Huang Di Nei Jing Ling Shu

The Ancient Classic on Needle Therapy
The complete Chinese text with an annotated English translation

Paul U. Unschuld

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INTRODUCTION

1. A New World View, a New Healing

The *Ling shu* 靈樞, also known as *Ling shu jing* 靈樞經, is the classic text on Chinese needle therapy. Much of the version known today probably dates back to individual, shorter texts that began to be written between the 2nd and 1st centuries BCE during the first of the two Han dynasties of ancient China. The authors of these texts are unknown, as is the individual who, at some point in that time, collected the individual texts into one great work.

Many questions surrounding the origins of the *Ling shu* remain unanswered to this day.[1] A bibliography by Liu Xin 劉歆 (died 23 CE) from the early years of the 1st century mentions a text titled *Zhen jing* 針經, "The Needle Classic," consisting of nine chapters. Liu Xin supposedly based his work on an older catalog with the title *Bie lu* 別錄, compiled by his father Liu Xiang 劉向 (died 6 BCE). The extent to which the content of the *Ling shu* available today is identical to the *Zhen jing* can no longer be ascertained. It is likewise unknown who ultimately gave the work the title *Ling shu*, or "The Numinous Pivot," which bears no relation to the content of this text, marked as it is by explicitly secular reasoning. Perhaps it was the physician and *Su wen* 素問 commentator 王冰 Wang Bing, who used the title *Ling shu* for the first time in the 8th century CE.[2] All we know for sure is that the content of the *Zhen jing* cited by Huangfu Mi 皇甫謐 (215-282 CE) in his medical classic *Jia yi*

1 For a detailed discussion of the early history of the *Ling shu* and the other classic texts of Chinese medicine, see Paul U. Unschuld, *Huang Di Nei Jing Su Wen: Nature, Knowledge, Imagery in an Ancient Chinese Medical Text*. With an appendix: "The Doctrine of the Five Periods and Six Qi in Su wen 66 through 71 and 74," Berkeley: University of California Press, 2003, 3ff.

2 See Ma Jixing 马继兴， *Zhong yi wen xian xue* 中医文献学 Shanghai kexue jishu chubanshe 上海科学技术出版社, Shanghai 1990, 80 f. with references to various older texts of the *Ling shu*, excerpts of which had been cited during the time of the Northern Song

jing 甲乙經 is also present in its entirety in today's *Ling shu*. The commentary that Huangfu Mi assigned to the text in the foreword of the *Jia yi jing* is remarkable: "Today there is a *Zhen jing* in 9 *juan* and a *Su wen* in 9 *juan*. 9 plus 9 equal 18 *juan*. It is partly lost. The tracts it contains reach back to distant times. However, the text consists mainly of allegations and has only limited practical value."

None of the authors whose texts constitute the *Ling shu* were thinking of magic or numinous powers. Indeed, for the time, the *Ling shu* was a revolutionary work in the true sense of the word.[3] Together with its sister-works the *Su wen* and *Nan jing* 難經,[4] it represents an explicit counter-model to the prevailing image of the world at the time, which regarded human life as subject to extreme degrees of existential alien influence. Deities, demon-spirits and ancestors—in addition to "the heavens" as a numinous power—held sway over the ups and downs of each individual.[5] In general, people believed that the duration and quality of life on earth were not under their own control. The authors whose thinking has found expression in the texts handed down to the present day in the *Su wen*, *Nan jing* and *Ling shu* were a group of intellectuals whose names and number would very quickly be forced into the darkness of collective forgetting—and with good reason. They questioned what had for many centuries remained self-evident for all segments of society. They confronted their contemporaries with the idea that natural laws were valid regardless of deities, spirits, demons and ancestors, as well as time and space. These intellectuals constituted the kernel of an enlightened, secular perspective on the world, the consequences of which would open up a view of nature and the embedding of humanity in the laws of nature as a foundation for understanding the origins, essence and transience of life.

By this time China was already a highly advanced civilization. A complex state administration with a bureaucracy that ensured continuity as well as social and economic standards was accompanied by a culture of writing that addressed the numerous themes of daily importance in this state construct. Libraries and catalogs took note of works composed either as chronicles or philosophical texts, as dictio-

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dynasty, but which do not correspond in their content to the work translated here. The Daoist environment from which many of these texts originate is clearly recognizable.

3 On the status of pre-medicinal healing arts in China see D. Harper, *Early Chinese Medical Literature: The Mawangdui Medical Manuscripts*. London: Routledge, 1998.

4 For a completely annotated translation, see Paul U. Unschuld with Hermann Tessenow: *Huang Di Nei Jing Su Wen. Huang Di's Inner Classic—Basic Questions.* Vol. 1: Chapters 1 through 52. Vol. 2: Chapters 53 through 71 and 74 through 81. In collaboration with Zheng Jinsheng. Berkeley: University of California Press, 2011.

5 On existential heteronomy in the world view and the religious practice of ancient China, see Bernard Faure, *Chinese Magical Medicine. Asian Religions and Cultures*. Michel Strickman, ed. Stanford: Stanford University Press, 2002.

naries or military guides. Many of these authors are still known by their names. It might therefore seem puzzling why the authors of exceedingly large books that founded a new form of healing, a "medicine" in the modern sense, should not belong to this group. It might seem puzzling that their texts survived the centuries only as extremely fragile copies, or even—like the *Ling shu* and the *Tai su* 太素—were mostly or completely lost, even in China. One might explain these losses through the many wars that also caused the destruction of countless other manuscript texts, but this argument is not persuasive. Had the *Su wen*, the *Ling shu* and the *Tai su* been esteemed by larger numbers of the educated elite, they would have been copied in sufficient quantities to become the foundation for responses to illness in these strata of the population. Yet, as all the evidence suggests, this was not the case.

Thanks solely to the fact that copies of the *Tai su* were brought to Japan and survived for centuries there as fragments do we have the possibility today of laying our eyes on the oldest testament to all those ancient texts, one created from an annotated compilation of the content of the *Su wen* and *Ling shu.* The author of the *Tai su* is Yang Shangshan 楊上善. His is the sole name documented of the writers of the works that are collectively identified as constituting the *Huang Di nei jing* 黃帝內經, "The Inner Classic of Huang Di" text corpus. However, Yang Shangshan lived later, during the Tang dynasty in the 7th century.[6] That time witnessed a completely different atmosphere of never-before-seen diversity in world views. Yet even then, the *Tai su* was apparently regarded as insufficiently important. The number of copies produced in China was too low to prevent the work from being lost in China itself.

In the centuries following the Han period, few authors took up the ideas of the revolutionaries. Best known is the aforementioned Huangfu Mi 皇甫謐, writer of the *Jia yi jing* 甲乙經 in the 3rd century. The extent to which the *Jia yi jing* and other texts continually handed down in China reproduced the content of the *Su wen* and *Ling shu* in a manner that obscured the "objectionable" character of the source texts is a matter for future research. Only in the 12th and 13th centuries, in the context of a fundamentally transformed view of the world, did the thousand-year shadow existence of the source texts come to an end. On the emperor's orders, the most important surviving manuscripts were edited and made available to the wider public. Lin Yi 林億, a collaborator in this editing project and publisher of a *Su wen* edition from the year 1067, cited from a lost *Ling shu* text and remarked in his foreword:

6 Sivin, Nathan. "On the Dates of Yang Shang-shan and the *Huang ti nei ching t'ai su*." *Chinese Science* 15 (1998): 29-36. Qian Chaochen 钱超尘. "Taisu zhuanzhu juti shijian xinzheng" 《太素》撰著具体时间新证 [New evidence on the concrete date of the writing of the Taisu]. *Zhongyi wenxian zazhi* 中医文献杂志, (2006): No. 4.

"Today the *Ling shu* is no longer available in its entirety."[7] Moreover, the passages cited by Lin Yi do not match any surviving *Ling shu* texts. In 1092, a version of the *Ling shu* titled *Huang Di zhen jing* 黃帝針經, "The Needle Classic of Huang Di," was brought to China from Korea.[8] Finally, a Song-era doctor named Shi Song 史崧, whose exact lifetime is no longer known, became the first to study the *Ling shu* in depth and, in 1135, to publish an annotated manuscript from his personal family holdings. This edition has ever since been considered the *Ling shu* that extends back to the Han era. From then on, historians began devoting themselves to questions surrounding the authorship and temporal origins of the *Huang Di nei jing* texts; new, annotated editions were produced to lend meaning to the texts, which in many parts had since become difficult to comprehend.

2. Huang Di—The Yellow Thearch

The question of Huang Di's significance in the compilation of the *Su wen* and *Ling shu* was discussed early on. Huang Di 黃帝 does not mean "Yellow Emperor," as one often reads today in popular literature. *Di* 帝 is a monarch among gods, a deified ancestor, the Thearch, and *huang* 黃 means "yellow" and stands for China. The Yellow Thearch, as per the now-standard international translation, was the highest cultural and spiritual authority of ancient China, and there were countless texts in which a supposed dialogue between Huang Di and one of his ministers or advisers placed the most valuable contributions to ancient Chinese culture as coming from the lips of this very same Yellow Thearch. This is also how the authors of the *Su wen* and *Ling shu* seem to have proceeded. Yet the appearance is deceiving. Huang Di is—with one exception, when confronted by Lei Gong, the Duke of Thunder—not a sage but an ignoramus in the field of medicine who wishes to be instructed. This instruction is marked repeatedly by the respect expressed by the dialogue partners of Huang Di. They sometimes describe themselves as *xi zi* 細子, or "mite," or *xiao zi* 小子, "little boy," and in one instance, in chapter 73, Qi Bo refers to Huang Di as *sheng wang* 聖王, "wise king." In sharp contrast, one also finds various reprimands, inquiries and refusals by the knowledgeable ones that put this Huang Di into a light far removed from that of an awesome thearch.

7 Ma Jixing 1990, 80. See also p. 81 for a graphical overview of the names of the various possible forerunner texts of the *Ling shu* as it is available today and when they were lost.

8 Okanishi Tameto 岡席為人, *Song yi qian yi ji kao* 宋以前醫籍考, Taipei: Ku T'ing Book House, 1969. 35.

A vivid example can be found in chapter 80 of the *Ling shu*. Here, Huang Di describes how he becomes dizzy every time he climbs a tall building. He is so dizzy that he can move forward only when on all fours. How to imagine a thearch who needs to crawl on all fours to cope with his dizziness? How to imagine a thearch asking a question of a teacher, who then answers by saying there really are things that shouldn't be told to everyone? Only once, when the thearch appeals to his interlocutor's conscience, does the latter acquiesce to answering the question (see chapter 64). In chapter 47, Huang Di asks a question to which Qi Bo, the knowledgeable one, responds with a long, meandering discourse until Huang Di loses patience and tells Qi Bo that was not what he asked. The knowledgeable Shao Shi responds to an especially naïve question with surprise and reproach in chapter 79: "What? You, a thearch, do not know the answer?" To be sure, Huang Di does not shy away from frank remarks either, as when a reaction to a statement by Qi Bo is placed on his lips: "All sick people already know what you are saying."[9]

Perhaps these oddities alone sufficiently demonstrate the authors' attitude of questioning authority. The *Ling shu*, like the *Su wen*, is devoted not only to the supremacy of natural laws, but also to the rule of law as such. It is a bid at liberation from arbitrariness—not only from that of the deities, demons and ancestors, whose motivations must ultimately remain beyond the grasp of mortals, but from all arbitrariness, including that of earthly rulers. Laws—*fa*—and nothing but, are the standards humans must conform to.

3. The New Terminology

3.1 fa 法

We know nothing about the authors of the texts that found their way into the *Su wen* and *Ling shu*. Our knowledge is similarly deficient regarding the authors of the texts collected during European antiquity into the *Corpus Hippocraticum*. We do not know what resistance the authors in China faced in trying to spread their ideas. The concept of natural phenomena obeying laws was new and certainly disturbing to the majority of people for whom the existence of deities, spirits, demons and ancestors seemed perfectly obvious.

9 A very detailed attempt to place the contradictory references among the *Nei jing* texts *Su wen* and *Ling shu* and the dialogue structure into the context of intellectual history is offered by Ma Boying 马伯英, Zhonggu yixueshi 中国医学文化史, *A History of Medicine in Chinese Culture*, Shanghai renmin chubanshe 上海人民出版社, Shanghai, 1994, 242 ff.

A new ideology requires language and certain terms to express its new values. Toward this end, the founders of the secular world view in ancient China proceeded in the manner that was, and remains, the most effective. Instead of inventing new terms that were new and unfamiliar to the wider public, they turned to familiar terms and gave them new meaning. The word *fa* 法 is probably the best example. Originally it referred to the "example" and "model" of the sages of early history, whom all people were expected to emulate for their own benefit and that of society. During the Warring States period (5th–3rd century BCE), increasingly large states emerged that required bureaucracies to remain governable. That was when the term *fa* also took on the meaning of social and criminal law. The *fa* achieved the status of a legal power, and therefore it was no longer a matter of individual discretion whether to follow them. It became a duty. Whoever defied them had to expect punishment. In the view of the Legalists, strict obedience of the *fa* was the only guarantee of good conduct among people. Appealing to the kindness of people, which the Confucians considered effective, seemed inadequate to the Legalists. But in the new, secular view of the world, the meaning of *fa* was extended yet again. Nature, too, has its laws, which people would be well-advised to follow. Doing so may not always be pleasant, but is always accompanied by the certainty that fidelity to the law will be rewarded with well-being. Belief in deities, spirits, demons and ancestors rests on an uncertainty that seems to be constantly confirmed by the arbitrariness of the numinous powers. At least victims would tend to see matters this way. But the new secular view of the world suggested that it was in people's own hands whether to have a long and healthy life, or illness and an early death.

The groundwork was thereby laid for a completely new form of healing arts. We call this new kind of healing "medicine."[10] Medicine is a healing art, but not every kind of healing art is medicine. The development of medicine in this stricter sense took place in ancient Greece and soon afterward in China, after intellectuals had removed health and sickness from the religious view of the world. They regarded the laws of nature as the sole standard that decided the well- or ill-being of each individual.

The medicine in this sense that appears to us in China for the first time in the *Su wen* and *Ling shu* constituted this new art of healing. It rested on premises that, within a relatively brief time span, appeared plausible to some intellectuals in both ancient Greece and China: first, natural laws exist and have effects independently of time, space and individuals—be they numinous beings or humans. Second, these laws can be recognized and put into words. Third, knowledge of these laws suffic-

10 For a definition of "medicine" as a healing art in the strict sense, see Paul U. Unschuld, *What is Medicine? Western and Eastern Approaches to Healing.* Munich. Berkeley: University of California Press, 2009.

es to interpret all material and non-material phenomena and processes, including health and illness.

No one should assume that this new medicine, as it was conceived, proved to be conspicuously more effective than the conventional healing arts of the time, whether they were based on empirics, magic or belief in demons. Still, the authors of the texts introducing the new approach did not shy away from immediately putting up the highest possible barriers between the old and new thinking. The explicit demarcation from demon belief is one sign that the protagonists had more in mind than just creating a new healing art. The new medicine, based exclusively on thinking aligned with natural law, drew its legitimacy from a completely new outlook on the world, one that also carried a political message. From a historiographical standpoint, the emergence of this medicine in China raises numerous questions. The texts in the *Su wen* and *Ling shu* convey the impression that Huang Di, who remains unknowledgeable except in one dialogue with Lei Gong, is instructed by men unidentified in the more ancient sources available to us, yet who drew upon a tradition that had already existed long before. They refer to literature that Huang Di should have known, as a passage in the *Su wen* makes clear. They cite statistics that reflect a time span of experience with many patients. Also, as the *Ling shu* repeatedly documents, they identify the differences between "unrefined" (i.e. incompetent) practitioners on the one hand and capable users of medicine on the other. These are hardly the hallmarks of a completely novel approach.

Reading the dialogues, one realizes that this medicine was a long established method of healing—and that the honorable Yellow Thearch had hardly heard a thing about it and was therefore quite clumsy in his attempts to apply this medicine. And it was only in later centuries (probably only by the early Tang period) that this Huang Di found at the beginning of the *Su wen* was viewed as a man of extraordinary intelligence and broad learning. Resolving this contradiction is a matter that research has yet to undertake. In any case, we do not know of any Chinese sources that could legitimize the dialogues' claim that this medicine had long been in use. The individual who submits to the laws of nature can deduce how long and good his life will probably be. However, this conviction raises the question of whom humans should thank for giving them life. This issue is answered very clearly in chapter 56 of the *Su wen* and elsewhere:

> 人以天地之氣生以四時之法成
> *ren yi tian di zhi qi sheng, yi si shi zhi fa cheng*:
> Man receives his life from the *qi* of heaven and earth. He reaches maturity through the laws of the four seasons.

This leaves no space for metaphysical beings to whom humanity might owe its existence. The Chinese version of an Enlightenment that had become visible there in ancient times led to a completely secularized view of the world—and thereby a medicine as well. However, it was a view that very few people accepted. The secularization of "heaven" is recapitulated almost in passing in chapter 5 of the *Ling shu*. Following a detailed exposition of how health and illness depend on the constitution of each individual and have nothing to do with the intervention of deities or spirits, there follows a brief summation:

> 此天之生命
> *ci tian zhi sheng ming,*
> This is the manner in which heaven grants existence.

Here, "heaven" is stripped of any metaphysical identity; it is nature itself.

3.2 ming 命

Along with *fa*, a redefinition of the term *ming* 命 was also needed. *Ming* originally meant "assignment" and "mandate." Human life, according to the hitherto accepted idea, was a mandate of heaven. Heaven gave it and could revoke it at any moment, and humans had practically no influence in the matter. That would change under the new, secular world view. The *Su wen* and, less explicitly, the *Ling shu* state repeatedly that human beings are part of a system of natural laws through which things emerge, grow, and die within a more or less predictable time frame. Natural laws can be violated just as social laws can. Both acts result in punishment. The terminology of the *Ling shu* leaves no room for doubt. Chapter for chapter, it stresses the importance of a behavior called *shun* 順, literally meaning "adapted." It is the opposite of a behavior called *ni* 逆, literally "violation." The entire human organism, its therapy and therefore behavior, are marked by the opposition of *shun* and *ni*, of adapting and violating. *Shun*, i.e. "following" the appropriate current, promises life, while *ni*, or "opposition," means ruin. In chapter 33 of the *Ling shu* the principle is reduced to a simple little mnemonic verse:

> 得順者生，得逆者敗
> *de shun zhe sheng, de ni zhe san*
> Those who are able to move in accordance with the norms, they survive.
> Those who move against the norms, they perish.

The parallels between the two levels—of socially desirable respect for moral guidelines and penal codes, and of personally advantageous adherence to the laws of nature—are obvious.

3.3 shen 神

The most important among the terms to be redefined was, however, *shen* 神, generally translated as "spirit" or "deity." It was, along with "heaven," an abstract, supernatural power and authority that decided human fates. The demons, ancestors, other spirits, the deities—all these numinous powers were subsumed under the term *shen*. It was, in league with "heaven," the expression of the human being's existential heteronomy. The prayers and sacrifices of the living were directed toward the *shen*, always in the hope that these powers could be bribed with good things, emotionally moved by good words or perhaps frightened by appeals to even more powerful beings. Among broad sections of the Chinese people, this attitude has survived into the present day. At the time it was a firm conviction for probably everyone. It was in opposition to this conviction that the new world view appeared, and with it the new medicine.

The fundamental idea of this medicine is the reversal of dependency in the relationship. Spirits do not hold sway over humans. It is the human being that controls the spirits. The intellectuals who created the new world view did not make the mistake of asserting that there are no spirits. They offered instead a new interpretation of a familiar concept. They state that every person contains spirits that are harbored in the body organs. There they are "confined" in a sufficiently stable manner as long as enough resources are available to hold on to the respective spirit. Only once the resources of an organ have been used excessively and a state of depletion ensues can the hitherto confined spirit break out and do harm to a person. In other words, it is up to each individual to conserve one's resources so that the spirits remain confined in the organs. Doing so lays the foundation for existential autonomy.

An important and likewise new concept stood for these resources: *qi*. The pictogram of the characters for "rice" and "steam," formed only in the later Zhou or early Han period when the new medicine was also being conceived, refers to vapors of the most minute materials that, along with blood, are essential for the survival of the human body. The qi of an organ, i.e. its resources, are depleted most easily by the emotions. Undisciplined emotionality permits the excessive drainage of qi from the respective organ responsible for grief, joy, fear, etc. and leads to two possible yet equally unpleasant consequences. First, the unleashed spirit can inflict health problems on the affected individual. Even today in the societies of East Asia influenced by ancient Chinese culture, one is struck by the emotional restraint among the people. That may well be an aftereffect of the idea that emotional exuberance is a prime cause of illness. Secondly, as I describe in the next section, the depletion of qi may make areas of the body susceptible to invasion.

3.4 zheng 正, *xie* 邪

At least as important for the assessment of an inner "depletion" as a condition that endangered one's health was a collective experience from the time of the Warring States that began to be used in concepts of pathology at this time. Whenever a state of depletion arises, it is immediately exploited by neighboring forces that penetrate from their own territory. Everything that is located where it belongs is "righteous" or *zheng* 正. Everything that leaves its proper place and exploits a "depletion," *xu* 虛, and goes where it does not belong is evil or *xie* 邪. This juxtaposition of "righteous" and "evil" anchored the new attitude's view of sickness and health. On the one hand, medicine provides a constant warning to behave "righteously" in every respect, i.e. to perform one's duties where one belongs, for anything else would be evil. The value judgments used here apply, it was believed, both within nature and society.

On the other hand the idea of "evil" established an alternative to possession by demons. It was no longer the demons that are the evil that afflicts humans. It became natural phenomena such as wind, moisture, heat and cold, which were considered "righteous" as long as they carried out their natural functions outside the human body; yet the moment people exposed themselves by opening a "depletion" in their bodies, the moment that "righteous" natural phenomena exploited this "depletion" and penetrated a body in which they had no business, was when these phenomena became "evil" and had to be driven out. But it was not only intruders from outside the body that could take advantage of a depletion. The organs themselves played the same role in the organism that the individual kingdoms played for centuries during the Warring States period. Any vulnerability in a neighboring territory resulted immediately in an invasion. The organism mirrored this condition. If any organ's resources, i.e. its qi, became excessively depleted, then qi from a neighboring organ would invade—something that, depending on the relative power of the organs in question, had health consequences that were more or less serious for the individual.

The new medicine therefore pledged that whoever behaved "adapted," *shun* 順, and "righteously," *zheng* 正, in the right place, whoever bridled their emotions and therefore kept the spirits in check, and shielded their inner structures from external attack, had attained existential autonomy within the possibilities of biology, i.e. nature. The opposite behavior, of *ni* 逆, or violation of the laws, and an attack on foreign positions, or *xie* 邪, would be punished just as strictly as the culpable depletion of one's own resources, which allowed alien forces to take over the weakened terrain, *cheng* 乘. The terms were always the same, regardless of whether the subject was one of conduct toward one's own body in nature or of the behavior of society. People know what to expect when they behave this way or that. The new Chinese medicine

was a profoundly holistic, comprehensive healing art. It merged the individual body and the politics of society in the closest manner possible.

4. The Holism of Politics and Medicine

This holism is still expressed as another legacy of the Warring States period, which lasted for centuries, ended with the unification of China in 221 BCE and whose traumatic effects linger into the present day. As all social philosophers of the time agreed, human society yearns for *ping* 平, or "peace," *an* 安, or "security," and *he* 和, which is "harmony." These conditions seemed very distant during the time of the Warring States and, even since then, have become reality in China for only short periods at best. Little wonder, then, that the new medicine should have promised to implement this desire, at least within one's own body, or that the utopia of social harmony has to this day remained a political buzzword with an exceedingly high standing in China. Reaching this social and political goal requires adjustment, or *tiao* 調, among rival groups and regions; it leads ultimately to order, *zhi* 治.

Like the *Su wen*, the *Ling shu* does not have a discrete term for "health." There is a concept of "normal" people, with certain bodily and skeletal measurements that are laid out in chapter 14, and whose physiology, especially in the act of breathing, follows very certain sequences and schedules, which are described in chapter 15. People, however, are not identical, which is why chapters 64 and 65 identify the characteristics of twenty-five types of people. The ideal condition of the "healthy" individual is *ping* 平, i.e. peace, or *he* 和, harmony. This condition is reached through "adjustment," *tiao* 調, among the rival forces in the body. These are first and foremost the yin and yang qi, which are forever trying to exterminate each other and therefore keep seeking revenge as well. As the unnamed author stresses in the *Ling shu*, chapter 33:

> 知調者利，不知調者害。
> *zhi tiao zhe li, bu zhi tiao zhe hai*
> Knowing how an adjustment can be achieved is useful. Not knowing how an adjustment can be achieved is harmful.

Therapy is therefore a matter of ordering, of governing, or *zhi* 治. As if Huang Di had needed a bit of tutoring, in chapter 45 his dialogue partner Qi Bo wishes to recapitulate the parallels identified in chapter 29 between state order and physical health. And when Huang Di immediately interrupts him with the words, "I would

like to be instructed in the *WAY* of using the needle, not about affairs of state!", Qi Bo replies that the one is not possible without the other: the *WAY*, or *dao*, is identical with that of managing a state.

Order, *zhi*, is opposed by disorder. Several terms in medicine were taken from the colloquial language for the concept of sickness, being ill and suffering: *bing* 病, *ji* 疾, *huan* 患 and *ku* 苦. Yet the real opposite to *zhi*, "order," is considered to be *luan* 亂, or "disorder." Fear of *luan*, of social disorder, continued to echo long after the trauma of the Warring States period. *Luan* thereby also became the umbrella term for illness, both in society and one's own body. The political-medical holism of Chinese medicine was the most important guarantee that this healing art should have achieved such long continuity as an integral element of the Chinese Empire's political culture. The problem of translating terms as centrally significant as *zhi* and *luan* into a Western language also makes clear that a classical, let alone authentic, rendering of Chinese medicine is impossible in European culture. By translating the terms *zhi* and *luan* in a political context into "ordering/governing" and "social disorder," and in a medical environment as "treating/healing" and "illness," we dissolve the most important conceptual trait of Chinese medicine and relegate it to the exclusive sphere of the healing arts, a seemingly irrelevant area for society.

5. Morphology—Substrate and Classification

In the *Ling shu* and *Su wen* the terminology and concepts of the individual body and the body politic—the state—are largely identical. The new medicine not only offered a new approach for dealing with individual healthy and sick bodies. It also embedded this approach within a very definite social order. The bureaucracy—essential for the functioning state—appeared in the body as well. In chapter 8 of the *Su wen*, one umbrella term for the actors in the body that we call organs is *guan* 官, "administrator" or "official." Just as in English the anatomical term "organ" was applied to the state and its "organs," in Chinese medicine the process was reversed: the bureaucratic term *guan* was applied to the "administrators" in the body. In the *Ling shu* the term *guan* is used differently. There, the eyes are the administrator of the liver, the nose is the administrator of the lung, the mouth is the administrator of the spleen, the tongue is the administrator of the heart and the ears, the administrator of the kidneys.

In the secular view of the world, all phenomena are either yin or yang. The same applies to the organs. In both the *Ling shu* and *Su wen*, the yin-yang theory is

applied to the subdivision of the entire body and its functions and, therefore, the organs themselves. Some lie deep inside the body and are dedicated to the long-term storage of resources: the lungs, heart, spleen, liver and kidneys. They bear the designation *zang* 藏, "long-term depot." Then there is a second group, the large and small intestine, stomach, gall bladder, bladder, and a never-exactly-defined, so-called triple burner. These organs receive their stores today and relinquish them again tomorrow. These are the *fu* 府, the "short-term repositories."

The meaning of *fu* changed at the end of the Warring States period. The definition "grain repository" or "granary" was replaced by "administrative building" and, finally, "palace."[11] At this point the designation of the "wind palace," *feng fu* 風府, becomes understandable: an opening through which the wind preferentially enters the body. However, there was also a small misunderstanding documented in one of the dialogues between Huang Di and his adviser Qi Bo in chapter 79 of the *Ling shu*. The former believed that there is only one wind palace in one particular place, namely in the nape of the neck behind the upper end of the spine. The latter corrected Huang Di in noting that, during malaria, the wind palace permits evil to enter at the level of a different vertebra every day. Otherwise in the *Ling shu*, the term *fu* designates only the "short-term repositories" in contrast to the "long-term depots" among the organs. During the united Chinese Empire and even earlier, when the last separate kingdoms had grown into huge political entities, granaries as long-term depots of grain, a staple food, had become essential for feeding the population all year long. They had the same significance for the physiology and pathology of the human organism.

Objections have been raised in the past to translating the Chinese terms for the lung, heart, liver, etc., as such. According to this argument, ancient and historical Chinese medicine associate completely different functions and structural classifications with these organs than Western medicine does. Regarding the eyes as a continuation of the liver, for example, seems quite alien to the European viewpoint. But this argument is not persuasive. The morphological identification of the organs in ancient Chinese texts such as the *Ling shu*, the *Su wen* and the *Nan jing* is, without any doubt, largely identical with the morphology of the organs as it was known in

11 Readers will notice a departure in my translation of the Chinese term *liu fu* 六府 as "six short-term repositories" in the *Ling shu* from my earlier translation of this term as "six palaces" in the *Su wen*. It appeared to me that in the *Ling shu* the term *fu* 府, with the exception of its usage in the binome *feng fu* 風府, "wind palace", strictly adhered to the original meaning of a yang storage facility that is in contrast to a yin storage facility, as described above. Translating the *Su wen,* I was never really sure whether *fu* was used in the older sense of a yang storage facility, or in the later sense of an administrative center, i.e., a "palace". Numerous passages, it seemed to me, allowed both interpretations.

Europe, as well as since ancient times. An excerpt from chapter 12 of the *Ling shu* illustrates this quite clearly:

> [Let us take] a male person of eight feet height [as an example]. He has a skin and he has flesh. His outer [appearance] can be measured. [His structures] can be followed and pressed [with the fingers] so as to locate them. Once he has died, he may be dissected to observe his [interior appearance]. Whether the long-term depots are firm or brittle, and whether the short-term repositories are large or small, how much grain [they have received], and of what length the vessels are, whether the blood is clear or turbid, and whether the qi are many or few, whether the twelve conduits transmit much blood and little qi, or little blood and much qi, and whether overall they contain much blood and much qi or little blood and little qi, all this can be quantified.

Location, capacity, size and other parameters are described with precision in the *Ling shu*. Chapters 32, 47 and 49 especially provide this information. The term *xin* 心 does cause some difficulty. It can mean both "heart" and "stomach." Otherwise, "lung" is the lung and "liver" is the liver. The difference lies essentially in the attribution of functions and in the presumed inner relationships. Interpreting the heart and small intestine as a pair in the same manner as the liver and gall bladder is alien to European thinking. Yet these differences do not justify the avoidance of literal translation. Otherwise, it would also be impermissible to translate the Chinese for "ears" as ears and the Chinese for "nose" and "mouth" as nose and mouth, for their physiological functions and structural relations within the organism are likewise partly alien to European thinking.

This applies also to the aforementioned concept of blood. The substance of *xue* 血 is the same as that of *haima* in ancient Greece and of blood in our everyday and specialized medical understanding of it. It is the vital substance that flows throughout the body, can coagulate within the body, flows out of the body during nosebleeds, menstruation and injury, and must be conserved. Blood is blood. Interpretations, however, of how blood is made, what purpose it has, where it flows and more, were different and—even in 19th century English texts—no longer corresponded to the state of our knowledge. Still, we always called it "blood."

In both ancient Greece and the ancient texts of Chinese medicine, the concept of "blood" as a visibly red bodily fluid contrasted with that of the invisible yet equally essential vapors. The ancient Greeks called these *aer* or *pneuma*, and referred to the "arteries," literally translated as "air vessels," since the arteries appear empty when a corpse is dissected. The authors of the ancient Chinese texts regarded the matter

somewhat differently. Only the blood is bound to vessels, they thought. Blood that stagnates outside of the vessels following injury through blows or impacts was a pathological sign. On the other hand, vapors—the aforementioned qi—can make their way anywhere in the body. They enter the body through food and drink, as well as via the air inhaled through the mouth and nose. They can leave the body through the mouth and nose, through the skin, and also, for example, as flatulence.

The difference in mobility of blood and qi was reflected in classifications of yin and yang. Blood is yin and the qi are yang. Blood is classified as yin because of its material weight: blood flows downward. The yang classification of qi is due to their lightness and literal intangibility: they spread out in all directions and are therefore yang.

The authors of antiquity imposed a second categorization on top of these groupings. They believed that the body has a defense system with both a yin and yang component. They named these two components—corresponding to our ideas of "defense"—using military terms. The yin components were *ying* 營, or "military camps"; the yang components *wei* 衛, literally "guards," which can patrol freely. *Ying* and *wei*, camps and guards, are qi as an umbrella term; the blood is equated with military camp qi, i.e. as sentries fenced inside a camp, just as the blood is fenced in by the vessels. They are bound to certain locations and therefore yin in character. The qi in the more restricted sense was equated with the guard qi. Their mobility is a trait of yang, which can patrol in both the inner and outer areas of the body, always on the alert to identify and battle intruders. The term *bo* 搏, "to strike at," is the most common expression in the *Ling shu* for the encountering of mutually hostile qi.

6. The Causes of Illness

The causes of a person's illness were in no way one-dimensional and definitely not simplistically presented in the *Ling shu*. Not least in light of the *Ling shu*'s broad and seemingly modern etiological palette, we must again ask: where does all this experience come from, given that the Chinese sources offer no hint of an extended period in which this knowledge could have developed? Perhaps one should keep in mind that the one or two centuries between the end of the Zhou and founding of the first Han dynasty and the probable writing of much of the *Su wen* and *Ling shu* were no less creative a period than the two hundred years between 1800 and 2000 in Europe. It was a long time, and in this long time much was conceived, applied and transformed into experience and knowledge. This may well also have

been so in ancient China. As the content of the *Su wen* and *Ling shu* demonstrate again and again, their authors were intellectuals of a high order, and we can assume that their thinking was as fruitful and incisive as that of their counterparts two millennia later.

Sickness, as they recognized, is a highly complex matter. Sickness is unwanted and must therefore be fought in two respects: before it can affect a person; and once it is already there. Just like European medicine in the time before antibiotics, Chinese medicine sought primarily to prevent sickness from emerging in the first place. The best-known and oft-cited remark on this concern can be found in chapter 2 of the *Su wen*:

> The sages did not treat those already ill, but treated those not yet ill. They did not govern what was already in disorder, but what was not yet in disorder… Now, when drugs are employed for therapy only after a disease has become fully developed, when [attempts at] restoring order are initiated only after disorder has fully developed, this is as if a well were dug when one is thirsty, and as if weapons were cast when the fight is on. Would this not be too late too?[12]

The fundamental idea that it makes sense for the individual to make proper life choices and for the medical practitioner to prevent a manifest illness through prompt intervention is found repeatedly in the *Ling shu*. A passage from chapter 55 immediately parallels the above-cited excerpt from the *Su wen*:

> The superior practitioner initiates a cure where there is no disease yet, he does not cure where there is a disease already.

To reach this goal, however, one must first know the origins of disease. And the variety of these causes did not remain obscure to observers of the time. In keeping with the tenets of the new view of the world, all non-natural causes of illness were excluded. "Heaven," as was repeatedly stressed, is absolutely neutral. It cannot be blamed for anything.

A detailed discussion is dedicated to this idea in chapter 58 of the *Ling shu*. In one of the most remarkable dialogues of the entire text, Huang Di asks many questions on the relationship between external pathogenic influences and the—as we would call it today—psychological condition of people on the one hand and their illness on the other. Each time he is enlightened by the clear words of Qi Bo. The conversation finally ends with the doubts of Huang Di:

12 Paul U. Unschuld, 2013, 13.

> When someone has never encountered evil qi, and has no fearful mind, and suddenly falls ill nevertheless, what is the reason? Could it be that [he falls ill] because of the workings of demon spirits?

This question might also be asked today by someone not entirely convinced by purely secular explanations for all the events and processes of life. Qi Bo responds:

> This, too, is because old evil [qi] have remained [in the body], without having broken out [as a disease]. When someone has an aversion to, or excessively longs after something, his blood and qi will be disturbed internally, and the two qi beat at each other. The origins are quite subtle. One may look at them, but will see nothing. One may listen to them, but hears nothing. Hence it seems as if demon spirits were involved.

One might ask whether in our time, two thousand years later, one could give a better answer to Huang Di's question. But Huang Di is not yet convinced and points out that sometimes patients are healed after a prayer is said. Qi Bo then instructs him that those who say such prayers already know in advance which temporal and other circumstances overcome an illness, and if they also know how the illness arose they can put two and two together and say a prayer that allegedly brings about the healing.

In chapter 60 of the *Ling shu,* Qi Bo sees himself compelled to use strong words. Obstruction- and impediment-illnesses are discussed there. These are blockades of the bodily conduits through which the blood and qi flow. These "obstructions" and "impediments" finally lead to abscesses, carbuncles and similar lesions, as the blockaded blood and qi rot when they cannot flow, and then break out through the skin above.[13] Qi Bo uses this explanation to stress once again the emergence of this and some other illnesses from within the organism:

13 The *Ling shu* authors devoted chapter 81 to *yong* 癰 and *ju* 疽 illnesses, but failed to offer a convincing explanation of their difference. Presumably, originally they may have been introduced to distinguish between yin and yang aspects of ulcerations resulting from a blocked flow of qi and blood in the vessels. Already in the Mawangdui manuscripts the term *yong* 癰 was used to designate festering abscesses, and it was with an eye to such usage that in the English version of the *Su wen* following a suggestion by Nigel Wiseman, I translated *yong* as "welling abscess" and *ju* as "flat abscess". While these terms reflect much of the traditional usage of *yong* and *ju*, I have decided to leave them in the *Ling shu* translation and turn to the literal meaning of the graphs *yong* and *ju*, i.e., "obstruction-illness" and "impediment-illness". The graphs were designed to refer to the presumed underlying causes of abscesses. However, the notion of "obstruction-illness" and "impediment-illness" also applied to blocked passages of qi deep in the organs and in the bones that will not result in ulcerations of the skin (see *Ling shu*, ch. 68 and 75). For such conditions a translation of *yong* and *ju* as "welling abscess" and "flat abscess" appears inadequate. For further details, see the respective entries in Zhang Zhibin and Paul U. Unschuld, *Dictionary of the Ben Cao Gang Mu*, Oakland: University of California Press, 2015.

> Now, the emergence of obstruction- and impediment-illness, and the formation of purulent blood, that is not something sent down by heaven, and it does not come out of the earth. It emerges from minimal accumulations.

One can almost watch him gradually lose his patience at having to explain such elementary matters to his listener.

Demons and spirits can therefore be completely excluded as causes of illness. The alternatives introduced by the new medicine covered a broad spectrum. They stretched from the processes and changes of life, one's innate constitution, hazardous climatic conditions, effects of social status and one's regional life center, to individual living conditions and emotional agitation. A passage in chapter 28 says:

> As for the very first origin of all diseases, they all originate from wind, rain, cold and summer heat, from yin and yang [qi], joy and anger, from beverages and food and from living conditions, from being severely scared and from sudden fear.

Of course, one's own responsibility for making life choices that maintain health is first and foremost. This was the foundation of existential responsibility, of living a life "adapted" to the laws of nature and not "violating" them.

The individual is surrounded by natural phenomena that apparently simply await their chance to gain entry and then cause illness. He must therefore refrain from exposing himself, i.e. granting them a breach from the outside through which "evil" could then enter his body. As we have seen above, it is the emotions that, when excessively developed, create the space or "void" that then invites the intruder to invade. In its normal state the skin is a closed barrier to prospective intruders. It must be overcome, for example, through structures such as sweat pores that open up following great exertion, and provide an entry route. The wind, originally perceived as a powerful spirit,[14] has since ancient times been identified as the first of the natural forces that have no place inside the human body, yet gain entry through inattentiveness and then, often together with cold or moisture, cause blockages in the flow of blood and qi, causing pain, swelling and many other symptoms.

The observers of the time also recognized that sickness or health did not depend solely on the choices one makes in life. Evidently there were also innate constitutions that gave some people long lives and others an early death. One person, we read in chapter 47 of the *Ling shu*, is born with a large heart, another with a small heart, one with a large kidney, the other with a small kidney, etc. It is complete-

14 Paul U. Unschuld, "Der Wind als Ursache des Krankseins. Einige Gedanken zu Yamada Keijis Analyse der Shao-shih Texte des Huang-ti nei-ching," *T'oung Pao* 68 (1982): 91-131.

ly clear, according to the author, that these innate constitutions lead to differing chances in life.

As we learn in chapter 50, the innate constitution is much more important than one's mental composure when it comes to how well one endures pain. It makes no difference whether one is courageous or a coward; there are individuals of both types who can bear pain and some that cannot. It does not depend on a deliberate choice, but is already spelled out by one's inborn constitution. Here we can also note an amusing detail that would come to light when discussing, in today's terminology, the loss of impulse control. Why, as we read in chapter 50 of the *Ling shu*, do cowards sometimes nevertheless take on courageous men? Because they are drunk, according to the explanation then and now; because alcohol lowers one's inhibitions.

The question of why one person lives long despite being exposed to the greatest dangers, while another dies young who keeps a quiet existence within his four walls and lives an "upstanding" life, is discussed from various angles, for example in chapter 54. In chapter 58 the question is explored of how someone can fall ill without any apparent external pathogenic influence. All this is largely comprehensible, yet some of the ideas at the time on the origins of illness remain limited to Chinese medicine, such as the interpretation of certain seasons and days as especially hazardous to health. These concepts might reflect observations that had a certain empirical basis in China, as until recently, at least, the country had a continental climate in which seasonal climatic processes could be quite precisely dated and were therefore predictable. However, the systematization of such experiences and their association with the theoretical framework of the yin-yang and Five-Phases doctrine remain hardly understandable to present-day readers.

7. Diagnosis

The *Ling shu* and *Su wen* document a highly significant advance in the evaluation of illness. They explicitly and repeatedly introduce a differentiation that apparently had not previously existed, namely distinguishing between the pathological condition that arises inside the organism and which can be ascertained using only theory on the one hand, and, on the other hand, the pathological consequences of this condition, which in some respects manifested themselves to the patient as unpleasant changes and indicated deviations from normal conditions to the practitioner. The new medicine made use of a series of comparisons to draw attention to these deviations. The "root," or *ben* 本, meaning "origin," and its opposite, *mo* 末, meaning

the "end" or "consequence," was one of the conceptual pairs by which illnesses and symptoms were referred.

It is up to the healer, using diagnosis to identify the "root" of an illness, to either draw necessary conclusions for therapy or, given an unfavorable prognosis, to refrain from therapy. In ancient cultures this differentiation could decide between life and death for the healer. A physician who treated an incurable patient was either incompetent or intent on profiting from someone sure to die. Both of these were reprehensible and possibly criminal. Therefore the prognosis played an important role both in ancient China and Greece. There are no comparable ancient sources for Indian Ayurveda medicine, but there, too, until the arrival of modern Western medicine, the Ayurveda doctor had to exercise extreme restraint toward the incurably ill and therefore depended on proficiency in devising a prognosis.

Diagnosis itself is subject to a hierarchy in the *Ling shu*. In chapter 4 we read that those who need only to look at patients to recognize their health problems are "enlightened," or *ming* 明. The designation for the second-highest competence that healers who need to feel the pulse can attain is a striking one. These individuals are merely "divine," *shen* 神. One might think that the "divine" would tower above all else. Yet that is precisely what the author of this text avoided expressing. The "divine" here is not to be associated with "gods" in the numinous sense; it simply means "prominent," not even "very good": that was reserved for the enlightened ones. The idea of the "divine" was downgraded here the same way as when one calls something divine in English (or in German as *göttlich*): one could just as well say "wonderful" or "fantastic." It has nothing to do anymore with the deity venerated by a religion. At the bottom of the ranking is the healer who has to ask the patient questions. Anyone depending on that was merely a practitioner, *gong* 工.

The special esteem for the mere observation of a patient as the basis for an exact diagnosis might seem astonishing. However, it had a quite concrete background. Let us go back to the very first reference to a doctor-patient relationship in the history of Chinese literature. It was an encounter recorded in the *Shi ji* 史記 by Sima Qian 司馬遷 in about 100 BCE, between Bian Que 扁鵲 and Qi Huan *hou* 齊桓侯, the Marquis Huan of Qi. Bian Que took part in an audience of the sovereign and noticed from a distance that he needed treatment that could still heal an illness in its early stages. However, when he raised the matter, he was harshly rebuffed. The story had a sad end, as the Marquis even refused to take subsequent warnings seriously and was eventually no longer curable. Besides being the oldest known doctor-patient relationship in China, it also shows how difficult it is for a doctor to approach a ruler. The *Ling shu* refers to this problem repeatedly, and most clearly in chapter 29. It is nearly impossible to convince rulers and other lofty individuals

to submit to a detailed, personal examination of their bodies. Touching them—for example, to take their pulse—is virtually unthinkable. The only way to examine such people when they are suffering is from a due distance.

The *Ling shu* offers many diagnostically relevant parameters that inform the observer about a patient's inner condition. According to chapter 4 of the *Ling shu*, the correlation between the inside and outside is as immediate as the striking of a drum and the sound the drum makes, and—especially—as immediate as the relationship between an object and its reflection in clear water. Of primary importance are complexions, especially in the face, to the right and left of the nose, under the eyes and in other telling places, such as the fingernails, where a yellow color, for example, would indicate a problem with the gall bladder according to chapter 47. Correspondences laid down in the Five Phases doctrine between externally recognizable colors and internal organs provide essential insights for a subsequent treatment. Certain other features also yield key information.

Whether the eyes are large or small tells the observer something about the gall bladder. The condition of the lips yields information about the spleen. Whether the patient has to raise his or her shoulders to breathe says something about the lung. The size of the skeleton, dimensions of the nape, the expansion of the rib cage indicate the condition of the stomach and diet. For all of the short-term repositories and long-term depots there are "indicators" on the body's exterior that the observer must note in his diagnosis. The height of the nasal bone, the size of the nostrils, the bags under the eyes—all these facts tell the keen observer something about the condition of his subject, without even having to touch him or—hardly conceivable with a high-ranking individual—interview him. Yet there is also a conscious change of perspective. In chapter 74, Huang Di demands exactly the opposite of Qi Bo. He does not want to inspect complexions or investigate the flow in the vessels of various body parts. Instead, he wants to know how one could recognize something about an illness merely by examining the condition of one place on the wrist.

The instruction that Qi Bo gives him illustrates that transition from visual and tactile inspection of the vessels of the wrist and the surface of the skin above them to the inspection of movements in the vessels. A term commonly used until quite recently in Chinese medicine for feeling the pulse is *kan mai* 看脈, literally "observing the vessels."[15] When Qi Bo refers to the diagnostically relevant conditions of a certain section of the wrist as "slack or tense," "minimal or enlarged," or "smooth or rough," the boundaries between the perception of these as values of the skin or as characteristics of the movement in the vessels are blurred. Whether the vessels are

15 On the beginnings of pulse diagnosis in China, see E. Hsu, *Pulse Diagnosis in Early Chinese Medicine: The Telling Touch*. Cambridge: Cambridge University Press, 2010.

"diminished" or swollen as the result of obstructed blood and qi must likewise be included in the evaluation of an illness.

8. Conditions of Illness

The maladies discussed in the *Ling shu* are associated mainly with *xie qi* 邪氣, or "evil qi." They can enter the body from the outside as wind, cold, warmth, heat or moisture. Once inside they remain static or they move farther inside, from the skin to deep in the long-term depots and even the bone marrow. A third possibility is that they are transported from one long-term depot to another. Of the kinds of evil qi that enter the body, one distinguishes between "proper evil," *zheng xie* 正邪, and *xu xie* 虛邪, or "depletion evil." The former are climatic qi determined by the seasons, such as heat, cold, etc., which are basically "proper," *zheng* 正, because they appear during the appropriate season. They are nonetheless "evil" because they enter the human body uninvited. "Depletion evils," on the other hand, are in the wrong place from the start. They are, for example, the heat that comes in winter instead of summer and then penetrates the body. "Proper evil" and "depletion evil" can cause differing diseases. The illness here generally takes on an ontic character. It is manifestly present, can be localized and even touched by the fingers and, by the means identified in the section on therapy, can be physically removed.

"Depletion evil" and "proper evil" are opposites. "Depletion" and "repletion" are another. Again and again in the *Ling shu*, we find the command to fill a depletion and to empty a repletion. This partly does mean "too much" of something as opposed to "too little," especially of qi. But it also has another meaning, when depletion is considered a lack of proper qi and repletion, the presence of evil qi. Once wind and cold have entered the vessels, they can block the flow of blood and qi; such blockages are the most common cause of pain, swelling and also the aforementioned obstruction- and impediment-illnesses, which in turn can cause abscesses, carbuncles and other lesions.

The clash of evil qi and guard qi produces its own effects. These effects are influenced by, among other factors, a seeming contradiction between two concepts in ancient Chinese medicine. On the one hand, it was assumed that the blood and qi circulate through two separate systems of conduit vessels on both the left and right halves of the Body. In both the *Su wen* and *Ling shu*, this idea competes with another one saying that the individual sections of the conduit vessels, which are assigned to the three different yin gradations (major yin, minor yin and receding yin) and the

three different yang gradations (major yang, minor yang and yang brilliance), are filled with differing proportions of blood and qi.

The dialogues often serve to explain general symptoms of illness on the basis of these concepts. In doing so they refer back to the fundamental doctrines of the secular natural laws of systematic correspondences. These are the yin-yang and Five Phases doctrines. Neither is explicitly explained as such, the way they occasionally are in the *Su wen*. One example is the basic idea of a normality of violence in both nature and in the individual organism, of which chapter 69 of the *Su wen* has the following to say:

> 气相胜者和不相胜者病
> *qi xiang sheng zhe he, bu xiang sheng zhe bing,*
> When the qi subdue one another, this is harmony. If there is no mutual subduing, this is disease.

In the *Ling shu* one finds hardly any such general statements about the nature of yin and yang. They become apparent, instead, in their application. The doctrine of the Five Periods and Six Qi, *wu yun liu qi* 五運六氣,[16] a segment of some 30,000 characters probably inserted into the *Su wen* by Wang Bing 王冰 in the 8th century, yet which we believe existed already during the Han period, is only marginally referred to in the *Ling shu*, e.g. in chapter 79. Even more than the *Su wen*, therefore, the *Ling shu* gives the impression that its authors presumed familiarity among readers of the doctrines of systematic correspondences. Consequently, most of its explanations on illness and the physiological and pathological processes in the human organism consist of explanations obviously based on this presumption.

Entire chapters are dedicated to these explanations. In some dialogues, maladies identified in colloquial language and felt or observed by laypersons are directly subjected to theory, e.g. in portraying the spread of illness within the body. Often theory can be identified only indirectly in statements regarding therapy. The conduit segments or other body areas selected for acupuncture or bloodletting indicate what yin or yang regions were associated with an illness. One example is chapter 24 of the *Ling shu*. This chapter is one of the few written as a normal, narrative text instead of a dialogue.

The first part of the chapter consists of various elaborations on treating "headache" and then "pain in the heart" that arise from "receding qi." How these symptoms come to be, or why qi recedes, is not explained. A headache that arises from "receding qi" may be accompanied by a "swollen face and vexed heart" or a "grievous heart" and "tendency to weep," thereby requiring differing procedures that would

16 For a detailed discussion see Unschuld 2003, 385 ff.

show the specialist where the problem theoretically lies, e.g. in the "foot yang brilliance" or the "foot major yin conduit." A headache resulting from receding qi may be associated with dizziness, or forgetfulness or joint pain. All these variations of headaches are attributed in theory to the presence of evil qi in various parts of the vessels and require accordingly differentiated therapies.

Numerous health problems are discussed, from discomfort in swallowing and deafness, to nosebleed and menstruation discomfort, to digestion problems and tapeworms, psychological problems and tumors. Explanations of illness symptoms distinguish between those sophisticated enough to be mentioned in specialized literature and those that were only passed on orally. In chapter 28 of the *Ling shu,* these include explanations for everyday inconveniences such as "yawning," "sneezing," "deep breathing," "noises in the ears" and others, including biting one's tongue accidentally. For all these phenomena Huang Di asks about, theory in the words of Qi Bo offers an explanation. In chapter 32 Huang Di asks why a person who does not eat will die after seven days. Qi Bo then identifies the size and capacity of the stomach and intestines, calculates the amounts of daily intake and daily discharges, and deduces when the supplies to the organism will be exhausted. Chapter 43 is dedicated to dreams, the various contents of which indicate where in the body abnormalities are occurring. Chapter 81 is devoted to the many abscesses and other skin problems caused by obstruction- and impediment-illnesses.

In its entirety the text gives the impression that the authors strove to make all health problems that confronted the people of the time comprehensible within their secular explanatory model based purely on natural laws. Only their comprehension, we read, makes successful treatment possible.

9. Therapy

Starting therapy without a thorough diagnosis is rejected and attributed only to "unrefined" practitioners. Therapeutic procedures to be used for treating a patient are multiple and can hardly be grasped competently by one healer alone.

The authors of the *Ling shu* knew that a medical treatment could not be some kind of mechanistic repair. Chapter 29 of the *Ling shu* therefore spells out how important it is to find out what patients want and what would help them. The author uses comparisons to make the point.

> One enters a [foreign] country, and enquires about its customs. One enters [someone else's] household, and enquires about their taboos. One enters

[someone's ancestral] hall and enquires about the rites to be observed. One attends to a patient and enquires about what will ease his condition.

We can read between the lines that the patient's mental expectations and emotional needs greatly influence the therapy's success. Therefore, treatment must incorporate the patient's social environment into the therapy instead of regarding the illness in isolation. High-ranking individuals are both approached differently in their diagnosis and receive a special, perhaps less aggressive, therapy. Where the average patient would be treated with "fire," i.e. cauterization, loftier clientele are given gentle compresses to bring the required warmth into the body. This differentiated approach is discussed especially clearly in chapter 5 of the *Ling shu*:

Huang Di:
Now, kings, dukes, and eminent persons, gentlemen who consume bloody [meat], their body is soft and fragile, and their muscles and flesh are gentle and weak. [The flow of] their blood and qi is swift and vigorous, smooth and unimpeded. Is it at all possible that when piercing them, whether an insertion is slow or fast, shallow or deep, often times or few times, could be identical with [the treatment of normal persons]?

Qi Bo:
How could rich food and coarse vegetables be identical?! If the [flow of] qi is smooth, [the needle] is to be removed quickly. If the [flow of] qi is rough, [the needle] is to be removed slowly. If the [flow of] qi is vigorous, then the needle must be small and it is to be inserted superficially. If the [flow of] qi is rough, then the needle must be big and it is to be inserted deeply. [A needle] in the depth is to remain there. [A needle] at the surface is [to be removed] quickly.
Looking at it this way, when piercing normal persons [the needle is to be inserted] into the depth, and is to remain there. When piercing eminent persons, [the needle is to enter the skin] only a little, and is to be withdrawn quickly. This is so because it is always such that the [flow of the] qi [of the latter] is swift and vigorous, smooth and unimpeded.

The procedures ultimately executed by the expert use acupuncture first and foremost. Needles might be as fine and supple as a hair and penetrate into the organism to a greater or lesser degree. The *Ling shu* includes a list of the nine varieties of needles right in the first chapter. They might be heated and inserted directly on the painful area, for example, when used on strained sinews accompanied by severe pain, fast breathing and spitting blood. They might also be needles with a

ball-shaped end, so that they clear a path by pushing structures aside without doing damage when they are inserted.

They might also be sharp blades used with the opposite intention, namely of opening the skin to drain pus or opening the vessels to let blood. The "removal," *qu* 取, of blood is a therapy connected to the ontic view of the disease, one that is often recommended in the *Ling shu*. The disease is removed along with the blood, according to the text. There may have already been skeptics in antiquity who questioned whether these little needles were really as important as the new medicine claimed. A question to this effect is asked by Huang Di, and Qi Bo makes some emphatic comparisons to confirm the needles' significance. The most important position in nature is occupied by man. Weapons are used to kill him in war. To save his life, medicine uses the little needles:

> Huang Di:
> For me the small needles are insignificant items. Now you say that above they are united with heaven, below they are united with the earth, and in the middle they are united with mankind. To me this seems to greatly exaggerate their significance! I wish to be informed of the underlying reason.
>
> Qi Bo:
> Is there anything bigger than heaven? Now, what is bigger than the needles? Only the five weapons. The five weapons are prepared to kill. They are not employed to keep [someone] alive. Furthermore now, mankind! The most precious item between heaven and earth. How could it be neglected? Now, to cure the [diseases] of humans, only the needles are to be applied. Now, when the needles are compared with the five weapons, which turns out to be less significant?

The common therapeutic approach in the *Ling shu* describes a health problem and then recommends acupuncture or bloodletting from a particular vessel or at a defined part of the body. The text makes no mention of who decided upon these recommendations or when they were made. The authors describe how something should be done but generally offer little hint of the thinking behind the therapy that has yielded the given instructions. A brief example from chapter 26 of the *Ling shu* illustrates this kind of information:

> Nosebleed. [To treat such a condition,] one chooses the hand major yang [conduit for piercing the needle]. If it does not end, one pierces below the wrist bones. If it does not end, one pierces the hollow of the knee and lets blood there.

Other instructions for therapy issue from a more detailed theoretical discourse, as an example from chapter 28 of the *Ling shu* shows:

> Huang Di:
> When a person is mournful and weeps, which qi cause that?
>
> Qi Bo:
> The heart is the ruler among the five long-term depots and six short-term repositories. The eyes are the location where the stem vessels come together. They are the path the liquids take when they ascend. Mouth and nose are the gateways of the qi.
> The fact is:
> When someone is mournful and grievous, then his heart will be excited. When the heart is excited, then all the five long-term depots and six short-term repositories will sway. This swaying affects the stem vessels. When the stem vessels are affected, the pathways of the liquids will open. When the pathways of the liquids are open, tears will leave there. When the weeping does not end, then the liquids eventually will be exhausted. When the liquids are exhausted, the essence will no longer be moistened. When the essence is no longer moistened, then the eyes can no longer see. Hence that is called "deprivation of the essence." One supplements at the *tian zhu* [openings] on the conduits on both sides of the nape.

Explanations of what functions the individual conduits serve in the organism—which flows of blood and qi are normal and which are not—are found in a different part of the *Ling shu*. Not infrequently, Huang Di listens to the remarks of his instructor to then respond with essentially the same words—I have heard what you say, but I still do not know why that is so! This is then often followed by a more detailed explanation. Studying these remarks helps the reader to better understand the theory behind the instructions for treatment.

Acupuncture and bloodletting are clearly the primary therapeutic recommendations in the *Ling shu*. The work is therefore considered the fundamental text on ancient Chinese acupuncture. It discusses the entire possible therapeutic spectrum of healing in terms of recommendations. Except for a handful of concrete recipes for preparing a medicine or compress, the text keeps to simply naming possible alternatives, of which the most detailed attention is devoted to cauterization. Massage and acupressure, medicines and compresses, are referred to only a few times as sensible additions in cases when needling and bloodletting are too risky or ineffective. Chapter 19 discusses a veritable drainage to treat "water-illness" using a bamboo tube. In chapter 24 the reader learns how to fix a tapeworm in place in the intestine

and then to kill it with a long needle. Apparently the authors of the *Ling shu* could assume that these kinds of procedures were familiar to readers. In chapter 26 three possible therapies for hiccups are listed which likewise require no theoretical background, being presented instead as the results of experience:

> Hiccup. One pierces a blade of grass into the [patient's] nose so that he sneezes. Once he sneezes the [hiccup] will end. Or he holds his breath and quickly moves his face upward. [The hiccup] will end immediately. Or one severely scares the [patient]. That, too, may end [the hiccup].

Basically, the *Ling shu* is characterized by therapeutic optimism. Illnesses, as chapter 1 says, are like thorns, dirt stains, knots or closed places. The patient can thereby be cured just as thorns are pulled out, stains are washed away, knots untied and locks opened. Anyone who claims that a patient is incurable, no matter how long the illness has already lasted, is simply incompetent.

And yet there are limits. They are set not only by the recognition in the *Ling shu* that this or that illness is incurable. The limits of treatment are also explained using explicit references to the rich experience of past military strategies. An acute illness is like an army in the field approaching with banners flying and drums beating. Attacking here is inadvisable. In chapter 55, Bo Gao established the parallels to the treatment of sickness:

> Bo Gao:
> In [the text] *Rules of the Military* it says: Do not confront those qi that come with a peng-peng [drum roll]. Do not attack battle troops approaching with loud drum rolls. In [the text] *Rules of Piercing* it says: Do not pierce a baking heat. Do not pierce a dripping sweat.

As one realizes from reading the *Ling shu*, a competent practitioner's knowledge has to be comprehensive.

10. About the Translation

This English edition of the *Ling shu* includes the original Chinese text, a complete English translation and annotations from selected Chinese commentaries that help to better understand the content and identify variations in the text as they were handed down.

The original Chinese has been inserted in lines or sections into the English translation. Knowledge of Chinese is possibly quite common among readers of this

translation and therefore I have aligned it as exactly as possible, not only in terms of content but also syntax, with the Chinese original. This ensures the highest level of transparency. Segments of text inserted into the translation are marked in brackets [xxx]. Also, I have rendered the Chinese with consideration for its content units and rhyme structures. Many passages in the Chinese were written in rhyming patterns of three or four or more characters each. The rendering of these rhymes sometimes reveals breaks, insertions or omissions in the original text and makes apparent from what diverse source texts the *textus receptus* of the *Ling shu* was compiled. Characters or passages that Chinese commentators or I have suspected were erroneously inserted are identified by a gray background. Insertions that one may regard as latter-day commentaries are identified in the translation within pointed brackets (> xxx <). Longer passages that may have been introduced subsequently as additional information are identified in the translation within slashes (// xxx //). These are all presumptions based primarily on structural comparisons and contexts.

The translation follows the same principles that I adhered to in my past renderings of ancient classics of Chinese medicine into English. My primary effort has been to communicate the authors' manner of thinking to contemporary readers by translating the terminology and especially the images as literally as possible. Again and again I have been encouraged in my approach not least by expectations that, through philological criteria comparably stringent to those long accepted in translations of the *Corpus Hippocraticum*, comparisons of ancient Chinese Medical texts with their European counterparts would be made possible. Hence, with few exceptions, the English terminology underlying the present translation of the *Ling shu* is identical with that used in my translation of the *Su wen*. Among noticeable changes are the interpretations of the terms *yong* 癰, *ju* 疽, and *fu* 府 .

This approach will offer hardly anything to those who do not take the ancient authors seriously. Reading their texts over the years has instilled the greatest respect in me. The longer one occupies oneself with their patterns of thinking and arguing, the clearer their intelligence becomes. Therefore I have not followed the demands that are often voiced to essentially dispossess these people of their thinking and manner of expression by using modern terms and contemporary physiological and pathological concepts in the translation, as if to assert that the authors of the time neither knew what they were seeing in sick or healthy people nor understood how to interpret what they saw. Back then they knew very well what they saw and understood it with great logic and reason—in their time and with the means they had. This is what the present translation may suitably highlight.

Berlin, 2016

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Abbreviations and Literature quoted

Comments in the footnotes based on recent Chinese scholarship are mostly quoted from annotated *Ling Shu* editions issued by collectives associated with TCM institutions in Beijing, Nanjing, Shanghai and Hebei, and by Yang Weijie 杨维傑, a scholar based in Taiwan. These works in turn refer to numerous ancient sources to compare text variants and cite the views of former commentators. The following abbreviations indicate the five mainland and Taiwanese editions.

HBYXY	He bei yi xue yuan 河北中医学院, *Ling shu jing jiao shi* 灵枢经校释, Beijing, Ren min wei sheng chu ban she 人民衛生出版社, 1982.
HDNJZP	Zhong yi yan jiu yuan zhong yi yan jiu sheng ban 中医研究院中医研究生班, *Huang Di nei jing zhu ping* (vol. 2: *Ling shu bu fen*) 黄帝内经注评. 下册灵枢部分, Beijing, Zhong yi yan jiu yuan zhong yi yan jiu sheng ban 中医研究院中医研究生班, 1980
NJJY	Bei jing zhong yi xue yuan nei jing yan jiu zu 北京中医学院内經研究組, *Nei jing jiang yi* 内经讲义, Beijing, Ren min wei sheng chu ban she 人民衛生出版社, 1960
NJZYXY	Nan jing zhong yi xue yuan zhong yi xi bian 南京中医学院中医系編, *Huang Di nei jing ling shu yi shi* 黄帝内经灵枢译释, Shanghai, Shang hai ke xue ji shu chu ban she 上海科學技術出版社, 1986
YWJ	Yang Weijie 杨维傑 *Huang Di nei jing ling shu yi jie* 黄帝内经灵枢译解, Taibei, Zhi yuan shu ju 志遠書局,1976

The following abbreviations refer to commentators of the past two millennia as they are named in excerpts quoted in the footnotes from the five editions listed above.

GGG	Gu Guanguang 顧觀光, 1844
HYZ	Huang Yizhou 黄以周, 1884
LDY	Li Dongyuan 李東垣, around 1200

LHR	Liu Hengru 劉衡如, 1964
LNE	Li Nian'e 李念莪, 1642
LP	Liao Ping 廖平, 1913
LY	Lou Ying 楼英, 1389
MS	Ma Shi 馬莳, also quoted as Ma Yuantai 馬元台, 1586
MYC	Mo Yuncong 莫云從, disciple of ZZC = Zhang Zhicong, 17th c.
MYT	Ma Yuantai 馬元台, also quoted as MS = Ma Shi 马莳, 1586
NCZ	Ni Chongzhi 倪冲之, disciple of ZZC = Zhang Zhicong, 17th c.
RGA	Ren Gu'an 任谷庵, disciple of ZZC = Zhang Zhicong, 17th c.
SDY	Sun Dingyi 孙鼎宜, 1909
Tamba	Tamba Genkan 丹波元簡, around 1800
WB	Wang Bing 王冰, 8th c.
WK	Wu Kun 吳崑, 1594
WKT	Wang Kentang 王肯堂, around 1600
XJ	Xue Ji 薛己, around 1500
XZL	Xiong Zongli 熊宗立, 1446
YBR	Yu Borong 俞伯榮, disciple of ZZC = Zhang Zhicong, 17th c.
ZJY	Zhang Jingyue 張景岳, 1624
ZXH	Zhou Xuehai 周學海, 1891
ZYA	Zhang Yin'an 張隱庵, also quoted as ZZC = Zhang Zhicong, 1670
ZZC	Zhang Zhicong 張志聰, also quoted as ZYA = Zhang Yin'an, 1670

References to text variants in earlier text parallels and in the *Ling Shu* itself, as well as in ancient and more recent primary sources and dictionaries are indicated by the following abbreviations:

BCGM	*Ben cao gang mu* 本草綱目 by Li Shizhen 李時珍, 1598
CH	*Ci hai* 辭海 by Shu Xincheng 舒新城, 1936
GY	*Guang ya* 廣雅 by Zhang Yi 張, 3rd c. BCE
JK	*Jin kui yao lüe* 金匱要略, by Zhang Zhongjing 張仲景 , early 3rd c.
JYJ	*Jia yi jing* 甲已经, by Huangfu Mi 皇甫謐, 3rd c.
LJ	*Lei jing* 類經, by Zhang Jingyue 张景岳, 1624, s.a. ZJY
LS	*Ling shu* 靈樞， 2rd c. BCE and subsequent centuries; no author
MJ	*Mai jing* 脉經, by Wang Shuhe 王叔和, around 250
QJ	*Bei ji qian jin yao fang* 備急千金要方 by 孫思邈 Sun Simiao, around 600
QJYF	*Qian jin yi fang* 千金翼方 by 孫思邈 Sun Simiao, around 600
SHL	*Shang han lun* 傷寒論 by Zhang Zhongjing 張仲景 , early 3rd c.

ShW	*Shuo wen jie zi* 說文解字 by Xu Shen 许慎, early 2nd c.
SJZL	*Sheng ji zong lu* 聖濟総錄, 12th c.
SW	*Su wen* 素問, 2nd c. BCE and subsequent centuries; no author
TS	*Tai su zhu* 太素注, by Yang Shangshan 楊上善, 7th c.; s.a. YSS
YJZBS	Y*i jing zheng ben shu* 医經正本書 by Cheng Jiong 程迥, 1176.
YSS	Yang Shangshan 楊上善, *Huang Di nei jing tai su* 黃帝内經太素, 7th c.
ZBYHL	*Zhu bing yuan hou lun* 諸病源候論 by Chao Yuanfang 巢元方, 7th c.
ZZ	*Zuo zhuan* 左傳 by Zuo Qiuming 左丘明, 4th c. BCE or earlier
ZZZS	*Zheng zhi zhun sheng* 證治準繩 by Wang Kentang 王肯堂 around 1600

ANNOTATED TRANSLATION OF LING SHU 1 THROUGH 81

Chapter 1
九鍼十二原
The Nine Needles and the Twelve Origin [Openings]

黃帝問於岐伯曰：
余子萬民，養百姓而收其租稅；
余哀其不給而屬有疾病。
余欲勿使被毒藥，無用砭石，欲以微鍼通其經脈，調其血氣，營其逆順出入之會。

Huang Di asked Qi Bo:
I love[1] all people, and caring for the entire population I receive their taxes.
I feel sad when they are unable to pay their duties, and this is associated with their diseases.
I wish that they are not affected by toxic medication and do not have to take recourse to pointed stones. Rather I wish that they make use of fine needles to keep open their conduits and vessels, to harmonize blood and qi, and to keep those locations in good order[2] where their flow contrary to or in accordance with the norms occurs and where leaving and entering take place.

1 Lit.: "[to regard as] sons". Used here in the meaning of "to love [them] as if they were my own sons".

2 ZYYJY: "營 *ying*, 'military camp', is used here in the meaning of: 修整, *xiu zheng*, 'to keep in order'."

令可傳於後世，必明為之法，令終而不滅，久而不絕，易用難忘，為之經紀，異其章，別其表裏，為之終始。令各有形，先立鍼經。願聞其情。

It should be such that this [knowledge] is to be transmitted to subsequent generations, and it must be such that these laws are elucidated. It should be such that nothing ever is lost and that [their transmission] continues for long without interruption. To see to it that they are applied easily and are difficult to forget, they should be laid down in commonly valid structures. They should be worded in separate paragraphs, distinguishing outer and inner, and creating a complete set from beginning to end. It should be such that all this is given a physical form, and hence a "needle classic" is to be established first. I wish to be informed of its nature.

岐伯答曰：
臣請推而次之，令有綱紀，始於一，終於九焉。請言其道！小鍼之要，易陳而難入。

Qi Bo replied:
Your subordinate asks for permission to outline this one by one and to create a structure. It begins with One and ends with Nine. I ask for permission to outline the underlying WAY. The essentials of the small needles are easy to outline but difficult to penetrate.

麤守形，上守神。
神乎神，客在門。

Unrefined [practitioners] guard the physical appearance. Outstanding [practitioners] guard the spirit.
The spirit, ah well, the spirit! Visitors at the gate.[3]

未睹其疾，惡知其原？刺之微在速遲。

As long as an illness is not carefully observed, how could its origin be known? The subtle secret of piercing lies in varying speeds.

3 To interpret this enigmatic passage, Tamba Genkan refers to an explanation in LS 3 (see there), and concludes: "神乎 *shen hu* is a sentence of its own. 神 *shen* is synonymous here with 'proper qi'. 客 *ke*, [lit: 'visitor'], is used here for 'evil qi'." Hence one might translate this line as: "The spirit! The spirit and the visitor[s] (i.e., the proper and the evil qi) [meet] at the gate". The punctuation of 神乎神，客在門 chosen here follows, first, the rhyme structure of the preceding line, and second an identical wording in SW 26: 请言神，神乎神，耳不闻, "Please let me speak about the spirit. The spirit, ah!, the spirit! the ears do not hear it". Why parts of this statement were inserted here remains unclear despite the commentaries in LS 3.

麤守關，上守機，機之動，不離其空。空中之機，清靜而微。

The unrefined [practitioners] guard the trigger. Outstanding [practitioners] guard the [inner] mechanism.[4] The motion of the mechanism never leaves the enclosed empty space. The mechanism in the enclosed empty space is clear, calm, and subtle.

其來不可逢，其往不可追。
知機之道者，不可掛以髮。
不知機道，扣之不發。
知其往來，要與之期。

When they arrive, they must not be confronted.[5] When they go away, they must not be pursued.[6]
Those who know the WAY of the [inner] mechanism, they cannot even tie a hair to it [without releasing it].[7]

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4 Two millennia ago, when this text was written, educated Chinese readers may have immediately understood the allegory used here to illustrate competence in using the needles by comparing it to the usage of a mechanical device, possibly a crossbow. Today the original meaning is acknowledged neither in attempts at translating this passage by Western or Chinese authors, nor in the commentaries in Chinese language editions of the *Ling shu*. Hence the term 關 *guan* is generally rendered in its modern meaning as "joint". Further juxtapositions of 機 *ji* and 關 *guan* appear in later chapters of the *Ling shu*.

5 This is a reference to ancient Warring States military tactics. It advises one not to counter an enemy army approaching in full force. Rather, it should be attacked when it has just begun to rise and prepares for battle, or when it retreats. In applying a needle to treat evil qi, only the first half of this advice should be followed. Evil qi that move in full force must not be pierced; that is, manifest diseases are not to be treated with acupuncture. When the evil qi retreat they cannot be followed. To follow them might result in strengthening them.

6 ZZC: "When the qi approach, the evil qi abound. When the evil qi abound, the proper qi are weak. In such a situation it is not advisable to suppress the approaching qi. They must not be countered, as that may possibly strengthen them. When the qi leave, the evil qi have weakened, and the proper qi are about to recover. In such a situation it is not advisable to suppress the leaving qi. One must not follow them to drain them, lest one might damage the proper qi."

7 This statement is repeated in LS 3 with an explanation. However, the explanation appears to have missed the original military allegory. SW 27, like LS 3, offers an explanation to the five characters 不可掛以髮 *bu ke gua yi fa*: "[that is:] wait for the moment when the evil arrives and deploy the needle to drain". There, too, the original military allegory is missed. Also, the juxtaposition of knowledgeable and ignorant practitioners is not reflected there. Some modern Chinese commentators have based their interpretation of these two lines on text versions with abbreviated characters where 髮 *fa*, "hair", and 發 *fa*, "to release", are printed with one identical character 发 *fa*, identifying both occurrences as meaning "to release". All pre-modern versions, though, have 髮 *fa* followed by 發 *fa*.

Those who do not know the WAY of the mechanism, they could not release it even if they knocked against it.
To know of their going away and coming requires one to assign to it certain times.

麤之闇乎，妙哉，工獨有之。

For the unrefined [practitioner] this will remain concealed. This is truly mysterious. The [competent] practitioner alone is in its possession.

往者為逆，來者為順，
明知逆順，正行無問。

Those going away, they move contrary to the norms; those coming, they move in accordance with the norms.[8]
To clearly know movement contrary to and in accordance with the norms results in a correct conduct leaving no room for questions.

