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SPIRITUAL PIVOT

III

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黄帝内经·灵枢

Yellow Emperor's Canon of Medicine · Spiritual Pivot

Ⅲ



李照国　英译

刘希茹　今译

Translated into English by Li Zhaoguo

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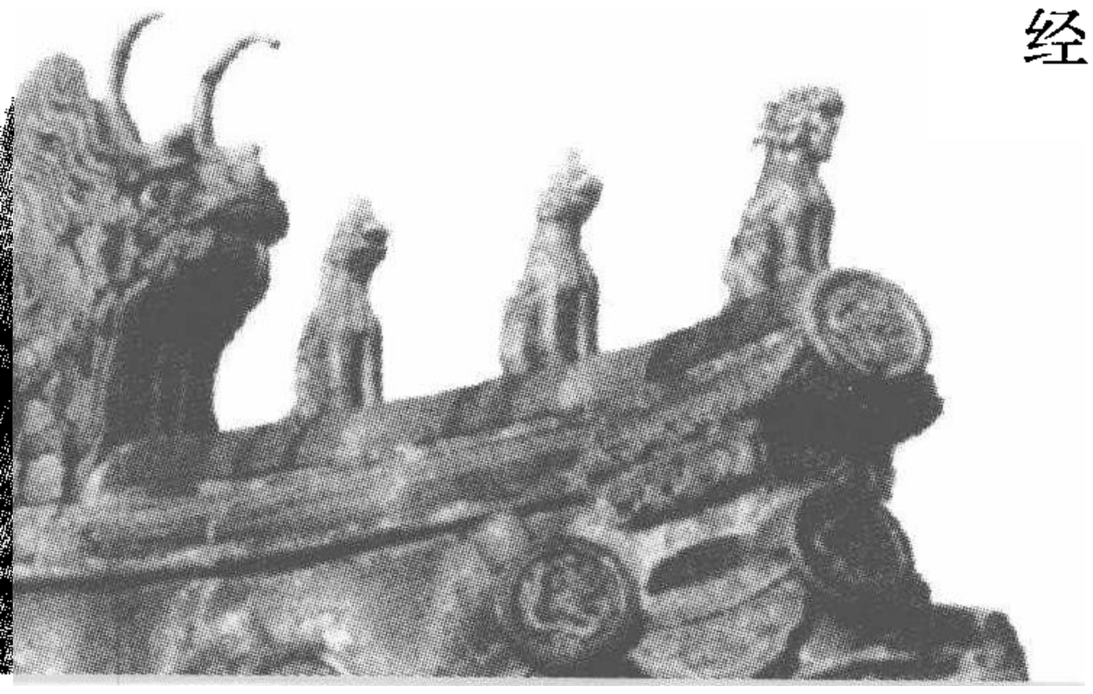
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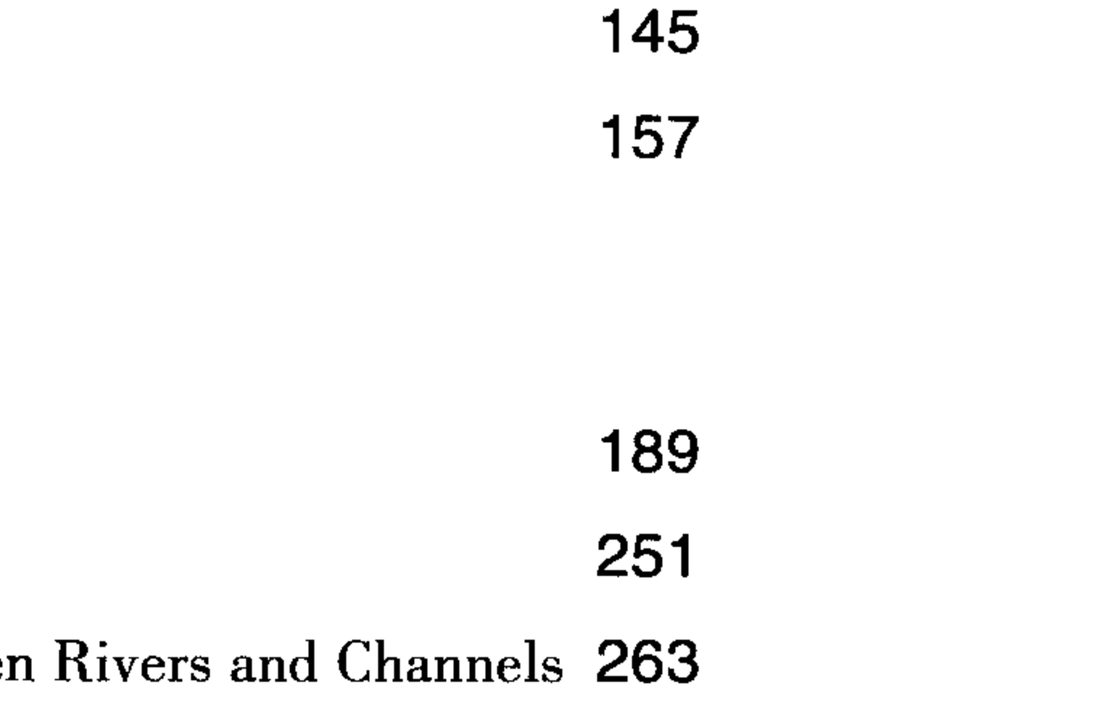
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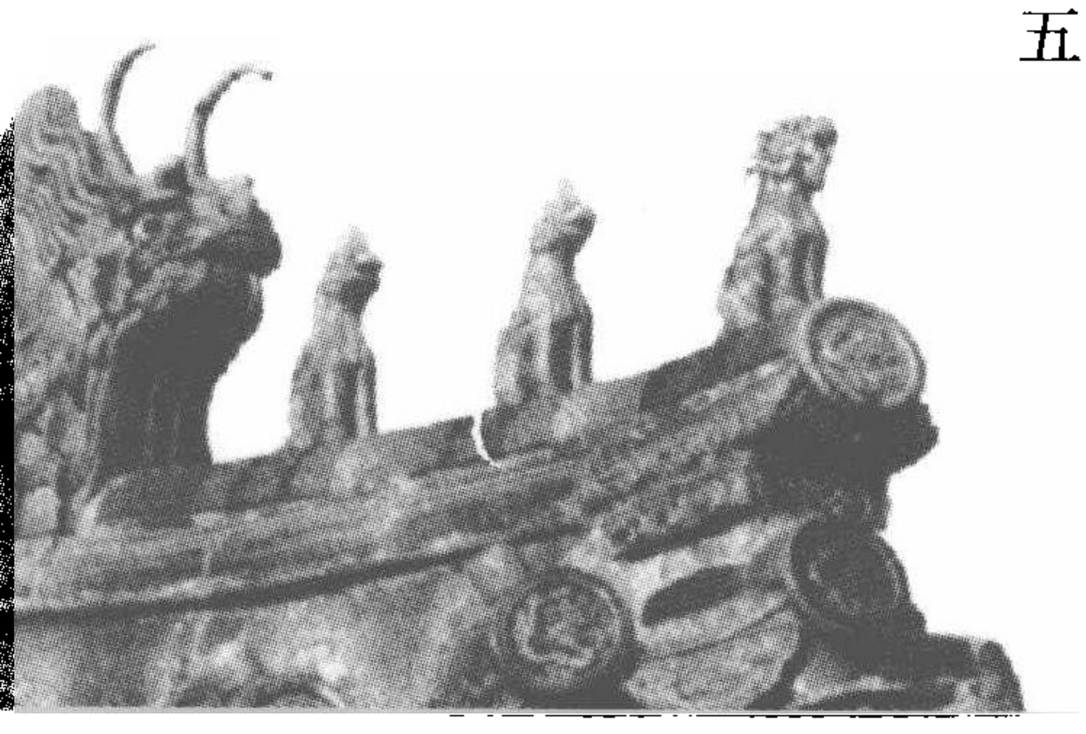
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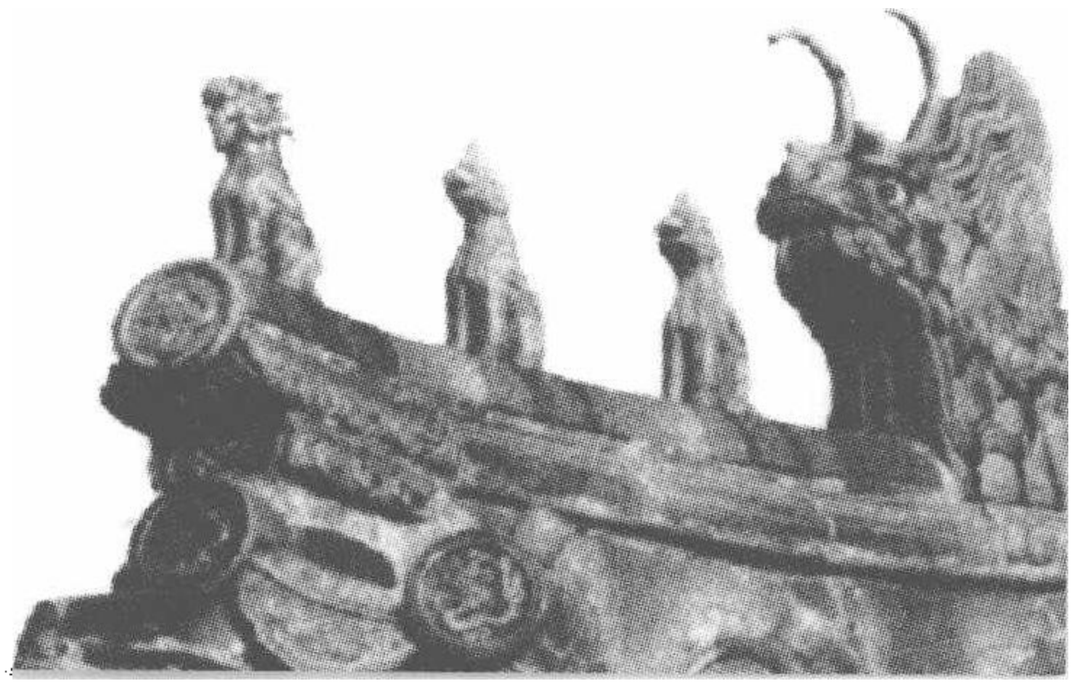
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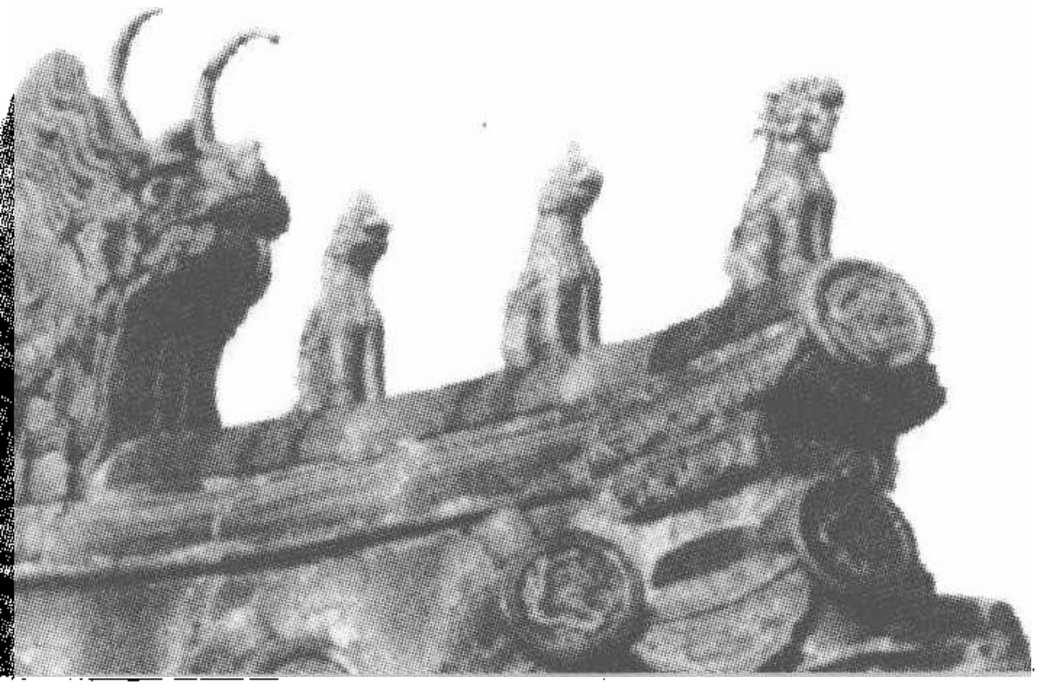
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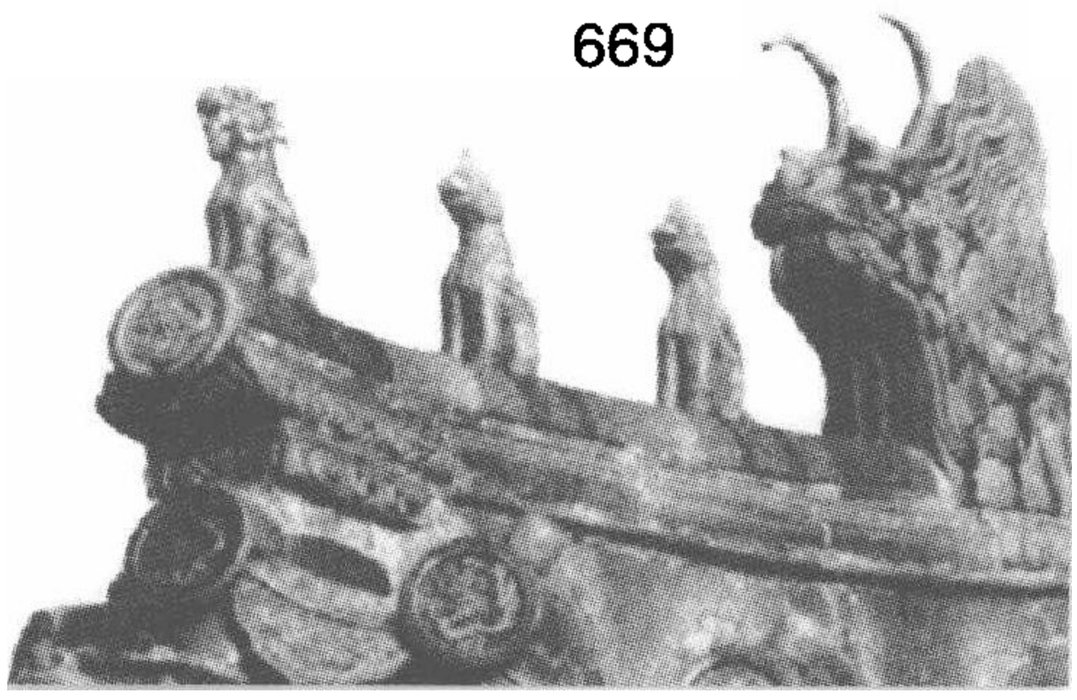
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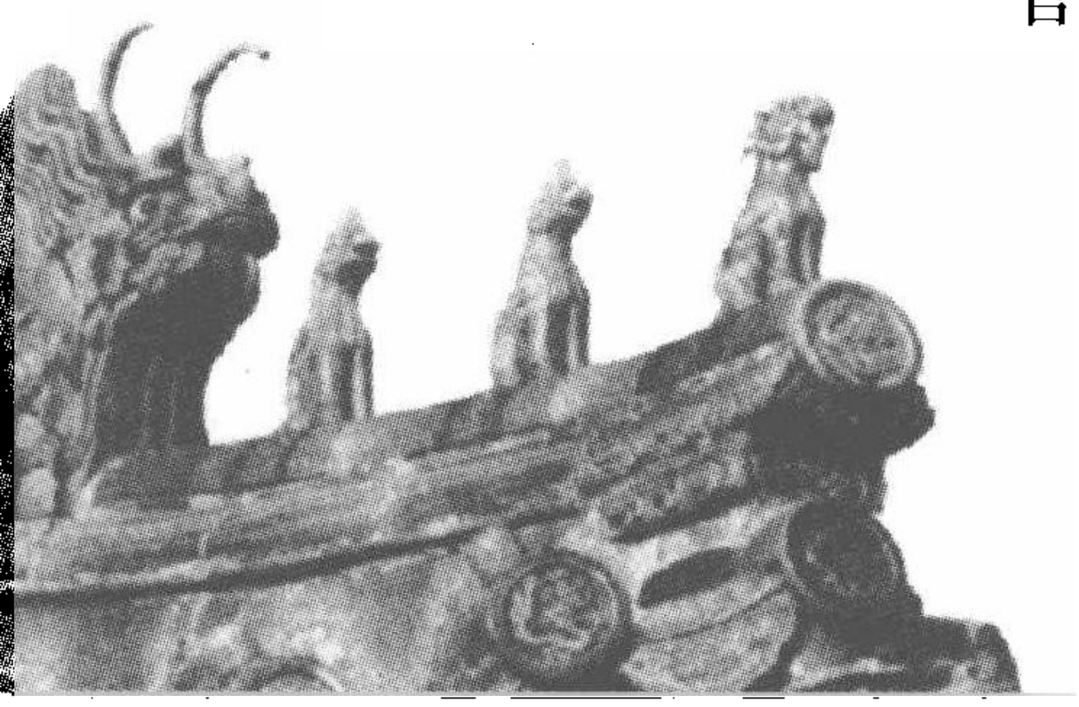
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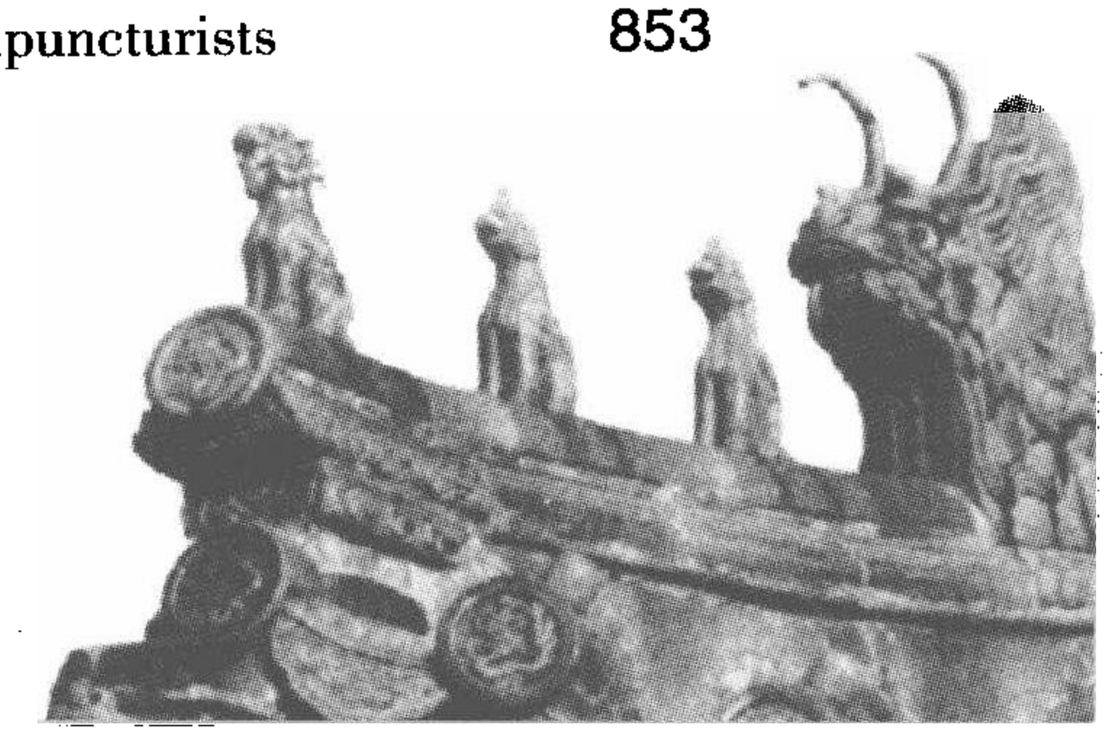
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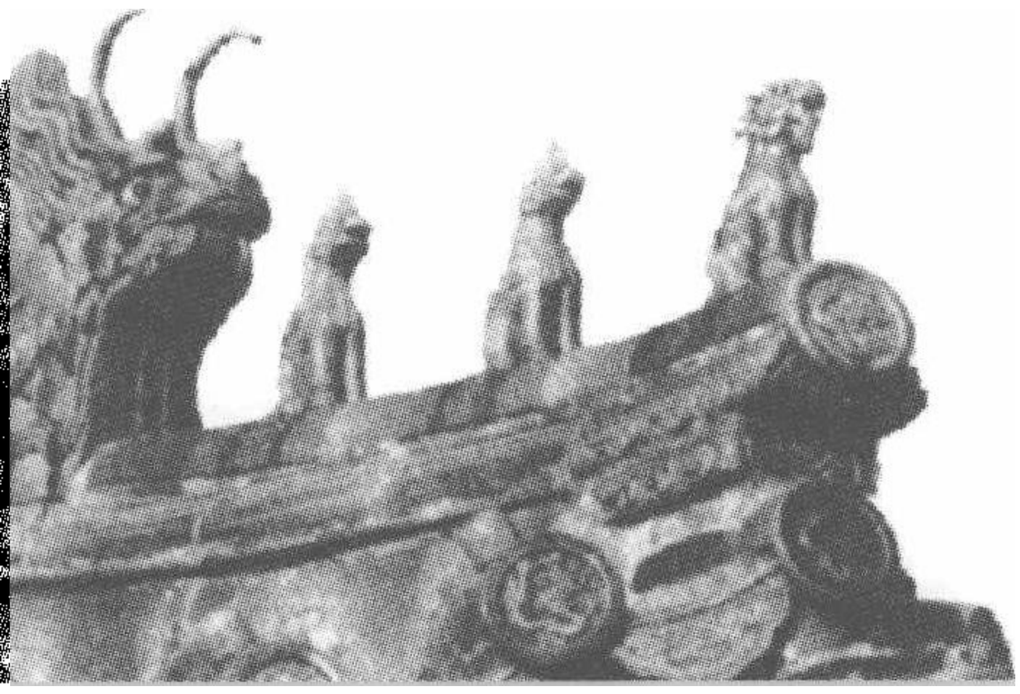


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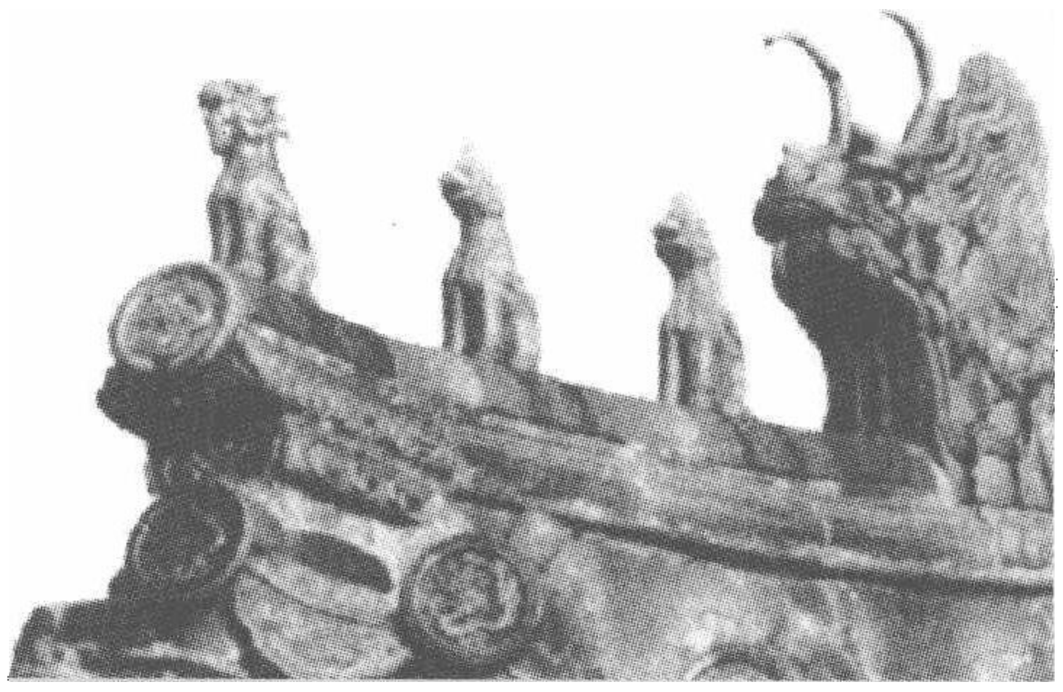
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Chapter 65

Wuyin Wuwei: Five Musical Notes and Five Tastes

65.1 [Among the people pertaining to the Fire category of the five notes of the ancient Chinese five-tone scale, those who belong to] the Youzhi and Shaozhi [categories can be treated by needling the Acupoints located on] the upper [part of the Small Intestine Channel of] Hand-Taiyang; [those who belong to] the Zuoshang and Zuozhi [categories can be treated by needling the Acupoints located on] the upper [part of the Large Intestine Channel of] Hand-Yangming; [those who belong to] the Shaozhi and Dagong [categories can be treated by needling the Acupoints located on] the upper [part of the Large Intestine Channel of] Hand-Taiyang; [those who belong to] the Youjiao and Dajiao [categories can be treated by needling the Acupoints located on] the lower [part of the Gallbladder Channel of] Foot-Shaoyang; [those who belong to] the Dazhi and Shaozhi [categories can be treated by needling the Acupoints located on] the upper [part of the Small Intestine Channel of] Hand-Taiyang; [those who belong to] the Zhongyu and Shaoyu [categories can be treated by needling the Acupoints located on] the lower [part of the Bladder Channel of] Foot-Taiyang; [those who belong to] the Shaoshang and Youshang [categories can be treated by needling the Acupoints located on] the lower [part of the Small Intestine Channel of] Hand-Taiyang; [those who belong to] the Zhiyu and Zhongyu [categories can be treated by needling the Acupoints lo-

【原文】

明下。判角与少角，调右足少阳下。钛商与上商，调右足阳明下。钛商与上角，调左足太阳下。

65.2 上徵与右徵同，谷麦、畜羊、果杏，手少阴，脏心，色赤，味苦，时夏。上羽与大羽同，谷大豆，畜彘，果栗，足少阴，脏肾，色黑，味咸，时冬。上宫与大宫同，谷稷，畜牛，果枣，足太阴，脏脾，色黄，味甘，时季夏。上商与右商同，谷黍，畜鸡，果

【今译】

足太阳经的下部。少商和右商之类的人，应调治右手太阳经下部。桎羽和众羽类型的人，应调治右足太阳经的下部。少宫和大宫类型的人，应调治右足阳明经的下部。判角与少角类型的人，应调治右足少阳经的下部。钛商与上商类型的人，应调治右足阳明经的下部。钛商与上角类型的人，应调治左足太阳经的下部。

65.2 上徵与右徵同属火音之人，在谷为麦，在畜为羊，在果为杏，在经脉为手少阴，在脏为心，在色为赤，在味为苦，在时为夏。上羽和大羽同属水音之人，在谷为大豆，在畜为猪，在果为栗，在经脉为足少阴，在脏为肾，在色为黑，在味为咸，在时为冬。上宫与大宫同属土音之人，在谷为稷，在畜为牛，在果为枣，在经脉为足太阴，在脏为脾，在色为黄，在味为甘，在时为长夏。上商与右商同属金音之人，在谷为黍，在畜为鸡，在果为桃，在经脉为手太阴，在脏

cated on] the lower [part of the Small Intestine Channel of] Foot-Taiyang; [those who belong to] the Shaogong and Dagong [categories can be treated by needling the Acupoints located on] the lower [part of the Stomach Channel of] Foot-Yangming; [those who belong to] the Panjiao and Shaojiao [categories can be treated by needling the Acupoints located on] the lower [part of the Gallbladder Channel of] Foot-Shaoyang; [those who belong to] the Dishang and Shangshang [categories can be treated by needling the Acupoints located on] the lower [part of the Stomach Channel of] Foot-Yangming; and [those who belong to] the Dishang and Shangjiao [categories can be treated by needling the Acupoints located on] the lower [part of the Bladder Channel of] Foot-Taiyang.

65.2 [Those who pertain to the categories of] both the Shangzhi and Youzhi [correspond to] wheat [in grains], sheep (or goat) [in animals], apricot [in fruits], [the Lung Channel of] Hand-Shaoyin [in Channels], the heart [in the Zang-Organs], red [in colors], bitterness [in tastes] and summer in seasons. [Those who pertain to the categories of] both the Shangyu and Dayu [correspond to] soy bean [in grains], pig [in animals], chestnut [in fruits], [the Kidney Channel of] Foot-Shaoyin [in Channels], the kidney [in the Zang-Organs], black [in colors], saltiness [in tastes] and winter in seasons. [Those who pertain to the categories of] both the Shanggong and Dagong [correspond to] millet [in grains], cow (or ox) [in animals], jujube [in fruits], [the Spleen Channel of] Foot-Taiyin [in Channels], the spleen [in the Zang-Organs], yellow [in colors], sweetness [in tastes] and late summer in seasons. [Those who pertain to the categories of] both the Shangshang and Youshang [correspond to] broomcorn millet [in grains],

【原文】

桃，手太阴，脏肺，色白，味辛，时秋。上角与大角同，谷麻、畜犬、果李，足厥阴，脏肝，色青，味酸，时春。

65.3 大宫与上角同，右足阳明上。左角与大角同，左足阳明上。少羽与大羽同，右足太阳下。左商与右商同，左手阳明上。加宫与大宫同，左足少阳上。质判与大宫同，左手太阳下，判角与大角同，

【今译】

为肺，在色为白，在味为辛，在时为秋。上角和大角同属木音之人，在谷为麻，在畜为犬，在果为李，在经脉为足厥阴，在脏为肝，在色为青，在味为酸，在时为春。

65.3 大宫与上角之类的人，皆可调治右足阳明经的上部。左角与大角之类的人，皆可调治左足阳明经的上部。少羽与大羽之类的人，皆可调治右足太阳经的下部。左商与右商之类的人，皆可调治左手阳明经的上部。加宫与大宫之类的人，皆可调治左足少阳经的上部。

chicken [in animals], peach [in fruits], [the Lung Channel of] Hand-Taiyin [in Channels], the lung [in the Zang-Organs], white [in colors], acridness [in tastes] and autumn in seasons. [Those who pertain to the categories of] both the Shangjiao and Dajiao [correspond to] sesame [in grains], dog [in animals], plum [in fruits], [the Liver Channel of] Foot-Jueyin [in Channels], the Liver [in the Zang-Organs], green [in colors], sourness[in tastes] and spring in seasons.

65.3 [Those who pertain to the categories of] Dagong [which belongs to the Earth in the five-tone scale] and the Shangjiao [which belongs to the Wood in the five-tone scale can be treated by needling the Acupoints located on] the upper[part of the Stomach Channel of] Foot-Yangming on the right [foot]; [those who pertain to the categories of] Zuojiao and Dajiao [which belong to the Wood in the five-tone scale can be treated by needling the Acupoints located on] the upper [part of the Stomach Channel of] Foot-Yangming on the left [foot]; [those who pertain to the categories of] Shaoyu and Dayu [which belong to the Water in the five-tone scale can be treated by needling the Acupoints located on] the lower [part of the Bladder Channel of] Foot-Taiyang on the right [foot]; [those who pertain to the categories of] Zuoshang and Youshang [which belong to the Metal in the five-tone scale can be treated by needling the Acupoints located on] the upper [part of the Large Intestine Channel of] Hand-Yangming on the left [hand]; [those who pertain to the categories of] Jiagong and Dagong [which belong to the Earth in the five-tone scale can be treated by needling the Acupoints located on] the upper [part of the Gallbladder Channel of] Foot-Shaoyang on the left [foot]; [those who pertain to the cate-



【原文】

左足少阳下。大羽与大角同，右足太阳上。大角与大宫同，右足少阳上。

65.4 右徵、少徵、质徵、上徵、判徵。右角、钛角、上角、大角、判角。右商、少商、钛商、上商、左商。少宫、上宫、大宫、加宫、左角宫。众羽、桎羽、上羽、大羽、少羽。



【今译】

质判和大宫之类的人，皆可调治于左手太阳经的下部。判角与大角之类的人，皆可调治左足少阳经的下部。大羽和大角之类的人，皆可调治右足太阳经的上部。大角和大宫之类的人，皆可调治右足少阳经的上部。

65.4 右徵、少徵、质徵、上徵、判徵五种皆属火音的不同类型。右角、钛角、上角、大角、判角五种皆属木音的不同类型。右商、少商、钛商、上商、左商五种皆属金音的不同类型；少宫、上宫、大宫、加宫、左宫五种皆属土音的不同类型。众羽、桎羽、上羽、大羽、少羽五种皆属水音的不同类型。



gories of] Zhipan [which belongs to the Fire in the five-tone scale] and Dagong [which belongs to Earth in the five-tone scale can be treated by needling the Acupoints located on] the lower [part of the Small Intestine Channel of] Hand-Taiyang on the left [hand]; [those who pertain to the categories of] Panjiao and Dajiao [which belong to the Wood in the five-tone scale can be treated by needling the Acupoints located on] the lower [part of the Gallbladder Channel of] Foot-Shaoyang on the left [foot]; [those who pertain to the categories of] Dayu [which belongs to the Water in the five-tone scale] and Dajiao [which belongs to the Wood in the five-tone scale can be treated by needling the Acupoints located on] the upper [part of the Bladder Channel of] Foot-Taiyang on the right [foot]; [those who pertain to the categories of] Dajiao [which belongs to the Water in the five-tone scale] and Dagong [which belongs to the Earth in the five-tone scale can be treated by needling the Acupoints located on] the upper [part of the Bladder Channel of] Foot-Taiyang on the right [foot].

65.4 The Youzhi, Shaozhi, Zhizhi, Shangzhi and Panzhi [are the five different types of the Fire category in the five-tone scale]; the Youjiao, Dijiao, Shangjiao, Dajiao and Panjiao [are the five different types of the Wood category in the five-tone scale]; the Youshang, Shaoshang, Dishang, Shangshang and Zuoshang [are the five different types of the Metal category in the five-tone scale]; the Shaogong, Shanggong, Dagong, Jiagong and Zuogong [are the five different types of the Earth category in the five-tone scale]; the Zhongyu, Zhiyu, Shangyu, Dayu and Shaoyu [are the five different types of the Water category in the five-tone scale].

【原文】

65.5 黄帝曰："妇人无须者，无血气乎？"

65.6 岐伯曰："冲脉、任脉皆起于胞中，上循背里，为经络之海，其浮而外者，循腹右上行，会于咽喉，别而络唇口。血气盛则充肤热肉，血独盛者澹渗皮肤，生毫毛。今妇人之生，有余于气，不足于血，以其数脱血也，冲任之脉，不荣口唇，故须不生焉。"

65.7 黄帝曰："士人有伤于阴，阴气绝而不起，阴不用，然其须不去，其故何也？宦者独去何也？愿闻其故。"

65.8 岐伯曰："宦者去其宗筋，伤其冲脉，血泻不复，皮肤内结，唇口不荣，故须不生。"

【今译】

65.5 黄帝说："妇人无胡须，是没有血气吗？"

65.6 岐伯说："冲、任二脉，皆起于胞中，向上循行于脊背的里面，是经络之海。其中浮现在体表的，沿腹部右侧上行，交会于咽喉，其中的一条分支，从咽喉分出，络口唇。血气充盛则能肌肉丰满，皮肤润泽，血独旺盛则渗灌皮肤，滋生毫毛。妇人的生理特点是气有余而血不足，因其每月都有经血排出，使得冲、任脉之血，不能营养口唇，所以妇人不生胡须。"

65.7 黄帝说："有人损伤了阴器，阴痿而不能勃起，丧失了性功能，但其胡须仍继续生长，这是什么原因呢？宦官的胡须为什么就不生长了呢？请你讲讲其中的道理。"

65.8 岐伯说："宦官割去了睾丸，损伤了冲脉，使冲脉之血外泄，不能正常运行，伤口愈合后皮肤干结，唇口得不到冲任二脉气血

65.5 Huangdi said, "Woman does not have beard or moustache. Does it mean that she has no blood and Qi?"

65.6 Qibo said, "The Chongmai (Thoroughfare Vessel) and the Renmai (Conception Vessel) all start from the uterus, run along the interior of the back and are the seas of the Channels and Collaterals. [The parts that run] superficially beneath the skin ascend along the abdomen and converge over the throat. [One of the] branch circles around the lips. [If] the blood and Qi are abundant, the skin will be nourished and the muscles will be warmed. [If] only the blood is abundant, it will infuse into the skin and nourish the body hair. The physiological characteristics of woman are excessive in Qi and insufficient in blood [due to the fact that she] frequently loses blood. [As a result, the blood and Qi in] the Chongmai (Thoroughfare Vessel) and the Renmai (Conception Vessel) cannot [flow upward] to nourish the mouth and the lips. That is why [woman] does not have beard and moustache."

65.7 Huangdi said, "[When] a man has damaged his external genitals, his penis will be unable to erect [because of] impotence. But why does he still have beard and moustache? And why a castrated person does not have beard and moustache? Could you explain it for me?"

65.8 Qibo said, "In a castrated person, the Zongjin (the scrotum and testis) was removed, the Chongmai (Thoroughfare Vessel) was damaged and the blood cannot be normalized when being discharged. [As a result,] the skin becomes dried [due to lack of proper nourishment] and the lips and mouth cannot be sufficiently nourished. That is why [a castrated person] does not



【原文】

65.9 黄帝曰："其有天宦者，未尝被伤，不脱于血，然其须不生，其故何也？"

65.10 岐伯曰："此天之所不足也，其任冲不盛，宗筋不成，有气无血，唇口不荣，故须不生。"

65.11 黄帝曰："善乎哉！圣人之通万物也，若日月之光影，音声鼓响，闻其声而知其形，其非夫子，孰能明万物之精。是故圣人视其颜色，黄赤者多热气，青白者少热气，黑色者多血少气。美眉者，太阳多血；通髯极须者，少阳多血；美须者，阳明多血，此其时然也。

【今译】

的濡养，所以胡须就不再生长。"

65.9 黄帝说："有人是天阉，宗筋并不曾受伤，也不象妇人那样每月排出月经，却也不生胡须，这又是什么原因呢？"

65.10 岐伯说："这是先天的不足，这种人冲、任二脉不充盛，阴茎和睾丸发育也不健全，虽有气但血不足，口唇不得荣养，所以胡须不生。"

65.11 黄帝说："很好！圣人之能通晓万事万物，就像日月之有光和影，鼓响之有声音，听到鼓响，就能知其形状，除了先生你，谁能如此洞悉万物之理呢！所以圣人通过观察人的颜色，就能推知体内的情况，色黄赤的，体内气血热。色青白的，体内气血寒。色黑的，多血少气。眉毛秀美的，太阳经多血。须髯很长的，少阳经多血；胡须美好的，阳明经多血。这是一般的规律。

have beard and moustache."

65.9 Huangdi said, "There are some people [who are like being] congenitally castrated. [They have] never been injured and [they have] never lost blood [as in menstruation occurring in woman], but they don't have beard and moustache. What is the reason?"

65.10 Qibo said, "This is due to congenital deficiency. [In these people,] the Renmai (Conception Vessel) and the Chongmai (Thoroughfare Vessel) are not full, the Zongjin (the scrotum and testis) is not well developed, there is sufficient Qi but insufficient blood. So the lips and the mouth cannot be well nourished. That is why [these people] don't have beard and moustache."

65.11 Huangdi said, "Very good! The sages can understand all the things in the world as clearly as the shine of the sun and the moon, and the sound of the drum being beaten. [When] hearing the sound, [they can understand] the shape [of the things that have emitted such sound]. If it were not you, who else could understand the gist of everything! So when the sages observe the complexion, [they know that] yellow and red [complexion indicates] excessive heat [in the blood and] Qi, blue and white [complexion indicates] scanty heat [in the blood and] Qi, black [complexion indicates] excessive blood and insufficient Qi. [They know that] beautiful eyebrows [indicate] excessive blood in [the Channels of] Taiyang, long beard [indicate] excessive blood in [the Channels of] Shaoyang, beautiful moustache [indicates] excessive blood in [the Channels of] Yangming. These are the general rules."

【原文】

65.12 夫人之常数，太阳常多血少气，少阳常多气少血，阳明常多血多气，厥阴常多气少血，少阴常多血少气，太阴常多血少气，此天之常数也。”

【今译】

65.12 人体气血多少的基本情况是：太阳经常多血少气；少阳经常多气少血；阳明经常多血多气；厥阴经常多气少血，少阴经常多血少气；太阴经常多血少气。这是自然规律啊！”

65.12 "There are certain criteria [concerning the quantity of the blood and Qi in] the human body. [The Channels of] Taiyang are usually excessive in blood and insufficient in Qi; [the Channels of] Shaoyang are usually excessive in Qi and insufficient in blood; [the Channels of] Yangming are usually excessive in both the blood and Qi; [the Channels of] Jueyin are usually excessive in Qi and insufficient in blood; [the Channels of] Shaoyin are usually excessive in blood and insufficient in Qi; and [the Channels of] Taiyin are usually excessive in blood and insufficient in Qi. These are the general criteria."



百病始生第六十六

【原文】

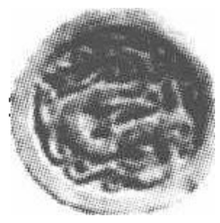
66.1 黄帝问于岐伯曰："夫百病之始生也，皆生于风雨寒暑，清湿喜怒。喜怒不节则伤脏，风雨则伤上，清湿则伤下。三部之气，所伤异类，愿闻其会。"

66.2 岐伯曰："三部之气各不同，或起于阴，或起于阳，请言其方。喜怒不节则伤脏，脏伤则病起于阴也；清湿袭虚，则病起于下，风雨袭虚，则病起于上，是谓三部。至于其淫泆，不可胜数。"

【今译】

66.1 黄帝问岐伯说："各种疾病的产生，都是由于风、雨、寒、暑、清、湿等外邪以及喜怒等内伤所引起。若喜怒不节，则使内脏受伤；风雨之邪伤人体的上部；清湿之邪伤人体的下部。造成上中下三部损伤的邪气不同，我想知道其中的道理。"

66.2 岐伯说："喜怒、风雨、清湿三种邪气的性质不同，或病先生于阴分，或病先发生于阳分，请让我讲一讲其中的道理。喜怒不节，则内伤五脏，五脏为阴，所以说病起于阴；清湿之邪善乘虚侵袭人体下部，所以说病起于下；风雨之邪善乘虚侵袭人体上部，所以说病起于上。这就是邪易犯的三个部位。至于邪气在人体浸淫后的发展变化，其复杂的情况就更加难以数计了。"



Chapter 66

Baibing Shisheng: The Occurrence of All Diseases

66. 1 Huangdi asked Qibo, "The occurrence of all diseases is caused exclusively by [attack of pathogenic] wind, rain, cold, summer-heat, coolness and dampness [as well as emotional changes such as] excessive rejoicing and anger. Excessive rejoicing and anger damage the Zang-Organs, [pathogenic] wind and rain damage the upper [part of the body], [pathogenic] coolness and dampness damage the lower [part of the body]. The Qi (pathogenic factor) [that attacks] the three regions (the upper, middle and lower part of the body) is different. I'd like to know the explanation."

66. 2 Qibo said, "The Qi (pathogenic factor) [that attacks] the three regions is different. [The disease] may arise from the Yin [phase] or from the Yang [phase. Please allow me to explain it. Excessive rejoicing and anger damage the Zang-Organs. [When] the Zang-Organs are damaged, the disease will arise from the Yin [phase]; [when pathogenic] coolness and dampness attack the weak [part of the body], the disease will arise from the lower [part of the body]; [when pathogenic] wind and rain attack the weak [part of the body], the disease will arise from the upper [part of the body]. These are the three regions [subject to attack of pathogenic factors]. As to the spreading [of the pathogenic factors inside the body], that is too complicated to be enumerated."

【原文】

66.3 黄帝曰："余固不能数，故问先师，愿卒闻其道。"

66.4 岐伯曰："风雨寒热，不得虚，邪不能独伤人。卒然逢疾风暴雨而不病者，盖无虚，故邪不能独伤人。此必因虚邪之风，与其身形，两虚相得，乃客其形。两实相逢，众人肉坚。其中于虚邪也，因于天时，与其身形，参以虚实，大病乃成，气有定舍，因处为名，上下中外，分为三员。

66.5 是故虚邪之中人也，始于皮肤，皮肤缓则腠理开，开则邪

【今译】

66.3 黄帝说："我当然不能尽数说出来，所以才请教你，希望完全明白其中的道理。"

66.4 岐伯说："风雨寒热之邪，若不遇身体虚弱，一般是不会伤害人体而致病的。突遭疾风暴雨而不生病的，就是因为其身体健壮，不虚弱，邪气也不能单独伤人而致病，疾病的发生，必因身体虚弱，又受到了贼风邪气的侵袭，两虚相合，才能发生疾病；如果身体健壮，肌肉坚实，四时之气正常，就不会发生疾病。所以说凡是疾病的发生，决定于四时之气是否正常，以及身体是否虚弱，若正虚邪实，就会发病。邪气一般都根据其性质不同而侵袭人体的一定部位，依据发病部位的不同，而命以不同的名称，纵的分为上、中、下三部，横的分为表、里、半表半里三部。

66.5 所以虚邪贼风侵害人体，首先侵犯皮肤，若皮肤松弛，不能紧收，则腠理开泄，腠理开则邪从毛孔而入，逐渐向深处侵犯，就



66.3 Huangdi said, "I'm certainly unable to enumerate [the pathological changes of all diseases]. That is why I ask you. I hope that you can explain it for me."

66.4 Qibo said, "[As to the pathogenic] wind, rain, cold and heat, they cannot attack the body [if there is] no weakness [in the body]. [If a person is] suddenly attacked by strong wind and heavy rain but does not fall ill, [it is due to the fact that there is] no weakness [in his body]. Xie (Evil) cannot attack people [under normal condition]. [The occurrence of disease] must be caused by weakness of the body complicated by attack of Xuxie (Deficiency-Evil). [When] abnormal changes of weather attack [a person whose body is] weak, it will damage the body [and cause disease]; [when a person's body is] strong and the weather changes are normal, no disease will be caused. The attack of the body by Xuxie (Deficiency-Evil) is due to [abnormal changes of] weather and [weakness of] the body. The confrontation between the Xu (Deficiency) and Shi (Excess) gives rise to the occurrence of serious disease. [When] Qi (pathogenic factor) [attacks the body, it resides at] certain regions [according to its nature] and is named according to these regions. The upper, the lower, the internal and the external [parts of the body can be] classified into three regions."

66.5 "The invasion of Xuxie (Deficiency-Evil) into the human body begins from the skin. [When] the skin is loose, the Couli (muscular interstice) will be open. [When the muscular interstice is] open, Xie (Evil) will invade [the body] from body hair. [Gradually the pathogenic factor will] deepen [its invasion when it has] attacked [the body]. [When the invasion of the

【原文】

从毛发入，入则抵深，深则毛发立，毛发立则淅然，故皮肤痛。留而不去，则传舍于络脉，在络之时，痛于肌肉，故痛之时息，大经乃代。留而不去，传舍于经，在经之时，洒淅喜惊。留而不去，传舍于输，在输之时，六经不通，四肢则肢节痛，腰脊乃强。留而不去，传舍于伏冲之脉，在伏冲之时，体重身痛。留而不去，传舍于肠胃，在肠胃之时，贲响腹胀，多寒则肠鸣飧泄，食不化，多热则溏出麋。留而不去，传舍于肠胃之外、募原之间，留著于脉，稽留而不去，息而

【今译】

会出现寒栗，毛发竖起，皮肤疼痛；邪气滞留不散，就会渐渐传入到络脉，邪在络脉的时候，肌肉可出现疼痛，若疼痛时作时止，是邪气将由络脉传到经脉；邪气滞留在经脉之时，就会出现洒淅恶寒，并常出现惊恐的现象；邪气滞留不散，可传入并伏藏于输脉，当邪气留滞在输脉时，六经之气皆被邪气阻滞而不能通达于四肢，故四肢关节疼痛，腰脊亦强硬不适。邪气滞留不能祛除，则传入脊里的冲脉，冲脉受犯，则体重身痛。邪气滞留不能祛除，进一步传入并伏藏在肠胃，邪在肠胃则出现肠鸣腹胀，寒邪盛则肠鸣而泄下不消化食物，食不消化，热邪盛则发生泄痢等病，邪气滞留而不能祛除，则传到肠胃外面的膜原之间，留著于血脉之中，滞留不去，邪气就与气血相互凝结，

pathogenic factor is] deepened, hair will stand on the end. [When] the hair stands on the end, [the patient will feel] chilly. That is why the skin is painful. [If the pathogenic factor] lingers [inside the body, it will be] transmitted to the Collaterals. [When the pathogenic factor resides] in the Collaterals, [there will be] pain in the muscles. [If] the pain attacks and stops alternatively, [it shows that the pathogenic factor has been transmitted to] the Channel which bears the harm for [the Collaterals]. [If the pathogenic factor] lingers [inside the body, it will be] transmitted to the Channel. [When the pathogenic resides] in the Channel, [the patient will] frequently feel chilly and be subject to fright. [If the pathogenic factor] lingers [inside the body, it will be] transmitted to the Transporting Channel[1]. [When the pathogenic factor resides] in the Transporting Channel, the six Channels will be obstructed, causing pain of the limbs and stiffness of the waist and spine. [If the pathogenic factor] lingers [inside the body, it will be] transmitted to the latent Chongmai[2] (Thoroughfare Vessel). [When the pathogenic factor resides] in the latent Chongmai (Thoroughfare Vessel), [it will cause] heaviness and pain of the body. [If the pathogenic factor] lingers [inside the body, it will be] transmitted to the intestines and the stomach. [When the pathogenic factor resides] in the intestines and the stomach, [it will cause] borborygmus and abdominal distension. [If there is] excessive cold, [it will cause] borborygmus, Sunxie (diarrhea with indigested food in it) and indigestion; [if there is] excessive heat, [it will cause] sloppy diarrhea and dysentery. [If the pathogenic factor] lingers [inside the body, it will be] transmitted to [the regions] outside the intestines and the stomach and between the

【原文】

成积，或著孙脉，或著络脉，或著经脉，或著输脉，或著于伏冲之脉，或著于膂筋，或著于肠胃之募原，上连于缓筋，邪气淫泆，不可胜论。”

66.6 黄帝曰：“愿尽闻其所由然。”

66.7 岐伯曰：“其著孙络之脉而成积者，其积往来上下，臂手孙络之居也，浮而缓，不能句积而止之，故往来移行肠胃之间，水凑渗注灌，濯濯有音，有寒则膜膜满雷引，故时切痛。其著于阳明之经，则挟脐而居，饱食则益大，饥则益小。其著于缓筋也，似阳明之积，饱食则痛，饥则安。其著于肠胃之募原也，痛而外连于缓筋，饱

【今译】

日久生成积块。邪气侵犯到人体后，或留著于孙脉，或留著于络脉，或留著于经脉，或留著于输脉，或留著于伏冲之脉，或留著于膂筋，或留著于肠胃的膜原，或留著于缓筋，邪气浸淫泛滥，难以言尽。”

66.6 黄帝说：“我希望你将其原由始末讲给我听听。”

66.7 岐伯说：“邪气留著于孙络而形成的积，能够上下往来活动，这是积聚著于孙络之处，因孙络浮浅而松弛，不能使其固定不动，所以可在肠胃间往来活动。若有水出现，则发生濯濯的水声。有寒则出现腹部胀满雷鸣，不时有刀割样疼痛。邪气留著在阳明经脉而成的积，则位于脐的两旁，饱食时则积块显大，饥时则显小。邪气留著在缓筋而成的积，其形状表现与阳明经脉之积相似，饱食时则疼痛，饥时则不疼。邪气留著在肠胃之膜原而成的积，其疼痛时向外牵连到缓筋处，饱食时则不痛，饥饿时则疼痛。邪气留著在伏冲之脉

Muyuan (mesentery). [Then it will] reside in the Channels. [If it is not] removed [in time after it has] resided [in the Channel, it will] accumulate into mass. [It] may reside in the minute Collaterals or reside in the Collaterals, or reside in the Channels, or reside in the latent Chongmai (Thoroughfare Vessel), or reside in the tendon attached to the spine, or reside in the mesentery of the intestines and the stomach, or move upward to the tendon inside the abdomen. The spreading of the Xieqi (Evil-Qi) cannot be completely described."

66.6 Huangdi said, "I'd like to know all the reasons and causes."

66.7 Qibo said, "The mass caused by the accumulation [of the pathogenic factor] in the minute Collaterals moves upward and downward. The minute Collaterals are located superficially and are soft. [So they] cannot retain the mass. That is why [the mass] moves between the intestines and the stomach. [When there is] water infusing into [the stomach and the intestines, there will be] rambling noise. [If] there is cold, [it will cause] abdominal distension and thunderous noise. That is why there is occasional piercing pain. [If] it lingers in the Yangming Channels, [it will] reside around the navel. [When the patient has] taken food, [the mass becomes] bigger; [when the patient is] hungry, [the mass becomes] smaller. [When the pathogenic factor] resides in the tendon inside the abdomen, [the symptoms of] the mass feels like [that appears] in the Yangming [Channels]. [When the patient has] taken food, pain occurs; [when the patient is] hungry, there is not pain. [When the pathogenic factor] resides in the mesentery of the intestines and the stomach, pain will involve the tendon inside the abdomen.

【原文】

食则安，饥则痛。其著于伏冲之脉者，揣揣应手而动，发手则热气下于两股，如汤沃之状。其著于脊筋，在肠后者，饥则积见，饱则积不见，按之不得。其著于输之脉者，闭塞不通，津液不下，孔窍干壅，此邪气之从外入内，从上下也。”

66.8 黄帝曰：“积之始生，至其已成奈何？”

66.9 岐伯曰：“积之始生，得寒乃生，厥乃成积也。”

66.10 黄帝曰：“其成积奈何？”

66.11 岐伯曰：“厥气生足悗，悗生胫寒，胫寒则血脉凝涩，血脉凝涩则寒气上入于肠胃，入于肠胃则膜胀，膜胀则肠外之汁沫迫聚

【今译】

而成的积，以手按之则应手而动，举手时则自觉有热气下行于两股之间，好象用热汤浇灌一样难以忍受。邪气留著在脊筋而成的积，在肠胃后方，饥饿时积可见到，饱食后就见不到，也摸不着。邪气留著在输脉而成的积，会使脉道闭塞不通，津液不能上下输布，致使孔窍干涩壅塞。这些都是邪气从外部侵犯到内部，从上部传变到下部的表现。”

66.8 黄帝说：“积病开始发生到形成，其发展过程是怎样的？”

66.9 岐伯说：“积病的开始，是受到寒邪的侵犯而产生的，寒邪逆而上行，产生积病。”

66.10 黄帝说：“寒邪造成积病的病理过程是怎样的呢？”

66.11 岐伯说：“寒邪造成的厥逆之气，首先生于足部，足部经气不利致胫部寒凉，足胫寒凉就使血脉凝涩，血脉凝涩则寒气向上侵犯肠胃，肠胃受寒则腹胀，腹胀就迫使肠胃之外的汁沫聚留不能消

[When the patient has] taken food, there is no pain; [when the patient is] hungry, pain occurs. [When the pathogenic factor] resides in the latent Chongmai (Thoroughfare Vessel), [the mass is] palpable. [When] the hand has moved away, [the feeling of] warmth runs downward to the thighs like pouring hot water. [When the pathogenic factor] resides in the tendon attached to the spine, the mass can be felt [when the patient is] full and cannot be felt [when the patient is] hungry. [When the pathogenic factor] resides in the Channels, [the Channels will be] obstructed, the body fluid cannot flow downward and the orifices are dried and blocked. These are all the cases in which the Xieqi (Evil-Qi) invades from the external into the internal [and damages the body] from the upper [part of the body] to the lower [part of the body]."



66. 8 Huangdi said, "How does the course of the mass proceed?"

66. 9 Qibo said, "The occurrence of mass is due to invasion of cold and the adverse flow of cold gives rise to the formation of mass."

66. 10 Huangdi said, "How is mass formed?"

66. 11 Qibo said, "Adverse flow of Qi [due to cold] makes the foot painful and difficult to move. [When the foot is] painful and difficult to move, the leg will be cold. [When] the leg is cold, the blood vessels will be unsmooth and stagnated. [When] the blood vessels are unsmooth and stagnated, cold will invade the intestines and the stomach. [When cold has] invaded the intestine and the stomach, [it will cause] abdominal distension. [When there is] abdominal distension, the juice and froth out-

【原文】

不得散，日以成积。卒然多食饮，则肠满，起居不节，用力过度，则络脉伤，阳络伤则血外溢，血外溢则衄血，阴络伤则血内溢，血内溢则后血。肠胃之络伤，则血溢于肠外，肠外有寒，汁沫与血相抟，则并合凝聚不得散而积成矣。卒然外中于寒，若内伤于忧怒，则气上逆，气上逆则六输不通，温气不行，凝血蕴里而不散，津液涩渗，著而不去，而积皆成矣。”

66.12 黄帝曰：“其生于阴者奈何？”

66.13 岐伯曰：“忧思伤心；重寒伤肺；忿怒伤肝；醉以入房，汗出当风伤脾；用力过度，若入房汗出浴，则伤肾。此内外三部之所生病者也。”

【今译】



散，日以成积。又因突然的暴饮暴食，使肠胃过于充满，或因生活起居不节，或因用力过度，均可使络脉损伤。如果阳络受到损伤，则血外溢，出现衄血；若阴络受到损伤，则血内溢，出现便血，若肠胃之络受到损伤，则血溢于肠外，适逢肠外有寒邪，则肠外的汁沫与外溢之血相搏结，凝聚不散而发展为积病。如果突然外感寒邪，内伤忧思、恼怒，则气机上逆，致使六经的气血运行不畅，阳气温煦的作用受到影响，血液得不到阳气的温煦而形成凝血，凝血蕴结不得消散，津液干涩不能渗灌，留著而不得消散，积病就形成了。”

66.12 黄帝说：“病生于脏的，又是什么原因的呢？”

66.13 岐伯说：“忧愁思虑过度则伤心；外感寒邪再加饮食寒冷则伤肺；气忿恼怒过度则伤肝；酒醉后行房事，汗出受风，则伤脾；用力过度，或行房事后汗出而浴，则伤肾。这就是内外三部发生疾病的一般情况。”

side the intestines will accumulate, cannot disperse and gradually change into mass. Sudden intemperance in taking food will cause fullness of the intestines. Irregular daily life and overstrain will damage the Collaterals. [If] the Yang Collaterals are damaged, [it will cause] external hemorrhage. [When there is] hemorrhage, epistaxis will be caused. [If] the Yin Collaterals are damaged, [it will cause] internal hemorrhage. [When there is] internal hemorrhage, bloody stool will be caused. [If] the Collaterals of the intestines and the stomach are damaged, hemorrhage will occur outside the intestines. [If] there is cold juice and froth outside the intestines to mix up with the hemorrhage, the mixture [of the two] coagulates and is unable to disperse, thus causing mass. [If the body is] suddenly attacked by external cold, and there is internal damage due to anxiety and rage, [it will drive] Qi to flow adversely upward. [When] Qi flows adversely upward, the six Channels will be obstructed, warm Qi[3] cannot flow normally, the blood coagulates and does not disperse, the body fluid cannot flow smoothly and therefore stagnates in the body. That is how mass is formed."



66.12 Huangdi said, "What is the cause when it occurs in the Yin (Zang-Organs)?"

66.13 Qibo said, "Anxiety and contemplation damage the heart; severe cold damages the lung; excessive rage damages the liver; sexual intercourse after drinking liquor and attack by wind after sweating damage the spleen; overstrain and bathing following sweating after sexual intercourse damage the kidney. These are the general conditions when diseases occur in the three regions in the external and internal [parts of the body]."

【原文】

66.14 黄帝曰："善。治之奈何？"

66.15 岐伯答曰："察其所痛，以知其应，有余不足，当补则补，当泻则泻，毋逆天时，是谓至治。"

【今译】

66.14 黄帝说："好。怎样治疗呢？"

66.15 岐伯答道："审察疼痛的部位，就能知道病变所在，根据证候的虚实，当补则补，当泻则泻，同时也不要违背四时气候规律，这就是正确的治疗原则。"

66. 14 Huangdi said, "Good! How to treat it then?"

66. 15 Qibo said, "Examination of the location of pain will reveal the focus of disease. [If the pathogenic factor is] excessive, reducing [needling techniques] should be used; [if the Healthy-Qi is] deficient, reinforcing [needling techniques] should be used. [Cares must be taken] not to violate [the corresponding relationship between the viscera and] the weather in the four seasons. This is the best criteria of treatment."

Notes:

[1] Transporting Channel (输脉) refers to the Bladder Channel of Foot-Taiyang.

[2] Latent Chongmai (伏冲之脉) refers to the part of the Chongmai (冲脉 Thoroughfare Vessel) beside the spinal column.

[3] Warm Qi (温气) means Yangqi which can warm the body.

行针第六十七

【原文】

67.1 黄帝问于岐伯曰："余闻九针于夫子，而行之于百姓，百姓之血气各不同形，或神动而气先针行；或气与针相逢；或针已出，气独行；或数刺乃知；或发针而气逆；或数刺病益剧。凡此六者，各不同形，愿闻其方。"

67.2 岐伯曰："重阳之人，其神易动，其气易往也。"

67.3 黄帝曰："何谓重阳之人？"

67.4 岐伯曰："重阳之人，熇熇蒿蒿，言语善疾，举足善高，

【今译】

67.1 黄帝向岐伯问道："我从你这里了解了九针的理论，施用于百姓，但百姓的气血各不同，有的神气易动，气行在针前；有的针刺后立即就得气；有的出针之后，才有反应；有的经过数次针刺后，才有反应；有的在针刺后就产生晕针等不良反应；有的针刺数次后，病情反而加重。以上这六种情况，表现各不相同，我想知道其中的道理。"

67.2 岐伯说："重阳的人，神气易激动，针刺得气较快。"

67.3 黄帝说："什么是重阳之人？"

67.4 岐伯说："重阳之人，其气如火一样炽热，说话速度快，

Chapter 67
Xingzhen: Manipulation of Needles

67.1 Huangdi asked Qibo, "I have studied the Nine Needles from you and used it to treat diseases for people[1]. The states of the blood and Qi are different from person to person. [In some people,] the Spirit is easy to be stimulated and the Qi (needling sensation) reacts before the needle [is manipulated]; [in some people,] the Qi (needling sensation) appears as soon as the needle is inserted; [in some people,] the Qi (needling sensation) appears only after the needle is withdrawn; [in some people,] the response is induced after several times of needling; [in some people,] insertion of the needle is followed by [adverse reactions such as] adverse flow of Qi; [in still some people,] the disease is worsened after several times of needling. In these six cases the manifestations are all different. I'd like to know the reason."

67.2 Qibo said, "In the people with superabundance of Yang, the Spirit is easy to be activated and the Qi (needling sensation) arrives immediately [after the needle is inserted into the Acupoint]."

67.3 Huangdi said, "What kind of people are superabundant in Yang?"

67.4 Qibo said, "The people with superabundance of Yang [are characterized by Qi that appears like] burning and flaming; quickness in speaking and walking; striding along; excessive Qi

【原文】

心肺之脏气有余，阳气滑盛而扬，故神动而气先行。”

67.5 黄帝曰：“重阳之人而神不先行者，何也？”

67.6 岐伯曰：“此人颇有阴者也。”

67.7 黄帝曰：“何以知其颇有阴者也？”

67.8 岐伯曰：“多阳者多喜，多阴者多怒，数怒者易解，故曰颇有阴，其阴阳之离合难，故其神不能先行也。”

67.9 黄帝曰：“其气与针相逢奈何？”

67.10 岐伯曰：“阴阳和调而血气淖泽滑利，故针入而气出，疾

【今译】

趾高气扬，心肺之脏气有余，阳气滑利充盛激扬，所以神气易激动而针刺得气较快。”

67.5 黄帝说：“有些重阳之人，神气并不易激动，这是为什么？”

67.6 岐伯说：“这些人阴气也较盛。”

67.7 黄帝说：“怎么知道这些人阴气较盛呢？”

67.8 岐伯说：“多阳的人多喜乐，多阴的人多恼怒，常发怒而又消得快，所以说他阴气也较盛，阳为阴滞，阴阳离合难，所以神气不能先行。”

67.9 黄帝说：“有些人针刺后很快得气，这是什么道理呢？”

67.10 岐伯说：“这些人阴阳和调，则气血润泽滑利，所以针刺



in the heart and the lung; slipperiness, superabundance and excitability of Yangqi. That is why [in such people] the Spirit is easy to be activated and the Qi (needling sensation) responds before the needle [is manipulated]."

67.5 Huangdi said, "Why in some of the people with superabundance of Yang the Spirit cannot be stimulated so easily?"

67.6 Qibo said, "These people have much Yin [in their body though the Yang in their body is superabundant]."

67.7 Huangdi said, "How do you know that they have much Yin [in their body]?"

67.8 Qibo said, "People with excessive Yang are usually happy while people with excessive Yin frequently flare into anger. [Though they] are frequently angry, [their anger] is easy to be relieved. This shows that they have much Yin [within the Yang]. [In these people, there is Yin within Yang and Yang is astringed by Yin.] So Yin and Yang are difficult to be separated and mingled. That is why the Spirit [in these people] cannot be activated before [the needle is manipulated]."

67.9 Huangdi said, "Why [in some people] the Qi (needling sensation) appears right after the insertion of the needle?"

67.10 Qibo said, "[Because in these people] Yin and Yang are in harmony, the blood and Qi are abundant and flow smoothly. That is why the Qi (needling sensation) appears right

【原文】

而相逢也。”

67.11 黄帝曰：“针已出而气独行者，何气使然？”

67.12 岐伯曰：“其阴气多而阳气少，阴气沉而阳气浮者内藏，故针已出，气乃随其后，故独行也。”

67.13 黄帝曰：“数刺乃知，何气使然？”

67.14 岐伯曰：“此人之多阴而少阳，其气沉而气往难，故数刺乃知也。”

67.15 黄帝曰：“针入而气逆者，何气使然？”

67.16 岐伯曰：“其气逆与其数刺病益甚者，非阴阳之气，浮沉

【今译】

后很快得气。”

67.11 黄帝说：“有些人出针后才出现反应，这是什么气促使的呢？”

67.12 岐伯说：“这些人阴气多而阳气少，阴气沉而阳气浮，阴气偏盛主内藏，所以针刺反应迟缓，在出针后，阳气才随针而上浮，才出现反应。”

67.13 黄帝说：“有些人针刺数次才有反应，这是什么气促使的呢？”

67.14 岐伯说：“这些人多阴而少阳，神气沉潜很难被激动，气至难，所以数次针刺后才有反应。”

67.15 黄帝说：“有些人针刺后出现晕针等现象，是什么气促使的呢？”

67.16 岐伯说：“针刺后出现晕针以及针刺数次后病情加重的，不是人体阴阳的偏盛偏衰，及气机的升降沉浮造成的，这都是由于医生的

after the needle is inserted."

67.11 Huangdi said, "Why sometimes the Qi (needling sensation) still remains after the needle is withdrawn?"

67.12 Qibo said, "This [is due to] excess of Yinqi and insufficiency of Yangqi. Yinqi tends to descend and Yangqi tends to ascend. [When Yinqi is excessive, it drives Qi to descend, astringe and] reside inside, [so the needling sensation is slow to appear]. That is why the Qi (needling sensation) arrives after the needle is withdrawn. That is why the response of needling appears so late."

67.13 Huangdi said, "Why [in some people] the response appears after several times of needling?"

67.14 Qibo said, "These people have excessive Yin but insufficient Yang. So the Qi [in these people] tends to descend and is difficult to arrive. That is why the needling response does not appear until several times of needling."

67.15 Huangdi said, "Why [in some people] the Qi flows adversely after the insertion of the needle?"

67.16 Qibo said, "[The occurrence of] adverse flow of Qi and aggravation of disease after several times of needling are not caused by [the relative superabundance or relative decline,] or the ascending and descending of the Qi of Yin and Yang. These [consequences] are all caused by [wrong treatment] of unskillful doctors and errors made by skillful doctors, having nothing to do with the physical build and Qi [of the

【原文】

之势也。此皆粗之所败，工之所失，其形气无过焉。”

【今译】

技术不高明，治疗失误造成的，与病人的形气体质无关。”



patients]. ”

Notes:

[1] The original Chinese characters for “people” are Bai (百 hundred) and Xing (姓 family name). In Lingshu (灵枢), the expression Bai (百 hundred) and Xing (姓 family name) has appeared in several places. In the previous chapters, the expression Bai (百 hundred) and Xing (姓 family name) is used to refer to the officials because originally only the nobles and the officials had family names and common people or the slaves did not have family names. That was why in the early period in ancient China the expression Bai (百 hundred) and Xing (姓 family name) was used to refer to the officials. That is also the case of Bai (百 hundred) and Xing (姓 family name) used in the previous chapters. But in this chapter, the expression Bai (百 hundred) and Xing (姓 family name) seems to refer to common people according to the context. As we know, Huangdi Neijing (黄帝内经) was compiled by different people in different times. Some of the chapters might be written or compiled much later than the others. So in the chapters written and compiled later, such as in the Spring and Autumn Period (春秋时期), the Warring States Period(战国时期), the Qin Dynasty (秦朝 221 BC-206 BC) or the Han Dynasty (汉朝 206 BC-220 AD), the meaning of the same expressions might be changed just as the expression of Bai (百 hundred) and Xing (姓 family name) used in this book.

上膈第六十八

【原文】

68.1 黄帝曰：“气为上膈者，食饮入而还出，余已知之矣。虫为下膈，下膈者，食晬时乃出，余未得其意，愿卒闻之。“

68.2 岐伯曰：“喜怒不适，食饮不节，寒温不时，则寒汁流于肠中。流于肠中则虫寒，虫寒则积聚，守于下管，则肠胃充郭，卫气不营，邪气居之。人食则虫上食，虫上食则下管虚，下管虚则邪气胜之，积聚以留，留则痈成，痈成则下管约。其痈在管内者，即而痛深，其痈在外者，则痈外而痛浮，痈上皮热。”

68.3 黄帝曰：“刺之奈何？”

【今译】

68.1 黄帝问：“因气机郁结在上，形成食入即吐的上膈证，我已经知道了。至于因虫积在下所形成的下膈证，食入后一天才会吐出，我还不明白其中的道理，希望详尽地告诉我。”

68.2 岐伯说：“由于情志不遂，饮食不节，不能适应气候的寒温变化，致使胃运化失常，使寒湿流于肠中，肠中寒湿流注使肠寄生虫因寒冷而聚集在一起，虫聚集在下脘，胃肠形成壅塞，使阳气不得温通，邪气也就稽留在这里。进食的时候，虫闻到气味，便向上求食，使下脘空虚，邪气乘虚侵入，积聚在内，稽留日久，就形成了内痈。内痈即成，肠道就狭窄，传化不利。痈在下脘之内的，痛的部位较深；痈在下脘之外的，痛的部位较浅，在痈的部位上，皮肤发热。”

68.3 黄帝说：“怎样针刺这种病症呢？”

Chapter 68
Shangge: Vomiting Right after Meal

68.1 Huangdi said, "I have already known Shangge[1] due to stagnation of Qi in the upper [region] in which the meal is vomited out immediately after being taken. [As to] Xiage[2] due to parasitic infestation in which the meal taken the day before is vomited out, I'm not clear about the cause. I hope that you can explain it for me."

68.2 Qibo said, "Abnormal emotional changes, intemperance in eating and failure to adapt to the changes of weather will lead to flow of cold juice into the intestines. [When cold juice has] flown into the intestines, parasites will feel cold. [When] the parasites feel cold, [they will] gather and stay in the pylorus region. That is why the intestines and the stomach are dilated and prevent Weiqi (Defensive-Qi) from flowing, giving rise to the retention of Xieqi (Evil-Qi). [When] a person is taking food, the parasites will move up to take food. [When] the parasites have moved up to take food, the pylorus region will be empty. [If] the pylorus region is empty, Xieqi (Evil-Qi) will be predominant there. [If the pathogenic factor] accumulates and resides there, carbuncle will be caused. [If] the carbuncle has occurred, the pylorus region will be obstructed. [If] the carbuncle is located inside the pylorus, the pain will be deep; [if] the carbuncle is located outside the pylorus, the pain will be shallow and the skin over the carbuncle is feverish."



68.3 Huangdi said, "How [to treat it with] needling?"

【原文】

68.4 岐伯曰："微按其痈，视气所行，先浅刺其傍，稍内益深，还而刺之，毋过三行，察其沉浮，以为深浅。已刺必熨，令热入中，日使热内，邪气益衰，大痈乃溃。伍以参禁，以除其内；恬憺无为，乃能行气。后以咸苦，化谷乃下矣。"

【今译】

68.4 岐伯说："针刺的方法是：用手轻按痈肿部，以观察病气发展的动向，先浅刺痈部的周围，再逐渐深刺，然后照样反复进行针刺，但不要超过三次。根据病位的深浅，来确定针刺的深浅。针刺后，必用温熨法，使热气直达内部，只要使阳气日渐温通，邪气就日趋衰退，内痈就会溃散。再配合适当的调理，不要犯各种禁忌，以消除致病因素再伤内脏的可能性，清心寡欲，以恢复元气，然后再服咸苦的药物，以软坚化积，使饮食得以向下传输。"

68.4 Qibo said, "Slightly press the carbuncle to observe how it moves. Insert needles around the carbuncle first. Gradually deepen the insertion. Such a needling is repeated no more than three times. The depth of needling is determined according to the depth of the carbuncle. Needling should be followed by Moxibustion to guide heat to the interior. [If] heat is guided to the interior everyday, Xieqi (Evil-Qi) will certainly be reduced and the carbuncle will be naturally dissipated. [Besides,] the daily activities should be adjusted and [cares should be taken] to avoid violating any forbiddance so as to prevent interior damage. [The patient should] maintain a calm and peaceful mind and be free from any avarice in order to enable the Qi to flow smoothly. [The patient should take food] salty and bitter [in taste] to promote digestion and transmission of food."

