel of] Foot-Shaoyang.

26. 14 Pain of the cheeks [can be treated by] needling [the Acupoints located on the Large Intestine Channel of] Hand-Yangming and the pulsating Collaterals [over the cheeks] to let out blood.

26. 15 Pain in the neck [that makes the patient] unable to look up and down [can be treated by] needling [the Acupoints

【原文】

26.16 小腹满大，上走胃，至心，淅淅身时寒热，小便不利，取足厥阴。

26.17 腹满，大便不利，腹大，亦上走胸嗌，喘息喝喝然，取足少阴。

26.18 腹满，食不化，腹向向然，不能大便，取足太阴。

26.19 心痛引腰脊，欲呕，取足少阴。

26.20 心痛，腹胀，啬啬然，大便不利，取足太阴。

26.21 心痛引背，不得息，刺足少阴；不已，取手少阳。

26.22 心痛引小腹满，上下无常处，便溲难，刺足厥阴。

【译文】

26.16 小腹胀满，向上波及胃脘和心胸的，恶寒战栗而发热，小便不利，可取足厥阴经的穴位治疗。

26.17 腹部胀满，大便不通，闷胀感上及胸部甚至咽部，张口喘息，发出喝喝的声音，可取足少阴经的穴位治疗。

26.18 腹部胀满，食物积滞不化，腹中鸣响，大便不通，可取足太阴经的穴位治疗。

26.19 心痛牵引腰脊作痛，恶心欲吐，可取足少阴经的穴位治疗。

26.20 心痛，腹胀，大便涩滞不通，可取足太阴经的穴位治疗。

26.21 心痛牵引到背部疼痛，呼吸不利，可刺足少阴经的穴位。若不愈，可取手少阳经的穴位治疗。

26.22 心痛牵引到小腹胀满，其疼痛上下无定处，大小便困难的，可刺足厥阴经的穴位。

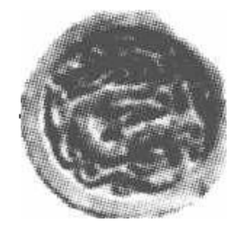
located on the Bladder Channel of] Foot-Taiyang. [If the patient] cannot turn the neck, [it can be treated by] needling [the Acupoints located on the Small Intestine Channel of] Hand-Taiyang.

26. 16 Lower abdominal fullness extending to the stomach and the heart, aversion to cold, alternate chills and fever and difficulty to urinate [can be treated by] needling [the Acupoints located on the Liver Channel of] Foot-Jueyin.

26. 17 Abdominal fullness, unsmooth defecation, abdominal enlargement extending to the chest and throat and panting with open mouth [can be treated by] needling [the Acupoints located on the Kidney Channel of] Foot-Shaoyin.

26. 18 Abdominal fullness, indigestion, abdominal rumbling and difficulty to defecate [can be treated by] needling [the Acupoints located on the Spleen Channel of] Foot-Taiyin.

26. 19 Heartache involving the waist and spine and nausea [can be treated by] needling [the Acupoints located on the Kidney Channel of] Foot-Shaoyin.



26. 20 Heartache with abdominal distension and unsmooth defecation [can be treated by] needling [the Acupoints located on the Spleen Channel of] Foot-Taiyin.

26. 21 Heartache involving the back and [making it] difficult [for the patient] to breathe [can be treated by] needling [the Acupoints located on the Sanjiao (Triple Energizer) Channel of] Hand-Shaoyang. [If it] is not cured, [it can be treated by] needling [the Acupoints located on the Sanjiao (Triple Energizer) Channel of] Hand-Shaoyang.

26. 22 Heartache that makes the lower abdomen full and causes migratory pain and difficult urination [can be treated by]

【原文】

26.23 心痛，但短气不足以息，刺手太阴。

26.24 心痛，当九节刺之，按已，刺按之，立已；不已，上下求之，得之立已。

26.25 颛痛，刺足阳明曲周动脉见血，立已；不已，按人迎于经，立已。

26.26 气逆上，刺膺中陷者与下胸动脉。

26.27 腹痛，刺脐左右动脉，已刺按之，立已；不已，刺气街，已刺按之，立已。

26.28 瘘厥为四末束悗，乃疾解之，日二；不仁者，十日而知，

【译文】

26.23 心痛，见气短，呼吸困难的，可刺手太阴经的穴位。

26.24 心痛，可针刺第九胸椎棘突下的穴位，若疼痛不止，刺后再按压，可以立即止痛；若不止，就在该处上下寻求穴位刺治，可立即止痛。

26.25 腮痛，可针刺足阳明经在颊车穴周围的动脉使之出血，可立即止痛；若不止，再按人迎穴旁的动脉，就可立即止痛。

26.26 气逆上冲，可刺胸前的膺窗或屋翳穴，以及胸下的动脉处。

26.27 腹痛，可刺脐左右的动脉，刺后再按压该处，可以立即止痛；若不止，可刺气冲穴，刺后再按压该处，可立即止痛。

26.28 瘘厥病，可将四肢束缚起来，待病者感觉气闷，就立即解开，每天两次，四肢没有感觉的病人，治疗十天就有感觉了，但不可

needling [the Acupoints located on the Liver Channel of] Foot-Jueyin.

26. 23 Heartache complicated by shortness of breath and dyspnea [can be treated by] needling [the Acupoints located on the Lung Channel of] Hand-Taiyin.

26. 24 Heartache [can be treated by] needling [Jinsuo (GV 8)] below the ninth thoracic vertebra [on the Dumai (Governor Vessel)]. [If it is] not relieved, [it can be] pressed [after being needled]. [If it is] still not relieved, [it can be treated with the same method in the regions] above and below [Jinsuo (GV 8)]. [Such a treatment will] relieve the pain immediately.

26. 25 Cheek pain [can be treated by] needling the arteries around Jiache (ST 6) [located on the Stomach Channel of] Foot-Yangming to let out blood. [With such a treatment, the pain] will be relieved immediately. [If it] is not relieved, [it can be treated by] pressing the artery beside Renying (ST 9) and [the pain] will be relieved right away.

26. 26 Upward adverse flow of Qi [can be treated by] needling the depression[1] on the chest and the artery below the chest.

26. 27 Abdominal pain [can be treated by] needling the arteries beside the navel. [After being needled, the Acupoint is] pressed, [the pain can be] relieved right away. [If the pain] is not relieved, [it can be treated by] needling Qijie[2]. After being needled, [the needled Acupoint should be] pressed and [the pain] will be relieved immediately.

26. 28 [To treat] Weijue[3], [the four limbs of the patient should be] tied and then untied [in order to promote the flow of Qi

【原文】

无休，病已止。

26.29 哕，以草刺鼻，噫，噫而已；无息而疾迎引之，立已；大惊之，亦可已。

【译文】

中止，直至病愈为止。

26.29 呃逆，可用草刺激鼻腔，使喷嚏，喷嚏后呃逆即止；屏住呼吸，迅速提气，然后呼气，引气下行，呃逆即止；使呃逆者突然受惊，也能治愈。



and blood]. [Such a tying and untying activity is performed] twice a day. [Some patients' limbs are] numb [when their limbs are tied]. [But after] ten days [of tying and untying treatment], [the limbs of the patients begin] to have some sense. [Such a treatment should be] continued till the disease is fully cured.

26. 29 [To treat] hiccup, [the doctor can take] a piece of grass to stimulate the nose [of the patient] to induce sneezing. [When the patient has] sneezed, [hiccup] will be relieved. [Hiccup also can be cured by] holding the breath. [When the hiccup is about to occur in the throat, the patient can take a deep breath and immediately lift the breath to overwhelm the hiccup.] [In this way the hiccup will] be relieved right away. [Hiccup also can be] stopped by sudden shock.

Notes:

[1] There are different explanations about "depression" here. Ma Shi (马莳) thought that it referred to Yingchuang (膺窗 ST 16) on the Stomach Channel of Foot-Yangming. Zhang Jingyue (张景岳) believed that it referred to Wuyi (屋翳 ST 15).

[2] Qijie (气街) is another name for Qichong (气冲 ST 30).

[3] Weijue (痿厥) refers to flaccidity and weakness of the four limbs or even disability of the four limbs due to disorder of Qi activity.

周痹第二十七

【原文】

27.1 黄帝问于岐伯曰："周痹之在身也，上下移徙随脉，其上下左右相应，间不容空，愿闻此痛，在血脉之中邪？将在分肉之间乎？何以致是？其痛之移也，间不及下针，其愈痛之时，不及定治，而痛已止矣。何道使然？愿闻其故？"

27.2 岐伯答曰："此众痹也，非周痹也。"

27.3 黄帝曰："愿闻众痹。"

27.4 岐伯对曰："此各在其处，更发更止，更居更起，以右应左，以左应右，非能周也。更发更休也。"

27.5 黄帝曰："善。刺之奈何？"

27.6 岐伯对曰："刺此者，痛虽已止，必刺其处，勿令复起。"

【译文】

27.1 黄帝问岐伯说："人得了周痹，病邪随血脉上下移动，疼痛上下左右相应发作，时时转移，连续不断，我想知道这种疼痛是发生在血脉呢？还是在分肉之间？怎样导致这种疾病呢？疼痛部位移动得如此之快，以致来不及在痛处下针，当某处疼痛比较集中的时候，还没有决定如何去治疗，疼痛就已消失了，这是什么道理？我很想知道其中的缘由。"

27.2 岐伯回答说："这是众痹，而不是周痹。"

27.3 黄帝说："我想听你讲一讲众痹。"

27.4 岐伯回答说："众痹，病邪分布在人体的各处，时发时止，疼痛随时出现，随时消失，左右相互影响，相互对应，而不是全身疼痛。其疼痛时发时止。"

27.5 黄帝说："好。怎样针刺治疗呢？"

27.6 岐伯回答说："针刺这种病，疼痛虽然已停止，但仍须针刺疼痛发作之处，不要让它再次发作。"

Chapter 27
Zhoubi: General Migratory Obstruction Syndrome

27.1 Huangdi asked Qibo, "[When] Zhoubi[1] attacks the body, [the pathogenic factors] move upward and downward along the Channels [in the body]. [The affected regions] are parallel to each other in the upper and lower [regions] as well as in the left and right [sides]. [The pain caused by this disease] affects the whole body. I'd like to know [whether the pathogenic factors that have caused] the pain is in the blood vessels or in the muscular interstices. What is the mechanism involved? The pain wanders so fast that is impossible to insert needles into it. When the pain has occurred, it may suddenly disappear before [the doctor has made the decision about how] to treat it. What is the reason? I'd like to know the causes."

27.2 Qibo answered, "This is Zhongbi[1], not Zhoubi[2]."

27.3 Huangdi said, "I'd like to know what is Zhongbi."

27.4 Qibo answered, "[The pain caused by Zhongbi] affects every parts of the body. The occurrence and stoppage alternate. [When pathogenic factors] have accumulated, [it occurs]; [when pathogenic factors have disappeared, it] alleviates. [When it attacks, the pain caused in] the left side corresponds to that in the right side and vice versa. [But the pain] does not extend to the whole body, [actually it] occurs and stops alternatively."

27.5 Huangdi said, "Good! But how to treat it with acupuncture?"

27.6 Qibo answered, "In dealing with this disease, needling treatment should be continued on the affected region though the

【原文】

27.7 帝曰："善。愿闻周痹何如？"

27.8 岐伯对曰："周痹者，在于血脉之中，随脉以上，随脉以下，不能左右，各当其所。"

27.9 黄帝曰："刺之奈何？"

27.10 岐伯对曰："痛从上下者，先刺其下以过之，后刺其上以脱之。痛从下上者，先刺其上以过之，后刺其下以脱之。"

27.11 黄帝曰："善。此痛安生？何因而有名？"

27.12 岐伯对曰："风寒湿气，客于外分肉之间，迫切而为沫，沫得寒则聚，聚则排分肉而分裂也，分裂则痛，痛则神归之，神归之

【译文】

27.7 黄帝说："讲得好。我希望再听你说说周痹是怎么回事？"

27.8 岐伯回答说："周痹，就是邪气在血脉之中，随着血脉上下循行于全身，不能左右对应，邪气流窜到哪里，哪里就发生病。"

27.9 黄帝说："怎样针刺治疗呢？"

27.10 岐伯回答说："疼痛自上向下发展的，先刺其下部，以阻遏病邪的进一步发展，后刺其上部，以解除病痛；疼痛自下向上发展的，先刺其上部，以阻遏病邪的进一步发展，后刺其下部，以解除病痛。"

27.11 黄帝说："好。这种疼痛是怎样产生的呢？为什么称做周痹？"

27.12 岐伯回答说："风、寒、湿三气从外侵入分肉之间，将分肉间的津液压迫为沫，沫受寒后凝聚，就会排挤分肉使它分裂，肉裂就会发生疼痛，疼痛一发生，精神就会集中在疼痛的部位，精神集中



pain is already relieved. [The purpose of such a continuous needling treatment is] to prevent recurrence."

27.7 Huangdi said, "Good! I' d like to know how to deal with Zhoubi."

27.8 Qibo answered, "Zhoubi [is caused by invasion of pathogenic factors] into the blood vessels and moves upward and downward along the Channels. [But it] corresponds to each other at the left side and the right side. [So the pain occurs] in the affected regions respectively."

27.9 Huangdi asked, "How [to treat it with] needling?"

27.10 Qibo answered, "[If] the pain moves from the upper [region] to the lower [region], the lower [region] is needled first [to prevent pathogenic factors from progressing] and then the upper [region] is needled to relieve the pain. [If] the pain moves from the upper [region] to the upper [region], the upper [region] is needled first to prevent further progress and then the lower [region] is needled to relieve the pain."

27.11 Huangdi said, "Good! What is the cause of the pain and how is it named?"

27.12 Qibo answered, "Invasion of pathogenic wind, cold and dampness into the superficial muscular interstices condense [body fluid] into froth [which] agglutinates with cold. [When] agglutinating, [it] squeezes out the muscular interstices and causes fissures that result in pain. Pain will [make the patient] concentrate his attention [on the location of pain]. Concentration of attention [on the location of pain] will bring on heat [because of accumulation of Yang in the place on which the attention of the patient is concentrated]. Heat will alleviate pain. Alleviation of pain will give rise to adverse progress [of pathogenic factors to

【原文】

则热，热则痛解，痛解则厥，厥则他痹发，发则如是。”

27.13 帝曰：“善。余已得其意矣。”

27.14“此内不在脏，而外未发于皮”，独居分肉之间，真气不能周，故名曰周痹。故刺痹者，必先切循其下之六经，视其虚实，及大络之血结而不通，及虚而脉陷空者而调之，熨而通之。其瘛坚，转引而行之。”

27.15 黄帝曰：“善。余已得其意矣，亦得其事也。九者经巽之理，十二经脉阴阳之病也。”

【译文】

的地方就会发热，发热则疼痛缓解，疼痛缓解后，邪气就会向他处逆行发展，从而导致其他部位疼痛的发生。疼痛就是这样上下移行，反复发作的。”

27.13 黄帝说：“好。我明白这个道理了。”

27.14 岐伯说：“这种病邪在内未深入脏腑，在外没有散发到皮肤，而留滞在分肉之间，致使真气不能周流全身，所以叫做周痹。因此，针刺痹症，必须首先按压并沿着足六经的分布部位，判断其病属虚属实，观察其大络血行有无瘀结不通现象及经脉是否空虚陷下，然后加以调治，或用熨法温通经络。如筋脉拘急坚劲，可按摩导引以行其气血。”

27.15 黄帝说：“好。我明白了这个道理，也懂得了其治疗方法。九针可使经气顺达，治疗十二经脉阴阳之病。”

other parts of the body, which consequently] leads to occurrence of Bi-Syndrome. This is the pathogenesis of the disease."

27.13 Huangdi said, "Good! I have understood."

27.14 [Qibo said,] "[The pathogenic factor in this disease] has entered the body. But it has neither deepened into the viscera nor maintained in the skin. [In fact the pathogenic factor] just stays in the muscular interstices to prevent Zhenqi (Genuine-Qi) from circulating [all through the body]. That is why it is called Zhoubi. So [to treat] Bi-Syndrome with needling therapy, [the doctor] must press [the patient's body] along the six Channels [of foot] to determine whether [the state of pathological changes are] Xu (Deficiency) or Shi (Excess) [in nature], to see whether the blood in the large Collaterals flows smoothly or not and [to inspect] whether the Channels are empty and sunken or not [for the purpose of taking proper] treatment. [Besides,] ironing therapy [can be used] to dredge the Channels [through warming]. [If the Channels are] spasmodic and stiff, needling or massage therapy [can be used] to activate [Qi and blood]."

27.15 Huangdi said, "Good! I have understood the mechanism and the therapeutic methods. The Nine [Needles] can regulate [Qi in] the Channels and [treat] the diseases of the twelve Channels of Yang or Yin [in nature]."

Notes:

[1] Zhongbi (众痹) refers to the sort of Bi-Syndrome that affects a large area at both sides which are in symmetry. The pain is paroxysmal and migratory.

[2] Zhoubi (周痹) refers to general migratory pain Syndrome due to invasion of pathogenic wind, cold and dampness into the blood vessels that flow to the whole body in the Channels.

口问第二十八

【原文】

28.1 黄帝闲居，辟左右而问于岐伯曰："余已闻九针之经，论阴阳逆顺，六经已毕，愿得口问。"

28.2 岐伯避席再拜曰："善乎哉问也，此先师之所口传也。"

28.3 黄帝曰："愿闻口传。"

28.4 岐伯答曰："夫百病之始生也，皆生于风雨寒暑，阴阳喜怒，饮食居处，大惊卒恐，则血气分离，阴阳破败，经络厥绝，脉道不通，阴阳相逆，卫气稽留，经脉虚空，血气不次，乃失其常。论不在经者，请道其方。"

28.5 黄帝曰："人之欠者，何气使然？"

【译文】

28.1 黄帝闲居，让左右的人避开，对岐伯说："我已经了解了关于九针的论述，也研究了阴阳逆顺的问题，对手足六经也很熟悉，我还希望学到一些你从别人的口述中得到的医学知识。"

28.2 岐伯离开座位，再拜说："您问得好啊！这些知识都是先师口传给我的。"

28.3 黄帝说："我很想听听这些口传的医学知识。"

28.4 岐伯说："大凡疾病的发生，都是由风雨寒暑，房劳过度，喜怒不节，饮食不调，居处不适，大惊卒恐等原因导致了血气分离，阴阳失衡，经络闭塞，脉道不通，阴阳逆乱，卫气滞留而不能布散于外，经脉空虚，气血循行紊乱，于是人体就失去正常状态而生病。请让我谈谈古代经典上没有记载的一些有关的医学道理吧。"

28.5 黄帝问："人打呵欠，是什么原因呢？"



Chapter 28
Kouwen: Questions and Answers

28. 1 One day, Huangdi was at leisure. His Majesty dismissed the attendants and asked Qibo, "I have already known the records about the Nine Needles in the Canons. [You] have talked about the due and adverses running of Yin and Yang [Channels] and described the six Channels [in details]. I still want to know [the knowledge about medicine that you] have heard [from your teacher]."

28. 2 Qibo left his seat, kowtowed again and answered, "What an excellent question Your Majesty have asked! This knowledge was all taught by my teacher."

28. 3 Huangdi said, "Please tell me [about it]."

28. 4 Qibo answered, "The occurrence of all diseases is exclusively due to [attack of pathogenic] wind, rain, cold and summer; or intemperance in sexual life and excessive changes of emotions; or improper diet and irregular daily life. [For example,] sudden shock and terror will separate Qi from blood, breaking [the balance between] Yin and Yang, obstructing the Channels and Collaterals. [When] the Channels are obstructed, [it will lead to] disorder of Yin and Yang, slow movement of Weiqi (Defensive-Qi), emptiness of the Channels and irregular flow of Qi and blood. [As a result, the normal condition of the human body] becomes morbid. This description is not included in the Canons, please allow me to explain it."

28. 5 Huangdi said, "What [kind of] Qi is responsible for yawning?"

【原文】

28.6 岐伯答曰："卫气昼日行于阳，夜半则行于阴，阴者主夜，夜者卧；阳者主上，阴者主下，故阴气积于下，阳气未尽，阳引而上，阴引而下，阴阳相引，故数欠。阳气尽，阴气盛，则目瞑；阴气尽而阳气盛，则寤矣。泻足少阴，补足太阳。"

28.7 黄帝曰："人之哕者，何气使然？"

28.8 岐伯曰："谷入于胃，胃气上注于肺。今有故寒气与新谷气，俱还入于胃，新故相乱，真邪相攻，气并相逆，复出于胃，故为

【译文】

28.6 岐伯说："卫气白天行于阳分，夜间行于阴分。阴气主夜主静，入夜则睡眠；阳气主升发而向上，阴气主沉降而向下。故阴气聚集于下，阳气开始入于阴分，还未尽入，阳引阴气向上，阴引阳气向下，阴阳上下相引，于是连连呵欠。等到阳气都入于阴分，阴气盛时，就能闭目安眠；若阴气尽而阳气盛，人就醒了。对于这样的病，应该泻足少阴经，补足太阳经。"

28.7 黄帝问："人患呃逆证，是什么原因呢？"

28.8 岐伯说："正常情况下，饮食物入胃，经过胃的腐熟、脾的运化，将精微上注到肺。患者胃中原有寒邪，又新进饮食，寒邪与食滞都留于胃中，新进的饮食与原有的寒邪相互扰乱，邪正相争，邪气与胃气搏结而同时上逆，再从胃中出，所以发生呃逆。治疗时，应补手太阴肺经，泻足少阴肾经。"

28. 6 Qibo answered, "Weiqi (Defensive-Qi) flows in the Yang [phase] in the daytime and in the Yin [phase] at night. Yin dominates in the night [and that is why people] sleep at night. Yang controls the upper while Yin controls the lower[1]. So [when people are sleeping,] Yinqi accumulates in the lower [region] and Yangqi begins to enter Yin but has not completely merged with it. Yang drives [Yin] to move upward while Yin drives [Yang] to move downward. Yin and Yang act on each other. That is why [people are] frequently yawning. [When] Yangqi is exhausted, Yinqi will be predominant and therefore [people] close their eyes [to sleep]. [When] Yinqi is exhausted, Yangqi will be predominant and therefore [people] keep awake. [To treat this disease, the Acupoints located on the Kidney Channel of] Foot-Taiyin [can be needled with] reducing [techniques] and [the Acupoints located on the Bladder Channel of] Foot-Taiyin [can be needled with] reinforcing [techniques]."

28. 7 Huangdi said, "What [kind of] Qi is responsible for hiccup?"

28. 8 Qibo answered, "[When] food has entered the stomach, Stomach-Qi infuses into the lung in the upper. [If] there is Cold-Qi [still lingering in the stomach, it will interact with] the Food-Qi just taken in. The old and the new[2] are conflicting with each other and the genuine and the evil[3] are attacking each other, leading to adverse flow of Qi from the stomach and consequently resulting in hiccup. [This disease can be treated by needling the Acupoints on the Lung Channel of] Hand-Taiyin with reinforcing [techniques] and [the Acupoints located on the Kidney Channel of] Foot-Shaoyin with reducing [techniques]."

【原文】

哕。补手太阴，泻足少阴。”

28.9 黄帝曰：“人之唏者，何气使然？”

28.10 岐伯曰：“此阴气盛而阳气虚，阴气疾而阳气徐，阴气盛而阳气绝，故为唏。补足太阳，泻足少阴。”

28.11 黄帝曰：“人之振寒者，何气使然？”

28.12 岐伯曰：“寒气客于皮肤，阴气盛，阳气虚，故为振寒寒栗，补诸阳。”

28.13 黄帝曰：“人之噫者，何气使然？”

28.14 岐伯曰：“寒气客于胃，厥逆从下上散，复出于胃，故为噫。补足太阴、阳明。”

【译文】

28.9 黄帝问：“人有时发出唏嘘抽咽，这是什么原因呢？”

28.10 岐伯说：“这是由于阴气盛而阳气虚，阴气运行快，阳气运行慢，阴气过盛，阳气衰微所造成。治疗时，应补足太阳经，泻足少阴经。”

28.11 黄帝问：“人发生振寒，是什么原因呢？”

28.12 岐伯说：“由于寒邪侵入皮肤，阴气盛，阳气虚，所以出现发冷、战抖的症状。治疗时，当采用温补各阳经的方法。”

28.13 黄帝问：“人发生嗳气，是什么原因呢？”

28.14 岐伯说：“寒邪侵入胃中，厥逆之气从下向上扩散，再从胃中出，所以出现嗳气。治疗时，应补足太阴经和足阳明经。”



28. 9 Huangdi said, "What [kind of] Qi is responsible for weeping?"

28. 10 Qibo answerd, "This [is caused by] predominance of Yinqi and deficiency of Yangqi, rapid flow of Yinqi and slow movement of Yangqi or predominance of Yinqi and exhaustion of Yangqi. That is why [people are] weeping. [This disease can be treated by needling the Acupoints located on the Bladder Channel of] Foot-Taiyang with reinforcing [techniques] and [the Acupoints located on the Kidney Channel of] Foot-Shaoyin with reducing [techniques]."

28. 11 Huangdi said, "What [kind of] Qi is responsible for chills?"

28. 12 Qibo answered, "[This is caused by] invasion of Cold-Qi in the skin [which makes] Yinqi predominant while Yangqi deficient. That is why [people are] shivering with cold. [This disease can be treated by needling the Acupoints located on] the Yang Channels with reinforcing [techniques]."

28. 13 Huangdi said, "What [kind of] Qi is responsible for belching?"

28. 14 Qibo answered, "[This is caused by] invasion of Cold-Qi into the stomach [that disturbs Stomach-Qi and drives it] to flow adversely from the lower [region], disperse in the upper [region] and come out of the stomach. That is why [people are] belching. [This disease can be treated by needling the Acupoints located on the Kidney Channel of] Foot-Taiyin and [the Acupoints located on the Stomach Channel of] Foot-Yangming with reinforcing [techniques]."

【原文】

28.15 黄帝曰："人之嚏者，何气使然？"

28.16 岐伯曰："阳气和利，满于心，出于鼻，故为嚏。补足太阳荣、眉本。"

28.17 黄帝曰："人之龂者，何气使然？"

28.18 岐伯曰："胃不实则诸脉虚；诸脉虚则筋脉懈惰；筋脉懈惰则行阴用力，气不能复，故为龂。因其所在，补分肉间。"

28.19 黄帝曰："人之哀而泣涕出者，何气使然？"

28.20 岐伯曰："心者，五脏六腑之主也；目者，宗脉之所聚也，上液之道也；口鼻者，气之门户也。故悲哀愁忧则心动，心动则五脏六腑皆摇，摇则宗脉感，宗脉感则液道开，液道开，故泣涕出

【译文】

28.15 黄帝问："人打喷嚏，是什么原因呢？"

28.16 岐伯说："阳气和利，布满于心胸而上出于鼻，成为喷嚏。治疗时，应补足太阳荥穴通谷，以及眉根的攒竹穴。"

28.17 黄帝问："人发生全身无力、疲困懈惰，是什么原因呢？"

28.18 岐伯说："胃气虚，以致各经脉皆虚；经脉虚衰就导致筋脉懈惰无力；筋脉懈惰，若再强力入房，元气就不能恢复，于是出现懈惰无力的龂症。治疗时，应根据病变发生的重点部位，在分肉间施以补法。"

28.19 黄帝问："人在哀伤的时候涕泪俱出，这是什么原因呢？"

28.20 岐伯说："心是五脏六腑的主宰；眼睛是许多经脉聚会的地方，也是津液由上而外泄的道路；口鼻是气出入的门户。悲哀忧愁等情志变化，首先激动了心神，心神激动则影响到其他脏腑和各经脉，

28. 15 Huangdi said, "What [kind of] Qi is responsible for sneezing?"

28. 16 Qibo answered, "[This is caused by] smooth flow of Yangqi [that] distributes all over the chest and rushes out of the nose and causes sneezing. [This disease can be treated by needling] the Ying-Spring[4] [located on the Bladder Channel of] Foot-Taiyang and the root of eyebrow[5] with reinforcing [techniques]."

28. 17 Huangdi said, "What [kind of] Qi is responsible for lassitude?"

28. 18 Qibo answered, "[This is caused by] weakness of Stomach-Qi which leads to deficiency of all the Channels. Xu (Deficiency) of all Channels makes the tendons and vessels loose. [Under such a condition if the patient still] takes sexual activity, Qi cannot be restored. That is why flaccidity [of the limbs] is caused. [This disease can be treated by needling the Acupoints located] in the muscular interstices according to its location."

28. 19 Huangdi said, "What [kind of] Qi is responsible for tearing due to sorrow?"

28. 20 Qibo answered, "The heart is the dominator of the Five Zang-Organs and the Six Fu-Organs. The eyes are [the places where] the tendons of all [Channels] converge and the pathways of upper fluids. The mouth and the nose are the doors of Qi. So sorrow, grief, worry and anxiety will disturb the heart. [When] the heart is disturbed, the Five Zang-Organs and the Six Fu-Organs will be shaken. [When the Five Zang-Organs and the Six Fu-Organs are] shaken, the tendons of all [Channels] will be affected. [When] the tendons of all [Channels] are affected, the

【原文】

焉。液者，所以灌精濡空窍者也，故上液之道开则泣，泣不止则液竭；液竭则精不灌，精不灌则目无所见矣，故命曰夺精。补天柱经侠颈。”

28.21 黄帝曰：“人之太息者，何气使然？”

28.22 岐伯曰：“忧思则心系急，心系急则气道约，约则不利，故太息以伸出之。补手少阴、心主、足少阳留之也。”

28.23 黄帝曰：“人之涎下者，何气使然？”

28.24 岐伯曰：“饮食者，皆入于胃，胃中有热则虫动，虫动则

【译文】

从而使眼及口鼻的液道开张，涕泪就由此而出。液，是渗灌精微物质濡养孔窍的，所以上液之道开张就流泪，而哭泣不止则可耗竭精液，精液不能渗灌孔窍则目无所见，这叫作夺精。治疗时应补足太阳经在项后部的天柱穴。”

28.21 黄帝问：“人有时叹息，是什么原因呢？”

28.22 岐伯说：“忧愁思虑则心系急迫，心系急迫就约束气道，气道约束就呼吸不利，所以不时叹息以伸展其气。治疗时，应补手少阴经、手厥阴经，足少阳经，采用留针的方法。”

28.23 黄帝问：“人流涎，是什么原因呢？”

28.24 岐伯说：“饮食入胃，若胃中有热，寄生虫因热而蠕动，

passageways of the fluids are open. [When] the passageways are open, tears will run out. The fluids are responsible for moistening and nourishing the upper orifices. So [when] the passageways of the upper fluids are open, [people] will cry. [If people] are crying for a long time, fluids will be exhausted. [If] fluids are exhausted, Essence cannot infuse into [the eyes]. [If] Essence cannot infuse into [the eyes], the eyes cannot see anything. That is why [such a morbid condition] is called loss of Essence. [This disease can be treated by needling] Tianzhu (BL 10) [located on the Bladder Channel of] Foot-Taiyang with reinforcing [techniques]"

28. 21 Huangdi said, "What [kind of] Qi is responsible for sighing?"

28. 22 Qibo answered, "Worry and contemplation will tighten up the heart system. [When] the heart system is tightened up, the passageways will be restricted. [When the passageways of Qi are] restricted, they will become unsmooth. That is why [people are] sighing in order to breathe out. [This disease can be treated by needling the Acupoints located on the Heart Channel of] Hand-Shaoyin, the Pericardium [Channel of Hand-Jueyin] and [the Gallbladder Channel of] Foot-Shaoyang. [The needles should be] retained."

28. 23 Huangdi said, "What [kind of] Qi is responsible for drooling?"

28. 24 Qibo answered, "All foods enter the stomach [after being taken]. [If] there is heat in the stomach, parasites will move [because of the heat]. [When] the parasites are moving, [Qi of] the stomach will flow slowly. [If Qi of] the stomach moves slowly, Lianquan (CV 23) [beneath the tongue] will be open.

【原文】

胃缓，胃缓则廉泉开，故涎下。补足少阴。”

28.25 黄帝曰：“人之耳中鸣者，何气使然？”

28.26 岐伯曰：“耳者，宗脉之所聚也，故胃中空则宗脉虚，虚则下，溜脉有所竭者，故耳鸣。补客主人、手大指爪甲上与肉交者也。”

28.27 黄帝曰：“人之自啮舌者，何气使然？”

28.28 岐伯曰：“此厥逆走上，脉气辈至也。少阴气至则啮舌，少阳气至则啮颊，阳明气至则啮唇矣。视主病者，则补之。

28.29 凡此十二邪者，皆奇邪之走空窍者也。故邪之所在，皆为

【译文】

会使胃缓，胃缓则舌下廉泉开张而流涎。治疗时，应补足少阴经。”

28.25 黄帝问：“人发生耳鸣，是什么原因呢？”

28.26 岐伯说：“耳是宗脉聚集的地方，胃中空虚，则宗脉必虚，宗脉虚则阳气不升，精微不得上奉，上入耳部的经脉气血不充而有耗竭的趋势，所以耳鸣。治疗时，应在足少阳胆经的客主人穴及位于手大指爪甲与肉交界处的穴位施以补法。”

28.27 黄帝说：“人有时自咬其舌，是什么原因呢？”

28.28 岐伯说：“这是由于厥气上逆，使各经脉之气分别上逆而致。如少阴脉气上逆，就会咬舌；少阳脉气上逆，就会咬颊部；阳明脉气上逆，就会咬唇。治疗时，应诊视发病部位，确定属于何经，而施以扶正祛邪的方法。”

28.29 上述十二种病邪，都是邪气侵入孔窍造成的。故邪气侵害

That is why [people are] drooling. [This disease can be treated by needling the Acupoints located the Kidney Channel of] Foot-Shaoyin with reinforcing [techniques]."

28. 25 Huangdi said, "What [kind of] Qi is responsible for tinnitus?"

28. 26 Qibo answered, "The ear is [the place where] the tendons of all [Channels] converge. So emptiness of the stomach will weaken the tendons of all [Channels]. [When the tendons of all Channels are] weakened, [Yangqi] cannot ascend [and thus leading to] exhaustion of the Channels running by [the ears]. [This disease can be treated by needling] Kezhuren and [the Acupoint located on] the juncture between the nail of the thumb and the muscle with reinforcing [techniques]."

28. 27 Huangdi said, "What [kind of] Qi [makes people] bite their own tongues?"

28. 28 Qibo answered, "[This is caused by] upward adverse flow of Qi [that prevents the movement of] Channel-Qi to the proper places. [If] Qi from [the Channel of] Shaoyin flows adversely, [people will] bite their tongues [because the Channel of Shaoyin runs to the root of the tongue]; [if] Qi from [the Channel of] Shaoyang flows adversely, [people will] bite their cheeks [because the Channel of Shaoyang runs through the cheeks]; [if] Qi from [the Channel of] Yangming flows adversely, [people will] bite their lips [because the Channel of Yangming runs around the lips]. [This disease can be treated by needling the proper Acupoints] with reinforcing [techniques]."

28. 29 "The twelve [diseases mentioned above are all caused by] invasion of Xie (Evil) into the upper orifices. So [the places

【原文】

不足。故上气不足，脑为之不满，耳为之苦鸣，头为之苦倾，目为之眩。中气不足，溲便为之变，肠为之苦鸣。下气不足，则乃为痿厥心悗。补足外踝下留之。”

28.30 黄帝曰：“治之奈何？”

28.31 岐伯曰：“肾主为欠，取足少阴；肺主为哕，取手太阴、足少阴；唏者，阴与阳绝，故补足太阳，泻足少阴；振寒者，补诸阳；

【译文】

的部位，都是正气不足之处。因此，上气不足，则脑髓不充，耳鸣、头倾、目眩；中气不足，二便失常、肠中鸣响；下气不足，两足痿弱无力、厥冷，心胸窒闷。治疗时，用补法针刺足外踝后部的昆仑穴，且要留针。

28.30 黄帝问：“上述各病，怎样治疗呢？”

28.31 岐伯说：“以肾气所主的呵欠，应取足少阴肾经；肺气所主的呃逆，应取手大阴肺经以及足少阴肾经。唏嘘是阴盛阳衰，应补足太阳、泻足少阴；发冷战抖，要补各阳经；嗳气，应补足太阴经

that are] invaded by Xie (Evil) are often short of [Healthy-Qi]. [If there is] not enough Qi in the upper [region, it will lead to] insufficiency of brains, ringing in the ears, hanging the head [due to weakness of the neck] and dizziness. [If there is] not enough Qi in the middle [region, it will lead to] change of urination and defecation and rumbling of the intestines. [If there is] not enough Qi in the lower [region, it will lead to] flaccidity, coldness and chest oppression. [This disease can be treated by needling Kunlun (BL 60) located below the external malleolus with reinforcing [techniques and the needles should be] retained [for a period of time.]"

28. 30 Huangdi said, "How to treat it then?"

28. 31 Qibo said, "Yawning [due to Xu (Deficiency) of] the kidney [can be treated by needling the Acupoints located on the Kidney Channel of] Foot-Shaoyin; hiccup [due to Xu (Deficiency) of] the lung [can be treated by needling the Acupoints located on the Lung Channel of] Hand-Taiyin and [the Acupoints located on the Kidney Channel] of Foot-Shaoyin; weeping [due to] separation of Yin and Yang [can be treated by needling the Acupoints located on the Bladder Channel of] Foot-Taiyang with reinforcing [techniques] and [the Acupoints located on the Kidney Channel] with reducing [techniques]; shivering with cold [can be treated by needling the Acupoints located on] the Yang Channels with reinforcing [techniques]; belching [can be treated by needling the Acupoints located on the Spleen Channel of] Foot-Taiyin and [the Acupoints located on the

【原文】

噫者，补足太阴、阳明；嚏者，补足太阳眉本；龂，因其所在，补分肉间；泣出，补天柱经侠颈，侠颈者，头中分也；太息，补手少阴、心主、足少阳留之；涎下，补足少阴；耳鸣，补客主人、手大指爪甲上与肉交者；自啮舌，视主病者，则补之；目眩头倾，补足外踝下留之；

【译文】

和足阳明经；喷嚏，当补足太阳经的攒竹穴。头部、肢体垂萎无力的，根据发病部位，补分肉间。哭泣涕泪俱出，当补位于项后中行两旁的天柱穴；时作叹气的，当补手少阴经、手厥阴经和足少阳经，用留针法；流涎，补足少阴经；耳鸣，补客主人穴，以及位于手大指爪甲上与肉相交处的(少商)穴位；自咬其舌的，应据发病部位所属的经脉分别施用补法；目眩、头倾，补足外踝后的昆仑穴，用留针法。足痿弱无力而厥冷、心胸窒闷的，刺足大趾本节后二寸处，用留针法，另

Stomach Channel of] Foot-Yangming with reinforcing [techniques]; sneezing [can be treated by needling the Acupoints located on the Bladder Channel of] Foot-Taiyang and the root of eyebrow with reinforcing [techniques]; lassitude [can be treated by needling the Acupoints located on] the muscular interstices with reinforcing [techniques] according to its location; tearing [can be treated by needling] Tianzhu (BL 10) [located on] the neck beside the midline with reinforcing [techniques]; sighing [can be treated by needling the Acupoints on the Heart Channel] of Hand-Shaoyin, [the Acupoints located on] the Pericardium [Channel of Hand-Jueyin] and [the Acupoints located on the Gallbladder Channel of] Foot-Shaoyang with reinforcing [techniques, and the needles should be] retained [for a period of time]; drooling [can be treated by needling the Acupoints located on the Kidney Channel of] Foot-Shaoyin with reinforcing [techniques]; tinnitus [can be treated by needling] Kezhuren[6] and [the Acupoint located on] the juncture between the nail of the thumb and the muscle with reinforcing [techniques]; biting one's own tongue [can be treated by needling the proper Acupoints] with reinforcing [techniques]; dizziness and hanging the head [due to weakness of the neck can be treated by needling Kunlun (BL 60)] below the external malleolus with reinforcing [techniques, and the needles should be] retained [for a period of time]; flaccidity, coldness and chest oppression [can be treated by needling [the place] 2 Cun above the metatarsal bone of the big toe [and the needle is] retained [for a period of time]. An-

【原文】

痿厥心悗，刺足大指间上二寸留之，一曰足外踝下留之。”

【译文】

一种说法是：可针刺足外踝后的昆仑穴，并用留针法。

other way [to treat this disease is to needle [the point] [7] below the external malleolus [with the needle] retained [for a period of time]."

Notes:

[1] "Upper" means ascending and "lower" means descending.

[2] "Old" means the Cold-Qi that lingers in the stomach and "new" means the Food-Qi just taken into the stomach.

[3] "Genuine" means Zhengqi (正气 Healthy-Qi) and "evil" means Xieqi (邪气 Evil-Qi).

[4] The Ying-Spring Acupoint of the Bladder Channel of Foot-Taiyang is Zutonggu (足通谷 BL 66).

[5] The root of eyebrow refers to Cuanzhu (攒竹 BL 2).

[6] Kezhuren (客主人) is another name for Shangguan (上关 GB 3) located on the Gallbladder Channel of Foot-Shaoyang.

[7] The point below the external malleolus is Kunlun (昆仑 BL 60).



师传第二十九

【原文】

29.1 黄帝曰："余闻先师，有所心藏，弗著于方。余愿闻而藏之，则而行之，上以治民，下以治身，使百姓无病，上下和亲，德泽下流，子孙无忧，传于后世，无有终时，可得闻乎？"

29.2 岐伯曰："远乎哉问也。夫治民与自治，治彼与治此，治小与治大，治国与治家，未有逆而能治之也，夫惟顺而已矣。顺者，非独阴阳脉论气之逆顺也，百姓人民皆欲顺其志也。"

29.3 黄帝曰："顺之奈何？"

【译文】

29.1 黄帝说："我听说先师有一些心得，没有在著作中记载下来，我想听听这些心得并牢牢记住，作为准则执行，这样，即可治疗民众的疾病，又保养自己的身体，使百姓不为疾病所苦，上下亲善，造福后人，让子子孙孙不因疾病而忧虑，并让这些经验世代流传。我可以听你讲讲这些心得吗？"

29.2 岐伯说："你提到的问题意义真深远啊！不论治民与自治，治彼与治此，治小与治大，治国与治家，从来没有违背常规而治理好的，只有顺应客观规律，才能治理好。所谓'顺'，不仅是指医学上阴阳、经络、气血的逆顺，就是对待百姓人民都要顺其志。"

29.3 黄帝问："怎样才能做到顺呢？"



Chapter 29

Shichuan: Instructions of the Teacher

29. 1 Huangdi said, "I have heard that the masters in ancient times established some theories which were not recorded in the inscribed wooden slips. I' d like to know these theories, bear them in mind and follow them [as the therapeutic principles so as] to treat [diseases for] the people and protect myself. [Through such a way of learning and practicing, I hope that I can] free all people from contracting diseases and [enable them] to live in harmony and carry forward the benevolence and virtue, so that the later generations will be free from suffering diseases and [such an excellent theory] can be handed down from generation to generation forever. Can I know these theories?"

29. 2 Qibo answered, "What a profound question Your Majesty have asked! No matter treating people or treating oneself, no matter treating this [disease] or that [disease], no matter dealing with a small [problem] or a big [problem], no matter governing a country or managing a family, [one] cannot be successful [if he] resorts to reverse ways. Only by following the due principle can [he] be successful. 'Due' here does not only refer to the normal running ways of Yin and Yang, the Channels and Collaterals as well as Qi [and blood]. It also includes conformity to the will of officials and people [in administration]."

29. 3 Huangdi said, "How to [act in] conformity [to the will of officials and people]?"

【原文】

29.4 岐伯曰："入国问俗，入家问讳，上堂问礼，临病人问所便。"

29.5 黄帝曰："便病人奈何？"

29.6 岐伯曰："夫中热消瘅则便寒；寒中之属则便热。胃中热则消谷，令人悬心善饥。脐以上皮热，肠中热则出黄如糜。脐以下皮寒。胃中寒，则腹胀；肠中寒，则肠鸣飧泄。胃中寒、肠中热则胀而且泄；胃中热、肠中寒则疾饥，小腹痛胀。"

29.7 黄帝曰："胃欲寒饮，肠欲热饮，两者相逆，便之奈何？

【译文】

29.4 岐伯说："到达一个国家后，要先问清当地的风俗习惯；进入一个家庭，要先问清人家的忌讳；登堂时要先问清人家的礼节；临证时，要先问清病人的喜好。"

29.5 黄帝问："怎样通过了解病人的喜好来诊察疾病的性质呢？"

29.6 岐伯说："因内热而致多食易饥的消瘅病，病人喜寒；属于寒邪内侵一类的病，病人就喜热。胃中有热，食物容易消化而总有饥饿感，胃中空虚难受，脐上的腹部发热；肠中有热，就会排出像糜粥一样的粪便，脐下的小腹部发热。胃中寒，则腹胀；肠中寒，则肠鸣、泄泻，粪便中有未消化的食物；胃中有热，肠中有寒，就易饥饿、小腹胀痛。"

29.7 黄帝说："胃中有热欲寒饮，肠中有寒欲热饮，寒热两者性质相反，怎样才能顺应病情呢？还有那些王公大人，吃着膏粱厚味，性情

29. 4 Qibo answered, "[When one wants] to enter into another country, [he has to] get familiar with the customs [followed by people in that country]; [when one wants] to go to others' family, [he must try] to know the taboos [held in that family]; [when one wants] to enter into a hall, [he has to] inquire about the etiquettes; [when one is going] to treat a patient, [he must be] clear about the preference [of the patient]."

29. 5 Huangdi said, "How to diagnose a patient by knowing his preference?"

29. 6 Qibo answered, "[If the patient suffers from] Xiaodan[1] due to interior heat, [he will] prefer cold; [if the patient suffers from the disease due to] cold in the middle, [he will] prefer heat. [Excessive] heat in the stomach will cause fast digestion, suspended sensation in the stomach, frequent hunger and feverish sensation in the skin above the navel. [Excessive] heat in the intestines will cause yellow chyme-like stool and cold sensation in the skin below the navel. [Excessive] cold in the stomach will cause abdominal distension; cold in the intestines will cause borborygmus and Sunxie (diarrhea with undigested food in it). [Excessive] cold in the stomach and [excessive] heat in the intestines will cause abdominal distension and diarrhea. [Excessive] heat in the stomach and [excessive] cold in the intestines will cause frequent hunger and pain and distension in the lower abdomen."



29. 7 Huangdi said, "How to deal with [such a morbid condition in which the patient prefers] cold drinks due to cold in the stomach and hot drinks due to heat in the intestines [because] cold and heat are contradictory [in nature]? [Besides,] the princes, dukes and ministers [enjoy high position and live in comfort] .

【原文】

且夫王公大人，血食之君，骄恣从欲，轻人而无能禁之，禁之则逆其志，顺之则加其病，便之奈何？治之何先？”

29.8 岐伯曰：“人之情，莫不恶死而乐生，告之以其败，语之以其善，导之以其所便，开之以其所苦，虽有无道之人，恶有不听者乎？”

29.9 黄帝曰：“治之奈何？”

29.10 岐伯曰：“春夏先治其标，后治其本；秋冬先治其本，后治其标。”

29.11 黄帝曰：“便其相逆者奈何？”

29.12 岐伯曰：“便此者，食饮衣服，亦欲适寒温，寒无凄怆，

【译文】

骄傲、恣意妄行、轻视别人，不肯接受劝阻，劝阻就会违背他们的意志，但如顺着他们的意志，就会加重病情。在这种情况下，如何处置才算得宜呢？治疗时，应先从哪里着手呢？”

29.8 岐伯说：“愿意活而不愿意死是人之常情，告诉他不遵医嘱的危害，遵从医嘱的好处，诱导病人创造治愈疾病所需要的条件，让他明白不适应疾病恢复的各种行为会带来更大的痛苦，即使再不通情理的人，哪里还有听不进去的呢？”

29.9 黄帝问：“怎样治疗呢？”

29.10 岐伯说：“春夏季节，先治其标，后治其本；秋冬之季，先治其本，后治其标。”

29.11 黄帝问：“对那些性情与病情相矛盾的，又如何使其适宜呢？”

29.12 岐伯说：“要使之适宜，在日常生活中，要让病人调整饮食起居，顺应天气变化。天冷时，要加厚衣服，不要着凉；天热时，

[They usually] take rich foods and behave willfully and wildly. [They often] look down upon others and cannot bear any restriction. [If they are forced] to follow certain regulations, [this will] run counter to their will. [But if they are allowed] to behave according to their own will, [it will] aggravate their illness. What method [can the doctor use to treat the disease] in conformity [to the patient's will]? What treatment should be taken first?"

29. 8 Qibo answered, "It is human to dislike death and prefer living. [The doctor should] tell the patients [what are] harmful [to their health], let them know [what are] good [for their health], guides them [to do what they] like [for restoring their health] and tries to straighten them out of their anxiety. [If the doctor has done all that is required,] even a most unreasonable person will follow his advice."

29. 9 Huangdi said, "How to treat it then?"

29. 10 Qibo answered, "In spring and summer, treatment [should concentrate on] the Branch (secondary aspect) first and then on the Root (primary aspect); in autumn and winter, treatment [should concentrate on] the Root (primary aspect) first and then on the Branch (secondary aspect)."

29. 11 Huangdi said, "How to deal with it [if] the preference [of the patient] is in contradiction with [the treatment to be applied]?"

29. 12 Qibo answered, "The appropriate way [to deal with such a contradiction is] to instruct [the patient] to take proper food and clothes to adapt to the changes of weather. [That is to say] not to put on thin clothes [when it is] cold and not to put on thick clothes [if it is] warm. In terms of food, [the patient



【原文】

暑无出汗。食饮者，热无灼灼，寒无沧沧。寒温中适，故气将持，乃不致邪僻也。”

29.13 黄帝曰：“本脏以身形支节胭肉，候五脏六腑之小大焉。今夫王公大人，临朝即位之君而问焉，谁可扪循之而后答乎？”

29.14 岐伯曰：“身形支节者，脏腑之盖也，非面部之阅也。”

29.15 黄帝曰：“五脏之气，阅于面者，余已知之矣，以肢节知而阅之奈何？”

29.16 岐伯曰：“五脏六腑者，肺为之盖，巨肩陷咽，候见其外。”

29.17 黄帝曰：“善。”

【译文】

要减少衣服，不要使他热得出汗。饮食也不要过热过冷。寒热适中，正气就能内守，邪气也就无法侵入人体了。”

29.13 黄帝说：“《本脏》篇认为，根据人的形体、四肢、关节、肌肉等情况，可以测知五脏六腑的大小。但对于王公大人、当朝的统治者，他们想知道自己的身体状况，但谁又敢抚摸他们加以检查，而后回答他们呢？”

29.14 岐伯说：“人的身形肢节，覆盖在五脏六腑的外部，观察它们也能了解内脏情况，但没有望面色那样简单。”

29.15 黄帝说：“五脏精气的情况，可观察面部色泽而得知，这个道理，我已经懂得了。但如何从肢节而察知内脏的情况呢？”

29.16 岐伯说：“五脏六腑中，肺所处的部位最高，如伞盖一样。根据肩的上下动态和咽喉的升凹陷情况，就能推知肺脏的虚实。”

29.17 黄帝说：“好！”

should] avoid eating [food that is] very hot [though it needs to be hot] and [food that is] very cold [though it should be cold]. [In a word, the food taken and the clothes put on must] be adjusted according to the changes of weather. In this way Qi (Healthy-Qi) will be maintained inside and Xie (Evil-Qi) will have no way to attack [the body]."

29. 13 Huangdi said, "[The 47th Chapter of] Benzang (the viscus proper) [in Lingshu] says that [examination of] the physical build, the four limbs, the joints and the muscular eminences can predict the size of the Five Zang-Organs and Six Fu-Organs. [But when] the princes, dukes, ministers and the kings in power inquire about [the conditions of their body], how [can the doctor] reply [because they] cannot [examine their body through] touching and pressing?"

29. 14 Qibo answered, "The physical build, the four limbs and the joints are the external [parts of the body that have] covered up the Zang-Organs and the Fu-Organs. [So to observe these external parts of the body is] not [as simple as] to inspect the complexion."

29. 15 Huangdi said, "I have already know [that the state of] Qi in the Five Zang-Organs can be observed from the complexion. But how to understand [the condition of the Five Zang-Organs and the Six Fu-Organs through] observing the limbs and joints?"

29. 16 Qibo answered, "[Among] the Five Zang-Organs and the Six Fu-Organs, the lung is the canopy. [The conditions of] the shoulders and the throat are its external manifestations."

29. 17 Huangdi said, "Good!"

【原文】

29.18 岐伯曰："五脏六腑，心为之主，缺盆为之道，骸骨有余以候髐骴。"

29.19 黄帝曰："善。"

29.20 岐伯曰："肝者主为将，使之候外，欲知坚固，视目小大。"

29.21 黄帝曰："善。"

29.22 岐伯曰："脾者主为卫，使之迎粮，视唇舌好恶，以知吉凶。"

29.23 黄帝曰："善。"

29.24 岐伯曰："肾者主为外，使之远听，视耳好恶，以知其性。"

29.25 黄帝曰："善。愿闻六腑之候。"

29.26 岐伯曰："六腑者，胃为之海，广骸、大颈、张胸，五谷

【译文】

29.18 岐伯说："五脏六腑，心为主宰。缺盆为血脉的通道，观察两肩端骨距离的远近，再结合观察胸骨剑突的长短等，就可测知心脏的大小脆坚等情况。

29.19 黄帝说："好！"

29.20 岐伯说："肝为将军之官，开窍于目，欲知肝脏是否坚固，可以观察眼睛的大小。"

29.21 黄帝说："好。"

29.22 岐伯说："脾脏护卫全身，接受水谷的精微，并输送到身体各部。所以了解唇舌味口的好坏，就可知道脾病预后的好坏。"

29.23 黄帝说："好！"

29.24 岐伯说："肾脏的功能，表现在外的就是人的听觉，观察耳朵听力的强弱，就可以测知肾脏的虚实。"

29.25 黄帝说："好！请再讲讲测候六腑的方法。"

29.26 岐伯说："六腑之中，胃为水谷之海，如颊部肌肉丰满，颈部

29. 18 Qibo said, "[Among] the Five Zang-Organs and the Six Fu-Organs, the heart is the dominator and the supraclavicular fossae are the pathways [of Qi and blood]. [The position of the heart can be located through observing] the lateral sides of the acromion and the xiphoid process."

29. 19 Huangdi said, "Good!"

29. 20 Qibo said, "[Among] the Five Zang-Organs and the Six Fu-Organs, the liver [acts] as a general to protect the external [part of the body and opens to the eyes]. [Whether the liver] is solid or not [can be determined by] inspecting the size of the eyes."

29. 21 Huangdi said, "Good!"

29. 22 Qibo said, "[Among the Five Zang-Organs and the Six Fu-Organs,] the spleen is [responsible for] protecting [the whole body and] receiving food nutrients [to be transported to all parts of the body]. The condition [of the spleen can be] understood through inspecting the [taste] preference and aversion of the lips and the tongue."

29. 23 Huangdi said, "Good!"

29. 24 Qibo said, "[Among the Five Zang-Organs and the Six Fu-Organs,] the kidney is [responsible for] hearing [because it opens to the ears]. [Whether] the function [of the kidney is normal or not can be determined through observing] the hearing and the condition of the ears."

29. 25 Huangdi said, "Good! I'd like to know [the external manifestations of] the Fu-Organs."

29. 26 Qibo said, "[Among] the Six Fu-Organs, the stomach is the sea [of food and water]. Chubby face, thick neck and

【原文】

乃容。鼻隧以长，以候大肠。唇厚、人中长，以候小肠。目下果大，其胆乃横。鼻孔在外，膀胱漏泄。鼻柱中央起，三焦乃约，此所以候六腑者也。上下三等，脏安且良矣。”

【译文】

粗壮，胸部开阔，胃容纳水谷的量很大。鼻道是否深长，就可测知大肠的状况；口唇的厚薄、人中沟的长短，就可测候小肠的情况。下眼胞大，胆气就刚强；鼻孔掀露于外的，膀胱易于漏泄。鼻梁高起的，可知其三焦固密。这就是用来测候六腑的方法。面部的上、中、下三部匀称，内脏就很安好。”

wide chest [indicate that the capacity of the stomach] to take food is satisfactory. The length of the nose canal indicates [the condition of] the large intestine; the thickness of the lips and the length of the philtrum indicates [the condition of] the small intestine; [if] the lower eyelids are large, [it indicates that the strength of] the gallbladder is great; [if] the nostrils [turn up and can be seen] outside, [it shows that] the bladder is leaking; [if] the nose bridge protrudes, [it indicates that the function of] Sanjiao (Triple Energizer) is normal. These [are the ways to] predict [the conditions of] the Six Fu-Organs. [Generally speaking, if] the upper, middle and lower parts [of the face are in proportion, the functions of] the viscera are good."

Notes:

[1] Xiaodan (消瘅) is a Syndrome caused by stagnation of heat inside the body due to weakness of the Zang-Organs and fierceness of pathogenic factors. This Syndrome is often characterized by emaciation.



决气第三十

【原文】

30.1 黄帝曰："余闻人有精、气、津、液、血、脉，余意以为一气耳，今乃辨为六名，余不知其所以然。"

30.2 岐伯曰："两神相搏，合而成形，常先身生，是谓精。"

30.3 "何谓气？"

30.4 岐伯曰："上焦开发，宣五谷味，熏肤、充身、泽毛，若雾露之溉，是谓气。"

30.5 "何谓津？"

30.6 岐伯曰："腠理发泄，汗出溱溱，是谓津。"

30.7 "何谓液？"

30.8 岐伯曰："谷入气满，淖泽注于骨，骨属屈伸，泄泽补益

【译文】

30.1 黄帝说："我听说人有精、气、津、液、血、脉，而我认为这些都是一气，现在分为六种名称，我不懂它的道理。"

30.2 岐伯说："男女交合而成新的形体，在新的形体产生之前形成的物质叫做精。

30.3 黄帝问："什么是气？"

30.4 岐伯说："上焦将五谷所化生的精微物质宣发、散布到全身，熏蒸于皮肤，充实形体，滋润毛发，象雾露一样灌溉万物，这就叫做气。"

30.5 黄帝问："什么是津？"

30.6 岐伯说："肌腠疏泄，流出大量的汗液，这种汗液就叫做津。"

30.7 黄帝问："什么是液？"

30.8 岐伯说："水谷入胃，精气充满到周身，渗润骨髓，使关节

Chapter 30
Jueqi: Differentiation of Qi

30.1 Huangdi said, "I have heard that the human body contains Jing (Essence), Qi, Jin (thin fluid), Ye (thick fluid), Xue (blood) and Mai (Channels or vessels). I thought [these six different substances must] pertain to one single kind of Qi. But now they are named in six different ways. I don't know what is the reason."