迎而奪之，惡得無虛？
追而濟之，惡得無實？

To confront [those who come] and [attempt] to remove them [without sufficient strength], how could it be that this will not result in a depletion [of proper qi]?
To pursue [those who go away] and [invariably] assist them, how could it be that this will not result in a repletion [of evil qi]?

迎之隨之，以意和之，鍼道畢矣。
凡用鍼者，虛則實之，滿則泄之，

Confronting them and pursuing them, seeking to balance them, that is all there is to the WAY of needling!
Whenever the needles are used, what is depleted [of proper qi], it must be replenished. What is full [of evil qi], it must be drained.

8 ZJY: " '往 *wang*, 'to go away', refers to the qi that leave. Hence it is a counterflow, i.e., a 'movement contrary to the norms'. 來 *lai*, 'to come", refers to the qi that arrive. Hence it is a 'movement in accordance with the norms'." 逆 *ni*, "movement contrary to the norms", and 順 *shun*, "movement in accordance with the norms", are concepts of socially relevant variants of behavior, the former comparable, in modern terms, to opposition and rebellion. The latter comparable to adaptation and obedience. In the physiology of the *Ling shu* medicine, the qi may move against the norms, i.e., 逆 *ni*, or they may move as required by a healthy organism, i.e., 順 *shun*. Still, the use of the two terms in the present passage and further on in the text is flexible and does not in all cases agree with the definition outlined here. It may be emphasized, however, that 逆 *ni* and 順 *shun* are just two prominent examples of a transfer of social-political terms and concepts into physiology and pathology.

宛陳則除之，
邪勝則虛之。

What has accumulated over an extended period of time, that is to be discarded.
Where evil has been victorious, it is to be depleted.

大要曰：
徐而疾則實，
疾而徐則虛。

The *Da Yao*[9] states:
[First] slowly and [then] fast, this will result in repletion.
[First] fast and [then] slowly, this will result in depletion.[10]

言實與虛，若有若無。
察後與先，若存若亡。
為虛與實，若得若失。
虛實之要，九鍼最妙，
補寫之時，以鍼為之。

What is called repletion and depletion, [these are conditions] as if something were present, and as if something were absent.[11]
One observes the later and the earlier [developments], as if there was something still there, as if something had been lost.

9 Possibly a quote from an older text not identified anywhere else in terms of authorship and contents. See also LS 76, note 21: HBYXY: "In accordance with the version in JYJ 1/9 the character 曰 *yue* is to be deleted. 大要 *da yao* is not the title of an antique text. Rather the meaning is identical with the commentaries by WB found in SW 26: 略而言之 *lue er yan zhi*, 'to conclude'."

10 These different speeds are interpreted by Chinese commentators as references to different techniques of needling. To supplement qi, the needle is to be inserted slowly, and to be withdrawn swiftly. The insertion opening is immediately to be closed by pressure exerted with the finger lest the qi flow off. For drainage, the needle is to be inserted swiftly and to be withdrawn slowly to let as much qi and blood come out as possible.

11 In SW 54, a chapter devoted to comments on brief textual passages of the present chapter, this line is divided in two with separate explanations: " 'When one speaks of 'repletion and depletion,' these are [differences in] the quantities of cold and warmth qi. As for [the statement] 'sometimes it is not present, sometimes it is present', that is, it is fast and cannot be recognized." ZJY: "Depletion and repletion, these are references to the presence and absence of qi. The qi themselves have no physical appearance. Hence it appears as if something were present, and it is not present nevertheless."

To generate a depletion or a repletion, this is as if one had made a gain, as if one had suffered a loss.[12]
To meet the requirements of treating depletion and repletion, the nine needles are most wonderful.
When the time has come to supplement [proper qi] or drain [evil qi], this is done with the needles.

寫曰，
必持內之，放而出之，
排陽得鍼，邪氣得泄。
按而引鍼，是謂內溫，
血不得散，氣不得出也。

To drain, that is to say:
One must hold [the needle] firmly when inserting it; then it is let loose and removed again.[13]
This way it is possible to reach the yang realm with a needle, and to drain the evil qi.[14]
If one were to exert pressure when withdrawing the needle, then this would be termed an "internal accumulation".[15]
The blood would not be able to disperse, and the qi would not be able to come out.

補曰，
隨之隨之，意若妄之。
若行若按，如蚊虻止，
如留如還，去如弦絕，
令左屬右，其氣故止，
外門已閉，中氣乃實，
必無留血，急取誅之。

12 This statement again appears like a combination of two separate statements commentated upon in SW 54: "As for 'those who cause depletion and repletion,' [that is,] the practitioner must not miss the [appropriate therapeutic] law. As for 'sometimes one obtains a gain, sometimes one causes a loss,' this is [the result of] departing from the [appropriate therapeutic] law."

13 NJZYXY: "The needle is loosely moved here and there to widen the insertion hole to allow the evil qi to come out easily."

14 NJZYXY: "排阳 *pai yang* may have three different explanations. 1. 'Yang' refers to the skin surface where the evil qi flow off. 2. 'Yang' refers to the exterior region of the human body where the evil qi are to be removed from. 3. 排阳 *pai yang* is identical with *tui yang* 推扬, lit.: 'to push upward'."

15 NJZYXY: "温 *wen* is synonymous here with 蕴 *yun* in the sense of 蕴蓄 *yun xu*, 'to collect'."

To supplement, that is to say:
Follow them; follow them! With an intention as if one were to deceive them.
As if there was something moving and exerting pressure, like a mosquito that stands still.
Like staying, like turning around; leaving as if a string had ruptured.
One sees to it that what is on the left is associated with what is on the right.[16] These qi will stop as a result.
The outer gate is firmly closed. The qi inside are replete.
No blood should be permitted to remain. It must be quickly removed and done away with.

持鍼之道，堅者為寶。
正指直刺，無鍼左右。
神在秋毫。屬意病者，審視血脈者，刺之無殆。

The WAY to hold the needle, a firm grip is most valuable.
A correct posture of the fingers goes along with a straight insertion; there must not be a needle movement to the left or to the right.
The spirit is concentrated on the minutest detail.
//Those who focus their senses on the disease, those who carefully inspect the blood and its vessels, their piercing will never result in a disaster.//[17]

方刺之時，必在懸陽，及與兩衛。
神屬勿去，知病存亡。

At the moment of piercing the focus is on the suspended yang and on the two guards.[18]
The spirit remains attached and must not leave. This way one knows whether the patient will survive or is doomed to perish.

16 NJZYXY: "When one pulls out the needle with the right hand, the insertion hole is to be firmly pressed with the left hand."

17 Statements marked //xxxx// are identified in this translation as later insertions. Such later insertions may have been intentional additions by later copyists. They may also be erroneous misplacements.

18 This statement remains unclear. Chinese commentators have offered several interpretations, none of which appears to be entirely convincing. HDNJZP: "ZJY: '悬 *xuan* is used for 举 *ju*, 'to raise'. 陽 *yang* is used for 神气 *shen qi*, 'spirit qi'. When one is about to pierce, it is essential to first raise [the patient's] spirit qi. As for the guard [qi], these are [on the one hand] the guard qi in the yang realm of the body, i.e., in the muscles in the exterior [sections of the body]. The spleen qi are in the yin realm. They constitute the guard [qi] of the long-term depots and short-term repositories. Both function as shelters for the spirit qi and must not be harmed. Whenever one applies a needling therapy, this is of

血脈者在腧横居，視之獨澄，切之獨堅。

As for the blood vessels, they lie diagonally to the transport [openings].[19] If one looks at them, they appear distinctly clear. If one presses them, they appear distinctly hard.

九鍼之名，各不同形。
一曰鑱鍼，長一寸六分；
二曰員鍼，長一寸六分；
三曰鍉鍼，長三寸半；
四曰鋒鍼，長一寸六分；
五曰鈹鍼，長四寸，廣二分半；
六曰員利鍼，長一寸六分；
七曰毫鍼，長三寸六分；
八曰長鍼，長七寸；
九曰大鍼，長四寸。

The names of the nine needles refer to their different shapes.
The first is called spade needle. It is 1,6 inches long.
The second is called rounded needle. It is 1,6 inches long.
The third is called arrowpoint needle. It is 3,5 inches long.
The fourth is called sharp point needle. It is 1,6 inches long.
The fifth is called lancet needle. It is 4 inches long and 0,25 inches wide.
The sixth is called round-sharp needle. It is 1,6 inches long.
The seventh is called fine needle. It is 3,6 inches long.
The eighth is called long needle. It is 7 inches long.
The ninth is called big needle. It is 4 inches long.

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foremost importance. Hence one speaks of 'the two guard [qi]'. Another interpretation identifies the character 在 *zai* here in the sense of 察 *cha*, 'to examine'. 悬陽 *xuan yang* is used for 日月 *ri yue*, 'sun and moon', and refers to the two eyes. The eyes are situated high up in the head, just like sun and moon in heaven. The character 衛 *wei*, in accordance with the JYJ version, must be read as 衡 *heng*. That is the space between the two eyes. Hence the meaning of this sentence is: One must examine the two eyes and the space between the two eyes. SW 54 says: 'As for 'one must rectify his spirit,' that is, one must look into the eyes of the patient and control his spirit, thereby letting the qi flow easily." HBYXY: "Some commentators interpret 悬陽 *xuan yang* as 心 *xin*, 'heart'. For example, ZZC: '悬陽 *xuan yang* is used for 心 *xin*, 'heart'. The heart stores the spirit. At the time of piercing, it must be held back in the heart. As the spirit is associated with the disease, one will know whether the patient survives or must die'. Still other commentators interpret 悬陽 *xuan yang* as 目 *mu*, 'the eyes'. For example, LHR: 'The eyes are 悬陽 *xuan yang*, 'suspended yang'. We follow LHR'."

19 HDNJZP: "The superficial blood vessels of the human body lie diagonally in the regions of the transport openings."

鑱鍼者頭大末銳，去寫陽氣；
員鍼者鍼如卵形，揩摩分間，不得傷肌肉，以寫分氣；
鍉鍼者鋒如黍粟之銳，主按脈勿陷，以致其氣；
鋒鍼者刃三隅以發痼疾，
鈹鍼者末如劍鋒，以取大膿；
員利鍼者大如氂，且員且銳，中身微大，以取暴氣；
毫鍼者尖如蚊虻喙，靜以徐往，微以久留之而養，以取痛痺；
長鍼者鋒利身薄，可以取遠痺；
大鍼者尖如梃，其鋒微員，以寫機關之水也。
九鍼畢矣。

The spade needle: It has a big head and a pointed end. It serves to remove and drain yang qi.
The rounded needle: This needle is shaped like an egg. It is used to rub in partings [of the muscles/flesh]. It does not harm muscles and flesh; it serves to drain qi from the partings [of the muscles/flesh].
The arrowpoint needle: Its end is pointed like the tip of a millet grain. It serves to exert pressure on the vessels without having them cave in, so that their qi can be reached.
The sharp point needle: Its pointed end is triangular to make chronic illness dissipate.
The lancet needle: Its end is shaped like the pointed end of a sword. It serves to remove massive amounts of pus.
The rounded and sharp needle: It has the size of a hair. It is both rounded and sharp. In its central part it is slightly widened. It serves to remove violent qi.
The fine needle: It is pointed like the beak of a mosquito. It is moved forward calmly and slowly. Being so small it may remain in place for a long time and provide nourishment. It serves to remove painful blockage-illnesses.
The long needle: It has a sharp point and a thin body. It enables one to remove remote blockage-illnesses.
The big needle: Its pointed end resembles a club. Its sharp point is slightly rounded. It serves to drain water from the joints.[20]
This is all there is to the nine needles.

20 Chinese commentators interpret 機 *ji* and 關 *guan* here in the sense of "joints". For the time being it remains unclear whether here once again an allegorical reference to a mechanical device, such as a crossbow, is implied. See above, note 4.

夫
氣之在脈也，
邪氣在上，
濁氣在中，
清氣在下。

Now,
as for the presence of the qi in the vessels,
the evil qi are present above.[21]
The turbid qi are present in the center.[22]
The clear qi are present below.[23]

故
鍼陷脈則邪氣出，
鍼中脈則濁氣出，
鍼太深則邪氣反沉、病益。

The fact is:
If the needle is inserted into indented vessels, then the evil qi will come out.[24]
If the needle is inserted into the central vessels, then the turbid qi will come out.[25]
It the needle is inserted too deep, then the evil qi – contrary to one's intention – will move even deeper, and the disease will be more serious.

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21 NJZYXY: "These are the evil qi of wind and heat-yang that attack the upper section of the human body."

22 NJZYXY: "These are the qi of beverages and food remaining in the body. For example, if the temperature is not appropriate, or if one's ingestion of beverages and food is immoderate, the turbid qi will remain in the intestines and in the stomach, i.e., in the center."

23 HBYXY: "清, *qing*, 'clear', may be a writing error for 凊, *qing*, 'cool'." MYT: "When the clear, cool qi of the earth enter a person, this will begin in the feet. Hence it is said: the clear qi are present below."

24 HBYXY: "陷脈 *xian mai*, 'indented/sunken vessels', refers to the needle insertion holes situated in the indentations of sinews and bones. They are pierced to let out evil qi." ZJY: "Most of the conduit openings are situated in an indentation. To remove evil cold [qi] one must pierce the 陷脈 *xian mai*, 'i.e., 'indented vessels', of the conduits. That causes the [proper] conduit qi to continue their movement, while the evil qi come out."

25 NJZYXY: "The term 'central vessels' refers to the confluence openings of the yang brilliance [conduit] in the central region." MYT: " 'Inserted into the central vessels' refers to the foot *san li* [opening] (ST-36). This is where the turbid qi in the stomach and in the intestines can be let out."

故曰：
皮肉筋脈，各有所處。

Hence it is said:
Skin, flesh, sinews, and vessels, they all have their respective locations [where they are to be pierced].

病各有所宜。各不同形，各以任其所宜，無實無虛。損不足而益有餘，是謂甚病。

As for the diseases, for each exists [a needle] that is appropriate; for each [there is a needle] with a different shape. If each is employed to fulfill its appropriate function, there will be neither repletion nor depletion. To take away from what is insufficient, and to add where there is a surplus, that is termed "to aggrevate a disease."

病益甚，
取五脈者死，
取三脈者恆；

When a disease has reached a very serious state,
to choose [for a treatment] five vessels[26] will result in death;
to choose three vessels will result in a weakening.[27]

奪陰者死，
奪陽者狂，
鍼害畢矣。

To remove yin [qi] results in death.
To remove yang [qi] results in madness.
This is all there is to damage that may be caused by needles.

刺之而氣不至，無問其數。
刺之而氣至，乃去之，勿復鍼。

If when piercing the [vessels] the qi fail to arrive, one must [continue] regardless of how often [one has pierced].
If when piercing the [vessels] the qi arrive, [the needle] is to be removed immediately. One must not needle again.

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26 NJZYXY: " 'Five vessels' are the transport openings of all five long-term depots."

27 NJZYXY: " 'Three vessels' are the three hand and foot vessels. A drainage from the three hand and foot yang conduits will cause a condition of depletion and a weakening of the physical appearance and its qi."

鍼
各有所宜，各不同形，
各任其所，為刺之要。
氣至而有效，效之信若風之吹雲，明乎若見蒼天，刺之道畢矣。

As for the needles,
for each there is an appropriate usage; each has a different shape.
Each fulfills its specific function. That is the essence of piercing.
When the qi arrive, then this shows the effect. The effects, they are as reliable as the wind that blows away clouds; they are as clear as the appearance of a blue sky. This is all there is to the WAY of piercing.

黃帝曰：
願聞五藏六府所出之處。

Huang Di:
I wish to be informed of the locations of the exits of the five long-term depots and six short term repositories.[28]

岐伯曰：
五藏五腧，五五二十五腧，
六府六腧，六六三十六腧，
經脈十二，絡脈十五，凡二十七氣，以上下。

Qi Bo:
Five long-term depots and five transport [openings]. Five times five is 25 transport [openings].
Six short term repositories and six transport [openings]. Six times six is 36 transport [openings].
Of conduit vessels there are twelve. Of network vessels there are 15.[29] Altogether these are 27 qi, including above and below.

所出為井，所溜為滎，
所注為腧，所行為經，所入為合，
二十七氣所行，皆在五腧也。節之交，三百六十五會，

28 NJZYXY: "These are the locations on the conduit vessels linked up with the long-term depots and short-term repositories where the vessel qi flow out."

29 NJZYXY: "The twelve conduits have one network vessel each. In addition there are the big network [vessels] of the supervisor, controller, and spleen [conduits]. These are altogether 15 network [vessels]."

Where they exit, these are the wells.[30] Where they move in swift currents, these are the creeks.[31]
Where they flow, these are the transport [openings].[32]Where they permit passage, these are the streams. Where they enter, these are the confluences.[33]
The passage of all 27 qi touches the transport [openings] of the five [long-term depots]. The joints where [structures] intersect, they constitute 365 meeting points.

知其要者，一言而終，
不知其要，流散無窮。

Those who know their significance, they require just one sentence to speak it out. Those who do not know their significance, they may dissipate [their explanation] everywhere, and they will never exhaust [their meaning].

所言節者，神氣之所遊行出入也。非皮肉筋骨也。

> >The so-called joints, they are the locations where the spirit qi pass, where they exit and enter. They are neither skin, flesh, sinews, or bones.<[34]

觀其色，察其目，知其散復。一其形，聽其動靜，知其邪正，右主推之，左持而御之，氣至而去之。凡將用鍼，必先診脈，視氣之劇易，乃可以治也。

To inspect the [patient's] complexion, and to examine the [patient's] eyes lets one know whether the [qi] have dissipated or have returned. The [patient's] physical appearance should be the focus. Listening to where they move and where they are calm lets one know the status of evil and proper [qi]. The right [hand] is responsible for pressing the [skin to be pierced]. The left [hand] holds the [needle] and steers it. When the qi have arrived, the [needle and the hands] are withdrawn.[35] Whenever one is about to employ the needle, it is essential to first inspect the vessels, to see whether the qi are tense or relaxed. And it is only then that a therapy may begin.

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30 YSS: "In antiquity a location where water came of out the ground was called 井 *jing*. The blood and the qi of man originate in the four limbs. Hence the locations where the vessels originate are called 井 *jing*, 'well'."

31 ShW: "滎 *ying* is a designation of small waters." NJZYXY: " 'Small waters' is to describe the locations where vessel qi pass by. Like small waters that have just come out of a well."

32 ZJY: "The vessels pour [their contents] here and then transport them further. The qi increase continuously."

33 ZJY: When the vessel qi have arrived here, they are gradually received by the long-term depots. Hence there is a 'confluence' into the interior."

34 Statements marked >xxxx< are identified in this translation as comments inserted by later copyists.

35 ZJY: "When the evil qi have left and the grain qi arrive, the needle can be withdrawn."

五藏之氣，已絕於內，
而用鍼者，反實其外，
是謂重竭。重竭必死，其死也靜。
治之者輒反其氣，取腋與膺。

If the flow of qi of the five long-term depots has already been interrupted internally and
one then employs the needles, and this way, contrary to his intentions, causes an external repletion,
that is called "doubling an exhaustion". A doubled exhaustion must result in death. That is a quiet death.
The one who has treated this [patient], he has inadvertently acted against the [requirements of the status of the patient's] qi. He has chosen [to pierce] the armpits and the chest.

五藏之氣，已絕於外，
而用鍼者，反實其內，
是謂逆厥。逆厥則必死，其死也躁。
治之者反取四末。刺之害中而不去，則精泄；害中而去，則致氣。精泄則病益甚而恇，致氣則生為癰瘍

If the flow of qi of the five long-term depots has already been interrupted externally and
one then employs the needles, and this way, contrary to his intentions, causes an internal repletion,
that is called "movement contrary to the norms, with recession". A movement contrary to the norms, with recession must result in death.[36] That is a violent death.
The one who has treated this [patient], he has inadvertently acted against the [requirements of this status of the patient's qi]. He has chosen [to pierce] the four extremities. Piercing there and injuring the center and not removing [the needle] will cause the essence to flow off. Once the center is injured and [the needle] is removed, then the qi come by. When the essence flows off then the disease will become more serious and [the patient] is weakened.[37] When the qi have come by, they will generate an obstruction-illness with ulcers.[38]

36 The structural parallelism of the rhymes suggests that the character 則 *zi* is a later addition.

37 HBYXY: "恇 *kuang* has the meaning of 怯弱 *qie ruo*, 'in fear and weak'."

38 LS 21 has a parallel passage: 精泄則病甚而慍，致氣則生為癰疽也. A comparison suggests that in the present passage the character 益 *yi* is a later erroneous insertion breaking up the rhyme structure. Also, the usual terminology 癰疽 *yong ju*, "obstruction-illness

五藏有六府，六府有十二原，十二原出於四關，四關主治五藏。
五藏有疾當取之十二原。十二原者，五藏之所以稟三百六十五節氣味也。
五藏有疾也應出十二原。十二原各有所出。明知其原，睹其應，而知五藏之害矣。

The five long-term depots have six short-term repositories. The six short-term repositories have twelve origin [openings]. The exits of the twelve origin [openings] are in the four key joints.[39] Through the four key joints one controls the therapy of the five long-term depots.
When any of the five long-term depots has an illness, this must be removed through the twelve origin [openings]. The twelve origin [openings] are the venues through which the five long-term depots supply the 365 joints with qi and flavors.[40]
When any of the five long-term depots has an illness, it should be made to leave through the twelve origin [openings]. Each of the twelve origin [openings] has something that exits through it. To clearly know these origin [openings], and to observe their reactions lets one know the type of injury of the five long-term depots.

陽中之少陰，肺也，其原出於太淵，太淵二。
陽中之太陽，心也，其原出於大陵，大陵二。
陰中之少陽，肝也，其原出於太沖，太沖二。
陰中之至陰，脾也，其原出於太白，太白二。
陰中之太陰，腎也，其原出於太溪，太溪二。
膏之原，出於鳩尾，鳩尾一。
肓之原，出於脖胦，脖胦一。

The minor yin in the yang, that is the lung. Its origin [opening] exits through the *tai yuan* [opening].[41] Of the *tai yuan* [openings], there are two.
The major yang in the yang is the heart. Its origin [opening] exits through the *da ling* [opening].[42] Of the *da ling* [openings], there are two.

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and impediment-illness", may have been replaced here with the more rarely encountered binome 癰瘍, *yong yang*, 'obstruction-illness [resulting in] ulcers'.

39 NJZYXY: "That are the two knee joints and the two elbow joints."

40 SDY suggests that the characters 氣味 *qi wei* are erroneous replacements here of the binome 之會 *zhi hui*. If one were to follow this suggestion, the passage might be read as: "…whereby the five long-term depots supply the meeting points in/of the 365 joints."

41 The *tai yuan* ("deep abyss") opening, LU-9. The following six translations of the names of needle insertion holes have been added here simply as examples. Further names later on in the text are not translated. The reasons for giving these names to needle insertion holes are not understood; their translation is neither informative nor does it offer a hint at their origin. It may well be that these names are transliterations with Chinese characters of terms introduced to China in a different language.

42 The *da ling* ("big mound") opening, PC-7.

The minor yang in the yin is the liver. Its origin [opening] exits through the *tai chong* [opening].[43] Of the *tai chong* [openings], there are two.
The extreme yin in the yin is the spleen. Its origin [opening] exits through the *tai bai* [opening].[44] Of the *tai bai* [openings], there are two.
The major yin in the yin is the kidney. Its origin [opening] exits through the *tai xi* [opening].[45] Of the *tai xi* [openings], there are two.
The origin [opening] of the fatty membrane exits through the *jiu wei* [opening].[46] Of the *jiu wei* [openings], there is one.
The origin [opening] of the skinny membrane exits through the *bo yang* [opening]. Of the *bo yang* [openings], there is one.

凡此十二原者，主治五藏六府之有疾者也。脹取三陽，飧泄取三陰。

All these twelve origin [openings] serve to treat the five long-term depots and six short-term repositories when they have an illness. For a swelling, one chooses [for the treatment] the three yang [conduits]. For an outflow of undigested food one chooses the three yin [conduits].

今夫
五藏之有疾也，
譬
猶刺也，猶污也，
猶結也，猶閉也。
刺雖久猶可拔也，污雖久猶可雪也，
結雖久猶可解也，閉雖久猶可決也。
或言久疾之不可取者，非其說也。

Now,
when any of the five long-term depots has an illness,
that is
as if one was pierced by a thorn, or soiled by dirt,
as if there were a knot, or something closed.
A thorn may have pierced one for long, and yet it can be pulled out. A stain may have existed for long, and yet it can be cleansed.

43 The *tai chong* ("great throughway") opening, LV-3
44 The *tai bai* ("great white") opening, SP-3
45 The *tai xi* ("grand ravine") opening, KI-3
46 The *jiu wei* ("turtle-dove's tail") opening, CV-15

A knot may have been tied for long, and yet it can be untied. A closure may have lasted for long, and yet it can be opened.
If someone says an illness with a long duration cannot be removed, then that is simply an erroneous statement.

夫
善用鍼者，取其疾也，
猶拔刺也，猶雪汚也，
猶解結也，猶決閉也。
疾雖久，猶可畢也。
言不可治者，未得其術也。

Now,
those who are experts in the use of the needles, when they remove an illness, that is as if they pulled out a thorn, as if they cleansed a stain,
as if they untied a knot, as if they opened a closure.
The illness may have lasted for long, and still it can be brought to an end.
Those who state that it cannot be cured, they simply have not acquired the necessary skills.

刺諸熱者，如以手探湯；
刺寒清者，如人不欲行。

Whenever one pierces a condition of heat, he acts as if he had put his hand into boiling water.[47]
Whenever one pierces a condition of cold, he acts like someone who does not intend to move.[48]

陰有陽疾者，取之下陵三里，正往無殆，氣下乃止，不下復始也。

Whenever yang [qi] are responsible for an illness in the yin realm, they are to be removed via the {*xia ling*} *san li* [opening].[49] One moves forward upright with full

47 The hand with the needle is immediately drawn back again.

48 One lets the needle remain inserted, as if there were someone who does not wish to leave his house.

49 NJZYXY: "That is the 足三里 *zu san li* [opening]." (ST-36) HBYXY: "The two characters 下陵, *xia ling* may have been a commentary on *san li* that was erroneously inserted into the main text at some later time."

concentration.[50] Once the qi have been drained downward, [the piercing] is to be stopped. In case they fail to move downward, one begins anew.

疾高而內者，取之陰之陵泉；
疾高而外者，取之陽之陵泉也。

Is the illness above and in the interior,[51] it is to be removed through the *yin ling quan* [opening].
Is the illness above and in the exterior, it is to be removed through the *yang ling quan* [opening].[52]

50 YWJ: "The character 殆 *dai*, "to cause disaster", is synonymous here with 怠 *dai*, "careless, unconcentrated".

51 NJZYXY: "That is to say, the disease is located in the upper part of the body, and has its origin in the long-term depots." ZJY: "Because [the disease] is situated in the upper parts and in the interior, it is associated with the long-term depots. Hence the 陰陵泉 *yin ling quan* [opening] (SP-9) of the foot major yin [conduit] is to be chosen [for removing it].

52 ZJY: "Because [the disease] is situated in the upper part and in the exterior, it is associated with the short-term repositories. Hence it is to be removed through the 陽陵泉 *yang ling quan* [opening] (GB-34) of the foot minor yang [conduit]."

Chapter 2
本輸
To Consider the Transportation [Openings] as the Foundation

黃帝問於岐伯曰：
凡刺之道，必通
十二經絡之所終始，
　絡脈之所別處，
　五輸之所留，
　六府之所與合，
　四時之所出入，
　五藏之所溜處，
　闊數之度，
　淺深之狀，高下所至。
願聞其解。

Huang Di asked Qi Bo:
[To practice] the WAY of all piercing one must be familiar
with the ends and starting points of the twelve conduits and network [vessels],
where the network vessels branch off,[1]
where the five transport [openings] are located, and
where the connections with the six short-term repositories take place,
where the four seasonal [qi] exit and enter, [2] and
where the five long-term depots have their flow,[3] and further

1 LS 10 offers detailed information on the courses of the "branches" of the network vessels. Altogether 15 such branches are described.

2 ZZC: "Blood and qi follow the seasonal qi in the annual course of generation, 生 *sheng*, growth, 長 *zhang*, harvest, 收 *shou*, and eventually storage, 藏 *cang*.

3 ZZC: "The blood and the qi of the five long-term depots, they flow inside and outside the skin and the conduit vessels." NJZYXY: "溜 *liu* is synonymous here with 流 *liu*, 'to flow'." HBYXY: "TS 11 has instead of 五藏 *wu zang* the two characters 藏府 *zang fu*, 'long-term depots and short-term repositories', and instead of 溜處 *liu chu* the two characters 流行 *liu xing*'." YWJ: "Here and in all chapters further on the character 溜 *liu* is used synonymously with the character 流. The flow of blood and qi is compared here with the never ending flow [of water] in the rivers."

with all quantifiable measures,[4] and
with the conditions at the surface and in the depth,[5] as well as where [the qi] reach above and below.
I wish to be informed of their explanations.

岐伯曰：
請言其次也。

Qi Bo:
I request to speak of these [issues] one by one.

肺
出於少商，少商者，手大指端內側也，為井木；
溜于魚際，魚際者，手魚也，為滎；
注于太淵，太淵者，魚後一寸陷中也，為腧；
行於經渠，經渠寸口中也，動而不居，為經；
入于尺澤，尺澤肘中之動脈也，為合。
手太陰經也。

The lung
Its [qi] exit through the *shao shang* [opening].[6]
>The *shao shang* [opening] is located at the inner side of the tip of the thumb.[7] <
>That is the well [opening].<>Wood.[8]<
They flow to the fish line.
>The fish line, that is the ball of the thumb.<
>That is the creek [opening].<
From there they pour into the *tai yuan* [opening].[9]
>The *tai yuan* [opening][10] is located in an indentation 1 inch behind the ball of the thumb.<

4 ZZC: "The conduit vessels are wide and big. The tertiary vessels are narrow and small."
5 ZZC: "The network [vessels] are situated at the surface. The conduits are in the depth."
6 Needle insertion hole LU-11
7 In TS 11 the character 端 *duan*, "tip", is missing. This error is repeated in subsequent parallel structures repeatedly.
8 In TS 11 the commentary "wood" is missing. The same applies to subsequent parallel structures.
9 Following a Tang dynasty taboo prohibiting the further use of the character 淵 *yuan*, this needle insertion hole (LU-9) also came to be known as 太泉 *tai quan* insertion hole.
10 The character 者 *zhe* is moved here from an erroneous position behind the character 陷 *xian* to its original position following 太淵 *tai yuan*.

>That is the point from where on transports are possible.<

They move further on into the conduit channels.

>The conduit channels are located in the inch opening. There is constant movement.<

>That is the stream [opening] <

From there they enter the *chi ze* [opening].[11]

>The *chi ze* [opening] is the blood vessel with [constant] movement in the elbows.<

>That is the confluence [opening].<

>That is the hand major-yin-conduit.<

心

出於中沖，中沖，手中指之端也，為井木；

流於勞宮，勞宮掌中中指本節之內間也，為滎；

注于大陵，大陵掌後兩骨之間方下者也，為腧；

行於間使，間使之道[12]，兩筋之間，三寸之中也，有過則至，無過則止，為經；

入于曲澤，曲澤，肘內廉下陷者之中也，屈而得之，為合。

手少陰也。

The heart

Its [qi] exit through the *zhong chong* [opening].[13]

>It is located at the tip of the middle finger.<

>That is the well [opening].<>Wood.<

They flow to the *lao gong* [opening].[14]

>The *lao gong* [opening] is located in the lower joint of the middle finger.<

>That is the creek [opening].<

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11 Needle insertion hole LU-5

12 HBYXY: "The two characters 之 *zhi* and 道 *dao* are later writing errors. They are to be replaced by 者 *zhe* required here originally".

13 HBYXY: "The qi of the hand receding yin qi heart enclosure network vessel is released through the *zhong chong* needle insertion hole (PC-9). The text here speaks of the minor yin heart conduit. The reason is: the minor yin conduit itself has no transport openings; they are situated on the network vessel of the heart envelope. The same applies to the openings named further on: *lao gong*, *da ling*, *jian shi* and *qu ze*." LJ 8/16: "All the following five openings are of the ceasing yin [qi conduit]. But they are named here as transport [openings] of the heart [conduit]. They are all situated on the heart envelope network [vessel]. The [heart] envelope network [vessel] is the vessel of the heart ruler. LS 71 says: 'The hand minor yin vessels are the only [vessels] without transport [openings]'. That is meant here."

14 Needle insertion hole PC-8

From there they pour into the *da ling* [opening].[15]

>The *da ling* [opening] is located in the depth exactly between the two bones behind the palm.<

>That is the point from where on transports are possible.<

They move further on into the *jian shi* [opening].[16]

>The //way of the// *jian shi* [opening] is located between the two sinews, within three inches.<

>In the case of an excess [the qi] will arrive here. If there is no excess, [the qi] will stop here.[17]<

>That is the stream [opening].<

From there they enter the *qu ze* [opening].[18]

>The *qu ze* [opening] is in the center of the indentation of the inner ridge of the elbows. One can find it by angling the arm.<

>That is the confluence [opening].<

>That is the hand minor yin conduit.<

肝

出于大敦，大敦者，足大趾之端，及三毛之中也，為井木；
溜于行間，行間足大趾間也，為滎；
注于太沖，太沖行間上二寸陷者之中也，為腧；
行于中封，中封內踝之前一寸半，陷者之中，
使逆則宛，使和則通，
搖足而得之，為經；
入于曲泉，曲泉輔骨之下，大筋之上也，屈膝而得之，為合。
足厥陰也。

The liver

Its [qi] exit through the *da dun* [opening].[19]

>The *da dun* [opening] lies at the tip of the big toe, within the three hairs.[20]<

>That is the well [opening].<>Water.<

They flow to the *xing jian* [opening].[21]

15 Needle insertion hole PC-7

16 Needle insertion hole PC-5

17 MYT: " 'In the case of an excess' is to say: In the case of a disease. In the case of a disease [the qi] reach in the vessels here. When no disease is present they stop."

18 Needle insertion hole PC-3

19 Needle insertion hole LV-1

20 NJZYXY: "In ancient times the designation 'three hairs' referred to the first section behind the basic joint of the big toe."

21 Needle insertion hole LV-2

>The *xing jian* [opening] is located in the big toe.<

>That is the creek [opening].<

From there they pour into the *tai chong* [opening].[22]

>The *tai chong* [opening] is located in the indentation two inches above the *xing jian* [opening].<

>That is the point from whereon transports are possible.<

They move further on into the *zhong feng* [opening].[23]

>The *zhong feng* [opening] is located 1 ½ inches in front of the inner knuckle, in an indentation.<

>To cause a counter-movement will result in an accumulation.[24] To cause harmony will result in passability.<

>One locates it by moving the foot here and there.[25]<

>That is the stream [opening].<

From there they enter the *qu quan* [opening].[26]

>The *qu quan* [opening] is located below the supporting bone, above the big sinew.<

>One locates it by bending the knee.<

>That is the confluence [opening].<

>That is the foot ceasing yin [qi conduit].<

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22 Needle insertion hole LV-3

23 Needle insertion hole LV-4

24 NJZYXY: "That is to say: when [the patient] is asked to bend the tip of his foot upward, the indentation will be clearly visible. Then the patient may lower his foot into a more comfortable position again, and the needle is inserted." TS 11 has a different interpretation: "When the qi flow, that is 使 *shi*. 宛 *yü* is synonymous here with 'blocked'." Hence an alternative translation might be: "A movement contrary to the norms causes a blockage. A movement in accordance with the norms signifies an unimpeded passage." HDNJZP: "宛 is used here in the pronunciation *yü*, 'tight', 'blocked'. When the needling confronts the conduit qi, the qi and the blood stagnate and do not move on. That is the disease. When [the piercing is] in harmonious accordance with the movement of the conduit qi, the qi in the vessels flow unimpeded."

25 JYJ, QJ, WTBY have 伸 *shen*, "to stretch", instead of 搖 *yao*, "to sway here and there".

26 Needle insertion hole LV-8

脾
出于隱白，隱白者，足大趾之端內側也，為井木；
溜于大都，大都本節之後下陷者之中也，為滎；
注于太白，太白腕骨之下也，為腧；
行于商丘，商丘內踝之下陷者之中也，為經；
入于陰之陵泉，陰之陵泉，輔骨之下陷者之中也，伸而[27]得之，為合。
足太陰也。

The spleen,
Its [qi] exit through the *yin bai* [opening].[28]
>The *yin bai* [opening] is located on the interior side of the tip of the big toe.<
>That is the well [opening].<>Wood.<
They flow to the *da du* [opening].[29]
>The *da du* [opening] is located behind the basic joint; in the lower indentation.<
>That is the creek [opening].<
From there they pour into the *tai bai* [opening].[30]
>The *tai bai* [opening] is located below the wrist bone.<
>That is the point from whereon transports are possible.<
They move on to the *shang qiu* [opening].[31]
>The *shang qiu* [opening] lies below the inner knuckle, in the indentation.
>That is the stream [opening].<
From there they enter the *ling quan* [opening][32] of the yin [sector].
>The *ling quan* [opening] of the yin [secor] lies below the supporting bone in the indentation.<
>One locates it by stretching [the leg].<
>That is the confluence [opening].<
>That is the foot major yin [conduit].<

27 JYJ, Qj, WTBY et al. have 足 *zu*, "foot", instead of 而 *er*.
28 Needle insertion hole SP-1
29 Needle insertion hole SP-2
30 Needle insertion hole SP-3
31 Needle insertion hole SP-5
32 Needle insertion hole SP-9

腎
出于湧泉，湧泉者足心也，為井木；
溜于然谷，然谷，然骨之下者也，為滎；
注于太溪，太溪內踝之後跟骨之上陷中者也，為腧；
行于復溜，復溜，上內踝二寸，動而不休，為經；
入于陰谷，陰谷，輔骨之後，大筋之下，小筋之上也，按之應手，屈膝而得之，為合。
足少陰經也。

The kidneys,
their [qi] exit through the *yong quan* [opening].[33]
>It is located on the sole of the feet.<
>That is the well [opening].<>Wood.<
They flow to the *ran gu* [opening].[34]
>The *ran gu* [opening] lies below the navicular bone.<
>That is the creek [opening].<
From there they pour into the *tai xi* [opening].[35]
>The *tai xi* [opening] is located behind the inner knuckle, above the heel bone. In the indentation.<
>That is the point from whereon transports are possible.<
They move on to the *fu liu* [opening].[36]
>The *fu liu [opening]* [37] lies two inches above the inner knuckle.<
//There is constant movement.//[38]
>That is the stream [opening].<
From there they enter the *yin gu* [opening].[39]
>The *yin gu* [opening] is located behind the supporting bone, below the big sinew, above the small sinew.<
>If one presses there the hand will feel a reaction.[40] One locates it by bending the knee.<

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33 Needle insertion hole KI-1
34 Needle insertion hole KI-2
35 Needle insertion hole KI-3
36 Needle insertion hole KI-7
37 QJ has 伏溜 *fu liu*.
38 NJZYXY: "A movement here is documented nowhere in the literature, and cannot be felt with the hand. The present statement may refer to the *tai xi* [needle insertion hole] and has been inserted here erroneously.
39 Needle insertion hole KI-10
40 TS 11: "That is to say, when one lays on his hand there, it does not feel normal."

>That is the confluence [opening].<

>That is the foot minor yin [conduit].<

膀胱

出于至陰，至陰者，足小趾之端也，為井金；
溜于通谷，通谷，本節之前外側也，為滎；
注于束骨，束骨，本節之後陷者中也，為腧；
過于京骨，京骨，足外側大骨之下，為原；
行于昆侖，昆侖，在外踝之後，跟骨之上，為經；
入于委中，委中，腘中央，為合，委而取之。
足太陽也。

The urinary bladder.

Its [qi] exit through the *zhi yin* [opening].[41]

>The *zhi yin* [opening] is located at the tip of the little toe.<

>That is the well [opening].<>Metal.<

They flow to the *tong gu* [opening].[42]

>The *tong gu* [opening] is located in front of the basic joint, at the outer side.<

>That is the creek [opening].<

From there they pour into the *shu gu* [opening].[43]

>The *shu gu* [opening] is located behind the basic joint in the indentation.<

>That is the point from whereon transports are possible.<

They move beyond the *jing gu* [opening].[44]

>The *jing gu* [opening] is located at the outer side of the foot, below the big bone.[45]<

>That is the lowland [opening].[46]<

41 Needle insertion hole BL-67

42 Needle insertion hole BL-66

43 Needle insertion hole BL-65

44 Needle insertion hole BL-64

45 TS 11: "Below the external knuckle."

46 HBYXY: "In ancient times, people assumed the 原 *yuan* [in the sense of 'origin'] openings to be the starting points of the twelve conduits. In the present passage the term refers to the 原 *yuan* openings [in the sense of 'lowland'] of the twelve conduits." TS 11, commentary: "The qi movement below the navel is man's life; it is the origin of the twelve conduits. Hence one speaks of 原 *yuan*, "origin". The triple burner emits 原 *yuan* qi; it controls the flow of the three qi and nourishes the five long-term depots and six short-term repositories. Hence, 原 *yuan* is an honorary designation of the triple burner. This is why both the five long-term depots and also the six short-term repositories all have a 原 *yuan* [opening].… The six short-term repositories are yang. The triple burner emits [the qi] into

They move further on into the *kun lun* [opening].[47]

>The *kun lun* [opening] is located behind the exterior knuckle, above the heel bone.<

>That is the stream [opening].<

From there they enter the *wei zhong* [opening].[48]

>The *wei zhong* [opening] lies in the center of the hollow of the knee.<

>That is the confluence [opening].[49]<

>Bend [the foot] to remove them from here.<

>That is the foot major yang [conduit].<

膽

出于竅陰，竅陰者，足小趾次趾之端也，為井金；

溜于俠溪，俠溪，足小趾次趾之間也，為滎；

注于臨泣，臨泣，上行一寸半，陷者中也，為腧；

過于丘墟，丘墟，外踝之前下陷者中也，為原。

行于陽輔，陽輔外踝之上輔骨之前及絕骨之端也，為經；

入于陽之陵泉，陽之陵泉，在膝外陷者中也，為合，伸而得之。

足少陽也。

The gall bladder.

Its [qi] exit through the *qiao yin* [opening].[50]

>The *qiao yin* [opening] is located at the tip of the toe next to the little toe.<

>That is the well [opening].<>Metal.<

They flow to the *xia xi* [opening].[51]

>The *xia xi* [opening] is located between the little toe and the toe next to it.<

>That is the creek [opening].<

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all yang [regions]. Hence the transport [openings] there are [also] named 原 *yuan*." The designation 原 *yuan* is applied here, in the sense of "origin", to the conduit section between the "transport" and "stream" sections. The allegorical terminology comparing the course of a conduit in the body to the course of a river from its spring to its confluence is not upheld in the TS commentary. I prefer to translate the 原 *yuan* section in this context as "lowland".

47 Needle insertion hole BL-60

48 Needle insertion hole BL-40

49 HBYXY: "The two characters 為合 *wei he* must follow the four characters 委而取之 *wei er qu zhi*. This applies to all parallel structures: 'Bend [the foot] to remove them here. That is the confluence'."

50 NJZYXY: "That is a reference to the 竅陰 *qiao yin* needle insertion hole at the foot (GB-44). Another 竅陰 *qiao yin* insertion hole (GB 11) is situated at the head. It is commonly named 頭竅陰 *tou qiao yin*' 'head *qiao yin*' [insertion hole]."

51 Needle insertion hole GB-43

From there they pour into the *lin qi* [opening].[52]

>The *lin qi* [opening] is located in the indentation 1 ½ inches upward.<

>That is the point from whereon transports are possible.<

They move beyond the *qiu xu* [opening].[53]

>The *qiu xu* [opening] is located in front of the exterior knuckle, in the indentation below it.<

>That is the lowland [opening].<[54]

They move further on into the *yang fu* [opening].[55]

>The *yang fu* [opening] lies above the exterior knuckle, in front of the supporting bone, at the tip of the calf bone.[56]<

>That is the stream [opening].<

From there they enter the *ling quan* [opening][57] of the yang [section].

>The *ling quan* [opening] of the yang [section] lies in the indentation at the outer side of the knee.<

>That is the confluence [opening].<

>One locates it by stretching [the foot].[58]<

>That is the foot minor yang [conduit].<

胃

出于厲兌，厲兌者，足大趾內次趾之端也，為井金；

溜于內庭，內庭，次趾外間也，為滎；

注于陷谷，陷谷者，上中指內間，上行二寸陷者中也，為腧；

過于沖陽，沖陽，足跗上五寸陷者中也，為原，搖足而得之；

行于解溪，解溪，上沖陽一寸半陷者中也，為經；

入于下陵，下陵，膝下三寸脛骨外三里也，為合；復下三里三寸，為巨虛上廉，復下上廉三寸，為巨虛下廉也；

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52 NJZYXY: "That is a reference to the *lin qi* insertion hole at the foot (GB-41). Another *lin qi* insertion hole (GB-15) is situated at the head. It is commonly named *tou lin qi*, 'head *lin qi*' [insertion hole]."

53 Needle insertion hole GB-40

54 The allegorical terminology comparing the course of the conduits from their origin to their end with the course of a river from its spring to its confluence into the sea is amended here by a sixth section, "lowland". "Lowland" refers to the section between the point where a river is navigable and allows "transports", and the broad "stream" further down. That is, the character 原 *yuan* is used in two different meanings. First, in the sense of "origin" (see LS 1), and second in the sense of "lowland".

55 Needle insertion hole GB-38

56 That is the lower end of the calf bone.

57 Needle insertion hole GB-34

58 TS 11 following the character 伸 *shen*, "to stretch", has the character 足 *zu*, "foot".

大腸屬上，小腸屬下，足陽明胃脈也。
大腸小腸，皆屬于胃，是足陽明也。

The stomach.

Its [qi] exit through the *li dui* [opening].[59]

>The *li dui* [opening] is located at the tip of the toe[60] next to the big toe.<

>That is the well [opening].<>Metal.<

They flow to the *nei ting* [opening].[61]

>The *nei ting* [opening] is located at the exterior side of the second toe.<

>That is the creek [opening].<

From there they pour into the *xian gu* [opening].[62]

>The *xian gu* [opening] is located above[63] the inner side of the middle toe.<

>Two inches towards above, in the indentation.<

>That is the point from whereon transports are possible.<

They move beyond the *chong yang* [opening].[64]

>The *chong yang* [opening] lies five inches above the instep, in the indentation.<

>That is the lowland [opening].<

>One locates it by moving the foot here and there.<

They move further on into the *jie xi* [opening].[65]

>The *jie xi* [opening] lies 1 ½ inches above the *chong yang* [opening] in the indentation.[66]<

>That is the stream [opening].<

From there they enter the *xia ling* [opening].[67]

>The *xia ling* [opening] lies 3 inches below the knee. That is the *san li* [opening] outside of the shinbone.[68]<

>That is the confluence [opening].<

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59 Needle insertion hole ST-45

60 SDY: "The character 內 *nei* is an erroneous insertion here."

61 Needle insertion hole ST-44

62 Needle insertion hole ST-43

63 In TS 11 the character 上 *shang* is missing.

64 Needle insertion hole ST-42

65 Needle insertion hole ST-41

66 JYJ, QJ, WTBY have 再沖陽后 *zai chong yang hou*, "behind the *chong yang* [opening]", instead of 上沖陽.

67 Needle insertion hole ST-36

68 NJZYXY: "The hand yang brilliance conduit has a *san li* insertion hole (ST-36) too. … Hence this insertion hole is usually named "foot *san li* [insertion hole], *zu san li* 足三里, or "knee *san li* [insertion hole]", *xi san li* 膝三里.

>Further down, three inches below the *san li* [opening].[69] That is the *ju xu shang lian* [opening].[70]<

>Further down, three inches below the upper edge. That is the *ju xu xia lian* [opening].[71]<

//The large intestine is linked to what is above.

the small intestine is linked to what is below.[72]

That is the foot yang brilliance stomach vessel.

Large intestine and small intestine are both tied to the stomach.[73]//

>That is the foot yang brilliance [conduit].<

三焦者，上合手少陽，
出于關衝，關衝者，手小指次指之端也，為井金；
溜于液門，液門，小指次指之間也，為滎；
注于中渚，中渚，本節之後陷者中也，為腧；
過于陽池，陽池，在腕上陷者之中也，為原；
行于支溝，支溝，上腕三寸兩骨之間陷者中也，為經；
入于天井，天井，在肘外大骨之上陷者中也，為合，屈肘而得之；
三焦下腧在於足大趾之前，少陽之後，出于膕中外廉，名曰委陽，是太陽絡也，
手少陽經也。

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69 In TS 11 the two characters 三里 *san li* are omitted. JYJ, QJ et al. have 三里下三寸 *san li xia san cun*, "three inches below the *san li* [opening].

70 Literally: "*ju xu* upper edge". Needle insertion hole ST-37

71 Lit.: "*ju xu* lower edge". NJZYXY: "Alternative designations of these two openings are 'foot upper edge', 足上廉 *shang lian*, and 'foot lower edge', 足下廉 *zu xia lian*, as well as 'upper *ju xu*', 上巨虛 *shang ju xu*, and 'lower *ju xu*', 下巨虛 *xia ju xu*."

72 HBYXY: "The conduit qi of the large intestine unite with the yang brilliance [conduit] of the stomach at the *shang ju xu* [opening]. Hence it is said: 'The large intestine is linked to what is above'. The conduit qi of the small intestine unite with the yang brilliance [conduit] of the stomach at the *xia ju xu* [opening]. Hence the statement: 'The small intestine is linked to what is below'." NJZYXY: "The large intestine emits its conduit qi and its pathological reactions to the upper *ju xu* insertion hole. The small intestine sends its conduit qi and its pathological reactions to the lower *ju xu* insertion hole. Hence diseases in the large intestine and/or the small intestine can be cured through the upper and/or lower *ju xu* insertion holes of the stomach conduit."

73 NJZYXY: "The stomach is the chief of the six short-term repositories. Large intestine and small intestine are closely tied to the stomach. The stomach short-term repository receives water and grain and transmits them first into the small intestine and then into the large intestine. The conduit qi of the large intestine and of the small intestine are sent to the upper and lower *ju xu* insertion holes of the foot yang brilliance stomach conduit respectively."

The triple burner is united above with the hand minor yang [conduit].
[Its qi] exit through the *guan chong* [opening].[74]

>The *guan chong* [opening] is located at the tip of the finger next to the little finger.<

>That is the well [opening].<>Metal.<

They flow to the *ye men* [opening].[75]

>The *ye men* [opening] is situated between the little finger and the finger next to the little finger.<

>That is the creek [opening].<

From there they pour into the *zhong zhu* [opening].[76]

>The *zhong zhu* [opening] is located in the indentation behind the basic joint.<

>That is the point from whereon transports are possible.<

They move beyond the *yang chi* [opening].[77]

>The *yang chi* [opening] is located five inches above the wrist,[78] in the indentation .<

>That is the lowland [opening].<

They move further on into the *zhi gou* [opening].[79]

>The *zhi gou* [opening] lies in the indentation between the two bones three inches above the wrist.<

>That is the stream [opening].<

From there they enter the *tian jing* [opening].[80]

>The *tian jing* [opening] lies in the indentation above the massive bone at the exterior side of the elbow.<

>That is the confluence [opening].<

>One locates it by bending the elbow.<

//The transport [opening] below the triple burner is located in front of the big toe,[81] behind the minor yang. Its exit is at the exterior edge in the

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74 Needle insertion hole TB-1

75 Needle insertion hole TB-2

76 Needle insertion hole TB-3

77 Needle insertion hole TB-4

78 JYJ has in front of 腕 *wan*, "wrist", 手表上 *shou biao shang*, "on the outer side of the hand".

79 Needle insertion hole TB-6

80 Needle insertion hole TB-10

81 Possibly a writing error. NJZYXY: "In comparison with the versions in LS 4, JYJ and TS, it should read 'in front of the foot major yang [conduit], 足太阳之前'."

hollow behind the knee. It is called *wei yang*.[82] That is the major yang network [vessel].//
>That is the hand minor yang conduit.<

三焦者，足少陽太陰之所將，太陽之別也，上踝五寸，別入貫腨腸，出于委陽，並太陽之正，入絡膀胱，約下焦，

The triple burner[83] is a branch of the major yang [conduit]; it is supplied by the foot minor yang and [foot] major yin [conduits].[84] It branches off five inches above the knuckles and enters the calf.[85] Its [qi] exit through the *wei yang* [opening]. It runs parallel to the proper major yang [conduit] and then enters and connects with the urinary bladder. Eventually it is tied[86] to the lower burner.

實則閉癃，
虛則遺溺，
遺溺則補之，
閉癃則寫之。

[Its] repletion results in a closure [of the urinary tract] and protuberance-illness.[87]

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82 Needle insertion hole BL-39

83 TS 11 et al. have in front of the character 三 *san* an additional character 足 *zu*, "foot". GGG: "In present editions the character 足 *zu* is erroneously omitted. However, as suggested by a commentary by Wang [Bing], it must be inserted again. The triple burner is a solitary short-term repository. Above and below, there is nothing it does not control. Hence the upper section of its conduit is linked up with the hands. The transport [openings] in the lower section are situated on the feet. When the text here speaks of the 'foot [section] of the triple burner', that is to say that the transport [openings] of the triple burner are located on the feet."

84 NJZYXZ: "The character 將 *jiang* is synonymous here with 輸給 *shu gei*, 'to supply with'."

85 NJZYXY: "腨腸 *chuai chang* is synonymous here with 腿肚 *tui du*, 'calf'."

86 TS 11 does not have the character 約 *yue*. HBYXY agrees: "The character 下焦 *xia jiao* is to immediately follow the preceding text."

87 The term 癃 *long* was designed by combining the two ideograms of 疒 *ni*, "illness", and 隆 *long*, "protuberance". Hence a translation as "protuberance-illness" appears adequate. As this disease is associated with difficulties to pass urine, "protuberance" may indicate that a growth of the prostate gland had been felt by someone by palpitation via the colon at some time, leading to this term which is reminiscent of the modern term "prostate". In general, disease terms like 癃 *long* designed by combining the ideogram of 疒 *ni*, "illness", and a second ideogram to form one new ideogram are translated here with an English term adding the word "illness" with a dash to the first part of the term, such as "protuberance-illness". The first part of the term may be a translation of the ideogram added to the ideogram *ni*, or it may be the pinyin-reading of the second ideogram, as in the case of "*dan*-illness", 癉 *dan*.

[Its] depletion results in an involuntary loss of urine.
In the case of involuntary loss of urine one must supplement it.
In the case of closure [of the urinary tract] and protuberance-illness one must drain it.

手太陽小腸者，上合手太陽，
出于少澤，少澤，小指之端也，為井金；
溜于前谷，前谷，在手外廉本節前陷者中也，為滎；
注于後溪，後溪者，在手外側本節之後也，為腧；
過于腕骨，腕骨，在手外側腕骨之前，為原；
行于陽谷，陽谷，在鋭骨之下陷者中也，為經；
入于小海，小海，在肘內大骨之外，去端半寸，陷者中也，伸臂而得之，為合。
手太陽經也。

The //hand major yang//[88] small intestine is united upward with the hand major yang [conduit].
[Its qi] exit through the *shao ze* [opening].[89]
>The *shao ze* [opening] is located at the tip of the little finger.<
>That is the well [opening].<>Metal.<
They flow to the *qian gu* [opening].[90]
>The *qian gu* [opening] lies in the indentation in front of the basic joint at the exterior edge of the hand.<
>That is the creek [opening].<
From there they pour into the *hou xi* [opening].[91]
>The *hou xi* [opening] is located on the exterior side of the hand behind the basic joint.<
>That is the point from whereon transports are possible.<
They move beyond the *wan gu* [opening].[92]
>The *wan gu* [opening] is located on the exterior side of the hand in front of the wrist bone .<
>That is the lowland [opening].<
They move further on into the *yang gu* [opening].[93]

88 NJZYXY: "The three characters 手太陽 *shou tai yang* are an erroneous, later insertion."
89 Needle insertion hole SI-1
90 Needle insertion hole SI-2
91 Needle insertion hole SI-3
92 Needle insertion hole SI-4
93 Needle insertion hole SI-5

>The *yang gu* [opening] lies in the indentation below the pointed bone.<

>That is the stream [opening].<

From there they enter the *xiao hai* [opening].[94]

>The *xiao hai* [opening] lies in the indentation outside of the massive bone on the interior side[95] of the elbow, ½ inch away from the tip.<

> One locates it by stretching the arm.<

>That is the confluence [opening].<

>That is the hand major yang conduit.<

大腸上合手陽明，
出于商陽，商陽，大指次指之端也，為井金；
溜于本節之前二間，為滎；
注于本節之後三間，為腧；
過于合谷，合谷，在大指岐骨之間，為原；
行于陽溪，陽溪，在兩筋間陷者中也，為經；
入于曲池，在肘外輔骨陷者中，屈臂而得之，為合。
手陽明也。

The large intestine is united upward with the hand yang brilliance [conduit]. [Its qi] exit through the *shang yang* [opening].[96]

>The *shang yang* [opening] is located at the tip of the index finger.<

>That is the well [opening].<>Metal.<

They flow to the *er jian* [opening] in front of the basic joint.[97]

>That is the creek [opening].<

From there they pour into the *san jian* [opening][98] behind the basic joint.

>That is the point from whereon transports are possible.<

They move beyond the *he gu* [opening].[99]

>The *he gu* [opening] is located on the thumb where the bones separate.<

>That is the lowland [opening].<

They move further on into the *yang xi* [opening].[100]

>The *yang xi* [opening] is located in the indentation between the two sinews.<

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94 Needle insertion hole SI-8

95 GGG et al.: "Instead of the character 內 *nei* the character 外 *wai* should be here."

96 Needle insertion hole LI-1

97 Needle insertion hole LI-2

98 Needle insertion hole LI-3

99 Needle insertion hole LI-4

100 Needle insertion hole LI-5

>That is the stream [opening].<

From there they enter the *qu chi* [opening].[101]

>It lies in the indentation at the supporting bone outside of the elbow.<

>One locates it by bending the arm.<

>That is the confluence [opening].<

>That is the hand yang brilliance [conduit].<

是謂五藏六府之腧，
五五二十五腧，六六三十六腧也。
六府皆出足之三陽，上合於手者也。

So much is to be said on the transport [openings] of the five long-term- and six short-term repositories.

Five times five are 25 transport [openings]. Six times six are 36 transport [openings]. The [qi of the] six short-term repositories, they all exit through the three foot yang [conduits]. Toward above they are tied to the hands.

缺盆之中，任脈也，名曰天突。
一次，任脈側之動脈足陽明也，名曰人迎；
二次脈，手陽明也，名曰扶突；
三次脈，手太陽也，名曰天窗；
四次脈，足少陽也，名曰天容；
五次脈，手少陽也，名曰天牖；
六次脈，足太陽也，名曰天柱；
七次脈，頸中央之脈，督脈也，名曰風府。

In the center between the two broken basins, that is the controller vessel. The [opening there] is called *tian tu*.[102]

One level below, //the moving vessel next to the controller vessel// that is the foot yang brilliance [conduit]. The [opening there] is called *ren ying*.

Two levels below, that is the hand yang brilliance [conduit]. The [opening there] is called *fu tu*.[103]

Three levels below, that is the hand major yang [conduit]. The [opening there] is called *tian chuang*.[104]

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101 Needle insertion hole LI-11

102 Needle insertion hole CV-22. "Broken basin" is the traditional Chinese term for the supraclavicular fossa.

103 Needle insertion hole LI-18

104 Needle insertion hole SI-16

Four levels below, that is the foot minor yang [conduit]. The [opening there] is called *tian rong*.[105]
Five levels below, that is the hand minor yang [conduit]. The [opening there] is called *tian you*.[106]
Six levels below, that is the foot major yang [conduit]. The [opening there] is called *tian zhu*.[107]
Seven levels below, >the vessel in the center of the neck<[108] that is the supervisor vessel. The [opening there] is called *feng fu*.[109]

腋內動脈手太陰也，名曰天府。
腋下三寸手心主也，名曰天池。

The moving vessel in the armpit, that is hand major yin [conduit]. The [opening there] is called *tian fu*.[110]
Below the armpit in a distance of three inches is located the hand-heart ruler [conduit]. The [opening there] is called *tian chi*.[111]

刺上關者，呿不能欠[112]。
刺下關者，欠不能呿。
刺犢鼻者，屈不能伸。
刺兩關者，伸不能屈。

When piercing the *shang guan* [opening],[113] the mouth is open; it must not be closed.
When piercing the *xia guan* [opening],[114] the mouth is closed; it must not be opened.

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105 Needle insertion hole SI-17

106 Needle insertion hole TB-16

107 Needle insertion hole BL-10

108 NJZYXY: "頸 *jing*, 'neck', is synonymous here with 項 *gong*, 'nape'. 頸 *jing* refers to the frontal section of the neck, .. it is often used also to refer to the nape, 項 *gong*, the back of the neck."

109 Needle insertion hole GV-16

110 Needle insertion hole LU-3

111 Needle insertion hole PC-1

112 HBYXY: "The character 欠 *qian* is erroneous. It is used here instead of 欿 *he*, identical with 合 *he*, 'to close'. The correct version of the text is: …呿不能合 …合不能呿."

113 NJZYXY: "Another designation of this insertion hole in front of the ear is 客主人 *ke zhu ren* (GB-3). When the mouth is open, a hollow space opens here. That is the meeting point of the hand minor yang and foot yang brilliance [conduits]."

114 Needle insertion hole ST-7

When piercing the *du bi* [opening],[115] [the foot] is to be bent; it must not be stretched. When piercing the two [openings *nei guan*[116] and *wai*] *guan*,[117] the foot is to be stretched; it must not be bent.

足陽明，俠喉之動脈也，其腧在膺中。
手陽明，次在其腧外，不至曲頰一寸。
手太陽，當曲頰。
足少陽，在耳下曲頰之後。
手少陽，出耳後上加完骨之上。
足太陽，俠項大筋之中，髮際。

The foot yang brilliance [conduit] is the moving vessel passing along the throat. Its transport [openings] lie in the chest.
The hand yang brilliance [conduit] lies next outside //the transport [opening]//,[118] not quite one inch in front of the cheek curve.
The hand major yang [conduit] is located exactly at the cheek curve.
The foot minor yang [conduit] is located below the ears behind the cheek curve.
The exit of [the qi] of the hand minor yang [conduit] is located behind the ears, above the completion bone.[119]
The foot major yang [conduit] passes along the nape between the large sinews, at the hair line.

陰尺動脈在五里，五腧之禁也。

The yin foot-long moving vessel lies at the *wu li* [opening]. This is one of the five transport openings that are forbidden [to be pierced].[120]

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115 Needle insertion hole ST-35

116 Needle insertion hole PC-6

117 Needle insertion hole TB-5

118 LS 11 does not have the character 腧 *shu*.

119 完骨 *wan gu* is the mastoid process behind the ears. The term is also used for a needle insertion hole (GB-12) there.

120 HDNJZP-1: "The 五里 *wu li* opening (LI-13) was considered a prohibited needle insertion hole in ancient times because an erroneous piercing there may lead to a blockage of the movement of the qi of the long-term depots through the five transport openings." MYT: "The 尺泽 *chi ze* opening lies on the moving vessel of the hand major yin conduit of the lung. Three inches above the 尺泽 *chi ze* opening lies a further moving vessel, in the center of the big vessels three inches above the elbows inward. The name [of the opening there] is 五里 *wu li*. It lies on the hand yang brilliance conduit of the large intestine. It is prohibited to pierce this opening."

肺合大腸，大腸者，傳道之府。
心合小腸，小腸者，受盛之府。
肝合膽，膽者中精之府。
脾合胃，胃者五穀之府。
腎合膀胱，膀胱者津液之府也。少陰屬腎，腎上連肺，故將兩藏。
三焦者，中瀆之府也，水道出焉，屬膀胱，是孤之府也，
是六府之所與合者。

The lung is united with the large intestine. The large intestine is the short term repository of transport paths.
The heart is united with the small intestine. The small intestine is the short term repository that receives abundance.
The liver is united with the gall bladder. The gall bladder is the short term repository for central essence.[121]
The spleen is united with the stomach. The stomach is the short term repository for the five types of grain.
The kidney is united with the urinary bladder. The urinary bladder is the short-term repository of body liquids. The minor yin [vessels] are associated with the kidney. Upward the kidney is linked with the lung. Hence [the minor yin vessels] control two long-term depots.[122]
The triple burner is the short-term repository functioning as central[123] moat.[124] The [individual] water ways leave from it. It is linked to the urinary bladder. It is a solitary short-term repository.[125]
These are the links of the six short-term repositories.

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121 MYT: "All the other short-term repositories receive turbid matter. Only the gall bladder receives the essence juice of the five long-term depots."

122 HBYXY: "將 *jiang* is used here in the sense of 行 *xing*, '[the qi] move'. The minor yin conduit vessels are tied to the kidneys below and to the lung above. Hence their qi pour into two long-term depots." NJZYXY: "將 *jiang* is used here in the sense of 統 *tong*, 'to govern'. The two long-term depots are the triple burner and the urinary bladder." ZJY: "The short-term repository, 府 *fu*, may also be termed 藏 *cang*, 'long-term depot'."

123 SDY: "中 *zhong* is a writing error for 四 *si*, 'four'."

124 QJ: "瀆 *du* is a writing error for 清 *qing*, 'clear'." In this case the translation should be: "The triple burner is the short-term repository for the clear [qi] in the center of the body."

125 NJZYXY: "Liver, heart, spleen, lung and kidneys constitute with the gall bladder, the small intestine, the stomach, the large intestine and the urinary bladder a pair each of a long-term depot and a short-term repository. The triple burner is solitary and controls the water ways. The water it moves pours into the urinary bladder. Hence it is said: 'is linked to the urinary bladder. It is a solitary short-term repository'." HBYXY: "The triple burner is the organ in the body responsible for the transformation of the qi and their further transmission through the water ways. Because the triple burner functions to keep

春取[126]絡脈諸滎大經分肉之間，甚者深取之，間者淺取之。
夏取諸腧孫絡肌肉皮膚之上。
秋取諸合，餘如春法。
冬取諸井諸腧之分，欲[127]深而留之。

In spring one selects [for treatment] the network vessels, all the creek [openings], where the flesh parts. In serious cases one penetrates deeply and removes the [qi]. In less serious cases one [pierces] only superficially to remove the [qi].
In summer one selects [for treatment] all the transport [openings], the tertiary network vessels [are to be pierced] from the skin above the muscle flesh.
In autumn one selects [for treatment] all the confluence [openings]. In addition the same [measures] apply as in spring.
In winter one selects [for treatment] the section covering all the well [openings] and all the transport [openings]. One should [pierce] into the depth and have [the needle] remain there.

此
四時之序，氣之所處，
病之所舍，藏之所宜。

This is [to outline]
the sequence of the four seasons, with the locations of the qi,
the places where diseases settle, and what befits the long-term depots.[128]

轉筋者，立而取之，可令遂已。
痿厥者，張而刺之，可令立快也。

//If the sinews are torn [the patient is] to stand while [the practitioner] removes the [qi]. This way a cure can be achieved immediately.

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all water ways in the entire body passable and regulated, it has the designation 'central moat short-term repository'."

126 JYJ has 刺 *ci*, "to pierce", instead of 取 *qu*, "to remove".

127 ZJY has 故 *gu*, "hence", instead of 慾, *yu*, "to desire". "Hence [the needle is to be inserted] deeply and is left to remain there."

128 HBYXY; "The character 藏 *zang*, 'long-term depots', is an error here. In view of parallel structures in the preceding text it should be 針 *zhen*, 'needle'. The old writing of 針 *zhen*, 'needle', was 箴 *zhen*. Hence such writing errors were committed by scribes easily." Hence this line should read: "… the appropriate [applications of] the needles."

Those suffering from loss of function and receding [qi], they are to be pierced while [their limbs] are extended. [129] This will result in their well-being immediately.//

129 HDNJZP: "張而刺之: The patients are asked to stretch the four limbs, and are pierced then." SDY: "Instead of 張 *zhang* the text should read here 僵 *jiang* in the sense of *pu* 仆, 'to fall" 'to lie'. In the case of a loss of function of the four limbs, patients will not feel comfortable when they sit or stand. Hence [the disease] is to be removed while they lie down."

Chapter 3
小針解
Explanatory Remarks on the Small Needles

所謂易陳者，易言也。

When it says "easy to outline", [then] that is [to say:] it is easy to talk about.

難入者，難著于人也。

[When it says] "difficult to penetrate", [then] that is [to say:] it is difficult to explain this to other people.

麤守形者，守刺法也。

"Unrefined [practitioners] guard the physical appearance" [is to say: they are concerned with] guarding the patterns of piercing.

上守神者，守人之血氣有餘不足可補寫也。

"Outstanding[1] [practitioners] guard the spirit" [is to say: they are keen] to guard a person's blood and qi and they will supplement and drain where there is surplus and insufficiency .

神客者，正邪共會也。

"The spirit, visitors" [is to say:] proper and evil [qi] have come together.[2]

神者正氣也，
客者邪氣也。

The "spirit", it is the proper qi.
The "visitors", they are the evil qi.

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1 TS 21 has 工 *gong*, "practitioner", instead of 上 *shang*.

2 NJZYXY: "共會 *gong hui*, 'to meet', is synonymous here with 相干 *xiang gan*, "to enter into conflict'." HBYXY: "共會 *gong hui* is synonymous here with 交爭 *jiao zheng*, 'to fight each other'."

在門者，邪循正氣之所出入也。

"At the gate" [is to say:] the evil [qi] follow the proper qi in leaving and entering.

未睹其疾者，先知邪正何經之疾也。

"As long as an illness is not carefully observed", that is [to say:] first of all one should get to know in which conduit the illness of [a meeting of] evil and proper qi is located.[3]

惡知其原者，先知何經之病所取之處也。

"How could its origin be known?", that is [to say:] first of all one must get to know from which location in which conduit the disease is to be removed.

刺之微在數遲者，徐疾之意也。

"The subtle secret of piercing lies in varying speeds", is [a reference to] the slow or fast [application of the needles]

麤守關者，守四肢而不知血氣正邪之往來也。

"The unrefined [practitioner] guards the trigger" is: they are concerned with guarding the four extremities, and they know nothing of the coming and going of blood and qi, and of proper and evil [qi].

上守機者，知守氣也。

"The outstanding [practitioner] guards the inner mechanism" is: he knows how to guard the qi.

機之動不離其空中者，知氣之虛實，用鍼之徐疾也。

"The motion of the mechanism never leaves the enclosed empty space"[4] that is [to say: one must] know about depletion and repletion of the qi, and about the slow and swift application of the needles.

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3 SDY: "先 *xian*, 'first', is an error for 未 *wei*, 'not'. 正 *zheng*, 'proper', is an error for 在 *zai*, 'in'. The two characters 之疾 *zhi ji* are erroneous insertions." If one were to follow this, the sentence should read: 未睹其疾者，未知邪在何經也，" 'As long as an illness is not carefully observed', that is [to say:] one does not know in which conduit the evil [qi] are present."

4 HBYXY: "The character 中 *zhong* is an erroneous insertion here, possibly because of the appearance of 空中 *kong zhong* in the following passage. It is not found in TS 21 and other parallel texts."

空中之機，清淨以微者，鍼以得氣，密意守氣勿失也。

"The mechanism in the enclosed empty space is clear, calm, and subtle" is [to say:] once the needle has come into contact with the qi[5] it is essential to aim at guarding the qi lest they get lost.

其來不可逢者，盛不可補也。

"Those who arrive must not be confronted" is [to say:] in the case of abundant [qi] it is not advisable to supplement.

其往不可追者，氣虛不可寫也。

"Those who go away must not be pursued" is [to say:] in the case of qi depletion it is not advisable to drain.

不可掛以髮者，言氣易失也。

"Those who know the WAY of the [inner] mechanism, they cannot even tie a hair to it [without releasing it]" is [to say:] the qi are lost easily.

扣之不發者，言不知補寫之意也。血氣已盡而氣不下也。

"[Those who do not know the WAY of the mechanism,] they could not release it even it they knocked against it" is [to say:] they do not know the meaning of supplementation and draining. Once blood and qi are exhausted the qi are not to be drained [further]. [6]

知其往來者，知氣之逆順盛虛也。

"To know of their going away and coming" is [to say:] one knows the movements contrary to and movements in accordance with the norms, as well as abundance and depletion of the qi.

要與之期者，知氣之可取之時也。

"Requires to assign to it certain times" is [to say:] one knows the times when the qi may be removed.

麤之闇者，冥冥不知氣之微密也。

"For the unrefined [practitioner] this will remain concealed" is [to say:] he is completely blind and does not know the subtleties of the qi.

5 HBYXY: "The character 以 *yi* is used here erroneously for 已 *yi*, "already', 'once'."

6 HBYXY: "The character 下 *xia*, 'to drain', is synonymous here with 去 *qu*, 'to remove'."

妙哉！工獨有之者，盡知鍼意也。

"This is truly mysterious! The [competent] practitioner alone is in its possession" is [to say:] he is entirely familiar with the meaning of needling.

往者為逆者，言氣之虛而小，小者逆也。

"Those going away, they move contrary to the norms" is to say: the qi are depleted and present in small quantities only.

>'In small quantities' is: movement contrary to the norms.<

來者為順者，言形氣之平，平者順也。

"Those coming, they move in accordance with the norms" is to say: the physical appearance[7] and the qi are normal.

>'Normal' is: movement in accordance with the norms.<

明知逆順正行無間者，言知所取之處也。

"To clearly know the movement contrary to and in accordance with the norms results in a correct conduct leaving no room for questions" is to say: he knows the locations where the qi are to be removed.

迎而奪之者，寫也；

"To confront [those who come] and [attempt] to remove them" is [a reference to] draining.

追而濟之者，補也。

"To pursue [those who go away] and [invariably] assist them" is [a reference to] supplementation.

所謂虛則實之者，氣口虛而當補之也。

When it says: "what is depleted, it must be replenished", that is: a depletion [noticeable] at the qi opening requires supplementation.

滿則泄之者，氣口盛而當寫之也。

"What is full, it must be drained" is: an abundance [noticeable] at the qi opening requires drainage.

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7 HBYXY: "The character 形 *xing*, 'physical appearance', is superfluous. The structure here should parallel the preceding passage 氣之虛 *qi zhi xu*."

陳則除之者，去血脈也。

"What has accumulated over an extended period of time, that is to be discarded" is: blood is to be removed from the vessels.

邪勝則虛之者，言諸經有盛者，皆寫其邪也。

"Where evil [qi] have been victorious, they are to be depleted" is to say: the evil [qi] are to be drained from all the conduits displaying an abundance.

徐而疾則實者，言徐內而疾出也。

"[First] slowly and [then] fast, this will result in repletion" is to say: [the needle] is to be inserted slowly and to be withdrawn quickly.

疾而徐則虛者，言疾內而徐出也。

"[First] fast and [then] slowly, this will result in depletion" is to say: [the needle] is to be inserted quickly and to be withdrawn slowly..