Notes:

[1] Shangge (上膈) is a disease characterized by vomiting right after meal.

[2] Xiage (下膈) is a Syndrome caused by parasitic infestation in which the patient vomits the meal taken the day before due to indigestion and retention of food in the stomach.

忧恚无言第六十九

【原文】

69.1 黄帝问于少师曰："人之卒然忧恚，而言无音者，何道之塞？何气出行？使音不彰？愿闻其方。"

69.2 少师答曰："咽喉者，水谷之道也。喉咙者，气之所以上下者也。会厌者，音声之户也。口唇者，音声之扇也。舌者，音声之机也。悬雍垂者，音声之关也。颃颡者，分气之所泄也。横骨者，神气所使，主发舌者也。故人之鼻洞涕出不收者，颃颡不开，分气失也。是故厌小而疾薄，则发气疾；其开阖利，其出气易；其厌大而厚，则开阖难，其气出迟，故重言也。人卒然无音者，寒气客于厌，则厌不能发，发不能下，至其开阖不致，故无音。"

【今译】

69.1 黄帝问少师说："有人突然忧愤而发不出声音，是人体哪条道路被阻塞了？是哪一种气不能通行，使声音发不出呢？我想听听其中的道理。"

69.2 少师回答说："咽喉，是饮食水谷的道路；喉咙，是气上下出入的通道；会厌，是发声的门户；口唇，是声音的门扇；舌，是声音的枢机；悬壅垂，是发声的关键；颃颡，是气由此分出口鼻的地方；横骨，受神志支配，控制舌的运动。所以鼻腔涕流不止的人，是由于颃颡不开，分气失职的缘故。会厌小而薄的人，呼吸畅快，开阖流利，出气容易，言语流畅。会厌大而厚的人，开阖困难，出气迟缓，所以说话口吃。突然失音的人，是由于寒邪侵犯会厌，会厌活动不自如，气道不利，导致发声器官失去了开阖的作用，就形成了失音症。"

Chapter 69
Youhui Wuyan: Loss of Voice due to Anxiety and Rage

69.1 Huangdi asked Shaoshi, "A person may lose the voice due to sudden anxiety and rage. What passage is obstructed and what kind of Qi cannot flow when it causes the loss of voice? I'd like to know the explanation."

69.2 Shaoshi answered, "The throat is the passage of the water and food. The throat [extends to the lung] and is the passage through which the air is breathed out and breathed in. The epiglottis [, located between the pharynx and the throat,] is the door of voice. The lips are the door of voice. The tongue is the trigger of voice. The uvula is the pass of voice. The nasopharynx is the orifice through which the air from the mouth and the nose passes. The transverse bone (the cartilage attached to the root of the tongue) is controlled by the Spirit and governs the movement of the tongue. So incessant snivel discharged from the nose is due to obstruction of the nasopharynx and failure of air to pass through. [If] the epiglottis is thin and small, respiration will be free and smooth, exhalation will be rapid and it will be easy to open and close. [That is why] exhalation is easy. [If] the epiglottis is large and thick, it will be difficult to open and close and therefore the exhalation will be slow. That is why [the person] stutters. [If] a person has suddenly lost voice, [it is usually caused by] invasion of cold into the epiglottis which makes it impossible for the epiglottis to open or close after opening. Inability [of the epiglottis] to open and close causes the loss of voice."

【原文】

69.3 黄帝曰："刺之奈何？"

69.4 岐伯曰："足之少阴，上系于舌，络于横骨，终于会厌。两泻其血脉，浊气乃辟。会厌之脉，上络任脉，取之天突，其厌乃发也。"

【今译】

69.3 黄帝说："怎样用针刺治疗呢？"

69.4 岐伯说："足少阴经，上行系于舌根，联络于横骨，终止于会厌。针刺时，当取足少阴经上联于会厌的脉络，须泻两次，邪气才能排除。会厌的脉络，与任脉相联，再针刺任脉的天突，会厌就能恢复开阖，发出声音了。"



69.3 Huangdi said, "How [to treat it with] needling?"

69.4 Qibo said, "[The Kidney Channel of] Foot-Shaoyin connects with the tongue, links with the transverse bone (the cartilage attached to the root of tongue) and terminates at the epiglottis. [To use acupuncture therapy to treat disease,] the blood vessel [should be pricked] to let out blood twice[1] to remove the turbid Qi[2]. [The part of the Kidney] Channel [of Foot-Shaoyin] over the epiglottis runs upward to link with the Renmai (Conception Vessel). So needling Tiantu (CV 22) can normalize the function of the epiglottis."

Notes:

[1] The original Chinese characters for this part are Liang (两 twice) Xie (泻 reduce or prick to let out blood) Qi (其 it) Xue (血 blood) Mai (脉 Channel or vessel). One explanation about these Chinese characters is to needle the Acupoints located on the Kidney Channel of Foot-Shaoyin and the Renmai (Conception Vessel). Another explanation is to needle the part of the Kidney Channel of Foot-Shaoyin twice over the epiglottis with the reducing techniques.

[2] Turbid Qi (浊气) here means pathogenic cold.

寒热第七十

【原文】

70.1 黄帝问于岐伯曰："寒热瘰疬在于颈腋者，皆何气使生？"

70.2 岐伯曰："此皆鼠瘘寒热之毒气也，留于脉而不去者也。"

70.3 黄帝曰："去之奈何？"

70.4 岐伯曰："鼠瘘之本，皆在于脏，其末上出于颈腋之间，其浮于脉中，而未内著于肌肉，而外为脓血者，易去也。"

70.5 黄帝曰："去之奈何？"

70.6 岐伯曰："请从其本引其末，可使衰去而绝其寒热。审按其道以予之，徐往徐来以去之，其小如麦者，一刺知，三刺而已。"

【今译】

70.1 黄帝问岐伯说："时发寒热的瘰疬病，多生在颈部和腋下，这是什么原因造成的？"

70.2 岐伯说："这都是鼠瘘的寒热毒气，稽留在经脉，不能消除的结果。"

70.3 黄帝说："怎样消除它呢？"

70.4 岐伯说："鼠瘘的病根，都在内脏，它所反映的症状，却上出于颈腋之间，如果毒气仅是浅浮在脉中，还没有内伤肌肉，腐化为脓血的，较容易治疗。"

70.5 黄帝说："怎样治疗呢？"

70.6 岐伯说："应从致病的根源着手来治疗瘰疬，可使毒气衰退，寒热停止。要察明主病的脏腑经脉，以便循经取穴，给予针刺，慢慢的进出针，以达到扶正祛邪的目的。瘰疬初起，形小如麦粒的，针一次便能见效，针三次即可痊愈。"



Chapter 70
Hanre: Cold and Heat

70.1 Huangdi asked Qibo, "Scrofula with frequent alternate chills and fever often occurs in the neck and the armpit. What is the cause of it?"

70.2 Qibo said, "This is [the disease of] scrofula with fistula caused by toxin of cold and heat that accumulates in the Channels and is difficult to be removed."

70.3 Huangdi said, "How to remove it?"

70.4 Qibo said, "The root cause of scrofula is in the internal organs and the symptoms are manifested over the neck and armpit. [If the toxin] floats in the Channels and does not deepen into the muscles, it will transform into pus in the blood which is easy to be removed."

70.5 Huangdi said, "How to remove it?"

70.6 Qibo said, "[The treatment should] focus on the root cause and gradually dissipate the symptoms [in the neck and the armpit]. [In this way the toxin] will gradually be reduced and alternate chills and fever will eventually stop. [The concerned viscera and Channels should be] observed carefully [in order to select Acupoints along] the Channels to needle. [The needles are] inserted slowly and withdrawn slowly [to achieve the purpose of strengthening the Healthy-Qi and] reducing [pathogenic factors]. [If the scrofula is] as small as a grain of wheat, one time needling will be effective and three times of needling will cure it."

【原文】

70.7 黄帝曰："决其生死奈何？"

70.8 岐伯曰："反其目视之，其中有赤脉，上下贯瞳子，见一脉，一岁死；见一脉半，一岁半死；见二脉，二岁死；见二脉半，二岁半死；见三脉，三岁而死。见赤脉不下贯瞳子，可治也。"

【今译】

70.7 黄帝说："怎样判断患者的生死呢？"

70.8 岐伯说："翻开患者的眼皮进行观察，如果眼中有赤脉，上下贯穿瞳子，出现一条赤脉的，死期当在一年；出现一条半赤脉的，死期当在一年半；出现两条赤脉的，死期当在两年；出现两条半赤脉的，死期当在两年半。如果出现三条赤脉的，死期当在三年。如果出现赤脉，还没有向下贯穿瞳子的，还可以医治。"

70.7 Huangdi said, "How to make prognosis?"

70.8 Qibo said, "[The patient's] eyelid is turned to examine whether there is red vessel crossing the pupil from the upper to the lower. [If] there is one red vessel [crossing the pupil from the upper to the lower of the eye, the patient will] die in one year; [if] there is one and a half vessel observed, [the patient will] die in a year and a half; [if] there are two vessels observed, [the patient will] die in two years; [if] there are two and a half vessels observed, [the patient will] die in two and a half years; [if] there are three vessels observed, [the patient will] die in three years. [If] the red vessel does not cross the pupil, it is curable."



邪客第七十一

【原文】

71.1 黄帝问于伯高曰："夫邪气之客人也，或令人目不瞑不卧出者，何气使然？"

71.2 伯高曰："五谷入于胃也，其糟粕、津液、宗气分为三隧。故宗气积于胸中，出于喉咙，以贯心脉，而行呼吸焉。营气者，泌其津液，注之于脉，化以为血，以荣四末，内注五脏六腑，以应刻数焉。卫气者，出其悍气之慓疾，而先行于四末、分肉、皮肤之间，而不休者也。昼日行于阳，夜行于阴，常从足少阴之分间，行于五脏

【今译】

71.1 黄帝问伯高说："邪气侵犯人体，有时使人不能闭目安眠，是什么气造成的呢？"

71.2 伯高说："食物入胃消化后，其糟粕、津液、宗气分为三路。宗气积聚在胸中，出于喉咙，贯通心脉，行呼吸；中焦化生的营气，分泌津液，灌注于脉中，化为血液，在外营养四肢，在内灌注脏腑，循行周身，与昼夜刻数相应。卫气是水谷所化生的慓悍之气，流行迅猛滑利，首先运行在四肢、分肉、皮肤之间，没有休止。白天行于阳分，夜间行于阴分，常以足少阴肾经为起点，循行于五脏六腑。若有厥逆之气留于五脏六腑，则卫气只能卫外，行于阳分而不能入于

Chapter 71

Xieke: Invasion of Pathogenic Factors

71.1 Huangdi asked Bogao, "When Xieqi (Evil-Qi) attacks people, [it may] make people unable to sleep. What Qi is responsible for such a consequence?"

71.2 Qibo said, "[When] the five kinds of grains have been taken into the stomach, the waste, body fluid and Zongqi (Thoracic-Qi) flow along three tunnels respectively. The Zongqi (Thoracic-Qi) accumulates in the chest, runs up to the throat, penetrates through the heart vessels and propels respiration. The Yingqi (Nutrient-Qi) secretes body fluid, infuses into the Channels and transforms into the blood to [externally] nourish the four limbs and internally infuse into the Five Zang-Organs and the Six Fu-Organs in order to correspond to the graduations [of the clepsydra]. The Weiqi (Defensive-Qi), the intrepid and swift Qi [transformed from the food nutrients], first flows incessantly in the four limbs, muscles and skin. In the daytime, it flows in the Yang [phase]; in the night, it flows in the Yin [phase]. Usually [it begins to flow] from [the Kidney Channel] of Foot-Shaoyin and then runs into the Five Zang-Organs and the Six Fu-Organs [respectively]. If Jueqi (adverse flow of Qi) remains in the Five Zang-Organs and the Six Fu-Organs, Weiqi

【原文】

六腑，今厥气客于五脏六腑，则卫气独卫其外，行于阳，不得入于阴。行于阳则阳气盛，阳气盛则阳跻陷，不得入于阴，阴虚，故目不瞑。”

71.3 黄帝曰：“善。治之奈何？”

71.4 伯高曰：“补其不足，泻其有余，调其虚实，以通其道，而去其邪。饮以半夏汤一剂，阴阳已通，其卧立至。”

71.5 黄帝曰：“善。此所谓决渎壅塞，经络大通，阴阳和得者也。愿闻其方。”

71.6 伯高曰：“其汤方以流水千里以外者八升，扬之万遍，取

【今译】

阴分。卫气行于阳分，就造成阳气偏盛，阳气偏盛则阳跻脉气充满，卫气不能入于阴分则阴虚，所以就不能闭目安眠。”

71.3 黄帝说：“好。怎样治疗呢？”

71.4 伯高说：“补阴分的不足，泻阳分的有余，调和虚实，沟通阴阳经交会的道路，以消除厥逆的邪气，再服半夏汤一剂，使阴阳之气通调，这样就能安睡。”

71.5 黄帝说：“好。这种针药并用的方法就像决开水道，清除瘀塞一样，使经络畅通，阴阳调和。希望听一听半夏汤那个方子。”

71.6 伯高说：“半夏汤方，是用千里长流水八升，先煮长流

(Defensive-Qi) can only flow externally in the Yang [phase] and cannot enter the Yin [phase]. [If the Weiqi (Defensive-Qi)] flows in the Yang [phase], Yangqi will be superabundant. [When] Yangqi is superabundant, Yangqiao (Yang Heel Vessel) will be full. [Since the Weiqi (Defensive-Qi)] cannot enter the Yin [phase], Yin will be deficient. That is why [people] cannot sleep."

71.3 Huangdi said, "Good! How to treat it then?"

71.4 Bogao said, "[If it is caused by] insufficiency [of Healthy-Qi, it should be treated by] reinforing [therapy]; [if it is caused by] excess [of pathogenic factor, it should be treated by] reducing [therapy]. [The purpose of such a treatment is] to regulate Xu (Deficiency) and Shi (Excess) in order to dredge the passage [through which Yin and Yang communicate with each other] to remove Xie (Evil). [After being treated by needling, the patient can] take one dose of Banxia (Rhizoma Pinelliae, pinellia tuber) Decoction. [When] Yin and Yang are well regulated, [the patient will] be able to sleep immediately."

71.5 Huangdi said, "Good! Such [a combined use of needling and medicinal decoction] is just like to dredge a river. [The aim of such a treatment is] to dredge the Channels and Collaterals and balance Yin and Yang. I'd like to know the composition of this prescription."

71.6 Bogao said, "[To prepare the Banxia] Decoction,

【原文】

其清五升煮之，炊以苇薪火，沸，置秫米一升，治半夏五合，徐炊，令竭为一升半，去其滓，饮汁一小杯，日三，稍益，以知为度。故其病新发者，复杯则卧，汗出则已矣。久者，三饮而已也。”

71.7 黄帝问于伯高曰：“愿闻人之肢节，以应天地奈何？”

71.8 伯高答曰：“天圆地方，人头圆足方以应之；天有日月，人有两目；地有九州，人有九窍；天有风雨，人有喜怒；天有雷电，

【今译】

水，用杓扬之千万遍，取浮在上面的清水五升，用苇薪燃火煮，水沸后，放入秫米一升，制半夏五合，慢慢煎，使之浓缩成一升半，去渣，每次服一小杯，一日三次，逐渐稍微加量，以见效为度。如果病是初起的，服药后立刻安卧入睡，汗一出，病就好了。病程较久的，须服三剂才能痊愈。”

71.7 黄帝问伯高说：“人体的肢体，怎样和天地相应呢？”

71.8 伯高回答说：“天圆地方，人头圆足方与之相应；天有日月，人有两目；地有九州，人有九窍；天有风雨，人有喜怒；天有雷

[one should first ladle out] eight Sheng[1] of the water that has been running in the river for one thousand Li[2]. [The water is] stirred for ten thousand times. Then five Sheng of the clear part is ladled out and boiled by burning reed. When the water is boiled, one Sheng of husked Chinese sorghum and five Ge[3] of prepared Banxia (Rhizoma Pinelliae, pinellia tuber) are put into the water and simmered into one and a half Sheng. After the residue is removed, [the decoction is taken] three times a day, one cup each time. The amount of decoction to be taken each time can be gradually increased till it takes effect. If the disease has just occurred, [the patient will] fall into sleep right after taking the decoction. [The disease will be] cured after sweating. [If the duration of the disease is] longer, [the patient will be] cured after taking three doses [of the decoction]."

71.7 Huangdi asked Bogao, "I'd like to know how the limbs correspond to the heaven and the earth?"

71.8 Bogao answered, "The heaven is round and the earth is square; so the head is round and the foot is square to correspond to it. In the heaven there are the sun and the moon; so in the human body there are two eyes. The earth has nine geographical divisions, so the human body has nine orifices. There are wind and rain in the heaven; so there are [emotional changes like] joy and anger in the human beings. There are thunder and lightning in the heaven; so there are sound and

【原文】

人有音声；天有四时，人有四肢；天有五音，人有五脏；天有六律，人有六腑；天有冬夏，人有寒热；天有十曰，人有手十指；辰有十二，人有足十指，茎垂以应之，女子不足二节，以抱人形；天有阴阳，人有夫妻；岁有三百六十五日，人有三百六十五节；地有高山，人有肩膝；地有深谷，人有腋胭；地有十二经水，人有十二经脉；地有泉脉，人有卫气；地有草蓂，人有毫毛；天有昼夜，人有卧起；天

【今译】

电，人有声音；天有四季，人有四肢；天有五音，人有五脏；天有六

律，人有六腑；天有冬夏，人有寒热；天有十日，人手有十指；地有十二辰，人有足十趾，加上阴茎、睾丸也是十二与之相应，女子虽有二节不足，但能怀孕；天有阴阳，人有夫妻；一年有三百六十五日，人有三百六十五个穴位。地有高山，人有肩膝；地有深谷，人有腋窝和胭窝；地有十二条大河，人有十二条主要的经脉；地有泉脉，人有卫气；地有丛草，人有毫毛。天有昼夜，人有起卧；天有列星，人有牙齿。地有小山，人有小节；地有山石，人有高骨；地有林木，人有

voice in the human beings. There are four seasons in the heaven; so there are four limbs in the human body. There are five kinds of sound in the heaven; so there are Five Zang-Organs in the human body. There are six pitch-pipes[4] in the heaven; so there are Six Fu-Organs in the human body. There are winter and summer seasons in the heaven; so there are cold and heat in the human body. There are ten days[5] in the heaven; so there are ten fingers [on the hands of] human beings. There are twelve periods in the heaven; so there are ten fingers, penis and testis in the male body to correspond to it. Women do not have penis and testis, [but they can] conceive fetus [to correspond to it]. There are Yin and Yang in the heaven; so a man and a woman can get married to be husband and wife. There are three hundred and sixty-five days in a year; so there are three hundred and sixty-five joints in the human body. On the earth there are high mountains; so in the human body there are shoulders and knees. On the earth there are deep valleys; so in the human body there are armpit and popliteal fossae. On the earth there are twelve rivers[6]; so in the human body there are twelve Channels. In the earth there are canals of spring; so in the human body there is Weiqi (Defensive-Qi). On the earth there are grasses; so on the human body thee are body hairs. In the heaven there are days and nights; so human beings sleep [in the night] and work [in the daytime]. In the heaven there are constellations of stars; so in the human body there are teeth. On the

【原文】

有列星，人有牙齿；地有小山，人有小节；地有山石，人有高骨；地有林木，人有募筋；地有聚邑，人有腘肉；岁有十二月，人有十二节；地有四时不生草，人有无子。此人与天地相应者也。”

71.9 黄帝问于岐伯曰：“余愿闻持针之数，内针之理，纵舍之意，扦皮开腠理，奈何？脉之屈折，出入之处，焉至而出，焉至而止，焉至而徐，焉至而疾，焉至而入，六腑之输于身者，余愿尽闻。

【今译】

筋膜；地有都市，人有隆起的肌肉。一年有十二月，人体四肢有十二节；大地有四季草木不生的，人有终身不生育的。这些都是人体与天地相应的情况。”

71.9 黄帝问岐伯说：“我希望了解持针的方法，进针的原理，缓用针和不用针的含义，以及扦皮肤、开腠理的针刺方法，究竟是怎样的？经脉的屈折和出入之处，经气流注到何处而出？何处而止？何处而缓？何处而疾？何处而入？以及六腑输注于全身的情况，我希望



earth there are hills; so in the human body there are small joints. In the earth there are stones; so in the human body there are protruding bones. On the earth there are forests; so in the human body there distribute various tendons. On the earth there are villages and towns; so in the human body there are eminences of muscles. There are twelve months in a year; so the human body has twelve major joints. [Some areas over] the earth may not grow grasses in the four seasons; so there are some people who are infertile. These are the examples how the human body corresponds to the heaven and the earth."

71.9 Huangdi asked Qibo, "I'd like to know the rules of holding the needle and inserting the needle, the significance of delaying and giving up[7] [needling as well as the methods] to stretch the skin and open the Couli (muscular interstice). How do the Channels turn and twist [when running inside the body]? Where do [the Channels] emerge from [the surface of the body] and enter into [the interior part of the body]? Where does [the Channel-Qi] go out when arriving there? Where does [the Channel-Qi] stop when arriving there? Where does [the Channel-Qi begins to flow] slowly when arriving there? Where does [the Channel-Qi begins to flow] quickly when arriving there? Where does [the Channel-Qi begins] to enter into [the body] when arriving there? I'm already clear about how [the Channel-Qi in] the Channels of the Six Fu-Organs flows in the body. Where do [the Channels] fork and separate [into branches]? Along which passage do [the Yang Channels] deviate [from the original

【原文】

少序别离之处，离而入阴，别而入阳，此何道而从行？愿尽闻其方。”

71.10 岐伯曰：“帝之所问，针道毕矣。”

71.11 黄帝曰：“愿卒闻之。”

71.12 岐伯曰：“手太阴之脉，出于大指之端，内屈循白肉际，至本节之后太渊，留以澹外屈，上于本节下。内屈，与诸阴络会于鱼际，数脉并注，其气滑利，伏行壅骨之下，外屈出于寸口而行，上至于肘内廉，入于大筋之下，内屈上行臑阴，入腋下，内屈走肺。此顺行逆数之屈折也。心主之脉，出于中指之端。内屈，循中指内廉以

【今译】

你详细地讲一讲。另外，经脉的支别离合之处，阳经怎样别出走入阴经，阴经又怎样别出走入阳经？它们是通过哪条道路而沟通的？希望你详尽地说明其中的道理。”

71.10 岐伯说：“你所提的问题，针刺的道理已尽在中了。”

71.11 黄帝说：“请你具体讲一讲。”

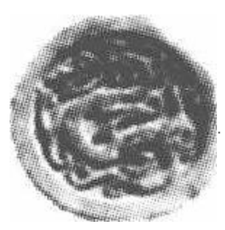
71.12 岐伯说：“手太阴经脉，出于大指的尖端，向内屈折，沿内侧赤白肉际，至大指本节之后的太渊穴，形成寸口脉动，然后屈折向外，上行至本节之下，又屈向内行，和诸阴络会合在鱼际部，由于几条阴脉都输注于此，其脉气流动滑利，伏行于壅骨之下，由此再向外屈折，浮出于寸口部，循经上行，到达肘内侧的大筋之下，又向内屈折上行，通过上臂内侧进入腋下，向内屈行走入肺中。这是手太阴肺经从手至胸的逆行屈折出入的顺序。心主手厥阴经脉，出于中指的

routes] and enter the Yin [Channels]? Along which passage do [the Yin Channels] deviate [from the original routes] and enter the Yang [Channels]? I'd like to know all the details."

71.10 Qibo said, "Your Majesty's questions have covered all the aspects of the theory of acupuncture."

71.11 Huangdi said, "I want to know the details."

71.12 Qibo said, "[The Lung] Channel of Hand-Taiyin emerges from the tip of the thumb, curves medially and runs along the white edges of muscles to Taiyuan (LU 9) behind the metacarpophalangeal joint where [the radial artery] pulsates [at the wrist]. Then it turns outward and runs upward below the metacarpophangeal joint of the thumb. Then it turns inward and converges with the Collaterals of the Yin [Channels] over the thenar eminence. [Since the Qi from] several Channels has infused into [the Lung Channel in the thenar eminence,] the Qi [in the Lung Channel of Hand-Taiyin runs] smoothly and swiftly beneath and below the protruding bone behind the metacarpophangeal joint of the thumb. Then it turns outward, emerges from Cunkou and runs upward to the medial side of the elbow. After entering into the major tendon, it turns inward, runs upward along the medial side of the arm and enters the armpit. Then it turns medially to run into the lung. This is the order [of the Lung Channel of Hand-Taiyin which starts from the tip of the thumb,] curves and turns [into the chest]. The Channel of the Pericardium [of Hand-Jueyin emerges from the tip of the middle finger, turns medially and runs along the medial side of the middle finger to reach the palm. Then it runs beneath and between the two bones. Then it turns outward and emerges from between



【原文】

上，留于掌中，伏行两骨之间；外屈，出两筋之间，骨肉之际，其气滑利，上二寸，外屈出行两筋之间，上至肘内廉，入于小筋之下，留两骨之会，上入于胸中，内络于心脉。”

71.13 黄帝曰：“手太阴之脉独无腧，何也？”

71.14 岐伯曰：“少阴，心脉也。心者，五脏六腑之大主也，精神之所舍也，其脏坚固，邪弗能容也。容之则心伤，心伤则神去，神去则死矣。故诸邪之在于心者，皆在于心之包络。包络者，心主之脉也，故独无腧焉。”

71.15 黄帝曰：“少阴独无腧者，不病乎？”

71.16 岐伯曰：“其外经病而脏不病，故独取其经于掌后锐骨之端。其余脉出入屈折，其行之徐疾，皆如手少阴心主之脉行也。故本

【今译】

尖端，由此再向内屈折，沿中指内侧上行，流注于掌中，伏行在两骨之间，然后向外屈行于两筋之间、骨肉交界处，它的脉气流动滑利，在腕部上行二寸后，又向外屈行于两筋之间，上至肘内侧，进入小筋之下，流注于两骨的会合处，再向上行于胸中，向内络于心脉。”

71.13 黄帝说：“唯独手少阴经脉没有腧穴，为什么呢？”

71.14 岐伯说：“手少阴，是心脉。心是五脏六腑的主宰，又是蕴藏精神的中枢，心脏坚固，外邪就不能侵袭。若邪气侵入，就会损伤心脏，使神气耗散，人也就死亡了。因此，凡是各种病邪侵犯心脏的，其邪气均留滞在心脏的包络上。包络，是心主之脉，所以唯独手少阴心经是没有腧穴的。”

71.15 黄帝说：“唯独手少阴心经没有腧穴，难道它不受病吗？”

71.16 岐伯说：“在外的经脉有病，而心脏没有病，所以当心经有病时，可独取心经在掌后锐骨之端的神门穴。其余经脉的出入屈

the two tendons and at the edges of the bones and muscles. The Qi is smooth and swift there. Running upward about two Cun, it turns outward, emerges from between the two tendons, runs upward along the medial side of the elbow, enters the region below the small tendon and resides in the convergence of the two bones. Finally it runs upward into the chest and internally links with the Heart Channel [of Hand-Shaoyin]."

71.13 Huangdi said, "Why the [Heart] Channel of Hand-Shaoyin does not have special Acupoints?"

71.14 Qibo said, "The Hand-Shaoyin is the Heart Channel. The heart is the dominator of the Five Zang-Organs and the Six Fu-Organs and the residence of the Essence and the Spirit. The heart is firm and cannot be invaded by Xie (Evil). [If pathogenic factor has] entered [the heart], the heart will be damaged. [If] the heart is damaged, the Spirit will be lost. [If] the Spirit is lost, [it will lead to] death. So when various kinds of Xie (Evil) attack the heart, they actually just attack the Collateral of the pericardium. The Collateral of the pericardium is the Channel controlled by the heart. That is why [the Heart Channel of Hand-Shaoyin] does not have special Acupoints."

71.15 Huangdi said, "[The Heart Channel of Hand-] Shaoyin does not have special Acupoints. Does it mean that the heart never contracts disease?"

71.16 Qibo said, "The externally running Channel of the heart contracts disease but the heart itself does not contract disease. [To treat the disorders of the externally running Channel of the heart, Shenmen (HT 7) located on] the tip of the head of the ulna behind the palm of the hand can be needled. The emer-

【原文】

腧者，皆因其气之虚实疾徐以取之，是谓因冲而泻，因衰而补，如是者，邪气得去，真气坚固，是谓因天之序。”

71.17 黄帝曰：“持针纵舍奈何？”

71.18 岐伯曰：“必先明知十二经脉之本末，皮肤之寒热，脉之盛衰滑涩。其脉滑而盛者，病日进；虚而细者，久以持；大以涩者，为痛痹。阴阳如一者，病难治。其本末尚热者，病尚在；其热已衰者，其病亦去矣。持其尺，察其肉之坚脆、大小、滑涩、寒温、燥

【今译】

折，运行的缓急，都与手太阴、心主之脉的循行情况相似。所以各经有病，皆可取本经的腧穴，根据经气的虚实缓急，分别调治。邪气盛的用泻法，正气虚的用补法，消除邪气，坚固真气，这种治法，符合自然规律。”

71.17 黄帝说：“持针纵舍是怎样的呢？”

71.18 岐伯说：“首先必须明确十二经的起止，皮肤的寒热，脉象的盛衰、滑涩，若脉滑而有力，表明病情日趋严重。脉细而无力，是久病气虚。脉大而涩，为痛痹；表里俱伤，气血皆败，病难治。胸腹和四肢还在发热的，是病邪未除；热势已衰退，则为病邪已除。通过诊尺肤，可以观察肌肉的坚实和脆弱，脉象的大小、滑涩，皮肤的

gence, entrance, turn and curve as well as slowness and rapidness of all the other Channels in running are similar to that of the Heart Channel of Hand-Shaoyin. So the Acupoints located on a certain Channel all can be selected for needling according to its Xu (Deficiency) and Shi (Excess) states as well as slowness and rapidness in running. That is to say to use reducing techniques [when pathogenic factor is] superabundant and to use reinforcing technique [when the Healthy-Qi is] insufficient. [To treat the disease] in such a way will expel Xieqi (Evil-Qi) and reinforce Zhenqi (Genuine-Qi). This is what to follow the natural law means."

71.17 Huangdi said, "How to delay and give up needling?"

71.18 Qibo said, "[To talk about how to delay and give up needling, one] must be clear about the beginning and ending of the twelve Channels, the cold and heat of the skin as well as the strong, weak, slippery and unsmooth states of the pulse. [If] the pulse is strong and slippery, [it shows that] the disease is worsening; [if the pulse is] weak and thin, [it shows that the disease] is lingering; [if the pulse is] large and unsmooth, [it indicates] painful Bi-Syndrome; [if the pulse is] identical in the Yin and Yang [aspects], [it shows that] the disease is difficult to cure. [If] the limbs and the chest are still feverish, [it shows that] the disease still lingers; [if] fever in the limbs and the chest has disappeared, [it shows that] the disease has been cured. To observe the cubital skin [enables one] to examine whether the muscles are brittle or firm, large or small, slippery or unsmooth, cold or warm and dry or moist. To inspect the col-

【原文】

湿。因视目之五色，以知五脏，而决死生。视其血脉，察其色，以知其寒热痛痹。”

71.19 黄帝曰：“持针纵舍，余未得其意也。”

71.20 岐伯曰：“持针之道，欲端以正，安以静，先知虚实，而行疾徐。左手执骨，右手循之。无与肉果，泻欲端以正，补必闭肤，辅针导气，邪得淫泆，真气得居。”

71.21 黄帝曰：“扦皮开腠理奈何？”

71.22 岐伯曰：“因其分肉，左别其肤，微内而徐端之，适神不散，邪气得去。”

【今译】

寒温、燥湿。观察目的五色，以分辨五脏的病变，来判断生死；观察血络呈现于外部的色泽，以便能诊知寒热痛痹等证。”

71.19 黄帝说：“持针纵舍的操作方法，我还没明白。”

71.20 岐伯说：“用针的道理，要端正态度，安静心情，先查明病情的虚实，然后再进行缓急补泻的手法，用左手把握骨骼的位置，右手循穴进针，但要防止针被肉裹，泻法必须垂直下针，补法出针时，必须闭其针孔，并采用辅助行针的手法，以导引正气，邪气溃散，真气得以内守。”

71.21 黄帝说：“扦皮肤，开腠理的刺法，是怎样操作的呢？”

71.22 岐伯说：“依据分肉的部位，左手循其肌肤，右手轻微缓慢地垂直进针，这样，恰使神气不致散乱，邪气得以排除。”

ors in the eyes [enables the doctor] to understand [the changes of] the Five Zang-Organs and make correct prognosis. To examine the blood vessels and the complexion [enables the doctor] to diagnose cold, heat, pain and Bi-Syndrome."

71.19 Huangdi said, "I'm still unclear about [the methods of] holding the needle and [how] to delay and give up [needling]."

71.20 Qibo said, "The method to hold the needle is to sit upright and calm down. [The doctor must] first be clear [whether the disease is of] Xu (Deficiency) or Shi (Excess) [in nature]. [Then the doctor can decide whether to insert the needle] quickly or slowly. [To perform needling, the doctor should] hold the bone [of the patient with] the left hand and stroke [the Acupoint with] the right hand. [Cares should be taken to avoid manipulating the needle with great force] lest the muscles be twined [with the needle]. [To perform] reducing [techniques, the needle should be inserted] perpendicularly; [to perform] reinforcing [techniques], the Acupoints must be immediately closed [after needle is withdrawn]. [Besides,] the supplementary needling [techniques should be used] to induce Qi (Healthy-Qi) so as to disperse Xie (Evil) and maintain Zhenqi (Genuine-Qi)."

71.21 Huangdi said, "How to stretch the Couli (muscular interstice)?"

71.22 Qibo said, "Stretch the muscles [according to the texture of the skin] and insert the needle slightly into the Acupoint. [Such a way of needling will] prevent the Spirit from dissipating and eliminate Xieqi (Evil-Qi)."

【原文】

71.23 黄帝问于岐伯曰："人有八虚，各何以候？"

71.24 岐伯答曰："以候五脏。"

71.25 黄帝曰："候之奈何？"

71.26 岐伯曰："肺心有邪，其气留于两肘；肝有邪，其气流于两腋；脾有邪，其气留于两髀；肾有邪，其气留于两胭。凡此八虚者，皆机关之室，真气之所过，血络之所游。邪气恶血，固不得住留。住留则伤筋络骨节，机关不得屈伸，故拘挛也。"

【今译】

71.23 黄帝问岐伯说："人身有八虚，可分别诊察哪些疾病呢？"

71.24 岐伯回答说："能诊察五脏病变。"

71.25 黄帝说："怎样诊察呢？"

71.26 岐伯说："肺与心有邪，邪气居留在两肘；肝有邪，邪气居留在两腋窝；脾有邪，邪气居留在两髀；肾有邪，邪气居留在两胭窝。以上八虚，都是关节屈伸的枢纽，真气和血络通行汇合的要处，因此不能让邪气和恶血停留在这些部位，如有停留，就会损伤经络筋骨，使关节屈伸不利，以致发生拘挛的症状。"

71. 23 Huangdi asked Qibo, "There are eight depressions in the human body. What diseases do they reflect?"

71. 24 Qibo answered, "They reflect [diseases of] the Five Zang-Organs."

71. 25 Huangdi said, "How to diagnose them?"

71. 26 Qibo said, "[If] there is Xie (Evil) in the lung and the heart, [it will] reach the two elbows [when] the Qi [of the lung and the heart flows there]; [if] there is Xie (Evil) in the liver, [it will] flow to the two armpits; [if] there is Xie (Evil) in the spleen, [it will] reach the two thighs [when] the Qi [of the spleen flows to the thighs]; [if] there is Xie (Evil) in the kidney, [it will] reach the two popliteal fossae. These eight depressions are all pivots of the limbs, the places where Zhenqi (Genuine-Qi) flows through and the blood Collaterals pass by. So Xieqi (Evil-Qi) and stagnated blood cannot be retained in these places. [If pathogenic factor and stagnated blood are] retained [in these places], the tendons and the Collaterals will be damaged, consequently making the joints unable to flex and extend and therefore causing spasm."

Notes:

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

[2] Li (里) is a length unit. One Li (里) is equal to 0. 5 kilometer.

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

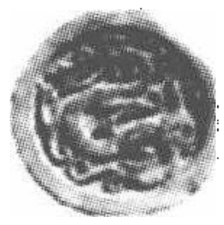
[4] The six pitch-pipes (六律) are divided into two categories, namely the six Yin pitch-pipes and the six Yang pitch-pipes. The six Yin pitch-pipes are Linzhong (林钟), Nanlū (南吕), Yingzhong (应钟), Dalū (大吕), Jiazhong (夹钟) and Zhonglū (仲吕). The six Yang pitch-pipes are Huangzhong (黄钟), Taicu (太簇), Guxi (姑洗), Ruibin (蕤宾), Yize (夷则) and Wushe (无射).

[5] The "ten days" refer to the Ten Heavenly Stems (十天干), including Jia (甲 the first of the Ten Heavenly Stems), Yi (乙 the second of the Ten Heavenly Stems), Bing (丙 the third of the Ten Heavenly Stems), Ding (丁 the fourth of the Ten Heavenly Stems), Wu (戊 the fifth of the Ten Heavenly Stems), Ji (己 the sixth of the Ten Heavenly Stems), Geng (庚 the seventh of the Ten Heavenly Stems), Xin (辛 the eighth of the Ten Heavenly Stems), Ren (壬 the ninth of the Ten Heavenly Stems) and Gui (癸 the tenth of the Ten Heavenly Stems).

[6] The twelve rivers include Qing (清) River in the north region of Henan (河南) Province, Wei (渭) River which is a main branch of the Yellow River (黄河) starting from Gansu (甘肃) Province and running through Shaanxi (陕西) Province into the Yellow River again in Tongguan (潼关), Hai (海) River which is a place where water from different rivers converge, Hu (湖) River which may refer to the major lakes in China, Ru (汝) River starting from Henan (河南) Province and running into the Huaihe (淮河)River, Sheng (浉) River which was believed to be the Zhangshui (漳水) River in Henan (河南) Province, Huai (淮) River starting from Henan (河南) Province and running eastward into the sea, Luo (漯) River in Shandong (山东) Province, Jiang (江) River referring to the Yangtze (长江)River, He (河) River referring to the Yellow(黄河) River, Ji(济) River which was a river in Henan (河南) Province in ancient China, and Zhang (漳) River starting from Shanxi (山西) Province and running through Hebei (河北) Province and Henan (河南) Province.

[7] The original Chinese characters for "delaying and giving up"

are Zong (纵 which literally means longitudinal but actually means to delay here) and She (舍 abandon). Another explanation about these two Chinese characters is to perform reinforcing and reducing needling techniques by inserting the needle toward and against the running direction of the Channels.



通天第七十二

【原文】

72.1 黄帝问于少师曰："余尝闻人有阴阳，何谓阴人？何谓阳人？"

72.2 少师曰："天地之间，六合之内，不离于五，人亦应之，非徒一阴一阳而已也，而略言耳，口弗能遍明也。"

72.3 黄帝曰："愿略闻其意，有贤人圣人，心能备而行之乎？"

72.4 少师曰："盖有太阴之人，少阴之人，太阳之人，少阳之人，阴阳和平之人。凡五人者，其态不同，其筋骨气血各不等。"

72.5 黄帝曰："其不等者，可得闻乎？"

72.6 少师曰："太阴之人，贪而不仁，下齐湛湛，好内而恶

【今译】

72.1 黄帝问少师说："我听说人有阴阳之别，什么叫做阴人？什么叫做阳人？"

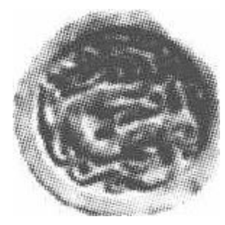
72.2 少师说："在自然界中，一切事物的归属，都离不开五行，人也与之相应，而不仅仅局限于一阴一阳。只能粗略地谈谈，很难用语言把它完全说清楚的。"

72.3 黄帝说："希望你把它的大意，简要地讲给我听，比方说贤人和圣人，他们的禀赋是否阴阳兼备，而行无所偏呢？"

72.4 少师说："人大致可分为太阴、少阴、太阳、少阳、阴阳和平五种类型。这五种类型的人，他们的形态不同，筋骨的强弱、气血的盛衰也各不一样。"

72.5 黄帝说："五种类型人的不同点，能告诉我吗？"

72.6 少师说："太阴之人，贪而不仁，表面谦虚，假装正经，



Chapter 72

Tongtian: Correspondence between Man and Nature

72.1 Huangdi asked Shaoshi, "I have heard that people are either of Yin or of Yang [in constitution]. What kind of people are of Yin [in constitution] and what kind of people are of Yang [in constitution]?"

72.2 Shaoshi 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. [And therefore human beings are] not just simply [divided into] Yin and Yang [categories]. [I can only] briefly describe [something about this aspect because] words cannot make it thoroughly clear."

72.3 Huangdi said, "I'd like to know your brief description. Do the virtuous people and the sages possess both [the Yin and the Yang aspects in their constitution]?"

72.4 Shaoshi said, "Generally speaking [there are five types of people, namely] people of Taiyin type, people of Shaoyin type, people of Taiyang type, people of Shaoyang type and people with balanced Yin and Yang. These five types of people are different in physical build and vary in tendons, bones, blood and Qi."

72.5 Huangdi said, "Could you explain their differences for me?"

72.6 Shaoshi said, "The people of Taiyin type are greedy and unkind, polite in manner but vicious in nature. [They] like to take but dislike to give. [When they are] depressed, [they

【原文】

出，心和而不发，不务于时，动而后之，此太阴之人也。

72.7 少阴之人，小贪而贼心，见人有亡，常若有得，好伤好害，见人有荣，乃反愠怒，心疾而无恩，此少阴之人也。

72.8 太阳之人，居处于于，好言大事，无能而虚说，志发乎四野，举措不顾是非，为事如常自用，事虽败，而常无悔，此太阳之人也。

72.9 少阳之人，谞谛好自贵，有小小官，则高自宣，好为外交，而不内附，此少阳之人也。

72.10 阴阳和平之人，居处安静，无为惧惧，无为欣欣，婉然从

【译文】

内心却险恶，好得恶失，喜怒不形于色，不识时务，只知利己，看风使舵，行动上惯用后发制人的手段，这就是太阴之人。

72.7 少阴之人，喜贪小利而暗藏贼心，看到别人有了损失，好像自己受益，幸灾乐祸，好搞破坏来伤害人，见到别人有了荣誉，就感到气愤，心怀嫉妒，从不感恩，这就是少阴之人。

72.8 太阳之人，处处喜欢表现自己，洋洋自得，好说大话，没有能力，言过其实，好高骛远，作风草率，不顾是非，常常意气用事，过于自信，虽遭失败，也不后悔，这就是太阳之人。

72.9 少阳之人，作事精细，自尊心强，稍有小小官职，就好自我宣扬。善于对外交际，不愿默默无闻地埋头工作，这就是少阳之人。

72.10 阴阳和平的人，居处安静，不介意个人名利，心安而无

pretend to be happy and] never show their true feelings. [They are always] slow in action in order to take the advantages of others. These [are the characteristics of] the people of the Taiyin type."

72.7 "The people of Shaoyin type like to covet small advantages and harbor vicious intentions. [When] seeing that others have lost something, [they will feel as happy as having] achieved something. [This kind of people] like to hurt and harm others. [When] seeing that others have succeeded, [they will feel] very unhappy and jealous. [They are] cruel and unsympathetic. These [are the characteristics of] the people of Shaoyin type."

72.8 "The people of Taiyang type always live a free and self-satisfied life and like to boast. [In fact they are] incompetent and overstate [their ability]. [They often] aim too high, act carelessly and are swayed by personal feelings. [Even when they have] failed, [they will] not feel regretted. These [are the characteristics of] the people of Taiyang type."

72.9 "The people of Shaoyang type are careful and prudent [in doing things], tend to raise their own reputation and exaggerate their ability when just being low-ranked officials. [This kind of people] love to socialize and don't like to be unknown to the public. These [are the characteristics of] the people of the Shaoyang type."

72.10 "The people of balanced Yin and Yang type live in quietness [and don't care much about fame and gain]. [Since they are mentally tranquilized, they] don't fear anything; [since they are ascetic, they] don't feel rejoicing about anything.

【原文】

物，或与不争，与时变化，尊则谦谦，谭而不治，是谓至治。

72.11 古之善用针艾者，视人五态乃治之。盛者泻之，虚者补之。”

72.12 黄帝曰：“治人之五态奈何？”

72.13 少师曰：“太阴之人，多阴而无阳，其阴血浊，其卫气涩，阴阳不和，缓筋而厚皮，不之疾泻，不能移之。

72.14 少阴之人，多阴少阳，小胃而大肠，六腑不调，其阳明脉小，而太阳脉大，必审调之，其血易脱，其气易败也。

72.15 太阳之人，多阳而少阴，必谨调之，无脱其阴，而泻其

【译文】

所畏惧，寡欲而无过分欣喜，顺从事物发展的自然规律，遇事不与人争，善于适应形势的变化，地位虽高却很谦虚，以理服人而不是用压制的手段来整治人，具有非常好的治理才能，这就是阴阳和平之人。

72.11 古代善用针灸治病的人，就是根据人的这五种类型特征来分别施治的，邪气盛的就用泻法，正气虚的就用补法。”

72.12 黄帝说：“对待五种不同类型的人怎样分别治疗呢？”

72.13 少师说：“太阴之人，体质多阴而无阳，他的阴血浓浊，而卫气滞涩，阴阳不能调和，所以形成筋缓而皮厚，刺治这种体质的病人，若不急泻其阴分，就不可能使病情好转。

72.14 少阴之人，体质是多阴少阳，胃小而肠大，六腑不调，足阳明胃经的脉气就微小，手太阳小肠经的脉气就盛大，这种人易血脱、气败，因此，须详察阴阳盛衰的情况，进行调治。

72.15 太阳之人，体质是多阳少阴，对这种病人必须谨慎调治，不

[They live and work] in abidance by the law of nature and never fight [to gain anything] with others. [They are] good at adapting themselves to seasonal changes. [Though] high-ranked, [they are still] very modest. [They] convince people by reasoning not by force. This is the best way to manage things."

72.11 "In ancient times [those who were] skillful at using acupuncture and Moxibustion [to treat diseases usually] treat [patients] according to [the characteristics of] these five types of people. [If the pathogenic factor was] strong, [they would use] the reducing [needling techniques]; [if the Healthy-Qi was] weak, [they would use] the reinforcing [needling techniques]."

72.12 Huangdi said, "How to treat these five types of people?"

72.13 Shaoshi said, "The people of Taiyin type [are characterized by] superabundance of Yin and absence of Yang, turbid Yin-blood, unsmooth Weiqi (Defensive-Qi), imbalance between Yin and Yang, loose tendons and thick skin. [The disease of such people] cannot be improved [if it is] not [treated by needling with] drastic reducing [techniques]."

72.14 "The people of Shaoyin type [are characterized by] superabundant Yin and scanty Yang, small stomach and large intestines, imbalance of the Six Fu-Organs, weakness of the Channel [Qi of Foot-]Yangming and forcefulness of the Channel [Qi of Hand-]Taiyang. [To treat such people, the doctor] must be careful in diagnosis and treatment. [This kind of people are] easy to suffer from loss of blood and consumption of Qi."

72.15 "The people of Taiyang type [are characterized by]

【原文】

阳。阳重脱者易狂，阴阳皆脱者，暴死不知人也。

72.16 少阳之人，多阳少阴，经小而络大，血在中而气在外，实阴而虚阳。独泻其络脉，则强，气脱而疾，中气不足，病不起也。

72.17 阴阳和平之人，其阴阳之气和，血脉调，谨诊其阴阳，视其邪正，安容仪，审有余不足，盛则泻之，虚则补之，不盛不虚，以经取之。

72.18 此所以调阴阳，别五态之人者也。”

【译文】

能泻其阴，以防阳气虚脱，只能泻其阳，但要避免泻得太过，若阳气过度损伤，就容易导致阳气外脱而发狂，若阴阳皆脱，就会暴死或突然不知人事。

72.16 少阳之人，体质是多阳少阴，经脉小而络脉大，血深在里，气浅在表，既是多阳少阴，所以在治疗时就当充实其阴经，而泻其阳络，如果单独泻其络脉太过，就会迫使阳气很快耗散，而致中气不足，病就难治了。

72.17 阴阳和平之人，其体质阴阳之气协调，血脉和顺，在治疗时，当谨慎地诊察其阴阳的盛衰，邪正的虚实，并端详其面容的表现，以推断脏腑、经脉、气血有余或不足，然后进行调治，邪气盛的，用泻法；正气虚的，用补法，一般虚实不明显的病证，就从其本经取穴治疗。

72.18 以上说明，调治阴阳，一定要根据五种类型人的不同特征分

excessive Yang and insufficient Yin. [To treat such people, the doctor] must be very careful to prevent loss of Yin and [only concentrates on] reducing Yang. [However, if] Yang is excessively reduced, [it] tends [to cause] mania. [If] both Yin and Yang are exhausted, [it will lead to] sudden syncope and unconsciousness."

72.16 "The people of Shaoyang Type [are characterized by] excessive Yang and insufficient Yin, small Channels and large Collaterals, deep location of the blood [vessels] and superficial location of Qi [Collaterals]. [To treat such people, the doctor should try] to reinforce Yin and reduce Yang. [However if the Yangqi in] the Collaterals is over reduced, [Yang] Qi will soon be exhausted. [Consequently] insufficiency of Zhongqi (Middle-Qi) [will be caused] and the disease will be difficult to cure."

72.17 "The people of balanced Yin and Yang type [are characterized by] harmony between Yin and Yang and harmonious condition of the blood vessels. [To treat such people, the doctor should be] careful to examine [the states of] Yin and Yang, inspect the complexion and analyze the Shi (Excess) and Xu (Deficiency) [states of the viscera, Channels, blood and Qi]. [If the pathogenic factor is] excessive, reducing [therapy should be used to treat] it; [if the Healthy-Qi is] deficient, reinforcing [therapy should be used to treat] it; [if there are] no obvious signs of Shi (Excess) and Xu (Deficiency), [the Acupoints located on] the Channel proper should be needled [to treat the disease]."

72.18 "These are [the methods that can be used to] regulate Yin and Yang according to [the characteristics of] the five

【原文】

72.19 黄帝曰："夫五态之人者，相与毋故，卒然新会，未知其行也，何以别之？"

72.20 少师答曰："众人之属，不如五态之人者，故五五二十五人，而五态之人不与焉。五态之人，尤不合于众者也。"

72.21 黄帝曰："别五态之人，奈何？"

72.22 少师曰："太阴之人，其状黮黮然黑色，念然下意，临临然长大，胭然未偻，此太阴之人也。

72.23 少阴之人，其状清然窃然，固以阴贼，立而躁峭，行而似伏，此少阴之人也。

72.24 太阳之人，其状轩轩储储，反身折胭，此太阳之人也。

72.25 少阳之人，其状立则好仰，行则好摇，其两臂两肘，则常出于背，此少阳之人也。

【译文】

别施治。"

72.19 黄帝说："与五种类型的人，素不相识，乍一见面，很难知道他们的行为，凭什么来辨别呢？"

72.20 少师回答说："一般人不具备这五种人的特性，所以阴阳二十五种人不包括在五态人之内。五态之人是具有代表性的五种类型，和一般人是不相同的。"

72.21 黄帝说："怎样辨别五种类型的人呢？"

72.22 少师说："太阴之人，面色阴沉黑暗，而假意谦虚，身体高大，但卑躬屈膝，故作姿态，非真有佝偻病，这就是太阴之人。

72.23 少阴之人，外貌好象清高，但行动鬼祟，深怀阴险害人之贼心，站立时躁动不安，走路时状似伏身向前，这就是少阴之人的形态。

72.24 太阳之人，外貌表现出高傲自满，仰腰挺胸，身躯向后反张和两胭曲折，这就是太阳之人。

72.25 少阳之人，在站立时喜欢仰头，行走时喜欢身体摇摆，常常反挽其手于背后，这就是少阳之人。

types of people."

72. 19 Huangdi said, "[The doctor is] unfamiliar with the these five types of people [before the consultation]. [When he] first meets them, how can he understand them and differentiate them?"

72. 20 Shaoshi answered, "Common people do not bear the characteristics of the five types of people. In fact the twenty-five types of people are not included in these five types of people. These five types of people are different from common people."

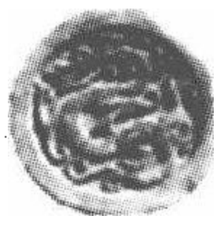
72. 21 Huangdi said, "How to differentiate these five types of people?"

72. 22 Shaoshi said, "The people of Taiyin type [are characterized by] black and gloomy complexion, pretence of modesty, tallness and pretence of cringe. These [are the characteristics of] the people of Taiyin type."

72. 23 "The people of Shaoyin type look aloof but behave furtively. They harbor vicious intentions, appear restless when standing and bend forward when walking. These [are the characteristics of] the Shaoyin type of people."

72. 24 "The people of Taiyang type appear arrogant and self-confident. [They always] raise the chest and straighten the back as if [they would] bend their body backward and their popliteal fossae forward. These [are the characteristics of] the people of Taiyang type."

72. 25 "The people of Shaoyang type like to raise their head high when standing, sway their body when walking with their hands clasped behind their back. These [are the characteristics of] the people of Shaoyang type."



【原文】

72.26 阴阳和平之人，其状委委然，随随然，颙颙然，愉愉然，瞲瞲然，豆豆然，众人皆曰君子，此阴阳和平之人也。”

【译文】

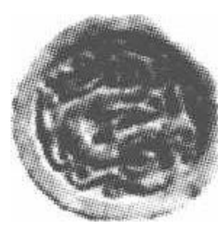
72.26 阴阳和平之人，外貌从容稳重，举止大方，性格和顺，善于适应环境，态度严肃，品行端正，待人和蔼，目光慈祥，作风光明磊落，举止有度，处事分明，众人称之为君子，这就是阴阳和平之人。”

72.26 "The people of balanced Yin and Yang type [are characterized by] calm and steady appearance, gentle manner, mild disposition, genial expression, kindness, sincerity and elegant behavior. People all regard them as the nobles. These [are the characteristics of] the people of balanced Yin and Yang type."

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).



官能第七十三

【原文】

73.1 黄帝问于岐伯曰："余闻九针于夫子，众多矣，不可胜数。余推而论之，以为一纪。余司诵之，子听其理，非则语余，请正其道，令可久传，后世无患，得其人乃传，非其人勿言。"

73.2 岐伯稽首再拜曰："请听圣王之道。"

73.3 黄帝曰："用针之理，必知形气之所在，左右上下，阴阳表里，血气多少，行之逆顺，出入之合，谋伐有过。

73.4 知解结，知补虚泻实，上下气门，明通于四海。审其所

【今译】

73.1 黄帝向岐伯问道："我听你讲解九针的知识已经很多了，难以计数，我推究其中的道理，经过归纳整理，已成为一个系统的理论，现在我亲自读一下，如果理论上有不对的，就告诉我，并加以修正，使它得以流传并使后人得到正确的理论而不被蒙蔽，如果遇到合适的人，就传授给他，不合适的人，就不能告诉他们。"

73.2 岐伯行礼再拜说："让我来恭听这些神圣的道理吧。"

73.3 黄帝说："用针的道理，必须知道脏腑形气所在的部位，辨清左右上下，阴阳表里，血气的多少，经气运行的逆顺情况，血气出入交会的腧穴，才能根据病情作出适当的治疗，防止诛伐无过。

73.4 应懂得如何排解结聚，知道补虚泻实，以及各经经气上下交通的门户，明确经脉与四海的通路。观察疾病所在，以及寒热、羸

Volume 11

Chapter 73
Guanneng: Qualifications of Acupuncturists

73. 1 Huangdi asked Qibo, "I have learnt [the theory of] the Nine Needles from you. [What I have learnt is] too much to be listed. I have made some inferences and summarize it into a system. I want to tell you about this theory. [If you find any] mistakes in it, please [help me] correct them so as to enable it to be handed down forever and free the later generations from sufferings. [This theory can only be] taught to the eligible ones. [Those who are] ineligible should not be taught."

73. 2 Qibo bowed again and said, "Please allow me to learn this theory summarized by Your Majesty."

73. 3 Huangdi said, "To use acupuncture [to treat disease, one] must be clear about the physical [characteristics] and the location of Qi; the upper, the lower, the left and the right[1]; Yin, Yang, the external and the internal; the quantity of blood and Qi; the normal and abnormal [flow of Channel-Qi]; as well as [the Acupoints where blood and Qi] converge [when they] go out of and come [into the body]. [Only when one has thoroughly understood these different aspects can he treat the patient correctly and] avoid harming the health [of the patient]."

73. 4 "[He] must know [how] to relieve stagnation; [how to use] the reinforcing [needling techniques to treat] Xu (Deficiency) [Syndrome] and the reducing [needling techniques to treat] Shi (Excess) [Syndrome]; [what is] the door [for

【原文】

在，寒热淋露以输异处，审于调气，明于经隧，左右肢络，尽知其会。

73.5 寒与热争，能合而调之；虚与实邻，知决而通之；左右不调，把而行之；明于逆顺，乃知可治。阴阳不奇，故知起时，审于本末，察其寒热，得邪所在，万刺不殆。知官九针，刺道毕矣。

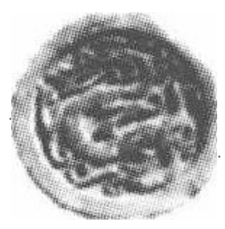
73.6 明于五输，徐疾所在，屈伸出入，皆有条理。言阴与阳，

【今译】

弱疲困等症的虚实症状，治疗时要依据各经荥输的不同部位选穴，并要谨慎地调理气机，确知经脉和左右支络相交会的地方。

73.5 寒热交争的病，就要调和阴阳；虚实难辨的病，要辨别清楚而使之通调平定；左右不协调的病，就要用缪刺法；明确经脉循行的顺逆，一般来说，顺的易治，逆的难治；阴阳调和，就可知病愈之时。审察清楚了疾病的标本、寒热，确定了邪气所在的部位，针刺治疗时就不会发生错误。再熟悉了九针的不同性能，针刺治法就掌握全面了。

73.6 要明确井、荥、输、经、合五输穴的主治功能，徐疾补泻手法的运用，以及行针时体位的屈伸和针的出入，都有规律可循。五



Channel-Qi to communicating in] the upper and lower [parts of the body]; [how] to identify [the routes that are connected with] the four seas; [how] to observe the location [of the disease and] the manifestations of cold, fever, emaciation and fatigue; [how] to carefully regulate Qi; [how] to be clear about the convergences of the Collaterals on the left and the right sides."

73.5 "[The disease marked by] struggle between cold and heat should be regulated [and treated by] synthesizing [various factors]; [the disease marked by] doubtful Xu (Deficiency) and Shi (Excess) should be dealt with through clear differentiation; [the disease marked by] imbalance between the left and the right should be treated by needling the opposite side[2]. [Besides, the doctor must] be clear about the normal and abnormal [flow of Channel-Qi] so that [they will] know [whether the disease is] curable or not. [When] Yin and Yang [of the viscera are] balanced, [the healing of the disease] can be predicted. [Accurate] differentiation of the Root and Branch [causes of the disease], the cold and heat [aspects of the disease] and the location of Xie (Evil) will ensure correct treatment. [Once you have] understood the properties of the Nine Needles, [you will] grasp [the gist of] the therapeutic methods of acupuncture."

73.6 "[One must be] clear about the Five-Shu Acupoints, [namely Jing-Well, Ying-Spring, Shu-Stream, Jing-River and He-Sea], the application of slow [insertion and quick withdrawal of the needle as well as] quick [insertion and slow withdrawal of the needle], the proper bending and extending [position of the patient and] the lifting and thrusting [techniques of needling]. There are rules [for managing] all [these aspects]. The Five

【原文】

合于五行，五脏六腑，亦有所藏，四时八风，尽有阴阳。各得其位，合于明堂，各处色部，五脏六腑。察其所痛，左右上下，知其寒温，何经所在。

73.7 审皮肤之寒温滑涩，知其所苦，膈有上下，知其气所在。先得其道，稀而疏之，稍深以留，故能徐入之。大热在上，推而下之；从下上者，引而去之；视前痛者，常先取之。大寒在外，留而补

【今译】

脏六腑与天地阴阳五行相应，五脏储藏精气，六腑传化水谷。四时八节的风，都有阴阳之分，各自侵犯人体的一定部位和脏腑，与明堂部位表现出的颜色相应，五脏六腑的病变也分别在各自相应的颜面部分表现出病色，依据这些，就可知道疾病的寒温属性和病在何经。

73.7 审察皮肤的寒温滑涩，就能知所患的疾病。膈以上为心肺所居处，膈以下为肝脾肾所居处，所以审察膈的上下，就可知道病气所在。首先要掌握经脉循行的道路，正确选择针刺穴位。正气不足的，用针宜少，进针要慢，刺入到一定深度后，久留其针使正气慢慢恢复。如果大热在上半身的，当推热下行，使之下和于阴；热由下



Zang-Organs and the Six Fu-Organs correspond to Yin and Yang and the Wuxing (Five Elements). [The Five Zang-Organs] store visceral Essence [and the Six Fu-Organs transport and transform food and water]. The wind from the eight directions in the four seasons is either of Yin or of Yang [in nature and invade] different regions [in the body, mainly] reflected by the colors over different parts of the nose. [At the same time] the pathological changes of the Five Zang-Organs and the Six Fu-Organs are also manifested over different regions of the face. [Observation and analysis of the changes of colors over the nose and the face can] tell [whether the disease is of] cold or heat [in nature and] which Channel it is located in."

73.7 "Examination of the cold, warm, smooth and unsmooth [states] of the skin can reveal [the nature of] the disease [as whether it is of Yin, or Yang, or Xu (Deficiency), or Shi (Excess) in nature]. [The heart and the lung are located in] the upper [region of the diaphragm and the liver, the spleen and the kidney are located in] the lower [region of] the diaphragm. [Examination of the upper and lower regions of the diaphragm enables one] know where the Qi (pathogenic factor) is located. Only when the theory [of needling is] mastered [can one properly use needling therapy to treat disease]. [In treating diseases with needling therapy, one must carefully make diagnosis and correctly select Acupoints. If the disease is caused by] insufficiency [of the Healthy-Qi, it should be treated by using] fewer [needles]. [The needles should be] inserted slightly deep and retained [for a period of time]. [If there is] severe heat in the upper [part of the body, it should be treated by] directing [the heat to move]

【原文】

之；入于中者，从合泻之。针所不为，灸之所宜。

73.8 上气不足，推而扬之；下气不足，积而从之；阴阳皆虚，火自当之。厥而寒甚，骨廉陷下，寒过于膝，下陵三里。

73.9 阴络所过，得之留止。寒入于中，推而行之；经陷下者，火则当之；结络坚紧，火所治之。不知所苦，两跻之下，男阴女阳，

【今译】

而上，就引导邪气排出体外，先病者当先治。大寒在外的，当留针而用补法，入于中的，当取合穴以泻之。病不适宜针刺，可用艾灸。

73.8 上气不足的，当用‘推而扬之’的方法，使其气充盛。下气不足的，当用‘积而从之’的方法，以充实其下；阴阳皆虚的，当用灸法治疗。寒气厥逆，骨边的肌肉下陷，寒过于膝的，当灸足三里穴。

73.9 阴络所过之处，寒邪侵入而留滞在里，或寒邪深入到内脏的，当用‘推而行之’的方法祛散寒邪。经脉下陷的，当用灸法治疗。若脉络结聚坚实，也用灸法治疗。如果不知道病痛的确切部位，



downward [to neutralize it with Yin]; [if there is heat] in the lower [part of the body, it should be treated by] directing [the upward adverse flow of Qi] to dissipate. [Diseases should be treated according to the sequence. Usually] the disease that has occurred first should be dealt with first. [If there is] severe cold in the superficial [region, it should be treated by] retaining [the needles for the purpose of] reinforcing [Yang]; [if the cold has] deepened into the interior [part of the body, it should be treated by] needling the He-Sea [Acupoints to] drain [the pathogenic factor]. [If] acupuncture cannot be used [to treat the disease], Moxibustion should be used."

73.8 "[If] Qi in the upper [part of the body is] insufficient, [it can be treated by] promoting [therapy to] supplement [Qi]; [if] Qi in the lower [part of the body is] insufficient, [it can be treated by] retaining [the needle] to wait for [Qi]. [The disease with] deficiency of both Yin and Yang [can be treated by] Moxibustion. Jue-Syndrome [marked by] severe cold, depression [of the muscles at] the border of the bones and coldness over the knees [can be treated by applying Moxibustion over] Zusanli (ST 36)."

73.9 "[The pathogenic cold that] passes by the Yin Collaterals and resides there or invades the Channels [should be] dispersed by needling. [If there is] depression in the Channels [due to coagulation of cold inside the Channels, it should be treated by] Moxibustion. [If] the Collaterals are knotted and tense, [it should also be] treated by Moxibustion. [If there is] disease with unclear location, [it should be treated by applying Moxibustion to the regions] below the Yinqiao and Yangqiao

【原文】

良工所禁，针论毕矣。

73.10 用针之服，必有法则，上视天光，下司八正，以辟奇邪，而观百姓，审于虚实，无犯其邪。是得天之露，遇岁之虚，救而不胜，反受其殃，故曰：必知天忌，乃言针意。法于往古，验于来今，

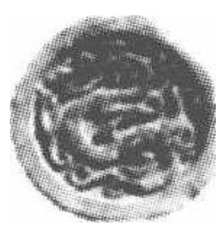
【今译】

就灸阳跻脉的申脉穴和阴跻脉的照海穴，男子取阳跻，女子取阴跻；如果男子取阴跻，女子取阳跻，就犯了治疗上的错误。知道了上述道理，用针的理法就完备了。

73.10 用针治病，必须有一定的法则。上要观察天气的变化，下要注意四时八节气候的不同，以避免奇邪的侵袭。要告诫百姓：注意虚实之邪的侵袭，平时应加强预防，以免受邪发病。遇到与时令不符的风雨邪气，或遭受不正邪气的伤害，若医生不了解自然变化，不能及时救治，病情就会加重。所以只有了解了天时的宜忌，才能谈论针治的意义。要取法古人的经验，并验证于临床实践，只有仔细观察微渺难见的变化，才可以通达变化无穷的疾病。技术低劣的医生注意不

[Channels][3] . [In treating] the male, the Yangqiao (Yang Heel-Channel) [should be needled]; [in treating] the female, the Yinqiao (Yin Heel-Channel) [should be needled]. [Violation of such a rule will lead to therapeutic errors, which is carefully] avoided by excellent doctors. That is all the discussion on the needling methods."

73.10 "[To treat diseases with] the needling therapy must follow certain rules [and be practiced according to] the celestial light (the movement and changes of the sun, the moon and the stars), the changes of weather in the four seasons and [the wind from] the eight directions in order to avoid [invasion of] special Xie (Evil). [Besides, trials must be made] to inform people how to distinguish Xu (Deficiency) and Shi (Excess) [4] and how to prevent [invasion of] Xie (Evil). Attack by changes of weather [that should not taken place in the given season] and [abnormal variations of seasons due to] deficiency [of Qi dominating in] the year will lead to aggravation of the disease [caused by such changes if the doctor] cannot take proper measures to deal with it. That is why it is said that only when [the doctor is] familiar with the changes of weather [in the four seasons can he] talk about the theory of needling. To learn [the theory established by great doctors in] ancient times and to apply it to clinical practice, to absorb the experience [accumulated by doctors] at the present and to carefully observe subtle changes [will enable one] to master the profound [theory of medicine and the changeable pathogenesis of diseases]. These aspects are overlooked by unskillful [doctors] and emphasized by excellent doctors. [If] the subtle changes are



【原文】

观于窈冥，通于无穷。粗之所不见，良工之所贵。莫知其形，若神髣髴。

73.11 邪气之中人也，洒淅动形；正邪之中人也，微先见于色，不知于其身，若有若无，若亡若存，有形无形，莫知其情。

73.12 是故上工之取气，乃救其萌芽；下工守其已成，因败其形。

73.13 是故工之用针也，知气之所在，而守其门户，明于调气，补泻所在，徐疾之意，所取之处。

73.14 泻必用员，切而转之，其气乃行，疾而徐出，邪气乃出，伸而迎之，遥大其穴，气出乃疾。补必用方，外引其皮，令当其门，

【今译】

到这些方面，高明的医生十分珍视它。如果诊察不到细微的形迹变化，那么疾病就显得神秘莫测，难以把握了。

73.11 虚邪伤害人体，便会出现恶寒战栗的症状；正邪伤害人体，只是面色有轻微的变化，身体并没有异常感觉，邪气似有似无，若存若亡，症状也不明显，一般不易觉察，因此不能知道确切的病情。

73.12 所以高明的医生能根据脉气的变化，在疾病的初期就进行治疗；医术低下的医生，则往往要等到疾病已经形成，才按常规治疗，这样就使病人的形体受到严重的伤害。

73.13 所以医生在用针时，首先应知道脉气运行的所在，而守候其出入的门户，并应知道调理气机的方法，宜补宜泻，进针快慢，以及应取的穴位。

73.14 如用泻法，手法须圆活流利，逼近病处而转针，使经气通畅，快进针，慢出针，以引邪气外出，进针时，针尖的方向要迎着经气的运行方向，出针时要摇大针孔，邪气就会很快外泄。如用补法，则须采用端静从容而和缓的手法，首先按抚皮肤，令其舒缓，看准穴

overlooked, [the disease will] appear mysterious and difficult [to deal with]."

73.11 "Attacked by Xieqi (Evil-Qi), [people will feel] chilly and shivering. Attack by Zhengxie[5] [is characterized by] slight change of complexion, no special changes in the body, unclear existence [of pathogenic factor], indistinct manifestations [of the disease] and difficulty to diagnose."

73.12 "So when excellent doctors deal with diseases, [they pay close attention to the subtle changes of] Qi and take initial measures to prevent it from progressing. While unskillful doctors [do not understand the importance of early prevention and] resort to treatment only when the disease has already occurred, and thus aggravating the disease."

73.13 "When using acupuncture [to deal with diseases], doctors must be clear about the location of Qi in order to protect the door [through which it goes out and comes into], [the methods for] regulating Qi, the right time to use reinforcing and reducing [techniques], the purpose of slow and rapid [manipulation of the needle] and the Acupoints eligible to be selected."

73.14 "[To treat a disease with] the reducing [techniques, one] must use the Round[6] [method, thrusting the needle] toward [the location of the disease] and rotating [the needle in order to] promote the flow of Qi. [The needle is] inserted quickly and withdrawn slowly [to guide the pathogenic factor to come out of the body]. [In insertion, the point of the needle is directed] to confront the coming [of the Channel-Qi]. [When the needle is being



【原文】

左引其枢，右推其肤，微旋而徐推之，必端以正，安以静，坚心无解，欲微以留，气下而疾出之，推其皮，盖其外门，真气乃存。用针之要，无忘其神。”

73.15 雷公问于黄帝曰：“《针论》曰：得其人乃传，非其人勿言，何以知其可传？”

73.16 黄帝曰：“各得其人，任之其能，故能明其事。”

73.17 雷公曰：“愿闻官能奈何？”

【今译】

位，然后用左手按引，使周围平展，右手推循着皮肤，轻轻地捻转，慢慢地将针刺入，必须使针身端正，术者要平心静气，坚持不懈地等候气至，气至后稍微留针，待经气通畅后就快出针，按揉皮肤，闭合针孔，使真气存于内而不外泄。用针的关键，在于不要忘记调养神气。”

73.15 雷公问黄帝说：“《外论》说：如遇到合适的人才可授给，不合适的人则不能传给他。怎样知道谁是可以传授的人呢？”

73.16 黄帝说：“根据每一个人的特点，在实际工作中观察他的品德和能力，就可以知道能否传授给他了。”

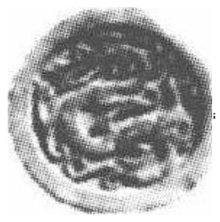
73.17 雷公说：“我想知道怎样根据每个人的才能而分别任用呢？”

withdrawn, the needle is] shaken to widen the needled Acupoint [so that the pathogenic factor may] come out from the skin. [To treat diseases with] the Square[7] [method, one should] press the skin to locate the Acupoints, then stroke the skin with the left hand and push [the needle] into the skin with the right. [The needle is] slightly rotated and pushed. [The body of the needle] must be maintained straight, [the acupuncturist] must keep a tranquilized mind and patiently wait for [the arrival of needling sensation] . [When the needling sensation has appeared, the needle must be] retained for a period of time. [When the Channel-] Qi has been dredged, [the needle is] withdrawn quickly. [After the withdrawal of the needle, the needled Acupoint should be] immediately pressed to close [it so that the Genuine-] Qi will be kept [inside]. [In applying acupuncture, one] must not forget [the cultivation and regulation of] the Spirit."

73. 15 Leigong asked Huangdi, "[The book entitled] Discussion on acupuncture says [that the theory of acupuncture can only be] taught to the right persons and should never be mentioned to the ineligible ones. How can I know who are eligible to be taught?"

73. 16 Huangdi said, "[You should pay close attention to the characteristics and behavior of] people from different angles and analyze their [morality and] ability. In that way you will be able to know whether they are eligible to be taught or not."

73. 17 Leigong said, "How to analyze the abilities of people?"