30.2 Qibo said, "[When] two spirits are interacting on each other[1], [the reproductive Essence of a male and female] combines to conceive a fetus. [The reproductive substance that] exists before the conception of the fetus is called Jing (Essence)."

30.3 [Huangdi asked,] "What is Qi?"

30.4 Qibo said, "Shangjiao (Upper Energizer) initiates to spread the nutrients of food [to all parts of the body] to warm the skin, nourish the body and moisten the hair like irrigation of dew and fog. That is what Qi means."

30.5 [Huangdi asked,] "What is Jin (thin fluid)?"

30.6 Qibo said, "Couli (muscular interstices) opens and sweat is discharged constantly from it. That is what Jin (thin fluid) means."

30.7 [Huangdi asked,] "What is Ye (thick fluid)?"

30.8 Qibo said, "[When] food is taken into [the stomach,] the Qi (nutrients of food) fills up [the whole body]. [The thick part] infuses into the bones and enables the bone to flex and extend smoothly. [It further] infuses into [the body to] nourish the

【原文】

脑髓，皮肤润泽，是谓液。”

30.9“何谓血？”

30.10 岐伯曰：“中焦受气取汁，变化而赤，是谓血。”

30.11“何谓脉？”

30.12 岐伯曰：“壅遏营气，令无所避，是谓脉。”

30.13 黄帝曰：“六气者，有余不足，气之多少，脑髓之虚实，血脉之清浊，何以知之？”

30.14 岐伯曰：“精脱者，耳聋；气脱者，目不明；津脱者，腠理开，汗大泄；液脱者，骨属屈伸不利，色夭，脑髓消，胫痠，耳数鸣；血脱者，色白，夭然不泽，其脉空虚，此其候也。”

30.15 黄帝曰：“六气者，贵贱何如？”

30.16 岐伯曰：“六气者，各有部主也，其贵贱善恶，可为常

【译文】

屈伸自如，流泄润泽于脑，补益脑髓，散布到皮肤，使皮肤润泽，这种物质就叫做液。”

30.9 黄帝问：“什么是血？”

30.10 岐伯说：“中焦脾胃消化饮食物，吸收其中的精微物质，精微物质再经气化而变化成的液体，就叫做血。”

30.11 黄帝问：“什么是脉？”

30.12 岐伯说：“约束营血，不使它外溢的管道，叫做脉。”

30.13 黄帝问：“六气的有余不足，气的多少，脑髓的虚实，血脉的清浊，怎样才能知道呢？”

30.14 岐伯说：“精虚的，使人耳聋；气虚的，使人视物不清；津虚的，腠理开，汗大泄；液虚的，使四肢关节屈伸不利，面色枯槁无光泽；脑髓不充满，小腿酸软，常常耳鸣；血虚的，可见面色苍白枯槁；脉虚的，脉管空虚下陷，这就是六气不足的主要症候。”

30.15 黄帝问：“六气的重要性有什么不同？”

30.16 岐伯说：“六气分别由各脏器所主，其在人体的重要性及

brains and moisten the skin. That is what Ye (thick fluid) means."

30. 9 [Huangdi asked,] "What is Xue (blood)?"

30. 10 Qibo said, "Zhongjiao (Middle Energizer) receives Qi (nutrients of food), absorbs the juice and changes it into red. That is what Xue (blood) means."

30. 11 [Huangdi asked,] "What is Mai (Channel or vessel)?"

30. 12 Qibo said, "To control Yingqi (Nutrient-Qi), [guide it flow along the track] and prevent it from overflowing, this is what Mai (Channel or vessel) means."

30. 13 Huangdi said, "The six kinds of Qi[2] [in the human body] are either excessive or insufficient. How [can you] know whether the Qi is abundant or insufficient, the brains are deficient or excessive, and the blood vessels are clear or turbid?"

30. 14 Qibo said, "Exhaustion of Jing (Essence) [will lead to] deafness; exhaustion of Qi [will lead to] blurred vision; exhaustion of Jin (thin fluid) [will lead to] looseness of Couli (muscular interstices) and profuse sweating; exhaustion of Ye (thick fluid) [will lead to] inflexibility of bones, lusterless complexion, consumption of brains, ache of legs and frequent tinnitus; exhaustion of blood [will lead to] pale complexion, lusterless hair and empty vessels. These are the external manifestations [of the six kinds of Qi when they are insufficient]."

30. 15 Huangdi said, "[Among] the six kinds of Qi, [which are] superior and [which are] inferior?"

30. 16 Qibo said, "The six kinds of Qi are distributed in different parts [of the body and are dominated by different viscera].

【原文】

主，然五谷与胃为大海也。”

【译文】

功能的正常与否，都取决于其所归属的脏器的情况，但六气都是由五谷精微所化生的，而五谷精微都化生于胃，所以胃是六气化生的源泉。”



[Whether] they are superior or inferior and normal or abnormal [can be determined according to the viscera that] dominate them respectively. However, the foods and the stomach are the big seas[3]."

Notes:

[1] This part mainly means that a man and woman are having sexual intercourse.

[2] The six kinds of Qi refer to Jing (Essence), Qi, Jin (thin fluid), Ye (thick fluid), Xue (blood) and Mai (Channels or Vessels).

[3] "Big seas" means that the foods and the stomach are the main sources of the six kinds of Qi.



肠胃第三十一

【原文】

31.1 黄帝问于伯高曰："余愿闻六腑传谷者，肠胃之小大长短，受谷之多少奈何？"

31.2 伯高曰："请尽言之，谷所从出入浅深远近长短之度：唇至齿长九分，口广二寸半；齿以后至会厌，深三寸半，大容五合；舌重十两，长七寸，广二寸半；咽门重十两，广一寸半，至胃长一尺六寸；胃纡曲屈，伸之，长二尺六寸，大一尺五寸，径五寸，大容三斗五升；小肠后附脊，左环回周迭积，其注于回肠者，外附于脐上。回运环十六曲，大二寸半，径八分分之少半，长三丈二尺；回肠当脐，左环回周叶积而下，回运环反十六曲，大四寸，径一寸寸之少半，长

【译文】

31.1 黄帝向伯高问道："我想知道六腑之中传化水谷器官的情况。肠胃的大小、长短和受纳水谷的多少是怎样的呢？"

31.2 伯高说："请允许我详细地谈一谈。饮食从入口到糟粕排出所经过的消化道的深浅、远近、长短的情况是这样的：唇与牙齿间距离是九分；口的宽度为二寸半；从牙齿后到会厌，深三寸半，整个口腔能容纳五合食物；舌的重量为十两，长七寸，宽二寸半；咽门重十两，宽一寸半；自咽门到胃长一尺六寸；胃体是弯曲的，伸直了长二尺六寸，周长一尺五寸，直径五寸，能容纳食物三斗五升；小肠的后部附于脊部，从左向右环绕堆迭，下接回肠，外侧附着于脐的上方，十六个弯曲，周围二寸半，直径不到八分半，长三丈二尺；回肠在脐部向左环绕重迭，也有十六个弯曲，周围四寸，直径不到一寸半，长二丈



Chapter 31
Changwei: Intestines and Stomach

31.1 Huangdi asked Bogao, "I have heard that the Six Fu-Organs transmit foods. How to measure the size of the intestines and stomach and the capacity [of the intestines and stomach in] receiving foods?"

31.2 Bogao said, "Please allow me to explain it in detail. The depth, length and size [of the organs through which] the food [is transported from the mouth where it is] taken into [the body to the anus where it is] discharged out [of the body] are like this: [the length from] the lips to the teeth is 9 Fen; the width of the mouth is 2.5 Cun; [the length from] the teeth to the epiglottis is 3.5 Cun with the capacity of 5 Ge[1]. The tongue is 10 Liang[2] in weight, 7 Cun in length and 2.5 Cun in width. The throat is 10 Liang in weight, 1.5 Cun in width and 1 Chi and 6 Cun in length [from the throat] to the stomach. The stomach is in a curled shape. [When] extended, [it is] 2 Chi and 6 Cun in length, 1Chi and 5 Cun in girth, 5 Cun in diameter and 3 Dou[3] and 5 Sheng[4] in capacity. The small intestine, [which is] attached to the spine, piling up while turning from the left [to the right side,] enters the ileum [where it is] externally attached to the region above the navel and [altogether it] turns for 16 times, is 2.5 Cun in size, 8 and one third Fen in diameter and 3 Zhang[5] and 2 Chi in length. The ileum, located in the navel region, circling toward the left, piling up downward and turning for 16 times, is 4 Cun in circumference, 1 and one third of a Cun in diameter and 2 Zhang

【原文】

二丈一尺。广肠傅脊，以受回肠，左环叶脊上下辟，大八寸，径二寸寸之大半，长二尺八寸。肠胃所入至所出，长六丈四寸四分，回曲环反，三十二曲也。”

【译文】

一尺；广肠附着于脊部，接受回肠的内容物，并向左环绕盘迭脊部上下，周围八寸，直径二寸半有余，长二尺八寸。胃肠从食物入口起到糟粕排出止，共长六丈四寸四分，有三十二个弯曲。”



and 1 Chi in length. The wide intestine (the sigmoid colon and rectum), attached to the spine, receiving [the substance transmitted from] the ileum, circling toward the left to pile up around the upper and lower [regions of the spine], is 8 Cun in circumference, 2 and two thirds Cun in diameter and 2 Chi and 8 Cun in length. The length of the intestine and stomach (the digestive tract) from the entrance to the exit is 6 Zhang and 4.4 Cun and turns and circles 32 times."



Notes:

[1] Ge (合), a weight unit used in ancient China, is 1/10 of a Sheng (升).

[2] Liang (两) is a weight unit used in ancient China and 1 Liang (两) is approximately equal to 31.25 g.

[3] Dou (斗) is a unit of weight and is somewhat different from decalitre.

[4] Sheng (升) is a unit of weight and is somewhat different from litre.

[5] Zhang (丈) is a traditional measurement unit in China. It is approximately equal to 3.33 m.

平人绝谷第三十二

【原文】

32.1 黄帝曰：“愿闻人之不食，七日而死何也？”

32.2 伯高曰：“臣请言其故。胃大一尺五寸，径五寸，长二尺六寸，横屈受水谷三斗五升，其中之谷，常留二斗，水一斗五升而满。上焦泄气，出其精微，慓悍滑疾，下焦下溉诸肠。小肠大二寸半，径八分分之少半，长三丈二尺，受谷二斗四升，水六升三合合之大半。回肠大四寸，径一寸寸之少半，长二丈一尺，受谷一斗，水七升半。广肠大八寸，径二寸寸之大半，长二尺八寸，受谷九升三合八分合之一。肠胃之长，凡五丈八尺四寸，受水谷九斗二升一合合之大半，此肠胃所受水谷之数也。

32.3 平人则不然，胃满则肠虚，肠满则胃虚，更虚更满，故气

【译文】

32.1 黄帝说：“我想知道为什么人七天不进饮食就会死亡。”

32.2 伯高说：“请允许臣讲讲其中的道理吧。胃周长一尺五寸，直径五寸，长二尺六寸，其形弯曲，能受纳水谷三斗五升，通常情况下存留二斗食物和一斗五升水液就满了。上焦主输布精气，将中焦化生的精微物质布散全身，一部分形成慓悍滑疾的阳气，其余的向下焦传入诸肠。小肠的周长为二寸半，直径八分又三分之一分，长三丈二尺，能容纳饮食二斗四升，水六升三合又三分之二合。回肠周长四寸，直径一寸又三分之一寸，长二丈一尺，能容纳饮食一斗，水七升半。直肠的周长为八寸，直径二寸又三分之二寸，长二尺八寸，能容纳饮食九升三合又八分之一合。肠胃的总长度，共计五丈八尺四寸，能容纳饮食九斗二升一合多半，这就是肠胃能够受纳饮食的总数量。

32.3 但健康人并不如此，因为当胃中充满饮食物时，肠内则是空

Chapter 32
Pingren Juegu: Fasting in Healthy People

32.1 Huangdi said, "I' d like to know why people will die after seven days without taking food."

32.2 Bogao said, "Please allow me to explain the reason. The stomach is 1 Chi and 5 Cun in circumference, 5 Cun in diameter and 2 Chi and 6 Cun in length. It is located transversely with a curled shape and can contain 2 Dou of food and 1 Dou and 5 Sheng of water. The Shangjiao (Upper Energizer) is responsible for distributing [Weiqi (Defensive-Qi)] and transporting the nutrients of food. [The part that is] fierce and swift [in the nutrients of food is spread to all parts of the body]. In Xiajiao (Lower Energizer) it infuses into the intestines. The small intestine, 2.5 Cun in circumference, 8 and one third Cun in diameter and 3 Zhang and 2 Chi in length, can contain 2 Dou and 4 Sheng of food, and 6 Sheng and 3 Ge and a third of water. The ileum, 4 Cun in circumference, 1 and a third Cun in diameter and 2 Zhang and 1 Chi in length, can contain 1 Dou of food and 7 and a half Sheng of water. The wide intestine (sigmoid colon and rectum), 8 Cun in circumference, 2 and two thirds Cun in diameter and 2 Chi and 8 Cun in length, can contain 9 Sheng, 3 Ge and one eighth food. The intestines and stomach, 5 Zhang, 8 Chi and 4 Cun in length, can contain 9 Dou, 2 Sheng and 1 Ge and two thirds of food and water. This is the full capacity of the intestines and stomach in containing food and water."

32.3 "Healthy people are different. [When their] stomach is full, the intestines are empty; [when] the intestines are full,

【原文】

得上下，五脏安定，血脉和利，精神乃居，故神者，水谷之精气也。故肠胃之中，当留谷二斗，水一斗五升；故平人日再后，后二升半，一日中五升，七日五七三斗五升，而留水谷尽矣。故平人不食饮七日而死者，水谷精气津液皆尽故也。”

【译文】

虚的。当肠中充满饮食物时，则胃中又是空虚的。肠胃总是处于充满和空虚的交替状态，所以气机才能上下畅行，五脏才能安定，血脉才能通利调顺，精神才能旺盛。因此，神气是由水谷精微之气所化生。所以肠胃之内经常要存留饮食二斗，水一斗五升。因此一般健康人每天都要解大便两次，每次排出二升半，一天共排出五升，七天内总计排出三斗五升。这样原来存留在肠胃中的水谷就被完全排尽。所以，健康人如果七天不饮食就会死亡。这是由于水谷精气津液都已耗竭所致。”



the stomach is empty. The fullness and emptiness [of the stomach and the intestines] are alternating. That is why Qi can move upward and downward, the Five Zang-Organs are stable, the blood vessels are smooth and the Spirit is vigorous. That is why it is said that the Spirit is transformed from the nutrients of food. Hence there should often be 2 Dou of food and 1 Dou and 5 Sheng of water in the intestines and the stomach [of healthy people]. So healthy people usually defecate twice a day, discharge 2.5 Sheng [of stool] each time. [Altogether healthy people discharge] 5 Sheng [of stool] each day. In seven days [they will discharge] 3 Dou and 5 Sheng [of stool which is the amount of food contained in the stomach and intestines]. Thus the food and water [in the intestines and stomach] has completely discharged. That is why healthy people will die after seven days without eating food and drinking water. The reason is that the food, water, Jingqi (Essence-Qi) and body fluid have been completely exhausted."



Note:

The measurement and weight units mentioned in this Chapter are explained in the previous chapter.

海论第三十三

【原文】

33.1 黄帝问于岐伯曰："余闻刺法于夫子，夫子之所言，不离于营卫血气。夫十二经脉者，内属于腑脏，外络于肢节，夫子乃合之于四海乎？"

33.2 岐伯答曰："人亦有四海，十二经水。经水者，皆注于海，海有东西南北，命曰四海。"

33.3 黄帝曰："以人应之奈何？"

33.4 岐伯曰："人有髓海，有血海，有气海，有水谷之海，凡此四者，以应四海也。"

33.5 黄帝曰："远乎哉，夫子之合人天地四海也，愿闻应之奈何？"

33.6 岐伯曰："必先明知阴阳表里荥输所在，四海定矣。"

【译文】

33.1 黄帝向岐伯问道："你讲刺法时，总是离不开营卫气血。人体中运行营卫气血的十二经脉，在内联属于五脏六腑，在外联络于肢体关节，你能将十二经脉与四海联系起来谈谈吗？"

33.2 岐伯回答说："人体也有四海和十二经水，经水都留注于海。海有东、南、西、北之分，因此将其称为四海。"

33.3 黄帝说："人体是怎样与四海相应的呢？"

33.4 岐伯说："人体有髓海、血海、气海和水谷之海，这四海与自然界的四海相应。"

33.5 黄帝说："这实在是一个很精深的问题，你把人身的四海与自然界的四海联系在一起，它们是怎样相应的呢？"

33.6 岐伯说："必须先明确人身的阴阳、表里及经脉的荥、输等的分布情况，才可以确定人身的四海。"



Chapter 33
Hailun: Discussion on Seas

33. 1 Huangdi asked Qibo, "I have learned the needling techniques from you. Your description is always related to Ying (Nutrient-Qi), Wei (Defensive-Qi) blood and Qi. The twelve Channels are internally related to the Zang-Organs and Fu-Organs and externally connected with the limbs and joints. Can you explain [the relationship between] the twelve Channels and the four seas?"

33. 2 Qibo answered, "In the human body there also exist four seas and twelve rivers. The rivers all run into the seas. There are seas in the east, south, west and north respectively. That is what the four seas mean."

33. 3 Huangdi said, "How does the human body correspond to [these seas and rivers]?"

33. 4 Qibo said, "In the human body there also exist [four seas, namely] sea of marrow, sea of blood, sea of Qi and sea of food and water. These four seas [in the human body] correspond to the four seas [in the natural world]."

33. 5 Huangdi said, "This is really a profound matter. You have related the human body to the four seas in the natural world. I'd like to know how they correspond to each other."

33. 6 Qibo said, "First [one] has to be clear about Yin and Yang, External and Internal as well as Ying-Spring [Acupoint] and Shu-Stream [Acupoint] in the human body. [When he has understood these aspects, it will be very easy for him] to determine the four seas [in the human body]."

【原文】

33.7 黄帝曰："定之奈何？"

33.8 岐伯曰："胃者，水谷之海，其输上在气街，下至三里；冲脉者，为十二经之海，其输上在于大杼，下出于巨虚之上下廉；膻中者，为气之海，其输上在于柱骨之上下，前在于人迎；脑为髓之海，其输上在于其盖，下在风府。"

33.9 黄帝曰："凡此四海者，何利何害？何生何败？"

33.10 岐伯曰："得顺者生，得逆者败，知调者利，不知调者害。"

33.11 黄帝曰："四海之逆顺奈何？"

33.12 岐伯曰："气海有余者，气满胸中，悗息面赤；气海不足，则气少不足以言。血海有余，则常想其身大，怫然不知其所病；

【译文】

33.7 黄帝说："怎样确定呢？"

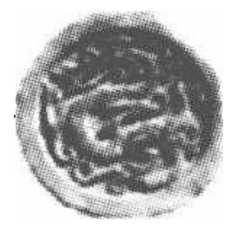
33.8 岐伯说："胃受纳水谷，为水谷之海，其气血所输注的重要穴位在上为气冲穴，在下为足三里穴。冲脉与十二经联系密切，为十二经之海，其气血所输注的重要穴位在上为大杼穴，在下为上巨虚和下巨虚。膻中是宗气汇聚的地方，为气海，其气血所输注的重要穴位在上部为天柱骨上的哑门穴和天柱骨下的大椎穴，在前面的有人迎穴。髓充满于脑，所以脑为髓海，其气血所输注的重要穴位在上部为脑盖中央的百会穴，在下为风府穴。"

33.9 黄帝说："对人体来说，这四海怎样是有利的，怎样是有害呢？如何促进生命活动，如何又使生命活动受到损害的呢？"

33.10 岐伯说："若四海功能正常，生命力就旺盛；若四海功能失常，生命就会败亡。知道调养四海，就有利于健康；不知道调养四海，就有害于健康。"

33.11 黄帝说："四海的正常和反常情况是怎样的呢？"

33.12 岐伯说："气海有余，就会出现气盛壅满于胸，烦闷，呼吸急促，面色红赤等症状；如气海不足，就会出现气少而说话无力等症



33.7 Huangdi said, "How to locate [the four seas]?"

33.8 Qibo said, "The stomach is the sea of the food and water, its infusing Acupoints are Qijie (ST 30) [1] in the upper [region] and Zusanli (ST 36) in the lower [region]; the Chong-mai (Thoroughfare Vessel) is the sea of the twelve Channels, its infusing Acupoints are Dazhu (BL 11) in the upper [region] and Shangjuxu (ST 37) and Xiajuxu (ST 39) in the lower [region]; Danzhong is the sea of Qi, its infusing Acupoints are located above and below the seventh cervical vertebra[2] and Renying (ST 9) in the front. The brain is the sea of marrow, its infusing Acupoints are the one located in the vertex in the upper [region] and Fengfu (GV 16) in the lower [region]."

33.9 Huangdi said, "How do these four seas benefit [the body], harm [the body], promote [the activity of life] and damage [the activity of life]?"

33.10 Qibo said, "[When the functions of the four seas] are normal, [they] promote [the activity of life]; [when the functions of the four seas] are abnormal, [they] damage [the activity of life]; [when the functions of the four seas] are balanced, [they] benefit [the body]; [when the functions of the four seas] are imbalanced, [they] harm [the body]."

33.11 Huangdi said, "What are the normal and abnormal states of the four seas?"

33.12 Qibo said, "[When] the sea of Qi is superabundant, [it will cause] fullness of Qi in the chest, dysphoria, panting and red complexion; [when] the sea of Qi is insufficient, [it will cause] shortness of breath and inability to speak. [When] the sea of blood is superabundant, [it will make the patient] feel that the

【原文】

血海不足，亦常想其身小，狭然不知其所病。水谷之海有余，则腹满；水谷之海不足，则饥不受谷食。髓海有余，则轻劲多力，自过其度；髓海不足，则脑转耳鸣，胫痠眩冒，目无所见，懈怠安卧。”

33.13 黄帝曰：“余已闻逆顺，调之奈何？”

33.14 岐伯曰：“审守其输，而调其虚实，无犯其害，顺者得复，逆者必败。”

33.15 黄帝曰：“善。”

【译文】

状。血海有余，就会感到自己身体庞大，郁闷不舒，但又不知道有什么病。血海不足，则常自感身体瘦小，但说不出患有何病。水谷之海有余，就会出现腹部胀满。水谷之海不足，则就会出现饥不欲食的症状。髓海有余，则身体轻健，动作有力，超过常度。髓海不足，就会出现头晕眩、耳鸣、目眩、腿酸软无力、目盲，周身懈怠懒动，常欲安卧等症状。”

33.13 黄帝说：“我已了解了四海的逆顺情况。四海出现病态后如何调治呢？”

33.14 岐伯说：“应诊察四海输注的各个要穴，补虚泻实，不要违反补虚泻实的治疗原则。如果能按照这样的原则去治疗，就能使身体康复。如果违背这一治疗原则，就会导致败亡。”

33.15 黄帝说：“好。”

body is bulging but unable to describe the disease clearly; [when] the sea of blood is insufficient, [it will make the patient] feel that the body is shrinking but unable to describe the disease clearly. [When] the sea of food and water is superabundant, [it will cause] abdominal fullness; [when] the sea of food and water is insufficient, [it will make the patient] unable to take food [when feeling] hungry. [When] the sea of marrow is superabundant, [it will make the patient feel] spry, energetic and stronger than usual; [when] the sea of marrow is insufficient, [it will cause] dizziness, tinnitus, aching legs, diminution of vision, blurred vision, lassitude and somnolence."

33. 13 Huangdi said, "I have understood the normal and abnormal [states of the four seas]. But how to regulate them?"

33. 14 Qibo said, "[Cares must be taken] to examine the infusing Acupoints [of the four seas] and adjust their states of Shi (Excess) and Xu (Deficiency), avoiding violating [the therapeutic principles of supplementing Xu (Deficiency) and reducing Shi (Excess)]. [If these principles are violated,] harm [will be brought about] . Following [these principles will promote] the rehabilitation [of the patients]; violating [these principles will] worsen [the pathological conditions of the patients]."

33. 15 Huangdi said, "Good!"

Notes:

[1] Qijie (气街) is another name for Qichong (气冲 ST 30).

[2] The Acupoints above and below the seventh cervical vertebra are Yamen (GV 15) and Dazhui (BL 11).

五乱第三十四

【原文】

34.1 黄帝曰："经脉十二者，别为五行，分为四时，何失而乱？何得而治？"

34.2 岐伯曰："五行有序，四时有分，相顺则治，相逆则乱。"

34.3 黄帝曰："何谓相顺？"

34.4 岐伯曰："经脉十二者，以应十二月。十二月者，分为四时。四时者，春秋冬夏，其气各异，营卫相随，阴阳已和，清浊不相干，如是则顺之而治。"

34.5 黄帝曰："何为逆而乱？"

34.6 岐伯曰："清气在阴，浊气在阳，营气顺脉，卫气逆行，

【译文】

34.1 黄帝说："人身十二经脉分属于五行，并与四时相应。但不知因何失调而引起脉气逆乱？又因何使之正常运行？"

34.2 岐伯说："五行的生克是有一定顺序的，四时气候的变化也有一定的规律，经脉的运行，与五行、四时的规律相适应，就可保持正常，相违背，就会引起逆乱。"

34.3 黄帝说："什么是相顺？"

34.4 岐伯说："十二经脉，与十二个月相应。十二个月分为四时，四时就是春、夏、秋、冬，其气候各不相同。人体营气与卫气，内外相随，阴阳协调，清气与浊气不相干犯，这样就能顺应四时而保持健康。"

34.5 黄帝说："什么是相逆而乱呢？"

34.6 岐伯说："清气居于阴分，浊气居于阳分，营气顺脉而行，

Chapter 34
Wuluan: Five Disorders

34. 1 Huangdi said, "The twelve Channels pertain to the Wuxing (Five Elements) and correspond to the four seasons. What causes the disorders [of the twelve Channels]? How to normalize them?"

34. 2 Qibo said, "The Wuxing (Five Elements) [follow certain] orders [in restriction and promotion], [the weather] varies in the four seasons. Abiding by [the changes of Wuxing (Five Elements) and the four seasons, the twelve Channels will] move normally; violating [these changes, the twelve Channels will run in] disorder."

34. 3 Huangdi said, "What does abidance mean?"

34. 4 Qibo said, "The twelve Channels correspond to the twelve months [in a year]. The twelve months are divided into the four seasons. The four seasons refer to spring, summer, autumn and winter. The weather in the four season varies. [If] Ying (Nutrient-Qi) and Wei (Defensive-Qi) flow in order, Yin and Yang will be in harmony, the Lucid and the Turbid [substances] will not attack each other. In this way [the Channels will] adapt to [the changes of weather in the four season and function] normally."

34. 5 Huangdi said, "What does violation leading to disorder mean?"

34. 6 Qibo said, "Qingqi (Lucid-Qi) [which should ascend and maintain in the upper region now cannot rise up and therefore]

【原文】

清浊相干，乱于胸中，是谓大悗。故气乱于心，则烦心密嘿，俯首静伏；乱于肺，则俛仰喘喝，接手以呼；乱于肠胃，则为霍乱；乱于臂胫，则为四厥；乱于头，则为厥逆，头重眩仆。”

34.7 黄帝曰：“五乱者，刺之有道乎？”

34.8 岐伯曰：“有道以来，有道以去，审知其道，是谓身宝。”

34.9 黄帝曰：“善。愿闻其道。”

34.10 岐伯曰：“气在于心者，取之手少阴、心主之输；气在于

【译文】

卫气与脉逆行，清浊之气相互干犯而乱于胸中的，就叫做大悗。气乱于心，则心中烦闷，沉默不言，低头静伏而不欲动；乱于肺，则俯仰不安，气喘喝喝，两手按于胸前而呼吸；乱于肠胃，则发为霍乱；乱于手臂与足胫，则四肢厥冷；乱于头，则厥气上逆，头重眩晕，甚至仆倒。”

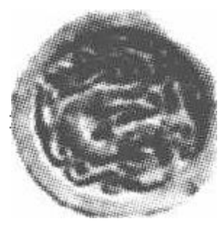
34.7 黄帝说：“五种逆乱的病证，针刺有一定的规律吗？”

34.8 岐伯说：“疾病的发生是有规律的，疾病的治疗也有一定的规律，掌握这种规律，对保持人体功能的正常是十分宝贵的。”

34.9 黄帝说：“好。想听你讲讲治疗方面的规律。”

34.10 岐伯说：“气乱于心的，针刺手少阴心经与手厥阴心包经

is in the Yin [phase] and Zhuoqi (Turibid-Qi) [which should descend and maintain in the lower region now cannot flow downward and therefore] is in the Yang [phase]. [These are all the manifestations of abnormal flow of the Channel-Qi]. [Though] Yingqi (Nutrient-Qi) flows along the Channels, Weiqi (Defensive-Qi) runs against the Channels. [Such a state of] conflict between the Lucid and the Turbid disturbs the chest [and causes the problem] known as severe dysphoria. So disorder of Qi in the heart will cause dysphoria, restlessness, quietness and silence, bending the head and lying in pronation; disorder [of Qi] in the lung will [make the patient frequently] bend and raise the head [because of] panting and cross the hands [over the chest to aid] breath; disorder [of Qi] in the intestines and stomach will cause cholera; disorder [of Qi] in the arm and leg will cause coldness of the four limbs; disorder [of Qi] in the head will cause adverse flow [of Qi which then leads to] heaviness of the head, dizziness and faint."



34.7 Huangdi said, "What is the principle [in treating] these five kinds of disorders with acupuncture?"

34.8 Qibo said, "[The occurrence of diseases must] follow certain rules and so does the healing [of diseases]. To be aware of these rules is key to the protection of life."

34.9 Huangdi said, "Good! I'd like to know these rules."

34.10 Qibo said, "[If] Qi [runs in disorder] in the heart, [it can be treated by] needling [Shenmen (HT 7) located on the Heart Channel of] Hand-Shaoyin and [Daling (PC 7) located on the] Pericardium [Channel of Hand-Jueyin]; [if] Qi [runs in disorder] in the lung, [it can be treated by] needling [Yuji (LU

【原文】

肺者，取之手太阴荥、足少阴输，气在于肠胃者，取之足太阴、阳明，不下者，取之三里，气在于头者，取之天柱、大杼，不知，取足太阳荥输；气在于臂足，取之先去血脉，后取其阳明、少阳之荥输。”

34.11 黄帝曰：“补泻奈何？”

34.12 岐伯曰：“徐入徐出，谓之导气。补泻无形，谓之同精。

【译文】

的输穴。气乱于肺的，取手太阴经的荥穴和足少阴经的输穴。气乱于肠胃的，针刺足太阴、足阳明经，如不愈，针刺足三里穴。气乱于头，针刺天柱、大杼穴，如不愈，针刺足太阳经的荥穴和输穴。气乱于手臂与足胫，应先针刺瘀结不通的血脉，后针刺阳明、少阳经的荥穴与输穴。”

34.11 黄帝说：“补泻的手法怎样呢？”

34.12 岐伯说：“慢进针，慢出针，这叫做导气，在不施明显的补和泻手法的情况下，这叫做同精。因为这些病证，并不属于有余的实



10) located on the Lung Channel of] Hand-Taiyin and [Taixi (KI3) located on the Kidney Channel of] Foot-Shaoyin; [if] Qi [runs in disorder] in the intestines and stomach, [it can be treated by] needling [the Acupoints located on the Channel of] Foot-Taiyin and [the Acupoints located on the Stomach Channel of] Foot-Yangming, if it is not cured, Zusanli (ST 36) cannot be needled; [if] Qi [runs in disorder] in the head, [it can be treated by] needling Tianzhu (BL 10) and Dazhu (BL 11) [located on the Bladder Channel of Foot-Taiyang], if it is not cured, the Ying-Spring (Zutonggu BL 66) and Shu-Stream (Shugu BL 65) [Acupoints of the Bladder Channel of Foot-Taiyang] should be needled; [if] Qi [runs in disorder] in the arm and foot, [it can be treated by] pricking the blood vessels first [to let out blood] and then needling the Ying-Spring (Erjian LI 2) and Shu-Stream (Sanjian LI 3) [Acupoints located the Large Intestine Channel of Hand-] Yangming and the Ying-Spring (Yemen TE 2) and the Shu-Stream (Zhongzhu TE 3) [Acupoints located on the Sanjiao (Triple Energizer) Channel of Hand-] Shaoyang."

34.11 Huangdi said, "What are the reinforcing and reducing [techniques used to treat these diseases]?"

34.12 Qibo said, "Slow insertion and slow withdrawal [of the needle] means to direct the Qi[, that is to guide the Channel-Qi to flow normally in the Channels]. The so-called reinforcing and reducing [techniques used for directing Qi are] subtle. [The purpose of using these techniques to adjust the flow of Channel-Qi in order to preserve Jingqi (Essence-Qi). That is why it is] called Tongjing (preservation of Essence with different

【原文】

是非有余不足也，乱气之相逆也。”

34.13 黄帝曰：“允乎哉道，明乎哉论，请著之玉版，命曰治乱也。”

【译文】

证和不足的虚证，只是气机逆乱所形成的病变。”

34.13 黄帝说：“道理正确，分析透彻。请将其著于玉版，名为‘治乱’。”



methods) . [Because the diseases caused by the five kinds of disorder of Qi mentioned above] pertain neither to [the Syndromes of] Shi (Excess) nor to [the Syndromes of] Xu (Deficiency) . [They are just the diseases due to] disorder of Qi activity."

34. 13 Huangdi said, "How correct and clear the theory and methods you have described are! Please inscribe [these theory and methods] on the jade plate and name it Treatment of Disorders."



胀论第三十五

【原文】

35.1 黄帝曰：“脉之应于寸口，如何而胀？”

35.2 岐伯曰：“其脉大坚以涩者，胀也。”

35.3 黄帝曰：“何以知脏腑之胀也。”

35.4 岐伯曰：“阴为脏，阳为腑。”

35.5 黄帝曰：“夫气之令人胀也，在于血脉之中耶？脏腑之内乎？”

35.6 岐伯曰：“三者皆存焉，然非胀之舍也。”

35.7 黄帝曰：“愿闻胀之舍。”

35.8 岐伯曰：“夫胀者，皆在于脏腑之外，排脏腑而郭胸胁，胀皮肤，故命曰胀。”

35.9 黄帝曰：“脏腑之在胸胁腹里之内也，若匣匮之藏禁器也，

【译文】

35.1 黄帝说：“寸口出现什么样的脉象是有胀病呢？”

35.2 岐伯说：“脉大、坚而滞涩的，就是有胀病。”

35.3 黄帝说：“怎样知道是五脏胀还是六腑胀呢？”

35.4 岐伯说：“阴脉胀在脏，阳脉胀在腑。”

35.5 黄帝说：“气机异常可使人患胀病，那么胀病是在血脉之中呢？还是在脏腑之内呢？”

35.6 岐伯说：“血脉、脏、腑三者都有不正常的气，但都不是胀病产生的部位。”

35.7 黄帝说：“我想了解胀病产生的部位。”

35.8 岐伯说：“胀病都产生在脏腑之外，向内压迫脏腑，向外扩张胸胁，使皮肤发胀，所以叫做胀病。”

35.9 黄帝说：“五脏六腑深居胸、腹腔内，就像贵重的东西收

Chapter 35
Zhanglun: Discussion on Distension

35.1 Huangdi said, "What kind of pulse appearing over Cunkou indicates distension?"

35.2 Qibo said, "[If] the pulse is large, hard and unsmooth, [it indicates] distension."

35.3 Huangdi said, "How [do you] know [whether] the distension [occurs] in the Zang-Organs or the Fu-Organs?"

35.4 Qibo said, "Yin [pulse indicates that the distension occurs] in the Zang-Organs while Yang [pulse indicates that the distension occurs] in the Fu-Organs."

35.5 Huangdi said, "[Disorder of] Qi causes distension. [Does it occur] in the blood vessels or in the Zang-Organs and Fu-Organs?"

35.6 Qibo said, "[Disorder of Qi may] occur in all the three [aspects]. But [they are] not the places where distension is located."

35.7 Huangdi said, "I'd like to know the place where distension is located."

35.8 Qibo said, "Distension all occurs outside the Zang-Organs and Fu-Organs. [It] suppresses the Zang-Organs and Fu-Organs and dilates the chest and hypochondria, making the skin distended. That is why it is called distension."

35.9 Huangdi said, "The Zang-Organs and the Fu-Organs are stored inside the chest, hypochondria and abdomen, just like precious things stored in a box. [The viscera stored inside the

【原文】

名有次舍，异名而同处，一域之中，其气各异，愿闻其故。”

35.10 黄帝曰：“未解其意，再问。”

35.11 岐伯曰：“夫胸腹，脏腑之郭也。膻中者，心主之宫城也。胃者，太仓也。咽喉、小肠者，传送也。胃之五窍者，闾里门户也。廉泉、玉英者，津液之道也。故五脏六腑者，各有畔界，其病各有形状。营气循脉，卫气逆为脉胀；卫气并脉，循分为肤胀。三里而泻，近者一下，远者三下，无问虚实，工在疾泻。”

35.12 黄帝曰：“愿闻胀形。”

【译文】

藏在匣柜中一样，各有一定的部位，虽然名称不同，但都共居胸腹，功能也各异。我想知道其中的道理。”

35.10 黄帝说：“你没有理解我的意思。我再重复一次。”

35.11 岐伯说：“胸腹是脏腑的外廓。膻中是心脏的宫城，胃是容纳水谷的仓库，咽部和小肠，是传送食物的道路，消化道的咽门、贲门、幽门、阑门、魄门这五窍，就如里巷中的门户一样，廉泉、玉英，是津液运行的通路。所以说五脏六腑各有固定的位置界限，发病所表现出的症状也各不相同。如营气在脉中循行，而卫气在脉外逆行，就会引起脉胀，卫气并入脉中，循行于分肉之间，就会引起肤胀。治疗时应取足三里穴，用泻法。若胀的部位离足三里穴较近，针一次即可，若胀的部位离足三里穴较远，就应针三次。不论虚实，胀病初起时都应赶快施行泻法，以治其标。”

35.12 黄帝说：“我想知道胀病的症状。”

chest, hypochondria and abdomen] are located in different places with different names and functions. [Though located] in the same areas, [they bear] different functions. I'd like to know the reasons?"

35. 10 {Huangdi said, "You are not clear about what I have asked. I will repeat my question again."}[1]

35. 11 Qibo said, "The chest and abdomen are the walls of the Zang-Organs and the Fu-Organs. Danzhong is the palace of the heart. The stomach is the granary [of food and water]. The throat and the small intestines are [the passageways to] transmit [food and water]. The stomach and its five passes (laryngopharynx, cardia, pylorus, ileocecal junction and anus) are like the doors of an alley. Lianquan (CV 23) and Yuying are the passages of Jin (thin fluid) and Ye (thick fluid). So the Five Zang-Organs and the Six Fu-Organs all have their own boundaries and the diseases [related to them] have different manifestations. [If] Yingqi (Nutrient-Qi) flows along the Channels while Weiqi (Defensive-Qi) runs against the Channels, [it will cause] distension of the Channels. [If] Weiqi (Defensive-Qi) flows inside the Channels and runs [in the muscular interstices], [it will cause] distension of skin. [It can be treated by needling] Zusanli (ST 36) with reducing [techniques]. [If the distension is] light [with short duration, it will be cured by needling just for] once; [if the distension is] severe [with longer duration, it will be cured by needling] three times[2]. [In treating distension, there is no need to consider whether it is of] Xu (Deficiency) or Shi (Excess), just resort to needling with reducing [techniques]."

35. 12 Huangdi said, "I'd like to know the manifestations of distension."



【原文】

35.13 岐伯曰："夫心胀者，烦心短气，卧不安；肺胀者，虚满而喘咳；肝胀者，胁下满而痛引小腹；脾胀者，善秽，四肢烦悗，体重不能胜衣，卧不安；肾胀者，腹满引背央央然，腰髀痛。六腑胀：胃胀者，腹满，胃脘痛，鼻闻焦臭，妨于食，大便难；大肠胀者，肠鸣而痛濯濯，冬日重感于寒，则飧泄不化；小肠胀者，少腹膜胀，引腰而痛；膀胱胀者，少腹满而气癃；三焦胀者，气满于皮肤中，轻轻然而不坚；胆胀者，胁下痛胀，口中苦，善太息。

35.14 凡此诸胀者，其道在一，明知逆顺，针数不失，泻虚补

【译文】

35.13 岐伯说："心胀病，心烦短气，睡卧不安；肺胀病，胸中虚满，气喘咳嗽；肝胀病，胁下胀满疼痛牵引小腹；脾胀病，多呃逆，四肢胀闷不舒，身体沉重，不能胜衣，睡卧不宁；肾胀痛，腹胀满，牵引背部闭闷不舒，腰髀部疼痛。六腑胀病：胃胀病，腹胀满，胃脘疼痛，鼻中常常闻到焦臭的气味，妨碍正常的饮食，大便困难；大肠胀病，肠鸣有声而腹痛，若冬季再感受寒邪，则出现完谷不化的飧泄；小肠胀病，小腹胀满，牵引腰部疼痛；膀胱胀病，小腹胀满，小便不利；三焦胀病，气充满于皮肤，轻浮空虚，按之空软；胆胀病，胁下疼痛胀满，口中发苦，经常叹息。

35.14 上述这些脏腑的胀病，其发生和治疗都有共同的规律，只有明确营卫气血运行的逆顺情况，从而运用恰当的针刺方法，疾病就



35. 13 Qibo said, "Distension of the heart [is characterized by] dysphoria, shortness of breath and restless sleep. Distension of the lung [is characterized by] fullness of the chest and cough. Distension of the liver [is characterized by] hypochondriac fullness and pain that involves the lower abdomen. Distension of the spleen [is characterized by] frequent hiccup, restlessness of the four limbs, dysphoria, heaviness of the body that makes it difficult to put on clothes and restless sleep. Distension of the kidney [is characterized by] abdominal fullness involving the centre of the back and pain in the waist and thigh. [The following are the manifestations of] distension of the Six Fu-Organs. Distension of the stomach [is characterized by] abdominal fullness, stomachache, scorching smell in the nose that affects the intake of food and difficulty to defecate. Distension of the large intestine [is characterized by] borborygmus, abdominal pain and Xunxie (diarrhea with undigested food in it) if being attacked by cold in winter. Distension of the small intestine [is characterized by] lower abdominal distension and referred pain in the waist. Distension of the bladder [is characterized by] lower abdominal fullness and difficulty to urinate. Distension of the Sanjiao (Triple Energizer) [is characterized by] fullness of Qi in the skin which appears dropsy but not hard. Distension of the gallbladder [is characterized by] hypochondriac distending pain, bitter taste in the mouth and frequent sighing."

35. 14 "[Though] distension varies, the pathogenesis is the same. [Only when doctors are] clear about the normal and abnormal [flow of Qi and blood and correctly use] needling techniques [can they be able to cure diseases] without making any



【原文】

实，神去其室，致邪失正，真不可定，粗之所败，谓之夭命；补虚泻实，神归其室，久塞其空，谓之良工。”

35.15 黄帝曰：“胀者焉生？何因而有？”

35.16 岐伯曰：“卫气之在身也，常然并脉循分肉，行有逆顺，阴阳相随，乃得天和，五脏更始，四时循序，五谷乃化。然后厥气在下，营卫留止，寒气逆上，真邪相攻，两气相搏，乃合为胀也。”

35.17 黄帝曰：“善。何以解惑？”

【译文】

能治愈。若虚证用泻法，实证用补法，神气就会耗散，邪气侵袭，真气不能安定，这种粗劣的医生造成的恶果，易使人夭折。若虚证用补法，实证用泻法，就能使神气内守，经脉肌肉腠理充实，这样的人才称为高明的医生。”

35.15 黄帝说：“胀病是怎样发生的？是什么原因引起的？”

35.16 岐伯说：“人体内的卫气，在正常情况下，伴随着经脉循行于分肉之间，其循行有逆顺的不同，营气、卫气在脉内、脉外相随而行，与自然界的阴阳变化的规律相适应。五脏的经气输注转运，如同四季的次第变化，使得水谷能正常地化生精微。若气厥于下，使营卫不能正常循行而凝滞，寒气上逆，正气与邪气相争，搏结于一起，就形成胀病。”

35.17 黄帝说：“好。能否讲得更清楚一些呢？”

errors. [If] Xu (Deficiency) [Syndrome is wrongly treated by] reducing [techniques] and Shi (Excess) [Syndrome is wrongly treated by] reinforcing [techniques], [it will lead to] depletion of the Spirit, invasion of Xie (Evil), exhaustion of Zheng (Healthy-Qi) and inability of the Genuine [Essence to maintain] stably inside. These are the errors made by unskillful doctors known as premature death. [If] the Xu (Deficiency) [Syndrome is treated by] reinforcing [techniques] and the Shi (Excess) [Syndrome is treated by] reducing [techniques], the Spirit will be stored in the viscera. After a longer period of treatment], [the Spirit] will permeates through all the muscular interstices and orifices. Such is what excellent doctors usually do."

35. 15 Huangdi said, "How does distension occur and what is the cause of distension?"

35. 16 Qibo said, "In the body Weiqi (Defensive-Qi) usually flows parallel to the Channels and in the muscular interstices. It runs either in the direction of or against [the Channels]. [If] Yin (Nutrient-Qi) and Yang (Defensive-Qi) are harmonious in circulation, [it will] maintain a natural balance. [If the Qi in] the Five Zang-Organs flows and infuses in order [just like] the alternation [of the four seasons] in the natural world, food will be well digested and absorbed. [If] the adverse flow of Qi is in the lower [region], Ying (Nutrient-Qi) and Wei (Defensive-Qi) will be prohibited, Cold-Qi will flow adversely upward, Zhen (Genuine-Qi) and Xie (Evil) will interact on each other. The struggle between these two kinds of Qi will cause distension."

35. 17 Huangdi said, "Good! How to make it clearer?"

【原文】

35.18 岐伯曰："合之于真，三合而得。"

35.19 帝曰："善。"

35.20 黄帝问于岐伯曰："胀论言无问虚实，工在疾泻，近者一下，远者三下，今有其三而不下者，其过焉在？"

35.21 岐伯对曰："此言陷于肉肓而中气穴者也。不中气穴，则气内闭；针不陷肓，则气不行，上越中肉，则卫气相乱，阴阳相逐。其于胀也，当泻不泻，气故不下，三而不下，必更其道，气下乃止，

【译文】

35.18 岐伯说："邪气趁营卫循行逆乱时侵入，与正气相互搏结，分别存在于血脉、五脏、六腑这三个地方。"

35.19 黄帝说："好！"

35.20 黄帝问岐伯说：前面讲过，胀病初起，不论虚实，迅速用泻法针刺，离病位较近的针刺一次，离病位较远的针刺三次。而有针刺三次仍不见效的，是什么原因呢？"

35.21 岐伯回答说："针刺一次或针刺三次而愈，是指针刺时深入到肌肉的空隙，刺中了气血输注的穴位。若没有刺入肌肉的空隙并刺中穴位，经气不能畅行，邪气闭留在内。若妄中皮肉，则卫气更加逆乱，阴阳营卫之气相互排斥。对于胀病而言，当泻而未泻，厥逆之气不能下行。针刺三次后气仍不下行的，就要更换针刺的部位，使上

35. 18 Qibo said, "[When pathogenic factor has invaded the body, it will] combat with the Zhen (Genuine-Qi) and [maintain in] three places, [namely the blood vessels, the Five Zang-Organs and the Six Fu-Organs]. [If one can diagnose distension in the light of synthetic analysis of the blood vessels, the Five Zang-Organs and the Six Fu-Organs, he will be able to] understand the origin [of the distension]."

35. 19 Huangdi said, "Good!"

35. 20 Huangdi asked Qibo, "[You have] mentioned that distension should be treated by swift reducing [techniques] no matter [it is] a Xu (Deficiency) [Syndrome] or an Shi (Excess) [Syndrome] and that light [Syndrome with short duration can be cured just after] one [time of needling] and severe [Syndrome with longer duration can be cured after] three [times of needling]. Why sometimes the disease cannot be cured after three times of needling?"

35. 21 Qibo said, "[To cure the disease after one time or three times of needling] emphasizes [the fact that the needles are] inserted into the muscular interstices and [the location of] Acupoints. [If the needles are] not inserted into the Acupoints, Qi still cannot flow smoothly. [If the needles are] not inserted into the muscular interstices, Qi is still stagnated. [If the needles are] inserted shallowly into the muscles, Weiqi (Defensive-Qi) will run in disorder, Yin (Nutrient-Qi) and Yang (Defensive-Qi) will chase each other. In treating distension, [if] reducing [techniques] should be used but are not applied, Qi (Morbid-Qi) will not be dissipated. [If] the disease is not cured after three times [of needling], [the regions for needling] must be changed

【原文】

不下复始，可以万全，乌有殆者乎？其于胀也，必审其胁，当泻则泻，当补则补，如鼓应桴，恶有不下者乎？”

【译文】

逆之气得以下行，这样胀病就可痊愈。若胀病仍不愈，可再换部位针刺，总可以把病治愈，不会有什么害处。对那些不急的胀病，一定要认真审察证状，当泻就泻，当补就补，如同以桴击鼓必有响声一样，胀病怎能不消除呢？”



till Qi (Morbid-Qi) is removed. [In this way the disease will] surely be cured without any harmful effect. To treat distension, [the doctors] must carefully examine the manifestations and use reducing [techniques when it] should be used and reinforcing [techniques when it is] necessary. [If the disease is treated in such a way, the therapeutic effect will be like] the beating of a drum with a drumstick, the response immediately follows. [If one treats distension in such a way,] how is it impossible to cure it?"

Notes:

[1] This part may be miscopying or misprinting made in ancient times.

[2] This sentence is also understood like this: If the location of distension is near the Acupoints, it will be cured by needling just for once. If the location of distension is far away from the Acupoints, it will be cured by needling three times.



五癃津液别第三十六

【原文】

36.1 黄帝问于岐伯曰："水谷入于口，输于肠胃，其液别为五，天寒衣薄则为溺与气，天热衣厚则为汗，悲哀气并则为泣，中热胃缓则为唾。邪气内逆，则气为之闭塞而不行，不行则为水胀，余知其然也，不知其何由生？愿闻其道。"

36.2 岐伯曰："水谷皆入于口，其味有五，各注其海。津液各走其道，故三焦出气，以温肌肉，充皮肤，为其津，其流而不行者为液。

36.3 天暑衣厚则腠理开，故汗出；寒留于分肉之间，聚沫则为痛。

【译文】

36.1 黄帝向岐伯问道："水谷进入口，又被输送到肠胃，其化生的津液分为五种。天气寒冷，衣服过薄时，就化为尿与气；天气炎热，衣服过厚时，就化为汗液；悲哀时，气并于上，就化为眼泪；中焦有热，胃弛缓时，就化为唾液；当邪气内犯，气机闭塞而不能宣散水气，则为水胀。我知道这些情况，但不知其是如何化生的，想听一听其中的道理。"

36.2 岐伯说："水谷都从口入，它有五味，各输注于相应的脏器及人体四海，津液分别沿一定的道路布散。由三焦布散的精气，温养肌肉，充润皮肤的，叫做津；留而不行的叫做液。

36.3 天气炎热，穿衣过厚，则腠理开张而出汗；寒邪滞留于分肉之间，津液凝聚为沫而发生疼痛；天寒时腠理闭塞，水湿不能蒸腾气化

Chapter 36
Wulong Jinye Bie: Differentiation of Retention of Five Kinds of Fluid

36.1 Huangdi asked Qibo, "[When] food and water are taken into the stomach and intestines through the mouth, the fluid [transformed from food and water] is divided into five categories. [If people put on] thin clothes in cold weather, [the fluids in the body] will transform into urine and Qi; [if people put on] thick clothes in hot weather, [the fluids in the body] will transform into sweat. [If people are in] grief, Qi will accumulate in the upper [region] and [fluids] will transform into tears. [If there is] heat in the middle and the stomach becomes slackened, [the fluids in the body] will transform into saliva. Interior invasion of Xieqi (Evil-Qi) will cause stagnation of Qi. Stagnation of Qi will lead to edema [due to retention of fluids]. I know the results but I don't know the reason. Could you explain it for me?"

36.2 Qibo said, "Food and water taken into the body through the mouth bear five flavors that infuse into different seas and flow along different passageways. The Qi (Essence-Qi) [transformed from] the Sanjiao (Triple Energizer) that warms the muscular interstices and nourish the skin is called Yin (thin fluid). [The part that] flows [into the viscera, joints and orifices but] does not spread is called Ye [thick fluid]."

36.3 "[To put on] thick clothes in hot weather will make the muscular interstices open and therefore induce sweating. [If] cold lingers in the muscles, [the fluid will] coagulate into froth [and

【原文】

天寒则腠理闭，气湿不行，水下留于膀胱，则为溺与气。

36.4 五脏六腑，心为之主，耳为之听，目为之候，肺为之相，肝为之将，脾为之卫，肾为之主外。故五脏六腑之津液，尽上渗于目，心悲气并则心系急，心系急则肺举，肺举则液上溢。夫心系与肺，不能常举，乍上乍下，故咳而泣出矣。

36.5 中热则胃中消谷，消谷则虫上下作。肠胃充郭故胃缓，胃缓则气逆，故唾出。

36.6 五谷之津液，和合而为膏者，内渗入于骨空，补益脑髓，

【译文】

为汗液排泄，而向下流注于膀胱，就为尿与气。

36.4 五脏六腑以心为主宰，耳主听觉，眼主视觉，肺如宰相，肝如将军，脾主护卫，肾主骨而支撑身体。所以五脏六腑的津液，都新向上渗灌于目，心有悲哀，气并于心，心系拘急，心系拘急则肺叶上举，肺叶上举使津液向上泛溢。心系与肺，不能经常拘急和上举，时上时下，故发生抽咽与流泪。

36.5 中焦有热，胃中食物易于消化，食物消化后，寄生虫上下窜行于肠胃，使肠胃扩张，胃体弛缓，胃弛缓则气上逆，唾液从口流出。

36.6 五谷所化生的津液，和合而成为脂膏，向内渗灌于骨腔中，

cause] pain. [When it is] cold, the muscular interstices will be closed, water and dampness [cannot be transformed into sweat] to be discharged from the body and therefore retained in the bladder, changing into urine and Qi."

36.4 "[Among] the Five Zang-Organs and the Six Fu-Organs, the heart is the dominator. The ears listen [to voices] for it, the eyes are seeing [things] for it, the lung commands [Qi all through the body] as the prime minister for it, the liver functions as a general for it, the spleen acts as the guard for it and the kidney protects the external for it. So the fluids from the Five Zang-Organs and the Six Fu-Organs all infuse into the eyes. [When people are in] grief, Qi flows adversely upward [to the heart] and the heart system will become tense. [When] the heart system becomes tense, the lung will be elevated. [If] the lung is elevated, the fluids will overflow upward. However, the heart system and the lung cannot always be tense and elevated. Occasionally [the heart system is in] tension and [the lung] is elevated, thus giving rise to cough and weeping."

36.5 "Heat in the middle will cause rapid digestion of food in the stomach. [When] food is digested, the parasites will move upward and downward [to chase for food] and consequently the intestines and the stomach dilated. That is why the stomach becomes slackened. [When] the stomach is slackened, Qi will flow adversely upward [and so does the fluids]. That is why [the patient] spits."

36.6 "[Sometimes] the fluids of the food and water mix up into grease which permeates through into the cavity of bones, nourish and supplement the brains and flow downward into the

【原文】

而下流于阴股。阴阳不和，则使液溢而下流于阴，髓液皆减而下，下过度则虚，虚故腰背痛而胫痠。

36.7 阴阳气道不通，四海闭塞，三焦不泻，津液不化，水谷并行肠胃之中，别于回肠，留于下焦，不得渗膀胱，则下焦胀，水溢则为水胀，此津液五别之逆顺也。”

【译文】

上行补益脑髓，向下流注于阴器。若阴阳不和，则精液向下流溢于阴窍，髓液也同时减少，下溢过度则真阴虚，虚则出现腰背疼痛、足胫酸楚。

36.7 阴阳气道不通，则四海闭塞，三焦不能输泄，津液不能化生，水谷共同于肠胃之中运行，积于回肠，水液停留于下焦，不能渗灌于膀胱，则下焦胀满，水溢于外而为水胀。这些就是津液分五路运行的顺逆情况。”

medial side of the thigh [to nourish the Yin-Essence]. Disharmony between Yin and Yang will drive the fluids overflow downward out of the Yin orifices. [As a result,] marrow is reduced and excessive [loss of marrow] will cause deficiency [of Yin]. Deficiency [of Yin] will cause backache, lumbago and ache of leg."

36.7 "[When] the Qi passages of Yin and Yang are obstructed, the four seas will be stagnated and the Sanjiao (Triple Energizer) will fail to transport and transmit [body fluids]. [As a result,] body fluids cannot be transformed, food and water [cannot be digested and are] transported through the intestines and the stomach, accumulating in the ileum and retaining in the Xiajiao (Lower Energizer). [Since water] cannot infuse into the bladder, the Xiajiao (Lower Energizer) becomes full and stagnated. [If] water overflows, [it will] lead to edema. These are the normal and abnormal movements of the five kinds of fluids."