言實與虛若有若無者，言實者有氣，虛者無氣也。

"What is called repletion and depletion, [these are conditions] as if something were present, and as if something were absent" is to say: in the case of repletion qi are present; in the case of depletion qi are absent.

察後與先若亡若存者，言氣之虛實，補寫之先後也，察其氣之已下與常[8]存也。

"One observes the later and the earlier [developments], as if there were something still there, as if something had been lost" is to say: this concerns the sequence of supplementation and draining in accordance with the presence of depletion and repletion.

>It is to be observed to what degree the qi have already been brought down and to which degree they are still present.<

為虛為實，若得若失者，言補者佻然若有得也，寫則怳然若有失也。

"When causing a repletion or a depletion, [this is to act] as if something were gained, and as if something were lost" is to say: supplementing is to be done such that one is happy, as if he had gained something. When draining, this is to done such that one is irritated as if he had lost something.

8 HDNJZP: "The character 常 *chang*, 'regular', 'permanent', is synonymous here with 尚 *shang*, 'still'."

夫氣之在脈也，邪氣在上者，言邪氣之中人也高，故邪氣在上也。

"Now, as for the presence of the qi in the vessels, the evil qi are present above" is to say: when evil qi strike a person, this happens in his upper region. Hence [the text states:] "the evil qi are present above".

濁氣在中者，言水穀皆入于胃，其精氣上注于肺，濁溜于腸胃，言寒溫不適，飲食不節，而病生腸胃，故命曰濁氣在中也。

"The turbid qi are present in the center", is to say: water and grains all enter the stomach. Their essence qi[9] flow upward to the lung. The turbid parts remain in the intestines and in the stomach

>That is to say: when [the intake] of cold and warmth is inappropriate, and when the consumption of beverages and food is unrestrained, then the disease emerges in the intestines and in the stomach.<

Hence it is said: "The turbid qi are present in the center."

清氣在下者，言清濕地氣之中人也，必從足始，故曰清氣在下也。

"The clear qi are present below", is to say: When the qi of a clear and moist soil strike a person, this inevitably starts from the feet. Hence it is said: "the clear qi are present below."

鍼陷脈則邪氣出者取之上，

"If the needle is inserted into the indented vessels, then the evil qi will come out" [is to say:] they are to be removed from above.

鍼中脈則濁氣出者取之陽明合也。

"If the needle is inserted into the central vessels, then the turbid[10] qi will come out" is [to say]: they are to be removed from the confluence [opening] of the yang brilliance [conduit].

鍼太深則邪氣反沉者，言淺浮之病，不欲深刺也。深則邪氣從之入，故曰反沉也。

"If the needle is inserted too deep, then the evil qi – contrary to one's intention – will move even deeper " is to say: in the case of diseases situated at the surface one must not pierce into the depth.

9 Several text variants have 清氣 *qing qi*, "the clear qi", here instead of 精氣 *jing qi*, "the essence qi".

10 All parallel text variants have the character 邪 *xie*, "evil", here instead of 濁 *zhuo*, "turbid".

>[Piercing] into the depth will cause evil qi to follow and enter there. Hence it is said: "the evil qi – contrary to one's intention – will move even deeper ".<

皮肉筋脈各有所處者，言經絡各有所主也。

"Skin, flesh, sinews, and vessels, they all have their respective locations [where they are to be pierced]" is to say: each of the conduits and network [vessels] has something it is responsible for.

取五脈者死，言病在中氣不足，但用鍼盡大寫其諸陰之脈也。

"To choose [for a treatment] five vessels will result in death" is to say: a disease is in the center with the qi there being insufficient, and one nevertheless uses the needle to cause a massive drainage in all yin vessels.

取三陽之脈者，唯言盡寫三陽之氣，令病人恇然不復也。

"One chooses [for the treatment] the three yang [conduits]" is to say only: if the qi of the yang [vessels] are drained completely, this will weaken the patient with no chance of recovery.

奪陰者死，言取尺之五裏五往者也。奪陽者狂，正言也。

"To remove from the yin results in death" is to say: one chooses [for the treatment] the *wu li* [opening] in the foot-long section and proceeds five times.[11]

>"To remove from the yang results in madness" would be the proper explanation.<[12]

睹其色，察其目，知其散復，一其形，聽其動靜者，言上工知相五色於目。有知調尺寸小大緩急滑澁以言所病也。

"To inspect the [patient's] complexion, and to examine the [patient's] eyes lets one know whether the [qi] have dissipated or have returned. The [patient's] physical ap-

11 ZJY: " 'To remove from the yin results in death' is to say: the qi of the long-term depots are removed. The '*wu li* [opening] in the foot-long section' is the *wu li* [opening] behind the *chi ze* [opening]. That is an opening of the hand yang brilliance conduit; it is forbidden to pierce here." HDNJZP: "五往 *wu wang*, 'proceeds five times' has the meaning here of 五次 *wu ci*, '[to pierce] five times'."

12 HBYXY: "Even if one were, following the structures further above, to replace the two characters 正言 *zheng yan* with each other, the current statement would remain meaningless. Presumably some [characters] are missing here."

pearance[13] should be the focus. Listening to where it moves and where it is calm" is to say: the outstanding practitioner knows about the appearance of the five colors in the eyes. He is able to examine whether [the movement in the vessels] in the inch- and foot-long sections [of the lower arm] is minimal or massive, retarded or hectic, smooth or rough, and will therefore be able to state where a disease is present.[14]

知其邪正者，知論虛邪與正邪之風也。

"One knows the status of evil and proper [qi]" is [to say:] he knows to discuss whether it is a wind[15] of depletion evil or regular evil.[16]

右主推之，左持而御之者，言持鍼而出入也。

"The right [hand] is responsible for pressing the [skin to be pierced]. The left [hand] holds the [needle] and steers it", is to inform of how to hold the needle when it is to be inserted and withdrawn.

氣至而去之者，言補寫氣調而去之也。

"When the qi have arrived, the [needle and the hands] are withdrawn", is to inform of how to supplement and drain the qi until they are harmonized and when the [needle] is to be removed again.

13 HDNJZP: "一其形 *yi qi xing* has the meaning: 'to completely concentrate oneself on the physical appearance of the patient'."

14 HBYXY: "Something is wrong with this passage. In the remaining passages chapter 3 offers comments on one, two or sometimes even three statements of chapter 1. Here five statements are combined, and the text is strange. Also, elsewhere the comments in chapter 3 always follow the sequence of the statements in chapter 1. … Perhaps this is an erroneous transfer here of contents from chapter 19."

15 SDY: "The character 風 *feng*, 'wind', is most likely an error. Instead of it the character 分 *fen*, 'to separate', 'to divide', should be here." If one were to follow this suggestion, the passage 知論虛邪與正邪之分也 would read: "He knows how to distinguish between depletion evil and regular evil."

16 NJZYXY: "The 虛邪 *xu xie*, 'depletion evil [qi]', and the 正邪 *zheng xie*, 'regular evil [qi]' are all qi able to cause a disease in man. In ancient times, the people believed that excessive seasonal climatic qi represent a 'repletion wind', and they called it a 'regular evil'. Those qi that did not fit into a specific season were called 賊風 *zei feng*, 'robber wind', and also 虛邪 *xu xie*, 'depletion evil'. For example, in summer the regular qi are heat qi. If they turn out to be excessively hot, they constitute a 'regular evil'. If there is cold rather than heat, then this cold is called a 'depletion evil'."

調氣在于終始一者，持心也。

"To harmonize the qi it is decisive to regard beginning and end as an entity", is [to say: the practitioner] must be concentrated.[17]

節之交三百六十五會者，絡脈之滲灌諸節者也。

"The joints where [the structures] interact, these are the 365 meeting points"[18] is [a reference to the locations] where the contents of the network vessels pour into all the joints.

所謂五藏之氣，已絕于內者，脈口氣內絕不至，反取其外之病處，與陽經之合，有留鍼以致陽氣，陽氣至則內重竭，重竭則死矣。其死也，無氣以動，故靜。

When it says: "the [flow of the] qi of the five long-term depots has already been interrupted internally", [then that is to say:] the [flow of the] qi in the interior has been interrupted and hence they fail to arrive at the qi opening. If now, against the rules, one removes an illness from a location in the exterior and lets a needle remain at the confluence [opening] of the yang conduits to have yang qi arrive, then this will cause a double exhaustion in the interior as soon as the qi arrive. A double exhaustion results in death.[19] Such a death results when the qi no longer move. Hence it is a calm [death].

所謂五藏之氣，已絕于外者，脈口氣外絕不至，反取其四末之輸，有留鍼以致其陰氣，陰氣至則陽氣反入，入則逆，逆則死矣。其其死也，陰氣有餘，故躁。

When it says: "the [flow of the] qi of the five long-term depots has already been interrupted in the exterior ", [then that is to say:] the [flow of the] qi in the exterior

17 HBYXY: "This passage is not found in chapter 1. Perhaps it was omitted there at some time. Or it should follow the preceding passage 氣調而去之也. If that were so, the text would continue with: 一者持心也 *yi zhe chi xin ye*, " 'One-ness is to fully concentrate oneself'."

18 HDNJZP: "節之交 *jie zhi jiao* refers to the intervals in the joints. 會 *hui*, 'meeting point', is synonymous here with 穴 *xue*, '[insertion] opening'. The meaning of the sentence is: 'The 365 needle insertion holes in the intervals of the joints are distributed over the entire body. They are the locations where the qi and the blood from the network vessels pour into the entire body's joints'."

19 ZJY: "When the [movement of] the qi of the long-term depots has already been interrupted internally, that is a condition of depletion in the yin realm. If now, contrary to the rules, one generates a repletion in the exterior, one erroneously supplements the yang realm. A supplementation in the yang realm adds further damage to the yin realm. That is a 'double depletion'. When the yin [qi] are exhausted, death is unavoidable."

has been interrupted and hence they fail to arrive at the vessel opening. If now, against the rules, one removes [the disease] through the transport [openings] on the four limbs, and lets the needle remain there to have yin qi arrive, then, once the yin qi have arrived, the yang qi in response will move and enter [where the yin qi have left]. When they enter, this is a movement contrary to the norms. Such a movement contrary to the norms results in death. Such a death results because too many yin qi are present. Hence [this death] is fierce.

所以察其目者，五藏使五色循明。循明則聲章。聲章者，則言聲與平生異也。

The reason for "one examines his eyes" is: the five long-term depots have [their condition] become apparent in the five colors. When [these colors] are clearly visible,[20] then the respective sounds are clearly recognizable[21] too. When the sounds are clearly recognizable, then [one may hear] that the sound of [the patient's voice] is different from that of a normal condition.

20 HBYXY: "The character 循 *xun*, 'to follow', is most likely a writing error for a similar character 修 *xiu,* as for instance in the binome 修明 *xiu ming*, 'clear'."

21 NJZYXY: "The character 章 *zhang* is synonymous here with 彰 *zhang*, 'obvious', 'clear'."

Chapter 4
邪氣藏府病形
The Physical Appearances of Diseases resulting from the Presence of Evil qi in the Long-term Depots and Short-term Repositories.

黃帝問於岐伯曰：
邪氣之中人也奈何？

Huang Di asked Qi Bo:
When evil qi strike a person, how is that?

岐伯答曰：
邪氣之中人高也。

Qi Bo replied:
When evil qi strike a person, then this happens above.

黃帝曰：
高下有度乎？

Huang Di:
What is "above" and what is "below", can that be measured?

岐伯曰：
身半以上者邪中之也。
身半已下者濕中之也。

Qi Bo:
The upper half of the body, that is where evil [qi] strike.
The lower half of the body, that is where dampness strikes.

故曰：
邪之中人也，無有常，

Hence it is said:
Evil [qi] strike a person not always at the same [location].

中于陰則溜于府，
中于陽則溜于經。

If they strike the yin region, then they will flow into the short-term repositories.
If they strike the yang region, then they flow into the conduits.

黃帝曰：
陰之與陽也，異名同類，上下相會，經絡之相貫如環無端。

Huang Di:
Yin region and yang region, their designations are different, but they are of identical kind. Upper and lower [parts] meet with each other. The conduits and network [vessels] are linked to each other like a circle without beginning or end.

邪之中人，或中于陰，或中于陽，
上下左右，無有恆常，其故何也？

When evil [qi] strike a person, in some cases they strike the yin region; in some cases they strike the yang region.
Whether [they strike] the upper or lower region, on the left or on the right, this has no regularity. Why?

岐伯曰：
諸陽之會皆在于面。中人也，方乘虛時及新用力，若飲食汗出，腠理開而中于邪。

Qi Bo:
The meeting points of all yang [vessels] are in the face. When a person is struck, this is because he has just exerted his strength and [the evil qi] avail themselves of the [resulting] depletion [of proper qi]. Or [that person] has consumed beverages and food and sweat leaves [his skin]. The skin structures are open and that is where the evil [qi] strike.

中于面，則下陽明。
中于項，則下太陽。
中于頰，則下少陽。
其中于膺背兩脅，亦中其經。

If they strike at the face, then they descend into the yang brilliance [vessels].
If they strike at the neck, then they descend into the major yang [vessels].
If they strike at the cheeks, then they descend into the minor yang [vessels].

If they strike at the chest, the back, or the two flanks, they will also strike the respective conduits.

黃帝曰：
其中于陰，奈何？

Huang Di:
When they strike the yin [vessels], how is that?

岐伯答曰：
中于陰者，常從臂胻始。

Qi Bo:
When they strike the yin [vessels], they usually start from the lower arms and lower legs.

夫
臂與胻，其陰皮薄，其肉淖澤，

Now,
the lower arms and the lower legs, they have a thin skin on their yin [side].[1] The flesh there is tender and moist.

故
俱受于風，獨傷其陰。

The fact is:
When wind is received there, it will harm only the yin [side].

黃帝曰：
此故傷其藏乎？

Huang Di:
Is that because the long-term depots have already been harmed earlier[2]?

岐伯答曰：
身之中於風也，不必動藏。

Qi Bo replied:
When the body is struck by wind, that will not necessarily affect the long-term depots.

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1 SDY identifies the character 陰 *yin* as an erroneous later insertion.

2 HBYXY: "The character 故 *gu* is used here in the sense of 先 *xian*, 'before', 'earlier'."

故
邪入于陰經，則其藏氣實，邪氣入而不能客，故還之於府。

The fact is:
When evil [qi] enter the yin conduits, that will result in a repletion in the long-term depots. When the evil qi enter but are unable to settle, they will turn around to the short-term repositories.

故
中陽則溜于經，
中陰則溜于府。

The fact is:
When they strike the yang realm, then they will flow into the conduits.
When they strike the yin realm, then they flow into the short-term repositories.

黃帝曰：
邪之中人藏奈何？

Huang Di:
When evil [qi] strike a person's long-term depots, how is that?

歧伯曰：
愁憂恐懼則傷心。形寒寒飲則傷肺，以其兩寒相感，中外皆傷，

Qi Bo:
Anxiety, grief, fear and dread will harm the heart. When the physical body is cold and one consumes cold beverages, then this will harm the lung. When both types of cold affect each other, both [the body's] center and exterior will be harmed.[3]

故
氣逆而上行。

The fact is:
The qi rise in a movement contrary to the norms.

3 HBYXY: " 'Center' refers to the lung. 'Exterior' refers to the skin, the body hair and the physical appearance."

有所墮墜，惡血留內；若有所大怒，氣上而不下，積於脅下，則傷肝。有所擊仆，若醉入房，汗出當風，則傷脾。有所用力舉重，若入房過度，汗出浴水，則傷腎。

When someone falls to the ground and malign blood remains inside [his body], or when someone is very angry and his qi rise and fail to come down again, and when they accumulate below the ribs, then this will harm the liver. When someone receives a blow and falls to the ground, or when someone is drunk when he enters the [women's] chamber, and when he [then] sweats and is affected by wind, then this will harm the spleen. When one uses all his strength to lift something heavy, or when he enters [the women's] chamber excessively, and when he [then] sweats and takes a bath in water, then this will harm the kidneys.

黃帝曰：
五藏之中風，奈何？

Huang Di:
When the five long-term depots are struck by wind, how is that?

岐伯曰：
陰陽俱感，邪乃得往。

Qi Bo:
If both the yin and the yang realm are affected, the evil [qi] will proceed.[4]

黃帝曰：
善哉。

Huang Di:
Good!

黃帝問於岐伯曰：
首面與身形也，屬骨連筋，同血合於氣耳。天寒則裂地凌冰，其卒寒，或手足懈惰，然而其面不衣，何也？

Huang Di asked Qi Bo:
The head, the face and the entire physical body are tied to bones and connected through sinews. They all have identical blood forming a union with the qi. When

4 HBYXY: " 'Yin region' here refers to the five long-term depots. 'Yang region' refers to the six short-term repositories. When the five long-term depots are harmed in the interior, and when the six short-term repositories are affected in the exterior, a condition of depletion is present both in the interior and in the exterior, and the evil qi will avail themselves of such a condition to enter into the [body's] depth."

the heaven is cold, then the earth will crack and the waters freeze. If the cold arrives unexpectedly, it may well be that hands and feet remain relaxed [because they are covered], while the face may remain uncovered. Why is that?

岐伯答曰：
十二經脈，三百六十五絡，
其血氣皆上于面而走空竅。
其精陽氣上走於目而為睛。
其別氣走於耳而為聽。
其宗氣上出於鼻而為臭。
其濁氣出於胃走唇舌而為味。
其氣之津液皆上熏于面，而皮又厚，其肉堅，

Qi Bo replied:
[Humans have] twelve conduit vessels and 365 network [vessels].
Their blood and qi all rise into the face and move into the empty orifices.
The essence yang qi rise and move into the eyes where they enable the eyesight.
The remaining qi move into the ears where they enable hearing.
The stem qi rise and leave [the face] through the nose. They enable smelling.
The turbid qi leave the stomach and move into the lips and the tongue where they generate taste.
The body liquids of the qi, they all evaporate into the face. As a result, the skin thickens, and the flesh becomes firm.

故
天氣甚寒，不能勝之也。

The fact is:
The qi of heaven may be very cold, and yet they are unable to subdue [the face].[5]

黃帝曰：
邪之中人，其病形何如？

Huang Di:
When evil [qi] strike a person, what kind of a physical appearance will the resulting diseases assume?

5 TS 27 has instead of 故天氣甚寒，不能勝之也 here the version: 故热，甚寒不能勝也, *gu re shen han bu neng sheng ye*, "Hence [the face] is hot and even severe cold will be unable to overcome [such heat]."

岐伯曰：
虛邪之中身也，洒淅動形。
正邪之中人也，微先見于色，不知于身，

Qi Bo:
When depletion evil [qi][6] strike the body, the physical appearance will be moved by shivering and moaning.
When regular evil [qi][7] strike a person, this will initially become slightly apparent in his complexion. The body itself does not yet inform one [of a disease].

若有若無，若亡若存，
有形無形，莫知其情。

As if there were something, and as if there were nothing. As if something had vanished, and as if something was still present.
It may have a physical appearance, and it may not have a physical appearance – nobody knows its nature![8]

黃帝曰：
善哉。

Huang Di:
Good!

黃帝問於岐伯曰：
余聞之，
見其色，知其病，命曰明。
按其脈，知其病，命曰神。
問其病，知其處，命曰工。

Huang Di asked Qi Bo:
I have been informed of the [following]:
Someone who looks at the [patient's] complexion and knows his disease, he is called "enlightened".

6 HBYXY: " 'Depletion evil' has the meaning here of evil wind that is not in agreement with the requirements of the four seasons, and hence is a depletion evil robber wind."

7 HBYXY: " 'Regular evil' are the regular wind qi of the four seasons availing themselves of a condition of depletion in man to enter. Hence they are called 'regular evil'." TS 15: " 'Regular evil' are the winds of the four seasons. The winds of the four seasons generate and nourish the myriad beings. Hence they are called 'regular'."

8 On the meaning of 情 *qing* in early Chinese literature, see Ulrike Middendorf, Again on *Qing*: With a Translation of the Guodian *Xing zi ming chu, Oriens Extremus*, 47, 2008, 98 – 159.

Someone who presses the [patient's] vessels and knows his disease, he is called "divine".
Someone who asks the [patient] about his disease and knows the location of the disease, he is called "practitioner".

余願聞
見而知之，
按而得之，
問而極之，
為之奈何？

I wish to be informed:
to look [at a patient] and know the [disease],
to press [his vessels] and obtain [knowledge of] the [qi],
to ask [about his disease] and be very sure [about] its [location],
how is that done?

岐伯答曰：
夫色脈與尺之相應也，
如桴鼓影響之相應也，
不得相失也，此亦本末根葉之出候也，

Qi Bo replied:
Now, the complexion and the [movement in the] vessels in the foot-long section, they correspond to each other
in the same manner as the beating and the sound of a drum correspond to each other.
They simply cannot be separated from each other. These then, too, are the signs resulting from the correspondence of origin and end, of root and leaves.

故
根死則葉枯矣。色脈形肉不得相失也。

The fact is:
when the root dies then the leaves wither. [The conditions of] complexion, [movement in the] vessels, and physical appearance with its flesh, they cannot be separated from each other.

故
知一則為工，
知二則為神，
知三則神且明矣。

The fact is:
To know one [of these conditions] makes one a practitioner.
To know two [of these conditions] makes one to be divine.
To know three [of these conditions] makes one to be divine and in addition to be enlightened.

黃帝曰：
願卒聞之。

Huang Di:
I wish to be fully informed of this.

岐伯答曰：
色
青者，其脈弦也，
赤者，其脈鉤也，
黃者，其脈代也，
白者，其脈毛，
黑者，其脈石。

Qi Bo replied:
The complexion,
if it is greenish, the corresponding [movement in the] vessels is that of a string;[9]
if it is red, the corresponding [movement in the] vessels is that of a hook.[10]
if it is yellow, the corresponding [movement in the] vessels is intermittent.
if it is white, the corresponding [movement in the] vessels is that of a body hair.[11]
if it is black, the corresponding [movement in the] vessels is that of a stone.[12]

9 NJZYXY: "A movement in the vessels that resembles a string is straight and stretched like a bow string. It is a liver vessel movement."

10 NJZYXY: "A movement in the vessels that resembles a hook comes abundantly filled and leaves weakened. It is a heart vessel movement."

11 NJZYXY: "A movement in the vessels that resembles a body hair is light and floating. It is a lung vessel movement."

12 NJZYXY: "A movement in the vessels that resembles a stone is in the depth and smooth. It is a kidney vessel movement."

見其色而不得其脈，反得其相勝之脈則死矣；得其相生之脈則病已矣。

When one observes a certain complexion but fails to obtain the corresponding [movement in the] vessels, and, on the contrary, notices [a movement] that [in the sequence of the five phases is able to] overcome [that phase associated with the observed complexion] then this will result in death.[13] If one notices [a movement] that [in the sequence of the five phases is the one] generating [the phase associated with the observed complexion] then the disease will heal.[14]

黃帝問於岐伯曰：
五藏之所生變化之病形何如？

Huang Di asked Qi Bo:
The diseases resulting from changes generated[15] by the five long-term depots, what is their physical appearance?

岐伯答曰：
先定其五色五脈之應，其病乃可別也。

Qi Bo replied:
First of all one determines the correspondences between the five complexions and the five [movement in the] vessels. Then one will be able to distinguish the respective diseases.

黃帝曰：
色脈已定，別之奈何？

Huang Di:
Once the complexions and the [movement in the] vessels are determined, how are the [diseases] distinguished?

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13 HBYXY: "When one, for example, in the case of a liver disease recognizes a 'hair-like' movement in the vessels, then that is [a movement that in the sequence of the five phases is able to] overcome [the phase associated with the observed complexion], because metal overcomes wood." TS 15: "In the case of a liver disease a greenish complexion appears, and the movement in the vessels should resemble a [bow] string. However, if one sees a movement instead that resembles a hair, in that case the lung has come out on top, the liver has been overcome, and [the patient] will die."

14 When in the case of a liver disease a 'stone-like' movement in the vessels appears. Such a movement is associated with the phase water, and water generates wood.

15 HBYXY: "The character 生 *sheng*, 'to generate', may be an error here for 主 *zhu*, 'to be responsible for', 'to control'."

岐伯說：
調其脈之緩、急、小、大、滑、澀，而病變定矣。

Qi Bo:
Examine whether the [movements in the] vessels are relaxed or tight, diminished or increased, smooth or rough, and the pathological changes can be determined.

黃帝曰：
調之奈何？

Huang Di:
How is such an examination to be conducted?

岐伯答曰：
脈急者，尺之皮膚亦急；
脈緩者，尺之皮膚亦緩；
脈小者，尺之皮膚亦減而少氣；
脈大者，尺之皮膚亦賁而起；
脈滑者，尺之皮膚亦滑；
脈澀者，尺之皮膚亦澀。
凡此變者，有微有甚。

Qi Bo replied:
If the [movement in the] vessels is tight, the skin in the foot-long section will be tight too.
If the [movement in the] vessels is relaxed, the skin in the foot-long section will be relaxed too.
If the [movement in the] vessels is diminished], the skin in the foot-long section will be diminished too. //Qi//.[16]
If the [movement in the] vessels is increased,[17] the skin in the foot-long section will be thick and elevated too.
If the [movement in the] vessels is smooth, the skin in the foot-long section will be smooth too.

16 HBYXY: "The character 氣 *qi* is an erroneous addition here. The passage concerns the condition of the skin, not of the qi." The parallelism of the structures suggests that the two characters 減而 *jian er* are later insertions too. YWJ: "減 *jian* is to say: the skin in the foot-long section is emaciated."

17 JYJ and TS 15 have instead of 賁而起 *ben er qi*, "thick and elevated", the character 大 *da*, "big", "increased", and thereby sustain the presumably original parallelism of the sentence structures.

If the [movement in the] vessels is rough, the skin in the foot-long section will be rough too.
All these changes may be subtle or extreme.

故
善調尺者，不待於寸，
善調脈者，不待於色。

The fact is:
those who know how to examine [the condition of the skin in] the foot-long section, they do not take into account the [movement in the vessels at the] inch[-opening].
Those who know how to examine the [movement in the] vessels, they do not take into account [the patient's] complexion.

能參合而行之者，可以為上工，上工十全九。
行二者，為中工，中工十全七。
行一者，為下工，下工十全六。

Those who in their practice are able to consider everything together, they may be regarded as superior practitioners. A superior practitioner cures nine out of ten [patients].
Those who bring together in their practice two [of these approaches], they are mediocre practitioners. A mediocre practitioner cures seven out of ten cases.
Those who rely in the practice on only one [approach], they are inferior practitioners. An inferior practitioner cures six out of ten cases.

黃帝曰：
請問脈之緩、急，小、大，滑、澀之病形何如？

Huang Di:
May I ask what the physical appearance is of those diseases that are associated with a relaxed, tight, diminished, increased, smooth and rough [movement in the] vessels?

岐伯曰：
臣請言五藏之病變也。

Qi Bo:
Your subordinate requests to speak about the changes associated with the diseases of the five long-term depots.

心脈
急甚者為瘈瘲；
徵急為心痛，引背，食不下
緩甚為狂笑；
微緩為伏梁，在心下，上下行，時唾血
大甚為喉吩；
微大為心痺，引背，善淚出
小甚為善噦；
微小為消病。
滑甚為善渴；
微滑為心疝，引臍，小腹鳴
澀為為瘖；
微澀為血溢，維厥耳鳴，顛疾

The [movement in the] vessels associated with the heart:
Is it very tense,[18] it indicates tugging and spasms.
Is it slightly tense, it indicates pain in the heart.
//It pulls on the back. Food fails to move down.//[19]
Is it very relaxed, it indicates madness with laughing
Is it slightly relaxed, it indicates hidden beams.[20]
//below the heart. They move up and down. Occasional blood spitting.//
Is it very increased, it indicates carking, as if something were stuck in the throat.
Is it slightly increased, it indicates heart blockage.
//it pulls on the back. (Patients) tend to experience tear flow.//
Is it very diminished, it indicates a tendency to burping.
Is it slightly diminished, it indicates a melting disease.
Is it very smooth, it indicates a tendency to thirst.
Is it slightly smooth, it indicates a heart elevation-illness.
//it pulls on the navel. Sounds in the small intestine.//
Is it very rough, it indicates an inability to speak.
Is it slightly rough, it indicates blood outflow.

18 TS 15 does not have the character 者 *zhe*, thereby sustaining the structural parallelism.

19 The loss of the original structural parallelism suggests that the additional data are later additions and comments. In the English translation the former are signified by //„„//, and the latter by >…<.

20 HBYXY: "伏梁 *fu liang*, 'hidden beams ', is a disease term referring to accumulations below the heart. The commentary in TS 15 says: 'A slightly relaxed movement in the vessels associated with the heart signifies that heat has collected below the heart. That is the disease 'hidden beams'."

//[the qi] recede from the four connections [of the four limbs].[21] Sounds in the ears. Peak-illness.// [22]

肺脈
急甚為癲疾；
微急為肺寒熱，怠惰，咳唾血，引腰背胸，若鼻息肉不通
緩甚為多汗；
微緩為痿，瘘，偏風[23]，頭以下汗出不可止
大甚為脛腫；
微大為肺痺，引胸背，起惡見日光
小甚為泄；
微小為消痺。
滑甚為息賁上氣；
微滑為上下出血。
澀甚為嘔血；
微澀為鼠瘘，在頸支腋之間，下不勝其上，其應善痰矣

The [movement in the] vessels associated with the lung:
Is it very tense, it indicates a peak-illness.
Is it slightly tense, it indicates lung cold and heat.
//indolence.//
//[patients] spit blood.//
//it pulls on the lower back, the back, and the chest.//
//as if the nose were blocked by flesh outgrowths.//
Is it very relaxed, it indicates profuse sweating.
Is it slightly relaxed, it indicates loss of functions.
>loss of functions: unilateral affection by wind. From the head down with sweating that cannot be brought to an end.<
Is it very increased, it indicates swollen lower legs.
Is it slightly increased, it indicates a lung blockage-illness pulling on the chest and the back.
>When [in the morning the patient] rises he prefers to not look into the sunlight.<
Is it very diminished, it indicates outflow.

21 HBYXY: "維 *wei* refers to the 四維 *si wei*, lit.: 'four connections', i.e., the hands and the feet. 維厥 *wei jue* has the meaning of: [the qi] recede in hands and feet."

22 HBYXY: "顛 *dian*, 'peak', is identical here with 癲 *dian*, 'peak-illness', i.e., an illness in the head, madness."

23 Further text variants have 微緩為痿瘘，偏風. NJZYXY: "痿 *wei* is 肺痿 *fei wei*, 'loss of lung function'.瘘 *lou* is a type of scrofula."

Is it slightly diminished, it indicates a melting blockage-illness.
Is it very smooth, it indicates racing breath[24] with rising qi.
Is it slightly smooth, it indicates bleedings above and below.
Is it very rough, it indicates blood spitting.
Is it slightly rough, it indicates mouse scrofula.
>Between neck and armpit. The lower is unable to overcome the upper. The reaction is a tendency to aching muscles.<

肝脈
急甚者為惡言；
微急為肥氣，在脅下, 若復杯
緩甚為善嘔，
微緩為水痕，痺也
大甚為內癰，善嘔衄
微大為肝痺，陰縮，咳引小腹
小甚為多飲；
微小為消癉。
滑甚為癢疝；
微滑為遺溺。
澀甚為溢飲；
微澀為瘈攣.　　筋痺

The [movement in the] vessels associated with the liver.
Is it very tense, [25] it indicates malicious talking[26].
Is it slightly tense, it indicates fat qi[27].
>below the flanks. As if a cup lay upside down.<
Is it very relaxed, it indicates a tendency to vomiting.
Is it slightly relaxed, it indicates water accumulation-illness.
>it is a blockage-illness.<[28]

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24 HBYXY: "息賁 *xi ben*, 'racing breath', is associated with accumulations in the lung. The lung qi are coagulated (lit: knotted); [the patient] pants, [the qi] race upward. Hence that is called 'racing breath'."

25 TS 15 does not have the character 者 *zhe*, thereby sustaining the structural parallelism.

26 JYJ has 忘言 *wang yan*, "meaningless talking", instead of 惡言 *e yan*, "malicious talking"..

27 HBYXY: "肥氣 *fei qi*, 'fat qi', is a disease name referring to accumulations in the liver. They occur below the flanks and similar to a cup turned upside down they form an elevation as if there were flesh. Hence the name 'fat qi'."

28 HBYXY does not identify this as a later insertion: "水瘕痺 *shui jia bi* are diseases with accumulations of water in the chest below the flanks. The accumulations have assumed a physical appearance and block the flow of urine."

Is it very increased, it indicates internal obstruction-illness.
//with a tendency to vomiting and nosebleed.//
Is it slightly increased, it indicates a liver blockage-illness.[29]
//the [male] yin [member] shrinks.//
//cough pulls on the lower abdomen.//
Is it very diminished, it indicates an urge to drink much.
Is it slightly diminished, it indicates a melting *dan*-illness.
Is it very smooth, it indicates prominence-illness with elevation-illness.[30]
Is it slightly smooth, the [disease] is loss [of sperma] and outflow of urine.
Is it very rough, it indicates profuse drinking.
Is it slightly rough, it indicates tugging with spasms.
>a sinew blockage-illness.<[31]

脾脈
急甚為瘈瘲；
微急為膈中，食飲入而還出，後沃沫
緩甚為痿厥；
微緩為風痿，四肢不用，心慧然若無病
大甚為擊仆；
微大為痞氣，腹裏大膿血在腸胃之外
小甚為寒熱；
微小為消癉。
滑甚為癭癰；
微滑為蟲毒，蛕蝎腹熱
濇甚為腸癭；
微濇為內癭，多下膿血

The [movement in the] vessels associated with the spleen:
Is it very tense, it indicates tugging with spasms.
Is it slightly tense, it indicates a closure in the center.[32]

29 HBYXY: " 'Liver blockage-illnesses' are accumulations of liver qi with the consequence of [patients] frequently being frightened during their sleep in the night, drinking much, and urinating often. The abdomen is swollen resembling a pregnancy."

30 HBYXY: "癭疝 *tui shan* is a type of 疝氣 *shan qi*, that is, the testicles are swollen and enlarged. The term designating such a condition is 癭 *tui*, 'prominence-illness." See also further down, LS 10, note 36.

31 The final line appears to be corrupt. TS 15 does not have the character 痺 *bi*, "blockage-illness". MJ and JYJ have 瘈瘲攣筋 *chi zong luan jin*.

32 HBYXY: "When one ingests food and throws it up immediately afterwards, that is the disease 膈中 *ge zhong*, 'closure in the center'." TS 15 comments: "鬲中 *ge zhong* has the meaning of: a cold esophagus that fails to accept food."

>food and beverages enter the body but are returned immediately. Eventually foam flows [from the patient's mouth].<

Is it very relaxed, it indicates loss of functions with receding [qi].

Is it slightly relaxed, it indicates wind [having caused] loss of function.

>the four limbs are useless.<

>The heart/mind is completely alert as if there were no disease.[33]<

Is it very increased, it indicates blow and fall.[34]

Is it slightly increased, it indicates a qi obstacle-illness.

>the abdomen holds massive amounts of pus and blood outside of the intestines and the stomach.<

Is it very diminished, it indicates [alternating sensations of] cold and heat.

Is it slightly diminished, it indicates a melting *dan*-illness.

Is it very smooth, it indicates prominence-illness and protuberance-illness.

Is it slightly smooth, it indicates bug poison.

>round worms,[35] scorpions, and abdominal heat<.

Is it very rough, it indicates intestinal prominence-illness.[36]

Is it slightly rough, it indicates interior prominence-illness.

>massive quantities of pus and blood move downward.<

腎脈

急甚為骨癲疾；

微急為沉厥，奔豚，足不收，不得前後

緩甚為折脊；

微緩為洞，洞者，食不化，下嗌逐出。

大甚為陰痿；

微大為石水，起臍已下至小腹腫腫然，上至胃脘，死不治

33 TS 15 comments: "The heat in the spleen is struck by wind now. It is transmitted to the four limbs that lose their function as a result. They are weak and useless. However, the wind fails to intrude into the heart. Hence the heart maintains its full spiritual strength and clarity. It is peaceful as if there were no diseases [in the body].."

34 Similar to "[apoplectic] stroke". *Yi xue gang mu* 醫學綱目 10: "卒然仆倒者称为擊仆 *zu ran pu dao zhe cheng wei ji pu*, "When someone suddenly falls to the ground, that is called 'stroke and fall'."

35 The character 蛕 *hui* is synonymous with the character 蛔 *hui*.

36 TS 15 comments: "When the movement in the vessels is rough, only few qi and much blood and cold are present. Hence the cold qi press downward and cause the colon to bulge out. That is called 腸癭 *chang tui*, 'intestinal prominence-illness'. It is also one of women's diseases 'below the belt'."

小甚為洞泄；
微小為消癉。
滑甚為癰癘；
微滑為骨痿，坐不能起，起則目無所見
澀甚為大癰；
微澀為不月，沉痔

The [movement in the] vessels associated with the kidneys:
Is it very tense, it indicates a bone peak-illness.[37]
Is it slightly tense, it indicates receding [qi] in the depth.[38]
//running piglets.[39]//
//[the patients] cannot control their feet; they are unable [to urinate] in front and [to defecate] behind.//
Is it very relaxed, it indicates back [pain as is there were a] fracture.[40]
Is it slightly relaxed, it indicates flushing.
>Flushing is: undigested food. What was ingested leaves as is.<
Is it very increased, it indicates loss of function of the [male] yin [organ].
Is it slightly increased, it indicates stone water.[41]
>as if something were hanging from the navel down into the lower abdomen. When it rises to the stomach duct, this will result in death and is incurable.<
Is it very diminished, it indicates flushing outflow.
Is it slightly diminished, it indicates melting *dan*-illness.
Is it very smooth, it indicates a protuberance-illness and prominence-illness.
Is it slightly smooth, it indicates loss of function of the bones.
//when sitting one is unable to stand up again. When standing the eyes are unable to see.//
Is it very rough, it indicates massive obstruction-illness.

37 HBYXY: "That is a particularly severe 癲疾 *dian ji*, 'peak-illness'. The disease has penetrated deeply into the bones. Spleen and kidneys are both devastated. LJ 21/37 comments: 'The disease is deep in the bones'." Differently: MJ, JYJ, QJ, PJF all have 骨痿癲疾 *gu wei dian ji*, "loss of bone functions and peak-illness".

38 NJZYXY: "The lower limbs have a feeling of heaviness with receding [qi] and cold."

39 NJZYXY: " 'Running piglets' are kidney accumulations. They originate in the lower abdomen and ascend into the chest and the throat. They resemble piglets running here and there. Hence the name."

40 TS 15 comments: "The yang qi abound and are hot; the yin qi are depleted and weak. The kidneys are struck by cold qi. That results in lower back pain as if it were fractured."

41 HBYXY: "A kind of edema-illness. The decisive symptoms are abdominal water and abdominal swelling with a feeling of fullness."

Is it slightly rough, it indicates a failure to menstruate.
//deep lying piles.//[42]

黃帝曰：
病之六變者，刺之奈何？

Huang Di:
The six changes associated with diseases, how to pierce them?

岐伯答曰：
諸
急者多寒；
緩者多熱；
大者多氣少血；
小者血氣皆少；
滑者陽氣盛，微有熱；
澀者多血、少氣，微有寒。

Qi Bo replied:
In all cases of
a tense [movement in the vessels], there is much cold;
a relaxed [movement in the vessels], there is much heat;
an increased [movement in the vessels], there is much qi and little blood;
a diminished [movement in the vessels], there are few qi and there is little blood;
a smooth [movement in the vessels], there is an abundance of yang qi and little heat;
a rough [movement in the vessels], there is much blood[43] with few qi, and there is some cold.

是故
刺急者，深內而久留之；
刺緩者，淺內而疾發鍼，以去其熱；
刺大者，微寫其氣，無出其血；
刺滑者，疾發鍼而淺內之，以寫其陽氣而去其熱；
刺澀者，必中其脈，隨其逆順而久留之，必先按而循之，已發鍼，已按其疝，無令其血出，以和其脈；
諸小者，陰陽形氣俱不足，勿取以鍼而調以甘藥也.

42 HBYXY: "Two explanations are possible. First, [deep lying piles] may refer to internal piles. Second, it may refer to chronic piles."

43 ZJY et al. point out that "much blood" is an error and should be "little blood."

The fact is:
When piercing [a patient with] tense [movements in the vessels, the needle] is to be inserted deeply, and is left to remain there for a long time.
When piercing [a patient with] relaxed [movements in the vessels, the needle] is to be inserted only superficially and is withdrawn again quickly. This will remove the heat.
When piercing [a patient with] increased [movements in the vessels] the qi are drained only a little. One must not let blood come out.
When piercing [a patient with] smooth [movements in the vessels], the needle is quickly removed again, and the insertion is only superficial. That will drain the yang qi and remove the heat.
When piercing [a patient with] rough [movements in the vessels] it is essential to strike the vessels. Then [the needle] is left inserted [for different lengths of time] depending on whether a movement contrary to or in accordance with the norms is concerned. One must first press [the vessels] and follow them [with the finger until he can feel the qi]. Once the needle has been withdrawn, the opening is to be pressed immediately. One must see to it that blood does not leave. This way the vessels can be harmonized.
In all cases of a diminished [movement in the vessels], when the yin and the yang [qi] of the physical appearance are all insufficient, one must by no means remove [any qi] by means of needling. A balance is to be achieved by means of sweet medication.

黄帝曰：
余聞五藏六府之氣，榮、輸所入為合，令何道從入，入安連過，願聞其故。

Huang Di:
I have heard, that the qi of the five long-term depots and six short-term repositories enter the confluence [openings] via the creek [openings] and transport [openings]. Which paths do they take[44] when they enter [the confluence openings]? And once they have entered, how are they connected with [the remaining conduits]? I wish to be informed of how this comes about.

岐伯答曰：
此陽脈之別入于內，屬於府者也。

Qi Bo replied:
These are separate [paths] taken by the yang vessels when entering the interior. They are tied to the short-term repositories.

44 TS 11 has 今 *jin*, "now", instead of 令 *ling*.

黃帝曰：
滎輸與合各有名乎？

Huang Di:
The creek [openings], the transport [openings] and the confluence [openings], do they all have [their specific] designations?

岐伯答曰：
滎輸治外經，合治內府。

Qi Bo replied:
The creek [openings] and the transport [openings] serve to treat the external conduits. The confluence [openings] serve to treat the internal short-term repositories.

黃帝曰：
治內府奈何？

Huang Di:
To treat the internal short-term repositories, how is that done?

岐伯曰：
取之於合。

Qi Bo:
The [evil qi] are removed from the confluence [openings].

黃帝曰：
合各有名乎？

Huang Di:
The confluence [openings], does each of them have its own designation?

岐伯答曰：
胃合於三里，
大腸合入于巨虛上廉，
小腸合入于巨虛下廉，
三焦合入于委陽，
膀胱合入于委中央，
膽合入于陽陵泉。

Qi Bo replied:
The confluence [opening] of the stomach is at the *san li* [opening].[45]

45 Needle insertion hole ST-36

The confluence [opening] of the large intestine is entered at the *ju xu shang lian* [opening].[46]
The confluence [opening] of the small intestines is entered at the *ju xu xia lian* [opening].
The confluence [opening] of the triple burner is entered at the *wei yang* [opening].
The confluence [opening] of the urinary bladder is entered at the *wei zhong* [opening].[47]
The confluence [opening] of the gall bladder is entered at the *yang ling quan* [opening].[48]

黄帝曰：
取之奈何？

Huang Di:
How to remove the [evil qi]?

岐伯答曰：
取之
三里者，低跗取之；
巨虚者，舉足取之；
委陽者，屈伸而索之；
委中者，屈而取之；
陽陵泉者，正豎膝予之齊下，至委陽之陽取之；
取諸外經者，揄申而從之。

Qi Bo replied:
When removing them
through the *san li* [opening], they are to be removed from the lower side of the feet,
through the *ju xu* [opening], they are to be removed when the foot is lifted,
through the *wei yang* [opening], they are to be removed by having [the patient] bend his knee and then stretch it again,
through the *wei zhong* [opening], they are to be removed from the bent [knee], [49]
through the *yang ling quan* [opening], they are to be removed from the outer side of the *wei yang* [opening] in that [the patient is asked to] squat with both knees together on the same level.

46 Needle insertion hole ST-39
47 Needle insertion hole BL-40
48 Needle insertion hole GB-34
49 JYJ has 屈膝 *qu xi*, "to bend the knee".

Whenever the external conduits are chosen [for a treatment, the limbs] are to be stretched[50] and then one follows the [openings].

黃帝曰：
願聞六府之病。

Huang Di:
I wish to hear about the diseases of the six short-term repositories.

岐伯答曰：
面熱者足陽明病，
魚絡血者手陽明病，
兩跗之上脈豎陷者足陽明病，
此胃脈也。

Qi Bo replied:
Is the face hot, it is a disease in the foot yang brilliance [conduit].[51]
Is blood located in the network [vessel] at the heel of the hand, it is a disease in the hand yang brilliance [conduit]
When the vessels on the two insteps are hard or sunken in,[52] then it is a disease in the foot yang brilliance [conduit].
That is the stomach vessel.

大腸病者，
腸中切痛，而鳴濯濯。冬日重感於寒即泄，當臍而痛，不能久立，與胃同候，取巨虛上廉。

Diseases in the large intestine:
[The patient] feels a piercing pain in his intestines. Also, there are sounds [in his intestines] as if something was cleansed there.[53] If [the patient] on a winter day is repeatedly affected by cold, this will result in outflow. He will notice pain at his navel.[54] He is unable to stand for an extended period of time. The signs are identical

50 HBYXY: "揄 *yu* has the meaning here of 索引 *suo yin*, 'to pull'; 申 *shen* is synonymous here with 伸 *shen*, 'to stretch'. That is, [the patient is asked to] pull in and stretch his four limbs to enable [the practitioner] to locate the appropriate needle insertion hole."

51 HBYXY: "The yang brilliance vessels pass through the face. A hot face indicates a disease in the yang brilliance realm."

52 SDY: " 'Sunken in' is to say: the vessels are hidden and invisible." Alternatively YWJ: "The vessels are weak and empty."

53 TS 11 comments: "These are sounds of water in the intestines."

54 TS 11 comments: "The large intestine lies immediately adjacent to the navel. In the case of a disease [in the large intestine] pain is felt at the navel."

with those of a stomach [disease.[55] For therapy] one chooses the *ju xu shang lian* [opening].

胃病者，
腹膜脹，胃脘當心而痛，上支兩脅，膈咽不通，食飲不下，取之三里也。

Diseases in the stomach:
The abdomen swells. The stomach duct aches in its center. Above, in both flanks [patients feel a sensation of] propping [fullness].[56] Diaphragm and throat are no longer passable. Food and beverages cannot move down. The [evil qi] is to be removed at the *san li* [opening].

小腸病者，
小腹痛，腰脊控睾而痛，時窘之後，當耳前熱，若寒甚，若獨肩上熱甚，及手小指次指之間熱，若脈陷者，此其候也。手太陽病也，
取之巨虛下廉。

Diseases in the small intestine:
[The patient] feels pain in his lower abdomen. The pain reaches from the lower back into the testicles.[57] Occasionally they have a rather uncomfortable feeling at their behind.[58] The region in front of the ears is heated. Occasionally it is very cold. In some cases only the top of the shoulders[59] is extremely hot. There is also heat in the hand between the little finger and its adjacent finger. If the vessels are sunken in, then this is a sign [of such a disease]. It is a hand major yang [conduit] disease. It is to be removed at the *ju xu xia lian* [opening].

三焦病者，
腹脹氣滿，小腹尤堅，不得小便，//窘急//，溢則為[60]水，留即為脹。候在足太陽之外大絡，大絡在太陽少陽之間，亦見于脈，取委陽。

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55 HBYXY: "Large intestine and stomach are closely tied to each other. The large intestine qi and the stomach qi meet in the 上巨虛 *shang ju xu* [opening]. Hence it is possible to treat diseases in the large intestine through the 巨虛 *ju xu* needle insertion hole of the stomach."

56 YWJ: "As if there were an object inside propping it."

57 TS 11 has instead of 睾 *kao*, "testicles", 尻 *kao*, "buttocks".

58 HBYXY: "The pain is extremely uncomfortable and is accompanied by an urge to defecate."

59 TS 11 has instead of 肩上 *jian shang*, "on the shoulders", 眉上 *mei shang*, " above the eyebrows".

60 HBYXY: "The character 為 *wei*, 'to make', was missing here and has been inserted because of its presence in parallel text variants in MJ, JYJ and QJ."

Diseases in the triple burner:
The abdomen is swollen[61] and [the patient] has a feeling of qi fullness. The lower abdomen is particularly hard. He cannot pass urine. //He feels an urgent distress//. [The urine] spills over [internally] and this results in water accumulations. They, in turn, cause swelling. The [characteristic] signs [of such diseases] appear at the external large network [vessel] of the foot major yang [conduit]. This large network [vessel] is located between the major yang and minor yang [conduits].

//They can also be seen at the vessels.//[62]

[For therapy] one chooses the *wei yang* [opening].

膀胱病者，
小腹偏腫而痛，以手按之，即欲小便而不得，肩上熱若脈陷及足小指外廉及脛踝後皆熱，若脈陷，取委中央。

Diseases in the urinary bladder:
The lower abdomen is unilaterally swollen and aches. When pressed there with the hand, [the patient] feels an urge to urinate, but is unable to do so. The upper side of the shoulder[63] is hot //similar to vessels sunken in//,[64] and also the outer edge of the little toe. Also, the back of the shinbone and the knuckle are all hot. When the vessels are sunken in, [for therapy] one chooses the *wei zhong yang* [opening].[65]

膽病者，
善太息，口苦，嘔宿汁，心下淡淡，恐人將捕之，嗌中吩吩然數唾。在足少陽之本末，亦視其脈之陷下者灸之；其寒熱者取陽陵泉。

Diseases in the gall bladder:
[The patient] tends to excessive breathing. He feels a bitter flavor in his mouth, and he vomits liquid that had remained [in his body] for some time. Below his heart he feels unrest; [66] he fears someone was out to catch him. In his throat he has a feeling

61 HBYXY: "The character 脹 *zhang*, 'swollen', was missing here and has been inserted because of its presence in parallel text variants in MJ, JYJ and QJ."

62 HBYXY has replaced 亦 *yi*, "also", with 赤 *chi*, "red", in accordance with the wording in MJ. Hence the addition could be translated as "one sees there a red vessel".

63 JYJ has instead of 肩上 *jian shang*, " on the shoulders", 眉上 *mei shang*, " above the eyebrows".

64 The three characters 若脈陷 *ruo mai xian* may be an erroneous repetition either, as assumed by HBYXY, where it appears for the first time, or where it appears a second time.

65 The character 央 *yang* is missing in parallel text variants.

66 Other text variants have instead of 下 *xia*, "under", 中 *zhong*, "in", and instead of 谈淡 *yan yan*, "rippled [like water]", 澹 *dan*, "disturbed". TG: "澹 *dan* is identical with 憺 *dan*, 'disturbed'." The translation here follows these alternatives.

as if something got stuck there, and he repeatedly has an urge to spit it out. If the vessels at the root and at the end of the foot minor yang [conduit] appear sunken in, they are to be cauterized. In the case of [alternating sensations of] cold and heat, [for therapy] one chooses the *yang ling quan* [opening].

黃帝曰：
刺之有道乎？

Huang Di:
To pierce them, is there a WAY?

岐伯答曰：
刺此者，必中氣穴，無中肉節。
中氣穴則鍼游於巷；
中肉節即皮膚痛；補寫反，則病益篤。
中筋則筋緩，邪氣不出，與其真相搏亂而不去，反還內著。用鍼不審，以順為逆也。

Qi Bo replied:
To pierce them it is essential to hit the qi openings. One must not hit the flesh section.[67]
If one hits the qi openings, the needle [generates a sensation] passed along the alleys. [68]
If one hits the flesh section, the skin will ache. If one supplements and drains contrary to the requirements, then the disease will become even more severe.
If one hits the sinews, then the sinews will relax and the evil qi fail to come out. Instead [the evil qi] clash with the true [qi] in disorder and fail to leave. To the contrary, they return into the interior and attach themselves there. If one makes use of needles without having conducted a thorough examination first, he will misinterpret a movement in accordance with the norms as a movement contrary to the norms.

67 NJZYXY: "肉節 *rou jie* are the marked sections in the flesh. ZJY: 'The flesh has marked sections. That are the so-called 肉節 *rou jie*, 'flesh sections'."

68 巷 *xiang*, "alley", has the meaning here of conduit and vessel paths transmitting the needle sensation in the body. ZJY: "巷 *xiang* is 道 *dao*, 'path'."

Chapter 5
根結
Root and Connection

岐伯曰：
天地相感，寒暖相移，陰陽之道，孰少孰多，陰道偶，陽道奇。

Qi Bo:
Heaven and earth affect each other. Cold and warmth are exchanged among them. The WAY[1] of the yin [qi] and yang [qi] is such that at times they are few, at times they are many. The WAY of the yin [qi] is that of even numbers; the WAY of the yang [qi] is that of uneven numbers.

發于春夏，陰氣少，陽氣多，陰陽不調，何補何寫。
發于秋冬，陽氣少，陰氣多；陰氣盛而陽氣衰，

In spring and summer are emitted: Small quantities of yin qi and large quantities of yang qi. In the case of yin [qi] and yang [qi] not being balanced, [it is to be examined] where to supplement and where to drain.
In autumn and winter are emitted: Small quantities of yang qi and large quantities of yin qi. The yin qi are abundant, while the yang qi are weak.

故
莖葉枯槁，濕雨下歸，
陰陽相移，何寫何補。

The fact is:
Stems and leaves dry up and wither: dampness and rain come down and moisten [the earth].[2]
Yin [qi] and yang [qi] move to each other's location. [It is to be examined] where to drain and where to supplement.

1 HBYXY: "JYJ has instead of 道 *dao*, 'way', 数 *shu*, 'number'." Accordingly, a translation could be: "The numerical presence of yin and yang [qi is such that] if there are present few of one [category], there must be plenty of the other." Differently HDNJZP: "陰陽之道 *yin yang zhi dao* refers to the regularities in the rhythmic changes of yin and yang."

2 TS 10 has a different wording: 濕而下澆 *shi er xia jin*, "Moisture soaks the below".

奇邪離經，不可勝數，
不知根結，五藏六府，
折關敗樞，開閤而走，
陰陽大失，不可復取。
九鍼之玄，要在終始；

The extraordinary evil [qi] leave the conduits in innumerable quantities.[3]
He who fails to know root and connection,[4] as well as the five long-term and the six short-term repositories,
he will break the locks and destroy the pivots; he will open the door leaves and let [the proper qi] go away.
This will result in a massive loss of yin and yang [qi]. They cannot be retrieved again.
The subtle [secret of the effects] of the nine needles lies in the importance of [knowing the] begin and end [of the conduits]

故
能知終始，一言而畢，
不知終始，鍼道咸絕。

The fact is:
Those who know beginning and end, they make one statement, and that is enough.
Those who do not know beginning and end, for them the WAY of needling is blocked in every regard.

太陽根于至陰，結于命門。命門者，目也。
陽明根于厲兌，結于頞大。頞大者，鉗耳也。
少陽根于竅陰，結于窗籠。窗籠者，耳中也。

The major yang [conduit]: Its root lies in the *zhi yin* [opening];[5] it is connected to the gates of life. >The 'gates of life' are the eyes.<

3 This statement, taken literally, does not agree with the usual pathological concepts of ancient Chinese medicine, and has been explained controversially. HDNJZP: "離經 *li jing* has the meaning of 失去经常 *shi qu jing chang*"they lose their normal condition'." In contrast HBYXY: "離 *li* is synonymous here with 罹 *li*, 'to enter'. 離經 *li jing* has the meaning here of: 不正之邪侵入人体经脉 *bu zheng zhi xie qin ru ren ti jing mai*, 'The irregular evil [qi] enter the conduit vessels of the human body'." ZJY: "離經 *li jing* has the meaning of: 流傳無定 *liu chuan wu ding*, 'they flow without permanent order'."

4 MS: " 'Root' signifies the starting point of the vessel qi. 'Connection' refers to the venue where eventually they enter the conduit."

5 Needle insertion hole BL-67

The yang brilliance [conduit]: Its root lies in the *li dui* [opening];[6] it is connected to the *sang da*.[7] >*Sang da* is the ear clamp.[8]<
The minor yang [conduit]: Its root lies in the *qiao yin* [opening];[9] it is connected to the *chuang long* [opening].[10] >*Chuang long*[11] is the center of the ear.<

太陽為開，
陽明為閤，
少陽為樞，

The major yang [conduit] is the opening.
The yang brilliance [conduit] is the door leaf.
The minor yang [conduit] is the pivot.

故
開折則肉節瀆而暴病起矣。

The fact is:
When the opening is broken then moats between the flesh sections will be the starting point of sudden disease.

故
暴病者，取之太陽，視有餘不足。瀆者，皮肉宛膲而弱也。

The fact is:
In the case of a sudden disease, it is to be removed from the major yang [conduit]. One examines where there is surplus and where there is insufficiency.
>"Moat", is [to say:] the skin and the flesh are dried up and weak.<

6 Needle insertion hole ST-45

7 顙大 *sang da* may be a Chinese transcription of a foreign language term. NJZYXY: "顙 is used here for 額 *e*, 'the forehead'. 顙 大 are the sizable protrusions at the temples. These are the two 頭維 *tou wei* insertion holes (ST-8) at the transition from the temples to the hair."

8 NJZYXY: "The character 鉗 *qian*, 'twinge', is used here for 鉗束 *qian shu*, 'to arrest', 'to keep hold of something'. Because the two 頭維 *tou wei* insertion hles (ST-8) are 'clamped' above the ears they are also known under the alternative designation 鉗耳 *qian er*, 'ear twinge'."

9 Needle insertion hole GB-44

10 Needle insertion hole SI-16

11 NJZYXY: "That is the 聽宮 *ting gong* needle insertion hole (SI-19). A meeting point of the hand and foot minor yang and major yang conduits."

閤折，則氣無所止息而痿疾起矣。

In the case of broken door leaves the qi have no place where they could stop and rest, and as a result the illness of loss of function emerges.

故
痿疾者，取之陽明，視有餘不足。無所止息者，真氣稽留，邪氣居之也。

The fact is:
In the case of an illness of loss of function, it is to be removed from the yang brilliance [conduit]. One examines where there is surplus and where there is insufficiency.

>"Have no place where they could stop and rest", [is to say:] the true qi are held back. The evil qi settle there.<

樞折，即骨繇而不安于地。

Is the pivot broken, then the bones dodder, and one is unable to stand still on the ground.

故
骨繇者，取之少陽，視有餘不足。骨繇者，節緩而不收也。所謂骨繇者，搖故也。當竊其本也。

The fact is:
When the bones dodder, [the evil qi] are to be removed from the minor yang [conduit]. One examines where there is surplus and where there is insufficiency.

>"The bones dodder" is [to say:] the joints relax and cannot be contracted.<
>When it says "the bones dodder", that is because [such patients] sway. It is essential to steal the root.<

太陰根于隱白，結于太倉。
少陰根于湧泉，結于廉泉。
厥陰根于大敦，結于玉英，絡于膻中。

The major yin [conduit]: Its root lies in the *yin bai* [opening];[12] it is connected to the *tai cang* [opening].[13]
The minor yin [conduit]: Its root lies in the *yong quan* [opening];[14] it is connected to the *lian quan* [opening].[15]

12 Needle insertion hole SP-1
13 Needle insertion hole CV-12. Alternative designation: 中脘 *zhong wan.*
14 Needle insertion hole KI-1
15 Needle insertion hole CV-23

The receding yin [qi conduit]: Its root lies in the *da dun* [opening];[16] it is connected to the *yu ying* [opening].[17] //It is linked to the *dan zhong* [opening].[18]//

太陰為開，
厥陰為闔，
少陽為樞。

The major yin [conduit] is the opening.
The ceasing yin [qi conduit] is the door leaf.
The minor yang [conduit] is the pivot.[19]

故
開折，則倉廩無所輸，膈洞。膈洞者，取之太陰，視有餘不足，

The fact is:
When the opening is broken, then the granaries[20] have no place where to transport [their contents] //barrier and flushing.[21]//

>In the case of "barrier and flushing" [the evil qi] are to be removed from the major yin [conduit]. One examines where there is surplus and where there is insufficiency.<

故
開折者，氣不足而生病也。閤折，即氣絕而喜悲。悲者取之厥陰，視有餘不足。

The fact is:
Is the opening broken, then the qi are insufficient and this generates disease. When

16 Needle insertion hole LV-1

17 Needle insertion hole CV-18

18 Needle insertion hole CV-17. NJZYXY: "膻中 *dan zhong* is the region between the two breast nipples."

19 LJ 9/29 comments: "This is a reference to all three yin [conduits] since an interior vs. exterior distinction is applicable to them too. The major yin [conduit] is the 'opening' as it is situated in the exterior region. The ceasing yin [qi conduit] represents the door leaf as it is situated in the interior of the yin section. The minor yin [conduit] is the pivot as it is situated in the center of the yin section. The opening controls the exit. The door leaf controls the entrance. The pivot lies between exit and entry. The meaning is identical with that of the three yang [conduits]."

20 HDNJZP identifies "granaries" here as spleen and stomach.

21 ZYA: "膈 *ge* has the meaning here of: the entrance is closed above and does not receive food. 洞 *tong* has the meaning here of: below the lock is broken and the food flows off undigested."

the door leaf is broken, then the flow of the qi is interrupted[22] and [the patients] tend[23] to be grieved. In the case of grief: The [evil qi] are removed from the ceasing yin [qi conduit]. One examines where there is surplus and where there is insufficiency.

樞折，則脈有所結而不通。不通者，取之少陰，視有餘不足，有結者，皆取之不足。

If the pivot is broken, then the vessel has knots and is no longer passable. When it is not passable, the [evil qi] are to be removed from the minor yin [conduit]. One examines where there is surplus and where there is insufficiency. If knots are present, they are all to be removed. //insufficiency//[24]

足太陽根于至陰，溜于京骨，注于昆侖，入于天柱、飛揚也。
足少陽根于竅陰，溜于丘墟，注于陽輔，入于天容、光明也。
足陽明根于厲兌，溜于沖陽，注于下陵，入于人迎，豐隆也。
手太陽根于少澤，溜于陽谷，注于小海，入于天窗，支正也。
手少陽根于關沖，溜于陽池，注于支溝，入于天牖、外關也。
手陽明根于商陽，溜于合谷，注于陽谿，入于扶突、偏歷也。

The foot major yang [conduit]: Its root lies in the *zhi yin* [opening].[25] It glides into the *jing gu* [opening],[26] flows into the *kun lun* [opening][27] and enters the *tian zhu* [opening].[28]

>That is the *fei yang* [opening].[29]<

22 SW, TS, JYJ have instead of 絕 *jue*, "interrupted", 弛 *chi*, "slack". HBYXY follows them.

23 NJZYXY: "喜 *xi*, 'to enjoy', is synonymous here with 善 *shan*, 'to tend to'."

24 TS, JYJ do not have the two characters 不足 *bu zu*. They may be a later insertion.

25 Needle insertion hole BL-67

26 Needle insertion hole BL-64

27 Needle insertion hole CV-4

28 NJZYXY: "根 *gen*, 'root', 溜 *liu*, 'to glide/flow into', 注 *zhu*, 'to pour into', and 入 *ru*, 'to enter', are milestones in the course of the hand and foot conduit vessels. The conduits have their root in the 井 *jing*, 'well', openings at the ends of the extremities. They glide into the 原 *yuan*, 'lowlands' and 經 *jing*, 'stream' openings, and they pour into the 經 'stream' and 合 *he*, 'confluence' openings. Above they enter the nape/neck and reappear at the head/in the face. In the four limbs they enter the network vessel openings, and they link up with the yin conduits."

29 Needle insertion hole BL-58

The foot minor yang [conduit]: Its root lies in the *qiao yin* [opening].[30] It glides into the *qiu xu* [opening],[31] flows into the *yang fu* [opening][32] and enters the *tian rong* [opening].[33]

>That is the *guang ming* [opening].[34]<

The foot yang brilliance [conduit]: Its root lies in the *li dui* [opening].[35] It glides into the *chong yang* [opening],[36] flows into the *xia ling* [opening][37] and enters the *ren ying* [opening].[38]

>That is the *feng long* [opening].[39]<

The hand major yang [conduit]: Its root lies in the *shao ze* [opening].[40] It glides into the *yang gu* [opening][41], flows into the *xiao hai* [opening][42] and enters the *tian chuang* [opening].[43]

>That is the *zhi zheng* [opening].[44]<

The hand minor yang [conduit]: Its root lies in the *guan chong* [opening],[45] It glides into the *yang chi* [opening],[46] flows into the *zhi gou* [opening][47] and enters the *tian you* [opening].[48]

>That is the *wai guan* [opening].[49]<

The hand yang brilliance [conduit]: Its root lies in the *shang yang* [opening].[50] It

30 Needle insertion hole GB-44
31 Needle insertion hole GB-40
32 Needle insertion hole GB-38
33 Needle insertion hole SI-17
34 Needle insertion hole GB-37
35 Needle insertion hole ST-45
36 Needle insertion hole LI-20
37 Needle insertion hole ST-36. HDNJPZ-2: "That is the 解溪 *jie xi* needle insertion hole", ST-41
38 Needle insertion hole ST-9
39 Needle insertion hole ST-40
40 Needle insertion hole SI-1
41 Needle insertion hole SI-5
42 Needle insertion hole SI-8
43 Needle insertion hole SI-16
44 Needle insertion hole SI-7
45 Needle insertion hole TB-1
46 Needle insertion hole TB-4
47 Needle insertion hole TB-6
48 Needle insertion hole TB-16
49 Needle insertion hole TB-5
50 Needle insertion hole LI-1

glides into the *he gu* [opening],[51] flows into the *yang xi* [opening][52] and enters the *fu tu* [opening].[53]

>That is the *pian li* [opening].<[54]

此所謂十二經者，盛絡皆當取之。

As for these so called twelve conduits,[55] when [the qi] in the network [vessels] abound, they are to be removed from all of them.

一日一夜五十營[56]，以營五藏之精，不應數者，名曰狂生。所謂五十營者，五藏皆受氣，持其脈口，數其至也。

During one day and one night they pass through 50 circles, and this way they supply the five long-term depots with essence. If this number is missed, that is called 'generated by madness'.[57] >During the so called "50 circles" all the five long-term depots are supplied with qi.< One grasps the vessel opening and counts their arrivals.

五十動而不一代者，五藏皆受氣。
四十動一代者，一藏無氣。
三十動一代者，二藏無氣。
二十動一代者，三藏無氣。
十動一代者，四藏無氣。
不滿十動一代者，五藏無氣。

If there are 50 movements without a single intermittence, all the five long-term depots are supplied with qi.
If within 40 movements there is one intermittence, one long-term depot is without qi.
If within 30 movements there is one intermittence, two long-term depots are without qi.
If within 20 movements there is one intermittence, three long-term depots are without qi.

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51 Needle insertion hole LI-4

52 Needle insertion hole LI-5

53 Needle insertion hole LI-18

54 Needle insertion hole LI-6

55 HDNJZP: "The twelve conduits are the six yang conduits each in the right and in the left half of the body. These are altogether twelve."

56 ZJY: "營 *ying* is synonymous here with 運 *yun*, 'to move'." NJZYXY: "營 *ying* has the meaning here of 周回運行 *zhou hui yun xing*, 'circulation'."

57 HDNJZP: "狂生 *kuang sheng* is to say: the physiological processes are not normal." NJZYXY: "狂生 *kuang sheng* is 僥幸而生 *jiao xing er sheng*, 'to occur by shere chance'.

If within 10 movements there is one intermittence, four long-term depots are without qi.
If there is one intermittence within less than ten movements, all five long-term depots are without qi.

予之短期，要在終始。

To predict the period [by which a patient's life] is shortened,[58] the essentials are [documented in the treatise] *Beginning and End*.

所謂五十動而不一代者，以為常也。以知五藏之期，予之短期者，乍數乍疏也。

When it says "50 movements without a single intermittence", that is considered as regular. To know the terms of the five long-term depots and to predict the period [by which a patient's life] is shortened, [one calculates whether the arrivals of the qi] are increased or diminished in frequency.

黃帝曰：
逆順五體者，言
人骨節之大小，肉之堅脆，
　皮之厚薄，血之清濁，
　氣之滑澁，脈之長短，
　血之多少，經絡之數，
余已知之矣，此皆布衣匹夫之士也。

Huang Di:
In view of movements contrary to and in accordance with the norms, as far as they apply to the five [types of human] bodies, [59] one speaks
of different sizes of a person's bones and joints, of the flesh that may be firm or brittle,
of the skin that may be thick or thin, of the blood that may be clear or turbid,
of the qi that may be smooth or rough, of the vessels that may be long or short,

58 HDNJZP: "短期 *duan qi* is synonymous here with 死期 *si qi*, 'time of death', 'the time until death'." LZZ: "短 *duan* stands for 近 *jin*, 'near'. The time of death is near."

59 SDY: "逆順五體 Ni shun wu ti, 'Movement in contrast to and in accordance with the norms associated with the five [different] physical states [of humans]' may be the title of an ancient text." LHR: "That is the [original] title of chapter 38 of the present book. Now its title is 逆順肥瘦 Ni shun fei shou, 'Movements contrary to and in accordance with the norms [of those that are] well nourished and malnourished'."

of the blood that may be present in large or small quantities and of the numbers of conduits and network [vessels].
That I know already. All these data refer to ordinary, normal persons.

夫
王公大人，血食之君，身體柔脆，肌肉軟弱，血氣慓悍滑利，其刺之徐疾淺深多少，可得同之乎。

Now,
kings, dukes, and eminent persons, gentlemen who consume bloody [meat],[60] their body is soft and fragile, and their muscles and flesh are gentle and weak. [The flow of] their blood and qi is swift and vigorous, smooth and unimpeded. Is it at all possible that when piercing them, whether an insertion is slow or fast, shallow or deep, often times or few times, could be identical with [the treatment of normal persons]?

岐伯答曰：
膏粱菽藿之味，何可同也？
氣滑即出疾，
氣澁則出遲，
氣悍則鍼小而入淺，
氣澁則鍼大而入深，
深則欲留，
淺則欲疾。

Qi Bo replied:
How could rich food and coarse vegetables be identical?!
If the [flow of] qi is smooth, [the needle] is to be removed quickly.
If the [flow of] qi is rough, [the needle] is to be removed slowly.[61]
If the [flow of] qi is vigorous, then the needle must be small and it is to be inserted superficially.
If the [flow of] qi is rough, then the needle must be big and it is to be inserted deeply.
[A needle] in the depth is to remain there.
[A needle] at the surface is [to be removed] quickly.

60 JYJ has here 食血者 *shi xue zhe*, "those that consume blood."

61 Some text variants have an additional character 其 *qi* at the beginning of this line: 其氣澁則出遲. It does not fit the parallelism of the sentence structures and may be a later insertion.

以此觀之，
刺布衣者，深以留之，
刺大人者，微以徐之，此皆因氣慓悍滑利也。

Looking at it this way,
when piercing normal persons [the needle is to be inserted] into the depth, and is to remain there.
When piercing eminent persons, [the needle is to enter the skin] only a little, and is to be withdrawn quickly. This is so because it is always such that the [flow of the] qi [of the latter] is swift and vigorous, smooth and unimpeded.

黃帝曰：
形氣之逆順奈何？

Huang Di:
How about the movement contrary to and in accordance with the norms of those qi that form one's physical appearance?

岐伯曰：
形氣不足，病氣有餘，是邪勝也，急寫之；
形氣有餘，病氣不足，急補之；
形氣不足，病氣不足，此陰陽氣
俱不足也，不可刺之，刺之則重不足。

Qi Bo:
If the qi forming one's physical appearance are insufficient while the qi of disease are too many, in this case the evil [qi] have been victorious, and they are to be drained immediately.
If the qi forming one's physical appearance are too many while the qi of disease are insufficient, the [proper qi] are to be supplemented immediately.
If both the qi forming one's physical appearance and the qi of disease are insufficient, in this case the yin and the yang qi are all insufficient.
When they all are insufficient, such a condition must not be pierced. If one were to pierce, the insufficiency would be aggravated.

重不足則
陰陽俱竭，血氣皆盡，
五藏空虛，筋骨髓枯，
老者絕滅，壯者不復矣。

An aggravation of an insufficiency results in the following:
yin and yang [qi] will both the exhausted; blood and qi will be eliminated entirely.
The five long-term depots will be depleted; sinews, bones and marrow will dry up.
Old people will have [their life] cut, and even strong persons cannot recover.

形氣有餘，病氣有餘，此謂陰陽，俱有餘也。急寫其邪，調其虛實。

When the qi forming one's physical appearance have a surplus, and when the qi of disease have a surplus, that is called: yin and yang [qi], they all have a surplus. Quickly drain the evil [qi], and balance depletion and repletion.

故曰：
有餘者寫之，不足者補之，
此之謂也。

Hence, when it is stated:
"Where there is surplus, drain it. Where there is insufficiency, supplement it",
that is what is meant.

故曰：
刺不知逆順，真邪相搏。

Hence it is said:
When piercing without knowledge of movements contrary to and in accordance with the norms, true and evil [qi] will strike at each other.

滿而補之，則
陰陽四溢，腸胃充郭，
肝肺內膜，陰陽相錯。

If what is full is supplemented, then
yin and yang [qi] will spill over at all four ends, and the intestines as well as the stomach will be filled.[62]
Liver and lung are swollen internally.[63] The yin and the yang [conduits] are intertwined.

62 HDNJPZ: "The qi of the intestines and of the stomach are blocked and cannot flow further on. They cause a feeling of fullness in chest and abdomen."

63 HDNJZP: "The qi of the liver and of the lung cannot move on. Hence internal swelling results."

虛而寫之，則
經脈空虛，血氣竭枯，
腸胃儡辟，皮膚薄著，
毛腠夭膲，予之死期。

If what is depleted is drained, then
the conduit vessels will be empty; blood and qi will be exhausted and dried up.
The intestines and the stomach lie in folds[64] rejecting [food and beverages]; the skin is thin.[65]
The body hair is broken short, and the skin structures are scorched.[66] The time of death is to be foreseen.

故曰：
用鍼之要，在於知調陰與陽。

Hence it is said:
For the application of the needles it is essential to know how to balance the yin and the yang [qi].

調陰與陽，精氣乃光，
合形與氣，使神內藏。

Once yin and yang [qi] are balanced, the essence qi will be luminous.[67]
Once the physical appearance constitutes one entity with the qi, the spirit will be retained internally.

故曰：
上工平氣，
中工亂脈，
下工絕氣危生。

Hence it is said:
The outstanding practitioner levels the qi.