【原文】

73.18 黄帝曰："明目者，可使视色；聪耳者，可使听音；捷疾辞语者，可使传论；语徐而安静，手巧而心审谛者，可使行针艾，理血气而调诸逆顺，察阴阳而兼诸方；缓节柔筋而心和调者，可使导引行气；疾毒言语轻人者，可使唾痈咒病；爪苦手毒，为事善伤者，可使按积抑瘀。各得其能，方乃可行，其名乃彰。不得其人，其功不成，其师无名。故曰：得其人乃言，非其人勿传，此之谓也。手毒

【今译】

73.18 黄帝说："眼睛明亮的人，可以让他分辨颜色；听觉灵敏的人，可以让他辨别声音；言语流利，思维敏捷的人，可以让他传讲理论；语言缓慢，行动安静，心细手巧的人，可以让他从事针灸，来调理气血的顺逆，观察阴阳的盛衰，兼从事处方配药的精细工作；肢节缓和，筋骨柔顺，性情平和的人，可以让他做按摩导引，用运行气血的方法来治病；生性嫉妒，口舌恶毒而语言轻薄的人，可以让他唾痈肿，咒邪病；手足生硬狠毒，做事常常损坏器物的人，可以让他按摩积聚，抑制瘀痛。依据每个人的才能，发挥他们的特长，各种治疗方法才能得以施行，他们才能声名远扬。如果使用不当，就不会成功，老师的声名也会被埋没。所以说，遇到合适的人才能教他，不合适的人就不能教，也就是这个道理。至于是否手毒，可叫他按乌龟，把乌龟



73.18 Huangdi said, "[People with] good vision can be assigned the duty of differentiating colors; [people with] good hearing can be assigned the duty of differentiating sounds; [people with] eloquence can be assigned the duty of discussing theory; [people with] moderate speech, calmness, deftness and carefulness can be assigned to performing Moxibustion, regulating the blood and Qi to adjust the normal and abnormal [flow of Channel-Qi], observing[the states of] Yin and Yang as well as prescribing herbs; [people with] smooth limbs and joints, soft tendons and calm mind can be assigned the duty of performing Daoyin[8] and regulating Qi; [people who are] jealous and often use vile language to curse people can be assigned the duty of spitting at a carbuncle and chanting incantations to treat diseases; [people who are careless in action with] rough nails and venomous hands and often damage things can be assigned the duty of using massage to treat abdominal mass and inhibit Bi-Syndrome. [Only when people with different characteristics and abilities are able to] make good use of their own capacity can different therapeutic methods be properly practiced and the reputation [of the teacher be] well known. [If the theory is taught to people who are] ineligible to teach, no achievements can be made and [the teacher will] never be known. That is why it is said [that the theory of acupuncture can only be] taught to the right persons and should never be mentioned to the ineligible ones. The reason is just like that. [There is a test to examine] the people with venomous hands. [That is] to let them press tortoise. A tortoise is put under a device and they are asked to press on the device, [not directly

【原文】

者，可使试按龟，置龟于器下，而按其上，五十日而死矣，手甘者，复生如故也。”

【今译】

放在器具下面，将他的手按在器具上面，手毒的人按五十天，乌龟就死了；而手不毒而柔顺的人，即使过了五十天，乌龟还活着。”



on the tortoise] . [The tortoise will] die after 50 days. [When people with] soft hands [has pressed the device under which the tortoise is put, the tortoise is] still alive [after 50 days]."

Notes:

[1] "The upper, the lower, the left and the right" refer to the regions where the viscera are located and Qi is flowing along.

[2] Here it refers to Miuci (缪刺) which means to needle the left side if the disease is located on the right side and to needle the right side if the disease is located on the left side.

[3] The Acupoint below the Yinqiao (阴跻 Yin Heel-Channel) is Zhaohai (照海 KI 6) and the Acupoint below the Yangqiao (阳跻 Yang Heel-Channel) is Shenmai (申脉 BL 62).

[4] Xu (Deficiency 虚) and Shi (Excess 实) here refer to pathogenic factors of different nature.

[5] Zhengxie (正邪) refers to various factors that stimulate and disturb normal physical and mental activities, such as emotional changes, hunger and overstrain.

[6] The Chinese character "Round" (圆) means flexible and smooth.

[7] The Chinese character "Square" (方) means upright, calm and unhurried.

[8] 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."

论疾诊尺第七十四

【原文】

74.1 黄帝问于岐伯曰："余欲无视色持脉，独调其尺，以言其病，从外知内，为之奈何？"

74.2 岐伯曰："审其尺之缓急、小大、滑涩，肉之坚脆，而病形定矣。

74.3 视人之目窠上微痈，如新卧起状，其颈脉动，时咳，按其手足上，窅而不起者，风水肤胀也。

74.4 尺肤滑，其淖泽者，风也。尺肉弱者，解㑊，安卧脱肉者，寒热不治；尺肤滑而泽脂者，风也；尺肤涩者，风痹也；尺肤粗如枯鱼之鳞者，水泆饮也；尺肤热甚，脉盛躁者，病温也，其脉盛而

【今译】

74.1 黄帝问岐伯说："我想不用望色、切脉的方法，而单独依靠诊查尺肤，就能说明所患的疾病，从外在的表现推测内在的变化，临床上如何诊察呢？"

74.2 岐伯说："诊察尺肤的紧急或弛缓，高起或瘦削、滑润或涩滞，肌肉的坚实或脆弱，就可确定属于哪种疾病了。

74.3 看到病人眼眶下凹陷处，有轻微浮肿，好象刚刚睡醒起床的样子，颈部人迎脉搏动明显，时时作咳，若按压患者手足，被按之处凹陷不起的，就是风水肤胀的证候。

74.4 尺之皮肤滑而光泽的，是风病；尺部肌肉松软柔弱的，是身体困倦、四肢懈怠的解㑊病，喜好睡眠，肌肉瘦削的，是寒热时发，不易治愈的病；尺之肌肤滑润如膏脂的，是风病；尺之肌肤涩滞不滑的，是风痹；尺之肌肤粗糙不润，象干枯鱼鳞的，是脾土虚衰，水饮不化的溢饮病；尺之肌肤灼热，脉盛大而躁动的，是温病，若脉

Chapter 74
Lunji Zhenchi: Discussion on Diagnosis of Diseases Through Examination of the Cubital Skin

74. 1 Huangdi asked Qibo, "I don't want to use [the diagnostic methods of] inspecting complexion and taking pulse. [I] just want to diagnose diseases by examining the cubital skin and understand the interior by examining the exterior. How shall I do it then?"

74. 2 Qibo said, "Diseases can be diagnosed by examining [whether the cubital skin and muscles are] soft or tense, protruding or sinking, smooth or unsmooth, hard or brittle."

74. 3 "[If the region below a person's] eye socket is slightly swollen as if just waking up [with the symptoms of obvious] pulsation of the artery over the neck, frequent cough and no rebounding when the hands and feet are pressed, [this is a Syndrome of] cutaneous edema due to [invasion of] wind and [retention of] water."

74. 4 "[If] the cubital skin is smooth and lustrous, [it indicates] wind [disease]. [If] the cubital muscles are weak, [it indicates] lassitude of the body. Somnolence and emaciation indicates that [it is a Syndrome of] cold and heat and is incurable. [If] the cubital skin is as slippery as grease, [it indicates] wind [disease]. [If] the cubital skin is unsmooth, [it indicates] Wind-Bi Syndrome. [If] the cubital skin is rough as scales of dried fish, [it indicates] retention of fluid. [If] the cubital skin is feverish and the pulse is strong and bustling, [it indicates] febrile

【原文】

滑者，病且出也。尺肤寒，其脉小者，泄、少气。尺肤炬然，先热后寒者，寒热也；尺肤先寒，久大之而热者，亦寒热也。

74.5 肘所独热者，腰以上热；手所独热者，腰以下热。肘前独热者，膺前热；肘后独热者，肩背热。臂中独热者，腰腹热；肘后粗以下三四寸热者，肠中有虫。掌中热者，腹中热；掌中寒者，腹中寒。鱼上白肉有青血脉者，胃中有寒。

74.6 尺炬然热，人迎大者，当夺血；尺坚大，脉小甚，少气，悗有加，立死。

74.7 目赤色者病在心，白在肺，青在肝，黄在脾，黑在肾。黄

【今译】

盛大但不躁动而现滑利的，为病将痊愈之象；尺之肌肤寒冷而脉小的，是泄泻与气虚的病；尺之肌肤高热灼手，先发热后发冷的，属寒热往来一类的疾病；尺之肌肤先觉寒冷，久按之后感觉发热的，也是寒热往来一类的疾病。

74.5 肘部皮肤单独发热的，说明腰以上部位发热；手腕部皮肤单独发热的，说明腰以下部位发热；肘前部单独发热的，说明胸膺部发热；肘后部单独发热的，说明肩背发热；臂之中部单独发热的，说明腰腹部发热；肘后缘以下三四寸的部位发热的，说明肠中有虫；手掌发热的，说明腹中发热；手掌发凉的，说明腹中发凉；手鱼际白肉有青色血脉的，说明胃中有寒。

74.6 尺之肌肤高热炙手，人迎脉大的，当主失血；尺肤坚大，而脉小甚的，主气虚，若加有烦闷现象，会立即死亡。

74.7 目见赤色，病在心；见白色，病在肺；见青色，病在



disease; [if] the pulse is strong but slippery, [it indicates that] the disease is improving. [If] the cubital skin is cold and the pulse is small, [it indicates] diarrhea and insufficiency of Qi. [If] the cubital skin is scorching [with the symptoms of] fever followed by chills, [it indicates] cold-heat [Syndrome]. [If] the cubital skin is cold first and appears hot when pressed for a long time, [it indicates] cold-heat [Syndrome]."

74.5 "[If] the elbow appears hot, [it indicates that the region] above the waist is hot; [if] the hand alone appears hot, [it indicates that the region] below the waist is hot. [If the region] anterior to the elbow is hot, the chest is also hot; [if the region] posterior to the elbow is hot, [it indicates that] the shoulders and back are hot. [If the region in] the middle of the arm is hot, [it indicates that] the waist and the abdomen are hot. [If the region] 3 to 4 Cun below the posterior border of the elbow is hot, [it indicates that] there are worms in the intestines. [If] the palm is hot, [it indicates that] there is heat in the abdomen; [if] the palm is cold, [it indicates that] there is cold in the abdomen. [If] there are blue vessels over the white part of the thenar eminence, [it indicates that] there is cold in the stomach."

74.6 "[If] the cubital skin is scorching and [the pulse of] Renying is large, [it indicates that there will be] loss of blood. [If] the cubital skin is tense and hard and [if] the pulse [of Renying is] very small, [it indicates] insufficiency of Qi. [If] there are[symptoms of] dysphoria and suppression, [it indicates a Syndrome of exhaustion of both Yin and Yang which will] immediately leads to death."

74.7 "Red eyes [indicate that] the disease is in the heart;

【原文】

色不可名者，病在胸中。

74.8 诊目痛，赤脉从上下者，太阳病；从下上者，阳明病；从外走内者，少阳病。

74.9 诊寒热，赤脉上下至瞳子，见一脉，一岁死；见一脉半，一岁半死；见二脉，二岁死；见二脉半，二岁半死；见三脉，三岁死。

74.10 诊龋齿痛，按其阳之来，有过者独热，在左左热，在右右

【今译】

肝；见黄色，病在脾；见黑色，病在肾，黄色而兼见其他颜色，病在

胸中。

74.8 诊察目痛，有赤色的络脉从上向下的，属于太阳经的病；从下向上行的，属于阳明经的病；从外走向内的，属于少阳经的病。

74.9 诊察有寒热往来的瘰疬病时，如果目中有赤脉从上向下贯瞳子，见一条赤脉的，一年死；见一条半赤脉的，一年半死；见两条赤脉的两年死；见两条半赤脉的，两年半死；见三条赤脉的，三年死。

74.10 诊察龋齿痛时，按压阳明之脉，有病变的部位必单独发

white [color indicates that the disease] is in the lung; blue [color indicates that the disease is] in the liver; yellow [color indicates that the disease is] in the spleen; and black [color indicates that the disease is] in the kidney. [If the eyes are] yellow [with other] undistinguishable colors, [it indicates that] the disease is in the chest."

74.8 "Eye diseases [can be] diagnosed [according to the following analysis]: [If] the red vessels extend from the upper [region] to the lower [region], [it indicates] Taiyang disease; [if the red vessels extend] from the lower [region] to the upper [region], [it indicates] Yangming disease; [if the red vessels extend] from the lateral [side] to the medial [side], [it indicates] Shaoyang disease."

74.9 "In diagnosis of cold-heat [disease according to] the red vessels crossing from the upper [region] to the lower [region] of the pupil, [if there is] one red vessel [crossing the pupil, the patient will] die in one year; [if there is] one and a half vessel observed, [the patient will] die in a year and a half; [if there are] two vessels observed, [the patient will] die in two years; [if there are] two and a half vessels observed, [the patient will] die in two and a half years; [if there are] three vessels observed, [the patient will] die in three years."

74.10 "To diagnose toothache due to caries, [the doctor must] press Yangming [Channel to examine its] pulsation. [The region that has been] affected must be feverish. [If the caries is located] in the left [side, there is] heat [in the part of the Yangming Channel that runs] in the left [side of the body]. [If the caries is located] in the right [side, there is] heat [in the part



【原文】

热，在上上热，在下下热。

74.11 诊血脉者，多赤多热，多青多痛，多黑为久痹，多赤、多黑、多青皆见者，寒热，身痛而色微黄，齿垢黄，爪甲上黄，黄疸也。安卧，小便黄赤，脉小而涩者，不嗜食。

74.12 人病，其寸口之脉，与人迎之脉小大等，及其浮沉等者，病难已也。女子手少阴脉动甚者，妊子。婴儿病，其头毛皆逆上者必死，耳间青脉起者掣痛。大便赤瓣飧泄，脉小者，手足寒，难已；飧泄，脉小，手足温，泄易也。

【今译】

热，病在左侧的左侧热，在右侧的右侧热，在上的上热，在下的下热。

74.11 诊察络脉时，若皮肤多赤色络脉的多属热证，多青色的多属痛证，多黑色的是久痹，若赤、黑、青皆多而兼见的，为寒热病。身体疼痛，面色微黄，牙齿垢黄，爪甲黄色的，是黄疸病。嗜卧，小便黄赤，脉小而涩的，不嗜饮食。

74.12 人患病之后，寸口脉和人迎脉的大小及浮沉相等的，病难以治愈。女子手少阴心脉动甚的，为怀孕的征象。婴儿患病，其头发都向上竖起的，必定死亡。若耳部络脉色青而隆起的，主抽搐腹痛。大便青绿色有乳瓣，泄下未消化的食物，脉小，手足寒冷的，其病难治；若脉小，手足温暖的，易治。

of the Yangming Channel that runs] in the right [side of the body]. [If the caries is located] in the upper [region, there is] heat [in the part of the Yangming Channel that runs] in the upper [region of the body]. [If the caries is located] in the lower [region, there is] heat [in the part of the Yangming Channel that runs] in the lower [region of the body]."

74.11 "In diagnosis of blood Collaterals, red [color of blood Collateral indicates] heat [Syndrome]; blue [color of blood Collateral indicates] pain [Syndrome]; red, black and blue [colors of blood Collateral] appear at the same time [indicates] cold and heat [Syndrome]; body pain with slightly yellow skin, yellow turbid teeth and yellow nail [indicates] jaundice; somnolence, yellow and brownish urine as well as small and unsmooth pulse [indicates] anorexia."

74.12 "[If] the Cunkou pulse and the Renying pulse [of the patient appear] identical in size and fluctuation, the disease is difficult to cure. [If the Heart Channel of] Hand-Shaoyin in woman pulsates rapidly, [it indicates] pregnancy. In diagnosis of infantile diseases, [the following is the routine prognosis]. [If] a baby's hair all stands upward, [it indicates a disease that will be] incurable; [if] there appears blue and bulgy Collateral in the ears, [it indicates] spasmodic pain [disease]; [if] the stool is red and petal like, [it indicates] Sunxie (diarrhea with indigested food in it) [with the symptoms of] small pulse and coldness of the feet and hands which will be difficult to cure; [if the baby suffers from] Sunxie (diarrhea with indigested food in it) [with the symptoms of] small pulse and warm feet and hands, the diarrhea will be easy to cure."

【原文】

74.13 四时之变，寒暑之胜，重阴必阳，重阳必阴。故阴主寒，阳主热，故寒甚则热，热甚则寒，故曰寒生热，热生寒，此阴阳之变也。故曰：冬伤于寒，春生瘅热；春伤于风，夏生后泄肠澼；夏伤于暑，秋生痎疟；秋伤于湿，冬生咳嗽。是谓四时之序也。”

【今译】

74.13 一年四季的气候变化，寒暑交替，其规律是阴盛至极则转变为阳，阳盛至极则转变为阴。阴主寒，阳主热。所以寒甚则热，热甚则寒。所以说：寒能生热，热能生寒，这是阴阳相互消长变化的缘故。所以，冬天感受了寒邪不发病，到了春天就发温热病；春天感受了风邪不发病，到了夏天就发生泄泻、痢疾病；夏天感受暑邪不发病，到了秋天就容易发疟疾；秋天感受了湿邪不发病，到了冬天就发生咳嗽。这就是由于春、夏、秋、冬四季气候不同，依次发生的疾病。”

74.13 "[In terms of the weather] changes in the four seasons and alternate cold and heat, extreme predominance of Yin will transform into Yang and vice versa. So Yin dominates over cold and Yang dominates over heat. That is why extreme cold leads to heat and vice versa. That is why it is said that cold generates heat and heat produces cold. This is the mutual transformation of Yin and Yang. That is why it is said that attack by cold in winter leads to Danre (warm disease or seasonal febrile disease) in spring, attack by wind in spring results in diarrhea and dysentery in summer, attack by summer-heat in summer brings about Jienüe (malaria) in autumn and attack by dampness in autumn causes cough in winter. These [are the diseases caused by pathogenic factors] in the four seasons."



刺节真邪第七十五

【原文】

75.1 黄帝问于岐伯曰："余闻刺有五节，奈何？"

75.2 岐伯曰："固有五节，一曰振埃，二曰发蒙，三曰去爪，四曰彻衣，五曰解惑。"

75.3 黄帝曰："夫子言五节，余未知其意。"

75.4 岐伯曰："振埃者，刺外经，去阳病也；发蒙者，刺腑输，去腑病也；去爪者，刺关节肢络也；彻衣者，尽刺诸阳之奇输也；解惑者，尽知调阴阳，补泻有余不足，相倾移也。"

75.5 黄帝曰："刺节言振埃，夫子乃言刺外经，去阳病，余不

【今译】

75.1 黄帝问岐伯说："我听说刺法中有五节，具体内容是怎样的呢？"

75.2 岐伯回答说："刺法确有五节，一叫振埃，二叫发蒙，三叫去爪，四叫彻衣，五叫解惑。"

75.3 黄帝说："对于先生所谈的五节刺法，我还不知道它的具体含义。"

75.4 岐伯说："所谓振埃的刺法，就是用针刺浅表经脉之法来治疗阳病；所谓发蒙的针法，就是用针刺六腑的输穴，来治疗腑病；所谓去爪的针法，就是用针刺关节支络；所谓彻衣的针法，就是遍刺诸阳经奇穴；所谓解惑的针法，就是调和人体阴阳的变化，补其不足，泻其有余，使其相互转变，实现相对平衡，达到治愈疾病的目的。"

75.5 黄帝说："刺节中讲的振埃，先生说是用针刺浅表的经脉

Chapter 75

Cijie Zhenxie: Discussion on the Five Sections in Needling and Comments on the Genuine-Qi and Pathogenic Factors

75. 1 Huangdi asked Qibo, "I have heard of the five sections in needling. [What are they?]"

75. 2 Qibo said, "It is true that there is such a term of five sections [in needling]. The first is called Zhen'ai (shaking off dust), the second is called Fameng (removing cataract), the third is called Quzhua (cutting off nail), the fourth is called Cheyi (taking off clothes) and the fifth is called Jiehuo (clearing up doubts)."

75. 3 Huangdi said, "You have mentioned the so-called five sections. But I still don't understand what they mean."

75. 4 Qibo said, "Zhen'ai (shaking off dust) [is a needling method used to] needle the external Channels to treat Yang diseases; Fameng (removing cataract) [is a needling method used to] needle the Acupoints [located on the Channels of] the Fu-Organs; Quzhua (cutting off nail) [is a needling method used to] needle the Collaterals over the joints of the four limbs; Cheyi (taking off clothes) [is a needling method used to] needle the branches of the Yang Channels; and Jiehuo (clearing up doubts) [is a needling method used to] reduce excess [of pathogenic factors] and reinforce insufficiency [of the Healthy-Qi] to restore balance through regulation of Yin and Yang."

75. 5 Huangdi said, "Zhen'ai (shaking off dust) in the five sections, according to your explanation, means to needle the ex-

【原文】

知其所谓也。愿卒闻之。”

75.6 岐伯曰：“振埃者，阳气大逆，上满于胸中，愤瞋肩息，大气逆上，喘喝坐伏，病恶埃烟，饷不得息，请言振埃，尚疾于振埃。”

75.7 黄帝曰：“善。取之何如？”

75.8 岐伯曰：“取之天容。”

75.9 黄帝曰：“其咳上气，穷诎胸痛者，取之奈何？“

75.10 岐伯曰：“取之廉泉。“

75.11 黄帝曰：“取之有数乎？“

75.12 岐伯曰：“取天容者，无过一里，取廉泉者，血变而止。”

75.13 帝曰：“善哉。”

75.14 黄帝曰：“刺节言发蒙，余不得其意。夫发蒙者，耳无所

【今译】

以治阳病，我不明白其中的道理，请你再详细地讲解一下。”

75.6 岐伯说：“振埃，就是用于治疗阳气上逆，充满于胸，胸

部胀满，呼吸抬肩，胸中之气上逆，人就气喘嘘嘘，或坐或伏而不能平卧，害怕尘埃和烟熏，咽喉部噎塞，呼吸不畅这一类疾病的。称这种刺法为振埃，是因为它的疗效显著，比振落尘埃还要快。”

75.7 黄帝说：“好。取什么穴呢？”

75.8 岐伯说：“取天容穴。”

75.9 黄帝说：“如果病人咳逆上气，气机不得伸展，说话困难而胸痛的，取什么穴呢？”

75.10 岐伯说：“取廉泉穴。”

75.11 黄帝说：“针刺这两个穴位时，有一定的规律吗？”

75.12 岐伯说：“取天容穴时，针刺不要超过一寸，取廉泉穴时，血脉通了就停止针刺。”

75.13 黄帝说：“好。”

75.14 黄帝说：“刺节中所说的发蒙，我还没有明白它的含义。

ternal Channels to cure Yang diseases. I don't know the exact meaning. Could you explain it for me?"

75. 6 Qibo said, "Zhen'ai (shaking off dust) [can be used to treat] severe adverse flow of Yangqi that fills the chest and causes distension of the chest and shaking of the shoulders in respiration or upward adverse of Daqi (Qi in the chest) that causes panting, inability to sit and lie in supination, fear of dust and smoke, obstructive feeling in the throat and unsmooth respiration. I have used [the phrase to] shake off dust [as a simile to describe the effect of such a method]. In fact [this method is much more] quicker [in taking effect] than shaking off dust."

75. 7 Huangdi said, "Good! How to locate the Acupoints then?"

75. 8 Qibo said, "Tianrong (SI 17) can be chosen."

75. 9 Huangdi said, "What Acupoint can be chosen to treat cough and adverse flow of Qi [that makes it] hard [for the patient] to speak [and causes] pain in the chest?"

75. 10 Qibo said, "Lianquan (CV 23) can be chosen."

75. 11 Huangdi said, "Are there any criteria about the depth of needling these Acupoints?"

75. 12 Qibo said, "[To needle] Tianrong (SI 17), [the needle] should not be inserted over one Cun in depth; [to needle] Lianquan (CV 23), [the needle] should be stopped when the Channel is dredged."

75. 13 Huangdi said, "Good!"

75. 14 Huangdi said, "I don't know the exact meaning of Fameng (removing cataract) in the five sections of needling. Fameng (removing cataract) [is a needling method used to treat the

【原文】

闻，目无所见，夫子乃言刺腑输，去腑病，何输使然，愿闻其故。”

75.15 岐伯曰：“妙乎哉问也。此刺之大约，针之极也，神明之类也，口说书卷，犹不能及也，请言发蒙耳，尚疾于发蒙也。”

75.16 黄帝曰：“善。愿卒闻之。”

75.17 岐伯曰：“刺此者，必于日中，刺其听宫，中其眸子，声闻于耳，此其输也。”

75.18 黄帝曰：“善。何谓声闻于耳？”

75.19 岐伯曰：“刺邪以手坚按其两鼻窍，而疾偃，其声必应于针也。”

75.20 黄帝曰：“善。此所谓弗见为之，而无目视，见而取之，神明相得者也。”

【今译】

发蒙针法是治疗耳朵听不见，眼睛看不见的疾病的，先生却说刺六腑输穴，治腑病，哪个腧穴有这样的作用呢？我想听听其中的道理。”

75.15 岐伯说：“您问得太好了。这是针刺中最妙的地方，也是针法中最高的技术，必须心领神会，单凭口头说的和书本上记载的，还不能把它讲清楚。我所说的发蒙，其奏效迅速，比开发蒙聩还要快。”

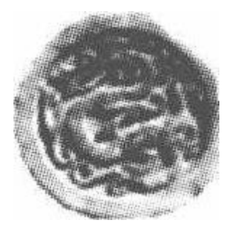
75.16 黄帝说：“好！请先生把这方面的内容详细地讲给我听。”

75.17 岐伯说：“针刺这种病，必须是在中午，针刺患者的听宫穴，使针感传到瞳子，并使其针气的声响传到耳，这就是治疗本病的主要穴位。”

75.18 黄帝说：“好！那么什么叫声闻于耳呢？”

75.19 岐伯说：“针刺听宫穴时，用手紧捏住鼻孔，赶快闭口，怒腹鼓气，使气上行于耳目，耳内就会在针刺的同时出现声响。”

75.20 黄帝说：“好。这真是在无形之中，使针感的传导，不必用眼睛看，就能明显见效，实在是得心应手，出神入化了。”



disease marked by] loss of hearing and vision. [But] you have mentioned that the Fu-Organs should be needled to cure diseases of the Fu-Organs. What Acupoints can be needled to treat such a disease? I'd like to know the reason."

75.15 Qibo said, "What an excellent question [Your Majesty] have asked! This is the main principle of acupuncture, the highest level of needling and the most miraculous [part of treatment which] cannot be clearly explained orally and fully expressed in books. I have used [the expression of] Fameng (removing cataract) [as a simile to show that the therapeutic effect of such a treatment is] even quicker than the removal of cataract."

75.16 Huangdi said, "Good! I'd like to know the details."

75.17 Qibo said, "[This disease] must [be treated by] needling Tinggong (SI 19) at the noon. [The needle should be manipulated to direct the needling sensation] to move to the pupil [of the eye]. [And then there will be] sound to be heard in the ears. [This shows that] the Acupoint [needled is located on the right Channel]."

75.18 Huangdi said, "Good! What does the sound to be heard in the ears mean?"

75.19 Qibo said, "[When] needling [Tinggong (SI 19), the patient is asked] to press the nostrils and immediately hold the breath. Then there will be sound [in the ears] right after needling."

75.20 Huangdi said, "Good! Such a treatment is just invisible action. [It takes effect] without being noticed. Such a technique is really superb."

【原文】

75.21 黄帝曰："刺节言去爪，夫子乃言刺关节肢络，愿卒闻之。"

75.22 岐伯曰："腰脊者，身之大关节也；肢胫者，人之管以趋翔也；茎垂者，身中之机，阴精之候，津液之道也。故饮食不节，喜怒不时，津液内溢，乃下留于睾，血道不通，日大不休，俛仰不便，趋翔不能。此病荣然有水，不上不下，铍石所取，形不可匿，常不得蔽，故命曰去爪。"

75.23 帝曰："善。"

75.24 黄帝曰："刺节言彻衣，夫子乃言尽刺诸阳之奇输，未有常处也。愿卒闻之。"

75.25 岐伯曰："是阳气有余，而阴气不足，阴气不足则内热，阳气有余则外热，内热相搏，热于怀炭，外畏绵帛近，不可近身，又

【今译】

75.21 黄帝说："刺节中所说的去爪刺法，先生说是刺关节支络，我想听你详细地讲讲其中的道理。"

75.22 岐伯说："腰脊是人身较大的关节，下肢和足胫部，是人体行走、活动的主要器官和支柱。阴茎有生育繁殖的功能，为身中的枢机，也是津液输出的通路。如果饮食不节，喜怒过度，引起津液内溢，聚留于睾丸，水道不通，阴囊日益增大，使人俯仰、行动受限。这是因为水液蓄积在内，水道上下不能通调。应用铍针放水，以治疗这种外形显露、不能藏匿、衣裳又不能遮蔽的阴囊水肿病，就象剪去多余的指甲一样，所以叫去爪。"

75.23 黄帝说："好。"

75.24 黄帝说："刺节中所说的彻衣刺法，先生说一般都刺在诸阳经的奇穴上，没有固定的部位，请你详细地讲给我听。"

75.25 岐伯说："这种刺法用于阳气有余而阴气不足的病。阴气不足，就会引起内热，阳气有余就会产生外热，内热与外热相互搏结，热甚



75. 21 Huangdi said, "You have said [that the method of Quzhua (cutting off nail) in the five] sections of needling means to needle the Collaterals in the joints. I'd like to know the details about it."

75. 22 Qibo said, "The waist and the spine are the biggest joints in the human body. The tibias are the support of the body in walking. The penis and scrota are the pivots of the body which are the places related to the Yin-Essence and the tunnels of body fluid. So intemperance in eating and excessive joy and anger [will lead to] retention of fluid in the scrota and obstruction of water passage[1]. [Consequently the scrota] gradually becomes distended [and the patient] is unable to look upward and downward and is difficult to walk. Such a disease is caused by accumulation of water inside the body that blocks the water passages in the upper and lower parts of the body. It can be treated by Pizhen (sword-shaped needle). That is why [the treatment of such an] obviously noticed [disease that] cannot be covered by clothes is called Quzhua (cutting off nail)."

75. 23 Huangdi said, "Good!"

75. 24 Huangdi said, "In talking about Cheyi (taking off clothes) in the sections of needling, you have mentioned that all the extraordinary Acupoints on the Yang Channels can be needled and that there are no fixed Acupoints. I'd like to know the detailed explanation about such a treatment."

75. 25 Qibo said, "[Such a needling therapy is applicable to the disease caused by] excess of Yangqi and insufficiency of Yinqi. Insufficiency of Yinqi will cause interior heat while excess of Yangqi will lead to exterior heat. Mixture of the exterior heat

【原文】

不可近席。腠理闭塞，则汗不出，舌焦唇槁，腊干嗌燥，饮食不让美恶。”

75.26 黄帝曰：“善。取之奈何？”

75.27 岐伯曰：“取之于其天府、大杼三痏，又刺中膂，以去其热，补足手太阴，以去其汗，热去汗稀，疾于彻衣。”

75.28 黄帝曰：“善。”

75.29 黄帝曰：“刺节言解惑，夫子乃言尽知调阴阳，补泻有余不足，相倾移也，惑何以解之？”

75.30 岐伯曰：“大风在身，血脉偏虚，虚者不足，实者有余，

【今译】

犹如怀抱炭火，怕靠近绵帛等衣物，不让人接近他的身体，甚至连坐席也不敢靠近，由于腠理闭塞，所以汗不得出，热邪也就无法外散，以致舌焦、唇槁、咽喉干燥，急欲饮水，不计较饮食的好坏。”

75.26 黄帝说：“好，取什么穴治疗呢？”

75.27 岐伯说：“针刺天府、大杼穴各三次，再刺中膂俞，以除热邪，补足、手太阴经，使其出汗，等到热退汗液减少时，病就好了，其奏效比脱掉衣服还要快。”

75.28 黄帝说：“好。”

75.29 黄帝说：“刺节中所说的解惑针法，先生说要全面了解阴阳的变化和运用补泻的道理，使虚实相互移易转变，怎样才能解除迷惑呢？”

75.30 岐伯说：“人体得了中风偏枯一类的病，血脉就会出现偏

and the interior heat [makes the patient feel] as hot as carrying a piece of burning coal in the clothes and is afraid of putting on even the thinnest clothes. [The patient] does not [like others] to approach to him and is even afraid of sitting on the mat. [Since] the Couli (muscular interstice) is obstructed, sweat cannot be discharged. [If the heat cannot be dissipated through sweating, it will make] the tongue, the lips and the throat dry. [That is why the patient] cannot differentiate whether the food is tasty or not."

75. 26 Huangdi said, "Good! How to treat it then?"

75. 27 Qibo said, "[It can be treated by] needling Tianfu (LU 3) and Dazhu (BL 11) three times respectively. Besides, Zhonglūshu (BL 29) can be needled to eliminate heat and [the Acupoints located on the Lung Channel of] Hand-Taiyin [and the Acupoints located on the Spleen Channel of] Foot-Taiyin [can be needled with] reinforcing [techniques] to induce sweat. [The disease begins to get improved when] the heat is eliminated and sweating is reduced. [The therapeutic effect of such a treatment is] as immediate as taking off clothes, [that is why it is so named]."

75. 28 Huangdi said, "Good!"

75. 29 Huangdi said, "In talking about Jiehuo (clearing up doubts) in the five sections of needling, you have mentioned that it is necessary to fully understand how to regulate Yin and Yang, how to reinforce insufficiency and reduce excess so as to balance them. How to clear up doubts then?"

75. 30 Qibo said, "Attack by severe [pathogenic] wind [will lead to] relative Xu (Deficiency) of the blood vessels. Xu (Deficiency) [refers to] insufficiency [of the Healthy-Qi] and Shi

【原文】

轻重不得，倾侧宛伏，不知东西，不知南北，乍上乍下，乍反乍复，颠倒无常，甚于迷惑。”

75.31 黄帝曰：“善。取之奈何？”

75.32 岐伯曰：“泻其有余，补其不足，阴阳平复。用针若此，疾于解惑。”

75.33 黄帝曰：“善。请藏之灵兰之室，不敢妄出也。”

75.34 黄帝曰：“余闻刺有五邪，何谓五邪？”

75.35 岐伯曰：“病有持痈者，有容大者，有狭小者，有热者，有寒者，是谓五邪。”

75.36 黄帝曰：“刺五邪奈何？”

75.37 岐伯曰：“凡刺五邪之方，不过五章，瘅热消灭，肿聚散

【今译】

虚，虚是指正气不足，实是指邪气有余，身体左右轻重不相称，也不能倾斜反侧，辗转俯卧，甚至出现神志昏乱，意识模糊，不辨东南西北，症状忽轻忽重，反复多变，颠倒无常，比一般神志迷惑的病还要严重。”

75.31 黄帝说：“好。应当怎样治疗呢？”

75.32 岐伯说：“泻其有余的邪气，补其不足的正气，使阴阳平衡，这样用针，治病奏效就像解除迷惑一样的快捷。”

75.33 黄帝说：“好。我要把这些理论知识著之于册，藏在灵兰之室，很好地保留起来，不敢轻易泄漏出去。”

75.34 黄帝说：“我听说有针刺五邪的方法，什么是五邪呢？”

75.35 岐伯说：“有痈邪，有盛大的邪气，有微弱的邪气，有热邪，有寒邪，合称为五邪。”

75.36 黄帝说：“五邪致病，如何针刺呢？”

75.37 岐伯说：“一般刺五邪的方法，不过五条。瘅热病应消祛

(Excess) [refers to] exuberance [of pathogenic factor]. [The patient feels that the body is] imbalanced in weight or tilted to one side or bent in pronation. [The patient is] unable to tell where is the east and where is the west, where is the north and where is the south. [The symptoms are manifested] sometimes on the upper [part of the body] and sometimes on the lower [part of the body], occurring repeatedly and changeably, and appearing more serious than mental confusion in general."

75.31 Huangdi said, "Good! How to treat it then?"

75.32 Qibo said, "[It can be treated by] reducing the exuberance [of pathogenic factor] and supplementing the insufficiency [of the Healthy-Qi] to balance Yin and Yang. [The therapeutic effect of] such a needling treatment is as immediate as clearing up doubts. [That is why it is so named.]"

75.33 Huangdi said, "Good! [I will write such a great theory into books], store them in the Fragrant Cabinet and dare not show them to others at will."

75.34 Huangdi said, "I have heard of five kinds of Xie (Evil) in needling. What are they?"

75.35 Qibo said, "They refer to lingering carbuncle, severe [pathogenic factor], mild [pathogenic factor], [pathogenic] heat and [pathogenic] cold."

75.36 Huangdi said, "How [to treat the diseases caused by] these five kinds of Xie (Evil)?"

75.37 Qibo said, "Usually there are five therapeutic methods used to treat [the diseases caused by] the five kinds of Xie (Evil). Bire (Obstructive-Heat Syndrome) [should be treated by] eliminating [the obstruction] and removing [the heat]; swelling

【原文】

亡，寒痹益温，小者益阳，大者必去，请道其方。

75.38 凡刺痈邪，无迎陇，易俗移性，不得脓，脆道更行，去其乡，不安处所乃散亡，诸阴阳过痈者，取之其输泻之。

75.39 凡刺大邪日以小，泄夺其有余，乃益虚。剽其通，针其

【今译】

其热；肿聚不散的，应使其消散；寒痹病应促进阳热以温行血气；体虚邪微的，应当补益阳气；邪盛大的，必须祛除邪气。请让我讲一讲具体的方法。

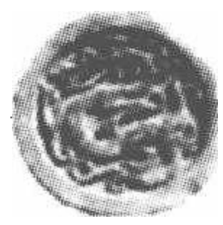
75.38 一般刺痈邪时，不要迎着痈邪的锐势妄行泻法，应当耐心地加以调治，这样，在未化脓时就已治愈。若已化脓的，就需采用不同的方法去治疗，根据脓所处的位置，刺除其脓，让邪气不得留聚，这样就会使邪毒消散。所以无论阳经还是阴经通过生痈之处的，都应取其本经之输穴以泻之。

75.39 一般刺大邪，应用泻法，逐渐泻除其有余的邪气，使邪气日渐衰减。用砭刺使正气运行的道路开通，用针刺祛除邪气，肌肉自

and mass [should be treated by] dissipating and dispersing [therapeutic methods]; Hanbi (Cold Obstructive Syndrome) [should be treated by] invigorating [Yang] and warming [the blood and Qi]; [the Syndrome due to] mild [pathogenic factor and deficiency of the Healthy-Qi should be treated by] invigorating Yang; [the Syndrome due to] severe [pathogenic factor should be treated by] eliminating [the pathogenic factor]. Please allow me to explain the needling methods."

75.38 "[To use] needling [therapy to treat] carbuncle, [the needle should] not [be inserted] in the direction [along which the pathogenic factor is] strong. [The acupuncturist should] change the routine [therapy, carefully adjust treatment and gradually] change the nature [of the disease]. [In this way the disease will be cured] even before suppuration occurs. [If suppuration has already occurred,] other therapeutic methods should be used [to drain the pus]. [The needle should be] inserted into the place [where the pus is] located [in order to] drain [the pus]. The Acupoints [located on] both the Yin and the Yang [Channels that] run across the carbuncle can be needled [with reducing techniques]."

75.39 "[To use] needling [therapy to deal with] severe Xie (Evil) can gradually reduce [the pathogenic factor]. [Only when] the excessive [pathogenic factor] is reduced can [the Healthy-Qi which is] deficient be invigorated. The passage [along which pathogenic factor invades the body should be] attacked[2]. [When pathogenic factor is eliminated,] the muscles will become compact[3]. When pathogenic factor is eliminated, [the function



【原文】

邪，肌肉亲视之，毋有反其真，刺诸阳分肉间。

75.40 凡刺小邪日以大，补其不足，乃无害。视其所在迎之界，远近尽至，其不得外，侵而行之乃自费，刺分肉间。

75.41 凡刺热邪，越而苍，出游不归，乃无病。为开通，辟门户，使邪得出，病乃已。

75.42 凡刺寒邪日以温，徐往徐来，致其神。门户已闭，气不分，虚实得调，其气存也。”

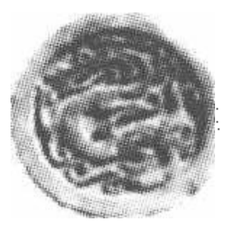
【今译】

然亲附致密，邪气泄去后，真气就会恢复其功能。因为实邪多在三阳经，所以针刺治疗时，以刺诸阳经分肉间的穴位为主。

75.40 一般刺小邪，应用补法，使衰弱的正气日益壮大，补其正气的不足，邪气就不能为害了。要观察邪气所在部位，在其尚未深入时，迎而夺之。这样，远近的真气尽至，真气冲盛，邪气不得入侵，但不能补益太过，太过会损伤正气。刺小邪之法，应针刺分肉间的穴位。

75.41 一般刺热邪，是使邪气散于外，让身体转凉，热邪排出后，不再发热，也就无病了。针刺时应当疏通道路，放开门户，使热邪有外散的出路，病就可以痊愈。

75.42 一般刺寒邪，应当采取温补法，采用徐进疾出的手法，使神气恢复。出针后，应当按压针孔，使其闭合，这样正气才不会外散，虚实得以调和，真气也就内存了。”



of] the Zhenqi (Genuine-Qi) will be normalized. [Usually the Acupoints located] in the muscles of the Yang [Channels should be chosen to needle]."

75.40 "[The usual way to use] needling [therapy to deal with] mild Xie (Evil) is to gradually enrich [the Healthy-Qi]. Only when [the Healthy-Qi which is] insufficient is enriched can impairment be avoided. [At the same time measures should be taken] to observe the location [of the pathogenic factor and promote the Healthy-Qi in] the proximal and distal [regions] to flow [to the affected region in order] to prevent [pathogenic factor from invading other Channels]. [If the pathogenic factor cannot] invade [other Channels, it will] disappear automatically. [The method to use] needling [therapy to deal with] mild Xie (Evil) is to needle [the Acupoints located in] the muscles."

75.41 "[To use] needling [therapy to remove] pathogenic heat is to drive it out of the body and prevent it from re-entering [the body]. [When pathogenic heat is driven out of the body,] no disease [will be caused]. [In performing the needling therapy, the acupuncturist should try] to open the passage for Xie (Evil) to go out [of the body]. [When pathogenic factor is driven out of the body,] the disease will be cured."

75.42 "[To use] needling [therapy to deal with] pathogenic cold is to warm [and invigorate the Healthy-Qi]. [So the needle should be] inserted slowly and withdrawn quickly in order to normalize the Shen (Spirit). [When the needle is withdrawn, the needled] Acupoint should be pressed to prevent dissipation of Qi[4]. [When the states of] Xu (Deficiency) and Shi (Excess) are adjusted, Qi [will become compact and] maintain inside."

【原文】

75.43 黄帝曰："官针奈何？"

75.44 岐伯曰："刺痈者，用铍针；刺大者，用锋针；刺小者，用员利针；刺热者，用镵针；刺寒者，用毫针也。

75.45 请言解论，与天地相应，与四时相副，人参天地，故可为解。下有渐洳，上生苇蒲，此所以知形气之多少也。阴阳者，寒暑也，热则滋雨而在上，根荄少汁，人气在外，皮肤缓，腠理开，血气减，汗大泄，皮淖泽。寒则地冻水冰，人气在中，皮肤致，腠理闭，

【今译】

75.43 黄帝说："针刺五邪，用什么针具才合适呢？"

75.44 岐伯说："刺痈邪用铍针；刺大邪用锋针；刺小邪用员利针；刺热邪用镵针；刺寒邪用毫针。

75.45 请让我谈一下解结的理论。人与天地相应，与四季气候的变化相合，依据人与天地相参的道理，才可以谈论解结。比如下面有水湿的地方，上面才会生长苇蒲，依据这个道理，从人体外形的强弱，就可以知道气血的多少。阴阳的变化，可以用寒暑的变化来说明，酷暑季节，地面上的水分被蒸腾而为云雨，草木根茎的水分就减少了。人体受了热气的熏蒸，阳气浮现在外，使身体的皮肤弛缓，腠理开泄，血气衰减，汁液大泄，肌肤润滑。天气寒冷时，大地封冻，水寒结冰，人体的阳气也就收藏于内，所以皮肤致密，腠理闭合，汗

75. 43 Huangdi said, "What kind of needles can be used then?"

75. 44 Qibo said, "Pizhen (sword-shaped needle) can be used to treat carbuncle; Fengzhen (sharp needle) can be used to deal with [the disease caused by] severe [pathogenic factor]; Yuanlizhen (round-sharp needle) can be used to deal with [the disease caused by] mild [pathogenic factor]; Chanzhen (sagittate needle) can be used to deal with [the disease caused by] pathogenic heat; and Haozhen (filiform needle) can be used to deal with [the disease caused by] pathogenic cold."

75. 45 "Please allow me to explain it theoretically. [Human body] corresponds to the earth and the heaven and accords with the four seasons. [Since] the human body corresponds to the heaven and the earth, it can be analyzed. [For example, only when] the soil is wet can reeds grow out of it. So [by observing] the physical condition [of the body one can] tell whether Qi [and blood in the body are] sufficient or insufficient. [The changes of] Yin and Yang [can be explained according to the changes of] cold [in winter] and heat [in summer]. [If it is] hot, moisture will be vaporized [and that is why] the roots [of grasses and trees] are deficient in juice. [Fumigated by heat,] Qi in the human body floats externally, the skin becomes loose, the Couli (muscular interstice) is open, the blood and Qi are reduced, the body fluid is discharged and the skin appears slippery. [If it is] cold, earth and water will become frozen. [Under such a condition,] Qi in the human body hides inside, the skin becomes compact, the Couli (muscular interstice) is close, sweat cannot be secreted, the blood and Qi are strong, and the muscles appear sturdy and

【原文】

汗不出，血气强，肉坚涩。当是之时，善行水者，不能往冰，善穿地者，不能凿冻。善用针者，亦不能取四厥。血脉凝结，坚搏不往来者，亦未可即柔。故行水者，必待天温，冰释冻解，而水可行，地可穿也。人脉犹是也。治厥者，必先熨调和其经，掌与腋、肘与脚、项与脊以调之，火气已通，血脉乃行，然后视其病，脉淖泽者，刺而平之；坚紧者，破而散之，气下乃止，此所谓以解结者也。

【原文】

液不出，血气强盛，肌肉坚涩。在这种情况下，即使是善于航行的人，也不能在冰中往来；善于开垦土地的人，也不能凿开冻土；善于用针的人，也不能治疗四肢厥逆的病症。如果血脉困寒而凝结，坚聚如冰冻，往来不畅，是不能立即使它柔软的，所以行舟的人，也要等到天气转温，冰化水流后，才能在水上行舟。开垦土地的人，也必须等到大地解冻，才能凿开土地。人体的血脉，必待阳气运行才可以用针。因此，治疗厥逆的病症，必须先用温熨的办法以调和其经脉，在两掌、两腋、两肘、两脚、项、脊等关节交会之处，实行熨灸，待温热之气通达各处，血脉就能正常运行了，然后再观察病情，如果脉气运行滑润流畅的，可用针刺的方法使其平复；如果脉象坚紧的，可用破坚、散结的针法，待厥逆之气下行后，就停止针刺，这就是所说的解结。

rough. In winter, even those who are good at swimming will not approach to the ice and even those who are skilful at ploughing field will not dig up the frozen land. [Similarly,] even those who are experienced in acupuncture will not treat [the Syndrome of] cold limbs [in winter] . [In winter] the blood vessels are stagnated and [the blood and Qi] cannot flow smoothly. [That is why] even [acupuncture therapy] cannot smooth [the flow of the blood and Qi in winter] . So [those who are skilful in] swimming will [not dive into water to swim] till it has turned warm and the ice has melted; [and those are experienced in ploughing fields will not do it until] the field has completely thawed out. The Channels in the human body are the same [and can only be needled when Yangqi in the human body has been activated] . To treat Jue [Syndrome, one] must first use warm compress [therapy] to regulate the Channels. [Such a warm compress therapy can be applied to such regions as] the palms and armpits, the elbows and feet, the nape and spine to regulate [the blood and Qi]. [When] warmth has penetrated through [these regions], the blood vessels will become smooth again. Then [different needling methods can be used] according to the pathological conditions. [If] the Channel is smooth, [it indicates that the Defensive-Qi is floating superficially and it can be] needled to restore [the normal function]; [if the Channel] is hard and tense, [it indicates that the pathogenic factor is excessive and it can be treated with the methods for] breaking [hardness] and dissipating [stagnation] . [The needling should be] stopped [when] the Qi [that has flown adversely upwards begins] to descend. That is what to resolve stagnation means."

【原文】

75.46 用针之类，在于调气，气积于胃，以通营卫，各行其道。宗气留于海，其下者，注于气街，其上者，走于息道。故厥在于足，宗气不下，脉中之血，凝而留止，弗之火调，弗能取之。

75.47 用针者，必先察其经络之实虚，切而循之，按而弹之，视其应动者，乃后取之而下之。六经调者，谓之不病，虽病，谓之自已也。一经上实下虚而不通者，此必有横络盛加于大经，令之不通，视

【今译】

75.46 用针治病，主要在于调气，饮食所化生的精气，首先积聚在胃中，化生的营气和卫气，各有自己的运行通道，宗气留于胸中而为气海，其下行的流注于气街穴，其上行的走向呼吸道，所以当足部发生厥逆时，宗气就不能从气街循足阳明胃经下行，脉中的血液随之凝滞而停留。若不先采用火灸温熨的办法来调和气血，就不能取穴进行针刺。

75.47 用针治病，必须先观察经络的虚实。用手循经切按，弹动经脉，看到应指而动之处，然后取针刺入穴内。六经经脉调和的人，病，即使有病，也能自愈。若某一经脉出现上实下虚，经气不通的，则必定是横络的雍盛之气加之于正经，才使得经气不通，治疗时

75.46 "[The key of using] acupuncture [therapy to treat disease] lies in the regulation of Qi. The Qi [5] gathers in the stomach, connects with the Ying (Nutrient-Qi) and Wei (Defensive-Qi) and flows in the due passages respectively. The Zongqi (Thoracic-Qi) stays [in the chest and forms] the sea [of Qi]. [The part of the Zongqi (Thoracic-Qi) that flows] downwards infuses into the Qijie (ST 30) [6] and [the part that flows] upwards reaches the trachea. So when the Jue [Syndrome occurs] in the foot, the Zongqi (Thoracic-Qi) cannot flow downwards. [As a result,] the blood in the vessels becomes stagnated and stops [flowing]. [If it is] not regulated by fire[7], [needling therapy] cannot be used."

75.47 "[Those who] use acupuncture [therapy to treat disease] must first carefully examine the Channels and Collaterals [to see if they are] strong or weak. [Such an examination can be done by means of] nailing and stroking, pressing and flicking. The spots rebounding under pressure can be chosen to needle. [If] the six Channels [of the hand and foot] are in harmony, [it] indicates no disease. Even there are some ailments, [they will] heal automatically. [If] a Channel is obstructed with the signs of Shi (Excess) in the upper [region] and Xu (Deficiency) in the lower [region], it must [be caused by] a transverse Collateral [that has become] hyperactive and blocks the Channel. [It can be treated by needling] the affected part with reducing [techniques]. This is what to resolve stag-

【原文】

而泻之，此所谓解结也。

75.48 上寒下热，先刺其项太阳，久留之，已刺则熨项与肩胛，令热下合乃止，此所谓推而上之者也。

75.49 上热下寒，视其虚脉而陷之于经络者取之，气下乃止，此所谓引而下之者也。

75.50 大热遍身，狂而妄见、妄闻、妄言，视足阳明及大络取之，虚者补之，血而实者泻之。因其偃卧，居其头前，以两手四指挟

【今译】

应找出疾病所在，施行泻法，这就是所说的解结的方法。

75.48 上寒而下热的，先刺项部足太阳的穴位，留针时间要长，针刺后，温熨项部和肩肘部，使热气上下相合，方可止针，这就是所说的推而上之的方法。

75.49 上热下寒的，当观察其下部经脉上陷下去的虚脉，再取穴针刺，令阳气下行而后止针，这就是所说的引而下之的方法。

75.50 全身高热，热极发狂且有妄见、妄闻、妄言等症状，应察看足阳明经及其大络属虚属实，取穴针刺治疗。虚的用补法，有瘀血而属实证的用泻法。同时让病人仰卧，医者在病人头前，用两手的拇指和食指挟按病人颈动脉，挟持时间要长，并用卷而按切的手法，向



nation means."

75.48 "[The disease characterized by] cold in the upper [region] and feverishness in the lower [region can be treated by] needling [the Bladder Channel of] Taiyang [running along] the nape [with the needle] retained for a longer period of time. After needling, the warm compress [therapy can be applied to] the nape and scapula [regions] till the warmth moves downwards. This is what to push it upwards means."

75.49 "[The disease characterized by] feverishness in the upper [region] and cold in the lower [region with] the signs of depressions in the Channels due to weakness [can be treated by] needling till Qi begins to move downwards. This is what to direct downwards means."

75.50 "[The disease characterized by] general high fever, mania, visual hallucination, auditory hallucination and ravings [can be treated by] needling [the Acupoints located on the Stomach Channel of] Foot-Yangming and its major Collateral. [If the Syndrome is] Xu (Deficiency) [in nature, it can be treated by needling with] reinforcing [techniques]; [if the Syndrome is] Shi (Excess) [in nature with] blood [stagnation, it can be treated by needling with] reducing [techniques]. [Or it may be treated by manipulation during which the patient] lies in supination, [the doctor] sits behind the head [of the patient], presses the artery of the patient at the neck with the thumbs and index fingers, holds it for a longer period of time, then strokes with the bent fingers to

【原文】

按颈动脉，久持之，卷而切推，下至缺盆中，而复止如前，热去乃止，此所谓推而散之者也。”

75.51 黄帝曰：“有一脉生数十病者，或痛、或痈、或热、或寒、或痒、或痹、或不仁，变化无穷，其故何也？”

75.52 岐伯曰：“此皆邪气之所生也。”

75.53 黄帝曰：“余闻气者，有真气，有正气，有邪气。何谓真气？”

75.54 岐伯曰：“真气者，所受于天，与谷气并而充身也。正气者，正风也，从一方来，非实风，又非虚风也。邪气者，虚风之贼伤人也，其中人也深，不能自去。正风者，其中人也浅，合而自去，其气来柔弱，不能胜真气，故自去。

【今译】

下推至缺盆，然后重复上述动作，待热退才能停止，这就是所说的推而散之的方法。”

75.51 黄帝说：“有一脉受邪而产生几十种病症的，或疼痛，或成痈，或发热，或恶寒，或发痒，或成痹痛，或麻木不仁，其症状变化无穷，这是为什么呢？”

75.52 岐伯说：“这些都是各种病邪所导致的。”

75.53 黄帝说：“我听说气当中，有真气，有正气，有邪气。什么叫做真气呢？”

75.54 岐伯说：“所谓真气，就是由先天的元气与谷气合并而成，并充养全身。所谓正气，又叫正风，是指与季节相适应的正常气候，是从符合时令季节的一方而来，不是与时令季节相背离的虚风。所谓邪气，就是不知不觉戕害人体的虚邪贼风，它侵犯人体时，所伤的部位较深，也不能自行消散。正风，侵犯人体的部位较浅，与人体的真气接触后，就能自行消散，因为正风来势柔弱，不能战胜体内的真气，所以能自动消散。

the supraclavicular fossa. Such a manipulation is repeated till the fever disappears. This is what to push in order to disperse means."

75.51 Huangdi said, "One single Channel may have contracted many different diseases, such as pain, carbuncle, fever, cold, itching, obstruction and numbness etc. [These diseases are] quite changeable. What are the causes?"

75.52 Qibo said, "These diseases are all caused by Xie (Evil)."

75.53 Huangdi said, "I have heard that Qi [can be classified into different categories, such as] Zhenqi (Genuine-Qi), Zhengqi (Healthy-Qi) and Xieqi (Evil-Qi). What does Zhenqi (Genuine-Qi) mean?"

75.54 Qibo said, "The combination of the congenital [Essence] and the Guqi (Food Essence) forms the Zhenqi (Genuine-Qi) that nourishes the whole body. The so-called Zhengqi (Healthy-Qi), also known as Zhengfeng (Right-Wind), comes from one direction and is neither Shifeng (Violent-Wind) nor Xufeng (Deficiency-Wind). [As to] Xieqi (Evil-Qi), [it refers to] Xufeng (Weak-Wind) that harms the human body. It usually invades the body deeply and cannot disperse automatically. Zhengfeng (Right-Wind) usually invades the body superficially and therefore can disperse automatically. It is usually weak in invading the body and therefore cannot dominate over the Zhenqi (Genuine-Qi). That is why it disperses automatically.

【原文】

75.55 虚邪之中人也，洒淅动形，起毫毛而发腠理。其入深，内搏于骨，则为骨痹；搏于筋，则为筋挛；搏于脉中，则为血闭不通，则为痈。搏于肉，与卫气相抟，阳胜者则为热，阴胜者则为寒。寒则真气去，去则虚，虚则寒。搏于皮肤之间，其气外发，腠理开，毫毛摇，气往来行，则为痒。留而不去，则痹。卫气不行，则为不仁。

75.56 虚邪偏容于身半，其入深，内居荣卫，荣卫稍衰，则真气

【今译】

75.55 虚邪贼风侵犯了人体，就会出现寒栗畏冷，毫毛竖起，腠理开泄。如果邪气逐渐深入，搏结于骨，就成为骨痹；搏结于筋，就成为筋挛；搏结于脉中，就会导致血脉闭塞不通而为痈；搏结于肌肉，与卫气相搏，阳盛时就会出现热象，阴盛时就会出现寒象。由于寒邪较盛，就会迫使真气离去，从而使身体变得虚弱，体虚则畏寒。邪气搏结于皮肤之间，向外发泄，腠理开疏，毫毛动摇脱落；邪气在皮腠间往来流行，皮肤就会发痒；若邪气留而不去，就成为痹证；若卫气滞而不畅行，就麻木不仁。

75.56 虚邪贼风侵犯半边身体，且侵犯的部位较深，留居于营卫之中，使营卫稍衰，真气就会离去，邪气就独留于内，就会引起半身

75.55 "[When] Xuxie (Deficiency-Evil) attacks the body, [it causes the symptoms of] chills, standing up of the body hair and opening of the Couli (muscular interstice). Then it gradually deepens its invasion. [When] accumulating in the bones, [it will] cause Gubi (Bone-Obstruction Syndrome); [when] accumulating in the tendons, [it will] cause spasm of the tendons; [when] accumulating in the vessels, [it will] cause blood stagnation and abscess. [When] accumulating in the muscles, [it will] combat with the Weiqi (Defensive-Qi). [If] Yang is in predomination, [it will] lead to heat; [if] Yin is in predomination, [it will] lead to cold. [If] there is cold, Zhenqi (Genuine-Qi) will recede. [When the Genuine-Qi has] receded, [the Healthy-Qi will become] deficient; [when the Healthy-Qi has become] deficient, cold [Syndrome will be caused]. [When] accumulating between the skin and muscles, it will expand outwards to open the Couli (muscular interstice) and loosen the body hair. [If] the Qi (pathogenic factor) flows backwards and forwards [in the muscular interstice, it will] cause itching; [if it] remains [in the muscular interstice, [it will] cause Bi [Syndrome]; [if] the Weiqi (Defensive-Qi) cannot flow smoothly, [it will] cause numbness."

75.56 "[When] the Xuxie (Deficiency-Evil) attacks the upper part of the body, it stays in the deep region in the Ying (Nutrient-Qi) and Wei (Defensive-Qi) [phases], weakening the

【原文】

去，邪气独留，发为偏枯。其邪气浅者，脉偏痛。

75.57 虚邪之人于身也深，寒与热相搏，久留而内著，寒胜其热，则骨疼肉枯；热胜其寒，则烂肉腐肌为脓，内伤骨，内伤骨为骨蚀。有所疾前筋，筋屈不得伸，邪气居其间而不反，发于筋溜。有所结，气归之，卫气留之，不得反，津液久留，合而为肠溜。久者数岁乃成，以手按之柔。已有所结，气归之，津液留之，邪气中之，凝结

【今译】

不遂。若邪气留在表浅的部位，就会导致血脉不和而引起半身疼痛。

75.57 虚邪侵犯人体部位较深，寒与热相互搏结，且久留不去停著于内，寒胜于热时，就会出现骨节疼痛，肌肉枯萎；热胜于寒时，就会出现肌肉腐烂而化为脓，向内发展伤及骨，就成为骨蚀；邪气结聚于筋，使筋屈而不得伸，邪气久留其间而不退，就发为筋瘤；邪气结聚归于内，卫气留积不得出，致使津液久留于肠胃之间，与邪气相合成为肠瘤，发展较慢的，数年后才能形成，用手按是软的；邪气结聚而气归于内，津液停留不行，又中邪气，凝结就会逐渐加重，接连

Ying (Nutrient-Qi) and Wei (Defensive-Qi). [That is why] the Zhenqi (Genuine-Qi) recedes and the Xieqi (Evil-Qi) alone remains [in the body]. [Under such a condition,] paralysis occurs. [If] the Xieqi (Evil-Qi) is superficially located, [it will lead to] pain in half of the body."

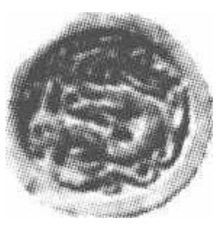
75.57 "[When] Xuxie (Deficiency-Evil) invades the body, the location is deep. The cold and heat mix up to stay inside the body for a long time and become stagnated. [If] the cold dominates over the heat, [it will cause] pain of the bones and atrophy of muscles; [if] the heat dominates over the cold, [it will cause] decaying of muscles and suppuration, [and further progress of which will impair the bones and cause erosion of the bones. [When pathogenic factor has] attacked the tendons, the tendons will shrink and be difficult to extend. [If] Xieqi (Evil-Qi) stays in the tendons for a long time and refuses to recede, [it will] cause tumor of tendons. [If] there is stagnation, Qi will run into the body, the Weiqi (Defensive-Qi) will remain inside the body and cannot flow outwards, and the body fluid will not be distributed externally, and consequently, causing intestinal tumor. Under chronic condition, [the tumor may be] formed in several years and felt soft under pressure. [When the pathogenic factor has] accumulated inside the body, the body fluid will be difficult to flow normally. Re-attack by Xieqi (Evil-Qi) [under such a condition] will further aggravate the accumulation and make it a chronic tumor with long duration. [Such a tumor is felt] hard

【原文】

日以易甚，连以聚居，为昔瘤，以手按之坚。有所结，深中骨，气因于骨，骨与气并，日以益大，则为骨疽。有所结，中于肉，宗气归之，邪留而不去，有热则化而为脓，无热则为肉疽。凡此数气者，其发无常处，而有常名也。”

【今译】

积聚就成为昔瘤，用手按是坚硬的。邪气结聚并停留在深层的骨部，邪气在骨为患，其结聚的部位，逐渐扩大，就成为骨瘤；邪气结聚在肌肉，宗气归之，邪气留著不去，有热则化为脓，无热则成为肉瘤。上述这几种邪气致病，其发作无一定的部位，但都有一定的名称。”



when pressed with fingers. [When the pathogenic factor has] accumulated deep in the bones, the bones will combat with the Qi (Evil-Qi). [Under such a condition, the affected part] gradually enlarges and eventually leads to gangrene of the bones. [When the pathogenic factor has] accumulated in the muscles, the Zongqi (Thoracic-Qi) will return to the muscles and the Xie (Evil) will retain in the muscles. [If] there is heat, [it will] transform into pus; [if] there is no heat, [it will] lead to gangrene of muscles. [The diseases caused by] these different kinds of pathogenic factors do not have fixed locations but have definite names."

Notes:

[1] The original Chinese expression for "water passage" is "blood passage". According to the context, "blood passage" actually should be "water passage".

[2] Another explanation about this sentence is "to dredge the passage along which the Healthy-Qi flows with needling therapy".

[3] Another explanation about this sentence is "care should be taken not to impair the muscles when using needling therapy to eliminate pathogenic factor".

[4] Qi (气) here means Zhengqi (正气 Healthy-Qi).

[5] Qi (气) here refers to the food nutrients that have been transformed in the stomach.

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

[7] Fire (火) here refers to Moxibustion and warm compress therapies.

卫气行第七十六

【原文】

76.1 黄帝问于岐伯曰："愿闻卫气之行，出入之合，何如？"

76.2 岐伯曰："岁有十二月，日有十二辰，子午为经，卯酉为纬。天周二十八宿，而一面七星，四七二十八星。房昴为纬，虚张为经。是故房至毕为阳，昴至心为阴。阳主昼，阴主夜。故卫气之行，一日一夜五十周于身，昼日行于阳二十五周，夜行于阴二十五周，周于五脏。

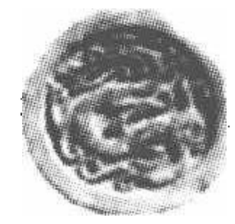
76.3 是故平旦阴尽，阳气出于目，目张则气上行于头，循项下足太阳，循背下至小指之端。其散者，别于目锐眦，下手太阳，下至

【今译】

76.1 黄帝问岐伯说："我希望听你谈谈卫气的运行，是怎样出入，又是怎样相会的？"

76.2 岐伯说："一年有十二个月，一天有十二个时辰，子午为经，卯酉为纬，天周有二十八个星宿，每一方各有七个星宿，四方共合二十八个星宿。房宿居东方，昴宿居西方，所以房昴为纬；虚宿居北方，张宿居南方，所以虚张为经。从东方的房宿至西方的毕宿，为阳；从西方的昴宿至东方的心宿，为阴。卫气的运行，在一日一夜之中，要循行于全身五十周次，白天行于阳分二十五周次，夜间行于阴分二十五周次，并周行于五脏之间。

76.3 卫气昼行于阳，夜行于阴，到平旦之时，卫气在阴分已行尽二十五周次，出于目，眼睛张开，卫气开始从眼内角上行于头部，沿项后足太阳经的通路下行，再沿着背部向下，到足小趾外侧端。其



Chapter 76

Weiqi Xing: Circulation of Weiqi (Defensive-Qi)

76.1 Huangdi asked Qibo, "I'd like to know how the Weiqi (Defensive-Qi) flows and [the place where it] goes in and comes out."

76.2 Qibo said, "There are twelve months in a year and twelve periods in a day. Zi and Wu form the meridian while Mao and You form the parallel[1]. In the circumference of the heaven there are twenty-eight constellations [distributed in the east, west, north and south]. In each orientation there are seven stars. Altogether there are twenty-eight stars. The Fang [star that is located in the east] and the Mao [star that is located in the west] are the latitude; the Xu [star that is located in the north] and the Zhang [star that is located in the south] are the longitude. So [the range from] the Fang [star located in the east] to the Bi [star located in the west] is Yang; [the range from] the Mao [star located in the west] to the Xin [star located in the east] is Yin. The Yang governs the day while the Yin governs the night. So the Weiqi (Defensive-Qi) flows for fifty circles in the human body within a day and a night. In the daytime it flows for twenty-five circles and in the night it flows for another twenty-five circles through the Five Zang-Organs."

76.3 "For this reason, [the circulation of the Defensive-Qi] terminates at the Yin [phase] and Yangqi emerges from the eyes. [When] the eyes open, [the Defensive-] Qi begins to flow [from the canthus] to the head and runs along the neck in [the Bladder

【原文】

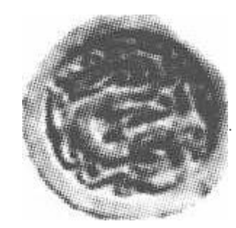
手小指之间外侧。其散者，别于目锐眦，下足少阳，注小指次指之间。以上循手少阳之分侧，下至小指之间。别者以上至耳前，合于颔脉，注足阳明，以下行至跗上，入五指之间。其散者，从耳下下手阳明，入大指之间，入掌中。其至于足也，入足心，出内踝下，行阴分，复合于目，故为一周。

76.4 是故日行一舍，人气行一周与十分身之八；日行二舍，人气行三周于身与十分身之六；日行三舍，人气行于身五周与十分身之四；日行四舍，人气行于身七周与十分身之二；日行五舍，人气行于

【今译】

散行的，从目锐眦别出，向下沿手太阳经，下行至手小指外侧端。另一条散行的，亦从目锐眦别出，沿着足少阳经，向下行至足小趾、次趾之间。再向上循手少阳经的所过部位，下行到小指、次指之间。从手少阳别行的上至耳前，合于颔脉，注于足阳明经，向下行至足背，入五趾间。又一条散行的，从耳下向下，沿手阳明经，入手大指次指端，入掌中。卫气从足阳明经抵达足部的，进入足心，出内踝，入足少阴经，由足少阴经行于阴分，上行复合于目，故称为一周。

76.4 白昼时运行一舍的时间，卫气行身一又十分之八周；运行二舍的时间，卫气行身三又十分之六周；运行三舍的时间，卫气行身五又十分之四周；运行四舍的时间，卫气行身七又十分之二周；运行



Channel of] Foot-Taiyang, descending along the back to the tip of the small toe. [The part that runs in a] scattered [way] stems from the inner canthus, runs downward [along the Small Intestine Channel of] Hand-Taiyang to the lateral side of the small finger. [Another part that runs in a] scattered [way] stems from the inner canthus, descends [along the Gallbladder Channel of] Foot-Shaoyang and infuses into [the region] between the small toe and the fourth toe. [The part that is mentioned] above also runs along [the Sanjiao (Triple Energizer) Channel of] Hand-Shaoyang and descends to [the region] between the small finger [and the fourth finger]. The branch [that stems from the Sanjiao (Triple Energizer) Channel of Hand-Shaoyang] runs to the front of the year, merges with the Channel [running across] the mandible, infuses into [the Stomach Channel of] Foot-Yangming, descends to the dorsum of foot and enters the five toes. [The part that runs in a] scattered [way] descends from the ear [along the Large Intestine Channel of] Hand-Yangming and enters the thumb and the palm. [The part that reaches] the foot enters the sole, emerges from below the inner ankle, runs in the Yin phase and re-converges in the eyes, completing one circle."

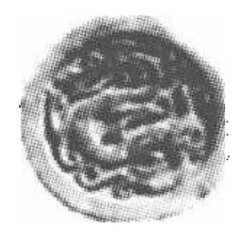
76.4 "So [when] it moves over [the distance of] one constellation, the Qi (Defensive-Qi) in the human body flows for one and eight-tenths of a circle; [when] it moves over [the distance of] two constellations, the Qi (Defensive-Qi) in the human body flows for three and six-tenths circles; [when] it moves over [the distance of] three constellations, the Qi (Defensive-Qi) flows for five and four-tenths circles; [when] it moves over [the distance of] four constellations, the Qi (Defensive-Qi) in the human body

【原文】

身九周；日行六舍，人气行于身十周与十分身之八；日行七舍，人气行于身十二周在身与十分身之六；日行十四舍，人气二十五周于身有奇分与十分身之二，阳尽于阴，阴受气矣。其始入于阴，常从足少阴注于肾，肾注于心，心注于肺，肺注于肝，肝注于脾，脾复注于肾为周。是故夜行一舍，人气行于阴脏一周与十分脏之八，亦如阳行之二十五周，而复合于目。阴阳一日一夜，合有奇分十分身之四，与十分脏之二，是故人之所以卧起之时有早晏者，奇分不尽故也。”

【今译】

五舍的时间，卫气行身九周；运行六舍的时间，卫气行身十又十分之八周；运行七舍的时间，卫气行身十二又十分之六周；运行十四舍的时间，卫气行身二十五又十分之二周，这时卫气行于阳的部分就结束，而进入阴的部分，阴的部分开始承受卫气。卫气开始进入阴分时，通常是由足少阴肾经注于肾脏，由肾脏注于心脏，由心脏注于肺脏，由肺脏注于肝脏，由肝脏注于脾脏，由脾脏再注于肾脏，为一周。夜间运行一舍的时间，卫气行于阴分也是一又十分之八周，也和行于阳分的二十五周一样，在目部会合。阴分阳分一日一夜，本应运行五十周，可是按每宿卫气运行一又十分之八周来计算，行于阳分的多出十分之二周，行于阴分的也多出十分之二周，所以人的睡和醒有早有晚，是这些余数造成的。”



flows for seven and two-tenths circles; [when] it moves over [the distance of] five constellations, the Qi (Defensive-Qi) in the human body flows for nine circles; [when] it moves over [the distance of] six constellations, the Qi (Defensive-Qi) in the human body flows for ten and eight-tenths circles; [when] it moves over [the distance of] seven constellations, the Qi (Defensive-Qi) in the human body flows for twelve and six-tenths circles; [when] it moves over [the distance of] fourteen constellations, the Qi (Defensive-Qi) in the human body flows for twenty-five and two-tenths circles, [and during which the Defensive-Qi] terminates [its circulation] in the Yang [phase] and begins to circulate in the Yin [phase]. [When] it begins to enter the Yin [phase], [it] usually infuses into the kidney from [the Kidney Channel of] Foot-Shaoyin; [from] the kidney [it] infuses into the heart; [from] the heart [it] infuses into the lung; [from] the lung [it] infuses into the liver; [from] the liver [it] infuses into the spleen; [and from] the spleen [it] again infuses into the kidney, completing one circle. So [when it] moves over [the distance of] one constellation at night, the Qi (Defensive-Qi) in the human body flows in the Yin [phase] for one and eight-tenths circle. Just as it flows for twenty-five circles in the daytime, [the Defensive-Qi also flows for twenty-five circles at night] and re-converges in the eyes. [The Defensive-Qi flows for fifty circles in] the Yin [phase and] Yang [phase] in a day and a night. [However, usually there is a] reminder of two-tenths [in the circulation of] the Yang [phase] and two-tenths [in the circulation of] the Yin [phase]. It is just due to such a reminder [of circulation] that people sleep and wake up earlier or later."