五阅五使第三十七

【原文】

37.1 黄帝问于岐伯曰："余闻刺有五官五阅，以观五气。五气者，五脏之使也，五时之副也。愿闻其五使当安出？"

37.2 岐伯曰："五官者，五脏之阅也。"

37.3 黄帝曰："愿闻其所出，令可为常。"

37.4 岐伯曰："脉出于气口，色见于明堂，五色更出，以应五时，各如其常，经气入脏，必当治里。"

37.5 帝曰："善。五色独决于明堂乎？"

37.6 岐伯曰："五官已辨，阙庭必张，乃立明堂，明堂广大，蕃蔽见外，方壁高基，引垂居外，五色乃治，平博广大，寿中百岁，

【译文】

37.1 黄帝向岐伯问道："我听说刺法中有关于以五官五阅来观察五气的说法。五气是五脏的外在表现并与五时气候相配合。我想知道五脏之气是怎样表现出来的。"

37.2 岐伯说："五官是五脏的外部表现。"

37.3 黄帝说："我想知道五官的外部表现与五脏的关系，以其作为诊断的常规。"

37.4 岐伯说："脉象反应在气口，气色表现在鼻部。五色的变化与五时的更迭相应，各有一定的规律。若邪气由经脉传入内脏，必当调治于里。"

37.5 黄帝说："好。那么诊察五色只取决于鼻部吗？"

37.6 岐伯说："五官之色已经辨明，天庭部位必须开阔，才可在鼻部测候五色。若明堂宽阔，颊部和耳门部显露于外，肌肉丰隆，耳垂凸露于外，五色正常，五官位置平正匀称，就可以活到百岁。观

Chapter 37
Wuyue Wushi: Five Observations and Five Manifestations

37.1 Huangdi asked Qibo, "I have heard that in performing needling, the five sensory organs and the five observations can be used to examine five kinds of Qi (the functions of the Five Zang-Organs). The five kinds of Qi are the external manifestations of the Five Zang-Organs and the indications [of the changes of] the five seasons. I'd like to know how [the changes of the functions of] the Five [Zang-Organs] are manifested."

37.2 Qibo said, "The five sensory organs are the external manifestations of the Five Zang-Organs."

37.3 Huangdi said, "I'd like to know their manifestations so that they can be used as the criteria [of diagnosis]."

37.4 Qibo said, "The pulse [conditions are] manifested over Cunkou; the luster is manifested on the nose; the colors of blue, red, yellow, white and black appear alternately to correspond to the five seasons respectively. [If pathogenic factors progress] along the Channels into the Zang-Organs, the treatment must concentrate on the interior [aspect]."

37.5 Huangdi said, "Good! Does the observation of the five colors only restrict to the nose?"

37.6 Qibo said, "[The examination] begins first with the five sensory organs, then extends to the broad forehead and finally to the nose. [If] the nose is wide and big, [the side of] the cheek and tragus are chubby, the muscles in the face are thick like walls with a high chin, normal manifestation of the five colors and regular features, [the person] will live for one hundred years. To

【原文】

见此者，刺之必已，如是之人者，血气有余，肌肉坚致，故可苦以针。”

37.7 黄帝曰：“愿闻五官。”

37.8 岐伯曰：“鼻者，肺之官也；目者，肝之官也；口唇者，脾之官也；舌者，心之官也；耳者，肾之官也。”

37.9 黄帝曰：“以官何候？”

37.10 岐伯曰：“以候五脏。故肺病者，喘息鼻张；肝病者，眦青；脾病者，唇黄；心病者，舌卷短，颧赤；肾病者，颧与颜黑。”

37.11 黄帝曰：“五脉安出，五色安见，其常色殆者如何？”

37.12 岐伯曰：“五官不辨，阙庭不张，小其明堂，蕃蔽不见，又埤其墙，墙下无基，垂角去外。如是者，虽平常殆，况加疾哉！”

37.13 黄帝曰：“五色之见于明堂，以观五脏之气，左右高下，

【译文】

察到病人具有以上表现，针刺一定能够治愈，因为这样的人气血充盛，肌肉坚实，腠理致密，所以能适应针刺疗法。”

37.7 黄帝说：“我想了解什么是五官？”

37.8 岐伯说：“鼻是肺脏的官窍，眼睛是肝脏的官窍，口唇为脾脏的官窍，舌为心脏的官窍，耳为肾脏的官窍。”

37.9 黄帝说：“由五官可以测知什么证候呢？”

37.10 岐伯说：“可以测知五脏的病变。肺脏有病时，呼吸喘急，鼻翼煽动；肝脏有病时，眼角发青；脾脏有病时，口唇发黄；心脏有病时，卷舌而短缩，两颧红赤；肾脏有病时，两颧及额部发黑。”

37.11 黄帝说：“有的人平时五脏的脉象和五色的表现都正常，一旦有病则会较严重。这是为什么？”

37.12 岐伯说：“五官功能失常，天庭不阔，明堂狭小，颊部和耳门部不饱满，面部肌肉瘦削，耳垂和耳上角向外突出。像这样的人即使平时色脉正常，但其禀赋薄弱，何况患有疾病呢！”

37.13 黄帝说：“五色显现于明堂，可以据此观察五脏之气的变

treat such a person with needling therapy will certainly be effective. Such people [are usually characterized by] abundant Qi and blood, solid muscles and fine muscular interstices. So needling therapy is suitable [for treating them]."

37.7 Huangdi said, "I' d like to know the five sensory organs."

37.8 Qibo said, "The nose is related to the lung; the eyes are related to the liver; the lips are related to the spleen; the tongue is related to the heart; the ears are related to the kidney."

37.9 Huangdi said, "What diseases can be diagnosed [according to the changes of the five sensory organs]?"

37.10 Qibo said, "[The changes of the five sensory organs can be examined to] diagnose the Five Zang-Organs. So the lung disease [is marked by] panting with flapping nostrils; the liver disease [is marked by] blue canthus; the spleen disease [is marked by] yellow lips; the heart disease [is marked by] curled and shortened tongue and red cheeks; the kidney disease [is marked by] black cheeks."

37.11 Huangdi said, "Why [some people who are] normal in five pulses, five colors and complexion suddenly become seriously ill?"

37.12 Qibo said, "[Those whose] five sensory organs are not well outlined, forehead is narrow, nose is small, cheeks and tragus are not chubby, the muscles in the face are thin, the facial bones are flat, earlobe and ear tip are laterally slanting, appear weak even under normal condition, let alone fall ill!"

37.13 Huangdi said, "The appearance of the five colors over the nose can help understand [the state of] Qi in the Five

【原文】

各有形乎？”

37.14 岐伯曰：“脏腑之在中也，各以次舍，左右上下，各如其度也。”

【译文】

化，那么在明堂的左右上下各有一定的分属部位吗？”

37.14 岐伯说：“脏腑深居胸腹之中，各有一定的位置，所以反映五脏之气的五色，在面部的左右上下也有一定的位置。”



Zang-Organs. Do [the five colors have corresponding regions in] the left, right, upper and lower [parts of the nose over which they] display?"

37. 14 Qibo said, "The Fu-Organs and the Zang-Organs are [located in the fixed positions] in the middle [of the body cavity]. [So the five colors that display the state of the Visceral-Qi must] appear [over certain regions] in the left, right, upper and lower [parts of the face] in certain order just like the locations of the viscera [in the body cavity]."



逆顺肥瘦第三十八

【原文】

38.1 黄帝问于岐伯曰："余闻针道于夫子，众多毕悉矣。夫子之道，应若失，而据未有坚然者也。夫子之问学熟乎，将审察于物而心生之乎？"

38.2 岐伯曰："圣人之为道者，上合于天，下合于地，中合于人事，必有明法，以起度数，法式检押，乃后可传焉。故匠人不能释尺寸而意短长，废绳墨而起平水也，工人不能置规而为圆，去矩而为方。知用此者，固自然之物，易用之教，逆顺之常也。"

38.3 黄帝曰："愿闻自然奈何？"

【译文】

38.1 黄帝向岐伯问道："我听先生谈针刺的道理，已经了解得很详细了。根据你所谈的道理去应用，常可手到病除，从来没有祛除不了的顽固病证。先生的学问究竟是勤学好问而得来的呢还是通过仔细观察后而思考得来的呢？"

38.2 岐伯说："圣人所认识的事物规律，上合天文，下合地理，中合人事，必定有明确的法度和标准。按照这个法度和标准去行动，这就是人们应该遵循的原则并可以传给后世。犹如匠人不能离开尺寸而猜测长短，废除绳墨而求平直。工人不能放弃圆规而求圆形，丢开矩尺而制成方形。懂得了运用这些法则，就能了解客观事物固有的自然特性。灵活运用这些法则，就能掌握事物的逆顺变化规律。"

38.3 黄帝说："我想听一听如何适应自然？"

Chapter 38
Nishun Feishou: Abnormality, Normality, Obesity and Emaciation

38. 1 Huangdi asked Qibo, "I have listened to your explanation about the theory of acupuncture. I have understood much of the content. The theory and methods you have expounded are very effective [in treating diseases]. With such a treatment, even the most stubborn diseases cannot linger any more. Is your knowledge studied from others or accumulated through careful observation and contemplation?"

38. 2 Qibo said, "The methods followed by the sages [in studying] conform to the heavens in the upper [region], accord with the earth in the lower [region] and tally with human affairs in the middle [region]. [Hence they do everything in keeping with] certain rules and principles. [They] establish criteria and standards [based on these rules and principles for people] to follow and obey. In such a way [these criteria and stands] are passed on from generation to generation. It is just like a carpenter who cannot do measurement without rulers and determine a plane without using strings and ink. It is just like a worker who cannot draw a circle without using a pair of compasses or draw a square without using a ruler. This is the general rule for dealing with natural things and is easy to understand and use. [This law also can be used as] a rule to decide normal and abnormal [condition in dealing with diseases]."

38. 3 Huangdi said, "I'd like to know how to adapt to nature."

【原文】

38.4 岐伯曰："临深决水，不用功力，而水可竭也。循掘决冲，而经可通也。此言气之滑涩，血之清浊，行之逆顺也。"

38.5 黄帝曰："愿闻人之白黑肥瘦小长，各有数乎？"

38.6 岐伯曰："年质壮大，血气充盈，肤革坚固，因加以邪，刺此者，深而留之。此肥人也。广肩腋，项肉薄，厚皮而黑色，唇临临然，其血黑以浊，其气涩以迟。其为人也，贪于取与，刺此者，深而留之，多益其数也。"

38.7 黄帝曰："刺瘦人奈何？"

38.8 岐伯曰："瘦人者，皮薄色少，肉廉廉然，薄唇轻言，其

【译文】

38.4 岐伯说："从深处决堤放水，不用功力，就可以将水放尽。循着地下空穴来开决水道，很容易使其通行。对于人体而言，气机的滑涩，血液的清浊、经气运行的逆顺都各不相同，治疗时应因势利导。"

38.5 黄帝说："我想知道，人有黑白、肥瘦、长幼的不同，针刺的深浅和次数有一定的标准吗？"

38.6 岐伯说："壮年人，气血充盛，皮肤坚固，感受外邪时，应采用深刺的方法，留针时间要长，这种适合肥壮的人。肩、腋部宽阔，项部的肌肉瘦薄，皮厚而色黑，唇肥大，血色发黑而浓浊，气行涩而迟滞，性格好胜而勇于进取，慷慨乐施，针刺这种患者，应深刺、留针时间长，增加针刺的次数。"

38.7 黄帝说："针刺瘦人的方法是怎样的呢？"

38.8 岐伯说："瘦人的皮肤薄，颜色淡，肌肉消瘦，嘴唇薄，



38. 4 Qibo said, "To drain away water by digging a passage from the deep region [of a river or dam] will not take much effort but the water will be exhausted completely. To dig and remove the silt from along the hole, the water passage will be easily dredged. Similarly, Qi [in the human body] is either smooth or unsmooth, blood [in the human body] is either clear or turbid and the flow [of Qi and blood in the human body] is either normal or abnormal."

38. 5 Huangdi said, "I' d like to know whether there are criteria [for dealing with people who are] either black or white, heavy or thin and old or young."

38. 6 Qibo said, "[People who are] in the supreme of life [and whose] blood and Qi are sufficient, skin is solid, when attacked by Xie (Evil), [can be treated by] deep insertion and longer retention of the needles. This is [the way to deal with] heavy people. [Their] shoulders and armpit are usually broad, [their] muscles are thin and skin is thick and black, [their] lips are plump and thick, [their] blood is blackish and turbid, the Qi [in their body] is unsmooth and slow [in flowing]. [This kind of people tend] to keep forging ahead and are also generous to others. To use acupuncture [therapy to treat] this [kind of people, the needles should be] inserted deeply and retained [for a longer period of time]. [At the same time] the frequency of needling can be increased."

38. 7 Huangdi said, "How to deal with thin people then?"

38. 8 Qibo said, "Thin people [are characterized by] thin skin, light color, emaciated muscles, thin lips, low voice, clear blood and swift Qi. [So] the Qi tends to be exhausted and the



【原文】

血清气滑，易脱于气，易损于血，刺此者，浅而疾之。”

38.9 黄帝曰：“刺常人奈何？”

38.10 岐伯曰：“视其白黑，各为调之，其端正敦厚者，其血气和调，刺此者，无失常数也。”

38.11 黄帝曰：“刺壮士真骨者奈何？”

38.12 岐伯曰：“刺壮士真骨，坚肉缓节监监然，此人重则气涩血浊，刺此者，深而留之，多益其数。劲则气滑血清，刺此者，浅而疾之。”

38.13 黄帝曰：“刺婴儿奈何？”

38.14 岐伯曰：“婴儿者，其肉脆，血少气弱，刺此者，以毫针，浅刺而疾发针，日再可也。”

38.15 黄帝曰：“临深决水奈何？”

【译文】

说话声音轻，血清稀，气滑利，既容易脱气，也容易损血。针刺这种患者时，下针要轻浅，出针要快捷。”

38.9 黄帝说：“针刺一般人的方法是怎样的呢？”

38.10 岐伯说：“这要辨别其肤色的黑白，分别调治。对于端正敦厚的人，因其血气调和，针刺时不要违反常规刺法。”

38.11 黄帝说：“针刺身体强壮、骨骼坚实的人的方法是怎样的呢？”

38.12 岐伯说：“体格强壮的人，骨骼坚实，肌肉结实，关节舒缓，骨节突出显露。这种人若动作缓慢，多属气涩血浊。针刺时应当深刺而留针，并且要增加针刺的次数。如果活泼好动，多属气滑血清。针刺时应下针浅，出针快。”

38.13 黄帝说：“针刺婴儿的方法是怎样的呢？”

38.14 岐伯说：“婴儿的肌肉柔脆，血少气弱，针刺时应当用毫针，浅刺而快出针，一天可以针刺两次。”

38.15 黄帝说：“临深决水在针刺上是怎样的？”

blood tends to be damaged. To use acupuncture [to treat] this [kind of people, the needles should be] inserted shallowly and swiftly."

38. 9 Huangdi said, "How to deal with average people?"

38. 10 Qibo said, "[They can be treated by] regulating respectively according to [the degree of] whiteness and blackness of the skin. [Those who are] honest and sincere with regular features and [whose] blood and Qi are in harmony [can be treated by] needling without violating the common practice."

38. 11 Huangdi said, "How to deal with strong people?"

38. 12 Qibo said, "Strong people [are usually characterized by] solid bones, chubby and strong muscles and relaxed and nimble joints. [If they] move slowly, [it is usually due to] unsmooth flow of Qi and turbidity of blood. [To treat] this [kind of people with] needling, [the needles should be] inserted deeply and retained [for a longer period of time]. And the frequency [of needling also should be] increased. [If they] move swiftly, [it indicates that] the Qi is slippery and the blood is clear. [To treat] this [kind of people with] needling, [the needles should be] inserted shallowly and withdrawn swiftly."

38. 13 Huangdi asked, "How to deal with babies?"

38. 14 Qibo said, "Babies [are characterized by] thin muscles and skin, shortness of Qi and weakness of blood. [So to treat babies with] needling [therapy,] the filiform needles [should be used]. [The needles should be] inserted shallowly and withdrawn quickly. [Such a treatment is performed] once the other day."

38. 15 Huangdi said, "What do you mean [by comparing needling with] draining away water from the deep region?"

【原文】

38.16 岐伯曰："血清气滑，疾泻之，则气竭焉。"

38.17 黄帝曰："循掘决冲奈何？"

38.18 岐伯曰："血浊气涩，疾泻之，则经可通也。"

38.19 黄帝曰："脉行之逆顺奈何？"

38.20 岐伯曰："手之三阴，从脏走手；手之三阳，从手走头；足之三阳，从头走足；足之三阴，从足走腹。"

38.21 黄帝曰："少阴之脉独下行何也？"

38.22 岐伯曰："不然。夫冲脉者，五脏六腑之海也，五脏六腑皆禀焉。其上者，出于颃颡，渗诸阳，灌诸精；其下者，注少阴之大络，出于气街，循阴股内廉入腘中，伏行骭骨内，下至内踝之后属而

【译文】

38.16 岐伯说："血清而气滑的，若用疾泻法，易引起真气耗竭。"

38.17 黄帝说："循掘决冲又是怎样呢？"

38.18 岐伯说："血浊而气涩的，用疾泻法，则经脉气血就可畅通了。"

38.19 黄帝说："经脉循行的逆顺情况怎样？"

38.20 岐伯说："手三阴经，从胸走向手；手三阳经，从手走向头；足三阳经，从头走向足；足三阴经，从足走向腹。"

38.21 黄帝说："唯独足少阴经脉下行，是什么缘故？"

38.22 岐伯说："这不是足少阴经，这是冲脉。冲脉，是五脏六腑气血汇聚的地方，五脏六腑都禀受冲脉气血的濡养。它上行的部分，出于咽后壁上的后鼻道，向诸阳经灌注精气；下行的部分，注于足少阴经的大络，由气街部出于体表，沿大腿内侧，入腘窝中，伏行



38. 16 Qibo said, "If the blood is clear and Qi is swift, drastic reducing technigue will exhaust Qi."

38. 17 Huangdi said, "How is that similar to draining away water?"

38. 18 Qibo said, "If the blood is turbid and Qi is unsmooth, drastic needling technique can be used to dredge the Channels."

38. 19 Huangdi said, "What are the due and adverse [conditions of Qi flowing in] the Channels?"

38. 20 Qibo said, "The three Yin Channels of hand run from the Zang-Organs to the hand; the three Yang Channels of hand run from the hand to the head. The three Yang [Channels of] foot run from the head to the foot; the three Yin [Channels of] foot run from the foot to the abdomen."

38. 21 Huangdi said, "Why only [the Kidney] Channel of [Foot-] Shaoyin runs downward?"

38. 22 Qibo said, "[The Channel that runs downward] is not [the Kidney Channel of Foot-Shaoyin. It is] the Chongmai (Thoroughfare Vessel) which is the sea of the Five Zang-Organs and the Six Fu-Organs. [In fact,] the Five Zang-Organs and the Six Fu-Organs all receive [blood and Qi from the Chongmai (Thoroughfare Vessel)]. Its upper part emerges from the upper cavity of maxilla, infuses into the Yang [Channels] and nourish the Essence [in the Channels]. Its lower part infuses into the Large Collateral of [the Kidney Channel of Foot-] Shaoyin, emerges from Qijie (another name for the Acupoint of Qichong ST 30), runs along the medial side of the thigh, enters the popliteal fossa, then travels in hiding along the medial side of the tibia to the region behind the medial malleolus where it forks [into two

【原文】

别。其下者，并于少阴之经，渗三阴；其前者，伏行出跗属，下循跗，入大趾间，渗诸络而温肌肉。故别络结则跗上不动，不动则厥，厥则寒矣。”

38.23 黄帝曰：“何以明之？”

38.24 岐伯曰：“以言导之，切而验之，其非必动，然后仍可明逆顺之行也。”

38.25 黄帝曰：“窘乎哉！圣人之为道也。明于日月，微于毫厘，其非夫子，孰能道之也。”

【译文】

于胫骨的内侧，再下至内踝后跟骨上缘分为两支。下行的一支，与足少阴经并行，并将精气灌注于三阴经；前行的一支，从内踝后的深部出于跟骨结节上缘，下沿足背走入足大趾间，将精气灌注于诸络脉而温养肌肉。所以该脉的别络瘀结时，在足背上的脉就不跳动，以致经气厥逆而足胫寒冷。”

38.23 黄帝说：“怎样查明经脉气血的逆顺呢？”

38.24 岐伯说：“开导病人问明症状，用手切足背动脉验其是否跳动，如果它不是厥逆，该处必定有脉跳动，然后就可辨明经脉循行的逆顺情况。”

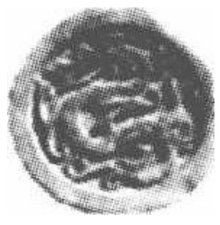
38.25 黄帝说：“这个问题实在难解答啊！圣人所行之道，明如日月，细若毫厘，若非先生，谁能讲得出来呢！”

sub-branches] . Another lower branch of it joins [the Kidney] Channel [of Foot-] Shaoyin and infuses into the three Yin [Channels of Foot] . Its anterior part runs in hiding, emerging from the dorsum of foot, running to the great toe and infusing into different Channels to warm the muscles. So if the separate Collaterals are obstructed, [the Channel-Qi in] the dorsum of foot will not move. [If the Channel-Qi in the dorsum of foot] does not move, [it indicates that the Channel is] stagnated. And stagnation [of the Channels will cause] coldness [of the foot]."

38. 23 Huangdi said, "How to differentiate [such pathological changes]?"

38. 24 Qibo said, "[The doctor should] give [the patient] some instructions first. [Then he may] press [certain parts of the patient] to examine [local conditions]. [If Qi and blood are] not [stagnated, the artery over the dorsum of the foot] must pulsate. According to such a phenomenon, the normal and abnormal [states of the Channels] can be determined."

38. 25 Huangdi said, "What a magic theory! The principles established by the sages are as clear as the sun and the moon and as subtle as the finest things. If it were not you, who else could make it clear!"



血络论第三十九

【原文】

39.1 黄帝曰："愿闻其奇邪而不在经者。"

39.2 岐伯曰："血络是也。"

39.3 黄帝曰："刺血络而仆者，何也？血出而射者，何也？血少黑而浊者，何也？血出清而半为汁者，何也？发针而肿者，何也？血出若多若少而面色苍苍者，何也？发针而面色不变而烦悗者，何也？多出血而不动摇者，何也？愿闻其故。"

39.4 岐伯曰："脉气盛而血虚者，刺之则脱气，脱气则仆。血气俱盛而阴气多者，其血滑，刺之则射；阳气蓄积，久留而不泻者，

【译文】

39.1 黄帝说："我想了解由未侵入经脉的奇邪所导致的病变。"

39.2 岐伯说："病邪滞留于络脉，导致瘀血。"

39.3 黄帝说："刺血络时导致病人昏倒，是什么原因呢？有时针刺放血，其血液喷射而出，是什么原因呢？有时放出的血量少而色黑质浊，是什么原因呢？有时放出的血清稀淡薄，一半像水一样，是什么原因呢？出针后局部皮肤肿起，是什么原因呢？有时放出的血或多或少而面色苍白，是什么原因呢？有时出针面色无变化，但感觉心胸烦闷，是什么原因呢？有时出血虽多，但却无不适感，是什么原因呢？"

39.4 岐伯说："脉气盛但血虚的人，针刺时就会脱气，气脱后人就会昏倒；血气俱盛但经脉中阴气较多之人，血行滑利，刺络放血时血就会喷射出来；如果阳气蓄积于血络之中，长时间不能外泄，则

Chapter 39
Xueluo Lun: Discussion on Blood Collaterals

39. 1 Huangdi said, "I' d like to know [the disease caused by] a kind of strange Xie (Evil) that does not invade the Channels."

39. 2 Qibo said, "[It is a kind of pathogenic factors that have remained in] the blood Collaterals."

39. 3 Huangdi said, "Why [the patient] faints [when the doctor] pricks the blood Collaterals? Why the blood sometimes spurts [when the blood Collaterals are pricked for] bloodletting? Why sometimes the blood is black and turbid? Why sometimes the blood is thin and half of it appears like water? Why swelling is caused after needling? Why [the patient] looks pale no matter much blood is let out or just a little blood is let out? Why [the patient] does not show any change of complexion but just feels oppressed in the chest after the withdrawal of the needle? Why [the patient] does not feel uncomfortable when much blood is let out? I'd like to know the reasons."

39. 4 Qibo said, "[When] the Channel-Qi is abundant and blood is deficient, needling will lead to exhaustion of Qi and exhaustion of Qi will cause fainting. [If] both the Qi and blood are abundant and Yinqi is excessive, the blood will flow swiftly. [When] pricked, [blood will] spurt [from the Channels]. [If] Yangqi accumulates for a long time without being reduced, the blood will become black and turbid. That is why [the blood] does not spurt [when pricked]. [When the patient has] just drunk

【原文】

其血黑以浊，故不能射。新饮而液渗于络，而未合和于血也，故血出而汁别焉；其不新饮者，身中有水，久则为肿。阴气积于阳，其气因于络，故刺之血未出而气先行，故肿。阴阳之气，其新相得而未和合，因而泻之，则阴阳俱脱，表里相离，故脱色而苍苍然。刺之血出多，色不变而烦悗者，刺络而虚经，虚经之属于阴者，阴脱，故烦悗。阴阳相得而合为痹者，此为内溢于经，外注于络。如是者，阴阳俱有余，虽多出血而弗能虚也。”

39.5 黄帝曰：“相之奈何？”

【译文】

血色黑而浓浊，所以不能喷射出来；刚刚喝过水，水液渗入络脉，尚未与血混合时，所以针刺放出的血中有水液夹杂而显清稀淡薄；如果不是刚饮过水而放出之血中有较多水分，则说明病人体内积有水气，日久便会形成水肿；阴气积蓄于阳分，困滞在络脉，故针刺时血未出而气先行，阴气闭于肉腠则发肿；阴阳二气刚刚相合而尚未调和，此时用泻法针刺，就会使阴阳耗散，表里相离，出现面色苍白的现象；刺络时血出较多，但面色不变而心胸烦闷的，是由于刺络使经脉随之而虚，若虚弱之经脉属阴，则可引起相应的五脏阴精虚脱，从而导致心胸烦闷；阴阳之邪相合壅闭于内，则形成痹症，邪气内溢于经，外注于络，使阴分阳分之邪俱盛有余，所以针刺时虽出血较多，也不会导致虚弱。”

39.5 黄帝说：“怎样观察血络呢？”



water, [water will] permeate through the Collaterals but has not mixed up with the blood. That is why [when the Collateral is pricked] a mixture of blood and water comes out. [If the patient has] not drunk water [but there is much water in the blood], [it is due to the fact that] there is water inside the body. [If the water retains in the body] for a long time, [it will] cause edema. [When] Yinqi accumulates in the Yang [phase] and encumbers the Collaterals, Qi will come out before the blood does [after needling] . [As a result, the blood is stagnated in the local region.] That is why swelling is caused. [When] Qi of Yin and Yang have just met but have not balanced, [wrong application of] reducing [techniques in needling the Collaterals] will lead to exhaustion of both Yin and Yang and separation of the External and Internal. That is why [the complexion of the patient] appears pale. [The reason that the patient] feels oppressed in the chest without any change of the complexion after heavy bloodletting induced by needling is that the Channels also become deficient after the Collaterals are pricked. [If] the deficient Channels are Yin [Channels], [it will cause] exhaustion of Yin [Essence]. That is why [the patient feels] oppressed in the chest. [When pathogenic factors of] Yin and Yang [nature] combine [and accumulate inside the body], Bi-Syndrome will be caused. [Then the pathogenic factors] overflow in the Channels and infuse into the Collaterals. [As a result, the pathogenic factors in] both the Yin and Yang [Channels] are excessive. That is why much blood is let out [by pricking] but [the phenomenon of] Xu (Deficiency) is not caused. ”

39. 5 Huangdi said, “How to observe [blood Collaterals] then?”

【原文】

39.6 岐伯曰："血脉者，盛坚横以赤，上下无常处，小者如针，大者如筋，则而泻之万全也。故无失数矣。失数而反，各如其度。"

39.7 黄帝曰："针入而肉著者，何也？"

39.8 岐伯曰："热气因于针，则针热，热则肉著于针，故坚焉。"

【译文】

39.6 岐伯说："血脉盛的，络脉坚硬、充血而发红，或上或下，无固定部位，小的像针，大的像筷子。看到这种情况，即可在该处针刺放血，万无一失。施治时，切不可违背针刺原则，否则非但没有疗效，还会导致各种不良后果。"

39.7 黄帝说："进针后，针身被肌肉裹住，这是什么原因呢？"

39.8 岐伯说："这是因为体内热气作用于针，使其发热。针身发热，就会使肌肉与针裹在一起，不能转动。"



39. 6 Qibo said, "[If there are] excessive [pathogenic factors] in the blood vessels, [the blood Collaterals will be] hard, full and red, [fluctuating] upward or downward without fixed location. The minute one appears like a needle and the large one appears like a chopstick. [This problem] can be cured [by needling with] reducing [techniques]. So [in treating this disease, the doctor] should not violate the corresponding principles. Violation of these principles [will cause various problems as] mentioned above."

39. 7 Huangdi said, "Why the needle is twined by muscles after insertion?"

39. 8 Qibo said, "[This is because] the needle is warmed by heat [before it is inserted into the muscle]. Hot needle tends to be twined with the muscles. That is why [the needle] holds tight [inside the muscle]."



阴阳清浊第四十

【原文】

40.1 黄帝曰："余闻十二经脉，以应十二经水者，其五色各异，清浊不同，人之血气若一，应之奈何？"

40.2 岐伯曰："人之血气，苟能若一，则天下为一矣，恶有乱者乎？"

40.3 黄帝曰："余问一人，非问天下之众。"

40.4 岐伯曰："夫一人者，亦有乱气，天下之众，亦有乱人，其合为一耳。"

40.5 黄帝曰："愿闻人气之清浊。"

40.6 岐伯曰："受谷者浊，受气者清。清者注阴，浊者注阳。浊而清者，上出于咽；清而浊者，则下行。清浊相干，命曰乱气。"

【译文】

40.1 黄帝说："我听说人体的十二经脉与自然界的十二条河水相应。自然界河流的颜色与清浊各不相同，而人体的血气却都是一样的，其相应的情况是怎样呢？"

40.2 岐伯说："人体内的血气若真的一样的话，那么普天下则可整齐划一了，哪里还会有作乱的人呢？"

40.3 黄帝说："我所问的是一个人的情况，不是问天下大众的情况！"

40.4 岐伯说："就一个人而言，也有气乱的情况发生。而天下大众之中，也有犯上作乱之人，道理是一样的。"

40.5 黄帝说："我想了解人体之气的清浊情况。"

40.6 岐伯说："人体受纳水谷所化生的是浊气，吸收自然之气所化生的是清气。清气注入于阴分入脏，浊气输布于阳分入腑。水谷浊气之中的清者上升于咽喉，清气之中的浊者则下行。如果清气与浊气互相干扰，这就叫做'乱气'。"

Chapter 40

Yinyang Qingzhuo: Yin and Yang, Lucidity and Turbidity

40. 1 Huangdi said, "I have heard that the twelve Channels correspond to the twelve rivers. [The twelve rivers are] different in colors and vary in clearness and turbidity. [But] the blood and Qi [in the twelve Channels] are the same. How do they correspond to each other?"

40. 2 Qibo said, "[If] the blood and Qi in the human body are the same, then everything in the world will be uniform. [If this were the case,] how could any disorders happen?"

40. 3 Huangdi said, "I have asked you about one sing person, not about all the people in the world."

40. 4 Qibo said, "In a single person, there must exist disorders of Qi; in the whole world, there must exist turmoil makers. He reason is the same."

40. 5 Huangdi said, "I' d like to know the clearness and turbidity of Qi in the human body."

40. 6 Qibo said, "[The Qi in the human body that is derived from] food taken [into the body] is turbid and [the Qi that comes from the fresh] air breathed in is clear. The clear [Qi] infuses into the Yin (Zang-Organs) and the turbid [Qi] pours into the Yang (Fu-Organs). The clear [Qi that is derived from] the turbid [Qi] ascends to the throat; the turbid [Qi that comes from] the clear [Qi] descends. The interaction between the clear [Qi] and the turbid [Qi] is called disordered Qi."

【原文】

40.7 黄帝曰："夫阴清而阳浊，浊者有清，清者有浊，清浊别之奈何？"

40.8 岐伯曰："气之大别，清者上注于肺，浊者下走于胃。胃之清气，上出于口；肺之浊气，下注于经，内积于海。"

40.9 黄帝曰："诸阳皆浊，何阳浊甚乎？"

40.10 岐伯曰："手太阳独受阳之浊，手太阴独受阴之清。其清者上走空窍，其浊者下行诸经。诸阴皆清，足太阴独受其浊。"

40.11 黄帝曰："治之奈何？"

【译文】

40.7 黄帝说："所谓阴清而阳浊，浊气之中有清气，清气之中有浊气，如何分别清气与浊气呢？"

40.8 岐伯说："气的大致区别是这样的：清气上注于肺脏，浊气下行而入于胃腑。胃腑浊气所化生的清气上升于口。肺脏的清气所化生的浊气下注于经脉，内积于气海。"

40.9 黄帝说："所有阳经都受浊气的渗入，其中哪一经所受浊气最甚呢？"

40.10 岐伯说："手太阳小肠经所受的浊气最多，手太阴肺经所受的清气最多。清气上走于空窍，浊气下行于诸经。五脏都受纳清气，只有足太阴脾经独受浊气。"

40.11 黄帝说："清浊之气异常应当怎样治疗呢？"

40.7 Huangdi said, "The clear [Qi infuses into] the Yin (Zang-Organs) and the turbid [Qi comes into] the Yang (Fu-Organs). [Besides] within the turbid [Qi] there is clear [Qi] and within the clear [Qi] there is turbid [Qi]. How to differentiate the clear [Qi] and the turbid [Qi] then?"

40.8 Qibo said, "The difference between [the clear and turbid] Qi is like this: The clear [Qi] ascends to infuse into the lung and the turbid [Qi] descends to enter the stomach. The clear Qi of the stomach ascends to come out from the mouth while the turbid Qi of the lung descends to infuse into the Channels and accumulate in the sea [of Qi in the chest]."

40.9 Huangdi said, "The turbid [Qi infuses into] all the Yang [Channels]. But which one [receives] most [of the turbid Qi]?"

40.10 Qibo said, "[The Small Intestine Channel of] Hand-Taiyang receives most of the turbid [Qi because the small intestine receives food and water from the stomach and separates the clear from the turbid]. [The Lung Channel of] Hand-Taiyin receives most of the clear [Qi because the lung controls Qi and governs respiration]. The clear [Qi usually] ascends to flow in the upper orifices while the turbid [Qi] descends to flow in the [Yang] Channels. All the Yin [Channels] receives the clear [Qi], but [the Spleen Channel of] Foot-Taiyin receives most of the turbid [Qi because the spleen manages transportation and transformation and is internally and externally related to the stomach]."

40.11 Huangdi said, "How to deal with [the problems caused by disorders of the clear Qi and the turbid Qi]?"

【原文】

40.12 岐伯曰："清者其气滑，浊者其气涩，此气之常也。故刺阴者，深而留之；刺阳者，浅而疾之；清浊相干者，以数调之也。"

【译文】

40.12 岐伯说："清气滑利，浊气涩滞，这是一般情况。所以针刺阴经时，要深刺而留针；针刺阳经时，要浅刺而快出针。如果清浊之气互相干扰，就要根据具体情况采用适当方法分别调治。"



40. 12 Qibo said, "The clear [Qi] is swift [in movement] and the turbid [Qi] is unsmooth [in movement]. These are the general features of [the clear and turbid] Qi. So in needling the Yin [Channels, the needles should be] inserted deeply and retained [for a longer period of time]; in needling the Yang [Channels, the needles should be] inserted shallowly and withdrawn quickly. [If] the clear [Qi] and the turbid [Qi] struggle against each other, [it can be] adjusted with proper techniques."



卷之七

阴阳系日月第四十一

【原文】

41.1 黄帝曰："余闻天为阳，地为阴，日为阳，月为阴，其合之于人，奈何？"

41.2 岐伯曰："腰以上为天，腰以下为地，故天为阳，地为阴，故足之十二经脉，以应十二月，月生于水，故在下者为阴。手之十指，以应十日，日主火，故在上者为阳。"

41.3 黄帝曰："合之于脉，奈何？"

41.4 岐伯曰："寅者，正月之生阳也，主左足之少阳；未者，

【今译】

41.1 黄帝说："我听说天为阳，地为阴，日为阳，月为阴，它们与人的对应关系是怎样的呢？

41.2 岐伯说："人体腰以上的部位为天，腰以下的部位为地。所以腰以上为阳，腰以下为阴。足的十二经脉分别对应于一年中的十二个月。月生于水，属阴，所以下肢经脉的属阴。手的十指分别对应于十日。日生于火，属阳，所以上肢经脉的为阳。"

41.3 黄帝说："与经脉的相应情况是怎样的呢？"

41.4 岐伯说："寅纪正月，阳气初生，主左足少阳经；未纪六



Chapter 41
Yinyang Xi Riyue: Correspondence between Yin and Yang and the Sun and the Moon

41. 1 Huangdi said, "I have heard that the heaven is Yang and the earth is Yin; the sun is Yang and the moon is Yin. What are their relationships with man?"

41. 2 Qibo answered, "[The part] above the waist resembles the heaven and [the part] below the waist resembles the earth. [Since the heaven pertains to Yang,] the part above the waist is Yang; [since the earth pertains to Yin,] the part below the waist is Yin. The twelve Channels of foot correspond to the twelve months in a year. [Since] the moon is configured by water, [the things that are located] in the lower [part of the universe] pertain to Yin. The ten fingers of the hands correspond to the ten days[1]. [Since] the sun is configured by [accumulation of] fire [in nature], [the things that are located] in the upper [part of the universe] pertains to Yang."

41. 3 Huangdi asked, "How [do the twelve months and the ten days] correspond to the Channels?"

41. 4 Qibo answered, "Yin, [the third one of the Twelve Earthly Branches, symbolizes] January, a month during which Yang begins to appear, and governs [the Channel of] Foot-Shaoyang on the left foot. Wei, [the eight one of the Twelve Earthly Branches, symbolizes] June and governs [the Channel of]

【原文】

六月，主右足之少阳；卯者，二月，主左足之太阳；午者，五月，主右足之太阳；辰者，三月，主左足之阳明；巳者，四月，主右足之阳明，此两阳合于前，故曰阳明；申者，七月之生阴也，主右足之少阴；丑者，十二月，主左足之少阴；酉者，八月，主右足之太阴；子者，十一月，主左足之太阴；戌者，九月，主右足之厥阴；亥者，十月，主左足之厥阴，此两阴交尽，故曰厥阴。

41.5 甲主左手之少阳；己主右手之少阳；乙主左手之太阳，戊

【今译】

月，主右足少阳经；卯纪二月，主左足太阳经；午纪五月，主右足太阳经；辰纪三月，主左足阳明经；巳纪四月，主右足阳明经。此时两阳合明，所以称为阳明。申纪七月，阴气渐生，主右足少阴经；丑纪十二月，主左足少阴经；酉纪八月，主右足太阴经；子纪十一月，主左足太阴经；戌纪九月，主右足厥阴经；亥纪十月，主左足厥阴经。此时两阴交会，所以称为厥阴。

41.5 甲日主左手的少阳经，己日主右手的少阳经，乙日主左手



Foot-Shaoyang on the right foot. Mao, [the fourth one of the Twelve Earthly Branches, symbolizes] February and governs [the Channel of] Foot-Taiyang on the left foot. Wu, [the seventh one of the Twelve Earthly Branches, symbolizes] May and governs [the Channel of] Foot-Taiyang on the right foot. Chen, [the fifth one of the Twelve Earthly Branches, symbolizes] March and governs [the Channel of] Foot-Yangming on the left foot. Si, [the sixth one of the Twelve Earthly Branches, symbolizes] April and governs [the Channel of] Foot-Yangming on the right foot. Since double Yang combine with each other in the front, it is called Yangming[2]. Shen, [the ninth one of the Twelve Earthly Branches, symbolizes] July, a month during which Yin begins to appear, and governs [the Channel of] Foot-Shaoyin on the right foot. Chou, [the second one of the Twelve Earthly Branches, symbolizes] December and governs [the Channel of] Foot-Shaoyin on the left foot. You, [the tenth one of the Twelve Earthly Branches, symbolizes] August and governs [the Channel of] Foot-Taiyin on the right foot. Zi, [the first one of the Twelve Earthly Branches, symbolizes] November and governs [the Channel of] Foot-Taiyin on the left foot. Xu, [the eleventh one of the Twelve Earthly Branches, symbolizes] September and governs [the Channel of] Foot-Jueyin on the right foot. Hai, [the twelfth one of the Twelve Earthly Branches, symbolizes] October and governs [the Channel of] Foot-Jueyin on the left foot. Since double Yin are thoroughly mingled with each other[3], it is called Jueyin."

41.5 "Jia, [the first one of the Ten Heavenly Stems,] governs [the Channels of] Hand-Shaoyang on the left hand. Ji, [the sixth one of the Ten Heavenly Stems,] governs [the Chan-

【原文】

主右手之太阳；丙主左手之阳明，丁主右手之阳明，此两火并合，故为阳明。庚主右手之少阴，癸主左手之少阴，辛主右手之太阴，壬主左手之太阴。

41.6 故足之阳者，阴中之少阳也；足之阴者，阴中之太阴也。手之阳者，阳中之太阳也；手之阴者，阳中之少阴也。腰以上者为阳，腰以下者为阴。

41.7 其于五脏也，心为阳中之太阳，肺为阴中之少阴，肝为阴中少阳，脾为阴中之至阴，肾为阴中之太阴。”

41.8 黄帝曰：“以治之奈何？”

41.9 岐伯曰：“正月、二月、三月，人气在左，无刺左足之



【今译】

的太阳经，戊日主右手的太阳经，丙日主左手的阳明经，丁日主右手的阳明经。此属两火合并，所以称为阳明。庚日主右手的少阴经，癸日主左手的少阴经，辛日主右手的太阴经，壬日主左手的太阴经。

41.6 足在下属阴，所以足的阳经为阴中的少阳；足的阴经，为阴中的太阴。手在上属阳，手的阳经为阳中的太阳；手的阴经，为阳中的少阴。腰部以上属阳，腰部以下属阴。

41.7 就五脏而言，心为阳中的太阳，肺为阳中的少阴，肝为阴中的少阳，脾为阴中的至阴，肾为阴中的太阴。”

41.8 黄帝说：“如何将这些应用到治疗上呢？”

41.9 岐伯说：“在正月、二月、三月，人的阳气偏重在左，不

nels of] Hand-Shaoyang on the right hand. Yi, [the second one of the Ten Heavenly Stems,] governs [the Channels of] Hand-Taiyang on the left hand. Wu, [the fifth one of the Ten Heavenly Stems,] governs [the Channels of] Hand-Taiyang on the right hand. Bing, [the third one of the Ten Heavenly Stems,] governs [the Channels of] Hand-Yangming on the left hand. Ding, [the one of the Ten Heavenly Stems,] governs [the Channels of] Hand-Yangming on the right hand. [Since the day of Bing and the day of Ding all pertain to fire,] this period is known as a combination of double fire. That is why it is called Yangming. Geng, [the seventh one of the Ten Heavenly Stems,] governs [the Channels of] Hand-Shaoyin on the right hand. Gui, [the tenth one of the Ten Heavenly Stems,] governs [the Channels of] Hand-Shaoyin on the left hand. Xin, [the eighth one of the Ten Heavenly Stems,] governs [the Channels of] Hand-Taiyin on the right hand. Ren, [the ninth one of the Ten Heavenly Stems,] governs [the Channels of] Hand-Taiyin on the left hand."



41.6 "The Yang [Channels of] foot are Shaoyang within Yang; the Yin [Channels of] foot are Taiyin within Yin; the Yang [Channels of] hand are Taiyang within Yang; the Yin [Channels of] hand are Shaoyin within Yang. [The part] above the waist pertains to Yang and [the part] below the waist pertains to Yin."

41.7 "Among the Five Zang-Organs, the heart is Taiyang within Yang, the lung is Shaoyin within Yang, the liver is Shaoyang within Yin, the spleen is extreme Yin within Yin and the kidney is Taiyin within Yin."

41.8 Huangdi asked, "What about the treatment?"

41.9 Qibo answered, "In January, February and March,

【原文】

阳；四月、五月、六月，人气在右，无刺右足之阳，七月、八月、九月，人气在右，无刺右足之阴，十月、十一月、十二月，人气在左，无刺左足之阴。”

41.10 黄帝曰：“五行以东方为甲乙木主春。春者，苍色，主肝，肝者足厥阴也。今乃以甲为左手之少阳，不合于数，何也？”

41.11 岐伯曰：“此天地之阴阳也，非四时五行之以次行也。且夫阴阳者，有名而无形，故数之可十，离之可百，散之可千，推之可万，此之谓也。”

【今译】

要针刺左足的三阳经；四月、五月、六月，人的阳气偏重在右，不要针刺右足的三阳经；七月、八月、九月，人的阴气偏重在右，不要针刺右足的三阴经；十月、十一月、十二月，人的阴气偏在左，不要针刺左足的三阴经。”

41.10 黄帝说：“五行中东方甲乙木与春季相应，春季的颜色为青色，在内与肝脏相应，肝的经脉是足厥阴经，今仍以甲日配属左手的少阳经，与五行配天干的规律不符。这是什么道理呢？”

41.11 岐伯说：“这是根据天地阴阳的变化规律来说明手足经脉的阴阳属性的，不是按照四时五行的次序来划分阴阳的。阴阳有名而无形，因此可以由一推演到十、百、千、万，以至于无穷。就是这个道理。”

Renqi (Human-Qi)[4] is in the left, so the Yang [Channels of] the left foot should not be needled[5]. In April, May and June, Renqi (Human-Qi) is in the right, so the Yang [Channels of] of the right foot should not be needled[6]. In July, August and September, Renqi (Human-Qi) is in the right, so the Yin [Channels of] the right foot should not be needled[7]. In October, November and December, Renqi (Human-Qi) is in the left, so the Yin [Channels of] the left foot should not be needled[8]."

41.10 Huangdi said, "[According to the theory of] the Wuxing (five elements), east [in directions] and Jia and Yi [in the Ten Heavenly Stems] pertains to Wood which predominates in spring. Spring, marked by green color, is associated with the liver whose Channel is the Jueyin [Channel of] foot. Now you match Jia with the Shaoyang [Channel of] hand. It does not agree with the rule [to match the Wuxing (Five Elements) with the Ten Heavenly Stems]. What is the reason?"

41.11 Qibo answered, "This [arrangement is made according to the waning and waxing principle of] Yin and yang in the natural world. It is not arranged according to [the way to mach] Wuxing (five elements) [with the Ten Heavenly Stems and Twelve Earthly Branches] in the four seasons. Yin and Yang have names but do not have any forms. So they can be extended from one to ten, from ten to a hundred, from a hundred to a thousand, from a thousand to ten thousands, and from ten thousands to infinity. The reason is just like this."

Notes:

[1] "Ten days" refers to one of the three periods in a month according to Chinese lunar calendar.

[2] March and April are the months during which Yang in the natural world has developed to its peak. The months before these two are January and February which govern Shaoyang; the months following these two are May and June which govern Taiyang.

[3] The months of July, August, November and December govern Shaoyin and Taiyin Channels respectively. September and October are ranked at the middle of these four months which is the period that Yinqi converges. That is why this period is called Jueyin which means extreme Yin.

[4] Renqi (人气 Human-Qi) refers to the Channel-Qi that is predominant in the right time.

[5] January, February and March govern the Channels of Shaoyang, Taiyang and Yangming of the left foot respectively. During these three months, Yangqi mainly remains in the left. That is why the three Yang Channels of the left foot should not be needled.

[6] April, May and June govern the Channels of Yangming, Taiyang and Shaoyang of the right foot respectively. During these three months, Yangqi mainly remains in the right. That is why the three Yang Channels of the right foot should not be needled.

[7] July, August and September govern the Channels of Shaoying, Taiyin and Jueyin of the right foot respectively. During these three months, Yinqi mainly remains in the right. That is why the three Yin Channels of the right foot should not be needled.

[8] October, November and December govern the Channels of Jueyin, Taiyin and Shaoyin of the left foot respectively. During these three months, Yinqi mainly remains in the left. That is why the three Yin Channels of the left foot should not be needled.



病传第四十二

【原文】

42.1 黄帝曰："余受九针于夫子，而私览于诸方，或有导引行气，乔摩、灸、熨、刺、焫、饮药之一者，可独守耶，将尽行之乎？"

42.2 岐伯曰："诸方者，众人之方也，非一人之所尽行也。"

42.3 黄帝曰："此乃所谓守一勿失，万物毕者也。今余已闻阴阳之要，虚实之理，倾移之过，可治之属，愿闻病之变化，淫传绝败而不可治者，可得闻乎？"

42.4 岐伯曰："要乎哉问。道，昭乎其如日醒，窘乎其如夜瞑，

【今译】

42.1 黄帝说："我从您这里学习了九针的知识，自己又阅读了

一些方书，其中有导引、行气、按摩、灸、熨、针刺、火针及服药等疗法。应用时是只采取其中的一种疗法呢，还是同时采用多种疗法呢？"

42.2 岐伯说："方书上的各种疗法是为适应众人之病而设的，当然不能在一个人身上都使用。"

42.3 黄帝说："这就是掌握总的原则而不违背，就能解决各种复杂问题的道理。现在我已经懂得了阴阳的要点，虚实的道理，因失于调护而造成的疾病，以及治愈疾病的各种方法。我想了解疾病的变化，以及邪气在体内传变所导致脏气败绝而难以救治的情况。你可以告诉我吗？"

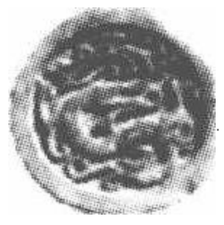
42.4 岐伯说："这个问题至关重要。这些医学道理，明白了它就象白天头脑清醒一样，如不明白就象在黑夜中昏睡一样，什么都难以察觉。所以不但要接受和掌握这些道理，还要按照它去实际运用，

Chapter 42
Bingchuan: Transmission of Diseases

42. 1 Huangdi said, "I have studied the Nine Needles from you and have read some medical books myself. [The therapeutic methods I have studied] mainly include Daoyin[1], Xingqi[2], Qiaomo[3], moxibustion, ironing, needling, scorching and medicated decoction. [Should doctors] just stick to one of the methods or use all of them?"

42. 2 Qibo answered, "The therapeutic methods [recorded in the books were developed for] treating different diseases, not just for treating the disease of one person."

42. 3 Huangdi said, "That means [once you have] grasped the main principle, [it will be possible for you] to deal with many other different things. Now I have understood the gist of Yin and Yang, the theory of Xu (Deficiency) and Shi (Excess), the result due to therapeutic errors and curable diseases. I'd like to know the changes of diseases and the incurable diseases due to extensive transmission [of pathogenic factors that impair the viscera]. Could you tell me?"



42. 4 Qibo answered, "Your Majesty's question is very important! [As to medical] principle, it may be as clear as being in the daytime with a clear mind [if you have understood it] and it may be as obscure as being in deep sleep in the night [if you have not understood it]. [If a doctor can] adopt and follow this theory, [he will certainly reach a] miraculous [realm] and obtain satisfactory curative effect. [If a doctor can] grasp [the gist of this

【原文】

能被而服之，神与俱成，毕将服之，神自得之，生神之理，可著于竹帛，不可传于子孙。”

42.5 黄帝曰：“何谓日醒？”

42.6 岐伯曰：“明于阴阳，如惑之解，如醉之醒。”

42.7 黄帝曰：“何谓夜瞑？”

42.8 岐伯曰：“喑乎其无声，漠乎其无形，折毛发理，正气横倾，淫邪泮衍，血脉传溜，大气入脏，腹痛下淫，可以致死，不可以致生。”

42.9 黄帝曰：“大气入脏，奈何？”

42.10 岐伯曰：“病先发于心，一日而之肺，三日而之肝，五日而之脾，三日不已，死。冬夜半，夏日中。

42.11 病先发于肺，三日而之肝，一日而之脾，五日而之胃，十

【今译】

聚精会神地体验和探索，就能全部理解。在实际应用的过程中，就会抓住要领，达到极高的水平。对这些理论，应当写在竹帛上传于后世，不应据为私有，只传给自己的子孙。”

42.5 黄帝说：“什么是日醒呢？”

42.6 岐伯说：“明白了阴阳的道理，就好象迷惑的难题得到解答，又像在酒醉后清醒过来一样。”

42.7 黄帝说：“什么是夜瞑呢？”

42.8 岐伯说：“病邪侵入人体后所引起的内部变化，既没有声音，也没有形象，看不见、摸不着，就象在黑夜闭上眼睛一样，什么都看不见，常在不知不觉之中出现了毛发毁折，腠理开泄，正气外散，邪气蔓延扩散，通过血脉传到内脏，就会引起腹痛，精气下溢，到了这个阶段就会死亡，难以救治。”

42.9 黄帝说：“亢盛的邪气侵入内脏的情况是怎样的呢？”

42.10 岐伯说：“邪气入脏，若疾病先发生在心，过一天就传到肺，过三天就传到肝，过五天就传到脾，如再过三天还不愈，就会死亡。冬天死于半夜，夏天死于中午。

42.11 若疾病先发生在肺，过三天就传到肝，再过一天就传到

theory] and use it [to treat patients], [he will] enjoy such a miraculous realm. [This is what a doctor can reach] in theory and get in practice. [Such a theory] should be written on bamboo slips and silk [to pass on to the later generations,] not just to one's own descendants."

42. 5 Huangdi asked, "What does being awake in the daytime mean?"

42. 6 Qibo answered, "Understanding Yin and Yang is just like puzzles being resolved and drunkenness being sobered up."

42. 7 Huangdi asked, "What does deep sleep in the night mean?"

42. 8 Qibo answered, "[Pathological changes caused by invasion of pathogenic factors into the body] do not have any voice and form. The hair becomes brittle, Zhengqi (Healthy-Qi) becomes scattered and collapsed, Xie (Evil) overflows and transmits along the blood vessels, Daqi (Great-Qi) [4] invades the viscera and causes abdominal pain and loss of Essence. [When disease has progressed to such a stage,] death is inevitable and recovery is impossible."

42. 9 Huangdi asked, "What will happen if Daqi (Great-Qi) invades the Zang-Organs?"

42. 10 Qibo answered, "[If] the disease first occurs in the heart, after one day [it will be transmitted] to the lung, after three days [it will be transmitted] to the liver and after five days [it will be transmitted] to the spleen. [If it still] cannot be cured after three more days, death is inevitable. [The patient will] die in the midnight in winter and in the afternoon in summer."

42. 11 "[If] the disease first occurs in the lung, after three

【原文】

日不已，死。冬日入，夏日出。

42.12 病先发于肝，三日而之脾，五日而之胃，三日而之肾，三日不已，死。冬日入，夏早食。

42.13 病先发于脾，一日而之胃，二日而之肾，三日而之膂膀胱，十日不已，死。冬人定，夏晏食。

42.14 病先发于胃，五日而之肾，三日而之膂膀胱，五日而上之心，二日不已，死，冬夜半，夏日昳。

42.15 病先发于肾，三日而之膂膀胱，三日而上之心，三日而之

【今译】

脾，再过五天就传到胃，如再过十天不愈，就会死亡。冬天死在日落的时候，夏天死在日出的时候。

42.12 若疾病先发生在肝，过三天就传到脾，再过五天就传到胃，再过三天就传到肾，如再过三天不愈，就会死亡。冬天死在日落的时候，夏天死在吃早餐的时候。

42.13 若疾病先发生在脾，过一天就传到胃，再过两天就传到肾，再过三天就传到脊背和膀胱，如再过十天不愈，就会死亡。冬天死在夜晚人们刚入睡的时候，夏天死在吃晚饭的时候。

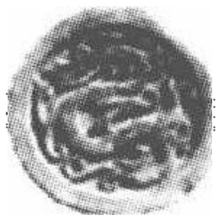
42.14 若疾病先发生在胃，过五天就传到肾，再过三天就传到脊背和膀胱，再过五天就上传到心，如再过两天不愈，就会死亡。冬天死在半夜，夏天死在午后。

42.15 若疾病先发生在肾，过三天就传到脊背和膀胱，再过三天就上传到心，再过三天就传到小肠，如再三天不愈，就会死亡。冬天

days [it will be transmitted] to the liver, after one day [it will be transmitted] to the spleen and after five days [it will be transmitted] to the stomach. [If it still] cannot be cured after ten more days, death is inevitable. [The patient will] die at sunset in winter and at sunrise in summer."

42.12 "[If] the disease first occurs in the liver, after three days [it will be transmitted] to the spleen, after five days [it will be transmitted] to the stomach and after three days [it will be transmitted] to the kidney. [If it still] cannot be cured after three more days, death is inevitable. [The patient will] die at sunset in winter and at breakfast time in summer."

42.13 "[If] the disease first occurs in the spleen, after one day [it will be transmitted] to the stomach, after two days [it will be transmitted] to the kidney and after three days [it will be transmitted] to the spine and bladder. [If it still] cannot be cured after ten more days, death is inevitable. [The patient will] die at the time when people have slept in winter and at the time when people have supper in summer."



42.14 "[If] the disease first occurs in the stomach, after five days [it will be transmitted] to the kidney, after three days [it will be transmitted] to the spine and bladder and after five days [it will be transmitted] to the heart. [If it still] cannot be cured after two more days, death is inevitable. [The patient will] die in the midnight in winter and in the afternoon in summer."

42.15 "[If] the disease first occurs in the kidney, after three days [it will be transmitted] to the spine and bladder, after three days [it will be transmitted] to the heart and after three more days [it will be transmitted] to the small intestine. [If it still]

【原文】

小肠，三日不已，死。冬大晨，夏晏晡。

42.16 病先发于膀胱，五日而之肾，一日而之小肠，一日而之心，二日不已，死。冬鸡鸣，夏下晡。

42.17 诸病以次相传，如是者，皆有死期，不可刺也；间一脏及二、三、四脏者，乃可刺也。”

【今译】

死在天亮的时候，夏天死在黄昏的时候。

42.16 若疾病先发生在膀胱，过五天就传到肾，再过一天就传到小肠，再过一天就传到心，如再过两天不愈，就会死亡。冬天死在鸡鸣的时候，夏天死在午后。

42.17 上述各脏发生的疾病都依相克的次序相传，这样就都有一定的死亡时间，所以不可用针刺。如果疾病传变次序是间隔一脏或间隔二、三、四脏的，就可以用针刺治疗。”



cannot be cured after three more days, death is inevitable. [The patient will] die at dawn in winter and at dusk in summer."

42.16 "[If] the disease first occurs in the bladder, after five days [it will be transmitted] to the kidney, after one more day [it will be transmitted] to the small intestine and after still one more day [it will be transmitted] to the heart. [If it still] cannot be cured after two more days, death is inevitable. [The patient will] die at the time when rooster begins to crow in winter and in the afternoon in summer."

42.17 "The diseases mentioned above transmit in the order [of mutual restriction]. According to such an order, the time of death concerning these diseases can be predicted. [To deal with the diseases with definite time of death,] acupuncture cannot be used. [If the disease transmits] at intervals of one organ, or two organs, or three organs or four organs, it still can be treated by acupuncture[5]."