64 NJZYXY: "儡辟 *che bi* is to be read as 皺疊 *zhou die*, 'wrinkled and folded'. SW 63 has 虛者聶辟氣不足 *xu zhe nie bi qi bu zu*, 'In the case of a depletion [the skin] is wrinkled and folded, and the qi are insufficient.' WB comments: '儡 *che* is 聶皺, 'wrinkled, folded'; 辟 *bi* is 辟疊 *bi die*, 'folded'.' " Differently HDNJZP: "The character 儡 *che* is synonymous here with 懾 *she*, 'to fear'. The character 辟 has the meaning here of 邪偏不正, 'evil inclination; not upright'. 儡辟 *che bi* has the meaning here of: 松弛無力 *song chi wu li*, 'slack and without strength'."

65 HDNJZP: "薄著 *bo zhao*, has the meaning here of 瘦而枯澀 *shou er gu se*, 'emaciated and dried up'."

66 TS 22, JYJ have instead of 膲 *jiao*, 焦 *jiao*, "burned".

67 JYJ has instead of 光 *guang* "luminous", 充沛 *chong pei*, "abundant", "filled".

A mediocre practitioner generates chaos in the vessels.
The inferior practitioner cuts [the flow of the] qi and jeopardizes life.

故曰：
下工不可不慎也，必審五藏變化之病，五脈之應，經絡之實虛，皮之柔麤，而後取之也。

Hence it is said:
Inferior practitioners are to be approached with caution. It is essential to examine the diseases associated with changes in the five long-term depots, and how the five [movements in the] vessels correspond to them, whether the conduits and network [vessels] have a repletion or depletion, and whether the skin is soft or rough. Only then one removes the [evil qi].

Chapter 6
壽夭剛柔
Longevity, Early Death, Hardness and Softness

黃帝問於少師曰：
余聞，
人之生也，
有剛有柔，有弱有強，
有短有長，有陰有陽，
願聞其方。

Huang Di asked Shao shi:
I have been informed,
in a person's life
there is hardness and softness, there is weakness and strength,
there is shortness and length, and there is yin and yang.
I wish to be informed of the underlying norms.[1]

少師答曰：
陰中有陰，陽中有陽，
審知陰陽，刺之有方。
得病所始，刺之有理。
謹度病端，與時相應。

Shao shi replied:
In yin is yin; in yang is yang.
If one has examined and therefore knows [the conditions of the] yin and yang [qi], to pierce them will be based on norms.
If one can find the beginning of a disease, to pierce it will be based on a certain standard.[2]
The origins of a disease[3] are to be investigated carefully, and also how [the disease] corresponds to the course of time.

1 HBYXY: "方 *fang* is synonymous here with 道理 *dao li*, 規律 *gui lü*, in the sense of 'norm', 'law'."

2 HBYXY: "理 *li* is synonymous here with 法度 *fa du*, 'law', 'standard'."

3 HBYXY: "病端 *bing duan* is synonymous here with 病因 *bing yin*, 'the cause of a disease'."

內合於五藏六府，
外合於筋骨皮膚。

Internally a connection is to be established with the five long-term depots and six short-term repositories.
Externally, a connection is to be established with the sinews, the bones and the skin.

是故
內有陰陽，外亦有陰陽。

The fact is:
Internally there are yin and yang [sections]. Externally there, too, are yin and yang [sections].

在內者，五藏為陰，六府為陽，
在外者，筋骨為陰，皮膚為陽。

In the interior, the five long-term depots are yin and the six short-term repositories are yang.
In the exterior, the sinews and the bones are yin and the skin is yang.

故曰，
病在陰之陰者，刺陰之滎輸，
病在陽之陽者，刺陽之合，
病在陽之陰者，刺陰之經，
病在陰之陽者，刺絡脈。

Hence it is said:
If the disease is situated in the yin realm of the yin realm,[4] the creek and transport [openings] of the yin [conduits] are to be pierced.
If the disease is located in the yang realm of the yang [section],[5] the confluence [openings] of the yang [conduits] are to be pierced.

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4 HDNJZP: "That is to say: the pathological changes take place in the long-term depots. Since the 'interior' is the yin section, and since the long-term depots are situated in the yin region of the interior, hence a disease in the long-term depots is 'a disease in the yin realm of the yin section'."

5 HDNJZP: "That is to say: the pathological changes occur in the skin. Since the 'exterior' is the yang section and because the skin lies in the yang section of the exterior, a disease in the skin is said to be: 'a disease in the yang region of the yang region'." Differently HBYXY: "病在陽之陽者 *bing zai yang zhi yang zhe* must be: 病在陰之陽者 *bing zai yin zhi yang zhe*, 'If the disease is situated in the yang realm of the yin realm'. 陰之陽 *yin zhi yang* would mean that the disease is situated in the interior in the six short-term repositories. Hence one should pierce the confluence insertion hole of the conduits of

If the disease is situated in the yin realm of the yang [section],[6] the stream [openings] of the yin [conduits] are to be pierced.
If the disease is situated in the yang realm of the yin realm,[7] the network vessels are to be pierced.[8]

故曰，
病在陽者名曰風，
病在陰者名曰痺，
陰陽俱病名曰風痺。

Hence it is said:
Diseases situated in the yang realm, they are called "wind".[9]
Diseases situated in the yin realm, they are called "blockage-illness".[10]
If both yin and yang realm have a disease, that is called "wind blockage-illness".

病
形而不痛者，陽之類也；
無形而痛者，陰之類也。

When the disease
- has assumed a physical appearance without pain, it is of the yang type;
- has no physical appearance while there is pain, it is of the yin type.

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the short-term repositories. As it is stated in LS 19: 'When the disease is situated in the short-term repositories, the confluence opening is to be pierced'."

6 HDNJZP: "That is to say: the pathological changes occur in the sinews and bones. Since the 'exterior' is the yang region, and because the sinews and bones are situated in the yin section of the exterior, hence diseases in the sinews and bones are said to be: 'diseases in the yin realm of the yang realm'." Differently HBYXY: "病在陽之陰者 *bing zai yang zhi yin zhe* must be: 病在陽之陽者 *bing zai yang zhi yang zhe*, 'If the disease is situated in the yang realm of the yang realm'. 陽之陽 *yang zhi yang* would mean that the disease is situated in the exterior in the skin. Hence one should pierce the network vessels."

7 HDNJZP: "That is to say: the pathological changes take place in the short-term repositories. Since the 'interior' is the yin region and because the short-term repositories lie in the yang region of the interior, hence diseases in the short-term repositories are said to be: 'diseases in the yang realm of the yin realm'."

8 NJZYXY: "絡脈 *luo mai* refers to the 15 network insertion holes. Here the insertion holes of the yang conduits are meant."

9 NJZYXY: " 'Wind' is used here to designate all diseases that are caused by agents having entered the human body from outside."

10 NJZYXY: " 'Blockage' refers to a condition where evil qi have settled in the interior, blocking the flow of qi and blood."

無形而痛者，其陽完而陰傷之也。急治其陰，無攻其陽。[11]
有形而不痛者，其陰完而陽傷之也。急治其陽，無攻其陰。

If [the disease] has not assumed a physical appearance while there is pain, the yang realm is in perfect shape while the yin realm is damaged. One must quickly cure the yin realm; one must not attack the yang realm.
If [the disease] has assumed a physical appearance while there is no pain, the yin realm is in perfect shape while the yang realm is damaged. One must quickly cure the yang realm; one must not attack the yin realm.

陰陽俱動，乍有形，乍無形，加以煩心，命曰陰勝其陽。此謂不表不裏，其形不久。

When both yin and yang [qi] move, sometimes assuming physical appearance, sometimes without physical appearance, and if, in addition, the heart is irritated, that is called "yin has won over the yang". That is to say: [the disease is] neither in the exterior not in the interior. A physical appearance will not last for long.[12]

黃帝問於伯高曰：
余聞形氣之病先後，外內之應奈何？

Huang Di asked Bo Gao:
I have been informed now of the initial and later development of diseases of the physical appearance and of the qi.[13] In what way do exterior and interior correspond to each other?

11 JYJ gives here and in the following lines the opposite advice: instead of 急治其陰，無攻其陽 *ji zhi qi yin, wu gong qi yang*, it says there: 急治其陽，無攻其陰 *ji zhi qi yang, wu gong qi yin*: "Quickly cure the yang realm; do not attack the yin realm." The opposite advice follows in the next statement.

12 HDNJZP: "The disease enters the interior. Hence the signs of the disease visible externally in the physical appearance will not last long. As the disease moves toward the interior they vanish. Eventually disease signs of the yin type appear, i.e., pain without physical appearance." Differently NJZYXY: "That is to say: prognosis is inauspicious." HBYXY: "The prognosis is: [the patient's] life will not last for much longer; it weakens."

13 HDNJZP: " 'Diseases of the physical appearance' are diseases that affect the exterior realm of the physical body, that is, pathological changes of skin, sinews and bones. 'Qi diseases' are diseases affecting the essence qi and the functions of the five long-term depots and six short-term repositories."

伯高答曰：
風寒傷形，憂恐忿怒傷氣；
氣傷藏，乃病藏，
寒傷形，乃應形；
風傷筋脈，筋脈乃應。
此形氣外內之相應也。

Bo Gao replied:
Wind and cold harm the physical appearance. Grief, fear, fury and rage harm the qi. When the qi harm a long-term depot, they cause a disease in that long-term depot. When cold harms the physical appearance, the physical appearance will show a reaction.[14]
When wind harms the sinews and vessels, the sinews and vessels will show a reaction.
That is how the physical appearance and the qi, how the exterior and the interior correspond to each other.

黃帝曰：
刺之奈何？

Huang Di:
To pierce such conditions, how is that done?

伯高答曰：
病九日者，三刺而已；
病一月者，十刺而已；
多少遠近，以此衰之。

Bo Gao replied:
A disease of nine days is pierced three times and will be healed.
A disease of a month is pierced ten times and will be healed.
The number [of days a disease has lasted] and how far ago [the onset of the disease has taken place], these data are to be considered [when one pierces the patient] to weaken the [disease].[15]

14 HBYXY: "In view of parallel sentence structures in the preceding line, the character 應 *ying* may have to be replaced here with the character 病 *bing*, 'disease'."

15 MYT: "Humans are differently affected by diseases. The numbers of days [a disease has lasted, that is, whether its onset] was long ago or only recent, differ." NJZYXY: "衰之 *shuai zhi*, 'to weaken the [disease]', has the meaning here of 減少 *jian shao*, 'to decrease'." HDNJZP: "It is in accordance with the duration of a disease that one determines the number of piercings required to weaken the disease evil and support the recovery of the proper qi." HBYXY: "衰 *shuai* is synonymous here with 差 *cha*, 'to remove', 'to cure'."

久痺不去身者，視其血絡，盡出其血。

When a blockage-illness has lasted a long time without being driven out of the body, one observes the [patient's] blood network [vessels] and lets all their blood.

黃帝曰：
外內之病，難易之治奈何？

Huang Di:
Diseases of the exterior and interior, how do they differ in how difficult they are to cure?

伯高答曰：
形先病而未入藏者，刺之半其日。
藏先病而形乃應者，刺之倍其日。
此外內難易之應也。

Bo Gao replied:
If the physical appearance has a disease first and before [this disease] has entered the long-term depots, to pierce it requires half as many days.[16]
If a long-term depot had a disease first, and the physical appearance has already reacted to it, to pierce it requires several times as many days.[17]
This is how the difficulties [of curing a disease] differ corresponding to whether it is situated in the exterior or interior.

黃帝問於伯高曰：
余聞
形有緩急，氣有盛衰，
骨有大小，肉有堅脆，皮有厚薄，
其以立壽夭奈何？

Huang Di asked Bo Gao:
I have been informed:
The physical appearance may be relaxed or tense. The qi may abound or be weak.

16 HDNJZP: "When the disease at its beginning is in the skin, the sinews and the bones, and has not yet entered the long-term depots and short-term repositories, then the disease is still mild and it is situated at the surface. Hence only half the number of a normal number of piercings are required to achieve a cure."

17 HDNJZP: "When the disease at its beginning is situated in the long-term depots and short-term repositories and in addition has affected the skin, the flesh, the sinews and the bones, then it is a serious and deep-seated disease. Hence a multiple of the normal number of piercings is required to achieve a cure."

The bones may be large or small. The flesh may be firm or brittle. The skin may be thick or thin.
How do these [differences] bear on whether [a person] will live long or die early?

伯高答曰：
形與氣相任則壽，不相任則夭。
皮與肉相果則壽，不相果則夭，
血氣經絡勝形則壽，不勝形則夭。

Bo Gao replied:
When the physical appearance and the qi both fulfill their duties in mutual accord,[18] then this will result in a long life. If they fail to fulfill their duties in mutual accord, then this will result in early death.
When skin and flesh are tied to each other, [19] then this will result in a long life. If they are not tied to each other, then this will result in early death.
When blood, qi, conduits and network [vessels] subdue the physical appearance, then this will result in a long life. If they do not subdue the physical appearance, then this will result in early death.[20]

黃帝曰：
何謂形之緩急？

Huang Di:
What is that to say: "The physical appearance may be relaxed or tense"?

18 HBYXY: "相任 *xiang ren* is synonymous here with 相當 *xiang dang*, 'to be equal'. The reason is: the physical appearance includes the qi; the qi fill the physical appearance. As much as there is a physical appearance, qi must be equally present, and as much as there are qi, a physical appearance must be equally present. When exterior and interior agree to that extent, one's life will be long. However, if one of them is strong and the other is weak, then they do not agree, and that indicates early death."

19 HDNJZP: "果 *guo* is 裹 *guo*, 'to bind'. ZJY: 'The flesh is inside the skin. The skin is the exterior of the flesh. When the flesh is firm and the skin is resilient, then both are tied to each other. When the flesh is brittle and the skin is relaxed, then both are not tied to each other. As long as they are tied to each other, the qi will remain collected, and that guarantees a long life. Once [flesh and skin] are not tied to each other, the qi will easily get lost, and that results in early death'."

20 LJ 3/15 comments: "The blood and the qi, the conduits and the network [vessels] are the roots in the interior. The physical appearance is [comparable to] the twigs and leaves in the exterior. When the root dominates, that means long life. When the twigs and leaves dominate, that means early death."

伯高答曰：
形充而皮膚緩者則壽，
形充而皮膚急者則夭，
形充而脈堅大者順也，
形充而脈小以弱者氣衰，衰則危矣。

Bo Gao replied:
If the physical appearance is full while the skin is relaxed, then this will result in a long life.
If the physical appearance is full while the skin is tense, then this will result in early death.
If the physical appearance is full while the vessels are firm, then this is a movement in accordance with the norms.
If the physical appearance is full while the vessels are small and weak, then the qi are weak. When they are weak, that is dangerous.

若
形充而顴，不起者骨小，骨小，則夭矣。
形充而大，肉胭[21]堅而有分者肉堅，肉堅，則壽矣；
形充而大，肉無分理不堅者肉脆，肉脆，則夭矣。

In the case of
- the physical appearance being full while the cheek bones are small >when they do not rise then the bones are small<, then this will result in early death;
- the physical appearance being full and big while the flesh is firm >flesh that is red and firm, and that has divisions, is a "firm flesh"<, then this will result in a long life;
- the physical appearance being full and big while the flesh is brittle >flesh without dividing structures, and that is not firm, is "brittle flesh"<, then this will result in early death.

此天之生命，所以立形定氣而視壽夭者，必明乎此立形定氣，而後以臨病人，決生死。

That is heaven's mandate of life. Hence, those who determine the [status of a patient's] physical appearance and who define the [condition of his] qi to see whether

21 NJZYXY: "胭 *jiong* here refers to muscle and flesh bulges." HDNJZP: "大肉 *da rou* here refers to the buttocks, the upper arms, and the legs. 胭 *jiong* refers to locations with muscle and flesh accumulations. The sentence describes people with well developed muscles and flesh."

he will live long or die early, they must clearly understand how to determine the physical appearance and how to define the qi. And it is only then that they can approach a patient to decide whether [he] will survive or die early.

黃帝曰：
余聞壽夭，無以度之。

Huang Di:
I have been informed of long life and early death, but I do not have the means to quantify these [alternatives].

伯高答曰：
牆基卑，高不及其地者，不滿三十而死。其有因加疾者，不及二十而死也。

Bo Gao replied:
When the foundations of the walls are weak, and when their height fails to reach that of the earth,[22] [the patient] will die before he has reached [the age of] 30. If in addition he contracts a disease, he will die before he has reached the age of 20.

黃帝曰：
形氣之相勝，以立壽夭奈何？

Huang Di:
The fact that physical appearance and qi may subdue each other, how does that help one to determine whether [someone] will live long or die early?

伯高答曰：
平人而氣勝形者壽；病而形肉脫，氣勝形者死，形勝氣者危矣。

Bo Gao replied:
When in a normal person the qi subdue the physical appearance, life will be long. When someone has a disease and his physical appearance and the flesh get lost, [that is a case] of the qi subduing the physical appearance and [the patient] will die. When the physical appearance subdues the qi, that is dangerous.[23]

22 HBYXY: "牆基 *qiang ji*, 'the foundations of the walls', refers to the bones on all four sides of the face. 地 *di*, 'earth', refers to the flesh in the face. 牆基卑不及其地者 *qiang ji bi bu ji qi di zhe* is to say: the bones are weak and the flesh dominates. Hence a long life is impossible." NJZYXY: "That is an allegory describing the face. 牆基 *qiang ji* refers to the auricles. 地 *di* refers to the muscles and the flesh in front of the ears. The meaning is: the surface of the face is sunken in and only the bones stick out." HDNJZP: "牆基 *qiang ji* is 耳郭 *er guo*, 'auricle'. 卑 *bi* is 小 *xiao*, 'small'. 地 *di* refers to the flesh in front of the ears."

23 HDNJZP: "The qi and the blood are in better shape than the physical appearance. .. When someone suffering from a serious disease, who has lost the flesh of his body, gives

黃帝曰：
余聞刺有三變，何謂三變？

Huang Di:
I have heard: piercing may be subject to three changes. What does that mean: "three changes"?

伯高答曰：
有刺營者，
有刺衛者，
有刺寒痺之留經者。

Bo Gao replied:
One may pierce the camp [qi].[24]
One may pierce the guard [qi].
One may pierce the conduits where a cold blockage-illness stays.

黃帝曰：
刺三變者奈何？

Huang Di:
How are the three changes pierced?

伯高答曰：
刺營者出血，
刺衛者出氣，
刺寒痺者內熱。

Bo Gao replied:
When piercing the camp [qi], blood is let.
When piercing the guard [qi], qi is let.
When piercing a cold blockage, the interior is to be heated.[25]

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the impression of his qi and blood being replete, and if his essence-spirit appears all of a sudden to have undergone a change to the better, then that is a misleading impression. It is a phenomenon seen in moribund patients shortly before their passing away. Hence the text continues: 'When someone is ill, and his body has lost its flesh, then he must die when the qi dominate the physical appearance. When the physical appearance dominates the qi, that is at least dangerous'."

24 NJZYXY: "營 *ying*, 'camp [qi]' and 衛 *wei*, 'guard [qi]', are two items generated through a transformation of food and beverages. The camp [qi] move within the vessels; the guard [qi] move outside the vessels. Both penetrate the body; they reach everywhere.

25 ZLY: "內 *nei* is synonymous here with 納 *na*, 'to give'. That is to say, the conduits are to be warmed by providing them with heat."

黃帝曰：
營衛寒痺之為病奈何？

Huang Di:
When the camp [qi], the guard [qi], and a cold blockage cause diseases, what are they like?

伯高答曰：
營之生病也，寒熱少氣，血上下行。
衛之生病也，氣痛時來時去，怫愾賁響，風寒客於腸胃之中。寒痺之為病也，留而不去，時痛而皮不仁。

Bo Gao replied:
When the camp [qi] generate a disease, [alternating sensations of] cold and heat, and shortness of [breath] qi result. Blood moves upward and downward.
When the guard [qi] generate a disease, qi pain will come and go, [associated with] depression, anger, fury, and noises.[26] Wind cold settles in the intestines and the stomach. When a disease resulting from a cold blockage stays for long and is not eliminated, there will be pain at times, and the skin is numb.

黃帝曰：
刺寒痺內熱奈何？

Huang Di:
To pierce a cold blockage-illness and to heat the interior, how is that done?

伯高答曰：
刺布衣者，以火焠之；
刺大人者，以藥熨之。

Bo Gao replied:
When piercing those wearing linen garments, one [also] applies fire to cauterize them.
When piercing an eminent person, one [also] applies hot medical compresses.

黃帝曰：
藥熨奈何？

Huang Di:
"Hot medical compresses", how are they applied?

26 NJZYXY: "怫愾賁響 *fu kai ben xiang*: 怫 *fu* has the meaning here of: 郁悶不舒 *yu men bu shu*'depressed', 'worried'. 愾 *kai* has the meaning here of: 氣滿 *qi man*'qi fullness'. 賁 *ben* is 奔 *ben*, 'to race'."

伯高答曰：
用淳酒二十斤，蜀椒一斤，干姜一斤，桂心一斤，凡四種，皆嚼咀，漬酒中，
用綿絮一斤，細白布四丈，並內酒中，置酒馬矢熅中，封涂封，勿使泄。

Bo Gao replied:
Take pure wine, 20 *jin*; Sichuan pepper, 1 *jin*; dried ginger, 1 *jin*; shaved cinnamon bark 1 *jin*. Altogether four ingredients. The [three drug substances] are chewed together and then given into the wine for mazeration. Take soft silk fabric, 1 *jin*, and a fine white cloth of 4 *zhang*. Both are submerged in the wine. The wine then is placed on a fire made of horse manure. The cover is to be closely sealed, lest [the liquid] is allowed to leak.

五日五夜，出布綿絮曝乾之，干復漬，以盡其汁。每漬必晬其日，乃出乾。乾，並用滓與綿絮，復布為復巾，長六七尺，為六七巾，則用之生桑炭炙巾，
以熨寒痺所刺之處，令熱入至於病所，寒復炙巾以熨之，三十遍而止。汗出以巾拭身，亦三十遍而止。起步內中，無見風。每刺必熨，如此病已矣。此所謂內熱也。

Five days and five nights later the cloth and the fabric are removed [from the wine] and they are dried in the sun. As soon as they have dried up they are placed into [the wine] again, and this is repeated until the entire liquid has been used up. Each time [the fabric and the cloth] must remain in [the wine] for one full day and night, before they are taken out to be dried. Once [the wine] is dried up, the dregs and the cloth are placed on top of each other in several layers. A length of six to seven *chi* will result in seven layers. Then one takes charcoal prepared from fresh mulberry trees and heats the fabric. This then is used for hot compresses that are to be applied at the location of the cold blockage-illness. This lets the heat enter the location of the disease. The heated fabric is repeatedly used to apply hot pressure on the [location of the cold]. After 30 applications [the treatment] ends. As soon as the sweating begins, the body is wiped with the cloth. This too is continued 30 times and then finished. The [patient] will rise now and walk inside the house. He must not be affected by wind. Each piercing is to be accompanied by an application of a hot compress. If one acts like this, the disease will be healed. That is the so-called "heating the interior".

Chapter 7
官鍼
The Official Needles

凡刺之要，官鍼最妙。
九鍼之宜，各有所為，
長短大小，各有所施也。
不得其用，病弗能移。

Among all that is essential for [a successful] piercing, the official needles[1] are most exquisite.
Each of the nine needles has its own appropriate function.[2]
They may be long or short, big or small, each has its particular application. [3]
If, however, one fails to use them adequately, it will be impossible to remove a disease.

疾淺鍼深，內傷良肉，皮膚為癰；
病深鍼淺，病氣不寫，反為大膿。
病小鍼大，氣寫太甚，疾必為害；
病大鍼小，氣不泄寫，亦復為敗。
失鍼之宜。大者寫，小者不移。

If the illness is at the surface while the needle is inserted into the depth, this will harm the good flesh, and the skin will have an obstruction-illness.[4]
If the disease is in the depth while the needle remains at the surface, the disease qi are not drained and contrary [to one's intention] massive suppuration results.

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1 LJ 19/4: "官 *guan*, 'official', is 法 *fa*, 'rule', and 公 *gong*, 'public', 'open to all'. The production [of the needles] follows certain rules and is open to all mankind. Hence they are called 官鍼 *guan zhen*, 'official needles'."

2 HBYXY: "The original wording may have been: 九鍼之為，各有所宜 *jiu zhen zhi wei ge you suo yi*."

3 The character 也 *ye* fits neither the sentence structure nor the rhyme structure; it may be a later, erroneous insertion. At the time the present text was written, the characters 為 *wei*, 宜 *yi*, 施 *shi*, and 移 *yi* rhymed.

4 LJ 19/4: "When good flesh is harmed in the interior, blood will flow in the interior and pour into the exterior. Hence obstruction-illnesses result in the skin."

If the disease is minor while the needle is big, the qi drained are too many, and the illness will cause damage.
If the disease is massive while the needle is small, the qi are not drained, and this, too, results in destruction.[5]
That is the non-observance of the appropriateness of the needles.[6] Big ones serve to drain; small ones fail to relocate [the qi].[7]

已言其過，請言其所施。

Now I have outlined the errors [in the use of needles]. May I ask for permission to talk about their application.

病在皮膚無常處者，取以於病所，膚白勿取。
病在分肉間，取以圓鍼於病所。
病在經絡痼痺者，取以鋒鍼。
病在脈，氣少，當補之者，取以鍉鍼於井滎分輸。
病為大膿者，取以鈹鍼。

If a disease is located in the skin, without staying at one specific place, it is to be removed with the spade needle.
//from the location of the disease.//
//where the skin is white, one must not remove anything.//[8]
If a disease is located in the partings of the flesh, it is to be removed with the round needle.
//from the location of the disease.//
If a disease is located in the conduit and network [vessels], as a stubborn blockage-illness, it is to be removed with the sharp point needle.
If a disease is located in the vessels, and if the qi are diminished to a degree that they are to be supplemented, the [evil qi] are to be removed with the arrowhead needle.

5 LJ 19/4: "When the needle fails to reach the disease, the pathological qi cannot flow off. Hence that too causes harm."

6 JYJ, TS 22 have instead of 失 *shi*, "loss", the introductory particle 夫 *fu*, "Now, [the appropriate application of the needles is as follows: …]". HBYXY follows this version.

7 HBYXY suggests, in accordance with the parallel sentence structures, to replace the character 不 *bu*, "not", with 小 *xiao*, "small": "big [needles] serve to drain. Small ones cause small movements."

8 TS 22 comments: "At the location of the pain the skin must be red. That is to say, where it is white, the pain has moved on."

//through the transport [openings] in the region of the well and creek [openings].//[9]

If a disease generates massive suppuration, one chooses [for treatment] a lancet needle.

病痺氣暴發者，取以圓利鍼。
病痺氣痛而不去者，取以毫鍼。
病在中者，取以長鍼。
病水腫不能通關節者，取以大鍼。
病在五藏固居者，取以鋒鍼，

If the disease is a blockage-illness, with qi being emitted violently, they are to be removed with the rounded and sharp needle.
If the disease is a blockage-illness, with its qi causing pain that does not end, it is to be removed with the fine needle.
If the disease is in the center, it is to be removed with the long needle.
If the disease is a water swelling that fails to pass through the joints, it is to be removed with the big needle.
If a disease has firmly settled in one of the five long-term depots, it is to be removed with the sharp point needle.

寫於井滎分輸，取以四時。

To drain from the transport [openings] in the region of the well and creek [openings], the removal is to be carried out in accordance with the four seasons.[10]

凡刺有九，以應九變。

Altogether there are nine [types of] piercing to correspond to the nine changes.

一曰輸刺，輸刺者，刺諸經滎輸藏腧也。

The first is called: piercing the transport [openings].

9 NJZYXY: " 'Well and creek [openings]' is a summarizing expression here including all well, creek, transport, lowland, stream and confluence [openings]."

10 HBYXY: "The 10 characters 寫於井滎分輸取以四時 *xie yu jing ying fen shu qu yi si shi* were added by a later copyist to adapt the present enumeration to the contents of LS 78. They may be deleted here."

>piercing the transport [openings]: A piercing of the creek [openings] and transport [openings] of all conduits, as well as of the transport [openings] of the long-term depots.[11]<

二曰遠道刺，遠道刺者，病在上，取之下，刺府腧也。

The second is called: piercing over long distances.[12]

>piercing over long distances: when the disease is above, remove it below. To be pierced are the transport [openings] of the short-term repositories.<

三曰經刺，經刺者，刺大經之結絡經分也。

The third is called: piercing the conduits.

>piercing the conduits: to be pierced are the big conduits in the section where the network [vessels] and the conduits are connected.[13]<

四曰絡刺，絡刺者，刺小絡之血脈也。

The fourth is called: piercing the network [vessels].

>piercing the network [vessels]: to be pierced are the blood vessels of the small network [vessels].<

五曰分刺，分刺者，刺分肉之間也。

The fifth is called: piercing the interstices.

>piercing the interstices: to be pierced are the interstices in the flesh.

六曰大寫刺，大寫刺者，刺大膿以鈹鍼也。

The sixth is called: massive drainage piercing.

>massive drainage piercing: to be pierced are massive suppurations with the lancet needle.<

11 LJ 19/5: "諸經榮輸 *zhu jing ying yu* are transport [openings] including well, creek, transport, stream and confluence [openings]. 藏腧 *zang yu* are the transport [openings] of the long-term depots and short-term repositories on the back."

12 LJ 19/5 comments: "That is to say, the foot major yang urinary bladder conduit, the foot yang brilliance stomach conduit and the foot minor yang gall bladder conduit are the most remote among the altogether twelve conduits. They can be approached below to achieve a cure above. Hence one speaks of 'piercing over long distances'."

13 ZZC: "大經 *da jing* are the big conduits of the five long-term depots and six short-term repositories. When evil [qi] settle in the skin and in the body hair, when they enter the tertiary network [vessels] and remain there without leaving again, then a blockage will result there, and [the vessels] are no longer passable. That results in a spill over into the big conduits, and the emergence of strange diseases. Hence' 'to be pierced are the big conduits in the section where the network [vessels] and the conduits are connected'."

七曰毛刺，毛刺者，刺浮痺皮膚也。

The seventh is called: hair piercing.[14]

>hair piercing: to be pierced are blockages at the surface in the skin.<

八曰巨刺，巨刺者，左取右，右取左。

The eighth is called: grand piercing.

>grand piercing: [If the disease] is on the left, remove [it] from the right; if it is on the right, remove [it] on the left.

九曰焠刺，焠刺者，刺燔鍼則取痺也。

The ninth is called: burning piercing.

>burning piercing: To be pierced is with a heated needle[15] to remove [cold] blockages.

凡刺有十二節，以應十二經。

All piercing is divided into twelve regulations[16] corresponding to the twelve conduits.

一曰偶刺，偶刺者，以手直心若背，直痛所，一刺前，一刺後，以治心痺。刺此者，傍鍼之也。

The first [regulation] is called: paired piercing.[17]

>paired piercing: place the hand directly on the heart and [the corresponding point] on the back. [Pierce] straight into the aching location. One piercing into the front; one piercing into the back. This serves to treat heart blockage-illness. When piercing these [locations], the needle is to be inserted from the side [lest one hits the heart].<

14 ZZC: "When the evil [qi] are hidden in the skin and in the body hair, they are to be removed from the surface. The so-called 'piercing [as if with a] fine hair without damaging the skin' is a piercing of the skin that does not harm the flesh."

15 JYJ, TS 22 do not have the character 刺 *ci*. SJZL 192 has 謂燔鍼取痺 *wei fan zhen qu bi*, "That is to say: the blockages are removed with a heated needle."

16 ZZC: "節 *jie* is synonymous here with 制 *zhi*, 'to check', 'to control'."

17 MS: "One needle each is inserted on the front and on the back. The idea is to join yin [qi] and yang [qi]. Hence it is called 'paired piercing'."

二曰報刺，報刺者，刺痛無常處也。上下行者，直內無拔鍼，以左手隨病所按之，乃出鍼，復刺之也。

The second [regulation] is called: reactive piercing.[18]

>reactive piercing: to be pierced is the pain which may be at different locations. When it moves up and down, [the needle] is to be inserted straight into [the painful location] and the needle is not [immediately] withdrawn again. The left hand follows the location of the disease and exerts pressure there. Only then the needle is withdrawn. The piercing is to be repeated.<

三曰恢刺，恢刺者，直刺傍之，舉之前後，恢筋急，以治筋痺也。

The third [regulation] is called: extending piercing.

>extending piercing: straight piercing sideways to the [location of the disease. Then] the [needle] is to be lifted to be moved forward and backward. This restores tight sinews. It serves to cure sinew blockages.<

四曰齊刺，齊刺者，直入一，傍入二，以治寒氣小深者，或曰三刺，三刺者，治痺氣小深者也。

The fourth [regulation] is called: even piercing.[19]

>even piercing: one [needle] is to be inserted straight [into the locaction of the disease]; two [needles] are to be inserted sideways. This serves to cure cold qi that are present in small quantities in the depth.<

>an alternative designation is: triple piercing.<

>triple piercing: it serves to cure blockage qi that are present in small quantities in the depth.<

五曰揚刺，揚刺者，正內一，傍內四，而浮之，以治寒氣之搏大者也。

The fifth [regulation] is called: disseminating piercing.[20]

>disseminating piercing: one [needle] is to be inserted straight [into the locaction of the disease]. Four [needles] are to be inserted sideways, and superficially. This serves to cure massively pounding cold qi.<

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18 GY: "報 *bao* is 復 *fu*, 'to return', 'to repeat'." ZJB: "報刺 *bao ci* is 重刺 *chong ci*, 'repeated piercing'."

19 SDY: "Instead of 齊 *qi* this must be 參 *can*, 'to participate'."

20 HBYXY: "SW and JYJ have instead of 揚 *yang* here 陽 *yang*. Given the parallel structure of [the statement on] yin piercing (see below, the 10th paragraph) that appears to be correct." Differently ZZC: "揚刺 *yang ci* has the meaning of: to disperse, starting from the center, into all four directions."

六曰直鍼刺，直鍼刺者，引皮乃刺之，以治寒氣之淺者也。

The sixth [regulation] is called: straight needle[21] piercing.

>straight[22] needle piercing: the skin is pulled up and then is pierced. This serves to cure cold qi situated near the surface.<

七曰輸鍼，輸刺者，直入直出，稀發鍼而深之[23]，以治氣盛而熱者也。

The seventh [regulation] is called: transporting piercing.

>transporting piercing: [the needle] is inserted straight, and it is withdrawn straight. Only a few needles are deployed, and they reach into the depth. This serves to cure abounding heat qi.<

八曰短刺，短刺者，刺骨痺，稍搖而深之，致鍼骨所，以上下摩骨也。

The eighth [regulation] is called: short piercing.[24]

>short piercing: the piercing of bone blockages. During its insertion into the depth [the needle] is swayed back and forth. Once the needle has reached the bones, the bones are to be rubbed above and below [the location of the needling].<

九曰浮刺，浮刺者，傍入而浮之，以治肌急而寒者也。

The ninth [regulation] is called: surface piercing.

>surface piercing: [the needle] is inserted sideways [from the location of the disease] and remains at the surface. This serves to cure muscle tension and cold.<

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21 HBYXY: "The character 鍼 *zhen*, 'needle', is a later insertion." All twelve references to different types of "piercing" consist of four characters. The present heading is an exception. If the character 鍼 *zhen* is indeed a later insertion here, the same might be true for the wording in the following line.

22 HBYXY: "The character 直 *zhi*, 'straight', is an erroneous writing of the character 亙 *gen*. 亙刺 *gen ci* is today's 橫刺 *heng ci*, 'transversal piercing'."

23 HBYXY: "The two characters 稀 *xi*, 'rare', and 深 *shen*, 'deep', are most likely errors here. The line should correctly read: 疾發鍼而淺之 *ji fa zhen er jian zhi*, 'the needle is to be deployed/inserted swiftly and only superficially'. That way it fits the meaning of the context."

24 HBYXY: "The character 短 *duan*, 'short', is most likely an error here. It should be 竪 *shu*, 'vertical'. The ancient writing of 竪 *shu* was 豈 *qi*, and a mix up may have occurred easily." Differently ZZC: " 'Short piercing' is to say: one uses a short needle that is to be inserted deeply to reach the bones." LJ 19/5 comments: "短 *duan*, 'short', has the meaning of: 入之漸 *ru zhi jian*, 'gradual insertion'."

十曰陰刺，陰刺者，左右率刺之，以治寒厥；中寒厥，足[25]踝後少陰也。

The tenth [regulation] is called: yin piercing.

>yin piercing: swift piercing to the left and to the right [of the location of the disease].[26] This serves to cure cold with receding [qi]. In the case of cold with receding [qi, the place to be pierced] is the minor yin [conduit] behind the knuckles of the legs.

十一曰傍鍼刺，傍鍼刺者，直刺傍刺各一，以治留痺久居者也。

The eleventh [regulation] is called: sideways needle piercing.

>sideways needle piercing: one [needle] each is to be pierced straight into and sideways to [the location of the disease]. This serves to cure blockages remaining at one and the same location for a long time.<

十二曰贊刺，贊刺者，直入直出，數發鍼而淺之出血，是謂治癰腫也。

The twelfth [regulation] is called: supportive piercing.[27]

>supportive piercing: [the needle] is inserted straight and withdrawn again straight. The needle is repeatedly deployed superficially to let blood. That is the so-called "curing of an obstruction-illness with swelling".

脈之所居，深不見者，刺之微內鍼而久留之，以致其空脈氣也。脈淺者，勿刺，按絕其脈乃刺之，無令精出，獨出其邪氣耳。

When vessels are pierced that lie in the depth and cannot be seen, the needle is to be inserted only a little and left to remain there for a long time. This serves to reach the qi in empty vessels. If the vessels lie at the surface, they must not be pierced [right away. First] they are to be squeezed to interrupt [the flow in them] and only then one may pierce them. This way the emission of essence [qi] is avoided. Only the evil qi will come out.

所謂三刺，則穀氣出者。先淺刺絕皮，以出陽邪，再刺則陰邪出者，少益深絕皮，致肌肉，未入分肉間也；已入分肉之間，則穀氣出。

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25 JYJ, SJZL 192 have instead of 足 *zu*, "foot", 取 *qu*, "to remove from".

26 SW, JYJ, SJZL 192 have instead of 率 *shuai*, "hasty", here the character 卒 *zu*, "swiftly". HBYXY follows them. Differently ZZC: "率 *shuai* is synonymous here with 統 *tong*, 'to lead'."

27 LJ 19/5: "贊 *zan*, 'to support', is synonymous here with 助 *zhu*, 'to assist'. The needle is inserted repeatedly into the surface so that the section in the back may support the section in front. This way blood may be let and an obstruction-illness with swelling may be cured."

The so called triple piercing will let the grain qi come out.[28] At first one pierces the surface to open the skin and let yang evil come out. Then one pierces again to let the yin evil come out. [The needle] is to open the skin a little deeper. One reaches the muscles and the flesh, but does not enter the partings of the flesh yet. When eventually [the needle] enters the partings of the flesh, then the grain qi will come out.

故刺法曰：
始刺淺之，以逐邪氣，而來血氣，後刺深之，以致陰氣之邪[29]，最後刺極深之，以下穀氣。
此之謂也。

Hence when it is stated in the [discourse on] *Rules of Piercing*:
"In the beginning one pierces the surface to pursue the evil qi and to have the blood qi come. Then one pierces into the depth to reach the evil yin qi. Finally one pierces very deeply to have the grain qi move down,"
then that is what is meant.

故
用鍼者，不知年之所加，氣之盛衰，虛實之所起，不可以為工也。

The fact is:
Those who use the needles without knowing to what degree [the time of] the year adds [to the course of a disease], and whether the qi abound are or weak, and where a depletion or repletion has arisen, they cannot be considered [competent] practitioners.

凡刺有五，以應五藏，

All piercing falls into one of five categories, corresponding to the five long-term depots.

一曰半刺，半刺者，淺內而疾發鍼，無鍼傷肉，如拔毛狀，以取皮氣，此肺之應也。

The first is called "halfway piercing".

>halfway piercing: the insertion is superficial, and the needle is withdrawn quickly. The needle does not harm the flesh. As if one were to pluck a hair.

28 HBYXY: "出 *chu* may be an erroneous character written here instead of 至 *zhi*, '[the grain qi] will arrive'."

29 JYJ has instead of 陰氣之邪 *yin qi zhi xie*, "the evil of yin qi", here: 陰邪之氣 *yin xie zhi qi*, "the qi of the yin evil".

This serves to remove qi from the skin. This is in correspondence to the lung.<

二曰豹文刺，豹文刺者，左右前後鍼之，中脈為故，以取經絡之血者，此心之應也。

The second is called "leopard-design piercing".[30]

>leopard-design piercing: the needle is to be inserted to the left, to the right and behind [the location of the disease] because it is to strike the vessels. This serves to remove blood from the conduit and network [vessels]. This is in correspondence to the heart.<

三曰關刺，關刺者，直刺左右盡筋上，以取筋痺，慎無出血，此肝之應也；或曰淵刺；一曰豈刺。

The third is called "gate piercing".

>gate piercing: [the needle] is to be pierced straight to the left and right, above the sinew ends, to remove a sinew blockage-illness. This is to be done cautiously lest blood comes out. This is in correspondence to the heart.<

>an alternative designation is: abyss piercing, or: triumphant piercing.<

四曰合谷刺，合谷刺者，左右雞足，鍼於分肉之間，以取肌痺，此脾之應也。

The fourth is called "united valley piercing".

>united valley piercing: [three needles are to be pierced] to the left and to the right, [resembling a] chicken claw. The needle is to be inserted into the partings of the flesh to remove muscle blockages. This is in correspondence to the spleen.<

五曰輸刺，輸刺者，直入直出，深內之至骨，以取骨痺，此腎之應也。

The fifth is called "transporting piercing".

>transporting piercing: [the needle] is to be inserted straight and to be withdrawn straight. The insertion proceeds into the depth to reach the bones. This serves to remove bone blockage-illness. This is in correspondence to the kidneys.<

30 TS 22: "The wounds resulting from this type of needling look like the dots on a leopard's hide. Hence the designation: 'leopard-design piercing'."

Chapter 8
本神
To Consider the Spirit as the Foundation

黃帝問于岐伯曰：
凡刺之法，先必本于神。血、脈、營、氣、精神，此五藏之所藏也。
至其淫泆離藏則精失、魂魄飛揚、志意恍亂、智慮去身者，何因而然乎？

Huang Di asked Qi Bo:
All norms of piercing [require one] to first of all consider the spirit as the foundation. Blood, vessels, camp [qi, guard] qi, essence and spirit,[1] they are stored in the five long-term depots. When someone leads an excessive life[2] and [these contents] leave the long-term depots, then [this person's] essence will be lost. His *hun* and *po* souls will rise into the air; his mind and intentions will be utterly confused. His knowledge and his considerations leave his body, why is that so?

天之罪與？人之過乎？何謂德、氣、生、精、神、魂、魄、心、意、志、思、智、慮？
請問其故。
Is this a fault that can be attributed to heaven? Or is this a transgression of that person? What are they to say: virtue,[3] qi, life, essence, spirit, *hun* soul, *po* soul, heart, intention, mind, pondering, knowledge, and considerations? I would like to enquire about the causes of all of them.

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1 SDY: " 'Blood' is the liver; 'vessels' are the heart; 'camp [qi]' are the spleen; 'qi' are the lung; 'essence' is the kidneys. The character 神 *shen* is an erroneous addition."

2 HBYXY: "The two characters 淫泆 *yin yi*, 'excessive and indulging', here refer to excessive lust." HDNJZP: "泆 *yi* is 溢 *yi*, 'to spill over'. 淫泆 *yin yi* has the meaning of: 'The essence qi the five long-term depots is dissipated and gets lost'." NJZYXY: "泆 *yi* is 恣纵 *zi cong*, 'to let one's desires run free'. 淫泆 *yin yi* has the meaning here of: the seven affects are excessive. One is uncontrolled and lets his desires run free."

3 NJZYXY: "Further below it is said: 'Heaven manifests itself within me as 'virtue'.' Hence, 'virtue' may be interpreted here as the changes in nature, such as the climatic phenomena in the course of the four seasons, the sunlight, rain and dew."

岐伯答曰：
天之在我者德也，
地之在我者氣也。
德流氣薄而生者也。

Qi Bo replied:
Heaven manifests itself within me as virtue.
The earth manifests itself within me as qi.[4]
When the virtue flows and the qi have joined, life begins.

故
生之來謂之精；
　兩精相搏謂之神；
　隨神往來者謂之魂；
並精而出入者謂之魄；
　所以任物者謂之心；

The fact is:
The origin of life is called essence.
When two essences clash that is called spirit.
That which comes and goes following the spirit, that is the *hun* soul.[5]
That which enters and leaves together with the essence, that is called *po* soul.
That which is responsible for all affairs, that is called the heart.

心有所憶謂之意；
意之所存謂之志；

When the heart reflects on something, that is called intention.
The location where the intentions are that is called the mind.

因志而存變謂之思；
因思而遠慕謂之慮；
因慮而處物謂之智。

If the mind longs for changes, that is called pondering.

4 TS 6: "What my body is endowed with before it has assumed a physical appearance, that is called 'virtue'. That is the WAY of heaven. Hence Zhuang zi said: 'What the things are endowed with, before they have assumed a physical appearance, to generate their life, that is called virtue. When yin and yang unite their qi and my body is given its material physicalness, that is the WAY of the earth.'"

5 ZZ: "The 神 *shen*, 'spirit', attached to the qi is called 魂 *hun*."

If pondering results in far reaching plans, that is called consideration.
If considerations guide one's handling of the affairs, that is called knowledge.

故
智者之養生也必
順四時而適寒暑，
和喜怒而安居處，
節陰陽而調剛柔。
如是則僻邪不至，長生久視。

The fact is:
When those who are knowledgeable nourish their life, the following is for sure:
They act in accordance with the four seasons and adapt themselves to cold and summer heat.
They harmonize joy and anger, and they maintain calmness in their home.
They are moderate in regard to [making use of] their yin and yang [qi] and they seek to find a balance between hard and soft.
This way they keep the evil away from them. They achieve longevity, and their vision lasts long.[6]

是故
怵惕思慮者則傷神，神傷則恐懼流淫而不止。因悲哀動中者，竭絕而失生。

The fact is:
To be scared in one's pondering and considerations, this will harm the spirit. When the spirit is harmed, then fears will flow excessively without end. When grief and sorrow excite the center, [the qi] will be exhausted, [their flow] will be interrupted, and life will be lost.

喜樂者，神憚散而不藏。
愁憂者，氣閉塞而不行。
盛怒者，迷惑而不治。
恐懼者，神蕩憚而不收。

Those who are happy and joyous, their spirit will disperse and is no longer stored.
Those who worry and are sad, their qi will be shut in and blocked, and fail to move.

6 HBYXY: "視 *shi*, 'to see', is synonymous here with 活 *huo*, 'to be alive'." In *Dao de jing* 道德经 59 one finds the wording 長生久視之道 *chang sheng jiu shi zhi dao*. James Legge translated: "This is the way to secure that its enduring life shall long be seen." H. Federmann, *Laotse Tao Teh King*, Munich 1920, p. 65, translated differently: "The WAY to eternal life and non ending vision."

Those who abound with rage, they are confused and cannot be cured.
Those who are in fear, their spirit disseminates and cannot be brought under control.

心，
怵惕思慮則傷神，神傷則恐懼自失。破胭脫肉，毛悴色夭死于冬。

The heart:
To be scared in pondering and considerations will harm the spirit. Once the spirit is harmed [patients] will be in fear and lose [control over] themselves. //that destroys their amassments of fat and makes them lose their flesh.// Their body hair burns. Their complexion fades. They die in winter.[7]

脾
愁憂而不解則傷意，意傷則悗亂，四肢不舉，毛悴色夭死於春。

The spleen:
If worrying and sadness fail to be resolved, then this will harm one's intentions. Once the intentions are harmed, then this results in confusion. The [patients] will be unable to lift their four limbs. Their body hair burns. Their complexion fades. They die in spring.

肝
悲哀動中則傷魂，魂傷則狂忘不精，不精則不正，當人陰縮而攣筋，兩脅骨不舉，毛悴色夭死於秋。

The liver:
When grief and sorrow excite the center, then this will harm the *hun* soul. Once the *hun* soul is harmed, then [the patient] will be mad, forgetful and have no essence. Without essence his [behavior] will not be proper. Such persons will have their yin [member] shrink[8] and their sinews cramp. The ribs in their flanks will not be raised [when they breath]. Their body hair burns. Their complexion fades. They die in autumn.

7 HDNJZP: "The hair is an external continuation of essence and blood. The five complexions are the external reflection of the qi. Hence, when the hair on the body burns and the complexion fades, the long-term depots are harmed in the interior. Body hair as well as complexion are the external signs of this."

8 "Yin [member]" refers to the male genital organ.

肺
喜樂無極則傷魄，魄傷則狂，狂者意不存人，皮革焦，毛悴色夭死於夏。

The lung:
Limitless happiness and joy will harm the *po* soul. Once the *po* soul is harmed, then this will result in madness. Those who are mad have no intentions. Their skin parches and dries up. Their body hair burns. Their complexion fades. They die in summer.

腎
盛怒而不止則傷志，志傷則喜忘其前言，腰脊不可以俛仰屈伸，毛悴色夭死於季夏。恐懼而不解則傷精，精傷則骨痠痿厥，精時自下。

The kidneys:
Profuse rage that fails to end will harm the mind. Once the mind is harmed, then [patients] tend to forget what they just said. Their lower back and spine[9] can no longer be bent and stretched. Their body hair burns. Their complexion fades. They die in late summer. When fear and sorrow are not resolved, then this will harm the essence. Once the essence is harmed, then the bones will weaken, lose their function, and [the qi] will recede. From time to time the essence will move down spontaneously.

是故
五藏主藏精者也，不可傷，傷則失守而陰虛；陰虛則無氣，無氣則死矣。

The fact is:
The five long-term depots are responsible for storing the essence; they must not be harmed. Once they are harmed, then [the long-term depots] will lose their function of storing and the yin [qi] will be depleted. Once the yin [qi] are depleted, no qi will be left at all. When there are no qi, then death results.

是故
用鍼者，察觀病人之態，以知精、神、魂、魄之存亡，得失之意，五者以傷，鍼不可以治之也。

The fact is:
Those who apply the needles, they observe a patient's condition to get to know whether his essence, spirit, *hun* soul and *po* soul are still present or have been lost, and whether he is subjected to a gain or loss. If all five [long-term depots] are harmed, the needles will be unable to achieve a cure.

9 MJ, QJ have 腰脊痛不可以…*yao ji tong bu ke yi*…, "The lower back region and the spine ache and can no longer …".

肝藏血，血舍魂，
肝氣
虛則恐，
實則怒。

The liver stores the blood. The blood hosts the *hun* soul.
The liver qi:
If depleted, then fear results.
If replete, then rage results.

脾藏營，營舍意，
脾氣
虛則四肢不用，五藏不安，
實則腹脹經溲不利。

The spleen stores the camp [qi].[10] The camp [qi] host the intentions.
The spleen qi:
If depleted, then the four limbs are useless.
//The five long-term depots are not in peace.//
If replete, then the abdomen will be distended. Neither menses[11] nor urine flow freely.

心藏脈，脈舍神，
心氣
虛則悲，
實則笑不休。

The heart stores the vessels.[12] the vessels host the spirit.
The heart qi:
If depleted, then [the patient] will be grieved.
If replete, then he will laugh without end.

10 YJZBS has instead of 營 *ying* here 肉 *rou*, "flesh".

11 TS 6 comments: "經 *jing* is synonymous here with 女子經 *nü zi jing*, 'The monthly period of women'." Differently WB: "經 *jing* is synonymous here with 大便 *da bian*, lit.: 'massive relief', i.e. defecation; 溲 *sou* is synonymous here with 小便 *xiao bian*, lit.: 'minor relief', i.e. urination."

12 YJZBS has instead of 脈 *mai*, "vessels", 血 *xue*, "blood".

肺藏氣，氣舍魄，
肺氣
虛則鼻塞不利少氣，
實則喘喝胸盈仰息。

The lung stores the qi. The qi host the *po* soul.
The lung qi:
If depleted, then the nose will be blocked. The [breath qi] do not flow freely,[13] with shortness of [breath] qi.
If replete, then [the patient] will cough with loud noises, a feeling of fullness in the chest, and breathing with the face directed upward.

腎藏精，精舍志，
腎氣
虛則厥，
實則脹。

The kidneys store the essence. The essence hosts the mind.
The kidneys qi:
If depleted, then this results in receding [qi].
If replete, then this results in distention.

五藏不安，必審五藏之病形，以知其氣之虛實，謹而調之也。

If the five long-term depots are not in peace, it is essential to examine the physical manifestation of their disease to get to know whether their qi are in a condition of depletion or repletion, and to carefully balance them.

13 JYJ has instead of 鼻塞不利 *bi se bu li* here 鼻息不利 *bi xi bu li*, "The breathing through the nose is not unimpeded".

Chapter 9
終始
End and Beginning

凡刺之道，畢於終始，
明知終始，五藏為紀，
陰陽定矣。

The WAY of all piercing requires an understanding of end and beginning [of the conduits].[1]
To know clearly about end and beginning [of the conduits], the five long-term depots serve as structural elements.
[This information] is determined by their yin and yang [association].

陰者主藏，
陽者主府，

The yin [conduits] control the long-term depots;
the yang [conduits] control the short-term repositories.

陽受氣於四末，
陰受氣於五藏，

The yang [conduits] receive their qi from the four limbs.
The yin [conduits] receive their qi from the five long-term depots.[2]

1 SDY: "*End and Beginning* is the title of an antique text lost long ago. 'To clearly recognize beginning and end' refers to those locations where the conduit vessels appear and where they end. That is documented in the text *End and Beginning.* One must know this to be able to supplement and drain without problem."

2 LJ 20/28 comments: "The yang [conduits] control the exterior region. Hence they receive their qi through the four extremities. The yin [conduits] control the interior. Hence they receive their qi through the five long-term depots. The 'four extremities' are the tips of hands and feet."

故
寫者迎之，補者隨之，
知迎知隨，氣可令和，
和氣之方，必通陰陽。
五藏為陰，六府為陽，

The fact is:
Draining is to confront them. Supplementing is to pursue them.
[Those who] know about confronting and pursuing, they are able to harmonize the qi.
To reach the goal of harmonizing the qi, it is essential to have a thorough understanding of the yin and yang [qi].
The five long-term depots constitute yin; the six short-term repositories constitute yang.

傳之後世，以血為盟。
敬之者昌，慢之者亡。
無道行私，必得夭殃。

//This is to be transmitted to later generations. The covenant is to be sealed with blood.
Those who pay reverence to it they will flourish. Those who are negligent, they will perish.
Not to adhere to the WAY and to act selfishly will inevitably end in the catastrophe of early death.//[3]

謹奉天道，請言終始。終始者，經脈為紀。持其脈口人迎，以知陰陽有餘不足，平與不平，天道畢矣。

Respectfully honoring the WAY of heaven, I ask to speak about end and beginning. End and beginning means [to regard] the conduit vessels as structural elements. To grasp a [patient's] vessel opening[4] and the *ren ying* [opening][5] so as to learn whether the yin and yang [qi] are present in surplus or insufficiently, and whether [the patient is in] a normal or an abnormal condition, this is all there is to the WAY of heaven.

3 JYJ: "These three lines appear out of context here. They may have been inserted later. The second and the third line appear in identical wording in SW 66."

4 Other designations of *mai kou*, "vessel opening", are 氣口 *qi kou* , "qi opening", and 寸口 *cun kou*, "opening in the inch-long section [adjacent to the wrist]", shortly: "inch opening". This opening lies on the hand major yin conduit.

5 The 人迎 *ren ying* opening (ST-9) lies on both sides of the neck on the foot yang brilliance conduit.

所謂平人者不病，不病者，脈口人迎應四時也，上下相應而俱往來也，六經之脈不結動也，本末之寒溫之相守司也。形肉血氣必相稱也，是謂平人。

>The so called 'normal persons' are those without disease. Not to have a disease is [to say: the movements in the vessels palpable] at the vessel opening and the *ren ying* [opening] correspond to the four seasons. Above and below correspond to each other, and come and go together. The vessels of the six conduits are free from knots in their movement. Origin and end mutually take care of each other's[6] cold and warmth. The physical appearance, the flesh, the blood and the qi must all be mutually balanced. [Such a person] is called a "normal person".<

少氣者，脈口人迎俱少，而不稱尺寸也。如是者，則陰陽俱不足，補陽則陰竭，寫陰則陽脫。如是者，可將以甘藥，不可飲以至劑，如此者，弗灸。不已者因而寫之，則五藏氣壞矣。

When someone is short of qi, [the qi] at both the vessel opening and the *ren ying* [opening] are diminished, and they fail to cover the foot- and inch-long sections. In such a situation neither yin nor yang [qi] are sufficient. If one supplements the yang [qi], then the yin [qi] will be exhausted. If one drains the yin [qi], then the yang [qi] will get lost. In such a situation one must resort to sweet pharmaceutical substances. If this approach is unable [to achieve a cure],[7] then [the patient] will have to drink a more appropriate medication. In such a situation it is not correct to apply cauterization. If one were to drain before [the disease] is healed,[8] then the qi in the five long-term depots would all be ruined.

6 HBYXY: "相守司 *xiang shou si* may be interpreted here as 相互協調 *xiang hu xie diao*, 'to harmonize/regulate each other'."

7 Following a commentary by YSS in TS 14, HBYXY instead of 不可 *bu ke* has 不愈 *bu yu*, "[in case] a cure is not achieved".

8 HBYXY, based on a commentary by YSS in TS 14, regards the character 者 *zhe* as an inappropriate later insertion.

人迎一盛，病在足少陽，一盛而躁，病在手少陽。
人迎二盛，病在足太陽，二盛而躁，病在手太陽，
人迎三盛，病在足陽明，三盛而躁，病在手陽明。
人迎四盛，且大且數，名曰溢陽，溢陽為外格。

If [the qi] at the *ren ying* [opening] abound once [more than normal],[9] the disease is located in the foot minor yang [conduit].[10] If they abound once [more than normal] and race, the disease is located in the hand minor yang [conduit].

If they abound at the *ren ying* [opening an additional] two times [more then normal], the disease is located in the foot major yang [conduit]. If they abound [an additional] two times [more then normal] and race, the disease is located in the hand major yang [conduit].

If they abound at the *ren ying* [opening an additional] three times [more than normal], the disease is located in the foot yang brilliance [conduit]. If they abound [an additional] three times [more than normal] and race, the disease is located in the hand yang brilliance [conduit].

If they abound at the *ren ying* [opening an additional] four times [more than normal] and [if their movement is] both massive and increased in speed, that is called "overflowing yang". Overflowing yang generates an external barrier.[11]

脈口一盛，病在足厥陰；厥陰一盛而躁，在手心主。
脈口二盛，病在足少陰；二盛而躁，在手少陰。
脈口三盛，病在足太陰；三盛而躁，在手太陰。
脈口四盛，且大且數者，名曰溢陰。溢陰為內關，內關不通，死不治。[12] 人迎與太陰脈口俱盛四倍以上，名曰關格。關格者，與之短期。

9 WB: "一盛 *yi sheng* is to say: the movement in the vessels at the 人迎 *ren ying* [opening] is twice as pronounced as that at the inch opening."

10 LJ 20/28: "The *ren ying* [opening] is on the foot yang brilliance vessel. The yang brilliance [vessels] control the exterior; they manage the flow of qi in the three yang [vessels]. Hence, when [the movement in the vessels at the] *ren ying* [opening] is twice as abundant, a disease is in the minor yang [vessels] of the foot conduits. When it is twice as abundant and races, [the disease] is in the yang realm of the yang realm, and has risen into the minor yang [vessels] of the hand conduits. In all cases of triple, quadruple, etc. abundances, a disease is located in the foot [conduits]. When in addition the [movement] races, [the disease] is always located in the hand [conduits]. That applies to all the following statements."

11 TS 14 comments: "In this case the yang qi spill over to the exterior and block the yin qi with the result that the latter cannot leave towards the outside. Hence that is called 外格 *wai ge*, 'external barrier'."

12 TS 14 comments: "In this case the yin qi spill over into the interior and cause a closure there with the result that the yang qi are unable to return into the interior. That is to say: 內關 *nei guan*, 'internal closure'. It cannot be cured."

If they abound at the vessel opening[13] once [more than normal], the disease is located in the foot ceasing yin [qi conduit]. If they //receding yin [qi]//[14] abound once [more than normal] and race, it is located in the hand-heart-ruler [conduit].
If they abound at the vessel opening [an additional] two times [more than normal] then it is located in the foot minor yin [conduit]. If they abound [an additional] two times [more than normal] and race, it is located in the hand minor yin [conduit].
If they abound at the vessel opening [an additional] three times [more than normal], the disease is located in the foot major yin [conduit]. If they abound [an additional] three times [more than normal] and race, it is located in the hand major yin [conduit].
If they abound at the vessel opening [an additional] four times [more than normal], and [if their movement is] both massive and increased in speed, that is called "overflowing yin". Overflowing yin generates an internal closure. If such a closure is not penetrable, [the patient] must die and cannot be cured. If [the qi] abound [an additional] four times [more than normal] both at the *ren ying* [opening and at the vessel opening of the major yin [conduit], that is called "closure and barrier".[15]

>In the case of closure and barrier the period by which [life] is shortened can be predicted.[16]<

人迎一盛，寫足少陽而補足厥陰，二寫一補，日一取之，必切而驗之，躁取之上, 氣和乃止。
人迎二盛，寫足太陽補足少陰，二寫一補，二日一取之，必切而驗之，躁取之上, 氣和乃止。
人迎三盛，寫足陽明而補足太陰，二寫一補，日二取之，必切而驗之，躁取之上，氣和乃止。

If they abound at the *ren ying* [opening] once [more than normal], the foot minor yang [conduit] is to be drained and the foot ceasing yin [qi conduit] is to be supplemented. Two drainages. One supplementation. They are to be removed once per

13 WB in a comment in SW 9 identifies the "vessel opening" here as the inch opening at the wrist.

14 The two characters 厥陰 *jue yin* appear to be unrelated to the contents and do not fit into the rhyme structure. TS 14 and JYJ do not have them. They may originally have been placed at the end of the line. WB quotes the LS as 一盛而躁，在手厥陰 *yi sheng er zao, zai shou jue yin*, "when they abound once [more than normal] and race, [the disease] is located in the hand ceasing yin [qi conduit]."

15 HBYXY: " 'Closure and barrier' is to say: the exchanges between the yin and the yang realms are blocked. The character 與 *yu* is used here in the sense of 謂 *wei*, 'that is to say'."

16 短期 *duan qi*, lit.: "The shortened [life] span".

day.[17] It is essential to squeeze [the vessels] and to check the [condition of the qi]. If [their movement] races, they are to be removed above. Once the qi are harmonized [the needling] is to be stopped.[18]

If they abound at the *ren ying* [opening an additional] two times [more than normal], they are to be drained from the foot major yang [conduit], and the foot minor yang [conduit] is to be supplemented. Two drainages. One supplementation. The [qi] are to be removed every second day. It is essential to squeeze [the vessels] and to check the [condition of the qi]. If [their movement] races, they are to be removed above. Once the qi are harmonized [the needling] is to be stopped.

If they abound at the *ren ying* [opening an additional] three times [more than normal], they are to be drained from the foot yang brilliance [conduit], and the foot major yin [conduit] is to be supplemented. Two drainages. One supplementation. The [qi] are to be removed twice per day. It is essential to squeeze [the vessels] and to check the [condition of the qi]. If [their movement] races, they are to be removed above. Once the qi are harmonized [the needling] is to be stopped.

脈口一盛，寫足厥陰而補足少陽，二補一寫，日一取之，必切而驗之，躁取之上，上氣和乃止。

脈口二盛，寫足少陰而補足太陽，二補一寫，二日一取之，必切而驗之，躁取之上，氣和乃止。

脈口三盛，寫足太陰而補足陽明，二補一寫，日二取之，必切而驗之，躁取之上，氣和乃止。

If [the qi] at the vessel opening abound once [more than normal], they are to be drained from the foot ceasing yin [qi conduit], and the foot minor yang [conduit] is to be supplemented. Two supplementations. One drainage. [The qi] are to be removed once per day. It is essential to squeeze [the vessels] and to check the [condition of the qi]. If [their movement] races, they are to be removed above. Once the qi are harmonized [the needling] is to be stopped.

If [the qi] at the vessel opening abound [an additional] two times [more than normal], they are to be drained from the foot minor yin [conduit], and the foot major

17 HDNJZP: "That is to say, for a drainage one chooses two insertion holes; for supplementation one chooses one insertion hole."

18 Some LS versions have a different wording: 疏取之，上氣和乃止 *shu qu zhi, shang qi he nai zhi*, "The removal [of the evil qi] is to be carried out in a relaxed manner. When the qi above are harmonized [the treatment] is ended." ZJB: "One must act in a totally relaxed manner; Haste is inappropriate. 上氣 *shang qi* is to say: 氣之至 *qi zhi zhi*, 'once the qi arrive'. When the qi have arrived and are in harmony, that is to say: the grain qi have arrived. Hence the treatment may be ended." In contrast, YSS: "When the movement at the *ren ying* [opening] races upward, that is always related to the hand vessels. Hence it is said 'they are to be removed above '." HBYXY follows the interpretation offered by YSS.

yang [conduit] is to be supplemented. Two supplementations. One drainage. [The qi] are to be removed every second day. It is essential to squeeze [the vessels] and to check the [condition of the qi]. If [their movement] races, they are to be removed above. Once the qi are harmonized [the needling] is to be stopped.
If [the qi] at the vessel opening abound [an additional] three times [more than normal], they are to be drained from the foot major yin [conduit], and the foot yang brilliance [conduit] is to be supplemented. Two supplementations. One drainage. [The qi] are to be drained twice per day. It is essential to squeeze [the vessels] and to check the [condition of the qi]. If [their movement] races, they are to be removed above. Once the qi are harmonized [the needling] is to be stopped.

所以日二取之者，太陽主胃，大富於穀氣，故可日二取之也。

>The reason for removing [the qi] twice per day is that the major yang [conduit] controls the stomach. It is amply supplied with grain qi. Hence they can be removed twice per day.<

人迎與脈口俱盛三倍以上，命曰陰陽俱溢，如是者不開，則血脈閉塞，氣無所行，流淫於中，五藏內傷。如此者，因而灸之，則變易而為他病矣。

If [the qi] abound [an additional] three times or more [than normal] both at the *ren ying* [opening] and at the vessel opening, that is called: both yin and yang [qi] spill over. If in such a situation one fails to generate an opening, then the blood vessels will be shut and blocked. The qi have nowhere to move to. They flow without restraint into the [body] center, and the five long-term depots are harmed in the interior. If in such a situation a cauterization is conducted subsequently, then this will cause changes and further diseases are to appear.

凡刺之道，氣調而止，
補陰寫陽，音氣益彰，
耳目聰明。

The WAY of all piercings aims at regulating the qi, and then [the treatment] is to end.
To supplement the yin [qi] and to drain the yang [qi] will make the voice qi[19] clear and pronounced.
Ears and eyes hear well and see clearly.

19 JYJ has instead of 氣 *qi* here 聲 *sheng*, 'voice'."

反此者，血氣不行。

If one acts contrary to this, blood and qi will be unable to move.

所謂氣至而有效者

寫則益虛，虛者，脈大如其故而不堅也；堅如其故者，適雖言故，病未去也。

補則益實，實者，脈大如其故而益堅也；夫如其故而不堅者，適雖言快，病未去也。

//When it says "When the qi arrive and show an effect"//[20]

A drainage may increase a depletion. Once the vessels are depleted, the [movement in the vessels may have] returned to its former appearance, but it is no longer as firm. When it is as firm as before, one may be tempted to say that the condition [of the patient] is as before [the disease], but [the fact is:] the disease has not vanished yet.

A supplementation may increase a repletion. Once the vessels are replete, the [movement in the vessels may have] returned to its former appearance, but it is even firmer than before. When its appearance[21] is like before but no longer firm, one may be tempted to state that the [patient] feels comfortable, but [the fact is:] the disease hat not vanished yet.

故

補則實、寫則虛，痛雖不隨鍼，病必衰去。必先通十二經脈之所生病，而後可得傳於終始矣。

The fact is:

When supplementation results in repletion, when drainage results in depletion, the pain will not necessarily vanish together with the withdrawal of the needle. However, the disease will certainly be weaker and vanish. One must first of all be thoroughly familiar with the emergence of diseases in the twelve conduit vessels, and only then one can grasp what is transmitted in [the text] *End and Beginning.*

20 HBYXY: "The structure of the rhyme and the context suggest that this line is a later, erroneous insertion."

21 TS 14 and JYJ have 大 *da*, "big", here instead of the exclamatory remark 夫 *fu*. The current translation follows these versions.

故
陰陽不相移，
虛實不相傾，
取之其經。

The fact is:
Yin [qi] and yang [qi] do not move to each other's place.
Depletion and repletion do not reach into each other's place.
The [qi] are to be removed from the respective conduits.

凡刺之屬，三刺至穀氣，
邪僻妄合，陰陽易居，
逆順相反，沉浮異處，
四時不得，稽留淫泆，
須鍼而去。

The scope of all piercings encompasses three kinds of piercings[22] to make the grain qi arrive.[23]
Whether evil [qi] have erroneously united [with the proper qi], and whether yin and yang [qi] have exchanged their places,
whether movements contrary to and in accordance with the norms have turned into their opposites, and whether what is in the depth and what floats at the surface have changed their locations,
whether adaptation to the four seasons was missed, and whether [evil qi from outside] were able to settle internally, and whether they were present excessively and have spilled over [into the long-term depots],[24]
all this requires needle [therapy] to be eliminated.

22 HBYXY: "The 'three types of piercing' include piercing the skin, the muscle and the flesh, and the partings of the flesh."

23 HBYXY: "The character 氣 *qi* is a later, erroneous insertion here; the characters 屬 *shu* and 穀 *gu* rhyme."

24 HDNJZP: "淫泆 *yin yi*, 'to be excessive and spill over'. That is, when the qi in the vessels fail to adapt to the four seaons, then evil [qi] received from the outside will remain in the interior and the evil qi are present in such abundance that they spill over into the long-term depots and short-term repositories, and come to be present in the conduit vessels."

故
一刺則陽邪出，
再刺則陰邪出，
三刺則穀氣至，
穀氣至而止。

The fact is:
A first piercing makes the evil yang [qi] come out.
A second piercing makes the evil yin [qi] come out.
A third piercing lets the grain qi arrive.
Once the grain qi have arrived, [the needling] ends.[25]

所謂
穀氣至者，
已補而實，
已寫而虛，
故以知穀氣至也。

>When it says
"The grain qi have arrived", [it is like this]:
One has supplemented and a repletion has resulted.
One has drained and a depletion has resulted.
Hence one knows that the grain qi have arrived.<

邪氣獨去者，陰與陽未能調而病知愈也。

When only the evil qi have vanished, while the yin and the yang [qi] could not be balanced yet, one can be sure nevertheless that the disease was cured.

故曰：
補則實，寫則虛，痛雖不隨鍼滅，病必衰去矣。

Hence it is said:
When supplementation results in repletion, when drainage results in depletion, the pain will not necessarily decrease together with the withdrawal of the needle.[26] However, the disease will certainly be weaker and vanish.

25 LJ 19/16 comments: "A first piercing is superficial and is suited to have the evil [qi] come out of the yang section. A further piercing penetrates into the depth and is suited to cause the evil [qi] to leave the yin realm. A third piercing lets the grain qi appear. The grain qi are the 元氣 *yuan qi*, 'the original qi'. 'To end' is to say: the needle is to be removed."

26 The character 減 *jian*, "to decrease", is missing in some LS versions. TS 22 and JYJ have it.

陰盛而陽虛，先補其陽，後寫其陰而和之。
陰虛而陽盛，先補其陰，後寫其陽而和之。

When the yin [qi] abound while the yang [qi] are in a state of depletion, the yang [qi] are to be supplemented first. Only then the yin [qi] are to be drained to achieve harmony.
When the yin [qi] are in a state of depletion while the yang [qi] abound, the yin [qi] are to be supplemented first. Only then the yang [qi] are to be drained to achieve harmony.

三脈動於足大趾之間，必審其實虛，虛而寫之，是謂重虛。重虛病益甚。凡刺此者，以指按之，脈動而實且疾者疾寫之，虛而徐者則補之。反此者，病益甚。其動也，陽明在上，厥陰在中，少陰在下。

When the three vessels[27] at the big toe are excited it is essential to examine whether there is a state of repletion or depletion. To drain in the case of depletion is called 'doubling a depletion'. When a depletion is doubled the disease will become more serious. Whenever such a condition is to be needled, one exerts pressure with the finger. Where the vessels are excited, and are in a state of repletion, with a swift [movement of qi], they are to be drained immediately. In the case of a depletion and a slow [movement of the qi], they are to be supplemented. [A therapy] contrary to these norms will result in a more serious disease.

> >The excitement is one of the yang brilliance [conduit] above, the ceasing yin [qi conduit] in the center, and the minor yin [conduit] below.<

膺腧中膺，背腧中背，肩膊虛者，取之上。重舌，刺舌柱以鈹鍼也。

The chest transport [openings] are in the center of the chest. The back transport [openings] are in the center of the back. When shoulder and arms are in a state of depletion, [the qi] are to be removed from above. If the tongue is doubled,[28] the tongue support[29] is to be pierced with the lancet needle.

27 HBYXY: "The 'three vessels' are the foot yang brilliance, receding yin [qi] and minor yin conduit vessels."

28 NJZYXY: "The blood vessels below the tongue are swollen. They have the appearance of an [additional] small tongue. It looks like a 'doubled tongue'. Hence one speaks of a 'doubled tongue'." HBYXY: "Below the tongue something has grown that looks like an additional small tongue. Hence the designation 'doubled tongue'."

29 LJ 21/44 comments: " 'tongue support': these are the sinews below the tongue. They function like a support."

手
屈而不伸者，其病在筋，
伸而不屈者，其病在骨，

The hands:
If they are bent and cannot be stretched, the disease is in the sinews.
When they are stretched and cannot be bent, the disease is in the bones.

在骨守骨，
在筋守筋。

When it is in the bones, the bones are to be protected.
When it is in the sinews, the sinews are to be protected.

補須
一方實，深取之，稀按其痏，以極出其邪氣。
一方虛，淺刺之，以養其脈，疾按其痏，無使邪氣得入。

When[30] [the needling] is directed at a repletion, [the needle] is to be inserted into the depth to remove the [evil qi]. One slightly presses the location of the insertion to make sure that all the evil qi will come out.
When [the needling] is directed at a depletion, [the needle] is to be inserted superficially >so as to supply the vessel with nourishment<[31]. One quickly presses the location of the insertion lest evil qi can enter too.

邪氣來也緊而疾，
穀氣來也徐而和。

When evil qi arrive, [the flow of qi] will be tense and swift.
When grain qi arrive, [the flow of qi] will be slow and harmonious.

脈實者深刺之，以泄其氣；
脈虛者淺刺之，使精氣無寫出，
以養其脈，獨出其邪氣。

In the case of a vessel repletion, the [needle] is to be pierced into the depth to drain the qi.