【原文】

76.5 黄帝曰："卫气之在于身也，上下往来不以期，候气而刺之，奈何？"

76.6 伯高曰："分有多少，日有长短，春秋冬夏，各有分理，然后常以平旦为纪，以夜尽为始。是故一日一夜，水下百刻，二十五刻者，半日之度也，常如是毋已，日入而止，随日之长短，各以为纪而刺之。谨候其时，病可与期，失时反候者，百病不治。故曰：刺实者，刺其来也；刺虚者，刺其去也。此言气存亡之时，以候虚实而刺之。是故谨候气之所在而刺之，是谓逢时。在于三阳，必候其气在于阳而刺之，病在于三阴，必候其气在阴分而刺之。

【今译】

76.5 黄帝说："卫气在人体内的循行，上下往来的时间不固定，怎样候气而针刺呢？"

76.6 伯高说："昼夜阴阳的多少不同，有时天长，有时天短，春夏秋冬四季各个不同的节气，昼夜长短都有一定的规律，可根据日出的时间为准，此时标志着夜尽昼始，为卫气行于阳分的开始。一昼夜之中，计时的水漏下百刻，所以二十五刻恰是半天的度数，卫气就是随着时间的推移而环周不止，到了日入，白昼结束，根据日出日入来划分昼与夜，再依据昼夜长短来判断卫气的出入情况，以作为针刺候气的标准。针刺时，要候气至再下针，才可如期而愈，若失去时机，违反了候气的原则，任何疾病都不能治愈。候气而刺，对于实证，是迎其气之来而刺，属于泻法；对于虚证，是随其气之去而刺，属于补法。这是针对邪气的盛衰留去，根据疾病的虚实而针刺的。所以，谨慎地候察气的所在而进行针刺，就叫做逢时。病在三阳经，必候气在阳分时针刺；病在三阴经，必候气在阴分时针刺。

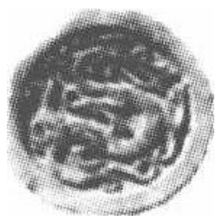


76.5 Huangdi said, "The time that the Weiqi (Defensive-Qi) flows forward and backward in the human body is not fixed. How to await Qi for needling then?"

76.6 Bogao said, "[In different seasons, the amount of Yin and Yang] is different and the length of the daytime varies. In spring, autumn, winter and summer, the length [of the day and night] differs respectively. However usually the dawn is taken as the beginning of the daytime and the ending of the night. Within one day and one night, the water in the clepsydra moves downward one hundred notches. Twenty-five notches are the graduations of half a day. It continues to progress and terminates at the sunset[2]. [The acupuncturist can] take the length of the day as the criteria [to judge the condition of the Defensive-Qi] and perform acupuncture treatment. [In performing acupuncture treatment, the acupuncturist] must await the arrival of Qi so that the disease can be cured. [If such a rule is] violated, no disease can be cured. That is why it is said that [the needle must be] inserted in the direction [along which the Channel-Qi] comes for treating Shi (Excess) [Syndrome] and that [the needle must be] inserted in the direction [along which the Channel-Qi] recedes for treating Xu (Deficiency) [Syndrome]. That is why it is said that the method for awaiting the arrival of Qi before needling is called Meeting the Time [which means to abide by the time that the Defensive-Qi flows]. [If the disease occurs] in the three Yang [Channels, the acupuncturist] must wait till the Qi (Defensive-Qi) has flown to the Yang [phase] and then insert the needle; [if the disease occurs] in the three Yin [Channels, the acupuncturist] must wait till the Qi (Defensive-Qi) has flown to the Yin [phase] and then insert the needle."

【原文】

76.7 水下一刻，人气在太阳；水下二刻，人气在少阳；水下三刻，人气在阳明；水下四刻，人气在阴分。水下五刻，人气在太阳；水下六刻，人气在少阳；水下七刻，人气在阳明；水下八刻，人气在阴分。水下九刻，人气在太阳；水下十刻，人气在少阳；水下十一刻，人气在阳明；水下十二刻，人气在阴分。水下十三刻，人气在太



【今译】

76.7 从平旦开始，水下一刻的时间，卫气行于太阳经；水下二刻，卫气行于少阳经；水下三刻，卫气行于阳明经；水下四刻，卫气行于足少阴肾经。水下五刻，卫气行于太阳经；水下六刻，卫气行于少阳经；水下七刻，卫气行于阳明经；水下八刻，卫气行于足少阴肾经。水下九刻，卫气行于太阳经；水下十刻，卫气行于少阳经；水下十一刻，卫气行于阳明经；水下十二刻，卫气行于足少阴肾经。水下十三刻，卫气行于太阳经；水下十四刻，卫气行于少阳经；水下十五

76.7 "[When] the water moves 1 notch downward, the Qi (Defensive-Qi) in the human body flows in the Taiyang [Channels]; [when] the water moves 2 notches downward, the Qi (Defensive-Qi) in the human body flows in the Shaoyang [Channels]; [when] the water moves 3 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yangming [Channels]; [when] the water moves 4 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yin phase; [when] the water moves 5 notches downward, the Qi (Defensive-Qi) in the human body flows in the Taiyang [Channels]; [when] the water moves 6 notches downward, the Qi (Defensive-Qi) in the human body flows in the Shaoyang [Channels]; [when] the water moves 7 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yangming [Channels]; [when] the water moves 8 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yin phase; [when] the water moves 9 notches downward, the Qi (Defensive-Qi) in the human body flows in the Taiyang [Channels]; [when] the water moves 10 notches downward, the Qi (Defensive-Qi) in the human body flows in the Shaoyang [Channels]; [when] the water moves 11 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yangming [Channels]; [when] the water moves 12 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yin phase; [when] the water moves 13 notches downward, the Qi (Defensive-Qi) in the human body flows in the Taiyang [Channels]; [when] the water moves 14 notches downward, the

【原文】

阳；水下十四刻，人气在少阳；水下十五刻，人气在阳明；水下十六刻，人气在阴分。水下十七刻，人气在太阳；水下十八刻，人气在少阳；水下十九刻，人气在阳明；水下二十刻，人气在阴分。水下二十一刻，人气在太阳；水下二十二刻，人气在少阳；水下二十三刻，人气在阳明；水下二十四刻，人气在阴分。水下二十五刻，人气在太阳，此半日之度也。从房至毕一十四舍，水下五十刻，日行半度，回

【今译】

刻，卫气行于阳明经；水下十六刻，卫气行于足少阴肾经。水下十七刻，卫气行于太阳经；水下十八刻，卫气行于少阳经；水下十九刻，卫气行于阳明经；水下二十刻，卫气行于足少阴肾经。水下二十一刻，卫气行于太阳经；水下二十二刻，卫气行于少阳经；水下二十三刻，卫气行于阳明经；水下二十四刻，卫气行于足少阴肾经。水下二十五刻，卫气行于太阳经，这是半日中卫气运行的度数。从房宿到毕宿运转一十四舍，经过整个白昼，水下五十刻，日行半个周天，每日环转一宿，（从昴宿到心宿，也是运转十四舍，经过整个黑夜，水下五十刻，又运转半个周天，合起来水下一百刻，运转二十八舍，整整



Qi (Defensive-Qi) in the human body flows in the Shaoyang [Channels]; [when] the water moves 15 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yangming [Channels]; [when] the water moves 16 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yin phase; [when] the water moves 17 notches downward, the Qi (Defensive-Qi) in the human body flows in the Taiyang [Channels]; [when] the water moves 18 notches downward, the Qi (Defensive-Qi) in the human body flows in the Shaoyang [Channels]; [when] the water moves 19 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yangming [Channels]; [when] the water moves 20 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yin phase; [when] the water moves 21 notches downward, the Qi (Defensive-Qi) in the human body flows in the Taiyang [Channels]; [when] the water moves 22 notches downward, the Qi (Defensive-Qi) in the human body flows in the Shaoyang [Channels]; [when] the water moves 23 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yangming [Channels]; [when] the water moves 24 notches downward, the Qi (Defensive-Qi) in the human body flows in the Yin-Phase; [when] the water moves 25 notches downward, the Qi (Defensive-Qi) in the human body flows in the Taiyang [Channels] . These are the graduations of half a day. From the Fang [constellation] to the Bi [constellation], [it covers the distance of] fourteen constellations, the water [in the clepsydra] moves downward 50 notches. Then it moves for another half a circle, completing a whole circle. [When the sun moves over the

【原文】

行一舍，水下三刻与七分刻之四。大要曰：常以日之加于宿上也，人气在太阳。是故日行一舍，人气行三阳行与阴分，常如是无已，天与地同纪，纷纷纭纭，终而复始，一日一夜，水下百刻而尽矣。”

【今译】

一个周天，）水下三刻又七分之四刻。《大要》上说：通常是以日行环周二十八宿的每一宿之时，卫气也恰恰运行在手足太阳经。所以日行一宿的时间，卫气也恰恰运行过三阳分与三阴分，经常这样周行不已，它同自然界的变化是同一规律，卫气在人体内的运行，虽然纷繁，但却是有条不紊的，终而复始，一日一夜水下百刻的时间，卫气在体内完成了五十周的运行。”

distance of one constellation,] the water [in the clepsydra] moves downward 3. 571 notches. [The book entitled] Dayao (Great Essentials) says, 'Usually when the sun moves to the location of a constellation, the Qi (Defensive-Qi) in the human body [flows] in the Taiyang [Channels of hand and foot] . That is why when the sun has moved from one constellation of another, the Qi (Defensive-Qi) in the human body flows through the three Yang [Channels] and the Yin-Phase. [The Defensive-Qi] usually flows in such a way just as the movement of the earth and the heaven, [appearing] in disorder but [actually following a certain order] . [It starts to] flow again after its completion of one circle. In a day and a night, water [in the clepsydra] moves downward one hundred notches [and the Defensive-Qi flows inside the human body for fifty circles]. "

Notes:

[1] Among the Twelve Earthly Branches, Zi (子) is located in the north while Wu (午) in the south to form the longitude, Mao (卯) is located in the east while You (酉) in the west to form the latitude.

[2] This sentence is explained differently. Some scholars believe that it means that the water in the clepsydra continues to move downward. Some other scholars think that it means that the Weiqi (卫气 Defensive-Qi) flows continuously as time passes by.

九宫八风第七十七

【原文】

77.1 太一常以冬至之日，居叶蛰之宫四十六日，明日居天留四十六日，明日居仓门四十六日，明日居阴洛四十五日，明日居天宫四十六日，明日居玄委四十六日，明日居仓果四十六日，明日居新洛四十五日，明日复居叶蛰之宫，曰冬至矣。

77.2 太一日游，以冬至之日，居叶蛰之宫，数所在日，从一

【今译】

77.1 太一（北极星）常从冬至开始指向北方叶蛰宫（主冬至、小寒、大寒三个节气），计四十六天；期满之后的下一天，移居东北方天留宫（主立春、雨水、惊蛰三个节气），计四十六天；期满之后的下一天，移居正东方仓门宫（主春分、清明、谷雨三个节气），计四十六天；期满之后的下一天，移居东南方阴洛宫（主立夏、小满、芒种三个节气），计四十五天；期满之后的下一天，移居南方上天宫（主夏至、小暑、大暑三个节气），计四十六天；期满之后的下一天，移居西南方玄委宫（主立秋、处暑、白露三个节气），计四十六天；期满之后的下一天，移居正西方仓果宫（主秋分、寒露、霜降三个节气），计四十六天；期满之后的下一天，移居西北方新洛宫（主立冬、小雪、大雪三个节气），计四十五天。期满之后的下一天，又回到叶蛰宫，又回到了冬至日。

77.2 太一游宫，开始于冬至日，居于北叶蛰（坎）宫，作为第



Chapter 77

Jiugong Bafeng:

Nine Palaces and Eight Winds

The following are the diagrams corresponding to the Eight Winds, Xu (Deficiency) and Shi (Excess), Xie (Pathogenic Factor) and Zheng (Healthy-Qi)

77.1 Taiyi (Polaris), from the day of Winter Solstice, [moves] to stay in the Yezhe Palace [located in the north] for forty-six days; next [it moves] to stay in the Tianliu[1] [Palace located in the north] for another forty-six days; next [it moves] to stay in the Cangmen[2] [Palace located in the east] for another forty-six days; next [it moves] to stay in the Yinluo[3] [Palace located in the southeast] for another forty-six days; next [it moves] to stay in the Shangtian[4] [Palace located in the south] for another forty-six days; next [it moves] to stay in the Xuanwei[5] [Palace located in the southwest] for another forty-six days; next [it moves] to stay in the Cangguo[6] [Palace located in the west] for another forty-six days; next [it moves] to stay in the Xinluo[7] [Palace located in the northwest] for another forty-six days; and again [it moves] to stay in the Yezhe[8] in the day of Winter Solstice.

77.2 Taiyi (Polaris) moves everyday [towards the eight Palaces in the eight orientations respectively. Such a movement starts] from the day of the Winter Solstice (the 22nd solar term).

【原文】

处，至九日，复返于一。常如是无已，终而复始。

77.3 太一移日，天必应之以风雨，以其日风雨则吉，岁美民安少病矣。先之则多雨，后之则多旱。

77.4 太一在冬至之日有变，占在君；太一在春分之日有变，占在相；太一在中宫之日有变，占在吏；太一在秋分之日有变，占在

【今译】

一天的起点，来计算其留居的日数。到了一定的日子，就移居另一宫位，周游完八宫后，第九日又回到坎位，经常如此循环往复，周而复始。

77.3 太一在交换节气的日子，自然界风雨与之相应，如果当天有风雨，就为吉利的征象，谷物丰登，人民安乐，很少患病。假若在交节之前出现风雨，就会多雨；若在交节之后出现风雨，则多旱。

77.4 太一在冬至那天，气候如有暴变，预测其反应在君；移至春分那天，气候如有暴变，预测其反应在相；移至中宫土旺主令那一



[In terms of the orientation, it] stays in the Palace of Yezhe [located in the north]. The number [of days that it] stays in [the Yezhe Palace can be calculated according to the day that it begins to reach the Palace]. [It usually stays] in a Palace for a certain period of time [and then moves to another Palace]. [After it has completed its travel through all the eight Palaces, it returns to the Yezhe Palace and starts its] ninth period of travel. [It repeats such a travel] continuously in the same way with the same procedure.

77.3 [In the day when] Taiyi (Polaris) begins to move from one Palace to another, it must rain and breeze favorably. To rain and breeze in the day [when the Taiyi (Polaris) starts to move from one Palace to another is] an auspicious sign, [indicating] good harvest, stability and no disease. [If it rains and blows] before [the day when the Taiyi (Polaris) starts to move from one Palace to another, it indicates that there will be] excessive rain later on; [if it rains and blows] after [the day when the Taiyi (Polaris) starts to move from one Palace to another, it indicates that there will be] drought.

77.4 [If the weather] suddenly changes [in the day during which] the Taiyi (Polaris) [moves toward the solar term of the Winter Solstice, it can be] predicted [that the disaster is related] to the king [of a country]; [if the weather] suddenly changes [in the day during which] the Taiyi (Polaris) [moves toward the solar term of the Spring Equinox, it can be] predicted [that the disaster is related] to the prime minister [of a country]; [if the weather]

【原文】

将；太一在夏至之日有变，占在百姓。所谓有变者，太一居五宫之日，病风折树木，扬沙石，各以其所主，占贵贱。

77.5 因视风所从来而占之，风从其所居之乡来为实风，主生长养万物；从其冲后来为虚风，伤人者也，主杀，主害者。谨候虚风而

【今译】

天，气候如有暴变，预测其反应在史；移至秋分那天，气候如有暴变，预测其反应在将；移至夏至那天，气候如有暴变，预测其反应在百姓。所谓气候有暴变，是说当太一分别居于上述五宫的那一天，出现大风折断树木，飞沙走石，此时可以根据太一所主的方位来占测受病者的身份。

77.5 还要观察风的方向，作为预测气象的依据。凡是风来自当令的方位，与季节气候相适应的，就叫做实风，主生长，养育万物；若风从当令相对的方位而来，与时令季节相反的，就是虚风，伤害人体，主摧残，对万物有害。对于这种虚风，必须注意适时回避。对养生之道有较高修养的人，就懂得及时防避虚邪贼风，就像躲避箭矢石

suddenly changes [in the day during which] the Taiyi (Polaris) [moves toward] the Central Palace, [it can be] predicted [that the disaster is related] to the officials [of a country]; [if the weather] suddenly changes [in the day during which] the Taiyi (Polaris) [moves toward the solar term of the Autumn Equinox, it can be] predicted [that the disaster is related] to the generals [of a country]; [if the weather] suddenly changes [in the day during which] the Taiyi (Polaris) [moves toward the solar term of the Summer Solstice, it can be] predicted [that the disaster is related] to the common people [in a country]. The so-called [sudden] change [of weather during] the days when the Taiyi (Polaris) moves toward the five Palaces [mentioned above refers to] violent wind that breaks trees and blows away sand and stones. [The way to predict] the good luck and ill luck [of people is] to determine direction from which the wind comes [and the time when the wind begins to blow].

77.5 The wind that comes from the right orientation [in the right season] is called Shifeng (Invigorating-Wind) which controls growth and promotes development of everything. [If the wind comes] from the opposite direction [in the opposite season], it is called Xufeng (Deficiency-Wind) which impairs [the health of] people and damages and kills [all things]. [Care must be taken] to avoid such Xufeng (Deficiency-Wind). So the sages [take measures] to prevent [the attack of] Xuxie (Deficiency-Evil) just like [the way they do] to avoid shot arrows and stones. That is

【原文】

避之，故圣人日避虚邪之道，如避矢石然，邪弗能害，此之谓也。

77.6 是故太一入徙立于中宫，乃朝八风，以占吉凶也。

77.7 风从南方来，名曰大弱风，其伤人也，内舍于心，外在于脉，气主热。

77.8 风从西南方来，名曰谋风，其伤人也，内舍于脾，外在于肌，其气主为弱。

77.9 风从西方来，名曰刚风，其伤人也，内舍于肺，外在于皮肤，其气主为燥。

77.10 风从西北方来，名曰折风，其伤人也，内舍于小肠，外在于手太阳脉，脉绝则溢，脉闭则结不通，善暴死。

77.11 风从北方来，名曰大刚风，其伤人也，内舍于肾，外在于

【今译】

块一样，使外邪不能侵害人体。

77.6 所以，以太一移居中宫为标准，确定八风的方位，并借此来推测气象的吉凶。

77.7 从南方来的风，叫做大弱风，它侵害人体时，内可侵入心，外则留于血脉，其气主热病。

77.8 从西南方来的风，叫做谋风，侵害人体时，内可侵及脾，外则留于肌肉，其气主衰弱之病。

77.9 从西方来的风，叫做刚风，它侵害人体时，内可侵及肺，外则留于皮肤，其气主燥病。

77.10 从西北方来的风，叫做折风，它侵害人体时，内可侵及小肠，外则留于手太阳经脉，若手太阳脉气竭绝，则为邪气充盈流溢，若脉气闭塞，则结聚不通，常常导致突然死亡。

77.11 从北方来的风，叫做大刚风，它侵害人体，内可侵及于

why [they] cannot be harmed by such evils.

77.6 When the Taiyi (Polaris) stays in the Central Palace, winds from all the eight directions will blow toward [the Central Palace]. The auspicious and ominous signs [can be predicted according to the state of such orientations].

77.7 The wind from the south is called Daruofeng (Great Weak-Wind). [When] attacking the human body, it invades into the heart internally and enters the Channels externally. It usually causes febrile [diseases].

77.8 The wind from the southwest is called Moufeng (Meditating-Wind). [When] attacking the human body, it internally invades into the spleen and externally impairs the muscles. It usually causes weakness.

77.9 The wind from the west is called Gangfeng (Hard-Wind). [When] attacking the human body, it internally invades into the lung and externally impairs the skin. It usually causes dryness.

77.10 The wind from the northwest is called Zhefeng (Breaking-Wind). [When] attacking the human body, it internally invades into the small intestine and externally affects [the Small Intestine] Channel of Hand-Taiyang. [If] the Channel is exhausted, [the pathogenic factor will] overflow [in the body]; [if] the Channel is blocked, stagnation will be caused [and the patient] often dies suddenly.

77.11 The wind from the north is called Dagangfeng (Great Hard-Wind). [When] attacking the human body, it internally

【原文】

骨与肩背之膂筋，其气主为寒也。

77.12 风从东北方来，名曰凶风，其伤人也，内舍于大肠，外在于两胁腋骨下及肢节。

77.13 风从东方来，名曰婴儿风，其伤人也，内舍于肝，外在于筋纽，其气主为身湿。

77.14 风从东南方来，名曰弱风，其伤人也，内舍于胃，外在肌肉，其气主体重。

77.15 此八风皆从其虚之乡来，乃能病人。三虚相搏，则为暴病卒死。两实一虚，病则为淋露寒热。犯其两湿之地，则为痿。故圣人避风，如避矢石焉。其有三虚而偏中于邪风，则为击仆偏枯矣。

【今译】

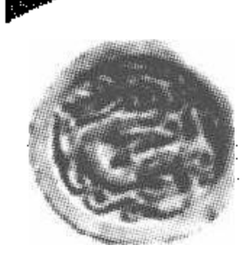
肾，外则留于骨骼与肩背的膂筋部位，其气主寒性病。

77.12 从东北方来的风，叫做凶风，它伤害人体，内可侵及大肠，外则留于两胁腋骨下和上肢关节部。

77.13 从东方来的风，叫做婴儿风，它伤害人体，内可侵及肝脏，外则留于筋的相结处，其气主湿性病。

77.14 从东南方来的风，叫做弱风，它侵害人体时，内可侵及胃，外则留于肌肉，其气主身体重着之病。

77.15 以上所说的八风，都是从当令季节相对的方向而来的虚邪贼风，所以能够使人生病。如果人体虚衰，又逢天气三虚（年虚、月虚、时虚）内外的相因，就容易得暴病而突然死亡。如果三虚之中只犯一虚，也能引起疲劳困倦、寒热相间等症；若在雨湿的地方感受了湿气，就会发生痿病。所以懂得养生之道的人，就像躲避矢石射击一样防避风邪。如果遇到三虚的时候，又偏中了邪风，就会突然昏仆倒地，或引起半身不遂一类的病症。



invades into the kidney and externally impairs the skeleton and the tendons over the shoulders, spine and back. It usually causes cold [Syndrome].

77. 12 The wind from the northeast is called Xiongfeng (Vicious-Wind). [When] attacking the human body, it internally invades into the large intestine and externally impairs the hypochondria, the regions below the armpits and the joints of the limbs.

77. 13 The wind from the east is called Ying'erfeng (Baby-Wind). [When] attacking the human body, it internally invades into the liver and externally impairs the convergence of tendons. It usually causes dampness [Syndrome].

77. 14 The wind from the southeast is called Ruofeng (Weak-Wind). [When] attacking the human body, it internally invades into the stomach and externally impairs the muscles. It usually causes heaviness [of the body].

77. 15 If the eight kinds of wind mentioned above all come from the opposite directions and in the opposite seasons, they will cause diseases. [If] Triple-Xu (Triple-Deficiency) [9] occurs, it will cause severe disease and sudden death. [If] only one Xu (Triple-Deficiency) among the Triple-Xu (Triple-Deficiency) has occurred, it will cause [diseases of] overstrain or alternate cold and fever. [If the patient stays in] the rainy or damp place, [he will suffer from] Wei (Flaccidity-Syndrome). That is why the sages avoid wind just like avoiding the shot arrows and stones. [If] attacked by pathogenic wind [during the time when] the Triple-Xu (Triple-Deficiency) occurs, [the patient will] suffer from sudden faint and paralysis.

Notes:

[1] Tianliu (天留), one of the Nine Palaces, is located in the northeast and governs the solar terms of Beginning of Spring (1st solar term), Rain Water (2nd solar term) and Waking of Insects (3rd solar term).

[2] Cangmen (仓门), one of the Nine Palaces, is located in the east and governs the solar terms of Spring Equinox (4th solar term), Pure Brightness (5th solar term) and Grain Rain (6th solar term).

[3] Yinluo (阴洛), one of the Nine Palaces, is located in the southeast and governs the solar terms of Beginning of Summer (7th solar term), Lesser Fullness of Grain (8th solar term) and Grain in Beard (9th solar term).

[4] Shangtian (上天), one of the Nine Palaces, is located in the south and governs the solar terms of Summer Solstice (10th solar term), Lesser Heat (11th solar term) and Greater Heat (12th solar term).

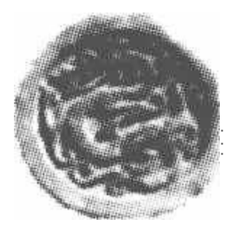
[5] Xuanwei (玄委), one of the Nine Palaces, is located in the southwest and governs the solar terms of Beginning of Autumn (13th solar term), End of Heat (14th solar term) and White Dew (15th solar term).

[6] Cangguo (仓果), one of the Nine Palaces, is located in the west and governs the solar terms of Autumn Equinox (16th solar term), Cold Dew (17th solar term) and Frost's Descent (18th solar term).

[7] Xinluo (新洛), one of the Nine Palaces, is located in the northwest and governs the solar terms of Beginning of Winter (19th solar term), Lesser Snow (20th solar term) and Greater Snow (21st solar term).

[8] Yezhe (叶蛰), one of the Nine Palaces, is located in the north and governs Winter Solstice (22nd solar term), Lesser Cold (23rd solar term) and Greater Cold (24th solar term).

[9] Triple-Xu (三虚), In Chapter 28 of the Taisu (太素), it says, "The Triple-Xu (三虚) refers to Xu (Deficiency) of the year, Xu (Deficiency) of the month and Xu (Deficiency) of the period."



九针论第七十八

【原文】

78.1 黄帝曰："余闻九针于夫子，众多博大矣，余犹不能寤，敢问九针焉生，何因而有名？"

78.2 岐伯曰："九针者，天地之大数也，始于一而终于九。故曰：一以法天，二以法地，三以法人，四以法时，五以法音，六以法律，七以法星，八以法风，九以法野。"

78.3 黄帝曰："以针应九之数奈何？"

78.4 岐伯曰："夫圣人之起天地之数也，一而九之，故以立九

【今译】

78.1 黄帝说："我听你讲解了九针，真是学识渊博，博大精深啊！但我还有些不明白的地方，请问九针是怎样产生的？根据什么而命名的？"

78.2 岐伯说："九针的产生，取法于天地的大数。天地之数，从一起始，到九终止。所以说一针取法于天，二针取法于地，三针取法于人，四针取法于四时，五针取法于五音，六针取法于六律，七针取法于七星，八针取法于八风，九针取法于九野。"

78.3 黄帝说："为什么针和九数相应呢？"

78.4 岐伯说："圣人创立了天地之数，是从一到九，因此把大地定为九个分野，若九九相乘，则九九等于八十一，从而建立了黄钟



Chapter 78

Jiuzhen Lun: Discussion on the Nine Needles

78. 1 Huangdi said, "I have listened to your explanation of the Nine Needles. It's really profound and abstruse. But I still have not fully understood it. May I ask you how [the theory of] the Nine Needles was established and why they have different names?"

78. 2 Qibo said, "The Nine Needles [were developed according to] the law of the heaven and the earth. [The great number of the heaven and the earth] begins with one and ends with nine. [The Nine Needles in fact correspond to different natural phenomena.] That is why it is said that the first [needle] corresponds to the heaven, the second to the earth, the third to human beings, the fourth to the seasons, the fifth to the [five] sounds[1], the sixth to the [six odd-numbered] pitch-pipes[2], the seventh to the [seven] stars, the eighth to the winds [from the eight directions] and the ninth to the nine geographical divisions."

78. 3 Huangdi said, "Why the needles correspond to the number of nine?"

78. 4 Qibo said, "This number of the heaven and earth was established by the sages [in ancient times, starting] from one and ending at nine. That is why the earth is divided into nine divisions. When nine times nine, the result is eighty-one. [That is why the arrangement of] Huangzhong[3] and [the

【原文】

野。九而九之，九九八十一，以起黄钟数焉，以针应数也。

78.5 一者，天也。天者，阳也。五脏之应天者肺，肺者五脏六腑之盖也，皮者，肺之合也，人之阳也。故为之治针，必以大其头而锐其末，令无得深入而阳气出。

78.6 二者，地也。人之所以应土者，肉也。故为之治针，必筩其身而员其末，令无得伤肉分，伤则气得竭。

78.7 三者，人也。人之所以成生者，血脉也。故为之治针，必大其身而员其末，令可以按脉勿陷，以致其气，令邪气独出。

78.8 四者，时也。时者，四时八风之客于经络之中，为瘤病者

【今译】

之数，九针正与此数相应。

78.5 一数比象于天。天属阳。在人体五脏中，肺主呼吸，外与天气相应。肺位最高，为五脏六腑的华盖。肺外合皮毛，皮毛浅在体表，属于阳分。因此针刺治疗时所用之针，其头必大，针尖锐利，适于浅刺而不能深刺，用于治疗邪在皮肤的病证，以开泄阳气，解表退热。

78.6 二数比象于地。在人体应于脾，脾属土，主肌肉。因此针刺治疗时所用之针，其身圆直，如竹管状，针尖呈卵圆形，适用于治疗邪在肌肉的病证，刺时不得损伤分肉，分肉受伤则易使脾气衰竭。

78.7 三数比象于人。人能维持生命，有赖于血脉输给营养。所以为了适应治疗血脉的病证，所用之针，其尖圆而钝，可以按压穴位，疏通血脉，引导正气得以充实，使邪气自然外出。

78.8 四数比象于四时。四时八方的风邪侵入人体的经络中，能使血脉留滞瘀结，而渐成顽固性的病证。因此刺治时，必用锋针，

number of] needles correspond to such a number."

78.5 "[The number of] one symbolizes the heaven and the heaven pertains to Yang. The one among the Five Zang-Organs to correspond to the heaven is the lung. The lung is the canopy of the Five Zang-Organs and the Six Fu-Organs. The lung is closely related to the skin [which pertains to] Yang in the human body. That is why [the first] needle, [known as Chanzhen (sagittate needle)], is made [in such a way that] its head is big and its tip is sharp. [This needle, usually used to treat diseases due to invasion of pathogenic factors into the skin,] is applicable to shallow needling and draining of Yangqi."

78.6 "[The number of] two symbolizes the earth. The part in the human body to correspond to the earth is muscle. That is why [the second] needle, [known as Yuanzhen (round-pointed needle)], is made [in such a way that it] must be round and straight with ellipse tip. [The purpose of using such a needle to treat diseases is] to avoid impairing the muscles [because] impairment [of the muscles will] exhaust Qi."

78.7 "[The number of] three symbolizes human beings. [The substance that] maintains human life is blood vessel. That is why [the third] needle, [known as Dizhen (arrow-shaped needle)], is made [in such a way that it] must be big in body and round in tip. [This needle can be used] to press the vessel without inserting it to induce Qi (Healthy-Qi) and driving out Xieqi (Evil-Qi)."

78.8 "[The number of] four symbolizes the seasons. Invasion of the eight kinds of winds in the four seasons into the Channels and Collaterals will cause stubborn diseases. So [the

【原文】

也。故为之治针，必筩其身而锋其末，令可以泻热出血，而痈病竭。

78.9 五者，音也。音者，冬夏之分，分于子午，阴与阳别，寒与热争，两气相搏，合为痈脓者也。故为之治针，必令其末如剑锋，可以取大脓。

78.10 六者，律也。律者，调阴阳四时而合十二经脉。虚邪客于经络而为暴痹者也。故为之治针，必令尖如氂，且员且锐，中身微大，以取暴气。

78.11 七者，星也。星者，人之七窍。邪之所客于经，而为痛痹，合于经络者也。故为之治针，令尖如蚊虻喙，静以徐往，微以久

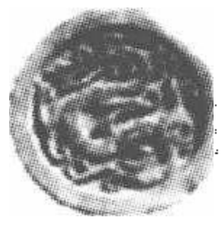
【今译】

取其针身长直，针尖锋利，用以泻其瘀热，使顽固性疾病得以根除。

78.9 五数比象于五音。音为五数，位于一、九两数之中间。一数，代表冬至阴极阳生，月建在子；九数，代表夏至阳极阴生，月建在午。五数正当一到九数之间，阴阳消长的变化由此可分。在人体如果寒热不调，两气搏结，则形成痈肿化脓。所以针刺治疗时所用之针，其末锋利如剑，可以刺破痈肿，排出脓血。

78.10 六数比象于六律。六律分为阴阳，应于四时，合于十二经脉。虚邪贼风侵入人的经络，使阴阳失调，气血壅闭，暴发痹证。因此针刺治疗时所用之针状如长毛，圆而锐利，针身略微粗大，适用于刺治急性病。

78.11 七数比象于七星。七星，在人体应于七窍。邪从孔窍侵入经络之间，久留不去，就能发生痛痹。所以针刺治疗时所用之针，其尖细如蚊虻喙。刺治时要静候其气慢慢进针，轻微提插，留针要



fourth] needle, [known as Fengzhen (sharp needle)], is made [in such a way that it] must be round in body and sharp in tip. [Such a needle can be used] to reduce heat, let out blood and treat stubborn diseases."

78.9 "[The number of] five symbolizes [the five] sounds. The Winter Solstice begins in the month of Zi and the Summer Solstice starts in the month of Wu, [during which] Yin and Yang are fluctuating, cold and heat alternating. The struggle between the two kinds of Qi (cold and heat) causes carbuncle and suppuration. So the needle made [for treating such diseases, known as Pizhen (sword-shaped needle),] must be sharp in tip like sword. [Such a needle can be used] to drain great pus."

78.10 "[The number of] six symbolizes [the six] pitch-pipes which [regulate sounds], divide Yin and Yang and the four seasons as well as correspond to the twelve Channels. Invasion of Xuxie (Deficiency-Evil) into the Channels and Collaterals causes fulminant Bi [Syndrome]. So the needle made [for treating this disease, known as Yuanlizhen (round-sharp needle),] must be like long hair, round and sharp with slightly big body. [Such a needle can be used] to treat acute disease."

78.11 "[The number of] seven symbolizes the [seven] stars. [The seven] stars correspond to the seven orifices in the human body. [The seven orifices are the passages through which] Xie (Evil) enters the Channels and causes pain and obstruction. [Usually the pathogenic factors] invade the Channels [through the seven orifices]. So the needle made [for treating diseases caused in such a way, known as Haozhen (filiform needle),] must be as sharp as the mouth of a mosquito. [When performing

【原文】

留，正气因之，真邪俱往，出针而养者也。

78.12 八者，风也。风者，人之股肱八节也。八正之虚风，八风伤人，内舍于骨解腰脊节腠理之间，为深痹也。故为之治针，必长其身，锋其末，可以取深邪远痹。

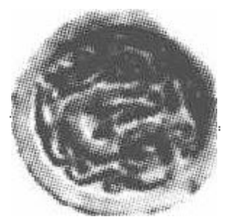
78.13 九者，野也。野者，人之节解皮肤之间也。淫邪流溢于身，如风水之状，而溜不能过于机关大节者也。故为之治针，令尖如挺，其锋微员，以取大气之不能过于关节者也。”

【今译】

久，从而使正气得以充实。邪气消散，真气随之恢复。出针以后，还要继续疗养。

78.12 八数比象于八风。八风，在人体应于八处大关节。八方的虚邪贼风侵袭人体时，深入而留止在骨缝腰脊关节与腠理之间，形成邪深在里的痹证。所以针刺之针，针身长而针尖锋利，可以刺治邪深病久的痹证。

78.13 九数比象于九野。九野在人体应于周身关节骨缝和皮肤之间。如邪气过盛蔓延全身，则出现浮肿，状似风水病，这是由于水气流注，不能通过关节，以致肌肤积水为肿。因此针刺之针，其尖如梃，针锋微圆，可通利关节，运转大气。”



acupuncture, the acupuncturist should] quietly [wait for Qi], slowly insert [the needle], lightly thrust [the needle] and retain [the needle in the Acupoint] for a long period of time in order to enrich Zhengqi (Healthy-Qi). [Once] the Xie (Evil) is removed, the Zhen (Genuine-Qi) will be restored. [After] withdrawal of the needle, [measures should be taken for] further treatment [of the patient]."

78.12 "[The number of] eight symbolizes [the winds from the eight directions]. The winds [from the eight directions] correspond to the eight major joints in the legs and arms. [When] the Xufeng (Deficiency-Wind) from the eight directions attacks the human body, [it usually] invades deep into the bones, waist, spine, joints and Couli (muscular interstice), eventually causing deep Bi [Syndrome]. So the needle made [for treating this disease, known as Changzhen (long needle),] must be long and sharp. [Such a needle can be used] to treat deep invasion of Xie (Evil) and prolonged Bi [Syndrome]."

78.13 "[The number of] nine symbolizes [the nine geographical] divisions. [The nine geographical] divisions correspond to crevice of bones and the regions between the skin. [When] Xie (Evil) in invades the body, [the manifestations appear] like that of dropsy because [water] cannot run through the major joints. So the needle made [for treating this disease, known as Dazhen (large needle),] must be like a stick, sharp and slightly round. [Such a needle can be used] to remove Daqi (severe pathogenic factor) that cannot run through the major joints."

【原文】

78.14 黄帝曰："针之长短有数乎？"

78.15 岐伯曰："一曰镵针者，取法于巾针，去末寸半，卒锐之，长一寸六分，主热在头身也。

78.16 二曰员针，取法于絮针，筩其身而卵其锋，长一寸六分，主治分间气。

78.17 三曰锲针，取法于黍粟之锐，长三寸半，主按脉取气，令邪出。

78.18 四曰锋针，取法于絮针，筩其身，锋其末，长一寸六分，主痈热出血。

78.19 五曰铍针，取法于剑锋，广二分半，长四寸，主大痈脓，两热争者也。

78.20 六曰员利针，取法于氂针，微大其末，反小其身，令可深内也，长一寸六分。主取痈痹者也。

【今译】

78.14 黄帝说："针的长短有一定的度数吗？"

78.15 岐伯说："第一种叫镵针，摹仿巾针制成，距离针的末端约半寸许，就尖锐突出，长一寸六分，适用于浅刺，主治热在头身的病证。

78.16 第二种叫员针，摹仿絮针制成，针身圆直如竹管状，针尖卵圆形，长一寸六分，主治邪在分肉间的疾病。

78.17 第三种叫锲针，摹仿黍粟之形，圆而微尖，长三寸半，用以按摩经脉行气，祛邪外出。

78.18 第四种叫锋针，摹仿絮针制成，针身圆直，针尖锋利，长一寸六分，主治痈疡热毒之证，刺络放血。

78.19 第五种叫铍针，锋利如剑，宽二分半，长四寸，主治因寒热搏结而成的痈肿化脓病证。

78.20 第六种叫员利针，摹仿长毛之形，针尖稍大，针身反小，可深刺，长一寸六分，主治痈肿痹证。

78. 14 Huangdi said, "Are there any criteria for the length of the needles?"

78. 15 Qibo said, "The first one is called Chanzhen (sagittate needle) made according to the form of a cloth needle. This needle appears sharp [from the place about] half a Cun toward the tip is 1. 6 Cun in length. [It is used] to treat [the disease marked by] heat in the head and body."

78. 16 "The second one is called Yuanzhen (round-pointed needle) made according to the form of a fleecy needle. This needle is round in body, ellipse in tip and 1. 6 Cun in length. [It can be used] to treat disease located between the muscles."

78. 17 "The third one is called Dizhen (arrow-shaped needle) made according to the form of broomcorn millet and glutinous millet. It is 3. 5 Cun in length and can be used to press the Channels to activate Qi and drive out Xie (Evil)."

78. 18 "The fourth one is called Fengzhen (sharp needle) made according to the form of fleecy needle. It is round in body, sharp in tip and 1. 6 Cun in length. [It can be used] to reduce heat and let out blood."

78. 19 "The fifth one is called Pizhen (sword-shaped needle) made according to the form of sharp sword. It is 2. 5 Fen in width and 4 Cun in length. [It can be used] to treat severe suppurated carbuncle and [disease caused by struggle between] the interior and exterior heat."

78. 20 "The sixth one is called Yuanlizhen (round-sharp needle) made according to the form of long hair. It is slightly big in tip, small in body for the convenience of deep insertion and 1. 6 Cun in length. [It can be used] to treat carbuncle and Bi [Syndrome]."

【原文】

78.21 七曰毫针，取法于毫毛，长一寸六分，主寒热痛痹在络者也。

78.22 八曰长针，取法于綦针，长七寸，主取深邪远痹者也。

78.23 九曰大针，取法于锋针，其锋微员，长四寸，主取大气不出关节者也。针形毕矣，此九针大小长短法也。”

78.24 黄帝曰：“愿闻身形应九野奈何？”

78.25 岐伯曰：“请言身形之应九野也，左足应立春，其日戊寅己丑。左胁应春分，其日乙卯。左手应立夏，其日戊辰己巳。膺喉首头应夏至，其日丙午。右手应立秋，其日戊申己未。右胁应秋分，其

【今译】

78.21 第七种叫毫针，摹仿纤细的毫毛，长一寸六分，主治邪在络的寒热痛痹。

78.22 第八种叫长针，摹仿綦针制成，长七寸，主治邪深病久的痹证。

78.23 第九种叫大针，摹仿锋针制成，其锋略圆，长四寸，主治大气不能通利关节。以上所述，就是九针的大小长短的法度。”

78.24 黄帝说：“我想知道人的身形是如何与九野相应的呢？”

78.25 岐伯说：“请允许我讲讲身形与九野相应的情况。人的左足应于立春，在日辰正当戊寅、己丑；左胁应于春分，在日辰正当乙卯；左手应于立夏，在日辰正当戊辰、己巳；前胸、咽喉、头面应于夏至，在日辰正当丙午；右手应于立秋，在日辰正当戊申、己未；右

78. 21 "The seventh one is called Haozhen (filiform needle) made according to the form of minute hair. It is 3. 6 Cun in length [and can be used] to treat cold, pain and Bi [Syndrome] in the Collaterals."

78. 22 "The eighth one is called Changzhen (long needle) and made according to the form of long needle [used for sewing. It is 7 Cun in length [and can be used] to treat deep invasion of Xie (Evil) and prolonged Bi [Syndrome]."

78. 23 "The ninth one is called Dazhen (large needle) and made according to the form of sharp needle. It is slightly round in tip and 4 Cun in length. [It can be used] to remove Daqi (severe pathogenic factor) that cannot run through the joints. That is all about the explanation of the shapes of needles. These are the criteria for the length and size of the Nine Needles."

78. 24 Huangdi said, "I'd like to know how the human body corresponds to the nine geographical divisions."

78. 25 Qibo said, "Please allow me to explain the correspondence between the human body and the nine geographical divisions. The left foot corresponds to the Beginning of Spring (the 1st solar term) and the corresponding days are Wuyin and Jichou. The left rib-side corresponds to the Spring Equinox (the 4th solar term) and the corresponding day is Yimao. The left hand corresponds to the Beginning of Summer (7th solar term) and the corresponding days are Wuchen and Jisi. The chest, throat, face and head correspond to the Summer Solstice (10th solar term) and the corresponding day is Bingwu. The right hand corresponds to the Beginning of Autumn (13th solar term) and the corresponding days are Wushen and Jiwei. The right rib-side corresponds to the Autumn Equinox (16th solar term) and the corresponding day is

【原文】

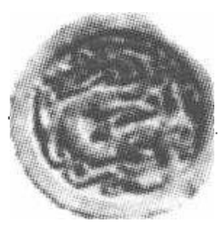
日辛酉。右足应立冬，其日戊戌己亥。腰尻下窍应冬至，其日壬子。六腑膈下三脏应中州，其大禁，大禁太一所在之日，及诸戊己。凡此九者，善候八正所在之处。所主左右上下身体有痈肿者，欲治之，无以其所直之日溃治之，是谓天忌日也。

78.26 形乐志苦，病生于脉，治之于灸刺。形苦志乐，病生于筋，治之以熨引。形乐志乐，病生于肉，治之以针石。形苦志苦，病

【今译】

胁应于秋分，在日辰正当辛酉；右足应于立冬，在日辰正当戊戌、己亥；腰、尻、下窍应于冬至，在日辰正当壬子。六腑和膈下之肝、脾、肾三脏应于中宫，它的大禁日期是指正交八节（四立、二分、二至）太一所在之日，以及各个戊日或己日。掌握了人体九个部位和九个方位的相应关系，就可以测候八方当令节气的所在，及其相应于形体的左右上下的各部位。身体某个部位发生了痈肿，如果正当太一所在及戊己所值之日，就不能用溃破法治疗，这叫做天忌日。

78.26 形体安逸，但精神苦闷之人，病多生于脉，治法宜于针灸。身形劳苦，但精神愉快的人，病多生于筋，宜用温熨导引之法治之。形体和精神都舒适的人，病多生于肌肉，宜用针砭治之。形体劳苦，精神也苦闷的人，生病时多发生咽喝，宜用甘药调治。屡受惊



Xinyou. The right foot corresponds to the Beginning of Winter (19th solar term) and the corresponding days are Wuxu and Jihai. The waist, buttocks and the lower orifices correspond to the Winter Solstice (22nd solar term) and the corresponding day is Renzi. The Six Fu-Organs and the three Zang-Organs below the diaphragm (liver, spleen and kidney) correspond to Zhongzhou (the Central Palace). [In needling different parts of the human body, the acupuncturist must pay great attention to] the forbidden days. The days when Taiyi (Polaris) moves [from one Palace to another] and the days of Wu and Ji are all the forbidden days [for acupuncture]. [When one has fully understood the relationship between] the nine [parts of the body and the nine orientations, it will be] easy [for him] to predict the eight directions [from which the winds] normally come and [their relationship with] the left and right sides as well as the upper and lower parts of the body. [Take] carbuncle and swelling [for example]. [If one] wants to treat such diseases, [he] should not incise it or break it up in the forbidden days. This is called forbidden time of the heaven."

78.26 "[Those who live] an easy life but feel unhappy mentally [tend to contract] diseases in the Channels which can be treated by moxibustion and acupuncture. [Those who live] a hard life but feel happy mentally [tend to contract] diseases in the tendons which can be treated by hot compress and Daoyin[4]. [Those who live] an easy life and feel happy mentally [tend to contract] diseases in the muscles which can be treated by acupuncture and stone needle. [Those who live] a hard life and feel unhappy mentally [tend to contract] diseases in the throat [with the symptom of] panting which can be treated by herbs

【原文】

生于咽喝，治之以甘药。形数惊恐，筋脉不通，病生于不仁，治之以按摩醪药。是谓形。

78.27 五脏气：心主噫，肺主咳，肝主语，脾主吞，肾主欠。

78.28 六腑气：胆为怒，胃为气逆哕，大肠小肠为泄，膀胱不约为遗溺，下焦溢为水。

78.29 五味：酸入肝，辛入肺，苦入心，甘入脾，咸入肾，淡入胃，是谓五味。

78.30 五并：精气并肝则忧，并心则喜，并肺则悲，并肾则恐，

【今译】

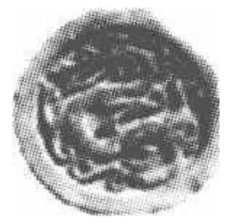
恐，神形不安的人，易使筋脉之间气血不通，以致肢体麻木不仁，宜用按摩和药酒治疗。这就是五种形志生病的特点及其治法。

78.27 五脏之气失调，各有所主的病证：心气不舒，发为噫气；肺气不利，发为咳嗽；肝气郁结，发为多语；脾气不和，发为吞酸；肾气衰惫，发为呵欠。

78.28 六腑之气失调，也各有所主的病证：胆气郁结，易于发怒；胃失和降，气逆为吐、为哕；大肠小肠失调，则发为泄泻；膀胱不约，则发为遗尿；下焦不通，则积水为肿。

78.29 五味入胃后，酸味属木入于肝，辛味属金入于肺，苦味属火入于心，甘味属土入于脾，咸味属水入于肾，淡味属土入于胃。这就是五味各自之所入。

78.30 五脏精气相并各有其所生的病证：精气并于肝则生忧



sweet in taste. [Those who are] frequently frightened [tend to suffer from] stagnation of Channels and tendons with the symptom of numbness which can be treated by massage and medicated vinum. [These] are physical [and mental pathological changes and the corresponding treatments]."

78.27 "[Disorders of] the Qi in the Five Zang-Organs [lead to the following symptoms]: [Disorder of the Qi in] the heart causes eructation; [disorder of the Qi in] the lung causes cough; [disorder of the Qi in] the liver causes polylogia; [disorder of the Qi in] the spleen causes acid regurgitation; and [disorder of the Qi in] the kidney causes yawning."

78.28 "[Disorders of] the Qi in the Six Fu-Organs [lead to the following symptoms]: [Disorder of the Qi in] the gallbladder causes anger; [disorder of the Qi in] the stomach causes hiccup; [disorder of the Qi in] the large intestine and small intestine causes diarrhea; [disorder of] the spleen causes acid regurgitation; and [disorder of] the bladder causes enuresis; [disorder of] the Xiajiao (Lower Energizer) causes edema [due to retention of fluid]."

78.29 "[After being taken into the stomach,] the five tastes [enter the Five Zang-Organs respectively]: The sour [taste] enters the liver; the acrid [taste] enters the lung; the bitter [taste] enters the heart; the sweet [taste] enters the spleen; the salty [taste] enters the kidney; and the bland [taste] enters the stomach. [These are the ways how] the five tastes [enter the Five Zang-Organs respectively]."

78.30 "The five kinds of mergence[5] [lead to the following diseases]: [When] Jingqi (Essence-Qi) [of the Five



【原文】

并脾则畏，是谓五精之气，并于脏也。

78.31 五恶：肝恶风，心恶热，肺恶寒，肾恶燥，脾恶湿，此五脏气所恶也。

78.32 五液：心主汗，肝主泣，肺主涕，肾主唾，脾主涎，此五液所出也。

78.33 五劳：久视伤血，久卧伤气，久坐伤肉，久立伤骨，久行伤筋，此五久劳所病也。

78.34 五走：酸走筋，辛走气，苦走血，咸走骨，甘走肉，是谓

【今译】

虑，并于心则生喜笑，并于肺则生悲哀，并于肾则善恐惧，并于脾则胆怯生畏。这是五脏精气并于一脏而发生的病证。

78.31 五脏各有所恶：肝脏恶风，心脏恶热，肺脏恶寒，肾脏恶燥，脾脏恶湿。这就是五脏之气的所恶。

78.32 五脏化生五液：心主汗液，肝主泪液，肺主涕液，肾主唾液，脾主涎液。这就是五液分别出于五脏的情况。

78.33 五种劳逸过度所致的损伤：久视则伤血，久卧则伤气，久坐则伤肉，久立则伤骨，久行则伤筋。这是五种久劳所伤。

78.34 五味各有走向：酸味入肝而走筋，辛味入肺而走气，苦

Zang-Organs] has merged into the liver, [it will lead to] anxiety; [when the Essence-Qi of the Five Zang-Organs] has merged into the heart, [it will lead to] excessive rejoicing; [when the Essence-Qi of the Five Zang-Organs] has merged into the lung, [it will lead to] sorrow; [when the Essence-Qi of the Five Zang-Organs] has merged into the kidney, [it will lead to] terror; [when the Essence-Qi of the Five Zang-Organs] has merged into the spleen, [it will lead to] fear. [These are the diseases caused by] mergence of the Essence [of the Five Zang-Organs] into [one single] Zang-Organ."

78.31 "[The following are] the aversions of the Five [Zang-Organs]: The liver is averse to wind; the heart is averse to heat; the lung is averse to cold; the kidney is averse to dryness; and the spleen is averse to dampness. These are the aversions of the Five Zang-Organs."

78.32 "[The following are] the fluids [governed by] the Five [Zang-Organs]: The heart governs sweat; the liver governs tears; the lung governs snivel; the kidney governs saliva; and the spleen governs drool. [These are the relationships between] the Five [Zang-Organs] and the fluids."

78.33 "[The following are the damages caused by] five kinds of overstrain: Protracted seeing damages the blood; protracted lying [on bed] damages Qi; protracted sitting damages muscles; protracted standing damages bones; and protracted walking damages tendons. These are the diseases caused by the five kinds of overstrain."

78.34 "[The following are the ways how] the five [tastes]

【原文】

五走也。

78.35 五裁：病在筋，无食酸；病在气，无食辛；病在骨，无食咸；病在血，无食苦；病在肉，无食甘。口嗜而欲食之，不可多也，必自裁也，命曰五裁。

78.36 五发：阴病发于骨，阳病发于血，以味发于气，阳病发于

【今译】

味入心而走血，咸味入肾而走骨，甘味入脾而走肉。这就叫做五走。

78.35 饮食的五裁：酸性收敛，所以病在筋的不能多食酸味；辛能发散，所以病在气的不能多食辛味；咸能软坚，所以病在骨的不宜多食咸味；苦能化燥，所以病在血的不能多食苦味；甘能壅满助湿，所以病在肉的不宜多食甘味。即使因嗜好而欲食，也不可多食，必须自制，适可而止。这就叫做五裁。

78.36 五脏之所发：阴病发于骨骼，阳病发于血脉。五味为病，

move [after they have entered different Zang-Organs]: The sour [taste] moves to the tendons [because the sour taste enters the liver and the liver controls the tendons]; the acrid [taste] moves to Qi [because the acrid taste enters the lung and the lung controls Qi]; the bitter [taste] moves to the blood [because the bitter taste enters the heart and the heart controls the blood vessels]; the salty [taste] moves to the bones [because the salty taste enters the kidney and the kidney controls the bones]; the sweet [taste] moves to the muscles [because the sweet taste enters the spleen and the spleen controls the muscles]. These are [the ways how] the five [tastes] move [after they have entered different Zang-Organs respectively]."

78.35 "[The following are the ways about how] to avoid [certain kinds of food after contraction of] five [kinds of diseases]: [If] the disease is in the tendons, [the patient should] avoid eating food of sour [taste]; [if] the disease is related to Qi, [the patient should] avoid eating food of acrid [taste]; [if] the disease is in the bones, [the patient should] avoid eating food of salty [taste]; [if] the disease is in the blood, [the patient should] avoid eating food of bitter [taste]; [if] the disease is in the muscles, [the patient should] avoid eating food of sweet [taste]. [Even if the patient is] partial to certain kinds of food, [he should] not eat too much and has to restrain himself. These are [the ways about how to] avoid [certain kinds of food after contraction of the five kinds of diseases]."

78.36 "[The following are] the occurrences of the five [kinds of diseases]: Yin disease occurs in the bones; Yang dis-

【原文】

冬，阴病发于夏。

78.37 五邪：邪入于阳，则为狂；邪入于阴，则为血痹；邪入于阳，转则为癫疾；邪入于阴，转则为喑；阳入之于阴，病静；阴出之于阳，病喜怒。

78.38 五藏：心藏神，肺藏魄，肝藏魂，脾藏意，肾藏精志也。

78.39 五主：心主脉，肺主皮，肝主筋，脾主肌，肾主骨。

78.40 阳明多血多气，太阳多血少气，少阳多气少血，太阴多血

【今译】

发于气不调。阳病发于冬季，阴病发于夏季。这就是五发。

78.37 邪扰五脏的病变：阳邪入阳分，则为狂；阴邪入于阴分，使血脉凝涩，发生痹证；邪入于阳，邪气搏结于上，则发癫疾；阳邪入于阴，搏结而不去，就会伤阴而导致喑哑，因为五脏阴经通于喉舌之间；阳气入于阴分，其病态多静；阳气上逆，由阴出阳，其病多怒。

78.38 五脏各有所藏：心藏神，肺藏魄，肝藏魂，脾藏意，肾藏精与志。

78.39 五脏各有所主：心主血脉，肺主皮毛，肝主筋，脾主肌肉，肾主骨。

78.40 阳明经多血多气，太阳经多血少气，少阳经多气少血，太

ease occurs in the blood; [disease caused by the five] tastes occurs in the Qi [phase]; Yang disease occurs in winter; and Yin disease occurs in summer."

78.37 "[The following are the diseases caused by] five kinds of Xie (Evil): [When] Xie (Evil) enters Yang, [it] will cause mania; [when] Xie (Evil) enters Yin, [it] will cause Blood-Bi [Syndrome]; [when] Xie (Evil) enters Yang, [it] will cause epilepsy [after accumulation in the upper region]; [when] Xie (Evil) enters Yin, [it] will lead to loss of voice; [when pathogenic factor of] Yang [nature] enters Yin, the patient appears quiet; [when the pathogenic factor] comes out of the Yang [phase] from the Yin [phase], the patient is frequently irritable."

78.38 "[The following are what] stored in the Five [Zang-Organs]: The heart stores Shen (Spirit); the lung stores Po (Corporeal-Soul); the liver stores Hun (Ethereal-Soul); the spleen stores Yi (thinking); and the kidney stores Jingzhi (Essence and Consciousness)."

78.39 "[The following are the parts of body] governed by the Five [Zang-Organs]: The heart governs the Channels; the lung governs the skin; the liver governs the tendons; the spleen governs the muscles; and the kidney governs the bones."

78.40 "The Yangming [Channels are characterized by] more blood and more Qi; the Taiyang [Channels are characterized by] more blood and less Qi; the Shaoyang [Channels are characterized

【原文】

少气，厥阴多血少气，少阴多气少血。故曰：刺阳明出血气，刺太阳出血恶气，刺少阳出气恶血，刺太阴出血恶气，刺厥阴出血恶气，刺少阴出气恶血也。

78.41 足阳明太阴为表里，少阳厥阴为表里，太阳少阴为表里，

【今译】

阴经多血少气，厥阴经多血少气，少阴经多气少血。所以说，刺阳明经可以出血与气，刺太阳经可出血但不能出气，刺少阳经能出气而不能出血，刺太阴经能出血但不能出气，刺厥阴经能出血不但不能出气，刺少阴经能出气而不能出血。

78.41 足阳明胃经与足太阴脾经相为表里，足少阳胆经与足厥阴肝经相为表里，足太阳膀胱经与足少阴肾经相为表里，这是足三阳经



by] more Qi and less blood; the Taiyin [Channels are characterized by] more blood and less Qi; the Jueyin [Channels are characterized by] more blood and less Qi; the Shaoyin [Channels are characterized by] more Qi and less blood. That is why it is said that needling the Yangming [Channels can] let out blood and Qi, needling the Taiyang [Channels can] let out blood but not Qi, needling Shaoyang [Channels can] let out Qi but not blood, needling the Taiyin [Channels can] let out blood but not Qi, needling the Jueyin [Channels can] let out blood but not Qi, and needling the Shaoyin [Channels can] let out Qi but not blood."

78.41 "[The Stomach Channel of] Foot-Yangming and [the Spleen Channel of Foot-] Taiyin are externally and internally [related to each other]; [the Gallbladder Channel of Foot-] Shaoyang and [the Liver Channel of Foot-] Jueyin are externally and internally [related to each other]; [the Bladder Channel of Foot-] Taiyang and [the Kidney Channel of Foot-] Shaoyin are externally and internally [related to each other]. These are [the relationships between] Yin and Yang [Channels of] the foot. [The Large Intestine Channel of] Hand-Yangming and [the Lung Channel of Hand-] Taiyin are externally and internally [related to each other]; [the Sanjiao (Triple Energizer) Channel of Hand-] Shaoyang and the Pericardium [Channel of Hand-Jueyin] are externally and internally [related to each other]; [the Small Intestine Channel of Hand-] Taiyang and

【原文】

是谓足之阴阳也。手阳明太阴为表里，少阳心主为表里，太阳少阴为表里，是谓手之阴阳也。”

【今译】

与足三阴经的表里配合；手阳明大肠经与手太阴肺经相为表里，手少阳三焦经与手厥阴心包经相为表里，手太阳小肠经与手少阴心经相为表里，这是手三阴经与手三阳经的表里配合。”



[the Heart Channel of Hand-] Shaoyin are externally and internally [related to each other]. These are [the relationships between] the Yin and Yang [Channels of] the hand."

Notes:

[1] Five sounds (五音) include Jiao (角), Zhi (徵), Gong (宫), Shang (商) and Yu (羽).

[2] Six pitch-pipes (六律) are divided into two categories, namely six Yin pitch-pipes and six Yang pitch-pipes. The six Yin pitch-pipes are Linzhong (林钟), Nanlū(南吕), Yingzhong (应钟), Dalū(大吕), Jiazhong (夹钟) and Zhonglū(仲吕). The six Yang pitch-pipes are Huangzhong (黄钟), Taicu (太簇), Guxi (姑洗), Ruibin (蕤宾), Yize (夷则) and Wushe (无射).

[3] Huangzhong (黄钟), a bamboo musical instrument used in ancient times to correct musical notes, was nine Cun in length and over each Cun nine grains of black broomcorn millet were fixated.

[4] 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 (导引) means to shake the tendons and bones and to move the limbs and joints."

[5] The five kinds of mergence (五并) refer to the pathological changes in which the Essence of the Five Zang-Organs merges into one single Zang-Organ.

岁露论第七十九

【原文】

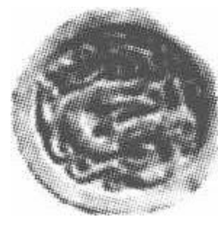
79.1 黄帝问于岐伯曰："经言夏日伤暑，秋病疟，疟之发以时，其故何也？"

79.2 岐伯对曰："邪客于风府，病循膺而下，卫气一日一夜，常大会于风府，其明日日下一节，故其日作晏，此其先客于脊背也。故每至于风府则腠理开，腠理开则邪气入，邪气入则病作，此所以日作尚晏也。卫气之行风府，日下一节，二十一日下至尾底，二十二日入脊内，注于伏冲之脉，其行九日，出于缺盆之中，其气上行，故其

【今译】

79.1 黄帝向岐伯问道："经文上曾说：夏伤于暑，到了秋天就发为疟疾，疟疾的发作有一定的时间，这是什么原因呢？"

79.2 岐伯说："邪气侵入风府后，就沿着脊柱下行。人体卫气循行一日一夜后总会于风府，然后每日循脊柱向下行一节，因此疟疾发作的时间也就一天天向后推迟。由于邪气先侵入脊背，每当卫气行于风府时，则腠理开泄，邪气乘隙侵入，与卫气相搏而发为疟病。所以疟疾发作的时间，常常向后推迟。卫气运行至风府穴后，每日沿脊柱向下运行一节，经过二十一日，就下行到尾骶部，第二十二日就进入脊内，流注于伏冲之脉，行至九日，上出于左右两个缺盆的中间，



Chapter 79

Suilu Lun: Discussion on Abnormal Wind and Rain in a Year

79. 1 Huangdi asked Qibo, "The Canon says that attack by heat in summer will cause malaria in autumn. [But] the attack of malaria follows a certain schedule. What is the reason?"

79. 2 Qibo replied, "[When] Xie (Evil) invades into Fengfu (GV 16), it moves downward along the spine. [When flowing] in the daytime and at night [in the human body], the Weiqi (Defensive-Qi) often converges over Fengfu (GV 16). The next day [after its convergence over Fengfu (GV 16), the Defensive-Qi] moves downward one vertebra each day [along the spine]. That is why the attack [of malaria] is delayed day after day. This is [due to the fact that the pathogenic factor] first invades the spine and back. [Each time when the Defensive-Qi] flows to Fengfu (GV 16), the Couli (muscular interstice) opens. [When] the Couli (muscular interstice) has opened, Xieqi (Evil-Qi) enters [the body through it]. [When] Xieqi (Evil-Qi) has entered [the body, malaria begins] to attack. This is the reason why the attack of [malaria] is gradually delayed. [When] the Weiqi (Defensive-Qi) flows to Fengfu (GV 16), [it moves] down one segment each day. [After] twenty-one days, it moves to the sacral region. On the twenty-second day, it enters the spine and infuses into the Chongmai (Thoroughfare Vessel) [that runs inside the spine]. [After] nine more days [of flowing, it] emerges from the middle between the supraclavicular fossae. [Since] the Qi (Defensive-Qi) moves upwards [during this period of time], the

【原文】

病稍益。至其内搏于五脏，横连募原，其道远，其气深，其行迟，不能日作，故次日乃稽积而作焉。”

79.3 黄帝曰：“卫气每至于风府，腠理乃发，发则邪入焉。其卫气日下一节，则不当风府，奈何？”

79.4 岐伯曰：“风府无常，卫气之所应，必开其腠理，气之所舍节，则其府也。”

79.5 黄帝曰：“善。夫风之与疟也，相与同类，而风常在，而疟特以时休，何也？”

79.6 岐伯曰：“风气留其处，疟气随经络，沉以内搏，故卫气

【今译】

由于气上行并逐日升高，所以发病的时间就一天早于一天。邪气入内与五脏搏结，横连于募原，由于邪气深入于里，距离体表较远且深藏在内，周行的时间也较长，所以疟疾不能每天发作，要积至第二天（或隔一日）才会发作一次。”

79.3 黄帝说：“每当卫气至于风府时，腠理就开泄，腠理开泄则邪气乘虚侵入。卫气运行时，每日沿脊柱下行一节，有时并不在风府穴处，为什么疟疾也仍会发作呢？”

79.4 岐伯说：“风邪侵入人体并没有固定的部位，只要卫气运行到邪气所在之处，就必定使腠理开泄，所以凡是邪气留滞的地方，就是发病的所在。”

79.5 黄帝说：“好。感受风邪所致的病与疟疾相似而属同类，但是为什么感受风邪的病症，其症状常常持续存在，而疟疾的发作却有间歇呢？”

79.6 岐伯说：“这是因为风邪常常留积在肌表，而疟邪沿着经

attack of the disease occurs earlier day by day. [When the pathogenic factor has] entered the Five Zang-Organs and transversely affected the Moyuan (the mesentery between the thorax, abdomen and the viscera), [it indicates that] the Qi (pathogenic factor) has deeply penetrated through [the body] and furthered its invasion. [That is why it] cannot attack every day. [It can only launch an] attack the next day [when it has] accumulated [enough energy]."

79.3 Huangdi said, "Each time when the Weiqi (Defensive-Qi) flows to Fengfu (GV 16) the Couli (muscular interstice) opens. [When] the Couli (muscular interstice) has opened, Xie (Evil) will [take the advantage to] invade [the body through it]. The Weiqi (Defensive-Qi) flows downward [along the spine] one segment each day. [That is to say it] does not reach Fengfu (GV 16) everyday. [But why attack of malaria] still takes place?"

79.4 Qibo said, "Fengfu (Wind-Palace) actually does not have a fixed location. [Whenever] the Weiqi (Defensive-Qi) has reached a spinal vertebra, the Couli (muscular interstice) over it must be opened and the Qi (pathogenic factor) [will inevitably take the advantage] to get into [the body through it]. [This vertebra will] then become the Palace [of wind]."

79.5 Huangdi said, "Good! [Pathogenic] wind and [the pathogenic factor of] malaria are similar to each other in nature. [The manifestations of the disease caused by pathogenic] wind always exist. [But why the attack of] malaria takes place intermittently?"

79.6 Qibo said, "[Because pathogenic] wind often remains in the place [that it has attacked, but the pathogenic factor of]

【原文】

应，乃作也。”

79.7 帝曰：“善。”

79.8 黄帝问于少师曰：“余闻四时八风之中人也，故有寒暑，寒则皮肤急而腠理闭；暑则皮肤缓而腠理开。贼风邪气，因得以入乎？将必须八正虚邪，乃能伤人乎？”

79.9 少师答曰：“不然。贼风邪气之中人也，不得以时，然必因其开也，其入深，其内极病，其病人也，卒暴。因其闭也，其入浅以留，其病也，徐以迟。”

79.10 黄帝曰：“有寒温和适，腠理不开，然有卒病者，其故何也？”

79.11 少师答曰：“帝弗知邪入乎？虽平居，其腠理开闭缓急，

【今译】

络深入，搏结于内，所以当卫气行至疟邪所在之处时，就会出现抗御病邪的反应，疟疾也就发作了。”

79.7 黄帝说：“好。”

79.8 黄帝向少师问道：“听说四季中的八风对人体的伤害，本来就有寒暑气候的不同。气候寒冷时，皮肤就致密而腠理闭塞；气候炎热时，皮肤就弛缓而腠理开泄。在这种情况下，虚邪贼风是乘虚侵入人体呢？还是必须遇到四时八节反常的气候才会伤人呢？”

79.9 少师回答说：“不完全是这样。虚邪贼风伤人，不一定要等到特定的时期，但必须在腠理开泄时乘虚侵入人体。邪气侵入越深，病情就越严重，发病也就越急暴。若在腠理闭塞时，即使邪气侵入，也只能停留在浅表部位，发病也较迟缓。”

79.10 黄帝说：“气候寒温适宜，腠理也没有开泄，却有突然发病的，这又是什么原因呢？”

79.11 少师回答说：“陛下不知道邪气侵入人体的原因吗？人体

malaria deepens its invasion along the Channels and Collaterals. That is why it attacks when the Weiqi (Defensive-Qi) has met with it."

79.7 Huangdi said, "Good!"

79.8 Huangdi asked Shaoshi, "I have heard that when wind from the eight directions attacks the human body in the four seasons there is [a difference between] cold and heat. [When it is] cold, the skin becomes tense and the Couli (muscular interstice) is closed; [when it is] hot, the skin becomes loose and the Couli (muscular interstice) becomes open. Is this the condition under which the Zeifeng (Thief-Wind) and Xieqi (Evil-Qi) invade [the body]? Or [does the pathogenic factor] attack the human body only when Xuxie (Deficiency-Evil) from the eight orientations has occurred?"

79.9 Shaoshi answered, "Not always. [When] attacking the human body, Zeifeng (Thief-Wind) and Xieqi (Evil-Qi) do not follow a fixed schedule, but must [take the advantage of the time when the muscular interstice is] open. [Their invasion] into the body is usually deep and the disease caused is serious and acute. [When the muscular interstice is] closed, the invasion [of the pathogenic factor into the body is usually] shallow and [the occurrence of] the disease is slow."

79.10 Huangdi said, "[Some people can well] adapt to [the changes of] cold and warmth and the Couli (muscular interstice) is not open, [but they] sometimes suddenly fall ill. What is the reason?"

79.11 Shaoshi answered, "Do Your Majesty know how Xie (Evil) invades the human body? Though [people] may live normally, but the Couli (muscular interstice) may regularly become

【原文】

其故常有时也。”

79.12 黄帝曰：“可得闻乎？”

79.13 少师曰：“人与天地相参也，与日月相应也。故月满则海水西盛，人血气积，肌肉充，皮肤致，毛发坚，腠理郄，烟垢著，当是之时，虽遇贼风，其入浅不深。至其月郭空，则海水东盛，人气血虚，其卫气去，形独居，肌肉减，皮肤纵，腠理开，毛发残，膲理薄，烟垢落，当是之时，遇贼风则其入深，其病人也，卒暴。”

79.14 黄帝曰：“其有卒然暴死暴病者，何也？”

79.15 少师答曰：“三虚者，其死暴疾也；得三实者，邪不能伤人也。”

79.16 黄帝曰：“愿闻三虚。”

【今译】

在正常情况下，腠理的开闭缓急，都有一定的时间。”

79.12 黄帝说：“能讲给我听听吗？”

79.13 少师说：“人与自然界密切相关，与日月的运行相适应。所以当月满时则海水西盛，人的气血也充盛，肌肉充实，皮肤致密，毛发坚韧，腠理闭合，皮脂多而表固。在这种情况下，即使遇到虚邪贼风，其侵入的部位也浅而不深。到了月亮亏缺的时候，则海水东盛，人的气血也较虚弱，卫气衰退，形体虽然如常，但肌肉瘦削，皮肤松弛，腠理开泄，毛发脱落，肌肤纹理疏薄，皮脂剥落。此时如果遇到虚邪贼风，侵入的部位就较深，发病也较急暴。”

79.14 黄帝说：“有人突然死亡或突然生病，是什么原因呢？”

79.15 少师回答说：“本来就虚弱的人，又遇到三虚的自然环境，就会出现暴死、暴病的情况。如果遇到三实的自然环境，邪气就不能伤人了。”

79.16 黄帝说：“请你讲讲三虚。”



open or closed slowly or promptly."

79. 12 Huangdi said, "Could you explain it for me?"

79. 13 Shaoshi said, "The human body is closely related to the heaven and the earth and corresponds to the sun and the moon. So when the moon is full, the sea in the west will rise greatly. [And accordingly in the human body,] the blood and Qi will be abundant, the muscles will be substantial, the skin will be compact, the hair and chaetae will be elastic, the Couli (muscular interstice) will be closed like smoky dust. Under such a condition, Zeifeng (Thief-Wind) may invade the body, but its invasion is shallow and cannot be deep. When the moon wanes, the sea in the east will rise greatly. [And accordingly in the human body,] Qi and blood will be deficient, the Weiqi (Defensive-Qi) will decline, the body may appear physically unchanged, but the muscles will be emaciated, the skin will become loose, the Couli (muscular interstice) will be open, the hair and chaetae will be dry, the texture of the muscle will be sparse like exfoliation of smoky dust. When Zeifeng (Thief-Wind) invades the body under such a condition, the invasion will be deep and the disease caused will be acute."

79. 14 Huangdi said, "Sometimes people may suddenly die or suddenly fall ill. What is the reason?"

79. 15 Shaoshi answered, "The cause of sudden illness and sudden death is Triple-Xu (Triple-Deficiency). [If one stays in the environment] with Triple-Shi (Triple-Excess), Xie (Evil) cannot impair him."

79. 16 Huangdi said, "I'd like to know what is Triple-Xu (Triple-Deficiency)."