Notes:

[1] Daoyin (导引) is a kind of exercise used to cultivate health and cure disease through moving the limbs and regulating breath. Another explanation about Daoyin (导引) is that it is an exercise just for moving the limbs. For instance, Wang Bing (王冰) in the Tang Dynasty said, "Daoyin means to shake the tendons and bones and to move the limbs and joints."

[2] Xingqi (行气) is an exercise for cultivating health and curing disease by means of regulating activity of Qi through mental manipulation.

[3] Qiaomo (乔摩) is similar to Anmo (按摩 massage).

[4] Daqi (大气) here refers to serious pathogenic factors.

[5] The transmitting order, days and death prediction may be the clinical experience of people in ancient times which can only be taken as a sort of reference today.

淫邪发梦第四十三

【原文】

43.1 黄帝曰："愿闻淫邪泮衍奈何？"

43.2 岐伯曰："正邪从外袭内，而未有定舍，反淫于脏，不得定处，与营卫俱行，而与魂魄飞扬，使人卧不得安而喜梦。气淫于腑，则有余于外，不足于内；气淫于脏，则有余于内，不足于外。"

43.3 黄帝曰："有余不足，有形乎？"

43.4 岐伯曰："阴气盛，则梦涉大水而恐惧；阳气盛，则梦大火而燔炀；阴阳俱盛，则梦相杀。上盛则梦飞，下盛则梦堕；甚饥则



【今译】

43.1 黄帝说："我想知道邪气弥漫体内的变化情况是怎样的？"

43.2 岐伯说："正邪从外侵入人体，并无固定的侵犯部位，流溢于内脏，没有一定处所，与营卫之气一起流行，与魂魄一起飞扬，使人坐卧不安而多梦。如果邪气侵扰于腑，则使在外的阳气有余，在内的阴气不足。如果邪气侵淫到脏，则使在内的阴气有余，在外的阳气不足。"

43.3 黄帝说："有余与不足，其表现是怎样的呢？"

43.4 岐伯说："如阴气盛，则会梦见渡涉大水而害怕；如阳气盛，则会梦见大火而感到灼热；如阴阳二气俱盛，则会梦见相互残杀。如上部邪盛，则会梦见向上飞腾；如下部邪盛，则会梦见向下坠堕。过度饥饿则会梦见索取食物；过饱则会梦见给予他人食物。肝气

Chapter 43
Yinxie Fameng:
Dreams due to Invasion of Pathogenic Factors

43. 1 Huangdi said, "I'd like to know what will happen if pathogenic factors overflow inside the body."

43. 2 Qibo said, "When Zhengxie (Normal-Evil)[1] invades the body from the external, it does not aggress on a fixed place. [It penetrates through the viscera], flows together with Ying (Nutrient-Qi) and Wei (Defensive-Qi), floating with the Hun (Ethereal Soul) and Po (Corporeal Soul), making people restless in sleep and therefore frequently having dreams. [When] Qi[2] invades the Fu-Organs, [Yangqi] will be excessive externally and [Yinqi] will be deficient internally. [When] Qi invades the Zang-Organs, [Yinqi] will be excessive internally and [Yangqi] will be deficient externally."

43. 3 Huangdi asked, "What are the manifestations of Shi (Excess) and Xu (Deficiency)?"

43. 4 Qibo answered, "[If] Yinqi is superabundant, [people will] dream of walking across large river and feeling horrible; [if] Yangqi is superabundant, [people will] dream of flaming fire and feeling scorched; [if] both Yin and Yang are superabundant, [people will] dream [that they are] killing each other; [if pathogenic factors are] superabundant in the upper [part of the body, people will] dream of flying up; [if pathogenic factors are] superabundant in the lower [part of the body, people will] dream of falling down; extreme hunger will [make people] dream of

【原文】

梦取，甚饱则梦予；肝气盛，则梦怒，肺气盛，则梦恐惧、哭泣、飞扬；心气盛，则梦善笑、恐畏；脾气盛，则梦歌乐，身体重不举；肾气盛，则梦腰脊两解不属。凡此十二盛者，至而泻之，立已。

43.5 厥气客于心，则梦见丘山烟火；客于肺，则梦飞扬，见金铁之奇物；客于肝，则梦山林树木；客于脾，则梦见丘陵大泽，坏屋风雨；客于肾，则梦临渊，没居水中；客于膀胱，则梦游行；客于胃，则梦饮食；客于大肠，则梦田野；客于小肠，则梦聚邑冲衢；客于胆，则梦斗讼自刳；客于阴器，则梦接内；客于项，则梦斩首；客于胫，则梦行走而不能前，及居深地窮苑中；客于股肱，则梦礼节拜

【今译】

盛则会梦见发怒；肺气盛则会梦见恐惧、哭泣、飞扬；心气盛则会梦见喜笑、恐惧、畏怯；脾气盛则会梦见歌唱、奏乐或身体沉重难举；肾气盛则会梦见腰背分离不相连接。这十二种因气盛而引起的疾病，治疗时可根据梦境分别使用相应的针刺泻法，很快就会痊愈。

43.5 如邪气侵犯到心脏，则会梦见山丘烟火；如侵犯到肺脏，则会梦见飞扬腾越，或见到金铁之类的奇怪东西；如侵犯到肝脏，则会梦见山林树木；如侵犯到脾脏，则会梦见丘陵大泽和被风雨损坏的房屋；如侵犯到肾脏，则会梦见自己临近深渊，或浸没在水中；如侵犯到膀胱，则会梦见自己到处游荡；如侵犯到胃，则会梦见饮食；如侵犯到大肠，则会梦见广阔田野；如侵犯到小肠，则会梦见拥挤的交通要冲；如侵犯到胆，则会梦见与人争斗诉讼或剖割自己；如侵犯到生殖器，则会梦中性交；如侵犯到项部，则会梦见自己被斩首；如侵犯到足胫，则会梦见自己行而不前，以及被困于窖、苑之中；如侵犯

asking [for food]; overeating will [make people] dream of offering [food to others]; [if] Liver-Qi is superabundant, [people will] dream of flaring into anger; [if] Lung-Qi is superabundant, [people will] dream of feeling fearful, crying and flying up; [if] Heart-Qi is superabundant, [people will] dream of repeatedly laughing, feeling fearful and scared; [if] Spleen-Qi is superabundant, [people will] dream of singing and rejoicing or feeling difficult to raising the body; [if] Kidney-Qi is superabundant, [people will] dream that the waist and the spine are separated. The twelve states of superabundance can be cured by reducing needling therapy."

43.5 "[When] Reverse-Qi[3] attacks the heart, [people will] dream of heavy smoke and fire in hills and mountains; [if it] attacks the lung, [people will] dream of flying up or seeing strange metal objects; [if it] attacks the liver, [people will] dream of mountains and trees; [if it] attacks the spleen, [people will] dream of hills, large lakes and houses broken by wind and rain; [if it] attacks the kidney, [people will] dream of approaching to an abyss and dropping into water; [if it] attacks the bladder, [people will] dream of wandering about[4]; [if it] attacks the stomach, [people will] dream of eating food; [if it] attacks the large intestine, [people will] dream of fields; [if it] attacks the small intestine, [people will] dream of gathering in a place of busy traffic; [if it] attacks the gallbladder, [people will] dream of fighting, lawsuit or committing suicide; [if it] attacks the external genitals, [people will] dream of sexual intercourse; [if it] attacks the neck, [people will] dream of being beheaded; [if it] attacks the shank, [people will] dream of difficulty in walking

【原文】

起；客于胞脬，则梦溲便。凡此十五不足者，至而补之立已也。”

【今译】

到股肱，则会梦见行跪拜礼；如侵犯到膀胱和直肠，则会梦见自己大小便。根据上述十五种因气虚而邪气侵袭的梦境，治疗时可根据不同的梦境，采用相应的针刺补法，就可痊愈。”

forwards or being trapped in a cellar or a garden; [if it] attacks the thigh, [people will] dream of performing the rite of kowtow; [if it] attacks the urethra and rectum, [people will] dream of urination and defecation. These fifteen states of Insufficiency can be cured by reinforcing needling therapy."

Notes:

[1] Zhengxie (正邪) refers to various factors that stimulate and disturb normal physical and mental activities, such as emotional changes, hunger and overstrain.

[2] Qi (气) here refers to pathogenic factors.

[3] Reverse-Qi (厥气) refers to Qi that flows in a reverse way. In the Chapter of Discussion on Bi-Syndrome in Suwen(素问), it says, "Upward flow of Reverse-Qi will cause fear." Wang Bing (王冰) in the Tang Dynasty said, "When reverse flow of Qi attacks the heart, it will cause fear and terror."

[4] The original Chinese characters for "wandering about" are You (游 wander or swim) and Xing (行 march or walk). Another explanation about these two characters is to swim in water.



顺气一日分为四时第四十四

【原文】

44.1 黄帝曰："夫百病之所始生者，必起于燥湿寒暑风雨，阴阳喜怒，饮食居处，气合而有形，得脏而有名，余知其然也。夫百病者，多以旦慧、昼安、夕加、夜甚，何也？"

44.2 岐伯曰："四时之气使然。"

44.3 黄帝曰："愿闻四时之气。"

44.4 岐伯曰："春生，夏长，秋收，冬藏，是气之常也，人亦应之，以一日分为四时，朝则为春，日中为夏，日入为秋，夜半为冬。朝则人气始生，病气衰，故旦慧；日中人气长，长则胜邪，故安；

【今译】

44.1 黄帝说："各种疾病在发生时，都是由于燥湿寒暑风雨等外邪侵犯，房劳过度、喜怒不节等情志刺激、以及饮食起居失常所致。邪气侵犯之后，与正气相搏就会出现各种病态，邪气入脏都有一定的病名，这些情况我已经知道了。许多病人多在早晨病情减轻而神志清爽，白昼较安静，傍晚病势渐渐加重，夜间病势最甚，这是什么道理呢？"

44.2 岐伯说："这是由于四时气候的不同而使人体阳气盛衰变化造成的。"

44.3 黄帝说："想听你讲讲关于四时之气的问题。"

44.4 岐伯说："春天阳气生发，夏天阳气隆盛，秋天阳气收敛，冬天阳气闭藏，这是一年中四时阳气变化的一般规律，人体的阳气变化也与此相应。以一昼夜来分四时，早晨为春，中午为夏，傍晚为秋，半夜为冬。早晨人体阳气生发，邪气衰退，所以病情轻而病人

Chapter 44
Shunqi Yiri Fenwei Sishi: Division of the Four Seasons in One Day

44. 1 Huangdi said, "The occurrence of all diseases is exclusively caused by [pathogenic] dryness, dampness, summer-heat, wind and rain, intemperance in sexual intercourse, [excessive] joy and anger, improper diet and irregular daily life. Combination [of internal pathogenic factors with external] pathogenic factors brings about various diseases [which are] named according to the viscera [that they have attacked] . I'm clear about all these problems. All diseases usually appear alleviated in the morning, quietude in the daytime, deteriorated at the dusk and severe at night. What is the reason?"



44. 2 Qibo answered, "It is due to changes of Qi in the four seasons."

44. 3 Huangdi said, "I'd like to know the changes of Qi in the four seasons."

44. 4 Qibo said, "Spring [is the season characterized by] resuscitation, summer [is the season characterized by] growth, autumn [is the season characterized by] harvest and winter [is the season characterized by] storage. This is the normal [changes of] Qi to which human body also responds. To divide one day into the four seasons, the morning corresponds to spring, the noon corresponds to summer, evening corresponds to autumn and midnight corresponds to winter. In the morning Renqi (Human-Qi) begins to generate and Bingqi (Morbid-Qi) begins to decline. That is why

【原文】

夕则人气始衰，邪气始生，故加；夜半人气入脏，邪气独居于身，故甚也。”

44.5 黄帝曰：“其时有反者何也？”

44.6 岐伯曰：“是不应四时之气，脏独主其病者，是必以脏气之所不胜时者甚，以其所胜时者起也。”

44.7 黄帝曰：“治之奈何？”

44.8 岐伯曰：“顺天之时，而病可与期。顺者为工，逆者为粗。”

【今译】

感到清爽；中午人体阳气逐渐隆盛，正气能胜邪气，所以病情安定；傍晚人体阳气开始衰减，邪气逐渐亢盛，所以病情加重；半夜人的阳气闭藏于内，只有邪气独居于身，所以疾病就最重。”

44.5 黄帝说：“疾病在一天中的轻重变化，有时没有旦慧、昼安、夕加、夜甚的情况，这是为什么呢？”

44.6 岐伯说：“这是疾病变化不与四时之气相应，内脏单独主宰疾病的发生，这样的疾病，必定在受病内脏被时日所克的时候加重，受病内脏克制时日的时候病轻减。”

44.7 黄帝说：“如何治疗呢？”

44.8 岐伯说：“治疗时，根据时日与受病脏器的五行关系施以补泻，疾病就有治愈的希望。能这样做，就是高明的医生，不能这样做的，就是粗劣的医生。”

[the patient feels] alleviated in the morning. At noon, Renqi (Human-Qi) continues to grow and begins to dominate over Xie (Evil-Qi) . That is why [the patient is in] quietude. In the evening, Renqi (Human-Qi) begins to decline and Xieqi (Evil-Qi) starts to grow. That is why [diseases begin] to deteriorate [in the evening]. At midnight, Renqi (Human-Qi) enters the viscera and Xieqi (Evil-Qi) alone dominates over the whole body. That is why [diseases begin] to worsen [at night]."

44.5 Huangdi asked, "Why some diseases manifest differently?"

44.6 Qibo answered, "This is [due to the fact that the changes of diseases] do not respond to [the changes of] the four seasons. [This phenomenon occurs when one single] Zang-Organ alone is involved. [This disease] must become worsened [at the time when the element among the Wuxing (Five Elements) to which the affected organ pertains is] restricted by [the element among the Wuxing (Five Elements) to which] the period of time [pertains] . [However, when the element among the Wuxing (Five Elements) to which] the affected organ [pertains] restricts [the element among the Wuxing (Five Elements) to which] the period of time [pertains], [the disease becomes] lighter."

44.7 Huangdi asked, "How to treat it then?"

44.8 Qibo answered, "[If it is treated] according to the proper correspondence [between the time and the affected organs], the disease can be cured. [Those who treat diseases] according to this proper correspondence are excellent doctors while [those who treat diseases] in contravention to this correspondence are unskillful doctors."

【原文】

44.9 黄帝曰：“善。余闻刺有五变，以主五输。愿闻其数。”

44.10 岐伯曰：“人有五脏，五脏有五变，五变有五输，故五五二十五输，以应五时。”

44.11 黄帝曰：“愿闻五变。”

44.12 岐伯曰：“肝为牡脏，其色青，其时春，其音角，其味酸，其日甲乙；心为牡脏，其色赤，其时夏，其日丙丁，其音徵，其味苦；脾为牝脏，其色黄，其时长夏，其日戊己，其音宫，其味甘；肺为牝脏，其色白，其音商，其时秋，其日庚辛，其味辛；肾为牝脏，其色黑，其时冬，其日壬癸，其音羽，其味咸。是为五变。”

44.13 黄帝曰：“以主五输奈何？”

【今译】

44.9 黄帝说：“好。我听说刺法中有根据五变来决定针刺井、荥、输、经、合五输穴的，我想听一听其中的规律。”

44.10 岐伯说：“人有五脏，五脏各有五种变化，每种变化又有五输穴与之相应，五五二十五个输穴，又分别与五季相应。”

44.11 黄帝说：“我想知道什么是五变？”

44.12 岐伯说：“肝为牡脏，在色为青，在时为春，在日为甲乙，在音为角，在味为酸；心为牡脏，在色为赤，在时为夏，在日为丙丁，在音为徵，在味为苦；脾为牝脏，在色为黄，在时为长夏，在日为戊己，在音为宫，在味为甘；肺为牝脏，在色为白，在时为秋，在日为庚辛，在音为商，在味为辛；肾为牝脏，在色为黑，在时为冬，在日为壬癸，在音为羽，在味为咸。这就是五变。”

44.13 黄帝说：“以五变分主五输穴是怎样的呢？”

44.9 Huangdi said, "Good! I have heard that there are five changes[1] in needling to decide the five Shu Acupoints[2]. I'd like to know the rules."

44.10 Qibo said, "Human body contains the Five Zang-Organs, the Five Zang-Organs have five changes, the five changes correspond to the five Shu Acupoints. Five times five is twenty-five Acupoints which correspond to the five seasons[3]."

44.11 Huangdi said, "I'd like tow know the five changes."

44.12 Qibo said, "The liver is a male-like organ[4] and is [related to] blue in colors, spring in the seasons, the days of Jia and Yi [in the Ten Heavenly Stems], Jiao in notes [of traditional Chinese music] and sourness in tastes. The heart is a male-like organ and [is related to] red in colors, summer in seasons, the days of Bing and Ding [in the Ten Heavenly Stems], Zhi in notes [of traditional Chinese music] and bitterness in tastes. The spleen is a female-like organ and [is related to] yellow in colors, late summer in seasons, the days of Wu and Ji [in the Ten Heavenly Stems], Gong in notes [of traditional Chinese music] and sweetness in tastes. The lung is a female-like organ and [is related to] white in colors, autumn in seasons, the days of Geng and Xin [in the Ten Heavenly Stems], Shang in notes [of traditional Chinese music] and acridness in tastes. The kidney is a female-like organ and [is related to] black in colors, winter in seasons, the days of Ren and Gui [in the Ten Heavenly Stems], Yu in notes [of traditional Chinese music] and saltiness in tastes. These are the so-called five changes."



44.13 Huangdi asked, "How do [the five changes] correspond to the five Shu Acupoints?"



【原文】

44.14 岐伯曰："脏主冬，冬刺井；色主春，春刺荥；时主夏，夏刺输；音主长夏，长夏刺经；味主秋，秋刺合。是谓五变以主五输。"

44.15 黄帝曰："诸原安和，以致六输。"

44.16 岐伯曰："原独不应五时，以经合之，以应其数，故六六三十六输。"

44.17 黄帝曰："何谓脏主冬，时主夏，音主长夏，味主秋，色主春。愿闻其故。"

44.18 岐伯曰："病在脏者，取之井；病变于色者，取之荥；病

【今译】

44.14 岐伯说："五脏主冬，冬季刺井穴；五色主春，春季刺荥穴；五时主夏，夏季刺输穴；五音主长夏，长夏刺经穴；五味主秋，秋季刺合穴。这是五变分主五输的情况。

44.15 黄帝说："六腑的原穴是怎样配合成六输的呢？"

44.16 岐伯说："只有原穴不与五时相配合，而把它归在经穴之中，以应五时，所以六六三十六个输穴。"

44.17 黄帝说："什么叫做脏主冬，时主夏，音主长夏，味主秋，色主春？我想知道其中的道理。"

44.18 岐伯说："病在脏的，应刺井穴；疾病变化显现于色的，

44. 14 Qibo answered, "The Zang-Organs are related to winter and in winter the Jing-Well Acupoint should be needled. Colors are related to spring and in spring Ying-Spring Acupoint should be needled. The seasons are related to summer and in summer Shu-Stream Acupoint should be needled. The notes [of traditional Chinese music] are related to late summer and in late summer the Jing-River Acupoint should be needled. The tastes are related to autumn and in autumn He-Sea Acupoint should be needled. This is what the five changes correspond to the five Shu Acupoints mean."

44. 15 Huangdi said, "[You have mentioned] the correspondence between the five Shu Acupoints and the five seasons. How can the six Shu Acupoints [of the Six Fu-Organs] be included [into such a system]?"

44. 16 Qibo said, "The Yuan-Primary [Acupoints of the Six Fu-Organs] do not match with the five seasons. [They are] included into the Channel [Acupoints] to match with [the five seasons]. [In this way each of the Fu-Organ has Jing-Well, Ying-Spring, Shu-Stream, Jing-River, He-Sea and Yuan-Primary Acupoints]. Six times six is thirty-six. [So altogether the Six Fu-Organs have thirty-six Shu Acupoints.]"

44. 17 Huangdi said, "What do you mean by saying that the Zang-Organs are related to winter, the seasons to summer, the notes [of traditional Chinese music] to late summer, the tastes to autumn and the colors to spring? I'd like to know the rules."

44. 18 Qibo said, "[If] the disease is in the Zang-Organs, [it can be treated by] needling the Jing-Well Acupoint; [if] the disease is in the colors (complexion), [it can be treated by]

【原文】

时间时甚者，取之输；病变于音者，取之经；经满而血者，病在胃及以饮食不节得病者，取之于合，故命曰味主合。是谓五变也。”

【今译】

应刺荥穴；病情时轻时重的，应刺输穴；疾病影响到声音发生变化的，应刺经穴；经脉盛满而有瘀血的，病在胃，与饮食不节所引起的疾病一样，治疗时都应刺合穴。所以说味主合。这就是五变所表现的不同特征以及与五输穴相应的针治法则。”

needling the Ying-Spring Acupoint; [if] the disease is now alleviated and then aggravated, [it can be treated by] needling the Shu-Stream Acupoint; [if] the disease affects voice, [it can be treated by] needling the Jing-River Acupoint; [if] there are symptoms of fullness of Channels and stagnation of blood due to stomach disorder and improper diet, [it can be treated by] needling He-Sea Acupoint. That is why it is said that the tastes correspond to the He-Sea Acupoint. These are the so-called five changes in needling."

Notes:

[1] "Five changes" may refer to the manifestations of diseases in the viscera, colors, times of attack, sounds and tastes.

[2] Five-Shu Acupoints (五输) refer to five special Acupoints, namely Jing-Well (井), Ying-Spring (荥), Shu-Stream (俞), Jing-River(经)and He-Sea(合).

[3] Five seasons (五时) refer to spring, summer, late summer, autumn and winter.

[4] Ma Shi (马莳) said, "The liver is Yang within Yin and the heart is Yang within Yang. That is why they are regarded as male-like organs. The spleen is the supreme Yin within Yin, the lung is Yin within Yang and the kidney is Yin within Yin. That is why they are regarded as female-like organs." Zhang Zhicong (张志聪) said, "The liver pertains to Wood and the heart pertains to Fire. So they are male-like organs. The spleen pertains to Earth, the lung pertains to Metal and the kidney pertains to Water in the Wuxing (Five Elements). So they are female-like organs."

外揣第四十五

【原文】

45.1 黄帝曰："余闻九针九篇，余亲受其调，颇得其意。夫九针者，始于一而终于九，然未得其要道也。夫九针者，小之则无内，大之则无外，深不可为下，高不可为盖，恍惚无穷，流溢无极，余知其合于天道、人事、四时之变也，然余愿杂之毫毛，浑束为一，可乎？"

45.2 岐伯曰："明乎哉问也！非独针道焉，夫治国亦然。"

45.3 黄帝曰："余愿闻针道，非国事也。"

45.4 岐伯曰："夫治国者，夫惟道焉，非道何可小大深浅杂合

【今译】

45.1 黄帝说："我听了关于九针的九篇文章，亲身验证了其理论，对其意义也有了一定的体验。九针内涵精深，外延广博，其理深不可测，高不可及，精微玄妙，庞杂散漫。我知道它符合天道、人事以及四时的变化，我想把这杂如毫毛的论述归纳成一个理论体系，不知是否可以？"

45.2 岐伯说："您问得真高明啊！不但针刺的道理如此，就是治理国家，也应如此。"

45.3 黄帝说："我想听的是针刺的道理，而不是治国方略。"

45.4 岐伯说："治理国家也罢，用针也罢，都必须有一定的原

Chapter 45
Waichuai:
Diagnosing the Interior by Examining the Exterior

45. 1 Huangdi said, "I have heard of the Nine Articles on the Nine Needles. I have personally put them into practice and understood the basic meaning of them. [The theory of] the Nine Needles, starting from the first [needle] to the ninth [needle], [is so profound that I] have not grasped the gist. [The theory of the Nine Needles is so abstruse that it] cannot accommodate anything [when it] becomes small and nothing can accommodate it [when it] grows large. [It is something that is] so deep that nothing can exist below it and so high that nothing can cover it. It is so subtle and abstruse that it permeates through everywhere without any limitation. I know it corresponds to the law of the heaven and earth, human affairs and the changes of the four seasons. I want to synthesize these details into one theory. Is it possible?"

45. 2 Qibo said, "What an excellent question [Your Majesty] have asked! [It is] not only necessary to establish the Dao (theory or law) for acupuncture, but also necessary for governing a country."

45. 3 Huangdi said, "What I want to know is the Dao (theory or law) of acupuncture, not the Dao (theory or law) for ruling a country."

45. 4 Qibo said, "To rule a country should also follow such a Dao (theory or law). Without the Dao (theory or law), how can

【原文】

而为一乎。”

45.5 黄帝曰：“愿卒闻之。”

45.6 岐伯曰：“日与月焉，水与镜焉，鼓与响焉。夫日月之明，不失其影，水镜之察，不失其形，鼓响之应，不后其声，动摇则应和，尽得其情。”

45.7 黄帝曰：“窘乎哉！昭昭之明不可蔽。其不可蔽，不失阴阳也。合而察之，切而验之，见而得之，若清水明镜之不失其形也。

【今译】

则和方法，不然怎么能将大、小、深、浅各种复杂的事物统一在一起呢？”

45.5 黄帝说：“我想了解详细情况。”

45.6 岐伯说：“事物之间有着密切的联系，如同日与月、水与镜和鼓与响一样。日月照耀物体，马上就会有影子出现；水和镜反映事物外貌，从不扭曲其形；击鼓发声，音不迟后。当一种变化出现时，就有一定的反应相随。了解了这个道理，就掌握了用针的理论。”

45.7 黄帝说：“这真是个深奥难懂的问题啊！日月的光明不可遮蔽，它之所以不可遮蔽，是因为不失阴阳的道理。临床上把各种情况结合起来观察，通过切脉查验，以望诊来获知外部的征象，就像清水、明镜反映事物而不失其形一样。若人的五音不响亮，五色不鲜明，就说明五脏的功能异常，这就是内外相互影响的道理，就如同以

the small, large, shallow and deep [aspects of things] be incorporated into one?"

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

45.6 Qibo said, "[Things in the natural world are closely related to each other, just like] the sun and the moon, water and mirror, drum and sound. [When] the light of the sun and the moon [shines], the shallow of things immediately follows; [when] the water and mirror are used to examine [things], the physical shape [of things] is clearly reflected; [when] the drum is beat by a drumstick, the sound immediately follows. [This phenomenon shows that the occurrence of] a change will be immediately followed by a corresponding response [, just like that of shallow, shape and sound] . [If one has understood this basic rule, he will] grasp the gist [of the theory of acupuncture]."

45.7 Huangdi said, "How abstruse this theory is! It is so bright that nothing can cover it up. [The reason that it cannot be] covered up is that it does not deviate from Yin and Yang [which are the law of the heaven and the earth]. [The way] to synthesize [the data collected from clinical practice to make careful] examination, to take [the pulse of the patient] to study [the changes] and to inspect [the complexion and physical build of the patient] to observe [the external manifestations] will be as clear as the mirror that reflects the shape [of things]. [If] the five sounds are not sonorous and the five colors are not bright, [it shows that there are] pathological changes in the Five Zang-Organs. This is [due to] the external and internal conflict [between Yin and Yang] . [The external manifestation of the internal pathological changes of the Five Zang-Organs] is just like the response of the sound to the

【原文】

五音不彰，五色不明，五脏波荡，若是则内外相袭，若鼓之应桴，响之应声，影之似形。故远者司外揣内，近者司内揣外，是谓阴阳之极，天地之盖，请藏之灵兰之室，弗敢使泄也。”

【今译】

槌击鼓，响声立随那样，也像影之随形一样。就外部而言，掌握了外部变化就能测知内脏的病变。就内部而言，察知了内脏的疾病，就可以推测外部的证候。这些道理是阴阳学说的精髓，是天地之道。请让我把它珍藏在灵兰之室，永不外泄。”

drum [when beaten by drumstick] and the shadow to the shape [when reflected by the light of the sun and the moon]. Externally, the interior [pathological changes of the viscera] can be diagnosed [by examining] the external [symptoms and signs of the patient]; internally, the exterior [syndromes] can be determined [by studying] the interior [disorders of the viscera] . This is the supreme realm of Yin and Yang and is a general summarization of law of the heaven and the earth. I will store it in the Spiritual Fragrance Room lest it be lost."



五变第四十六

【原文】

46.1 黄帝问于少俞曰："余闻百疾之始期也，必生于风雨寒暑，循毫毛而入腠理，或复还，或留止，或为风肿汗出，或为消瘅，或为寒热，或为留痹，或为积聚。奇邪淫溢，不可胜数，愿闻其故。夫同时得病，或病此，或病彼，意者天之为人生风乎，何其异也？"

46.2 少俞曰："夫天之生风者，非以私百姓也，其行公平正直，犯者得之，避者得无殆，非求人而人自犯之。"

46.3 黄帝曰："一时遇风，同时得病，其病各异，愿闻其故。"

46.4 少俞曰："善乎哉问！请论以比匠人。匠人磨斧斤，砺刀，

【今译】

46.1 黄帝向少俞问道："我听说许多疾病开始的时候，都是由于风、雨、寒、暑之邪沿毫毛而侵入腠理，有的发生传变，有的停留在体内，有的发为风肿汗出，有的发为消瘅，有的发为寒热，有的留而为痹，有的发为积聚。邪气浸淫泛溢于人体，引起无数病变。我想了解其中的缘故。有些人同时得病，有的患这种病，有的患那种病。难道是自然气候有意对人安排了各种不同性质的风邪吗？不然怎么会有这样的差异呢？"

46.2 少俞说："自然界产生的风，并不是专为某人所设。风的运动对任何人都是不偏不倚的，受其侵袭的人就发病，避开其袭击的人就不会遭受危害。疾病的发生不是因为风邪有意侵袭人体，而是因为人不能预防而遭受其害的缘故。"

46.3 黄帝说："有些人同时感受风邪，同时患病，可是他们的病却不相同。我想知道其中的缘由。"

46.4 少俞说："问得好啊！请允许我以匠人伐木作个譬喻吧。

Chapter 46
Wubian: Five Changes

46. 1 Huangdi said, "I have heard that the occurrence of all diseases is caused by [pathogenic] wind, rain, cold and summer-heat which invade the Couli (muscular interstices) along the body hair. Sometimes [the pathogenic factors] dissipate [from the surface of the body] and sometimes remain [in the affected part]. [When remaining in the body, they may] cause wind-swelling and perspiration, or Xiaodan (emaciation)[1], or cold-heat [disease], or Liubi[2], or mass, or overflowing of strange Xie (Evil)[3]. [The diseases caused are] numerous. I want to know the causes. [Sometimes people] contract diseases at the same time, but the diseases are not the same. I doubt whether the heaven has arranged different [pathogenic] wind for different people. [If this is not the case,] why there is such a difference?"

46. 2 Shaoyu said, "The heaven produces wind for people without any discrimination. The activity [of wind] is fair and just. [Those who] offend it contract [diseases while those who can] avoid [the invasion of it at the right time] will not be affected by it. [People are affected by wind and fall ill] not because [of the wind that] attacks people deliberately, but because of the people who offend it on their own."

46. 3 Huangdi said, "[People may] encounter wind at the same time and fall ill at the same time. But the diseases are different. I'd like to know the reason."

46. 4 Shaoyu said, "What a good question [Your Majesty

【原文】

削斫材木。木之阴阳，尚有坚脆，坚者不入，脆者皮弛，至其交节，而缺斤斧焉。夫一木之中，坚脆不同，坚者则刚，脆者易伤，况其材木之不同，皮之厚薄，汁之多少，而各异耶。夫木之蚤花先生叶者，遇春霜烈风，则花落而叶萎；久曝大旱，则脆木薄皮者，枝条汁少而叶萎；久阴淫雨，则薄皮多汁者，皮溃而漉；卒风暴起，则刚脆之木，枝折机伤；秋霜疾风，则刚脆之木，根摇而叶落。凡此五者，各有所伤，况于人乎！”

46.5 黄帝曰：“以人应木，奈何？”

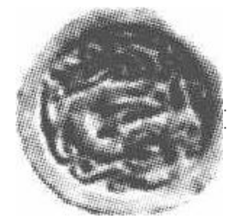
46.6 少俞答曰：“木之所伤也，皆伤其枝。枝之刚脆而坚，未成伤也。人之有常病也，亦因其骨节皮肤腠理之不坚固者，邪之所舍

【今译】

匠人磨快了刀斧去砍削木材，木材的阴阳面坚脆不同，坚硬的不易砍削，松脆易被砍伐劈裂，遇到有节的地方，刀斧的刃都能崩出缺口。同一种木材，各部位有坚硬、松脆的不同。坚实处刚硬，松脆处易被砍削。何况不同的木材，其皮有厚有薄，所含水分有多有少，各不相同。开花发叶早的树木，遇到早春的寒霜大风，就会花落叶萎。性脆皮薄的树木遇到烈日干旱，其枝条汁液就会减少，导致树叶枯萎。遇到连阴雨，皮薄汁多的树木的外皮就会溃烂，水湿漉漉。如果狂风骤起，就会使刚脆的树木干枝折伤。遇到秋季严霜大风，刚脆的树木根部就会动摇，叶子凋落。在上述五种情况，树木的损伤程度各不相同，何况人呢？”

46.5 黄帝说：“将人与树木的情况加以对比，会是怎样的呢？”

46.6 少俞答道：“树木所受的伤都在树枝，但刚强而坚实的树枝，就不会受伤。人之所以患病，也是因为骨节、皮肤、腠理不坚固



have] asked! Let me take the woodman for example. The woodman sharpens the axe and knife to cut down trees. The Yin [side] and Yang [side] of a tree may be hard or brittle. The hard [side] is difficult to split and the brittle [side] is easy to be cracked. [When] dealing with [the parts with] knots, even the axe can be damaged. So even in one same tree, there are hard [parts] and brittle [parts]. The hard [parts] are tough and the brittle [parts] are easy to cut, let alone the trees that are different and vary in thickness of the barks and content of juice. For the trees that blossom and sprout earlier, [when] attacked by frost and strong wind in spring, the flower will fall and the leaves will wither. Scorched by strong sunlight and encountered with severe drought, the brittle trees with thin barks will have scanty juice in the branches and therefore suffer from withered leaves. For the trees with thick barks and plentiful juice, the barks tend to decay and water will seep out in a cloudy and rainy season. For the trees hard and brittle [in nature], the branches will be broken [when attacked by] sudden gale. For the trees hard and brittle [in nature], the roots will be shaken up and the leaves will fall [when attacked by] frost and sudden gale in autumn. Even the five kinds of trees are subject to damages [under different climatic changes], let alone human beings!"

46.5 Huangdi said, "What will it be [if we] compare human beings with the trees [mentioned above]?"

46.6 Shaoyu said, "The trees are mainly damaged in the branches. [If] the branches are hard and firm enough, [they] will not be damaged. [Similarly,] people become ill just because of the weakness of their bones, joints, skin and muscular inter-

【原文】

也，故常为病也。”

46.7 黄帝曰：“人之善病风厥漉汗者，何以候之？”

46.8 少俞答曰：“肉不坚，腠理疏，则善病风。”

46.9 黄帝曰：“何以候肉之不坚也？”

46.10 少俞答曰：“胭肉不坚，而无分理。理者粗理，粗理而皮不致者，腠理疏。此言其浑然者。”

46.11 黄帝曰：“人之善病消瘅者，何以候之？”

46.12 少俞答曰：“五脏皆柔弱者，善病消瘅。”

46.13 黄帝曰：“何以知五脏之柔弱也？”

46.14 少俞答曰：“夫柔弱者，必有刚强，刚强多怒，柔者易伤也。”

46.15 黄帝曰：“何以候柔弱之与刚强？”

【今译】

而容易为邪气所侵犯稽留的缘故，所以容易发病。”

46.7 黄帝说：“有些人容易患风气厥逆之证而汗出不止，应该怎样诊察呢？”

46.8 少俞答道：“凡肌肉脆弱，腠理疏松的，易为风邪侵袭而致病。”

46.9 黄帝说：“怎样测知肌肉不坚呢？”

46.10 少俞答道：“肌肉丰隆之处不坚实，皮肤纹理不明显。即使纹理明显，也很粗糙。皮肤粗糙而不致密的，腠理也疏松。这些就是观察肌肉坚固与否的大致情况。”

46.11 黄帝说：“有些人容易患消瘅病，应该怎样诊察呢？”

46.12 少俞答道：“五脏都很柔弱的人容易患消瘅病。”

46.13 黄帝说：“怎样才能知道五脏是柔弱的呢？”

46.14 少俞答道：“大凡五脏柔弱的人，性情必然刚强。性情刚强则多怒，五脏柔弱的人就容易被情志变化所伤。”

46.15 黄帝说：“怎样诊察五脏的柔弱与性情的刚强呢？”

stices [which gives rise to] the invasion of Xie (Evil) and therefore causes diseases."

46. 7 Huangdi said, "How to diagnose the patient frequently suffering from Jue-Syndrome with incessant sweating due to wind attack?"

46. 8 Shaoyu said, "[If] the muscles are not hard enough and the muscular interstices are loose, [people will] frequently suffer from wind disease."

46. 9 Huangdi said, "How do you know that the muscles are not hard enough?"

46. 10 Shaoyu said, "[If] the muscles in the regions with muscular eminence[4] are not hard, there will be no texture or the texture is rough. Rough texture [indicates that] the skin is not tightened and the muscular interstices are loose. This is the general condition about it."

46. 11 Huangdi said, "How to diagnose the person frequently suffering from Xiaodan (emaciation)?"

46. 12 Shaoyu said, "[If] all the Five Zang-Organs are weak, [people will] frequently suffer from Xiaodan(emaciation)."

46. 13 Huangdi said, "How do you know that the Five Zang-Organs are weak?"

46. 14 Shaoyu said, "[The people with] weak [Zang-Organs] must be hot-tempered. [If a person is] hot-tempered, [he will] easily get angry and therefore consequently damage [his viscera]."

46. 15 Huangdi said, "How do you determine [whether a person's Five Zang-Organs are] weak or not [and his temper is] bad or not?"



【原文】

46.16 少俞答曰："此人薄皮肤，而目坚固以深者，长冲直扬，其心刚，刚则多怒，怒则气上逆，胸中蓄积，血气逆留，髓皮充肌，血脉不行，转而为热，热则消肌肤，故为消瘅。此言其人暴刚而肌肉弱者也。"

46.17 黄帝曰："人之善病寒热者，何以候之？"

46.18 少俞答曰："小骨弱肉者，善病寒热。"

46.19 黄帝曰："何以候骨之小大，肉之坚脆，色之不一也？"

46.20 少俞答曰："颧骨者，骨之本也。颧大则骨大，颧小则骨小。皮肤薄而其肉无胭，其臂懦懦然，其地色殆然，不与其天同色，污然独异，此其候也。然后臂薄者，其髓不满，故善病寒热也。"

46.21 黄帝曰："何以候人之善病痹者？"

46.22 少俞答曰："粗理而肉不坚者，善病痹。"

【今译】

46.16 少俞答道："这种人皮肤脆薄，但两目坚毅，深陷眼眶之中，两眉长而竖直。这种人性情刚强，刚强则多怒，怒则气上逆而积蓄胸中，血与气交阻停留，充扩于肌肉皮肤之间，使血脉不得畅通而生郁热，热则消铄肌肉皮肤，所以成为消瘅。以上所讲的，是指性情刚暴而肌肉脆弱的人的情况。"

46.17 黄帝说："有些人容易患寒热病，怎样诊察呢？"

46.18 少俞答道："凡是骨骼细小、肌肉脆弱的人，就容易患寒热病。"

46.19 黄帝说："应该怎样诊察骨骼的大小、肌肉的坚脆、气色的不同呢？"

46.20 少俞答道："颧骨是人体骨骼的标志。颧骨大则骨骼也大，颧骨小则骨骼也小。皮肤薄弱，则肌肉不能隆起，臂弱而无力，地阁部位气色暗，与天庭的色泽不一致，像蒙有污垢一样。这就是肌肉强弱、色泽不一的外部表现。此外，臂部肌肉薄弱者，骨髓必不充实，所以容易患寒热病。"

46.21 黄帝说："怎样诊察易患痹证的情况呢？"

46.22 少俞答道："腠理粗疏而肌肉不坚实者，易患痹证。

46. 16 Shaoyu said, "This kind of people are thin in skin. [When seeing things, his] vision is firm and [his eyeballs are] sunken with erect eyebrows and staring eyes. [This kind of people are often] fiery and forthright. [So they often] get angry. [When they] get angry, Qi will flow adversely upward and accumulate in the chest. [If] blood and Qi flow adversely, the skin and muscles will dilate and blood vessels will get stagnated, [eventually] transforming into heat. Heat then scorches [fluid in] the muscles and thus causes Xiaodan (emaciation). This is the general condition of emaciation due to bad temper."

46. 17 Huangdi said, "How do you diagnose people frequently suffering from cold-heat disease?"

46. 18 Shaoyu said, "[People with] small skeleton and weak muscles tend to suffer from cold-heat [disease]."

46. 19 Huangdi said, "How to determine the size of bones, the texture of muscles and the difference of complexion?"

46. 20 Shaoyu said, "The cheekbones are the indicators of all the bones. Large cheekbones indicate that the bones are large; small cheekbones show that the bones are small. Thin skin without eminence of muscles, weakness of the arms, lusterless chin that is different from the forehead in color are all the features [to examine the strength of muscles and color of skin]. [If] the arm is emaciated, the marrow is usually insufficient. That is why [the patient] tends to suffer from cold-heat [disease]."

46. 21 Huangdi said, "How to diagnose [people] susceptible to Bi-Syndrome?"

46. 22 Shaoyu said, "[People with] rough texture [of muscles] and weak fleshes tend to suffer from Bi-Syndrome."

【原文】

46.23 黄帝曰："痹之高下有处乎？"

46.24 少俞答曰："欲知其高下者，各视其部。"

46.25 黄帝曰："人之善病肠中积聚者，何以候之？"

46.26 少俞答曰："皮肤薄而不泽，肉不坚而淖泽。如此，则肠胃恶，恶则邪气留止，积聚乃伤。脾胃之间，寒温不次，邪气稍至。稽积留止，大聚乃起。"

46.27 黄帝曰："余闻病形，已知之矣！愿闻其时。"

46.28 少俞答曰："先立其年，以知其时。时高则起，时下则殆，

【今译】

46.23 黄帝说："痹证有一定的上下部位吗？"

46.24 少俞答道："要知道痹证的高下部位，必须观察各个部位的虚弱情况。"

46.25 黄帝说："有些人容易患肠中积聚之症，应该怎样诊察呢？"

46.26 少俞答道："皮肤薄弱而不润泽，肌肉不结实而有滑润感，出现这种现象就说明肠胃功能差。肠胃功能差则邪气停留而成积聚，积聚则损伤脾胃功能。再加上饮食寒冷失调，邪气开始逐渐侵袭脾胃，进一步蕴蓄停留，形成严重的积聚病。"

46.27 黄帝说："关于病形的情况，我已经知道了。我想了解疾病与时令的关系。"

46.28 少俞答道："首先要确定一年的干支，以推算其客气加临于主气的逆顺情况。如客气胜主气，疾病就会好转；若主气胜客气，

46. 23 Huangdi said, "Does Bi-Syndrome have a fixed upper or lower location?"

46. 24 Shaoyu said, "To understand [whether the Bi-Syndrome is located in] the upper or the lower, [the doctor has to] inspect the related regions."

46. 25 Huangdi said, "How to diagnose [the people] susceptible to intestinal mass?"

46. 26 Shaoyu said, "Thin and lusterless skin as well as weak and soft muscles indicate that the intestines and the stomach are poor in function which will lead to retention of Xieqi (Evil-Qi). Accumulation [of pathogenic factors inside the body will] damage [Healthy-Qi in the intestines and the stomach]. [In addition,] gradual invasion of Xieqi (Evil-Qi) into the spleen and stomach due to irregular cold and warm diet [will cause] accumulation and gathering [in the intestines] and therefore lead to onset of severe abdominal mass."

46. 27 Huangdi said, "I have understood the manifestations of disease. I'd like to know the time [when disease occurs or attacks]."

46. 28 Shaoyu answered, "[The Heavenly Stems and the Earthly Branches of] each year should be decided first in order to determine the time [when the Keqi (Gest-Qi) acts on the Zhuqi (Principal-Qi)]. [When the Keqi (Gest-Qi) dominates over the Zhuqi (Principal-Qi), known as] time of highness, [the disease becomes] alleviated; [when the Zhuqi (Principal-Qi) dominates

【原文】

虽不陷下，当年有冲通，其病必起，是谓因形而生病，五变之纪也。”

【今译】

疾病就会恶化。虽然也有不属主气胜客气的情况，由于年运的影响也会发生疾病。这是由于各人的形体素质不同而导致的。这些就是五变的一般规律。”



over the Keqi (Gest-Qi), known as] time of lowness, [the disease becomes] worsened. Sometimes though [the Zhuqi (Principal-Qi) does not dominate over the Keqi (Gest-Qi),] the disease still occurs due to the influence [of the Motion of Qi] in the year. This is what occurrence of disease due to [the relationship between] the physique [and the Motion of Qi in the year] means. The description above is also the principle of the five changes."

Notes:

[1] Xiaodan (消瘅) is a Syndrome caused by stagnation of heat inside the body due to weakness of the Zang-Organs and fierceness of pathogenic factors. This Syndrome is often characterized by emaciation.

[2] Liubi (留痹) is a sort of Bi-Syndrome caused by retention of pathogenic wind, cold and dampness in the body due to looseness of the muscular interstices and weakness of muscles.

[3] Strange Xie (奇邪) refers to abnormal climatic changes.

[4] The regions with muscular eminence include the shoulders, elbows, hips and knees.

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【原文】

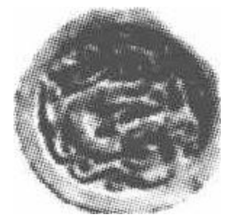
47.1 黄帝问于岐伯曰："人之血气精神者，所以奉生而周于性命者也；经脉者，所以行血气而营阴阳、濡筋骨，利关节者也；卫气者，所以温分肉，充皮肤，肥腠理，司开阖者也；志意者，所以御精神，收魂魄，适寒温，和喜怒者也。是故血和则经脉流行，营复阴阳，筋骨劲强，关节清利矣；卫气和则分肉解利，皮肤调柔，腠理致密矣；志意和则精神专直，魂魄不散，悔怒不起，五脏不受邪矣；寒

【今译】

47.1 黄帝向岐伯问道："人的气血精神，是用来奉养身体以维持生命活动的物质。经脉运行气血以营养人体内外，濡润筋骨，滑利关节。卫气能温煦分肉，充养皮肤，滋润腠理，掌管汗孔的开合。人的意志，能够驾驭精神，收摄魂魄，适应气候寒温和调节情志的变化。所以血液调和，则经脉气血运行和畅，周流全身内外，从而强劲筋骨，滑利关节。卫气的功能正常，则肌肉滑润，皮肤柔和润泽，腠理致密。志意调和，则精神集中，思维敏捷，魂魄安定，没有懊悔愤怒的情绪变化，五脏就不会遭受邪气的侵扰。若人能适应寒热变化，则六腑传化水谷的功能就正常，风痹病就不会发生，经脉通利，肢体

Chapter 47
Benzang:
The Viscera as the Foundation of Human Beings

47. 1 Huangdi asked Qibo, "The blood, Qi, Essence and Spirit in the human body are [the substances that] maintain the normal activities of life. The Channels and vessels [are the tunnels through which] blood and Qi flow to nourish the interior and exterior [parts of the body], moisten the tendons and bones as well as lubricate the joints. The Weiqi (Defensive-Qi) functions to warm the muscles, moisten the skin, fill in the Couli (muscular interstices) and control the sweat pores. The emotions and mind function to control the spirit, astringe the Hun (Ethereal Soul) and the Po (Corporeal Soul), adjust coldness and warmness and regulate emotional changes. So if the blood is harmonious, [the blood and Qi in] the Channels and vessels will flow smoothly to nourish the interior and exterior [parts of the body]. [So that] the tendons and bones will be strong and the joints will be smooth. [When] Weiqi (Defensive-Qi) is harmonious, the muscles will be comfortable and relaxed, the skin will be soft and elastic, the Couli (muscular interstices) will be compact. [When] the emotions and mind are in harmony, the spirit will be concentrated, the Hun (Ethereal Soul) and the Po (Corporeal Soul) will not disperse, anger and vexation will not take place, and the Five Zang-Organs will not be attacked by Xie (Evil). [When] coldness and warmness are well adjusted, the Six Fu-Organs [will be normal in] digesting food, Bi-Syndrome due to wind will not occur,



【原文】

温和则六腑化谷，风痹不作，经脉通利，肢节得安矣。此人之常平也。五脏者，所以藏精神血气魂魄者也；六腑者，所以化水谷而行津液者也。此人之所以具受于天也，无愚智贤不肖，无以相倚也。然有其独尽天寿，而无邪僻之病，百年不衰，虽犯风雨，卒寒大暑，犹有弗能害也。有其不离屏蔽室内，无怵惕之恐，然犹不免于病，何也？愿闻其故。”

47.2 岐伯对曰：“窘乎哉问也。五脏者，所以参天地，副阴阳，而连四时，化五节者也。五脏者，固有小大、高下、坚脆、端正、偏倾者；六腑亦有小大、长短、厚薄、结直、缓急。凡此二十五者，各不同，或善或恶，或吉或凶，请言其方。

47.3 心小则安，邪弗能伤，易伤以忧；心大则忧不能伤，易伤

【今译】

关节灵活。以上就是人体正常的生理状态。五脏是贮藏精、神、气、血、魂、魄的器官，六腑是传化水谷而输送津液的器官。这些功能都是先天所赋，与人的愚笨、聪明、好坏无关。但有的人能享尽天年，不受邪气侵扰，老而不衰，即使遇到风雨、骤寒、酷暑，也不能伤害他。而有的人虽然足不出户，也没有忧伤、惊恐的刺激，但仍免不了生病。这是为什么呢？我想知道其中的原因。”

47.2 岐伯回答说：“这个问题很难解答！五脏与天地相应，与阴阳相合，与四时相通，与五季的五行变化相适应。五脏本身就有大小、高低、坚脆、端正及偏斜的差异；六腑也有大小、长短、厚薄、曲直、缓急的不同。这二十五种情况各不相同，有好有坏，有吉有凶，请允许我详加说明。

47.3 心脏小的，则神气安定收敛，外邪不易侵害，但易伤于忧愁。心脏大的，则不易伤于忧愁，而易为外邪所伤。心位偏高的，则

the Channels and the vessels will be smooth, and the joints will be normal. These are the normal states of the human body. The Five Zang-Organs store Essence, Spirit, blood, Qi, Hun (Ethereal Soul) and Po (Corporeal Soul). The Six Fu-Organs transforming food and water, and transporting body fluid. These [functions of the Five Zang-Organs and the Six Fu-Organs] are endowed from the heaven. So no matter among the wise or stupid and in the virtuous or vicious, there is no difference. However, there are some people who can enjoy a long life without contracting any disease and showing any signs of senility. Though occasionally attacked by wind, rain, sudden cold and great heat, they cannot be harmed. There are some people who live in the rooms with screens and curtains and are free from any anxiety, fear and vexation, but still cannot avoid diseases. What is the reason? I'd like to know the cause."



47.2 Qibo answered, "What a complicated question [Your Majesty] have asked! The Five Zang-Organs correspond to the heaven and the earth, match with Yin and Yang, connect with the four seasons and adapt to [the changes of] the five seasons. The Five Zang-Organs are either small or large, hard or brittle, upright or deviated by nature. The Six Fu-Organs are either small or large, long or short, thin or thick, knotted or straight, slow or rapid by nature. These twenty-five conditions are different one from another, either good or bad, favorable or unfavorable. Please allow me to explain in detail."

47.3 "[If] the heart is small, it tends to be calm and cannot be damaged by Xie (Evil). But it is easy to be harmed by anxiety. [If] the heart is large, anxiety cannot harm it. But it is easy

【原文】

于邪。心高则满于肺中，悗而善忘，难开以言；心下则脏外，易伤于寒，易恐以言。心坚则脏安守固；心脆则善病消瘅热中。心端正，则和利难伤；心偏倾则操持不一，无守司也。

47.4 肺小则少饮，不病喘喝；肺大则多饮，善病胸痹、喉痹、逆气。肺高则上气，肩息咳；肺下则居贲迫肺，善胁下痛。肺坚则不

【今译】

易导致肺气塞滞，胸中烦闷不舒而健忘，难以开导。心位偏低的，则心阳外散，易感寒邪，易受言语恐吓。心脏坚实的，则脏气安定，守卫固密。心脏脆弱的，则易患消瘅病及热中。心脏端正的，则脏气调和通利，邪气难以侵害。心脏偏斜不正的，则神志不定，操守不坚，缺乏主见。

47.4 肺脏小的，则饮邪很少停留，不易患喘息病。肺脏大的，则多有饮邪停滞，易患胸痹、喉痹及气逆之病。肺位偏高的，则气机上逆，抬肩喘咳。肺位偏低的，则胃体靠近胃上口，上迫于肺，胁下

to be harmed by Xie (Evil). [If the location of] the heart is higher [than usual, it will press the lung and cause stagnation of the Lung-Qi, consequently leading to] oppression and discomfort in the chest, depression and amnesia as well as difficulty to be pacified. [If the location of] the heart is lower [than usual, it will lead to] outward flow [of Spirit-Qi originally stored in the heart], frequent attack by cold and susceptibility to being threatened by words. [If] the heart is hard, [the Spirit-Qi] is calm and well defended. [If] the heart is brittle, [the patient will] frequently suffer from Xiaodan (emaciation) and internal heat [disease]. [If the location of] the heart is upright, [the Spirit, blood and Qi are flowing] smoothly and [pathogenic factors] cannot injure [the body]. [If the location of] the heart is deviated, [it will cause] inconsistency due to failure [of the Heart-Spirit] to remain inside."



47.4 "[If] the lung is small, [the person will] not drink much water and seldom suffers from panting with hoarse voice. [If] the lung is large, [the person will] drink much water and frequently suffer from chest Bi-Syndrome, throat Bi-Syndrome and adverse flow of Qi. [If the location of] the lung is higher [than usual, it will lead to] upward adverse flow of Qi, panting with raised shoulders and cough. [If the location of] the lung is lower [than usual, it will] suppress the cardia and press on towards the lung, causing frequent hypochondriac pain. [If] the lung is hard, [the person will] not suffer from panting and adverse flow of Qi. [If] the lung is brittle, [it will lead to] Xiaodan (emaciation) and injury [due to invasion of external pathogenic factors]. [If the location of] the lung is upright, [the Lung-Qi will flow] harmo-

【原文】

病咳上气；肺脆则苦病消瘅易伤。肺端正则和利难伤；肺偏倾则胸偏痛也。

47.5 肝小则脏安，无胁下之病；肝大则逼胃迫咽，迫咽则苦膈中，且胁下痛。肝高则上支贲，切胁悗，为息贲；肝下则逼胃，胁下空，胁下空则易受邪。肝坚则脏安难伤；肝脆则善病消瘅易伤。肝端正，则和利难伤；肝偏倾，则胁下痛也。

47.6 脾小则脏安，难伤于邪也；脾大，则苦凑胁而痛，不能疾行。脾高，则胁引季胁而痛；脾下则下加于大肠，下加于大肠，则脏

【今译】

易疼痛。肺脏坚实的，则不易患咳逆上气。肺脏脆弱的，则易患消瘅。肺脏端正的，则肺气和利宣通，不易受伤。肺脏偏斜的，则一侧胸痛。

47.5 肝脏小的，则脏气安宁，不易发生胁下病痛。肝脏大的，则压迫胃脘和食道，上迫咽部，易发生饮食不入的膈中症，且胁下疼痛。肝位偏高，则向上支撑膈，并紧贴胁部，形成息贲病。肝位偏低的，则逼迫胃脘，胁下空虚，易感邪气。肝脏坚实的，刚脏气安宁，不易受伤。肝脏脆弱的，则易患消瘅病。肝脏端正的，则肝气调和，不易受邪。肝脏偏斜的，常胁下疼痛。

47.6 脾脏小的，则脏气安和，难被邪伤。脾脏大的，则胁下空软处充塞而痛，不能快行。脾位偏高的，则胁下空软处牵引季胁作痛。脾位偏低的，则向下迫临大肠，易被邪气所伤。脾脏坚实的，则脏气



niously and smoothly [and pathogenic factors are] difficult to invade [the body]. [If the location of] the lung is slant, [it will lead to] pain in one side of the chest."

47.5 "[If] the liver is small, [the blood and Qi will be] calm and [there will be] no pain in the hypochondria. [If] the liver is large, [it will] suppress the lung and press on towards the throat. [If] the throat is pressed, [it will lead to] disorder of the middle [like difficulty to swallow food and hypochondriac pain]. [If the location of] the liver is higher [than usual, it will] push up the diaphragm [and cause] hypochondriac mass and suppression. [If the location of] the liver is lower [than usual, it will lead to] press on toward the stomach [and cause] empty [feeling] in the hypochondria. [If] the liver is hard, the visceral [Qi will be] calm [and pathogenic factors are] difficult to injure [the body]. [If] the liver is brittle, [it will lead to] frequent occurrence of Xiaodan (emaciation) and susceptibility to injury [by pathogenic factors]. [If the location of] the liver is upright, [the blood and Qi will] flow harmoniously and smoothly and [pathogenic factors are] difficult to invade [the body]. [If the location of] the liver is slant, [it will lead to] hypochondriac pain."