30 HBYXY: "The two characters 補須 *bu xu* ('for supplementation required …') appear not to belong here. Either some further characters are missing, or they constitute a later, erroneous insertion." They have not been included in the translation here.

31 The characters 以養其脈 *yi yang qi mai* appear to be a later comment breaking up the original rhyme structure.

In the case of a vessel depletion, the [needle] is to be pierced superficially lest the essence qi will flow out.
This way nourishment is supplied to the vessels, and only the evil qi will be made to leave.

刺諸痛者，其脈皆實。

Whenever a pain is pierced, the vessels are in a state of repletion.

故曰
從腰以上者，手太陰陽明皆主之；
從腰以下者，足太陰陽明皆主之。

Hence it is said:[32]
From the lower back upward, this [region] is controlled by the hand major yin and yang brilliance [conduits].
From the lower back downward, this [region] is controlled by the foot major yin and yang brilliance [conduits].

病在上者下取之；
病在下者高取之；
病在頭者取之足；
病在腰者取之膕。

If the disease is located above, it is to be removed below.
If the disease is located below, it is to be removed from on high.
If the disease is located in the head, it is to be removed from the feet.
If the disease is located in the lower back, it is to be removed from the hollow of the knee.

病
生於頭者，頭重；
生於手者，臂重；
生於足者，足重。

A disease,
if it has developed in the head, the head will feel heavy;
if it has developed in the hands, the arms will feel heavy;
if it has developed in the feet, the feet will feel heavy.

32 The two characters 故曰 *gu yue* are missing in TS 22 and JYJ.

治病者，先刺其病所從生者也。

When a disease is to be cured, the location where the disease has developed is to be pierced first.

春氣在毫毛，
夏氣在皮膚，
秋氣在分肉，
冬氣在筋骨。
刺此病者，各以其時為齊[33]。

The qi of spring are in the fine body hairs.
The qi of summer are in the skin.
The qi of autumn are in the partings of the flesh.
The qi of winter are in the sinews and bones.
>When such diseases are to be pierced, this must always be in agreement with the respective season of the year.<

故
刺肥人者，以秋冬之齊，
刺瘦人者，以春夏之齊。

The fact is:
When piercing a fat person, this must be in agreement with autumn and winter.
When piercing an emaciated person, this must be in agreement with spring and summer.

病
痛者，陰也，痛而以手按之不得者陰也，深刺之。
癢者，陽也，淺刺之。

The disease:
If it is pain, it is a yin [disease]. >If one presses a location where there is pain but cannot feel anything, this is a yin [disease].<[34] The [needle] is to be pierced into the depth.[35]
If it is an itch, it is a yang [disease]. The piercing is superficial.

33 NJZYXY: "齊 *qi* is synonymous here with 劑 *ji*, 'measure', in the sense of 'standard'."

34 This commentary appears to be a later insertion breaking up the original rhyme structure.

35 ZJY: "All pain diseases have their origin in cold evil [qi] spreading in the conduits in movements contrary to the norms and settling in the depth between the sinews and the bones. They conglomerate and fail to disperse. Hence pain diseases are yin. When one presses the [respective location] but cannot feel anything, then they are in the depth and

病在上者，陽也。
病在下者，陰也。

A disease above is a yang [disease].
A disease below is a yin [disease].

病先起陰者，先治其陰，而後治其陽；
病先起陽者，先治其陽，而後治其陰。

When a disease originates in the yin [conduits], these yin [conduits] are to be treated first, and only then the yang [conduits].
When a disease originates in the yang [conduits], these yang [conduits] are to be treated first, and only then the yin [conduits].

刺熱厥者，留鍼反為寒；
刺寒厥者，留鍼反為熱。
刺熱厥者，二陰一陽；
刺寒厥者，二陽一陰。

When piercing a state of heat associated with receding [yin qi], the needle is to remain inserted for a while so as to revert [the heat] to cold.
When piercing a state of cold associated with receding [yang qi], the needle is to remain inserted for a while so as to revert [the cold] to heat.
When piercing a state of heat associated with receding [yin qi], the yin is [to be pierced] twice, the yang once.
When piercing a state of cold associated with receding [yang qi], the yang [is to be pierced] twice, the yin once.

所謂
二陰者，二刺陰也；
一陽者，一刺陽也。

>When it says:
"The yin twice", [that means:] the yin [conduit] is to be pierced twice.
"The yang once", [that means:] the yang [conduit] is to be pierced once.<

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stored far away; they are caused by yin evil [qi]. Hence the piercing must reach into the depth. That shows that pain at the surface is [associated with] yang evil [qi]. Still, most episodes of pain are associated with yin [evil qi]."

久病者，邪氣入深。刺此病者，深內而久留之，間日而復刺之，必先調其左右，去其血脈，刺道畢矣。

When a disease lasts for a long time, the evil qi have entered the depth. When piercing such a disease, [the needle] is to be inserted deep and let to remain there for a while. After one day the piercing is repeated. It is essential to first balance its left and right. The blood is to be removed from the vessels. This is all there is to the WAY of piercing.

凡刺之法，必察其形氣。形肉未脫，少氣而脈又躁，躁厥者，必為繆刺之，散氣可收，聚氣可布。

All patterns of piercing require an examination of [the patient's] physical appearance and qi. As long as he has not lost his flesh, when his [breathing] qi are diminished, and the [movement in the] vessels races, and when this racing is associated with receding [qi], a misleading piercing[36] is to be applied. This serves to collect dispersed qi, and to spread qi accumulations.

深居靜處，占神往來，
閉戶塞牖，魂魄不散，
專意一神，精氣不分，
毋聞人聲，以收其精，
必一其神，令志在鍼。
淺而留之，微而浮之，
以移其神，氣至乃休。

[A needling is to be applied] inside a calm location; the coming and going of the spirit is to be investigated.
The doors and windows remain shut; the *hun* and the *po* souls are unable to dissipate.
[The healer] concentrates his spirit; essence and qi do not part.
No one's voice can be heard; this way he collects his essence.
He must focus his own spirit and attach his mind to the needle.

36 Concept and application of 繆刺 *miu ci*, "misleading piercing", also "crosswise piercing", are introduced in detail in SW 14 and SW 63. NJZYXY: "If the disease is located on the left, the piercing is to be applied on the right, and vice versa. This is similar to the 巨刺 *ju ci*, 'grand piercing'. The main difference is as follows. The indication for a 'grand piercing' is given when evil [qi] have settled in a conduit. The location of the disease is on the left, but the signs are in the vessels on the right. To be pierced are openings on the conduits. The indication for a misleading/crosswise piercing is given when the evil [qi] have settled in the network [vessels], while the conduits remain not affected by the disease. The network [vessels] and the conduits cross each other. Hence one speaks of 'crosswise piercing'."

[The needle] is inserted superficially, and remains there for a while. The insertion reaches only slightly beyond the surface,
so as to relocate [the patient's] spirit. Once the qi have arrived [the needle] rests.

男內女外，堅拒勿出，
謹守勿內，是謂得氣。

When male [yang qi] are inside and female [yin qi] are outside, [the qi] are to be stabilized lest they leave [their normal location].
One carefully guards [the body] lest [evil qi] enter the inside. That is called: "to get a hold of the qi".

凡刺之禁：
新內勿刺，新刺勿內；
已醉勿刺，已刺勿醉；
新怒勿刺，已刺勿怒；
新勞勿刺，已刺勿勞；
已飽勿刺，已刺勿飽；
已飢勿刺，已刺勿飢；
已渴勿刺，已刺勿渴；
大驚大恐，必定其氣乃刺之。

For all piercing the following prohibitions apply:
When [a man] had just been inside [the chamber of the women], he must not be pierced. If he was just pierced, he must not enter [the chamber of the women].
If he is drunk, he must not be pierced. If he was just pierced, he must not get drunk.
If he had just been angry, he must not be pierced. If he was just pierced, he must not become angry.
If he had just overexerted himself, he must not be pierced. If he was just pierced, he must not overexert himself.
If he had just dined to repletion, he must not be pierced. If he was just pierced, he must not dine to repletion.
If he is hungry, he must not be pierced. If he was just pierced, he must not become hungry.
If he thirsty, he must not be pierced. If he was just pierced, he must not become thirsty.
If he was seriously scared, or is frightened, his qi are to be stabilized first, and only then a piercing may be applied.

乘車來者，臥而休之，如食頃乃刺之。
出行來者，坐而休之，如行十里頃乃刺之。

Those [patients] who come by car, they must be made to lie down and rest. After a time required to have a meal they may be pierced.
Those who have come walking, they must be made to sit down and rest. After a time required to walk for a distance of 10 *li* they may be pierced.

凡此十二禁者，其脈亂氣散，逆其營衛，經氣不次，因而刺之，則陽病入于陰，陰病出為陽，則邪氣復生。

For all these twelve prohibitions the following applies. If [a patient's movement in the] vessels is confused, with his qi dissipated, if his camp and guard [qi] move contrary to the norm, and if the [flow of] qi in the conduits fails to adhere to the right sequence,[37] if in such a situation a piercing is applied then the yang disease will enter the yin realm, and a yin disease leaves its realm and enters the yang realm. This results in a renewed emergence of evil qi.

麤工勿察，是謂伐身，
形體淫泆，乃消腦髓，
津液不化，脫其五味，是謂失氣也。

If an unrefined practitioner [conducts a treatment] without having conducted an examination, that is called "to fell a body".
When the physical appearance is taxed by excessive lust, brain and bone marrow will melt.
The *jin* and *ye* liquids do no longer undergo changes; the [nourishment of the] five substances is lost. That is called: "to lose the qi".

太陽之脈，其終也。戴眼，反折，瘛瘲，其色白，絕皮乃絕汗，絕汗則終矣。

The end [of a movement] in the major yang vessels [shows as follows].[38] The eyes are motionless directed upward. [The body] arches backward as if broken, with tugging and spasms and relaxation [alternating]. The complexion is white. [The flow in] the

37 HYZ has instead of 次 *ci*, "sequence", here 足 *zu*, "sufficient".

38 Beginning with 太陽之脈，其終也 *tai yang zhi mai, qi zhong ye* to the end of this chapter the text is mostly identical with passages in SW 16. JYJ has 太陽脈絕，其終也 *tai yang mai jue, qi zhong ye*, "when the [movement in the] major yang vessel is interrupted, then this is the end."

skin is interrupted, and intermittent sweating sets in. Once intermittent sweating has set in, that is the end.[39]

少陽終者，耳聾，百節盡縱，目系絕，目系絕，一日半則死矣。其死也，色青白，乃死。
陽明終者，口目動作，喜驚、妄言、色黃；其上下之經盛而不行，則終矣。
少陰終者，面黑，齒長而垢，腹脹閉塞，上下不通而終矣。
厥陰終者，中熱嗌干，喜溺，心煩，甚則舌卷，卵上縮而終矣。
太陰終者，腹脹閉，不得息，氣噫，善嘔，嘔則逆，逆則面赤，不逆則上下不通，上下不通則面黑，皮毛憔而終矣。

The end [of a movement] in the minor yang [vessels shows as follows]. The ears are deaf. All joints relax. The eye connection [to the brain] is interrupted. When the eye connection [to the brain] is interrupted, [the patient] will die within one and a half days. When he dies his complexion assumes a greenish-white color. Then he dies.
The end [of a movement] in the yang brilliance [vessels shows as follows]. Mouth and eyes move. [The patient] is easily frightened and his words are meaningless. His complexion is yellow. Once the conduits above and below abound [with qi] which fail to move,[40] then this is the end.
The end [of a movement] in the minor yin [vessels shows as follows]. The face is black. The teeth appear to have grown long and are stained. The abdomen swells and is closed. When above and below no longer communicate, then this is the end.
The end [of a movement] in the ceasing yin [qi vessels shows as follows. The patient] has a feeling of heat in the center of the body, and the throat is dry. He has a constant urge to urinate, and is vexed in his heart. In severe cases the tongue curles and the testicles are drawn inward. This then is the end.
The end [of a movement] in the major yin [vessels shows as follows]. The abdomen is swollen and closed. [Patients] are unable to breathe. The qi are burped noisily; [patients] tend to vomit. Vomiting is a movement contrary to the norms. In the case of such a movement contrary to the norms, the face assumes a red complexion. If there is no movement contrary to the norms, then above and below fail to communicate. As soon as above and below fail to communicate, the face turns black. Skin and body hair are scorched, and this is the end.

39 SW 16 has instead of these ten characters only the following statement: 絕汗乃出，出則死矣, *jue han nai chu, chu ze si yi*, "then sweat leaves intermittently. When it has left, then [the patient] will die." WB: "絕汗 *jue han* has the meaning of: the sweat appears intermittently. Like pearls; there is no constant flow. Afterwards [the skin] is dry again." NJZYXY: "The sweat sticks to the skin and fails to flow. That is a sign of imminent death. Hence that is called 絕汗 *jue han*, 'The sweat of [life] being interrupted'."

40 SW 16 has instead of 不行 *bu xing*, 'no movement', here 不仁 *bu ren*, 'no sensation'.

Chapter 10
經脈
The Conduit Vessels

雷公問於黃帝曰：
禁脈之言，
凡刺之理，經脈為始，
營其所行，制其度量，
內次五藏，外別六府，
願盡聞其道。

Lei Gong asked Huang Di:
In the *Jin Mai*[1] it is said:
In the structuring of all piercing the conduit vessels constitute the starting point.
[It is essential] to follow[2] their paths and to determine their measures.
Internally they pass one by one through the five long-term depots. Externally they diverge into each of the six short-term repositories.
I wish to be fully informed about their WAY.

黃帝曰：
人始生先成精，精成而腦髓生，

Huang Di:
At the beginning of a person's life, the essence is the first to form. Once the essence has formed brain and marrow are generated.[3]

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1 The character 脈 *mai*, "vessel", is a mistake for 服 *fu*: *Jin fu* 禁服 "Prohibited Ingestions". The title and the following lines are mostly identical with a passage in LS 48.

2 ZJY: "營其所行 *ying qi suo xing* stands for 經絡之營行 *jing luo zhi ying xing*, 'The circulation passages of the conduit and network [vessels]'." Differently Tamba: "營 *ying* is used here as a parallel to 制 *zhi*. Hence it is rather unlikely that it has the meaning here of 經絡之營行 *jing luo zhi ying xing*. 營 *ying* has the meaning of 度 *du*, 'to measure'." HDNJZP: "營 *ying* has the meaning of 求 *qiu*, 'to search'. This passage may be read as: 'To search for the paths of the conduit vessels'."

3 ZJY: "The essence is stored in the kidneys. The kidneys are linked to the brain. The brain belongs to the yin region. The marrow fills the bones. All marrow is linked to the brain. The fact is: when the esssence forms, then brain and marrow form too."

骨為幹，脈為營，
筋為剛，肉為牆，
皮膚堅而毛髮長，

The bones constitute the trunk. The vessels enable circulation.
The sinews provide hardness.[4] The flesh is the wall.
The skin becomes firm and the hair on body and head grows long.

穀入于胃，
脈道以通，
血氣乃行。

The grain enters the stomach.
As soon as the vessel paths are passable
the blood and the qi will move.

雷公曰：
願卒聞經脈之始生。

Lei Gong:
I wish to be fully[5] informed about the starting points of the conduit vessels and [which diseases] they may generate.

黃帝曰：
經脈者，所以能決死生，處百病，調虛實，不可不通。

Huang Di:
The conduit vessels enable one to determine death and survival, to cope with the hundred diseases, and to balance depletion and repletion. It is inappropriate not to be knowledgeable about them.

肺手太陰之脈，起於中焦，下絡大腸，還循胃口，上膈屬肺，從肺系橫出腋下，下循臑內，行少陰心主之前，下肘中，循臂內上骨下廉，入寸口，上魚，循魚際，出大指之端；

The hand major yin vessels of the lung:[6] They start from the triple burner, reach downward and connect with the large intestine. They wind around the stomach

4 HBYXY: "The character 剛 *gang* may be an error for 網 *wang*, 'net'. .. TS 13 has 筋為網維 *jin wei wang wei*, 'The sinews form a net'." Differently HDNJZP: "The sinews bind the skeleton and give a person stability and strength."

5 HDNJZP: "卒 *zu* is used here for 盡 *jin*, 'altogether', 'all'."

6 HDNJZP: "The twelve conduits listed subsequently contain the camp qi. The camp [qi] flow inside the vessels. The sequence of [the vessels passed] always begins with the lung

opening, extend upward to the diaphragm and connect with the lung. From the lung they connect diagonally[7] with, and appear below, the armpits. They extend downward along the inside of the soft parts [in the upper arm] and reach to in front of the minor yin heart ruler [conduit]. They extend further downward into the elbow and follow the inside of the arms to the lower edge of the upper bone. They enter the inch opening, ascend into the fish,[8] follow the fish borderline,[9] and appear at the tip of the thumb.

其支者，從腕後直出次指內廉出其端。

Their branches extend from the wrist straight into the inner edge of the index finger and appear at its tip.

是動則病肺脹滿，膨脹而喘咳，缺盆中痛，甚則交兩手而瞀，此為臂厥。

When [these vessels] are excited,[10] then this will result in a disease of lung swelling with a feeling of fullness. The swelling goes along with cough, and pain in the broken basin.[11] In serious cases [the patient] will cross both hands; his eyesight is impeded. This is [a case of] "receding [qi] in the arms".

是主肺所生病者，咳上氣，喘渴，煩心，胸滿，臑臂內前廉痛厥，掌中熱。

These are diseases generated by the lung: Cough with rising qi, panting and thirst, vexed heart, a feeling of fullness in the chest, pain and receding [qi] at the frontal edge inside the soft parts of the upper arms. Heat in the palms.

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conduit. When the qi flow in the vessels, they eventually return to the lung. In the lung all vessels meet and from there they pass through the yin and yang regions. Hence all the five long-term depots and six short-term repositories are supplied with qi. This is why the lung conduit is at the top of the twelve conduits. The transmission ends in the foot ceasing yin [qi] conduit of the liver, from where it enters the lung. At the end is the beginning. That is a circulation."

7 HBYXY interprets 肺系 *fei xi* as a morphological structure: "The structures linking the lung with the wind-pipe and the throat."

8 The term 魚 *yu*, lit. "fish", is used to describe the heel of hand.

9 魚際 *yu ji*, lit.: "fish borderline" for "heel of hand borderline", is also the name of a needle insertion hole, i.e., LU-10.

10 ZZC: "是動則病 *shi dong ze bing* is to say that the cause of the disease lies outside of [the body]. 所生病 *suo sheng bing* is to say that the cause of the disease lies inside [the body]." See also NJ 22: " 'Excitement' is related to the qi. 'Generated' is related to the blood." ZJY: "動 *dong* is called 變 *bian*, 'change'. Change is to say change of the regular, and this is the origin of disease."

11 Medical term: supraclavicular fossa.

氣盛有餘，則肩背痛風，寒汗出中風，小便數而欠。氣虛則肩背痛寒，少氣不足以息，溺色變。

When the qi abound in exuberance, the shoulders and the back will feel pain with wind. //Cold//[12] [Patients] sweat //struck by wind//[13]and urinate frequently, but only small quantities.[14] If the qi are depleted, the shoulders and the back will feel pain with cold. [The patients experience] shortness of qi, so that there are not enough [qi] available for breathing. The color of the urine changes.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，寸口大三倍於人迎，
虛者，則寸口反小於人迎也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms,[15] [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

>"Abound" [in this case] has the meaning: At the inch opening[16] there are an additional three times more [qi] than at the *ren ying* [opening].
"Depleted" has the meaning: At the inch opening there are, on the contrary, less [qi] than at the *ren ying* [opening].<

12 HBYXY: "The character 寒 *han* is an erroneous, later insertion. See MJ, QJ, TJ, et al."

13 HBYXY: "The characters 中風 *zhong feng* constitute an erroneous, later insertion. See MJ."

14 ZJY: "The lung is the mother of the kidneys. When its qi are harmed by evil [qi], this will result in frequent passage of small quantities of urine." The lung is associated with the phase "metal/mineral"; the kidneys are associated with the phase "water". According to the five phases doctrine, water emerges out of metal/minerals.

15 WB: "When the vessels are empty and the qi are diminished, an indentation will result."

16 寸口 *cun kou*, lit.: "opening in the inch-long[section at the wrist]", is the location where usually the pulse is felt. The movement in the vessels palpable at this location is compared, in the following text, with the movements that are palpable at the *ren ying* opening, ST-9, on both sides of the neck. The inch opening is, in contrast to the *ren ying* opening, not a needle insertion hole to be resorted to in acupuncture therapy.

大腸手陽明之脈，起於大指次指之端，循指上廉，出合谷兩骨之間，上入兩筋之中，循臂上廉，入肘外廉，上臑外前廉，上肩，出髃骨之前廉，上出於柱骨之會上，下入缺盆，絡肺，下膈，屬大腸。

The hand yang brilliance [conduit] vessels of the large intestine: They originate at the tip of the index finger, proceed along the outer edge of the finger and appear between the two *he gu* bones.[17] They reach upward, enter the two sinews, follow the outer edge of the arms, enter the outer edge of the elbows, rise to the frontal edge at the outside of the soft parts [of the upper arms], rise further into the shoulders and appear at the frontal edge of the shoulder bones. They ascend further and appear at the meeting point of the clavicular bones from where they descend into the broken basin. They connect with the lung, descend through the diaphragm and connect with the large intestine.

其支者，從缺盆上頸，貫頰，入下齒中，還出挾口，交人中，左之右，右之左，上挾鼻孔。

Their branches rise from the broken basin into the nape and penetrate the cheeks, before they descend to enter the teeth. There they turn around, appear on the side of the mouth, and meet at the *ren zhong* [opening].[18] From there one of them extends from the left to the right, and the other from the right to the left. They ascend sideways from the nasal openings.[19]

是動則病齒痛，頸腫。

When [these vessels] are excited, then this will result in the patient's suffering from toothache and swelling of the neck.

17 HDNJZP: "The 合谷 *he gu* needle insertion hole (LI-4) is located between thumb and index finger. 'The two bones' are the first and the second metacarpal bones."

18 Needle insertion hole GV-26

19 HDNJZP: "Here and in the subsequent passages the following meanings apply: 貫 *guan* is: the conduit penetrates [something]. 交 *jiao* is: it crosses [something]. 挾 *xia* is: it runs parallel to [something]."

是主津液所生病者，目黃，口乾，鼽衄，喉痺，肩前臑痛，大指次指痛不用，氣有餘則當脈所過者熱腫；虛則寒慄不復。

These are diseases generated by the *jin* and *ye* liquids:[20] Yellow coloring of the eyes, a dry mouth, nasal flow and nosebleed,[21] throat blockage-illness. Pain in the soft parts of the shoulders. The index fingers ache and cannot be used. When the qi abound in exuberance, then heat swelling sets in at locations crossed by the vessels. In the case of depletion [the patients] shiver from cold and fail to recover.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，人迎大三倍於寸口；
虛者，人迎反小於寸口也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

> "Abound" [in this case] has the meaning: At the *ren ying* opening there are an additional three times more [qi] than at the inch [opening].
> "Depleted" has the meaning: At the *ren ying* [opening] there are, on the contrary, less [qi] than at the inch [opening].<

胃足陽明之脈，起於鼻之交頞中，旁納太陽之脈，下循鼻外，入上齒中，還出挾口環唇，下交承漿，卻循頤後下廉，出大迎，循頰車，上耳前，過客主人，循髮際，至額顱。

The foot yang brilliance [conduit] vessels of the stomach: They originate from the point where the nose ends at the nasal bridge. Sideways they connect[22] with the major yang [conduit] vessels, descend at the outside of the nose and enter the upper

20 ZJY: "Large intestine and lung constitute interior and exterior. The lung controls the qi, and the *jin* and *ye* liquids are generated through a transformation of the qi. That is, whenever the large intestine has an outflow or is blocked, then this is a disease caused by the *jin* and *ye* liquids."

21 HDNJZP: "Clear mucus flowing out of the nose is 鼽 *qiu*; nose bleed is 衄 *nü*."

22 JYJ and others have instead of 納 *na* here 約 *yue* in the sense of 纏束 *chan shu*, "to connect".

row of the teeth. There they turn around and appear next to the mouth, where they encircle the lips and then meet at the *cheng jiang* [opening].[23] From there they reach to the back of the lower edge of the cheeks and appear there at the *da ying* [opening].[24] Then they extend along the low joint of the jaws to above the ears and reach beyond the *ke zhu ren* [opening][25] following the borderline of the hair to eventually reach the forehead and the skull.

其支者，從大迎前下人迎，循喉嚨，入缺盆，下膈，屬胃，絡脾；

Their branches extend from in front of the *da ying* [opening] downward to the *ren ying* [opening], follow the throat, enter the broken basin, descend to the diaphragm, connect with the stomach and wrap the spleen.

其直者，從缺盆下乳內廉，下挾臍，入氣沖中；

Their straight courses reach from the broken basin along the inner edges of the chest downward. They descend sideways to the navel and enter the *qi chong* [opening].[26]

其支者，起於胃口，下循腹裏，下至氣沖中而合，以下髀關，抵伏兔，下膝臏中，下循脛外廉，下足跗，入中指內間；

Their branches start from the stomach opening and descend along the inside of the abdomen into the *qi chong* [opening], where they connect [with the straight courses]. They descend further to the hip joint and reach the front side of the thighs. They descend into the knee cap and move further downward along the outer edge of the shin bones. They descend further into the instep and eventually enter the middle toe.

其支者，下廉三寸而別下入中趾外間；其支者，別跗上，入大趾間出其端

Their branches diverge three inches [below the knees] and extend separately into the outer side of the middle toe. Further branches diverge in the instep, extend into the big toe and appear at its tip.

23 Needle insertion hole CV-24

24 Needle insertion hole ST-5

25 Needle insertion hole GB-3

26 Needle insertion hole ST-30

是動則病洒洒振寒，善呻，數欠，顏黑，病至則惡人與火，聞木聲則惕然而惊，心欲動，獨閉戶塞牖而處。甚則欲上高而歌，棄衣而走，賁嚮腹脹，是為骭厥。

When [these vessels] are excited, then the resulting disease will be a shivering with cold, and a tendency to moan, with frequent yawning. The complexion is black. When the disease emerges, [patients] develop an aversion to other persons and fire. When they hear sounds of wood they are cautious and fearful. The heart is about to move. Those alone close the door and the windows, and prefer to stay at home. In serious cases [patients] are inclined to ascend to high places and to sing. They throw off their garments and run away. The intestines have noises[27] and the abdomen is swollen. This is a case of receding [qi] in the shin bones.

是主血所生病者，狂瘧溫淫，汗出，鼽衄，口喎，唇胗，頸腫，喉痺，大腹水腫，膝臏腫痛，循膺乳、氣沖、股、伏兔、骭外廉、足跗上皆痛，中趾不用，

These are diseases generated by the blood: Madness, malaria, excessive warmth, sweating, nasal flow and nosebleed, wry mouth, papillae on the lips, swelling of the neck, throat blockage-illness, water swelling of the upper abdomen, swelling and pain at the kneecap, ache all along the breast, the qi *chong* [opening],[28] and the thighs, the *fu tu* [opening],[29] the outer edge of the shinbones, and the instep. The middle toe is useless.

氣盛則身以前皆熱，其有餘於胃，則消穀善飢，溺色黃；氣不足則身以前皆寒慄，胃中寒則脹滿。

If the qi abound, the entire front of the human body is hot. In the case of a [heat qi] surplus in the stomach, the grain will melt and [the patient] tends to be hungry. The color of the urine is yellow. In the case of insufficient qi, the entire front of the body will be cold and [the patient] shivers from cold. If there is cold in the stomach, then [the abdomen] will be swollen and has a feeling of fullness.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，人迎大三倍於寸口，
虛者，人迎反小於寸口也。

27 HDNJZP: "賁嚮 *ben xiang* is synonymous with 腸鳴 *chang ming*, 'intestinal noises'."

28 Needle insertion hole ST-30

29 Needle insertion hole ST-32

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

>"Abound" [in this case] has the meaning: At the *ren ying* opening there are an additional three times more [qi] than at the inch [opening].
"Depleted" has the meaning: At the *ren ying* [opening] there are, on the contrary, less [qi] than at the inch [opening].<

脾足太陰之脈，起於大趾之端，循趾內側白肉際，過核骨後，上內踝前廉，上踹內，循脛骨後，交出厥陰之前，上膝股內前廉，入腹，屬脾，絡胃，上膈，挾咽，連舌本，散舌下；

The foot major yin [conduit] vessels of the spleen: They originate from the tip of the big toe. They follow the toe at the internal edge at the boderline of the white flesh, extend beyond the back of the exterior knuckle and ascend at the frontal edge of the interior knuckle before they enter the calfs. They follow the back of the lower thigh bone and appear at the ceasing yin [qi conduit]. They ascend at the knee and then at the frontal edge of the upper thigh, enter the abdomen and connect with the spleen, wrap the stomach, ascend to the diaphragm, extend along the esophagus, connect with the basis of the tongue and eventually disperse below the tongue.

其支者，復從胃，別上膈、注心中。

Their branches originate from the stomach, extend separately to the diaphragm and pour into the heart.

是動則病舌本強，食則嘔，胃脘痛，腹脹，善噫，得後與氣，則快然如衰，身體皆重。

When [these vessels] are excited, then this will result in the patient's suffering of a stiffening of the basis of the tongue. Food ingested will be thrown up again. The stomach duct aches. The abdomen is swollen. [Patients] tend to moan. After defecation and [when intestinal] qi [have passed], a joyous feeling sets in, as if something had been shed. The body and all its limbs feel heavy.

是主脾所生病者，舌本痛，體不能動搖，食不下，煩心，心下急痛，溏瘕泄，水閉，黃疸，不能臥，強立，股膝內腫厥，足大趾不用。

These are diseases generated by the spleen: The basis of the tongue aches. [Patients] are unable to move their body to and fro. Food cannot be ingested. The heart is vexed. There is a feeling of tension and pain below the heart. The stools are viscous and clotted. [The passage of] water is blocked. [Patients show signs of] yellow-*dan*-illness.[30] They cannot lie down/sleep. If urged to get up, the inner side of their thighs and knees is swollen and they experience receding qi. The big toe is useless.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，寸口大三倍於人迎，
虛者，寸口反小於人迎。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

>"Abound" [in this case] has the meaning: At the inch opening there are an additional three times more [qi] than at the *ren ying* [opening].
"Depleted" has the meaning: At the inch [opening] there are, on the contrary, less [qi] than at the *ren ying* [opening].<

心手少陰之脈，起於心中，出屬心系，下膈，絡小腸；

The hand minor yin [conduit] vessels of the heart: They originate from the heart. Once they have left [the heart], they join the heart connection,[31] descend to the diaphragm and wrap the small intestine.

30 The term 黃疸 *huang dan* may have included cases of jaundice.

31 NJZYXY: " 'Heart connection' is a vessel linking the heart with the other organs. ZJY: 'There are five links. One from the heart to the lung, and another from the lung to the heart. The remaining three extend to the spleen, the liver and the kidneys. The fact is: the heart communicates the qi of the five long-term depots and controls them'."

其支者，從心系，上挾咽，系目系；其直者，復從心系卻上肺，下出腋下，下循臑內後廉，行太陰心主之後，下肘內，循臂內後廉，抵掌後銳骨之端，入掌內後廉，循小指之內，出其端。

Their branches originate from the heart connection and ascend along the esophagus until they link up with the eye connection [to the brain]. Their straight courses again extend from the heart connection upward into the lung and then downward again to below the armpit, where they appear. They descend further along the posterior edge inside the soft parts [of the upper arms] and reach behind the major yin heart ruler [conduit] further down into the elbows. They reach along the posterior edge of the interior side of the arms, and arrive at the tip of the acute bones at the posterior side of the palm. They enter the palm and extend to its posterior edge. They follow the interior of the little finger and appear at its tip.

是動則病嗌干，心痛，渴而欲飲，是為臂厥。

When [these vessels] are excited, then this will result in the patient's suffering from a dry throat, pain in the heart, thirst and a desire to drink. This is [a case of] receding [qi] in the arms.

是主心所生病者，目黃，脅痛，臑臂內後廉痛厥，掌中熱痛。

These are diseases generated by the heart: The eyes are yellow. The flanks ache. The posterior edge at the inner side of the soft parts of the arms aches with receding [qi]. The center of the palm is hot and aches.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，寸口大再倍於人迎，
虛者，寸口反小於人迎也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

>"Abound" [in this case] has the meaning: At the inch opening there are an additional two times more [qi] than at the *ren ying* [opening].
"Depleted" has the meaning: At the inch [opening] there are, on the contrary, less [qi] than at the *ren ying* [opening].<

小腸手太陽之脈，起於小指之端，循手外側，上腕，出踝中，直上循臂骨下廉，出肘內側兩筋之間，上循臑外後廉，出肩解，繞肩胛，交肩上，入缺盆，絡心，循咽，下膈，抵胃，屬小腸；

The hand major yang [conduit] vessels of the small intestine: They originate from the tip of the little finger and ascend at the outside of the hands into the wrist where they appear at the knuckle. They ascend straight along the arm at the lower edge of the bone, and reappear between the two sinews at the inner side of the elbows. They ascend along the posterior edge of the outer side of the soft parts [of the upper arms], appear at the shoulder divide, wind around the shoulder blade, and link up with the shoulders. They enter the broken basin, link up with the heart, follow the esophagus, descend to the diaphragm, reach the stomach and connect with the small intestine.

其支者，從缺盆循頸上頰，至目銳眥，卻入耳中；其支者，別頰上頗，抵鼻，至目內眥，斜絡於顴。

Their branches ascend from the broken basin along the neck to the cheeks. They reach the outer corner of the eye, and enter the ears. Their branches extend separately from the cheeks upward to the bulging bone below the eye, and then on to the nose. They reach the inner corner of the eye, whence they extend diagonally to wrap the cheek bones.

是動則病嗌痛，頷腫，不可以顧，肩似拔，臑似折。

When [these vessels] are excited, then this will result in the patient's suffering from pain in the throat and a swollen chin. [Patients] are unable to turn their view. The shoulders feel as if they were pulled. The soft parts [of the upper arms] feel as if broken.

是主液所生病者，耳聾、目黃，頰腫，頸、頷、肩、臑、肘、臂外後廉痛。

These are diseases generated by the *ye* liquids: The ears are deaf. The eyes are yellow. The cheeks are swollen. Neck, chin, shoulders, soft parts [of the upper arms], elbows, as well as the posterior edge of the outer side of the arms ache.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，人迎大再倍於寸口，
虛者，人迎反小於寸口也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

> "Abound" [in this case] has the meaning: At the *ren ying* opening there are an additional two times more [qi] than at the inch [opening].
> "Depleted" has the meaning: At the *ren ying* [opening] there are, on the contrary, less [qi] than at the inch [opening].<

膀胱足太陽之脈，起於目內眥，上額，交巔；

The foot major yang [conduit] vessels of the urinary bladder: They originate from the inner corner of the eye. They ascend at the forehead and cross on the skull.

其支者，從巔至耳上角；其直者，從巔入絡腦，還出；別下項，循肩髆內，挾脊，抵腰中，入循膂，絡腎，屬膀胱；

Their branches extend from the top of the skull to the upper corner of the ears. Their straight courses extend from the top of the skull into [the head] and connect with the brain. Then they turn around and appear. Another branch descends along the nape, extends inside the shoulder blade, moves along the spine and reaches the lower back where it enters the flesh adjacent to the spine and follows it. It then wraps the kidneys and connects with the urinary bladder.

其支者，從腰中下挾脊，貫臀，入膕中；其支者，從髆內左右，別下，貫胛，挾脊內，過髀樞，循髀外，從後廉，下合膕中，以下貫踹內，出外踝之後，循京骨，至小趾外側。

[Further] branches originate from the lower back and descend along the spine, penetrate the buttocks and enter the hollow of the knee. [Further] branches originate on the left and right from the shoulder bones and extend separately downward,

penetrating the shoulder blades. They extend next to the spine into the interior, pass the trochanters, follow their outer side and descend via their posterior edge, where they tie up with the hollow of the knee. They descend further, penetrate the calf inside and appear behind the exterior knuckle. They extend along the metatarsal bones and reach the outside of the little toe.

是動則病沖頭痛，目似脫，項如拔，脊痛，腰似折，髀不可以曲，膕如結，踹如裂，是為踝厥。

When [these vessels] are excited, then the disease presses into the head and causes pain there. The eyes feel as is they were to fall out. The nape feels as if it were pulled. The spine aches. The lower back feels as if broken. The hip bones cannot be bent. The hollow of the knees feels like knotted. The calves feel like split. This is [a case of] receding [qi] at the knuckles.

是主筋所生病者，痔、瘧、狂、癲疾、頭囟, 項痛，目黃、淚出，鼽衄，項、背、腰、尻、膕踹、腳皆痛，小趾不用。

These are diseases generated by the sinews: Piles, malaria, madness, peak-illness, headache, nape pain, yellow eyes, tearflow, nasal flow and nosebleed. Nape, back, lower back, tailbone, the hollow of the knee, the calf, the legs, they all ache. The little toe is useless.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，人迎大再倍於寸口，
虛者，人迎反小於寸口也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

>"Abound" [in this case] has the meaning: At the *ren ying* opening there are an additional two times more [qi] than at the inch [opening].
"Depleted" has the meaning: At the *ren ying* [opening] there are, on the contrary, less [qi] than at the inch [opening].<

腎足少陰之脈，起於小趾之下，斜走足心，出於然谷之下，循內踝之後，別入跟中，以上踹內，出膕內廉，上股內後廉，貫脊，屬腎，絡膀胱；

The foot minor yin [conduit] vessels of the kidneys: They originate from below the little toe and extend diagonally through the sole of the foot. They appear below the *ran gu* [opening], extend along the posterior side of the inner knuckles, and divert into the heel, from where they ascend into the calf. They appear at the inner edge of the hollow of the knee. They ascend along the posterior edge of the inner side of the thigh, pass through the spine, connect with the kidneys and wrap the urinary bladder.

其直者，從腎上貫肝膈，入肺中，循喉嚨，挾舌本；其支者，從肺出絡心，注胸中。

Their branches ascend from the kidneys upward, penetrate the liver and the diaphragm and enter into the lung. They follow the throat and move along the basis of the tongue. [Further] branches originate from the lung and wrap the heart, before they pour into the chest.

是動則病飢不欲食，面如漆柴，咳唾則有血，喝喝而喘，坐而欲起，目如無所見，心如懸若飢狀。氣不足則善恐，心惕惕如人將捕之，是為骨厥。

When [these vessels] are excited, then this will result in the patient's suffering from hunger, and yet he does not wish to eat. The face assumes an appearance of lacquered wood. [The patients] cough and spit blood. They shout loudly and they pant. When they sit, they wish to rise. Their eyes gaze into the void. The stomach feels like suspended, as if they were hungry. The [breath] qi are insufficient and this causes fear. The heart is frightened, as if someone were to grab one. This is [a case of] receding [qi] in the bones.

是主腎所生病者，口熱，舌乾，咽腫，上氣，嗌乾及痛，煩心，心痛，黃疸，腸澼，脊股內後廉痛，痿厥，嗜臥，足下熱而痛。

These are diseases generated by the kidneys: Heat in the mouth and a dry tongue, swollen throat, ascending qi. The gullet is dry and aches. The heart is vexed, and aches. Yellow *dan*-illness, diarrhea. The back and the posterior edge of the inner side of the thigh ache. Loss of function with receding [qi]. A desire to sleep. The lower side of the feet is hot and aches.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
灸則強食生肉，緩帶披發，大杖重履而步。
盛者，寸口大於人迎，
虛者，寸口反小於人迎也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

> //When a cauterization is applied, [the patient] is to be urged to consume food so as to generate flesh. He must loosen his belt, and walk with long strides and a stick in his hand.//
> >"Abound" [in this case] has the meaning: At the *ren ying* opening there are more [qi] than at the inch [opening].
> "Depleted" has the meaning: At the *ren ying* [opening] there are, on the contrary, less [qi] than at the inch [opening].<

心主手厥陰心包絡之脈，起於胸中，出屬心包絡，下膈，歷絡三焦；

The hand ceasing yin [qi conduit] vessels of the heart ruler: They originate in the chest. Where they appear they connect with the [heart] enclosing network. They descend to the diaphragm and connect with the triple burner.

其支者，循胸出脅，下腋三寸，上抵腋下，循臑內，行太陰、少陰之間，入肘中，下臂，行兩筋之間，入掌中，循中指，出其端；

Their branches extend through the chest and appear at the flanks, three inches below the armpit. They ascend to the armpit and continue along the inner side of the soft parts [of the upper arms]. They extend between the major yin and minor yin [conduits] and enter the elbow, descend along the arm, between the two sinews, and enter the palm. They follow the middle finger and appear at its tip.

其支者，別掌中，循小指次指，出其端。

Their branches divert at the palm, extend along the finger next to the little finger, and appear at its tip.

是動則病手心熱，臂肘攣急，腋腫，甚則胸脅支滿，心中憺憺大動，面赤，目黃，喜笑不休。

When [these vessels] are excited, then this will result in the patient's suffering from hot palms. Arms and elbows are cramped. The armpit is swollen. In serious cases chest and flanks experience a feeling of propping fullness. In the heart there is a sensation of racing movement with massive excitement. The face is red. The eyes are yellow.[32] [The patients] tend to laugh without end.[33]

是主脈所生病者，煩心，心痛，掌中熱。

These are diseases generated by the vessels: Vexing heart, pain in the heart, heat in the palms.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，寸口大於人迎，
虛者，寸口反小於人迎也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

>"Abound" [in this case] has the meaning: At the *ren ying* opening there are more [qi] than at the inch [opening].
"Depleted" has the meaning: At the *ren ying* [opening] there are, on the contrary, less [qi] than at the inch [opening].<

32 ZJY: "The luster of the heart shows in the face. The eyes are the emissaries of the heart. When [the heart] has a disease, the face is red and the eyes are yellow."

33 HDNJZP: "The emotion associated with the heart is joy; its sound is laughing. The heart stores the spirit. SW 62: 'When the spirit has assumed a state of surplus, [the patient] will laugh without end'."

三焦手少陽之脈，起於小指次指之端，上出兩指之間，循手表腕，出臂外兩骨之間，上貫肘，循臑外，上肩，而交出足少陽之後，入缺盆，布膻中，散落心包，下膈，循屬三焦；

The hand minor yang [conduit] vessels of the triple burner: They originate from the tip of the finger next to the little fingers. They ascend and appear between these two fingers. They extend along the outer side of the hand to the wrist. They appear between the two bones at the outer side of the arms, ascend further and pass through the elbow. They follow the soft parts [of the upper arms], ascend to the shoulder, cross there, and appear behind the foot minor yang [conduit]. They enter the broken basin, spread in the chest center, and dissipate in the heart enclosure. They descend to the diaphragm, and follow a connection with the triple burner.

其支者，從膻中上出缺盆，上項系耳後，直上出耳上角，以屈下頰至頷，其支者，從耳後入耳中，出走耳前，過客主人前，交頰，至目銳眥。

Their branches originate from the chest center and appear at the broken basin. They ascend along the nape and connect with the back of the ear. From there they ascend straight and appear at the upper corner of the ear. They bend downward and descend to the cheeks, reaching the bulging bones below the eye. Further branches extend from the back of the ear into the ear and appear in front of the ear. They pass in front of the *ke zhu ren* [opening], cross the cheek and reach the pointed corner of the eye.

是動則病耳聾渾渾焞焞，嗌腫，喉痺。

When [these vessels] are excited, then this will result in the patient's suffering from deafness of the ears with mental confusion. The esophagus is swollen; the throat is blocked.

是主氣所生病者，汗出，目銳眥痛，頰痛，耳後、肩、臑、肘、痛，小指次指不用。

These are diseases generated by the qi: Sweating. The pointed corners of the eyes ache. The cheeks ache. Behind the ears, in the shoulders, in the soft parts [of the upper arms], in the elbows and in the outer side of the arms, all these locations are in pain. The finger next to the little finger is useless.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，人迎大一倍於寸口，
虛者，人迎反小於寸口也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

>"Abound" [in this case] has the meaning: At the *ren ying* opening there are twice as many [qi] than at the inch [opening].
"Depleted" has the meaning: At the *ren ying* [opening] there are, on the contrary, less [qi] than at the inch [opening].<

膽足少陽之脈，起於目銳眥，上抵頭角下耳後，循頸行手少陽之前，至肩上卻交出手少陽之後，入缺盆；

The foot minor yang [conduit] vessels of the gall bladder: They originate from the pointed corner of the eye. They ascend through the temples and descend to behind the ears. They extend through the neck in front of the hand minor yang [conduits]. They reach the top of the shoulder where they turn around, cross each other and appear behind the hand minor yang [conduit]. They enter the broken basin.

其支者，從耳後入耳中，出走耳前，至目銳眥後；其支者，別銳眥，下大迎，合於手少陽，抵於頷下，加頰車，下頸，合缺盆，以下胸中，貫膈，絡肝，屬膽，循脅裏，出氣沖，繞毛際，橫入髀厭中；

Their branches extend from behind the ear into the center of the ear, and appear in front of the ear, from where they extend to behind the pointed corner of the eye. Further branches diverge from the outer corner of the eye and descend to the *da ying* [opening]. They unite with the hand minor yang [conduit] and extend below the bulging bone below the eye. They attach themselves to the lower joint of the jaw and descend along the neck to unite with the broken basin. They descend into the chest, pass through the diaphragm, wrap the liver, link up with the gall bladder and follow the inner side of the flanks. They appear at the *qi chong* [opening], wind around the [pubic] hair line and extend horizontally to enter the hip.

其直者，從缺盆下腋，循胸，過季脅下合髀厭中，以下循髀陽，出膝外廉，下外輔骨之前，直下抵絕骨之端，下出外踝之前，循足跗上，入小趾次趾之間；

Their straight courses originate from the broken basin and descend along the chest into the armpit. They pass the small ribs and link up with the hip joint. They descend along the outer side of the thigh and appear at the outer edge of the knee. They descend further, at the outer side, in front of the supporting bone and extend straight downward to the tip of the supporting bone. Further down they appear in front of the exterior knuckle. They pass along the surface of the instep and enter the space between the little toe and its neighboring toe.

其支者，別跗上，入大指之間，循大指歧骨內，出其端，還貫爪甲，出三毛。

Their branches diverge on the instep and extend into the big toe. They follow the big toe along the forking bone, and appear at its tip. They wind around the toe nail and appear at the three hairs.[34]

是動則病口苦，善太息，心脅痛，不能轉側，甚則面微有塵，體無膏澤，足外反熱，是為陽厥。

When [these vessels] are excited, then this will result in the patient's suffering from a bitter flavor in his mouth and a tendency to deep breathing. Heart and flanks ache. [Patients] are unable to turn to the side. In serious cases the face assumes a slightly ash grey complexion. The body lacks the shine of fat and dampness. The feet, contrary to normal, are hot on the outside. This is [a case of] receding [qi] in the yang [conduits].

是主骨所生病者，頭痛，頷痛，目銳眥痛，缺盆中腫痛，腋下腫，馬刀俠癭，汗出振寒，瘧，胸、脅、肋、髀、膝外至脛、絕骨、外踝前及諸節皆痛，小趾次趾不用。

These are diseases generated by the bones: Headache, aching chin and pointed corners of the eyes. A swelling in the broken basin with pain. A swelling below the armpit. [Swollen neck, usually called:] "The saber adjacent to the goiter ". [The patients] sweat and shiver from cold. Malaria. Chest, flanks, ribs, thighs, the knees on the outside down to the shins, the "severed bones" (i.e., the region above the outer knuckles), in front of the exterior knuckle, all these joints ache. The toe next to the little toe is useless.

34 The hair where the toenail ends.

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，人迎大一倍於寸口，
虛者，人迎反小於寸口也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

> "Abound" [in this case] has the meaning: At the *ren ying* opening there are twice as many [qi] than at the inch [opening].
> "Depleted" has the meaning: At the *ren ying* [opening] there are, on the contrary, less [qi] than at the inch [opening].<

肝足厥陰之脈， 起於大趾叢毛之際，上循足跗上廉，去內踝一寸，上踝八寸，交出太陰之後，上膕內廉，循股陰，入毛中，過陰器，抵小腹，挾胃，屬肝，絡膽，上貫膈，布脅肋，循喉嚨之後，上入頏顙，連目系，上出額，與督脈會於巔；

The ceasing yin [qi] conduits of the liver: They originate from the borderline between the [nail of the] big toe and the tuft of hair. They ascend following the instep at its upper edge and pass the inner knuckle in a distance of one inch. Eight inches above the knuckle they appear behind the major yin [conduit], and they ascend further along the inner edge of the hollow of the knee. They follow the inner side of the thigh and enter the [pubic] hair. They pass the yin organ, reach the lower abdomen, extend along the side of the stomach, touch the liver, wrap the gall bladder, ascend through the diaphragm, contact the ribs on the side, follow the back of the wind pipe, ascend further and enter the upper denture.[35] They link up with the eye connection, appear above at the forehead and merge on the head with the supervisor [conduit].

35 HDNJZP: "A reference to the connection between the gums above the esophagus and the nose. Another designation is 軟口蓋 *ruan kou gai*, 'soft mouth lid '."

其支者，從目系下頰裏，環唇內；其支者，復從肝，別貫膈，上注肺。

Their branches originate from the eye connection, descend into the cheek and wind around the lips. Further branches originate from the liver again, separately penetrate the diaphragm and having further ascended pour into the lung.

是動則病腰痛不可以俛仰，丈夫癪疝，婦人少腹腫，甚則嗌乾，面塵，脫色。

When [these vessels] are excited, then this will result in the patient's suffering from pain in the lower back. [Patients] are unable to bend and stretch. Males will suffer from prominence-illness and elevation-illness;[36] in females the lower abdomen swells. In serious cases the throat dries up, the face is ash grey, and it loses its complexion.

是主肝所生病者，胸滿，嘔逆，飧泄，狐疝，遺溺，閉癃。

These are diseases generated by the liver: Feeling of fullness in the chest. Vomiting with a movement [of the qi] against the norms. Outflow of undigested food. Fox elevation-illness.[37] Uncontrolled loss of urine. Closure [of the urinary path] with protuberance-illness.[38]

為此諸病，
盛則寫之，虛則補之，
熱則疾之，寒則留之，陷下則灸之，不盛不虛，以經取之。
盛者，寸口大一倍於人迎，
虛者，寸口反小於人迎也。

For all those diseases the following applies:
If the [evil] qi abound, they are to be drained. If the [proper qi] are depleted, they are to be supplemented.
In the case of heat, [the needle is to be inserted and withdrawn] quickly. In the case of cold it may remain [inserted] for a while. If an indentation forms, [when the vessel is squeezed, that fails to level again when the finger is withdrawn,] then it is

36 HDNJZP: "癪 *tui* refers to a swelling of the scrotum."

37 HDNJZP: "The small intestine enters the scrotum. When [the patient] lies flat on his back, the swelling can be pressed back with one's fingers into the abdominal cavity. When he rises, it descends into the scrotum again. This way it ascends and then descends at time, just like a fox that leaves and enters its den every now and then."

38 HDNJZP: "閉 *bi* has the meaning of 'complete retention of urine'; not a drop flows. 癃 *long*, 'protuberance-illness', signifies a restricted flow of urine. Only a dribbling is possible."

to be cauterized. When [the qi] neither abound nor are depleted, then [the disease] is to be removed from the [respective] conduit.

>"Abound" [in this case] has the meaning: At the *ren ying* opening there are twice as many [qi] than at the inch [opening].
"Depleted" has the meaning: At the *ren ying* [opening] there are, on the contrary, less [qi] than at the inch [opening].<

手太陰氣絕，則皮毛焦。太陰者，行氣溫於皮毛者也。故氣不榮，則皮毛焦；皮毛焦，則津液去皮節；津液去皮節者，則爪枯毛折；毛折者，則毛先死。丙篤丁死，火勝金也。

If the [flow of qi] is interrupted in the hand major yin [conduit], then skin and body hair wither. The major yin [conduits] supply the skin and the body hair with warmth qi. Hence, when these qi fail to flourish, then skin and body hair wither. Once skin and body hair have withered, then the *jin* and *ye* liquids leave the skin and the joints. Once the *jin* and *ye* liquids have left the skin and the joints, then the fingernails will dry up, and the body hair breaks.[39] Once the hair on the body breaks, then these hairs on the body are the first to die. At a *bing* [day the disease] will become more serious; on a *ding* [day the patient] will die. Fire overcomes metal.

手少陰氣絕，則脈不通；脈不通，則血不流；血不流，則髮色不澤，故其面黑如漆柴者，血先死。壬篤癸死，水勝火也。

When the [flow of qi] is interrupted in the hand minor yin [conduit], then the vessels will no longer be passable.[40] When the vessels are no longer passable, then the blood fails to flow. Once the blood fails to flow, the hair on the head loses its shine of dampness. When as a result the face of the [patient] has assumed a black color resembling lacquered wood,[41] then the blood has died first. On a *ren* [day the

39 HBYXY has replaced the lines 則津液去皮節；津液去皮節者，則爪枯毛折；毛折者，則毛先死 in agreement with NJ, MJ and QJ with the wording: 則津液去；津液去則皮節傷，皮節傷則皮枯毛折；毛折者，則氣先死 *jin ye qu ze pi jie shang, pi jie shang ze pi ku mao zhe*, *mao zhe zhe, ze qi xian si*, "when the liquids are lost, the skin and the joints are damaged. When skin and joints are damaged, the skin is dry and the hairs break. When the hairs are broken, the qi have died first".

40 In comparison with parallel structures and also with the version in MJ, QJ and PJF, the characters 少陰者心脈也，心者脈之合也 *shao yin zhe xin mai ye, xin zhe mai zhi he ye*, "The minor yin [conduit] is the heart conduit. The heart is the venue where the vessels merge with each other", appear to be missing here.

41 Ding Deyong 丁德用 , in a comment on the 24th Difficult Issue of the *Nan jing* 難經 identifies *qi chai* 漆柴 as an herb, "the color of this herb is yellow-black. It has no glossiness."

disease] will become more serious; on a *gui* [day the patient] will die. Water overcomes fire.

足太陰氣絕者，則脈不榮口舌。口舌者，肌肉之本也。脈不榮，則肌肉軟；肌肉軟，則舌萎人中滿；人中滿，則唇反；唇反者，肉先死。甲篤乙死，木勝土也。

If the [flow of qi] is interrupted in the foot major yin [conduit], then the vessels fail to supply mouth and tongue with nourishment. Mouth and tongue constitute the foundation of muscles and flesh. Once the vessels fail to supply nourishment, then the muscles and the flesh soften. Once muscles and flesh have softened, then //the tongue withers//[42] and there is a feeling of fullness in the center of the body. Once a feeling of fullness has set in in the center of the body, then the lips will curl. Once the lips have curled, then the flesh has died first. On a *jia* [day the disease will turn] more serious; on an *yi* [day the patient] will die. Wood overcomes soil.

足少陰氣絕，則骨枯。少陰者，冬脈也，伏行而濡骨髓者也，故骨不濡，則肉不能著也；骨肉不相親，則肉軟卻；肉軟卻，故齒長而垢，髮無澤；髮無澤者，骨先死。戊篤己死，土勝水也。

When the [flow of qi] is interrupted in the foot minor yin [conduit], then the bones will dry up. The minor yin [conduit] is the vessel associated with winter. Its course is hidden and serves to moisten the bones with marrow. As soon as the bones fail to be moistened, then the flesh will no longer be attached [to them].[43] When bones and flesh no longer cling to each other, then the flesh softens and recedes. When the flesh softens and recedes, then the teeth grow long and have stains. The hair on the head loses it shine of dampness. When the hair on the head has lost all its shine of dampness, then the bones have died first. On a *wu* [day the disease] will become serious; on a *ji* [day the patient] will die. Earth overcomes water.

足厥陰氣絕，則筋絕。厥陰者，肝脈也，肝者，筋之合也，筋者，聚於陰器，而脈絡於舌本也。

When the [flow of qi] is interrupted in the foot ceasing yin [qi conduit], then the sinews will be cut.[44] The ceasing yin [qi conduit] is the vessel associated with the liv-

42 HBYXY in agreement with NJ, MJ, JYJ, QJ and PJF omits the two characters 舌萎 *she wei* as a later, erroneous insertion.

43 NJ, MJ, JYJ, QJ have here explicitly in addition the character 骨 *gu*, "bones".

44 HBYXY follows NJ, MJ and QJ and has instead of 筋絕 *jin jue*, "sinews cut", here 筋索引卵與舌 *jin suo yin luan yu she*, "the sinews shrink and pull at the testicles and at the tongue".

er. The liver and the sinews constitute one unit. The sinews meet in the yin organ,[45] and the vessels wrap the basis of the tongue.

故
脈弗榮，則筋急；筋急則引舌與卵，

The fact is:
When the vessels fail to supply nourishment, then the sinews become tense. Once the sinews are tense, then they pull at the tongue and at the testicles.

故
脣青舌卷卵縮，則筋先死。

The fact is:
When the lips assume a greenish-blue color, when the tongue curles and the testicles shrink, then the sinews have died first.

庚篤辛死，金勝木也。

On a *geng* [day the disease] will become more serious; on a *xin* [day the patient] will die. Metal overcomes wood.

五陰氣俱絕，則目系轉，轉則目運；目運者，為志先死；志先死，則遠一日半死矣。
六陽氣絕，則陰與陽相離，離則腠理發泄，絕汗乃出，大如貫珠轉出不溜，即氣先死。

When [the flow of] all five yin qi is interrupted, then the connection linking the eyes [up with the brain] will turn. Such turning results in eye movements. When the eyes move, the mind has died first. When the mind has died first, then death will follow within one and a half day.
When [the flow of] the six yang qi is interrupted, then the yin and the yang [regions] are separated from each other. Such separation has the effect that the skin structures[46] [open and] there is outflow. The sweat leaves intermittently,[47] with the

45 陰器 *yin qi*,"yin organ", is the male genital organ. Some LS versions have instead of 陰器 *yin qi* here 陰氣 *yin qi*, "yin qi".

46 WK: "腠 *cou* are the openings where the sweat leaves. 理 *li*, are the line structures in the flesh."

47 ZJY: "Sweat is always a yin essence. Hence, when the flow of the yang qi and of the yin qi is interrupted, then the yin and the yang [sections] are separated from each other and the skin structures fail to close. This results in sweating. [Patients] will die within a short time."

size of pearls. One after another, not in a continuous flow. That is what is called: the qi have died first.[48]

故
旦占夕死，
夕占旦死。

The fact is:
In the morning it is foreseeable that [the patient] will die in the evening.
In the evening it is foreseeable that [the patient] will die in the early morning.

經脈十二者，伏行分肉之間，深而不見；其常見者，足太陰過於外踝之上，無所隱故也。諸脈之浮而常見者，皆絡脈也。六經絡，手陽明少陽之大絡，起於五指間，上合肘中。飲酒者，衛氣先行皮膚，先充絡脈，絡脈先盛。

The twelve conduit vessels extend hidden in the partings of the flesh; they are in the depth and cannot be seen. Where they normally can be seen, that is where the foot major yin [conduit] crosses the exterior[49] knuckle. Because there is nothing where they could hide. Those vessels that are always visible at the surface, they are all network vessels. The six conduit network [vessels],[50] they constitute the large network of the hand yang brilliance and minor yang [conduits]. They originate from between the five fingers, ascend into the elbow, where they unite. When one drinks wine the guard qi will move into the skin first. They fill the network vessels first, and hence the network vessels will abound [with contents] first.[51]

故
衛氣已平，營氣乃滿，而經脈大盛。脈之卒然動者，皆邪氣居之，留於本末，不動則熱，不堅則陷且空，不與眾同，是以知其何脈之動也。

The fact is:
When the guard qi have reached a state of balance, the camp qi are filled, and the

48 The final 12 characters, from "the size of pearls …" to "… died first" have been inserted here by HBYXY in agreement with NJ 24 and JYJ 2/1.

49 HBYXY in agreement with TS 9 has instead of 外 *wai*, "exterior", here 內 *nei*, "inner [knuckle]".

50 HDNJZP: "These are the network vessels of the six hand and foot conduits."

51 ZJY: "The guard qi are aggressive qi originating from water and grain. These qi move swiftly and their flow is smooth. They do not enter the conduits. Wine, too, has aggressive qi originating from water and grain. It is equally swift [in its flow]. That is, when one drinks wine, the guard qi will follow and they enter the skin and fill the network vessels first. Once the network vessels are filled, the guard qi calm down, and the camp qi will be filled subsequently too. That is, the conduit vessels are filled copiously."

conduit vessels greatly abound [with qi]. If now the vessels are suddenly excited, this is always so because evil qi have settled in them, remaining there all the way from their beginning to their end. If there is no excitement, then they will be hot. If they are not firm, then [when pressed] they sink in and [feel as if they were] empty. They are different from all the others. This is how one can know which of the vessels are excited. [52]

雷公曰：
何以知經脈之與絡脈異也？

Lei Gong:
How can the differences between conduit vessels and network vessels be discerned?

黃帝曰：
經脈者，常不可見也，其虛實也，以氣口知之。脈之見者，皆絡脈也。

Huang Di:
The conduit vessels are usually invisible. Whether they are in a condition of depletion and repletion, that can be known from [the movement of the qi at] the qi openings. All the vessels that can be seen are network vessels.

雷公曰：
細子無以明其然也。

Lei Gong:
[I, being] a mite,[53] have no idea why that is so.

黃帝曰：
諸絡脈皆不能經大節之間，必行絕道而出入，復合於皮中，其會皆見於外。

Huang Di:
The network vessels are unable to pass through the large joints. They must follow an interrupted path[54] by leaving and entering, merging in the skin again. Where they meet, that can always be seen from outside.

52 HBYXY in agreement with TS 9 has instead of 動 *dong*, "excited", here 病 *bing*, "disease".

53 A polite, self-deprecating term.

54 HBYXY: "絕道 *jue dao*: 'paths cutting across the longitudinal conduits'."

故
諸刺絡脈者，必刺其結上甚血者。雖無結，急取之，以寫其邪而出其血。留之發為痺也。凡診絡脈，脈色青，則寒，且痛；赤則有熱。

The fact is:
Whenever one pierces the network vessels, they always are to be pierced where knots have formed and where there is very much blood. Even if no knottings have formed yet, [the disease] is to be removed quickly by draining the evil [qi] and letting the blood. If they were to be left where they are, this would result in a blockage-illness. Whenever the network vessels are examined, [the following applies]: when the color of the vessels is greenish blue, then cold is present, and there is also pain. When they are red, then they contain heat.

胃中寒，手魚之絡多青矣；胃中有熱，魚際絡赤。其暴黑者，留久痺也。其有赤、有黑、有青者，寒熱氣也。其青短者，少氣也。

If cold is in the stomach, the network [vessels] in the ball of the hand will be mostly greenish-blue. If heat is in the stomach, the network [vessels] at the borderline of the ball of the hand will be red. If they are suddenly[55] black, this is because of a blockage-illness that has lasted for some time. If they are red, black and greenish-blue, this is because of cold and heat qi. If they are greenish-blue over a short distance, the qi are diminished.

凡刺寒熱者，皆多血絡，必間日而一取之，血盡而止，乃調其虛實。其小而短者，少氣，甚者，寫之則悶，悶甚則仆，不得言，悶則急坐之也。

Whenever one pierces cold and heat [qi, one must aim at] those network [vessels] with much blood. It is to be let every second day once. As soon as all blood has been removed, [the piercing] ends. Then the conditions of depletion and repletion are to be regulated. When [the network vessels] appear small[56] and short, the qi are diminished. In extreme cases their drainage will result in heart pressure. When such heart pressure is extreme, then [the patient] will fall to the ground and is unable to speak. As soon as a heart pressure sets in, [the patient] is to be seated.

55 HBYXY follows TS and replaces the character 暴 *pao* here with 魚 *yu*, "fish", i.e., "ball of the hand ".

56 ZJY in agreement with the preceding text replaces 小 *xiao*, "little", here with 青 *qing*, "greenish-blue".

手太陰之別，名曰列缺。起於腕上分間，并太陰之經，直入掌中，散入于魚際。其病實則手銳掌熱；虛則欠欬，小便遺數。取之去腕寸半。別走陽明也。

The [vessel] diverging[57] from the hand major yin [conduit] is called [after the opening where it diverges from the conduit] *lie que*.[58] It originates from the space[59] above the wrist and extends along the major yin conduits. It enters straight into the palm, where it dissipates and enters the borderline of the ball of the hand. If its disease is repletion, then the pointed bones of the hands[60] and the palms are hot. If it is a depletion, then [the patients] yawn and breathe with their mouth wide open. They frequently urinate, passing only small quantities. The [disease] is to be removed in a distance of one and a half inches from the wrist. [Another] course diverges from the yang brilliance [conduit].

手少陰之別，名曰通裏。去腕一寸半[61]，別而上行，循經入于心中，系舌本，屬目系。其實則支膈，虛則不能言。取之掌後一寸，別走太陽也。

The [vessel] diverging from the hand minor yin [conduit] is called [after the opening where it diverges from the conduit] *tong li*. [62] It leaves in a distance of one and a half inches from the wrist and extends separately upward. It follows the conduit and enters the heart. It connects with the basis of the tongue and links up with the eye connection.[63] A repletion in this [vessel] will result in [a feeling of] propping [fullness] at the diaphragm. In the case of depletion [the patient] will be unable to speak. The [disease] is to be removed in a distance of one inch from the palm. [Another] course diverges from the major yang [conduit].

57 HBYXY: "The character 別 *bie* is synonymous here with 絡 *luo*. MS: 'The reason why the text speaks of 別 *bie* here rather than 絡 *luo* is that it refers to a [network vessel] separating at this very opening from the main conduit and extending next to it'."

58 Needle insertion hole LU-7

59 HDNJZP: "These are the partings of the flesh adjacent to the bones."

60 HBYXY: "手銳 *shou rui*, this is the pointed bone at the side of the little finger at the back of the hand."

61 HBYXY in agreement with TS, QJ and SJZL has removed the character 半 *ban* here.

62 HDNJZP: "通裏 *tong li* is the name of a needle insertion hole." HT-5.

63 HBYXY in agreement with the remaining text has changed 系舌本 *xi she ben* here to 挾舌本 *xie she ben*, "extends to the side of the basis of the tongue".

手心主之別，名曰內關。去腕二寸，出於兩筋之間，循經以上，系於心包絡。心系實則心痛，虛則為頭強。取之兩筋間也。

The [vessel] diverging from the hand heart ruler [conduit] is called [after the opening where it diverges from the conduit] *nei guan*.[64] It leaves in a distance of two inches from the wrist and appears between the two sinews. It extends along the conduit upward and links up with the heart enclosing network [vessels]. In the case of a repletion in the heart connection, pain in the heart will result. In the case of a depletion, the head feels heavy. The [disease] is to be removed from between the two sinews.

手太陽之別，名曰支正。上腕五寸，內注少陰；其別者，上走肘，絡肩髃。實則節弛肘廢；虛則生胕，小者如指痂疥。取之所別也。

The [vessel] diverging from the hand major yang [conduit] is called [after the opening where it diverges from the conduit] *zhi zheng*.[65] It ascends[66] in a distance of five inches from the wrist and pours into the minor yin [conduit]. A diverging [vessel] ascends from it to the elbow and and wraps the shoulder bones. In the case of repletion, the joints will relax and the elbows no longer function. In the case of depletion warts grow. The small ones resemble scabies at the fingers. The [disease] is to be removed at the location of the divergence.

手陽明之別，名曰偏歷。去腕三寸，別入太陰；其別者，上循臂，乘肩髃，上曲頰偏齒；其別者，入耳，合於宗脈。實則齲聾；虛則齒寒痺隔。取之所別也。

The [vessel] diverging from the hand yang brilliance [conduit] is called [after the opening where it diverges from the conduit] *pian li*. It leaves from the wrist in a distance of three inches and enters separately the major yin [conduit].[67] A branch of it ascends along the arms and occupies the top of the shoulder bones. It ascends to the bend of the cheek bones and slants into the teeth. A branch enters the ear and links up with the stem vessel.[68] In the case of repletion, the teeth will decay and

64 HDNJZP: "A needle insertion hole on the network [vessel] of the hand heart ruler [conduit]." PC-6.

65 Needle insertion hole SI-7

66 HBYXY has instead of 上 *shang*, "to ascend", here 入 *ru*, "to enter."

67 HBYXY follows the version in JYJ, TS, QJ and TJ and replaces 入 *ru* here with 走 *zou*.

68 LS 28: "耳者宗脈之所聚也 *er zhe zong mai zhi suo ju ye*, "the ears are the meeting point of all stem vessels." ZJY: "The 'stem vessels' meet between ear and eye." MS: "The 'stem vessel' may be the big vessel of the lung conduit. Similarly, the 'big qi' are called 'stem qi'."

hearing is impaired. In the case of depletion the teeth will be cold, with a blockage barrier. The [disease] is to be removed at the location of the divergence.

手少陽之別，名曰外關。去腕二寸，外繞臂，注胸中，合心主。病實則肘攣，虛則不收。取之所別也。

The [vessel] diverging from the hand minor yang [conduit] is called [after the opening where it diverges from the conduit] *wai guan*.[69] It leaves, in a distance of two inches, from the wrist, winds around the exterior of the arm and pours into the chest where it links up with the heart ruler [conduit]. In the case of a repletion disease, the elbows suffer from cramps. In the case of depletion, [the patient] will be unable to contract [his lower arm]. The [disease] is to be removed from the location of the divergence.

足太陽之別，名曰飛揚。去踝七寸，別走少陰。實則鼽窒，頭背痛；虛則鼽衄。取之所別也。

The [vessel] diverging from the foot major yang [conduit] is called [after the opening where it diverges from the conduit] *fei yang*.[70] It diverges in a distance of seven inches from the knuckle, and extends separately from the minor yin [conduit]. In the case of repletion, the nose is blocked. Head and back ache. In the case of depletion, nasal flow and nosebleed will result. The [disease] is to be removed from the location of the divergence.

足少陽之別，名曰光明，去踝五寸，別走厥陰，下絡足跗。實則厥，虛則痿躄，坐不能起。取之所別也。

The [vessel] diverging from the foot minor yang [conduit] is called [after the opening where it diverges from the conduit] *guang ming*.[71] It diverges from the knuckle in a distance of five inches, and extends separately from the ceasing yin [qi conduit]. It descends and wraps the instep. In the case of repletion, [the qi] will recede [in the legs]. In the case of depletion, loss of functions [of the legs] as well as paralysis result.[72] The [disease] is to be removed from the location of the divergence.

69 Needle insertion hole TB-5

70 Needle insertion hole BL-58

71 Needle insertion hole GB-37

72 HBYXY: "痿躄 *wei bi*, the lower extremities soften and loose their strength, and [the patient] is unable to walk."

足陽明之別，名曰豐隆。去踝八寸。別走太陰；其別者，循脛骨外廉，上絡頭項，合諸經之氣，下絡喉嗌。其病氣逆則喉痺卒瘖。實則狂巔，虛則足不收，脛枯。取之所別也。

The [vessel] diverging from the foot yang brilliance [conduit] is called [after the opening where it diverges from the conduit] *feng long*.[73] It diverges from the knuckle in a distance of eight inches and extends separately from the major yin [conduit]. A branch follows the shin at its outer edge, ascends and links up with head and nape, where the qi of all conduits merge. It descends and connects with the throat. If a disease of qi moving against the norms emerges, then this will result in throat blockage-illness and all of a sudden [the patient] will be unable to speak.[74] In the case of repletion, madness, [i.e.,] peak-illness will result. In the case of depletion, the feet can no longer be controlled. In the case of repletion [in this branch], madness results. The lower thighs will wither. The [disease] is to be removed from the location of the divergence.

足太陰之別，名曰公孫。去本節之後一寸，別走陽明；其別者，入絡腸胃，厥氣上逆則霍亂，實則腸中切痛；虛則鼓脹。取之所別也。

The [vessel] diverging from the foot major yin [conduit] is called [after the opening where it diverges from the conduit] *gong sun*.[75] It leaves from the basic joint in a distance of one inch and extends separately from the yang brilliance [conduit]. A branch extends into the intestines and the stomach. When receding qi ascend in a movement contrary to the norms then cholera results. In the case of repletion, [patients] will feel a cutting pain in the intestine.[76] In the case of depletion, [the abdomen] will be swollen like a drum. The [disease] is to be removed from the location of the divergence.

足少陰之別，名曰大鍾。當踝後繞跟，別走太陽；其別者，并經上走於心包下，外貫腰脊。其病氣逆則煩悶，實則閉癃，虛則腰痛。取之所別者也。

The [vessel] diverging from the foot minor yin [conduit] is called *da zhong*.[77] It [originates] exactly behind the knuckle, wraps the heel and extends separately from the major yang [conduit]. Its branch extends along the conduit and reaches upward to below the heart enclosure. Externally it penetrates the lower back and the spine.

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73 Needle insertion hole ST-40

74 ZJY: "瘁 *cu*, 'tired", "exhausted', is used here for 卒 *cu*, 'suddenly'."

75 Needle insertion hole SP-4

76 HBYXY has instead of 腸 *chang*, "intestine", here 腹 *fu*, "abdomen" and follows the versions in MJ, TS and QJ.

77 Needle insertion hole KI-4

When it has a disease of receding qi, then [the patient] will feel vexed and he has heart pressure. In the case of repletion, closure with protuberance-illness results. In the case of depletion the lower back aches. The [disease] is to be removed at the location of the divergence.

足厥陰之別，名曰蠡溝。去內踝五寸，別走少陽；其別者，經脛上睾，結於莖。其病氣逆則睾腫卒疝。實則挺長，虛則暴癢。取之所別也。

The [vessel] diverging from the foot ceasing yin [qi conduit] is called [after the opening where it diverges from the conduit] *li gou*.[78] It leaves in a distance of five inches from the inner knuckle and extends separately from the minor yang [conduit]. A branch extends along the shins, ascends into the testicles and links up with the penis. When it has a disease of a qi movement contrary to the norms, then the testicles will swell and an elevation-illness emerges. In the case of repletion, [the penis] is erect and grows long. In the case of depletion a violent itch results. The [disease] is to be removed at the location of the divergence.

任脈之別，名曰尾翳。下鳩尾，散於腹。實則腹皮痛，虛則痒搔。取之所別也。

The vessel diverging from the controller vessel is called [after the opening where it diverges from the conduit] *wei yi*.[79] It descends to the tailbone and dissipates in the abdomen. In the case of repletion, the abdominal skin aches. In the case of depletion an itch results. The [disease] is to be removed at the location of the divergence.

督脈之別，名曰長強。挾膂上項，散頭上，下當肩胛左右，別走太陽，入貫膂。實則脊強，虛則頭重，//高搖之，挾脊之有過者// 取之所別也。

The [vessel] diverging from the supervisor vessel is called [after the opening where it diverges from the conduit] *chang qiang*.[80] It passes along the spine, ascends into the nape and dissipates on the head. It descends exactly to the left and right of the shoulderblades. A branch extends to the major yang [conduit] and enters the spine. In the case of repletion, the back will be stiff. In the case of depletion the head will feel heavy. //when high, move it to and fro.// //When adjacent to the spine a transgression occurs,//[81] The [disease] is to be removed at the location of the divergence.