【原文】

79.17 少师曰："乘年之衰，逢月之空，失时之和，因为贼风所伤，是谓三虚。故论不知三虚，工反为粗。"

79.18 帝曰："愿闻三实。"

79.19 少师曰："逢年之盛，遇月之满，得时之和，虽有贼风邪气，不能危之也。"

79.20 黄帝曰："善乎哉论！明乎哉道！请藏之金匮，命曰三实。然，此一夫之论也。"

79.21 黄帝曰："愿闻岁之所以皆同病者，何因而然？"

79.22 少师曰："此八正之候也。"

79.23 黄帝曰："候之奈何？"

79.24 少师曰："候此者，常以冬至之日，太一立于叶蛰之宫，其至也，天必应之以风雨者矣。风雨从南方来者，为虚风，贼伤人者

【今译】

79.17 少师说："正值当年的岁气不及，又遇到月亏无光的黑夜，又遇反常气候，就易被虚邪贼风所伤，这就叫做三虚。所以说不了解三虚致病的理论，就只能是学识粗浅的医生。"

79.18 黄帝说："请你讲讲三实。"

79.19 少师说："正值岁气旺盛之年，又逢月满，加上气候正常调和，那么即使有虚邪贼风，也不能危害人体。"

79.20 黄帝说："你讲得太好了，说理也很透彻，请把它保存在金匮中，命名为三实。不过，这只是指一个人发病的情况。"

79.21 黄帝说："有许多人在一年当中都得了同一种病，这是什么原因呢？"

79.22 少师说："这是四时八节气候影响的结果。"

79.23 黄帝说："怎样观测这些气候呢？"

79.24 少师说："观测这种气象，通常以冬至日为起点，太一（北斗星）位于叶蛰宫（正北方）。到了那一天，必定有风雨出现。如果风雨从南方来，称为虚风，是能够伤害人的贼邪。如果风雨在半

79. 17 Shaoshi said, "[If the dominant Qi] in the year is deficient, the moon in the night has waned and [the weather in] the season is abnormal, Zeifeng (Thief-Wind) will impair the body. [Such an impairment] is called Triple-Xu (Triple-Deficiency). So [if a doctor] does not theoretically understand [how] Triple-Xu (Triple-Deficiency) [causes diseases], [he can only] be a doctor of lower class."

79. 18 Huangdi said, "I'd like to know what is Triple-Shi (Triple-Excess)."

79. 19 Shaoshi said, "[When the dominant Qi] in the year is abundant, the moon in the night is full and [the weather in] the season is normal, even if there exist Zeifeng (Thief-Wind) and Xieqi (Evil-Qi), [they] cannot impair the body."

79. 20 Huangdi said, "What an excellent explanation! What a great theory! Please allow me to store it in the Golden Cabinet and name it Triple-Shi (Triple-Excess). But this is just the discussion [about the occurrence of diseases in] a single person."

79. 21 Huangdi said, "I want to know why many people fall ill at the same time in a year?"

79. 22 Shaoshi said, "This has something to do with [the pathogenic factors from] the eight orientations."

79. 23 Huangdi said, "How to diagnose it then?"

79. 24 Shaoshi said, "Such diseases can be diagnosed according to the condition of the day of the Winter Solstice (22nd solar term). [On the day of the Winter Solstice,] Taiyi (Polaris) moves toward the Yezhe Palace [located in the right north] and there must be rain and wind [on that very day]. [If] the wind and rain come from the south, it is called Xufeng (Deficiency-Wind)

【原文】

也。其以夜半至也，万民皆卧而弗犯也，故其岁民少病。其以昼至者，万民懈惰而皆中于虚风，故万民多病。虚邪入客于骨而不发于外，至其立春，阳气大发，腠理开，因立春之日，风从西方来，万民又皆中于虚风，此两邪相搏，经气结代者矣。故诸逢其风而遇其雨者，命曰遇岁露焉。因岁之和，而少贼风者，民少病而少死。岁多贼风邪气，寒温不和，则民多病而死矣。”

79.25 黄帝曰：“虚邪之风，其所伤贵贱何如，候之奈何？”

79.26 少师答曰：“正月朔日，太一居天留之宫，其日西北风，不雨，人多死矣。正月朔日，平旦北风，春，民多死。正月朔日，平

【今译】

夜到来，而此时人们都入睡，就不会被侵犯，因此很少有人得病。如果风雨出现在白天，人们疏于防护，就会被虚风中伤，因此生病的人就多。假使虚邪在冬季侵入骨骼，当时虽然没有发病，但到了立春之后，阳气升发，腠理开泄时，伏邪就会待机发病了。假若在立春那天，又有风从西方刮来，那么人们都会被虚风伤害，这样伏邪与新邪相互搏结，积留在经脉之中，两邪相互搏结就会发病。所以在风雨无常的季节，人们就易患疾病，这叫做‘遇岁露’。如果气候调和，贼风较少，人们发病就少，死亡也少；如果一年中贼风邪气较多，寒温不调，人们得病的就多，死亡的也多。”

79.25 黄帝说：“如何判断虚邪贼风伤人的轻重呢？怎样来推测天气呢？”

79.26 少师回答说：“正月初一这一天，太一移居天留宫，如果这一天刮西北风而不下雨，人多生病而死亡；如果正月初一这一天黎明刮北风，则春季患病的人多死亡；如果正月初一这一天黎明有北风

and impairs the human body. [If] it comes at the midnight when people are in deep sleep, it cannot impair human beings. That is why people seldom fall ill during that year. [If] it comes in the daytime when people are not on the alert, the Xufeng (Deficiency-Wind) will attack the human body. That is why people tend to fall ill during that year. Xuxie (Deficiency-Evil) may invade deep into the bones [in winter] without causing obvious disease. At the Beginning of Spring (1st solar term) when Yangqi becomes superabundant, the Couli (muscular interstice) will be open. [If] wind from the west blows on the day of the Beginning of Spring (1st solar term), people will be attacked by Xufeng (Deficiency-Wind). Mixture of double Xie (Evil) will lead to stagnation of Channel-Qi. So [the year with irregular] wind and rain is called a year with abnormal wind and rain. [If the weather] in a year is normal, Zeifeng (Thief-Wind) will seldom occur and people seldom fall ill and die. [If] Zeifeng (Thief-Wind) and Xieqi (Evil-Qi) frequently occur in a year, the weather will become abnormal and people tend to fall ill and die."

79.25 Huangdi said, "How to judge the severity of diseases caused by wind of Xuxie (Deficiency-Evil)? And how to foretell [the changes of weather]?"

79.26 Shaoshi answered, "On the first day of January, the Taiyi (Polaris) moves toward the Tianliu Palace [located in the northeast]. On that day [there will blow] wind from the north-west, [there will be] no rain and many people [will] die [because of illness]. On the first day of January, [if there blows] wind from the north at dawn, in spring many people will die [because of illness]. On the first day of January, [if there blows] wind from

【原文】

旦北风行，民病多者，十有三也。正月朔日，日中北风，夏，民多死。正月朔日，夕时北风，秋，民多死。终日北风，大病死者十有六。正月朔日，风从南方来，命曰旱乡；从西方来，命曰白骨，将国有殃，人多死亡。正月朔日，风从东方来，发屋，扬沙石，国有大灾也。正月朔日，风从东南方行，春有死亡。正月朔日，天和温不风，籴贱，民不病；天寒而风，籴贵，民多病。此所谓候岁之风，岁伤人者也。二月丑不风，民多心腹病；三月戌不温，民多寒热；四月巳不暑，民多瘅病；十月申不寒，民多暴死。诸所谓风者，皆发屋，折树

【今译】

经过，患病的人就多，约占十分之三；如果正月初一这一天中午刮北风，到了夏天，人多病死；如果正月初一这一天傍晚刮北风，到了秋天，人多病死；如果整天都刮北风，患大病而死亡的人约有十分之六。正月初一这一天，如果风从南方来，叫做旱乡；从西方来，叫做白骨，国将有灾，人多死亡。正月初一这一天，如果风从东方来，掀屋折树，飞沙走石，国家就会有大灾；正月初一这一天，风从东南方来，春天人多病死。正月初一这一天，气候温和，没有刮风，这是丰收年景的先兆，粮价贱，人们很少得病；如果天气寒冷而有风，则是歉收的先兆，粮价贵，得病的人就多。这就是所谓正月初一的风向以及由此来预测当年虚邪伤人发病多少的情况。二月的丑日如果不起风，人们就多患心腹之病；三月的戌日如果天气不暖和，人们就多生寒热病；四月的巳日如果天气不热，人们就多得黄疸病；十月的申日如果天气不冷，人们则多暴死。以上所说的风，都是指掀屋折树、飞



the north at dawn, about three out of ten people will fall ill. On the first day of January, [if there blows] wind from the north at noon, in summer many people will fall ill. On the first day of January, [if there blows] wind from the north at dusk, in autumn many people will die [because of illness]. [If there blows] wind from the north in the evening, six people out of ten will contract severe diseases. On the first day of January, [if there blows] wind from the south, it is called Hanxiang[1] (place of drought); [on the first day of January, if there blows wind] from the west, it is called Baigu[2] (white bone), [indicating that] great disaster will take place in the country and many people will die [because of illness]. On the first day of January, [if there blows] wind from the east, houses will be brought down, sand and stones will be lifted up and great disaster will take place in the country. On the first day of January, [if there blows] wind from the southeast, in spring [many people will] die [because of illness]. On the first day of January, [if it is] fine and warm without wind, the price [of grains will be] low and people will not be ill. [On the first day of January, if it is] cold and [there blows] wind, the price [of grains will be] high and many people will fall ill. That is the way to foretell whether wind in the year impairs the human body or not. [If there blows] no wind on the day of Chou in February, people will frequently suffer from abdominal diseases; [if it is] not warm on the day of Xu in March, people will frequently suffer from cold and heat [diseases]; [if it is] not hot on the day of Si, people will frequently suffer from jaundice; [if it is] not cold on the day of Shen in October, many people will die suddenly [because of acute diseases]. [What should be emphasized is that]

【原文】

木，扬沙石，起毫毛，发腠理者也。”

【今译】

沙走石的大风，使人们毫毛竖起，腠理开泄而发病。”



the kinds of wind mentioned above all can bring down houses, break trees, lift up sand and stones, cause the chaetae to stand up and open up the Couli (muscular interstice)."

Notes:

[1] Hanxiang (旱乡 place of drought) refers to the south because the south pertains to fire in the Wuxing (五行 Five Elements).

[2] Baigu (白骨 white bone) refers to the west because the west pertains to metal in the Wuxing (五行 Five Elements) and white in the five colors. Since the west controls purifying and killing activity, it is called "white bone".



大惑论第八十

【原文】

80.1 黄帝问于岐伯曰："余尝上于清冷之台，中阶而顾，匍匐而前，则惑。余私异之，窃内怪之，独瞑独视，安心定气，久而不解。独博独眩，披发长跪，俛而视之，后久之不已也。卒然自上，何气使然？"

80.2 岐伯对曰："五脏六腑之精气，皆上注于目而为之精。精之窠为眼，骨之精为瞳子，筋之精为黑眼，血之精为络，其窠气之精为白眼，肌肉之精为约束，裹撷筋骨血气之精而与脉并为系，上属于脑，后出于项中。故邪中于项，因逢其身之虚，其入深，则随眼系以

【今译】

80.1 黄帝向岐伯问道："我曾经在登上清冷台的时候，走到台阶的中层向四处观望，再伏身前行，就感到眼花迷乱。心里感到很惊异，暗自奇怪，尽管闭目宁神，仔细观察，平心静气，努力镇静，但很久没有消除。仍然感到头目眩晕，只好披发长跪，但向下俯视时，仍眩晕不止。后来眩晕又突然地消失了，这是什么原因造成的？"

80.2 岐伯回答说："五脏六腑的精气都上注于目，从而产生精明视物的作用。所以眼窝内精气的结晶，便形成了眼睛。其中骨之精注于瞳子；筋之精注于黑眼，血之精注于血络；气之精注于白眼；肌肉之精注于眼胞。上下眼胞包裹着筋、骨、血、气等精气，与脉络合并而形成目系，它上行联属于脑，后出于项部中间。当邪袭于项，适逢人的身体虚弱，邪气就沿着目系深入于脑，从而发生头昏脑转，引



Chapter 80
Dahuo Lun: Discussion on Great Perplexity

80. 1 Huangdi asked Qibo, "I once climbed the Qingling (cool) Platform. [When approaching] to the middle stage, [I] looked around, scrambled up and felt dim [in vision]. I felt strange, closed my eyes for a while] and then opened them to see. [I tried] to tranquilize my mind and smooth my breath. [But] after a long time it was not relieved [and I still] felt dizzy. So [I] loosened my hair, kneeled down and looked straight downwards for a long time, [it was] still not relieved. [But] suddenly it disappeared automatically. What was the cause then?"

80. 2 Qibo answered, "The Jingqi (Essence-Qi) of the Five Zang-Organs and the Six Fu-Organs all flow upwards into the eyes [to enable the eyes] to see. [The place where] the Jing (Essence) accumulates is the eye. The Jing (Essence) of the kidney infuses into the pupil [of the eye]; the Jing (Essence) of the tendons infuses into the black part of the eye; the Jing (Essence) of the blood infuses into the Collaterals [of the eye]; the Jing (Essence) of the Qi infuses into the white part of the eye; the Jing (Essence) of the muscles infuses into the eyelids [that] protect the Jing (Essence) of the tendons, bones, blood and Qi and connect with the Channels [to form the eye] system [which] connects with the brain in the upper and emerges from the middle of the neck at the back. So [when] Xie (Evil) attacks the neck because of the weakness of the body, it invades deep [into the body] and enters the brain along the eye system. [When the

【原文】

入于脑。入于脑则脑转，脑转则引目系急。目系急则目眩以转矣。邪其精，其精所中不相比也，则精散。精散则视歧，视歧见两物。目者，五脏六腑之精也，营卫魂魄之所常营也，神气之所生也。故神劳则魂魄散，志意乱。是故瞳子黑眼法于阴，白眼赤脉法于阳也。故阴阳合传而精明也。目者，心使也。心者，神之舍也，故神精乱而不转。卒然见非常处，精神魂魄，散不相得，故曰惑也。”

80.3 黄帝曰：“余疑其然。余每之东苑，未曾不惑，去之则

【今译】

起目系紧急，以致两目眩晕的症状。由于目斜不正，眼睛所看到的东

西影像不相统一，以致精神分散，出现‘视歧’，即把一物看作两物。人的眼睛，是由五脏六腑精气所形成的，也是营、卫、魂、魄经常通行和寓藏之处，其精明视物的功能主要出于神气之生养。所以精神劳累会使魂魄散乱，志意失常。眼的瞳孔、黑眼是属阴的，白眼、赤脉是属阳的。所以阴阳之精相合，就能使眼睛清晰地视物。眼睛辨物的功能，主要受心的支配。这是因为心藏神的缘故。所以精神散乱，精气不能会聚。如果居高临下突然看到异常情景，就会引起精神魂魄散乱不安，所以就发生眩惑。”

80.3 黄帝说：“我对你所讲的道理仍然有些怀疑，我每次到东

pathogenic factor has] entered the brain, [it will] disturb the brain. [When] the brain is disturbed, [it will] tighten the eye system. [When] the eye system is tightened, the eye will become blurred. [When] the eye is distorted, what it has seen does not agree with the actual image, [indicating that] the Jing (Essence) is dispersed. [When] the Jing (Essence) is dispersed, double vision will be caused. Double vision means to see one thing as two. The eyes are [the places where] the Jing (Essence) of the Five Zang-Organs and the Six Fu-Organs [has gathered]. [The eyes are also the regions that] the Ying (Nutrient-Qi), the Wei (Defensive-Qi), the Hun (Ethereal-Soul) and the Po (Corporeal-Soul) usually run through and the Shenqi (Spirit-Qi) often infuses into. That is why overstrain of Shen (Spirit) disperses the Hun (Ethereal-Soul) and the Po (Corporeal-Soul) and causes confusion of the mind. So the pupil and the black part of the eye pertain to Yin while the white part of the eye and the blood vessel [in the canthus] pertain to Yang. Thus harmony between Yin and Yang [is prerequisite to] the normal vision [of the eyes]. The eyes are controlled by the heart and the heart houses the Shen (Spirit). For this reason, disorder of the Shen (Spirit) and the Jing (Essence) [makes it] difficult to accumulate [in the eyes]. [Under such a condition,] sudden seeing strange phenomena will lead to dispersion of the Jing (Essence), Shen (Spirit), Hun (Ethereal-Soul) and Po (Corporeal-Soul). That is why dizziness is caused."

80.3 Huangdi said, "I feel dubious about what you have said. Each time I went to the East Garden, I would feel dizzy. But once left there, all was normal again. Do you mean to say that I

【原文】

复，余唯独为东苑劳神乎？何其异也？”

80.4 岐伯曰：“不然也。心有所喜，神有所恶，卒然相惑，则精气乱，视误，故惑，神移乃复。是故间者为迷，甚者为惑。”

80.5 黄帝曰：“人之善忘者，何气使然？”

80.6 岐伯曰：“上气不足，下气有余，肠胃实而心肺虚。虚则营卫留于下，久之不以时上，故善忘也。”

80.7 黄帝曰：“人之善饥而不嗜食者，何气使然？”

80.8 岐伯曰：“精气并于脾，热气留于胃，胃热则消谷，谷消故善饥。胃气逆上，则胃脘寒，故不嗜食也。”

【今译】

苑去，没有一次不发生眩惑的，一离开那里便又恢复了正常，难到我只有到东苑去才劳神过度吗?为什么会出现这种异常情况呢?”

80.4 岐伯说:“不是这样的。在一定场合中,心里虽有所好,但遇到异常情景,精神上感到厌恶,突然间喜恶交加,会使精神散乱,产生视觉错乱,使人感到眩惑。一旦离开,精神就得以转移,因此而恢复正常状态。这种情况轻的称为‘迷’,重的称为‘惑’。”

80.5 黄帝说:“有的人经常健忘,是什么原因造成的呢?”

80.6 岐伯说:“由于人的上部之气不足,下部之气有余,也就是肠胃气充实而心肺气虚弱。心肺气虚,则营卫之气稽留在下部,久而不能按时上行,所以发生健忘。”

80.7 黄帝说:“有的人易饥饿但又不想吃东西,这是什么原因造成的呢?”

80.8 岐伯说:“饮食物所化生之精气并于脾,热气积留于胃,胃热太盛则消化力增强，所以容易饥饿。由于胃气上逆，胃脘阻塞不通，所以不想进食。”

only overstrain the Shen (Spirit) when I go to the East Garden? Why there appears such a strange phenomenon?"

80.4 Qibo said, "Not necessarily. [When one goes to a place to visit, his] heart may like to see something while his Shen (Spirit) may dislike to meet it. Sudden interaction between [what one's heart] likes and [what one's Spirit] dislikes disturbs the Jingqi (Essence-Qi) and distorts the vision. That is why [he feels] dizzy. [But when he] leaves [the place, he becomes] normal again. [If it is] light, [it is] called confusion; [if it is] severe, [it is] called dizziness."

80.5 Huangdi said, "What is the cause of amnesia?"

80.6 Qibo said, "Insufficiency of Qi in the upper and superabundance of Qi in the lower indicate Xu (Deficiency) of the heart and the lung and Shi (Excess) of the intestines and the stomach. (Deficiency) [of the Qi in the heart and the lung leads to] retention of the Ying (Nutrient-Qi) and the Wei (Defensive-Qi) in the lower [part of the body]. [The Nutrient-Qi and the Defensive-Qi retain in the lower part of the body] for a long time and cannot flow upwards. That is why [the person is] frequently forgetful."

80.7 Huangdi said, "A person may frequently feel hungry but does not want to eat. What is the reason?"

80.8 Qibo said, "Jingqi (Essence-Qi) infuses into the spleen and Reqi (Heat-Qi) remains in the stomach. [When there is] heat in the stomach, food is quickly digested. That is why [the person] frequently feels hungry. [At the same time] Stomach-Qi moves adversely upwards and produces cold in the stomach. That is why [the person] does not want to eat."

【原文】

80.9 黄帝曰："病而不得卧者，何气使然？"

80.10 岐伯曰："卫气不得入于阴，常留于阳。留于阳则阳气满，阳气满则阳跻盛，不得入于阴则阴气虚，故目不瞑矣。"

80.11 黄帝曰："病目而不得视者，何气使然？"

80.12 岐伯曰："卫气留于阴，不得行于阳，留于阴则阴气盛，阴气盛则阴跻满，不得入于阳则阳气虚，故目闭也。"

80.13 黄帝曰："人之多卧者，何气使然？"

80.14 岐伯曰："此人肠胃大而皮肤湿，而分肉不解焉。肠胃大则卫气留久；皮肤湿则分肉不解，其行迟。夫卫气者，昼日常行于

【今译】

80.9 黄帝说："人生病不能安卧，是什么原因造成的呢？"

80.10 岐伯说："这是由于卫气不能入于阴分而经常滞留于阳分造成的。稽留在阳分则阳气甚，阳气盛则阳跻脉也偏盛。卫气不能入阴分则阴气虚，所以不能闭目安睡。"

80.11 黄帝说："有些人因病而目不得视物，这是什么原因引起的呢？"

80.12 岐伯说："卫气滞留在阴分而不能运行于阳分，滞留在阴分则阴气偏盛，阴气偏盛则阴跻脉偏盛。卫气不能进入阳分则阳气虚，所以人就喜闭目而不欲视物。"

80.13 黄帝说："有的人嗜睡，这是什么原因造成的呢？"

80.14 岐伯说："这是由于这种人肠胃宽大，皮肤涩滞，分肉之间不滑利的原因造成的。肠胃大则使卫气停留的时间长，皮肤涩滞则分肉不滑利，卫气运行于体表就迟缓。卫气是白天行于阳分，夜间行

80. 9 Huangdi said, "[When a person is] ill, [he is unable] to sleep. What is the cause?"

80. 10 Qibo said, "Weiqi (Defensive-Qi) cannot flow into the Yin [phase] and so it often remains in the Yang [phase]. [When it] remains in the Yang [phase], Yangqi is full. [When] Yangqi is full, [the Qi in] the Yang-Heel [Channel] becomes excessive. [Since the Defensive-Qi] cannot flow into the Yin [phase], Yinqi is deficient. That is why [the patient] cannot sleep."

80. 11 Huangdi said, "[When a person is] ill, [he] does not like [to open the eyes to] see things. What is the cause?"

80. 12 Qibo said, "[This is due to the fact that] the Weiqi (Defensive-Qi) remains in the Yin [phase] and cannot flow to the Yang [phase]. [When the Defensive-Qi] remains in the Yin [phase], Yinqi will be superabundant. [When] Yinqi is superabundant, Yin-Heel [Channel] will be full. [Since the Defensive-Qi] cannot enter the Yang [phase], Yangqi becomes deficient. That is why [the person] close [his] eyes."

80. 13 Huangdi said, "[Some people] like to sleep. What is the cause?"

80. 14 Qibo said, "In these people, the intestines and the stomach are large, the skin is rough and the muscles are unsmooth. [If] the intestines and the stomach are large, the Weiqi (Defensive-Qi) will linger [in them] for a long time; [if] the skin is rough and the muscles are unsmooth, [the Defensive-Qi] flows slowly. The Weiqi (Defensive-Qi) flows in the Yang [phase] in the daytime and in the Yin [phase] at night. So [when the Defensive-Qi has] completed [its circulation in] the Yang [phase,

【原文】

阳，夜行于阴，故阳气尽则卧，阴气尽则寤。故肠胃大，则卫气行留久；皮肤湿，分肉不解，则行迟。留于阴也久，其气不清，则欲瞑，故多卧矣。其肠胃小，皮肤滑以缓，分肉解利，卫气之留于阳也久，故少瞑焉。”

80.15 黄帝曰：“其非常经也，卒然多卧者，何气使然？”

80.16 岐伯曰：“邪气留于上腘，上腘闭而不通，已食若饮汤，卫气留久于阴而不行，故卒然多卧焉。”

80.17 黄帝曰：“善。治此诸邪，奈何？”

80.18 岐伯曰：“先其脏腑，诛其小过，后调其气，盛者泻之，

【今译】

于阴分。所以卫气在阳分行尽人就睡眠，在阴分行尽人就睡醒。因此，肠胃大，则卫气稽留过久；皮肤涩滞，分肉不滑利，则卫气运行缓慢。卫气在阴分停留的时间长久，精神不振，人就欲闭目而嗜睡。

假使肠胃小，皮肤柔润弛缓，分肉之间滑利，卫气停留在阳分的时间就较长，所以人的睡眠就少。”

80.15 黄帝说：“有的人不是经常好睡，而是突然睡眠多，这是什么原因造成的呢？”

80.16 岐伯说：“邪气留滞在上焦，使得上焦闭塞不通，若在饱食之后，又暴饮汤水，使卫气久留在阴分而不能外达，所以发生突然多睡的现象。”

80.17 黄帝说：“好。治疗这些病变该用哪些方法？”

80.18 岐伯说：“在治疗之前，首先明确疾病所属的脏腑，祛除轻微的邪气，然后再调营卫之气，实证用泻法，虚证用补法。但必须首先

people will] fall asleep; [when the Defensive-Qi has completed [its circulation in] the Yin [phase, people will] wake up. Since the intestines and the stomach are large, the Weiqi (Defensive-Qi) will take a longer time to flow through them. [Since] the skin is rough and the muscles are unsmooth, [the Defensive-Qi] flows slowly [in the superficies]. [If the Defensive-Qi] remains in the Yin [phase] for a long time, the Qi will not be pure[1]. That is why [they] like to sleep. [Among the people whose] intestines and stomach are small, skin is smooth and soft and muscles are lubricious, the Weiqi (Defensive-Qi) remains in the Yang [phase] for quite a long time. That is why [they] sleep less."

80.15 Huangdi said, "[Some people] usually do not like to sleep a lot. [But they] suddenly become sleepy all the time. What is the cause?"

80.16 Qibo said, "[This is caused by] retention of Xieqi (Evil-Qi) in the Shangjiao (Upper Energizer), [making] the Shangjiao (Upper Energizer) obstructed and stagnated. [Another reason is that] drinking a lot of water after taking food makes the Weiqi (Defensive-Qi) linger in the Yin [phase] and prevents it from flowing externally. That is why [these people] suddenly become asleep all the time."

80.17 Huangdi said, "Good! How to treat these diseases [mentioned above]?"

80.18 Qibo said, "[To treat these diseases, the doctor should] first examine the Zang-Organs and the Fu-Organs and remove mild pathogenic factors. [Then measures should be taken] to regulate Qi [and treat] Shi (Excess) [Syndrome with] reducing

【原文】

虚者补之，必先明知其形志之苦乐，定乃取之。”

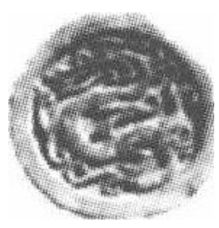
【今译】

了解形体和情志的苦乐情况，然后作出诊断，方可进行治疗。”

[needling techniques] and Xu (Deficiency) [Syndrome with] reinforcing [needling techniques]. Only when [one is] clear about the physical and mental comfort and suffering [of the patient can he] diagnose [the disease] accurately and treat [it correctly]."

Notes:

[1] The sentence "the Qi will not be pure" in fact means that people do not feel refreshed or cannot bestir themselves.



痈疽第八十一

【原文】

81.1 黄帝曰："余闻肠胃受谷，上焦出气，以温分肉，而养骨节，通腠理。中焦出气如露，上注溪谷，而渗孙脉，津液和调，变化而赤为血。血和则孙脉先满溢，乃注于络脉皆盈，乃注于经脉，阴阳已张，因息乃行。行有经纪，周有道理，与天合同，不得休止。切而调之，从虚去实，泻则不足，疾则气减，留则先后。从实去虚，补则

【今译】

81.1 黄帝说："听说肠胃受纳水谷后，化生精微之气。上焦输布卫气，以温煦分肉，濡养骨节，通利腠理。中焦输布营气，象雨露一样流注于溪谷之间，并渗灌孙脉，与津液调和后，变化成红色的血液。血行和顺，则首先充满孙脉，后又注入络脉，络脉充满后，再注入经脉。阴阳经脉气血充盛之后，便随着呼吸运行于全身。营卫昼夜循行有一定的度数，如同天体的运行一样，周而复始，永不停息。如果运行失常，就要专心调治，要使邪气虚衰，用泻法治实证，但不可泻之太过，否则会造成正气不足。泻宜快速出针，这样邪气才能衰减；补宜持久留针，先后如一。用补法治虚证，可充实正气，但补之

Chapter 81
Yongju: Carbuncles and Gangrene

81.1 Huangdi said, "I have heard that the intestines and the stomach receive food [to transform it into nutrients and that] the Qi (Defensive-Qi) starts to flow from the Shangjiao (Upper Energizer) to warm the muscles, nourish the bones and joints and infuses into the Couli (muscular interstice). The Qi (Nutrient-Qi) that comes out of the Zhongjiao (Middle Energizer) is like [rain and] dew that flow upwards into the Xigu[1] and infuses into the minute Collaterals to mix up with the body fluid to transform into red blood. [If] the blood flows smoothly, [it will] fill up the minute Collaterals first and then infuses into the Collaterals. [When the minute Collaterals and the Collaterals are] all full, [it will] infuse into the Channels. [When both] the Yin and the Yang [Channels] are full [of blood, the blood will] circulate [to the whole body] with the movement of breath. The circulation [of the blood] follows certain rules, accords with [the movement of] the heaven and never stops. [In dealing with diseases, the doctor should] press [the pulse to decide how] to regulate [blood and treat diseases]. Reducing [techniques should be used] to treat Shi (Excess) [Syndrome]. [Such a therapy can] reduce [pathogenic factors, but excessive use of it may] weaken [the Healthy-Qi]. [In performing reducing techniques, the needles should be withdrawn] immediately in order to reduce Qi (Evil-Qi). [In performing reinforcing techniques, the needles should be] retained [for a longer period of time and manipulated in the same way] all the time. Reinforcing [techniques can be used] to treat

【原文】

有余，血气已调，形气乃持。余已知血气之平与不平，未知痈疽之所从生，成败之时，死生之期，有远近，何以度之，可得闻乎？”

81.2 岐伯曰：“经脉留行不止，与天同度，与地合纪。故天宿失度，日月薄蚀；地经失纪，水道流溢，草萯不成，五谷不殖；径路不通，民不往来，巷聚邑居，则别离异处。血气犹然，请言其故。夫血脉营卫，周流不休，上应星宿，下应经数。寒邪客于经络之中，则血泣，血泣则不通，不通则卫气归之，不得复反，故痈肿。寒气化为

【今译】

太过，反致余邪转盛。血气调和，形神才能保持正常。我已经了解了血气平与不平的道理，但还不知道痈疽产生的原因以及其形成与恶化的时机和生死日期的远近。应怎样诊断和和预测呢？你能讲给我听听吗？”

81.2 岐伯说：“经脉中气血的运行和天地运动的规律相同。若天体运转失常，就会出现日蚀和月蚀；若地上的河流溃决，就泛滥四溢，草木不长，五谷不生，道路不通，人们不能相互往来，散居杂处，流离失所。人体气血的运行情况也是这样。请允许我讲讲其原故。人体血脉营卫，周流不休，上与星宿相应，下与河流相应。寒邪客于经络之中，使血行滞涩，以致经脉不通。经脉不通，则卫气留聚局部，不能反复环行，于是发为痈肿。如果寒邪化热，热毒炽盛，则

Xu (Deficiency) [Syndrome, but excessive use of it may] strengthen [the pathogenic factors]. [When] the blood is regulated, [the condition of] the body and the Qi will be normalized. I have understood [how to judge whether] the blood and Qi are in harmony or not. [But I still] do not know the cause, formation and deterioration time and the exact prognosis of carbuncles. How to diagnose it then? Could you explain it for me?"

81.2 Qibo said, "[The blood and Qi] flow incessantly in the Channels in light of the law of the heaven and the principle of the earth. [When] the movement of the celestial bodies is abnormal, solar eclipse and lunar eclipse will take place. [When] the movement of the earth is abnormal, the rivers will overflow the banks. [Consequently] grasses will not grow; the five crops will not ripen; the roads will be blocked; people will be unable to communicate with each other, [they may] live in alleys or in towns in isolation. The similar case is also the blood and Qi. Please allow me to explain the reason. The blood in the vessels, the Ying (Nutrient-Qi) and the Wei (Defensive-Qi) flow incessantly inside the body, corresponding to the constellations in the heaven and the rivers on the earth. [When] Hanxie (Cold-Evil) invades the Channels and Collaterals, the blood [will flow] unsmoothly. [If] the blood [flows] unsmoothly, [it will become] stagnated. [If the blood becomes] stagnated, the Weiqi (Defensive-Qi) will coagulate. [When the blood and Qi] cannot flow smoothly forwards and backwards, carbuncles will be caused. [Protracted stagnation of] cold transforms into heat. [If] the heat is excessive, the muscles will become rotten. [When] the muscles have become rotten, pus will be caused. [If] the pus is not drained, the tendons will become decayed. [When] the tendons

【原文】

热，热胜则腐肉，肉腐则为脓。脓不泻则烂筋，筋烂则伤骨，骨伤则髓消，不当骨空，不得泄泻，血枯空虚，则筋骨肌肉不相荣，经脉败漏，熏于五脏，脏伤故死矣。”

81.3 黄帝曰：“愿尽闻痈疽之形，与忌日名。”

81.4 岐伯曰：“痈发于嗌中，名曰猛疽。猛疽不治，化为脓，脓不泻，塞咽，半日死。其化为脓者，泻则合豕膏，冷食，三日而已。

81.5 发于颈，名曰夭疽。其痈大以赤黑，不急治，则热气下入渊腋，前伤任脉，内熏肝肺。熏肝肺，十余日而死矣。

81.6 阳留大发，消脑留项，名曰脑烁。其色不乐，项痛而如刺

【今译】

使肌肉腐烂成脓。脓液不得外泄，则使筋膜腐烂则伤骨，骨受伤后髓也随之消损。如果患处不在骨关节处，脓毒就不能向外排泄，从而煎熬血液使其枯竭。筋骨肌肉得不到血液的荣养，则经脉败漏，热毒深入，灼伤五脏。脏伤人即死亡。”

81.3 黄帝说：“我想全面地了解一下痈疽的各种形状，以及死生日期和名称。”

81.4 岐伯说：“发于咽部的痈，叫做‘猛疽’。患‘猛疽’后如不及时治疗，就易化脓，脓液不外泄，则咽喉堵塞，半天内人即死。已化为脓的，先刺破排脓，再口含凉猪油以润护咽喉，三天后就可痊愈。

81.5 发于颈部的痈，叫做‘夭疽’。‘夭疽’外形肿大，颜色赤黑。如果不及时治疗，热毒就会下移，侵及腋窝，前伤任脉，内熏蒸肝肺。若肝肺被熏蒸，十几天后人就会死亡。

81.6 阳热之邪亢盛，消烁脑髓，邪毒壅结在项而形成的痈

are decayed, the bones will be damaged. [When] the bones are damaged, the marrow will be consumed. [If the carbuncles do not occur] in the cavity of bones, [the toxic heat inside the bones] cannot be removed. [As a result,] the blood will be exhausted. [If the blood is exhausted,] the tendons, bones and muscles cannot be nourished, [giving rise to] decaying and leakage of the Channels. [If the toxic heat further deepens its invasion and] fumigates the Five Zang-Organs, the Zang-Organs will be impaired and [the patient] will die immediately."

81.3 Huangdi said, "I want to know the details about the symptoms, the date of death and the nomenclature of gangrenes and carbuncles."

81.4 Qibo said, "The carbuncle occurring in the throat is called Mengju (Vicious-Carbuncle). Delayed treatment will cause suppuration. [If] the pus is not drained [immediately, it will] block the throat [and the patient will] die in half a day. [When it has] already suppurated, [the pus should be] removed [immediately and the patient is asked to keep] lard in the mouth [without] swallowing [it in order to lubricate the throat]. [It will] heal after three days."

81.5 "[The carbuncle] occurring in the neck is called Yaoju (Incurable-Carbuncle). This carbuncle is large [in size], red and black [in color]. [If] the treatment is delayed, the toxic heat will run downwards into [the place where the Acupoint of] Yuanye (GB 22) [is located]. [In this case it will] anteriorly impair the Renmai (Conception Vessel) and interiorly fumigates the liver and the lung. [When] the liver and the lung are fumigated, [the patient will] die in about ten days."

81.6 "[The carbuncle occurring] in the neck [due to] superabundance of Yangqi that consumes the brain is called

【原文】

以针，烦心者，死不可治。

81.7 发于肩及臑，名曰疵痈。其状赤黑，急治之，此令人汗出至足，不害五脏。痈发四五日，逞焫之。

81.8 发于腋下赤坚者，名曰米疽。治之以砭石，欲细而长，疎砭之，涂以豕膏，六日已，勿裹之。其痈坚而不溃者，为马刀挟瘿，急治之。

81.9 发于胸，名曰井疽。其状如大豆，三四日起，不早治，下入腹，不治，七日死矣。

81.10 发于膺，名曰甘疽。色青，其状如穀实菰蒻，常苦寒热，急治之，去其寒热，十岁死，死后出脓。

【今译】

疽，叫做‘脑烁’。患此病的人神色郁郁不乐，项部疼痛如针刺。如果再出现心中烦躁的症状，便是不治之症。

81.7 发于肩臂部的痈，叫做‘疵痈’，颜色赤黑，应赶快治疗。此痈使人汗出至足，但不伤害五脏，所以在痈发后的四、五日，可速用艾灸治疗。

81.8 发于腋下色赤而坚硬的痈，叫做‘米疽’，可用砭石治疗，砭石要细而长，稀疏地砭刺患部，再涂上豕膏，六天后就可痊愈，不必包扎。如果痈肿坚硬而不易溃破，就为马刀挟瘿，应迅速治疗。

81.9 发于胸部的疽，叫做‘井疽’，形状如大豆，在初起的三、四天里，如果不及时治疗，邪毒就会下移入腹，成为不治之症，七天内人就会死亡。

81.10 发于胸前两侧的疽，叫做‘甘疽’，颜色发青，形状如谷实和瓜蒌，常伴有恶寒发热的症状，应迅速治疗，消除寒热。如不及时治疗，患者十年之后死亡，死后才会溃破出脓。



Naoshuo (Brain-Consumption). [The patient often] appears unhappy [because] the neck is as painful as being pricked by needle. [If there appears] vexation, it is incurable."

81.7 [The carbuncle] occurring in the shoulder and the upper arm is called Ciyong (Superficial-Carbuncle). [It is] red and black [in color and should be] treated immediately. [Such a carbuncle may] cause sweat all over the body [from the head] to the feet, [but it] does not damage the Five Zang-Organs. Four to five days after its onset, moxibustion can be used to treat it."

81.8 "[The carbuncle] occurring in the armpit is red and hard and is called Miju (Millet-Carbuncle). [It can be] treated by stone needle [which should be] thin and long. [Such a stone needle is used] to needle the affected part and lard is applied to it. [It will] heal in six days. [In treating this carbuncle with the stone needle, there is] no need to wrap it up. [If] the carbuncle is hard and not ulcrated, it is Madaoxiaying (axillary and cervical scrofulae) [which should be] treated immediately."

81.9 "[The carbuncle] occurring in the chest is called Jingju (Heart-Penetrating Carbuncle) which appears like a soy bean. [If it is] not treated three to four days after onset, [the toxin will] deepen into the abdomen. [It will be] incurable then [and the patient will] die in seven days."

81.10 "[The carbuncle] occurring in the Ying (sides of the chest) is called Ganju (Sweet-Carbuncle) [which appears] blue in color and look like paper mulberry fruit and the Mongolian snakegourd. [The patient] frequently [suffer from] cold and heat. [It should be] treated immediately [after onset] to remove cold and heat. [If it is not treated in time, the patient will] die in ten years. [After] death [of the patient], [the carbuncle will] suppurate."

【原文】

81.11 发于胁，名曰败疵。败疵者，女子之病也，灸之，其病大痈脓，治之，其中乃有生肉，大如赤小豆，剉蔆蕤草根各一升，以水一斗六升煮之，竭为取三升，则强饮厚衣，坐于釜上，令汗出至足已。

81.12 发于股胫，名曰股胫疽。其状不甚变，而痈脓搏骨，不急治，三十日死矣。

81.13 发于尻，名曰锐疽。其状赤坚大，急治之，不治，三十日死矣。

81.14 发于股阴，名曰赤施。不急治，六十日死。在两股之内，不治，十日而当死。

【今译】

81.11 发于胁部的疽，叫做‘败疵’。所谓‘败疵’，属女性之病。若病已日久，则变为大痈出脓，内生肉芽，如赤小豆般大小。治疗时可用切剉的菱和连翘各一升，加水一斗六升煮之，熬取三升，乘热强饮，并多穿衣服，坐在盛有热汤的锅上，汗出至足后即愈。

81.12 发于大腿和足胫部的疽，叫做‘股胫疽’，形状没有明显的改变，但在内则痈脓搏结，腐蚀到骨，如不急治，三十天后便死亡。

81.13 发于尾部的疽，名叫‘锐疽’，形大，色赤而坚硬。应迅速治疗，否则三十天后就会死亡。

81.14 发于大腿内侧的疽，叫做‘赤施’。若不迅速治疗，六十天后就会死亡。若疽同时发于两腿内侧，不及时治疗，十天之内就会死亡。



81.11 "[The carbuncle] occurring in the rib-side is called Baici (Deteriorating-Blemish) [which is a disease] in women. [If it is] protracted[2], the carbuncle will grow large with excessive pus and polyp like a red bean [in the wound]. [It can be] treated [by decoction of Lingjiao (water chestnut; Fructus Trapae Bispinosae) and Lianqiao (forsythia fruit; Fructus Forsythiae) with the following prescription]: One Sheng[3] of the root of Lingjiao (water chestnut; Fructus Trapae Bispinosae and [one Sheng of] Lianqiao (forsythia fruit; Fructus Forsythiae) are decocted in one Dou[4] and six Sheng of water into three Sheng [of decoction]. [The patient is] asked to drink [the decoction when it is hot]. [At the same time, the patient is asked] to put on more clothes and sit over a cauldron [with hot water in it to fumigate till] sweat [is induced from the head] to the feet. [The carbuncle will] heal [soon]."

81.12 "[The carbuncle] occurring on the thigh and shank is called Gujingju (carbuncle on the thigh and shank) without obvious change in shape. [But if] the carbuncle suppurates and affects the bones, [it is] incurable [and the patient will] die in thirty days."

81.13 "[The carbuncle] occurring on the buttocks is called Ruiju (Sharp-Carbuncle) which appears red, hard and large. [It should be] treated immediately [after onset]. [If it is] not treated in time, [the patient will] die in thirty days."

81.14 "[The carbuncle] occurring in the medial side of the thigh is called Chishi (invasion of toxic fire into the medial side). [If it is] not treated immediately [after onset, the patient will] die in sixty days. [If it occurs] in the medial side of both thighs, [it is] incurable [and the patient will] die in ten days."

【原文】

81.15 发于膝，名曰疵痈。其状大，痈色不变，寒热如坚石，勿石，石之者死，须其柔，乃石之者，生。

81.16 诸痈疽之发于节而相应者，不可治也。发于阳者，百日死；发于阴者，三十日死。

81.17 发于胫，名曰兔啮，其状赤至骨，急治之，不治害人也。

81.18 发于内踝，名曰走缓。其状痈也，色不变，数石其输，而止其寒热，不死。

81.19 发于足上下，名曰四淫。其状大痈，急治之，百日死。

81.20 发于足傍，名曰厉痈。其状不大，初如小指发，急治之，

【今译】

81.15 发于膝部的疽，叫做‘疵疽’，其外形大，颜色不变，有寒热症状，其体坚硬。不可用砭石刺破。若误用砭石，就会致人死亡。必须等到它变柔软后，才能用砭石刺破排脓，病可愈。

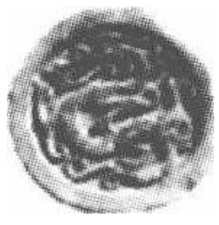
81.16 凡痈疽发于关节部位，且上下左右相对的，都是难治之症。如发在阳分，一百天后人就会死亡。

81.17 发在阴分，三十天后便会死亡。发在足胫部的，叫做‘兔啮’，外形红赤，深入至骨，应迅速治疗，否则会危及生命。

81.18 发于内踝的，叫做‘走缓’，形状象痈，但颜色不变，当用砭石刺其肿处以消除寒热，才可避免死亡。

81.19 发于足部上下的，叫做‘四淫’，外形象大痈，应及时治疗，否则百日后就会死亡。

81.20 发于足旁的，叫做‘厉痈’，外形不大，初起时象小指般大小，显现后应及时治疗，消除其黑色，否则症状会越来越重。若不



81. 15 "[The carbuncle] occurring on the knee is called Ciju (Blemish-Carbuncle). [This carbuncle is] large with unchanged color, accompanied by cold and heat and as hard as stone. [It should] not [be treated by] stone [needle]. [If it is punctured by] stone [needle], death [will be caused]. [Only when the carbuncle becomes] soft can [it be effectively treated by] stone [needle]."

81. 16 "The carbuncles and gangrenes occurring in the joints in symmetry are incurable. [If they] occur in the Yang [phase, the patient will] die in one hundred days; [if they] occur in the Yin [phase, the patient will] die in thirty days."

81. 17 "[The carbuncle] occurring in the leg is called Tunie (Rabbit-Biting) which appears red and is rooted deep to the bones. [It should be] treated immediately [after onset]. [If it is] not treated [in time, it will] threaten life."

81. 18 "[The carbuncle] occurring in the medial malleolus is called Zouhuan (slow transmission). It appears like carbuncle with unchanged color. The stone [needle can be used to puncture the affected part] for several times to stop [the symptoms of] cold and heat. [This carbuncle] does not cause death."

81. 19 "[The carbuncle] occurring over the dorsum and sole of foot is called Siyin (Four-Extension). This carbuncle is large. [If it is] not treated immediately [after onset, the patient will] die in one hundred days."

81. 20 "[The carbuncle] occurring at the side of the foot is called Liyong[5], which is not large. At the early stage, [it appears as big] as the little finger. [It should be] treated immediately [after onset] to remove the black color. [If the black color is] not got rid of, [it will become] more and more serious. [If the



【原文】

去其黑者；不消辄益，不治，百日死。

81.21 发于足指，名脱痈。其状赤黑，死不治；不赤黑，不死。不衰，急斩之，不则死矣。”

81.22 黄帝曰：“夫子言痈疽，何以别之？”

81.23 岐伯曰：“营卫稽留于经脉之中，则血泣而不行，不行则卫气从之而不通，壅遏而不得行，故热。大热不止，热胜则肉腐，肉腐则为脓。然不能陷，骨髓不为燋枯，五脏不为伤，故命曰痈。”

81.24 黄帝曰：“何谓疽？”

81.25 岐伯曰：“热气淳盛，下陷肌肤，筋髓枯，内连五脏，血气竭，当其痈下，筋骨良肉皆无余，故命曰疽。疽者，上之皮夭以

【今译】

及时治疗，病人百日后即死亡。

81.21 发于足趾的，叫做‘脱痈’。如果颜色赤黑，就是不治之症；如果颜色不赤黑，便不会导致死亡。若病势仍不衰退，就应赶快截掉足趾，否则就会导致死亡。”

81.22 黄帝说：“你谈了痈和疽，如何区别呢？”

81.23 岐伯说：“营卫之气稽留在经脉之中，使血液凝滞而不能循行。卫气受阻不能畅通，就会发热。大热亢盛不止，就使肌肉腐烂，肌肉腐烂则化而成脓。但热毒不能内陷，不会使骨髓焦枯，五脏也不会受到伤害，这就叫做痈。”

81.24 黄帝说：“什么叫做疽呢？”

81.25 岐伯说：“热毒亢盛，向下陷入肌肤，使筋髓枯萎，内迫五脏，使气血枯竭，以致痈肿部位的筋骨肌肉全都腐烂无余，所以叫做疽。疽的皮色晦暗无泽，质地坚硬如牛颈之皮。痈则皮薄而

treatment is] delayed, [the patient will] die in one hundred days."

81.21 "[The carbuncle] occurring at the toes is called Tuoyong (Prostrated-Carbuncle) which appears red and black and is incurable. [If it is] not red and black, [it will] not [lead to] death. [If it is] not alleviated [after treatment], [the affected toe should be] immediately cut off [to save the life of the patient], otherwise [the patient will] die."

81.22 Huangdi said, "How to differentiate the Yong (carbuncle) and Ju (gangrene) that you have mentioned?"

81.23 Qibo said, "[If] the Ying (Nutrient-Qi) and the Wei (Defensive-Qi) are stagnated in the Channels, the blood will be obstructed and difficult to flow. [If the blood] cannot circulate, the Weiqi (Defensive-Qi) will also be difficult to flow. [Consequently it will be] stagnated inside and cannot move. That is why there is heat. [If] such serious heat continues to develop, the muscles will be decayed and the decayed muscles will be suppurated. However [such a kind of toxic heat just exists in the superficies and] cannot deepen into the bones. Thus the bone marrow will not be exhausted and the Five Zang-Organs cannot be impaired. That is why it is called Yong (carbuncle)."

81.24 Huangdi said, "What is Ju (gangrene)?"

81.25 Qibo said, "[When] Reqi (Heat-Qi) is superabundant, [it will] deepen into the skin and muscles to dry up the tendons and marrow, internally affect the Five Zang-Organs and exhaust the blood and Qi. [When] the wound [is caused,] the tendons, bones and normal muscles beneath it are all decayed. That is why it is called Ju (gangrene). Ju (gangrene) is [characterized by] black color, hardness and thickness of the skin

【原文】

坚，上如牛领之皮。痈者，其皮上薄以泽。此其候也。”

【今译】

发亮。这就是痈和疽的区别。”



like oxhide. [However,] the Yong (carbuncle) [is characterized by] thin skin and brightness. This is the difference [between the Yong (carbuncle) and the Ju (gangrene)]."

Notes:

[1] Xigu (溪谷): Xi (溪) refers to the small convergence between the muscles and Gu (谷) refers to the large convergence between the muscles. These small and large convergences are the places where the Yingqi (营气 Nutrieint-Qi), Weiqi (卫气 Defensive-Qi), Qi, blood and body fluid converge.

[2] The original Chinese characters for this part are Jiu (灸 moxibustion) and Zhi (之 it). Literally these two Chinese characters mean that this carbuncle should be treated by moxibustion. But according to the context Jiu (灸 moxibustion) should be Jiu (久 long). Maybe the original Chinese character was Jiu (久 long), later on it was wrongly copied as Jiu (灸 moxibustion) in history.

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

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

[5] Liyong (厉痈): Zhang Zhicong (张志聪) said, "This carbuncle is caused by invasion of pathogenic cold into the Stomach Channel of Foot-Yangming which starts from the Acupoint of Lidui (厉兑 ST 45)." This carbuncle occurs at the side of the foot. That is why it is called Liyong (厉痈) which means that the carbuncle is located near the Lidui (厉兑 ST 45) Acupoint.

附：

黄帝八十一难经

【原文】

1.1 一难曰：十二经皆有动脉，独取寸口，以决五脏六腑死生吉凶之法，何谓也？

1.2 然：寸口者，脉之大会，手太阴之脉动也。人一呼脉行三寸，一吸脉行三寸，呼吸定息，脉行六寸，人一日一夜，凡一万三千五百息，脉行五十度，周于身，漏水下百刻，荣卫行阳二十五度，行阴亦二十五度，为一周也，故五十度复会于手太阴。寸口者，五脏六腑之所终始，故法取于寸口也。

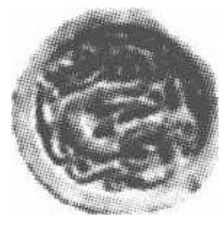
2.1 二难曰：脉有尺寸，何谓也？

【今译】

1.1 第一难说：十二经脉都有动脉，但却按寸口的动脉来判断五脏六腑疾病的轻重和预后。这是什么道理呢？

1.2 是这样的：寸口部的动脉，是十二经脉之气汇聚之处，是手太阴肺经的脉动。正常人一呼脉气运行三寸，一吸脉气也运行三寸，一呼一吸，脉气共行六寸。正常人在一昼夜的时间内，共呼吸一万三千五百次，脉气在人身运行五十周次，环绕于全身，漏壶滴水下百刻，营卫之气在白昼循行于全身二十五次，在夜晚也循行于全身二十五次，完成一周次的循行。所以循行五十周次重新汇合于手太阴肺经的寸口部位。因为寸口是五脏六腑气血循环运行的起止部位，因此诊脉时仅取寸口就可以了。

2.1 第二难说：寸口部位的脉有尺部和寸部。这是什么道理呢？



Appendix:

Huangdi Bashiyi Nanjing: Yellow Emperor's Canon on Eighty-one Difficult Issues

1. 1 The first issue: All the twelve Channels have corresponding pulsations, but only [the radial artery over] Cunkou (wrist) is pressed to decide prognosis [of the diseases of] the Five Zang-Organs and the Six Fu-Organs. What is the reason?

1. 2 This is the answer: The Cunkou (radial artery over the wrist) [is the place where] all the Channels converge. [It is also] the pulsation of [the Lung Channel of] Hand-Taiyin. [The blood and Qi in] the Channel flow for three Cun by one exhalation and another three Cun by one inhalation. [Thus the blood and Qi in] the Channel flow for six Cun altogether in one respiration. [A person] breathes about 13500 times one day and one night, [during which the blood and Qi in] the Channels flow around the body for 50 times and water in the clepsydra descends 100 notches. [At the same time,] the Ying (Nutrient-Qi) and the Wei (Defensive-Qi) flow for 25 times in the Yang [phase] and 25 times in the Yin [phase], completing one circle. That is why after 50 times [of circulation, the Nutrient-Qi and the Defensive-Qi] re-converge at [the Lung Channel of] Hand-Taiyin. The Cunkou [is the place where the blood and Qi in] the Five Zang-Organs and the Six Fu-Organs begin and terminate [their circulation]. That is why the Cunkou alone is selected [as the place to examine the pulse].

2. 1 The second issue: The pulse [over Cunkou is divided into] Chi and Cun. What does it mean?

【原文】

2.2 然：尺寸者，脉之大要会也。从关至尺是尺内，阴之所治也，从关至鱼际是寸口内，阳之所治也。故分寸为尺，分尺为寸。故阴得尺内一寸，阳得寸内九分，尺寸终始一寸九分，故曰尺寸也。

3.1 三难曰：脉有太过，有不及，有阴阳相乘，有覆有溢，有关有格，何谓也？

3.2 然：关之前者，阳之动也，脉当见九分而浮，过者，法曰太过；减者，法曰不及。遂上鱼为溢，为外关内格，此阴乘之脉也。

【今译】

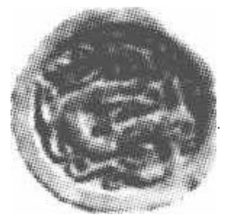
2.2 是这样的：从脉的尺部到寸部，是脉气汇合的主要部位。从关部到尺泽是尺部脉的范围，为阴所主；从关部到鱼际是寸部脉的范围，为阳所主。所以关上分去一寸，余者为尺脉；关下分去一尺，余者为寸脉。在属阴的部位取一寸，在属阳的部位取九分，从寸部到尺部的起止共一寸九分，所以叫做尺寸。

3.1 第三难说：脉象有太过，有不及，有阴阳之脉相乘，有下覆、上溢之脉，有关、格之脉。这是什么道理呢？

3.2 是这样的：关部前的寸脉，属于阳的脉动之处，脉有九分长，且呈浮象。超过九分长的脉，叫做太过；不足九分长的脉，叫做不及；向上延长到鱼际部的脉象，称为溢脉；当阳气被关闭于外而阴气被格拒于内时，其脉就是阴盛乘阳之脉。

2. 2 This is the answer: [The place from] the Chi to Cun [is the region where the Channel-Qi of all] the Channels converge. [The place] from Guan to Chi is the range of the Chi [which is] governed by Yin. [The place] from Guan to Yuji (thenar eminence) is the range of Cun [which is] governed by Yang. So [after] the separation of one Cun [from the division above the Guan region, the remaining part] is the Chi [region]; [after] the separation of one Cun [from the division below the Guan region, the remaining part] is the Cun [region]. So the Yin [range] takes one Cun from the Chi [region] and the Yang [range] takes nine Fen from the Cun [region]. Hence [the distance from] the beginning to the ending [points] of the Chi [region] and the Cun [region] is one Cun and nine Fen. That is why [this region is] called Chi and Cun.

3. 1 The third issue: [The condition of] the pulse [is characterized by] Shi (Excess) or Xu (Deficiency), alternation between the Yin [pulse] and Yang [pulse], [fluctuation between] sinking [pulse] and overflowing [pulse as well as the appearance of] closing [pulse] and rejecting [pulse]. What is the reason?



3. 2 This is the answer: [The pulse] anterior to the Guan [region] is the pulsation of the Yang [Channels]. The pulse [in this region] is nine Fen [in length] and is floating. [If it is] longer [than such a length, it is] called Taiguo (excessively long); [if it is] shorter [than such a length, it is] called Buji (not long enough). [If the pulse] extends to the thenar eminence, [it is called] overflowing [pulse caused by Yangqi that is] closed externally and [Yinqi that is] rejected internally. This is the pulse [marked by] Yin subjugating [Yang].

【原文】

3.3 关之后者，阴之动也，脉当见一寸而沉。过者，法曰太过；减者，法曰不及。遂人尺为覆，为内关外格，此阳乘之脉也，故曰覆溢，是其真脏之脉，人不病而死也。

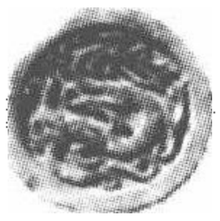
4.1 四难曰：脉有阴阳之法，何谓也？

4.2 然：呼出心与肺，吸入肾与肝，呼吸之间，脾受谷味也，其脉在中。浮者阳也，沉者阴也，故曰阴阳也。

4.3 心肺俱浮，何以别之？

4.4 然：浮而大散者心也；浮而短涩者肺也。

【今译】



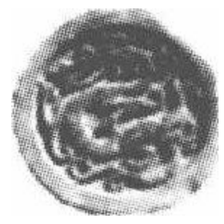
3.3 关脉后的，是阴脉搏动之处，脉长一寸且显沉象。超过一寸的，叫做太过之脉；不足一寸的，叫做不及之脉；当阳气被关闭于内而阴气被格阻于外时，其脉就是阳盛乘阴之脉象。所以说覆脉和溢脉，都是真脏之脉，病人虽没有明显症状，但却会死亡。

4.1 第四难说：脉象有阴阳属性的辨别方法。这是怎么回事呢？

4.2 是这样的：呼气与心和肺有关，吸气与肝和肾有关，在呼气和吸气的过程中，脾运化水谷精微，其脉动就表现在其中了。浮脉为阳，沉脉属阴，所以说脉象有阴阳属性的不同。

4.3 心和肺的脉都是浮脉，应该怎样区分呢？

4.4 是这样的：脉浮大而散的，是心脉；脉浮而短涩的，是肺脉。



3.3 [The pulse] posterior to the Guan [region] is the pulsation of the Yin [Channels]. [The pulse should be] one Cun [in length and appears] deep. [If the pulse is] longer [than such a length, it is] called Taiguo (excessively long); [if it is] shorter [than such a length, it is] called Buji (not long enough). [If the pulse] descends to the Chi [region, it is called] sinking [pulse caused by Yangqi that is] closed externally and [Yinqi that is] rejected internally. This is the pulse [marked by] Yang subjugating [Yin]. That is why it is called Fu (sinking) [pulse] and Yi (overflowing) [pulse]. [These two states of pulse] are all [the so-called] Genuine Visceral Pulses. [If such states of pulse appear, though] the patient does not show any obvious symptoms, he will die.

4.1 The fourth issue: There are Yin and Yang methods to diagnose the pulse. What is the reason?

4.2 This is the answer: [The organs responsible for] breathing out are the heart and the lung [and the organs responsible for] breathing in are the kidney and the liver. During the activity of breath, the spleen receives food nutrients and its pulse is manifested in it. The floating [pulse pertains to] Yang while the sinking [pulse pertains to] Yin. That is why it is said [that there are] Yin and Yang [methods in examining the pulse].

4.3 [If the pulse of] the heart and the lung are all floating, how to differentiate them?

4.4 This is the answer: [If the pulse is] floating, big and scattered, [it is the pulse of] the heart; [if the pulse is] floating, short and unsmooth, [it is the pulse of] the lung.

【原文】

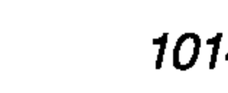
4.5 肾肝俱沉，何以别之？

4.6 然：牢而长者肝也；按之濡，举指来实者肾也。脾者中州，故其脉在中，是阴阳之法也。

4.7 脉有一阴一阳，一阴二阳，一阴三阳，有一阳一阴，一阳二阴，一阳三阴。如此之言，寸口有六脉俱动耶？

4.8 然：此言者，非有六脉俱动也，谓浮、沉、长、短、滑，涩也。浮者阳也，滑者阳也，长者阳也；沉者阴也，短者阴也，涩者阴也。所谓一阴一阳者，谓脉来沉而滑也，一阴二阳者，谓脉来沉滑而长也，一阴三阳者，谓脉来浮滑而长，时一沉也；所谓一阳一阴者，

【今译】



4.5 肾和肝的脉都是沉脉，应该如何区分呢？

4.6 是这样的：脉牢而长的，是肝脉；脉按之柔软，但举指轻按有力的，是肾脉。脾位于中焦，所以其脉和缓适中。这就是区别脉象阴阳属性的方法。

4.7 脉象中有一阴一阳脉，一阴二阳脉，一阴三阳脉；又有一阳一阴脉，一阳二阴脉；一阳三阴脉。按照这样的说法，难道寸口有六种脉象在一起搏动吗？

4.8 是这样的：这样说并不是意味着有六种脉象一起搏动，而是说脉象有浮、沉、长、短、滑、涩六种变化。浮脉是阳脉，滑脉是阳脉，长脉是阳脉；沉脉是阴脉，短脉是阴脉，涩脉是阴脉。所谓的一阴一阳脉，是指脉来沉滑；所谓一阴二阳脉，指脉来沉滑而长；所谓一阴三阳脉，指脉来浮滑而长，时有沉象；所谓一阳一阴脉，是指脉

4.5 [If the pulses of] the kidney and the liver are all sinking, how to differentiate them?

4.6 This is the answer: [If it is] firm and long, [it is the pulse of] the liver; [if it is] soft [when] pressed [heavily] and forceful [when] pressed lightly, [it is the pulse of] the kidney. The spleen is located in the middle region. That is why its pulse [is smooth and balanced, neither floating nor sinking, just maintaining at] the intermediate [level]. These are the methods [to differentiate] the Yin or Yang [nature of pulses].

4.7 [The states of] the pulse [are characterized by either] one Yin and one Yang, or one Yin and two Yang, or one Yin and three Yang, or one Yang and one Yin, or one Yang and two Yin, or one Yang and three Yin. According to such a differentiation, are there six pulses pulsating at the same time over the Cunkou region?

4.8 This is the answer: It does mean that there are six pulses pulsating at the same time. It just describes the floating, sinking, long, short, slippery and unsmooth [states of the pulse]. The floating [pulse] is the Yang [pulse]; the slippery [pulse] is the Yang [pulse]; and the long [pulse] is also the Yang [pulse]. The sinking [pulse] is the Yin [pulse]; the short [pulse] is the Yin [pulse]; and the unsmooth [pulse] is the Yin [pulse]. The so-called one Yin and one Yang means that the pulse is sinking and slippery; [the so-called] one Yin and two Yang means that the pulse is sinking, slippery and long; [the so-called] one Yin and three Yang means that the pulse is floating, slippery, long and occasionally sinking; [the so-called] one Yang and one Yin means that the pulse is floating and unsmooth; [the so-called] one

【原文】

谓脉来浮而涩也，一阳二阴者，谓脉来长而沉涩也，一阳三阴者，谓脉来沉涩而短，时一浮也。各以其经所在，名病逆顺也。

5.1 五难曰：脉有轻重，何谓也？

5.2 然：初持脉，如三菽之重，与皮毛相得者，肺部也。如六菽之重，与血脉相得者，心部也。如九菽之重，与肌肉相得者，脾部也。如十二菽之重，与筋平者，肝部也。按之至骨，举指来疾者，肾部也。故曰轻重也。

6.1 六难曰：脉有阴盛阳虚，阳盛阴虚，何谓也？

6.2 然：浮之损小，沉之实大，故曰阴盛阳虚；沉之损小，浮之

【今译】

来浮而涩；所谓一阳二阴脉，指脉来长而沉涩；所谓一阳三阴脉，指脉来沉涩而短，时有浮象。根据各经相应部位的脉象变化，可判断疾病的逆和顺。

5.1 第五难说：诊脉时指法有轻重，应如何掌握呢？

5.2 是这样的：开始按脉时，指力如三粒豆的重量，轻按在皮毛上即可触到脉，这就是肺脉之象。指力如六粒豆的重量，按至血脉方可触到脉，这就是心脉之象。指力如九粒豆的重量，按至肌肉方可触到脉，这就是脾脉之象。指力如十二粒豆的重量，按至与筋相平方可触到脉，这就是肝脉之象。重按至骨，手指上举时脉来急迫的，这就是肾脉之象。所以说按脉的指力有轻有重。

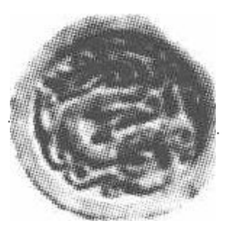
6.1 第六难说：脉象变化有阴盛阳虚、阳盛阴虚之不同，这是什么道理呢？

6.2 是这样的：浮取弱而细小的脉象和沉取实而洪大的脉象，所

Yang and two Yin means that the pulse is long, sinking and unsmooth; [the so-called] one Yang and three Yin means that the pulse is sinking, unsmooth, short and occasionally floating. [Examination should focus on the changes of the pulses corresponding to] each Channel [and viscus] to decide the favorable and unfavorable prognosis of diseases.

5.1 The fifth issue: The pulse [can be pressed] heavily and lightly. What is the reason?

5.2 This is the answer: At the beginning of taking the pulse, [the fingers should press it lightly just as] three beans [put on the pulse] . [The pulse that can be felt when the fingers have just] touched the skin is the lung [pulse]. [The pulse that can be felt when the fingers have pressed with] the weight of six beans till the blood vessel is sensible is the heart [pulse]. [The pulse that can be felt when the fingers have pressed with] the weight of nine beans till the muscles are already sensible is the spleen [pulse]. [The pulse that can be felt when the fingers have pressed with] the weight of twelve beans till the tendons are sensible is the liver [pulse] . [The pulse that can be felt when the fingers have] pressed heavily to the bone and beats swiftly when the fingers have lifted up is the kidney [pulse]. That is why it is said [that there is a difference in] heavy and light [pressing of the pulse].



6.1 The sixth issue: The pulse [indicates] either superabundance of Yin and deficiency of Yang or superabundance of Yang and deficiency of Yin. What is the reason?

6.2 The answer is like this: [The pulse that appears] weak and small [when] lightly [pressed] and [the pulse that appears] forceful and large [when] heavily [pressed] indicate superabun-

【原文】

实大，故曰阳盛阴虚。是阴阳虚实之意也。

7.1 七难曰：经言少阳之至，乍小乍大，乍短乍长。阳明之至，浮大而短；太阳之至，洪大而长。太阴之至，紧大而长；少阴之至，紧细而微；厥阴之至，沉短而敦。此六者，是平脉邪？将病脉耶？

7.2 然：皆王脉也。

7.3 其气以何月，各王几日？

7.4 然：冬至之后，得甲子少阳王，复得甲子阳明王，复得甲子太阳王，复得甲子太阴王，复得甲子少阴王，复得甲子厥阴王。王各

【今译】

反映的病理变化是阴盛阳虚。沉取弱而细小的脉象和浮取实而洪大的脉象，所反映的病理变化就是阳盛阴虚。这就是脉象阴阳虚实的区分方法。

7.1 第七难说：医经上说，少阳时令的脉象特点是忽小忽大，忽短忽长；阳明时令的脉象特点是浮大而短；太阳时令的脉象特点是洪大而长；太阴时令的脉象特点是紧大而长；少阴时令的脉象特点是紧细而微；厥阴时令的脉象特点是沉短而敦实。这六种脉象，是正常人在不同时令的脉象还是病人的脉象呢？

7.2 是这样的：这些都是与时令相适应的正常脉象。

7.3 其相应的月份是什么呢？各旺多少天呢？

7.4 是这样的：从冬至节以后，逢第一个甲子的六十天，少阳之气旺；第二个甲子的六十天，阳明之气旺；第三个甲子的六十天，太阳之气旺；第四个甲子的六十天，少阴之气旺；第五个甲子的六十天，太阴之气旺；第六个甲子的六十天，厥阴之气旺。每一节令所旺

dance of Yin and deficiency of Yang. [The pulse that appears] weak and small [when] heavily [pressed] and [the pulse that appears] forceful and large [when] lightly [pressed] indicate superabundance of Yang and deficiency of Yin. This is what deficiency and excess of Yin and Yang [in differentiating the pulse] means.

7.1 The seventh issue: The Canon says that [when] Shaoyang arrives, [the pulse] is suddenly small, suddenly large, suddenly short and suddenly long; [when] Yangming arrives, [the pulse] is floating, large and short; [when] Taiyang arrives, [the pulse] is forceful, large and long; [when] Taiyin arrives, [the pulse] is tense, large and long; [when] Shaoyin arrives, [the pulse] is tense, thin and mild; [when] Jueyin arrives, [the pulse] is sinking, short and tense. These six [states of] pulse are normal or abnormal?

7.2 This is the answer: These are all normal pulses [corresponding to the seasons respectively].

7.3 What months [do these pulses] correspond to and how many days do they dominate over?

7.4 This is the answer: After the Winter Solstice (22nd solar term), [the Qi of] Shaoyang is in domination in the first Jiazi (sixty days circle); [the Qi of] Yangming is in domination in the second Jiazi (sixty days circle); [the Qi of] Taiyang is in domination in the third Jiazi (sixty days circle); [the Qi of] Taiyin is in domination in the fourth Jiazi (sixty days circle); [the Qi of] Shaoyin is in domination in the fifth Jiazi (sixty days circle); [the Qi of] Jueyin is in domination in the sixth Jiazi (sixty days circle). Each is in domination for sixty days. Sixty times

【原文】

六十日，六六三百六十日，以成一岁。此三阳三阴之王时日大要也。

8.1 八难曰：寸口脉平而死者，何谓也？

8.2 然：诸十二经脉者，皆系于生气之原。所谓生气之原者，谓十二经之根本也，谓肾间动气也。此五脏六腑之本，十二经脉之根，呼吸之门，三焦之原。一名守邪之神。故气者，人之根本也，根绝则茎叶枯矣，寸口脉平而死者，生气独绝于内也。

9.1 九难曰：何以别知脏腑之病耶？

9.2 然：数者，腑也；迟者，脏也。数则为热，迟则为寒。诸阳为热，诸阴为寒。故以别知脏腑之病也。

10.1 十难曰：一脉为十变者，何谓也？

【今译】

的时间各为六十天，六六三百六十天，就是一年。这就是三阳三阴六气当旺的大概情况。

8.1 第八难说：寸口脉正常，但患者却死了。这是什么原因呢？

8.2 是这样的：所有的十二经脉，都以生气为本原。所谓生气的本原，即十二经脉的根本，也就是两肾之间的动气。这是五脏六腑之本，十二经脉之根，呼吸之门，三焦之原，又是人体防御病邪侵袭的守护之神。所以说气是人的生命根本。如果根已经断绝，茎叶就会枯死。寸口脉正常，但病人却死亡了，这就是由于生气首先竭绝于内的缘故。

9.1 第九难说：怎样判断脏腑的病变呢？

9.2 是这样的：数脉主腑病，迟脉主脏病。数脉主热证，迟脉主寒证。凡出现属阳的脉象，就是热证；凡出现属阴的脉象，就是寒证。这样就可以辨别脏腑病变了。

10.1 第十难说：一脏的脉象有十种变态。这是什么原因呢？

sixty is three hundred and sixty days, making up one year. This is the brief description about the days dominated by the three Yang and three Yin.

8.1 The eighth issue: The pulse over Cunkou was normal, [but the patient] died. What is the reason?

8.2 This is the answer: All the twelve Channels are connected with the origin of Shengqi (Vital-Qi). The so-called Shengqi (Vital-Qi) refers to the root of the twelve Channels. [The root of the twelve Channels] means the active Qi between the kidneys which is the foundation of the Five Zang-Organs and the Six Fu-Organs, the root of the twelve Channels, the gate of respiration, the source of the Sanjiao (Triple Energizer) and the god [to defend the body] against the Xie (Evil). Hence Qi is the root of the human body. [If] the root is cut off, the trunk and the leaves will surely dry up. [The reason that] the pulse over the Cunkou was normal but [the patient] died [is that] the Shengqi (Vital-Qi) was exhausted inside.

9.1 The ninth issue: How to differentiate diseases of the Zang-Organs and the Fu-Organs?

9.2 This is the answer: [If the pulse is] rapid, [it indicates that the disease is related to] the Fu-Organs; [if the pulse is] slow, [it indicates that the disease is related to] the Zang-Organs. Rapid [pulse] indicates heat while slow [pulse] indicates cold. All [the pulses pertaining to] Yang indicate heat and all [the pulses pertaining to] Yin indicate cold. That is the way how to differentiate diseases of the Zang-Organs and the Fu-Organs.