47.6 "[If] the spleen is small, the visceral [Qi will be] calm and [it is] not easy to be attacked by Xie (Evil). [If] the spleen is large, [it will lead to] suppression in the hypochondria and [cause] pain. [If the location of] the spleen is higher [than usual,] the soft part of the hypochondria will contract the rib-side and [cause] pain. [If the location of] the spleen is lower [than usual, it will] press on towards the large intestine in the lower [region]. [If] the spleen is hard, the visceral [Qi will be] calm

【原文】

苦受邪。脾坚，则脏安难伤；脾脆，则善病消瘅易伤。脾端正，则和利难伤；脾偏倾，则善满善胀也。

47.7 肾小则脏安难伤；肾大则善病腰痛，不可以俛仰，易伤以邪。肾高则苦背脊痛，不可以俛仰；肾下则腰尻痛，不可以俛仰，为狐疝。肾坚则不病腰背痛；肾脆则善病消瘅易伤。肾端正，则和利难伤；肾偏倾，则苦腰尻痛也。凡此二十五变者，人之所苦常病。”

【今译】

安定，不易被邪所伤。脾脏脆弱的，则易患消瘅病。脾位端正的，则脾气健旺，不易受邪。脾位偏斜的，易患胀满之疾。

47.7 肾脏小的，则脏气安和，不易为邪气伤害。肾脏大的，则易患腰痛，不能俯仰，易被邪伤。肾位高的，常腰背疼痛，不能俯仰。肾位低的，则腰臀部疼痛，不能俯仰，甚至患狐疝病。肾脏坚实的，不易患腰背痛。肾脏脆弱的，则易患消瘅病，易为邪伤。肾脏端正的，则肾气充盛，不易受邪。肾位偏斜的，则易患腰臀部疼痛之症。以上二十五种病变，是人体经常发生的病变。”

[and pathogenic factors will be]difficult to injure [the body]. [If] the spleen is brittle, [it will lead to] frequent occurrence of Xiaodan (emaciation) and susceptibility to injury [by pathogenic factors]. [If the location of] the spleen is upright, [the blood and Qi will] flow harmoniously and smoothly and [pathogenic factors are] difficult to invade [the body]. [If the location of] the spleen is slant, [it will lead to] frequent fullness and distension [due to unsmooth flow of visceral Qi and failure of the spleen to transport and transform]."

47.7 "[If] the kidney is small, the visceral [Qi will be] calm and [it is] not easy to be attacked by [pathogenic factors]. [If] the kidney is large, [it will lead to] frequent occurrence of lumbago, inability to look up and look down, and susceptibility to injury [by pathogenic factors]. [If the location of] the kidney is higher [than usual, it will lead to] pain in the back and spine, and inability to look up and look down. [If the location of] the kidney is lower [than usual, it will lead to] pain in the waist and sacral region, inability to look up and look down as well as Hushan (distending pain of the scrotum that now becomes large and then turns small). [If] the kidney is hard, [the person will] not suffer from lumbago and backache. [If] the kidney is brittle, [it will lead to] frequent occurrence of Xiaodan (emaciation) and susceptibility to injury [by pathogenic factors]. [If the location of] the is upright, [the blood and Qi will] flow harmoniously and smoothly and [pathogenic factors are] difficult to invade [the body]. [If the location of] the is slant, [it will lead to] pain in the waist and sacral region. These twenty-five kinds of [pathological] changes are the diseases that people often suffer from."

【原文】

47.8 黄帝曰："何以知其然也？"

47.9 岐伯曰："赤色小理者，心小；粗理者，心大。无髑骨者，心高；髑骨小、短、举者，心下。髑骨长者，心下坚；髑骨弱小以薄者，心脆。髑骨直下不举者，心端正；髑骨倚一方者，心偏倾也。

47.10 白色小理者，肺小；粗理者，肺大。巨肩反膺陷喉者，肺高；合腋张胁者，肺下。好肩背厚者，肺坚；肩背薄者，肺脆。背膺厚者，肺端正；胁偏疏者，肺偏倾也。

47.11 青色小理者，肝小；粗理者，肝大。广胸反骸者，肝高；

【今译】

47.8 黄帝说："怎样了解五脏大小、高下、坚脆、端正、偏斜等情况呢？"

47.9 岐伯说："肤色红、纹理细密的，心脏小；纹理粗疏的，心脏大。胸骨剑突不明显的，心脏位偏高；胸骨剑突短小而高突的，心位偏低。胸骨剑突长的，心脏坚实；胸骨剑突软小薄弱的，心脏脆弱。胸骨剑突直向下而不突起的，心脏端正；胸骨剑突偏向一边的，心脏偏斜不正。

47.10 肤色白、纹理细密的，肺脏小；纹理粗疏的，肺脏大。两肩宽厚高大，胸膺突出而咽喉内陷的，肺脏位高；两腋内敛，胁部开张的，肺脏位低。肩背部肌肉厚实的，肺脏坚实；肩背部肌肉薄弱的，肺脏脆弱。胸背部肌肉匀称坚厚的，肺脏端正；胁肋骨偏斜而稀疏的，肺脏偏斜不正。

47.11 肤色青、纹理细密的，肝脏小；纹理粗疏的，肝脏大。胸



47.8 Huangdi said, "How to determine [these pathological changes]?"

47.9 Qibo said, "Reddish skin with compact texture [of the muscles indicates that] the heart is small while rough texture [of the muscles indicates that] the heart is large. Invisible xiphoid process [indicates that the location of] the heart is higher [than usual] while short and protruding xiphoid process [indicates that the location of] the heart is lower [than usual]. Long xiphoid process [indicates that] the heart is hard while weak and small xiphoid process [indicates that] the heart is brittle. [If] the xiphoid process extends straight downward and does not protrude, [it indicates that the location of] the heart is upright while slant xiphoid process [indicates that the location of] the heart is slant."

47.10 "Whitish skin with compact texture [of the muscles indicates that] the lung is small while rough texture [of the muscles indicates that] the lung is large. Broad shoulders, protruding chest and depression of the throat [indicate that the location of] the lung is higher [than usual] while short distance between the armpits, shrinkage of the thoracic cavity and wideness of the hypochondria [indicate that the location of] the lung is lower [than usual]. Normal shoulders and thickness of the back [indicate that] the lung is hard while thickness of the shoulders and back [indicate that] the lung is brittle. Thickness of the back and chest [indicates that the location of] the lung is upright while slant and sparse ribs[indicates that the location of] the is slant."

47.11 "Bluish skin with compact texture [of the muscles

【原文】

合胁兔骸者，肝下。胸胁好者，肝坚；胁骨弱者，肝脆。膺腹好相得者，肝端正；胁骨偏举者，肝偏倾也。

47.12 黄色小理者，脾小；粗理者，脾大。揭唇者，脾高；唇下纵者，脾下。唇坚者，脾坚；唇大而不坚者，脾脆。唇上下好者，脾端正；唇偏举者，脾偏倾也。

47.13 黑色小理者，肾小；粗理者，肾大。高耳者，肾高；耳后陷者，肾下。耳坚者，肾坚；耳薄不坚者，肾脆。耳好前居牙车者，

【今译】

部宽阔、肋骨高突外张的，肝脏位高；肋骨低而内收的，肝脏位低。胸胁发育匀称健壮的，肝脏坚实；肋肋软弱的，肝脏脆弱。胸腹部发育良好、比例匀称的，肝脏端正；肋肋偏斜外突的，肝脏偏斜不正。

47.12 肤色黄、纹理细密的，脾脏小；皮肤纹理粗疏的，脾脏大。口唇上翘外翻的，脾脏位高；口唇低垂弛缓的，脾脏位低。口唇坚实的，脾脏坚实；口唇大而不坚的，脾脏脆弱。口唇上下匀称端正的，脾脏端正；口唇不正，一侧偏高的，脾脏偏斜不正。

47.13 肤色黑、纹理细密的，肾脏小；纹理粗疏的，肾脏大。双耳位置高的，肾脏位高；耳向后陷下的，肾脏位低。耳坚实的，肾脏坚实；两耳瘦薄不坚的，肾脏脆弱。两耳完好端正，前部贴近颊车的，



indicates that] the liver is small while rough texture [of the muscles indicates that] the liver is large. Broad chest and protruding rib-side [indicates that the location of] the liver is higher [than usual] while lower and narrowness of the costal region [indicates that the location of] the liver is lower [than usual]. Excellent development of the chest and ribs [indicates that] the liver is hard while weakness of the ribs [indicates that] the liver is brittle. Excellent development of the chest and abdomen [indicates that the location of] the liver is upright while slant ribs [indicates that the location of] the liver is slant."

47.12 "Yellowish skin with compact texture [of the muscles indicates that] the spleen is small while rough texture [of the muscles indicates that] the spleen is large. Lifted lips [indicates that the location of] the spleen is higher [than usual] while drooping lips [indicates that the location of] the spleen is lower [than usual]. Hard lips [indicates that] the spleen is hard while large and soft [indicates that] the spleen is brittle. Normal lips [indicates that the location of] the spleen is upright while slant lips [indicates that the location of] the spleen is slant."

47.13 "Blackish skin with compact texture [of the muscles indicates that] the kidney is small while rough texture [of the muscles indicates that] the kidney is large. [If] the ears are higher [than usual, it indicates that the location of] the kidney is higher [than usual]. [If] the ears are depressed backward, [it indicates that the location of] the kidney is lower [than usual]. Hard ears [indicate that] the kidney is hard while thin and soft ears [indicates that] the kidney is brittle. [If] the ears are well developed and located in front of the angles of jaw, [it indicates

【原文】

肾端正；耳偏高者，肾偏倾也。凡此诸变者，持则安，减则病也。”

47.14 帝曰：“善。然非余之所问也，愿闻人之有不可病者，至尽天寿，虽有深忧大恐，怵惕之志，犹不能减也，甚寒大热，不能伤也；其有不离屏蔽室内，又无怵惕之恐，然不免于病者，何也？愿闻其故。”

47.15 岐伯曰：“五脏六腑，邪之舍也，请言其故。五脏皆小者，少病，苦燋心，大愁忧；五脏皆大者，缓于事，难使以忧。五脏皆高者，好高举措；五脏皆下者，好出人下。五脏皆坚者，无病；五

【今译】

肾脏端正；两耳偏斜，高低不对称的，肾脏偏斜不正。以上情况各不相同，只要掌握这些规律，注意调摄，就会安然无恙。但若受到损害，就会导致各种疾病的发生。”

47.14 黄帝说：“好。但这不是我想要问的。我想知道的是，为什么有的人很少患病，能尽享天年，即使受到忧愁、大恐、惊悸等精神刺激，也不受其影响，即使遇到严寒酷热，也不会有所伤害。而有的人虽然足不出户，又没有受到惊悸等精神刺激，仍避免不了要生病。这是为什么？我想了解其中的道理。”

47.15 岐伯说：“五脏六腑，是邪气留居的地方，请允许我谈谈其中的缘由。五脏都小的人，很少受外邪侵袭而发病，但却经常焦虑、多愁、善忧。五脏都偏大的人，做事和缓，很少有忧虑。五脏位置都偏高的人，处事多好高骛远。五脏位置都偏低的人，多甘居人下。

that the location of] the kidney is upright. [If] the ears are slant and higher [in position, it indicates that the location of] the kidney is slant. The changes mentioned above will not lead to diseases [if cares are taken to regulate and maintain the normal functions of the organs] . [However, when they are] damaged, diseases [will naturally follow]."

47.14 Huangdi said, "Good! But what you have talked about is not what I want to know. I'd like to know why there are some people who can enjoy a long life without contracting any disease. Though sometimes they have deep anxiety, great fear and emotional stimulation or even are occasionally attacked by sudden cold and great heat, they cannot be harmed. There are some people who live in the rooms with screens and curtains and are free from any anxiety, fear and vexation, but still cannot avoid diseases. What is the reason? I'd like to know the cause."

47.15 Qibo said, "The Five Zang-Organs and the Six Fu-Organs [are the places where] Xie (Evil) usually invade. Please allow me to explain the reason. [If] the Five Zang-Organs are all small, [the person] seldom contracts disease, but often suffers from anxiety, depression and extreme worry. [If] the Five Zang-Organs are all big, [the person] is slow in action and seldom feels anxious. [If] the Five Zang-Organs are all higher [in location], [the person] is ambitious and often tries to reach for what is beyond his grasp. [If] the Five Zang-Organs are all lower [in location], [the person] is content to stay in an inferior position. [If] the Five Zang-Organs are all hard, [the person] seldom suffers from diseases. [If] the Five Zang-Organs are all brittle, [the person] often suffers from diseases. [If] the Five

【原文】

脏皆脆者，不离于病。五脏皆端正者，和利得人心；五脏皆偏倾者，邪心而善盗，不可以为人平，反复言语也。”

47.16 黄帝曰：“愿闻六腑之应。”

47.17 岐伯答曰：“肺合大肠，大肠者，皮其应；心合小肠，小肠者，脉其应；肝合胆，胆者，筋其应；脾合胃，胃者，肉其应；肾合三焦膀胱，三焦膀胱者，腠理毫毛其应。”

47.18 黄帝曰：“应之奈何？”

47.19 岐伯曰：“肺应皮。皮厚者，大肠厚；皮薄者，大肠薄；皮缓，腹里大者，大肠大而长；皮急者，大肠急而短；皮滑者，大肠直；皮肉不相离者，大肠结。

【今译】

五脏都坚实的人，不易生病。五脏都脆弱的人，经常病不离身。五脏都端正的人，性情和顺，为人正直，很得人心。五脏位置都偏斜的人，多有私心杂念，贪利好盗，不能与人和平相处，言语反复无常。”

47.16 黄帝说：“我想了解一下六腑与身体其他部位的相应关系。”

47.17 岐伯回答说：“肺合于大肠，大肠外应于皮肤。心合于小肠，小肠外应于脉。肝合于胆，胆外应于筋。脾合于胃，胃外应于肉。肾合于三焦、膀胱，三焦、膀胱外应于腠理毫毛。”

47.18 黄帝说：“六腑与身体其他部位是如何相应的呢？”

47.19 岐伯说：“肺与皮肤相应。皮肤厚的，大肠也厚；皮肤薄的，大肠也薄；皮肤松弛、腹围大的，大肠松弛而长；皮肤绷急的，大肠紧缩而短；皮肤滑润的，大肠通顺；皮肤与肌肉紧密相附的，大肠多干结滞涩。

Zang-Organs are all upright [in location], [the person] is gentle and amiable in disposition and gets along well with others. [If] the Five Zang-Organs are all slant [in location], [the person] is vicious, often steals things, unjust [in business] and is not trustworthy."

47. 16 Huangdi said, "I'd like to know the corresponding [relationships among] the Six Fu-Organs."

47. 17 Qibo answered, "The lung is internally and externally related to the large intestine and the large intestine corresponds to the skin. The heart is internally and externally related to the small intestine and the small intestine corresponds to the vessels. The liver is internally and externally related to the gallbladder and the gallbladder corresponds to the tendons. The spleen is internally and externally related to the stomach and the stomach corresponds to the muscles. The kidney is internally and externally related to the Sanjiao (Triple Energizer) and the Sanjiao (Triple Energizer) corresponds to the Couli (muscular interstices) and body hair."



47. 18 Huangdi said, "What are the corresponding [relationships between the Five Zang-Organs and the Six Fu-Organs and the related tissues]?"

47. 19 Qibo said, "The lung corresponds to the skin. [If] the skin is thick, the large intestine is also thick; [if] the skin is thin, the large intestine will be also thin. [If] the skin is flabby with large girth of the abdomen, the large intestine will be large and long. [If] the skin is tense, the large intestine will be also tense and short. [If] the skin is smooth, the large intestine will be straight and clear; [if] the skin is inseparable from the muscles, the large intestine will be unsmooth."



【原文】

47.20 心应脉，皮厚者，脉厚，脉厚者，小肠厚；皮薄者，脉薄，脉薄者，小肠薄；皮缓者，脉缓，脉缓者，小肠大而长；皮薄而脉冲小者，小肠小而短。诸阳经脉皆多纡屈者，小肠结。

47.21 脾应肉，肉胭坚大者，胃厚；肉胭麽者，胃薄。肉胭小而麽者，胃不坚；肉胭不称身者，胃下，胃下者，下管约不利。肉胭不坚者，胃缓；肉胭无小里累者，胃急。肉胭多少里累者，胃结，胃结者，上管约不利也。

47.22 肝应爪，爪厚色黄者，胆厚；爪薄色红者，胆薄；爪坚色青者，胆急；爪濡色赤者，胆缓；爪直色白无约者，胆直；爪恶色黑多纹者，胆结也。

【今译】

47.20 心与脉相应。皮肤厚的，脉也厚；脉厚的，小肠也厚。皮肤薄的，脉也薄；脉薄的，小肠也薄。皮肤松驰的，脉也纵缓，脉纵缓的，小肠大而长。皮肤薄而脉虚小的，小肠小而短。阳经脉经脉多弯曲的，小肠多干结滞涩。

47.21 脾与肉相应，隆起的肌肉坚实而大的，胃就厚；隆起的肌肉细薄的，胃就薄。隆起的肌肉细小薄弱的，胃就不坚实；隆起的肌肉与身体不相称的，胃的部位就偏低。胃的部位偏低的，则约束不利。隆起的肌肉不坚实的，胃体就纵缓；隆起的肌肉周围无小颗粒累累相连的，胃体紧缩。隆起的肌肉周围有小颗粒累累相连的，胃气结涩，胃气结涩的，其上口约束不利。

47.22 肝与爪相应。爪甲厚而色黄的，胆厚。爪甲薄人体色红的，胆薄。爪甲坚硬色青的，胆紧缩。爪甲濡软而色赤的，胆纵缓。爪甲平直、色白而无纹理的，胆气调畅。爪甲异常、色黑而多纹理的，胆气郁结不畅。



47.20 "The heart corresponds to the vessels. [If] the skin is thick, the vessels will be also thick; [if] the skin is thin, the vessels will be also thin. [If] the vessels are thin and small, the intestines will be also thin. [If] the skin is flabby, the vessels will be also flabby; [if] the vessels are flabby, the small intestine will be large and long. [If] the skin is thin and the vessels are tender and small, the small intestine will be small and short. [If] all the Yang Channels are twisted, the small intestine will be unsmooth."

47.21 "The spleen corresponds to the muscles. [If] the eminence of muscles is hard, [the wall of] the stomach will be thick; [if] the eminence of muscles is thin, [the wall of] the stomach is also thin. [If] the eminence of muscles is small, [the wall of] the stomach will be hard; [if] the eminence of muscles is not in proportion to [the structure of the body], the stomach will droop. [If] the stomach droops, the lower part of the stomach will be obstructed. [If] the eminence of muscles is not hard, the stomach will be relaxed; [if] the eminence of muscles is not clustered, the stomach will be tense. [If] the eminence of muscles is clustered, the stomach will be stagnated. [If] the stomach is stagnated, the upper part of the stomach will be obstructed."

47.22 "The liver corresponds to the nails. [If] the nails are yellow, the gallbadder will be thick; [If] the nails are thin and reddish, the gallbladder will be thin; [If] the nails are bluish, the gallbladder will be shrunken; [If] the nails are soft and reddish, the gallbladder will be loose; [If] the nails are straight, white and veinless, the gallbladder will be straight; [If] the nails are abnormally shaped, black and full of veins, the gallbaldder will be stagnated."

【原文】

47.23 肾应骨，密理厚皮者，三焦、膀胱厚；粗理薄皮者，三焦、膀胱薄。疏腠理者，三焦、膀胱缓；皮急而无毫毛者，三焦、膀胱急。毫毛美而粗者，三焦、膀胱直；稀毫毛者，三焦、膀胱结也。”

47.24 黄帝曰：“厚薄美恶皆有形，愿闻其所病。”

47.25 岐伯答曰：“视其外应，以知其内脏，则知所病矣。”

【今译】

47.23 肾与骨相应。皮肤纹理致密厚实的，三焦与膀胱就厚实；皮肤纹理粗疏薄弱的，三焦与膀胱都薄弱。皮肤纹理疏松的，三焦与膀胱纵缓；皮肤紧急而无毫毛的，三焦与膀胱都紧缩。毫毛润泽而粗的，三焦与膀胱都调畅；毫毛稀疏的，三焦与膀胱就干结滞涩。”

47.24 黄帝说：“脏腑的厚薄、好坏都有一定的表现。我想知道它们所发生的病变是怎样的。”

47.25 岐伯回答说：“观察外在的表现，就可知道脏腑的情况，从而了解内脏所发生的病变。”

47.23 "The kidney corresponds to the bones. [If] the skin is compact and thick, the Sanjiao (Triple Energizer) and the bladder will be thick; [if] the skin is rough and thin, the Sanjiao (Triple Energizer) and bladder will be thin. [If] the Couli (muscular interstices) is rough, the Sanjiao (Triple Energizer) and the bladder will be relaxed. [If] the skin is tense and has no body hair, the Sanjiao (Triple Energizer) and the bladder will be tense. [If] the body hair is beautiful and thick, the Sanjiao (Triple Energizer) and the bladder will be straight; [if] the body hair is sparse, the Sanjiao (Triple Energizer) and the bladder will be stagnated."

47.24 Huangdi said, "There are certain physical manifestations of the thickness, thinness, normality and abnormality [of the viscera]. I'd like to know what diseases they usually contract."

47.25 Qibo answered, "Observation of the external manifestations [of the viscera] can reveal [the states of] the viscera [inside the body] and predict the diseases [that may occur in the viscera]."

卷之八

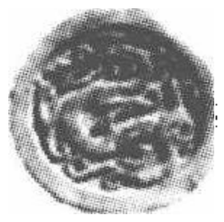
禁服第四十八

【原文】

48.1 雷公问于黄帝曰："细子得受业，通于九针六十篇，旦暮勤服之，近者编绝，久者简垢，然尚讽诵弗置，未尽解于意矣。《外揣》言浑束为一，未知所谓也。夫大则无外，小则无内，大小无极，高下无度，束之奈何？士之才力，或有厚薄，智虑褊浅，不能博大深奥，自强于学若细子。细子恐其散于后世，绝于子孙，敢问约之

【今译】

48.1 雷公问黄帝说："我自从接受了你传授的《九针》六十篇以后，从早到晚都在勤勤恳恳地学习，近期阅读的竹简已散开，以前看过的竹简也有了尘垢，仍不断地阅读背诵，尽管如此，还不能完全了解其中的含义。如《外揣》篇里说的'浑束为一'，不知它讲得是什么。既然说九针的道理，大到不可再巨大，小到不可再细小，它的大小无极限，高深无法度量，如何将其归纳总结呢？人们的聪明才智，有厚有薄，有的智慧过人，思虑周密，有的浅见薄识，不能领会它的高深道理，又不能象我一样的刻苦努力学习，我担心这样下去，这一学术就会流散失传，子孙也就难继承下来，因此我想向你请教如



Chapter 48

Jinfu:

Inheritance of Knowledge Accumulated in History

48. 1 Leigong asked Huangdi, "I have studied medicine [from Your Majesty] and have thoroughly understood the 60 articles on the Nine Needles. I have been working diligently from morning to evening on [these articles] ever since then. Some of the ropes [that have been used to tie the wooden slips on which characters were inscribed] are broken [due to frequent reading] and some of the wooden slips [on which these articles are written] are contaminated [due to repeated reading and turning]. However, [I still] could not fully understand [the ideas expounded in these articles]. [The article entitled] Waichuai (examination of the external manifestations) says that complicated things can be synthesized into one system. I don't know what it means. [It is said that the theory about the Nine Needles] is so great that it has no exterior [aspect] and so minute that it has no interior [aspect]. It is so great and so subtle that it has no limit; it is so high and so deep that it cannot be measured. How to synthesize it then? The strength and intelligence of people are either strong or weak; the wisdom and strategy [of people] are either extraordinary or meager. [Because of such difference among people, they] cannot thoroughly understand this abstruse theory and even cannot study it so diligently as what I often do. [So] I'm afraid that [this great theory] might be lost and cannot be passed on to the later gener-



【原文】

奈何?”

48.2 黄帝曰：“善乎哉问也。此先师之所禁，坐私传之也，割臂歃血之盟也，子若欲得之，何不斋乎!”

48.3 雷公再拜而起曰：“请闻命于是也。”

48.4 乃斋宿三日而请曰：“敢问今日正阳，细子愿以受盟。”

48.5 黄帝乃与俱入斋室，割臂歃血。

48.6 黄帝亲祝曰：“今日正阳，歃血传方，有敢背此言者，反受其殃。”

48.7 雷公再拜曰：“细子受之。”

48.8 黄帝乃左握其手，右授之书，曰：“慎之慎之，吾为子言之。凡刺之理，经脉为始，营其所行，知其度量，内刺五脏，外刺六

【今译】

何概括它呢？”

48.2 黄帝说：“你问得很好！这正是先师再三告诫的，不能轻易传给别人，必须经过割臂歃血盟誓，才能秘密地传授。你要想得到它，为什么不至诚地斋戒呢？”

48.3 雷公再拜说：“请让我遵照你说的去做。”

48.4 于是雷公很诚恳地斋宿三天，再来请求说：“在今天正午的时候，我愿盟誓。”

48.5 黄帝和雷公一同进入斋室，举行割臂歃血的仪式。

48.6 黄帝亲自祝告说：“今天在正午的时候，通过歃血传授医道，如果谁违背了今天的誓言，必定遭受灾殃。”

48.7 雷公再拜说：“我愿接受盟戒。”

48.8 黄帝就用左手握住雷公的手，右手将书授予雷公，并且说：“谨慎啊谨慎！我现在给你讲解其中的道理。凡要掌握针刺的道理，首先要熟悉经脉，根据经脉的循行规律，掌握经脉的长短及气血情况；在内可治五脏之病，在外可治六腑之病，审察卫气的变化，作

ations. May I venture to Your Majesty how to synthesize it?"

48. 2 Huangdi said, "What a good question you have asked! [I studied] this [theory and practice] from my teacher [who maintained that it] should not be taught to others. [I will go against the instructions of my teacher to teach you this theory and practice. But I have to hold a ceremony by] cutting the arm and swearing an oath by smearing the mouth with the blood. [If] you want to study [this theory and practice], why don't you [show your sincerity] by fasting[1]?"

48. 3 Leigong bowed again and said, "Please allow me to do it according to Your Majesty's instructions."

48. 4 [So Leigong] began to fast for three days and then asked [Huangdi], "I ventured to ask [Your Majesty whether it is possible] to hold the ceremony this noon."

48. 5 Huangdi entered the hall of ceremony with him, cutting the arm to swear by smearing the mouth with blood.

48. 6 Huangdi personally swore, "This noon I smear blood with you for teaching you the theory and practice. Violation of this oath will suffer great disaster."

48. 7 Leigong bowed again and said, "I accept [what Your Majesty] have instructed."

48. 8 Huangdi held Leigong's hand with the left hand and gave him the book with the right hand, saying, "Be careful and prudent! Now I will teach you [this theory and practice]. To study the theory of needling, [you must] begin with the Channels, thoroughly understanding the running routes and the length [of the Channels as well as the amount of Qi and blood that flow in the Channels]. [You must] interiorly examine [the changes of] the

【原文】

腑，审察卫气，为百病母，调其虚实，虚实乃止，泻其血络，血尽不殆矣。”

48.9 雷公曰：“此皆细子之所以通，未知其所约也。”

48.10 黄帝曰：“夫约方者，犹约囊也，囊满而弗约，则输泄，方成弗约，则神与弗俱。”

48.11 雷公曰：“愿为下材者，勿满而约之。”

48.12 黄帝曰：“未满而知约之，以为工，不可以为天下师。”

48.13 雷公曰：“愿闻为工。”

48.14 黄帝曰：“寸口主中，人迎主外，两者相应，俱往俱来，

【今译】

为治疗各种疾病的根本。调治疾病的虚实，则由于虚实而出现的病变，就会停止，病在血络的，运用刺络放血法，使邪气随血尽去，病情就会好转。”

48.9 雷公说：“这些道理我是知道的，但却不能归纳起来掌握其要领。”

48.10 黄帝说：“约方就象扎袋子一样，袋子满了，如果不扎袋口，则所装的东西就会倒出来；学到的医学理论，如果不会归纳，就不能掌握其精神，运用自如。”

48.11 雷公说：“愿作下等人才的人，没有全部掌握，就加以归纳。”

48.12 黄帝说：“这样的人只能做个一般的医生，而不能作为天下人的老师。”

48.13 雷公说：“我想学习做一般医生应知道的道理。”

48.14 黄帝说：“寸口脉主在内的五脏，人迎脉主在外的六腑，这两个部位的脉彼此呼应，往来运行，其搏动象牵引一根绳子那样一

Five Zang-Organs and exteriorly inspect [the changes of] the Six Fu-Organs. [At the same time, you have to] examine [the changes of] the Weiqi (Defensive-Qi) as the basis for studying [the occurrence and pathogenesis of] various diseases. [Then you can use proper methods] to adjust Xu (Deficiency) and Shi (Excess). [With such an approach, the occurrence of] Xu (Deficiency) and Shi (Excess) will be stopped. [If the disease is located in the blood Collaterals, it can be treated by] pricking the blood Collaterals to let out blood. [When the stagnated] blood is completely removed, [the disease will be] cured right away."

48. 9 Leigong said, "I have already studied [what Your Majesty] have mentioned. [But I just] don't know how to synthesize it."

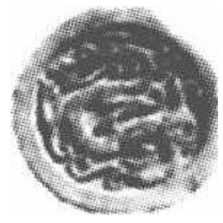
48. 10 Huangdi said, "To synthesize [the thoery] is just like to tie a bag. [If] the bag is not tied when it is full, [the things put into it will] spread out [of the bag]. [If] the theory is not synthesized, it cannot be superb."

48. 11 Leigong said, "I wish to be a beginner and tie my bag [of knowledge] before it is full."

48. 12 Huangdi said, "[A person who] ties [his bag of knowledge] before it is full can only be an ordinary doctor but cannot become a master [of doctors] in the world."

48. 13 Leigong said, "I'd like to know how to be an ordinary doctor."

48. 14 Huangdi said, "The Cunkou (pulse over the wrist) demonstrates [the changes of the Five Zang-Organs] inside and the Renying (pulse over the side of the neck) reveals [the changes of the Six Fu-Organs] outside. [These] two [pulses] respond to each other, coming and receding simultaneously, just like strings pulled to equal length. In spring and summer, [the pulse over]



【原文】

若引绳大小齐等。春夏人迎微大，秋冬寸口微大，如是者名曰平人。

48.15 人迎大一倍于寸口，病在足少阳，一倍而躁，在手少阳。

人迎二倍，病在足太阳，二倍而躁，病在手太阳。人迎三倍，病在足阳明，三倍而躁，病在手阳明。盛则为热，虚则为寒，紧则为痛痹，

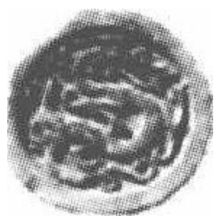
【今译】

致。春夏人迎脉略大一些，秋冬寸口脉略大一些，出现这些脉象，就是正常人的表现。

48.15 人迎比寸口的脉象大一倍，病在足少阳经，大一倍而躁疾的，病在手少阳经。人迎脉比寸口大两倍，病在足太阳经，大两倍而躁疾的，病在手太阳经。人迎脉比寸口大三倍，病在足阳明经，大三倍而躁疾的，病在手阳明经。人迎脉盛则为热，虚则为寒，紧则为痛痹，代则为时轻时重的病证。脉盛的则用泻法，脉虚的则用补法，脉

Renying [region] is slightly large; in autumn and winter, [the pulse over] the Cunkou [region] is slightly large. [Such states of pulses over Cunkou and Renying regions] are [the normal manifestations of] healthy people."

48.15 "[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] 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] strong, [it indicates] heat [Syndrome due to excess of Yangqi]; [if the pulse of Renying is] weak, [it indicates] cold [Syndrome due to insufficiency of Yangqi]; [if the pulse of Renying is] tense, [it indicates] pain [Syndrome due to] obstruction [of the Channels by pathogenic factors]; [if the pulse of Renying is] slow, irregular and intermittent, [it indicates that the disease is] now alleviated and then aggravated. [If the pulse of Renying is] strong, [the disease can be treated by needling with] reducing [needling techniques]; [if the pulse of Renying is] weak, [the disease can be treated by] reinforcing [needling techniques]; [if the pulse of Renying is] tense, the pain [Syndrome can be treated by] needling [the Acupoints located in]



【原文】

代则乍甚乍间。盛则泻之，虚则补之，紧痛则取之分肉，代则取血络且饮药，陷下则灸之，不盛不虚，以经取之，名曰经刺。人迎四倍者，且大且数，名曰溢阳，溢阳为外格，死不治。必审按其本末，察其寒热，以验其脏腑之病。

48.16 寸口大于人迎一倍，病在足厥阴，一倍而躁，在手心主。寸口二倍，病在足少阴，二倍而躁，在手少阴。寸口三倍，病在足太

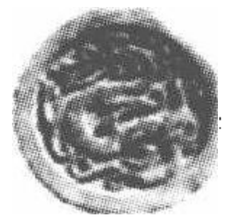
【今译】

紧而痛的，则针刺分肉之间的穴位，脉代的取血络放血，并服汤药，脉陷下的用灸法，不盛不虚的，针刺发病的经脉，就叫做经刺。人迎脉比寸口大四倍，大而且数，名曰溢阳脉，溢阳是阴气格阳于外的现象，属不治的死证。必须审察疾病的全过程，辨明寒热，以判断脏腑的病变。

48.16 寸口脉大于人迎一倍，病在足厥阴经，大一倍而躁疾的，病在手厥阴经。寸口脉大于人迎两倍，病在足少阴经，大两倍而躁疾的，病在手少阴经。寸口脉大于人迎三倍，病在足太阴经，大三倍而

the muscles; [if the pulse of Renying] is slow, irregular and intermittent, [the disease can be treated by] pricking the blood Collaterals [to let out blood] and decoction. [If the pulse of Renying is] depressed, [the disease can be treated by] Moxibustion. [If the pulse of Renying is] neither strong nor weak, [the disease can be treated by] Channel-Needling [which means to needle the Acupoints located on the Channel proper according to the location of disease] . [Such a treatment] is called Channel-Needling. [If the pulse of] Renying is four times greater [than that of Cunkou], large and rapid, [it is] called Yiyang (Overflowing of Yang) [which means] the external obstruction [that prevents Yinqi from flowing to the exterior part of the body]. [Such a disease is] incurable. [Cares must be taken] to distinguish the primary [aspect] and the secondary [aspect of the disease] and to differentiate [whether the disease is of] cold or heat [in nature] in order to determine [if the disease is related to] the Zang-Organs or the Fu-Organs. "

48.16 "[If the pulse of] Cunkou is one time greater [than that of Renying], [it indicates that] the disease is in [the Channel of] Foot-Jueyin; [if the pulse of Cunkou] is one time greater [than that of Renying] and is bustling, [it indicates that the disease is] in the Channel [of Hand-Jueyin] . [If the pulse of] Cunkou is twice as great as [that of Renying], [it indicates that] the disease is in [the Channel of] Foot-Shaoyin; [if the pulse of Cunkou] 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] Cunkou 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



【原文】

阴，三倍而躁，在手太阴。盛则胀满，寒中食不化，虚则热中、出糜、少气、溺色变，紧则痛痹，代则乍痛乍止。盛则泻之，虚则补之，紧则先刺而后灸之，代则取血络而后调之，陷下则徒灸之，陷下者脉血结于中，中有著血，血寒，故宜灸之，不盛不虚，以经取之。寸口四倍者，名曰内关，内关者，且大且数，死不治。必审察其本末之寒

【今译】

躁疾的，病在手太阴经。寸口脉盛大，可出现胀满、寒滞中焦、饮食不化等证；寸口脉虚弱，则出现内热、泻下糜烂之物、少气、小便色变。脉紧的就出现痛痹；脉代的其病则时痛时止。治疗时脉盛的用泻法，脉虚的用补法，脉紧的先针刺而后用灸法，脉代的先刺血络泄血，而后调治。脉虚陷的，用灸法治疗。脉虚陷，是因脉中的血凝结不行，并有瘀血留著于脉中，血中有寒邪，故宜用灸法。不盛不虚的，可以取有病经脉的穴位治疗。寸口脉大于人迎四倍的，叫做内关，内关的脉象是大且数，是不治的死证。必须详细审察致病的本末及其



Channel of] Hand-Taiyin. [If the pulse of Cunkou is] strong, [it indicates Syndrome marked by] distension, fullness, cold in the middle and indigestion [due to excess of Yinqi]; [if the pulse of Cunkou is] weak, [it indicates Syndrome marked by] heat in the middle, chyme-like stool, shortness of breath and changes of urine color [caused by subjugation of Yangqi due to Xu (Deficiency) of Yin]; [if the pulse of Cunkou is] tense, [it indicates Syndrome marked by] pain [due to] obstruction [of the Channels by pathogenic factors]; [if the pulse of Cunkou is] slow, irregular and intermittent, [it indicates that the disease is] now alleviated and then aggravated. [If the pulse of Cunkou is] strong, [the disease can be treated by needling with] reducing [techniques]; [if the pulse of Cunkou is] weak, [the disease can be treated by] reinforcing [techniques]; [if the pulse of Cunkou is] tense, [it can be treated by] needling followed by moxibustion; [if the pulse of Cunkou] is slow, irregular and intermittent, [the disease can be treated by] pricking the blood Collaterals [to let out blood] and regulation [therapy]. [If the pulse of Cunkou is] depressed, [the disease can be treated by] Moxibustion. [If the pulse of Cunkou is] depressed with clots and blood stagnation in the Collaterals, [it is caused by] cold in the blood and therefore [can be treated by] moxibustion. [If the pulse of Cunkou is] neither strong nor weak, [the disease can be treated by] Channel-Treatment [which means needling the Acupoints located on the Channel proper according to the location of disease] . [If the pulse of] Cunkou is four times greater [than that of Renying], [it is] called Neiguan (internal closure) [which means that the pulse is] large and rapid [due to predomination of Yinqi that drives Yangqi to flow outside]. [Such a disease is] incurable. [Cares must be taken] to distinguish cold and heat in the primary [aspect] and the secondary [aspect of the disease] in order to determine [if the disease is

【原文】

温，以验其脏腑之病。

48.17 通其营输，乃可传于大数。大数曰：盛则徒泻之，虚则徒补之，紧则灸刺且饮药，陷下则徒灸之，不盛不虚，以经取之。所谓经治者，饮药，亦曰灸刺，脉急则引，脉大以弱，则欲安静，用力无劳也。”

【今译】

寒热的不同，从而判明脏腑的病变，加以治疗。

48.17 必须通晓经脉的运行和输注，才能进一步传授针刺治病的大法。针刺治病的大法是：脉盛的用泻法，脉虚的用补法，脉紧的可用灸法、刺法和汤药治之，脉虚陷下不起的则用灸法，脉不盛不虚的，就取病变经脉的穴位治疗。所谓经治，就是或服药，或灸刺。脉急可采用导引法，脉大而弱的，宜安心静养，不要用力太过。”



related to] the Zang-Organs or the Fu-Organs."

48.17 "[As a doctor, you must] be clear about the running and infusing [rules of the Channels]. [Only by doing so can you] grasp the gist of the basic methods. [The following are] the basic methods: [If the pulse is] strong, [the disease can be treated by needling with] reducing [techniques]; [if the pulse is] weak, [the disease can be treated by] reinforcing [techniques]; [if the pulse is] tense, [it can be treated by] moxibustion, needling and decoction; [if the pulse is] depressed, [the disease can be treated by] moxibustion only; [if the pulse is] neither strong nor weak, [the disease can be treated by] Channel-Treatment [which means needling the Acupoints located on the Channel proper according to the location of disease]. The so-called Channel-Treatment [refers to] either [treatment with] decoction or needling [the Acupoints located on the Channel proper according to the location of disease]. [If the pulse is] tense, [it indicates excess of pathogenic factors and also can be treated by] directing[2] [pathogenic factors to go out of the body]; [if the pulse is] large and weak, [the patient] should rest quietly [to nourish Yin and] avoid overstrain."



Notes:

[1] Fasting (斋) was a ceremony held in ancient times to show devoutness. Before holding the ceremony, people should not drink liquor and eat meat. They must take a bath and live in a separate room or a quiet place alone.

[2] The original Chinese character for "directing" is Yin (引). There are different explanations about the meaning of Yin (引) here. Some people believe that Yin (引) here refers to Daoyin (导引), a therapeutic exercise similar to Qigong (气功). Some people think that Yin (引) here refers to dredging therapy used to remove stagnation in the Channels.

五色第四十九

【原文】

49.1 雷公问于黄帝曰："五色独决于明堂乎？小子未知其所谓也。"

49.2 黄帝曰："明堂者，鼻也；阙者，眉间也；庭者，颜也；蕃者，颊侧也；蔽者，耳门也。其间欲方大，去之十步，皆见于外，如是者寿，必中百岁。"

49.3 雷公曰："五官之辨奈何？"

49.4 黄帝曰："明堂骨高以起，平以直，五脏次于中央，六腑挟其两侧，首面上于阙庭，王宫在于下极，五脏安于胸中，真色以致，病色不见，明堂润泽以清，五官恶得无辨乎？"

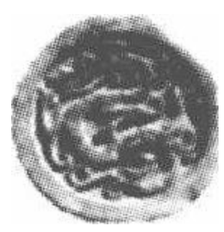
【今译】

49.1 雷公问黄帝说："面部五色的变化，能单独取决于明堂吗？我不明白其中的道理。"

49.2 黄帝说："明堂就是鼻，阙是两眉中间的部位，天庭就是额部，蕃是两颊的外侧，蔽是耳门前的部位。这些部位之间，宜端正丰隆宽大。十步以外都能看得清清楚楚，具有这种面相的人，一定寿达百岁。"

49.3 雷公说："怎样辨别五官呢？"

49.4 黄帝说："鼻高而隆起，平正笔直，五脏依次分布在它的中部，六腑则附于它的两侧。头面在上部的阙中和天庭，心在两目之间的下极。若五脏平和安居于胸中，正常的五色出现，而不见病色，鼻部色泽清明，由此五官就不难辨别了。"



Chapter 49
Wuse: Five Colors

49. 1 Leigong asked Huangdi, "[Do the changes of] the five colors only manifest on the Mingtang (Bright Palace) [1]? I'm not clear about the reason."

49. 2 Huangdi said, "The Mingtang (Bright Palace) refers to the nose. Que refers to the region between the eyebrows, Ting refers to the forehead, Fan refers to the lateral side of the cheeks and Pie refers to the tragus. These regions should be regularly featured and broad and can be clearly seen ten steps away. [People] with such an appearance will live for one hundred years[2]."

49. 3 Leigong said, "How to differentiate the five sensory organs?"

49. 4 Huangdi said, "The bone of the apex of the nose is high and straight. [The regions for examining] the Five Zang-Organs [are located on] the middle [of the nose while the regions for examining] the Six Fu-Organs [are located at] both sides [of the nose]. [The regions for examining] the head and face [are located in] the region between the eyebrows and the forehead. [The regions for examining] the heart [are located in] the lower regions [of the eyes]. [If] the Five Zang-Organs are situated normally in the chest, the normal colors will appear, there will be no morbid complexion and the nose will be lustrous and clear. What is the difficulty to differentiate the five sensory organs?"

【原文】

49.5 雷公曰："其不辨者，可得闻乎？"

49.6 黄帝曰："五色之见也，各出其色部。部骨陷者，必不免于病矣。其色部乘袭者，虽病甚，不死矣。"

49.7 雷公曰："官五色奈何？"

49.8 黄帝曰："青黑为痛，黄赤为热，白为寒，是谓五官。"

49.9 雷公曰："病之益甚，与其方衰，如何？"

49.10 黄帝曰："外内皆在焉。切其脉口，滑小紧以沉者，病益甚，在中；人迎气大紧以浮者，其病益甚，在外。其脉口浮滑者，病日进；人迎沉而滑者，病日损。其脉口滑以沉者，病日进，在内；其

【今译】

49.5 雷公说："如何进一步辨别，可以讲给我听吗？"

49.6 黄帝说："五色在面部的表现，各有其固定的部位。如果在一定的部位上出现变化，就是必然发病的征兆。如其部位上有乘袭之色，病虽严重，也不会死亡。"

49.7 雷公说："五色各主什么病证呢？"

49.8 黄帝说："青色和黑色主痛，黄色和赤色主热，白色主寒，这就是五色所主。"

49.9 雷公说："怎样来判断病势的进退呢？"

49.10 黄帝说："应该内外全面观察。切寸口脉呈现滑、小、紧而沉的，病情逐渐加重，病在五脏；人迎脉呈现大、紧而浮的，病情逐渐加重，病在六腑；寸口脉浮滑的，病情日渐减轻；人迎脉沉而滑的，病情日渐减轻。寸口脉滑而沉的，病情日渐加重，病在内脏；人

49. 5 Leigong said, "[Abnormal changes of colors are often] difficult to differentiate. Could [Your Majesty] explain this for me?"

49. 6 Huangdi said, "The five colors usually appear over certain regions on the face. [If the color in the region of certain viscus is so deep that it seems to] deepen into the bones, disease must have occurred [in the related viscus]. [If the color of the child-organ appears on] the region [of the mother-organ] on the face, [the patient] will not die even if the disease is serious."

49. 7 Leigong said, "What [are the diseases] demonstrated by the five colors?"

49. 8 Hunagdi said, "Blue and black [colors indicate] pain; yellow and red [colors indicate] heat; and white [color indicates] cold. These are [the diseases demonstrated by] the five colors."

49. 9 Leigong said, "How to determine whether the disease is alleviating or aggravating?"

49. 10 Huangdi said, "[Careful observation must be made of] both the exterior and interior [parts of the body]. [If] the pulse over Maikou (Cunkou) is slippery, small, tense and deep, [it indicates that] the disease is worsening and [that the disease is in] the middle (Zang-Organs); [if the pulse of] Renying is large, tense and floating, [it indicates that] the disease is worsening and [that the disease is in] the exterior (Fu-Organs). [If the pulse of] Maikou (Cunkou) is floating and slippery, [it indicates that] the disease is worsening; [if the pulse of] Renying is deep and slippery, [it indicates that] the disease is alleviating. [If the pulse of] Maikou (Cunkou) is slippery and deep, [it indicates that] the disease is worsening and [that the pathogenic factor is] in the



【原文】

人迎脉滑盛以浮者，其病日进，在外。脉之浮沉及人迎与寸口气小大等者，病难已。病之在脏，沉而大者，易已，小为逆；病在腑，浮而大者，其病易已。人迎盛坚者，伤于寒，气口盛坚者，伤于食。”

49.11 雷公曰：“以色言病之间甚奈何？”

49.12 黄帝曰：“其色粗以明，沉夭者为甚，其色上行者，病益甚；其色下行如云彻散者，病方已。五色各有脏部，有外部，有内部也。色从外部走内部者，其病从外走内；其色从内走外者，其病从内

【今译】

迎脉滑盛而浮的，病情日渐加重，病在六腑。若人迎和寸口的脉象浮沉大小相等，疾病就难以治愈；病在五脏，脉见沉而大的，疾病就容易治愈；若见小脉，病难治。病在六腑且脉浮而大的，疾病就容易治愈，人迎脉盛而坚的，主寒邪所伤；寸口脉盛而坚的，主饮食所伤。”

49.11 雷公说：“怎样根据色泽的变化来判断病情的轻重呢？”

49.12 黄帝说：“色泽含蓄而明润的病轻，沉滞晦黯的病重；病色上行的，病情逐渐加重。病色向下行如云雾散去的，疾病将要痊愈。五色见于面部，各现于脏腑所属的部位，有外部和内部的不同。病色从外部走向内部的，说明病邪从表入里；病色从内部走向外部的，



interior (Zang-Organs); [if the pulse of] Renying is slippery, strong and floating, [it indicates that] the disease is worsening and [that the pathogenic factor is] in the exterior (Fu-Organs). [If] the pulses of Renying and Qikou (Cunkou) are floating and deep identically in range and strength, the disease is difficult to cure. [If] the disease is in the Zang-Organs and [the pulse is] deep and large, [the disease is] mild and easy to cure; [if] the disease is in the Fu-Organs and [the pulse is] floating and large, the disease is easy to cure. [If the pulse of] Renying is strong and hard, [it indicates] attack of cold; [if the pulse of] Qikou (Cunkou) is strong and hard, [it indicates internal] damage [due to improper] diet."

49.11 Leigong said, "How to determine [whether the disease is] mild or serious according to the changes of colors?"

49.12 Huangdi said, "[If the patient's] complexion is somewhat lustrous, [the disease is light]; [if the complexion of the patient is] deep and dark, [the disease is] severe. [If] the colors extend upwards, the disease is aggravated; [if] the colors extends downwards like dispersing cloud, the disease is getting improved. The five colors appear [over the regions that indicate] the Zang-Organs respectively. [The lateral aspects of the nose are] the external [parts that pertain to the Six Fu-Organs] and [the central region of the nose is] the internal [part that pertains to the Five Zang-Organs]. [If] the colors extend from the external (the lateral aspects of the nose) to the internal (the central part of the nose), [it shows that] the disease progresses from the external to the internal; [if] the colors extend from the internal (the central part of the nose) to the external (the lateral aspects of the nose),

【原文】

走外。病生于内者，先治其阴，后治其阳，反者益甚。其病生于阳者，先治其外，后治其内，反者益甚。其脉滑大以代而长者，病从外来，目有所见，志有所恶，此阳气之并也，可变而已。”

49.13 雷公曰：“小子闻风者，百病之始也；厥逆者，寒湿之起也，别之奈何？”

49.14 黄帝曰：“常候阙中，薄泽为风，冲浊为痹，在地为厥。此其常也，各以其色言其病。”

49.15 雷公曰：“人不病卒死，何以知之？”

49.16 黄帝曰：“大气入于脏腑者，不病而卒死矣。”

【今译】

说明病邪从里出表。病由五脏而生的，当先治其脏，后治其腑，否则病情就会加重；病由腑而生的，必当先治其腑，后治其脏，否则病情也会加重。如脉呈现滑、大、代、长，就表明病邪由外侵袭人体，使目有所妄见，神志反常，这是病邪入阳分，阳气过剩引起的，通过灵活恰当的治疗，疾病就能痊愈。”

49.13 雷公说：“我听说百病的发生，多由感受风邪引起，而厥逆的病变，多由寒湿引起，怎样来辨别呢？”

49.14 黄帝说：“通常是根据两眉间的气色来辨别，气色浮薄而光泽的，为风病；气色沉浊而晦黯的，为痹病；沉浊晦黯之色出现在地阁部，为厥逆病。这是一般规律，根据各部面色的不同来判断病变。”

49.15 雷公说：“人在没有病的征象下而突然死亡，是什么道理呢？”

49.16 黄帝说：“大邪之气侵入脏腑后，即使没有病象显现，也可令人突然死亡。”

[it means that] the disease recedes from the internal to the external. [If] the disease occurs in the internal [part of the body], the Yin [aspect should be] treated first [because the Zang-Organs pertain to Yin] and then the Yang [aspect is] treated. [If such an order is] violated, [the disease will be] worsened. [If] the disease occurs in the external [part of the body,] the external [aspect should be] treated first and then the internal [aspect is] dealt with. [If such an order is] violated, [the disease will be] worsened. [If] the pulse is slippery, large or slow-intermittent and long, [it shows that] the disease is caused by [invasion of pathogenic factors from] the outside and [marked by] phantom vision and disgusting feeling. This problem is caused by superabundance of Yangqi and [can be cured by] proper treatment."

49. 13 Leigong said, "I have heard that wind is the cause of all diseases and that Jueni [characterized by coldness and pain of limbs] is caused by cold and dampness. How to differentiate them?"

49. 14 Huangdi said, "Usually the examination [concentrates on] the region between the eyebrows. [If the color is] light and lustrous, [it indicates invasion of] wind; [if the color appears] deep and dark, [it indicates] Bi-Syndrome; [if deep and dark color appears] in the lower [region of the face, it indicates] Jue (coldness of limbs). These are the rules to diagnose diseases according to the colors (complexion)."

49. 15 Leigong said, "Why sometimes people suddenly die without contracting any disease?"

49. 16 Huangdi said, "[If] Daqi (severe pathogenic factor) has invaded the Zang-Organs and Fu-Organs [due to serious de-



【原文】

49.17 雷公曰:“病小愈而卒死者,何以知之?”

49.18 黄帝曰:“赤色出两颧,大如母指者,病虽小愈,必卒死。黑色出于庭,大如母指,必不病而卒死。”

49.19 雷公再拜曰:“善哉!其死有期乎?”

49.20 黄帝曰:“察色以言其时。”

49.21 雷公曰:“善乎!愿卒闻之。”

49.22 黄帝曰:“庭者,首面也;阙上者,咽喉也;阙中者,肺也;下极者,心也;直下者,肝也;肝左者,胆也;下者,脾也;方上者,胃也;中央者,大肠也;挟大肠者,肾也;当肾者,脐也;面

【今译】

49.17 雷公说:“病情稍有好转而又突然死亡,是什么道理呢?”

49.18 黄帝说:“两颧部出现赤色,大如拇指的,病情即使稍有好转,也会突然死亡。天庭出现黑色,大如拇指的,必没有病象而突然死亡。”

49.19 雷公再拜说:“您讲得真好!病人的死亡时间也可预知吗?”

49.20 黄帝说:“观察病人色泽的变化,就可推知死亡的大概时间。”

49.21 雷公说:“您讲得真好!我愿意听您全面地讲一讲。”

49.22 黄帝说:“天庭应头面;眉心之上应咽喉;眉心应肺;两目之间应心;两目之间直下鼻柱部位应肝;鼻柱左边应胆;鼻头应脾;鼻头的两旁应胃;面的中央应大肠;夹面中央两旁的鼻部应肾;

ficiency of the Primordial-Qi, the patient will] suddenly die [even if he has] not contracted any disease."

49. 17 Leigong said, "Why [the patient] suddenly dies [when] the disease has slightly alleviated?"

49. 18 Huangdi said, "[If] red color appears on the cheeks with the size of a thumb, [the patient] will inevitably die though the disease is slightly improved. [If] black color appears on the forehead with the size of a thumb, [the patient] will inevitably die [even if he has] not contracted any disease."

49. 19 Leigong bowed again and said, "How wonderful it is! Can the time of death be predicted?"

49. 20 Huangdi said, "The time [of death can be predicted] by inspecting the complexion."

49. 21 Leigong said, "What a wonderful theory! I'd like to know the details."

49. 22 Huangdi said, "[The regions of the face that reflect the states of the viscera and the limbs are arranged in the following way:] The forehead corresponds to the head and face; the region above the middle point of the eyebrows corresponds to the throat; the region between the eyebrows corresponds to the lung; the region between the eyes corresponds to the heart; the region directly below the middle point of the eyes corresponds to the liver; [the region] at the left side of the liver [region] corresponds to the gallbladder; [the region] below the liver [region] (the nose apex) corresponds to the spleen; [the regions] lateral to [the nose apex] correspond to the stomach; the central [regions of the cheeks] correspond to the large intestine; [the regions] lateral to [the cheeks] correspond to the kidney; [the region below the part

【原文】

王以上者，小肠也，面王以下者，膀胱子处也；颧者，肩也；颧后者，臂也；臂下者，手也；目内眦上者，膺乳也；挟绳而上者，背也；循牙车以下者，股也；中央者，膝也；膝以下者，胫也；当胫以下者，足也；巨分者，股里也；巨屈者，膝膑也。此五脏六腑肢节之部也，各有部分。有部分，用阴和阳，用阳和阴，当明部分，万举万当。能

【今译】

肾所属颊部的下方应脐；鼻头上方的两侧，两颧以内的部位应小肠；

鼻头以下的人中穴应膀胱和子宫；颧骨处，应肩；颧骨的后方，应臂；臂下部应手；内眼角以上的部位应胸乳；颊的外部以上，应背；沿颊车以下，应股；两牙床的中央，应膝；膝以下的部位，应胫；胫以下的部位，应足；口角两侧的大纹处，应股内侧；颊下的曲骨部，应膝。这是脏腑肢节应于面部的情况。治疗时，用阴调阳，用阳调阴，只要明确了各部所表现的色泽，就会运用自如。能够辨别左右，

that pertains to] the kidney corresponds to the navel; [the regions] superior to [and lateral to] the nose apex correspond to the small intestine; [the region] below the nose apex corresponds to the bladder and uterus; the zygomatic regions correspond to the shoulders; [the regions] posterior to the zygomatic [regions] correspond to the arms; [the regions] below [the part that pertains to] the arm corresponds to the hands; [the regions] above the inner canthus correspond to the chest and breasts; [the regions lateral to and] superior to the cheeks correspond to the back; [the regions] below the mandible correspond to the thighs; [the central region of] the jaw correspond to the knees; and [the regions] below [the parts related to] the knees correspond to the tibia; [the region] below [the part related to] the tibia corresponds to the feet; the major crease on the angle of the mouth corresponds to the medial sides of the thighs; the curved bones below the cheeks correspond to the kneecaps. These are the regions of the face respectively corresponding to the Five Zang-Organs, the Six Fu-Organs, limbs and joints. [The five colors on the face reflect diseases in] different parts [of the body] respectively. [When] the regions [of the face that correspond to the Five Zang-Organs, the Six Fu-Organs, limbs and joints] are determined, [Yin and Yang will be clearly differentiated]. [Clinically predominance of Yang due to decline of Yin can be treated by] strengthening Yin with the assistance of Yang; [predominance of Yin due to decline of Yang can be treated by] strengthening Yang with the assistance of Yin. [When the relationships between] the regions [of the face and the five colors as well as the predominance and decline of Yin and Yang, the differentiation of Syndromes will be] accurate [and

【原文】

别左右，是谓大道。男女异位，故曰阴阳，审察泽夭，谓之良工。

49.23 沉浊为内，浮泽为外。黄赤为风，青黑为痛，白为寒，黄而膏润为脓，赤甚者为血，痛甚为挛，寒甚为皮不仁。五色各见其部，察其浮沉，以知浅深；察其泽夭，以观成败；察其散抟，以知远近；视色上下，以知病处；积神于心，以知往今。故相气不微，不知是非，

【今译】

就了解了阴阳的基本道理。男女病色的转移，其位置是不同的，因为男女的阴阳属性不同。能根据所属部位去审查面色的润泽和晦暗，从而诊察出疾病的善恶逆顺，才是高明的医生。

49.23 面色沉滞晦暗，主在里在脏的病；面色浮露鲜明，主在外在腑的病。黄赤色主风病；青黑色主疼痛；白色主寒；色黄而局部软如膏脂的，皮肤润泽的，为脓已形成；色过赤主瘀血。痛甚可引起挛急，过寒则可导致麻痹不仁。五色各表现在一定的部位，观察色的沉浮，就可判断病邪的深浅；观察色的润泽与枯晦，就可推测疾病预后的好坏；观察色的消散或聚结，就可知病程的长短；观察病色的上下，就可知疾病的部位。聚精会神地观察分析色的变化，就可知道疾病以往的和目前的状况。如不细致地观察，就不能判断疾病的是非。只有专心致志，才能知道旧病与新病的关系。如面色不显现应有的明

the treatment will be successful]. [If one can] distinguish the left from the right[3], [he will be able to] understand the general principle [of diagnosing diseases]. [The demonstration of the five colors on the face] differ in man and woman because [woman pertains to] Yin and [man to] Yang. [Those who can] carefully inspect the lustrous and haggard [aspects of the complexion] are excellent doctors."