78 HDNJZP: "蠡溝 *li gou* is the name of a needle insertion hole." LV-5

79 Needle insertion hole CV-15

80 Needle insertion hole GV-1

81 HDNJZP: "挾脊之有過者 *xie ji zhi you guo zhe* indicates here pathological changes in the vessels adjacent to the spine, resulting in disease." HBYXY: "The nine characters 高搖之，挾脊之有過者 *gao yao zhi xie ji zhi you guo zhe* are a later insertion. 高搖之 *gao*

脾之大絡，名曰大包。出淵腋下三寸，布胸脅。實則身盡痛，虛則百節盡皆縱。此脈若罷絡之，血者皆取之脾之大絡脈也。

The big network [vessel] of the spleen is called *da bao*.[82] It appears in a distance of three inches below the *yuan ye* [opening][83] and spreads in the chest and the flanks. In the case of repletion, the entire body aches. In the case of depletion all the hundred joints will relax. These vessels resemble a net wrapping everything. As for the blood, it is always to be removed from the big network vessel of the spleen.

凡此十五絡者，實則必見，虛則必下。視之不見，求之上下。人經不同，絡脈亦所別也。

For all 15 network [vessels the following applies]: when they are replete, this is certainly visible. When they are depleted, they will certainly sink down. When one looks for them and cannot see them, he must look further up and down [for changes]. The conduits of humans differ, and hence their network vessels differ too.

yao zhi is is a comment on 頭重 *tou zhong* that was inserted into the main text.. The six characters 挾脊之有過者 *xie ji zhi you guo zhe* may be a comment on 入貫膂 *ru guan lü* that was later inserted into the main text."

82 Needle insertion hole SP 21

83 Needle insertion hole GB-22

Chapter 11
經別
The Conduits and their Diverging [Vessels]

黃帝問於岐伯曰：
余聞人之合於天道也，

Huang Di asked Qi Bo:
I have heard, man is one with the WAY of heaven.

內有五藏，以應五音、五色、五時、五味、五位也；
外有六府，以應六律。六律建陰陽，諸經而合之十二月、十二辰、十二節、十二經水、十二時、十二經脈者，此五藏六府之所以應天道。

Internally [man] has the five long-term depots and they correspond to the five musical notes, the five colors, the five seasons, the five flavors and the five cardinal directions.
Externally [man] has the six short-term repositories and they correspond to the six pairs of flutes.[1] The six pairs of flutes are categorized as yin and yang. They are one with all conduits, as well as with the twelve months, and the twelve stars, the twelve seasonal sections, and the twelve stream waters, the twelve double-hours and the twelve conduit vessels. This is how the five long-term depots and the six short-term repositories correspond to the WAY of heaven.

1 NJZYXY: "In ancient times 12 different bamboo flutes were in use, six of them yang flutes, 陽律 *yang lü*, and six of them yin flutes, 陰律 *yin lü*. Together they were called 'the twelve 律 *lü*'." HDNJZP: " 'The six flutes', 六律 *liu lü*, refer to all twelve yin and yang flutes."

夫
十二經脈者，
人之所以生，病之所以成，
人之所以治，病之所以起，
學之所始，工之所止也。
麤之所易，上之所難也。
請問其離合，出入奈何？

Now,
it is through the twelve conduit vessels
that a person comes to life, that the diseases become manifest,
that a person is cured, and where the diseases emerge.[2]
They are the first item to be studied, and they are the place where the practitioner stops.
They are considered easy by the unrefined and they are considered difficult by the outstanding [practitioner].
May I ask about their divergence and union, their origin and their entry?

岐伯稽首再拜曰：
明乎哉問也！此麤之所過，上之所息也，請卒言之。

Qi Bo struck his head in veneration on the floor twice and said:
Brilliant is this question, indeed! That is where the unrefined pass by, while the outstanding [practitioner] takes a rest. I ask to speak about this comprehensively.

足太陽之正，別入于膕中，其一道下尻五寸，別入于肛，屬於膀胱，散之腎，循膂，當心入散；直者，從膂上出於項，復屬於太陽，此為一經也。

The main [course of the vessels] diverging from the foot major yang [conduit] enters the hollow of the knee. One of its paths descends to five inches below the buttocks, A diverging [vessel] enters the anus and links up with the urinary bladder, dissipates in the kidneys and follows the flesh adjacent to the spine to the heart where it enters and dissipates. The straight course ascends from the flesh adjacent to the spine and appears in the nape where it links up again with the major yang [conduit]. Beginning there they constitute one single conduit.

2 Alternative: "… that the patient rises again." HBYXY refers to a passage in Sima Qian's 司馬遷 *Shi ji* 史記: "越人能使之起耳 *yue ren neng shi zhi qi er*, "Yue ren was able to make [the patient] get up again", and concludes that in the current statement the character 起 *qi*, "to rise", "to get up", is identical with 愈 *yu*, "to heal".

足少陰之正，至膕中，別走太陽而合，上至腎，當十四椎出屬帶脈；直者，系舌本，復出於項，合於太陽，此為一合。成以諸陰之別，皆為正也。

The main [course of the vessels] diverging from the foot minor yin [conduit] enters the hollow of the knee and extends separately to the major yang [conduit] with which it eventually links up. It further ascends to the kidneys and appears at the 14th vertebra where it links up with the belt vessel. The straight course links up with the basis of the tongue, reappears at the nape, and links up with the [foot] major yang [conduit]. That is the first link up.[3] The divergences of all yin [conduits are nevertheless the] main [conduits of all yang conduits].[4]

足少陽之正，繞髀入毛際，合於厥陰，別者入季脅之間，循胸裏屬膽，散之上肝，貫心以上挾咽，出頤頷中，散於面，繫目系，合少陽於外眥也。

The main [course of the vessels diverging from the] foot minor yang [conduit] winds around the thigh and enters the pubic hair line. It links up with the ceasing yin [qi conduit] and extends separately into the lower flanks. It follows the inner side of the chest and links up with the gall bladder. It dissipates there and ascends to the liver, penetrates the heart[5] and ascends further to the side of the throat. It appears at the jaws, dissipates in the face and ties up with the eye connection [to the brain]. It links up with the minor yang [conduit] at the exterior corner of the eye.

足厥陰之正，別跗上，上至毛際，合於少陽，與別俱行，此為二合也。

The main [course of the vessels] diverging from the foot ceasing yin [qi conduit] extends separately on the instep and ascends to the pubic hair line where it joins the [divergence of the main course of the foot] minor yang [conduit]. The [diverging vessel and the main course] extend parallel in separate courses. That is the second link up.

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3 HDNJZP: "The twelve conduits constitute six link ups of inner and outer [conduits]. They are called 六合 *liu he*, the 'six link ups'. This here is the 'first link up'."

4 HDNJZP: "ZJY: 'Where there is an exterior, there must be an interior. Where there is yang, there must be yin. Hence the main [courses] of all the yang [conduits] must form the divergences of all the yin [conduits]. These are all examples of the divergence and merging of main courses of the vessels. It has nothing in common with parallel courses crossing and meeting each other.' The same applies to all further statements here."

5 In view of the structural parallelism in the present text, NJZYXY et al. see here an erroneous exchange of characters: 散之上肝，貫心 should be 散之肝，上貫心 *san zhi gan, shang guang xin*, "it disperses into the liver, ascends and penetrates the heart".

足陽明之正，上至脾，入于腹裏屬胃，散之脾，上通於心，上循咽出於口，上頞顲，還繫目系，合於陽明也。

The main [course of the vessels diverging from the] foot yang brilliance [conduit] ascends to the spleen. There it enters the abdomen and connects with the stomach. It dissipates in the spleen and extends upward to the heart, ascends further along the throat and reappears at the mouth. It ascends further to the nose bridge and to the bulging bone below the eyes, and turns to join the eye connection [to the brain] where it links up with the yang brilliance [conduit].

足太陰之正，上至髀，合於陽明，與別俱行，上結於咽，貫舌中，此為三合也。

The main [course of the vessels diverging from the] foot major yin [conduit] ascends to the thigh and links up with the [foot] yang brilliance [conduit], alongside of which it further extends. It ascends and connects with the esophagus, and penetrates the center of the tongue.[6] That is the third link up.

手太陽之正，指地，別於肩解，入腋走心，系小腸也。

The main [course of the vessels diverging from the] hand major yang [conduit] points to the earth.[7] It diverges at the shoulder division, enters the armpit, extends to the heart and connects with the small intestine.

手少陰之正，別入于淵腋兩筋之間，屬於心，上走喉嚨，出於面，合目內眥，此為四合也。

The main [course of the vessels] diverging from the hand minor yin [conduit] enters between the two sinews at the *yuan ye* [opening].[8] It links up with the heart, and ascends to the throat. It appears in the face and links up with the inner corner of the eye. That is the fourth link up.

6 TS has instead of 中 *zhong*, "center", here 本 *ben*, "[tongue] basis".

7 ZJY: "The earth is yin. It lies within heaven. The internal vessels of the hand major yin [conduit] diverge at the shoulder, extend into the armpit and continue to the heart. They connect with the small intestine. They all extend from above downward, from the exterior into the interior. Hence the text says: 'points to the earth'."

8 Needle insertion opening GB-22

手少陽之正，指天，別於巔，入缺盆，下走三焦，散於胸中也。

The main [course of the vessels diverging from the] hand minor yang [conduit] points to heaven.[9] It extends separately to the top of the skull and enters the broken basin. It descends to the triple burner and dissipates in the chest.

手心主之正，別下淵腋三寸，入胸中，別屬三焦，出循喉嚨，出耳後，合少陽完骨之下，此為五合也。

The main [course of the vessels] diverging from the hand heart ruler [conduit] descends separately to the *yuan ye* [opening] and, in a distance of three inches, enters the chest. A divergence links up with the triple burner, appears[10] and follows the throat. It appears behind the ear and links up with the [hand] minor yang [conduit] below the completion bone behind the ear.[11] That is the fifth link up.

手陽明之正，從手循膺乳，別於肩髃，入柱骨，下走大腸，屬於肺，上循喉嚨，出缺盆，合於陽明也。

The main [course of the vessels diverging from the] hand yang brilliance [conduit] starts from the hand and follows the side of the chest.[12] It diverges at the *jian yu* [opening],[13] enters the column bone, descends to the large intestine, links up with the lung, ascends along the throat, appears in the broken basin, and links up with the yang brilliance [conduit].

手太陰之正，別入淵腋少陰之前，入走肺，散之太陽，上出缺盆，循喉嚨，復合陽明，此六合也。

The main [course of the vessels] diverging from the hand major yin [conduit] separately enters the *yuan ye* [opening] in front of the minor yin [conduit]. It enters the lung, dissipates in the major yang,[14] ascends further and appears in the broken basin. It follows the throat and links up with the yang brilliance [conduit] again. That is the sixth link up.

9 ZJY: "The heaven is yang. It moves outside the earth. The main branch of the hand minor yang [conduit] diverges on top of the head, enters the broken basin, extends further down into the triple burner, dissipates in the chest, and encloses the long-term depots and short-term repositories. Hence the text says: 'points to heaven'."

10 TS, SW and JYJ have instead of 出 *chu*, "to come out", "to appear", here 上 *shang*, "to ascend".

11 The "completion bone" is the mastoid process behind the ears.

12 HDNJZP: "The characters 膺乳 *ying ru* refer to the region between the mammillae and the side of the thorax."

13 Needle insertion opening LI-15

14 TS has instead of 太陽 *tai yang*, "major yang", here 大腸 *da chang*, "large intestine".

Chapter 12
經水
The Conduit/Stream Waters

黃帝問於岐伯曰：
經脈十二者，外合於十二經水，而內屬於五藏六府。

Huang Di asked Qi Bo:
The twelve conduit/stream[1] vessels link up with the twelve stream waters outside, and they are connected with the five long-term depots and six short-term repositories inside. [2]

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1 The character 經 *jing* originally was designed to signify the weft in a tissue. In fact, the weft is the support of any woven tissue. Apparently, the term was used early allegorically to signify phenomena/items/artefacts that were considered eternally essential "supports" of larger "tissues" such as economy and culture. Such "wefts", then, are the major rivers/streams, 經 *jing*, that were understood to be essential for exchanges between different parts of the country, and as suppliers of water to man and agricultural irrigation. Similarly, the essential writings of Chinese antiquity and later times were named 經 *jing*, because they are the cultural "wefts" supporting Chinese civilization, presumably forever. In the human morphology, the term *jing* was applied to signify the conduits pervading the body, and providing for exchanges of provisions between its centers, just like the streams of water pervade the country. In LS 10 this parallelism between the significance of the major rivers for the well-being of the country, and the conduit streams for the well-being of the individual body is emphasized. Hence to let this allegory become obvious in the English translation, I refrain here from the usual rendering of the passageways of blood and qi, 經 *jing*, in the human organism as "conduits", and translate the term 經脈 *jing mai* as "stream vessels" pervading the human organism to parallel the term 經水 *jing shui*, "stream waters", pervading the country.

2 ZJY: "The stream waters receive water and distribute it on the earth. Man's five long-term depots are the storage venues of the essence spirit, and of the *hun* and *po* souls. The six short-term repositories are the locations where water and grain are received, and where the qi of their finest essence are transformed to be spread through the interior and exterior [of the human body]. The conduit/stream vessels are comparable to the rivers, and the blood is comparable to the water. The rivers receive water and nourish with it the entire country. The conduit/stream vessels receive blood and transport it through the entire body. Similar to the [differences among the] paths and regulatory efforts directed at the stream waters (i.e., rivers), the origins and further courses [of the conduit vessels], their flowing over longer and shorter distances, differ too. Hence the superficial and deep piercing, and the [larger and smaller] number of cauterizations are to be distinguished too."

夫
十二經水者，其有大小、深淺、廣狹、遠近各不同；五藏六府之高下、大小、受谷之多少亦不等，相應奈何？

Now,
among the twelve stream waters there are big ones and small ones, some are deep, others are shallow, some are distant, others are near - all these differences. Among the five long-term depots and six short-term repositories some are located in the upper, others in the lower [region of the body], some are big, others are small, and the amounts of grain they are able to receive differ too. In what way do they correspond to each other?

夫
經水者，受水而行之；
五藏者，合神氣魂魄而藏之；
六府者，受穀而行之，受氣而揚之；
經脈者，受血而營之。

Now,
the stream waters receive water and transmit it.
The five long-term depots unite the spirit qi with the *hun* and *po* souls and store them.
The six short-term repositories receive grain and transmit it; they receive the qi and disperse them.
The conduit/stream vessels receive the blood and circulate it.

合而以治，奈何？刺之深淺，灸之壯數，可得聞乎？

How is all this brought together to conduct a therapy? Whether the piercing reaches into the depth, or remains at the surface, how many cauterisations are to be applied, may I be informed of this?

岐伯答曰：
善哉問也！
天至高不可度，
地至廣不可量，
此之謂也。

Qi Bo replied:
A good question, indeed!
The highest reaches of heaven cannot be measured.

The most far-reaching extensions of the earth can not be quantified.
This is what that is to say.

且夫
人生於
天地之間，六合之內，
此天之高，地之廣也，
非人力之所能度量而至也。

Also,
the coming to life of mankind
between heaven and earth and within the six [dimensions of universal] unity,[3]
that is [comparable to] the hight of heaven and the width of the earth.
Human strength will never be able to measure and quantify this.

若夫
八尺之士，皮肉在此，外可度量切循而得之，其死可解剖而視之。其藏之堅脆，府之大小，穀之多少，脈之長短，血之清濁，氣之多少，十二經之多血少氣，與其少血多氣，與其皆多血氣，與其皆少血氣，皆有大數。其治以鍼艾，各調其經氣，固其常有合乎。

Now,
[let us take] a male person of eight feet height [as an example]. He has a skin and he has flesh. His outer [appearance] can be measured. [His structures] can be followed and pressed [with the fingers] so as to locate them. Once he has died, he may be dissected to observe his [interior appearance]. Whether the long-term depots are firm or brittle, and whether the short-term repositories are large or small, how much grain [they have received], and of what length the vessels are, whether the blood is clear or turbid, and whether the qi are many or few, whether the twelve conduits transmit much blood and little qi, or little blood and much qi, and whether overall they contain much blood and much qi or little blood and little qi, all this can be quantified. A treatment with needles and moxibustion always serves to regulate the qi in the conduits. Hence a regular situation rests on bringing [all this] together.

3 HDNJZP: "East, West, South, North, above, below." Differently NJZYXY: "Above, below, in front, behind, left, right."

黄帝曰：
余聞之，快於耳不解於心，願卒聞之。

Huang Di:
What I have been informed of has swiftly entered my ear but has not been resolved yet in may heart.[4] I wish to be fully informed of this.

岐伯答曰：
此人之所以參天地而應陰陽也，不可不察。

Qi Bo replied:
How man is part of heaven and earth, and how he corresponds to [the dynamics of] yin and yang, this must be examined.

足太陽外合清水，內屬膀胱，而通水道焉。
足少陽外合于渭水，內屬于膽。
足陽明外合于海水，內屬于胃。
足太陰外合于湖水，內屬于脾。
足少陰外合于汝水，內屬于腎。
足厥陰外合于澠水，內屬于肝。

The foot major yang [conduits], externally they link up with the clear waters of the Qing [river];[5] internally they are tied to the urinary bladder.
>They communicate with all water ways.<
The foot minor yang [conduits], externally they link up with the waters of the Wei [river]; internally they are tied to the gall bladder.
The foot yang brilliance [conduits], externally they link up with the waters of the of the Hai [river][6]; internally they are tied to the stomach.
The foot major yin [conduits], externally they link up with the waters of the Hu [river][7]; internally they are tied to the spleen.
The foot minor yin [conduits], externally they link up with the waters of the Ru [river]; internally they are tied to the kidneys.
The foot ceasing yin [qi conduits], externally they link up with the waters of the Sheng [river]; internally they are tied to the liver.

4 HDNJZP: "When one gets to hear this, he may think that it is easy to understand. However, this does not mean that he has grasped the contents thoroughly."

5 HBYXY: "WB in his comment on a parallel passage in SW 27 reads 清 as 瀆 *du*, 'ditch'." See below note 8.

6 Alternative: "of the Seas". See below note 8.

7 Alternative: "of the Lakes". See below note 8.

手太陽外合淮水，內屬小腸，而水道出焉。
手少陽外合于漯水，內屬于三焦。
手陽明外合于江水，內屬于大腸。
手太陰外合于河水，內屬于肺。
手少陰外合于濟水，內屬于心。
手心主外合于漳水，內屬于心包。

The hand major yang [conduits], externally they link up with the waters of the Huai [river]; internally they are tied to the small intestine.

>The water ways originate from here.<

The hand minor yang [conduits], externally they link up with the waters of the Luo [river]; internally they are tied to the triple burner.
The hand yang brilliance [conduits], externally they link up with the waters of the Jiang [river]; internally they are tied to the large intestine.
The hand major yin [conduits], externally they link up with the waters of the He [river]; internally they are tied to the lung.
The hand minor yin [conduits], externally they link up with the waters of the Ji [river]; internally they are tied to the heart.
The hand heart ruler [conduits], externally they link up with the waters of the Zhang [river]; internally they are tied to the heart enclosure.

凡此五藏六府十二經水者，外有源泉，而內有所稟，此皆內外相貫，如環無端，人經亦然。

To all the five long-term and six short-term repositories as well as the waters of the twelve stream waters the following applies: externally they have a source [to supply them] and internally they have [locations] supplied by them. All these [units] in the interior and exterior penetrate each other. This is like a ring without beginning. The same is true for the streams/conduits in man.

故
天為陽，地為陰，腰以上為天，腰以下為地。

The fact is:
Heaven is yang. The earth is yin. From the lower back upward, that is [the region associated with] heaven. From the lower back downward, that is [the region associated with] the earth.

故
海以北者為陰，
湖以北者為陰中之陰；
漳以南者為陽，
河以北至漳者為陽中之陰；
漯以南至江者為陽中之太陽，
此一隅之陰陽也，所以人與天地相參也。

The fact is:
North of the Hai [river], that is a yin realm.[8]
North of the Hu [river], that is a yin in yin realm.
South of the Zhang [river], that is a yang realm.
From the He [river] north up to the Zhang [river], that is a yin in yang realm.
From the Luo [river] south to the Jiang [river], that is the major yang in the yang realm.
This is a rough summary of yin and yang associations. However, they help to deduce how man is part of heaven and earth.

8 The juxtaposition offered here and earlier in this chapter of "waters" flowing through China, and of conduits passing through the human organism, is not entirely understandable any longer. As HDNJZP notes: "*Guan zi* 管子, Shui di pian 水地篇, states: 'The waters are the blood and qi of the earth, flowing through the conduit vessels' The 12 stream waters (*jing shui* 經水) mentioned in the present chapter were all well-known rivers in the Chinese territory of the time. Because of historical and topographical changes over time, the names of these rivers and the regions where they existed also have undergone significant changes. Hence we should not cling to the concrete nature of these rivers, and attempt to find out where they were located." In fact, no rivers named Hai 海 [*shui* 水], Hu 湖水 [*shui* 水] and He 河[*shui* 水] are known now to have existed in Chinese antiquity, and hence it remains unclear whether *hai shui* is to be translated here as "sea"-waters, *hu shui* as "lake"-waters, and *he shui* als "river"-waters, or as Hai[-river] waters, Hu[-river] waters and He[-river.] waters respectively. According to ZYA, "The region of the lower back is 'heaven', the region below the lower back is 'earth'. In heaven and earth, above and below, there are 'waters' everywhere. 'North of the Hai [waters]' is to say: the stomach is located in the center. The region below it is yin; it is where the liver and the kidneys are located. "North of the Hu [waters]', that is the location of the spleen, of soil. Hence this is yin in yin. The spleen is the extreme yin in yin. The Zhang [waters] are South, and they are yang. Now, the region above the heart ruler enclosing network is the location of heart and lung. Hence, above is where heaven, yang, and the South are. Below is where the earth, yin, and the North are." Whether such an explanation, followed by all later Chinese commentators known to me, is in agreement with the original comparison of topographical features with physiological-morphological notions remains to await the findings of further research

黃帝曰：
夫
經水之應經脈也，其遠近淺深，水血之多少，各不同，合而以刺之奈何？

Huang Di:
Now,
since the stream-waters correspond to the conduit vessels, [the latter] also all differ as to whether they are located far away or nearby, at the surface or in the depth, and whether they hold much or little blood and qi. If all of this is considered together, how are they to be pierced?

岐伯答曰：
足陽明，五藏六府之海也，其脈大，血多氣盛，熱壯，刺此者不深勿散，不留不寫也。

Qi Bo:
The foot yang brilliance [conduits] are the sea of the five long-term depots and six short-term repositories. Their vessels are big, they hold much blood and their qi abound. They are hot and strong. If one fails to pierce [these conduits] deeply, the [evil qi] cannot be dispersed. If one fails to let [the needle] remain inserted, then there will be no drainage.

足陽明刺深六分，留十呼。
足太陽深五分，留七呼。
足少陽深四分，留五呼。
足太陰深三分，留四呼。
足少陰深二分，留三呼。
足厥陰深一分，留二呼。

The foot yang brilliance [conduit] is to be pierced 6 *fen* deep. [The needle] is to remain inserted for ten exhalations.
The foot major yang [conduit] is to be pierced 5 *fen* deep. [The needle] is to remain inserted for seven exhalations.
The foot minor yang [conduit] is to be pierced 4 *fen* deep. [The needle] is to remain inserted for five exhalations.
The foot major yin [conduit] is to be pierced 3 *fen* deep. [The needle] is to remain inserted for four exhalations.
The foot minor yin [conduit] is to be pierced 2 *fen* deep. [The needle] is to remain inserted for three exhalations.
The foot ceasing yin [qi conduits] is to be pierced 1 *fen* deep. [The needle] is to remain inserted for two exhalations.

手之陰陽，其受氣之道近，其氣之來疾，其刺深者，皆無過二分，其留，皆無過一呼。其少長、大小、肥瘦，以心撩之，命曰法天之常，灸之亦然。灸而過此者，得惡火則骨枯脈澀，刺而過此者，則脫氣。

The hand yin and yang [conduits] receive their qi via paths from nearby. Hence their qi arrive swiftly. The depth of a piercing must not exceed 2 *fen*. And [the needle] must not remain inserted for longer than one exhalation. Whether the [patient] is short or long, big or small, fat or emaciated, this must be considered carefully.[9] That is called: to take the regularity of heaven as foundation of [one's piercing] patterns. The same applies to cauterisation. If one when cauterising exceeds these limits and a malign fire is generated, then the bones will dry up and the vessels will be rough. If one when piercing exceeds these limits, than this results in a loss of qi.

黃帝曰：
夫
經脈之大小，血之多少，膚之厚薄，肉之堅脆及膕之大小，可為量度乎？

Huang Di:
Now,
whether the conduit vessels are big or small, whether they hold much or little blood, whether the skin is thick or thin, whether the flesh is firm or brittle, and whether the hollow of the knee is big or small, how can that be measured and quantified?

岐伯答曰：
其可為度量者，取其中度也。不甚脫肉，而血氣不衰也。

Qi Bo:
To be able to measure and to quantify these [parameters] one starts from a [person's] average measure. [Average is to say:] he has not lost much flesh, and his blood and qi have not weakened.

若夫
度之人，消瘦而形肉脫者，惡可以度量刺乎。審、切、循、捫、按，視其寒溫盛衰而調之，是謂因適而為之真也。

It is such:
If measuring man [is considered helpful to decide about the depth of an insertion], how could the piercing be based on measures taken from someone who is emaciated and has lost the flesh of his physical appearance? Observation, pressure with one's finger [into the vessels], letting one's fingers slide along [the vessels], careful laying

9 NJZYXY: "The character 撩 *liao* is synonymous here with 料 *liao*, 'to calculate'."

on of hands, and pressing [into the abdomen] to find out whether the [patient's] cold and warm [qi] abound or are weak, and then initiate a regulation, that is called "correct behavior in accordance with the requirements."

Chapter 13
經筋
The Conduits and their Sinews[1]

足太陽之筋，起於足小趾，上結于踝，邪上結于膝，其下循足外側，結于踵，上循跟，結於膕；

The sinew of the foot major yang [conduits] starts from the little toe.[2] It ascends and connects[3] with the knuckle. From there it extends diagonally further upward to the knee. Downward it follows the outer edge of the foot and connects with the heel. It ascends along the heel and links up with the hollow of the knee.

其別者，結于腨外，上膕中內廉，與膕中并上結于臀，上挾脊上項；其支者，別入結于舌本；

Its divergence links up with the outside of the calf, and ascends into the inner edge of the hollow of the knee. It further ascends from within the hollow of the knee and links up with the buttocks. It ascends along the spine and extends upward into the nape. A divergence enters and connects with the basis of the tongue.

其直者，結于枕骨，上頭，下顏，結于鼻；

Its straight course links up with the bones, on the back of the skull, ascends to the head, descends in the face and connects with the nose.

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1 MS: "All conduits have their own sinews and these sinews all have their specific diseases for which specific therapies are available."

2 HBYXY: "TS does not have the character 足 *zu*, 'foot'; in fact, it does not fit into the parallelism of this section and may be deleted."

3 TS 23 comments: "結 *jie* has the meaning of 曲 *qu*, 'curved'. Since the sinews wind around the external knuckle, [the text] speaks of 結 *jie*, 'curved'." HBYXY: "The meaning is 聚 *ju*, 'to collect'."

其支者，為目上網，下結于頄；
其支者，從腋后外廉結于肩髃；
其支者，入腋下，上出缺盆，上結於完骨；
其支者，出缺盆，邪上出于頄。

Its divergence forms a net on the eye,[4] descends and connects with the cheek bones.
Its divergence starts from the outer edge behind the armpit and connects with the clavicle.
Its divergence enters below the armpit, ascends and appears in the broken basin. It ascends and links up with the completion bone.[5]
Its divergence appears in the broken basin, extends diagonally upward and appears at the cheek bone.[6]

其病
小趾支跟腫痛，膕攣，脊反折，項筋急，肩不舉，腋支缺盆中紐痛，不可左右搖。

Its diseases:
A swelling and pain extending from the little toe into the heel. The hollow of the knee is cramped; the spine is bent backward as if broken. The sinews in the nape are tense. The shoulders cannot be lifted. From the armpit up to the broken basin [patients feel] a pulling pain. They are unable to turn left and right.

治在燔鍼劫刺，以知為數，以痛為輸，名曰仲春痺也。
To achieve a cure, an aggressive[7] piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are at] the location of the pain. [These diseases] are called "second month of spring blockage-illness".

足少陽之筋，起於小指次指，上結外踝，上循脛外廉，結於膝外廉；其支者，別起外輔骨，上走髀，前者結於伏兔之上，後者，結於尻；

The sinew of the foot minor yang [conduit] starts from the toe next to the little toe. It ascends and connects with the exterior knuckle. It ascends further and extends along the outer edge of the calf and then links up with the outer edge of the knee.

4 ZJY: "網 *wang* is 網維 *wang wei*. That is the connection with the eyelids that makes it possible to open and close the eyes."

5 i.e., the mastoid process.

6 JYJ 2/6 has instead of 出 *chu*, "appears", here 入 *ru*, "enters". That makes sense.

7 HDNJZP: "劫 *jie* is synonymous here with 奪 *duo*, 'to deprive', 'to rob'. Following insertion, the needle is removed again immediately. A manual technique not used to confront or pursue, supplement or drain [qi] is called 劫刺 *jie ci*, 'aggressive piercing'." HBYXY: "劫刺 *jie ci* is a needling technique of swift piercing and swift withdrawing."

Its divergence originates separately from the fibula, and ascends to reach the hip bones. In front, it connects with the upper side of the anterior thigh; on the back, it connects with the buttocks.

其直者，上乘肭季脅，上走腋前廉，繫於膺乳，結於缺盆；直者，上出腋，貫缺盆，出太陽之前，循耳後，上額角，交巔上，下走頷，上結於頄；支者，結於目眥為外維。

Its straight course ascends and takes hold of the lower and upper sections of the flanks, ascends further along the frontal edge of the armpit, links up with the chest and connects with the broken basin. A straight course ascends and appears in the armpit, penetrates the broken basin and appears in front of the major yang [conduit]. It further extends behind the ear, ascends at the temples, crosses the skull and descends to link up with the cheek bones above the chin. A divergence links up with the corner of the eye[8] and there constitutes an outer ribbon.[9]

其病
小指次指支轉筋，引膝外轉筋，膝不可屈伸，膕筋急，前引髀，後引尻，即上乘肭季脅痛，上引缺盆、膺乳、頸維筋急。從左之右，右目不開，上過右角，并蹻脈而行，左絡於右，

Its diseases:
Sinew torsions at the toe next to the little toe, pulling upward to the outer side of the knee where there is sinew torsion too. As a result, the knee can neither be bent nor stretched. The sinews of the hollow of the knee are tense and pull at the hip bones at the front side and at the buttocks on the back. Upward they take a hold of the lower and upper sections of the flanks and cause pain there. Further up they pull at the broken basin, the chest and the neck with tense ribbon sinews. [When a disease] moves from left to right, the right eye will not open.[10] They ascend past the right temple, and extend along the walker vessel. Left is linked up with right.

8 JYJ, TS, QJ and SJZL have 外目眥 *wai mu zi*, "external corner of the eye".

9 HDNJZP: "These are the sinew connections with the external corner of the eyes and enabling one to look left and right."

10 ZJY: "When the right eye cannot be opened, the disease has come from the left. When the left eye cannot be opened, the disease has come from the right."

故
傷左角，右足不用，命曰維筋相交。

The fact is:
when the temple on the left is damaged, the foot on the right will become useless. That is called “mutual crossing of ribbon sinews”.

治在燔鍼劫刺，以知為數，以痛為輸，名曰孟春痺也。

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are] at the location of the pain. [These diseases] are called “first month of spring blockage illness”.

足陽明之筋，起於中三指，結於跗上，邪外上加於輔骨，上結於膝外廉，直上結於髀樞，上循脅屬脊；

The sinew of the foot yang brilliance [conduit] starts from the central >third< toe, connects with the instep, and ascends, in a diagonal course, to the calf bone. It ascends further, links up with the outer edge of the knee, ascends straight and connects with the pivot protruding from the upper end of the thigh bone. Further upward it follows the upper flank and links up with the spine.[11]

其直者，上循骭，結於膝；其支者，結於外輔骨，合少陽；

A straight course ascends along the shin and links up with the knee. A divergence externally connects with the calf bone and links up with the minor yang [conduit].

其直者，上循伏兔，上結於髀，聚於陰器，上腹而布，至缺盆而結，上頸，上挾口，合于頄，下結於鼻，上合於太陽。太陽為目上網，陽明為目下網；其支者，從頰結於耳前。

Its straight course ascends along the anterior thigh, ascends further to connect with the thigh bone, and encloses the yin organ.[12] It ascends to the abdomen where it spreads. It reaches the broken basin and connects there. It ascends further into the neck, passes by the side of the mouth and links up with the cheek bones. It descends and connects with the nose, and ascends again to merge with the major yang [conduit].

>The major yang [conduit] forms a net above the eye. The yang brilliance [conduit] forms a net below the eye. A divergence starts from the cheek and connects with it in front of the ear.<

11 HBYXY: “The character 脊 *ji*, ‘spine’, is most likely an error for 腹 *fu*, ‘abdomen’.”

12 That is the male sexual member.

其病
足中指支脛轉筋，腳跳堅，伏兔轉筋，髀前腫，癭疝，腹筋急，引缺盆及頰，卒口僻；急者，目不合，熱則筋縱，目不開，頰筋有寒，則急，引頰移口，
有熱則筋弛縱，緩不勝收，故僻。

Its diseases:
Sinew torsions from the central toe into the shinbone. [Patients] walk with a firm step.[13] The sinews in the anterior thigh are torn. The front side of the thigh is swollen. Prominence-illness with elevation-illness. The abdominal sinews are tense. They pull at the broken basin and the cheek. All of a sudden, the mouth is slanted. In acute cases, the eyes fail to close. In the case of heat the sinews relax and the eyes fail to open. If there is cold in the sinews of the cheeks, then they will become tense. They pull at the cheek and change the position of the mouth.[14]

>In the case of heat the sinews relax. Once they have relaxed, [the mouth] can no longer be controlled. Hence it assumes a slanted position.<

治之以馬膏，膏其急者；以白酒和桂，以塗其緩者，以桑鉤鉤之，即以生桑炭置之坎中，高下以坐等。以膏熨急頰，且飲美酒，敢美炙肉，不飲酒者，自強也，為之三拊而已。

This is to be cured with horse fat. The fat is to be applied to the tense [sinews]. White wine is to be mixed with cinnamon bark, and this is to be applied to the locations where [the sinews] are relaxed. [The healer] uses a hook prepared from mulberry tree wood[15] to pull [the mouth into the correct position]. Then a pit is filled with the mulberry tree charcoal. The height should correspond to the seating position [of the patient]. Heated fat compresses are to be applied to the cheek where the tense [sinew] is. In addition, [the patient] is to drink excellent wine, and to eat excellent roasted meat. Those who do not drink the wine, they must be forced to do so. Then [the healer] applies three slaps with his hand [to the patient's cheek],[16] and this will complete the cure.

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13 HBYXY: "The characters 腳跳堅 *jiao tiao jian* are most likely erroneous. Presumably, the text should read 足附緊 *zu fu jin*, 'the instep is hard'."

14 HBYXY: "The characters 移口 *yi kou* are most likely erroneous. Presumably, the text should read 哆口 *chi kou*, 'to open the mouth'."

15 ZJY: "The nature of mulberry wood is balanced. It is able to make joints moving and kills pains of all types caused by wind, cold, and dampness blockage. Hence, by using a hook made of mulberry wood to pull the corner of [the patient's] mouth one can bring the mouth back into its original position."

16 HDNJZP: "拊 *fu*, 'to slap with one hand', has the meaning here of massage."

治在燔鍼劫刺，以知為數，以痛為輸，名曰季春痺也。

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are] at the location of the pain. [These diseases] are called "third month of spring blockage-illness".

足太陰之筋，起於大指之端內側，上結於內踝；

The sinew of the foot major yin [conduit] originates from the inner side of the big toe, ascends and connects with the inner knuckle.

其直者，絡於膝內輔骨，上循陰股，結於髀，聚於陰器，上腹結於臍，循腹裏，結於肋，散於胸中；其內者，著於脊。

Its straight course wraps[17] the calf bone inside the knee. It ascends along the yin side of the thigh, links up with the thigh bone and meets with the yin organ. It ascends in the abdomen, links up with the navel, follows the interior of the abdomen, links up with the ribs and dissipates in the chest. Its internal course is attached to the spine.

其病
足大指支內踝痛，轉筋痛，膝內輔骨痛，陰股引髀而痛，陰器紐痛，上引臍兩脅痛，引膺中脊內痛。

Its diseases:
Pain reaching from the big toe to the inner knuckle. The sinews are torn and ache. The inner side of the knee and the calf bone ache. The inner side of the upper thigh pulls at the thigh bone and causes pain. The yin organ has a feeling as if pulled, and is in pain. [The pain] rises and pulls at the navel and the two flanks where it causes pain. It further pulls at the center of the chest into the spine and causes pain.

治在燔鍼劫刺，以知為數，以痛為輸，命曰孟秋痺也。

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are] at the location of the pain. [These diseases] are called "first month of autumn blockage-illness".[18]

17 HBYXY: "When conduits are concerned, the text mostly states 絡 *luo*, 'they wrap around'. When conduit sinews are concerned, it mostly speaks of 上結 *shang jie*, 'they ascend and connect with'.." HBYXY recommends to replace 絡 *luo* here with 上結 *shang jie*.

18 HBYXY follows TS 13 and replaces 孟 *meng* with 仲 *zhong*, "second [month]."

足少陰之筋，起於小指之下，并足太陰之筋，邪走內踝之下，結於踵，與太陽之筋合，而上結於內輔之下，并太陰之筋，而上循陰股，結於陰器，循脊內挾膂上至項，結於枕骨，與足太陽之筋合。

The sinew of the foot minor yin [conduit] originates from the little toe and extends together with the sinews of the foot major yin [conduit] diagonally to the lower side of the exterior knuckle. It links up with the heel and connects with the sinews of the major yang [conduit]. It ascends and ties up with the lower side of the inner calf bone from whereon it extends parallel to the sinews of the major yin [conduit] to connect with the yin organ. It ascends inside the back on both sides of the spine upward to the nape and links up with the bones on the back of the skull. Eventually it links up with the sinews of the foot major yang [conduit].

其病

足下轉筋，及所過而結者皆痛及轉筋。病在此者，主癇瘛及痙，在外者不能挽，在內者不能仰。故陽病者，腰反折不能俛，陰病者，不能仰。

Its diseases:

Torn sinews below the foot. Where they pass and where they are linked up there is pain and sinew torsion. The diseases here are mainly epilepsy, tugging, and cramps. If they affect the yang side [i.e., the back], the lower back arches backward as if broken; [patients are] unable to bow down. If they are on the yin side, [the patients] cannot straighten up again.

>The fact is:
In the case of yang [i.e., back] diseases, the lower back is bent backward, as if broken, and [patients are] unable to bow down. In the case of yin [i. e., front side] diseases they are unable to straighten up again.<

治在燔鍼劫刺，以知為數，以痛為輸。在內者熨引飲藥，此筋折紐，紐發數甚者死不治，名曰仲秋痺也。

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are at] the location of the pain. For [diseases] in the interior hot compresses and [push-and-]pull massage are appropriate, as well as liquid medication. If any of these sinews is broken or strained, and if the strain occurs again and again, in such serious cases death is inevitable. A cure is impossible. [These diseases] are called "second month of autumn blockage-illness".[19]

19 HBYXY follows TS 13 and replaces 仲 *zhong* with 孟 *meng*, "first [month]."

足厥陰之筋，起於大指之上，上結於內踝之前，上循脛，上結內輔之下，上循陰股，結於陰器，絡諸筋。

The sinew of the foot ceasing yin [qi conduit] originates from the upper side of the big toe. It ascends and connects with the front side of the inner knuckle. It ascends along the shinbone and links up with the lower side of the inner calf bone. It ascends along the inner side of the thigh and connects with the yin organ. It forms a network with all remaining sinews.

其病
足大指支內踝之前痛，內輔痛，陰股痛轉筋，陰器不用，傷於內則不起，傷於寒則陰縮入，傷於熱則縱挺不收，治在行水清陰氣；

Its diseases:
Pain reaching from the big toe to the inner knuckle. The inner side of the calf bone aches. The inner side of the thigh aches with torn sinews. The yin organ is useless. If the damage resulted from entering [the women's chamber, [20] the yin organ] will not rise again. If the damage resulted from cold, [the yin organ] will recede into [the lower abdomen]. If the damage was caused by heat, [the yin organ] will assume an oversize length and fail to shrink again. To achieve a cure [the patient] is to be asked to walk in water to have his yin qi cool down.

其病轉筋者，治在燔鍼劫刺，以知為數，以痛為輸，命曰季秋痺也。

If the disease is sinew torsion, to achieve a cure an aggressive piercing with a hot needle is to be repeated until an effect can be seen. [These diseases] are called "last month of autumn blockage-illness".

手太陽之筋，起於小指之上，結於腕，上循臂內廉，結於肘內銳骨之後，彈之應小指之上，入結於腋下；

The sinew of the hand major yang [conduit] originates from the upper side of the little toe and links up with the wrist. It ascends along the inner edge of the arm and connects with the back of the pointed bone on the inside of the elbow.

>When [the sinew] is plucked here, then a reaction is felt on the little finger. <

It enters and connects with the lower side of the armpit.

20 NJZYXY: "傷於內 *shang yu nei*, 'damage in the interior', here refers to harm resulting from excessive sexual intercourse."

其支者，後走腋後廉，上繞肩胛，循頸出走太陽之前，結於耳後完骨；
其支者，入耳中；直者，出耳上，下結於頷，上屬目外眥。

Its divergence extends along the posterior edge of the armpit, and ascends to wind around the shoulder blade. It follows the neck, appears in front of the major yang [conduit], and connects with the completion bone behind the ear.
Its divergence enters the ear. A straight course appears above the ear. It descends and connects with the chin. Above it links up with the outer corner of the eye.

其病
小指支肘內銳骨後廉痛，循臂陰，入腋下，腋下痛，腋後廉痛，
繞肩胛引頸而痛，應耳中鳴痛引頷，目瞑良久乃得視，頸筋急，則為筋瘿頸腫，寒熱在頸者。

Its diseases:
Pain extending from the little finger to the posterior edge of the pointed bone at the inner side of the elbow. It follows the inner side of the arm and enters below the armpit. Pain below the armpit. The posterior edge of the armpit aches. It winds around the shoulderblade and pulls at the neck which causes pain. A pain associated with noises in the ear pulls at the cheek. When [the patient] closes his eyes for a long time he will be able to see again. When the sinews on the neck are tense, then sinew fistela grow and the neck swells, with alternating cold and heat sensations in the neck.

治在燔鍼劫刺之，以知為數，以痛為輸。其為腫者，復而銳之。

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are] at the location of the pain. In the case of a swelling, the pointed [needle] is to be applied repeatedly.

其支者，上曲牙，循耳前屬目外眥，上頷結於角，

> //Its divergence rises to the curve of the teeth, extends in front of the ears, connects with the exterior corner of the eye, ascends to the cheek and links up with the temple.// [21]

21 HDNJZP: "The *Ling shu jing yu shi* 灵枢经语释 remarks: 'These 18 characters are not related to the preceding and following text. Also, they are almost identical with a description further below in the context of the course of the sinew of the hand minor yang conduit. Hence they appear here to be a later insertion'."

其痛當所過者支轉筋。治在燔鍼劫刺，以知為數，以痛為輸，

//The pain is where it crosses the divergence and the torn sinews. To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are at] the location of the pain.//[22]

名曰仲夏痺也。

[These diseases] are called "second month of summer blockage-illness".

手少陽之筋，起於小指次指之端，結於腕，中循臂，結於肘，上繞臑外廉、上肩、走頸，合手太陽；

The sinew of the hand minor yang [conduit] originates from the tip of the finger next to the little finger and connects with the wrist. It extends inside the arm and connects with the elbow. It ascends and winds around the outer edge of the soft parts of the upper arms, ascends further to the shoulder, extends to the neck and links up with the hand major yang [conduit].

其支者，當曲頰入繫舌本；
其支者，上曲牙，循耳前，屬目外眥，上乘頷，結於角。

Its divergence enters exactly at the curve of the cheek and forms a connection with the basis of the tongue.
Its divergence rises to the curve of the teeth, extends in front of the ears, connects with the exterior corner of the eye, ascends to take hold of the region of the cheek and links up with the temple.

其病當所過者，即支轉筋，舌卷。

Its diseases are at the locations passed by. They[23] include [aching] divergences and torn sinews, and a curled tongue.

治在燔鍼劫刺，以知為數，以痛為輸，名曰季夏痺也.

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are] at the location of the pain. [These diseases] are called "end of summer blockage-illness".

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22 HBYXY: "The 41 characters beginning with 其支者，上曲牙 and ending with 以痛為輸 are erroneously repeated here from the passage on the hand minor yang below. They are to be deleted in accordance with JYJ 2/6."

23 HBYXY: "TS 13 does not have the character 即 *ji*. It should be deleted."

手陽明之筋，起於大指次指之端，結於腕，上循臂，上結於肘外，上臑，結於髃；

The sinew of the hand yang brilliance [conduit] starts from the tip of the finger next to the thumb and connects with the wrist. It ascends along the arm, and further upward connects with the outer side of the elbow. It ascends in the soft parts of the upper arm and connects with the shoulder bone.

其支者，繞肩胛，挾脊； 直者，從肩髃上頸； 其支者，上頰，結於�predicate；直者，上出手太陽之前，上左角，絡頭，下右頷。

Its divergence winds around the shoulder blade and extends to the side of the spine. A straight course starts from the shoulder bone and ascends to the neck. A divergence ascends to the cheek and links up with the cheek bone. A straight course ascends and appears in front of the hand major yang [conduit]. It ascends to the left temple, and wraps the head. It descends to the chin on the right.

其病當所過者，支痛及轉筋，肩不舉，頸不可左右視。

Its diseases are at the locations passed by. They include aching divergences and torn sinews. The shoulder cannot be lifted. The neck cannot be turned to look left and right.

治在燔鍼劫刺，以知為數，以痛為輸，名曰孟夏痺也。

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are at] the location of the pain. [These diseases] are called “first month of summer blockage-illness”.

手太陰之筋，起於大指之上，循指上行，結於魚後，行寸口外側，上循臂，結肘中，上臑內廉，入腋下，出缺盆，結肩前髃，上結缺盆，下結胸裏，散貫賁，合賁下抵季脅。

The sinew of the hand major yin [conduit] starts from the upper side of the thumb. It follows the upper side of the finger, connects with the region behind the ball of the hand, extends at the outer side of the inch-opening, ascends along the arm and connects with the center of the elbow. It ascends along the inner edge of the soft parts of the upper arm, enters below the armpit, appears in the broken basin and connects with the shoulder bone in front of the shoulder. Upward it connects with the broken basin; downward it connects with the inside of the chest. It disperses and penetrates the stomach opening. It links up with the stomach opening, descends further and reaches the flanks.

其病當所過者，支轉筋，痛甚成息賁，脅急吐血。

Its diseases are at the locations passed by. They include [aching] divergences and torn sinews. In the case of a strong pain, the breathing will race. The flanks are tense and [the patient] spits blood.

治在燔鍼劫刺，以知為數，以痛為輸。名曰仲冬痺也。

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are at] the location of the pain. [These diseases] are called "second month of winter blockage-illness".

手心主之筋，起於中指，與太陰之筋並行，結於肘內廉，上臂陰，結腋下，下散前後挾脅；

The sinew of the hand heart ruler [conduit] starts from the central finger and extends parallel with the sinews of the major yin [conduit]. It connects with the inner edge of the elbow, ascends at the inner side of the arm, and connects with the lower part of the armpit. Then it descends, and dissipates along the front and back of the flanks.

其支者，入腋，散胸中，結於臂

Its divergence enters the armpit and dissipates in the center of the chest. It links up with the arm.[24]

其病當所過者，支轉筋前及胸痛息賁.

Its diseases are at the locations passed by. They include [aching] divergences and torn sinews in [the patient's] front, as well as chest pain and racing breathing.

治在燔鍼劫刺，以知為數，以痛為輸，名曰孟冬痺也。

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are at] the location of the pain. [These diseases] are called "first month of winter blockage-illness".

24 HDNJZP: "Instead of 臂 *bi*, 'arm', the text should have 奔 *ben* [for 奔門 *ben men*, the stomach opening] because this branch runs parallel with the sinew of the major yin [conduit] that enters the chest and dissipates there. Hence it also connects with the stomach opening."

手少陰之筋，起於小指之內側，結於銳骨，上結肘內廉，上入腋，交太陰，挾乳裏，結於胸中，循臂下繫於臍。

The sinew of the hand minor yin [conduit] starts from the inner side of the little finger and connects with the pointed bone. It ascends and connects with the inner edge of the elbow. It ascends and enters the armpit, crosses the major yin [conduit] and lies hidden[25] inside the chest. It connects with the center of the chest, follows the arm[26] downward and forms a connection with the navel.

其病內急心承伏梁，下為肘網。其病當所過者，支轉筋，筋痛。

Its diseases are internal tensions with hidden beams supported by the heart. Downward a net forms around the elbow.[27] The diseases are at the locations passed by. They include [aching] divergences and torn sinews; the sinews ache.

治在燔鍼劫刺，以知為數，以痛為輸。其成伏梁唾血膿者，死不治。

To achieve a cure, an aggressive piercing with a hot needle is to be repeated until an effect can be seen. The transport [openings to be pierced are at] the location of the pain. In the case of hidden beams accompanied by spitting of blood and pus, death is immanent and no cure is possible.

經筋之病，寒則反折筋急，熱則筋弛縱不收，陰痿不用。陽急則反折，陰急則俛不伸。

When the disease of the conduit sinews was caused by cold, then [the spine] will be arched backward as if broken, and the sinews are tense. If [the disease is caused by] heat, then the sinews will relax and can no longer be controlled. The yin [organ] is lame and useless. If the yang [sinews] are tense, then [the body] arches backward as if broken. If the yin [sinews] are tense, then [the patient] bows down and is unable to straighten up.

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25 HBYXY has instead of the character 挾 *xie*, "to hold under the arm", here 伏 *fu*, "to lie hidden in …".

26 ZJY: "Here too the text should have instead of 臂 *bi*, 'arm', 奔 *ben* [for 奔門 *ben men*, the stomach opening]. The heart ruler and the minor yin sinews merge with the major yin [conduit-sinew] at the *ben* [*men*, 'stomach opening'] and extend together downward."

27 HBYXY: " 'Downward' is to say: from the chest to the elbow. That is, when the sinews in the upper arm have a disease, [the area] will contract itself like a net down to the elbow, and that is uncomfortable."

焠刺者，刺寒急也，熱則筋縱不收，無用燔鍼，名曰季冬痺也。

The application of the fire needle serves to pierce cold [induced] tensions. If [the disease resulted from] heat, then the sinews relax and cannot be controlled. Such a status must not be treated with the fire needle. [These diseases] are called “final month of winter blockage-illness”.

足之陽明，手之太陽，筋急則口目為僻，眥急不能卒視，治皆如右方也。

When the sinews of the foot yang brilliance and of the hand major yang [conduit] are tense, then mouth and eyes will be pulled into a slanted position. The corners of the eyes are tense and vision is impaired. To achieve a cure the recipes given above (lit.: to the right) are to be followed.

Chapter 14
骨度
The Measurements of the Bones

黃帝問於伯高曰：
脈度言經脈之長短，何以立之？

Huang Di asked Bo Gao:
The [scripture] *Vessel Measurements*[1] informs of the lengths of the conduit vessels. How can they be determined?

伯高曰：
先度其骨節之大小、廣狹、長短，而脈度定矣。

Bo Gao:
First the sizes of the bone sections are to be measured, their widths and their lengths. This conditions the determination of the vessel measurements.

黃帝曰：
願聞眾人之度。人長七尺五寸者，其骨節之大小長短各幾何？

Huang Di:
I wish to be informed of the measurements of an average person. A person 7 *chi* and 5 inches tall, what are the sizes and lengths of his bone sections?

伯高曰：
頭之大骨圍，二尺六寸，
胸圍四尺五寸。
腰圍四尺二寸。
髮所覆者顱至項，尺二寸。
髮以下至頤，長一尺，
君子終折。

Bo Gao:
The circumference of the large skull bone is 2 chi 6 inches.

1 A reference to LS 17

The circumference of the chest is 4 *chi* 5 inches.
The circumference of the lower back is 4 *chi* 2 inches.
The distance on the skull from the upper edge of the forehead to the nape covered by hair is 1 *chi* 2 inches.
The distance from the hair down to the cheek is 1 *chi*.

//The gentleman has three [facial sections] of equal length.//[2]

結喉以下至缺盆中，長四寸。
缺盆以下至鬲骸，長九寸，過則肺大，不滿則肺小。
鬲骸以下至天樞，長八寸，過則胃大，不及則胃小。
天樞以下至橫骨，長六寸半，過則迴腸廣長，不滿則狹短。

The distance from the Adam's apple down to the broken basin is 4 inches.
The distance from the broken basin to the sternum is 9 inches. If this measurement is exceeded, the lung is big. If it is not reached, the lung is small.
The distance from the sternum down to the *tian shu* [opening][3] is 8 inches. If this measurement is exceeded, the stomach is big. If it is not reached, the stomach is small.
The distance from the *tian shu* [opening] downward to the pubic bone is 6,5 inches. If this measurement is exceeded, then the curved intestine is broad and long. If it is not reached, it is narrow and short.

2 NJZYXY: "A gentleman leads an easy and comfortable life. Hence his bone structure may differ from that of an ordinary person. The section, covered by hair, from the upper edge of the forehead to the nape is relatively short, and the section from the hairline of the forehead down to the cheek is relatively long. JYJ has instead of the characters 終折 *zhong zhe* here 參折 *can zhe*. That is to say, the section covered by hair from the forehead to the nape is 1 *chi* 2 inches long. The distance from the hairline on the forehead of an ordinary person to his cheek is 1 *chi*. The distance from the hairline on the forehead of a gentleman to the nape, and also the distance from the hairline on the forehead to the cheek are both equally 1 *chi* 1 inch." Differently HDNJZP: "The character 終 *zhong* is synonymous here with 衷 *zhong*, in the sence of 折衷 *zhe zhong*, 'the golden mean'. That is: since every human being has his own specific measurements, the calculation aims at a medium value." YSS: "The character 參 *can* is synonymous here with the character 三 *san*, 'three'. The distance from the hairline on the forehead to the chin can be divided into three sections of equal length." MS: "That is to say, the face of a gentleman is divided into three sections of equal size: upper, central, lower."

3 NJZYXY: "That is the name of two needle insertion holes. They are located on one level with the navel, each 2 inches to the side. These are openings of the foot yang brilliance conduit." ST-25.

橫骨，長六寸半
橫骨上廉以下至內輔之上廉，長一尺八寸。
內輔之上廉以下至下廉，長三寸半。
內輔下廉，下至內踝，長一尺三寸。
內踝以下至地，長三寸。
膝膕以下至跗屬，長一尺六寸。
跗屬以下至地，長三寸。

The pubic bone has a length of 6,5 inches.
The distance from the upper edge of the pubic bone down to the upper edge of the inner calf bone is 1 *chi* 8 inches.
The distance from the upper edge of the inner calf bone down to its lower edge is 3,5 inches.
The distance from the lower edge of the inner calf bone to the inner knuckle is 1 *chi* 3 inches.
The distance from the inner knuckle down to the ground is 3 inches.
The distance from the hollow of the knee down to the upper edge of the heel bone is 1 *chi* 6 inches.
The distance from the upper edge of the heel bone down to the ground is 3 inches.

故
骨圍大則太過，小則不及。

The fact is:
When the extension of the bones is big, then this is excessive. If it is small, it is insufficient.

角以下至柱骨，長一尺。
行腋中不見者，長四寸。
腋以下至季脅，長一尺二寸。
季脅以下至髀樞，長六寸，
髀樞以下至膝中，長一尺九寸。
膝以下至外踝，長一尺六寸。
外踝以下至京骨，長三寸。
京骨以下至地，長一寸。

The distance from the temples to the column bones[4] is 1 *chi*.
The distance to the hidden location in the armpit is 4 inches.
The distance from the armpit down to below the flank is 1 *chi* 2 inches.

4 HDNJZP: "The 'column bone' is commonly called clavicula."

The distance from below the flank down to the pivot on top of the thigh bone is 6 inches.
The distance from the pivot on top of the thigh bone down to the knee is 1 *chi* 9 inches.
The distance from the knee down to the exterior knuckle is 1 *chi* 6 inches.
The distance from the exterior knuckle down to the outer end of the capital bone[5] is 3 inches.
The distance from the outer end of the instep bone to the ground is 1 inch.

耳後當完骨者，廣九寸。
耳前當耳門者，廣一尺三寸。
兩顴之間，相去七寸。
兩乳之間，廣九寸半。
兩髀之間，廣六寸半。

The completion bone[6] exactly behind the ear has a width of 9 inches.
The width from the ear opening to in front of the ears is 1 *chi* 3 inches.
The distance between the two cheek bones is 7 inches.
The width between the two chest [tips] is 9,5 inches.
The width between the two thigh bones is 6,5 inches.

足長一尺二寸，廣四寸半。
肩至肘，長一尺七寸；
肘至腕，長一尺二寸半。
腕至中指本節，長四寸。
本節至其末，長四寸半。

A foot has a length of 1 *chi* 2 inches. The width is 4,5 inches.
The distance from the shoulder to the elbow is 1 *chi* 7 inches.
The distance from the elbow to the wrist is 1 *chi* 2,5 inches.
The distance from the wrist to the basic joint of the middle finger is 4 inches.
The distance from the basic joint to the tip is 4,5 inches.

項髮以下至背骨，長二寸半，脊骨以下至尾骶，二十一節，長三尺，上節長一寸四分分之一，奇分在下，故上七節至于脊骨，九寸八分分之七。

The distance from the hair line above the nape down to the spine is 2,5 inches. There are 21 sections with a total length of 3 *chi* from the [beginning of the] spine down

5 Base of the fifth metatarsal bone.
6 Mastoid process behind the ears.

to the tailbone. The upper section is 1,25 inches long. The sections further down are divided unevenly.

>The fact is: The upper 7 sections [down] to the [spinous process of the first backbone vertebra [have a length] of 9 7/8 inches.<

此眾人骨之度也，所以立經脈之長短也。

These are the measurements of the bones of an average person. With them the length of the conduit vessels can be determined.

是故
視其經脈之在於身也，其見浮而堅，其見明而大者，多血，細而沉者，多氣也。

The fact is:
One inspects the locations of the conduit vessels in the body. Those that are visible at the surface and that are firm, that are clearly recognizable and big, they hold much blood. Those that are fine and in the depth, they hold much qi.

Chapter 15
五十營
The 50-fold Circulation

黃帝曰：
余願聞五十營奈何？

Huang Di:
I wish to be informed about the 50-fold circulation.

岐伯答曰：
天周二十八宿，宿三十六分；人氣行一周，千八分，日行二十八宿[1]。人經脈上下左右前後二十八脈，周身十六丈二尺，以應二十八宿。漏水下百刻，以分晝夜。

Qi Bo replied:
The circulation of heaven covers 28 constellations. Each constellation equals 36 divisions. The circulatory passage of the qi in man [in the course of one full day requires the time of the sun to] cover 1008 divisions. [At the same time] the sun passes through 28 constellations. [2] The conduit vessels in man, above and below, on the left and on the right, in front and on the back, these are 28 vessels.[3] The circulation in the human body extends over 16 *zhang* and 2 feet, and this way corresponds to the 28 constellations. The water in the clepsydra descends through 100 marks. This way daytime and nighttime can be divided.

1 NJZYXY: "JYJ does not have these six characters." HBYXY: "TS has 日行二十八分 *ri xing er shi ba fen*, 'The sun passes through 28 divisions'."

2 HBYXY: "In ancient times its was believed that the sun revolves around the earth. Hence the text says 日行 *ri xing*, "the sun moves'. The sun passes through 28 constellations. Each constellation covers 36 divisions. The multiplication [of 28 by 36] amounts to 1008 divisions."

3 NJZYXY: "This number includes four times three foot and hand yin and yang conduits each on the right and on the left side of the body, as well as the supervisor and controller vessels, as well as the two walker vessels, altogether 28 vessels."

故
人一呼脈再動，氣行三寸，一吸脈亦再動，氣行三寸，呼吸定息，氣行六寸；十息，氣行六尺，日行二分。二百七十息，氣行十六丈二尺，氣行交通於中，一周於身，下水二刻，日行二十五分。

The fact is:
When man exhales once, his vessels move twice, and the passage of his qi covers a distance of 3 inches. When he inhales once, his vessels move twice again, and the passage of his qi covers a distance of 3 inches. Exhalation and inhalation constitute one breathing. [During one such breathing] the passage of the qi covers 6 inches. Within ten breathings, the passage of the qi covers 6 *zhang* and the passage of the sun covers 2 divisions.[4] Within 270 breathings, the passage of the qi covers 16 *zhang* and 2 feet. //The passageways of the qi through the human body cross each other.// When a circulation through the body is completed, the water [in the clepsydra] has descended by two marks, and the passage of the sun has covered 25 divisions.[5]

五百四十息，氣行再周於身，下水四刻，日行四十分。

In the course of 540 breathings, the qi complete two circulations in the human body, and the water descends by four marks. The passage of the sun has covered 40 divisions.[6]

二千七百息，氣行十周於身，下水二十刻，日行五宿二十分。

In the course of 2.700 breathings the passage of the qi covers ten circulations in the human body, and the water [in the clepsydra] descends by 20 marks. The sun passes through 5 constellations and 20 divisions.

4 ZJY: "The number of the divisions passed through by the sun should be given correctly as 1008. When the text here speaks of 'two divisions', then that is an error repeated since early times."

5 HBYXY follows JYJ, TS and SW and has instead of 日行二十五分 *ri xing er shi wu fen* here: 日行二十分有奇 *ri xing er shi fen you qi*, "The sun passes through 20 divisions and a remainder'." HBYXY: "A calculation of the 50 circulations against the 1008 divisions should result in '20 divisions, 1 釐 *li*, 6 毫 *hao*'. Hence the text states 二十分有奇 *er shi fen you qi*, '20 divisions and a remainder'."

6 HBYXY: "This should be given exactly as '40 divisions, 3 釐 *li*, 2 毫 *hao*'. '40 divisions' is only an approximate information."

一萬三千五百息，氣行五十營於身，水下百刻，日行二十八宿，漏水皆盡脈終矣。

In the course of 13.500 breathings the passage of the qi covers 50 circulations[7] in the human body, and the water [in the clepsydra] descends by 100 marks. The sun passes through the 28 constellations. The entire water has leaked [out of the clepsydra]. The [movement in] the vessels has reached its end.

所謂交通者，並行一數也。

>When it says "[the passageways of the qi] through [the human body] cross each other," [then this is to say:] the numbers of their passages are identical.<

故
五十營備，得盡天地之壽矣，氣凡行八百一十丈也。

The fact is:
When 50 circulations are completed, the longevity of heaven and earth can be taken full advantage of. The passage of the qi covers 810 *zhang*.

7 HBYXY: "According to a commentary by WB in SW 26 營 *ying* should be replaced here with 周 *zhou*, 'circulation'."

Chapter 16
營氣
The Camp Qi

黃帝曰：
營氣之道，內穀為寶。
穀入于胃，氣傳之肺，
流溢於中，布散於外，

Huang Di:
For the WAY of the camp qi, the intake[1] of grain is its most precious function.
The grain enter the stomach. The qi are forwarded to the lung.
They flow into the center, and they disperse[2] toward the outside.

精專者，行於經隧，常營無已，終而復始，是謂天地之紀。

The pure[3] essence, it passes through the conduit channels. It always circulates, without cease. When it has reached the end, it begins anew. That is called: The set up of heaven and earth.[4]

故
氣從太陰出注手陽明，上行注足陽明，下行至跗上，注大指間，與太陰合；上行抵脾，從脾注心中；循手少陰，出腋下臂，注小指之端，合手太陽；上行乘腋，出頗內，注目內眥，上巔，下項，合足太陽；

The fact is:
The qi pour out of the major yin[5] into the hand yang brilliance [conduit]. Upward they pour[6] into the foot yang brilliance [conduit]; downward they pass to the instep.

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1 NJZYXY: "The character 內 *nei* is synonymous here with 納 *na*, 'to take in'."

2 SW 18 has instead of 布 *bu* here 而 *er*.

3 NJZYXY: "精專 *jing zhuan* refers to the pure, essential elements of beverages and food."

4 NJZYXY: "These are the laws of nature as far as they can be recognized."

5 NJZYXY: "Presumably this should read 'hand major yin conduit'."

6 NJZYXY: "This should read 上行至面注足陽明 *shang xing zhi mian zhu zu yang ming*, 'upward they pass into the face and pour into the foot yang brilliance [conduit]'."

They pour into the big toe where they link up with the major yin [conduit].[7] They ascend to the spleen, and from the spleen they pour into the heart. They follow the hand minor yin [conduit] and appear below the armpit to descend into the upper arm. They pour into the tip of the little finger where they link up with the hand major yang [conduit]. They ascend to occupy the armpit, appear at the cheek-bone and pour into the inner corner of the eye. They ascend to the top of the skull, and descend again to the nape, where they link up with the foot major yang [conduit].

循脊，下尻，下行注小指之端，循足心，注足少陰；上行注腎，從腎注心外，散於胸中；

They follow the spine and descend into the buttocks. They further descend and eventually pour into the tip of the little toe. They follow the sole of the foot and pour into the foot minor yin [conduit]. They ascend and pour into the kidneys. From the kidneys they pour into the exterior of the heart and dissipate in the chest.

循心主脈，出腋，下臂，出兩筋之間，入掌中，出中指之端，還注小指次指之端，合手少陽；上行注膻中，散於三焦，從三焦注膽，出脅，注足少陽；下行至跗上，復從跗注大指間，合足厥陰，上行至肝，從肝上注肺，上循喉嚨，入頏顙之竅，究於畜門。

They follow the heart ruler vessel, appear in the armpit and descend into the upper arm where they appear between the two sinews [at the wrist] before they enter the palm and appear at the tip of the central finger. They turn around and pour into the tip of the finger next to the little finger. There they link up with the hand minor yang [conduit]. They ascend to pour into the chest, and then dissipate in the triple burner. From the triple burner they flow into the gall bladder, appear in the flanks and pour into the foot minor yang [conduit]. They extend further downward onto the instep, and from there they pour into the big toe, where they link up with the foot ceasing yin [qi conduit]. They ascend to the liver and from the liver they further ascend to pour into the lung. They ascend along the windpipe and enter the opening of the gums to the nose cavity[8] from where they enter the nose.[9]

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7 NJZYXY: "According to the context this should be the 'foot major yin [conduit]'."

8 NJZYXY: "The two characters 頏顙 *hang sang* refer to the two openings in the rear upper gums connecting with the nose." Tamba: "The two characters 頏顙 *hang sang* refer to the internal passage from the gums cavity into the nose."

9 NJZYXY: "The character 究 *jiu* is synonymous here with 深入 *shen ru*, 'to penetrate deeply'. The two characters 畜門 *xu men* here refer to the internal passage from the rear of the gums into the brain. Tamba: '畜門 *xu men* is the opening from the nostrils to the brain'."

其支別者，上額，循巔，下項中，循脊入骶，是督脈也；絡陰器，上過毛中，入臍中，上循腹裏，入缺盆，下注肺中，復出太陰。

A branch and divergence ascends at the forehead, follows the top of the skull and descends in the nape. It follows the spine until it enters the tailbone. That is the supervisor vessel. It forms a net around the yin organ, ascends through the center of the pubic hair, enters the navel and ascends further inside the abdomen. It enters the broken basin, descends to pour into the lung and reappears at the major yin [conduit].

此營氣之所行也，逆順之常也。

These are the regions passed through by the camp qi; that is the regularity of movements contrary to and in accordance with the norms.

Chapter 17
脈度
The Measurements of the Vessels

黃帝曰：
願聞脈度。

Huang Di:
I wish to be informed of the measurements of the vessels.

岐伯答曰：
手之六陽，從手至頭，長五尺，五六三丈。
手之六陰，從手至胸中，三尺五寸，三六一丈八尺，五六三尺，合二丈一尺。

Qi Bo replied:
The six hand yang [conduits][1] extend from the hands to the head and have a length of 5 *chi*. 5 [*chi*] times 6 is 3 *zhang*.
The six hand yin [conduits] extend from the hands into the chest [and have a length of] 3 *chi* 5 inches. 3 [*chi*] times 6 is 1 *zhang* 8 *chi*. 5 [inches] times 6 is 3 *chi*. These are altogether 2 *zhang* 1 *chi*.

足之六陽，從足上至頭，八尺，六八四丈八尺。
足之六陰，從足至胸中，六尺五寸，六六三丈六尺，五六三尺，合三丈九尺。

The six foot yang [conduits] extend from the feet up to the head. [Their length is] 8 *chi*. 6 times 8 [*chi*] is 4 *zhang* 8 *chi*.
The six foot yin [conduits] extend from the feet up to the chest. [Their length is] 6 *chi* 5 inches. 6 times 6 [*chi*] is 3 *zhang* 6 *chi*. 5 [inches] times 6 is 3 *chi*. These are altogether 3 *zhang*, 9 *chi*.

1 ZJY: "There are three hand yang conduits on the right and on the left; together these are six."

蹻脈從足至目，七尺五寸，二七一丈四尺，二五一尺，合一丈五尺。

The walker vessel extends from the feet to the eyes over 7 *chi* 5 inches. 2 times 7 [*chi*] is 1 *zhang* 4 *chi*. 2 times 5 [inches] is 1 *chi*. These are altogether 1 *zhang* 5 *chi*.

督脈、任脈，各四尺五寸，二四八尺，二五一尺，合九尺。

The supervisor vessel and the controller vessel are both 4 *chi* 5 inches long. 2 times 4 [*chi*] is 8 *chi*. 2 times 5 inches is 1 *chi*. These are altogether 9 *chi*.

凡都合一十六丈二尺，此氣之大經隧也。

The total length of all [vessels] is 16 *zhang* 2 *chi*. These are the big conduit channels of the qi.

經脈為裏，支而橫者為絡，絡之別者為孫絡，孫絡之盛而血者疾誅之，盛者寫之，虛者飲藥以補之。

The conduit vessels constitute a lining. Those branch courses extending side wise, they form a network. Those diverging from this network, they are the tertiary network [vessels]. If the tertiary network [vessels] abound with blood, a punishment is to be swiftly initiated.[2] Those [vessels] where it abounds, they are to be drained. Those that are depleted, they are to be supplemented by means of liquid medication.

五藏常內閱於上七竅也。

The five long-term depots internally always communicate[3] with the seven orifices.

故
肺氣通於鼻，肺和則鼻能知臭香矣；
心氣通於舌，心和則舌能知五味矣；
肝氣通於目，肝和則目能辨五色矣；
脾氣通於口，脾和則口能知五穀矣；
腎氣通於耳，腎和則耳能聞五音矣。

The fact is:
The qi of the lung pass through the nose. When the [qi of the] lung are in harmony, then the nose is able to distinguish bad from good odors.

2 NJZYXY: "The character 誅 *zhu*, 'to punish', is synonymous here with 去除 *qu chu*, 'to remove'. 疾誅之 *ji zhu zhi*, 'to swiftly punish them' has the meaning of: to quickly let blood."

3 NJZYXY: "The character 閱 *yue* is synonymous here with 通過 *tong guo*, 'to penetrate'."

The qi of the heart pass through the tongue. When [the qi of the] heart are in harmony, then the tongue is able to recognize the five flavors.
The qi of the liver pass through the eyes. When the [qi of the] liver are in harmony, then the eyes can distinguish the five colors.
The qi of the spleen pass through the mouth. When the [qi of the] spleen are in harmony, then the mouth can recognize the five types of grain.[4]
The qi of the kidneys pass through the ears. When the [qi of the] kidneys are in harmony, then the ears can hear the five tones.

五藏不和則七竅不通；
六府不合則留結為癰。

If the [qi of the] five long-term depots are not in harmony, then the seven orifices are not passable.
If they do not form a union each with one of the six short-term repositories, then [the qi] will remain at one place, form knots[5] and generate an obstruction-illness.

故
邪在府則陽脈不和，
陽脈不和則氣留之，
氣留之則陽氣盛矣。
陽氣太盛則陰不利，
陰脈不利則血留之，
血留之則陰氣盛矣。

The fact is:
When evil [qi] happen to be in a short-term repository, then the [qi in the] yang vessels are not in harmony.
When the [qi in the] yang vessels are not in harmony, then the qi will remain there at one place.
When the qi remain there at one place, then the yang qi abound.
When the yang qi abound excessively, then the flow of the yin [qi] is not free.[6]

4 HBYXY: "JYJ has instead of 知五穀 *zhi wu gu* here: 別五穀味 *bie wu gu wei*, '[is able] to distinguish the flavors the five types of grain'. That appears to be correct."

5 NJZYXY: " In view of the versions in NJ 23 and JYJ 1 / 4, the character 結 *jie* is to be added here." That restores the rhyme structure.

6 NJ 23 has instead of 利 *li*, "free [passage]", here and in the following line the character 和 *he*, "in harmony", "balanced".

When the flow [of the qi] in the yin vessels is not free, then the blood[7] will remain at one place.
When the blood remains there, then the yin qi abound.

陰氣太盛則陽氣不能榮也，故曰關。
陽氣太盛則陰氣弗能榮也，故曰格。
陰陽俱盛不得相榮，故曰關格。關格者，不得盡期而死也。

When the yin qi abound excessively, then the yang qi are unable to circulate.[8] Hence that is called "closure".
When the yang qi abound excessively, then the yin qi are unable to circulate. Hence that is called "barrier".
When both the yin and the yang [qi] abound, they cannot circulate through each other's sections. Hence that is called "closure and barrier". [Persons] experiencing "closure and barrier" cannot exhaust their time of life and die.

黃帝曰：
蹻脈安起安止，何氣榮水？

Huang Di:
The walker vessel, where does it start and where does it end? Which qi circulate here?[9]

岐伯答曰：
蹻脈者，少陰之別，起於然骨之後，上內踝之上，直上循陰股，入陰，上循胸裏，入缺盆，上出人迎之前，入頄，屬目內眥，合於太陽，陽蹻而上行，氣并相還，則為濡，目氣不榮，則目不合。

Qi Bo replied:
The walker vessel is a branch [vessel] of the minor yin [conduit]. It starts from the back of the navicular bone[10] and ascends past the inner knuckle straight along the inner side of the thigh. It enters the yin [region, i.e., the abdomen], ascends along

7 TS 6 has instead of 血 *xue*, "blood", here and in the following line the character 氣 *qi*, "qi".

8 ZJY: "The classic uses the two characters 榮 *ying* and 營 *ying* interchangeably. 'Unable to circulate' is to say: when the yin and the yang [qi] are in disorder, they are unable to circulate because a closure blocks their passage."