10.1 The tenth issue: The pulse of one [Zang-Organ may have] ten changes. What is the reason?

【原文】

10.2 然：五邪刚柔相逢之意也。假令心脉急甚者，肝邪干心也；心脉急微者，胆邪干小肠也；心脉大甚者，心邪自干心也；心脉微大者，小肠邪自干小肠也；心脉缓甚者，脾邪干心也；心脉微缓者，胃邪干小肠也；心脉涩甚者，肺邪干心也；心脉微涩者，大肠邪干小肠也；心脉沉甚者，肾邪干心也；心脉微沉者，膀胱邪干小肠也；五脏各有刚柔邪，故令一脉辄变为十也。

11.1 十一难曰：经言脉不满五十动而一止，一脏无气者，何脏也？

11.2 然：人吸者随阴入，呼者因阳出，今吸不能至肾，至肝而

【今译】

10.2 是这样的：这说明了五邪相互影响、相互传变的情况。如心脉急甚的，表明肝病之邪侵犯心脏；心脉急而微的，表明胆病之邪侵犯了小肠；心脉大甚的，表明心病之邪自犯于心；心脉大而轻微的，表明小肠病邪自犯小肠；心脉缓甚的，表明脾病之邪侵犯了心脏；心脉缓而微的，表明胃病之邪侵犯了小肠；心脉涩甚的，表明肺病之邪侵犯了心脏；心脉微涩的，表明大肠病邪侵犯了小肠；心脉沉甚的，表明肾病之邪侵犯了心脏；心脉微沉的，表明膀胱病邪侵犯了小肠。五脏之邪各有刚柔的不同，所以使一脏的脉象表现出十种不同的变化。

11.1 第十一难说：医经上说，脉跳不满五十次而有一次歇止，这是一脏无生气的脉象表现。倒底是哪一脏呢？

11.2 是这样的：人在吸气时，气就会深入阴分；呼气时，气则

10. 2 This is the answer: This shows how the Wuxie (Five Evils related to the Five Zang-Organs) interact with and transform into each other. If the heart pulse is rapid, [it shows that] Xie (Evil) in the liver affects the heart; [if] the heart pulse is slightly rapid, [it shows that] Xie (Evil) in the gallbladder affects the small intestine; [if] the heart pulse is extremely rapid, [it shows that] Xie (Evil) in the heart affects the heart itself; [if] the heart pulse is slightly large, [it shows that] Xie (Evil) in the small intestine affects the small intestine itself; [if] the heart pulse is extremely slow, [it shows that] Xie (Evil) in the spleen affects the heart; [if] the heart pulse is slightly slow, [it shows that] Xie (Evil) in the stomach affects the small intestine; [if] the heart pulse is extremely unsmooth, [it shows that] Xie (Evil) in the lung affects the heart; [if] the heart pulse is slightly unsmooth, [it shows that] Xie (Evil) in the large intestine affects the small intestine; [if] the heart pulse is extremely sinking, [it shows that] Xie (Evil) in the kidney affects the heart; [if] the heart pulse is slightly sinking, [it shows that] Xie (Evil) in the bladder affects the small intestine. All the Five Zang-Organs may have been affected by the strong and mild Xie (Evil) [from other viscera]. That is why the pulse of one [Zang-Organ] may have ten changes.

11. 1 The eleventh issue: The Canon says, [if] the pulse intermits before it has pulsated fifty times, [it shows that] one Zang-Organ has no Qi (Essence-Qi). Which Zang-Organ does it refer to?

11. 2 This is the answer: [When] a person breathes in, [the fresh air inhaled comes] deep into the Yin [phase of the liver and

【原文】

还，故知一脏无气者，肾气先尽也。

12.1 十二难曰：经言五脏脉已绝于内，用针者反实其外，五脏脉已绝于外，用针者反实其内，内外之绝，何以别之？

12.2 然：五脏脉已绝于内者，肾肝之气已绝于内也，而医反补其心肺；五脏脉已绝于外者，其心肺脉已绝于外也，而医反补其肾肝。

【今译】

从阳分外出。现在吸气时气不能到达肾脏，只到达肝脏就返回了，所以就知道是一脏没有了生气，这是肾气先衰。

12.1 第十二难说：医经上说，五脏之脉表明脏气已衰于内，但医生针刺时反而补其外；五脏之脉表明脏气已衰于外，而医生针刺时反而补其内。这种内、外虚损的情况应如何辨别呢？

12.2 是这样的：五脏之脉已衰于内，是指肾肝之气已经虚衰于内，而医生反补其心肺；五脏之脉已衰于外，是指心肺之气已虚衰于外，而医生反补其肾肝。属阳的脏器虚损而反补属阴的脏器，属阴的



the kidney]; [when a person] breathes out, [the waste air] goes out from the Yang [phase of the lung and the heart]. Now [when a person] cannot breathe [the fresh air] deep into the kidney and begins to breathe out [when the fresh air has just] reached the liver, it is clear that one of the Zang-Organs has no Qi (Vital-Qi) [because of] exhaustion of Kidney-Qi.

12.1 The twelfth issue: The Canon says, the pulses of the Five Zang-Organs [indicate that the Visceral-Qi is] already exhausted internally, [but the doctor treats it with] reinforcing needling [techniques] externally; the pulses of the Five Zang-Organs [indicate that the Visceral-Qi is] already exhausted externally, [but the doctor treats it with] reinforcing needling [techniques] internally. How to differentiate [whether it is] internally exhausted or externally exhausted?

12.2 This is the answer: [If] the pulses of the Five Zang-Organs [indicate that the Visceral-Qi is] exhausted internally, [it means that] the Qi in the kidney and the liver is exhausted internally. [But] the doctor, on the contrary, [uses the reinforcing techniques] to strengthen the heart and the lung. [If] the pulses of the Five Zang-Organs [indicate that the Visceral-Qi is] already exhausted externally, [it means that the Qi in] the heart and the lung is already exhausted externally. [But] the doctor, on the contrary, [uses reinforcing techniques] to strengthen the kidney and the liver. [To use reinforcing techniques] to strengthen [the organs that pertain to] Yin [in nature when the Visceral-Qi in the organs that pertain to] Yang [is exhausted] and [to use reinforcing techniques] to strengthen [the organs that pertain to] Yang [in nature when the Visceral-Qi in

【原文】

阳绝补阴，阴绝补阳，是谓实实虚虚，损不足益有余。如此死者，医杀之耳。

13.1 十三难曰：经言见其色而不得其脉，反得相胜之脉者，即死，得相生之脉者，病即自已，色之与脉当参相应，为之奈何？

13.2 然：五脏有五色，皆见于面，亦当与寸口、尺内相应，假令色青，其脉当弦而急；色赤，其脉浮大而散；色黄，其脉中缓而大；色白，其脉浮涩而短；色黑，其脉沉濡而滑。此所谓五色之与脉，当参相应也。

13.3 脉数，尺之皮肤亦数；脉急，尺之皮肤亦急；脉缓，尺之

【今译】

脏器虚损反补属阳的脏器，就是用补法治实证，用泻法治虚证，也就是攻泻不足而补益有余。像这样导致病人死亡的，是医生的过失所造成的。



13.1 第十三难说：医经上说，看到病人所表现的面色而得不到与其相应的脉象，反而出现与面色相克的脉象时，就可能是病情严重的死候；若出现与面色属于相生关系的脉象时，疾病就可能自愈。诊病时要将望色与诊脉相互参照。怎样才能做到相互参照呢？

13.2 是这样的：五脏反映于面部的，有五种颜色，也和寸口的脉象以及尺肤的变化相适应。面见青色，脉象应弦而急；面见赤色，脉象应浮而散；面见黄色，脉象应缓而大；面见白色，脉象应浮涩而短；面见黑色，脉象应沉濡而滑。这就是所谓的五色与脉象相应的情况。

13.3 如脉象表现为数，尺肤应发热；若脉象表现为急，尺肤应拘急；若脉象表现为缓，尺肤应松弛；若脉象表现为涩，尺肤应涩

the organs that pertain to] Yin, [such a treatment is called to use] reinforcing [techniques to deal with] Shi (Excess) [Syndrome and to use] reducing [techniques to deal with] Xu (Deficiency) [Syndrome] or to reduce insufficiency and to reinforce superabundance. [The patient who] died [because of] such [a wrong treatment was actually] killed by the doctor.

13.1 The thirteenth issue: The Canon says, the corresponding complexion is observed, but the related pulse cannot be detected, on the contrary, the opposite pulse is found. [If such a condition occurs, the patient will] die. [If] the corresponding pulse is detected, the disease will heal automatically. The complexion and the pulse should agree with each other. How to examine it then?

13.2 This is the answer: The Five Zang-Organs have five kinds of colors [which can be] seen on the face and also correspond to [the pulse states over] the Cunkou and the cubital skin (the skin from the elbow to the wrist). [If] the complexion is virid, the pulse should be taut and rapid; [if] the complexion is red, the pulse should be floating, large and dispersed; [if] the complexion is yellow, the pulse should be slow and large; [if] the complexion is white, the pulse should be floating, unsmooth and short; [if] the complexion is black, the pulse should be sinking, soft and slippery. This is the correspondence between the five complexions and the pulse [conditions].

13.3 [If] the pulse is rapid, the cubital skin is also rapid; [if] the pulse is tense, the cubital skin is also tense; [if] the pulse is relaxed, the cubital skin is also relaxed; [if] the pulse is unsmooth, the cubital skin is also unsmooth; [if] the pulse is

【原文】

皮肤亦缓；脉涩，尺之皮肤亦涩；脉滑，尺之皮肤亦滑。

13.4 五脏各有声色臭味，当与寸口、尺内相应，其不相应者病也。假令色青，其脉浮涩而短，若大而缓为相胜，浮大而散，若小而滑为相生也。

13.5 经言：知一为下工，知二为中工，知三为上工。上工者十全九，中工者十全八，下工者十全六，此之谓也。

14.1 十四难曰：脉有损至，何谓也？

14.2 然：至之脉，一呼再至曰平，三至曰离经，四至曰夺精，

【今译】

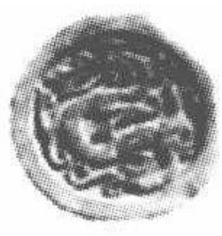
滞；若脉象表现为滑，尺肤应润滑。

13.4 五脏各有不同的声音、颜色、气味和滋味，并与寸口脉象及尺肤的表现一致。如果不一致，就属病态表现。患者面见青色，脉象浮涩而短，若脉大而缓，属相胜关系。脉浮大而散，脉小而滑，属相生关系。

13.5 医经上说，只掌握其中一种诊法的医生属下工，能掌握其中两种诊法的医生属中工，能完全掌握这三种诊法的医生属上工。上工医治十人可使九人痊愈，中工医治十人可使八人痊愈，下工医治十人只能使六人痊愈。说的就是这个道理。

14.1 第十四难说：脉象中有至和损。这是怎样一回事呢？

14.2 是这样的：就至之脉而言，一呼脉跳动两次的，叫做“平



slippery, the cubital skin is also slippery.

13. 4 The Five Zang-Organs are respectively related to different sounds, colors, odors and tastes which should correspond to [the pulses over] the Cunkou and [the changes of] the cubital skin. [If the sounds, colors, odors and tastes related to the Five Zang-Organs] do not correspond to [the pulses over the Cunkou and the changes of the cubital skin, it indicates] diseases. [If the patient's] complexion is virid and the pulse is floating, unsmooth and short, [it means that the pulse subjugates the complexion; if the pulse is large and relaxed, [it means that the complexion] subjugates [the pulse]. [If the pulse is] floating, large and dispersed, [it means that the complexion promotes the pulse]; if [the pulse is] small and slippery, [it means that the pulse] promotes [the complexion].

13. 5 The Canon says, [in terms of the three diagnostic methods of complexion inspection, pulse feeling and cubital skin examination, those who have] mastered one [of the three diagnostic methods] are the poor [doctors]; [those who have] mastered two [of the three diagnostic methods] are the ordinary [doctors]; [those who have] mastered all the three [diagnostic methods] are the best [doctors]. The best doctors can cure nine [patients] out of ten; the ordinary doctors can cure eight [patients] out of ten; and the poor doctors can just cure six [patients] out of ten. This is the reason.

14. 1 The fourteenth issue: The pulse is marked by Sun (damage) and Zhi (arrival). What does it mean?

14. 2 This is the answer: In terms of the Zhi (arrival) pulse, [if it] beats twice in one exhalation, [it is] called Ping (normal

【原文】

五至曰死，六至曰命绝，此至之脉也。何谓损?一呼一至曰离经，再呼一至曰夺精，三呼一至曰死，四呼一至曰命绝，此损之脉也。至脉从下上，损脉从上下也。

14.3 损脉之为病奈何?

14.4 然：一损损于皮毛，皮聚而毛落；二损损于血脉，血脉虚少，不能荣于五脏六腑；三损损于肌肉，肌肉消瘦，饮食不为肌肤；四损损于筋，筋缓不能自收持；五损损于骨，骨痿不能起于床。反此者，至于收病也。从上下者，骨痿不能起于床者死；从下上

【今译】

脉”；一呼脉跳动三次的，叫做“离经脉”；一呼脉跳动四次的，叫做“夺精脉”；一呼脉跳动五次的，叫“死脉”；一呼脉跳动六次的，叫“命绝脉”。这些都是至脉的表现情况。什么是损脉呢?一呼脉跳动一次的，叫“离经脉”；两呼脉跳动一次的，叫“夺精脉；”；三呼脉跳动一次的，叫“死脉”；四呼脉跳动一次的，叫“命绝脉”。这些都是损脉的表现情况。至脉所主的病从下向上传变，损脉所主的病由上向下传变。

14.3 损脉所主的病证是怎样的呢?

14.4 是这样的：第一损是损害皮毛，症见皮肤皱缩，毛发脱落；第二损是损伤血脉，症见血脉虚少，不能营养五脏六腑；第三损是损伤肌肉，症见肌肉消瘦，饮食精微不能营养肌肉皮肤；第四损是损于筋，症见筋缓，不能收缩；第五损是损于骨，症见骨痿无力，卧床不起。这些就是至脉所主的病证。如果病由上向下传变，到了骨痿不能起床的程度，病人就将死亡；如果病自下向上传变，出现了皮肤

pulse); [if it] beats three times [in one exhalation, it is] called Lijing (overflowing of the Channel); [if it] beats four times [in one exhalation, it is] called Duojing (depletion of Essence); [if it] beats five times [in one exhalation, it is] called Si (death); [if it] beats six times [in one exhalation, it is] called Mingjue (severance of life). These are the pulses of Sun(damage). [The diseases indicated by] the zhi(arrival) pulses[progress] from the lower[region] to the upper[region], [and so do the diseases indicated by]the Sun(damge)pulses.

14.3 What are the diseases indicated by the Sun (damage) [pulse]?

14.4 This is the answer: The first damage impairs the skin and body hair. [As a result,] the skin contracts and the hair falls. The second damage impairs the blood vessels. [As a result,] the blood in the vessels is deficient and cannot nourish the Five Zang-Organs and the Six Fu-Organs. The third damage impairs the muscles. [As a result,] the muscles are emaciated and [the nutrients of] food cannot be transported to the muscles and skin. The fourth damage impairs the tendons. [As a result,] the tendons are flaccid and cannot contract automatically and support [the body]. The fifth damage impairs the bones. [As a result,] the bones become weak [and the patient cannot] get up from the bed. [The pathological conditions] opposite to these cases [mentioned above] are the diseases related to the Zhi (arrival) [pulse]. [If the disease transmits] from the upper (the lung) to the lower (the kidney) and [when] the bones are flaccid and [the patient] cannot get up from the bed, [it is] incurable. [If the disease transmits] from the lower (the kidney) to the upper (the

【原文】

者，皮聚而毛落者死。

14.5 治损之法奈何？

14.6 然：损其肺者，益其气；损其心者，调其荣卫；损其脾者，调其饮食，适其寒温；损其肝者，缓其中；损其肾者，益其精，此治损之法也。

14.7 脉有一呼再至，一吸再至；有一呼三至，一吸三至；有一呼四至，一吸四至；有一呼五至，一吸五至；有一呼六至，一吸六至；有一呼一至，一吸一至；有再呼一至，再吸一至；有呼吸再至。

14.8 脉来如此，何以别知其病也？

【今译】

皱缩、毛发脱落的症状，病人也将死亡。

14.5 治疗虚损病的方法是什么呢？

14.6 是这样的：肺受损的，要用益气的方法治疗；心受损的，要用调和营卫的方法治疗；脾受损的，要用调节饮食、调适寒温的方法治疗；肝受损的，要用疏缓肝气的方法来治疗；肾受损的，要用补益精气的方法治疗。这就是治疗虚损之病的方法。

14.7 人的脉象有一呼跳动两次，一吸跳动两次；有一呼跳动三次，一吸跳动三次；有一呼跳动四次，一吸跳动四次；有一呼跳动五次，一吸跳动五次；有一呼跳动六次，一吸跳动六次；还有一呼跳动一次，一吸跳动一次；有两呼跳动一次，两吸跳动一次；有一呼一吸跳动两次。

14.8 根据脉象的这些跳动情况，该如何辨别其所主的病症呢？

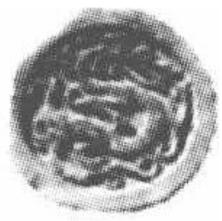
lung) and [if] the skin contracts and the hair falls, [it is] incurable.

14.5 How to treat these kinds of damages (weak and consumptive diseases)?

14.6 This is the answer: [The disease that] damages the lung [should be treated by] invigorating Qi; [the disease that] damages the heart [should be treated by] regulating the Ying (Nutrient-Qi) and the Wei (Defensive-Qi); [the disease that] damages the spleen [should be treated by] adjusting the diet and adapting to cold and warmth; [the disease that] damages the liver [should be treated by] relaxing Liver-Qi; [the disease that] damages the kidney [should be treated by] replenishing Jing (Essence). These are the methods to treat damages [mentioned above].

14.7 The pulse sometimes beats twice in one exhalation and twice in one inhalation; sometimes beats three times in one exhalation and three times in one inhalation; sometimes beats four times in one exhalation and four times in one inhalation; sometimes beats five times in one exhalation and five times in one inhalation; sometimes beats six times in one exhalation and six times in one inhalation; sometimes beats once in one exhalation and once in one inhalation; sometimes beats once in two exhalations and once in two inhalations; sometimes beats three times in one exhalation and three times in one inhalation; {sometimes beats once in one exhalation and once in one inhalation}.

14.8 The pulse beats in such a different way. How to differentiate diseases [indicated by different states of] the pulse?



【原文】

14.9 然：脉来一呼再至，一吸再至，不大不小曰平；一呼三至，一吸三至，为适得病，前大后小，即头痛目眩，前小后大，即胸满短气；一呼四至，一吸四至，病欲甚，脉洪大者，苦烦满，沉细者，腹中痛。滑者伤热，涩者中雾露；一呼五至，一吸五至，其人当困，沉细夜加，浮大昼加，不大不小，虽困可治，其有大小者为难治；一呼六至，一吸六至，为死脉也。沉细夜死，浮大昼死；一呼一

【今译】

14.9 是这样的：脉来一呼跳动两次，一吸跳动两次，而且不大不小的，是正常人的脉象。如果脉一呼跳动三次，一吸跳动三次，这是刚刚发病的表现。如见寸脉大而尺脉小，则会出现头痛、目眩的症状；如见寸脉小而尺脉大，则会出现胸部胀满、呼吸短促的症状。如果脉一呼跳动四次，一吸跳动四次，病势就将危重。如见脉象洪大，则会有烦躁满闷的病症；如见脉象沉细，就会有腹中疼痛的症状；如见脉滑，这是感受热邪的表现；如见脉涩，这是感受寒湿的表现。脉来一呼跳动五次，一吸跳动五次，病情就非常严重。如见脉象沉细，病情将在夜间加剧；如见脉象浮大，病情将在白天要加剧。如果脉象不大不小，病虽危重但仍可救治；如果脉象大小不一，病则难治。如果脉一呼跳动六次，一吸跳动六次，这是濒临死亡的脉象。如脉象沉细，病人可能在夜间死亡；如脉见浮大，病人就可能在白天死亡。如



14. 9 This is the answer: [If] the pulse that beats twice in one exhalation and twice in one exhalation and appears neither large nor small, [it is] called normal [pulse]. [If the pulse] beats three times in one exhalation and three times in one inhalation, [it shows that] the disease has just occurred; [if] the anterior [part of the pulse] is large and the posterior [part of the pulse] is small, [it] indicates headache and dizziness; [if] the anterior [part of the pulse] is small and the posterior [part of the pulse] is large, [it] indicates fullness of the chest and shortness of breath. [If the pulse] beats four times in one exhalation and four times in one inhalation, [it indicates that] the disease is going to be worsened; [if the pulse] is vast and large, [it indicates] vexation and fullness; [if the pulse is] sinking and thin, [it indicates] pain in the chest; [if the pulse is] slippery, [it indicates] impairment by heat; [if the pulse is] unsmooth, [it indicates attack by] fog and dew. [If the pulse] beats five times in one exhalation and five times in one inhalation, [it indicates that the situation of] the person is critical; [if the pulse is] sinking and thin, [it indicates that the disease will become] worsened at night; [if the pulse is] floating and large, [it indicates that the disease will become] worsened in the daytime; [if the pulse is] neither large nor small, [it indicates that the disease,] though critical, [is still] curable; [if the pulse is] now large and then small, [it indicates that the disease is] difficult to cure. [If the pulse] beats six times in one exhalation and six times in one inhalation, [it indicates impending] death; [if the pulse is] sinking and thin, [it indicates that the patient will] die at night; [if the pulse is] floating and large, [it indicates that the

【原文】

至，一吸一至，名曰损，人虽能行，犹当着床，所以然者，血气皆不足故也；再呼一至，再吸一至，呼吸再至，名曰无魂，无魂者当死也，人虽能行，名曰行尸。

14.10 上部有脉，下部无脉，其人当吐，不吐者死。上部无脉，下部有脉，虽困无能为害，所以然者，譬如人之有尺，树之有根，枝叶虽枯槁，根本将自生，脉有根本，人有元气，故知不死。

15.1 十五难曰：经言春脉弦，夏脉钩，秋脉毛，冬脉石，是王脉耶？将病脉也？

15.2 然：弦、钩、毛、石者，四时之脉也。春脉弦者，肝，东

【今译】

果脉一呼跳动一次，一吸跳动一次，即为损脉，病人虽能行走，但将发展到卧床不起的地步，这是气血两虚的缘故。如果脉两呼跳动一次，两吸跳动一次，或者一呼一吸跳动两次，都叫“无魂”之脉，见到这种脉象，就意味着病人即将死亡。病人虽能勉强行走，那也只能叫做“行尸”。

14.10 若寸部有脉而尺部无脉，病人当有呕吐，无呕吐，则会死亡。若寸部无脉而尺部有脉，病情虽然严重，但无生命危险。之所以会这样，是因为有尺脉的缘故，就好像树有根一样，虽然枝叶干枯了，只要根没有损伤，还会生长。脉象有根本，说明元气尚存，所以知道病人不会死亡。

15.1 第十五难说：医经上说，春季脉弦，夏季脉钩，秋季脉毛，冬季脉石。这是与四季相应的正常脉象还是有病的脉象？

15.2 是这样的：弦脉、钩脉、毛脉、石脉，都是与四季相应的

patient will] die in the daytime. [If the pulse] beats once in one exhalation and once in one inhalation, [it is] called Sun (damage). [The patient with such a pulse,] though able to walk, [will gradually become so serious that he] has to take to the bed [and never rise again] because of insufficiency of both the blood and Qi. [If the pulse] beats once in two exhalations and once in two inhalations, [it is] called Wuhun (loss of soul). [Appearance of] Wuhun (loss of soul) [pulse indicates that the patient will] die. Though the patient may be able to walk, [such a way of walking is] called Xingshi (corpse walking).

14.10 [If] the pulse in the upper region is sensible [but] the pulse in the lower region is insensible, [it shows that] the person vomits; [if there is] no [symptom of] vomiting, [it indicates] death. [If] the pulse in the upper region is insensible [but] the pulse in the lower region is sensible, [it shows that the disease,] though serious, will not threaten life. The reason for this [lies in the fact that] the Chi [pulse] in the human body is like the root of a tree. The trunk and leaves [of the tree] may be withered and dried up. [But if] the root [is not damaged, it will] grow automatically. [When] the root of the pulse exists, [it shows that] the person still has Yuanqi (Primordial-Qi). That is why [it can be] predicted [that the patient will] not die.



15.1 The fifteenth issue: The Canon says that the pulse in spring is taut, the pulse in summer is [curved like] a hook, the pulse in autumn is hairy and the pulse in winter is stony. [Are these pulses corresponding to the four seasons] dominant pulses or abnormal pulses?

15.2 This is the answer: The taut, hook-like, hairy and

【原文】

方木也，万物始生，未有枝叶，故其脉之来，濡弱而长，故曰弦。

15.3 夏脉钩者，心，南方火也，万物之所茂，垂枝布叶，皆下曲如钩，故其脉之来疾去迟，故曰钩。

15.4 秋脉毛者，肺，西方金也，万物之所终，草木华叶，皆秋而落，其枝独在，若毫毛也，故其脉之来，轻虚以浮，故曰毛。

15.5 冬脉石者，肾，北方水也，万物之所藏也，盛冬之时，水

【今译】

旺脉。春脉弦，是因为肝应五方之东与五行之木。春季万物开始生

长，枝叶未发，所以脉来濡弱而长，故而称作弦脉。

15.3 夏脉钩，是因为心应五方之南与五行之火。夏季万物生长旺盛，树木枝垂叶茂，向下弯曲如钩，所以脉来疾去迟，故而称作钩脉。

15.4 秋脉毛，是因为肺应五方之西与五行之金。秋季万物生长到了终极，草木的花叶到了秋季就开始枯萎凋落，只留下枝条，就像毫毛一样。所以秋季脉来轻虚而浮，故而称为毛脉。

15.5 冬脉石，是因为肾应五方之北与五行之水。冬季万物生机潜伏闭藏，隆冬季节水凝如石。所以冬季脉来沉濡而滑，故而称为石

stony [pulses are] the pulses corresponding to the four seasons. [The reason that] the pulse in spring is taut [is that] the liver [matches with] the east [in the five orientations] and Wood [in the Wuxing (Five Elements)]. [In spring] all things begin to resuscitate [and the trees have] not grow leaves. So the pulse [in spring] appears soft, weak and long. That is why [it is] called taut [pulse].

15.3 [The reason that] the pulse in summer is [curved like] a hook [is that] the heart [matches with] the south [in the five orientations] and Fire [in the Wuxing (Five Elements)]. [In summer] all things are growing luxuriantly, the branches [of trees are] bent like hooks because of the leaves. So the pulse [in summer] comes quickly and recedes slowly. That is why [it is] called hook- [like pulse].

15.4 [The reason that] the pulse is hairy in autumn [is that] the lung [matches with] the west [in the five orientations] and Metal [in the Wuxing (Five Elements)]. [In autumn] all things are declining, the flowers and leaves of grasses and trees all begin to wither and fall, only the branches alone remain [on the trees] like hair [on the body]. So the pulse [in autumn] appears light, weak and floating when coming. That is why [it is] called hairy [pulse].

15.5 [The reason that] the pulse is stony in winter [is that] the kidney [matches with] the north [in the five orientations] and Water [in the Wuxing (Five Elements)]. [In winter] all things go into hiding. Deep in winter, water is frozen like stone. So the pulse [in winter] appears sinking, soft and slippery when coming. That is why [it is] called stony [pulse]. These are [the charac-

【原文】

凝如石，故其脉之来，沉濡而滑，故曰石。此四时之脉也。

15.6 如有变奈何？

15.7 然：春脉弦，反者为病。

15.8 何谓反？

15.9 然：其气来实强，是谓太过，病在外；气来虚微，是谓不及，病在内。气来厌厌聂聂，如循榆叶，曰平，益实而滑，如循长竿，曰病，急而劲益强，如新张弓弦，曰死。春脉微弦，曰平，弦多胃气少，曰病，但弦无胃气，曰死，春以胃气为本。

15.10 夏脉钩，反者为病。

15.11 何谓反？

15.12 然：其气来实强，是谓太过，病在外；气来虚微，是谓不

【今译】

脉。这些都是与四季相应的脉象。

15.6 如果四季的脉象发生了变化，将是怎样的呢？

15.7 是这样的：春季之脉应为弦，反常就是病脉。

15.8 什么是反常的脉象呢？

15.9 是这样的：如脉来坚实强硬，为太过之脉，表明病变在体表；如脉来虚弱微细，为不及之脉，表明病变在体内。如脉来轻浮和缓，指下之感如触摸榆叶，为正常脉象；如比正常脉更坚实且略带滑象，如触摸竹竿，称为病脉；如脉来急迫且比正常脉象更强劲有力，如新弓初长一样弦紧，称为死脉。春季脉微弦是正常的脉象，但如弦多而胃气少，则是病脉。如果脉只弦而无胃气，则是死脉。春季之脉以胃气为本。

15.10 夏季之脉应呈现钩象，反常为病脉。

15.11 什么是反常脉象呢？

15.12 是这样的：如果脉来坚实强劲，就是太过之脉，表明病变

teristics of] the pulses in the four seasons.

15. 6 What will happen if the pulses [in the four seasons] have changed?

15. 7 This is the answer: The pulse in spring is taut. [The state] contrary [to this indicates] illness.

15. 8 What does "contrary" mean?

15. 9 This is the answer: [If] the Qi [of the pulse appears] replete and strong when coming, it is called Taiguo (greatly excessive), [indicating that] the disease [is located in] the external [part of the body]. [If] the Qi [of the pulse appears] weak and slight when coming, it is called Buji (insufficient), [indicating that] the disease [is located] in the internal [part of the body]. [If] the Qi [of the pulse appears] floating and slow when coming [and felt] like touching [the flying] elm leaves, [it is] called normal [pulse]. [If the pulse is] more replete [than usual] and [appears] slippery like touching a long bamboo, [it] indicates illness. [If the pulse is] rapid and stronger [than usual] like the string of a bow just pulled, [it] indicates death. [If] the pulse in spring is slightly taut, [it is] called normal [pulse]. [If the pulse is] only taut with insufficient Stomach-Qi, [it] indicates illness. [If the pulse is] only taut without Stomach-Qi, [it] indicates death. The Stomach-Qi is the root [of the pulse] in spring.



15. 10 The pulse in summer is [curved like] a hook. [The state] contrary to [this indicates] illness.

15. 11 What does "contrary" mean?

15. 12 This is the answer: [If] the Qi [of the pulse is] replete and strong when coming, it is called Taiguo (greatly excessive), [indicating that] the disease [is located] in the external

【原文】

及，病在内。其脉来累累如环，如循琅玕，曰平，来而益数，如鸡举足者，曰病。前曲后居，如操带钩，曰死。夏脉微钩，曰平，钩多胃气少，曰病，但钩无胃气，曰死。夏以胃气为本。

15.13 秋脉微毛，反者为病。

15.14 何谓反？

15.15 然：其气来实强，是谓太过，病在外；气来虚微，是谓不及，病在内。其脉来藹藹如车盖，按之益大，曰平。不上不下，如循鸡羽，曰病，按之萧索，如风吹毛，曰死。秋脉微毛，曰平。毛多胃

【今译】

在体表；如果脉来虚弱微细，就是不及之脉，表明病变在体内；如果脉来如环连续不断，如触摸玉石珠子的，属于正常脉象；如果脉来疾速，如鸡举足疾走，则属病脉；如果脉形前曲后直，如手持带钩，就是死脉。夏季脉象微显钩象，是正常脉象；若脉呈现钩多胃少的现象，则属病脉；若脉只钩而无胃气，则属死脉。夏季之脉以胃气为本。

15.13 秋季脉应呈现毛象，反常就是病脉。

15.14 什么是反常的脉象呢？

15.15 是这样的：如果脉来坚实强劲，就是太过之脉，表明病变在体表；如果脉来虚弱微细，就是不及之脉，表明病变在体内。如果脉来浮大轻盈如同车之篷盖，且按之益大的，就是正常脉象；如果脉象不上不下，如触摸鸡毛一样，则是病脉；如果按之虚浮，

[part of the body]. [If] the Qi [of the pulse is] weak and slight when coming, it is called Buzu (insufficient), [indicating that] the disease [is located] in the internal [part of the body]. [If] the pulse feels like a row of rings or balls of jade when coming, [it is] called normal [pulse]. [If the pulse is] more rapid [than usual] when coming like a chicken moving [quickly with its] talons, [it] indicates illness. [If the pulse appears] curved in the anterior [part] and straight in the posterior [part] like a hook being held, [it] indicates death. [If] the pulse in summer is slightly [curved like] a hook, [it is] called normal [pulse]. [If the pulse appears] excessively [curved like] a hook with insufficient Stomach-Qi, [it] indicates illness. [If the pulse appears] only [curved like] a hook without Stomach-Qi, [it] indicates death. Stomach-Qi is the root [of the pulse in] summer.

15. 13 The pulse in autumn is slightly hairy. [The state] contrary to [this] indicates illness.

15. 14 What does "contrary" mean?

15. 15 This is the answer: [If] the Qi [of the pulse is] replete and strong when coming, [it] is called Taiguo (greatly excessive), [indicating that] the disease [is located] in the external [part of the body]. [If] the Qi [of the pulse is] weak and slight when coming, [it] is called Buji (insufficient), [indicating that] the disease is in the internal [part of the body]. [If] the pulse is floating and light like the canopy on a carriage when coming and appears even larger when pressed, [it is] called normal [pulse]. [If the pulse appears] neither rising nor sinking like touching the feathers of a chicken [that flap up and down], [it] indicates illness. [If the pulse is] weak and floating when pressed like

【原文】

气少，曰病，但毛无胃气，曰死，秋以胃气为本。

15.16 冬脉石，反者为病。

15.17 何谓反？

15.18 然：其气来实强，是谓太过，病在外；气来虚微，是谓不及，病在内，脉来上大下兑，濡滑如雀之喙，曰平，啄啄连属，其中微曲，曰病。来如解索，去如弹石，曰死。冬脉微石，曰平，石多胃气少，曰病，但石无胃气，曰死，冬以胃气为本。胃者，水谷之海，主禀四时，皆以胃气为本，是谓四时之变病，死生之要会也。脾

【今译】

如风吹羽毛一样，就是死脉。秋脉微显毛象的为正常脉象，毛象多而胃气少的脉为病脉，只有毛象而毫无胃气的脉就是死脉。秋季之脉以胃气为本。

15.16 冬季之脉呈现石象，反常就是病脉。

15.17 什么是反常的脉象呢？

15.18 是这样的：如果脉来坚实强劲，就是太过之脉，表明病变在体表；如果脉来虚弱微细，就是不及之脉，表明病变在体内。若脉来大去小，濡滑如雀之喙，为正常脉象；若脉来连续不断，微显曲象，就是病脉；如果脉如解索，去时如弹石，就属死脉。冬季之脉微显石象的为正常脉象，石象多而胃气少的为病脉，只有石象而无胃气的为死脉。冬季之脉以胃气为本。胃是水谷之海，供给人体营养。所以四季脉象都以胃气为本，因此胃气的有无是决定四时脉象正常与否的

feathers blown by wind, [it] indicates death. [If] the pulse in autumn is slightly hairy, [it is] normal [pulse]. [If the pulse is] excessively hairy with insufficient Stomach-Qi, [it] indicates illness. [If the pulse is] only hairy without Stomach-Qi, [it] indicates death. Stomach-Qi is the root [of the pulse in] autumn.

15. 16 The pulse in winter is stony. [The state] contrary to [this] indicates illness.

15. 17 What does "contrary" mean?

15. 18 This is the answer: [If] the Qi [of the pulse is] replete and strong when coming, [it] is called Taiguo (greatly excessive), [indicating that] the disease [is located] in the external [part of the body]. [If] the Qi [of the pulse is] weak and slight when coming, [it] is called Buji (insufficient), [indicating that] the disease is in the internal [part of the body]. [If] the pulse is large when coming and small when receding [and appears] as soft and slippery as the beak of a bird, [it is] called normal [pulse]. [If the pulse appears like a bird that is] pecking [at the rice] and slightly curved, [it] indicates illness. [If the pulse appears] like a piece of loose rope when coming and like a stone ball when going away, [it] indicates death. [If] the pulse in winter is slightly stony, [it is] normal [pulse]. [If the pulse is] excessively stony with insufficient Stomach-Qi, [it] indicates illness. [If the pulse is] only stony without Stomach-Qi, [it] indicates death. Stomach-Qi is the root [of the pulse in] winter. The stomach is the sea of water and food that provides [nutrients for the body] in the four seasons. That is why [it is said that] the Stomach-Qi is] the root of [the pulses in the four seasons]. That is to say that the changes [of the Stomach-Qi] in the four seasons are key to the normal and



【原文】

者，中州也，其平和不可得见，衰乃见耳，来如雀之啄，如水之下漏，是脾衰见也。

16.1 十六难曰：脉有三部九候，有阴阳，有轻重，有六十首，一脉变为四时，离圣久远，各自是其法，何以别之？

16.2 然：是其病，有内外证。

16.3 其病为之奈何？

16.4 然：假令得肝脉，其外证善洁，面青善怒；其内证齐左有动气，按之牢若痛；其病四肢满、闭淋、溲便难、转筋。有是者肝也，无是者非也。

16.5 假令得心脉，其外证面赤，口干，喜笑；其内证齐上有动

【今译】

关键。脾居于中焦，其脉象正常和缓时没有特殊的表现，脾气衰弱时才在脉象上有所表现。脉来如雀啄食，如水之下漏，就是脾气衰弱的表现。

16.1 第十六难说：诊脉有三部九候，辨别阴阳，切按轻重等方法，有三阴三阳六气各旺六十日而出现的旺脉，有一脉随四时而变等情况。这些方法离古代圣贤很久远了，现在的医家都认为自己的诊脉方法是对的。怎样辨别这些方法的正确与否呢？

16.2 是这样的：诊察疾病，可根据人体内部和外在的表现进行辨别。

16.3 怎样诊察疾病的表现呢？

16.4 是这样的：如诊得肝之病脉，其外部症状有洁癖，面青，易怒；其内部症状包括脐左侧有搏动感，用手触按坚硬或有压痛感；病人的症状有四肢胀满，小便癃闭或淋沥，大小便困难，抽筋等。有这些症状的就是肝病，没有这些症状则不是肝病。

16.5 假如诊得心脏的病脉，其外部症状包括面赤，口干，善

abnormal [changes of the pulses] . The spleen is located in the center [of the body] . The normal and harmonic [states of the pulse are usually] not manifested externally. [Only when the Spleen-Qi has] declined can [the corresponding state of pulse be] manifested. [If the pulse appears] like the pecking of a bird or the leaking of water [from a house], [it shows that the Qi in] the spleen has declined.

16. 1 The sixteenth issue: The pulse [can be examined at] three portions and nine divisions, [some of which are for differentiating] Yin and Yang, [while some of which are for] light and heavy [taking of the pulse] . [Altogether] there are sixty variations and each pulse varies according to [the changes of] the four seasons. The sages [who developed these methods] passed away many many years ago. [Doctors nowadays] all regard their methods [to examine the pulse] as the correct ones. How [can one] differentiate [which methods are correct and which methods are incorrect]?

16. 2 This is the answer: The disease [can be diagnosed according to] its internal and external symptoms.

16. 3 How [to examine the symptoms of] the disease?

16. 4 This is the answer: If the liver pulse is found, the external symptoms will be mysophobia, virid complexion and irritability; the internal symptoms will be motion at the left side of the navel, hardness and pain when pressed; other symptoms include distension of the four limbs, retention of urine, difficulty to urinate and spasm. These symptoms indicate liver [disease] . [If there are] no such [symptoms, it is] not [liver disease].

16. 5 If the heart pulse is found, the external symptoms will



【原文】

气，按之牢若痛；其病烦心，心痛，掌中热而唿。有是者心也，无是者非也。

16.6 假令得脾脉，其外证面黄，善噫，善思，善味；其内证当齐有动气，按之牢若痛；其病腹胀满，食不消，体重节痛，怠惰嗜卧，四肢不收。有是者脾也，无是者非也。

16.7 假令得肺脉，其外证面白，善嚏，悲愁不乐，欲哭；其内证齐右有动气，按之牢若痛；其病喘咳，洒淅寒热，有是者肺也，无是者非也。

16.8 假令得肾脉，其外证面黑，善恐欠；其内证齐下有动气，按之牢若痛，其病逆气，小腹急痛，泄如下重，足胫寒而逆。有是者肾也，无是者非也。

【今译】

笑；其内部症状包括脐上有搏动感，触按时局部坚硬，有压痛感；病人的症状有心烦，心痛，掌心发热，呃逆。有这些症状的就是心病，没有这些症状则不是心病。

16.6 假如诊得脾脏的病脉，其外部症状包括面色黄，常嗳气，善沉思，喜食厚味；其内部症状可见脐部有搏动感，触按局部坚硬，有压痛感；病人的症状有腹部胀满，饮食不化，身体困重，肢节疼痛，疲倦无力，嗜好睡眠，四肢痿废不用。有这些症状的就是脾病，没有这些症状则不是脾病。

16.7 假如诊得肺脏病脉，其外部症状包括面色白，常打喷嚏，悲伤忧愁，常想哭泣；其内部症状会有脐的右侧搏动，触按局部时坚硬，有压痛感；病人的症状有气喘，咳嗽，寒栗，发热等。有这些症状的就是脾病，没有这些症状则不是脾病。

16.8 假如诊得肾脏的病脉，其外部症状包括面色黑，易恐惧，常呵欠；其内部症状有脐下部有搏动感，触按时局部坚硬，有压痛感；病人的症状有气逆，小腹拘急疼痛，大便泻泄且有下坠感，小腿寒冷。有这些症状的就是肾病，没有这些症状则不是肾病。

be red complexion, dry mouth and frequent laughing; the internal symptoms will be motion above the navel, hardness and pain when pressed; other symptoms include vexation, heartache, feverish palms and hiccup. These symptoms indicate heart [disease]. [If there are] no such [symptoms, it is] not [heart disease].

16. 6 If the spleen pulse is found, the external symptoms will be yellow complexion, frequent eructation, indulgence in contemplation and partiality to tasty food; the internal symptoms will be motion in the navel, hardness and pain when pressed; other symptoms include abdominal fullness, indigestion, heaviness of body, pain of joints, lassitude, weakness, somnolence and inflexibility of the four limbs. These symptoms indicate spleen [disease]. [If there are] no such [symptoms, it is] not [spleen disease].

16. 7 If the lung pulse is found, the external symptoms will be white complexion, frequent sneezing, frequent sorrow and anxiety as well as frequent desiring to cry; the internal symptoms will be motion at the right side of the navel, hardness and pain when pressed; other symptoms include panting, cough, chills and fever. These symptoms indicate lung [disease]. [If there are] no such [symptoms, it is] not [lung disease].

16. 8 If the kidney pulse is found, the external symptoms will be black complexion, frequently feeling fearful and frequent yawning; the internal symptoms will be motion below the navel, hardness and pain when pressed; other symptoms include adverse flow of Qi, acute pain in the lower abdomen, diarrhea with tenesmus, coldness of the shank. These symptoms indicate kidney [disease]. [If there are] no such [symptoms, it is] not [kidney disease].



【原文】

17.1 十七难曰：经言病或有死，或有不治自愈，或连年月不已，其死生存亡，可切脉而知之耶？

17.2 然：可尽知也。诊病若闭目不欲见人者，脉当得肝脉强急而长，而反得肺脉浮短而涩者，死也。病若开目而渴，心下牢者，脉当得紧实而数，反得沉涩而微者，死也。病若吐血，复鼽衄血者，脉当沉细，而反浮大而牢者，死也。病若谵言妄语，身当有热，脉当洪大，而反手足厥逆，脉沉细而微者，死也。病若大腹而泄者，脉当微细而涩，反紧大而滑者，死也。

18.1 十八难曰：脉有三部，部有四经，手有太阴阳明，足有太

【原文】

17.1 第十七难说：医经上说，患病以后有的人死亡，有的人不治而自愈，有的人则经年累月久治不愈。疾病的这些生死存亡情况，可通过诊脉的方法测知吗？

17.2 是这样的：这些都可以通过切脉而测知。在诊察时，如病人双眼紧闭，不想见人，脉象应呈现肝脏病脉弦急而长的特点。如果反而呈现肺脏病浮短而涩的特点，则是死证。假如病人双眼睁开，感到口渴，心下按之坚硬时，应出现坚实而数的心脉。如果反而出现沉涩而微的脉象，则是死证。假如病人吐血，又出现鼻塞不通，流鼻血的症状时，应呈现沉细的脉象。如果反而见到浮大而牢的脉象，则是死证。假如病人胡言乱语时，身体应当发热，脉象应当洪大。如果反见手足厥冷，脉沉细而微，则是死证。假如病人腹部胀大而兼有泻泄的症状，脉象应当微细而涩。如果反而见到紧大而滑的脉象，则是死证。

18.1 第十八难说：脉有寸、关、尺三部，每部都与四经相联



17. 1 The seventeenth issue: The Canon says that some diseases lead to death, some [diseases] heal automatically without being treated and some [diseases] linger for years. Can the prognosis of these diseases be predicted by examining the pulse?

17. 2 This is the answer: [The prognosis of these diseases] all can be predicted [by examining the pulse]. In diagnosing diseases, if [the patient] closes the eyes and does not want to see any people, the liver pulse will be found [and it appears] very taut and long. [If,] on the contrary, the lung pulse is found [and it appears] floating, short and unsmooth, [it indicates that the patient will] die. If the patient opens the eyes and feels thirsty and the region below the heart is felt hard [when pressed], the pulse will be tense, replete and rapid. [If,] on the contrary, [the pulse] is found to be sinking, soft and slight, [it indicates that the patient will] die. If there appear [the symptoms of] vomiting blood followed by nasal obstruction and bleeding, the pulse will be sinking and thin. [If,] on the contrary, [the pulse is] found to be floating, large and firm, [it indicates that the patient will] die. If there appear [the symptoms of] delirium, the body will be feverish and the pulse will be full and large. [If,] on the contrary, the hands and feet are cold, and the pulse is sinking, thin and slight, [it indicates that the patient will] die. If there appear [the symptoms of] abdominal distension and diarrhea, the pulse will be slight, thin and unsmooth. [If,] on the contrary, [the pulse is] found to be tense, large and slippery, [it indicates that the patient will] die.

18. 1 The eighteenth issue: The pulse [can be examined at] the three portions and each portion governs four Channels. [The

【原文】

阳少阴，为上下部，何谓也？

18.2 然：手太阴、阳明金也，足少阴、太阳水也，金生水，水流下行而不能上，故在下部也。足厥阴、少阳木也，生手太阳，少阴火，火炎上行而不能下，故为上部。手心主少阳火，生足太阴、阳明土，土主中宫，故在中部也。此皆五行子母更相生养者也。

18.3 脉有三部九候，各何主之？

18.4 然：三部者，寸关尺也，九候者，浮中沉也。上部法天，主胸以

【今译】

系，手的经脉有手太阳肺经和手阳明大肠经，足的经脉有足太阳膀胱经和足少阴肾经，分别属于在上的寸脉和在下的尺脉。为什么是这样的呢？

18.2 是这样的：手太阴肺经和手阳明大肠经属金，足少阴肾经和足太阳膀胱经属水，金能生水，水流向下而不能向上，所以属在下的尺脉。足厥阴肝经和足少阳胆经属木，木能生手太阳小肠经和手少阴心经之火，火性炎上而不能向下，所以属在上的寸部。手厥阴心包络经和手少阳三焦经属火，火能生足太阴脾经和足阳明胃经之土，土主中央，所以属在中的关部。这些都是按五行母子相生关系确定的。

18.3 脉有三部九候，各部分别所主的疾病是怎样的呢？

18.4 是这样的：三部指的是寸、关、尺。所谓九候，就是每一



Channels of] Hand-Taiyin and Hand-Yangming and [the Channels of] Foot-Taiyin and Foot-Shaoyin [pertain to] the upper portion and the lower portion respectively. What is the reason?

18.2 This is the answer: [The Channels of] Hand-Taiyin and Hand-Yangming [pertain to] Metal [in the Wuxing (Five Elements)]; [the Channels of] Foot-Shaoyin and Foot-Taiyang [pertain to] Water [in the Wuxing (Five Elements)]. [According to the theory of Wuxing (Five Elements),] Metal generates Water. Water always flows downwards and can never flow upwards. That is why [it corresponds to] the lower portion. [the Channels of] Foot-Jueyin and Foot Shaoyang [pertain to] Wood [in the Wuxing (Five Elements)]; [the Channels of] Hand-Taiyang and Hand-Shaoyin [pertain to] Fire [in the Wuxing (Five Elements)]. Fire always flames up and never turns downwards. That is why [it corresponds to] the upper portion. The Pericardium [Channel of Hand-Jueyin] and [the Sanjiao (Triple Energizer) Channel of Hand-] Shaoyang [pertain to] Fire, [Fire can] promote [the Channels of] Foot-Taiyin and Foot-Yangming [that pertain to] Earth. The Earth corresponds to the Center Palace. That is why [it corresponds to] the middle portion. These are all [determined according to] the mutual promotion [relationships between] the Child [Element] and Mother [Element] among the Wuxing (Five Elements).

18.3 The pulse is consisted of three portions and nine divisions. What do they control respectively?

18.4 This is the answer: The three portions refer to Cun, Guan and Chi while the nine divisions refer to superficial, intermediate and deep [taking of each portion]. [The method for

【原文】

上至头之有疾也；中部法人，主膈以下至脐之有疾也；下部法地，主脐以下至足之有疾也。审而刺之者也。

18.5 人病有沉滞久积聚，可切脉而知之耶？

18.6 然：诊在右胁有积气，得肺脉结，脉结甚则积甚，结微则气微。

18.7 诊不得肺脉，而右胁有积气者，何也？

18.8 然：肺脉虽不见，右手脉当沉伏。

18.9 其外痼疾同法耶？将异也？

18.10 然：结者，脉来去时一止，无常数，名曰结也。伏者，脉行筋下

【今译】

部脉又有浮、中、沉。上部寸脉取法于天，主诊胸部以上至头部的疾病；中部关脉取法于人，主诊膈以下到脐部的疾病；尺脉取法于地，主诊脐以下到足部的疾病。审明疾病的所在部位，然后采取针刺治疗。

18.5 人患有深伏在内、滞留日久的积聚病，可通过切脉诊断吗？

18.6 是这样的：诊察到右胁有积聚之气，切脉时当见肺脉呈现结象。结脉明显的，是积聚较重之病；结脉轻微的，是积聚较轻之证。

18.7 如果诊脉时未见肺部之脉，而在右胁部有积聚之气。这是什么原因呢？

18.8 是这样的：虽然肺脉没有出现，但右手脉象应当沉伏。

18.9 如果病人患有久治不愈的顽疾，是否可用同样的方法诊断呢？或者用其他方法诊断呢？

18.10 是这样的：所谓结脉，是脉在搏动时出现一次歇止，歇止的次数不固定，这就是结脉。所谓伏脉，是脉气行于筋之下。所谓浮

taking the pulse in] the upper portion, based on [the law of] the heaven, is for examining the diseases located in the regions from above the chest to the head; [the method for taking the pulse in] the middle portion, based on the nature of man, is for examining the diseases located in the region from below the diaphragm to the navel; [the method for taking the pulse in] the lower portion, based on the law of the earth, is for examining the diseases located in the region from below the navel to the feet. [Only when the location of the diseases is] made clear can needling [therapy be used].

18.5 [If] a person suffer from protracted accumulation of stagnated [Qi], can it be diagnosed by taking the pulse?

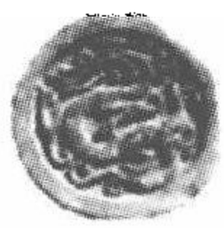
18.6 This is the answer: [If] accumulation of Qi is found in the right hypochondrium, the lung pulse must be knotted. [If] the pulse is seriously knotted, the accumulation [of Qi must be] serious; [if the pulse is] lightly knotted, the accumulation [of Qi must be] light.

18.7 Why sometimes the lung pulse is not found but there is accumulation of Qi in the right hypochondrium?

18.8 This is the answer: Though the lung pulse is not found, the pulse in the right hand must be sinking and deep-sited.

18.9 Can the same method be used [if the patient suffers from] stubborn disease? Or should other methods be used?

18.10 This is the answer: [The so-called] knotted [pulse means that] the pulse intermits once irregularly when coming and going away. That is why it is called knotted [pulse] . The deep-sited [pulse means that] the pulse beats beneath the tendon. The floating [pulse means that] the pulse beats over the muscle.



【原文】

也。浮者，脉在肉上行也。左右表里，法皆如此。假令脉结伏者，内无积聚；脉浮结者，外无痼疾；有积聚脉不结伏，有痼疾脉不浮结，为脉不应病，病不应脉，是为死病也。

19.1 十九难曰：经言脉有逆顺，男女有恒，句而反者，何谓也？

19.2 然：男子生于寅，寅为木，阳也；女子生于申，申为金，阴也。故男脉在关上，女脉在关下。是以男子尺脉恒弱；女子尺脉恒盛，是其常也。反者，男得女脉，女得男脉也。

19.3 其为病何如？

【今译】

脉，是脉气行于肌肉之上。无论疾病在左、在右、在表、在里，诊脉的方法都是这样。假如脉象结而伏，但内部没有积聚；脉象浮而结，但外无顽疾。这种有积聚而脉不结伏，有顽疾而脉不浮结的现象，是脉象与疾病不相应，或疾病与脉象不相应，都是难治之证。

19.1 第十九难说：医经上说，脉象有逆有顺，在男女脉象变化上有一定的规律，和常规脉象变化相反的脉象。说得是什么呢？

19.2 是这样的：男子生于寅，寅在五行为木，为阳。女子生于申，申在五行为金，为阴。因此男性脉在关以上的寸部，女子脉在关以下的尺部。所以男子的尺脉常虚弱，女子的尺脉常强盛，这就是男女脉象的常规。所谓和常规脉相反的脉象，就是在男子诊得像女子一样的脉象，在女子诊得像男子一样的脉象。

19.3 与常规相反的脉象其发病情况是怎样的呢？

[No matter the diseases are located in] the left [side] or right [side] or in the interior or in the exterior, [they] all [can be diagnosed with] the methods mentioned above. If the pulse is knotted and deep-sited [but there is] internally no accumulation, [if] there is accumulation [inside but] the pulse is not knotted and deep-sited and [if] there is stubborn disease [but] the pulse is not floating and knotted, [it all shows that] the pulse does not correspond to the disease and the disease does not correspond to the pulse. [Such a disagreement between the disease and the pulse indicates that] the disease is incurable.

19. 1 The nineteenth issue: The Canon says that the pulse is either contrary to or in accordance with [the proper course of Qi] and that there are regular [changes] in males and females. [Such changes are] contrary to [the common changes of the pulse] . What is the reason?

19. 2 This is the answer: The males were born in Yin (the third of the twelve Earthly Branches) which pertains to Wood [in the Wuxing (Five Elements)] and Yang [in the theory of Yin and Yang] . The females were born in Shen (the ninth of the twelve Earthly Branches) which pertains to Metal [in the Wuxing (Five Elements)] and Yin [in the theory of Yin and Yang]. That is why the pulse in the males [is located] above the Guan [region] and the pulse in the females [is located] below the Guan [region] . That is the reason why the Chi pulse in the males is always weak and the Chi pulse in the females is always strong. This is the regular state. The contrary [situation is that] the female pulse is found in the males and the male pulse is found in the females.

19. 3 What diseases does it indicate?

【原文】

19.4 然：男得女脉为不足，病在内，左得之病在左，右得之病在右，随脉言之也；女得男脉为太过，病在四肢，左得之病在左，右得之病在右，随脉言之，此之谓也。

20.1 二十难曰：经言脉有伏匿。伏匿于何脏而言伏匿邪？

20.2 然：谓阴阳更相乘，更相伏也。脉居阴部而反阳脉见者，为阳乘阴也，脉虽时沉涩而短，此谓阳中伏阴也；脉居阳部而反阴脉见者，为阴乘阳也，脉虽时浮滑而长，此谓阴中伏阳也。

【今译】

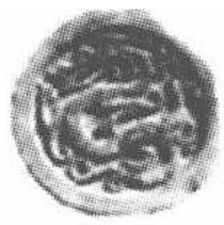
19.4 是这样的：如果在男子诊得女性一样的脉象，为阳气不足，表明病位在里。在左侧诊得此脉，病位在左；在右侧诊得此脉，病位在右，这是根据脉位来说明病变的部位。如果在女子诊得男子一样的脉象，为阳盛有余，表明病在四肢。在左侧诊得此脉，病位在左；在右侧诊得此脉，病位在右。这是根据脉位来确定病变的部位。与男女常规脉象相反的脉的主病情况，就是这样的。

20.1 第二十难说：医经上说，脉象有伏匿的情况。伏匿到哪一脏才算伏匿呢？

20.2 是这样的：这是讲阴脉和阳脉之间相乘、伏匿的关系。阴位之脉反而出现在阳位，是阳脉乘了阴位。虽然阳位之脉时有沉涩而短之象，但这是阳位中伏匿着阴脉的缘故。阳位之脉却反而出现在阴位，是阴脉乘了阳位，虽然阴位之脉时有浮滑而长之象，但这是阴位中伏匿着阳脉的缘故。

19. 4 This is the answer: [If] female pulse is found in a man, [it indicates] weakness and internal disease. [If such a pulse is] found in the left [hand], the disease is located in the left [side]; [if such a pulse is] found in the right [hand], the disease is located in the right [side]. [This is the explanation about the location of disease] according to [the location of] the pulse. [If] the male pulse is found in a woman, [it] indicates Taiguo (greatly excessive) and disease located in the four limbs. [If such a pulse is] found in the left [hand], the disease is located in the left [side]; [if such a pulse is] found in the right [hand], the disease is located in the right [side]. [This is the explanation about the location of a disease] according to [the location of] the pulse. The reason is just like that.

20. 1 The twentieth issue: The Canon says that the pulse may be hidden. What Zang-Organ does it hide [when it is] regarded as hidden [pulse]?



20. 2 This is the answer: [This is] a description about the mutual subjugation and mutual hiding [relationship between] the Yin [pulse] and the Yang [pulse]. [The situation in which] the Yang pulse is found in the Yin portion indicates that the Yang [pulse] subjugates the Yin [pulse]. Though the pulse [in the Yang region] occasionally is sinking, unsmooth and short, [it shows that] the Yin [pulse] is hiding in the Yang [region]. [The situation in which] the Yin pulse is found in the Yang portion indicates that the Yin [pulse] subjugates the Yang [pulse]. Though the pulse [in the Yin region] occasionally is floating, slippery and long, [it shows that] the Yang [pulse] is hiding in the Yin [region].

【原文】

20.3 重阳者狂，重阴者癫，脱阳者见鬼，脱阴者目盲。

21.1 二十一难曰：经言人形病脉不病，曰生，脉病形不病，曰死，何谓也？

21.2 然：人形病脉不病，非有不病者也，谓息数不应脉数也，此大法。

22.1 二十二难曰：经言脉有是动，有所生病，一脉变为二病者，何也？

22.2 然：经言是动者，气也；所生病者，血也。邪在气，气为

【今译】

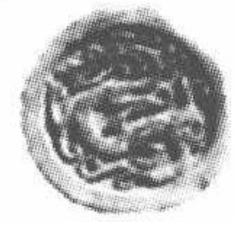
20.3 寸部尺部都见到阳脉，这是狂病之脉；寸部尺部都出现阴脉，这是癫病之脉。阳位之脉脱，病人会妄见鬼神；阴位之脉脱，病人视物不明。

21.1 第二十一难说：医经上说，人体有病但却不见病脉的，叫做生；有病脉而形体却无病态的，叫做死。这是什么意思呢？

21.2 是这样的：人体有病却不见病脉的，并非脉象真无异常，而是说呼吸的次数与脉搏动的次数不相符合。这是诊察疾病时要注意的重要方法。

22.1 第二十二难说：医经上说，经脉分别有“是动病”和“所生病”。每一脉的病变可分为两种。这是什么道理呢？

22.2 是这样的：医经上说的“是动病”，指气病；“所生病”，指血病。病邪在气分，气的病变就是“是动病”；病邪在血



20.3 Double Yang (Yang pulse appearing in both the Cun region and the Chi region) indicates madness and double Yin (Yin pulse appearing in both the Cun region and the Chi region) indicates epilepsy. [When] Yang is lost (no pulse is sensible in the Yang portion), [the patient suffers from visual hallucination of] seeing ghosts; [when] Yin is lost (no pulse is sensible in the Yin portion), [the patient becomes] blind.

21.1 The twenty-first issue: The Canon says that [if a person is] physically ill [but] the pulse is normal, [it] means life (not serious); and that [if a person's] pulse is morbid [but his] body does not [show any signs of] illness, [it] means death (critical). What is the reason?

21.2 This is the answer: [When] a person is physically ill [but] the pulse is still normal, [it] does not mean [that the pulse] is really not morbid. [It actually means that] the times of breath do not correspond to the times of pulse beating. This is the key method [to diagnose diseases].

22.1 The twenty-second issue: The Canon says that the Channels have [the so-called] Shidongbing (diseases due to abnormal changes of the Channels) and Suoshengbing (diseases caused). The disease of one Channel can change into two [kinds of diseases]. What is the reason?

22.2 This is the answer: In the Canon, Shidong (abnormal changes) mentioned refers to [diseases of] Qi and Suoshengbing (diseases caused) refers to [diseases of] the blood. [When] Xie (Evil) is in the Qi [phase, the disorders of] the Qi [caused by the pathogenic factors are the diseases known as] Shidong; [when] Xie (Evil) is in the blood [phase, the disorders of] the

【原文】

是动；邪在血，血为所生病。气主呴之，血主濡之，气留而不行者，为气先病也；血壅而不濡者，为血后病也。故先为是动，后所生病也。

23.1 二十三难曰：手足三阴三阳，脉之度数，可晓以不？

23.2 然：手三阳之脉，从手至头，长五尺，五六合三丈。

23.3 手三阴之脉，从手至胸中，长三尺五寸，三六一丈八尺，五六三尺，合二丈一尺。

23.4 足三阳之脉，从足至头，长八尺，六八四丈八尺。

23.5 足三阴之脉，从足至胸，长六尺五寸，六六三丈六尺，五

【今译】

分，血的病变就是“所生病”。气主温煦人体，血主滋养全身。气滞不行，先发生气的病变；血因气郁而壅滞不能滋润全身，后发生血的病变。所以首先发生的病为“是动病”，后来所发生的病变是“所生病”。

23.1 第二十三难说：手足三阴经和手足三阳经的长短，可以知道吗？

23.2 是这样的：手的三阳经脉，从手到头的距离，长五尺，五六共计三丈。

23.3 手的三阴经脉，从手到胸中的距离，长三尺五寸，三六共计一丈八尺，五六三尺，合计二丈一尺。

23.4 足的三阳经脉，从足到头的距离，长八尺，六八共计四丈八尺。

23.5 足的三阴经脉，从足到胸的距离，长六尺五寸，六六三丈

blood [caused by the pathogenic factors are the diseases known as] Suoshengbing. Qi functions to warm [the body] and the blood functions to nourish [the body]. [If] the Qi becomes stagnated and cannot move, [it means that] the Qi is in disorder first; [if] the blood becomes stagnated and cannot nourish [the body, it means that] the blood is in disorder later on. So [the disease that] occurs first [is the disease known as] Shidong and [the disease that] occurs later on [is the disease known as] Suoshengbing.

23. 1 The twenty-third issue: Can the length of the three Yin [Channels] and three Yang [Channels] of the hands and feet be measured?

23. 2 This is the answer: The three Yang Channels of the hands, from the hands to the head, are five Chi (about 0. 33m) [in length]. [There are six Channels on the left and right hands,] five times six is three Zhang (about 3. 33m).

23. 3 The three Yin [Channels] of the hands, from the hands to the chest, are three Chi and five Cun [in length]. [There are six Channels on the left and right hands,] three times six is one Zhang and eight Chi, five times six is three Chi. Altogether [the three Yin Channels of the hands] are two Zhang and one Chi.

23. 4 The three Yang [Channels] of the feet, from the feet to the head, are eight Chi [in length]. [There are six Channels on the left and right feet,] six times eight is four Zhang and eight Chi.

23. 5 The three Yin [Channels] of the feet, from the feet to the chest, are six Chi and five Cun [in length]. [There are six Channels on the left and right hands,] six times six is three Zhang and six Chi, five times six is three Chi. Altogether [the three Yin

【原文】

六三尺，合三丈九尺。

23.6 人两足跻脉，从足至目，长七尺五寸，二七一丈四尺，二五一尺，合一丈五尺。

23.7 督脉、任脉，各长四尺五寸，二四八尺，二五一尺，合九尺。

23.8 凡脉长一十六丈二尺，此所谓经脉长短之数也。

23.9 经脉十二，络脉十五，何始何穷也？

23.10 然：经脉者，行血气，通阴阳，以荣于身者也。其始从中焦，注手太阴、阳明；阳明注足阳明、太阴；太阴注手少阴、太阳；太阳注足太阳、少阴；少阴注手心主、少阳；少阳注足少阳、厥阴。厥阴复还注手太阴。

【今译】

六尺，五六三尺，共计三丈九尺。

23.6 人两足的阳跻脉和阴跻脉，从足至目的距离，长七尺五寸，二七一丈四尺，二五一尺，共计一丈五尺。

23.7 督脉和任脉，各长四尺五寸，二四八尺，二五一尺，共计九尺。

23.8 人体经脉总共长十六丈二尺，这就是十二经脉的长度。

23.9 人体十二经脉，十五络脉，起于什么部位？止于什么部位呢？

23.10 是这样的：经脉能运行血气，贯通阴阳，以营养全身。经脉之气的循行始于中焦，灌注到手太阴肺经和手阳明大肠经；再从手阳明大肠经灌注到足阳明胃经和足太阴脾经；再从足太阴脾经灌注到手少阴心经和手太阳小肠经；再从手太阳小肠经灌注到足太阳膀胱经和足少阴肾经；再从足少阴肾经灌注到手厥阴心包经和手少阳三焦

Channels of the feet] are three Zhang and nine Chi.

23. 6 The two Qiaomai (Heel-Channel) in the human body, from the feet to the eyes, are seven Chi and five Cun, two times seven is one Zhang and four Chi, two times five is one Chi. Altogether [the two Heel-Channels] are one Zhang and five Chi.

23. 7 The Dumai (Governor Vessel) and the Renmai (Conception Vessel) are four Chi and five Cun each, two times four is eight Chi and two times five is one Chi. Altogether [these two Channels] are eight Chi [in length].

23. 8 The total length of the Channels is sixteen Zhang and two Chi. This is the so-called the length of the twelve Channels.

23. 9 What are the beginning points and ending points of the twelve Channels and the fifteen Collaterals?

23. 10 This is the answer: The Channels [are the passages through which] the blood and Qi are flowing [and the tunnels that are] connected with Yin and Yang to nourish the whole body. [The Qi of the Channels] begins [to flow] from the Zhongjiao (Middle Energizer), infuses into [the Lung Channel of] Hand-Taiyin and [the Large Intestine Channel of] Hand-Yangming. [From the Large Intestine Channel of] Hand-Yangming, [it] infuses into [the Stomach Channel of] Foot-Yangming and [the Spleen Channel of] Foot-Taiyin. [From the Spleen Channel of] Foot-Taiyin, [it] infuses into [the Heart Channel of] Hand-Shaoyin and [the Small Intestine Channel of] Hand-Taiyang. [From the Small Intestine Channel of] Hand-Taiyang, [it] infuses into [the Bladder Channel of] Foot-Taiyang and [the Kidney Channel of] Foot-Shaoyin. [From the Kidney Channel of] Foot-Shaoyin, [it] infuses into the Peri-

【原文】

23.11 别络十五，皆因其原，如环无端，转相灌溉，朝于寸口、人迎，以处百病，而决死生也。经云：明知终始，阴阳定矣，何谓也？

23.12 然：终始者，脉之纪也。寸口、人迎，阴阳之气通于朝使，如环无端，故曰始也。终者，三阴三阳之脉绝，绝则死，死各有形，故曰终也。

24.1 二十四难曰：手足三阴三阳气已绝，何以为候，可知其吉凶不？

24.2 然：足少阴气绝，即骨枯。少阴者，冬脉也，伏行而温于

【今译】

经；又从手少阳三焦经灌注到足少阳胆经和足厥阴肝经；最后从足厥阴肝经再灌注到手太阴肺经。

23.11 十五别络，都和经脉同出一源，如环无端，相互灌注循环，使气血会聚于寸口、人迎，通过诊察寸口、人迎可辨别百病，决断死生。医经上说，懂得脉气循行的终始，就可以辨明阴阳。这是什么道理呢？

23.12 是这样的：脉气的终始，是诊脉之大法。寸口和人迎部位，是阴阳经脉灌注会聚之处，其运行如环无端，所以叫做“始”。所谓“终”，指手足三阴三阳经脉之气衰竭，衰竭则死。病人将死时，有各种不同的表现，所以叫做“终”。

24.1 第二十四难说：手足三阴和三阳经的经气已绝，会引起哪些病证呢？可以知道其预后凶吉吗？

24.2 是这样的：足少阴经气衰竭，就会导致骨髓枯槁。足少阴

cardium [Channel of Hand-Jueyin] and [the Sanjiao (Triple Energizer) Channel of Hand-] Shaoyang. [From the Sanjiao (Triple Energizer) Channel of Hand-] Shaoyang, [it] infuses into [the Gallbladder Channel of] Foot-Shaoyang and [the Liver Channel of] Foot-Jueyin. [From the Liver Channel of Foot-] Jueyin, [it] again infuses into [the Lung Channel of] Hand-Taiyin. The fifteen Collaterals are, in the same way, [connected with each other] like a circle without an end, infusing into each other and converging over Cunkou and Renying (KI 2) [through which] all diseases can be diagnosed and correct prognosis can be made.

23. 11 The Canon says that understanding the termination and beginning [of the flow of Channel-Qi will enable one] to distinguish Yin and Yang. What does it mean?

23. 12 This is the answer: The termination and beginning [of the flow of Channel-Qi] is key to pulse [diagnosis]. The Cunkou and Renying (KI 2) [are the places where] the Qi of the Yin [Channels] and the Yang [Channels] infuses and converges. [The twelve Channels are running] like a circle without an end. That is what beginning means. Termination means exhaustion of the three Yin [Channels] and the three Yang [Channels]. [If the Qi in the Channels is] exhausted, [it leads to] death. [When the patient is going to] die, there are various clinical manifestations [concerning each Channel]. That is what termination means.

24. 1 The twenty-fourth issue: What symptoms will appear when the three Yin [Channels] and the three Yang [Channels] of the hands and feet are exhausted? Can the prognosis be predicted?

24. 2 This is the answer: Exhaustion of [the Kidney Channel of] Foot-Shaoyin will cause dryness of the bones. [The Kidney

【原文】

骨髓。故骨髓不温，即肉不著骨；骨肉不相亲，即肉濡而却；肉濡而却，故齿长而枯，发无润泽；无润泽者，骨先死。戊日笃，己日死。

24.3 足太阴气绝，则脉不营其口唇，口唇者，肌肉之本也，脉不营，则肌肉不滑泽；肌肉不滑泽，则肉满；肉满，则唇反；唇反，则肉先死。甲日笃，乙日死。

24.4 足厥阴气绝，即筋缩引卵与舌卷。厥阴者，肝脉也。肝者，筋之合也。筋者，聚于阴器而络于舌本。故脉不营，则筋缩急，

【今译】

肾经应于冬脉，该脉深伏内行，可温养骨髓。所以如果骨髓得不到温养，肌肉就不会附着于骨骼。如果骨肉不相附着，肌肉就会软弱萎缩。肌肉软弱萎缩后，就会引起牙根外露，牙齿似变长了，牙齿干枯，头发失去光泽。头发无光泽，表明骨骼已先死。这种病在戊日就会加重，逢己日就会死亡。

24.3 足太阴经气衰竭，则经脉之气就不能营养口唇。口唇是肌肉之本。脾的经脉不能输布营养物质，肌肉就不会光滑润泽；肌肉不光滑润泽，则人中沟就会变浅；人中沟变浅，口唇就会外翻；口唇外翻，就表明肌肉已先死。这种病逢甲日加重，逢乙日死亡。

24.4 足厥阴经气衰竭，就会筋缩，并且牵引睾丸上缩和舌卷。足厥阴经是肝的经脉。肝与筋相合。筋会聚于外生殖器而又上络于舌根。所以肝经不能发挥营养作用，则使筋拘急挛缩。由于筋拘急挛缩，就会牵引睾丸和舌，所以出现舌卷和睾缩的症状，表明筋已先

Channel of] Foot-Shaoyin is a Channel pertaining to winter and runs deep inside to warm the bone marrow. So [if] the bone marrow is not warmed, the muscles will not be tightly attached to the bones. [If] the bones and muscles are not closely attached to each other, the muscles will become weak and atrophic. [If] the muscles are weak and atrophic, the teeth will appear long and withered and the hair becomes lusterless. [This is a sign that] the bones are dead already. [Such a disease will become] worsened in the day of Wu and [the patient will] die in the day of Ji.

24. 3 Exhaustion of [the Spleen Channel of] Foot-Taiyin will make it impossible to nourish the lips. The lips are the roots of the muscles. [If the Spleen] Channel does not nourish [the lips], the muscles will become lusterless and unsmooth. [If] the muscles are lusterless and unsmooth, the philtrum will become shallow and the lips will curl back. [If] the lips curl back, [it shows that] the muscles are dead already. [Such a disease will become] worsened in the day of Jia and [the patient will] die in the day of Yi.