49.23 "Deep and nebulous [complexion indicates that the disease has occurred in] the interior (Zang-Organs); floating and lustrous [complexion indicates that the disease has occurred in] the exterior (Fu-Organs); yellow and red [complexion indicates invasion of] wind; blue and black [complexion indicates Syndromes of] pain; white [complexion indicates] cold [Syndrome]; yellow and ointment-like [complexion indicates] suppuration; extremely red [complexion indicates] blood [stasis inside the body]; severe pain [indicates] spasm; severe cold [indicates] numbness of skin. The five colors [are reflected over] different regions [in the face]. To examine [whether the complexion is] floating or deep [can enable one] to understand [whether the disease is] light or severe; to examine [whether the complexion is] lustrous or haggard [enables one] to determine [whether the prognosis of the disease is] favorable or unfavorable; to examine [whether the complexion is] dispersing or accumulating [enables one] to know [whether the duration of the disease will be] long or short; to inspect the upper and lower [regions of] the complexion [enables one] to know the location of the disease. [Only by] concentrating all the attention on [the differentiation of complexion can the doctor be able] to know the past [state] and the present



【原文】

属意勿去，乃知新故。色明不粗，沉夭为甚，不明不泽，其病不甚。其色散，驹驹然未有聚；其病散而气痛，聚未成也。

49.24 肾乘心，心先病，肾为应，色皆如是。

49.25 男子色在于面王，为小腹痛；下为卵痛；其圜直为茎痛，高为本，下为首，狐疝癀阴之属也。

49.26 女子在于面王，为膀胱、子处之病，散为痛，抟为聚，方

【今译】

亮，而现沉滞晦黯，为病情严重；色虽不明亮，也不润泽，但无枯晦之象，为病情不重；色散而不聚，病势也会消减，即使有痛症，积聚也未形成。肾邪侵犯心脏，是因心先病，肾的黑色便相应地出现在心所属的部位。病色的出现，一般说来都是这样。

49.24 男子病色出现在鼻头上，主小腹疼痛，并向下牵引睾丸疼痛；病色出现在人中沟上，主阴茎作痛。

49.25 男子病色出现在人中沟上半部，主茎根痛；病色出现在人中沟的下半部，主茎头作痛。这些都属于狐疝阴囊肿大等病。

49.26 女子病色表现在鼻头上，主膀胱、子宫的病；病色散而不聚，主疼痛；病色积聚不散，主积聚病。积聚的形状或方或圆，位置

[progress of the disease] . So inadequate examination of complexion cannot reveal the nature of the disease. [Only through] careful analysis [of complexion can one be able] to understand the old and the new [diseases] . Clear and lustrous complexion [indicates that the disease is] light; deep and haggard [complexion indicates that the disease is] severe. [If the complexion is] neither clear nor non-lustrous, the disease will not be aggravated. [If] the complexion disperses and does not accumulate, the disease will also disperse. [Even if there is] pain, [it is simply caused by stagnation of Qi, [but] abdominal mass has not occurred. "

49. 24 "The kidney subjugates the heart. [If] the heart contracts the disease first, then the kidney will respond to it[4] . The same is [the case of the appearance of] all the colors [related to the Five Zang-Organs]. "

49. 25 "In male, [if the morbid] color appears on the nose apex, it indicates lower abdominal pain. [If the morbid color appears on the region] below [the nose apex, it indicates] pain of the scrotum. [If the morbid color appears in] the philtrum, it indicates pain of penis; [if the color appears in] the upper [region, it indicates that the pain is in] the root [of penis]; [if the color appears in] the lower [region, it indicates that the pain is in] the balanus. [These diseases all] pertain to the categories of Hushan (inguinal hernia) and Kuiyin (enlarged scrotum). "

49. 26 "In female, [if the morbid color] appears in the nose apex, it indicates disease of the bladder and uterus. [If the morbid color] disperses, [it indicates] pain. [If the morbid color] accumulates, [it indicates] abdominal [mass which might be]

【原文】

员左右，各如其色形。其随而下至胝为淫，有润如膏状，为暴食不洁。

49.27 左为左，右为右。其色有邪，聚散而不端，面色所指者也。色者，青黑赤白黄，皆端满有别乡。别乡赤者，其色亦大如榆荚，在面王为不日。其色上锐，首空上向，下锐下向，在左右如法。以五色命脏，青

【今译】

或左或右，都与其病色的形态相似。如病色下行至唇，为白淫、带浊病；面色润泽如脂膏，多为暴食或饮食不洁所致。

49.27 病色在左侧，则左侧有病；病色在右侧，则右侧有病。面部有病色，或聚或散而不端正的，只要根据病色所在的部位，就可知道病变所在。色有青、黑、赤、白、黄，应各自端正而盈满地显现在相应的部位上。如赤色不在心位，却出现在鼻头，面积大如榆荚，则为女子经闭。如病色尖端向上，为头面部气虚，病邪有向上发展的趋势；如病色尖端向下，就说明病邪有向下发展的趋势。在左在右可以



square or round or located in the upper or lower [regions]. All [these pathological changes can be reflected by] the colors [appearing on the related regions of the face]. [If the morbid color] extends from the nose apex to the lips, [it indicates] leukorrhagia. [If the morbid color] appears as lustrous as ointment, [it indicates] intemperance of improper diet."

49.27 "[The changes of complexion correspond to the location of diseases]. [If the morbid color appears in] the left, then [the disease is located in] the left [side]; [if the morbid color appears in] the right, then [the disease must be located in] the right [side]. [If] the complexion [is abnormal, it shows that] Xie (Evil) [has invaded the body]. [If the changes of the complexion are] unstable, now accumulating and then dispersing, [the location of diseases can be determined according to] the manifestations of colors. The colors [mentioned above include] blue, black, red, white and yellow which all should be demonstrated respectively on the corresponding regions. [Sometimes the color corresponding to one certain organ may appear on] other regions. [For example,] the red [color corresponding to the heart may appear on the regions that do not correspond to the heart] as big as the elm seed. [If red color appears] on the nose apex, it indicates amenorrhea. [If] the color points toward the upper [region, it indicates deficiency of Healthy-Qi] in the head and face [and so the disease] progresses upward; [if] the color points toward the lower [region, the disease] progresses downward. [If the color points to] the left or the right [side, it can be differentiated according to] the same method [mentioned above]. To match the five colors with the Zang-Organs, the blue [color corresponds] to

【原文】

为肝，赤为心，白为肺，黄为脾，黑为肾。肝合筋，心合脉，肺合皮，脾合肉，肾合骨也。”

【今译】

此法辨认。以五色配五脏，青为肝、赤为心、白为肺、黄为脾、黑为肾。肝合于筋，心合于脉，肺合于皮，脾合于肉，肾合于骨。”

the liver; the red [color corresponds] to the heart; the white [color corresponds] to the lung; the yellow [color corresponds] to the spleen; the black [color corresponds] to the kidney. The liver is related to the tendons, the heart is related to the vessels, the lung is related to the skin, the spleen is related to the muscles and the kidney is related to the bones."

Notes:

[1] In Huangdi Neijing (黄帝内经), the nose is frequently called the Bright Palace which was the place where kings in ancient China held important ceremonies or conferences.

[2] In Chinese, one hundred years just means longevity.

[3] In Chapter 5 of Suwen (素问), it says that "The left and right symbolize the routes of Yin and Yang." Here the left and right refer to the Yin and Yang.

[4] If the kidney disease affects the heart, it indicates that the heart is already in disorder. That is why the kidney which pertains to Wood in the Wuxing (Five Elements) subjugates the heart which pertains to Fire in the Wuxing (Five Elements). In this case the black color related to the kidney will appear on the region corresponding to the heart.

论勇第五十

【原文】

50.1 黄帝问于少俞曰："有人于此，并行并立，其年之长少等也，衣之厚薄均也，卒然遇烈风暴雨，或病或不病，或皆病，或皆不病，其故何也？"

50.2 少俞曰："帝问何急？"

50.3 黄帝曰："愿尽闻之。"

50.4 少俞曰："春青风，夏阳风，秋凉风，冬寒风。凡此四时之风者，其所病各不同形。"

50.5 黄帝曰："四时之风，病人如何？"

50.6 少俞曰："黄色薄皮弱肉者，不胜春之虚风；白色薄皮弱肉者，不胜夏之虚风；青色薄皮弱肉，不胜秋之虚风；赤色薄皮弱肉，

【今译】

50.1 黄帝问于少俞说："假如有这样一些人，他们一同行走，一同站立，他们的年龄大小一致，穿的衣服厚薄也相同，突然遭到狂风暴雨，有的生病，有的不生病，或者都生病，或者都不病，这是什么缘故？"

50.2 少俞说："你先问哪一个问题呢？"

50.3 黄帝说："我都想听一听。"

50.4 少俞说："春季当令的是温风，夏季是热风，秋季是凉风，冬季是寒风。大凡这四季的风，性质不同，影响到人体发病的情况也不一样。"

50.5 黄帝说："四季的风，怎样使人发病呢？"

50.6 少俞说："色黄皮薄而肌肉柔弱的人，难以抵御春天的虚邪贼风；色白皮薄肌肉柔弱的人，难以抵御夏季的虚邪贼风；色青皮薄肌肉柔弱的人，难以抵御秋天的虚邪贼风；色赤皮薄肌肉柔弱的

Chapter 50
Lunyong:
Discussion on Bravery

50. 1 Huangdi asked Shaoyu, "Suppose that there are some people who walk together, stand together, are of the same age and wear the same clothes. When suddenly attacked by strong wind and storm, some of them fall ill, some of them do not fall ill or all of them fall ill. What is the reason?"

50. 2 Shaoyu said, "Which question do [Your Majesty] want to ask first?"

50. 3 Huangdi said, "I'd like to know [the explanation of] all."

50. 4 Shaoyu said, "[Wind blowing in] spring is [called] blue wind; [wind blowing in] summer is [called] Yang wind; [wind blowing in] autumn is [called] cool wind; and [wind blowing in] winter is [called] cold wind. When wind in the four seasons [attacks people, it causes] different diseases."

50. 5 Huangdi said, "How does wind in the four seasons cause diseases?"

50. 6 Shaoyu said, "[People with] yellow complexion, thin skin and weak muscles cannot resist abnormal wind in spring [due to deficiency of Spleen-Qi]; [people with] white complexion, thin skin and weak muscles cannot resist abnormal wind in summer [due to deficiency of Lung-Qi]; [people with] blue complexion, thin skin and weak muscles cannot resist abnormal wind in autumn [due to deficiency of Liver-Qi]; [people with] red complexion,

【原文】

不胜冬之虚风也。”

50.7 黄帝曰：“黑色不病乎？”

50.8 少俞曰：“黑色而皮厚肉坚，固不伤于四时之风。其皮薄而肉不坚、色不一者，长夏至而有虚风者，病矣。其皮厚而肌肉坚者，长夏至而有虚风，不病矣。其皮厚而肌肉坚者，必重感于寒，外内皆然，乃病。”

50.9 黄帝曰：“善。”

50.10 黄帝曰：“夫人之忍痛与不忍痛，非勇怯之分也。夫勇士之不忍痛者，见难则前，见痛则止；夫怯士之忍痛者，闻难则恐，遇痛不动。夫勇士之忍痛者，见难不恐，遇痛不动；夫怯士之不忍痛者，见难与痛，目转面盼，恐不能言，失气，惊，颜色变化，乍死乍生。余见其然也，不知其何由，愿闻其故。”

50.11 少俞曰：“夫忍痛与不忍痛者，皮肤之薄厚，肌肉之坚脆，

【今译】

人，难以抵御冬天的虚邪贼风。”

50.7 黄帝说：“色黑的人就不发病吗？”

50.8 少俞说：“色黑而皮厚，肌肉坚实，当然就不会被四季风邪所伤。如果其人皮肤薄弱，肌肉不坚实，又不是始终是黑色的人，到了长夏感受风邪就会发病。如果其人色黑皮厚，肌肉坚实，虽遭长夏季节的虚风，也不会发病。色黑皮肤宽厚，肌肉坚实的人必须是外伤于虚风，内伤于饮食生冷，外内俱伤，才会生病。”

50.9 黄帝说：“好。”

50.10 黄帝说：“人能够忍受疼痛与否，不是以性格的勇敢和怯弱来区分的。勇敢而不能耐受疼痛的人，遇到危难可勇往直前，而当遇到疼痛时，则退缩不前；怯弱而能耐受疼痛的人，听到危难就恐慌不安，而遇到疼痛时，却能忍耐而不动摇。勇敢而又能耐受疼痛的人，见到危难不恐惧，遇到疼痛能忍耐；怯弱而又不能耐受疼痛的人，见到危难与疼痛，吓得头晕眼花，颜面变色，不敢正视，话也说不出，心惊气乱，死去活来。我看到这些情况，却不知其中的原因，想听一听其中的道理。”

50.11 少俞说：“忍痛与否，主要决定于皮肤的厚薄、肌肉的坚

thin skin and weak muscles cannot resist abnormal wind in winter [due to deficiency of Heart-Qi]."

50.7 Huangdi said, "Does it mean that [people with] black skin do not fall ill [when attacked by wind in the four seasons]?"

50.8 Shaoyu said, "[People with] black complexion, thick skin and strong muscles will not be affected by abnormal wind in the four seasons. [People with] thin skin and weak muscles with unstable complexion will fall ill [when attacked by] abnormal wind in the late summer. [People with] thick skin and strong muscles will not fall ill [when attacked by] abnormal wind in the late summer. [People with] thick skin and strong muscles will fall ill when attacked severely by pathogenic cold in both the exterior and the interior [parts of the body]."

50.9 Huangdi said, "Good!"

50.10 Huangdi said, "[Whether] a person tolerates pain or not does not depend on bravery. A brave person may not tolerate pain. When faced with difficulties, [he will] advance bravely; but when suffering pain, [he will] hang back. A coward may tolerate pain. But when faced with difficulties, [he will] hesitate [to press forward]; when suffering pain, [he may tolerate it and] remain calm. A brave person who also tolerates pain will not feel anxious when faced with difficulties and remain calm when suffering pain. A coward who does not tolerate pain will, when faced with difficulties and suffering pain, feel dizzy, dare not look straight and speak, turn pale and be threatened to death. I have seen such phenomena, but I don't know the reason. Could you explain it for me?"

50.11 Shaoyu said, "[Whether a person] tolerates pain or

【原文】

缓急之分也，非勇怯之谓也。”

50.12 黄帝曰：“愿闻勇怯之所由然。”

50.13 少俞曰：“勇士者，目深以固，长衡直扬，三焦理横，其心端直，其肝大以坚，其胆满以傍，怒则气盛而胸张，肝举而胆横，眦裂而目扬，毛起而面苍，此勇士之由然者也。”

50.14 黄帝曰：“愿闻怯士之所由然。”

50.15 少俞曰：“怯士者，目大而不减，阴阳相失，其焦理纵，髑骨短而小，肝系缓，其胆不满而纵，肠胃挺，胁下空，虽方大怒，气不能满其胸，肝肺虽举，气衰复下，故不能久怒，此怯士之所由然者也。”

50.16 黄帝曰：“怯士之得酒，怒不避勇士者，何脏使然？”

【今译】

实、脆弱、松紧的不同，而不是以性格的勇敢、怯弱来区分的。”

50.12 黄帝说：“我想了解人们为什么会有勇敢和怯弱的不同性格。”

50.13 少俞说：“勇敢的人，目光深邃而坚定，眉毛宽大长直，皮肤肌腠的纹理是横的，心脏端直，肝脏大而坚实，胆汁盛满，发怒时，气壮盛而胸廓张大，肝气上举而胆气横溢，眼瞪得很大，目光逼人，毛发竖起，面色铁青，这些都是决定勇士性格的因素。”

50.14 黄帝说：“我还想了解怯懦人的性格是怎样产生的。”

50.15 少俞说：“怯懦的人目大无神，阴阳不调，皮肤肌腠的纹理纵而不横，胸骨剑突短小，肝系弛缓，胆汁不充满，胆囊松弛，肠胃纵缓，胁下空虚而肝气不能充满，即使大怒，怒气也不能充满胸中，肝肺之气虽因怒而上举，但随怒气的消减而又下落，所以不能长时间发怒，这些都是决定怯士性格的因素。”

50.16 黄帝说：“怯懦的人喝了酒以后，当他发怒的时候，和勇士相似，这是哪一脏的功能使他这样的呢？”

not depends on [such factors as whether the skin is thick or thin, muscles are strong or brittle and flabby or tense, not just depending on bravery and cowardice."

50. 12 Huangdi said, "I'd like to know why [some people are] brave and [some people are] coward."

50. 13 Shaoyu said, "A brave person [is characterized by] deep eyes and sharp vision, long and broad eyebrows, transverse texture of muscles and viscera, upright location of the heart, large and hard liver and full bile in the gallbladder. [When he] becomes angry, the chest is expanded, the liver is elevated, the gallbladder maintains in a transverse position, the eyes are staring, the hairs are standing on the end and the face turns livid. These are the characteristics of a brave person."

50. 14 Huangdi said, "I'd like to know the characteristics of a coward."

50. 15 Shaoyu said, "A coward [is characterized by] big eyes [which are] not deep, imbalance between Yin and Yang, longitudinal texture of the muscles and viscera, short and small xiphoid process, flabby liver system, insufficient bile and looseness of the gallbladder, looseness of the intestines and the stomach and empty sensation below the hypochondria. [When he] flares into rage, Qi cannot fully fill the chest, the liver and the lung cannot be elevated and Qi soon flows downward again. That is why [a coward] cannot maintain angry for a long period of time. These are the characteristics of a coward."

50. 16 Huangdi said, "When a coward has drunk some liquor and flares into rage, [his manner appears] the same as that of a brave person. Which Zang-Organ is responsible for such a change?"

【原文】

50.17 少俞曰："酒者，水谷之精，熟谷之液也，其气慓悍，其入于胃中，则胃胀，气上逆，满于胸中，肝浮胆横。当是之时，固比于勇士，气衰则悔。与勇士同类，不知避之，名曰酒悖也。"

【今译】

50.17 少俞说："酒是水谷的精华，是由谷类酿造而成的液汁。其气迅猛滑利，酒入胃后，使胃胀满，气机上逆，充满于胸中，使肝气上升，胆气横逆。酒醉的时候，他的言谈举止，虽然和勇士差不多，但酒醒则懊恼不已。这种人酒醉以后的表现与勇敢的人一样，不知避忌，称为酒悖。"



50. 17 Shaoyu said, "The liquor is the essence of water and grains and is the fermented juice. So the Qi of liquor is swift and strong. [When liquor is] taken into the stomach, the stomach will distend, Qi will flow adversely upward and fill the chest, and [the Qi in] the liver floats upward and [the Qi in] the gallbladder flows transversely. Under such a condition [a coward appears] surely as courageous as a brave person. [But after] Qi has declined, [he will feel] regretful [for what he has done after sobering up]. [Since a coward behaves] as courageously as a brave person only after drinking liquor and does not know how to avoid [dangers], [such a brave behavior] is called Jiubei (absurdity due to drunkenness)."



背腧第五十一

【原文】

51.1 黄帝问于岐伯曰："愿闻五脏之腧，出于背者。"

51.2 岐伯曰："胸中大腧在杼骨之端，肺腧在三焦之间，心腧在五焦之间，膈腧在七焦之间，肝腧在九焦之间，脾腧在十一焦之间，肾腧在十四焦之间。皆挟脊相去三寸所，则欲得而验之，按其处，应在中而痛解，乃其腧也。灸之则可，刺之则不可。气盛则泻之，

【今译】

51.1 黄帝问岐伯说："我想知道五脏的俞穴，都出于背部的什么位置。"

51.2 岐伯说："胸中的大杼在项后第一椎骨下的两旁，肺俞在第三椎下的两旁，心俞在第五椎下的两旁，隔俞在第七椎下的两旁，肝俞在第九椎下的两旁，脾俞在第十一椎下的两旁，肾俞在第十四椎下的两旁。五脏俞穴都在脊柱的两旁，左右相距为三寸。要确定这些穴位，检验的方法是用手按压俞穴处，病人有酸、麻、胀、痛的感觉，或原有疼痛得到缓解，就是俞穴的所在之处。对这些俞穴，宜用灸法，不可妄用针刺。邪气盛的用泻法，正气虚的用补法。用艾火补

Chapter 51
Beishu:
Back-Shu Acupoints

51. 1 Huangdi asked Qibo, "I'd like to know the Acupoints of the Five Zang-Organs located on the back."

51. 2 Qibo said, "The great Acupoint of the chest is located below and lateral to the first thoracic vertebra[1]. The Feishu (BL 13) Acupoint is located between the third thoracic vertebra [and the fourth thoracic vertebra] . The Xinshu (BL 15) Acupoint is located below and lateral to the fifth thoracic vertebra. The Geshu (BL 17) Acupoint is located below and lateral to the seventh thoracic vertebra. The Ganshu (BL 18) Acupoint is located below and lateral to the ninth thoracic vertebra. The Pishu (BL 20) Acupoint is located below and lateral to eleventh thoracic vertebra. The Shenshu (BL 23) is located below and lateral to the fourteenth thoracic vertebra. These Acupoints are all located beside the spinal column and 3 Cun away from the spinal column. The method to locate these Acupoints is to press the regions [where these Acupoints are located]. [When pressed, the patient will feel] aching and distending [or feel that the original] pain is relieved. [With such a way of examination, the location of] the Acupoint can be determined. [These Acupoints] can [be treated with] moxibustion, but cannot be needled. [In performing moxibustion therapy,] reducing [techniques should be used if] Qi[2] is exuberant while reinforcing [techniques should be used if Qi is] deficient. [To perform] moxibustion [treatment] with reinforcing

【原文】

虚则补之。以火补者，毋吹其火，须自灭也；以火泻者，疾吹其火，传其艾，须其火灭也。”

【今译】

的时候，不要吹其火，须等火自然熄灭。用艾火泻的时候，应快速地吹旺火，再用手撮捻艾条，使之急燃而迅速熄灭。”



[techniques], the burning [moxa] should not be blown; [to perform] moxibustion [treatment] with reducing [techniques], the burning [moxa] should be quickly blown. [At the same time,] the moxa roll should be loosened in order to enable it to burn quickly."

Notes:

[1] The great Acupoint of the chest refers to Dazhu (大杼 BL 11). Among the Back-Shu Acupoints, the location of Dazhu (大杼 BL 11) is the highest one. That is why it is called the great Acupoint. Dazhu (大杼 BL 11) is located below and lateral to the first thoracic process and 1.5 Cun lateral to Dazhui (大椎 GV 14) located on the Dumai (督脉 Governor Vessel).

[2] Qi (气) here means Xieqi (邪气 Evil-Qi) which refers to pathogenic factors.



卫气第五十二

【原文】

52.1 黄帝曰："五脏者，所以藏精神魂魄者也；六腑者，所以受水谷而行化物者也。其气内干五脏，而外络肢节。其浮气之不循经者，为卫气；其精气之行于经者，为营气。阴阳相随，外内相贯，如环之无端。亭亭淳淳乎，孰能穷之。然其分别阴阳，皆有标本虚实所离之处。能别阴阳十二经者，知病之所生；候虚实之所在者，能得病之高下；知六腑之气街者，能知解结契绍于门户；能知虚石之坚软

【今译】

52.1 黄帝说："五脏是贮藏精神魂魄的；六腑是受纳和传化水谷的。由饮食所化生的精微之气，内入五脏，外行于肢节。浮而在外，不循行于经脉之中的叫卫气；行于经脉之中的叫营气。卫阳与营阴相随而行，内外贯通，如环无端，运行不息，谁能穷尽其中的道理。然而，经脉分为阴阳，皆有标本、虚实、合离之处。因此，能分别三阴三阳十二经脉，就可知道疾病生于何经。判断出虚实所在，便能找出疾病的位置是在上还是在下；知道六腑之气通行的道路，就能找到治疗疾病的方法，就如解开绳结，开达门户一样，方便自如；能

Chapter 52
Weiqi: Defensive-Qi

52.1 Huangdi said, "The Five Zang-Organs store Jing (Essence), Shen (Spirit), Hun (Ethereal Soul) and Po (Corporeal Soul); the Six Fu-Organs receive water and food and then transport and transform them. The Qi (food nutrients) [that has been transformed from food and water] interiorly enters the Five Zang-Organs and exteriorly flows to the limbs and joints. The floating Qi that does not flow inside the Channels is Weiqi (Defensive-Qi). The Jingqi (Essence-Qi) that flows inside the Channels is Yingqi (Nutrient-Qi). Yin and Yang[1] coordinate with each other. The exterior and the interior [parts of the body] are connected with each other. [These two different kinds of Qi flow inside the body like a circle without an end [and like water that] runs incessantly forwards and never stops. However [the Channels can be] divided into Yin and Yang [categories, along which there are fixed locations of] Biao (Branch), Ben (Root), Xu (Deficiency) and Shi (Excess). [Those who] can differentiate the Yin and Yang [nature of] the twelve Channels can understand where diseases usually occur. [If one can] understand where Xu (Deficiency) and Shi (Excess) [of the Channels] are located, [he will be able] to know whether the disease is located in the upper or in the lower [regions]. [If one can] understand the route[2] [along which the Qi of the Six Fu-Organs flows], [he will be] able to know [how to solve the critical problems in treatment just like] undoing the knot of a piece of rope or opening a door.

【原文】

者，知补泻之所在；能知六经标本者，可以无惑于天下。”

52.2 岐伯曰：“博哉！圣帝之论。臣请尽意悉言之。足太阳之本，在跟以上五寸中，标在两络命门。命门者，目也。足少阳之本，在窍阴之间，标在窗笼之前。窗笼者，耳也。足少阴之本，在内踝下上三寸中，标在背腧与舌下两脉也。足厥阴之本，在行间上五寸所，标在背腧也。足阳明之本，在厉兑，标在人迎，颊挟颃颡也。足太阴之本，在中封前上四寸之中，标在背腧与舌本也。

【今译】

知虚者柔软，实者坚硬，就能知道补虚泻实的所在；能知六经的标部和本部，对各种疾病的认识和治疗就能毫无疑惑。”

52.2 岐伯说：“您所谈论的问题多么高深博大啊！请允许我尽我所知谈一谈。足太阳膀胱经之本，在足跟以上五寸中（跗阳穴），其标部在两命门，命门即目（睛明穴）。足少阳胆经之本，在足第四趾外侧端的窍阴穴处；其标在窗笼之前（听宫穴），窗笼即耳。足少阴肾经之本，在内踝上下三寸处（复溜、交信穴），其标在背部的肾俞穴，与舌下阴维、任脉的交会处（廉泉穴）。足厥阴肝经之本，在行间穴上五寸处（中封穴），其标在背部的肝俞穴。足阳明胃经之本，在厉兑穴，其标在颊下喉结两旁的人迎穴。足太阴脾经之本，在中封穴前上四寸中（三阴交穴），其标在背部的脾俞与舌根部。

[If one] can understand the softness of Xu (Deficiency) and the hardness of Shi (Excess), [he will be able] to know [how to use] the reinforcing and reducing [techniques]. [Those who] can understand the Biao (Branch) and Ben (Root) [aspects of] the six Channels, [he will] have no difficulties in diagnosing and treating any disease."

52.2 Qibo said, "How great and profound Your Majesty's theory is! Please allow me to explain in details. The root of [the Bladder Channel of] Foot-Taiyang is located 5 Cun above the heel[3] and the Branch [of this Channel] is located in [the region] between the Mingmen[4]. Mingmen refers to the eye. The Root of [the Gallbladder Channel of] Foot-Shaoyang is located in the Qiaoyin (GB 44) Acupoint and the Branch [of this Channel] is located anterior to Chuanglong[5]. Chuanglong refers to the ear. The Root of [the Kidney Channel of] Foot-Shaoyin is located 3 Cun above the medial malleolus and the Branch [of this Channel] is located in the Shenshu (BL 23) [below the fourteenth thoracic vertebra] and the two Channels below the tongue[6]. The Root of [the Liver Channel of] Foot-Jueyin is located 5 Cun above Xingjian (LR 2) and the Branch [of this Channel] is located in Ganshu (BL 18). The Root of [the Stomach Channel of] Foot-Yangming is located in Lidui (ST 45) and the Branch [of this Channel] is located in Renying (ST 9) below the mandible and beside the neck. The Root of [the Spleen Channel of] Foot-Taiyin is located 4 Cun anterior to and superior to Zhongfeng (LR 4) and the Branch [of this Channel] is located in Pishu (BL 20) and the tongue root."



【原文】

52.3 手太阳之本，在外踝之后，标在命门之上一寸也。手少阳之本，在小指次指之间上二寸，标在耳后上角下外眦也。手阳明之本，在肘骨中，上至别阳，标在颜下合钳上也。手太阴之本，在寸口之中，标在腋内动也。手少阴之本，在锐骨之端，标在背腧也。手心主之本，在掌后两筋之间二寸中，标在腋下下三寸也。

52.4 凡候此者，下虚则厥，下盛则热；上虚则眩，上盛则热痛。

【今译】

52.3 手太阳小肠经之本，在手外踝之后（养老穴），其标在目（睛明穴）上一寸处。手少阳三焦经之本，在手无名指、小指之间上二寸处（液门穴），其标在耳后上角（角孙穴）与下外眦处（丝竹空穴）。手阳明大肠经之本，在肘骨中（曲池穴），上至臂臑穴处；其标在颊下一寸，人迎之后，扶突之上。手太阴肺经之本，在寸口之中（太渊穴），其标在腋内动脉（天府穴）。手少阴心经之本，在掌后锐骨之端（神门穴），其标在背部的心俞穴。手厥阴心包经之本，在掌后两筋之间二寸中（内关穴），其标在腋下三寸处（天池穴）。

52.4 十二经标本，上下各有所主的疾病，一般在下的为本，下虚而为厥逆，下盛而为热；在上者为标，上虚而为眩晕，上盛而为热

52.3 "The Root of [the Small Intestine Channel of] Hand-Yangming is located behind the external malleolus and the Branch [of this Channel] is located 1 Cun above Mingmen[7]. The Root of [the Sanjiao (Triple Energizer) Channel of] Hand-Shaoyang is located 2 Cun above the middle of the fourth finger[8] and the Branch [of this Channel] is located in the upper angle posterior to the ear[9] and the external canthus[10]. The Root of [the Large Intestine Channel of] Hand-Yangming is located in the cubital fossa[11] and extends to Bieyang[12], and the Branch [of this Channel] is located on the forehead above the upper pincers of the ear[13]. The Root of [the Lung Channel of] Hand-Taiyin is located in the Cunkou (radial artery on the wrist) [14] and the Branch [of this Channel] is located in the armpit artery[15]. The Root of [the Heart Channel of] Hand-Shaoyin is located at the tip of the head of the ulna[16] and the Branch [of this Channel] is located in the Xinshu (BL 15) on the back. The Root of the Pericardium [Channel of Hand-Jueyin] is located 2 Cun between the two tendons posterior to the palm[17] and the Branch [of this Channel] is located 3 Cun below the armpit[18]."

52.4 "The diseases [related to these Channels] can be examined [according to the following rules]: Xu (Deficiency) of the lower [region which is the Root of a Channel] will lead to Jue (coldness or syncope) and predominance of the lower will lead to heat [Syndrome]; Xu (Deficiency) of the upper [which is the Branch of a Channel] will lead to dizziness and predominance of the upper will lead to heat and pain [Syndromes]. So Shi (Excess) [Syndromes should be treated by] reducing [therapy so as] to stop it while Xu (Deficiency) [Syndromes should be

【原文】

故石者，绝而止之；虚者，引而起之。

52.5 请言气街，胸气有街，腹气有街，头气有街，胫气有街。故气在头者，止之于脑；气在胸者，止之膺与背腧；气在腹者，止之背腧，与冲脉于脐左右之动脉者；气在胫者，止之于气街与承山、踝上以下。取此者用毫针，必先按而在久，应于手，乃刺而予之。所治者，头痛眩仆，腹痛中满暴胀，及有新积。痛可移者，易已也；积不痛，难已也。”

【今译】

痛。属实证的当泻，以绝其根而使疾病停止发展，属虚证的当补，以助其气而振其不足。

52.5 让我再谈谈各部的气街：胸、腹、头、胫之气，各有所聚所行的道路。气在头部的，聚于脑；气在胸部的，聚于胸之两旁的膺部和背部十一椎以上的背俞穴，气在腹部的，聚于十一椎以下的背俞穴以及腹前冲脉及在脐左右经脉处的穴位（肓俞、天枢等穴）。气在胫部的，则聚于气街穴及承山穴和足踝部上下等处。针刺这些部位都要用毫针，操作时，须用手先在穴位上作较长时间的按压，待其气至，然后针刺施行补泻。刺各部气街的穴位能治疗头痛、眩晕、中风眩仆、腹痛、中满、腹部突然胀满，及新得的积聚。积聚，疼痛且按之移动的，易于治愈；按之不移且不疼痛的，难以治愈。”

treated by] reinforcing [therapy so as to] invigorate [Qi that is declining]."

52.5 "Please allow me to explain what is Qijie (Street of Qi): Qi in the chest flows along its Street (route), Qi in the abdomen flows along its Street (route), Qi in the head flows along its Street (route), Qi in the leg flows along its Street (route). So Qi in the head converges in the brain; Qi in the chest converges in both sides of the chest and Back-Shu Acupoints; Qi in the abdomen converges in the Back-Shu Acupoints, [the Acupoints on] the Chongmai (Thoroughfare Vessel) and the artery around the navel; Qi in the leg converges in the Qijie (ST 30), Chengshan (BL 57) and the regions above and below the malleolus. These regions should be needled with the filiform needles. [To needle these regions, the doctor] must press them first till [Qi comes] beneath the fingers and then inserts the needles. [To needle these regions can] treat headache, dizziness, syncope, abdominal pain, fullness in the chest, sudden abdominal distension and new mass problem. Pain that is mobile under pressure is easy to cure; abdominal mass without pain is difficult to cure."

Notes:

[1] Yin and Yang here refer to Yingqi (营气 Nutrient-Qi) which pertains to Yin and Weiqi (卫气 Defensive-Qi) which pertains to Yang.

[2] The original Chinese characters for "route" are Qi (气) Jie (街 street) which refer to the route along which Qi converges and flows in the body.

[3] The Acupoint located 5 Cun above the heel is Fuyang (跗阳 BL 59).

[4] The Acupoint located between the eyes is Jingming (睛明 BL 1).

[5] Chuanglong (窗笼) refers to Tinggong (听宫 SI 19) which is located in the depression anterior to the ear.

[6] The two Channels refer to Yinwei (阴维 Yin Link-Channel) and Renmai (任脉 Conception Vessel) which converge over the Acupoint of Lianquan (廉泉 CV 23).

[7] Mingmen (命门) here refers to Jingming (睛明 BL 1).

[8] The Acupoint located 2 Cun above the middle of the fourth finger is Yemen (液门 TE 2).

[9] The Acupoint located in the upper angle posterior to the ear is Jiaosun (角孙 TE 20).

[10] The Acupoint located in the external canthus is Sizhukong (丝竹空 TE 23).

[11] The Acupoint located in the cubital fossa is Quchi (曲池 LI 11)。

[12] Bieyang (别阳) refers to Naoshu (臑俞 SI 10).

[13] The Acupoint located on the forehead above the upper pincers of the ear is Touwei (头维 ST 8).

[14] The Acupoint in the radial artery on the wrist is Taiyuan(太渊 LU 9).

[15] The Acupoint located in the armpit artery is Tianfu (天府 LU 3) which is located 3 Cun below the armpit.

[16] The Acupoint located at the tip of the head of the ulna is Shenmen (神门 HT 7).

[17] The Acupoint located 2 Cun between the two tendons posterior to the palm is Neiguan (内关 PC 6).

[18] The Acupoint located 3 Cun below the armpit is Tianchi (天池 PC 1).



论痛第五十三

【原文】

53.1 黄帝问于少俞曰："筋骨之强弱，肌肉之坚脆，皮肤之厚薄，腠理之疏密，各不同，其于针石火焫之痛何如？肠胃之厚薄坚脆亦不等，其于毒药何如？愿尽闻之。"

53.2 少俞曰："人之骨强、筋弱、肉缓、皮肤厚者，耐痛，其于针石之痛，火焫亦然。"

53.3 黄帝曰："其耐火焫者，何以知之？"

53.4 少俞答曰："加以黑色而美骨者，耐火焫。"

53.5 黄帝曰："其不耐针石之痛者，何以知之？"

53.6 少俞曰："坚肉薄皮者，不耐针石之痛，于火焫亦然。"

53.7 黄帝曰："人之病，或同时而伤，或易已，或难已，其故

【今译】

53.1 黄帝问少俞说："人的筋骨有强弱，肌肉有坚脆，皮肤有厚薄，腠理有疏密的不同，他们对针刺和艾火灸灼所致的疼痛的耐受力如何？人的肠胃的厚薄、坚脆也不一样，他们对药物的耐受力又是怎样的呢？请你详细地讲给我听。"

53.2 少俞说："骨强、筋弱、肉缓、皮肤厚的人，耐痛，对针刺和艾灸所致的疼痛也一样能忍受。"

53.3 黄帝说："怎样能知道哪些人能耐受艾火灸灼引起的疼痛呢？"

53.4 少俞回答说："除以上所说的人以外，还有肤色黑而且骨骼发育完善而匀称的人。"

53.5 黄帝说："哪些人不能耐受针刺所致的疼痛呢？"

53.6 少俞说："肌肉坚实而皮肤薄脆的人，不能耐受针刺的疼痛，同样也不能耐受艾灸引起的疼痛。"

53.7 黄帝说："同时患同样病的人，有的容易痊愈，有的难以

Chapter 53
Luntong: Discussion on Pain

53. 1 Huangdi asked Shaoyu, "The tendons and bones are either strong or weak, the muscles are either hard or brittle, the skin is either thick or thin, and the Couli (muscular interstice) is either loose or tense. All [of these aspects are] different. What is the pain tolerance of these [aspects when treated by] needling and moxibustion? The intestines and the stomach vary in thickness and hardness. What is their reaction to [the stimulation of] herbs? I'd like to know the details."

53. 2 Shaoyu said, "[People with] strong bones, flexible tendons, soft muscles and thick skin can tolerate pain. Their tolerance of pain [caused by] needling and Moxibustion is the same."

53. 3 Huangdi said, "How [can I] know [what kind of people] tolerate pain [caused by] Moxibustion?"

53. 4 Shaoyu said, "[Those with] black skin and perfect skeleton [in addition to strong bones, flexible tendons, soft muscles and thick skin] can tolerate [pain caused by] Moxibustion."

53. 5 Huangdi said, "How [can I] know [what kind of people] cannot tolerate pain [caused by] needling and Moxibustion?"

53. 6 Shaoyu said, "[Those with] hard muscles and thin skin cannot tolerate pain [caused by] needling and Moxibustion."

53. 7 Huangdi said, "Sometimes people have contracted the same disease. [But] some are easy to be cured and some are

【原文】

何如？”

53.8 少俞曰：“同时而伤，其身多热者易已，多寒者难已。”

53.9 黄帝曰：“人之胜毒，何以知之？”

53.10 少腧曰：“胃厚、色黑、大骨及肥骨者，皆胜毒；故其瘦而薄胃者，皆不胜毒也。”

【今译】

痊愈，这是什么原因呢？”

53.8 少俞说：“同时患同样的病，如其身多热，则容易痊愈；如其身多寒，则难以痊愈。”

53.9 黄帝说：“怎样判断人对药物耐受力的大小呢？”

53.10 少俞说：“胃厚、色黑、骨骼粗壮、肌肉肥厚的人，对药物的耐受力强；形体消瘦而胃薄弱的人，对药物的耐受力就弱。”



difficult to be cured. What is the reason?"

53. 8 Shaoyu said, "[When people] have contracted the same disease, [those with] excessive heat [in the body] are easy to be cured while [those with] excessive cold [in the body] are difficult to be cured."

53. 9 Huangdi said, "How [can I] know [people's] tolerance of toxicity?"

53. 10 Shaoyu said, "[Those with] thick stomach, black skin, big bones and heavy body can tolerate toxicity; [those with] emaciation and thin stomach cannot tolerate toxicity."



天年第五十四

【原文】

54.1 黄帝问于岐伯曰："愿闻人之始生，何气筑为基，何立而为楯，何失而死，何得而生？"

54.2 岐伯曰："以母为基，以父为楯；失神者死，得神者生也。"

54.3 黄帝曰："何者为神？"

54.4 岐伯曰："血气已和，营卫已通，五脏已成，神气舍心，魂魄毕具，乃成为人。"

54.5 黄帝曰："人之寿夭各不同，或夭寿，或卒死，或病久，愿闻其道。"

【今译】

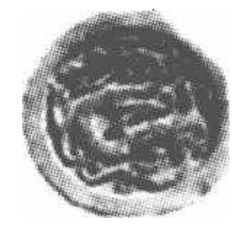
54.1 黄帝向岐伯问道："我想了解生命开始之时，是以何气为基础的？以何气为捍卫的？丧失了什么就要死亡？得到了什么就能生存？"

54.2 岐伯说："以母之血为基础，以父之精为卫外，丧失神气的就会死亡，有了神气才能维持生命。"

54.3 黄帝说："什么是神呢？"

54.4 岐伯说："当血气和调，营卫通畅，五脏形成之后，神气藏之于心，魂魄悉备，于是健全的人体就形成了。"

54.5 黄帝说："人的寿命长短各不相同，有中途夭亡的，有年老长寿的，有突然死亡的，有患病时间很久的。我想了解其中的道理。"



Chapter 54
Tiannian: Life Span

54. 1 Huangdi asked Qibo, "[When] life begins to conceive, what kind of Qi is its base]? What [kind of Qi] is its defense? What will lead to death when it is lost? And what maintains life [when it is] acquired? I'd like to know all about it."

54. 2 Qibo said, "The base [of life] is [the Yin-blood of] the mother; the defense [of life] is [the Yang-Essence of] the father. Loss of the Shen (Spirit) [which is produced by mixture of the mother's Yin-blood and the father's Yang-Essence] will lead to death and preservation of the Shen (Spirit) [inside the body] will guarantee life."

54. 3 Huangdi said, "What does Shen (Spirit) mean?"

54. 4 Qibo said, "[When] the blood and Qi [in the body are] balanced, Ying (Nutrient-Qi) and Wei (Defensive-Qi) flow smoothly, and the Five Zang-Organs have taken Shape, the Spirit [that controls the activity of life will be produced and] stored in the heart, the Hun (Ethereal Soul) and the Po (Corporeal Soul) will gradually be formed. [After all these activities have been accomplished,] the formation of the body has been completed."

54. 5 Huangdi said, "The life span of people varies. Some die [when they are still young], some can enjoy a long life, some die suddenly, some have been ill for a long time. I'd like to know the reason."

【原文】

54.6 岐伯曰："五脏坚固，血脉和调，肌肉解利，皮肤致密，营卫之行，不失其常，呼吸微徐，气以度行，六腑化谷，津液布扬，各如其常，故能长久。"

54.7 黄帝曰："人之寿百岁而死，何以致之？"

54.8 岐伯曰："使道隧以长，基墙高以方，通调营卫，三部三里起，骨高肉满，百岁乃得终。"

54.9 黄帝曰："其气之盛衰，以至其死，可得闻乎？"

54.10 岐伯曰："人生十岁，五脏始定，血气已通，其气在下，故好走；二十岁，血气始盛，肌肉方长，故好趋；三十岁，五脏大

【今译】

54.6 岐伯说："如果五脏强健，血脉调顺，肌肉之间通利无滞，皮肤固密，营卫运行正常，呼吸均匀徐缓，全身之气有规律地运行，六腑能正常地消化水谷，津液布散周身，各脏腑的功能都正常，则能够使人长寿。"

54.7 黄帝说："有的人可活到百岁才死亡，如何判断一个人是否能长寿呢？"

54.8 岐伯说："长寿的人，鼻道深邃而长，面部的骨骼高厚而方正，营卫的循行通调无阻，颜面三部隆起，肌肉丰满，骨骼高起。这种人能活到百岁后才死亡。"

54.9 黄帝说："人的血气盛衰，从生到死这一过程，能否讲给我听呢？"

54.10 岐伯说："人长到十岁的时候，五脏发育到一定的健全程度，血气的运行畅通，生气自下而上，所以喜动。二十岁时，血气开始壮盛，肌肉日趋发达，所以行动敏捷，走路快。三十岁时，五脏已

54. 6 Qibo said, "[When] the Five Zang-Organs are strong, the blood vessels are harmonious, the muscles are smooth, the Ying (Nutrient-Qi) and Wei (Defensive-Qi) flow normally, the breath is peaceful and slow, Qi flows regularly, the Six Fu-Organs digest food normally, the body fluid spread to the whole body and the physiological functions are normal, [the person] can enjoy a long life."

54. 7 Huangdi said, "Some people can live for one hundred years before they die. How [can I predict their] life span?"

54. 8 Qibo said, "[The person who can enjoy a long life is characterized by] long and deep nostrils, wall-like high and square chin, smooth flow of the Ying (Nutrient-Qi) and Wei (Defensive-Qi), chubbiness of the three divisions of the face[1] with high bones and eminent muscles. [Such a person can] live for one hundred years."

54. 9 Huangdi said, "Could you tell me the predominant and declining conditions as well as the cause of death [during the course of a person's life]?"

54. 10 Qibo said, "[When] a person is 10 years old, [the development of] the Five Zang-Organs is completed, the blood and Qi [in his body] flow thoroughly through the body. [At this period of physiological development,] Qi mainly circulates in the lower [part of the body]. That is why he likes to run. [When he is]20 years old, blood and Qi [in his body] begin to become exuberant and the muscles are fully developed. That is why [he] likes to walk quickly. [When he is] 30 years old, the Five

【原文】

定，肌肉坚固，血脉盛满，故好步；四十岁，五脏六腑十二经脉，皆大盛以平定，腠理始疏，荣华颓落，发颇斑白，平盛不摇，故好坐；五十岁，肝气始衰，肝叶始薄，胆汁始灭，目始不明；六十岁，心气始衰，苦忧悲，血气懈惰，故好卧；七十岁，脾气虚，皮肤枯；八十岁，肺气衰，魄离，故言善误；九十岁，肾气焦，四脏经脉空虚；百岁，五脏皆虚，神气皆去，形骸独居而终矣。”

54.11 黄帝曰：“其不能终寿而死者，何如？”

54.12 岐伯曰：“其五脏皆不坚，使道不长，空外以张，喘息暴

【今译】

经发育强健，全身的肌肉坚固，血气充盛，所以步履稳重，行走从容不迫。四十岁时，五脏六腑十二经脉都很健全，发育到了盛满平定的

阶段，腠理开始疏松，颜荣逐渐衰落，鬓发开始花白，精气平定盛满不再向上发展，精力不十分充沛，所以好坐。五十岁时，肝气开始衰退，肝叶薄弱，胆汁也减少，所以两眼开始昏花。六十岁时，心气开始衰弱，经常忧愁悲伤，血气已衰，所以好卧。七十岁时，脾气虚弱，皮肤干枯。八十岁时，肺气衰弱，不能藏魄，所以言语时常发生错误。九十岁时，肾气行将枯竭，其他四脏经脉也都空虚。到了百岁，五脏都已空虚，所藏之神气都已消散，只有形骸存在，天年终结。”

54.11 黄帝说：“有人不能活到百岁而死亡。这是为什么呢？”

55.12 岐伯说：“这是因为他的五脏不坚固，鼻道不深邃，鼻孔

Zang-Organs are fully developed, the muscles are strong and hard and the blood vessels are full and vigorous. That is why [he] likes to walk [with firm steps]. [When he is] 40 years old, the Five Zang-Organs, the Six Fu-Organs and the twelve Channels are all perfectly developed and maintain stable, the Couli (muscular interstice) begins to become flabby, the luster [over the face] begins to recede, the hair begins to turn white, [the Essence and Qi have] reached the peak and [begin] to decline. That is why [he] likes to sit down. [When he is] 50 years old, the Liver-Qi begins to decline, the liver lobes begin to become thin, the bile begins to reduce and the eyes begins to become blurred. [When he is] 60 years old, the Heart-Qi starts to decline, [the emotional changes of] anxiety, grief and sorrow begin [to perplex him], the blood and Qi become weak. That is why [he] likes to lie [on bed]. [When he is] 70 years old, the Spleen-Qi becomes deficient and the skin becomes withered. [When he is] 80 years old, the Lung-Qi has declined and the Po (Corporeal Soul) has left [the body]. That is why [he] often makes errors in speaking. [When he is] 90 years old, the Kidney-Qi is exhausted and the Channels of the four Zang-Organs are extremely deficient. [When he is] 100 years old, [the blood and Qi in all] the Five Zang-Organs are deficient and Shenqi (Spirit-Qi) has disappeared. Though the body still remains, the life no longer exists."

54. 11 Huangdi said, "Why some people cannot live as long as their life span expects?"

54. 12 Qibo said, "[This is due to] weakness of the Five

【原文】

疾；又卑基墙，薄脉少血，其肉不石，数中风寒，血气虚，脉不通，真邪相攻，乱而相引，故中寿而尽也。”

【今译】

向外开张，呼吸急促，或者面部之骨骼小，脉管薄弱血少，肌肉不坚，再加上屡遭风寒侵袭，血气更虚，血脉不通，外邪就易侵入，与真气相攻，真气败乱，所以就导致中年而亡。”



Zang-Organs, short and flapping nostrils, asthma, dyspnea, sudden occurrence of serious disease, emaciated face, weak Channels with insufficient blood, weak muscles, frequent attack by wind and cold, Xu (Deficiency) of the blood and Qi, obstruction of the Channels and vessels, struggle between Zhen (Healthy-Qi) and Xie (Evil) and disorders [caused by invasion of pathogenic factors]. That is why [they] die [when they are] just middle-aged."

Notes:

[1] The face is divided into three parts, namely the upper part which refers to the part above the eyebrows, the middle part which refers to the part between the eyebrows and the nose apex and the lower part which refers to the part below the nose apex.



逆顺第五十五

【原文】

55.1 黄帝问于伯高曰："余闻气有逆顺，脉有盛衰，刺有大约，可得闻乎？"

55.2 伯高曰："气之逆顺者，所以应天地、阴阳、四时、五行也；脉之盛衰者，所以候血气之虚实有余不足；刺之大约者，必明知病之可刺，与其未可刺，与其已不可刺也。"

55.3 黄帝曰："候之奈何？"

55.4 伯高曰："《兵法》曰：无迎逢逢之气，无击堂堂之阵。《刺法》曰：无刺熇熇之热，无刺漉漉之汗，无刺浑浑之脉，无刺病与脉相逆者。"

55.5 黄帝曰："候其可刺奈何？"

【今译】

55.1 黄帝向伯高问道："我听说气的运行有逆有顺，血脉有盛有衰，针刺有大法，我可以听听其中的道理吗？"

55.2 伯高说："气的逆顺运行，是与天地、阴阳、四时、五行相适应的。血脉的盛衰反映气血的虚与实、有余与不足。针刺的大法，就是必须明确知道哪些疾病可以针刺，哪些疾病不可以针刺，哪些疾病已经不能通过针刺救治了。"

55.3 黄帝说："怎样察知病变的可刺与不可刺呢？"

55.4 伯高说："《兵法》上说：'作战时，要避开敌方迅猛的来势，不可冒然攻击敌方严整庞大的阵势'。《刺法》上说：'热势炽盛时不可刺，大汗淋漓时不可刺，脉象纷乱模糊不清时不可刺，脉象与病情不相符的不可刺'。"

55.5 黄帝说："怎样掌握可刺的时机呢？"

Chapter 55
Nishun: Abnormality and Normality

55. 1 Huangdi asked Bogao, "I have heard that [the flow of] Qi is either Ni (normal) or Ni (abnormal), the pulse is either strong or weak, and there are basic rules for needling. Could you explain all these for me?"

55. 2 Bogao said, "The normal and abnormal [flow of] Qi corresponds to the heaven and the earth, Yin and Yang, the four seasons and the Wuxing (Five Elements). The strong or weak [states of] pulse reveal the Xu (Deficiency) and Shi (Excess) as well as the superabundance and insufficiency [states of Qi and blood]. The basic rules for needling [lie in] the full awareness of [the following three aspects:] when needling can be used, when needling cannot be used [for the time being] and when needling absolutely cannot be used [because of the progress of the disease]."

55. 3 Huangdi said, "How to differentiate [diseases]?"

55. 4 Bogao said, "[The book entitled] Bingfa (Military Strategy) says that [one] should avoid meeting an irresistible enemy head-on and launching a frontal assault against the enemy that is strong and fully prepared. [The book entitled] Cifa (Needling Methods) says that needling should not be used [when the patient] runs a high fever, [when the patient] sweats profusely, [when] the pulse is irregular and unclear, [and when the state of] the pulse is contrary to [the condition of] the disease."

55. 5 Huangdi said, "How to determine the time of needling?"

【原文】

55.6 伯高曰："上工，刺其未生者也。其次，刺其未盛者也。其次，刺其已衰者也。下工，刺其方袭者也，与其形之盛者也，与其病之与脉相逆者也。故曰：方其盛也，勿敢毁伤，刺其已衰，事必大昌。故曰：上工治未病，不治已病。此之谓也。"

【今译】

55.6 伯高说："高明的医生，在疾病尚未发生之前进行针刺；其次，在病邪未盛时进行针刺；再次，在邪气已衰时针刺。技术低劣的医生，在邪气正盛时，或在病证危重时，或在病情与脉象不符时进行针刺。所以说，在病势正盛时不可针刺，但在邪气已衰时进行针刺，必定会收到良好的效果。所以说，高明的医生，往往是在没有发病的时候进行防治，而不是在疾病发作以后才进行治疗。说的就是这个道理。"

55. 6 Bogao said, "An excellent doctor uses needling [to treat the disease] before it occurs or uses needling [when pathogenic factors] are not exuberant or uses needling [when pathological condition] has improved. An unskillful doctor uses needling [when pathogenic factors] are exuberant or uses needling [to treat the patient who] looks strong [but actually weak] or uses needling [when] the pathological condition is contrary to the pulse state. That is why it is said that when pathogenic factors are exuberant, needling [therapy] should not be used; and that when pathogenic factors have declined, needling [therapy] should be used in time and the therapeutic effect will be significant. That is why it is said that excellent doctors take measures to prevent diseases from occurring and do not resort to treatment till the disease has already occurred. The reason is just what I have mentioned."



五味第五十六

【原文】

56.1 黄帝曰："愿闻谷气有五味，其入五脏，分别奈何？"

56.2 伯高曰："胃者，五脏六腑之海也，水谷皆入于胃，五脏六腑皆禀气于胃。五味各走其所喜，谷味酸，先走肝，谷味苦，先走心，谷味甘，先走脾，谷味辛，先走肺，谷味咸，先走肾。谷气津液已行，营卫大通，乃化糟粕，以次传下。"

56.3 黄帝曰："营卫之行奈何？"

56.4 伯高曰："谷始入于胃，其精微者，先出于胃之两焦，以

【今译】

56.1 黄帝说："我听说五谷有五味。当五味进入人体后，是怎样分归于五脏的呢？"

56.2 伯高说："胃是五脏六腑所需之水谷精微汇集之处，一切饮食物都要先进入胃中。五脏六腑都要接受胃所化生的精微，以维持其机能活动。饮食物的五味归属五脏，是根据五脏与五味的特性而归入其所喜之脏：谷味酸的入胃之后，先入肝；味苦的，先入心；味甜的，先入脾；味辛的，先入肺；味咸的，先入肾。水谷的精微化为津液营卫，运行于全身，其糟粕依次下传排出体外。"

56.3 黄帝说："营卫是怎样运行的呢？"

56.4 伯高说："水谷入胃后，所化生的精微部分，从胃出来后分别到达上焦和中焦，以营养五脏。以两条途径输布于全身：其清纯

Chapter 56
Wuwei: Five Flavors

56. 1 Huangdi said, "I have heard that Guqi (nutrients of food) also bear the five flavors which enter the Five Zang-Organs. How to differentiate them?"

56. 2 Bogao said, "The stomach is the sea of the Five Zang-Organs and the Six Fu-Organs. Food and water, [after taken into the body,] all enter the stomach. The Five Zang-Organs and the Six Fu-Organs all get Qi (nutrients of food) from the stomach. The five flavors enter the corresponding [Zang-Organs] respectively. [If] the food tastes sour, [its nutrients] enter the liver first; [if] the food tastes bitter, [its nutrients] enter the heart first; [if] the food tastes sweet, [its nutrients] enter the spleen first; [if] the food tastes pungent, [its nutrients] enter the lung first; and [if] the food tastes salty, [its nutrients] enter the kidney first. The Guqi (nutrients of food) transforms into body fluid, Ying (Nutrient-Qi) and Wei (Defensive-Qi) which flow all through the body. The waste [of food] is transmitted downward and discharged out of the body."

56. 3 Huangdi said, "How do Ying (Nutrient-Qi) and Wei (Defensive-Qi) flow [inside the body]?"

56. 4 Bogao said, "[After] the food is taken into the stomach, the nutrients of it [transformed in the Zhongjiao (Middle Energizer)] are transported to the Shangjiao (Upper Energizer) and Xiajiao (Lower Energizer) to infuse into the Five Zang-Organs. [During this course, the nutrients of food are] di-

【原文】

溉五脏，别出两行，营卫之道。其大气之抟而不行者，积于胸中，命曰气海，出于肺，循喉咽，故呼则出，吸则入。天地之精气，其大数常出三入一，故谷不入，半日则气衰，一日则气少矣。”

56.5 黄帝曰：“谷之五味，可得闻乎？”

56.6 伯高曰：“请尽言之。五谷：秔米甘，麻酸，大豆咸，麦苦，黄黍辛。五果：枣甘，李酸，栗咸，杏苦，桃辛。五畜：牛甘，犬酸，猪咸，羊苦，鸡辛。五菜：葵甘，韭酸，藿咸，薤苦，葱辛。

56.7 五色：黄色宜甘，青色宜酸，黑色宜咸，赤色宜苦，白色

【今译】

部分化为营气，浊厚部分化为卫气，分别从脉内脉外的两条道路运行于周身。所产生的宗气，聚于胸中，称为气海，出于肺，沿咽喉上行，呼则出，吸则入。天地之精气在体内代谢的大概情况出三入一。所以人半日不吃饭，就会感到气衰，一天不进食，就会气少。”

56.5 黄帝说：“五谷性味是怎样的，可以告诉我吗？”

56.6 伯高说：“请允许我详细地讲一讲。在五谷之中，粳米味甘，芝麻味酸，大豆味咸，麦味苦，黄米味辛。在五果之中，枣子味甘，李子味酸，栗子味咸，杏子味苦，桃子味辛。在五畜之中，牛肉味甘，狗肉味酸，猪肉味咸，羊肉味苦，鸡肉味辛。在五菜之中，葵菜味甘，韭菜味酸，豆叶味咸，薤味苦，葱味辛。

56.7 根据五色与五味的关系，黄色属脾，宜食甘味；青色属肝，

vided into two streams [known as] Ying (Nutrient-Qi) and Wei (Defensive-Qi) [that flow inside and outside the Channels]. The Daqi (Great-Qi) [transformed from the nutrients of food] does not move but just accumulates in the chest. [That is why the chest is] called the Sea of Qi. [The Qi that accumulates in the chest] comes out of the lung and flows along the throat. That is why it runs outward [when the lung] breathes out and runs inward [when the lung] breathes in. The general rule of the Jingqi (Essence-Qi) from the heaven and the earth is triple output and single input[1]. So [if a person] does not take food for half a day, Qi will decline; [if he] does not take food for one day, Qi will be deficient."