9 I follow here TS 10 which instead of 榮水 *ying shui* has 營此 *ying ci*, "circulate here". The character 水 *shui* makes no sense.

10 HBYXY: "A reference to the 照海 *zhao hai* opening (KI-6) behind the navicular bone. That is the starting point of the yin walker vessel."

the inside of the chest, enters the broken basin,[11] ascends further and appears in front of the *ren ying* [opening]. It enters the cheek bones, links up with the inner corner of the eye, links up with the major yang and yang walker [vessels] and extends further upward. When the qi circulate through all [vessels] alike, they cause moistening. When the qi of the eyes fail to circulate, then the eyes cannot close.

黃帝曰：
氣獨行五藏，不榮六府，何也？

Huang Di:
The qi pass only through the five long-term depots, they do not circulate through the six short-term repositories. How is that?

岐伯答曰：
氣之不得無行也，如水之流，如日月之行不休，

Qi Bo replied:
It is simply impossible that there is a place not passed through by the qi. This is like the flow of water, like the movement of sun and moon – they will never stop.

故
陰脈榮其藏，陽脈榮其府，如環之無端，莫知其紀，終而復始，其流溢之氣，內溉藏府，外濡腠理。

The fact is:
The [qi of the] yin vessels circulate through the long-term depots. The [qi of the] yang vessels circulate through the short-term repositories. This is like a ring without end. And nobody knows the underlying set-up. Where it ends there is a new begin. The qi that spill over, they moisten the long-term depots and the short-term repositories internally. Externally they moisten the skin structures.

黃帝曰：
蹻脈有陰陽，何脈當其數？

Huang Di:
Among the walker vessels are those of a yin and of a yang category. How do they fit into the total number [of the vessels]?

11 Medical term: supraclavicular fossa.

岐伯曰：
男子數其陽，
女子數其陰，
當數者為陰，其不當數者為絡也。

Qi Bo:
In males the yang [vessels] are counted.
In females the yin [vessels] are counted.
Those counted, they are yin [vessels]. Those not counted, they are network [vessels].[12]

12 HBYXY: "The total length of the vessels in the human body is 16 *zhang*, 2 *chi*. … The length of the yang walker vessel and that of the yin walker vessel are identical. However, if both were taken into account in the total length of all vessels, this would be too much. Hence, in males only the yang walker vessel and in females only the yin walker vessel are taken into account. That is called 當數 *dang shu*, 'to be counted'. Those 'counted', they are the conduits. Those 'not to be counted ', they are the network [vessels]. When the total length of the vessels in the human body is given, the network [vessels] are not taken into account."

Chapter 18
營衛生會
Camp [Qi] and Guard [Qi] – Generation and Meeting

黃帝問于岐伯曰：
人焉受氣？陰陽焉會？
何氣為營？何氣為衛？
營安從生？衛于焉會？

Huang Di asked Qi Bo:
Where from[1] does man receive his qi? Where do the yin and yang [qi] meet?
Which qi constitute the "camp" [qi]? Which qi constitute the "guard" [qi]?
Where are the camp [qi] generated? Where do they meet with the guard [qi]?

老壯不同氣，陰陽異位，願聞其會。

The qi of the old and the strong[2] differ. The yin and the yang [qi] change their positions. I wish to be informed of where they meet.

岐伯答曰：
人
受氣于穀，穀入于胃，以傳與肺，
五藏六府，皆以受氣，

Qi Bo replied:
Man
receives his qi from the grain. The grain enters the stomach, and from there [its qi] are transmitted to the lung.
This way, all the five long-term depots and six short-term repositories receive qi.

1 NJZYXY: "The character 焉 *yan* is synonymous here with 如何 *ru he*, 'how?'." HBYXY: "The character 焉 *yan* is synonymous here with 安從 *an cong*, 'from where?'."

2 ZJY: "Beginning with the age of 50, one is 'old'; beginning with the age of 20 one is 'strong'."

其
清者為營，濁者為衛，
營在脈中，衛在脈外，
營週不休，五十而復大會，
陰陽相貫，如環無端，

Their
clear parts become the camp [qi]. The turbid parts become the guard [qi].[3]
The camp [qi] are in the vessels. The guard [qi] are outside the vessels.
They circulate without a stop. After 50 [circulations] a grand meeting happens.
Yin and yang [qi] penetrate each other's realm. This is like a ring without end.

衛氣
行于陰二十五度，
行于陽二十五度，分為晝夜，

The guard qi pass through the yin [conduits] covering 25 units.
They pass through the yang [conduits] covering another 25 units, divided by day and night.

故
氣
至陽而起，
至陰而止。

The fact is:
The qi,
when they reach the yang [conduits], that is the beginning [of circulation];
when they reach the yin [conduits], that is the end of it.[4]

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3 ZJY: "When the grain qi leave the stomach, they are separated into 'clear' and 'turbid' [qi]. The 'clear' [qi] are the essence qi of water and grain. The 'turbid' [qi] are the aggressive qi of water and grain. All experts claim that the clear and the turbid [qi] are associated with the upper and the lower burner respectively. That is wrong. The clear [qi] are yin; their nature is that of essence-purity. Hence they transform to blood and are situated in the vessels. They move inside the conduit channels and constitute the camp qi. The turbid [qi] are yang. Their nature is that of being wild, smooth and fast. Hence their flow does not follow the conduit and network [vessels]. Rather, they proceed directly into the skin and they are in the exterior. They fill the space in the skin and the partings of the flesh. They are the guard qi."

4 HDNJZP: "The character 止 *zhi* has the meaning here of 'to fall asleep'. The character 起 *qi* has the meaning here of 'to wake up'. ZYA: 'When the qi reach the yang realm, one awakes from sleep and the eyes widen. When they reach the yin realm, one finds rest and closes the eyes'."

故曰
日中而陽隴為重陽，
夜半而陰隴為重陰，

Hence it is said:
Noon is the apex of the yang [qi]; it is double yang.[5]
Midnight is the apex of the yin [qi]; it is double yin.

故
太陰主內，太陽主外，各行二十五度分為晝夜。夜半為陰隴，夜半後而為陰衰，平旦陰盡而陽受氣矣。

The fact is:
The major yin [qi] control the interior. The major yang [qi] control the exterior.[6]
They pass through 25 units each, divided by day and night.
Midnight is the yin apex. After midnight the yin weakens. At dawn the yin [qi] are exhausted and the yang [conduits] receive the qi.

日中而陽隴，日西而陽衰，日入陽盡而陰受氣矣。夜半而大會，萬民皆臥，命曰合陰，平旦陰盡而陽受氣，如是無已，與天地同紀。

At noon the yang has reached its apex. When the sun is in the West, the yang [qi] weaken. When the sun goes down, the yang [qi] are exhausted and the yin [conduits] receive the qi. At midnight there is a grand meeting. All the people are asleep. that is called "link up of the yin [qi]". At dawn the yin [qi] are exhausted and the yang [conduits] receive the qi. This continues without end. It is the same set-up as that of heaven and earth.

黃帝曰：
　老人之不夜瞑者，何氣使然？
少壯之人不晝瞑者，何氣使然？

Huang Di:
When old people cannot close their eyes during the night, which qi cause this to be so?

5 HBYXY: "重陽 *chong yang* refers to the yang in yang. That is the moment when the yang qi have reached their apex."

6 ZJY: " 'Major yin' is the hand major yin [conduit]. 'Major yang' is the foot major yang [conduit]. 'Interior' refers to the camp qi; 'exterior' refers to the guard qi. The camp qi begin [their flow] in the hand major yin [conduit], and they return to the major yin [conduit]. Hence the major yin [qi] control the interior. The guard qi begin [their flow] in the foot major yang [conduit] and they return to the major yang [conduit]. Hence the major yang [qi] control the exterior."

When young[7], strong people are unable to close their eyes during daytime, which qi cause this to be so?

岐伯答曰：
壯者之氣血盛，其肌肉滑，氣道通，營衛之行不失其常，故晝精而夜瞑。
老者之氣血衰，其肌肉枯，氣道澁，五藏之氣相搏，其營氣衰少而衛氣內伐，故晝不精，夜不瞑。

Qi Bo replied:
In strong [persons] the qi and the blood abound. Their muscles and their flesh are smooth and the paths of their qi are passable. The movement of their camp and guard [qi] never loses its regularity. Hence they are of a clear [mind] during daytime, and they close their eyes at night.
In old [persons] the qi and the blood are weak. Their muscles and their flesh wither and the paths of their qi are rough. The qi of the five long-term depots strike at each other. The camp qi are weak and diminished, and the guard qi attack their own interior. Hence they are not of a clear [mind] during daytime, and they do not close their eyes at night.

黃帝曰：
願聞營衛之所行，皆何道從來？

Huang Di:
I wish to be informed of the places where the camp and guard [qi] move. On which paths do they come?

岐伯答曰：
營出于中焦，
衛出于下焦。

Qi Bo replied:
The camp [qi] emerge from the central burner.
The guard [qi] emerge from the lower burner.[8]

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7 Further down the text speaks of 壯者 *zhuang zhe*, "strong ones", and 老者 *lao zhe*, "old ones". The character 少 *shao*, "young", breaks the rhyme structure and may be a later addition.

8 ZJY: "The camp qi reach the stomach via the [consumption of] grain. The central burner extracts their qi and juices, and transforms their essence that subsequently is poured upward into the lung. There, beginning in the hand major yin [conduit], it starts its circulation through the conduit channels. Hence [the text states]: 'The camp [qi] emerge from the central burner'. The guard qi emerge from the wild and swift constituents of the aggressive qi. They move into the four limbs, into the skin and into the partings of the

黃帝曰：
願聞三焦之所出。

Huang Di:
I wish to be informed of the locations where they emerge from the triple burner.

岐伯答曰：
上焦出於胃上口，並咽以上，貫膈，而布胸中，走腋，循太陰之分而行，還至陽明，上至舌，下足陽明，常與營俱行于陽二十五度，行于陰亦二十五度一周也。故五十度而復太會于手太陰矣。

Qi Bo replied:
The [qi of the][9] upper burner emerge from the upper opening of the stomach.[10] they ascend parallel to the throat, penetrate the diaphragm and dissipate in the chest. They extend further into the armpit, follow a section of the major yin [conduit], turn around to[11] the yang brilliance [conduit], ascend to the tongue and descend to the foot yang brilliance [conduit][12]. They usually move together with the camp [qi][13] in the yang [conduits] over 25 units, and in the yin [conduits] over 25 units. This constitutes one circulation. The fact is: After 50 units another grand meeting occurs in the hand major yin [conduit].[14]

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flesh. They do not enter the vessels. When the yin [qi] are exhausted in the early morning, the yang qi leave the eyes. They pass along head and nape and extend further downward. Their flow starts from the foot major yin conduit of the urinary bladder, and their movement is in the yang realm. When the sun is in the West, the yang [qi] are exhausted, and they move, via the foot minor yin [conduit] of the kidneys, into the yin realm. These qi proceed from the urinary bladder and the kidneys downward towards the exterior. Hence [the text states]: 'The guard [qi] emerge from the lower burner'." ZZC: " 'Lower [burner]' must be 'upper [burner]'."

9 HBYXY: "ZBYHL 15 has 上焦之氣出於胃上口 *shang jiao zhi qi chu you wei shang kou*, 'The [qi of the] upper burner emerge from the upper opening of the stomach'."

10 HBYXY: "The upper burner is the region where the lung is situated. It is also the venue where the stem qi collect. The most important source of stem qi is the transformation of the essence of water and grain in the stomach. It flows upward and dissipates in the chest. Hence it is said: 'The [qi] of the upper burner emerge from the upper opening of the stomach'."

11 HBYXY follows here JYJ, WT and further versions, and replaces the character 至 *zhi*, "to reach" with 注入 *zhu ru*, "to flow into".

12 HBYXY follows here JYJ, WT and further versions and expands the wording 下足陽明 *xia zu yang ming* to 下注足陽明 *xia zhu zu yang ming*, "flows down into the foot yang brilliance [conduit]."

13 HBYXY: "The camp qi depend on a stimulus by the stem qi to pass through the entire body."

14 ZJY: "The qi of the upper burner commonly pass, together with the camp qi, 25 degrees through the yang and 25 degress through the yin. Yang and yin refer here to day and

黃帝曰：
人有熱飲食下胃，其氣未定，汗則出，或出於面，或出於背，或出於身半，其不循衛氣之道而出，何也？

Huang Di:
When a person has heat [in his body] and ingests beverages and food that move down into the stomach, and before the qi are stabilized[15] this results in sweating, sometimes in the face, sometimes on the back, sometimes involving half of the body, that is, the sweat does not follow the paths of the guard qi and leaves the body, why is that?

岐伯曰：
此外傷於風，內開腠理，毛蒸理泄，衛氣走之，固不得循其道，此氣慓悍滑疾，見開而出，故不得從其道，故命曰漏泄。

Qi Bo:
That is a harm caused by wind from the outside. Internally the skin structures open. The body hair is steamed with heat, and the [skin] structures experience outflow. The guard qi proceed there. Hence they are unable to follow their [regular] paths. These qi are wild, smooth and fast. When they see that [the skin structures] have opened they leave from there. Hence they are unable to follow their [regular] paths. Hence that is called "leakage outflow".

黃帝曰：
願聞中焦之所出。

Huang Di:
I wish to be informed of the location where the [qi] emerge from the central burner.

岐伯答曰：
中焦亦並胃口，出上焦之後，此所受氣者，泌糟粕，蒸津液，化其精微，上注于肺脈乃化而為血，以奉生身，莫貴於此，故獨得行於經隧，命曰營氣。

Qi Bo replied:
[The qi of] the central burner, they too [emerge] from the stomach opening;[16] they

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night. During day and during night they pass through 25 degrees each until, on the following day at the time of 寅 *yin*, they have reached the hand major yin conduit of the lung again. That is a complete circulation. The fact is, the camp qi emerge from the central burner, but they are transformed by the upper burner."

15 HBYXY: "That is to say: water and grain are in the stomach already but the essence qi have not emerged from them through transformation."

16 I follow here HBYXY where the present statement on the central burner is seen as a parallel of the statement above on the upper burner. Hence the version accepted by HD-

emerge from behind the upper burner. The qi received there are discharged as dregs, steamed as *jin* and *ye* body liquids, and transformed to fine essence. [The latter] pours upward into the lung vessel where it is transformed to blood which in turn is supplied to the entire body. There is nothing more precious! Hence it may pass only through the conduit channels. It is called "camp qi".

黃帝曰：
夫
血之與氣，異名同類。何謂也？

Huang Di:
Now,
blood and qi: their names differ, but they are of the same type. What does that mean?

岐伯答曰：
營衛者，精氣也，血者，神氣也，故血之與氣，異名同類焉。

Qi Bo replied:
The camp and the guard [qi] are essence qi. The blood is spirit qi. Hence blood and qi may have different names, but they are of the same type.

故
奪血者無汗，
奪汗者無血，

The fact is:
When someone has lost his blood, he has no sweat.
When someone has lost his sweat, he has no blood.

故
人生有兩死而無兩生。

The fact is:
In his life,[17] man has two things that may cause him to die, but he does not have two [independent items that] keep him alive.[18]

NJZP 中焦亦並胃中 is replaced here with 中焦亦並胃口.

17 HBYXY: "JYJ 1/11, Qi 20/5 and further versions do have 人有兩死而無兩生 instead of 人生有兩死而無兩生.

18 NJZYXY: "When man loses his blood, he dies. When he loses all his sweat, he may die too. Hence it is said 'there are two [losses] that let him die'. When blood and sweat are absent, he cannot generate them himself. Hence it is said 'there are not two [foundations

黄帝曰：
願聞下焦之所出。

Huang Di:
I wish to be informed of the location where the [qi] emerge from the lower burner.

岐伯答曰：
下焦者，别回腸，注于膀胱，而滲入焉；

Qi Bo replied:
The lower burner discharges into the curved intestine and pours out into the urinary bladder where its liquids seep in.

故
水穀者，常并居于胃中，成糟粕，而俱下于大腸而成下焦，滲而俱下，濟泌别汁，循下焦而滲入膀胱焉。

The fact is:
Water and grain are regularly present together in the stomach. There they are transformed to dregs and together they descend into the large intestine. //where they constitute the lower burner, where its liquids seep in,//[19] A separate juice is secreted along the lower burner and seeps into the urinary bladder.

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of his life] that he can generate himself'." Differently NJJY: "The character 兩 *liang*, 'two', refers to the loss of blood and sweat. 'Two that let him die' is to say: loss of blood and sweat. 無兩生 *wu liang sheng* (here in the sense of: 'If not the two [i.e., loss of blood and loss of sweat] occur together, he will survive') is to say: when man loses blood but does not sweat, and when he sweats but does not lose blood, it is possible that he survives." HBYXY quotes a comment from LJ 8/23: "Blood and qi are of the same type, and blood and sweat are not two different kinds either. However, the blood controls the camp [qi]; it is yin, and it is internal. The sweat is associated with the guard [qi], it is yang, and it is external. One is external, and one is internal – both must not be attacked simultaneously. Hence, in the case of a loss of blood, one must not remove that [patient's] sweat, and in the case of a loss of sweat, one must not let his blood. In the case of a loss of both internal [blood] and external [sweat], it is not the yin where the loss has occurred, it must be the yang where the loss has occurred. In the case of a loss of the yang, death is unavoidable, and in the case of a loss of yin, death is unavoidable too. Hence [the text] says: 'human life has two [reasons] to die'. Now, for man to be alive, he cannot miss either yin or yang qi. It is impossible to live solely on the basis of yang [qi] or solely on the basis of yin [qi]. Hence [the text] says: 'there are not two [different types of] life'."

19 HBYXY: "In SW 38, WB quotes this passage without these eight characters. They are also absent in QJ and WT."

黃帝曰：
人飲酒，酒亦入胃，穀未熟，而小便獨先下，何也？

Huang Di:
When someone drinks wine, the wine enters the stomach. The grain [consumed earlier] has not been digested yet, and the urine is discharged separately first. How is that?

岐伯答曰：
酒者，熟穀之液也。其氣悍以清，故後穀而入，先穀而液出焉。

Qi Bo:
Wine is a liquid made of fermentated grain. Its qi are wild and clear. Hence, even if it is ingested only after [an earlier ingestion of] grain, it will precede the grain and leave [the stomach] as a liquid first.

黃帝曰：
善。

Huang Di:
Good!

余聞
上焦如霧，中焦如漚，
下焦如瀆，此之謂也。

//I have been informed:
The upper burner is like fog.[20] The central burner is like a humidifier.[21]
The lower burner is like a ditch.[22] That is what is meant here.//

20 HBYXY: "That describes the function of the upper burner, the heart and the lung to disperse the essence qi of water and grain. Just like fog and dew they moisten the entire body."

21 HBYXY: "That describes the function of the central burner, the spleen and the stomach to digest water and grain, to receive their essence and to transport them as nourishment through the entire body, just like victuals are macerated in a liquid."

22 HBYXY: "That describes the function of the lower burner, the kidneys and the urinary bladder, to discharge liquids and dregs, just like a sewage ditch."

Chapter 19
四時氣
The Four Seasonal Qi

黃帝問于岐伯曰：
夫
四時之氣，各不同形，
百病之起，皆有所生，
灸刺之道，何者為定？

Huang Di asked Qi Bo:
Now,
the qi of the four seasons, they all differ in their physical appearances.
The emergence of each disease is linked to a certain location where it develops.
As for the WAY of cauterization and piercing, what specifications do exist?

岐伯答曰：
四時之氣，各有所在，
灸刺之道，得氣穴為定。

Qi Bo replied:
The qi of the four seasons, they all have their purpose.
The WAY of cauterization and piercing, it is specified by the qi openings.[1]

故
春取經血脈分肉之間，甚者深刺之，間者淺刺之；
夏取盛經孫絡，取分間絕皮膚；
秋取經腧。邪在府，取之合；
冬取井滎，必深以留之。

The fact is:
In spring [diseases] are removed from the conduits, the blood vessels and the partings in the flesh.

1 JYJ does not have the character 得 *de*. Judged from the structure of the rhyme, the JYJ version appears to be the original version.

//In serious cases, they are to be pierced[2] deeply. In mild cases, the piercing is superficial//

In summer one chooses [for therapy] those conduits,[3] tertiary vessels[4] and network [vessels] that abound [with qi]. One chooses the partings and opens the skin.

In autumn one chooses [for therapy] the conduit transport [openings]. When the evil [qi] are in the short-term repositories, they are to be removed from the [conduit] confluence [openings].

In winter one chooses [for therapy] the well and creek [openings]. It is essential to pierce into the depth, and to let [the needle] remain inserted for a while.

溫瘧汗不出，為五十九痏，風疿膚脹，為五十七痏。取皮膚之血者，盡取之。飧泄補三陰之上，補陰陵泉，皆久留之，熱行乃止。

If in the case of warmth malaria no sweat leaves [the body], this requires 59 punctures.[5] Wind-water-illness[6] with a swollen skin requires 57 punctures. When the blood is removed from the skin, it is to be removed entirely. When food flows out undigested, supplementation is to be applied above the three yin [conduits][7] at the *yin ling quan* [opening].[8] For all [such therapies, the needle] is to be let remain inserted for a long time. When the heat moves, [the piercing] is to end.

轉筋於陽，治其陽；
轉筋於陰，治其陰。皆卒刺之。

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2 JYJ has instead of the character 刺 *ci*, "to pierce", here 取 *qu*, "to remove". That is an example of the interchangeability of these two terms.

3 MYT: "The 'conduits abounding [with qi]' are the yang conduits. That is to say, for needle insertion the holes on the six hand and foot yang conduits are chosen."

4 JYJ does not have the character 孫 *sun*, "tertiary [vessel]". HBYXY: "The tertiary vessels are the most subtle and smallest connections between the conduits. Because in summer yang qi abound, hot qi vapors flow into the skin in [the body's] exterior realm. Hence one chooses [for therapy] the tertiary vessels in the skin."

5 For an explanation of the 59 insertions in the LS, see chapter 23. HBYXY: "The character 痏 *wei* signifies the scars remaining at an insertion point in the skin after the completion of an acupuncture therapy. In the present context the term refers to needle insertion holes themselves. '59 wounds' are the 59 different insertion holes enumerated by WB in his comment on SW 61."

6 ZZC: "These are evil [qi] that have intruded from the outside. The disease is located in the skin. When sweat leaves and meets wind, a wind-water evil will settle and causes a swelling."

7 JYJ has instead of 三陰之上 *san yin zhi shang* here 三陰之交 *san yin zhi jiao*, "the crossing of the three yin [conduits]".

8 Needle insertion hole SP-9

In the case of torn sinews in the yang realm, the respective yang realm is to be treated.
In the case of torn sinews in the yin realm, the respective yin realm is to be treated.[9] In each case the piercing is to be applied comprehensively.[10]

徒疝先取環谷下三寸，以鈹鍼鍼之，已刺而筩之，而內之，入而復之，以盡其疝，必堅。來緩則煩悗，來急則安靜，間日一刺之，疝盡乃止。飲閉藥，方刺之時徒飲之，方飲無食，方食無飲，無食他食，百三十五日。

If it is a water-illness,[11] one chooses [for therapy] first [a location] three inches below the *huan gu* [opening].[12] The needling there is to be conducted with the lancet needle. Once pierced, [the liquid] is to be drained with a bamboo tube. The insertion [of the tube] is to be repeated until the water-illness is exhausted. Then [the flesh] must be firm again. If [the water] comes out slowly, this will irritate [the patient]. When it gushes out, he will be calmed. One piercing is to be applied every second day. Once the water-illness is exhausted, [the treatment] ends. [The patient, in addition,] is to ingest medication against [vessel] thrombosis.[13] It is to be ingested exactly at the moment of the piercing. During the intake [of the medication] he must not consume food. During the consumption of food, he must not ingest [this medication]. This restriction on additional food lasts for 135 days.

著痺不去，久寒不已，卒取其三里。骨為幹。腸中不便，取三里，盛寫之，虛補之。癘風者，素刺其腫上。已刺，以銳鍼鍼其處，按出其惡氣，腫盡乃止。常食方食，無食他食。腹中常鳴，氣上衝胸，喘不能久立。邪在大腸，刺肓之原，巨虛上廉、三里。小腹控睾，引腰脊，上衝心。

In the case of an attached blockage-illness[14] that cannot be eliminated and in the case of a long-lasting cold that fails to be healed, [the disease] is to be entirely

9 NJZYXY: "Yang and yin refer to the outer (yang) and to the inner (yin) side of the four limbs."

10 HBYXY: "卒刺 *cu ci* must be 焠針刺治 *cui zhen ci zhi*, 'to cure [a disease] by means of piercing with a heated needle'."

11 LJ 21/38: "That is to say, only water, no wind."

12 MYT: "A 環谷 *huan gu* opening is not known on any conduit. Only the foot minor yang conduit of the gall bladder has a 還跳 *huan tiao* opening. Perhaps the 風市 *feng shi* opening (GB-31) three inches further down is meant. That would make sense."

13 NJZYXY: "飲閉藥 *yin bi yao* has the meaning here of: [the patient] ingests medication for opening up a blockage. MYT: '[The patient] must ingest medication that opens the blockage so as to let the water flow again, lest another swelling emerges'."

14 HBYXY: "An 'attached blockage-illness' results from a unilateral excess of dampness. SW 43: 'When the dampness qi dominate, an attached blockage-illness results'."

removed[15] at the *san li* [opening].[16] //The bones constitute the [body's] trunk.//[17] If there is no relief [by digestion and defecation] in the stomach, [the disease] is to be removed at the *san li* [opening]. If [the evil qi] abound, they are to be drained. If [the proper qi] are depleted, they are to be supplemented. Cases of epidemic wind[18] are commonly pierced from above the swelling. After the piercing this same location is pierced with a pointed needle and then squeezed to make sure that all malign qi leave. Once the swelling is exhausted, [the treatment] ends. [The patient] must consume only food prescribed for him; he must not consume other food. There are repeatedly noises in the abdomen, and the qi ascend and rush against the chest. [The patient] pants and is unable to stand upright for long. If the evil [qi] are in the large intestine, the piercing is to be directed at the plains of the *huang*,[19] at the upper edge of the *ju xu* [opening],[20] as well as at the *san li* [opening]. When the lower abdomen draws the testicles, this also pulls on the lower back and the spine. Upward [the qi] rush against the heart.

邪在小腸者，連睾系，屬于脊，貫肝肺，絡心系。氣盛則厥逆，上衝腸胃，熏肝，散于肓，結于臍，故取之肓原以散之，刺太陰以予之，取厥陰以下之，取巨虛下廉以去之，按其所過之經以調之。

If the evil [qi] are in the small intestine, they link up with the testicles-ribbons that are connected with the spine. They penetrate liver and lung, and connect with the heart-ribbon. If the qi abound, then this is a recession with a movement contrary to the norms. They ascend and rush against the intestines and the stomach. They steam the liver, dissipate in the *huang*,[21] and link up with the navel. Hence one chooses [for therapy] the *huang* plain[22] to disperse them, and pierces the major yin [conduit] to supplement them.[23] One chooses the ceasing yin [qi conduit] to drain,[24] and one

15 HBYXY: "The character 卒 *cu*, 'comprehensively', 'fully', is to be read here as 焠 *cui*, 'with a hot [needle]'."

16 Needle insertion hole ST-36

17 NJZYXY: "The three characters 骨為幹 *gu wei gan* appear not to fit into the context. They may be a later, erroneous insertion.."

18 NJZYXY: "癘風 *li feng* is 麻風病 *ma feng bing*, 'leprosy'."

19 The character 肓 *huang* may refer here to the diaphragm.

20 Needle insertion hole ST-37

21 Cf. note 19

22 NJZYXY: "This is the 氣海 *qi hai* opening (CV-4)."

23 HBYXY: "The openings of the hand major yin conduit are pierced to supplement a condition of depletion in the lung."

24 HBYXY: "The openings of the foot ceasing yin [qi] conduit are pierced to drain a condition of repletion in the liver."

chooses the lower edge of the *ju xu* [opening] to remove them. To achieve harmonization the conduits where they pass by are to be pressed.

善嘔，嘔有苦，長太息，心中憺憺，恐人將捕之；邪在膽，逆在胃，膽液泄，則口苦，胃氣逆，則嘔苦，故曰嘔膽。取三里以下。胃氣逆，則刺少陽血絡，以閉膽逆，卻調其虛實，以去其邪。

If [the patient] tends to vomit, and if what is vomited has a bitter flavor, with [the patient] breathing deeply and being vexed in his heart, fearing someone is about to catch him, in this case the evil [qi] are in the gall bladder and they move contrary to the norms to the stomach. If gall liquid flows off then one has a bitter flavor in his mouth. If the stomach qi move contrary to the norms, then one vomits bitter stuff. Hence this is called "vomiting of gall". One chooses the *san li* [opening] to drain. When the stomach qi move contrary to the norms, then the blood network [vessels] of the minor yang [conduit] are to be pierced to close the gall movement contrary to the norms. At the same time depletion and repletion are to be harmonized, thereby to remove the evil [qi].

飲食不下，膈塞不通，邪在胃脘，在上脘，則刺[25]抑而下之，在下脘，則散而去之。

When beverages and food fail to descend, and the diaphragm is blocked and impassable, the evil [qi] are situated in the stomach duct. If they are at the upper [stomach] duct,[26] then the piercing aims at pressing [the evil qi] down. If they are at the lower stomach duct,[27] they are to be dispersed to have them removed.

小腹痛腫，不得小便，邪在三焦，約取之太陽大絡，視其絡脈與厥陰小絡結而血者，腫上及胃脘，取三里。

When the lower abdomen is in pain and swollen, and urination is impossible, the evil [qi] are in the triple burner. They are to be restrained and removed from the big network [vessel] of the major yang [conduit]. The respective network vessels and the small network [vessels] of the ceasing yin [qi conduit] are to be inspected whether they have knottings with blood. If the swelling ascends to the stomach duct, the *san li* [opening] is to be selected [for piercing].

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25 HBYXY refers to the JYJ, which does not have the character 刺 *ci*, "to pierce", and considers this to be the original version.

26 NJZYXY: "上脘 *shang wan*, 'upper stomach duct', is also the designation of a needle insertion hole (CV-13), 5 inches above the navel."

27 NJZYXY: "下脘 *xia wan*, 'lower stomach duct', is also the designation of a needle insertion hole (CV-10), 5 inches below the navel."

睹其色，察其目, 知其散復者，視其目色，以知病之存亡也。一其形，聽其動靜者，持氣口人迎以視其脈，堅且盛且滑者，病日進，脈軟者，病將下，諸經實者，病三日已。氣口候陰，人迎候陽也

To inspect the [patient's] complexion, and to examine the [patient's] eyes lets one know whether the [qi] have dissipated or have returned. One observes the color of the eyes to know whether the disease is present or has vanished. The [patient's] physical appearance should be the focus. One listens whether [the qi] move or are calm. One grasps the qi opening and the *ren ying* [opening][28] to inspect the [movement in] the vessels. If [these locations] are firm, abound [with qi], and [the movement is] smooth, the disease makes progress [towards a cure] day after day. If the vessels are soft, the disease will move down. If all conduits are in a state of repletion, the disease will be cured within three days. At the qi opening the [condition of the] yin [qi] shows. At the *ren ying* [opening] that of the yang [qi] shows.

28 Needle insertion hole ST-9

Chapter 20
五邪
The Five Evils

邪在肺，則病皮膚痛，寒熱，上氣喘，汗出，欬動肩背。取之膺中外喻，背三節五藏之傍，以手疾按之，快然，乃刺之。取之缺盆中以越之。

When evil [qi] are in the lung, then the patient will suffer from aching skin, and from alternating sensations of cold and heat. The qi ascend and [make the patient] pant. He sweats, and when he coughs he moves shoulders and back. The [evil qi] are to be removed from the outer transport [openings] of the chest,[1] as well as to the side of the third vertebra on the back.[2] //The five long-term depots// There one quickly presses with the hand. If this generates a comfortable feeling, then this is the location to be pierced.[3] The [evil qi] are also removed from the center of the broken basin[4], to have them led off from there.[5]

1 MYT: "These are the 雲門 *yun men* (LU-2) and 中府 *zhong fu* [openings] (LU-1)." ZJY: "These are openings on the hand major yin conduit itself. The 雲門 *yun men* [opening] must not be pierced deeply lest the patient will suffer from a counterflow breathing."

2 NJZYXY: "JYJ has 背三椎之旁, 'to the side of the 3rd vertebra' here. These are the transport openings of the lung." HBYXY accepts this wording as the original wording.

3 NJZYXY: "That is a method to determine the location of a needle insertion hole. With the pressure exerted by one's fingers one seeks the location where the patient has a positive sensation. That is the location of the needle insertion hole."

4 NJZYXY: "The meaning is: the 缺盆 *que pen* needle insertion hole (ST-12) is chosen to cause the lung qi to leave upward. 越 *yue* has the meaning of: 'to leave upward'." HD-NJZP: "That is the broken basin in which is located the needle insertion hole 缺盆 *que pen*, 'broken basin', of the foot yang brilliance conduit. The hand major yin lung conduit appears here too. Hence it is possible to drain evil [qi] out of the lung here." Differently HBYXY: "That is not the needle insertion hole 缺盆 *que pen*; it is the 天突 *tian tu* insertion hole (CV-22) in the middle between the two broken basins. As is said in LS 2: 'In the center between the two broken basins, that is the controller vessel. The [opening there] is called 天突 *tian tu*'."

5 NJZYXY: "The 'broken basin' is chosen because the lung qi can be drained and removed from the body here. 越 *yue* has the meaning here of: 從上而出 *cong shang er chu*, 'to leave via the above'."

邪在肝，則兩脅中痛，寒中，惡血在內，行善掣節，時腳腫。取之行間, 以引脅下，補三里, 以溫胃中，取血脈以散惡血；取耳間青脈，以去其掣。

When evil [qi] are in the liver, then [the patient] will feel pain in the upper flanks. His center is cold, and malign blood is inside. When he walks[6] his joints tend to cramp. At times his legs are swollen. The [evil qi] are to be removed at the *xing jian* [opening].[7] They are pulled from the flanks downward.[8] A supplementation is applied at the *san li* [opening] to supply the stomach/the center with warmth. Blood is removed from the vessels to disperse malign blood. One chooses the greenish-blue vessels in the ears[9] to eliminate the pulling [pain].

邪在脾胃，則病肌肉痛，

When evil [qi] are in the spleen and in the stomach, then the patient suffers from aching muscles and flesh.

陽氣有餘，陰氣不足，則熱中善飢；
陽氣不足，陰氣有餘，則寒中腸鳴、腹痛；
陰陽俱有餘，若俱不足，則有寒有熱，皆調于三里

//If the yang qi have a surplus,[10] while the yin qi are insufficient,[11] then this results in heat in the center and [patients] tend to be hungry.
If the yang qi are insufficient, while the yin qi have a surplus, then the center is cold and there are noises in the intestines. The abdomen aches.
If both the yin and the yang [qi] have a surplus, or if both are insufficient, then [the patient] has sensations of cold and also of heat. In all such cases, a regulation is initiated at the *san li* [opening].//

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6 HBYXY has instead of 行 *xing*, "to walk", here 胻 *heng*, "calf".

7 HDNJZP: "That is the creek opening of the foot ceasing yin [qi] liver conduit." Needle insertion hole LV-2

8 ZJY: "This way liver evil [qi] can be removed and the pain in the flanks can be ended." MS: "This way the evil [qi] are drained and made to leave via the small ribs."

9 ZJY: "The foot minor yang conduit extends in front of and behind the ear. The foot ceasing yin [qi conduit] controls all sinews and forms an exterior – interior unit with the minor yang [conduit]."

10 HDNJZP: "Yang refers to the foot yang brilliance [conduit] of the stomach here. 'Have a surplus' has the meaning of: evil [qi] abound."

11 HDNJZP: " 'Yin' refers to the foot major yin [conduit] of the spleen here. 'Are insufficient' has the meaning of: the proper [qi] are depleted."

邪在腎，則病骨痛，陰痺。陰痺者，按之而不得，腹脹，腰痛，大便難，肩背頸項痛，時眩。取之湧泉、崑崙。視有血者，盡取之

When evil [qi] are in the kidneys, then the patient suffers from aching bones and yin blockage-illness.

> >Yin blockage-illness [is to say]: One may press there, but does not feel anything. The abdomen is swollen. The lower back aches. Defecation is difficult. Shoulders, back, neck and nape[12] ache. At times [patients] feel dizzy. <

The [evil qi] are to be removed at the *yong quan* [opening][13] and at the *kun lun* [opening].[14] If one sees that there is blood, it is to be removed completely.[15]

邪在心，則病心痛，喜悲時眩仆；視有餘不足而調之其輸也

When evil [qi] are in the heart, then the patient suffers from pain in the heart. He tends to be grieved,[16] and occasionally he is giddy and falls to the ground. One examines whether this is a status of surplus or insufficiency, and regulates at the respective transport [openings] accordingly.[17]

12 HBYXY follows the version in JYJ, MJ and QJ here and adds in front of 痛 *tong*, "to ache", the character 強 *jiang*, "are stiff".

13 Needle insertion hole KI-1

14 Needle insertion hole BL-60

15 This commentary is almost identical with a passage in SW 74. However, only the 崑崙 *kun lun* insertion hole is recommended for a therapy there.

16 HDNJZP: "When the heart qi are depleted, [patients] tend to be grieved." See LS 8

17 ZJY: "When evil [qi] are in the heart, they are in the heart enclosing network. No matter whether supplementation or drainage is required, for the therapy one always chooses the transport openings of the hand ceasing yin [qi conduit] of the heart ruler."

Chapter 21
寒熱病
Cold and Heat Disease

皮寒熱者，不可附席，毛髮焦，鼻槁臘。不得汗，取三陽之絡，以補手太陰。

When the skin has alternating sensations of cold and heat, with [patients] being unable to approach the mat,[1] and when the skin and the hair on the head are scorched, and the nose is completely dried up, if [in such a situation the patient] is unable to sweat, one chooses [for therapy] the network [vessels] of the third yang[2] [to remove the disease] and supplements the hand major yin [conduit].

肌寒熱者，肌痛，毛髮焦而唇槁臘，不得汗，取三陽于下，以去其血者，補足太陰，以出其汗。

When the muscles have alternating sensations of cold and heat, when the muscles ache,[3] skin and hair on the head are scorched, and the lips are completely dried up, if [in such a situation the patient] is unable to sweat, one chooses [for therapy an opening] below the third yang [conduit] to remove the blood there, and one supplements the foot major yin [conduit] to cause its sweat to leave [the body].

骨寒熱者，病無所安，汗注不休。齒未槁，取其少陰于陰股之絡；齒已槁，死不治。骨厥亦然。

When the bones have alternating sensations of cold and heat, with the patient finding no place where to rest, and sweat flowing without end, if [in such a situation] the teeth have not dried up completely yet, one chooses [for therapy] the network

1 ZJY: "The evil [qi] are in the exterior region [of the human body], hence [patients] do not wish to come close to a [sleeping] mat." NJ 58 has instead of the character 附 *fu* here the character 近 *jin*, "to approach".

2 NJZYXY: "This is the major yang conduit. 'Network [vessels] of the third yang' refers to the needle insertion hole 飛揚 *fei yang* (BL58) on the network vessel of the foot major yang conduit of the urinary bladder."

3 NJ 58 has instead of "muscle pain", 肌痛 *ji tong*, here 皮膚痛 *pi fu tong*, "skin pain".

[vessels] of the minor yin [conduit][4] at the inner side of the thigh. If the teeth have dried up entirely, [the patient] will die. No cure is possible. The same applies if the bones have ceasing [qi].

骨痺，舉節不用而痛，汗注、煩心。取三陰之經，補之。身有所傷，血出多及中風寒，若有所墮墜，四肢懈惰不收，名曰體惰。取其小腹臍下三結交。三結交者，陽明太陰也，臍下三寸關元也。

In the case of bone blockage-illness, when all joints are useless and ache, with sweating and heart vexation, one chooses the three yin conduits and supplements there. If the body was harmed with a loss of much blood, and if, in such a state, it was struck by wind and cold, or if someone has fallen, his four limbs are numb and cannot be controlled, then that is called "body indolence".[5] [For therapy] one chooses the three knotted crossings below the navel in the lower abdomen.

> >The three knots crossing is associated with the yang brilliance and the major yin [conduits]. This is the *guan yuan* [opening][6] three inches below the navel.<

厥痺者，厥氣上及腹。取陰陽之絡，視主病也，寫陽補陰經也。

A blockage-illness with ceasing [qi is to say:] the qi recede upward into the abdomen. [For therapy] one chooses the network [vessels] of the yin and yang [conduits]. It is to be examined which is the main disease, and a drainage of yang [conduits] and supplementation of yin [conduit] is to be conducted accordingly.

頸側之動脈人迎。人迎，足陽明也，在嬰筋之前。嬰筋之後，手陽明也，名曰扶突。

On the moving vessels to the side of the neck are the *ren ying* [openings]. The *ren ying* [openings] are on the foot yang brilliance [conduit]. They are located in front of the necklace sinews.[7] Behind the necklace sinews is located the hand yang brilliance [conduit. The needle insertion hole there] is named *fu tu*.[8]

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4 NJZYXY: "That is the network vessel needle insertion hole 大鍾 *da zhong* of the foot minor yin [conduit]." (KI-4).

5 NJZYXY has instead of 惰 *duo*, "indolent", here 解 *xie*, "lazy".

6 Needle insertion hole CV-4

7 ShW: "嬰 *ying* has the meaning of 'necklace'." NJZYXY: "The 嬰筋 *ying jin*, 'necklace sinews', are the two sinews to the right and left of the nape."

8 Needle insertion hole LI-18

次脈，手少陽脈也，名曰天牖。
次脈，足太陽也，名曰天柱。
腋下動脈，臂太陰也，名曰天府。

The adjacent vessel is the hand minor yang vessel. [The needle insertion hole there] is named *tian you*.[9]
The adjacent vessel is the foot major yang [conduit]. The needle insertion hole there] is named *tian zhu*.[10]
The moving vessel below the armpit is the arm major yin [conduit. The insertion opening there] is named *tian fu*.[11]

陽迎頭痛，胸滿不得息，取之人迎。

When the yang [qi] ascend[12] and cause headache, when one has a feeling of fullness in the chest and is unable to breathe, the [evil qi] are to be removed at the *ren ying* [opening].

暴瘖氣鞭，取扶突與舌本出血。
暴襲氣蒙，耳目不明，取天牖。
暴擊癇眩，足不任身，取天柱。
暴痺內逆，肝肺相搏，血溢鼻口，取天府。
此為天牖五部。

In the case of a sudden loss of voice, with the qi [breathing section] hardened,[13] [for therapy] one chooses the *fu tu* [opening][14] and removes blood from the basis of the tongue.
In the case of sudden deafness, with the qi being covered[15] and the ears and eyes no longer being in a position to hear and see clearly, [for therapy] one chooses the *tian you* [opening].[16]

9 Needle insertion hole TB-16

10 Needle insertion hole BL-10

11 Needle insertion hole LU-3

12 NJZYXY: "The character 迎 *ying* is synonymous here with the character 逆 *ni*, 'to move contrary to the norms'. The meaning is: the evil [qi] in the yang [conduits] move upward."

13 HBYXY: "This is to say: throat and tongue muscles are stiff."

14 Needle insertion hole LI-18

15 The term 氣蒙 *qi meng*, "covered qi", is not attested elsewhere in ancient medical texts. Perhaps to clarify its meaning, JYJ 7/1 has added to it the character 瞀 *mao*, "dimmed vision".

16 HDNJZP: "ZYA: 'The hand minor yang vessel enters the ears and reaches the pointed corner of the eyes. When the minor yang qi recede from below, then the conduit vessels above will be no longer passable, and that results in deafness and covered qi as a conse-

In the case of sudden cramps with epileptic fits and impaired vision, when the feet are no longer able to support the body, [for therapy] one chooses the *tian zhu* [opening].
In the case of a sudden internal blockage-illness with [qi] moving contrary to the norms, when the liver and lung [qi] beat at each other, and blood flows out of nose and mouth, [for therapy] one chooses the *tian fu* [opening].
These are the *tian you* [and further openings, altogether covering] five sections.[17]

臂陽明，有入頄遍齒者，名曰大迎。下齒齲，取之臂。惡寒補之，不惡寒寫之。

Where the arm yang brilliance [conduit][18] enters the cheek and then further extends past the teeth, [the opening there] is called *da ying*.[19] When the lower teeth are affected by tooth decay, the [disease] is to be removed from the arm [yang brilliance conduit]. If [the patient] has an aversion to cold, the [qi] are to be supplemented. If he has no aversion to cold, they are to be drained.

足太陽，有入頄遍齒者，名曰角孫。上齒齲，取之在鼻與頄前。方病之時，其脈盛，盛則寫之，虛則補之。一曰取之出鼻外。
Where the foot major yang [conduit] enters the cheek and then further extends past the teeth, [the opening there] is called *jiao sun*.[20] When the upper teeth are affected by tooth decay, the [disease] is to be removed at the nose, in front of the cheek bones. If the disease is manifest, the conduit will abound [with qi]. If they abound, they are to be drained. If they are depleted, they are to be supplemented.

//Elsewhere it is said: if they are removed, they should leave out of the nose.//

足陽明有挾鼻入于面者，名曰懸顱。屬口，對入繫目本，視有過者取之。損有餘，益不足，反者益其。

Where the yang brilliance [conduit] next to the nose enters the face, [the opening there] is called *xuan lu*.[21] [The conduit] is tied to the mouth; on the opposite side it

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quence. The ears and the eyes will no longer be [able to hear and see] clearly. That must be removed through the *tian you* [opening]."

17 HBYXY: "The 天牖 *tian you* opening lies in the center. The four other remaining [openings] form a circle around [the *tian you* opening]. Hence this statement."

18 NJZYXY: "That is the hand yang brilliance conduit."

19 Needle insertion hole ST-5

20 Needle insertion hole TB-20

21 Needle insertion hole GB-5

enters the connection with the base of the eye.[22] If one sees a transgression, the [qi] are to be removed there. One takes away surplus, one adds to insufficiency. To act contrary will cause the [disease] to become even more serious.[23]

足太陽有通項入于腦者，正屬目本，名曰眼系。頭目苦痛，取之在項中兩筋間。入腦乃別陰蹻、陽蹻陰陽相交，陽入陰陰出陽，交于目銳眥，

Where the foot major yang [conduit] passes through the nape, and enters the brain, the main [course] is tied to the base of the eye. that is called "eye ribbon". In the case of headache and aching eyes, the [disease] is to be removed in the nape between the two sinews. Where it enters the brain, it branches out into the yin walker and the yang walker [vessels]. Yin and yang [vessels] cross each other. The yang [conduit] enters the yin realm; the yin [conduit] leaves from the yang realm. >They cross each other at the tip of the eye at the corner of the eye.[24]<

陽氣盛則瞋目，
陰氣盛則瞑目。

If the yang qi abound, the eyes are wide open in angry excitement.
If the yin qi abound, the eyes are closed as if dozing.

熱厥取足太陰、少陽，皆留之；
寒厥取足陽明、少陰於足，皆留之。

In the case of heat with receding [yin qi] one chooses [for therapy] the foot major yin and minor yang [conduits].[25] The [needle] is to always remain [inserted for a while].
In the case of cold with receding [yang qi] one chooses [for therapy] the foot yang brilliance and minor yin [conduits]. //at the foot// The [needle] is to always remain [inserted for a while].

22 HBYXY adopts the version of the JYJ and adds the following six characters: 頭痛引額取之 *tou tong yin han qu zhi*, "in the case of headache pulling into the chin, (the disease) is to be removed there." The character 對 *dui* is interpreted by several commentators as 對口 *dui kou*, "at the back of the neck".

23 NJZYXY: "The character 其 *qi* is synonymous here with 甚 *shen*, 'extreme'."

24 ZJY: " 'Tip of the corner of the eye' refers to the inner canthi."

25 HBYXY: " 'Heat with receding [yin qi' is to say:] yang qi are present in surplus; yin qi are insufficient. Hence on chooses the foot major yin [conduit] to supplement there, and the foot minor yang [conduit] to delete there."

舌縱涎下，煩悗，取足少陰。振寒洒洒鼓頷，不得汗出，腹脹煩悗，取手太陰，

If the tongue moves uncontrolled, accompanied by a flow of saliva, and if [the patient] is irritated, one chooses the foot minor yin [conduit for therapy]. If [the patient] shivers with cold accompanied by jaw chattering, and if attempts to make him sweat remain without success, with abdominal swelling and irritation, one chooses the hand major yin [conduit for therapy].

刺虛者，刺其去也；
刺實者，刺其來也。

When piercing a depletion, the piercing is to be directed at [those qi that are] leaving.
When piercing a repletion, the piercing is to be directed at [those qi that are] arriving.

春取絡脈，夏取分腠，
秋取氣口，冬取經輸。
凡此四時，各以時為齊。

In spring one chooses [for therapy] the network vessels. In summer one chooses the partings in the skin structures.
In autumn one chooses the qi opening.[26] In winter one chooses the conduit transport [openings].[27]
To all these four seasons the following applies: It is always in accordance with the season that a medication[28] is determined.

絡脈治皮膚，
分腠治肌肉，
氣口治筋脈，
經輸治骨髓, 五藏。

The network vessels serve to cure [diseases in] the skin.
The partings in the skin structures serve to cure [diseases in] the muscles and the flesh.

26 ZJY: "Because the hand major yin conduit of the lung corresponds to autumn, that is metal." The qi opening is the location at the wrist where commonly the pulse is felt. Other designations are 寸口 *cun kou*, "inch opening", and 脈口 *mai kou*, "vessel opening".

27 Tamba: "經輸 *jing shu* refers here to all conduit insertion holes in general, not only to the 'stream and transport openings'."

28 Tamba: "The character 齊 *qi* is synonymous here with 劑 *ji*, 'preparation'. This may be a pharmaceutical preparation, 藥劑 *yao ji*; it may also be a pointed stone, 砭劑 *bian ji*."

The qi openings serve to cure [diseases in] the sinews and the vessels.
The conduit transport [openings] serve to cure [diseases in] the bones and the marrow. //the five long-term depots.//

身有五部：
伏兔一；
腓二，腓者腨也；
背三，
五藏之輸四；
項五。
此五部有癰疽者死。

The body has five [vulnerable] regions.
The *fu tu* [region][29] is the first.
The calf is the second. >腓 is the calf.<
The back is the third.[30]
The transport [openings] of the five long-term depots[31] are the fourth.
The nape is the fifth.[32]
If an obstruction-illness or an impediment-illness develops in one of these regions, death [is inevitable].

病始手臂者，先取手陽明、太陰而汗出；
病始頭首者，先取項太陽而汗出；
病始足脛者，先取足陽明而汗出。

If a disease originates in the hand or in the arm, one chooses [for therapy] the hand yang brilliance and major yin [conduits] first and has [the disease] be emitted there with the sweat.
If a disease originates in the head, one chooses [for therapy] the yang brilliance [conduit] in the nape first and has [the disease] be emitted there with the sweat.
If a disease originates in the foot or in the lower leg, one chooses [for therapy] the foot yang brilliance [conduit] first and has [the disease] be emitted there with the sweat.

29 NJZYXY: "This is the muscular bulging on the front side of the upper thigh."

30 NJZYXY: "A reference to the supervisor vessel passing along the spine."

31 NJZYXY: "A reference to the transport openings of the five long-term depots situated on both sides of the spine."

32 NJZYXY: "A reference to the needle insertion holes of the supervisor vessels in the nape."

臂太陰可汗出，
足陽明可汗出，

Through the arm major yin [conduit] it is possible to emit sweat.
Through the foot yang brilliance [conduit] it is possible to emit sweat.

故
取陰而汗出甚者，止之于陽，
取陽而汗出甚者，止之於陰。

The fact is:
If one removes yin [qi] and sweat is emitted excessively, then this is to be stopped through the yang [conduits].
If one removes yang [qi] and sweat is emitted excessively, then this is to be stopped through the yin [conduits].

凡刺之害，
中而不去則精泄；
不中而去則致氣。
精泄則病甚而慍，
致氣則生為癰疽也。

//Whenever piercing causes damage, [this may be because]
[the disease] is struck, but [the needle] is not removed [in time] so that essence flows off.
Or [the disease] is not struck and [the needle] is removed [too early] so that [evil] qi arrive.
If the essence [qi] flow off, then the disease will become more serious and is frightening.
If [evil] qi arrive, then obstruction-illness and impediment-illness will result.//[33]

33 A passage almost identical with the present insertion is found in LS 1. The character 瘍 *yang*, "lesion", "ulcer", found there was replaced with the character 疽 *ju*, "impediment-illness", here.

Chapter 22
癲狂
Peak-illness and Madness

目眥外決於面者，為銳眥；在內近鼻者，為內眥；上為外眥，下為內眥。

//The corners of the eyes on the outside in the facial cove[1], they are the pointed corners.

On the inner side towards the nose, ///these are the inner corners of the eye///[2] The upper [eyelids belong to the] outer corners of the eyes; the lower [eyelids belong to the] inner corners of the eyes.//

癲疾始生，先不樂，頭重痛，視舉目赤，甚作極，已而煩心。候之於顏。取手太陽、陽明、太陰，血變為止。

In the beginning phase of the development of a peak-illness, [the patient] at first is no longer cheerful. His head seems heavy and aches. His view is directed[3] upward; his eyes are red. When [the disease] becomes more serious and reaches its culmination [the patient's] heart will be vexed. This shows in his complexion. [For therapy, blood] is removed from the hand major yang, yang brilliance, and major yin [conduits]. As soon as [the color of] the blood changes, [the treatment] is to be stopped.

癲疾始作，而引口啼呼喘悸者，候之手陽明、太陽。

In the beginning phase of a peak-illness, with the mouth being pulled [to one side, and the patient] wailing, shouting and being perturbed, then this shows in his hand yang brilliance and major yang [conduits].

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1 NJZYXY: "In ancient times the character 決 *jue* was erroneously used in the sense of 缺 *que*, 'deficient'. It appears here in the sense of 'cove'."

2 HBYXY: "JYJ, TS 30 and QJ do not have the three characters 為內眥 *wei nei zi*. Presumably they were inserted only in later times."

3 HBYXY: "NJ 59, JYJ, QJ and SJZL all have instead of 視舉 *she ju*, 'vision turned upward', here 直視舉 *zhi she ju*, 'rigid view upward '."

左強者，攻其右；
右強者，攻其左，血變為止。

If there is strength on the left, one attacks on the right.
If there is strength on the right, one attacks on the left.[4] As soon as [the color of] the blood changes, [the treatment] is to be stopped.

癲疾始作，而反僵，因而脊痛，候之足太陽、陽明、太陰、手太陽，血變為止。治癲疾者，常與之居，察其所當取之處。病至，視之有過者寫之，置其血於瓠壺之中，至其發時，血獨動矣，不動，灸窮骨二十壯。窮骨者，骶骨也。

In the early phase of a peak-illness, when [the patient] is bent backward and stiffens, and hence feels pain in his spine, this shows in the foot major yang, yang brilliance, major yin, and hand major yang [conduits]. As soon as [the color of] the blood changes, [the treatment] is to be stopped.[5] For the treatment of patients with a peak-illness, [the healer] should live together with [the patient]. He looks for a suitable place to let the [blood]. When the disease sets in, [the healer] views the [patient to find out] where there is a transgression, and then lets [the blood]. This blood is to be kept in a gourd container. At the time of an outbreak, the blood alone is excited. If it is not excited twenty cauterizations are to be applied at the final bone.

>The final bone, this is the tailbone.[6]<

骨癲疾者，顧、齒諸腧、分肉皆滿而骨居，汗出、煩悗，嘔多沃沫，氣下泄，不治。

In the case of a peak-illness involving the bones,[7] all the transport [openings] at the cheeks and teeth, as well as the partings of the flesh will be filled [with evil qi] and [the body is emaciated so that only] the bones remain. When sweat is emitted, and if [the patient is] perturbed and vomits much foam, and if the qi flow out downward, a cure is impossible.

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4 NJZYXY: "Left and right pull at each other. Mostly, the disease is in the network [vessels]. Hence the cross-over piercing is to be applied. MYT: 'Whenever one finds out that the vessel body is strong on the left or on the right side, then this shows that there is no disease. The disease is where there is no strength. Hence it is such: if there is strength on the left side, one attacks on the right side, and vice versa.'"

5 HBYXY: "LJ comments: 'If evil blood is let to drain [the disease], one must wait until the color of the blood changes, and then ends the needling'."

6 MS: "骶骨 *di gu* is the needle insertion hole 長強 *chang qiang*." (GV-1)

7 ZJY: "A 'peak-illness involving the bones', is a disease deep in the bones."

筋癲疾者，身倦攣急大，刺項大經之大杼脈，嘔多沃沫，氣下泄，不治。

In the case of a peak-illness involving the sinews, the body is tired and cramps, and [the vessels] are enlarged.[8] One pierces in the nape the *da zhu* vessel [opening] of the large conduit.[9] If [the patient] vomits much foam, and if the qi flow out downward, a cure is impossible.

脈癲疾者，暴仆，四肢之脈皆脹而縱，脈滿，盡刺之出血，不滿，灸之挾項太陽，灸帶脈於腰相去三寸，諸分肉本輸。嘔吐沃沫，氣下泄，不治。

In the case of a peak-illness involving the vessels, and if [the patient] all of a sudden falls to the ground, the vessels in the four extremities are all swollen and relax. If the vessels are filled [with evil qi], they must all be pierced to let blood. If they are not full, a cauterization is to be applied on the major yang [conduit] on both sides of the nape, and the belt vessel is to be cauterized in the lower back on both sides [of the spine] in a distance of three inches. Furthermore, on all partings of the flesh at the basic transport [openings]. If [the patient] vomits much foam, and if the qi flow out downward,[10] a cure is impossible.

癲疾者，疾發如狂者，死不治。

If in the case of a peak-illness the outbreak is like one of madness, [the patient] must die. A cure is impossible.

狂始生，先自悲也，喜忘、苦怒、善恐者得之憂飢，治之取手太陽、陽明，血變而止，及取足太陰、陽明

In the early beginnings of a madness, [the patient] at first is grieved about himself. [Such persons] tend to be forgetful, they are easily enraged, and they tend to be fearful, and this is because they are sad and hungry. To cure this one removes [blood from] the hand major yang[11] and yang brilliance [conduits]. As soon as [the color] of the blood changes, [the treatment] is to be stopped. It is also possible to choose the foot major yin and yang brilliance [conduits for therapy].

8 HBYXY adds to the character 大 *da* the character 脈 *mai*, "vessel", in agreement with the versions in JYJ and TS.

9 NJZYXY: "That is the 大杼 *da zhu* insertion hole of the foot major yang conduit of the urinary bladder." (BL-11)

10 YWJ: "The ZZZS says on this: 'if the qi flow out downward', that is a total loss of the proper qi of the kidneys. Hence [the patient] dies."

11 HBYXY in agreement with TS 30 replaces hand major yang here with hand major yin.

狂始發，少臥不飢，
自高賢也，
自辯智也，
自尊貴也，
善罵詈，日夜不休，治之取手陽明太陽太陰舌下少陰，視之盛者，皆取之，不盛，釋之也。

At the beginning of an outbreak of madness, [the patients] sleep little, and they are not hungry.

//They consider themselves to be outstanding and extraordinary persons.
They believe themselves to be wise.
They respect themselves as precious.//

They tend to use insulting words, and neither at day nor at night do they rest. To cure this, one removes [blood] from the hand yang brilliance, major yang and major yin [conduits], as well as from below the tongue and from the minor yin [conduit].[12] Wherever one finds an abundance, it is to be removed. [Vessels] without abundance are to be spared.

狂言，驚，善笑，好歌樂，妄行不休者，得之大恐，治之取手陽明太陽太陰。

Those who speak madly, who are startled, who tend to laugh, and who love to sing and be happy, who make absurd movements and find no rest, they have received this because of a massive fright. To cure this, one removes [blood] from the hand yang brilliance, major yang and major yin [vessels].

狂，目妄見，耳妄聞，善呼者，少氣之所生也；治之取手太陽太陰陽明，足太陰頭兩顧。

If someone is mad, has absurd visions, hears absurd sounds, and tends to shout, this is caused by a dimunition of qi. To cure this, one removes [blood] from the hand major yang, major yin, and yang brilliance [conduits], as well as at the head from the foot major yin [conduits] on both cheeks.

狂者多食，善見鬼神，善笑而不發於外者，得之有所大喜，治之取足太陰太陽陽明，後取手太陰太陽陽明。

If someone is mad and eats a lot, tends to see demon-spirits, tends to laugh, but cannot express this towards outside, this is caused by a major delight. To cure this, one

12 HBYXY: "LJ comments: 'below the tongue' is the *lian quan* (CV-32) insertion hole of the controller conduit. 'Minor yin' are the 神門 *shen men* and 少沖 *shao chong* [insertion holes]' HT-7, HT-9".

removes [blood] from the foot major yin, major yang and yang brilliance [conduits]. After this, [blood] is to be removed from the hand major yin, major yang and yang brilliance [conduits].

狂而新發，未應如此者，先取曲泉左右動脈，及盛者見血，有頃已，不已，以法取之，灸骨骶二十壯。

When a madness has just broken out and has not yet reached the [conditions described] above, [blood] is to be removed first from the moving vessels to the left and right of the *qu quan* [opening].[13] Where there is an abundance, the blood is made to appear. This will end [the disease] within a short time. If no cure is achieved, [the blood] is to be removed in accordance with the patterns [outlined above]. Also, the tailbone is to be cauterized twenty times.

風逆，暴四肢腫，身漯漯，唏然時寒，飢則煩，飽則善變，取手大陰表裏，足少陰陽明之徑，肉清取滎，骨清取井、經也。

In the case of wind and [qi] moving contrary to the norms,[14] the four extremities are suddenly swollen. [Sweat] flows from the body profusely.[15] [The patient] moans and occasionally feels cold. When he is hungry, then he is irritated. When he has eaten to sufficiency, he tends to change [his behavior]. [To cure this], one removes [blood] from the outer and inner sections of the hand major yin [conduit], as well as from the foot minor yin and yang brilliance conduits. If the flesh is cool, [the blood] is to be removed through the creek [openings]; if the bones are cold, [the blood] is to be removed through the well and stream [openings].

厥逆為病也，足暴清，胸若將裂，腸若將以刀切之，煩而不能食，脈大小皆溲，

In the case of a disease of receding [qi], with [qi] moving contrary to the norms, the feet are suddenly cool. The chest suffers from a feeling as if it were about to burst open. The intestines suffer from a feeling as if someone cut them open with a knife. [The patients] are vexed and cannot eat. The [movement in] the big and in the small vessels is rough.

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13 Needle insertion hole LV-8

14 NJZYXY: "The 'wind' refers to evil [qi] affecting the body from outside; the '[qi] moving contrary to the norms' refers to qi receding internally."

15 NJZYXY: "The character 漯 *ta* has the meaning here of 'moisture', 'water'. 身漯漯 *shen ta ta* has the meaning of 'the body is wet as if water had been poured over it'."

暖取足少陰，
清取足陽明，
清則補之，
溫則寫之。

If [the feet] are warm, [blood] is to be removed from the foot minor yin [conduit]; if they are cool, it is to be removed from the foot yang brilliance [conduit].
If they are cool, they are to be supplemented.
If they are warm, they are to be drained.

厥逆腹脹滿，腸鳴，胸滿不得息，取之下胸二脅，咳而動手者，與背輸，以手按之，立快者是也。

In the case of receding [qi], with [qi] moving contrary to the norms, associated with an abdomen that is swollen and feels full, and when there are noises in the intestines, with a feeling of fullness in the chest, and an inability to breathe, the [blood] is to be removed from the two flanks below the chest. If [the patient] moves his hands when he coughs, the transport [openings] on the back are to be pressed with the hand. That will result in immediate relief.

內閉不得溲，刺足少陰太陽，與抵上以長鍼。氣逆，則取其太陰、陽明，厥甚取少陰、陽明，動者之經也。

In the case of an internal block and a failure to pass urine, one pierces the foot minor yin and major yang [conduits], as well as above the tailbone, and employs the long needle. When the qi move contrary to the norms, then they are to be removed from the major yin and yang brilliance [conduits]. If the receding [of the qi] is extreme, one choses [for therapy] the minor yin and yang brilliance conduits where a movement occurs.

少氣，身漯漯也，言吸吸也，骨痠體重，懈惰不能動，補足少陰。短氣息短，不屬，動作氣索，補足少陰，去血絡也。

In the case of diminished qi, and when [sweat] flows from the body profusely, when the language is staccato in accordance with inhalation, when the bones ache and the body feels heavy, and if [a patient] is idle and cannot move, the foot minor yin [conduit] is to be supplemented. If the [breath] qi are shortened and breathing is brief, and disconnected, and if any movement makes the qi to appear like tied to something, the foot minor yin [conduit] is to be supplemented, and blood is to be removed from the network [vessels].

Chapter 23
熱病
Heat Diseases

偏枯，身偏不用而痛，言不變，志不亂，病在分腠之間，巨鍼取之，益其不足，損其有餘，乃可復也。

"Unilateral withering" [is to say:] One side of the body is useless and aches. The [patient's ability to] speak does not change, and his mind is not confused.[1] The disease is located in the realm of the partings of the skin structures.[2] It is to be removed with the grand needle.[3] [The qi] are added where they are insufficient; and they are taken away where there is a surplus. This way [the patient] will recover.

痱之為病也，身無痛者，四肢不收；智亂不甚，其言微知，可治；甚則不能言，不可治也。病先起于陽，復入于陰者，先取其陽，後取其陰，浮而取之。

The disease "loss of function" [is to say:] the body does not ache, but the four extremities cannot be controlled.[4] As long as the mind is only slightly confused, and [the patient's] language is still somewhat understandable, this is curable.[5] Serious

1 ZZC: "The meaning is: 'the evil [qi] of wind and cold have struck the human body unilaterally. As a result, the body is useless and aches on one side'. The reason is: the heart controls one's speech. The kidneys store the mind. As long as [a patient's] speech has not changed and his mind is not impaired, the disease is located in the realm of skin [and flesh] and has not caused damage in the interior yet."

2 HBYXY follows here other text versions and adds the following five characters: 宜溫臥取汗 *yi wen wo qu han*, "it is suitable to warm [the patient] and have him lie down, to remove [the disease] by means of sweating ".

3 NJZYXY: "The characters 巨鍼 *ju zhen*, 'grand needle', are synonymous with 大鍼 *da zhen*, 'big needle'."

4 NJZYXY: "LY: '痱 *fei* is 廢 *fei*, 'functionless'. That is to say, the evil qi causing a unilateral withering have penetrated into the depth. 痱 *fei* and 偏枯 *pian ku* are two diseases. The latter's name indicates that no qi circulate through one half of the body. 痱 *fei*, 'loss of function', is to say that the hands and the feet have lost their function and can no longer be controlled. 偏廢 *pian fei*, 'unilateral loss of function', and 全廢 *quan fei*, 'total body loss of function', are 痱 *fei* diseases."

5 ZYA separates differently: 其言微, 知可治 *qi yan wei zhi ke zhi*, "The [patient's] language is weak. That shows that [his disease] is curable." HDNJZP: "其言微知，可治,

cases, when he is unable to speak, cannot be cured. If the disease has originated from the yang realm and has then entered the yin realm,[6] [for the piercing] one chooses the respective yang [vessels] first, and the respective yin [vessels] afterwards. [The needle is to be inserted only] superficially to remove the [disease].

熱病三日，而氣口靜、人迎躁者，取之諸陽，五十九刺，以寫其熱，而出其汗，實其陰，以補其不足者。身熱甚，陰陽皆靜者，勿刺也；其可刺者，急取之，不汗出則泄。所謂勿刺者，有死徵也。

When a heat disease has lasted for three days with a calm [movement in the vessels] at the qi opening, while [the movement] at the *ren ying* [opening] is excited,[7] [the disease] is to be removed from all yang [vessels]. These are 59 piercings.[8] They serve to drain the heat and to emit sweat. The yin [vessels] are to be replenished[9] in that any insufficiency is supplemented. If the body is very hot while [the movement of the qi] is calm in both the yin and the yang [vessels], one must not pierce. As long as a piercing is still possible, [the disease] is to be removed immediately. If no sweat is emitted, then a drainage is to be initiated.

>When it says 'one must not pierce', this is because it is a sign of death.<

熱病七日八日，脈口動，喘而短者，急刺之，汗且自出，淺刺手大指間。熱病七日八日，脈微小，病者溲血，口中乾，一日半而死。脈代者，一日死。

When a heat disease has lasted for seven to eight days with an excited [movement of the qi] at the vessel opening, and if [the patient] coughs and is short [of qi],[10]

'The language is hardly understandable. That is curable'."

6 NJZYXY: " 'Yang realm' here refers to the skin and flesh partings, the conduit and network [vessels]. Yin realm refers to the long-term depots in the interior. The long-term depots and the short-term repositories are distinguished in that the short-term repositories are categorized as yang while the long-term depots are categorized as yin. ZJY: 'In the following text the [diseases] that emerge from the yin realm are not discussed. A disease that originates in the yin realm and immediately enters the long-term depots is usually incurable. Hence it is not even discussed here."

7 NJZYXY: "The [movement at the] qi opening is controlled by yin [qi]; the [movement at the] *ren ying* [opening] is controlled by yang [qi]. When '[the movement in the vessels] at the qi opening is calm, while it is excited at the *ren ying* [opening]', that means that the evil [qi] are still in the yang realm and have not yet entered the yin realm."

8 NJZYXY: " '59 piercings' refers to altogether 59 transport openings suitable for the treatment of heat diseases."

9 NJZYXY: " 'The yin [vessels] are to be replenished' is to say: the three yin conduits are to be replenished."

10 HBYXY follows JYJ, TS, MJ and further text versions and replaces the character 短 *duan*, "short", here with 眩 *xuan*, "dizzy".

this is to be pierced immediately. The sweat will leave by itself. The piercing is to be applied at the surface of the thumb.[11]

When a heat disease has lasted for seven to eight days and the [movement in the] vessels has become very weak, and when the patient emits blood with his urine and is dry in his mouth, he will die within one and a half days.[12] If the [movement in the] vessels is intermittent, he will die within one day.

熱病已得汗出，而脈尚躁，喘且復熱，勿刺膚，喘甚者死。

When a heat disease has been cured and sweat continues to be emitted, with the [movement in the] vessels still excited and [the patient] panting and becoming hot again, one must not pierce the skin.[13] Those who pant severely, they will die.

熱病七日八日，脈不躁，躁不散數，後三日中有汗，三日不汗，四日死。未曾汗者，勿腠刺之。

When a heat disease has lasted for seven to eight days and the [movement in the] vessels does not race, or if it races and it is not dissipated, sweat will be emitted within the following three days. If no sweating sets in for three days, [the patient] will die on the fourth day. As long as there is no sweating, the skin structures must not be pierced.[14]

11 NJZYXY: "That is the 少商 *shao shang* opening." (LU-11)

12 ZJY: " 'When a heat disease has continued for seven to eight days and the [qi movement in the] vessels has become extremely weak', the true qi are depleted. 'When the patient emits blood with his urine and is dry in his mouth', his yin [qi] are harmed. Both are signs of an imminent death."

13 NJZYXY: "If one were to pierce the skin again, that would harm the qi." HBYXY: "That is equivalent to: one must not pierce at all."

14 NJZYXY: "That is to say, one must not pierce the partings of the skin structure, 分腠 *fen cou*. ZZC: 'When a heat disease has continued for seven or eight days and the [movement in the] vessels is not excited, [the disease] is resolved in the exterior. When the [movement in the] vessels is excited but not dispersed or increased in frequency, the heat evil [qi] have not been removed but the proper qi have not been harmed yet. If three days later, that is after altogether eleven days, [the disease] is transmitted into the yin realm in the interior again, it is to be resolved by having [the patient] sweat the yin liquid. Hence the skin must not be pierced before the sweating has begun. The sweat is to be removed from the yin realm. If no sweat leaves [the body] for three days, the heat abounds and the yin qi are completely exhausted. Hence [the patient] will die on the fourth day."

熱病先膚痛，窒鼻充面，取之皮，以第一鍼，五十九，苛軫鼻，索皮于肺，不得，索之火，火者，心也。

When a heat disease from its beginning is accompanied by an aching skin, and if the nose is blocked and the face is swollen,[15] [the disease] is to be removed from the skin with the needle number 1[16] with 59 [piercings]. If small pustules[17] have developed on the nose, [the cause] is to be sought in the connection of the nose with the lung.[18] If [the treatment] remains without success, [the cause] is to be sought in a [connection between the nose and] fire.[19]

>"Fire" is used here for "heart".<

熱病先身澀倚而熱，煩俛，乾唇口嗌，取之皮，以第一鍼，五十九；膚脹口乾，寒汗出，索脈於心，不得，索之水，水者，腎也。

When a heat disease from its beginning is accompanied by physical impairment[20] and fever, with perturbation, and a dryness of lips, mouth and throat, [the disease] is to be removed from the skin[21] with the needle number 1 with 59 [piercings]. If the skin is swollen and the mouth is dry, and if cold sweat is emitted, [the cause] is to be sought in the connection between the vessels and the heart. If [the therapy]

15 YSS: "充面 *chong mian* has the meaning here of 面皮起 *mian pi qi*, 'the facial skin rises'."

16 NJZYXY: " 'Needle Nr. 1' is the first needle in the list documented in LS 1: the spade needle." For further characterizations of the different needle types, see the listing in LS 1.

17 ZJY: "The character 苛 *ke* is synonymous here with 深 *shen*, 'deep'. The character 軫 *zhen* has the meaning here of 'the two wheel axles'. That is to say, the nose is blocked like two wheel axles." Differently, MS and Tamba: "苛 *ke* originally referred to a small herb. The two characters 苛軫 *ke zhen* are synonymous with 小疹 *xiao zhen*, 'small pustules'."

18 NJZYXY: "The lung controls the skin and the body hair. To treat skin diseases one chooses the lung conduit."

19 This statement has been read differently by earlier Chinese commentators. A first version is repeated above: 不得，索之火. ZJY, "When [a piercing here] fails to be successful, [the cause] must be sought in the fire. Because the fire is the heart. A supplementation of the vessels of the heart supports the yang qi in their efforts to control the evil metal [qi]. As a result, lung heat will recede by itself." Second: 不得索之火, "[To cure] this one must not draw on the fire." YSS: "Because it is a disease of the skin and the body hair, one must not attempt to remove it through the transport openings of the heart. The reason is: the fire of the heart overcomes the metal of the lung.."

20 NJZYXY: "The character 澀 *se* is synonymous here with 不爽 *bu shuang*, 'uncomfortable'. The character 倚 *yi* is synonymous here with 無力 *wu li*, 'lack of strength'." HBYXY follows JYJ and replaces the character 倚 *yi* here with 煩 *fan*, 'irritated', 'vexed'." YSS: "That is to say: 皮膚麤澀 *pi fu cu se*, 'The skin is rough'." MS: "That is to say: 其身澀滯 *qi shen se zhi*, 'The body is inactive'." ZJY: "澀 *se* is synonymous here with 燥澀, *zao se*, 'dry and rough'."