24. 4 Exhaustion of [the Liver Channel of] Foot-Jueyin will cause spasm of tendons, shrinkage of scrotum and curled tongue. Foot-Shaoyin is the Channel of the liver. The liver is related to the tendons. The tendons converge over the external genitals and connect with the root of the tongue. So [if] the Channel [of the liver] does not nourish [the tendons], the tendons will become contracted and spasmodic. [If] the tendons are contracted and spasmodic, the scrotum and the tongue will be involved. That is why the tongue becomes curled and the scrotum becomes shrunk. This [shows that] the tendons are dead already. [Such a disease

【原文】

筋缩急，即引卵与舌。故舌卷卵缩，此筋先死。庚日笃，辛日死。

24.5 手太阴气绝，即皮毛焦。太阴者，肺也，行气温于皮毛者也。气弗营，则皮毛焦；皮毛焦，则津液去；津液去，即皮节伤；皮节伤，则皮枯毛折；毛折者，则毛先死。丙日笃，丁日死。

24.6 手少阴气绝，则脉不通；脉不通，则血不流；血不流，则色泽去。故面色黑如黧，此血先死。壬日笃，癸日死。

24.7 三阴气俱绝者，则目眩转、目瞑；目瞑者，为失志；失志者，则志先死。死即目瞑也。

24.8 六阳气俱绝者，则阴与阳相离；阴阳相离，则腠理泄，绝

【今译】

死。这种病逢庚日加重，逢辛日死亡。

24.5 手太阴经气衰竭，则皮毛焦枯。手太阴经是肺的经脉，运行精气以温养皮毛。如果肺经不能输布营养物质，皮毛就会焦枯；皮

毛焦枯，则津液丧失；津液丧失，则损伤皮毛和关节；皮毛关节受损，则会引起皮肤枯槁，毫毛断折。毫毛断折，表明皮毛已先死。这种病逢丙日加重，逢丁日死亡。

24.6 手少阴经气衰竭，则血脉的运行不畅；血脉不畅，血液就不能环流运行；血液不能循环运行，皮肤就会失去光泽。所以面部黧黑，就是血先死的表现。这种病逢壬日加重，逢癸日死亡。

24.7 手足三阴经都已衰竭，就会出现目眩，视物不清，双目闭合的症状。双目闭合，表明神志丧失。神志丧失，就是神志先死。所以人在死的时候，眼睛就闭合了。

24.8 若六阳经都已衰竭，就会使阴阳分离。阴阳一旦分离，则腠理疏松，精气外泄，出现绝汗，即汗出如串珠，在皮肤上转动而不

will become] worsened in the day of Geng and [the patient will] die in the day of Xin.

24. 5 Exhaustion of [the Lung Channel of] Hand-Taiyin will cause withered skin and body hair. The Taiyin is [the Channel of] the lung that transports Qi to nourish the skin and body hair. [If] the Qi cannot nourish [the body], the skin and body hair will become withered. [If] the skin and body hair are withered, the body fluid will be lost. [If] the body fluid is lost, the skin and joints will be damaged. [If] the skin and joints are damaged, the skill will become dry and the body hair will become brittle. [If] the body hair becomes brittle, [it shows that] the body hair is dead already. [Such a disease will become] worsened in the day of Bing and [the patient will] die in the day of Ding.

24. 6 Exhaustion of [the Heart Channel of] Hand-Shaoyin will cause stagnation of the Channels. Stagnation of the Channels will prevent the blood from flowing. [If] the blood cannot flow, the skin will become lusterless. That is why the face turns black. [It shows that] the blood is dead already. [Such a disease will become] worsened in the day of Ren and [the patient will] die in the day of Gui.

24. 7 Exhaustion of the three Yin [Channels] will cause dizziness and closed eyes. [If] the eyes are closed, [it indicates that the patient has] lost consciousness. [If the patient has] lost consciousness, [it means] loss of life is dead already. [When a person was] dead, the eyes were certainly closed.

24. 8 Exhaustion of the Qi in the six Yang [Channels] will cause separation of Yin from Yang. [If] Yin and Yang are separated from each other, the Couli (muscular interstice) [will open

【原文】

汗乃出，大如贯珠，转出不流，即气先死。旦占夕死，夕占旦死。

25.1 二十五难曰：有十二经，五脏六腑十一耳，其一经者，何等经也？

25.2 然：一经者，手少阴与心主别脉也。心主与三焦为表里，俱有名而无形，故言经有十二也。

26.1 二十六难曰：经有十二，络有十五，余三络者，是何等络也？

26.2 然：有阳络，有阴络，有脾之大络。阳络者，阳跃之络也，阴络者，阴跃之络也。故络有十五焉。

27.1 二十七难曰：脉有奇经八脉者，不拘于十二经，何也？

【今译】

流淌，这是气先死的表现。早晨出现这种情况，病人在当晚死亡；晚上出现这种情况，病人第二天早晨死亡。

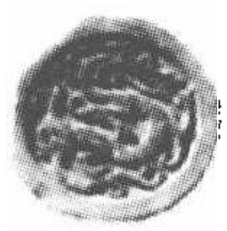
25.1 第二十五难说：人体有十二经脉，五脏六腑却只有十一个，所余的一经是什么脏器的经脉呢？

25.2 是这样的：所余的一经是手厥阴心包经，手少阴心经与手厥阴心包经共属心的经脉，手厥阴心包经和手少阳三焦经互为表里，两者都是有名而无形，所以说人体有十二条经脉。

26.1 第二十六难说：人体只有十二条经脉，但却有十五条络脉，所余的三条别络，是哪些经脉的别络呢？

26.2 是这样的：其他的三条络脉是阳络、阴络及脾之大络。所谓阳络，指阳跃脉的别络；所谓阴络，是阴跃脉的别络。所以络脉共有十五条。

27.1 第二十七难说：经脉中有奇经八条，不隶属于十二经脉的范围。这是怎么回事呢？



and the Essence-Qi will be] discharged. [As a result, the patient will] sweat profusely like dropping of strings of pearls that roll [out of the skin but] not flow, [indicating that] the Qi is dead already. [If such a situation appears in] the morning, [it can be] predicted [that the patient will] die in the evening; [if such a situation appears in] the evening, [it can be] predicted [that the patient will] die in the morning.

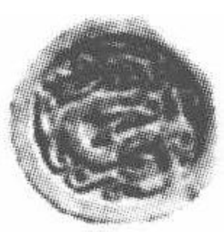
25. 1 The twenty-fifth issue: There are twelve Channels. The Five Zang-Organs plus the Six Fu-Organs is eleven. Which organ does the other Channel pertain to?

25. 2 This is the answer: The other Channel refers to [the Heart Channel of] Hand-Shaoyin and the Pericardium [Channel of Hand-Jueyin]. The Pericardium [Channel of Hand-Shaoyin] and the Sanjiao (Triple Energizer) [Channel of Hand-Shaoyang] are internally and externally [related to each other]. Both [Channels] have names but have no substantial forms. That is why the Canon mentions twelve Channels.

26. 1 The twenty-sixth issue: There are twelve Channels, but there are fifteen Collaterals. What Channels do the other three Collaterals pertain to?

26. 2 This is the answer: [The other three Collaterals are] Yang Collateral, Yin Collateral and the Major Collateral of the Spleen [Channel]. The Yang Collateral is the Collateral of the Yangqiao (Yang Heel-Channel) and the Yin Collateral is the Collateral of the Yinqiao (Yin Heel-Channel). So altogether there are fifteen Collaterals.

27. 1 The twenty-seventh issue: There are eight extraordinary Channels that are not included in the twelve Channels. What is the reason?



【原文】

27.2 然：有阳维，有阴维，有阳跻，有阴跻，有冲，有督，有任，有带之脉。凡此八脉者，皆不拘于经，故曰奇经八脉也。

27.3 经有十二，络有十五，凡二十七气，相随上下，何独不拘于经也？

27.4 然：圣人图设沟渠，通利水道，以备不然，天雨降下，沟渠溢满，当此之时，霈霈妄行，圣人不能复图也，此络脉满溢，诸经不能复拘也。

28.1 二十八难曰：其奇经八脉者，既不拘于十二经，皆何起何继也？

28.2 然：督脉者，起于下极之俞，并于脊里，上至风府，入属于脑。

28.3 任脉者，起于中极之下，以上毛际，循腹里，上关元，至喉咽。

【今译】

27.2 是这样的：阳维脉、阴维脉、阳跻脉、阴跻脉、冲脉、督脉、任脉、带脉，这八条经脉都不同于十二经脉，所以称为奇经八脉。

27.3 经脉有十二条，络脉有十五条。这二十七条经络的脉气，在人体上下运行，为什么只有奇经不在十二经脉范围之内呢？

27.4 是这样的：古代的圣人们开掘沟渠，疏通水道，以防备灾害。天降大雨，沟渠溢满，此时雨水就会泛滥成灾。这时就是圣人也不可能把水堵住。络脉也是这样。当络脉满溢时，十二经脉不能对其调节，须流入蓄藏在奇经，故奇经不在十二经脉范围内。

28.1 第二十八难说：奇经八脉既然不在十二经脉范围内，那么其循行是从哪里开始的，又是怎样相连的呢？

28.2 是这样的：督脉起于长强穴下的会阴，沿着脊柱里面，上达风府穴，进入脑部。

28.3 任脉起于中极穴的下面，向上到达毛际，沿腹壁内上行过关元穴，到达咽喉部。

27. 2 This is the answer: [The eight extraordinary Channels] include Yinwei (Yin-Link Channel), Yangwei (Yang-Link Channel), Yangqiao (Yang-Heel-Channel), Yinqiao (Yin-Heel-Channel), Chongmai (Thoroughfare Vessel), Dumai (Thoroughfare Vessel), Renmai (Conception Vessel) and Daimai (Belt Vessel). These eight Channels are not included in the twelve Channels. That is why they are called eight extraordinary Channels.

27. 3 There are twelve Channels and fifteen Collaterals. The Qi of these twenty-seven Channels flows from the upper to the lower [parts of the body]. Why only [the eight extraordinary Channels are] not included in [the twelve regular] Channels?

27. 4 This is the answer: The sages [in ancient times] made plans and constructed ditches to keep the waterways open in order to prevent disasters. [When it] rains heavily, the ditches will soon overflow. In times like that, the heavy rainfalls will flood wildly, even the sages are unable to control it. This is just like the Collaterals which are overflowing so wildly that all the Channels cannot control it.

28. 1 The twenty-eighth issue: The eight extraordinary Channels are not included in the twelve Channels. Where do they begin to run and how do they connect with each other?

28. 2 This is the answer: The Dumai (Governor Vessel) starts from the Acupoint (CV 1) at the end [of the trunk], runs inside the spine and upwards to Fengfu (GV 16) and enters the brain.

28. 3 The Renmai (Conception Vessel) starts from the Acupoint (CV 1) below the end [of the trunk], runs upwards along the [pubic] hairline, into the abdomen, through Guanyuan (CV 4) to the throat.

【原文】

28.4 冲脉者，起于气冲，并足阳明之经，夹脐上行，至胸中而散也。

28.5 带脉者，起于季胁，回身一周。

28.6 阳跷脉者，起于跟中，循外踝上行，入风池。

28.7 阴跷脉者，亦起于跟中，循内踝上行，至咽喉，交贯冲脉。

28.8 阳维、阴维者，维络于身，溢畜不能环流灌溉诸经者也。故阳维起于诸阳会也。阴维起于诸阴交也。

28.9 比于圣人图设沟渠，沟渠满溢，流于深湖，故圣人不能拘通也，而人脉隆盛，入于八脉而不环周，故十二经亦不能拘之。其受

【今译】

28.4 冲脉起于气冲穴，与足阳明胃经并行，夹脐旁的两侧上行，到胸中就散开了。

28.5 带脉起于季胁部，环绕身体一周。

28.6 阳跷脉起于足跟，沿着足外踝上行，进入后项上部的风池穴。

28.7 阴跷脉也起于足跟，沿足内踝上行，至咽喉，交贯冲脉。

28.8 阳维脉和阴维脉，维络周身，蓄积经气但不并不环绕周流，而是灌注其他经脉。因此阳维脉起始于各阳经会合处，阴维脉起于各阴经会合处。

28.9 正如圣人设计开挖沟渠一样，当沟渠满溢时，就会流入深湖之中。所以圣人治水也不拘泥于开通水渠。当人体经脉中气血充盛时，就会进入奇经八脉，而不会环绕周流，所以不受十二经脉限制。如果7奇经八脉受到病邪侵袭，蓄积日久就会发生红肿灼热，可以用

28.4 The Chongmai (Thoroughfare Vessel) starts from Qichong (ST 30), merges with [the Stomach] Channel of Foot-Yangming, runs upwards beside the navel to the chest and then dissipates.

28.5 The Daimai (Belt Vessel) starts from the hypochondrium and circles around the body.

28.6 The Yangqiao (Yang-Heel) Channel starts from the heel, runs upwards along the external malleolus and enters Fengchi (GB 20).

28.7 The Yinqiao (Yin-Heel) Channel also starts from the heel, runs upwards along the internal malleolus to the throat and then connects with the Chongmai (Thoroughfare Vessel).

28.8 The Yangwei (Yang-Link) Channel and Yinwei (Yin-Link) Channel link [the Channels all over] the body to [transport Qi to] the parts [of the body that Qi from] the Channels cannot be infused into. That is why the Yangwei (Yang-Link) Channel starts from [the region where] all the Yang [Channels] converge and the Yinwei (Yin-Link) Channel starts from [the region where] all the Yin [Channels] converge.

28.9 [It is] just like [the work of] the sages to design and dig ditches and lakes. [When] the ditches are filled [with water, it] flows into the deep lakes. So even the sages cannot prevent water from flowing. Similarly, [when] the Channels in the body are full [of blood and Qi, the blood and Qi will] flow into the eight extraordinary Channels and will not circulate again [if it is] not necessary. So [they are] not under the control of the twelve Channels. [If] Xieqi (Evil-Qi) attacks the eight extraordinary Channels and accumulates [for a long time, it will cause] swelling

【原文】

邪气，畜则肿热，砭射之也。

29.1 二十九难曰：奇经之为病何如？

29.2 然：阳维维于阳，阴维维于阴，阴阳不能自相维，则怅然失志，溶溶不能自收持。阳维为病苦寒热，阴维为病苦心痛。

29.3 阴跷为病，阳缓而阴急。阳跷为病，阴缓而阳急。冲之为病，逆气而里急。督之为病，脊强而厥。任之为病，其内苦结，男子为七疝，女子为瘕聚。带之为病，腹满，腰溶溶若坐水中。阳维为

【今译】

砭石刺破放血治疗。

29.1 第二十九难说：奇经八脉所发生的病变是怎样的呢？

29.2 是这样的：阳维脉维系着全身的阳经，阴维脉维系着全身的阴经。若阴维脉和阳维脉不能相互维系，就会使人精神抑郁失意，全身痿软乏力。阳维脉发病的表现为恶寒发热，阴维脉发病的表现为心痛。

29.3 阴跷脉发生病变，肢体外侧和缓而内侧则拘急；阳跷脉发生病变，肢体内侧和缓而外侧则拘急。冲脉发生病变，则气机上逆，腹内胀急窘迫。督脉发生病变，则脊柱强直，手足逆冷。任脉发生病变，腹内结滞不爽，在男子会发生七种疝病，在女子则易发生瘕聚病。带脉发生病变，则腹中胀满，腰部弛缓无力，好像坐在水中一样。阳维脉发生病变，出现发冷、发热等症。阴维脉发生病变，出现

and scorching [feeling which can be relieved by] puncturing with a stone needle.

29. 1 The twenty-ninth issue: What are the diseases caused by disorders of the eight extraordinary Channels?

29. 2 This is the answer: The Yangwei (Yang-Link) Channel links the Yang [Channels in the whole body] and the Yinwei (Yin-Link) Channel links the Yin [Channels in the whole body]. [If] the Yin (Yin-Link Channel) and the Yang (Yang-Link Channel) fail to link with each other, [the person will feel] mentally depressed, physically tired and unable to control action.

29. 3 The disease caused by [disorder of] the Yinqiao (Yin-Heel) [Channel is characterized by] relaxation of the Yang [side of the limbs] and tenseness of the Yin [side of the limbs]. The disease caused by [disorder of] the Yangqiao (Yang-Heel) [Channel is characterized by] relaxation of the Yin [side of the limbs] and tenseness of the Yang [side of the limbs]. The disease caused by [disorder of] the Chongmai (Thoroughfare Vessel) [is characterized by] adverse flow of Qi and tensions inside [the abdomen]. The disease caused by [disorder of] the Dumai (Governor Vessel) [is characterized by] stiffness and coldness of the spine. The disease caused by [disorder of] the Renmai (Conception Vessel) [is characterized by] internal discomfort as well as seven kinds of hernia in males and abdominal mass in females. The disease caused by [disorder of] the Daimai (Belt Vessel) [is characterized by] abdominal fullness and looseness of the waist like sitting in water. The disease caused by [disorder of] the Yangwei (Yang-Link) [Channel is characterized by] cold and



【原文】

病，苦寒热。阴维为病，苦心痛。此奇经八脉之为病也。

30.1 三十难曰：荣气之行，常与卫气相随不？

30.2 然：经言人受气于谷，谷入于胃，乃传与五脏六腑，五脏六腑皆受于气，其清者为荣，浊者为卫，荣行脉中，卫行脉外，营周不息，五十而复大会。阴阳相贯，如环之无端，故知荣卫相随也。

31.1 三十一难曰：三焦者何禀何生？何始何终？其治常在何许？可晓以不？

31.2 然：三焦者，水谷之道路，气之所终始也。上焦者，在心

【今译】

心痛、胃痛、胸腹痛等症。这些就是奇经八脉发生病变时的表现。

30.1 第三十难说：营气的运行，是否常与卫气相随而行呢？

30.2 是这样的：医经上说，人依靠水谷精微营养全身。饮食进入胃中，所化生的精微物质输布到五脏六腑，从而使五脏六腑都能得到营养。其中清的部分称为营气，浊的部分称为卫气。营气行于脉中，卫气行于脉外，在全身运行不止，在人体循行五十周次后复会于手太阴肺经。这样阴阳相互贯通，如环无端。所以营气与卫气是相随而行的。

31.1 第三十一难说：三焦所接受的是什么？其功能是什么？从哪里开始又到哪里终止？其针刺部位常又在哪里？这些可以搞清楚吗？

31.2 是这样的：三焦是水谷运化的通道，也是气机活动终始之所。上焦在心下，向下到横膈，在胃的上口，其功能是受纳而不排

heat. The disease caused by [disorder of] the Yinwei (Yin-Link) [Channel is characterized by] heartache. These are the diseases caused by [disorders of] the eight extraordinary Channels.

30.1 The thirtieth issue: Does the Yingqi (Nutrient-Qi) flow with the Weiqi (Defensive-Qi)?

30.2 This is the answer: The Canon says that human beings obtain Qi from the foods which, after taken into the stomach, are transported to the Five Zang-Organs and the Six Fu-Organs to provide Qi for the Five Zang-Organs and the Six Fu-Organs. The clear [part of the Qi] changes into the Ying (Nutrient-Qi) and the turbid [part of Qi] turns into the Wei (Defensive-Qi). The Ying (Nutrient-Qi) flows inside the Channels and the Wei (Defensive-Qi) flows outside the Channels to nourish the whole body while circulating incessantly [inside the body]. [After completing] fifty circles [of circulation, they] meet with each other again. [In such a way,] the Yin and Yang link with each other like a circle without an end. That is why it is said that the Ying (Nutrient-Qi) and the Wei (Defensive-Qi) follow each other [in circulation].

31.1 The thirty-first issue: [In terms of] the Sanjiao (Triple Energizer), what does it supply? What does it generate? What are the usual places to be needled? Where does it start and end? Can that be known?

31.2 This is the answer: The Sanjiao (Triple Energizer) is the passage of water and food and the place [where] Qi begins and terminates [its activity]. The Shangjiao (Upper Energizer) is located below the heart, runs down the diaphragm and to the upmper orifice of the stomach. The function [of the Shangjiao

【原文】

下，下膈，在胃上口，主内而不出，其治在膻中，玉堂下一寸六分，直两乳间陷者是。中焦者，在胃中脘，不上不下，主腐熟水谷，其治在脐旁。下焦者，当膀胱上口，主分别清浊，主出而不内，以传道也，其治在脐下一寸，故名曰三焦，其府在气街。

32.1 三十二难曰：五脏俱等，而心肺独在膈上者，何也？

32.2 然：心者血，肺者气。血为荣，气为卫。相随上下，谓之荣卫。通行经络，营周于外，故令心肺在膈上也。

33.1 三十三难曰：肝青象木，肺白象金；肝得水而沉，木得水

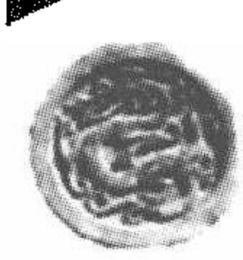
【今译】

出。上焦的针刺治疗部位在膻中，即玉堂穴下一寸六分，两乳间的凹陷处。中焦在胃中脘，不偏上也不偏下，其功能是腐熟消化饮食物。中焦的针刺部位在脐的两旁。下焦在膀胱上口，其功能是分别清浊，只排出不受纳，以传导为主。下焦的针刺部位在脐下一寸。上、中、下三部合称三焦，其气汇聚于气街。

32.1 第三十二难说：五脏是同等的，只有心和肺位于横膈以上。这是为什么呢？

32.2 是这样的：心主血，肺主气。血具有营养的作用，气有护卫的功能。气血相随循环周身上下，分别称为营气和卫气，通行于经络，循行于脉外，所以使得心肺两脏居于膈上。

33.1 第三十三难说：肝为青色，比象于木；肺为白色，比象于



(Upper Energizer) is] to govern reception but not discharge. [The disease of the Shangjiao (Upper Energizer) can be] treated [by needling] Danzhong (CV 17) [located] one Cun and six Fen below Yutang (CV 18) and in the depression between the two breasts. The Zhongjiao (Middle Energizer) is located in the middle part of the stomach, extending neither upwards nor downwards and managing digestion of water and food. [The disease of the Zhongjiao (Middle Energizer) can be] treated [by needling the regions] beside the navel. The Xiajiao (Lower Energizer) is located at the upper orifice of the bladder. [Its function is] to manage separation of the clear from the turbid, control discharge but not reception. [So it is] responsible for transporting [waste of water and food]. [The disease of the Xiajiao (Lower Energizer) can be] treated [by needling the Acupoint] one Cun below the navel. That is why it is called Sanjiao (Triple Energizer). The place [where Qi from the Sanjiao (Triple Energizer) converges] is Qijie (ST 30).

32. 1 The thirty-second issue: The Five Zang-Organs are equal. But why the heart and the lung are located above the diaphragm?

32. 2 This is the answer: The heart [controls] the blood and the lung [governs] the Qi. The blood nourishes [the body] and the Qi defends [the body]. [The blood and Qi] flow together and are known as Ying (Nutrient-Qi) and Wei (Defensive-Qi) that run in the Channels and Collaterals and circulate all through the body. That is why the heart and the lung are located above the diaphragm.

33. 1 The thirty-third issue: The liver [is related to the color of] blue [that pertains to] the Wood [in the Wuxing (Five

【原文】

而浮；肺得水而浮，金得水而沉。其意何也？

33.2 然：肝者，非为纯木也。乙角也，庚之柔。大言阴与阳，小言夫与妇，释其微阳，而吸其微阴之气。其意乐金。又行阴道多。故令肝得水而沉也。肺者，非为纯金也。辛商也，丙之柔。大言阴与阳，小言夫与妇，释其微阴，婚而就火。其意乐火，又行阳道多。故令肺得水而浮也。

33.3 肺熟而复沉，肝熟而复浮者，何也？

【今译】

金。肝得水则下沉，但木得水却会漂浮；肺得水则上浮，而金得水却下沉。这种现象该怎样解释呢？

33.2 是这样的：肝并非单属木性，它在十天干中属乙，在五音中属角，和属阴的庚金相配合。从大处讲，是阴阳相合；从小处讲，如同夫妇相合。消散了微弱的阳气，而吸收了微弱的阴气，顺从了金的特性，因而表现出趋向于下的规律，所以肝得水就会下沉。肺病并非单纯属金，它在十天干中属于辛，在五音中配属商，与丙火相配。从大处讲，是阴阳相配；从小处讲，这是夫妇相合。消散了微弱的阴气，吸收了丙火的阳气，顺从了火的性质，所以具有向上运动的规律，因此肺得水就会上浮。

33.3 肺有热则下沉，肝有热则上升。这是什么道理呢？

Elements)]; the lung [is related to the color of] white [that pertains to] the Metal [in the Wuxing (Five Elements)]. The liver will sink [when it is] put into water, [but] the wood will float up [when it is] put into water. The lung will float up [when it is] put into water, [but] the metal will sink [when it is] put into water. What is the reason?

33.2 This is the answer: The liver is not purely Wood [in nature]. [It pertains to] Yi [in the ten Heavenly Stems] and Jiao [in the five musical notes and matches with] the soft [part of] Geng (the seventh of the ten Heavenly Stems). In a broad sense, this is like the combination of Yin and Yang; in a narrow sense, this is just [like the relationship between] a husband and a wife. [The Qi of] mild Yang is released and the Qi of mild Yin is absorbed. [Such a releasing and absorbing activity] follows the tendency of the Metal and abides by the law of Yin. That is why the liver sinks [when it is] put into water. The lung is not purely Metal [in nature]. [It pertains to] Xin [in the ten Heavenly Stems] and Shang [in the five musical notes and matches with] the soft [part of] Bing (the third of the ten Heavenly Stems). In a broad sense, this is just like the combination of Yin and Yang; in a narrow sense, this is just [like the relationship between] a husband and a wife. [The Qi of] mild Yin is released and the Qi of Fire is absorbed. [Such a releasing and absorbing activity] follows the tendency of the Fire and abides by the law of Yang. That is why the lung floats up [when it is] put into water.

33.3 Why the lung sinks again [when there is] heat [in it] and the liver floats up [when there is] heat [in it]?

【原文】

33.4 故知辛当归庚，乙当归甲也。

34.1 三十四难曰：五脏各有声色臭味液，皆可晓知以不？

34.2 然：《十变》言：肝色青，其臭臊，其味酸，其声呼，其液泣；心色赤，其臭焦，其味苦，其声言，其液汗；脾色黄，其臭香，其味甘，其声歌，其液涎；肺色白，其臭腥，其味辛，其声哭，其液涕；肾色黑，其臭腐，其味咸，其声呻，其液唾。是五脏声、色、臭、味、液也。

34.3 五脏有七神，各何所藏耶？

34.4 然：脏者，人之神气所舍藏也。故肝藏魂，肺藏魄，心藏神，脾藏意与智，肾藏精与志也。

【今译】

33.4 是这样的：这是由于辛金应当归并于庚金，乙木应当归并于甲木的缘故。

34.1 第三十四难说：五脏各有所主的声、色、气、味、液，这些内容都可以讲清楚吗？

34.2 是这样的：《十变》说，肝主青色，气味为臊，味属酸，声为呼，液为泪。心主赤色，气味为焦，味为苦，声为言，液为汗。脾主黄色，气味为香，味为甜，声为歌，液为涎。肺主白色，气味为腥，味为辛，声为哭，液为涕。肾主黑色，气味为腐，味为咸，声为呻，液为唾。这些就是五脏所主的声音、颜色、气味、味道和体液。

34.3 五脏中藏有七神，各脏分别藏的神是什么呢？

34.4 是这样的：五脏是神气所藏之处。肝藏魂，肺藏魄，心藏神，脾藏意和智，肾藏精和志。



33. 4 [This is the answer:] This is because the Xin (the eighth of the ten Heavenly Stems) merges with the Geng (the seventh of the ten Heavenly Stems) and the Yi (the second of the ten Heavenly Stems) merges with the Jia (the first of the ten Heavenly Stems).

34. 1 The thirty-fourth issue: The Five Zang-Organs [are related to] sounds, colors, odors and tastes respectively. Can this be known?

34. 2 This is the answer: [The following is what is] said [in the book entitled] Ten Changes: The liver is related to blue [in colors], foul smell [in odors], sourness [in tastes], shouting [in sounds] and tears [in liquids]; the heart is related to red [in colors], scorching [in odors], bitterness [in tastes], speaking [in sounds] and sweating [in liquids]; the spleen is related to yellow [in colors], fragrance [in odors], sweetness [in tastes], singing [in sounds] and drool [in liquids]; the lung is related to white [in colors], stink [in odors], acridness [in tastes], crying [in sounds] and snivel [in liquids]; the kidney is related to black [in colors], fetidness [in odors], saltiness [in tastes], groaning [in sounds] and spittle[in liquids] . This is how the sounds, colors, odors and tastes [are related to] the Five Zang-Organs.

34. 3 The Five Zang-Organs store seven kinds of spirit. How are [these spirits] stored respectively?

34. 4 This is the answer: The Zang-Organs are the organs that store spirits in the human body. So the liver stores Hun (Ethereal-Soul); the lung stores Po (Corporeal-Soul); the heart stores Shen (Spirit); the spleen stores Yi (consciousness) and Zhi (wisdom); and the kidney stores Jing (Essence) and Zhi (will).

【原文】

35.1 三十五难曰：五脏各有所腑，皆相近，而心肺独去大肠小肠远者，何也？

35.2 然：经言心荣肺卫，通行阳气，故居在上。大肠、小肠传阴气而下，故居在下，所以相去而远也。

35.3 又诸腑者，皆阳也，清净之处，今大肠、小肠、胃与膀胱，皆受不净，其意何也？

35.4 然：诸腑者谓是，非也。经言：小肠者，受盛之腑也。大肠者，传泻行道之腑也。胆者，清净之腑也。胃者，水谷之腑也。膀胱者，津液之腑也。一腑犹无两名，故知非也。小肠者，心之腑。大肠者，肺之腑。胆者，肝之腑。胃者，脾之腑。膀胱者，肾之腑。小

【今译】

35.1 第三十五难说：五脏与其相表里的腑比较近，但心肺两腑距离相表里的小肠、大肠两腑却比较远。这是什么道理呢？

35.2 是这样的：在医经上说，心主营气，肺主卫气，均有通行营卫之气的功能，因此居于横膈以上。而大肠和小肠是向下传导水谷残渣的，因此位于膈之下。所以心肺与大肠、小肠的距离比较远。

35.3 各腑都属阳，都是清净之处。但是大肠、小肠、胃和膀胱都盛受着秽浊不净之物。这是为什么呢？

35.4 是这样的：各腑都属于阳，这是对的。但说它们都是清净处所，却是不对的。医经上说，小肠为接受腐熟的水谷之腑，大肠为传泻糟粕之腑，胆为贮藏清净胆汁之腑，胃为受纳和消化食物之腑，膀胱为蓄藏残余尿液之腑。一个腑应该没有两个名称，所以把它们都称为清净之处就不对了。小肠为心之腑，大肠为肺之腑，胆为肝之



35.1 The thirty-fifth issue: The Five Zang-Organs and [their related] Fu-Organs are near [in location]. But why the heart and the lung are far away from the large intestine and the small intestine [which are their related Fu-Organs]?

35.2 [This is the answer:] The Canon says that the heart [governs] the Ying (Nutrient-Qi) and the lung [governs] the Wei (Defensive-Qi). [Both the heart and the lung are] connected with Yangqi. That is why [the heart and the lung are] located above [the diaphragm] . The large intestine and the small intestine transport Yingqi downwards. So [they are] located in the lower [part of the body] . That is why [the heart and the lung are] far away from [the large intestine and the small intestine].

35.3 All the Fu-Organs are Yang [in nature] and [so are] the pure organs. But the large intestine, the small intestine, the stomach and the bladder receive waste materials. What is the significance [of such a change]?

35.4 This is the answer: It is true that all the Fu-Organs [are Yang in nature, but] not [all the Fu-Organs are pure organs]. The Canon says that the small intestine is the Fu-Organ that receives [digested water and food], the large intestine is the Fu-Organ that transmits waste, the gallbladder is the Fu-Organ that is pure [because it stores lucid bile], the stomach is the Fu-Organ that receives water and food, the bladder is the Fu-Organ [that stores the waste] fluid. [The nature and function of] one Fu-Organ are not named in two ways. So [to regard all of them as the pure Fu-Organs] is not correct. The small intestine is the Fu-Organ [related to] the heart; the large intestine is the

【原文】

肠谓赤肠，大肠谓白肠，胆者谓青肠，胃者谓黄肠，膀胱者谓黑肠，下焦之所治也。

36.1 三十六难曰：脏各有一耳，肾独有两者，何也？

36.2 然：肾两者，非皆肾也。其左者为肾，右者为命门。命门者，诸神精之所舍，原气之所系也，男子以藏精，女子以系胞，故知肾有一也。

37.1 三十七难曰：五脏之气，于何发起，通于何许，可晓以不？

37.2 然：五脏者，当上关于九窍也。故肺气通于鼻，鼻和则知香臭矣；肝气通于目，目和则知黑白矣；脾气通于口，口和则知谷味矣；心气通于舌，舌和则知五味矣；肾气通于耳，耳和则知五音矣。

【今译】

腑，胃为脾之腑，膀胱为肾之腑。小肠叫做赤肠，大肠叫做白肠，胆叫做青肠，胃叫做黄肠，膀胱叫做黑肠，都由下焦统管。

36.1 第三十六难说：五脏各有一个，唯独肾脏却有两个。这是什么道理呢？

36.2 是这样的：肾脏有两个，并不都是肾，左边的是肾，而右边的则是命门。命门是全身神气和精气所汇聚之处，也是原气所维系的地方，在男子可以蓄藏精气，在女子可以维系胞宫，因此说，肾脏只有一个。

37.1 第三十七难说：五脏的精气，从何处发生，通达何位，这可以搞清楚吗？

37.2 是这样的：五脏上系于头面部的七窍。所以肺气上通于鼻，鼻功能和调才能辨知气味的香臭；肝气上通于眼睛，眼睛功能和调才能辨别颜色的黑白；脾气上通于口，口腔功能和调才能品知五谷的滋味；心气上通于舌，舌的功能和调才能分辨五味；肾气上通于

Fu-Organ [related to] the lung; the stomach is the Fu-Organ [related to] the spleen; the gallbladder is the Fu-Organ [related to] the liver; the bladder is the Fu-Organ [related to] the kidney. The small intestine is called red intestine; the large intestine is called white intestine; the gallbladder is called blue intestine; the stomach is called yellow intestine; the bladder is called black intestine. [All these are] governed by the Xiajiao (Lower Energizer).

36. 1 The thirty-sixth issue: The Zang-Organs are all singular. But why there are two kidneys?

36. 2 This is the answer: The two kidneys are actually not all kidney. The left one is kidney while the right one is Mingmen (Life-Gate). The Mingmen (Life-Gate) is the place where all the Shen (Spirit) and the Jing (Essence) lodge and the Yuanqi (Original-Qi) is linked. In males, [it is the place where] the Jing (Essence) is stored; in females, [it is the place where] the uterus is located. That is why it is said that there is only one kidney.

37. 1 The thirty-seventh issue: Where does Qi in the Five Zang-Organs originate and reach? Can it be known?

37. 2 This is the answer: [The functions of] the Five Zang-Organs are related to the seven upper orifices. So [when] the Lung-Qi flows to the nose, the nose is able to differentiate fragrant and foul [smells]; [when] the Liver-Qi flows to the eyes, the eyes are able to distinguish white and black [colors]; [when] the Spleen-Qi flows to the mouth, the mouth [will be] normal [in function] and able to taste the five grains; [when] the Heart-Qi flows to the tongue, the tongue will be normal [in function] and able to taste the five grains; [when] the Kidney-Qi flows to the

【原文】

五脏不和，则九窍不通；六腑不和，则留结为痈。

37.3 邪在六腑，则阳脉不和，阳脉不和，则气留之，气留之则阳脉盛矣。邪在五脏，则阴脉不和，阴脉不和，则血留之，血留之，则阴脉盛矣。阴气太盛，则阳气不得相营也，故曰格。阳气太盛，则阴气不得相营也，故曰关。阴阳俱盛，不得相营也，故曰关格。关格者，不得尽其命而死矣。

37.4 经言气独行于五脏，不荣于六腑者，何也？

37.5 然：夫气之所行也，如水之流，不得息也。故阴脉营于五

【今译】

耳，耳的功能和调才能分辨五音。如果五脏的功能失常，则导致七窍不通；六腑的功能失常，则使气血留结而生疮疡。

37.3 病邪侵袭六腑，就会导致阳脉失调；阳脉失调，则使气行停滞；气行停滞，则使阳气偏盛。病邪侵袭五脏，则导致阴脉失调；阴脉失调，则血行瘀阻；血行瘀阻，则使阴气偏盛。阴气太盛，则使阳气不能运行，这叫做格。阳气太盛，就会使阴气不能正常运行，这叫做关。如果阴阳二气俱盛，使其不能相互营运，就叫做关格。如果发生了关格，人未活到应有的寿命就早亡了。

37.4 医经上说，精气只能运行到五脏，而不能运行到六腑。这是什么原因呢？

37.5 是这样的：精气的运行，恰如水的流动一样，没有停止的时候。所以阴脉的精气运行于五脏，阳脉的经气运行于六腑，如环无端，无



ears, the ears will be normal [in function] and able to hear five sounds. [If the functions of] the Five Zang-Organs are abnormal, the seven orifices will be obstructed and the Six Fu-Organs will be abnormal [in functions], consequently causing carbuncle.

37.3 [If] Xie (Evil) attacks the Six Fu-Organs, the Yang Channels will be abnormal [in functions]. [If] the Yang Channels are abnormal [in functions], Qi will be stagnated. [If] Qi is stagnated, the Yang Channels will become superabundant. [If] Xie (Evil) attacks the Five Zang-Organs, the Yin Channels will be abnormal [in functions]. [If] the Yin Channels are abnormal [in functions], the blood will be stagnated. [If] the blood is stagnated, the Yin Channels will become superabundant. [If] Yinqi is superabundant, Yangqi will be unable to flow. [Such a disorder is] called Ge (rejection). [If] Yangqi is superabundant, Yinqi will be unable to flow. [Such a disorder is] called Guan (closure). [If] both Yin and Yang are superabundant, [Yin and Yang in the interior and exterior of the body will be] unable to move. [Such a disorder is] called Guange (closure and rejection). [If the disorder of] Guange (closure and rejection) occurs, [the patient] cannot complete the normal life span and will die [in a premature death].

37.4 The Canon says that Qi only flows in the Five Zang-Organs, not in the Six Fu-Organs. What is the reason?

37.5 This is the answer: The flow of Qi is just like the incessant running of water. That is why [the Qi in] the Yin Channels flows to the Five Zang-Organs and [the Qi in] the Yang Channels flows to the Six Fu-Organs like a circle without an end. Its times of circulation cannot be calculated and it flows round and

【原文】

脏，阳脉营于六腑，如环无端，莫知其纪，终而复始，其不覆溢，人气内温于脏腑，外濡于腠理。

38.1 三十八难曰：脏唯有五，腑独有六者，何也？

38.2 然：所以腑有六者，谓三焦也。有原气之别焉，主持诸气，有名而无形，其经属手少阳，此外腑也，故言腑有六焉。

39.1 三十九难曰：经言腑有五，脏有六者，何也？

39.2 然：六腑者，正有五腑也，五脏亦有六脏者，谓肾有两脏也。其左为肾，右为命门。命门者，精神之所舍也，男子以藏精，女子以系胞，其气与肾通，故言脏有六也。

39.3 腑有五者何也？

39.4 然：五脏各一腑，三焦亦是一腑，然不属于五脏，故言腑

【今译】

法计算，周而复始，不会像水那样倾倒或外溢。因此人体的精气，在内温养着脏腑，在外滋润着腠理。

38.1 第三十八难说：脏只有五个，腑却有六个。这是什么道理呢？

38.2 是这样的：腑之所以有六个，是因为其中包含三焦的缘故。三焦是原气的别使，主持一身诸气，有名而无形，属手少阳经，是五腑之外的另一腑。所以说腑有六个。

39.1 第三十九难说：医经上说，腑有五个，脏却有六个。这是什么道理呢？

39.2 是这样的：所谓六腑，其实只有五腑。五脏称作六脏，因为肾实际上有两个，左边的是肾，右边的是命门。命门是全身精气和神气所居之处，在男子有藏精的功能，在女子有维系胞宫的功能。命门之气与肾相通。所以说脏有六个。

39.3 腑有五个，这是什么道理呢？

39.4 是这样的：五脏各配一腑，三焦虽然也属于腑，但是不与

round in circles. [But it] does not overflow [like water]. Qi in the human body internally warms the Zang-Organs and the Fu-Organs and externally moistens the Couli (muscular interstice).

38. 1 The thirty-eighth issue: There are five Zang-Organs. But why there are six Fu-Organs?

38. 2 This is the answer: The reason that there are six Fu-Organs is that the Sanjiao (Triple Energizer) [is included]. [The Sanjiao (Triple Energizer) represents] an additional source of Yuanqi (Original-Qi) and governs all the Qi [in the body]. [The Sanjiao (Triple Energizer)] has a name but does not have a form. Its Channel is Hand-Shaoyang. It is an external Fu-Organ. That is why there are six Fu-Organs.

39. 1 The thirty-ninth issue: The Canon says that there are five Fu-Organs and six Zang-Organs. What does it mean?

39. 2 This is the answer: [The so-called] six Fu-Organs [mentioned in the Canon are] actually only five. [The reason to say that] the Five Zang-Organs are actually six is that there are two kidneys. The left one is kidney while the right one is Mingmen (Life-Gate). The Mingmen (Life-Gate) is the place where all the Shen (Spirit) and Jing (Essence) lodge and the Yuanqi (Original-Qi) are linked. In males, [it is the place where] Essence is stored; in females, [it is the place where] the uterus is located. Its Qi is connected with the kidney. That is why it is said that there are six Zang-Organs.

39. 3 Why [it is said that] there are five Fu-Organs?

39. 4 This is the answer: [Each of] the Five Zang-Organs respectively matches with one Fu-Organ. The Sanjiao (Triple Energizer) is also a Fu-Organ, but it is not related to any of the



【原文】

有五焉。

40.1 四十难曰：经言肝主色，心主臭，脾主味，肺主声，肾主液。鼻者肺之候，而反知香臭；耳者肾之候，而反闻声，其意何也？

40.2 然：肺者西方金也，金生于巳，巳者南方火，火者心，心主臭，故令鼻知香臭；肾者北方水也，水生于申，申者西方金，金者肺，肺主声，故令耳闻声。

41.1 四十一难曰：肝独有两叶，以何应也？

41.2 然：肝者，东方木也。木者，春也。万物始生，其尚幼

【今译】

五脏相配，所以说腑只有五个。

40.1 第四十难说：医经上说，肝主视色，心主嗅气，脾主辨味，肺主发声，肾主津液。鼻为肺之外候，肺主声却司嗅闻香臭；耳为肾之外候，肾主液却司闻听声音。这究竟是什么原因呢？

40.2 是这样的：肺属于西方金，金生于巳，巳是南方火，心属火，心主嗅，所以使鼻有嗅闻香臭的功能；肾属于北方水，水生于申，申是西方金，肺属金，肺主声音，所以使耳有闻声的功能。

41.1 第四十一难说：唯独肝脏有两叶，这是和什么相应呢？

41.2 是这样的：肝属东方木，木属于春，春季万物发芽生长，

Five Zang-Organs. That is why it is said that there are five Fu-Organs.

40. 1 The fortieth issue: The Canon says that the liver governs colors, the heart governs odors, the spleen governs tastes, the spleen governs sounds and the kidney governs fluids. The nose is the external indicator of the lung, but it is able to distinguish odors. The ear is the external indictor of the kidney, but it is able to hear sounds. What does it mean?

40. 2 This is the answer: The lung [pertains to] the west [in the five orientations] and Metal [in the Wuxing (Five Elements)]. [According to the mutual promoting relationships among the Wuxing (Five Elements),] Metal is generated in Si (the sixth of the twelve Earthly Branches) [which pertains to] south [in the five orientations] and Fire [in the Wuxing (Five Elements)]. The Fire [is related to] the heart and the heart governs odors. That is why the nose is able to distinguish odors. The kidney [pertains to] north [in the five orientations] and Water [in the Wuxing (Five Elements)] . The Water is generated in Shen (the ninth of the twelve Earthly Branches) [which pertains to] west [in the five orientations] and Metal [in the Wuxing (Five Elements)] . The Metal [is related to] the lung and the lung governs sounds. That is why the ear can hear sounds.

41. 1 The forty-first issue: Why the liver alone has two lobes?

41. 2 This is the answer: The liver [pertains to] east [in the five orientations] and Wood [in the Wuxing (Five Elements)] . Wood [pertains to] spring [during which] all things begin to

【原文】

小，意无所亲，去太阴尚近，离太阳不远，犹有两心，故有两叶，亦应木叶也。

42.1 四十二难曰：人肠胃长短，受水谷多少，各几何？

42.2 然：胃大一尺五寸，径五寸，长二尺六寸，横屈受水谷三斗五升，其中常留谷二斗，水一斗五升。

42.3 小肠大二寸半，径八分分之少半，长三丈二尺，受谷二斗四升，水六升三合之大半。

42.4 回肠大四寸，径一寸半，长二丈一尺，受谷一斗，水七升半。

42.5 广肠大八寸，径二寸半，长二尺八寸，受谷九升三合八分合之一。

42.6 故肠胃凡长五丈八尺四寸，合受水谷八斗七升六合八分合之一。此肠胃长短，受水谷之数也。

42.7 肝重四斤四两，左三叶右四叶，凡七叶，主藏魂。

【今译】

由于还幼小，尚无阴阳偏颇。春季离冬天较近，距夏天不远，好像有两心而不专一一样。所以肝有两叶，与树叶抽芽时分裂为两片的现象相应。

42.1 第四十二难说：人体肠胃的长短，受纳水谷的有多少，各有定数吗？

42.2 是这样的：胃的周长一尺五寸，直径五寸，长度二尺六寸。盘屈可以容纳水谷三斗五升，其中常容纳食物二斗，水液一斗五升。

42.3 小肠的周长二寸半，直径八又三分之一分，长三丈二尺，可以容纳谷物二斗四升，水六升三又三分之二合。

42.4 回肠的周长四寸，直径一寸半，长二丈一尺，可以容纳谷物一斗，水七升半。

42.5 广肠的周长八寸，直径为二寸半，长二尺八寸，可以容纳水谷糟粕九升三又八分之一合。

42.6 所以肠胃共长为五丈八尺四寸，合计可容纳水谷八斗七升六又八分之一合。这就是胃肠的长度和所受纳水谷的总量。

42.7 肝重四斤四两，左叶分为三小叶，右叶分为四小叶，共有

grow. [During the spring all things are] still small and not close to anything. [Spring is still] not far from Taiyin (winter), but far from Taiyang (summer), as if [a person] had two hearts. That is why it has two lobes, also corresponding to leaves of trees.

42. 1 The forty-second issue: How long are the intestines and the stomach? How much water and food [can the intestines and the stomach] contain?

42. 2 This is the answer: The stomach is one Chi and five Cun in size, five Cun in diameter, two Chi and six Cun in length. [When] coiled transversally, [it can] contain three Dou and five Sheng [of water and food]. Normally [the stomach] contains two Dou of food and one Dou and five Sheng of water.

42. 3 The small intestine is two and a half Cun in size, eight and a half Fen in diameter, three Zhang and two Chi in length, containing two Dou and four Sheng of food and six and two-thirds Sheng of water.



42. 4 The ileum is four Cun in size, one and a half Cun in diameter, two Zhang and one Chi in length, containing one Dou of food and seven and a half Sheng of water.

42. 5 The wide colon is eight Cun in size, two and a half Cun in diameter, two Chi and eight Cun in length, containing nine Sheng and three and one eighth Ge of food.

42. 6 So altogether the intestines and the stomach are five Zhang, eight Chi and four Cun in length, contain eight Dou, seven Sheng, six and one eighth Ge of water and food. This is the total length and the amount of water and food contained by the intestines and the stomach.

42. 7 The liver, four Jin and four Liang in weight, has seven

【原文】

42.8 心重十二两，中有七孔三毛，盛精汁三合，主藏神。

42.9 脾重二斤三两，扁广三寸，长五寸，有散膏半斤，主裹血，温五脏，主藏意。

42.10 肺重三斤三两，六叶两耳，凡八叶，主藏魄。

42.11 肾有两枚，重一斤一两，主藏志。

42.12 胆在肝之短叶间，重三两三铢，盛精汁三合。

42.13 胃重二斤二两，纡曲屈伸，长二尺六寸，大一尺五寸，径五寸，盛谷二斗，水一斗五升。

42.14 小肠重二斤十四两，长三丈二尺，广二寸半，径八分分之少半，左回叠积十六曲，盛谷二斗四升，水六升三合合之大半。

42.15 大肠重二斤十二两，长二丈一尺，广四寸，径一寸，当齐

【今译】

七叶。肝藏魂。

42.8 心重十二两，有七孔还有三毛，可以容纳精汁三合，主藏神。

42.9 脾重二斤三两，形状扁平，宽三寸，长五寸，有散膏半斤，主统血，能温养五脏，主藏意。

42.10 肺重三斤三两，有下垂的六叶和旁出如耳的两肺尖，共分为八叶，主藏魄。

42.11 肾有两枚，重一斤一两，主藏志。

42.12 胆在肝的短叶间，重三两三铢，能容纳精汁三合。

42.13 胃重二斤二两，纡回曲折的总长度为二尺六寸，周长一尺五寸，直径五寸，容纳食物二斗，水一斗五升。

42.14 小肠重二斤十四两，长三丈二尺，宽二寸半，直径八又三分之一分，向左旋转重叠有十六个弯曲，容纳食物二斗四升，水液六升三又三分之二合。

42.15 大肠重二斤十二两，长二丈一尺，宽四寸，直径一寸，在

lobes, three on the left side and four on the right side, and stores the Hun (Ethereal-Soul).

42.8 The heart, twelve Liang in weight, bearing seven holes and three hairs, contains three Ge of essential juice and stores the Shen (Spirit).

42.9 The spleen is two Jin and three Liang in weight, flat in shape, three Cun in width, five Cun in length, containing half a Jin of dispersed fat, commanding the blood to warm the Five Zang-Organs and storing Yi (consciousness).

42.10 The lung is three Jin and three Liang in weight, has six lobes and two [peaks like] ears, eight lobes in all, and stores the Po (Corporeal-Soul).

42.11 The two kidneys, one Jin and one Liang in weight, stores the Zhi (will).

42.12 The gallbladder is located at the middle of the short lobe of the liver, three Liang and three Zhu in weight, containing three Ge essential juice.

42.13 The stomach is two Jin and two Liang in weight, two Chi and six Cun in length including [the length of] the coiled parts, one Chi and five Cun in girth, five Cun in diameter, containing two Dou of food and one Dou and five Sheng of water.

42.14 The small intestine is two Jin and fourteen Liang in weight, three Zhang and two Chi in length, two Cun in width, eight and a half Fen in diameter, folded with sixteen coils toward the left, containing one Dou of water and seven and a half Sheng of water.

42.15 The large intestine is two Jin and twelve Liang in weight , two zhang and one Chi in length, four Cun in width, one

【原文】

右回十六曲，盛谷一斗，水七升半。

42.16 膀胱重九两二铢，纵广九寸，盛溺九升九合。

42.17 口广二寸半，唇至齿长九分，齿以后至会厌，深三寸半，大容五合。

42.18 舌重十两，长七寸，广二寸半。

42.19 咽门重十两，广二寸半，至胃长一尺六寸。

42.20 喉咙重十二两，广二寸，长一尺二寸，九节。

42.21 肛门重十二两，大八寸，径二寸大半，长二尺八寸，受谷九升三合八分合之一。

43.1 四十三难曰：人不食饮，七日而死者，何也？

43.2 然：人胃中当有留谷二斗，水一斗五升，故平人日再至圊，一行二升半，日中五升，七日五七三斗五升，而水谷尽矣。故平

【今译】

脐下向右旋转十六个弯曲，容纳食物一斗，水七升半。

42.16 膀胱重九两二铢，纵宽九寸，贮存尿液九升九合。

42.17 口宽二寸半，从口唇到牙齿的长度是九分，从牙齿向后到会厌的长度是三寸半，容量为五合。

42.18 舌重十两，长七寸，宽二寸半。

42.19 咽门重十两，宽二寸半，从咽门到胃的长度是一尺六寸。

42.20 喉咙重十二两，宽二寸，长一尺二寸，共有九节。

42.21 肛门重十二两，周长八寸，直径二又三分之二寸，长二尺八寸，可容纳食物残渣为九升三又八分之一合。

43.1 第四十三难说：人不进饮食到了第七天就会死亡。这是为什么呢？

43.2 是这样的：人胃中常存留食物二斗，水一斗五升。所以正常人每天排泄大便两次，每次排便量约二升半，一天排出五升，七天就是五七三斗五升，就将胃所存留的食物全都排泄干净了。因此，正

Cun in diameter , turning for sixteen times to the right below the navel, containing one Dou of food and one and a half Sheng of water.

42. 16 The bladder is nine Liang and two Zhu in weight, longitudinally nine Cun in width, and contains nine Sheng and nine Ge of urine.

42. 17 The mouth is two and a half Cun in width. The distance between the lips and the teeth is nine Fen. [The distance] from the teeth to the epiglottis is three and a half Cun and the capacity is about five Ge.

42. 18 The tongue is ten Liang in weight, seven Cun in length, two and a half Cun in width.

42. 19 The epiglottis is ten Liang in weight, two and a half Cun in width. [The distance from the epiglottis] to the stomach is one Chi and six Cun.

42. 20 The throat is twelve Liang in weight, two Cun in width, one Chi and two Cun in length and has nine sections.

42. 21 The anus is twelve Liang in weight, eight Cun in girth, two and a half Cun in diameter, two Chi and eight Cun in length. [It can] contain nine Sheng and three and one eighth Ge of food waste.

43. 1 The forty-third issue: Why a person dies if he does not eat for seven days?

43. 2 This is the answer: The stomach of a person can contain two Dou of food and one Dou and five Sheng of water. So a healthy person defecates twice a day. Each time discharges about two and a half Sheng [of stool] . Each day five Sheng is discharged. In seven days, totally three Dou and five Sheng is

【原文】

人不食饮七日而死者，水谷津液俱尽，即死矣。

44.1 四十四难曰：七冲门何在？

44.2 然：唇为飞门，齿为户门，会厌为吸门，胃为贲门，太仓下口为幽门，大肠小肠会为阑门，下极为魄门，故曰七冲门也。

45.1 四十五难曰：经言八会者，何也？

45.2 然：腑会太仓，脏会季胁，筋会阳陵泉，髓会绝骨，血会鬲俞，骨会大杼，脉会太渊，气会三焦外一筋直两乳内也。热病在内

【今译】

常人七天不进饮食就会死亡，因为水谷津液已消耗竭尽，所以人就死亡了。

44.1 第四十四难说：人身有七个冲门，都是什么呢？

44.2 是这样的：口唇为飞门，牙齿为户门，会厌为吸门，胃的上口为贲门，胃的下口为幽门，大肠与小肠的接合处为阑门，胃肠道的最下端为魄门。所以将其统称为七冲门。

45.1 第四十五难说：医经上说的八会穴指的是哪些穴位呢？

45.2 是这样的：腑会中脘，脏会章门，筋会阳陵泉，髓会绝骨，血会膈俞，骨会大杼，脉会太渊，气会两乳正中的膻中。凡由热

discharged. [That means] all the food and water [contained in the stomach are] completely discharged. That is why a healthy person dies if he has not taken food and water for seven days [because] all the food, water and fluid are exhausted. So he dies.

44. 1 The forty-fourth issue: Where are the seven important gates located?

44. 2 This is the answer: The lips constitute the Feimen (flying gate), the teeth constitutes the Humen (door-gate), the epiglottis constitutes the Ximen (inhalation-gate), [the upper orifice of] the stomach is the Benmen (strong-gate, cardia), the lower orifice of the stomach is the Youmen (dark-gate, pylorus), the meeting place of the large intestine and the small intestine constitutes the Lanmen (screen-gate, ileocecal opening), the lower end [of the intestines] is the Pomen (excretion-gate, anus). [These seven parts are the most important regions along the digestive and respiratory tracts,] that is why they are called seven important gates.



45. 1 The forty-fifth issue: The Canon has mentioned eight confluent [Acupoints]. What are they?

45. 2 This is the answer: [The Qi of] the Fu-Organs converges at Taicang (Zhongwan CV 12), [the Qi of] the Zang-Organs converges at hypochondrium (Zhangmen LR 13), [the Qi of] the tendons converges at Yanglingquan (GB 34), [the Qi of] the marrow converges at Juegu (Xuanzhong GB 39), the blood converges at Geshu (BL 17), [the Essence-Qi of] the bones converges at Dazhu (BL 11), [the Qi of] the Channels converges at Taiyuan (LU 9), Qi converges at [Danzhong (CV 17) located on] the tendon lateral to the Sanjiao (Triple Energizer) and

【原文】

者，云其会之气穴也。

46.1 四十六难曰：老人卧而不寐，少壮寐而不寤者，何也？

46.2 然：经言少壮者，血气盛，肌肉滑，气道通，荣卫之行不失于常，故昼日精，夜不寤。老人血气衰，肌肉不滑，荣卫之道涩，故昼日不能精，夜不得寐也，故知老人不得寐也。

47.1 四十七难曰：人面独能耐寒者，何也？

47.2 然：人头者，诸阳之会也，诸阴脉皆至颈胸中而还，独诸阳脉皆上至头耳，故令面耐寒也。

48.1 四十八难曰：人有三虚三实，何谓也？

48.2 然：有脉之虚实，有病之虚实，有诊之虚实也。脉之虚实

【今译】

邪所引起的体内病变，可取其会穴进行针刺治疗。

46.1 第四十六难说：老年人卧下却睡不着，少年和壮年人睡着了醒不来。这是什么原因呢？

46.2 是这样的：医书上说，少年壮年之人，气血充盛，肌肉滑利，气道畅通，营气卫气的运行正常，所以白天精力充沛，夜间熟睡而不易醒。老年人气血已衰，肌肉不滑利，营气和卫气循行不畅，所以白天不精神，夜间不能熟睡。这就是老年人夜间不能熟睡的原因。

47.1 第四十七难说：人的面部能耐受寒冷。这是什么道理呢？

47.2 是这样的：因为人的头部是阳经汇聚之处，阴经都只循行到颈项部和胸部就返回了，只有阳经都上行到头部，所以人的面部能耐寒。

48.1 第四十八难说：人患病有三虚三实，这是什么意思呢？

48.2 是这样的：脉象有虚实，病证有虚实，诊断有虚实。就脉

between the breasts. Heat diseases in the interior [can be treated by] needling the concerned confluent Acupoints.

46. 1 The forty-sixth issue: Why the old lie on the bed but cannot sleep and why the young [are easy] to fall asleep but difficult to wake up?

46. 2 This is the answer: The Canon says that in the young and the strong people the blood and Qi are abundant, the muscles are smooth, the Qi passages are open, the Ying (Nutrient-Qi) and Wei (Defensive-Qi) are flowing normally, without any violation of the law. That is why [the young and the strong people are] energetic in the daytime and uneasy to wake up at night. In the old people, the blood and Qi have declined, the muscles and the Qi [passages] are unsmooth, the passages of the Ying (Nutrient-Qi) and Wei (Defensive-Qi) are rough. That is why [the old people are] not alert in the daytime and unable to sleep at night. {That is the reason why the old people cannot sleep}.

47. 1 The forty-seventh issue: Why the face alone can resist cold?

47. 2 This is the answer: The head is the confluence of all the Yang [Channels]. All the Yin Channels just run to the neck and chest and then return [to run downwards]. Only the Yang Channels can reach the head. That enables [the face] to resist cold.

48. 1 The forty-eighth issue: Man [may contract diseases of] Triple Xu (Deficiency) and Triple Shi (Excess). What does it mean?

48. 2 This is the answer: [The so-called Triple Xu (Deficiency) and Triple Shi (Excess) refer to the fact that] the pulse is

【原文】

者，濡者为虚，紧牢者为实。病之虚实者，出者为虚，入者为实；言者为虚，不言者为实；缓者为虚，急者为实。诊之虚实者，濡者为虚，牢者为实；痒者为虚，痛者为实；外痛内快，为外实内虚；内痛外快，为内实外虚。故曰虚实也。

49.1 四十九难曰：有正经自病，有五邪所伤，何以别之？

49.2 然：经言忧愁思虑则伤心；形寒饮冷则伤肺；恚怒气逆，

【今译】

象的虚实而言，细软无力的脉属虚，沉实有力的脉为实。病证的虚实，从内向外发展的病属虚，由外内犯的病属实；能言语的病属虚，不能语言的病属实；病势缓的属虚，病势急的属实。就诊断方面的虚和实而言，按之柔软的病为虚，按之坚硬的病属实；有瘙痒症状的病属虚，有疼痛症状的病属实；按压时外痛内舒的为外实内虚，内痛而外舒的为内实外虚。因此说疾病有虚实之分。

49.1 第四十九难说：有的病是由各脏经脉所引发，有的是由五邪侵袭所引发。怎样鉴别呢？

49.2 是这样的：医经上说，过度的忧愁思虑则损害心脏；形体受寒和饮食寒凉则损害肺脏；恼怒过度则气机上逆，升发过度而不下

either Xu (Deficiency) or Shi (Excess), the disease is either Xu (Deficiency) or Shi (Excess), and the diagnosis is either Xu (Deficiency) or Shi (Excess). [In terms of] the Xu (Deficiency) and Shi (Excess) of the pulse, soft [pulse] is Xu (Deficiency), tense and firm [pulse] is Shi (Excess). [In terms of] the Xu (Deficiency) and Shi (Excess) of the disease, Chu (vomiting, diarrhea and hemorrhage etc.) means Xu (Deficiency) and Ru (invasion of pathogenic factors into the body) means Shi (Excess); [inability to] speak means Xu (Deficiency) and ability to speak means Shi (Excess); chronic [disease] means Xu (Deficiency) and acute [disease] means Shi (Excess). [In terms of] the Xu (Deficiency) and Shi (Excess) of the diagnosis, soft [feeling when touched] means Xu (Deficiency) and hard [feeling when touched] means Shi (Excess); itching means Xu (Deficiency) and pain means Shi (Excess); external painful and internally comfortable [feeling when pressed] means external Shi (Excess) and internal Xu (Deficiency); internally painful and external comfortable [feeling when pressed] means internal Shi (Excess) and external Xu (Deficiency). That is what Xu (Deficiency) and Shi (Excess) mean.

49.1 The forty-ninth issue: Diseases are either caused by [disorders of] the Channels or by impairment of the five kinds of Xie (Evil). How to differentiate them?

49.2 This is the answer: The Canon says that [excessive] grief, sorrow, contemplation and anxiety impair the heart, [invasion of] cold into the body and drinking cold water impair the lung, excessive adverse flow of Qi due to excessive anger impairs

【原文】

上而不下则伤肝；饮食劳倦则伤脾；久坐湿地，强力入水则伤肾。是正经之自病也。

49.3 何谓五邪？

49.4 然：有中风，有伤暑，有饮食劳倦，有伤寒，有中湿，此之谓五邪。

49.5 假令心病，何以知中风得之？

49.6 然：其色当赤。何以言之？肝主色，自入为青，入心为赤，入脾为黄，入肺为白，入肾为黑，肝为心邪，故知当赤色。其病身热，胁下满痛。其脉浮大而弦。

49.7 何以知伤暑得之？

49.8 然：当恶臭。何以言之？心主臭，自入为焦臭，入脾为香

【今译】

则损害肝脏；饮食不节及过度劳倦则损害脾脏；久坐潮湿之地及性生活太过则损害肾脏。这些就是五脏经脉所引发的疾病。

49.3 什么是五邪发病呢？

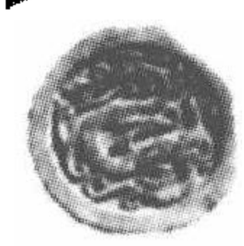
49.4 是这样的：五邪指感受风邪，伤于暑邪，伤于饮食不节和过度劳倦，感受寒邪，感受湿邪。这就是感受五邪所发之病。

49.5 假如心脏发生了病变，怎么能知道是感受风邪的呢？

49.6 是这样的：患者的面部应当出现赤色。为什么这样讲呢？因为可以根据肝所主之色而来察知。当病邪自入于肝，则面见青色；侵入于心，则面见赤色；侵入于脾，则面见黄色；侵入于肺，则面见白色；侵入于肾，则面见黑色。如肝之病邪传入于心，面部当有赤色，兼见发热和胁下胀痛，脉象浮大而弦。

49.7 如何知道是伤于暑邪的呢？

49.8 是这样的：患者应当厌恶臭味。为什么有这种症状呢？因为心主嗅闻。病邪自入于心脏而得病的，就会厌恶焦味；病邪侵入于



the liver, [intemperance in] eating and overstrain impair the spleen, sitting on wet ground for a long time and excessive sexual activity impair the kidney. These are the diseases [caused by disorders of] the Channels proper.

49.3 What [are the diseases caused by] the five kinds of Xie (Evil)?

49.4 This is the answer: [They are diseases caused by] wind attack, heat attack, [intemperance in] eating and overstrain, cold attack and dampness attack. These are the so-called five kinds of Xie (Evil).

49.5 Suppose [a person suffers from] heart disease. How can one know that it is caused by wind attack?

49.6 This is the answer: The complexion should be red. Why it is explained in that way? The liver rules the complexion. [When pathogenic factor] enters the liver, [the complexion is] virid; [when pathogenic factor] enters the heart, [the complexion is] red; [when pathogenic factor] enters the spleen, [the complexion is] yellow; [when pathogenic factor] enters the lung, [the complexion is] white; [when pathogenic factor] enters the kidney, [the complexion is] black. [Now pathogenic factor in] the liver enters the heart, so the complexion should be red. [The other symptoms include] body fever, fullness and pain in the hypochondrium; floating, large and taut pulse.

49.7 How can one know [that the heart disease is caused by] heat attack?

49.8 This is the answer: [The patient] must be averse to foul smell. Why it is explained in that way? [Because] the heart rules odors. [When pathogenic factor] enters [the heart, the odor

【原文】

臭，入肝为臊臭，入肾为腐臭，入肺为腥臭，故知心病伤暑得之当恶臭。其病身热而烦，心痛，其脉浮大而散。

49.9 何以知饮食劳倦得之？

49.10 然：当喜苦味也。虚为不欲食，实为欲食。何以言之？脾主味，入肝为酸，入心为苦，入肺为辛，入肾为咸，自入为甘，故知脾邪入心，为喜苦味也。其病身热而体重嗜卧，四肢不收，其脉浮大而缓。

49.11 何以知伤寒得之？

49.12 然：当谵言妄语。何以言之？肺主声，入肝为呼，入心为言，

【今译】

脾脏，病人就会厌恶香味；病邪侵入于肝脏，病人就会厌恶臊味；病邪侵入于肾脏，病人就会厌恶腐臭味；病邪侵入于肺脏，病人就会厌恶腥味。所以心经被暑邪而伤所得病，病人就会厌恶焦味，可伴有发热烦躁、心痛，脉象浮大而散。

49.9 如何判断是否因饮食不节及劳倦过度而引起的心病呢？

49.10 是这样的：患者应当有喜食苦味的症状。虚证的表现为不欲进食，实证的表现为欲进食。为什么呢？因为脾主味。所以病邪侵入肝脏，病人就会喜食酸味；侵入心脏，病人就会喜食苦味；侵入肺脏，病人就会喜食辛味；侵入肾脏，病人就会喜食咸味；病邪自入于脾脏，病人就会喜食甘味。因此当脾脏之邪侵入心脏，病人就会喜食苦味，还可见到发热、身体困重、嗜卧以及四肢不能屈曲等症状，脉象就为浮大而缓。

49.11 如何诊察感受寒邪而患的心病呢？

49.12 是这样的：患者应当有胡言乱语的症状。为什么有这样的

is] scorching smell; [when pathogenic factor] enters the spleen, [the odor is] aromatic; [when pathogenic factor] enters the liver, [the odor is] foul smell; [when pathogenic factor] enters the kidney, [the odor is] fetid; [when pathogenic factor] enters the lung, [the complexion is] stink. That is why it can be diagnosed that the heart disease is caused by heat attack. [The other symptoms include] aversion to foul smell, body fever and vexation and heartache; floating, large and dispersed pulse.

49. 9 How can one know [that the heart disease is caused by intemperance in] eating and overstrain?

49. 10 This is the answer: [The patient] must prefer bitter taste. [If the disease is] Xu (Deficiency) [in nature, the patient] does not want to eat; [if the disease is] Shi (Excess) [in nature, the patient] wants to eat. Why it is explained in that way? [Because] the spleen rules tastes. [When pathogenic factor] enters the liver, [the patient prefers] sour [taste]; [when pathogenic factor] enters the heart, [the patient prefers] bitter [taste]; [when pathogenic factor] enters the lung, [the patient prefers] acrid [taste]; [when pathogenic factor] enters the kidney, [the patient prefers] salty [taste]; [when pathogenic factor] enters the spleen, [the patient prefers] sweet [taste]. [Now pathogenic factor in] the spleen enters the heart, so [the patient] prefers bitter taste. [The other symptoms include] fever and heaviness of the body, somnolence and flaccidity of the four limbs; floating, large and slow pulse.

49. 11 How can one know [that the heart disease is caused by] cold attack?

49. 12 This is the answer: [There] must be [the symptom

【原文】

入脾为歌，入肾为呻，自入为哭。故知肺邪入心，为谵言妄语也。其病身热，洒洒恶寒，甚则喘咳。其脉浮大而涩。

49.13 何以知中湿得之？

49.14 然：当喜汗出不可止。

49.15 何以言之？肾主液，入肝为泣，入心为汗，入脾为涎，入肺为涕，自入为唾。故知肾邪入心，为汗出不可止也。其病身热而小腹痛，足胫寒而逆。其脉沉濡而大。此五邪之法也。

50.1 五十难曰：病有虚邪，有实邪，有贼邪，有微邪，有正

【今译】

症状呢？因为肺主声。当病邪侵入肝脏，病人就会高声呼叫；侵入心脏，病人就会语言错乱的症状；侵入脾脏，病人就不由自主地歌唱；侵入肾脏，病人就会呻吟；邪气自入肺脏，病人就然哭泣。因此当肺

脏的病邪侵入心脏，病人就会胡言乱语，兼见发热、颤栗、怕冷，甚至气喘、咳嗽，脉象浮大而涩。

49.13 如何诊察感受湿邪而患的心病呢？

49.14 是这样的：患者应当有汗出不止的症状。

49.15 为什么会有这样的症状呢？因为肾主水湿。当病邪侵入肝脏，病人就会流泪；侵入心脏，病人就会出汗；侵入脾脏，病人就会流涎；侵入肺脏，病人就流涕；病邪自入肾脏，病人就会多唾。因此当肾脏的病邪侵入心脏，病人就会汗出不止，兼见发热、少腹疼痛、足胫寒冷，脉象沉濡而大。这些就是诊察五邪损伤五脏的方法。

50.1 第五十难说：病邪有的是虚邪，有的是实邪，有的是贼邪，有

of] delirium. Why it is explained in that way? [Because] the lung rules sounds. [When pathogenic factor] enters the liver, [the patient] shouts; [when pathogenic factor] enters the heart, [the patient] talks [in a raving way]; [when pathogenic factor] enters the spleen, [the patient] sings; [when pathogenic factor] enters the kidney, [the patient] groan; [when pathogenic factor] enters the lung, [the patient] cries. So [it can be] known [that there will be symptoms of] delirium [when] Xie (Evil) from the lung enters the heart. [The other symptoms include] body fever, chilliness, or even panting and cough, floating, large and unsmooth pulse.

49. 13 How to diagnose [the diseases] caused by dampness attack.

49. 14 This is the answer: [The common symptom of the diseases caused by dampness attack] is constant sweating.

49. 15 Why there is such a symptom? Because the kidney controls dampness. [when dampness] enters the liver, [it may] cause weeping; [when dampness] enters the heart, [it may] cause sweating; [when dampness] enters the spleen, [it may] cause drooling; [when dampness] enters the lung, [it may] cause snivelling; [when dampness] enters the kidney, [it may] cause spitting. That is why when Xie(Evil) from the kidney has invaded the heart, [it] causes incessant sweating, [accompanied by the symptoms of] feverish body, lower abdominal pain; cold foot and leg; deep, soft and large pulse. These are the methods [used to diagnose the problems caused by] five kinds of Xie (Evil).

50. 1 The fiftieth issue: [The pathogenic factors causing] diseases include Xuxie (Deficiency-Evil), Shixie (Excess-Evil),

【原文】

邪，何以别之？

50.2 然：从后来者为虚邪，从前来者为实邪，从所不胜来者为贼邪，从所胜来者为微邪，自病者为正邪。

50.3 何以言之？假令心病，中风得之为虚邪，伤暑得之为正邪，饮食劳倦得之为实邪，伤寒得之为微邪，中湿得之为贼邪。

51.1 五十一难曰：病有欲得温者，有欲得寒者，有欲得见人者，有不欲得见人者，而各不同，病在何脏腑也？

51.2 然：病欲得寒，而欲见人者，病在腑也；病欲得温，而不欲得见人者，病在脏也。何以言之？腑者，阳也，阳病欲得寒，又欲

【今译】

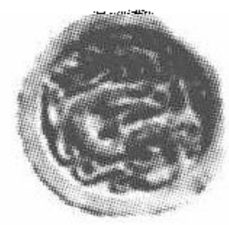
的是微邪，有的是正邪。怎样区分呢？

50.2 是这样的：从母脏传入子脏的邪气为虚邪，从子脏传入母脏的邪气为实邪，从所不胜之脏而传入的邪气为贼邪，从所胜之脏而传入的邪气为微邪，本脏自病的邪气为正邪。

50.3 为什么这样讲呢？以心病为例，因风邪而患病的称为虚邪，因暑邪而患病的称为正邪，因饮食劳倦伤脾而患病的称为实邪，因寒邪而患病的称为微邪，因湿邪而患病的称为贼邪。

51.1 第五十一难说：病人有的喜温，有的喜寒，有的愿意见人，有的不愿意见人。这些情况各不相同。这些倒底是哪个脏腑的疾病呢？

51.2 是这样的：病人喜寒又愿意见人的，属于腑病；病人喜温但不愿见人的，属于脏病。为什么这样讲呢？因为腑属阳，所以患阳



Zeixie (Thief-Evil), Weixie (Mild-Evil) and Zhengxie (Regular-Evil). How to differentiate them?