56.5 Huangdi said, "Could you explain the five flavors of the grains for me?"

56.6 Bogao said, "Please allow me to explain in details. Among the five grains, round-grained nonglutinous rice tastes sweet, sesame tastes sour, soy bean tastes salty, wheat tastes bitter and yellow broomcorn millet tastes acrid. Among the five fruits, jujube tastes sweet, plum tastes sour, chestnut tastes salty, apricot tastes bitter and peach tastes acrid. Among the five animals, the beef tastes sweet, dog meat tastes sour, pork tastes salty, mutton tastes bitter and chicken tastes acrid. Among the five vegetables, cluster mallow tastes sweet, Chinese chive tastes sour, bean leaves taste salty, leek tastes bitter and scallion tastes acrid."



56.7 "[In terms of the relationship between the five flavors and] the five colors, yellow color corresponds to sweet [taste], blue color corresponds to sour [taste], black color corresponds to salty [taste], red color corresponds to bitter [taste] and white

【原文】

宜辛。凡此五者，各有所宜。

56.8 五宜：所言五色者，脾病者，宜食秔米饭，牛肉枣葵；心病者，宜食麦羊肉杏薤；肾病者，宜食大豆黄卷猪肉栗藿；肝病者，宜食麻犬肉李韭；肺病者，宜食黄黍鸡肉桃葱。

56.9 五禁：肝病禁辛，心病禁咸，脾病禁酸，肾病禁甘，肺病禁苦。

56.10 肝色青，宜食甘，秔米饭、牛肉、枣、葵皆甘。心色赤，宜食酸，犬肉、麻、李、韭皆酸。脾色黄，宜食咸，大豆、豕肉、

【今译】

宜食酸味；黑色属肾，宜食咸味；赤色属心，宜食苦味；白色属肺，宜食辛味。

56.8 所谓五宜，就是在五脏患病时应该选用的适宜五味：脾病宜食粳米饭、牛肉、枣子、葵菜。心病宜食麦、羊肉、杏子、薤。肾病宜食大豆黄卷、猪肉、栗子、豆叶。肝病宜食芝麻、大肉、李子、韭菜。肺病宜食黄米、鸡肉、桃、葱等。

56.9 五脏病变的禁忌：肝病忌辛味，心病忌咸味，脾病忌酸味，肾病忌甘味，肺病忌苦味。

56.10 肝主青色，肝病宜食甘味，粳米饭、牛肉、枣、葵等都是甘味；心主赤色，心病宜食酸味，犬肉、芝麻、李子、韭菜等都是酸味；脾主黄色，脾病宜食咸味，大豆、猪肉、栗、藿等都是咸味；肺

color corresponds to acrid [taste]. These five [colors] correspond to [the five tastes] respectively."

56.8 "[In terms of] the five suitable [foods for the Five Zang-Organs], {the five colors mentioned}[2], [the patient with] spleen disease should eat round-grained nonglutinous rice, beef, jujube and cluster mallow; [the patient with] heart disease should eat wheat, mutton, apricot and leek; [the patient with] kidney disease should eat soy bean, pork, chestnut and bean leaves; [the patient with] liver disease should eat sesame, dog meat, plum and Chinese chives; [the patient with] lung disease should eat millet, chicken, peach and scallion."

56.9 "[The following are the conditions under which] the five [tastes should be] avoided: [The patient with] liver disease should avoid acrid [taste]; [the patient with] heart disease should avoid salty [taste]; [the patient with] spleen disease should avoid sour [taste]; [the patient with] kidney disease should avoid sweet [taste]; and [the patient with] lung disease should avoid bitter [taste]."

56.10 "The liver [corresponds to] the blue [color] and [the patient with liver disease should] eat food with sweet [taste]; round-grained nonglutinous rice, beef, jujube and cluster mallow are all sweet [in taste]. The heart [corresponds to] the red [color] and [the patient with heart disease should] eat food sour with [taste]; pork, sesame, plum and Chinese chives are all sour [in taste]. The spleen [corresponds to] the yellow [color] and [the patient with spleen disease should] eat food with salty [taste]; soy bean, pork, chestnut and bean leaves are all salty [in taste]. The lung [corresponds to] the white [color] and [the



【原文】

栗、藿皆咸。肺色白，宜食苦，麦、羊肉、杏、薤皆苦。肾色黑，宜食辛，黄黍、鸡肉、桃、葱皆辛。”

【今译】

主白色，肺病宜食苦味，麦、羊肉、杏、薤等都是苦味；肾主黑色，肾病宜食辛味，黄黍、鸡肉、桃、葱等都是辛味。”

patient with lung disease should] eat food with bitter [taste]; wheat, mutton, apricot and leek are all bitter [in taste]. The kidney [corresponds to] the black [color] and [the patient with kidney disease should] eat food with acrid [taste]; millet, chicken, peach and scallion are all acrid [in taste]."

Notes:

[1] There are different explanations about triple output and single input (三出一入). One explanation is that the ratio between the Guqi (谷气 Food-Qi) that is breathed out and the Jingqi (精气 Essence-Qi) from the heaven and the earth that is breathed in is 3: 1. Another explanation is that the food and water taken into the body have been transformed into three kinds of substances, namely Yingqi (营气 Nutrient-Qi) and Weiqi (卫气 Defensive-Qi), Zongqi (宗气 Thoracic-Qi) and waste that all come from one source, i. e. food and water.

[2] This part is obviously redundancy due to misprinting or miscopying in history.



卷之九

水胀第五十七

【原文】

57.1 黄帝问于岐伯曰："水与肤胀、鼓胀、肠覃、石瘕、石水，何以别之？"

57.2 岐伯答曰："水始起也，目窠上微肿，如新卧起之状，其颈脉动，时咳，阴股间寒，足胫肿，腹乃大，其水已成矣。以手按其腹，随手而起，如裹水之状，此其候也。"

57.3 黄帝曰："肤胀何以候之？"

57.4 岐伯曰："肤胀者，寒气客于皮肤之间，鞕鞕然不坚，腹大，身尽肿，皮厚，按其腹，窅而不起，腹色不变，此其候也。"

57.5 "鼓胀何如？"

57.6 岐伯曰："腹胀身皆大，大与肤胀等也，色苍黄，腹筋起，

【今译】

57.1 黄帝向岐伯问道："水胀与肤胀、鼓胀、肠覃、石瘕、石水，如何鉴别呢？"

57.2 岐伯回答说："水胀开始发病时，病人的下眼睑微肿，就像刚睡起来的样子，人迎脉搏动明显，时时咳嗽，大腿内侧感到寒冷，足胫浮肿，腹部胀大，出现这些症状，说明水肿病已经形成了。若以手按压病人的腹部，放手后，随手而起，就像按压盛水的袋子一样，这就是水胀病的证候。"

57.3 黄帝说："肤胀病应如何诊断呢？"

57.4 岐伯说："肤胀病，是由寒邪侵入皮肤之间所致，病人腹部胀大，叩击之如鼓，中空而不实，全身浮肿，皮厚，按压腹部，深陷而不起，腹部的皮色无异常变化，这就是肤胀病的证候。"

57.5 黄帝问："鼓胀病的表现是怎样的呢？"

57.6 岐伯说："鼓胀病的腹部肿大，全身都肿胀，与肤胀病一



Chapter 57
Shuizhang: Edema

57.1 Huangdi asked Qibo, "How to differentiate edema, cutaneous distension, ascites, intestinal mass, uterine mass and stony ascites?"

57.2 Qibo answered, "[When] edema begins [with the following symptoms:] slight swelling of the eyelid as if [the person] has just awoken from sleep, rapid and forceful pulse over the neck, frequent cough, cold sensation along the medial side of the thigh and swelling in the leg, abdominal ascites. [These symptoms show that] edema has occurred. To press the abdomen [of the patient, it feels] like a bag filled with water. These are the symptoms of edema."

57.3 Huangdi said, "How to diagnose cutaneous distension?"

57.4 Qibo said, "Cutaneous distension [is caused by] invasion of cold into the skin. [When the abdomen is percussed, it sounds] rub-a-dub [like beating a drum], the abdomen is enlarged, the whole body is swelling, the skin becomes thick, the abdomen does not rebound when pressed and the color of the abdominal skin does not change. These are the symptoms of cutaneous distension."

57.5 [Huangdi said,] "What about ascites?"

57.6 Qibo said, "The abdomen is distended and the whole body is swelling, the swelling [of the abdomen and the whole

【原文】

此其候也。”

57.7 “肠覃何如？”

57.8 岐伯曰：“寒气客于肠外，与卫气相搏，气不得荣，因有所系，癖而内着，恶气乃起，瘕肉乃生。其始生也，大如鸡卵，稍以益大，至其成如怀子之状，久者离岁，按之则坚，推之则移，月事以时下，此其候也。”

57.9 “石瘕何如？”

57.10 岐伯曰：“石瘕生于胞中，寒气客于子门，子门闭塞，气不得通，恶血当泻不泻，衃以留止，日以益大，状如怀子，月事不以时下。皆生于女子，可导而下。”

57.11 黄帝曰：“肤胀鼓胀，可刺邪？”

【今译】

样，但鼓胀肤色青黄，腹部青筋暴露，这就是鼓胀病的证候。”

57.7 黄帝问：“肠覃病的表现是怎样的呢？”

57.8 岐伯说：“寒邪侵犯人体后，滞留在肠外，与卫气相搏，卫气不能正常运行，因此邪气留滞，积久不去附着于肠外，并日渐滋长，使形成了息肉，开始时，就像鸡蛋一样大，逐渐长大，完全形成，形如怀孕，病程长的，历经数年，按之坚硬，推之可移，月经仍按时来潮，这就是肠覃病的证候。”

57.9 黄帝说：“石瘕病的表现是怎样的呢？”

57.10 岐伯说：“石瘕病生在胞宫内，寒邪侵犯子宫颈口，使宫颈闭塞，气血凝滞不通。恶血不能排泄，便凝结成块而留滞于胞中，逐渐增大，像怀孕一样，月经不能按时来潮。石瘕病都发生在妇女，治疗时应活血化瘀，通导攻下以祛除瘀血。”

57.11 黄帝说：“肤胀与鼓胀，可用针刺治疗吗？”

body] is just like that in cutaneous distension, but the skin is yellow and the abdominal veins are visible. These are the symptoms of ascites."

57.7 [Huangdi said,] "What about intestinal mass?"

57.8 Qibo said, "[Intestinal mass is caused by] invasion of cold into the intestines that combats with Weiqi (Defensive-Qi), consequently preventing Qi from [flowing around] to nourish [the body]. [That is why pathogenic factors] linger [inside the body, giving rise to] blood stagnation inside, occurrence of morbid Qi and formation of polyp. At the initial stage, it appears like an egg. Gradually it enlarges and [the patient] looks like being pregnant. [The duration of this problem can be] as long as one year. [It appears] hard when pressed and mobile when pushed. [However,] menstruation is still regular. These are the symptoms of intestinal mass."

57.9 [Huangdi said,] "What about uterine mass?"

57.10 Qibo said, "Uterine mass occurs in the uterus due to invasion of cold into the orifice of vagina that obstructs the orifice of vagina, prevents Qi from flowing normally and coagulated blood from being discharged, consequently leading to retention of coagulated blood [inside the uterus which] gradually accumulates [and makes the patient] looks like being pregnant. [Besides,] menstruation is irregular. Such a disease only occurs in women. [It can be treated by] draining [therapy to remove the coagulated blood from the uterus]."

57.11 Huangdi said, "Can cutaneous distension and ascites be treated by needling?"

【原文】

57.12 岐伯曰："先泻其胀之血络，后调其经，刺去其血络也。"

【今译】

57.12 岐伯说："先用针刺泻其瘀血的脉络，然后调理经脉，但必先刺去血络中的瘀滞。"

57. 12 Qibo said, "[These diseases can be treated by] reducing blood stasis in the Collaterals first and then regulating the concerned Channels. [The important thing is that] the Collaterals must be pricked to let out [stagnated] blood."



贼风第五十八

【原文】

58.1 黄帝曰："夫子言贼风邪气伤人也，令人病焉，今有其不离屏蔽，不出室穴之中，卒然病者，非不离贼风邪气，其故何也？"

58.2 岐伯曰："此皆尝有所伤于湿气，藏于血脉之中，分肉之间，久留而不去。若有所堕坠，恶血在内而不去。卒然喜怒不节，饮食不适，寒温不时，腠理闭而不通。其开而遇风寒，则血气凝结，与故邪相袭，则为寒痹。其有热则汗出，汗出则受风，虽不遇贼风邪气，必有因加而发焉。"

58.3 黄帝曰："今夫子之所言者，皆病人之所自知也。其毋所

【今译】

58.1 黄帝说："先生常说贼风邪气伤害了人体，令人生病，但有人并没有离开房屋或遮蔽很严的地方，却突然生病了，他并没有遭受贼风邪气，这是什么缘故呢？"

58.2 岐伯说："这都是平时已受到邪气的伤害而未觉察。如曾为湿邪所伤，湿邪潜伏在血脉之中和分肉之间，长久滞留在体内，没有散去；或因高处跌下，致瘀血留积在内。或突发喜怒过度，或饮食不当，气候忽冷忽热，使腠理闭塞不通。当腠理开泄时而感受风寒，使血气凝结，风寒和湿气相互搏结，就发生寒痹；又有因热而出汗，汗出而易受风邪，虽未受到贼风邪气的侵袭，但原有宿邪，加上外邪，就能使人发病的。"

58.3 黄帝说："你所讲的，都是病人自己所能知道的，但有的

Chapter 58
Zeifeng: Thief-like Wind

58. 1 Huangdi said, "You have mentioned that Zeifeng (thief-like wind) and Xieqi (Evil-Qi) [1] attack people and cause diseases. [There are some people who stay] in the rooms well protected with curtains and screens and never leave the rooms, [but they may] suddenly fall ill. What is the cause?"

58. 2 Qibo said, "[This is due to the fact that they have already been] attacked by dampness that stays in the blood vessels and interspaces of muscles and lingers inside the body for a long time. [Or it may be caused by] traumatic injury and falling from a high place [that lead to] retention of blood stasis inside the body. [Or it may be caused by] sudden emotional changes like over rejoicing and great rage, improper diet and [unexpected changes of weather like] sudden coldness and warmth [which will] block the Couli (muscular interstices). [Or it may be caused by] attack of wind and cold [when the muscular interstices are] open, giving rise to stagnation of Qi and blood [which, when] mingled with the old pathogenic factors, will cause cold Bi-Syndrome. [Or it may be caused by] attack of wind during perspiration induced by heat. [In all these cases,] though [the patient may be] attacked by Zeifeng (thief-like wind) and Xieqi (Evil-Qi), [disease will] occur [due to] interior changes complicated by the exterior influence."

58. 3 Huangdi said, "What you have said is all what the patient is aware of. [But some people who are] never attacked by

【原文】

遇邪气，又毋怵惕之所志，卒然而病者，其故何也？唯有因鬼神之事乎？”

58.4 岐伯曰：“此亦有故邪留而未发，因而志有所恶，及有所慕，血气内乱，两气相搏。其所从来者微，视之不见，听而不闻，故似鬼神。”

58.5 黄帝曰：“其祝而已者，其故何也？”

58.6 岐伯曰：“先巫者，因知百病之胜，先知其病之所从生者，可祝而已也。”

【今译】

人既没有外来邪气的侵犯，也没有受惊恐等情志的刺激，却突然发病，这是什么缘故呢？是否因为鬼神作祟呢？”

58.4 岐伯说：“这也是因为有宿邪潜伏在内而未发作，由于情感上有所憎恶，有所思慕而不能如愿，使体内血气逆乱，并和潜伏在体内的宿邪相互作用而发病。这种内在的变化极为细微，看不见、听不到，所以好象鬼神作祟一样。”

58.5 黄帝说：“既然不是鬼神作祟，为什么用祝由的方法能治好病呢？”

58.6 岐伯说：“古时的巫医，掌握了一定的治疗疾病的方法，又事先知道了疾病发生的原因，所以用祝由的方法就能治愈疾病。”

Xieqi (Evil-Qi) and have no [emotional changes like] fear and terror suddenly fall ill. What is the cause? Is it caused by ghost and devil?"

58. 4 Qibo said, "This is also due to latent Xie (Evil) that stays inside the body but has never attacked. [When there appear such] emotional changes like disliking something or desiring something, [it will cause] disorders of blood and Qi [which will] interact with [the latent pathogenic factors inside the body. [Such interior] changes are subtle, invisible and noiseless. That is why [it occurs] like [the haunting of] ghosts and devils."

58. 5 Huangdi said, "Why it can be cured by praying?"

58. 6 Qibo said, "Sorcerers in ancient times knew the causes and treatments of diseases. [What they usually did was] to find out the cause of a disease first and then treated it by prayers."



Notes:

[1] Zeifeng (贼风) and Xieqi (邪气) refer to abnormal wind and pathogenic factors from the eight orientations in the four seasons.

卫气失常第五十九

【原文】

59.1 黄帝曰："卫气之留于腹中，搐积不行，苑蕴不得常所，使人支胁胃中满，喘呼逆息者，何以去之？"

59.2 伯高曰："其气积于胸中者，上取之；积于腹中者，下取之，上下皆满者，傍取之。"

59.3 黄帝曰："取之奈何？"

59.4 伯高对曰："积于上，泻人迎、天突、喉中；积于下者，泻三里与气街；上下皆满者，上下取之，与季胁之下一寸；重者，鸡

【今译】

59.1 黄帝说："卫气留滞于胸腹之中，蓄积不行，郁结不得正常运行，使人产生胸胁部和胃脘胀满、喘息气逆等症，用什么方法来治疗这些疾病呢？"

59.2 伯高说："卫气积聚在胸中的，取上部的穴位治疗；积聚在腹中的，取下部的穴位治疗；胸腹部卫气积聚胀满的，则取上下部及附近的穴位治疗。"

59.3 黄帝说："取哪些穴位治疗呢？"

59.4 伯高回答说："卫气积聚在胸中的，泻足阳明胃经的人迎穴，任脉的天突和廉泉穴；卫气积聚在腹中的，泻足阳明胃经的三里穴和气冲穴；卫气积聚在胸腹的，当取上、下部穴位及季胁下一寸的

Chapter 59
Weiqi Shichang:
Abnormal Changes of Weiqi (Defensive-Qi)

59. 1 Huangdi said, "[When] Weiqi (Defensive-Qi) stagnates inside the abdomen, accumulates without flowing and fails to reach the places [that it usually move to because of] stagnation, it will cause fullness in the hypochondria and the stomach, panting and dyspnea. How to treat it then?"

59. 2 Bogao said, "[If] the Qi has accumulated in the chest, [the Acupoints located in] the upper [regions should be] needled; [if] the Qi has accumulated in the abdomen, [the Acupoints located in] the lower [regions should be] needled; [if] the Qi has accumulated in both the chest and abdomen, [the Acupoints located in both the upper and lower regions and the regions] around should be needled."

59. 3 Huangdi said, "How to needle [the Acupoints]?"

59. 4 Bogao said, "[If the Qi] has accumulated in the upper [region], Renying (ST 9), Tiantu (CV 22) and [the Acupoint located on] the middle of the throat[1] [should be needled with] reducing [techniques]; [if the Qi] has accumulated in the lower [region], Zusanli (ST 36) and Qijie (ST 30)[2] [should be needled with] reducing [techniques]; [if the Qi] has accumulated in both the upper and lower [regions, the Acupoints located in] both the upper and lower [regions as well as the Acupoint] 1 Cun below the hypochondrium[3] [should be needled]; [if the disease is]

【原文】

足取之。诊视其脉大而弦急，及绝不至者，及腹皮急甚者，不可刺也。”

59.5 黄帝曰：“善。”

59.6 黄帝问于伯高曰：“何以知皮、肉、气、血、筋、骨之病也？”

59.7 伯高曰：“色起两眉薄泽者，病在皮；唇色青黄赤白黑者，病在肌肉；营气濡然者，病在血气；目色青黄赤白黑者，病在筋；耳焦枯受尘垢，病在骨。”

59.8 黄帝曰：“病形何如？取之奈何？”

59.9 伯高曰：“夫百病变化，不可胜数，然皮有部，肉有柱，血气有输，骨有属。”

59.10 黄帝曰：“愿闻其故。”

59.11 伯高曰：“皮之部，输于四末；肉之柱，有臂胫诸阳分肉之间与足少阴分间。血气之输，输于诸络，气血留居，则盛而起。筋

【今译】

章门穴；病情严重的，象鸡足那样三歧取之。若病人的脉大而弦急，或脉绝不至以及腹皮绷急紧张的，就不能用针刺治疗。”

59.5 黄帝说：“好！”

59.6 黄帝问伯高说：“如何能知道皮、肉、气、血、筋、骨的病变呢？”

59.7 伯高说：“病色出现在两眉之间，浮薄而光泽的，病在皮；口唇出现青、黄、赤、白、黑色的，病在肌肉；皮肤多汗而湿润，病在血气；目出现青、黄、赤、白、黑色的，病在筋；耳轮枯暗如尘的，病在骨。”

59.8 黄帝说：“病变的表现是怎样的呢？如何治疗呢？”

59.9 伯高说：“疾病的变化，不可胜数。但皮有部，肉有柱，血气有输，骨有属。”

59.10 黄帝说：“我想听听其中的道理。”

59.11 伯高说：“皮之部，在于四肢末端；肉之柱，在上肢的臂、下肢的所有阳经经过的肌肉隆起之处，以及足少阴经循行路线上的肌肉丰厚之处；血气之输，在诸经的络穴，当气血留滞时，则络脉

severe, [it can be treated by] needling in the form of a chicken talon[4]. [If] the pulse is found to be large, taut and rapid or indistinct and [if] the abdominal skin is tight and tense, needling should not be used."

59.5 Huangdi said, "Good!"

59.6 Huangdi asked Bogao, "How [do the doctors] know [whether] the disease is in the skin or muscles, Qi or blood and tendons or bones?"

59.7 Bogao said, "[If the morbid] color appears on the region between the eyebrows and looks thin and lustrous, the disease is in the skin; [if] the lips appear blue, yellow, red, white and black, the disease is in the muscles. [If] the skin is moist [due to sweating], the disease is in the blood and Qi. [If] the eyes appear blue, yellow, red, white and black, the disease is in the tendons. [If] the ears appear withered and dirty, the disease is in the bones."

59.8 Huangdi said, "What are the manifestations of these diseases and how to treat them?"

59.9 Bogao said, "The changes of diseases are numerous. However the skin has corresponding regions, the muscles have eminences, the blood and Qi have tunnels to flow in and the bones have affiliated joints."

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

59.11 Bogao said, "The regions of the skin are distributed over the four limbs. The eminences of the muscles are located in the arms, legs, the fleshes over the Yang Channels and [the Kidney Channel of] Foot-Shaoyin. The tunnels of the blood and Qi

【原文】

部无阴无阳，无左无右，候病所在。骨之属者，骨空之所以受益而益脑髓者也。”

59.12 黄帝曰：“取之奈何？”

59.13 伯高曰：“夫病变化，浮沉深浅，不可胜穷，各在其处，病间者浅之，甚者深之，间者小之，甚者众之，随变而调气，故曰上工。”

59.14 黄帝问于伯高曰：“人之肥瘦大小寒温，有老壮少小，别之奈何？”

59.15 伯高对曰：“人年五十已上为老，二十已上为壮，十八已上为少，六岁已上为小。”

59.16 黄帝曰：“何以度知其肥瘦？”

59.17 伯高曰：“人有肥、有膏、有肉。”

【今译】

壅盛而高起；筋的病变无阴无阳，无左无右，治疗时随病变的部位而取之；在骨骼相联的地方，在关节腔，它能输注精气，以补益脑髓。”

59.12 黄帝说：“如何取穴治疗呢？”

59.13 伯高说：“疾病的变化，浮沉深浅，，不可胜数，应根据发病的部位和病情进行针刺。病轻的浅刺，病重的深刺，病轻的用针宜少，病重的用针宜多。随病情的变化而调治经气，才是高明的医生。”

59.14 黄帝问伯高道：“人的肥瘦、大小、寒温，以及年龄的老、壮、少、小，怎样区别的呢？

59.15 伯高回答说：“人的年龄在五十岁以上的为老，三（原作“二”，据《甲乙经》改）十岁以上的为壮，十八岁以上的为少，六岁以上的为小。”

59.16 黄帝说：“以什么标准来衡量人的肥瘦呢？”

59.17 伯高说：“人体有脂、膏、肉三种不同的类型。”



are in the Collaterals. [If] Qi and blood are stagnated, the Collaterals will be full and bulgy. [To examine the disease in] the tendons, [there is] no need to differentiate Yin from Yang and the left from the right. [The treatment just] focuses on the location of diseases. [The joints that are] connected with the bones have articular cavities which receive body fluid to nourish the brains."

59. 12 Huangdi said, "How [to treat these diseases with] needling [therapy]?"

59. 13 Bogao said, "The changes of diseases, either floating or sinking, deep or superficial, are numerous. [The therapeutic methods are decided according to] the locations of diseases. [If] the disease is mild, [the needle is inserted] shallowly; [if the disease is] severe, [the needle is inserted] deeply; [if the disease is] mild, fewer [needles are] needed; [if the disease is] severe, more [needles are] needed. [Anyway,] Qi should be regulated according to the pathological changes. So [those who can treat patients in such a way] are regarded as the best doctors."

59. 14 Huangdi asked Bogao, "People are either heavy or thin, tall or short, cold or warm [in constitution], old or young [in age]. How to differentiate them?"

59. 15 Bogao said, "People over the age of 50 are old, over the age of 20 are at the prime of life, over the age of 18 are young and over the age of 6 are small."

59. 16 Huangdi said, "How to decide [whether a person is] heavy or thin?"

59. 17 Bogao said, "People [can be divided into three

【原文】

59.18 黄帝曰："别此奈何？"

59.19 伯高曰："胭肉坚，皮满者，肥。胭肉不坚，皮缓者，膏。皮肉不相离者，肉。"

59.20 黄帝曰："身之寒温何如？"

59.21 伯高曰："膏者其肉淖，而粗理者身寒，细理者身热。脂者其肉坚，细理者热，粗理者寒。"

59.22 黄帝曰："其肥瘦大小奈何？"

59.23 伯高曰："膏者，多气而皮纵缓，故能纵腹垂腴。肉者，身体容大。脂者，其身收小。"

59.24 黄帝曰："三者之气血多少何如？"

59.25 伯高曰："膏者多气，多气者热，热者耐寒。肉者多血则

【今译】

59.18 黄帝说："如何区别这三种类型呢？"

59.19 伯高说："隆起的肌肉坚实，皮肤丰满的为脂；肉不坚实，皮肤松弛的为膏；皮肉紧紧相连的为肉。"

59.20 黄帝说："人的身体有寒温的不同，是什么道理呢？"

59.21 伯高说："膏型的人肌肉柔润，皮肤纹理粗疏的，身体多寒，皮肤纹理致密的，身体多热。脂型的人肌肉坚实，皮肤纹理致密的，身体多热，皮肤纹理粗疏的，身体多寒。"

59.22 黄帝说："身体的肥瘦大小是如何区别的呢？"

59.23 伯高说："膏型之人，阳气充盛，皮肤纵缓，所以腹部肥大松软而下垂。肉型之人，身体宽大。脂型之人，身形较小。"

59.24 黄帝说："这三种人的气血情况是怎样的呢？"

59.25 伯高说："膏型之人，阳气充盛，阳气盛者身热，身热则

types, namely] Fei (fat), Gao (greasy) and Rou (muscular)."

59. 18 Huangdi said, "How to differentiate them?"

59. 19 Bogao said, "[People with] firm eminence of muscles [in the shoulders, elbows, hips and knees] and full skin [belong to] the fat [type]; [people with] infirm eminence of muscles and loose skin [belong to] the greasy [type]; [people with] inseparable skin and muscle [belong to] muscular [type]."

59. 20 Huangdi said, "How to understand cold and warm [constitution]?"

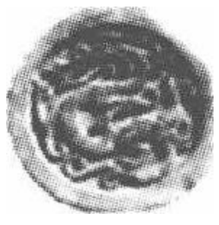
59. 21 Bogao said, "[Among the people of] greasy [type with] soft muscles, [those whose muscular] texture is rough are cold [in constitution while those whose muscular] texture is fine are hot [in constitution]. [Among the people of] the fat [type with] firm muscles, [those whose muscular] texture is fine are hot [in constitution while those whose muscular] texture is rough are cold [in constitution]."

59. 22 Huangdi said, "What about the fat, thin, tall and small [differences]?"

59. 23 Bogao said, "[People of] the greasy [type are characterized by] superabundance of Qi and looseness of skin. That is why their abdominal muscles are loose and their belly are hanging down. [People of] the muscular [type are characterized by] large capacity of the body. [People of] the greasy [type are characterized by] small body."

59. 24 Huangdi said, "What about Qi and blood in these three types of people?"

59. 25 Bogao said, "[A person of] the greasy [type is



【原文】

充形，充形则平。脂者，其血清，气滑少，故不能大。此别于众人者也。”

59.26 黄帝曰：“众人奈何？”

59.27 伯高曰：“众人皮肉脂膏不能相加也，血与气不能相多，故其形不小不大，各自称其身，命曰众人。”

59.28 黄帝曰：“善。治之奈何？”

59.29 伯高曰：“必先别其三形，血之多少，气之清浊，而后调之，治无失常经。是故膏人，纵腹垂腴；肉人者，上下容大；脂人者，

【今译】

耐寒。肉型之人，阴血偏盛，形体得养，气质平和。脂型之人，其血清，气滑而少，所以身形不大。这就是脂、膏、肉三种人与一般人的区别。”

59.26 黄帝说：“一般人的情况是如何的呢？”

59.27 伯高说：“一般人的皮、肉、脂、膏无偏多现象，血与气保持平衡，其形体不大不小，身体各部位都非常匀称，这就是一般人的情况。”

59.28 黄帝说：“好。怎样进行治疗呢？”

59.29 伯高说：“必须先分清这三种不同类型的人血的多少及气的清浊，然后再进行调治，循经取穴，不失常规。所以说，膏型人形体偏肥，腹部肥大松软而下垂。肉型人身体上下都很宽大。脂型人虽

characterized by] excessive Qi [in the body]. Excessive Qi [in the body will provide the body with sufficient] warmth. [With sufficient] warmth [inside the body, he will be able] to tolerate cold. [A person of] the muscular [type is characterized by] plenty of blood to nourish the body. [Since] the body is well nourished, [the person appears] moderate [in disposition]. [A person of] the fat [type is characterized by] clear blood and slippery Qi. That is why [he] cannot grow tall enough. These [are the characteristics of these three types of people who are] different from common people."

59. 26 Huangdi said, "What about common people?"

59. 27 Bogao said, "In common people, [the conditions of] the skin, muscles, fat and grease are moderate; [the states of] blood and Qi are moderate. That is why their body is neither small nor big and is of proportional build. That is why such people are called common people."

59. 28 Huangdi said, "Good! What about the treatment?"

59. 29 Bogao said, "First [the doctor] has to differentiate [which type of person the patient belongs to according to]the three types [of people analyzed just now, and whether] the blood is excessive or deficient and [if] Qi is clear or turbid. [Only when all these aspects are well differentiated can the doctor take proper measures] to treat [the patient]. To treat [the patient, the doctor should] not violate the basic rules. So [the build of] a person of grease [type is marked by] loose abdominal muscles and hanging belly; [the build of] a person of muscular [type is marked by] large capacity of both the upper and lower [parts of the body];



【原文】

虽脂不能大者。”

【今译】

有脂，体型却不大。”

[the build of] a person of fat [type is marked by] excessive fat and small body."

Notes:

[1] The Acupoint located on the middle of the throat is Lianquan (廉泉 CV 23).

[2] Qijie (气街) is another name for Qichong (气冲 ST 30).

[3] The Acupoint located 1 Cun below the hypochondrium is Zhangmen (章门 LR 13)

[4] "The form of a chicken talon" means to select the Acupoints in three angles, namely Renying (人迎 ST 9), Tiantu (天突 CV 22) and Lianquan (廉泉 CV 23) located in the upper region; Zusanli (足三里 ST 36) and Qichong (气冲 ST 30) located in the lower region; and Zhangmen (章门 LR 13) located in the rib-side.



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【原文】

60.1 黄帝曰："余以小针为细物也，夫子乃言上合之于天，下合之于地，中合之于人，余以为过针之意矣，愿闻其故。"

60.2 岐伯曰："何物大于天乎？夫大于针者，惟五兵者焉。五兵者，死之备也，非生之具。且夫人者，天地之镇也，其不可不参乎？夫治民者，亦唯针焉。夫针之与五兵，其孰小乎？"

60.3 黄帝曰："病之生时，有喜怒不测，饮食不节，阴气不足，阳气有余，营气不行，乃发为痈疽。阴阳不通，两热相搏，乃化为脓，小针能取之乎？"

【今译】

60.1 黄帝说：我以为小针是一种细小的东西，你却说它上合于天，下合于地，中合于人，我认为这是夸大了针的意义，想听你讲讲其中的道理。"

60.2 岐伯说："还有什么东西能够比天更大呢？能大于针的，惟有五种兵器。但五种兵器都是在战争中用以杀人的，而不是用来治病活人的工具。人是天地之间最高贵的，故小针的作用可以和天地相参。治疗人民的疾病，小针是非常重要的。这样说来，针和五种兵器的作用，孰大孰小，不是很清楚了吗！"

60.3 黄帝说："疾病发生之初，因喜怒无度，或饮食不节，造成阴气不足，阳气有余，致使营气郁滞不行，而发生痈疽。营卫气血阻滞不通，体内的阳热之气与邪热互相搏结，而化为脓，这样的病，小针能治疗吗？"



Chapter 60
Yuban: Jade Plate

60. 1 Huangdi said, "I think the needle is just a minute thing. But you have said that the needle corresponds to the heaven in the upper, the earth in the lower and human affairs in the middle. I feel that you have exaggerated the function of the needle. I'd like to know your explanation."

60. 2 Qibo said, "What could be larger than the heaven? [The things that are] larger than the needle are the five kinds of weapons. But the five kinds of weapons are used to kill people, not to save people. Between the heaven and the earth, the most precious one is man. [The needle can cure diseases for man and save the life of man. Is it] not eligible to correspond to [the heaven, the earth and the human affairs]? So it is the needle that cures diseases for human beings. To compare the needle with the five kinds of weapons, it is not at all small."

60. 3 Huangdi said, "At the initial stage of disease, [frequent emotional changes such as] sudden rejoicing and sudden rage and intemperance in eating [lead to] insufficiency of Yinqi and excess of Yangqi, [giving rise to] stagnation of Yingqi (Nutrient-Qi) and causing carbuncle. [When] Yin and Yang cannot communicate with each other, heat [caused by insufficiency of Yinqi] and heat [caused by excess of Yangqi] mix up, [steam the skin and] cause pustules. Can small needles treat such diseases?"

【原文】

60.4 岐伯曰："圣人不能使化者，为之邪不可留也。故两军相当，旗帜相望，.白刃陈于中野者，此非一日之谋也。能使其民，令行禁止，士卒无白刃之难者，非一日之教也，须臾之得也。夫至使身被痈疽之病，脓血之聚者，不亦离道远乎。夫痈疽之生，脓血之成也，不从天下，不从地出，积微之所生也，故圣人自治于未有形也，愚者遭其已成也。"

60.5 黄帝曰："其已形，不予遭，脓已成，不予见；为之奈何？"

60.6 岐伯曰："脓已成，十死一生，故圣人弗使已成，而明为良方，著之竹帛，使能者踵而传之后世，无有终时者，为其不予遭也。"

【今译】

60.4 岐伯说："高明的医生发现了这种病的迹象，就要及早治疗，使病邪不能久留在体内，以免久留生变。譬如两军作战，旗帜相望，刀光剑影遍于旷野，决不是一天的计谋。能够使民众令行禁止，

兵士勇于冲锋陷阵，不怕牺牲，这也不是一天教育的结果，顷刻之间就能办得到的。等到身体已经患了痈疽之病，脓血已经形成，这时再想用微针治疗，那就远离了治疗规律。从痈疽的产生，到脓血的形成，既不是从天而降，也不是从地而生，而是病邪侵犯机体后，未及时去除，逐渐积聚而成的。所以聪明的人能够在痈疽没有迹象时，积极预防，不使其发生。愚笨的人，不知防治，就会遭受疾病形成后的痛苦。"

60.5 黄帝说："如果痈疽已经形成，没有及时治疗，脓已形成，又没有觉察，又该怎么办呢？"

60.6 岐伯说："脓已成的，十死一生，所以高明的医生能早期诊断，不等疾病形成就把它消灭在萌芽状态，并将一些好的治法，记载在竹帛上，制成专书，使有才能的人能够继承下来，使人们不再遭受痈疽的痛苦。"

60. 4 Qibo said, "Even the sages cannot dissipate [pustules that have already occurred] . [The best way to deal with it is to prevent] Xie (Evil) from lingering inside the body. [Take war for example. When] two troops are confronting each other with flags flying at both sides, and the glint and flash of daggers and swords in the battlefield, it is certainly not the plot made in one day. [In a country,] to teach the people to obey the law and the soldiers not to kill the people wantonly cannot be achieved by education overnight or a brief instruction. [If a person does not take measures to preserve health in daily life, it will inevitably] lead to occurrence of carbuncle and accumulation of purulent blood. [To resort to needling treatment then] is certainly too late. The occurrence of carbuncle and purulent blood is not caused by the heaven or the earth, but by accumulation [of pathogenic factors that have invaded the body and are not eliminated in time]. So the sages [take measures to protect themselves] before [the disease] has occurred while fools [do not know how to protect themselves and thus] always suffer from diseases."



60. 5 Huangdi said, "What should [the doctor] do [if he] fails to diagnose when the disease has already occurred and foresees when pus has already formed?"

60. 6 Qibo said, "[If] pus has already formed, the disease is critical. [The way that] the sages [deal with carbuncle is] to prevent it from occurring. For this reason they have developed special therapeutic methods which have been inscribed on bamboo slips and written on silk. So that people with talents can study it and pass it on to the later generations forever, and therefore protecting people from suffering it."

【原文】

60.7 黄帝曰："其已有脓血而后遭乎？不导之以小针治乎？"

60.8 岐伯曰："以小治小者其功小，以大治大者多害，故其已成脓血者，其唯砭石铍锋之所取也。"

60.9 黄帝曰："多害者其不可全乎？"

60.10 岐伯曰："其在逆顺焉。"

60.11 黄帝曰："愿闻逆顺。"

60.12 岐伯曰："以为伤者，其白眼青，黑眼小，是一逆也；内药而呕者，是二逆也；腹痛、渴甚，是三逆也；肩项中不便，是四逆也；音嘶色脱，是五逆也。除此五者为顺矣。"

60.13 黄帝曰："诸病皆有逆顺，可得闻乎？"

【今译】

60.7 黄帝说："已经形成脓血的，难道不能用小针来治疗吗?"

60.8 岐伯说："用小针治疗，功效不大，用大针来治疗，又多产生不良后果，所以对于已形成脓血的，只能采用砭石，或用铍针、锋针及时排脓来治疗。"

60.9 黄帝说："有些痈疽病多恶化，还能够治好吗？"

60.10 岐伯说："这主要根据病证的逆顺来决定。"

60.11 黄帝说："我想听你谈谈病证的逆顺。"

60.12 岐伯说："白睛部显青色，黑眼小是逆证之一；服药而呕吐的，是逆证之二；腹痛而口渴甚的，是逆证之三；肩项转移不便，是逆证之四；声音嘶哑，面无血色，是逆证之五。除了这五种逆证之外，便是顺证了。"

60.13 黄帝问："各种病都有逆顺，你可以讲给我听吗？"

60. 7 Huangdi said, "When purulent blood has already appeared and is definitely diagnosed, can small needles be used to remove it?"

60. 8 Qibo said, "To use small needles to needle the small [area] is less effective; to use big needles to needle large [area] is more harmful. So when purulent blood has appeared, only Bianshi (stone needle), Pizhen (sword-shaped needle) and Fengzhen (sharp needle) can be used to remove it."

60. 9 Huangdi said, "[When carbuncle has become] deteriorated, can it be cured?"

60. 10 Qibo said, "This [can be predicted according to] the normal and abnormal [progress of the pathological changes]."

60. 11 Huangdi said, "I'd like to know the normal and abnormal [progress of the pathological changes]."

60. 12 Qibo said, "[When] attacked by [carbuncle, if] the white part of the eye is blue and the black part of the eye is small, this is the first abnormal [change]; [if the patient has] taken medicine and then vomited, this is the second abnormal [change]; [if the patient feels] pain in the abdomen and extremely thirsty, this is the third abnormal [change]; [if the patient feels that] the neck and nape are stiff, this is the fourth abnormal [change]; [if the patient's] voice is hoarse and the complexion is lusterless, this is the fifth abnormal [change]. Other [changes] are all normal except the five [abnormal ones mentioned just now]."

60. 13 Huangdi said, "All diseases have normal and abnormal [changes]. Could you explain it for me?"

【原文】

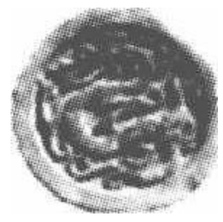
60.14 岐伯曰："腹胀、身热、脉大，是一逆也；腹鸣而满，四肢清，泄，其脉大，是二逆也；衄而不止，脉大，是三逆也；咳且溲血脱形，其脉小劲，是四逆也；咳，脱形身热，脉小以疾，是谓五逆也。如是者，不过十五日而死矣。

60.15 其腹大胀，四末清，脱形，泄甚，是一逆也；腹胀便血，其脉大，时绝，是二逆也；咳，溲血，形肉脱，脉搏，是三逆也；呕血，胸满引背，脉小而疾，是四逆也；咳呕腹胀且飧泄，其脉绝，是五逆也。如是者，不及一时而死矣。工不察此者而刺之，是谓

【今译】

60.14 岐伯说："腹胀，身热，脉小（原作"大"，《甲乙经》卷四第一下校注云："大一作小"），是一逆；腹满而肠鸣，四肢逆冷，腹泻，脉大，是二逆；衄血不止，脉大，是三逆；咳嗽兼小便溺血，肌肉消瘦，脉小而劲疾，是四逆；咳嗽，肌肉消脱，身发热，脉小而急疾，是五逆。若出现以上五逆症状的，不过十五天就会死亡。

60.15 至于五逆的急症：腹大而胀，四末逆冷，形肉已脱，泄泻不止的，是一逆；腹胀满，大便下血，脉大而有间歇的，是二逆；咳而小便溺血，形肉已脱，脉坚搏指，是三逆；呕血，胸部胀满连及背部，脉小而劲疾，是四逆；咳嗽呕吐，腹胀，泄泻完谷不化，脉绝不至，是五逆。若出现这些症状的，不过一天的时间就会死亡。医生对



60. 14 Qibo said, "[The pathological condition marked by] abdominal distension, feverish body and large pulse is the first abnormal [change]; [the pathological condition marked by] borborygmus, abdominal fullness, coldness of the four limbs, diarrhea and large pulse is the second abnormal [change]; [the pathological condition marked by] incessant nasal bleeding and large pulse is the third abnormal [change]; [the pathological condition marked by] cough, bloody urine, extreme emaciation and small forceful pulse is the fourth abnormal [change]; [the pathological condition marked by] cough, extreme emaciation, feverish body and small rapid pulse is the fifth abnormal [change]. [The patient with] such abnormal changes will die within 15 days."

60. 15 "[The pathological condition marked by] abdominal distension, coldness of the four limbs, extreme emaciation and severe diarrhea is the first abnormal [change]; [the pathological condition marked by] abdominal distension, bloody stool, large pulse that occasionally stops is the second abnormal [change]; [the pathological condition marked by] cough, bloody urine, extreme emaciation and throbbing pulse is the third abnormal [change]; [the pathological condition marked by] vomiting of blood, chest fullness involving the back, small and rapid pulse is the fourth abnormal [change]; [the pathological condition marked by] cough, vomiting, abdominal distension, diarrhea with indigested food in it and intermittent pulse is the fifth abnormal [change]. [The patient with] such abnormal [changes] will die within one day. [If] the doctor does not examine these critical signs carefully and use needling wantonly, [he will surely make]

【原文】

逆治。”

60.16 黄帝曰：“夫子之言针甚骏，以配天地，上数天文，下度地纪，内别五脏，外次六腑，经脉二十八会，尽有周纪。能杀生人，不能起死者，子能反之乎？”

60.17 岐伯曰：“能杀生人，不能起死者也。”

60.18 黄帝曰：“余闻之则为不仁，然愿闻其道，弗行于人。”

60.19 岐伯曰：“是明道也，其必然也，其如刀剑之可以杀人，如饮酒使人醉也，虽勿诊，犹可知矣。”

60.20 黄帝曰：“愿卒闻之。”

60.21 岐伯曰：“人之所受气者，谷也。谷之所注者，胃也。胃者，水谷气血之海也。海之所行云气者，天下也。胃之所出气血者，

【今译】

这些危象，如不细加审察而妄行针刺，就是逆治。”

60.16 黄帝说：“先生说针刺的作用很大，可以与天地相配，上合于天文，下合于地理，在人体内与五脏相联，在外依次和六腑相通，并能疏通经脉，宣导气血，使二十八脉的经气循行畅通，但误用针刺，就能杀人而不能救治生命垂危的人，你能告诉我针术能起死回生而又不伤害人的道理吗？”

60.17 岐伯说：“不善用针的人，针刺伤害人的性命，而不能救死者。”

60.18 黄帝说：“我听到这些，感到太不仁了，但我想听你讲讲其中的道理，不要再错施于人。”

60.19 岐伯说：“这是很明显的道理，也是必然会出现的结果。如刀剑可以杀人，饮酒可以醉人的道理一样，不用分析，也可以知道它的原因。”

60.20 黄帝说：“我想听你详细地讲给我听。”

60.21 岐伯说：“人所禀受的精气，来源于水谷。水谷所注入的器官，是胃。所以胃是容纳水谷、化生气血的地方。海洋里的水，要化为云气才能行于天下。胃所化生的气血，随经脉流行于周身。经脉

errors in treatment."

60. 16 Huangdi said, "You have mentioned that the needles are so important that they can match with the heaven and the earth, correspond to the laws of astronomy and the rules of geography, interiorly connect with the Five Zang-Organs, externally associate with the Six Fu-Organs, dredge the Channels [to direct the flow of blood and Qi], and [promote] the twenty-eight Channels [to flow] along the routes and according to the rules. [But unskillful doctors may] kill the patients instead of saving their lives. Can you [tell me how to use the needles to save the lives of the patients] without harming them?"

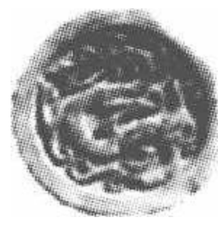
60. 17 Qibo said, "[Violation of the rules in performing needling therapy] will kill the patients instead of saving their lives."

60. 18 Huangdi said, "I think [such a practice of needling] does not conform to [the requirements of] Ren (benevolence). So I want to know how to prevent such therapeutic errors and avoid harming the patients."

60. 19 Qibo said, "The method is clear and the result is obvious. It is just like daggers and swords that can kill people and drinking liquor that can make people drunken. It is clear even without diagnosis."

60. 20 Huangdi said, "I'd like to know the details."

60. 21 Qibo said, "People receive Qi from food. Food enters the stomach first when taken into the body. The stomach is the sea of water and food. [Water evaporates] from the sea [to become] clouds floating in the sky. Qi and blood transformed by the stomach flow along the Channels. The so-called Channels are the



【原文】

经隧也。经隧者，五脏六腑之大络也，迎而夺之而已矣。”

60.22 黄帝曰：“上下有数乎？”

60.23 岐伯曰：“迎之五里，中道而止，五至而已，五往而脏之气尽矣，故五五二十五而竭其输矣，此所谓夺其天气者也，非能绝其命而倾其寿者也。”

60.24 黄帝曰：“愿卒闻之。”

60.25 岐伯曰：“阖门而刺之者，死于家中；入门而刺之者，死于堂上。”

【今译】

就是联络五脏六腑的通道，如果在这些地方用迎而夺之的刺法，就会误泻真气，误治杀人。”

60.22 黄帝说：“上下经脉的禁刺有一定的规定吗？”

60.23 岐伯说：“误用迎而夺之法刺五里穴，使气运行到中途而止，脏气大约是五次误刺便会衰竭。所以连续五次误泻，就会使一脏的真气泻尽。若连续五五二十五次误泻，则使五脏所输注之气竭绝。这就是劫夺了人的天真之气，并非针刺本身使其短寿。”

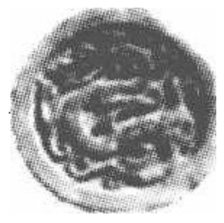
60.24 黄帝说：“想听你详细地讲讲。”

60.25 岐伯说：“在气血出入的要害处妄行针刺，刺之浅则其害迟，病人回到家中即死亡；若刺之深则其害速，病者当堂就会死去。”

large Collaterals that connect the Five Zang-Organs and the Six Fu-Organs. [If the needles are inserted] in the direction [of Qi when it flows forward with] reducing [techniques, it will exhaust Qi and lead to] death."

60. 22 Huangdi said, "[Are there] any rules for [needling the Channels on] the hands and feet?"

60. 23 Qibo said, "[I will further explain wrong use of reducing techniques with the needles inserted in the direction of Qi when it flows forward.] Take Shouwuli (LI 13) for example. [If it is needled with the needle inserted] in the direction [of Qi when it flows forward, it will] stop [the flow of Qi when it has moved to] the middle [part of the Channel] . [The Qi of one Zang-Organ comes] five times [within] one [respiration]. So successively five times [of wrong use of reducing techniques with the needle inserted in the direction of Qi when it flows forward will] exhaust the Qi [of one Zang-Organ]. Hence successively twenty-five [times of wrong use of needling techniques] will exhaust [the Qi of all the Five Zang-Organs and eventually lead to death] . This is what exhaustion of Tianqi (Genuine-Qi) means. It does not [mean that the needle itself] can endanger the life [of the patient] and [reduce his] life span."



60. 24 Huangdi said, "I'd like to know the details."

60. 25 Qibo said, "[If the needle is] inserted superficially [into the place where blood and Qi flows through with wrong use of reducing techniques, the patient will] die [after returning] home; [if the needle is] inserted deeply [into the place where blood and Qi flows through with wrong use of reducing techniques, the patient will] die in the consultation room."

【原文】

60.26 黄帝曰："善乎方，明哉道，请著之玉版，以为重宝，传之后世，以为刺禁，令民勿敢犯也。"

【今译】

60.26 黄帝说："你讲的这些方法很完善，道理也很明确，请把它著录在玉版上，作为宝贵知识，留传后世，作为禁刺的依据，使人们不再触犯这些禁律。"



60. 26 Huangdi said, "How perfect these methods are and how clear this theory is! Please inscribe them on the jade plate as the most precious treasure and pass on to the later generations as the criteria of contraindication in acupuncture and prohibit people from violating them."



五禁第六十一

【原文】

61.1 黄帝问于岐伯曰："余闻刺有五禁，何谓五禁？"

61.2 岐伯曰："禁其不可刺也。"

61.3 黄帝曰："余闻刺有五夺。"

61.4 岐伯曰："无泻其不可夺者也。"

61.5 黄帝曰："余闻刺有五过。"

61.6 岐伯曰："补泻无过其度。"

61.7 黄帝曰："余闻刺有五逆。"

61.8 岐伯曰："病与脉相逆，命曰五逆。"

61.9 黄帝曰："余闻刺有九宜。"

61.10 岐伯曰："明知九针之论，是谓九宜。"

61.11 黄帝曰："何谓五禁，愿闻其不可刺之时。"

61.12 岐伯曰："甲乙日自乘，无刺头，无发蒙于耳内。丙丁日

【今译】

61.1 黄帝向岐伯问道："我听说针刺有五禁，什么叫做五禁？"

61.2 岐伯说："五禁就是不可进行针刺的时日。"

61.3 黄帝说："我听说针刺有五夺。"

61.4 岐伯说："五夺就是在气血虚弱、元气大虚时，不可用泻法针刺。"

61.5 黄帝说："我听说针刺有五过。"

61.6 岐伯选："五过就是补泻时不能超过其常度。"

61.7 黄帝说："我听说刺有五逆。"

61.8 岐伯说："五逆是指疾病与脉象相反的五种情况。"

61.9 黄帝说："我听说针刺有九宜。"

61.10 岐伯说："明确理解了九针的理论，并能恰当地应用，就叫做九宜。"

61.11 黄帝说："什么叫五禁？我想知道不可施行针刺的时日。"

61.12 岐伯说："天干应于人身，甲乙应头，遇甲乙日，不要刺

Chapter 61
Wujin: Five Contraindications

61. 1 Huangdi asked Qibo, "I have heard that there are five contraindications in acupuncture. What are they?"

61. 2 Qibo said, "Contraindication refers to the places that cannot be needled."

61. 3 Huangdi said, "I have heard of five exhaustions in acupuncture."

61. 4 Qibo said, "Reducing [techniques] should not be used [when the blood and Qi are extremely deficient]."

61. 5 Huangdi said, "I have heard of five errors."

61. 6 Qibo said, "[It emphasizes that] reducing and reinforcing [techniques should] not [be used] excessively."

61. 7 Huangdi said, "I have heard of five contrary [phenomena in] needling."

61. 8 Qibo said, "[If the manifestations of the disease are] contrary to [the state of] the pulse, it is called five contrary [phenomena]."

61. 9 Huangdi said, "I have heard of nine kinds of suitability in acupuncture."

61. 10 Qibo said, "Full understanding of the theory of the Nine Needles is called nine kinds of suitability."

61. 11 Huangdi said, "What are the five contraindications? I'd like to know when needling cannot be used."

61. 12 Qibo said, "On the days of Jia and Ri [, the first and

【原文】

自乘，无振埃于肩喉廉泉。戊己日自乘四季，无刺腹去爪泻水。庚辛日自乘，无刺关节于股膝。壬癸日自乘，无刺足胫，是谓五禁。”

61.13 黄帝曰：“何谓五夺？”

61.14 岐伯曰：“形肉已夺，是一夺也；大夺血之后，是二夺

【今译】

头部，也不用发蒙的针法刺耳内；丙丁日应肩、喉，遇丙丁日，不要用振埃的针法刺肩、喉及廉泉穴；戊己日应手足四肢，遇戊己日时，不要深刺腹部和用去爪的针法泻水；庚辛日应股膝，遇庚辛日，不要针刺股膝；壬癸日应足胫，遇壬癸日时，不要针刺足胫。这就是五禁。”

61.13 黄帝说：“什么叫五夺？”

61.14 岐伯说：“形体肌肉极度消瘦，是一夺；大失血之后，是二夺；大汗出后，是三夺；大泄之后，是四夺；新产及大出血后，是

second ones among the Heavenly Stems and corresponding to the head, that are in domination], the head should not be needled and [the method of] Fameng (curing deafness) should not be used in needling the ears. On the days of Bing and Ding [, the third and fourth ones among the Heavenly Stems and corresponding to the shoulders and throat, that are in domination], [the method of] Zhen'ai (shaking off dust) cannot be used to needle the shoulders, the throat and Lianquan (CV 23). On the days of Wu and Ji [, the fifth and sixth ones among the Heavenly Stems and corresponding to the four limbs, that are in domination], the abdomen should not be needled and [the method of] Quzhua (a method used to treat edema of scrotum by needling the joints and the Collaterals) cannot be used to drain water. On the days of Geng and Xin [, the seventh and eighth ones among the Heavenly Stems and corresponding to the thighs and knees, that are in domination], the thighs and knees should not be needled. On the days of Ren and Gui [, the ninth and tenth ones among the Heavenly Stems and corresponding to the foot and leg, that are in domination], the foot and leg should not be needled. These are the so-called five contraindications."

61.13 Huangdi said, "What are the five exhaustions?"

61.14 Qibo said, "[The five exhaustions refer to five diseases of extreme Xu (Deficiency).] Exhaustion of body and muscles (extreme emaciation) is the first exhaustion; massive hemorrhage is the second exhaustion; profuse sweating is the third exhaustion; acute diarrhea is the fourth exhaustion; and massive hemorrhage due to delivery of child is the fifth exhaustion. These [diseases marked by extreme exhaustion] all cannot [be treated by

【原文】

也；大汗出之后，是三夺也；大泄之后，是四夺也；新产及大血之后，是五夺也。此皆不可泻。”

61.15 黄帝曰：“何谓五逆？”

61.16 岐伯曰：“热病脉静，汗已出，脉盛躁，是一逆也；病泄，脉洪大，是二逆也；着痹不移，胭肉破，身热，脉偏绝，是三逆也；淫而夺形身热，色夭然白，乃后下血衄，血衄笃重，是谓四逆也；寒热夺形，脉坚搏，是谓五逆也。”

【今译】

五夺。五夺都是元气大虚，不可再用泻法。”

61.15 黄帝说：“什么叫五逆？”

61.16 岐伯说：“热性病脉反静，汗出后，脉反躁动，脉症相反，是一逆；患泄泻病，脉象反洪大，是二逆；患痹症缠绵不愈，隆起的肌肉溃破，身热，一侧脉搏难以摸到，是三逆；久病遗精、淋浊、泄泻、汗出等耗伤阴液，形体消瘦，身热，肤色苍白无华，以及大便下血块，且血块较严重的，是四逆；久发寒热，导致形体消瘦，脉坚硬搏指的，是五逆。”

needling with] the reducing [techniques]. "

61. 15 Huangdi said, "What are the five contrary [phenomena]?"