50. 2 This is the answer: [The pathogenic factor coming] from the back (the Mother-Organ) is known as Xuxie (Deficiency-Evil); [the pathogenic factor] coming from the front (the Child-Organ) is known as Shixie (Excess-Evil); [the pathogenic factor] coming from [the organ that] restricts [the organ in question] is known as Zeixie (Thief-Evil); [the pathogenic factor] coming from [the organ that is] restricted [by the organ in question] is known as Weixie (Mild-Evil); [if] the organ is impaired [by the pathogenic factor that corresponds to the organ in terms of the attributes of the Wuxing (Five Elements)], it is known as Zhengxie (Regular-Evil).

50. 3 Why it is explained in that way? If the heart disease is caused by wind attack, it is called Xuxie (Deficiency-Evil); [if it is] caused by heat attack, it is called Zhengxie (Regular-Evil); [if it is] caused by [intemperance in] eating and overstrain, it is called Shixie (Excess-Evil); [if it is] caused by cold attack, it is called Weixie (Mild-Evil); [if it is] caused by dampness attack, it is called Zeixie (Thief-Evil).

51. 1 The fifty-first issue: Some patients desire warmth, some desire cold, some desire to see other people, some do not desire to see anybody. [The desires of the patients] vary. What exact Zang-Organs and Fu-Organs are the diseases located?

51. 2 This is the answer: [If] the patients desire cold and want to see other people, the disease is in the Fu-Organs; [if] the patients desire warmth and do not want to see anybody, the disease is in the Zang-Organs. Why it is explained in that way? The

【原文】

见人；脏者阴也，阴病欲得温，又欲闭户独处，恶闻人声，故以别知脏腑之病也。

52.1 五十二难曰：腑脏发病，根本等不？

52.2 然：不等也。

52.3 其不等奈何？

52.4 然：脏病者，止而不移，其病不离其处；腑病者，彷佛贲响，上下行流，居处无常。故以此知脏腑根本不同也。

53.1 五十三难曰：经言七传者死，间脏者生，何谓也？

53.2 然：七传者，传其所胜也。间脏者，传其子也。何以言之？假令心病传肺，肺传肝，肝传脾，脾传肾，肾传心，一脏不再

【今译】

病的人喜寒而又愿意见人；脏病属阴，所以患阴病的人喜温，又想关闭门户独居，不想听到说话声。根据病人的这些好恶表现，就可以辨别脏病和腑病了。

52.1 第五十二难说：脏和腑发生病变，其发病的根本相同不？

52.2 是这样的：其发病根本是不相同的。

52.3 不相同在哪些方面呢？

52.4 是这样的：脏病的部位固定不移，其部位不会移动；腑病好像有一种无形之气在流动作响，向上或向下游走，没有固定的部位。根据这些情况就可以知道脏病和腑病的根本不同之处了。

53.1 第五十三难说：医经上说，疾病七传则死，间隔一脏相传的则生。这是什么道理呢？

53.2 是这样的：所谓七传，就是传至其所胜之脏。间脏相传，就是传至其所生之脏。为什么这样讲呢？如心病传到肺，肺病传到肝，肝病传到脾，脾病传到肾，肾病传到心，每一个脏都不会再次受

Fu-Organs [pertain to] Yang [in nature]. [That is why the patients with] Yang disease desire cold and want to see other people. The Zang-Organs [pertain to] Yin [in nature]. [That is why the patients with] Yin disease desire warmth, want to close the door and stay alone, and dislike to hear other people talking. That is the way how to decide whether the disease is in the Zang-Organs or the Fu-Organs.

52. 1 The fifty-second issue: Are the diseases of the Zang-Organs and the Fu-Organs the same in causes?

52. 2 This is the answer: [They are] not the same.

52. 3 In what way are they different?

52. 4 This is the answer: The diseases of the Zang-Organs are fixed in location and never migrates. The diseases of the Fu-Organs move and make noises, running upwards and downwards without fixed locations. That is the way to determine the difference between the diseases of the Zang-Organs and the Fu-Organs.

53. 1 The fifty-third issue: The Canon says that [the diseases] transmitting through seven [viscera lead to] death and [the diseases] skipping a Zang-Organ [in transmission will not threaten the patient's] life. What does it mean?

53. 2 This is the answer: [The diseases that] transmit through seven [viscera are those that] transmit to [the organ that is] restricted and [the diseases that] skip [in transmission are those that] transmit to the Child-Organ. Why it is explained in that way? If the heart disease is transmitted to the lung, the lung [disease] is transmitted to the liver, the liver [disease] is transmitted to the spleen, the spleen [disease] is transmitted to the

【原文】

伤，故言七传者死也。间脏者，传其所生也。假令心病传脾，脾传肺，肺传肾，肾传肝，肝传心，是子母相传，竟而复始，如环无端，故言生也。

54.1 五十四难曰：脏病难治，腑病易治，何谓也？

54.2 然：脏病所以难治者，传其所胜也；腑病易治者，传其子也。与七传、间脏同法也。

55.1 五十五难曰：病有积有聚，何以别之？

55.2 然：积者，阴气也；聚者，阳气也。故阴沉而伏，阳浮而

【今译】

到病邪的伤害。如果再次受到病邪的伤害，预后必不良，所以说七传则死。间脏相传，就是传至其所生之脏。如心病传到脾，脾病传到肺，肺病传到肾，肾病传到肝，肝病传到心，这就是子母相传，终而复始，如环无端。所以这样的传变预后良好，主生。

54.1 第五十四难说：五脏的疾病难治，六腑的疾病易治。这是什么道理呢？

54.2 是这样的：五脏的疾病之所以难治，是因为传到所胜之脏的缘故；六腑的疾病之所以易治，是因为传到所生之脏的缘故。这与前面讲的七传和间脏而传的道理是一样的。

55.1 第五十五难说：在疾病中，有积病，有聚病，怎样鉴别呢？

55.2 是这样的：积病，是属阴之病；聚病，是属阳之病。属阴

kidney and the kidney [disease] is transmitted to the heart, each Zang-Organ will not be impaired again. [If each Zang-Organ is impaired again, that will be critical] . That is why [the disease that] transmits to seven [organs will lead to] death. [The disease that] skips [in transmission will be] transmitted to [the organ that it] promotes. If the heart disease is transmitted to the spleen, the spleen [disease] is transmitted to the lung, the lung [disease] is transmitted to the kidney, the kidney [disease] is transmitted to the liver and the liver [disease] is transmitted to the heart, it means to transmit from the Mother-Organ to the Child-Organ round and round in an endless circle. That is why it is said [that the disease transmitting in such a way will not threaten the patient's] life.

54. 1 The fifty-fourth issue: The disease of the Zang-Organs is easy to cure but the disease of the Fu-Organs is difficult to cure. What does it mean?

54. 2 This is the answer: [The reason why] the disease of the Zang-Organs is difficult to cure [is that it is] transmitted [to the organ that it] restricts. [The reason why] the disease of the Fu-Organs is easy to cure [is that it is] transmitted to the Child-Organ. The way of its transmission is the same as that of [the disease that] transmits through seven [organs] and [the disease that] skips [in transmission].

55. 1 The fifty-fifth issue: [Among] diseases there are [the so-called] accumulation and concentration [diseases] . How to differentiate them?

55. 2 This is the answer: [The disease of] accumulation [is a disease of] Yinqi while [the disease of] gathering [is a disease

【原文】

动。气之所积名曰积，气之所聚名曰聚。故积者，五脏所生；聚者，六腑所成也。积者，阴气也，其始发有常处，其痛不离其部，上下有所终始，左右有所穷处；聚者，阳气也，其始发无根本，上下无所留止，其痛无常处，谓之聚。故以是别知积聚也。

56.1 五十六难曰：五脏之积，各有名乎？以何月何日得之？

56.2 然：肝之积名曰肥气，在左胁下，如覆杯，有头足，久不愈，令人发咳逆，瘕疟连岁不已，以季夏戊己日得之。何以言之？肺

【今译】

之病，具有沉而伏的特征；属阳之病，具有浮而动的特征。因血气的蓄积而生之病称为积，因气聚集而生之病叫做聚。所以积病因五脏功能失调而生，聚病因六腑功能失调而生。积病是由于阴气失常所引起的病变，所以发病有固定的部位，疼痛也不离病变的范围，上下有起点和止点，左右有固定的界限。聚是由阳气失常所引起的病变，所以发作时没有固定的形质，上下移动，没有固定的停留部位，疼痛部位也不固定。根据上述症状就可以鉴别积病和聚病了。

56.1 第五十六难说：五脏的积病，各有各的名称吗？这五种病倒底是何月、何日产生的呢？

56.2 是这样的：肝的积病名为肥气，发生在左胁之下，有形状像倒扣的杯子一样的突出肿块，好像有头有足，日久不愈，引发咳嗽，气逆，疟疾，经年难愈。这种病发生于长夏季节的戊己日。为什么这样讲呢？因为肺病传到肝，肝病传到脾，但是长夏季节的戊己日是脾脏最旺盛的时

of] Yangqi. Yin sinks and hides while Yang floats and moves. The accumulation of [blood and] Qi is called accumulation [disease] and the gathering of Qi is called gathering [disease]. The accumulation [disease] is caused by [disorder of] the Five Zang-Organs and the gathering [disease] is caused by [disorder of] the Six Fu-Organs. The accumulation [disease pertains to] Yinqi. [So] it usually occurs at a fixed region, the pain [caused is] restricted to the range of the affected part. [It extends to] the upper and lower [regions with definite] limits and the left and right [sides with clear] boundaries. The gathering [disease is caused by disorder of] Yangqi. It usually occurs without definite form, moving upwards and downwards without fixed location. The pain caused is migratory. [These are the characteristics of the] gathering [disease]. This is the way to differentiate accumulation [disease] and gathering [disease].

56. 1 The fifty-sixth issue: Do the accumulation [diseases of] the Five Zang-Organs have names respectively? In what month and what day do they occur?

56. 2 This is the answer: The accumulation [disease of] the liver is called Feiqi (Fat-Qi), located below the left hypochondrium like a cup turned upside down. [It moves upwards and downwards like] having head and feet and lingers for a long time without healing, consequently resulting in cough, adverse flow of Qi and malaria. [It may] last for years and is difficult to cure. [Such a disease usually] occurs on the days of Wu and Ji in late summer. Why it is explained in that way? [Because] the lung disease [will be] transmitted to the liver and the liver [disease will be] transmitted to the spleen. In the late summer the spleen

【原文】

病传于肝，肝当传脾，脾季夏适王，王者不受邪，肝复欲还肺，肺不肯受，故留结为积，故知肥气以季夏戊己日得之。

56.3 心之积，名曰伏梁，起齐上，大如臂，上至心下，久不愈，令人病烦心，以秋庚辛日得之。何以言之？肾病传心，心当传肺，肺以秋适王，王者不受邪，心复欲还肾，肾不肯受，故留结为积。故知伏梁以秋庚辛日得之。

56.4 脾之积，名曰痞气，在胃脘，覆大如盘，久不愈，令人四肢不收，发黄疸，饮食不为肌肤，以冬壬癸日得之。何以言之？肝病

【今译】

候，不受肝所传之病邪，肝欲传邪于肺，但肺也不肯受，于是病邪就滞留在肝而成为肝的积病。这样就可以知道肥气产生于长夏的戊己日。

56.3 心的积病名为伏梁，病位在脐之上，有肿块大如手臂，上至心下，日久难愈，使人心烦。这种积病是在秋天庚辛日所得。为什么这样讲呢？因为肾病传到心，心脏病传到肺，但肺脏在秋季庚辛之日最旺，这时不受从心所传之邪，心欲传邪于肾，但肾又不肯受，因此邪气就滞留在心，日久成为积病。所以知道心之积发生于秋季的庚辛日。

56.4 脾之积病名为痞气，发生在胃脘部位，有肿块突出如盘一样，日久不愈，病人四肢屈伸不利，引发黄疸，饮食营养化生不足而不能润泽肌肤。这种积病发生在冬季的壬癸日。为什么这样讲呢？因为肝病传邪于脾，脾病传邪到肾，但肾在冬季的壬癸日最旺，不会受

is vigorous and will not be affected by Xie (Evil) [transmitted from the liver] . The liver then desires to transmit it again to the lung, [but] the lung refuses to accept. Hence [the pathogenic factor] stays [in the liver] and builds up into accumulation. That is why it can be known that Feiqi (Fat-Qi) is caused on the days of Wu and Ji in the late summer.

56. 3 The accumulation [disease of] the heart is called Fuliang (Roof Beam Shape). [It] starts from above the navel, appearing as big as the arm [of a person], extending to [the region] below the heart. [It] lasts for a long time and is difficult to cure, causing vexation. [Such a accumulation disease is often] contracted on the days of Geng and Xin in autumn. Why it is explained in that way? The kidney disease should transmit to the heart, the heart [disease should] transmit to the lung. [But] the lung is vigorous in autumn and cannot be affected by Xie (Evil). The heart then desires to return it to the kidney, [but] the kidney will not accept. That is why it stays [in the heart] and builds up into accumulation. That is why it can be known that Fuliang (Roof Beam Shape) is caused on the days of Geng and Xin in autumn.

56. 4 The accumulation [disease of] the spleen is called Piqi (Obstruction-Qi) . [It] is located in the stomach, appearing as large as a plate. [It] lasts for a long time and is difficult to cure, causing flaccidity of limbs, jaundice and failure of the food [nutrients] to nourish the muscles and skin. [Such an accumulation disease is often] contracted on the days of Ren and Kui in winter. Why it is explained in that way? The liver disease should transmit to the spleen, the spleen [disease should] transmit to the kidney. [But] the kidney is vigorous in winter and cannot be

【原文】

传脾，脾当传肾，肾以冬适王，王者不受邪，脾复欲还肝，肝不肯受，故留结为积，故知痞气以冬壬癸日得之。

56.5 肺之积，名曰息贲，在右胁下，覆大如杯，久不已，令人洒淅寒热，喘咳发肺壅，以春甲乙日得之。何以言之？心病传肺，肺当传肝，肝以春适王，王者不受邪，肺复欲还心，心不肯受，故留结为积，故知息贲以春甲乙日得之。

56.6 肾之积，名曰贲豚，发于少腹，上至心下，若豚状，或上或下无时，久不已，令人喘逆，骨痿少气，以夏丙丁日得之。何以言之？脾病传肾，肾当传心，心以夏适王，王者不受邪，肾复欲还脾，

【今译】

邪。脾欲再传邪于肝，但肝也不肯受邪，因此邪气就滞留郁结在脾而成为积病。故而可知痞气发生在冬季的壬癸日。

56.5 肺之积病名为息贲，发生在右胁下，有肿块突出如倒扣的杯子一样，久不愈，病人有寒颤，气喘，咳嗽的症状，日久便会形成肺痈。这种积病形成于春季的甲乙日。为什么这样讲呢？因为心病传到肺，肺病传到肝，但肝在春季的甲乙日最旺，不受肺所传之病邪，肺欲再传于心，但心也不受，因此邪气就滞留郁结在肺而成为积病。故而可知息贲病发生在春季的甲乙日。

56.6 肾之积病名为贲豚，发生在少腹部，上端可达心之下方，如猪在奔跑，或上或下没有定时，日久不愈，病人有喘逆、骨痿、少气等症状。这种病发生在夏季的丙丁日。为什么这样讲呢？因为脾病传到肾，肾病传到心，但心脏在夏天的丙丁日最旺，不受邪气。肾欲

affected by Xie (Evil). The spleen then desires to return it to the liver, [but] the liver will not accept. That is why it stays [in the spleen] and builds up into accumulation. That is why it can be known that Piqi (Obstruction-Qi) is caused on the days of Ren and Kui in winter.

56. 5 The accumulation [disease of] the liver is called Xiben (Qi-Rushing). [It] is located in the right hypochondrium, appearing as large as a cup. [It] lasts for a long time and is difficult to cure, causing chilliness and fever, panting and cough, eventually developing into lung stagnation. [Such an accumulation disease is often] contracted on the days of Jia and Yi in spring. Why it is explained in that way? The heart disease should transmit to the lung, the lung [disease should] transmit to the liver. [But] the liver is vigorous in spring and cannot be affected by Xie (Evil). The lung then desires to return it to the heart, [but] the heart will not accept. That is why it stays [in the lung] and builds up into accumulation. That is why it can be known that Xiben (Qi-Rushing) is caused on the days of Jia and Yi in spring.



56. 6 The accumulation [disease of] the kidney is called Bentun (Runing-Pig). [It] starts from the lower abdomen like a pig running upwards or downwards irregularly. [It] lasts for a long time and is difficult to cure, causing panting, adverse flow of Qi, bone flaccidity and shortness of Qi. [Such an accumulation disease is often] contracted on the days of Bing and Ding in summer. Why it is explained in that way? The spleen disease should transmit to the kidney, the kidney [disease should] transmit to the heart. [But] the heart is vigorous in summer and cannot be affected by Xie (Evil). The kidney then desires to return it to the

【原文】

脾不肯受，故留结为积，故知贲豚以夏丙丁日得之。

56.7 此五积之要法也。

57.1 五十七难曰：泄凡有几？皆有名不？

57.2 然：泄凡有五，其名不同。有胃泄，有脾泄，有大肠泄，有小肠泄，有大瘕泄，名曰后重。

57.3 胃泄者，饮食不化，色黄。

57.4 脾泄者，腹胀满，泄注，食即呕吐逆。

57.5 大肠泄者，食已窘迫，大便色白，肠鸣切痛。

57.6 小肠泄者，溲而便脓血，少腹痛。

57.7 大瘕泄者，里急后重，数至圊而不能便，茎中痛。

57.8 此五泄之要法也。

【今译】

再传邪给脾，但脾也不肯受，因此邪气就滞留郁结在肾而成为积病。故而可知贲豚发生在夏季的丙丁日。

56.7 以上就是辨别五脏积病的方法。

57.1 第五十七难说：泄泻病有几种？都有名称吗？

57.2 是这样的：泄泻病有五种，名称各不相同，有胃泄病，有脾泄病，有大肠泄病，有小肠泄病，有大瘕泄病，称为里急后重。

57.3 胃泄病的症状是饮食不消化，泻下粪便黄色。

57.4 脾泄病的症状是腹部胀满，泻泄如注，进食即呕吐恶心。

57.5 大肠泄病的症状是进食后急欲排便，大便色白，肠鸣，腹部剧痛。

57.6 小肠泄病的症状是小便时即便下脓血，少腹部疼痛。

57.7 大瘕泄病的症状是里急后重，便频但排便不畅，尿道疼痛。

57.8 这些就是辨别五种泄病的主要方法。

spleen, [but] the spleen will not accept. That is why it stays [in the kidney] and builds up into accumulation. That is why it can be known that Bentun (Running-Pig) is caused on the days of Bing and Ding in summer.

56.7 These are the methods to diagnose the five kinds of accumulation [disease].

57.1 The fifty-seventh issue: How many kinds of diarrhea [do people suffer from]? What are their names?

57.2 This is the answer: There are five kinds of diarrhea that are named differently, namely Weixie (Stomach Diarrhea), Pixie (Spleen Diarrhea), Dachangxie (Large Intestine Diarrhea), Xiaochangxie (Small Intestine Diarrhea) and Dajiaxie (Severe Dysentery) [which is also] called tenesmus.

57.3 Weixie (Stomach Diarrhea) [is characterized by] indigestion and yellow [stool].

57.4 Pixie (Spleen Diarrhea) [is characterized by] abdominal distension and fullness, spurting watery diarrhea and vomiting right after meal.

57.5 Dachangxie (Large Intestine Diarrhea) [is characterized by] urgency to defecate right after meal, white colored stool, borborygmus and sharp pain.

57.6 Xiaochangxie (Small Intestine Diarrhea) [is characterized by] pus and blood in urine and stool and lower abdominal pain.

57.7 Dajiaxie (Severe Dysentery) [is characterized by] tenesmus, frequent unproductive defecation and pain in the penis.

57.8 These are the ways to diagnose the five kinds of diarrhea.

【原文】

58.1 五十八难曰：伤寒有几？其脉有变不？

58.2 然：伤寒有五，有中风，有伤寒，有湿温，有热病，有温病，其所苦各不同。

58.3 中风之脉，阳浮而滑，阴濡而弱；湿温之脉，阳浮而弱，阴小而急；伤寒之脉，阴阳俱盛而紧涩；热病之脉，阴阳俱浮，浮之而滑，沉之散涩。温病之脉，行在诸经，不知何经之动也，各随其经所在而取之。

58.4 伤寒有汗出而愈，下之而死者；有汗出而死，下之而愈者，何也？

58.5 然：阳虚阴盛，汗出而愈，下之即死；阳盛阴虚，汗出而

【今译】

58.1 第五十八难说：伤寒病有几种？其脉象有何变化？

58.2 是这样的：伤寒病有五种：有中风病，有伤寒病，有湿温病，有热病，有温病，其症状各不相同。

58.3 中风病的脉象是寸部浮而滑，尺部细软而弱。湿温病的脉象是寸部软弱，尺部细小而急。伤寒病的脉象，是尺部和寸部都有力而紧涩。热病的脉象是尺部寸部都有浮象，轻取时兼有滑象，重按又呈散涩之象。温病的脉象则由于病邪散行于各经，因此不易辨别是在何经，须根据病变所在经脉而取之。

58.4 治疗伤寒病时，有的用汗法而治愈，如用泻法则会导致死亡；有的用汗法而导致死亡，而用泻下法却治愈的。这是什么道理呢？

58.5 是这样的：如果病人阳虚阴盛，用汗法治疗就会痊愈，若

58. 1 The fifty-eighth issue: How many kinds of cold attack (exogenous febrile disease) [do people suffer from]? Do [the corresponding] pulses change?

58. 2 This is the answer: There are five kinds of cold attack (exogenous febrile disease), namely wind attack (apoplexy), cold attack (exogenous febrile disease), damp-warm [disease], heat disease and warm disease (seasonal febrile disease). The symptoms [of these five kinds of diseases] are different.

58. 3 The pulse in wind attack (apoplexy) is floating and slippery in the Yang [region], soft and weak in the Yin [region]; the pulse in damp-warm [disease] is soft and weak in the Yang [region], small and rapid in the Yin [region]; the pulse in cold attack (exogenous febrile disease) is strong, tense and unsmooth in both the Yang [region] and the Yin [region]; the pulse in heat disease is floating in both the Yang [region] and the Yin [region], [appearing] floating and slippery, sinking and dispersing and unsmooth; the pulse in warm disease (seasonal febrile disease) is difficult to distinguish [because it] merges into the other Channels, it can be differentiated by examining the Channel in which [the pathological changes] occur.

58. 4 [In treating cold attack (exogenous febrile disease),] sometime [the patient is] cured by sweating [therapy] but may die [if treated by] purgation [therapy]; sometimes [the patient may] die [if treated by] sweating [therapy] but is cured by purgation [therapy]. What is the reason?

58. 5 This is the answer: [If the patient has manifested the symptoms of] Xu (Deficiency) of Yang and Shi (Excess) of Yin, [he can be] cured by sweating [therapy but he will] die [if

【原文】

死，下之而愈。

58.6 寒热之病，候之如何也？

58.7 然：皮寒热者，皮不可近席，毛发焦，鼻槁，不得汗；肌寒热者，皮肤痛，唇舌槁，无汗；骨寒热者，病无所安，汗注不休，齿本槁痛。

59.1 五十九难曰：狂癫之病，何以别之？

59.2 然：狂疾之始发，少卧而不饥，自高贤也，自辨智也，自倨贵也，妄笑好歌乐，妄行不休是也。癫疾始发，意不乐，僵仆直视，其脉三部阴阳俱盛是也。

60.1 六十难曰：头心之病，有厥痛，有真痛，何谓也？

【今译】

用泻法则会导致死亡。如果病人阳盛阴虚，用汗法治疗会使阴津枯竭，导致死亡；用泻法则可使其病愈。

58.6 对于寒热之疾，应该怎样诊察呢？

58.7 是这样的：寒热病发于皮表的，症见皮肤灼热不可近席，毛发焦枯，鼻干，不出汗；寒热病发于肌肉的，症见肌肤疼痛，唇舌干枯，不出汗；寒热病发于骨的，全身不适，汗出不止，齿根干枯疼痛。

59.1 第五十九难说：狂病和癫病，怎样鉴别呢？

59.2 是这样的：狂病开始发作时，病人睡眠少，无饥饿感，自以为高贵和贤能，自以为善辩聪明，自以为尊贵而傲慢，常无端发笑，喜欢歌唱玩乐，乱跑不止。癫病发病时，沉闷不乐，突然倒地不动，两眼直视。左右手的寸、关、尺脉俱盛。

60.1 第六十难说：头痛病和心痛病，有的叫厥痛，也有的叫真痛。这是怎么回事呢？

treated by] purgation [therapy]; [if the patient has manifested the symptoms of] Shi (Excess) of Yang and Xu (Deficiency) of Yin, [he may] die [if treated by] sweating [therapy, but can be] cured by purgation [therapy].

58. 6 How to diagnose cold and heat disease?

58. 7 This is the answer: [If] the cold and heat [disease occurs in] the skin, [the symptoms include] inability to touch the mat [because of the burning feeling of the skin], brittle chaetae and hair, dryness of nose and no sweating; [if] the cold and heat [disease occurs in] the muscles, [the symptoms include] pain in the skin, dryness of lips and tongue and no sweating; [if] the cold and heat [disease occurs in] the bones, [the symptoms include] discomfort all over the body, incessant profuse sweating, dryness and pain of the dental roots.

59. 1 The fifty-ninth issue: How to distinguish Dian (epilepsy) and Kuang (mania)?

59. 2 This is the answer: At the initial stage of the Kuang (mania) disease, [the patient] sleeps less, does not feel hungry, regards himself as superior and intelligent, [believes that he can] distinguish wisdom himself, [feels that he has occupied] a noble position, frequently laughs and sings in a raving way, often runs wild around. At the initial stage of Dian (epilepsy) disease, [the patient appears] unhappy [with the symptoms of] staring eyes, stiffness and sudden faint. The pulses of the three portions in the Yin [region] and the Yang [region] are all strong.

60. 1 The sixtieth issue: The diseases in the head and in the heart are sometimes called Juetong (pain due to adverse flow of Qi) and Zhentong (literally "genuine pain" caused by organic disease). What does it mean?

【原文】

60.2 然：手三阳之脉，受风寒，伏留而不去者，则名厥头痛；入连在脑者，名真头痛。其五脏气相干，名厥心痛；其痛甚，但在心，手足青者，即名真心痛。其真心痛者，旦发夕死，夕发旦死。

61.1 六十一难曰：经言望而知之谓之神，闻而知之谓之圣，问而知之谓之工，切脉而知之谓之巧，何谓也？

61.2 然：望而知之者，望见其五色以知其病。闻而知之者，闻其五音以别其病。问而知之者，同其所欲五味以知其病所起所在也。

【今译】

60.2 是这样的：手三阳之脉感受了风寒邪气，伏藏于脉内不去所引起的头痛，称为厥头痛；病邪深入于脑所引起的头痛，称为真头痛。由于五脏经气逆乱而引起的心痛称为厥心痛。如果疼痛剧烈，部位限于心前区，且手足青紫的，叫做真心痛。这种真心痛病情危重，早晨发病晚上就会死亡，晚上发作第二天早上就会死亡。

61.1 第六十一难说：医经上说，通过望诊就能诊断疾病的，称之为神；通过闻诊就能诊断疾病的，称之为圣；通过问诊诊断疾病的，称之为工；通过切脉诊断疾病的，称之为巧。这是什么意思呢？

61.2 是这样的：所谓望而知之，就是通过观察病人的五色变化而认识病变；所谓闻而知之，就是通过听病人的五音而辨别疾病；所谓问而知之，就是通过询问病人对五味的嗜好而了解疾病的起因和病



60. 2 This is the answer: [When] the three Yang Channels of hands are attacked by wind and cold, [the headache caused by pathogenic wind and cold that] hide and remain [in the Channels] is called Juetoutong (headache due to adverse flow of Qi). [If the pathogenic factor] enters and affects the brain, [it causes the headache] known as Zhentoutong (Genuine Headache). [The headache caused by] disturbance of the Qi in the Five Zang-Organs is called Juexintong (heartache due to adverse flow of Qi) . [If] the pain is severe and in the precardium [with the symptoms of] cyanotic hands and feet, it is called Zhenxintong (Genuine Heartache) . Zhenxintong (Genuine Heartache) [is critical]. [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 morning.

61. 1 The sixty-first issue: The Canon says that [the doctor who can] diagnose [correctly through] inspection is magic; [the doctor who can] diagnose [correctly through] listening is intelligent; [the doctor who can] diagnose [correctly through] inquiry is sophiscated; and [the doctor who can] diagnose [correctly through] taking the pulse is skillful. What does it mean?

61. 2 This is the answer: To diagnose [correctly through] inspection means to inspect the five colors in order to diagnose disease; to diagnose [correctly through] listening means to listen to the five sounds in order to diagnose disease; to diagnose [correctly through] inquiry means to ask [what] tastes [the patient] desires in order to diagnose where the disease is located; to diagnose [correctly through] taking the pulse means to examine

【原文】

切脉而知之者，诊其寸口，视其虚实，以知其病，病在何脏腑也。经言以外知之曰圣，以内知之曰神，此之谓也。

62.1 六十二难曰：脏井荥有五，腑独有六者，何谓也？

62.2 然：腑者阳也，三焦行于诸阳，故置一俞，名曰原。腑有六者，亦与三焦共一气也。

63.1 六十三难曰：《十变》言，五脏六腑荥合，皆以井为始者，何也？

63.2 然：井者，东方春也，万物之始生，诸蚑行喘息，蜎飞蠕

【今译】

变部位；所谓切而知之，就是通过切按病人的寸口脉象而辨别病证的虚实，判断所患病证以及确定疾病发生在何脏何腑。医经上说，根据外在的症状辨别疾病的，称之为圣；根据诊察其内在变化以辨别疾病的，称之为神。道理就是这样的。

62.1 第六十二难说：五脏各有井穴、荥穴、输穴、经穴、合穴等五穴，六腑却各有六穴。这是为什么呢？

62.2 是这样的：六腑属阳，三焦之气行于诸阳经，所以就多了一个腧穴，这个腧穴名叫原穴。所以六腑的经脉各有六个腧穴，与三焦之气相通。

63.1 第六十三难说：《十变》说，五脏六腑各经都有井、荥、输、经、合五输穴，都以井穴为起始穴。这是为什么呢？

63.2 是这样的：井穴就像东方与春天一样，春天是阳气生发、万物萌生的季节，冬眠蛰藏之物都开始呼吸，爬行，飞翔，一切有生

the Chi [region] and the Cun [region] to distinguish Xu (Deficiency) and Shi (Excess) in order to diagnose disease and know where the disease is located. The Canon says [that the doctor who can] diagnose [disease] according to the external [manifestations] is a sage and [that the doctor who can] diagnose [disease] according to the internal [pathological changes] is like a god. The reason is just like that.

62. 1 The sixty-second issue: [Each of] the Zang-Organs has five [special Acupoints], namely Jing-Well, Ying-Spring, [Shu-Stream, Jing-River and He-Sea] . But [each of] the Six Fu-Organs has six [such special Acupoints]. What is the reason?

62. 2 This is the answer: The Fu-Organs [pertain to] Yang. [The Qi of] the Sanjiao (Triple Energizer) flows in the Yang [Channels]. That is why [there is] an extra Acupoint called Yuan (Primary-Acupoint). [So the Six] Fu-Organs have six [Acupoints because] the Sanjiao (Triple Energizer) shares the same Qi with [the other five Fu-Organs].

63. 1 The sixty-third issue: [The book entitled] Ten Changes [says that all] the Five Zang-Organs and the Six Fu-Organs [have five special Acupoints of Jing-Well,] Ying-Spring, [Shu-Stream, Jing-River and] He-Sea [and that the five special Acupoints of the Five Zang-Organs and the Six Fu-Organs] all begin with the Jing-Well [Acupoint]. What is the reason?

63. 2 This is the answer: The Jing-Well [Acupoint symbolizes] the east [in the five orientations] and spring [in the five seasons] . [In spring,] all things begin to grow; the insects [in hibernation] begin to breathe, some begin to fly and some begin to move. All the living things begin to resuscitate in spring. So the

【原文】

动，当生之物，莫不以春而生。故岁数始于春，日数始于甲，故以井为始也。

64.1 六十四难曰：《十变》又言，阴井木，阳井金；阴荥火，阳荥水；阴俞土，阳俞木；阴经金，阳经火；阴合水，阳合土。阴阳皆不同，其意何也？

64.2 然：是刚柔之事也。阴井乙木，阳井庚金。阳井庚，庚

【今译】

命东西无不在春天复苏。所以一年四季以春为首，时序以甲为始。

因此五输穴以井穴为其始。

64.1 第六十四难说：《十变》又说：阴经的井穴属木，阳经的井穴属金；阴经的荥穴属火，阳经的荥穴属水；阴经的输穴属土，阳经的输穴属木；阴经的经穴属金，阳经的经穴属火；阴经的合穴属水，阳经的合穴属土。阴经和阳经的五输穴属性不同，这是什么道理呢？

64.2 是这样的：这反映了阴阳刚柔相互配合的道理。阴经的井穴属乙木，阳经的井穴属庚金。阳经的井穴与庚相配，庚属阳，是阴经井穴

four seasons in a year begin from spring and the ten Heavenly Stems start from Jia. That is why [the five special Acupoints begin] with the Jing-Well.

64.1 The sixty-fourth issue: [The book entitled] Ten Changes also says that the Jing-Well of the Yin [Channel pertains to] Wood and the Jing-Well of the Yang [Channel pertains to] Metal, the Ying-Spring of the Yin [Channel pertains to] Fire and the Ying-Spring of the Yang [Channel pertains to] Water, the Shu-Stream of the Yin [Channel pertains to] Earth and the Shu-Stream of the Yang [Channel pertains to] Wood, the Jing-River of the Yin [Channel pertains to] Metal and the Jing-River of the Yang [Channel pertains to] Fire, the He-Sea of the Yin [Channel pertains to] Water and the He-Sea of the Yang [Channel pertains to] Earth. [The attributes of the five special Acupoints of] the Yin [Channels] and the Yang [Channels] are different. What does it mean?

64.2 This is the answer: This refers to the coordinating relationship between the Firmness (Yang) and Softness (Yin). [Take the Jing-Well Acupoint for example.] The Jing-Well [Acupoint of] the Yin [Channels pertains to] Yi [in the ten Heavenly Stems] and Wood [in the Wuxing (Five Elements)]; the Jing-Well [Acupoint of] the Yang [Channels pertains to] Geng [in the ten Heavenly Stems] and Metal [in the Wuxing (Five Elements)]. The Jing-Well [Acupoint of] the Yang [Channels pertains to] Geng [in the ten Heavenly Stems] and the Geng [pertains to Yang and is] the Firm [aspect in the Jing-Well of the Yin Channels that pertains to] Yi [in the ten Heavenly Stems]. The Jing-Well [Acupoint of] the Yin [Channels pertains

【原文】

者，乙之刚也。阴井乙，乙者，庚之柔也。乙为木，故言阴井木也。庚为金，故言阳井金也。余皆仿此。

65.1 六十五难曰：经言所出为井，所入为合。其法奈何？

65.2 然：所出为井，井者，东方春也，万物之始生，故言所出为井也。所入为合，合者，北方冬也，阳气入藏，故言所入为合也。

66.1 六十六难曰：经言肺之原出于太渊，心之原出于大陵，肝

【今译】

乙木之刚。阴经的井穴与乙相配，乙属阴，是阳经井穴庚金之柔。十天干中乙属木，所以用乙表示阴经的井穴；十天干中庚属金，所以用庚表示阳经的井穴。其他五输穴的配属也可以此类推。

65.1 第六十五难说：医经说，所出为井，所入为合。其依据是什么呢？

65.2 是这样的：所出之腧穴称为井穴，这是因为井穴像东方和春天一样，万物开始萌生。所以把经脉气血流出之处称为井穴。所入之腧穴称为合穴，这是因为合穴像北方和冬天一样，阳气趋于闭藏，所以把经脉气血向深层流行的腧穴称为合穴。

66.1 第六十六难说：医经说，手太阴肺经的原穴是太渊，手厥阴心包经的原穴是大陵，足厥阴肝经的原穴是太冲，足太阴脾经的原

to] Yi [in the ten Heavenly Stems] and the Yi [pertains to Yang and is] the Soft [aspect in the Jing-Well of the Yang Channels that pertains to] Yi [in the ten Heavenly Stems]. That is why it is said that the Jing-Well of the Yin [Channels pertains to] Wood [in the Wuxing (Five Elements)] . The Geng [in the ten Heavenly Stems] pertains to Metal [in the Wuxing (Five Elements)]. That is why it is said that the Jing-Well [Acupoint of] Yang [Channels pertain to] Metal [in the Wuxing (Five Elements)]. The rest is the same.

65. 1 The sixty-fifth issue: The Canon says [that the Acupoint where the Channel-Qi] emerges is the Jing-Well and [that the Acupoint where the Channel-Qi] enters is the He-Sea. How to understand it?

65. 2 This is the answer: [The reason that the Acupoint where the Channel-Qi] emerges is that the Jing-Well [Acupoint is just like] the east and the spring. [In the spring] all things begin to grow. That is why it is said [that the Acupoint where the Channel-Qi] emerges is the Jing-Well. [The reason that the Acupoint where the Channel-Qi] enters is that the He-Sea [Acupoint is just like] the north and the winter. [In the winter] Yangqi goes into hiding. That is why it is said [that the Acupoint where the Channel-Qi] enters is the He-Sea.

66. 1 The sixty-sixth issue: The Canon says that the Yuan (Primary-Acupoint) of the Lung [Channel of Hand-Taiyin] is Taiyuan (LU 9), the Yuan (Primary-Acupoint) of the Pericardium [Channel of Hand-Jueyin] is Daling (PC 7), the Yuan (Primary-Acupoint) of the Liver [Channel of Foot-Jueyin] is Taichong (LR 3), the Yuan (Primary-Acupoint) of the Spleen

【原文】

之原出于太冲，脾之原出于太白，肾之原出于太溪，少阴之原出于兑骨，胆之原出于丘墟，胃之原出于冲阳，三焦之原出于阳池，膀胱之原出于京骨，大肠之原出于合谷，小肠之原出于腕骨。然十二经皆以俞为原者，何也？

66.2 然：五脏俞者，三焦之所行，气之所留止也。

66.3 三焦所行之俞为原者，何也？

66.4 然：脐下肾间动气者，人之生命也，十二经之根本也，故

【今译】

穴是太白，足少阴肾经的原穴是太溪，手少阴心经的原穴是掌后锐骨端的神门，足少阳胆经的原穴是丘墟，足阳明胃经的原穴是冲阳，手少阳三焦经的原穴是阳池，足太阳膀胱经的原穴是京骨，手阳明大肠经的原穴是合谷，手太阳小肠经的原穴是腕骨。为什么十二经都以输穴作为原穴呢？

66.2 是这样的：这是因为五脏经脉的输穴是三焦之气运行留止的部位。

66.3 为什么三焦之气运行留止的部位称为原穴呢？

66.4 是这样的：因为脐下的肾间动气是人体生命的原动力，也是十二经脉的根本，所以是原气。三焦将原气分别输送到全身各处，

[Channel of Foot-Taiyin] is Taibai (SP 3), the Yuan (Primary-Acupoint) of the Kidney [Channel of Foot-Shaoyin] is Taixi (KI 3), the Yuan (Primary-Acupoint) of [the Heart Channel of Hand-] Shaoyin is [Shenmen (HT 7) located posterior to] the ulna head, [the Yuan (Primary-Acupoint) of the Gallbladder [Channel of Foot-Shaoyang] is Qiuxu (GB 40), the Yuan (Primary-Acupoint) of the Stomach [Channel of Hand-Yangming] is Chongyang (ST 42), the Yuan (Primary-Acupoint) of the Sanjiao (Triple Energizer) [Channel of Hand-Shaoyang] is Yangchi (TE 4), the Yuan (Primary-Acupoint) of the Bladder [Channel of Foot-Taiyang] is Jinggu (BL 64), the Yuan (Primary-Acupoint) of the Large Intestine [Channel of Hand-Yangming] is Hegu (LI 4), and the Yuan (Primary-Acupoint) of the Small Intestine [Channel of Hand-Taiyang] is Wangu (GB 12). The Yuan (Primary-Acupoint) of all the twelve Channels are all the Shu-Stream [Acupoints]. What is the reason?

66.2 This is the answer: [This is because] the Shu-Stream [Acupoints are the places that] the Qi from the Sanjiao (Triple Energizer) flows through and stays in.

66.3 Why the Acupoints [through which the Qi from] the Sanjiao (Triple Energizer) flows are all the Yuan (Primary-Acupoints)?

66.4 This is the answer: The Qi moving below the navel and between the kidneys [is the motive power to maintain] the life of man and the root of the twelve Channels. That is why it is called Yuan (Primary or Original). The Sanjiao (Triple Energizer) is the special envoy [to transmit] Yuanqi (Primary-Qi or Primordial-Qi)

【原文】

名曰原。三焦者，原气之别使也，主通行三气，经历于五脏六腑，原者，三焦之尊号也，故所止辄为原。五脏六腑之有病者，皆取其原也。

67.1 六十七难曰：五脏募皆在阴，而俞在阳者，何谓也？

67.2 然：阴病行阳，阳病行阴，故令募在阴，俞在阳。

68.1 六十八难曰：五脏六腑，各有井荥俞经合，皆何所主？

68.2 然：经言所出为井，所流为荥，所注为俞，所行为经，所

【今译】

还主通行宗气、营气和卫气，并输送到五脏六腑。所以原是三焦的尊称，因此三焦之气所留止的穴位就称为原穴。五脏六腑有病时，都可以取各经的原穴进行治疗。

67.1 第六十七难说：五脏的募穴都在属阴的部位，而五脏的俞穴都在属阳的部位。这是什么原因呢？

67.2 是这样的：因为阴经的病气常行于属阳的俞穴，而阳经的病气则常行于属阴的募穴。所以募穴都在属阴的部位，而俞穴都在属阳的部位。

68.1 第六十八难说：五脏六腑的经脉都有井穴、荥穴、输穴、经穴、合穴。这些穴位主治哪些疾病呢？

68.2 是这样的：医经说，经气始发之处称为井穴，经气流行之处称为荥穴，经气所流注的穴位称为输穴，经气盛大流行处的穴位称

and is responsible for directing the flow of the three kinds of Qi (namely the Thoracic-Qi, Nutrient-Qi and Defensive-Qi) and transporting them to the Five Zang-Organs and the Six Fu-Organs. The Yuan (Primary or Original) is an honorific title for the Sanjiao (Triple Energizer). So [the Acupoints where the Qi of the Sanjiao (Triple Energizer)] stays is the Yuan (Primary-Acupoint). The diseases of the Five Zang-Organs and the Six Fu-Organs [can be treated by] needling the Yuan (Primary-Acupoint).

67.1 The sixty-seventh issue: The Mu (Front-Mu) [Acupoints of] the Five Zang-Organs are all located in [the chest and abdomen that pertain to] Yin but the Shu (Back-Shu Acupoints) [of the Five Zang-Organs] are all located in [the waist and back that pertain to] Yang? What is the reason?

67.2 This is the answer: [Because the Qi of] Yin disease often flows through [the Acupoints that pertain to] Yang and [the Qi of] Yang disease often flows through [the Acupoints that pertain to] Yin. That is why the Mu (Front-Mu) [are located] in [the regions that pertain to] Yin and the Acupoints [are located] in [the regions that pertain to] Yang.

68.1 The sixty-eighth issue: All the Five Zang-Organs and the Six Fu-Organs have [the five special Acupoints of] of Jing-Well, Ying-Spring, Shu-Stream, Jing-River and He-Sea. What [diseases can be] treated [by needling them]?

68.2 This is the answer: The Canon says [that the Acupoint where the Channel-Qi begins] to emerge is the Jing-Well [Acupoint], [the Acupoint where the Channel-Qi begins] to flow is the Ying-Spring [Acupoint], [the Acupoint where the Channel-Qi begins] to infuse is the Shu-Stream[Acupoint], [the

【原文】

人为合。井主心下满，荥主身热，俞主体重节痛，经主喘咳寒热，合主逆气而泄。此五脏六腑其井荥俞经合所主病也。

69.1 六十九难曰：经言虚者补之，实者泻之，不实不虚，以经取之，何谓也？

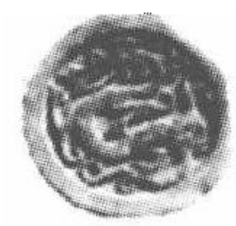
69.2 然：虚者补其母，实者泻其子，当先补之，然后泻之。不

【今译】

为经穴，经气深入，如江入大海的穴位称为合穴。井穴主治心下胀满；荥穴主治身热；输穴主治身体困重，骨节疼痛；经穴主治气喘、咳嗽、恶寒发热之症；合穴主治气逆和泄泻。这些就是五脏六腑经脉的井、荥、输、经、合穴所主治的病证。

69.1 第六十九难说：医经说，治疗虚证要用补法，治疗实证要用泻法，治疗不实不虚的病证，要取本经穴位治疗。这是什么道理呢？

69.2 是这样的：治疗虚证，应当用补法刺取其母脏之经或本经的母穴；治疗实证，应当用泻法刺其子经或本经的子穴。一般应当先用补法，再用泻法。至于不实也不虚的病证，可在本经取穴治疗，因



Acupoint where the Channel-Qi begins] to run is the Jing-River [Acupoint], [the Acupoint where the Channel-Qi begins] to enter is the He-Sea [Acupoint]. The Jing-Well [Acupoint can be needled to treat] fullness below the heart; the Ying-Spring [Acupoint can be needled to treat] body fever; the Shu-Stream [Acupoint can be needled to treat] heaviness of the body and pain of the joints; the Jing-River [Acupoint can be needled to treat] panting, cough, chilliness and fever; and the He-Sea [Acupoint can be needled to treat] adverse flow of Qi and diarrhea. These are the diseases of the Five Zang-Organs and the Six Fu-Organs [that can be] treated by needling the Jing-Well, Ying-Spring, Shu-Stream, Jing-River and He-Sea [Acupoints].

69.1 The sixty-ninth issue: The Canon says that the Xu (Deficiency) [Syndrome should be treated with] reinforcing [needling techniques], the Shi (Excess) [Syndrome should be treated with] reducing [needling techniques] and [the Syndrome that is] neither Xu (Deficiency) nor Shi (Excess) [should be treated by] needling [the Acupoints located on] the Channel proper. What does it mean?

69.2 This is the answer: The Xu (Deficiency) [Syndrome should be treated by needling] the Mother- [Acupoint on the Channel proper or the Acupoints on the Mother-Channel] and the Shi (Excess) [Syndrome should be treated by needling] the Child-[Acupoint on the Channel proper or the Acupoints on the Child-Channel]. [Generally the disease should be treated with] reinforcing [needling techniques] first and then with reducing [needling techniques]. [The reason why the disease that is] neither Xu (Deficiency) nor Shi (Excess) [is treated by] needling

【原文】

实不虚，以经取之者，是正经自生病，不中他邪也，当自取其经，故言以经取之。

70.1 七十难曰：经言春夏刺浅，秋冬刺深者，何谓也？

70.2 然：春夏者，阳气在上，人气亦在上，故当浅取之；秋冬者，阳气在下，人气亦在下，故当深取之。

70.3 春夏各致一阴，秋冬各致一阳者，何谓也？

70.4 然：春夏温，必致一阴者，初下针，沉之至肾肝之部，得气引持之阴也；秋冬寒，必致一阳者，初内针，浅而浮之，至心肺之部，得

【今译】

为这是本经自生之病，不是因感受别的经所传之邪而发之病，所以应当取本经之穴。因此说，要以经取之。

70.1 第七十难说：医经中说，春夏季节应当浅刺，秋冬季节应当深刺。这是什么道理呢？

70.2 是这样的：春夏季节，阳气向上，人体的阳气也浮行于肌表，所以应浅刺；秋冬季节，阳气藏伏于内，人体的阳气也潜藏于深层，所以应深刺。

70.3 春夏季节要分别引导阴气，秋冬季节要分别引导阳气。这是什么道理呢？

70.4 是这样的：春夏气候温热，必须引导阴气。初下针时，先深刺到肝肾所主的筋骨部位，得气后，再将针提起引导阴气上达阳分。秋冬气候寒凉，必须引导阳气。初刺入时，要浅刺到心肺所主的皮肤血脉部位，得气后，再将针深刺以引导阳气深达阴分。这就是所

[the Acupoints on] the Channel proper is [that it is] the disease caused by [disorder of] the Channel itself, not by invasion of other Xie (Evil). [For this reason, it] must be treated by needling [the Acupoints located on] the Channel proper. That is why it is said [that such a disease should be treated by] needling [the Acupoints located on] the Channel proper.

70.1 The seventieth issue: The Canon says that needling in spring and summer should be shallow and needling in autumn and winter should be deep. What is the reason?

70.2 This is the answer: In spring and summer, Yangqi is rising up and Qi in the human body is floating in the shallow region. That is why the needling should be shallow. In autumn and winter, Yangqi goes into hiding and Qi in the human body hides in the deep [regions]. That is why the needling should be deep.

70.3 In spring and summer, Yin should be induced; in autumn and winter, Yang should be induced. What is the reason?

70.4 This is the answer: [Because it is] warm in spring and summer, [and therefore it is] necessary to induce Yin [to regulate Yang]. When the needle is inserted, [it should be] deepened to the regions [governed by] the kidney and the liver. [When] Qi is obtained, [the needle is] lifted [beneath the skin to guide] Yin [from the liver and the kidney to reach the Yang phase]. It is cold in autumn and winter, [and therefore it is] necessary to induce Yang [to warm Yin]. When the needle is inserted, [it should be] shallow [and just deepened to] the regions [governed by] the heart and the lung. [When] Qi is obtained, [the needle is] pushed [to guide] Yang [from the heart and the lung to reach the Yin phase]. That is the reason why in spring and summer, Yin

【原文】

气推内之阳也。是谓春夏必致一阴，秋冬必致一阳。

71.1 七十一难曰：经言刺荣无伤卫，刺卫无伤荣，何谓也？

71.2 然：针阳者，卧针而刺之；刺阴者，先以左手摄按所针荥俞之处，气散乃内针。是谓刺荣无伤卫，刺卫无伤荣也。

72.1 七十二难曰：经言能知迎随之气，可令调之。调气之方，必在阴阳，何谓也？

72.2 然：所谓迎随者，知荣卫之流行，经脉之往来也。随其逆

【今译】

谓的春夏必须引导阴气，秋冬必须引导阳气的方法。

71.1 第七十一难说：医经说，刺营气不要损伤了卫气，刺卫气不要损伤了营气。这是什么意思呢？

71.2 是这样的：针刺卫阳时，应用平刺法；针刺营阴时，应先用左手手指按摩所要进针的穴位，使局部卫气散开，然后再进针。这样的就是所谓的刺营不伤卫，刺卫不伤营的方法。

72.1 第七十二难说：医经说，能知针刺迎随补泻之法，就可使经气调和。调理经气的方法，首先要辨明阴阳。这是什么意思呢？

72.2 是这样的：所谓迎随，就是要知道营卫之气在经脉中流通运行的情况，以及各经之气的往来运行情况。随着经气运行的逆顺方

should be induced; and in autumn and winter, Yang should be induced.

71.1 The seventy-first issue: The Canon says [that cares should be taken] not to impair the Wei (Defensive-Qi) when needling the Ying (Nutrient-Qi) and not to impair the Ying (Nutrient-Qi) when needling the Wei (Defensive-Qi). What does it mean?

71.2 This is the answer: To needle the Yang (Defensive-Qi), the needle should be inserted flatly. To needle the Yin (Nutrient-Qi), [the acupuncturist should] press the Acupoint to be needled with the left hand first, then the needle is inserted when Qi is dispersed. That is what not to impair the Wei (Defensive-Qi) when needling the Ying (Nutrient-Qi) and not to impair the Ying (Nutrient-Qi) when needling the Wei (Defensive-Qi) means.

72.1 The seventy-second issue: The Canon says that to understand [how to insert the needle by means of] Ying (against the running direction of Channel-Qi) or Sui (along the running direction of Channel-Qi) [will enable one] to regulate [Channel-Qi] and that the method to regulate Qi lies in [distinguishing] Yin and Yang. What does it mean?

72.2 This is the answer: The so-called Ying (against the running direction of Channel-Qi) and Sui (along the running direction of Channel-Qi) means to understand how the Ying (Nutrient-Qi) and Wei (Defensive-Qi) flow [inside and outside the Channels] and [what are] the running directions of the Channels. [Based on such an understanding, the needle is] inserted against or along the running direction of Channel-Qi [according to the pathological conditions in question]. That is



【原文】

顺而取之，故曰迎随。调气之方，必在阴阳者，知其内外表里，随其阴阳而调之，故曰调气之方，必在阴阳。

73.1 七十三难曰：诸井者，肌肉浅薄，气少不足使也，刺之奈何？

73.2 然：诸井者，木也；荥者，火也。火者，木之子，当刺井者，以荥泻之。故经言：补者不可以为泻，泻者不可以为补。此之谓也。

74.1 七十四难曰：经言春刺井，夏刺荥，季夏刺俞，秋刺经，冬刺合者，何谓也？

74.2 然：春刺井者，邪在肝；夏刺荥者，邪在心；季夏刺俞

【今译】

向而取之，所以叫做迎随刺法。调理经气的方法，首先要辨明疾病的阴阳，了解其内外表里，然后根据疾病的阴阳虚实进行调治。所以说，调气的方法在于辨明疾病的阴阳。

73.1 第七十三难说：各经的井穴都位于肌肤的表浅部位，经气微少，不便于进行针刺补泻。应该怎样刺治呢？

73.2 是这样的：各经的井穴都属木，荥穴都属火，火是木之子，需要针刺井穴时，可取荥穴以泻之。所以医经说，应用补法治疗的病，不可妄用泻法；应用泻法治疗的病，也不可妄用补法。就是这个道理。

74.1 第七十四难说：医经说，春天宜刺井穴，夏天宜刺荥穴，季夏宜刺输穴，秋天宜刺经穴，冬天宜刺合穴。这是什么道理呢？

74.2 是这样的：春天之所以刺井穴，是因为病邪在肝；夏天之

what Ying and Sui means. [The idea that] the method to regulate Qi lies in [distinguishing] Yin and Yang means to understand the internal and the external, the outside and inside [conditions] and to regulate [Qi according to the states of] Yin and Yang. That is why it is said that the method to regulate Qi lies in [distinguishing] Yin and Yang.

73. 1 The seventy-third issue: The Jing-Well [Acupoint of each Channel is located in the region where] the muscle is thin and the Qi is scanty and not sufficient enough to perform [reinforcing and reducing techniques]. How to needle it then?

73. 2 This is the answer: The Jing-Well [Acupoints of] all [the Channels pertain to] Wood and the Ying-Spring [Acupoints of] all [the Channels pertain to] Fire. Fire is produced by Wood. When the Jing-Well [Acupoint should be] needled, [it can be changed by needling the] Ying-Spring [Acupoint with] reducing [techniques]. That is why it is said that [the disease that should be treated by] reinforcing [techniques] cannot [be treated by] reducing [techniques] and that [the disease that should be treated by] reducing [techniques] cannot [be treated by] reinforcing [techniques]. This is the reason.

74. 1 The seventy-fourth issue: The Canon says that the Jing-Well [Acupoint can be] needled in spring, the Ying-Spring [Acupoint can be] needled in summer, the Shu-Stream [Acupoint can be] needled in late summer, the Jing-River [Acupoint can be] needled in autumn and He-Sea [Acupoint can be] needled in winter. What does it mean?

74. 2 This is the answer: [The reason why] the Jing-Well [Acupoint is] needled in spring [is that in spring] Xie (Evil) is

【原文】

者，邪在脾；秋刺经者，邪在肺；冬刺合者，邪在肾。

74.3 其肝心脾肺肾，而系于春夏秋冬者，何也？

74.4 然：五脏一病，辄有五也，假令肝病，色青者肝也，臊臭者肝也，喜酸者肝也，喜呼者肝也，喜泣者肝也，其病众多，不可尽言也。四时有数，而并系于春夏秋冬者也。针之要妙，在于秋毫者也。

75.1 七十五难曰：经言东方实，西方虚，泻南方，补北方，何谓也？

75.2 然：金木水火土，当更相平。东方木也，西方金也。木欲

【今译】

所以刺荥穴，是因为病邪在心；季夏之所以刺输穴，是因为病邪在脾；秋天之所以刺经穴，是因为病邪在肺；冬天之所以刺合穴，是因为病邪在肾。

74.3 为什么将肝、心、脾、肺、肾五脏分别与春、夏、季夏、秋、冬联系在一起呢？

74.4 是这样的：因为五脏中任何一脏发生病变，往往在五个方面有所表现。以肝病为例，面色青，病在肝；嗅闻臊气，病在肝；喜食酸味，病在肝；常呼叫，病在肝；常流泪，病在肝。五脏疾病多种多样，不能一一罗列。一年四季有一定的气候特征，五脏分别对应于春、夏、秋、冬。针刺的奥妙之处，就在于这些精微之处。

75.1 第七十五难说：医经说，东方实，西方虚，泻南方，补北方。这是什么意思呢？

75.2 是这样的：金、木、水、火、土互相制约以保持相对平衡。东方属于木，西方属于金。木将偏盛时，金即加以制约，使其平

in the liver; [the reason why] the Ying-Spring [Acupoint is] needled in summer[is that in summer] Xie (Evil) is in the heart; [the reason why] the Shu-Stream [Acupoint is] needled in late summer [is that in late summer] Xie (Evil) is in the spleen; [the reason why] the Jing-River [Acupoint is] needled in autumn [is that in autumn] Xie (Evil) is in the lung; [the reason why] the He-Sea [Acupoint is] needled in winter [is that in winter] Xie (Evil) is in the kidney.

74.3 Why the liver, heart, spleen, lung and kidney correspond to the spring, summer, autumn and winter?

74.4 This is the answer: [Because] the disease of one of the Five Zang-Organs [may be] manifested in five [aspects, namely five colors, five odors, five tastes, five sounds and five liquids]. If the liver disease [occurs], the virid complexion [is related to] the liver, the stink odor [is related to] the liver, the preference for sour [taste is related to] the liver, frequent shouting [is related to] the liver, frequent weeping [is related to] the liver. The diseases [of the Five Zang-Organs are] various and cannot be described one by one. The four seasons [in a year] bear specific characteristics related to the spring, summer, autumn and winter. The magic skill of needling lies in such subtle and minute aspects.

75.1 The seventy-fifth issue: The Canon mentions Shi (Excess) of the east, Xu (Deficiency) of the west, reducing the South and reinforcing the North. What does it mean?

75.2 This is the answer: The Metal, Wood, Water, Fire and Earth restrict each other to maintain a balance. The east [pertains to] Wood and the west [pertains to] Metal. [If] Wood is getting excessive, Metal will restrict it; [if] Fire is getting

【原文】

实，金当平之；火欲实，水当平之；土欲实，木当平之；金欲实，火当平之；水欲实，土当平之。东方肝也，则知肝实；西方肺也，则知肺虚。泻南方火，补北方水。南方火，火者，木之子也；北方水，水者，木之母也，水胜火，子能令母实，母能令子虚，故泻火补水，欲令金不得平木也。经曰：不能治其虚，何问其余，此之谓也。

76.1 七十六难曰：何谓补泻？当补之时，何所取气？当泻之时，何所置气？

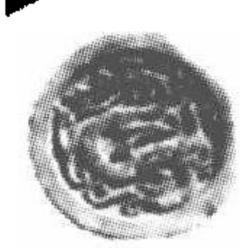
76.2 然：当补之时，从卫取气；当泻之时，从荣置气。其阳气

【今译】

衡；火将偏盛时，水即加以制约，使其平衡；土将偏盛时，木即加以制约，使其平衡；金将偏盛时，火即加以制约，使其平衡；水将偏盛时，土即加以制约，使其平衡。东方对应于肝，东方实即指肝偏盛；西方对应于肺，西方虚即指肺偏虚。此时，可采用泻与南方火相应的心脏，补与北方水相应的肾脏。南方属火，火是木之子；北方属水，水是木之母。由于水能制火，所以补属子的脏就可以使母脏得以充实。泻属母的脏可以使子脏的邪气衰减。所以泻火补水，可令金制木，使其逐趋平衡。医经说，不能掌握补虚泻实之法，怎么能治疗其他疾病呢？讲的就是这个意思。

76.1 第七十六难说：什么叫补泻？运用补法时，怎样取气？用泻法时，怎样散气呢？

76.2 是这样的：当用补法时，应从卫分取气；当用泻法时，应



excessive, Water will restrict it; [if] Earth is getting excessive, Wood will restrict it; [if] Metal is getting excessive, Fire will restrict it; [if] Water is getting excessive, Earth will restrict it. The east [pertains to] the liver, so it can be inferred [that Shi (Excess) of the east means] Shi (Excess) of the liver; the west [pertains to] the lung, so it can be known [that Xu (Deficiency) of the west means] Xu (Deficiency) of the lung. [Shi (Excess) Syndrome of the liver can be treated by] reducing Fire in the south, [which means to treat the heart that pertains to the south with reducing needling techniques]; [Xu (Deficiency) Syndrome of the lung can be treated by] reinforcing Water in the north, [which means to treat the kidney that pertains to north with reinforcing needling techniques]. The south [pertains to] Fire [in the Wuxing (Five Elements)] and Fire is the child of Wood [because Fire is produced by Wood]; the north [pertains to] Water [in Five Elements] and Water is the mother of Wood [because Wood is produced by Water]. Water can overcome Fire, [so reinforcing] the Child-Organ can strengthen the Mother-Organ and [reducing] the Mother-Organ can weaken the Child-Organ. Hence reducing Fire and reinforcing Water can enable Metal to restrict Wood. The Canon says [that if one] cannot treat Xu (Deficiency) [Syndrome, he is certainly] unable to deal with other diseases. This is the reason.

76. 1 The seventy-sixth issue: What is reinforcing [therapy] and what is reducing [therapy]? How to obtain Qi [in using] reinforcing [therapy] and how to disperse Qi [in using] reducing [therapy]?

76. 2 This is the answer: In [application of] reinforcing

【原文】

不足，阴气有余，当先补其阳，而后泻其阴；阴气不足，阳气有余，当先补其阴，而后泻其阳。荣卫通行，此其要也。

77.1 七十七难曰：经言上工治未病，中工治已病者，何谓也？

77.2 然：所谓治未病者，见肝之病，则知肝当传之与脾，故先实其脾气，无令得受肝之邪，故曰治未病焉。中工者，见肝之病，不晓相传，但一心治肝，故曰治已病也。

【今译】

从营分散气。如果阳气不足，阴气有余，应当先补阳气，后泻阴气；

如果阴气不足，阳气有余，则应先补阴气，后补阳气，使营卫之气畅通和调。这就是针刺补泻的基本原则。

77.1 第七十七难说：医经说，上工治未病，中工治已病。这是什么意思呢？

77.2 是这样的：所谓的治未病，即看到肝有病时，应当想到肝病将会传之于脾，因此应当预先采取措施充实脾气，使脾免受肝所传病邪的侵袭，这就是治未病的意思。而一般医生看到肝病时，不懂得疾病传变规律，只注意治疗肝病，这就叫做治已病。

[therapy], Qi can be obtained from the Wei (Defensive-Phase); in [application of] reducing [therapy], Qi can be dispersed from the Ying (Nutrient-Phase). [If] the Yangqi is insufficient and Yinqi is excessive, [the treatment should focus on] reinforcing the Yang first and then reducing the Yin. [If] the Yinqi is insufficient and Yangqi is excessive, [the treatment should focus on] reinforcing the Yin first and then reducing the Yang. To smooth the flow of Ying (Nutrient-Qi) and Wei (Defensive-Qi) is the key [to the application of reinforcing therapy and reducing therapy].

77.1 The seventy-seventh issue: The Canon says that the excellent doctors take measures to prevent diseases from occurring while ordinary doctors only resort to treatment when the diseases have already occurred. What does it mean?

77.2 This is the answer: The so-called to take measures to prevent diseases from occurring [means to take preventive measures to deal with diseases]. [Take liver disease for example.] [When] liver disease has occurred, [the doctor should] know that it will be transmitted to the spleen [and therefore take measures] to reinforce the Spleen-Qi first so as to prevent liver disease from invading the spleen. That is what to take measures to prevent diseases means. [Still take liver disease as an example to show why] ordinary doctors only resort to treatment when the disease has already occurred. [When] liver disease has occurred, [ordinary doctors] do not know [that it will be] transmitted [to other organs] and just focus on treating the liver. That is why it is said [that ordinary doctors only] resort to treatment when the diseases have already occurred.

【原文】

78.1 七十八难曰：针有补泻，何谓也？

78.2 然：补泻之法，非必呼吸出内针也。知为针者，信其左；不知为针者，信其右。当刺之时，先以左手压按所针荥俞之处，弹而努之，爪而下之，其气之来，如动脉之状，顺针而刺之，得气因推而内之，是谓补；动而伸之，是谓泻。不得气，乃与男外女内；不得气，是为十死不治也。

79.1 七十九难曰：经言迎而夺之，安得无虚，随而济之，安得

【今译】

78.1 第七十八难说：针刺有补法和泻法。这是什么意思呢？

78.2 是这样的：针刺的补法和泻法，不一定非要用随呼吸而进针出针的方法。擅长针刺治病的，善于使用左手；不擅长针刺治病的，只依赖持针的右手。在施针的时候，先用左手压按所要施针的穴位，并用手指弹揉，用爪甲切压，此时认真体会，经气到来时，就像动脉搏动一样，于是顺势进针。得气后，推针进入深处，这就是补法；摇动针体向上提，这就是泻法。如果没有得气，对男子就用浅提之法候气，对女子则用深插之法候气。如果仍然不能得气，那就难以救治了。

79.1 第七十九难说：医经说，运用“迎而夺之”之法，怎么能不使邪气由盛而衰呢？运用“随而济之”之法，怎么能不使正气由虚

78. 1 The seventy-eighth issue: There are reinforcing and reducing [techniques in needling]. What does it mean?

78. 2 This is the answer: [To use] reinforcing and reducing [techniques in needling, it is] unnecessary to insert and withdraw the needle in inhalation and exhalation. [Those who are] familiar with needling use the left [hand to press the Acupoints while those who are] not familiar with needling use the right [hand to press the Acupoints] . In needling, [the acupuncturist] must use the left hand to press the Acupoints to be needled, flicking, rubbing and nailing. [Through such a way of pressing,] the Qi will flow [to the pressed Acupoints] like [pulsation of] arteries. Then the needle is inserted. [When] Qi is obtained, [the needle is] pushed to the deep region. [Such a way of needling is] called reinforcing [needling]. [If the needle is] shaken and lifted up, [it is] called reducing [needling]. [If] Qi cannot be obtained, [the needle is lifted] superficially in males and pushed deeply in females. [If] Qi still cannot be obtained, [it shows that the disease is severe and] impossible to be cured.

79. 1 The seventy-ninth issue: The Canon says, to insert the needle along [the running direction of the Channel] will certainly reduce [Xieqi (Evil-Qi)] while to insert the needle against [the running direction of the Channel] will surely reinforce [Zhengqi (Healthy-Qi)]; [in using acupuncture to treat] the Xu (Deficiency) and Shi (Excess) [Syndromes, there will be a feeling of] obtaining [Qi beneath the needle when] reinforcing [technique is used to treat Xu (Deficiency) Syndrome], and [there will be a feeling of] losing [Qi beneath the needle when] reducing [needling technique is used to treat Shi (Excess)

【原文】

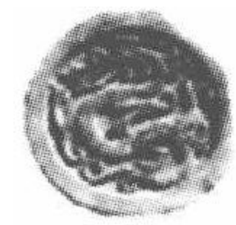
无实？虚之与实，若得若失；实之与虚，若有若无，何谓也？

79.2 然：迎而夺之者，泻其子也，随而济之者，补其母也。假令心病，泻手心主俞，是谓迎而夺之者也；补手心主井，是谓随而济之者也。所谓实之与虚者，牢濡之意也，气来实牢者为得，濡虚者为失，故曰若得若失也。

【今译】

而实呢？针刺治疗时，虚证用补法，针下感觉充实；实证用泻法，针下感觉空虚。这是什么意思呢？

79.2 是这样的：所谓“迎而夺之”，即在属子的穴位上施行泻法；所谓“随而济之”，即在属母的穴位上施补法。如心脏有病时，取手厥阴心包经的输穴施行泻法，这就是“迎而夺之”；取手厥阴心包经属木的井穴施行补法，就是“随而济之”。所谓正邪的盛与衰，指针下坚紧有力和松软空虚的感觉。若针下有坚实有力的感觉，称之为得气；若针下有松软无力的感觉，称之为失气。这就是所谓的得与失。



Syndrome]; [in using acupuncture to treat] the Shi (Excess) and Xu (Deficiency) [Syndromes, there will be a feeling of] firmness [beneath the needle when] reducing [technique is used to treat Shi (Excess) Syndrome] and [there will be a feeling of] emptiness [beneath the needle when] reinforcing [needling technique is used to treat Xu (Deficiency) Syndrome]. How to understand such descriptions?

79.2 This is the answer: To insert the needle along [the running direction of the Channel in order to] reduce [pathogenic factor means to needle] the Child-Acupoint with reducing [techniques] and to insert the needle against [the running direction of the Channel in order to] reinforce [Healthy-Qi means to needle] the Mother-Acupoint with reinforcing [techniques]. Take heart disease [for example]. [It can be treated by needling] the Acupoints on the Pericardium [Channel of Hand-Jueyin with] reducing [techniques]. [Such a way of treatment is done by] inserting the needle along [the running direction of the Channel in order] to reduce [pathogenic factor]. [To needle] the Jing-Well [Acupoint of] the Pericardium [Channel of Hand-Jueyin with] reinforcing [techniques] means to insert the needle against [the running direction of the Channel in order to] reinforce [the Healthy-Qi]. The so-called Xu (Deficiency) and Shi (Excess) refer to the firm and soft feeling [beneath the needle]. [When there is] firm [feeling beneath the needle, it means that] Qi [has accumulated beneath the needle]; [when there is] soft [feeling beneath the needle, it means that pathogenic factor has left and that is why it is] called loss. That is what to obtain and to lose means.

【原文】

80.1 八十难曰：经言有见如入，有见如出者，何谓也？

81.2 然：所谓有见如入者，谓左手见气来至，乃内针，针入见气尽，乃出针，是谓有见如入，有见如出也。

81.1 八十一难曰：经言无实实虚虚，损不足而益有余，是寸口脉耶？将病自有虚实耶？其损益奈何？

81.2 然：是病，非谓寸口脉也。谓病自有虚实也。假令肝实而肺虚，肝者木也，肺者金也，金木当更相平，当知金平木。假令肺实

【今译】

80.1 第八十难说：医经说“有见如入，有见如出”。这是什么意思呢？

80.2 是这样的：所谓“有见如入”，指左手按压穴位，等到经气到来时，将针刺入。所谓“有见如出”，指针刺入后，等到经气散去，即出其针。这就是“有见如入，有见如出”的意思。

81.1 第八十一难说：医经说，不要用补法治疗实证，补益其有余；也不要用泻法治疗虚证，损伤其不足。这里的虚实是指寸口脉象的虚实呢，还是指疾病的虚实呢？其中所讲的损益之误又是怎样的呢？

81.2 是这样的：这不是指寸口脉象的虚实，而是指疾病的虚实。如肝实而肺虚的病，肝属木，肺属金，金与木相互制约，所以治疗这种病就应采用补肺泻肝之法，使金能制木。如肺实肝虚的病，肝

80. 1 The eightieth issue: The Canon mentions to insert [the needle when it is] observed and to withdraw [the needle when it is] observed. What does it mean?

80. 2 This is the answer: The so-called to insert [the needle when it is] observed means to press [the Acupoint with] the left hand and insert the needle when Qi has come and withdraw the needle when Qi has dispersed. That is what to insert [the needle when it is] observed and to withdraw [the needle when it is] observed means.

81. 1 The eighty-first issue: The Canon says that Shi (Excess) [Syndrome should] not [be treated by] reinforcing [therapy] and Xu (Deficiency) [Syndrome should] not [be treated by] reducing [therapy] and that insufficiency [should not be treated by] reducing [therapy] and superabundance [should not be treated by] nourishing [therapy]. Do [such therapeutic errors] refer to [the Xu (Deficiency) and Shi (Excess) conditions of] the pulse in Cunkou or Xu (Deficiency) and Shi (Excess) of the disease itself? What do reducing and nourishing mean?

81. 2 This is the answer: [This] refers to [Xu (Deficiency) and Shi (Excess) of] the disease, not [the conditions of] the pulse in Cunkou [because] the disease itself is either Xu (Deficiency) or Shi (Excess) [in nature]. Take [the disease characterized by] Shi (Excess) of the liver and Xu (Deficiency) of the lung [for example]. The liver [pertains to] Wood and the lung to Metal. Metal restricts Wood [to maintain a] balanced [relationship between them]. It should be known that Metal

【原文】

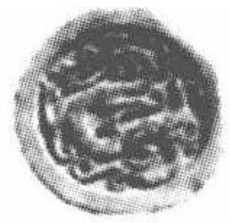
而肝虚微少气，用针不补其肝，而反重实其肺，故曰实实虚虚，损不足而益有余，此者中工之所害也。

【今译】

气不足，用针刺治疗时不补肝之虚而反要补肺之实这就是补实泻虚，也就是损不足而补有余。这是一般医生所犯的失误。



restricts Wood. Take [the disease characterized by] Shi (Excess) of the lung, Xu (Deficiency) of the liver and slight insufficiency of Qi [for example]. [If it is treated by] needling not for tonifying the liver but for reinforcing the lung, [it means] to reinforce Shi (Excess) and weaken Xu (Deficiency), to reduce insufficiency and strengthen superabundance. These are the mistakes made by ordinary doctors.



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