61. 16 Qibo said, "Febrile disease [with the symptoms of] quiet pulse [which turns] rapid and throbbing after sweating is the first contrary [phenomenon]; diarrhea with full and large pulse is the second contrary [phenomenon]; immobile stubborn Bi-Syndrome (obstruction Syndrome) [with the symptoms of] ulcerated eminence of muscles, feverish body and indistinct pulse is the third contrary [phenomenon]; chronic loss of Yin (sperm, Essence, blood, Yin-fluid, etc.) [with the symptoms of] emaciation, feverish body, pale complexion and black blood clots in stool are the fourth contrary [phenomenon]; and chronic cold-heat [disease with the symptoms of] emaciation and hard pulse that rebounds [when pressed by fingers] is the fifth contrary [phenomenon]. "



动输第六十二

【原文】

62.1 黄帝曰："经脉十二，而手太阴、足少阴、阳明独动不休，何也？"

62.2 岐伯曰："足阳胃脉也。胃为五脏六腑之海，其清气上注于肺，肺气从太阴而行之，其行也，以息往来，故人一呼脉再动，一吸脉亦再动，呼吸不已，故动而不止。"

62.3 黄帝曰："气之过于寸口也，上十焉息？下八焉伏？何道从还？不知其极。"

62.4 岐伯曰："气之离脏也，卒然如弓弩之发，如水之下岸，

【今译】

62.1 黄帝说："十二经脉之中，为什么手太阴肺经、足少阴肾经、足阳明胃经这三条经脉搏动不止呢？"

62.2 岐伯说："胃脉与脉搏跳动有着密切的关系。因为胃是五脏六腑的营养来源，胃中水谷精微所化生的清气，上注入于肺，肺气从手太阴肺经开始，循行于十二经脉，肺气的运行，是随着人的呼吸而往来的，故人一呼脉跳动两次，一吸脉也跳动两次，呼吸不停，所以脉搏的跳动也不停止。"

62.3 黄帝说："脉气通过寸口，上下出入是怎样运行的？是什么道理呢？"

62.4 岐伯说："脉气离开内脏外行经脉时，象箭离弦一样的迅速，如水冲决堤岸一样的迅猛，所以，开始时脉气是强盛的，当脉气

Chapter 62
Dongshu:
Throbbing of Channels and Infusion of Blood and Qi

62. 1 Huangdi said, "There are twelve Channels. But why only [the Lung Channel of] Hand-Taiyin, [the Kidney Channel of] Foot-Shaoyin and [the Stomach Channel of] Foot-Yangming pulsate?"

62. 2 Qibo said, "The Stomach Channel [of Foot-Yangming is closely related to the pulse]. The stomach is the sea of the Five Zang-Organs and the Six Fu-Organs. The lucid Qi [of the food nutrients transformed by the stomach] ascends to infuse into the lung. Starting from [the Lung Channel of Hand-] Taiyin, the Lung-Qi flows [along the twelve Channels], traveling forward and backward with respiration. So the pulse beats twice in one exhalation and twice in one inhalation. [A person] never stops breathing, that is why [the pulse] never stops beating."

62. 3 Huangdi said, "[When] Qi [of the pulse] runs over the Cunkou, how does it ascend and descend and along what route does it recede and return? I don't know all about it."

62. 4 Qibo said, "The Qi [of pulse] leaves the Zang-Organs [and flows in the Channels] as fast as the arrow that is shot from a bow and as [forceful] as water that runs through a dam. [At the beginning the Pulse-Qi is forceful. When] reaching the thenar

【原文】

上于鱼以反衰，其余气衰散以逆上，故其行微。”

62.5 黄帝曰：“足之阳明何因而动？”

62.6 岐伯曰：“胃气上注于肺，其悍气上冲头者，循咽，上走空窍，循眼系，入络脑，出颠，下客主人，循牙车，合阳明，并下人迎，此胃气别走于阳明者也。故阴阳上下，其动也若一。故阳病而阳脉小者，为逆；阴病而阴脉大者，为逆。故阴阳俱静俱动，若引绳相倾者病。”

62.7 黄帝曰：“足少阴何因而动？”

62.8 岐伯曰：“冲脉者，十二经之海也，与少阴之大络，起于肾下，出于气街，循阴股内廉，邪入腘中，循胫骨内廉，并少阴之经，

【今译】

上达鱼际后，就呈现由盛而衰的现象，脉气虽衰散但仍逆而上行，所以运行的气势就微弱了。”

62.5 黄帝说：“足阳明胃脉为什么搏动不止呢？”

62.6 岐伯说：“这是因为胃气上注于肺，其上冲于头的慓悍之气，循咽喉而上走于空窍，循眼系，入络脑，从脑出于头面部，向下会于足少阳胆经的客主人穴，沿颊车，合于足阳明本经，并向下行于喉结两旁的人迎穴，这就是胃气别走而又合于阳明，使阳明脉搏动不休的原因。由于手太阴寸口脉和足阳明人迎脉的经气是互相贯通的，所以它的搏动是一致的。阳病而阳脉反小者为逆；阴病而阴脉反大者为逆。所以，在正常情况下，寸口和人迎脉应当协调一致，静则俱静，动则俱动，象牵引绳索一样的均匀，如一方偏盛而失去平衡，就是病态。”

62.7 黄帝说：“足少阴肾脉为什么搏动不休呢？”

62.8 岐伯说：“冲脉，为十二经脉之海，它和足少阴之络，同起于肾下，出于足阳明胃经的气街，沿大腿内侧，向下斜行入腘中，

eminence, it begins to decline. The remaining [part of the Pulse-]Qi disperses, declines and runs adversely upward. That is why it becomes weak."

62.5 Huangdi said, "Why [the Stomach Channel of] Foot-Yangming can pulsate?"

62.6 Qibo said, "The Stomach-Qi infuses upward into the lung. The swift part runs upward into the head. Along the throat, it enters the upper orifices, runs around the eye system, connects with the brains, then emerges from the cheeks, moves downward to Kezhuren (GB3)[1], circles around Yache (ST 6)[2] and merges with [the Stomach Channel of Foot-] Yangming. Then it runs downward to Renying (ST 9). That is the way how the Stomach-Qi flows back into the Stomach. That is why the pulsation of the Yin, the Yang, the upper and the lower is the same[3]. So if the pulse of Yang[4] in a disease of Yang [nature] is small, it is an unfavorable sign; if the pulse of Yin[5] in a disease of Yin [nature] is large, it is an unfavorable sign. Hence Yin and Yang[6] are either quiet or rapid simultaneously as balanced as a piece of pulled rope. Any imbalance will lead to disease."

62.7 Huangdi said, "Why [the Kidney Channel of] Foot-Shaoyin pulsates?"

62.8 Qibo said, "The Chongmai (Thoroughfare Vessel) is the sea of the twelve Channels. Together with the major Collateral of [the Kidney Channel of Foot-] Shaoyin, it starts from below the kidney, emerges from Qijie (ST 30)[7], flows along the medial

【原文】

下人内踝之后，入足下。其别者，邪入踝，出属跗上，入大指之间，注诸络，以温足胫，此脉之常动者也。”

62.9 黄帝曰：“营卫之行也，上下相贯，如环之无端，今有其卒然遇邪风，及逢大寒，手足懈惰，其脉阴阳之道，相输之会，行相失也，气何由还？”

62.10 岐伯曰：“夫四末阴阳之会者，此气之大络也；四街者，气之径路也。故络绝则径通，四末解则气从合，相输如环。”

62.11 黄帝曰：“善。此所谓如环无端，莫知其纪，终而复始，

【今译】

再沿胫骨内侧，与少阴经相合而下行入于足内踝的后面，入于足下。其分出一条支脉，斜入内踝，再进入胫骨与跗骨相连的部位，经足背入大趾之间，再进入诸络脉之中，发挥温养胫部和足部的作用，这就是足少阴经脉常动不休的原因。”

62.9 黄帝说：“营气和卫气的运行，上下互相贯通，如环无端，现在突然遇到邪气的侵袭，或遭受严寒的刺激，外邪留居四肢，则手足懈惰无力，营卫在经脉内外运行，阴阳有度，若邪气留滞，则营卫运行的道路及转输会合之处，都会因外邪阻滞而运行失常，在这样的情况下，营卫之气是怎样往返循环的呢？”

62.10 岐伯说：“四肢末端是阴阳会合的地方，也是营卫之气循行的通路。四街是营卫之气运行的必经之路。故邪气阻塞了小的络脉后，则象四街这样的一些径路通畅，使之运行如常，当四末的邪气得以解除后，脉络又沟通，气又从这里转输会合，如环无端，运行不息。”

62.11 黄帝说：“好！经气运行如环无端，运行不息，周而复

side of the thigh and obliquely into the popliteal fossa. Then along the medial side of tibia, it merges with [the Kidney Channel of Foot-] Shaoyin and moves downward into the medial malleolus and enters the foot. Its branch obliquely enters the medial malleolus, emerges from the region of tarsal bones and the dorsum of foot, enters the big toe, infuses into the Collaterals to warm the foot and leg. That is why this Channel is always pulsating."

62.9 Huangdi said, "Ying (Nutrient-Qi) and Wei (Defensive-Qi) are flowing [through the body], connected with each other from the upper [region] to the lower [region of the body] like a circle without an end. [If a person is] suddenly attacked by Xieqi (Evil-Qi) or sudden fierce cold, the hands and feet will become weak and sluggish, and the routes of Yin and Yang[8] and [the converging places through which the blood and Qi are] infusing will all be in disorder. How will Qi flow forward and backward then?"

62.10 Qibo said, "The four extremities are the places where Yin and Yang converge and the major routes for Qi to flow. The four Streets[9] are the routes of Qi. So even if the Collaterals are obstructed, the routes are still clear. [When the pathogenic factors in] the four limbs are eliminated, [the Collaterals will be dredged and] Qi will again flow harmoniously like a circle without an end."

62.11 Huangdi said, "Good! That is why [Yingqi (Nutrient-Qi) and Weiqi (Defensive-Qi)] can flow continuously



【原文】

此之谓也。”

【今译】

始，就是这个道理。”



like a circle without a beginning and an end. The reason is just what mentioned above."

Notes:

[1] Kezhuren (客主人) is another name for Shangguan (上关 GB 3).

[2] Yache (牙车) is another name for Jiache (颊车 ST 6) located on the Stomach Channel of Foot-Yangming.

[3] Yin(阴) refers to the Lung Channel of Hand-Taiyin, Yang(阳) refers to the Stomach Channel of Foot-Yangming, the upper refers to Renying (人迎 ST 9) which is located in the neck and is thus regarded as an upper Acupoint as compared with the location of Cunkou (寸口), and the lower refers to Cunkou (寸口) which is located on the wrist and is therefore regarded as a lower region as compared with Renying (人迎 ST 9).

[4] Pulse of Yang means Renying (人迎 ST 9) which is the pulse of the Stomach Channel of Foot-Yangming.

[5] Pulse of Yin means Cunkou (寸口) which is the pulse of the Lung Channel of Hand-Taiyin.

[6] Yin and Yang here refer to the pulse over Cunkou (寸口) and the pulse over Renying(人迎 ST 9).

[7] Qijie (气街) is another name for Qichong (气冲 ST 30).

[8] Yin and Yang here refer to Yingqi (营气 Nutrient-Qi) and Weiqi (卫气 Defensive-Qi).

[9] The four Streets refer to the head, chest, abdomen and leg which are the places that Yingqi (营气 Nutrient-Qi) and Weiqi (卫气 Defensive-Qi) must flow through.



五味论第六十三

【原文】

63.1 黄帝问于少俞曰："五味入于口也，各有所走，各有所病。酸走筋，多食之，令人癃；咸走血，多食之，令人渴；辛走气，多食之，令人洞心；苦走骨，多食之，令人变呕；甘走肉，多食之，令人悗心。余知其然也，不知其何由？愿闻其故。"

63.2 少俞答曰："酸入于胃，其气涩以收，上之两焦，弗能出入也，不出即留于胃中，胃中和温，则下注膀胱，膀胱之胞薄以懦，得酸则缩绻，约而不通，水道不行，故癃。阴者，积筋之所终也，故酸入而走筋矣。"

【今译】

63.1 黄帝问少俞道："饮食五味进入口中之后，各归入相应的脏腑经络，也各有其病的发生。酸味走筋，过食酸味，就会引起小便不通；咸味走血，过食咸味，使人口渴；辛味走气，过食辛味，使人心中空虚；苦味走骨，过食苦味，使人呕吐；甘味走肉，过食甘味，使人心中烦闷。我只知道这些情况，但不明白其中的道理，我想了解其中的道理。"

63.2 少俞回答说："酸味入胃后，酸性收涩，只能行于上、中二焦，随气化的出入较困难，就留滞在胃中，胃中调和，功能正常，使酸味下注于膀胱，膀胱的皮薄而软，遇酸就卷曲收缩，使膀胱口也紧缩约束，影响水液通行，从而形成小便不通的病症。前阴是宗筋会聚的地方，所以说酸入于胃而走筋。"



Chapter 63
Wuwei Lun: Discussion on Five Tastes

63. 1 Huangdi asked Shaoyu, "[After] the five tastes are taken into the mouth, [they] enter [the viscera that they like] respectively and cause diseases differently. The sour [taste] enters the tendons, and excessive taking of sour [food] leads to difficulty to urinate; the salty [taste] enters the blood, and excessive taking of salty [food] leads to thirst; the acrid [taste] enters Qi, and excessive taking of acrid [food] leads to heartburn; the bitter [taste] enters bones, and excessive taking of bitter [food] leads to vomiting; the sweet [taste] enters muscles, and excessive taking of sweet [food] leads to dysphoria. I know this fact but I don't know the reason. Could you explain it for me?"

63. 2 Shaoyu said, "[When] the sour [taste] has entered the stomach, its Qi is austere and astringent. [It moves] upward to the Shangjiao (Upper Energizer) and Zhongjiao (Middle Energizer), but cannot come in and go out [along with the activity of Qi transformation]. [Since it] cannot go out, it just stays in the stomach. [If] the stomach is warm and normal [in function, it will] move downward into the bladder. The membrane of the bladder is thin and soft. When affected by sourness, it will shrink, astringing [the orifice of the bladder] and causing difficult urination. The genitals is the place where tendons converge. That is why the sour [taste] enters the tendons."

【原文】

63.3 黄帝曰："咸走血，多食之，令人渴，何也？"

63.4 少俞曰："咸入于胃，其气上走中焦，注于脉，则血气走之，血与咸相得则凝，凝则胃中汁注之，注之则胃中竭，竭则咽路焦。故舌本干而善渴。血脉者，中焦之道也，故咸入而走血矣。"

63.5 黄帝曰："辛走气，多食之，令人洞心，何也？"

63.6 少俞曰："辛入于胃，其气走于上焦，上焦者，受气而营诸阳者也，姜韭之气熏之，营卫之气不时受之，久留心下，故洞心。辛与气俱行，故辛入而与汗俱出。"

63.7 黄帝曰："苦走骨，多食之，令人变呕，何也？"

【今译】

63.3 黄帝说："咸味走血分，多食咸味会使人口渴，这是什么道理呢？"

63.4 少俞说："咸入胃后，咸味之气上走中焦，输注于血脉，与血相合，随血行走，血与咸味相合，使血液浓稠，胃中的水液就注入到浓稠的血液之中，那么胃中水液就不足，影响到咽部的津液不足，咽部和舌根即感干燥，而出现口渴。血脉是中焦所化生的精微输送到周身的道路，血也出于中焦，咸味上行于中焦，所以说咸味入胃后，走血分。"

63.5 黄帝说："辛味走气，过食辛味会使人心中空虚，这是什么道理呢？"

63.6 少俞说："辛味入胃后，辛味之气走上焦，上焦的功能是禀受中焦的精微之气而布散于腠理，以卫外。如果姜、韭的辛味常熏蒸于上焦，营卫之气时常受到它的影响，久留在胃中，就会使人感到心中空虚。辛味与卫气相伴而行，所以说辛味入胃后能开发腠理而与汗液一同外出。"

63.7 黄帝说："苦味走骨，过食苦味会使人作呕，这是什么道理呢？"

63. 3 Huangdi said, "Why the salty [taste] enters the blood and excessive taking of salty [food] leads to thirst?"

63. 4 Shaoyu said, "[When] the salty [taste] has entered the stomach, its Qi flows to the Zhongjiao (Middle Energizer) and infuses into the Channels to mix up with the blood. [When] mixed up with the salty [taste], the blood will become astringent. [When becoming] astringent, [the blood gets] fluid from the stomach to enrich it. [When the fluid] in the stomach is infused [into the blood], the stomach will be deficient in fluid. [When the stomach is] deficient [in fluid], the throat will feel dry. What is why the tongue is dry and frequently feels thirsty. The blood vessels are the routes of the Zhongjiao (Middle Energizer) [to transport nutrients to the whole body] . That is why the salty [taste] enters the blood."

63. 5 Huangdi said, "Why the acrid [taste] enters Qi and excessive taking of acrid [food] leads to heartburn?"

63. 6 Shaoyu said, "[When] the acrid [taste] has entered the stomach, its Qi moves to the Shangjiao (Upper Energizer) . The Shangjiao (Upper Energizer) receives Qi [from the Zhongjiao (Middle Energizer)] and transports it to all the Yang [phases in the whole body]. The taste of ginger and Chinese chives fumigates it, the Ying (Nutrient-Qi) and Wei (Defensive-Qi) frequently affect it and linger in the stomach. That is why there is heartburn. The acrid [taste tends to disperse and therefore] flows along with Qi. That is why [people] sweat [when they have] taken acrid [food]."

63. 7 Huangdi said, "Why the bitter [taste] enters the bones and excessive taking of bitter [food] leads to vomiting?"

【原文】

63.8 少俞曰："苦入于胃，五谷之气，皆不能胜苦，苦入下脘，三焦之道皆闭而不通，故变呕。齿者，骨之所终也，故苦入而走骨，故入而复出，知其走骨也。"

63.9 黄帝曰："甘走肉，多食之。令人悗心，何也？"

63.10 少俞曰："甘入于胃，其气弱小，不能上至于上焦，而与谷留于胃中者，令人柔润者也，胃柔则缓，缓则虫动，虫动则令人悗心。其气外通于肉，故甘走肉。"

【今译】

63.8 少俞说：苦味入胃后，五谷的气味皆不能盛过苦味，苦味入下脘，三焦的通道均受到影响，闭而不通，胃气上逆而令人作呕。齿为骨之余，苦味从齿门进入，而又从齿门吐出，所以苦味走骨。"

63.9 黄帝说："甘味走肌肉，过食甘味会使人烦闷，这是什么道理呢？"

63.10 少食说："甘味入胃后，气味柔弱微小，不能上行至上焦，与饮食物共同停留在胃中，使胃气柔润，胃柔则气缓，气缓则虫扰动不安，虫扰动不安就会使人烦闷。甘入脾，脾主肌肉，甘味外通于肌肉。"

63. 8 Shaoyu said, "[When] the bitter [taste] has entered the stomach, it cannot be overcome by Qi of the five kinds of grains. [When] the bitter [taste] has descended to the lower part of the stomach, the passages of the Sanjiao (Triple Energizer) are all blocked. That is why there is vomiting. The teeth are the extension of the bones. That is why the bitter [taste] enters the bones after it has been taken [into the stomach]. So [when it] comes out after entering [into the body, it] indicates that it has moved into the bones."

63. 9 Huangdi said, "Why the sweet [taste] enters the muscles and excessive taking of sweet [food] causes dysphoria?"

63. 10 Shaoyu said, "[When] the sweet [taste] has entered the stomach, its Qi is weak and soft. [So it] cannot flow to the Shangjiao (Upper Energizer), but stays in the stomach with the food, making the stomach soft. [If] the stomach is soft, [it will become] relaxed. [If the stomach becomes] relaxed, [it will lead to] disturbance of parasites. [When] disturbed by parasites, [the patient will feel] oppressed. The Qi [of sweet taste] runs externally to the muscles. That is why the sweet [taste] enters the muscles."

阴阳二十五人第六十四

【原文】

64.1 黄帝曰："余闻阴阳之人何如？"

64.2 伯高曰："天地之间，六合之内，不离于五，人亦应之。故五五二十五人之政，而阴阳之人不与焉。"

64.3 "其态又不合于众者五，余已知之矣。愿闻二十五人之形，血气之所生，别而以候，从外知内何如？"

64.4 岐伯曰："悉乎哉问也，此先师之秘也，虽伯高犹不能明之也。"

64.5 黄帝避席遵循而却曰："余闻之，得其人弗教，是谓重失，

【今译】

64.1 黄帝说："我听说人有阴、阳不同类型，应该怎样区别呢？"

64.2 岐伯说："天地之间，六合之内，一切事物都离不开'五行'，人也是这样。所以五五二十五种类型的人，各有特征，但不包括阴阳两类人在内。"

64.3（黄帝说：）"这二十五种类型的人与阴阳之人的五种形态是不同的。阴阳五态之人的情况我已经知道了，我希望了解二十五人的形态、血气的生成以及如何从外部表现测知内部的情况。"

64.4 岐伯说："您问得很详细啊！这是先师秘而不传的，所以虽然有伯高这样高明的医生，也不能彻底明白其中的道理。"

64.5 黄帝离开座位，后退了几步很恭谨的说："我听说，遇到一个可以传授学术的人而不教给他，就是重大的损失，得到了这种学

Chapter 64
Yinyang Ershiwu Ren: Twenty-five Types of People Divided According to Yin and Yang

64. 1 Huangdi said, "I have heard that [there are two type of] people, Yin and Yang. How to differentiate them?"

64. 2 Bogao said, "Between the heaven and the earth and within the six directions[1], nothing can exist without Five[2] and human beings are no exception. Altogether there are twenty-five types of people who are not included in the Yin and the Yang types."

64. 3 [Huangdi said,] "[The Yin and Yang types of people can be further divided into five[3]] categories to correspond to the Five. I'm clear about [the division of the Yin and the Yang types of people] . I want to know the physical build of the twenty-five types of people and their characteristics due to difference of blood and Qi so as to differentiate them in diagnosis and understand the interior from the exterior. Could you explain it for me?"

64. 4 Qibo said, "What an excellent question [Your Majesty] have asked! This is the secret taught by my teacher. Even Bogao cannot fully understand it."

64. 5 Huangdi stood up, stepped back a few paces, listened with respect and said, "I have heard that [if one] does not teach the person suitable [to learn, he will commit] a serious mistake and that [if a person] let out [this important theory carelessly when he has learnt, he will be] punished by the heaven. I hope

【原文】

得而泄之，天将厌之，余愿得而明之，金柜藏之，不敢扬之。”

64.6 岐伯曰：“先立五形金木水火土，别其五色，异其五形之人，而二十五人具矣。”

64.7 黄帝曰：“愿卒闻之。”

64.8 岐伯曰：“慎之慎之，臣请言之。

64.9 木形之人，比于上角，似于苍帝，其为人苍色，小头，长面，大肩背，直身，小手足，好有才，劳心，少力，多忧，劳于事。能春夏不能秋冬，感而病生，足厥阴佗佗然。大角之人，比于左足少阳，少阳之上遗遗然。左角之人，比于右足少阳，少阳之下随随然。

【今译】

术而随便泄漏，上天也会厌弃他的。我希望得到这种学术，并加以阐明，而后藏于金柜，不随便宣扬。”

64.6 岐伯说：“先明确金、木、水、火、土五种类型的人，然后再根据五色的不同加以区别，这样二十五种人的形态就清楚了。”

64.7 黄帝说：“我希望听你详尽地讲一讲。”

64.8 岐伯说：“一定要慎而又慎！请让我给你说一说吧。”

64.9 “木形的人，属于木音中的上角，好像东方的苍帝。他们的皮肤苍色，头小，面长，肩背宽大，身直，手足小，有才智，好用心机，体力不强，多被事物困扰，这种人能耐受春夏的温热，不耐秋冬的寒凉，秋冬易感受病邪而发病。类属于足厥阴肝经，其特征是柔美而稳重，是禀受木气最全的人。禀木气之偏的有左右上下四种类型，左之上方，在木音中属于大角一类的人，类属于左足少阳经之上，其特征是逶迤而美长。右之下方，在木音中属于左角一类的人，类属于右足少阳经之下，其特征是随和而顺从。右之上方，在木音中

[that I could] learn it, expound it, store it in the Gold Cabinet and dare not divulge it."

64.6 Qibo said, "First determine the five categories of people [known as] Metal, Wood, Water, Fire and Earth, then differentiate these five categories of people according to the five colors. [That will make it easier to understand] the morphological shape of the twenty-five types of people."

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

64.8 Qibo said, "Great attention must be paid to it. Please allow me to explain it."

64.9 "The Wood type of people, comparable to the Shangjiao[4] and similar to Cangdi[5], [are characterized by] green complexion, small head, long face, broad shoulders and back, straight body, small hands and feet, intelligence, adeptness at scheming and frequent anxiety for various things. [This type of people] can tolerate [the weather in] spring and summer, but cannot tolerate [the weather in] autumn and winter. [So in autumn and winter they are subject to] attack [of coolness and coldness] and frequently fall ill. [They are analogous to the Liver Channel of] Foot-Jueyin and have a calm and amiable disposition. [Among the Wood type of people,] those comparable to the Dajiao are analogous to [the Gallbladder Channel of] Foot-Shaoyang and the upper part of the Foot-Shaoyang on the left [foot]. [This type of people have] calm and pleased disposition. [Among the Wood type of people,] those comparable to the Zuojiao are analogous to [the Gallbladder Channel of] foot-Shaoyang and the lower part of the Foot-Shaoyang on the right [foot]. [This type of people have] a calm and friendly disposition. [Among the Wood type of peo-

【原文】

钦角之人，比于右足少阳，少阳之上推推然。判角之人，比于左足少阳，少阳之下栝栝然。

64.10 火形之人，比于上徵，似于赤帝。其为人赤色，广胘，脱面小头，好肩背髀腹，小手足，行安地，疾心，行摇，肩背肉满，有气轻财，少信，多虑，见事明，好颜，急心，不寿暴死。能春夏不能秋冬，秋冬感而病生，手少阴核核然。质徵之人，比于左手太阳，太

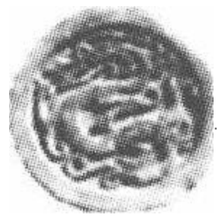
【今译】

属于钦角一类的人，类属于右足少阳经之上，其性格特征是勇于进取。左之下方，在木音中属于判角一类的人，类属于左足少阳经之下，其性格特征是正直而不阿。

64.10 火形的人，属于火音中的上徵，好像南方赤帝。他们的皮肤色赤，齿根宽广，面瘦，头小，肩背髀股各部的发育匀称美好，手足小，走路步履急速，心性急，走路时身摇，肩背部肌肉丰满，有气魄，轻财，少信用，多忧虑，观察和分析事物敏锐而透彻，好饰，性情躁急，不能长寿，多暴死。这种人能耐春夏的温热，不能耐秋冬的寒凉，秋冬易感受外邪而发病。这类人在五音中比为上徵，属于手少阴心经，其心地诚实。禀火气之偏的有上下左右四种类型：左之上方，在火音中属于质徵一类的人，类属于左手太阳之上，其性格特征

ple,] those comparable to the Dijiao are analogous to [the Gallbladder Channel of] foot-Shaoyang and the lower part of the Foot-Shaoyang on the right [foot]. [This type of people always keep] forging ahead. [Among the Wood type of people,] those comparable to the Panjiao are analogous to [the Gallbladder Channel of] foot-Shaoyang and the lower part of the Foot-Shaoyang on the left [foot]. [This type of people are always] righteous [in action]."

64.10 "The Fire type of people are comparable to the Shangzhi and similar to the Chidi (Red Emperor) [and are characterized by] red complexion, broad teeth, narrow forehead and small head; well developed shoulders, back, thigh and abdomen; small hands and feet, stable steps when walking, irascible temperament, shaking [the shoulders] in walking, eminence of muscles over the shoulders and back, boldness of vision and generosity [in aiding needy people], no credulity, suspiciousness, quick comprehension, good looking, hastiness, short life span and [susceptibility to] sudden death. [This type of people] can tolerate [the weather in] spring and summer, but cannot tolerate [the weather in] autumn and winter. [They tend] to contract diseases in autumn and winter [due to attack of pathogenic factors in these two seasons]. [This type of people are analogous to the Heart Channel of] Hand-Shaoyin [and are characterized by] modesty and sincerity. [Among the Fire type of people, those who are comparable to] Zhizhi[6] are analogous to [the Small Intestine Channel of] Hand-Taiyang and the upper part of Hand-Taiyang on the left [hand]. [This type of people are] open and aboveboard. [Among the Fire type of people, those who are comparable to]



【原文】

阳之上肌肌然。少徵之人，比于右手太阳，太阳之下慆慆然。右徵之人，比于右手太阳，太阳之上鲛鲛然。质判之人，比于左手太阳，太阳之下支支颐颐然。

64.11 土形之人，比于上宫，似于上古黄帝，其为人黄色，圆面、大头、美肩背、大腹、美股胫、小手足、多肉，上下相称，行安地，举足浮，安心，好利人，不喜权势，善附人也。能秋冬不能春夏，春夏感而病生，足太阴敦敦然。大宫之人，比于左足阳明，阳明

【今译】

是光明正大而明白事理。右之下方，在火音中属于少徵一类的人，类属于右手太阳经之下，其性格特征是多疑。右之上方，在火音中属于右徵一类的人，类属于右手太阳之上，其性格特征是勇猛、不甘落后。左之下方，在火音中属于质判一类的人，类属于左手太阳之下，其性格特征是乐观、愉快、无忧愁。

64.11 土形的人，属于土音中的上宫，好像上古黄帝。他们的皮肤呈黄色，面圆，头大，肩背丰满健美，腹大，双腿健美，手足小，肌肉丰满，全身上下都很匀称，步履稳重，人很安静，好帮助别人，不争逐权势，善于团结人。这种人能耐秋冬寒凉，不能耐春夏温热，春夏易感受外邪而生病，类属于足太阴脾经，其性格特征是诚恳而忠厚。禀土气之偏的有左右上下四种类型：左之上方，在土音中属于大宫一类的人，类属于左足阳明经之上，其性格特征是和平而柔顺。左

Shaozhi are analogous to [the Small Intestine Channel of] Hand-Taiyang and the lower part of Hand-Taiyang on the right [hand]. [This type of people have a] pleasing disposition. [Among the Fire type of people, those who are comparable to] Youzhi and are analogous to [the Small Intestine Channel of] Hand-Taiyang and the upper part of Hand-Taiyang on the right [hand]. [This type of people are] active and not content to lag behind. [Among the Fire type of people, those who are comparable to] Zhipan[7] are analogous to [the Small Intestine Channel of] Hand-Taiyang and the lower part of Hand-Taiyang on the left [hand]. [This type of people are] happy and pleased with themselves."

64.11 "The Earth type of people are comparable to Shanggong and similar to Huangdi (Yellow Emperor) in ancient times. [This type of people are characterized by] yellow complexion, round face, big head, well developed shoulders and back, big abdomen, beautiful thighs and legs, small hands and feet, rich muscles, symmetry between the upper and lower [parts of the body], stable steps with brisk pace in walking, mental calmness, preference for helping others, disliking to communicate with bigwigs but loving to associate with others. [This type of people] can tolerate [the weather in] autumn and winter, but cannot tolerate [the weather in] spring and summer. [When] attacked [by pathogenic factors in] spring and summer, [they will] fall ill. [This type of people are] honest and sincere. [Among the Earth type of people,] those who are comparable to Taigong are analogous to [the Stomach Channel of] Foot-Yangming and the upper part of the Foot-Yangming on the left [foot]. [This type of people

【原文】

之上婉婉然。加宫之人，比于左足阳明，阳明之下坎坎然。少宫之人，比于右足阳明，阳明之上枢枢然。左宫之人，比于右足阳明，阳明之下兀兀然。

64.12 金形之人，比于上商，似于白帝，其为人方面，白色，小头，小肩背，小腹，小手足，如骨发踵外，骨轻，身清廉，急心，静悍，善为吏。能秋冬不能春夏，春夏感而病生，手太阴敦敦然。钛商之人，比于左手阳明，阳明之上廉廉然。右商之人，比于左手阳明，

【今译】

之下方，在土音中属于加宫一类的人，类属于左足阳明经之下，其性格特征是神情喜悦。右之上方，在土音中属于少宫一类的人，类属于右足阳明经之上，其性格特征为灵活而婉转。右之下方，在土音中属于左宫一类的人，类属于右足阳明之下，其性格特征是表情木然，独立不动。

64.12 金形的人，属于金音中的上商，好像西方的白帝。他们面方，皮肤白色，小头，小肩背，小腹，小手足，足跟坚壮，其骨如生在足踵的外面一样，行动轻快，禀性廉洁，性急，不动则静，动之则猛悍异常，具有领导才能，有决断之才。这种人能耐秋冬寒凉，不能耐春夏温热，易感受春夏的邪气而生病，类属于手太阴肺经，性格特征是峭薄寡恩。禀金气之偏的有上下左右四种类型：左之上方，在金音中属于钛商一类的人，类属于左手阳明经之上，其性格特征是廉洁自守。左之下方，在金音中属于右商一类的人，类属于左手阳明经之

have a] gentle disposition. [Among the Earth type of people,] those who are comparable to Jiagong are analogous to [the Stomach Channel of] Foot-Yangming and the lower part of the Foot-Yangming on the left [foot]. [This type of people have a] happy disposition. [Among the Earth type of people,] those who are comparable to Shaogong are analogous to [the Stomach Channel of] Foot-Yangming and the upper part of the Foot-Yangming on the right [foot]. [This type of people are] experienced and prudent. [Among the Earth type of people,] those who are comparable to Zuogong are analogous to [the Stomach Channel of] Foot-Yangming and the lower part of the Foot-Yangming on the right [foot]. [This type of people are] kindhearted."

64.12 "The Metal type of people are comparable to Shangshang and similar to Baidi (White Emperor). [This type of people are characterized by] square face, white complexion, small head, small shoulders and back, small abdomen, small hands and feet, strong heel like bone growing outside the heel, light skeleton, nimble limbs, irascibility, calmness when being quiet, intrepidity when being active and suitability for being officials. [This type of people] can tolerate [the weather in] autumn and winter, but cannot tolerate [the weather in] spring and summer. [When] attacked by [pathogenic factors in] spring and summer, [they will] fall ill. [This type of people are analogous to the Lung Channel of] Hand-Taiyin. [They are] firm and indomitable. [Among the Metal type of people,] those who are comparable to Dishang are analogous to [the Large Intestine Channel of] Hand-Yangming and the upper part of the Hand-Yangming on the left [hand]. [This type of people are] upright and honest. [Among the Metal type of

【原文】

阳明之下脫脫然。左商之人，比于右手阳明，阳明之上监监然。少商之人，比于右手阳明，阳明之下严严然。

64.13 水形之人，比于上羽，似于黑帝。其为人黑色，面不平，大头，廉颐，小肩，大腹，动手足，发行摇身，下尻长，背延延然，不敬畏，善欺绐人，戮死。能秋冬不能春夏，春夏感而病生。足少阴汗汗然。大羽之人，比于右足太阳，太阳之上颊颊然。少羽之人，比

【今译】

下，其性格特征是潇洒而美好。右之上方，在金音中属于大商一类的人，类属于右手阳明经之上，其性格特征是善于明察是非。右之下方，在金音中属于少商一类的人，类属于右手阳明经之下，其性格特征是威严而庄重。

64.13 水形的人，属于水音中的上羽，好像北方的黑帝。他们的皮肤黑色，面不平、大头，颐部宽广，小肩，大腹，手足喜动，行走时摇摆身体，尻骨较长，脊背亦长，对人的态度既不恭敬又不畏惧。善于欺诈，常被杀而死。这种人能耐秋冬寒凉，不能耐春夏温热，春夏易感受外邪而生病，类属于足少阴肾经，性格特征是人格卑下。禀水气之偏的有左右上下四种类型：右之上方，在水音中属于大羽一类的人，类属于右足太阳经之上，其性格特征是神情洋洋自得。左之下

people,] those who are comparable to Youshang and are analogous to [the Large Intestine Channel of] Hand-Yangming and the lower part of the Hand-Yangming on the left [hand]. [This type of people have a] natural and elegant disposition. [Among the Metal type of people,] those who are comparable to Dashang are analogous to [the Large Intestine Channel of] Hand-Yangming and the upper part of the Hand-Yangming on the right [hand]. [This type of people are good at making] distinction between right and wrong. [Among the Metal type of people,] those who are comparable to Shaoshang are analogous to [the Large Intestine Channel of] Hand-Yangming and the lower part of the Hand-Yangming on the right [hand]. [This type of people have a] solemn and dignified disposition."

64.13 "The Water type of people are comparable to Shangyu and similar to Heidi (Black Emperor). [This type of people are characterized by] black complexion, plane face, big head, broad cheeks, small shoulders, big abdomen, active hands and feet, swaying the body when walking, long distance between the waist and the sacral region, long back, no respect to and fear of others, frequently cheating and bullying others, and often getting massacred. [This type of people] can tolerate [the weather in] autumn and winter, but cannot tolerate [the weather in] spring and summer. [When] attacked by [pathogenic factors in] spring and summer, [they will] fall ill. [This type of people are analogous to the Kidney Channel of] Foot-Shaoyin and are base [in personality]. [Among the Water type of people,] those who are comparable to Dayu are analogous to [the Bladder Channel of] Foot-Taiyang and the upper part of the Foot-Taiyang on the right

【原文】

于左足太阳，太阳之下纡纡然。众之为人，比于右足太阳，太阳之下洁洁然。桎之为人，比于左足太阳，太阳之上安安然。是故五形之人二十五变者，众之所以相欺者是也。”

64.14 黄帝曰：“得其形，不得其色，何如？”

64.15 岐伯曰：“形胜色，色胜形者，至其胜时年加，感则病行，失则忧矣。形色相得者，富贵大乐。”

64.16 黄帝曰：“其形色相胜之时，年加可知乎？”

【今译】

方，在水音中属于少羽一类的人，类属于左足太阳经之下，其性格特征是心情郁闷。右之下方，在水音中属于众羽一类的人，类属于右足太阳经之下，其性格特征是很文静，如水一样清澈。左之上方，在水音中属于桎羽一类的人，类属于左足太阳之上，其性格特征是安定而拘束。以上金、木、水、火、土五种形态的人，因各自的不同特征，又分为二十五种类型。禀赋不同，才会出现这些不同的变化。”

64.14 黄帝说：“人体已经具备了五行的体形，但并未显现每一类型应出现的肤色，又将如何呢？”

64.15 岐伯说：“根据五行生克理论，体形的五行属性克制肤色的五行属性，或肤色的五行属性克制形体的五行属性，出现这种形色相克的现象，适逢年忌相加，若感受了病邪就要生病，若有失治、误治，或自己疏忽，不重视，难免有性命之忧。如形色相称，则气质调和，是平安康泰的表现。”

64.16 黄帝问：“在他们形色相克制之时，年忌相加能够知道吗？”

[foot]. [This type of people] are very pleased with themselves. [Among the Water type of people,] those who are comparable to Shaoyu are analogous to [the Bladder Channel of] Foot-Taiyang and the lower part of the Foot-Taiyang on the left [foot]. [This type of people] are not frank in talking and brisk in action. [Among the Water type of people,] those who are comparable to Zhongyu are analogous to [the Bladder Channel of] Foot-Taiyang and the upper part of the Foot-Taiyang on the left [foot]. [This type of people] are gentle and quiet. That is why the five types of people [can be further divided into] twenty-five categories [according to their own] characteristics. The reason why [the strong one] bullies [the weak one among people] also lies in such [a categorization of people]."

64. 14 Huangdi said, "Why [a person] bears the physical characteristics [as analyzed by Wuxing (Five Elements)] but does not bear the corresponding colors?"

64. 15 Qibo said, "[The attributes of a person's] body may dominate over [the attributes of his skin] colors and [the attributes of a person's skin] colors may dominate over [the attributes of his] body. [If a person bears such a non-corresponding relationship between his skin colors and his physical build, he will] contract disease in the dominant year with certain prohibition. Wrong treatment or delayed treatment will worsen [the disease]. [If a person's] physical build corresponds to the skin color, [he will be] rich and happy."

64. 16 Huangdi said, "Could you tell me what the prohibition of the year will be [if a person's] physical build does not correspond to the skin color?"

【原文】

64.17 岐伯曰："凡年忌下上之人，大忌常加七岁，十六岁、二十五岁、三十四岁、四十三岁、五十二岁、六十一岁，皆人之大忌，不可不自安也，感则病行，失则忧矣。当此之时，无为奸事，是谓年忌。"

64.18 黄帝曰："夫子之言，脉之上下，血气之候，以知形气奈何？"

64.19 岐伯曰："足阳明之上，血气盛则髯美长，血少气多则髯短。故气少血多则髯少，血气皆少则无髯，两吻多画。足阳明之下，血气盛则下毛美长至胸，血多气少则下毛美短至脐，行则善高举足，

【今译】

64.17 岐伯说："一般人重大的年忌，从七岁大忌之年算起，以后在此基数上递加九年，则十六岁、二十五岁、三十四岁、四十三岁、五十二岁、六十一岁，这些年龄，都是大忌之年，必须注意精神和身体的调护，否则容易感受病邪而发生疾病，发生疾病后又疏于调治，就会有性命之忧。所以，在这些年龄时，要谨慎保养，更不要做奸邪之事。以上讲的就是年忌。"

64.18 黄帝说："你曾说过，手足三阳经脉循行于人体的上部和下部，根据其气血的多少，反映到体表的情况，是怎样的呢？"

64.19 岐伯说："循行于上部的足阳明经脉，若血气充足，则两颊的胡须美而长；血少气多的，胡须就短；气少血多的，胡须稀少；血气皆少的，则两颊完全无胡须，口角两旁的纹理很多。循行于下的足阳明经脉，若气血充足，阴毛美而长，可上至胸部；血多气少，则

64. 17 Qibo said, "All these different types of people have important forbiddance [in a certain year]. Usually the forbiddance begins from the age of seven. [After each nine year, there will be an important forbiddance.] So the years of sixteen, twenty-five, thirty-four, forty-three, fifty-two and sixty-one [are all the years with] important forbiddance. [People must be] very careful [about their health during these special years]. [Otherwise they will be] attacked [by pathogenic factors in these years and] contract diseases. Wrong treatment or delayed treatment will worsen [the disease]. [During the years of forbiddance, people must] avoid doing anything wicked. That is what the years of forbiddance means."

64. 18 Huangdi said, "You have said that the Channels are running along the upper and lower [parts of the body]. What are the manifestations over the body [that reflect the states of] the blood and Qi?"

64. 19 Qibo said, "[If] the blood and Qi in [the Stomach Channel of] Foot-Yangming [running along] the upper [part of the body] are superabundant, the beard [of the person will be] beautiful; [if] the blood is insufficient and Qi is superabundant, the beard [of the person will be] short; so [if] Qi is insufficient and blood is superabundant, the beard [of the person will be] sparse; [if] both the blood and Qi are insufficient, [the person will have] no beard but more wrinkles over the corners of the mouth. [If] the blood and Qi in [the Stomach Channel of] Foot-Yangming [running along] the lower [part of the body] are superabundant, the body hair [over the lower part of the body will be] beautiful and extends to the chest. [If] the blood is excessive and the Qi is insufficient, [the person's] body hair [on the lower part of the body] is beautiful but short, just extending to the

【原文】

足趾少肉，足善寒，血少气多则肉而善瘃，血气皆少则无毛，有则稀枯悴，善痿厥足痹。

64.20 足少阳之上，气血盛则通髯美长，血多气少则通髯美短，血少气多则少髯，血气皆少则无须，感于寒湿则善痹，骨痛爪枯也。足少阳之下，血气盛则胫毛美长，外踝肥；血多气少则胫毛美短，外踝皮坚而厚；血少气多则胕毛少，外踝皮薄而软；血气皆少则无毛，外踝瘦无肉。

64.21 足太阳之上，血气盛则美眉，眉有毫毛；血多气少则恶

【今译】

阴毛美而短，可上至脐部，走路时喜欢高抬足，足趾的肌肉较少，足部常觉寒冷；血少气多的，则易生冻疮；血气皆不足，则无阴毛，即便有也很稀少且枯槁，这种人易患痿、厥、足痹等病。

64.20 循行于上部的足少阳经脉，若气血充盛，连鬓的胡须美而长；若血多气少，则连鬓的胡须美而短；血少气多则胡须少；血气皆少则无胡须，感受了寒湿之邪，则易患痹证、骨病及爪甲干枯等证。循行于下部的足少阳经脉，若血气充盛，则腿胫部的毛美而长，外踝附近的肌肉丰满；若血多气少则腿胫部的毛美而短，外踝处皮坚而厚；若血少气多，则腿胫部的毛少，外踝处皮薄而软；血气皆少则无毛，外踝处瘦而无肌肉。

64.21 循行于上部的足太阳经脉，若血气充足，则眉毛清秀而长，

navel; [the person] often lifts the feet high when walking, there is scanty muscle over the toes and the foot frequently feels cold. [If] the blood is insufficient and the Qi is excessive, [the person will] often suffer from chilblain. [If] both the blood and Qi are insufficient, [the person will have] no body hair or just have some sparse and brittle [body hair], and frequently suffer from Wei (flaccidity), Jue (coldness or syncope) and Bi (obstruction or stagnation)."

64.20 "[If] the blood and Qi in [the Gallbladder Channel of] Foot-Shaoyang [running along] the upper [part of the body] are superabundant, the beard [of the person will be] beautiful and long; [if] the blood is superabundant and Qi is insufficient, the beard [of the person will be] beautiful and short; [if] the blood is insufficient and Qi is superabundant, the beard [of the person will be] sparse; [if] both the blood and Qi are insufficient, [the person will have] no beard, frequently suffer from Bi (obstruction or stagnation) when attacked by cold and dampness [with the symptoms of] bone pain and dry nails. [If] the blood and Qi in [the Gallbladder Channel of] Foot-Shaoyang [running along] the lower [part of the body] are superabundant, the body hair on the leg [of the person will be] beautiful and long, and the muscles over the external malleolus are rich. [If] the blood is excessive and the Qi is insufficient, the body hair on [the person's] leg is beautiful but short, the skin over the external malleolus is hard and thick; [if] the blood is insufficient and the Qi is excessive, the body hair on the tibia side of the leg is scanty, the skin over the external malleolus is thin and soft; [if] both the blood and Qi are insufficient, [the person will have] no body hair and there is no muscle over the external malleolus."

64.21 "[If] the blood and Qi in [the Bladder Channel of]

【原文】

眉，面多少理；血少气多则面多肉，血气和则美色。足太阳之下，血气盛则跟肉满，踵坚；气少血多则瘦，跟空；血气皆少则善转筋，踵下痛。

64.22 手阳明之上，血气盛则髭美；血少气多则髭恶；血气皆少则无髭。手阳明之下，血气盛则腋下毛美，手鱼肉以温；气血皆少则手瘦以寒。

64.23 手少阳之上，血气盛则眉美以长，耳色美，血气皆少则耳

【今译】

眉中出现长的毫毛；血多气少，则眉毛焦枯稀疏，面部多细小皱纹；血少气多，则面部肌肉丰满；气血调和，则面色秀丽。循行于下部的足太阳经脉，若气血充盛，则足跟部肌肉丰满，坚实；气少血多，则跟部肌肉瘦削，甚者无肉；气血皆少的，易发生转筋、足跟痛等症。

64.22 循行于上部的手阳明经脉，若气血充盛，则髭清秀华美；血少气多的，则髭粗疏无华；血气皆少，则无髭。循行于下部的手阳明经脉，若气血充盛，则腋下的毛秀美，手部的肌肉经常是温暖的；若气血皆不足，则手部肌肉瘦削而寒凉。

64.23 循行于上部的手少阳经脉，若气血充盛，则眉毛美而长，耳部的气色明润；血气皆少，则耳部焦枯无光泽。循行于下部的手少

Foot-Taiyang [running along] the upper [part of the body] are superabundant, [the person's] eyebrow is beautiful with long minute brows in it; [if] the blood is superabundant and Qi insufficient, the eyebrows[of the person will be] ugly and there are many wrinkles over the face; [if] the blood is insufficient and Qi is superabundant, the muscles in the face are rich; [if] the blood and Qi are harmonious, [the person will be] good looking. [If] the blood and Qi in [the Bladder Channel of] Foot-Taiyang [running along] the lower [part of the body] are superabundant, the heel will be muscular and hard; [if] the blood is excessive and the Qi is insufficient, [the person will] be thin and the heel will be emaciated; [if] both the blood and Qi are insufficient, [the person will] frequently suffer from spasm and pain in the heel."

64.22 "[If] the blood and Qi in [the Large Intestine Channel of] Hand-Yangming [running along] the upper [part of the body] are superabundant, [the person's] moustache is beautiful; [if] the blood is insufficient and Qi superabundant, the moustache [of the person will be] ugly; [if] both the blood and Qi are insufficient, [the person will have] no moustache. [If] the blood and Qi in [the Large Intestine Channel of] Hand-Yangming [running along] the lower [part of the body] are superabundant, the armpit hair is beautiful, the palm and the thenar eminence are warm; [if] both the blood and Qi are insufficient, the hands of [the person will be] emaciated or cold."

64.23 "[If] the blood and Qi in [the Sanjiao (Triple Energizer) Channel of] Hand-Shaoyang [running along] the upper [part of the body] are superabundant, [the person's] eyebrow is beautiful and the ears look beautiful; [if] both the blood and Qi are insufficient, [the person's] ears will be withered and luster-

【原文】

焦恶色。手少阳之下，血气盛则手卷多肉以温，血气皆少则寒以瘦，气少血多则瘦以多脉。

64.24 手太阳之上，血气盛则多须，面多肉以平；血气皆少则面瘦恶色。手太阳之下，血气盛则掌肉充满，血气皆少则掌瘦以寒。”

64.25 黄帝曰：“二十五人者，刺之有约乎？”

64.26 岐伯曰：美眉者，足太阳之脉气血多；恶眉者，血气少；其肥而泽者，血气有余；肥而不泽者，气有余，血不足；瘦而无泽者，

【今译】

阳经脉，若气血充盛，则手部的肌肉丰满，且常觉温暖；气血皆不足的，则手部肌肉消瘦且寒凉；气少血多，则手部肌肉消瘦，而络脉多浮现而易见。

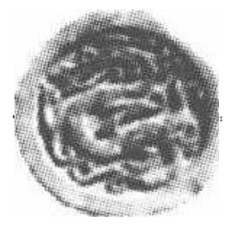
64.24 循行于上部的手太阳经脉，若血气充盛，则须多而美，面部丰满，血气皆少，则面部消瘦而无华。循行于下部的手太阳经脉，若气血充盛，则掌肉丰满；气血皆少，则掌部肌肉消瘦而寒凉。”

64.25 黄帝说：“这二十五种不同类型的人，在针刺治疗时，有一定的准则吗？”

64.26 岐伯说：“眉清秀而美的，是足太阳经脉的气血充足；眉焦枯稀疏的，是气血皆少；人体肌肉丰满而润泽的，是血气有余；肥胖而不润泽的，是气有余，血不足；瘦而不润泽的，是气血皆不足。根据其形体外在表现和体内气血的有余不足，就可以知道疾病的虚实，

less. [If] the blood and Qi in [the Sanjiao (Triple Energizer) Channel of] Hand-Shaoyang [running along] the lower [part of the body] are superabundant, the hands are muscular and are warm; [if] both the blood and Qi are insufficient, the hands of [the person will be] emaciated or cold; [if] the Qi is insufficient and the blood is excessive, [the person will be] emaciated with visible vessels [over the body]."

64.24 "[If] the blood and Qi in [the Small Intestine Channel of] Hand-Taiyang [running along] the upper [part of the body] are superabundant, [the person will have] more moustache and beard and the face is chubby; [if] both the blood and Qi are insufficient, [the person's] face is emaciated and lusterless. [If] the blood and Qi in [the Small Intestine Channel of] Hand-Taiyang [running along] the lower [part of the body] are superabundant, the palm and the thenar eminence are warm; [if] both the blood and Qi are insufficient, the hands of [the person will be] emaciated or cold."



64.25 Huangdi said, "Are there any criteria for treating these twenty-five types of people with needling?"

64.26 Qibo said, "Beautiful eyebrows [indicates that] Qi and the blood [in the Bladder Channel of] Foot-Taiyang are abundant; ugly eyebrows [indicates that in the Channel] the blood and Qi are insufficient; fatness with lustrous [skin color indicates that in the Channel] the blood and Qi are excessive; fatness with lusterless [skin color indicates that in the Channel] the Qi is excessive but the blood is insufficient; thinness with lusterless [skin color indicates that in the Channel] both the Qi and the blood are insufficient. [These pathological conditions can be] regulated according to the excess and insufficiency [states of] the body and Qi [which are also helpful for] making clear the favorable and

【原文】

气血俱不足。审察其形气有余不足而调之，可以知逆顺矣。”

64.27 黄帝曰：“刺其诸阴阳奈何？”

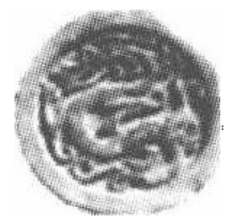
64.28 岐伯曰：“按其寸口人迎，以调阴阳，切循其经络之凝涩，结而不通者，此于身皆为痛痹，甚则不行，故凝涩。凝涩者，致气以温之，血和乃止。其结络者，脉结血不和，决之乃行，故曰：气有余于上者，导而下之；气不足于上者，推而休之；其稽留不至者，因而迎之。必明于经隧，乃能持之。寒与热争者，导而行之；其宛陈

【今译】

病势的顺与逆，这样就可给予恰当的调治。”

64.27 黄帝说：“怎样针刺三阴三阳经所出现的病变呢？”

64.28 岐伯说：“切按人迎、寸口脉，以审察阴阳盛衰的变化，再循按其经脉所行之处，有无气血凝涩不通的现象，气血凝涩不通的，都为痛痹。严重的，气血不能通行，故出现气血凝涩不通的现象。气血出现了凝涩，应当用针补气，使阳气运行至该部，以温通凝涩的经脉，待气血通调后停止治疗。若有小的络脉出现气血的结聚，而血行不通的，可刺出瘀血，开通脉络，气血就可正常运行。所以凡上部病气有余的，应该采取上病下取的取穴方法，以引导病气下行；凡上部正气不足的，用推而扬之的针法，促使正气上行；气迟迟不至的，或气至迟滞，中途滞留的，当于其迟留之处用针速刺之，以接引其气，使其运行至病所。必须明确经脉的循行，才能正确采用各种不同的针刺法。如有寒热交争的现象，应根据其阴阳盛衰的不同情况，引导其气血运行；脉中虽有郁滞而血尚未瘀结的，应根据不同情况予以不同治疗。必须先熟悉二十五种人的外部不同特征，经脉上下气血



unfavorable [prognosis of the disease]."

64. 27 Huangdi said, "How [to treat the disorders of] the Yin and the Yang [Channels with] needling?"

64. 28 Qibo said, "Pressing [the pulses over the regions of] Cunkou and Renying (ST 9) can reveal the conditions of Yin and Yang. Pressing along the Channels and Collaterals [can reveal whether there are signs of] obstruction and unsmoothness. [If there is obstruction in the Channels and Collaterals, it will cause] pain all over the body. [If the obstruction is] serious, [the patient] even cannot walk. [These symptoms and signs show that there are] obstruction and unsmoothness [in the Channels and Collaterals]. [To treat] obstruction and unsmoothness, needling therapy can be used] to induce Qi (Yangqi) to warm [the Channels and Collaterals]. [Such a treatment can be used] till the blood is harmonized. [If there is] stagnation in the Collaterals, blood cannot flow smoothly. [Only when blood stasis is] drained [can the blood] flow smoothly. That is why it is said that excessive Qi (pathogenic factor) in the upper [part of the body can be treated by] directing it to move downward [with needling]; insufficiency of Qi (Healthy-Qi) in the lower [part of the body can be treated by] propelling it to move upward [with needling]; stagnation or delayed arrival [of Qi can be treated by] guiding it [with the needling]. Only when [the running routes of] the Channels are made clear can [one] understand [how to treat disease with needling therapy]. [When pathogenic] cold and heat are struggling, [it can be adjusted by] guiding it to flow [with needling therapy and proper techniques]. [If there is] stagnated blood [which has] not coagulated [in the Channels, it can be] regulated with proper methods. [In a word, when the internal and external characteristics of] the twenty-five types of people are made clear,

【原文】

血不结者，则而予之。必先明知二十五人，则血气之所在，左右上下，刺约毕也。”

【今译】

的盛衰、通滞等情况，左右上下，各方面的情况都很清楚了，针刺的各种标准及原则，也就明了了。”

[the states of] the blood and Qi as well as the features of the left, the right, the upper and the lower [parts of the body] are distinguished, [the principles and methods of] needling [will be naturally] understood."

Notes:

[1] The six directions refer to the east, west, south, north, the upper position and the lower position. In ancient times people used the expression of "six directions" to refer to the universe.

[2] "Five" here refers to Wuxing (五行 Five Elements).

[3] The Yin and Yang types of people can be further divided into five categories, namely Taiyang (太阳), Shaoyang (少阳), Taiyin (太阴), Shaoyin(少阴) and Yinyang (阴阳).

[4] Jiao (角) is one of the five musical notes in ancient China and pertains to Wood in Wuxing (五行 Five Elements). Jiao (角) is divided into five categories, namely Shangjiao (上角 Upper Jiao), Dajiao (大角 Great Jiao), Zuojiao (左角 Left Jiao), Dijiao (钛角 Right Jiao) and Panjiao (判角 Below the Great Jiao). Such a comparison between Wuxing (五行 Five Elements) and Wuyin (五音 five musical notes) shows that each element among Wuxing (五行 Five Elements) is as changeable as the musical notes.

[5] Cangdi (苍帝 Black Emperor) is one of the five legendary Emperors in ancient China. In the book entitled Zhouli (周礼 Rituals) compiled in the Zhou Dynasty (周朝 about 1100BC to 256 BC), it says, "Among the five Emperors, the one in the east is called Qingdi (青帝 Blue Emperor), (or Cangdi in some editions), the one in the south is Chidi (赤帝 Red Emperor), the one in the central region is Huangdi (黄帝 Yellow Emperor), the one in the west is Baidi (白帝 White Emperor) and the one in the north is Heidi (黑帝 Black Emperor).

[6] Zhizhi (质徵) was written as Dazhi (大徵) or Taizhi (太徵) in other editions.

[7] Zhipan (质判) was written as Zhizhi (质徵) in some editions.

[General Information]
书名=黄帝内经　灵枢　2
作者=刘希茹今译；李照国英译
页数=1118
SS号=12341451
出版日期=2008.11

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版权
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