21 HBYXY follows here several alternative versions and replaces the character 皮 *pi*, "skin", with 脈 *mai*, "vessel".

remains without success, [the cause is to be sought in a connection between the vessels and] water.

>"Water" is used here for "kidneys".<

熱病嗌乾多飲，善惊，臥不能安，取之膚肉，以第六鍼，五十九，目眥青，索肉於脾，不得，索之水，木者，肝也。

When a heat disease is accompanied by a dry throat and if [the patient] drinks a lot, tends to be frightened, and cannot lie down to sleep peacefully, the [disease] is to be removed from the skin and from the flesh with the needle number 6 with 59 [piercings]. If the corners of the eyes are greenish, one seeks [the cause for the disease in a connection of] the flesh with the spleen. If [the therapy] remains without success, [the cause is to be sought in a connection between the flesh and] wood.

>"Wood" is used here for "liver".<

熱病面青，腦痛，手足躁，取之筋間，以第四鍼於四逆；筋蹙目浸，索筋於肝，不得，索之金，金者，肺也。

When a heat disease is accompanied by a greenish facial complexion, as well as an aching brain and a rapid movement of hands and feet, the [disease] is to be removed from the sinews with the needle number 4 //at the four movements contrary to the norms.//[22] If the muscles are paralyzed and if liquid spills over from the eyes, one seeks [the reason for the disease in a connection of the] sinews with the liver.[23] If [the therapy] remains without success, [the cause is to be sought in a connection between the sinews and] metal.

>"Metal" is used here for "lung".<

熱病數驚，瘈瘲而狂，取之脈，以第四鍼，急寫有餘者，癲疾毛髮去，索血於心，
不得，索之水，水者，腎也。

When a heat disease is accompanied by [the patient] being frequently terrified, with tugging, spasms and madness, the [disease] is to be removed from the vessels with the needle number 4. In the case a surplus is drained swiftly, with [a patient] with a peak-illness losing his hair on the skin and on his head,[24] one seeks [the reason of

22 The three characters 於四逆 may be a later, erroneous insertion. Differently NJZYXY: " 'Four movements contrary to the norms' has the meaning here of a recession of qi in counterflow in all four extremities."

23 NJZYXY: "The liver controls the sinews. When the sinews are paralyzed, a person cannot walk. 'Liquid spills over from the eyes' is to say: the tears are uncontrollable."

24 ZJY: "If in the case of a peak-illness the yang [qi] are extreme and the yin [qi] are depleted, [the patient] will lose the hair on his head and on his body because the hair is an

his disease in a connection of] the blood with the heart. If [the therapy] remains without success, [the cause is to be sought in a connection between the vessels and] water.

>"Water" is used here for "kidneys".<

熱病身重骨痛，耳聾而好瞑，取之骨，以第四鍼，五十九，刺骨；病不食，齘齒耳青，索骨於腎，不得，索之土，土者，脾也。

When a heat disease is accompanied by a feeling of a heavy body and aching bones, as well as by deafness and a desire to fall asleep, the [disease] is to be removed from the bones with the needle number 4 with 59 [piercings]. The piercing is directed at the bones. If the patient fails to eat, if he grinds his teeth, and if his ears have assumed a greenish color, one seeks [the reason of his disease in a connection of] the bones with the kidneys. If [the therapy] remains without success, [the cause is to be sought in a connection between the bones and] earth.

>"Earth" is used here for "spleen".<

熱病不知所痛，耳聾，不能自收，口乾，陽熱甚，陰頗有寒者，熱在髓，死不可治。

When in the course of a heat disease the location of the pain is not clear, if [the patient] is deaf and unable to control his body, if his mouth is dry, if his yang realm is very hot, while the yin regions are slightly cold, the heat is in the bone marrow. [The patient] dies. No cure is possible.[25]

熱病頭痛，顳顬目瘈，脈痛，善衄，厥熱病也，取之以第三鍼，視有餘不足，寒熱痔。

When a heat disease is accompanied by headache, with tugging at the temples and in the eyes, with aching vessels, and with a tendency to nosebleed, that is a heat disease with receding [qi].[26] The [disease] is to be removed with the needle number 3. One should check whether it is a case of a surplus or insufficiency [of qi].

//Cold heat piles.//[27]

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outgrowth of blood."

25 ZJY: "The marrow is the essence of extreme yin; it fills the bones. When evil [qi] enter very deeply, that will cause a heating of the marrow. The kidney qi are lost. Hence death follows."

26 HBYXY: "LJ 21/40 comments: 厥熱病 *jue re bing* refers to the heat [qi] that ascend in counterflow."

27 NJZYXY: "These three characters do not fit into the context. They may be a later, erroneous insertion."

熱病，體重，腸中熱，取之以第四鍼，於其腧，及下諸趾間，索氣于胃，胳得氣也。

When a heat disease is accompanied by a feeling of a heavy body, and if there is heat in the intestines, the [disease] is to be removed with the needle number 4 from the respective transport [openings] and also from below, between all the toes. The qi are sought in the stomach. One may reach the qi in the network [vessels]. [28]

熱病挾臍急痛，胸脅滿，取之涌泉與陰陵泉，取以第四鍼，鍼嗌裏。

When a heat disease is accompanied by tension and pain on both sides of the navel, as well as a feeling of fullness in the chest and in the flanks, the [disease] is to be removed from the *yong quan*[29] and *yin ling quan* [openings][30] with the needle number 4. The needle is to be inserted into the throat.[31]

熱病，而汗且出，及脈順可汗者，取之魚際、太淵、大都、太白。寫之則熱去，補之則汗出，汗出大甚，取內踝上橫脈以止之。

When a heat disease is accompanied by spontaneous[32] sweating, and if the [movement in] the vessels is in accordance with the norms and a sudorific therapy is possible, the [disease] is to be removed from the *yu ji*, *tai yuan*, *da dou* and *tai bai* [openings].[33] Once the draining is conducted there, the heat will vanish. If a supplementation is applied there, sweat will be emitted. If the sweating is extreme, one chooses the vessel transversing above the inner knuckle to end it.[34]

熱病已得汗而脈尚躁盛，此陰脈之極也，死；其得汗而脈靜者，生。

If in the course of a heat disease sweating has been achieved while the [movement in the] vessels continues to race with abounding [qi], then this is a culmination [of qi] in the yin vessels. [The patient] dies. If a sweating has been achieved, and the [movement in] the vessels is calm, he will survive.

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28 NJZYXY: "The character 胳 *ge* is an error. It should be 絡 *luo*, 'network [vessel]'. 'Stomach network [vessels]' refers to the 豐隆 *feng long* opening." (ST-40)

29 Needle insertion hole KI-1

30 Needle insertion hole SP-9

31 NJZYXY: "That is the 廉泉 *lian quan* opening" (CV-23)

32 SDY: "The character 且 *qie* is a writing error for 自 *zi*, '[by] itself'."

33 Needle insertion holes LU-10, LU-9, SP-2, SP-3

34 NJZYXY: "That is the 三陰交 *san yin jiao* opening." (SP-6)

熱病者，脈尚盛躁而不得汗者，此陽脈之極也，死；脈盛躁得汗靜者，生。

If in the course of a heat disease the vessels continue to abound [with qi, the movement in the vessels] races and no sweating has been achieved, then this is a culmination [of qi] in the yang vessels. [The patient] dies. If the vessels abound [with qi] and [the movement in the vessels] races, but calms down once a sweating has been achieved, [the patient] will survive.

熱病不可刺者有九：
一曰：汗不出，大顴發赤噦者死；
二曰：泄而腹滿甚者死；
三曰：目不明，熱不已者死；
四曰：老人嬰兒熱而腹滿者死；
五曰：汗不出嘔下血者死；
六曰：舌本爛，熱不已者死；
七曰：咳而衄，汗不出，出不至足者死；
八曰：髓熱者死；
九曰：熱而痙者死。腰折，瘈瘲，齒噤齘也。
凡此九者，不可刺也。

There are nine types of heat diseases that must not be pierced.
First, if no sweat is emitted, if the region around the cheek bones is red, and if [the patient] vomits,[35] he will die.
Second, if [the patient] has outflow with his abdomen feeling extremely full, he will die.
Third, if the eyes are not clear, and the fever does not end, he will die.
Fourth, old persons and infants that have fever with a feeling of fullness in the abdomen, they will die.
Fifth, if [a patient] fails to emit sweat, but vomits and discharges blood, he will die.
Sixth, if the basis of the tongue is red while the fever does not end, he will die.
Seventh, if [the patient] coughs and has nosebleed while no sweat is emitted, and if, when eventually [sweat is] emitted, this sweating does not reach down to his feet, he will die.
Eighth, [patients] whose bone marrow is hot, they will die.
Ninth, [patients] with fever and cramps, they will die.
>["Cramps" is to say:] the lower back is bent backward. Tugging, spasms, gnashing of teeth.<
In all these nine cases it is impossible [to cure the disease] by means of piercing.

35 The term 噦 *yue* is not unambiguously identifiable. Different authors attest to it meanings of "retching", "throwing up", "hiccup", and "belching".

所謂五十九刺者，兩手外內側各三，凡十二痏。五指間各一，凡八痏，足亦如是。頭入髮一寸傍三分各三，凡六痏。更入髮三寸邊五，凡十痏。耳前後口下者各一，項中一，凡六痏。巔上一，囟會一，髮際一，廉泉一，風池二，天柱二。

>The so called "59 piercings" are as follows: On both hands on the inner and outer side three each. These are altogether twelve wounds.[36] Between the five fingers one each. These are altogether eight wounds. The same applies to the feet. On the head one inch above the hairline 3 *fen* both [towards the left and right], three each. These are altogether six. Further three inches into the hair on both sides five. These are altogether ten. In front and behind the ears and below the mouth one each, as well as one in the nape. These are altogether six. On the skull one; one at the *xin hui* [opening],[37] one at the hairline at the head, one at the *lian quan* [opening],[38] two at the *feng chi* [opening],[39] two at the *tian zhu* [opening].[40]<

氣滿胸中喘息，取足太陰大趾之端，去爪甲如薤葉，寒則留之，則疾之，氣下乃止。

When the chest is filled with qi and [the patient] pants and coughs, one chooses [for therapy] the foot major yin [conduit] at the tip of the big toe. [The needle is to be inserted] in a distance of [the breadth of] a scallion leaf from the toe nail. If these are cold [qi], then [the needle] is to remain inserted for a while. If these are heat [qi], then [the needle is to be inserted and withdrawn] quickly. Once the qi have been discharged, [the needling] is to be ended.[41]

心疝暴痛，取足太陰厥陰，盡刺去其血絡。

[To cure] a heart elevation-illness[42] with sudden pain one chooses the foot major yin and ceasing yin [qi conduits]. The piercing serves to remove all blood from the network [vessel].

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36 HBYXY: "The character 痏 *wei* , lit. 'wound', has the meaning here of 'needle insertion hole'."

37 Needle insertion hole GV-22

38 Needle insertion hole CV-23

39 Needle insertion hole GB-20

40 Needle insertion hole BL-10

41 HDNJZP: "When the qi that had pressed upward have sunken down, and when the panting has stopped, the treatment is to be ended."

42 HBYXY: "心疝 *xin shan* refers to an elevation-illness caused by an accumulation of heart qi. The most prominent symptom is pain in the lower abdomen with hardenings."

喉痺舌卷，口中乾，煩心，心痛，臂內廉痛，不可及頭，取手小指次指爪甲下，去端如韭葉。

In the case of a throat blockage-illness with curled tongue, dryness in the mouth, a vexed heart, pain in the heart, and pain at the inner edge of the arms, as well as an inability to lift the head, one chooses [the opening] below the fingernails at the finger next to the little finger. [The needle is to be inserted] in a distance from the tip [of the finger as broad] as a leek leaf.

目中赤痛，從內眥始，取之陰蹻。

In the case of red, aching eyes, originating from the inner corner of the eyes, the [disease] is to be removed from the yin walker [conduit].[43]

風痙身反折，先取足太陽及腘中及血絡出血，中有寒，取三里。

When the body was struck by wind, suffers from cramps and arches backward as if broken, one chooses [for therapy] at first the foot major yang [conduit] and the hollow of the knee[44] and lets blood from the blood network [vessels]. If there are cold [qi] in the center, one chooses [for the piercing] the *san li* [opening].

癰，取之陰蹻及三毛上及血絡出血。

In the case of a protuberance-illness, the [disease] is to be removed from the yin walker [conduit], as well as from above the three hairs,[45] and blood is let from the blood network [vessels].

男子如蠱，女子如怚，身體腰脊如解，不欲飲食，先取涌泉見血，視跗上盛者，盡見血也。

When a male person is in a condition as if affected by the *gu*[46], when a woman is in a condition as if [her menses] were blocked,[47] and if the body, the lower back and the spine feel as if detached, with [the patient] wishing neither to drink nor to eat,

43 NJZYXY: "That is the 照海 *zhao hai* opening." (KI-6)

44 NJZYXY: "That is the 委中 *wei zhong* opening." (BL-40)

45 NJZYXY: "That is the 大敦 *da du* opening." (LV-1) 'Three hairs' refers to the region immediately adjacent to the toe nail of the big toe."

46 HBYXY: "A reference here to a disease evil that has penetrated deeply into the kidneys and has caused an elevation-accumulation-illness there." See. SW 19 for an interpretation of 蠱 *gu* as a concept of an accumulation of qi.

47 HBYXY follows the version in JYJ and QJ, and a commentary by ZZC, and replaces the character 怚 *ju* with 阻 *zu*, "blockage".

the *yong quan* [opening][48] is to be chosen first to let blood appear. If one sees that [the vessels] on the instep abound [with blood], all blood is to be let from there.

48 Needle insertion hole KI-1

Chapter 24
厥病
The Receding [Qi] Diseases

厥頭痛，面若腫起而煩心，取之足陽明太陰。

If a headache resulting from receding [qi[1] is accompanied by] a swollen face and vexed heart, the [disease] is to be removed from the foot yang brilliance and major yin [conduits].

厥頭痛，頭脈痛，心悲，善泣，視頭動脈反盛者，刺盡去血，後調足厥陰。

If a headache resulting from receding [qi is accompanied by] pain in the vessels on the head, a grievous heart, a tendency to weep, and if one sees that contrary to the norm the moving vessels on the head abound [with blood], they are to be pierced to completely remove all blood. After that a balancing [therapy] is to be applied at the foot ceasing yin [qi conduit].

厥頭痛，貞貞頭重而痛，寫頭上五行，行五，先取手少陰，後取足少陰。

If a headache resulting from receding [qi is accompanied by] dizziness and a feeling of heaviness and pain in the head,[2] [the disease] is to be drained from the five [conduit] lines on the head,[3] with [needles being inserted] into five holes on each [conduit] line. The hand minor yin [conduit] is chosen first. After that one chooses the foot minor yin [conduit].

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1 ZJY: "The character 厥 *jue* is synonymous here with 逆 *ni*, 'counterflow'. When evil [qi] in a movement contrary to the norms pass through the conduits, ascend into the head and the brain and cause headache, that is called 'headache resulting from receding [qi]'. The same applies to the following paragraphs."

2 NJZYXY: "貞貞 *zhen zhen*, means 'stable', 'immobile'." HBYXY: "The JYJ has instead of 貞貞 *zhen zhen*, 'correct', here 員員 *yuan yuan* in the sense of 眩 *xuan*, 'confused', 'dizzy'."

3 HDNJZP: "There are five lines on the skull. In the center is the supervisor vessel, 督脈 *du mai*. In a second line to the left and to the right is one line each of the foot major yang conduit of the urinary bladder. The third line is the foot minor yang conduit of the gall bladder. These, too, are one line each on the left and on the right. Altogether these are five lines."

厥頭痛，意善忘，按之不得，取頭面左右動脈，後取足太陰。

If a headache resulting from receding [qi is accompanied by] forgetfulness, and if no particular location can be determined with pressure exerted by the finger,[4] one chooses the moving vessels on the left and right side of the face[5] [to remove the disease]. After that one chooses the foot major yin [conduit].

厥頭痛，項先痛，腰脊為應，先取天柱，後取足太陽。

If a headache resulting from receding [qi is accompanied by] a pain in the nape from the beginning, with a reaction to it in the lower back and spine, one at first chooses the *tian zhu* [opening[6] to remove the disease]. After that one chooses the foot major yang [conduit].

厥頭痛，頭痛甚，耳前後脈湧有熱，寫出其血，後取足少陽。

If a headache resulting from receding [qi manifests itself as] severe headache, with the [movement in the] vessels in front and behind the ears gushing forth and [the vessels] being hot, the blood is to be drained from them. After that one chooses the foot minor yang [conduit for further piercing].

真頭痛，頭痛甚，腦盡痛，手足寒至節，死不治。

If genuine headache[7] [manifests itself as] severe headache, with the entire brain aching and hands and feet being cold up to the joints, [the patient] will die. A cure is impossible.

頭痛不可取於腧者，有所擊墮，惡血在於內，若肉傷，痛未已，可則刺，不可遠取也。

If a headache cannot be removed by [piercing] the transport [openings, for example when the patient] has been beaten or had fallen with malign blood collecting in [his body], or if his flesh[8] was injured and the pain has not ended yet, in such cases it is

4 SDY: "The evil yang [qi] are in the head, but they are not always at the same location. Hence they cannot be palpitated with the fingers."

5 MYC: "The moving vessels on the right and on the left side of the face are the foot yang brilliance vessels."

6 HDNJZP: "That is an opening on the foot major yang conduit." (BL-10)

7 HBYXY: "A violent headache that has not resulted from conduit qi pushing, in a disorderly movement contrary to the norms, upward into the head and encountering evil qi in the brain, is called 'genuine headache'."

8 HBYXY: "TS 26 and JYJ have instead of 肉 *rou*, 'flesh', here 內 *nei*, 'interior'."

possible to apply a local piercing.[9] Such conditions must not be pierced via [insertion holes] located far away.

頭痛不可刺者，大痺為惡，日作者，可令少愈，不可已。

>A headache that cannot be [cured by] piercing [results from] a massive blockage-illness that has malign consequences.[10] If [such headache] is active every day, one may achieve a slight improvement, but a cure is not possible.<

頭半寒痛，
先取手少陽陽明，
後取足少陽陽明。

When one half of the head is cold and aches,
one chooses the hand minor yang and yang brilliance [conduits to be pierced] first.
After that, one chooses the foot minor yang and yang brilliance [conduits].

厥心痛，與背相控，善瘈，如從後觸其心，傴僂者，腎心痛也，先取京骨、崑崙，發狂不已，取然谷。

If pain in the heart resulting from receding [qi] is related[11] to [pain] in the back, if [the patient] has a tendency to tugging, as if someone had hit his heart from behind, and if he stands bent with a hunchback, this is a pain in the heart [associated with the] kidneys. [To treat this] one chooses first the *jing gu* and *kun lun* [openings].[12] If there are outbreaks of madness[13] that do not end, one chooses the *ran gu* [opening[14] to remove the disease].

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9 HDNJZP: "The character 則 *ze* is synonymous here with 側 *ce*, 'to the side of'. 則刺 *ze ci* is 斜刺 *xie ci*, 'slanted piercing'. .. That is to say: 'one must pierce only at the location where the pain is. One must not pierce at an opening far away'." ZJY: "Piercing is possible but only with the aim of letting blood at the location of the pain itself. One must not choose creek transport [openings] situated far away. That would only harm the true qi. The reason is: it is not a disease in the big conduits."

10 HDNJZP: "The characters 为恶 *wei e* are synonymous with 为害 *wei hai*, 'to cause damage'."

11 HBYXY: "JYJ, QJ, WT and others have instead of 控 *kong*, 'to control', here 引 *yin*, 'to pull'."

12 Needle insertion holes BL-64 and BL-60

13 HBYXY follows TS 26 and replaces the character 狂 *kuang*, "madness", here with 鍼 *zhen*, "needle". In this case the statement reads: "If the application of a needle fails to end the disease, then …". NJZYXY: "JYJ has the wording: 發鍼立已不已取然谷 *fa zhen li yi bu yi qu ran gu*, 'the application of the needle is followed by an immediate cure. If there is no cure one chooses the *ran gu* [opening]'."

14 Needle insertion hole KI-2

厥心痛，腹脹胸滿，心尤痛甚，胃心痛也，取之大都、大白。

If pain in the heart resulting from receding [qi] is accompanied by a distended abdomen and a feeling of fullness in the chest, and if the pain in the heart is particularly severe, this is a pain in the heart [associated with the] stomach. One removes the [disease] through the *da du* and *da bai* [openings].[15]

厥心痛，痛如以錐鍼刺其心，心痛甚者，脾心痛也，取之然谷、太谿。

If pain in the heart resulting from receding [qi manifests itself as] pain as if one was pierced into the heart with an awl or a needle, and if the pain in the heart is quite severe, this is a pain in the heart [associated with the] spleen. One removes the [disease] through the *ran gu* and *tai xi* [openings].[16]

厥心痛，色蒼蒼如死狀，終日不得太息，肝心痛也，取之行間、太衝。

If pain in the heart resulting from receding [qi] is accompanied by an ash grey complexion resembling a corpse, and if [the patient] all day long is unable to breathe deeply, this is a pain in the heart [associated with the] liver. One removes the [disease] through the *xing jian* and *tai chong* [openings].[17]

厥心痛，臥若徒居，心痛間，動作，痛益甚，色不變，肺心痛也，取之魚際、太淵。

If pain in the heart resulting from receding [qi] is a pain in the heart that is mild while [the patient] sleeps or is idle at home,[18] and if the pain increases significantly as soon as [the patient] begins to move and act, with his complexion not showing any change, this is a pain in the heart [associated with the] lung. One removes the [disease] through the *yu ji* and *tai yuan* [openings].[19]

15 Needle insertion hole SP-2, SP-3

16 Needle insertion hole KI-2, KI-3. ZZC: "Instead of 然谷 *ran gu* it should be 漏谷 *lou gu* (SP-7). Instead of 太谿 *tai xi* it should be 天谿 *tian xi* (SP-18)."

17 Needle insertion holes LV-2, LV-3

18 NJZYXY: "The character 若 *ruo* is synonymous here with 和 *he*, 'harmonious'; the character 徒 *tu* is synonymous here with 閑 *xian*, 'idle'."

19 Needle insertion holes LU-10, LU-9

真心痛，手足清至節，心痛甚，日發夕死，夕發旦死。心痛不可刺者，中有盛聚，不可取於腧。

If genuine pain in the heart[20] is accompanied by hands and feet being cool up to the joints, and if the pain in the heart is severe and breaks out during daytime, [the patient] will die in the evening. If [the pain] breaks out in the evening, he will die at dawn.

>Those kinds of pain in the heart that cannot be [cured by] piercing, they result from an abundant accumulation [of evil qi] in the center. They cannot be removed through the transport [openings].<

腸中有蠱瘕及蛟蛕，皆不可取以小鍼；心腸痛，懘作痛，腫聚，往來上下行，痛有休止，腹熱喜渴涎出者，是蛟蛕也。以手聚按而堅持之，無令得移，以大鍼刺之，久持之，蟲不動，乃出鍼也。

When bugs have gathered in the intestines, or even tapeworms, they cannot be removed by means of the small needles. Heart and intestines are in pain. [The bugs/worms] cause perturbation and pain with swelling because of accumulations. They move up and down. Occasionally the pain ends. The abdomen is hot, and [patients] wish to drink. Saliva is emitted. All these are signs of a presence of tapeworms. With the hands one feels where there is an accumulation, holds it tight lest it moves away. Then a big needle is inserted there, and left to remain there for a long time. Once the bugs/worms no longer move, the needle is withdrawn again.

悲腹懘痛，形中上者，
耳聾無聞，取耳中；
耳鳴，取耳前動脈；
耳痛不可刺者，耳中有膿，若有乾聆聊，耳無聞也；
耳聾取手小指次指爪甲上與肉交者，先取手，後取足；
耳鳴取手中指爪甲上，左取右，右取左，先取手，後取足。

If in the case of a feeling of fullness in the heart,[21] perturbance and pain in the center and above,[22]

- the ears are deaf with [the patient] hearing nothing, one chooses the center of the ears [to remove the disease].

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20 NJZYXY: "That is a pain in the heart resulting from evil qi having directly attacked the heart."

21 NJZYXY: "The character 悲 *peng* has the meaning of 'a feeling of fullness in the heart'."

22 HBYXY: "This passage may be a later insertion. It is incomplete and erroneous. JYJ, MJ and QJ do not have these characters." This may well be but it may also be that this passage is to be read together with the following statements on the ears.

- there are sounds in the ears, one chooses the moving vessel in front of the ears.
- the ears ache and cannot be pierced, and if there is pus in the ears, as if there were dried ear wax, the ears hear nothing.
- the ears are deaf, one chooses the [openings] above the fingernail of the finger next to the little finger, where [the nail] meets with the flesh. One chooses the hands first, and the feet afterwards,
- there are sounds in the ears, one chooses [the opening] above the fingernail of the middle finger. When [the sounds are heard] in the left [ear], one chooses the right [finger]; when they are in the right [ear], one chooses the left [finger].[23] One chooses the hands first, and the feet afterwards.

足髀不可舉，側而取之在樞合中，以員利鍼，大鍼不可刺。病注下血，取曲泉。

When the feet and the thighs cannot be lifted, [the patient is to be asked to] lie on his side, and [the disease] is to be removed from the *shu he zhong* [opening].[24] One uses the rounded and sharp needle. [Such a condition] must not be pierced with the big needle. When the patient discharges blood, one chooses the *qu quan* [opening].[25]

風痺淫濼[26]，病不可已者，足如履冰，時如入湯中，股脛淫濼，煩心頭痛，時嘔時悗，眩已汗出，久則目眩，悲以喜恐，短氣，不樂，不出三年死也。

In the case of an excessive condition of wind blockage-illness, and if [the patient] cannot be cured, his feet feel as if they treaded on ice, and then again as if they had entered boiling water. The thighs and lower legs are affected too. The heart is vexed and the head aches. Occasionally [patients] vomit, and occasionally they are perturbed.[27] They are dizzy and when this ends they sweat. After some time their vision is dimmed. They are grieved and tend to be frightened. They are short of [breath] qi, and they are not happy. They will die within three years.

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23 HDNJZP: "If one chooses a needle insertion hole on the right side because the sounds are heard in the ear on the left side, then this is the so-called 繆刺法 *miu ci fa*, "pattern of crosswise piercing'."

24 Needle insertion hole GB-30

25 Needle insertion hole LC-8

26 ZJY: "The two characters 淫濼 *yin luo* here stand for 深 *shen*, 'deeper penetration day by day', 'severe'." HBYXY: "These two characters are an erroneous insertion. They make no sense here. In TS 28 only the character 淫 *yin*, 'excessive', appears. The JYJ has instead of these two characters the character 注 *zhu*, 'to pour into'."

27 HDNJZP: "The character 悗 *men* is synonymous here with 滿悶 *man men*, 'feeling of fullness with heart pressure'."

Chapter 25
病本
The Diseases and their Roots

先病而後逆者，治其本；
先逆而後病者，治其本；

If there is a disease first, and a counterflow afterwards, the therapy is to focus on the root.[1]
If there is a counterflow first, and a disease afterwards, the therapy is to focus on the root.

先寒而後生病者，治其本；
先病而後生寒者，治其本；
先熱而後生病者，治其本。

If there is cold first and a disease develops afterwards, the therapy is to focus on the root.[2]
If there is a disease first and cold develops afterwards, the therapy is to focus on the root.
If there is heat first, and a disease develops afterwards, the therapy is to focus on the root.[3]

1 HDNJZP: " 'If there is a disease first', refers to a disease that emerged first. 'A counterflow afterwards' refers to a movement contrary to the norms, and to problems in the movement of qi and blood that result secondarily. This is stated here in an abbreviated manner." MS: "The 先病 *xian bing*, 'initial disease', is called 本 *ben*, 'root', 'origin'. A 後病 *hou bing*, 'disease after [the initial disease]', is called 標 *biao*, 'tip'." NJZYXY: "If seen from the antagonism of evil vs. proper qi, the proper qi are the 'root' and the evil qi are the 'tip'. In view of diseases, the cause of a disease is the 'root', and the signs of a disease are the 'tip'. Seen from the starting point of an outbreak, the initial disease is the 'root' and the secondary disease is the 'tip'." WK: " 'Counterflow' is: vomiting as a counterflow [of qi]."

2 HDNJZP: "That is to say: When at first a disease appears that is caused by cold, which then brings forth a second disease, then the original disease caused by cold is the 'root'."

3 HDNJZP: "For example, if there was a condition of lung heat first, with a transmission of heat from there into the large intestine, in this case the lung heat is the 'root'.""

先泄而後生他病者，治其本，必且調之，乃治其他病。
先病而後中滿者，治其標；

If there is an outflow first and a further disease develops afterwards, the therapy is to focus on the root.[4]

>It is essential to first[5] balance the [original condition] and only then treat the additional disease.<

If there is a disease first and a feeling of fullness in the center develops afterwards, the therapy is to focus on the tip.[6]

先病後泄者，治其本；
先中滿而後煩心者，治其本。

If there is a disease first and an outflow develops afterwards, the therapy is to focus on the root.
If there is a feeling of fullness in the center first, and a vexation of the heart develops afterwards, the treatment is to focus on the root.

有客氣，有同氣。

//There are visitor qi[7] and there are qi identical [with the season].[8]//

4 HDNJZP: "For example, if there was first an abdominal outflow caused by dampness and heat, resulting in diminished quantities and a yellow coloring of urine, the abdominal outflow is the 'root', and the diminished and yellow urine is the 'tip'."

5 HBYXY: "JYJ has instead of 且 *qie* here 先 *xian*, 'first'. [In ancient times] the meaning of 且 *qie* and 先 *xian* was identical." HDNJZP: "The character 且 *qie* is used here simply as a copula. The character 調 *tiao* is synonymous here with 治 *zhi*, 'to cure'. That is to say: 'The abdominal outflow is definitely to be cured first'."

6 HDNJZP: " 'A feeling of fullness in the center' is to say: a feeling of fullness in the abdomen with distension and decreasing appetite. This is a 'tip'. However judged from the severity of the disease, the 'tip' is a particularly acute condition. The abdomen has a feeling of fullness and is swollen. [The patient] does not eat food and cannot ingest medication. Hence it is said here that the therapy is to be directed at the 'tip' first."

7 ZJY: " 'Visitor qi' are period qi with an irregular coming and going. Hence they are called 'visitor qi'." NJZYXY: " 'Visitor qi' are newly received evil qi. They are the 'tip'. The character 同 *tong*, 'identical', is synonymous here with 固 *gu*, 'stubborn'. Die 固氣 *gu qi*, 'stubborn qi', are those evil qi that had been in the body already before." HBYXY: " 'Visitor qi' are the six excessive environmental qi wind, cold, summer heat, dampness, dryness and fire that arrive untimely and settle in the body as 'visitors'."

8 HDNJZP: "Each year the initial host qi are the receding yin [qi] …. The second [host] qi are the minor yin [qi] … the third [host] qi are the minor yang [qi] … the fourth [host] qi are the major yin [qi] … the fifth [host] qi are the yang brilliance [qi]. … the sixth [host] qi are the major yang [qi]. The host qi follow an identical sequence year after year. When the visitor qi are identical with the host qi, one speaks of 'identical qi'." HBYXY: " 'Identical qi' are the six qi arriving during the appropriate annual seasons: wind in spring;

大小便不利治其標，
大小便利，治其本。

If major and minor relief[9] fail to pass freely, the treatment is to focus on the tip. If major and minor relief pass freely, the treatment is to focus on the root.

病發而有餘，本而標之，先治其本，後治其標；

When a disease breaks out and there is a surplus [of qi], the root is to be approached and then the tip.[10]

>At first the treatment is to focus on the root, and afterwards one treats the tip.<

病發而不足，標而本之，先治其標，後治其本，謹詳察間甚，以意調之，間者並行，甚為獨行；先小大便不利而後生他病者，治其本也。

When a disease breaks out and there is an insufficiency of [proper qi], the tip is to be approached and then the root. >At first the treatment is to focus on the tip and afterwards one treats the root.< One carefully examines whether it is a minor or serious condition, and then sets his mind on achieving a balance. In minor cases, both [root and tip] are approached together. In serious cases they are approached separately. When first the minor and the major relief fail to pass freely and if then an additional disease emerges, the treatment is to focus on the root.

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summer heat in summer; dampness in late summer; dryness in autumn, and cold in winter. If the body is unable to adapt, then even these six qi can cause a disease."

9 "Minor relief" refers to urination; "major relief" refers to defecation.

10 ZYA: " 'There is a surplus' is to say: the evil qi are present in surplus. 'There is an insufficiency' is to say: there is a lack of proper qi." ZJY: "Root and tip are distinguished here on the basis of how strong or weak the disease qi are. When the qi causing a disease are present in surplus they will also turn against the qi in the neighboring long-term depots, and because they were transmitted from the 'root' to the 'tip', the tip is, of course, to be treated first." HDNJZP: "A concrete example: the liver qi are present in surplus. That is the original disease. It causes the liver qi to be transmitted into the spleen, and stimulates the liver qi to move against the lung. The secondary diseases in spleen and lung are the 'tip'. Because at the beginning there was a surplus of liver qi, this is the 'root'."

Chapter 26
雜病
Various Diseases

厥挾脊而痛者，至頂，頭沉沉然，目眩眩然，腰脊強。取足太陽膕中血絡。
厥胸滿面腫，唇漯漯然，暴言難，甚則不能言，取足陽明。
厥氣走喉而不能言，手足清，大便不利，取足少陰。
厥而腹嚮嚮然，多寒氣，腹中穀穀，便溲難，取足太陰。

Receding [qi] may pass along the spine and cause pain there. They reach the nape and cause a feeling of heaviness in the head, accompanied by dimmed vision, and stiffness in the lower back and spine. [To treat such conditions,] one chooses the blood network [vessels] of the foot major yang [conduit] in the hollow of the knee [for piercing the needle].
Receding [qi] may cause a feeling of fullness in the chest and a swollen face with bulging lips,[1] sudden difficulty to speak, and in serious cases even a complete inability to speak. [To treat such conditions,] one chooses the foot yang brilliance [conduit for piercing the needle].
Receding qi may enter the throat and [the patient] is no longer able to speak. His hands and feet are cool, his major relief does not pass freely. [To treat such conditions,] one chooses the foot minor yin [conduit for piercing the needle].
Receding [qi] may be accompanied by sounds in the abdomen with much cold qi, and a gurgling sound in the abdomen,[2] accompanied by difficulties to pass urine. [To treat such conditions,] one chooses the foot major yin [conduit for piercing the needle].

嗌乾，口中熱如膠，取足少陰。

Dry throat may be accompanied by heat in the mouth [with saliva as viscous] as glue. [To treat such conditions,] one chooses the foot minor yin [conduit for piercing the needle].

1 HBYXY: "The characters 漯漯 *luo luo* refer to swollen lips and a flow of saliva."
2 HBYXY: "穀穀 *gu gu* is the sound of flowing water."

膝中痛，取犢鼻，以員利鍼，發而間之。鍼大如氂，刺膝無疑。

Pain in the knees. One chooses the *du bi* [opening[3] for piercing the needle]. One makes use of the rounded and sharp needle. [The needle] is deployed with brief intervals.

>The needle has the size of a fine hair. Hence there is not doubt that one can pierce the knee with it.<

喉痺不能言，取足陽明；能言，取手陽明。

Blockage-illness in the throat. If it is accompanied by an inability to speak, one chooses the foot yang brilliance [conduit for piercing the needle]. If [the patient] is able to speak, one chooses the hand yang brilliance [conduit for piercing the needle].

瘧不渴，間日而作，取足陽明；渴而日作，取手陽明。

Malaria without thirst. If it is active every second day, one chooses the hand yang brilliance [conduit for piercing the needle]. In the case of thirst and daily outbreaks, one chooses the hand yang brilliance [conduit].

齒痛，不惡清飲，取足陽明；惡清飲，取手陽明。

Toothache. If it is not accompanied by an aversion to cool beverages, one chooses the foot yang brilliance [conduit for piercing the needle]. In the case of an aversion to cool beverages, one chooses the hand yang brilliance [conduit for piercing the needle].

聾而不痛者，取足少陽；
聾而痛者，取手陽明。

Deafness. If it is not accompanied by pain, one chooses the foot minor yang [conduit for piercing the needle].
Deafness. If it is accompanied by pain, one chooses the hand yang brilliance [conduit for piercing the needle].

3 HBYXY: "A needle insertion hole of the foot yang brilliance conduit of the stomach. It lies below the kneecap." (ST-35)

衄而不止，衃血流，取足太陽；
衄血，取手太陽。不已，刺宛骨下；不已，刺膕中出血。

Nosebleed that does not end, a flood of black blood.[4] [To treat such a condition,] one chooses the foot major yang [conduit for piercing the needle].
Nosebleed. [To treat such a condition,] one chooses the hand major yang [conduit for piercing the needle]. If it does not end, one pierces below the wrist bones.[5] If it does not end, one pierces the hollow of the knee and lets blood there.

腰痛，痛上寒，取足太陽陽明；痛上熱，取足厥陰；不可以俛仰，取足少陽。中熱而喘，取足少陰膕中血絡。

Lower back pain. When the pain is accompanied by cold moving upward, one chooses the foot major yang and yang brilliance [conduits for piercing the needle]. If the pain is accompanied by ascending heat, one chooses the foot ceasing yin [qi conduit for piercing the needle]. If [the patient] is unable to bow down and rise again, one chooses the foot minor yang [conduit for piercing the needle]. In the case of heat in the center accompanied by panting, one chooses the blood network [vessels] of the foot minor yin [conduit] in the hollow of the knee [for piercing the needle].

喜怒而不欲食，言益小，刺足太陰；怒而多言，刺足少陽。

When someone tends to be angry and is unwilling to eat, and speaks less and less, one pierces the foot major yin [conduit]. When someone is angry and speaks a lot, one pierces the foot minor yang [conduit].

顑痛，刺手陽明與顑之盛脈出血。

Pain in the cheeks. One pierces the hand yang brilliance [conduit] and the vessels in the cheeks with abounding [contents] and lets blood there.[6]

項痛，不可俛仰，刺足太陽；不可以顧，刺手太陽也。

Pain in the nape. When [a patient] is unable to bend [his head] and raise it again, one pierces the foot major yang [conduit]. If he is unable to turn his head to the side, one pierces the hand major yang [conduit].

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4 ZJY: "The character 衃 *pei* refers to red, coagulated blood that has assumed a purple-black color."

5 ZJY: "That is the 腕骨 *wan gu* opening of the hand major yang [conduit]." SI-4

6 MYT associates the "vessels with abounding contents in the cheeks" with the 頰車 *jia che* opening (ST-6) of the stomach conduit.

小腹滿大，上走胃，至心，淅淅身時寒熱，小便不利，取足厥陰。

The lower abdomen is full and enlarged. When [the qi] move upward to the stomach and reach the heart, and if the body trembles with alternating sensations of cold and heat, and the minor relief not passing freely, [for treatment of such a condition] one chooses the foot ceasing yin [qi conduit for piercing the needle].

腹滿大便不利，腹大，亦上走胸嗌，喘息喝喝然，取足少陰。
腹滿食不化，腹嚮嚮然，不能大便，取足太陰。

Abdominal fullness. When the major relief fails to flow freely, and if the abdomen is enlarged, and if [the qi] move upward into the chest and the throat, with [the patient] pant-breathing and shouting loudly, [for treatment of such a condition,] one chooses the foot minor yin [conduit].
Abdominal fullness. When the food is not digested, and when there are sounds in the abdomen, and if [the patient] is unable to pass the major relief, [for treatment of such a condition,] one chooses the foot major yin [conduit].

心痛引腰脊，欲嘔，取足少陰。
心痛腹脹，牆牆然，大便不利，取足太陰。
心痛引背不得息，刺足少陰；不已，取手少陽。
心痛引小腹滿，上下無常處，便溲難，刺足厥陰。
心痛但短氣不足以息，刺手太陰。
心痛當九節刺之，按，已刺按之，立已；不已，上下求之，得之立已。

Pain in the heart. When it pulls on the lower back and the spine, with a tendency to vomit, [for treatment of such a condition,] one chooses the foot minor yin [conduit for piercing the needle].
Pain in the heart. When it is accompanied by a swollen abdomen and constipation, and if the major relief fails to pass freely, [for treatment of such a condition,] one chooses the foot major yin [conduit for piercing the needle].
Pain in the heart. When it pulls on the spine, and [the patient] is unable to breathe, one pierces the foot minor yin [conduit]. If [the pain] does not end, one chooses the hand minor yang [conduit].
Pain in the heart. When it pulls on the lower abdomen accompanied by a feeling of fullness, which at times is above, at times below, without a permanent location, and if urination is difficult, one pierces the foot ceasing yin [qi conduit].
Pain in the heart. When it is accompanied by shortness of qi that are insufficient to allow breathing, one pierces the hand major yin [conduit].
Pain in the heart. It is to be pierced exactly at the ninth vertebra. One presses there with the finger, then pierces, and then presses again. This ends [the pain] immedi-

ately. If it does not end, one seeks [the respective location] further up or down. Once it has been found [and pierced, the pain] will end immediately.

顑痛，刺足陽明曲周動脈，見血，立已；不已，按人迎於經，立已。

Pain in the cheeks. One pierces the circularly winding moving vessel of the foot yang brilliance [conduit].[7] As soon as the blood appears [the pain] ends. If it does not end, one presses the conduit at the *ren ying* [opening.[8] The pain] will end immediately.

氣逆上刺膺中陷者，與下胸動脈。

Qi ascend in counterflow. One pierces the indentation in the center of the chest, as well as the moving vessel further down in the chest.

腹痛刺臍左右動脈，已刺按之，立已；不已，刺氣街，已刺按之，立已。

Abdominal pain. One pierces the moving vessels to the left and right of the navel. After the piercing one presses there with the finger. [The pain] will end immediately. If it does not end, one pierces the *qi jie* [opening].[9] After the piercing one presses there with the finger. [The pain] will end immediately.

痿厥為四末束悗，乃疾解之，日二；不仁者，十日而知，無休，病已止。

Loss of function and receding [qi]. When the four limbs are tied and relax, this is to be resolved immediately. Twice a day. In the case of numbness, the effects will be noticed within ten days. There must be no pause; the [piercing] ends when the disease is cured.

歲以草刺鼻，噦，噦而已；無息，而疾迎引之，立已；大驚之，亦可已。

Hiccup. One pierces a blade of grass into the [patient's] nose so that he sneezes. Once he sneezes the [hiccup] will end. Or he holds his breath and quickly moves his face upward. [The hiccup] will end immediately. Or one severely scares the [patient]. That, too, may end [the hiccup].

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7 MS: "This needle insertion hole is located at the tip of the curvature of the cheeks. The moving vessel is situated there in a circular line. Hence [the vessel] is described as 曲周 *qu zhou*, 'circularly winding'." HBYXY: "That is the location of the 頰車 *jia che* opening." ST-6

8 Needle insertion hole ST-9

9 Needle insertion hole ST-30

Chapter 27
周痺
Circulation Blockage-illness

黃帝問于岐伯曰：
周痺之在身也，上下移徒隨脈，其上下左右相應，間不容空，願聞此痛，在血脈之中邪？將在分肉之間乎？何以致是？其痛之移也，間不及下鍼，其慉痛之時，不及定治，而痛已止矣。何道使然？願聞其故。

Huang Di asked Qi Bo:
A circulation blockage-illness in the body [is associated with evil qi] moving upward and downward along the vessels. The [evil qi] are constantly moving between above and below, left and right. There is no hollow space which they leave out. I wish to be informed of this kind of pain. Is it in the blood vessels?[1] Or[2] is it in the partings of the flesh? How does this come about? The change of locations of this pain makes it impossible to reach it by inserting a needle. Once the pain appears at a specific location, it is impossible to fix it there for a cure, because the pain will have ended [before the needle has reached it]. Which WAY causes it to be so? I wish to be informed of the underlying reason.

岐伯答曰：
此眾痺也，非周痺也。

Qi Bo replied:
That applies to blockage-illnesses in general, not only to circulation blockage-illness.

黃帝曰：
願聞眾痺。

Huang Di:
I wish to be informed of blockage-illnesses in general.

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1 LJ: "The character 邪 *xie* is used here for the question mark 耶 *ye*."

2 HDNJZP: "The character 將 *jiang* has the meaning here of 還是 *hai shi*, 'or'."

岐伯對曰：
此
各在其處，更發更止，更居更起，
以右應左，以左應右，非能周也。更發更休也。

Qi Bo:
Each of them appears at a specific location. They break out and then they stop again. They rest, and then they rise again.
The right side responds to the left; and the left side responds to the right.[3] This makes a circulation impossible. It is an alternating outbreak and ceasing.

黃帝曰：
善。
刺之奈何？

Huang Di:
Good!
How are they pierced?

岐伯對曰：
刺此者，痛雖已止，必刺其處，勿令復起。

Qi Bo replied:
When they are pierced, the pain [at a specific location] may have ended, but that very location is to be pierced nevertheless, lest [the pain] rises again.

黃帝曰：
善。
願聞周痺何如？

Huang Di:
Good.
I wish to be informed of the circulation blockage-illness.

岐伯對曰：
周痺者，在於血脈之中，隨脈以上，隨脈以下，不能左右，各當其所。

Qi Bo replied:
Circulation blockage-illnesses are inside the blood vessels. They ascend along the vessels, and they descend along the vessels. They cannot move from left to right [and vice versa]. They all have their specific location.

3 HDNJZP: "[The pain] is transmitted from right to left, and vice versa."

黃帝曰：
刺之奈何？

Huang Di:
How are they pierced?

岐伯對曰：
痛從上下者，先刺其下以過之，後刺其上以脫之。
痛從下上者，先刺其上以過之，後刺其下以脫之。

Qi Bo replied:
When the pain descends from above, one pierces the below first to overcome it, [4] and one pierces the above afterwards to eliminate it. [5]
When the pain ascends from below, once pierces the above first to overcome it, and one pierces the below afterwards to eliminate it.

黃帝曰：
善。
此痛安生？何因而有名？

Huang Di:
Good!
How does this pain emerge? Why is it called [“circulation blockage-illness”]?

岐伯對曰：
風寒濕氣，客於外分肉之間，迫切而為沫，沫得寒則聚，聚則排分肉而分裂也，
分裂則痛，痛則神歸之，神歸之則熱，熱則痛解，痛解則厥，厥則他痺發，發則如是。

Qi Bo replied:
Wind, cold and dampness qi settle in the outer region, in the partings of the flesh. They exert pressure and this results in the generation of foam.[6] When the foam is affected by cold, it will collect. When it has collected, then it will fill the partings of the flesh and the crevices. As a result the crevices will ache. Once there is pain, the spirit[7] will turn there. When the spirit has turned there, there will be heat. The heat

4 ZJY: “The character 過 *guo* has the meaning here of: 去之 *qu zhi*, ‘to remove it’.”

5 ZJY: “The character 脫 *tuo* has the meaning here of: 拔決 *ba jue*, ‘to pull out’.”

6 NJZYXY: “The evil qi exert pressure on the body liquids and this causes the formation of foam.”

7 MYT: “ ‘The spirit turns [to the location of the pain]’ has the meaning of: the qi turn there.” NJZYXY: “ ‘Spirit’ here refers to the guard qi. ‘The spirit turns [to the location of

resolves the pain. When the pain is resolved, then [the qi] will recede. When they recede, then the blockage-illness will break out elsewhere. An outbreak [elsewhere] will result in the same [reaction as outlined] above.

黃帝曰：
善。
余已得其意矣。此內不在藏，而外未發於皮，獨居分肉之間，真氣不能周，故名曰周痺。

Huang Di:
Good!
Now I have understood its meaning. This then does not occur in the long-term depots in the interior; and in the exterior it does not break out in the skin. [The accumulated qi] are only in the partings of the flesh, and the proper qi are unable to circulate. Hence that is called "circulation blockage-illness".

故
刺痺者，必先切循其下之六經，視其虛實，及大絡之血結而不通，及虛而脈陷空者而調之，熨而通之。其瘈堅轉引而行之。

The fact is:
when one pierces a blockage-illness, one must first press the six conduits below to find out where there is a depletion and a repletion. If one encounters a blood knot in the big network [vessels] where [the qi] are unable to pass through, and where a depletion has resulted with the vessels having sunken in, then this is [the location] to conduct a balancing [therapy]. Hot compresses will open the passage. Where there are tugging, hardenings, and torsions, a [push-and-]pull [massage] will stimulate the movement of the [qi].

黃帝曰：
善。
余已得其意矣，亦得其事也。九者經異之理，十二經脈陰陽之病也。

Huang Di:
Good!
Now I have understood its meaning. And I have also learned how to handle this.

---

the pain]' is to say: the guard qi pour to the location of the illness."

//As for the nine [needles], the criteria of their application are all recorded in the classics.[8] [They apply to] the diseases of the yin and yang [qi] in the twelve conduit vessels.//

8 NJZYXY: "The character 巽 *xun* has the meaning of 具 *ju*, 'all', 'completely'." Differently HBYXY: "The character 巽 *xun* has the meaning of 順 *shun*, 'to follow': 'The nine needles let the qi in the conduits follow their proper courses."

Chapter 28
口問
Oral Inquiry

黃帝閒居，辟左右而問於岐伯曰：
余已聞九鍼之經，論陰陽逆順，六經已畢，願得口問。

Huang Di rested relaxed. He released his retinue,[1] and asked Qi Bo:
I have been informed of the classics on the nine needles, and we have discussed movements of the yin and yang [qi] contrary to and in accordance with the norms. The six classics I am completely familiar with. Now I wish to obtain [answers] on inquiries that are voiced [only] orally.[2]

岐伯避席再拜曰：
善乎哉問也，此先師之所口傳也。

Qi Bo rose from his mat, bowed in reverence twice, and responded:
A good question, indeed! That is about what the teachers of former times transmitted orally.

黃帝曰：
願聞口傳。

Huang Di:
I wish to be informed of these oral transmissions.

1 HDNJZP: "The character 辟 *pi* is synonymous here with 避 *bi*, 'to avoid', in the sense of 'to remove'."

2 LJ comments: "The following questions are not concerned with external affects, such as wind and cold, and they are not concerned with damage caused internally by emotions as they are expounded in the classic texts. They are directed at a knowledge that is transmitted only orally. Hence it says 'oral inquiry'."

岐伯答曰：
夫
百病之始生也，皆生於風雨寒暑，陰陽喜怒，飲食居處，大驚卒恐。

Qi Bo replied:
Now,
as for the very first origin of all diseases, they all originate from wind, rain, cold and summer heat, from yin and yang [qi], joy and anger, from beverages and food and from living conditions, from being severely scared and from sudden fear.

則
血氣分離，陰陽破敗，
經絡厥絕，脈道不通，
陰陽相逆，衛氣稽留，
經脈虛空，血氣不次，
乃失其常。

Then
blood and qi may separate; the yin and the yang [qi] may be destroyed;
the conduits and network [vessels] may have receding [qi,[3] and circulation may even] be interrupted, with the vessel paths being impassable.
The yin and yang [qi] meet in counterflow; the guard [qi] remain idly at their post.
The conduit vessels are empty; blood and qi miss their sequence, and as a result, their regularity is lost.

論不在經者，請道其方。

You have asked me to expound those set-ups that are not discussed in the classics.[4]

黃帝曰：
人之欠者，何氣使然？

Huang Di:
When a person yawns, which qi cause that?

3 TS has instead of 厥 *jue* here 决 *jue*, together with the following 絕 *jue* in the sense of "to interrupt".

4 TS comments: "What was said so far is documented in the classical texts, and I know it all. I wish to be informed now of those patterns of disease emergence that are not discussed in the classical texts.".

岐伯答曰：
衛氣晝日行於陽，夜半則行於陰，陰者主夜，夜者臥；陽者主上，陰者主下；

Qi Bo replied:
The guard [qi] move through the yang [conduits] during daytime. At midnight they move into the yin [conduits]. The yin [qi] dominate during the night. During the night, [the people] are asleep. The yang [qi] control the above; the yin [qi] control the below.

故
陰氣積於下，陽氣未盡，陽引而上，陰引而下，陰陽相引，故數欠。

The fact is:
when the yin qi gather below, and as long as the yang qi have not been exhausted completely, the yang [conduits] pull [the qi] upward, and the yin [conduits] pull them downward. When the yin and the yang [conduits] pull each other, one frequently yawns as a result.[5]

陽氣盡，陰氣盛，則目瞑；
陰氣盡而陽氣盛，則寤矣。
寫足少陰，補足太陽。

When the yang qi are exhausted, while the yin qi abound, vision is dimmed.
When the yin qi are exhausted, while the yang qi abound, one falls asleep.
One drains from the foot minor yin [conduit] and supplements the foot major yang [conduit].

黃帝曰：
人之噦者，何氣使然？

Huang Di:
A person's hiccup, by which qi is it caused?

5 LJ comments: "All being awake and sleeping of man has its origin in the guard qi. The guard qi pass through the yang realm during the day, hence [the people] are active and awake. During the night, they pass through the yin realm; hence [the people are] quiet and sleep. The fact is: at the border, when the people wish to sleep but have not fallen asleep yet, and when, at this time, they yawn for the first time, then that is exactly the moment when the yang qi enter the yin realm. The yin qi have gathered below. The yang realm has not calmed down yet. Hence the yang realm strives to pull the [yin qi] upward, and the yin realm attempts to pull the [yang qi] down. Above and below pull each other, and that results in yawning."

岐伯曰：
穀入于胃，胃氣上注于肺。今有故寒氣與新穀氣，俱還入于胃，新故相亂，真邪相攻，氣並相逆，復出於胃，故為噦。補手太陰，寫足少陰。

Qi Bo:
The grains enter the stomach. The stomach qi ascend and pour into the lung. Here now old cold qi and new grain qi together turn into the stomach.[6] New and cold come into conflict with each other; proper and evil [qi] attack each other.[7] The qi meet in mutual counterflow and leave the stomach again. Hence this results in hiccup. One supplements the hand major yin [conduit] and drains the foot minor yin [conduit].[8]

黄帝曰：
人之唏者，何氣使然？

Huang Di:
When a person moans, which qi cause that?

岐伯曰：
此
陰氣盛而陽氣虛，
陰氣疾而陽氣徐，
陰氣盛而陽氣絕，
故為唏。補足太陽，寫足少陰。

Qi Bo:
In that case
the yin qi abound while the yang qi are depleted.
The yin qi move quickly and the yang qi move slowly.
The yin qi abound and the [flow of] yang qi is interrupted

6 HDNJZP: "For this, two different explanations exist. ZYA: 'In the lung are old cold qi that it can neither transmit further nor disperse. Now these cold qi meet the new grain qi and both are transmitted into the stomach'. MS: 'Old cold qi are in the stomach and new grain qi enter the stomach'."

7 MS: "The 'proper qi' are the stomach qi. The 'evil qi' are the cold qi."

8 LJ comments: "The hand major yin [conduit] is the lung conduit. The foot minor yin [conduit] is the kidneys conduit. When cold qi ascend, such a movement against the norms (counterflow) results in hiccup. Hence it is essential to supplement the lung above to strengthen its qi, and to drain the kidneys below to remove their cold. Because cold results from a transformation of water, the 'tip' of yawning lies in the stomach, and the 'root' of yawning lies in the kidneys."

Hence the moaning. One supplements the foot major yang [conduit] and drains the foot minor yin [conduit].[9]

黃帝曰：
人之振寒者，何氣使然？

Huang Di:
When a person shivers with cold, which qi cause that?

岐伯曰：
寒氣客於皮膚，陰氣盛，陽氣虛，故為振寒寒慄，補諸陽。

Qi Bo:
Cold qi have settled in the skin. The yin qi abound; the yang qi are depleted. Hence the shivering with cold. >Shaking with cold.< One supplements all yang [conduits].[10]

黃帝曰：
人之噫者，何氣使然？

Huang Di:
When a person burps,[11] which qi cause that?

岐伯曰：
寒氣客於胃，厥逆從下上散，復出於胃，故為噫。補足太陰陽明，一曰補眉本也

Qi Bo:
Cold qi have settled in the stomach. They recede in counterflow from below to above and disperse, leaving the stomach again. Hence the burping. One supplements the foot major yin and yang brilliance [conduits].[12]

>Elsewhere it is said: one supplements at the base of the eyebrows.[13]<

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9 TS comments: "Because the flow of the major yang qi of the short-term repository gall bladder is interrupted, one must supplement here. Because the minor yin qi of the long-term depot kidneys abound, they are to be drained."

10 YSS: "When the yang [qi] are depleted, the skin is depleted. Because the yin [qi] abound they proceed into the skin. Hence one shivers with cold."

11 HBYXY: "When someone has eaten too much, and when cold qi has entered the stomach, the qi will leave the body in a movement against the norms."

12 TS comments: "The short-term repository stomach and the long-term depot spleen are both depleted. Hence, both vessels are to be replenished." LJ: "That serves to warm up the spleen and stomach qi. As a result the visitor cold vanishes and is emitted via burping.."

13 LJ comments: "Base of the eyebrows' refers to the 攢竹 *zan zhu* opening of the foot major yang conduit where the yang qi are supplemented." (BL-2)

黃帝曰：
人之噦者，何氣使然？

Huang Di:
When a person sneezes, which qi cause that?

岐伯曰：
陽氣和利，滿於心，出於鼻，故為噦。補足太陽榮眉本，一曰眉上也.

Qi Bo:
The yang qi are balanced and flow freely; they fill the heart[14] and leave from the nose. Hence the sneezing. One supplements the creek [opening] of the foot major yang [conduit] and at the basis of the eyebrows.[15]

>Elsewhere it is said: above the eyebrows.<

黃帝曰：
人之癉者，何氣使然？

Huang Di:
When a person relaxes,[16] which qi cause that?

岐伯曰：
胃不實則諸脈虛；諸脈虛則筋脈懈惰；筋脈懈惰則行陰用力，氣不能復，故為癉。因其所在，補分肉間。

Qi Bo:
When the stomach is not replete, then all vessels are depleted. When all vessels are depleted, then the sinews and the vessels relax. When the sinews and the vessels relax, and during sexual intercourse one exerts himself, the qi will be unable

14 SDY: "Instead of 心 *xin*, 'heart', it must be 胸 *xiong*, 'chest'. The character [心 *xin*] is a mistake here."

15 YSS: "The creek [opening] of the major yang [conduit] is the 通谷 *tong gu* [opening] (BL-66). It lies in the indentation in front of the basic joint at the outer side of the toes." LJ: "When the yang [qi] are depleted below they are unable to ascend, and that results in sneezing.. The creek [opening] of the foot major yang [conduit] is named 攢竹 *zan zhu* [opening]. 'Elsewhere it is said: above the eyebrows ', that refers to the same opening."

16 HBYXY: "The extremities and the trunk are exhausted. The entire body is without strength and appears to be slack." MS: "The character 癉 *duo* is synonymous here with 下垂 *xia chui*, 'to hang down'. That is to say, the body 'hangs down' and cannot be straightened up again." NJZYXY: "The limbs are exhausted.. The entire body is in a condition of weakness."

to recover.[17] Hence the relaxation. [A therapy] corresponds to the location [of the relaxation]. One supplements at the partings of the flesh.

黃帝曰：
人之哀而泣涕出者，何氣使然？

Huang Di:
When a person is mournful and weeps, which qi cause that?

岐伯曰：
心者，五藏六府之主也；目者，宗脈之所聚也，上液之道也；口鼻者，氣之門戶也。

Qi Bo:
The heart is the ruler among the five long-term depots and six short-term repositories. The eyes are the location where the stem vessels come together.[18] They are the path the liquids take when they ascend. Mouth and nose are the gateways of the qi.

故
悲哀愁憂則心動，心動則五藏六府皆搖，搖則宗脈感，宗脈感則液道開，液道開故泣涕出焉。液者，所以灌精濡空竅者也，故上液之道開則泣，泣不止則液竭；液竭則精不灌，精不灌則目無所見矣，故命曰奪精。補天柱經俠頸。

The fact is:
When someone is mournful and grievous, then his heart will be excited. When the heart is excited, then all the five long-term depots and six short-term repositories will sway. This swaying affects the stem vessels. When the stem vessels are affected, the pathways of the liquids will open. When the pathways of the liquids are open, tears will leave there. >"Liquids" serve to moisten the essence and to provide humidity to the empty spaces. Hence, when the pathways of the liquids open above, then

17 LJ: "If one exerts himself having sex, the yang brilliance qi will no longer be in a position to supply the sinews and the vessels. Hence a relaxation results."

18 ZJY: "The character 宗 *zong* is synonymous here with 總 *zong*, 'all'. The essence qi of all five long-term depots and six short-term repositories flow upward into the eyes and effect their clarity. Hence one speaks of the eyes as the meeting point of 'all' vessels." YSS: "The six foot and hand yang [conduits], as well as the hand minor yin and the foot receding [yin qi conduits] pour [their contents] into the eyes. Hence it is said here: 'meeting point of the stem vessels'." HDNJZP: "The 'stem vessels' are the gathering point of numerous conduit vessels."

[that person] weeps.<[19] When the weeping does not end, then the liquids eventually will be exhausted. When the liquids are exhausted, the essence will no longer be moistened. When the essence is no longer moistened, then the eyes can no longer see. Hence that is called "deprivation of the essence". One supplements at the *tian zhu* [openings][20] on the conduits on both sides of the nape.

黄帝曰：
人之太息者，何氣使然？

Huang Di:
When a person breathes deeply,[21] which qi cause that?

岐伯曰：
憂思則心系急，心系急則氣道約，約則不利，故太息以伸出之，補手少陰心主，足少陽留之也。

Qi Bo:
Grief and pondering let the heart connection be tight. When the heart connection is tight, the pathways of the qi will be cut. Once they are cut, a free passage is no longer possible. Hence one breathes deeply and stretches [the upper body] to emit [the qi]. One supplements the hand minor yin [conduit], the heart ruler, and the foot minor yang [conduit], and leaves [the needle] to remain there for a while.

黄帝曰：
人之涎下者，何氣使然？

Huang Di:
When a person discharges saliva, which qi cause that?

岐伯曰：
飲食者皆入于胃，胃中有熱則蟲動，蟲動則胃緩，胃緩則廉泉開，故涎下，補足少陰。

Qi Bo:
Food and beverages all enter the stomach. When there is heat in the stomach, then the worms there will be excited. When the worms are excited, then the stomach

19 HDNJZP: " 'Liquids' refers to the body liquids. 'Essence' refers to the finest matter. The present statement refers to the supply of finest matter in the body's cavities with dampness."

20 Needle insertion hole BL-10

21 NJZYXY: "太息 *tai xi* is synonymous here with 嘆息 *tan xi*, 'to sigh'. That is a deep in- and exhalation with an emphasis on exhalation."

activity will slow down. When the stomach activity has slowed down, then the *lian quan* [opening] will open.[22] Hence saliva is discharged. One supplements the foot minor yin [conduit].

黃帝曰：
人之耳中鳴者，何氣使然？

Huang Di:
When a person has noises in his ears, which qi cause that?

岐伯曰
耳者，宗脈之所聚也，故胃中空則宗脈虛，虛則下溜，脈有所竭者，故耳鳴，補客主人，手大指爪甲上與肉交者也。

Qi Bo:
The ears are where the stem vessels come together.[23] Hence, when the stomach is empty, then the stem vessels are depleted. When they are depleted, the [yang qi cannot ascend, they] move down. The vessels above[24] are exhausted. Hence there are noises in the ears. One supplements at the *ke zhu ren* [opening], at the thumb above the fingernail, where it meets with the flesh.[25]

黃帝曰：人之自齧舌者，何氣使然？

Huang Di:
When a person bites his own tongue, which qi cause that?

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22 HDNJZP: "廉泉 *lian quan*, "edge spring", refers to an opening on the controller vessel below the tongue. (CV-23). When the stomach qi relax it will open." YSS: "The 廉泉 *lian quan* [opening] is a hole below the tongue. It is the passage way of saliva. As long as a person's spirit is well guarded, this passage will not open. As soon as a sensation of a good flavor sets in, the spirit will no longer be well guarded. Hence this hole opens and saliva comes out. When the stomach is heated and the worms are excited, that is another reason for the 'edge spring' to open and to release saliva."

23 LJ: "All the three yang and the three yin vessels of the hands and the feet gather in the ears. Hence it is said: 'The ears are the meeting point of the stem vessels'."

24 HDNJZP: "LJ: 'The yang brilliance [conduit] is the sea supplying all the vessels. Hence, when the stomach is depleted, then the stem vessel is depleted. When the stem vessel is depleted, then the yang qi cannot ascend and flow down. Once they have flowed down, the vessels above are depleted. In mild cases [the patient] hears some chirping. In serious cases, he hears sounds'. YSS cut the sentence differently and regards 溜脈 *liu mai* as belonging together: "溜脈 *liu mai*, 'vessels with a flow', are the vessels that enter the ears to enable a flow [of qi through the ears]. When they are empty and if there is no passage [of qi through the ears], that is a condition of depletion, and there are noises in the ears."

25 HDNJZP: "That is the 上關 *shang guan* opening." GB-3

[歧伯曰：]
此厥逆走上，脈氣輩至也。
少陰氣至則齧舌，
少陽氣至則齧頰，
陽明氣至則齧唇矣。
視主病者則補之。

[Qi Bo:][26]
That is a condition of [qi] receding in counterflow upward. All the vessel qi arrive there.[27]
When minor yin qi arrive, then one bites his tongue.
When minor yang qi arrive, then one bites his cheeks.
When yang brilliance qi arrive, then one bits his lips.
One examines which [conduit qi] is responsible for the disease and then supplements there.

凡此十二邪者，皆奇邪之走空竅者也。

All these twelve evil [qi] are unusual evil [qi] that pass into the hollow spaces.[28]

故
邪之所在，皆為不足。

The fact is:
Where such evil [qi] are present, this is always because of an insufficiency of [the proper qi].[29]

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26 HDNJZP: "The three characters 歧伯曰 *Qi Bo yue* are missing in all LS editions. They have been added here following the version in the TS."

27 HDNJZP: "JYJ has instead of 輩 *bei* here: 皆 *jie*, 'all'. 脈氣輩至 *mai qi bei zhi* is to say: the vessel qi arrive sooner or later, depending on their conditions." LJ: "The character 輩 *bei* is synonymous with 類 *lei*, 'corresponding to its type'. When '[the qi] recede in counterflow upward' the blood rushes and the qi gallop. Where they arrive they cause strange diseases. They always arrive at a well-defined region. For example, the minor yin vessels pass through the basis of the tongue, the minor yang vessels pass along the ears and the cheek, the yang brilliance vessels encircle the mouth in the lips. At times they cause a swelling, elsewhere it may be an itch. The 'biting' always occurs at the location [passed by a counterflow], not only at the tongue."

28 NJZYXY: " 'Unusual evil [qi]' has the meaning here of: the twelve types of evil qi listed earlier differ from the usual pathogenic qi in how they cause harm in certain regions of the body and cause diseases there." HBYXY: "The characters 奇 *qi* and 邪 *xie* are synonymous. That is just a doubling of one identical meaning."

29 LJ: "Only where there is a depletion of proper qi, evil [qi] will be able to avail themselves of that location."

故
上氣不足，腦為之不滿，耳為之苦鳴，頭為之苦傾，目為之眩。
中氣不足，溲便為之變，腸為之苦鳴。
下氣不足，則乃為痿厥心悗。補足外踝下留之。

The fact is:
When the qi above are insufficient, it is because of this that the brain is not filled, that the ears suffer[30] from hearing noises, that the head suffers from being bent to one side, and that the eyesight is dimmed.
When the qi in the center are insufficient, it is because of this that the urine changes, and that the intestines suffer from noises.
When the qi below are insufficient, than this results in a loss of functions there with receding [qi] and heart perturbation.

//One supplements below the exterior knuckles and lets [the needle] remain inserted for a while.//[31]

黃帝曰：
治之奈何？

Huang Di:
How is that cured?

岐伯曰：
腎主為欠，取足少陰；
肺主為噦，取手太陰、足少陰；

Qi Bo:
The kidneys control the yawning. [For therapy] one chooses the foot minor yin [conduit].

The lungs control the hiccup. [For therapy] one chooses the hand major yin and the foot minor yin [conduits].

30 HBYXY: "TS 27 and JYJ 12/1 have instead of 苦 *ku*, 'to suffer from', here: 善 *shan*, 'to tend to'."

31 HBYXY: "These seven characters appear to be a later, erroneous insertion. The current text focuses on the causes and signs of disease, not on therapy."

唏者，陰與陽絕，故補足太陽，寫足少陰；
振寒者，補諸陽；
噫者，補足太陰陽明；
嚏者，補足太陽眉本；

When someone sobs, the flow of both the yin and also[32] the yang [qi] is interrupted. Hence one supplements the foot major yang [conduit] and drains the foot minor yin [conduit].
When someone shivers with cold, one supplements all yang [conduits].
When someone moans, one supplements the foot major yin and yang brilliance [conduits].
When someone sneezes, one supplements the foot major yang [conduit], at the basis of the eyebrows.

癉因其所在，補分肉間；
泣出，補天柱經俠頸，俠頸者，頭中分也；
太息，補手少陰、心主、足少陽，留之；
涎下，補足少陰；
耳鳴，補客主人，手大指爪甲上與肉交者；

In the case of a relaxation, [a therapy] conforms to the location [of the relaxation]. One supplements the partings of the flesh.
In the case of weeping, one supplements at the *tian zhu* [openings] of the conduits on both sides of the neck. >"On both sides of the neck", this is the central divide of the head.<
In the case of deep breathing, one supplements at the hand minor yin, heart ruler and the foot minor yang [conduits] and lets [the needle] remain inserted for a while.
In the case of saliva flow, one supplements at the foot minor yin [conduit].
In the case of noises in the ears, one supplements at the *ke zhu ren* [opening],[33] at the thumb above the fingernail where it meets the flesh.

自嚙舌，視主病者，則補之。

In the case of tongue biting, one examines [which qi] are responsible for the disease and supplements accordingly.

32 HBYXY follows JYJ 12/1 and TS 27 and has instead of 陰與陽絕 *yin yu yang jue* here: 陰盛陽絕 *yin sheng yang jue*, "The yin [qi] abound; the [flow of] yang [qi] is interrupted."

33 Needle insertion hole GB-3

目眩頭傾，補足外踝下留之；
痿厥心悗，刺足大趾間上二寸，留之，一曰足外踝下留之。

In the case of dimmed eyesight and if the head is bent to one side, one supplements below the exterior knuckles and lets [the needle] remain inserted for a while.
In the case of loss of function, with receding [qi] and perturbation in the heart, one pierces two inches above the big toe and lets [the needle] remain inserted for a while.
>Elsewhere it is said: below the exterior knuckles, one lets [the needle] remain inserted for a while.<

Chapter 29
師傳
The Transmissions from the Teachers

黃帝曰：
余聞先師，有所心藏，弗著於方，余願聞而藏之，則而行之，上以治民，下以治身，

Huang Di:
I have been informed that the teachers in former times stored certain [knowledge] in their heart, and did not write it down on tablets.[1] I wish to be informed of this and store it myself. [I will] consider this as basic rules[2] and practice it to order the affairs of the people in general, and to order/cure individual bodies in particular.

使
百姓無病，上下和親，
德澤下流，子孫無優，
傳於後世，無有終時，
可得聞乎？

Thereby [I wish] to achieve the following:
All the people will be free of disease; upper and lower [social echelons] will be near to each other in harmony.
Virtue flows down for enrichment; children and grandchildren will be spared sorrow.
The transmission continues through future generations and will never end.
May I be informed?

岐伯曰：
遠乎哉問也。

Qi Bo:
This question is far reaching, indeed!

1 HBYXY: "方 *fang* are wooden tablets on which texts were recorded in ancient times."

2 NJZYXY: "則 *ze* has the meaning here of 定作規則 *ding zuo gui ze*, 'well-defined basic rules'."

夫
治民與自治，治彼與治此，
治小與治大，治國與治家，
未有逆而能治之也，

Now,
to order the affairs of the people and to order one's own conduct; to order there and to order here,
to order the small things, and to order the major items; to order the country and to order one's family,
such an ordering has never succeeded where there is movement contrary to the norms.

夫
惟順而已矣。順者，非獨陰陽脈論氣之逆順也，百姓人民皆欲順其志也。

Now,
it is only through a movement in accordance with the norms that a cure is possible. A movement in accordance with the norms, this applies not only to discourses on the movements contrary to and in accordance with the norms in the yin and yang vessels. One should see to it that one acts in accordance with the expectations[3] of all the people, the entire population.

黃帝曰：
順之奈何？

Huang Di:
How is that, a "movement in accordance with the norms"?

岐伯曰：
　入國問俗，
　入家問諱，
　上堂問禮，
臨病人問所便

Qi Bo:
One enters a [foreign] country, and enquires about its customs.
One enters [someone else's] household, and enquires about their taboos.[4]

3 YSS: "The character 志 *zhi* is synonymous with 愿 *yuan*, 'desire', 'expectation'."

4 NJZYXY: "The character 諱, *hui*, 'to avoid', is synonymous with 忌 *ji*, 'prohibition', 'taboo'. … Acting against [prohibitions] generates animosity. Where there is animosity,

One enters [someone's ancestral] hall and enquires about the rites to be observed.
One attends to a patient and enquires about what will ease his condition.[5]

黃帝曰：
便病人奈何？

Huang Di:
To ease a patient's condition, how is that done?

岐伯曰：
夫
中熱消癉，則便寒；
寒中之屬，則便熱。

Qi Bo:
Now,
when there is heat in the center, with melting *dan*-illness, then cold will ease [the patient's] condition. [6]
In the case of [ailments] related to cold in the center, heat will ease his condition.

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people cannot get along with each other. Hence, when entering someone else's house one inquires about their taboos."

5 NJZYXY: "The character 便 *bian* can be interpreted in the sense of 喜歡 *xi huan*, 'to like [something]', and 相宜 *xiang yi*, 'be suited for'. … When one cares for a patient and disregards what he likes/is suited for him, the therapy will fail."

6 HBYXY: "中熱消癉 *zhong re xiao dan* refers to the melting thirst disease that is caused by heat. One distinguishes among 'upper', 'central' and 'lower melting [thirst disease]'; in the present case the 'central melting [thirst disease]' is concerned. It is associated with excessive appetite and a sensation of hunger immediately following [having eaten]. In TS 2 the commentary says: "central' refers to the stomach and the intestines. When there is heat in the stomach and the intestines, food and beverages are massively 'melted'. That is the melting-*dan*-illness. 癉 *dan* is synonymous with 熱 *re*, 'heat'. Heat in the body's center is to be balanced with cold."

胃中熱，則消谷，令人懸心善飢。
臍以上皮熱，腸中熱，則出黃如糜。
臍以下皮寒，胃中寒，則腹脹；
腸中寒，則腸鳴飧泄。
胃中寒，腸中熱，則脹而且泄，
胃中熱，腸中寒，則疾饑，小腹痛脹。

When there is heat in the stomach, then the grain will be melted and this causes that person's heart/stomach to hang down[7] and he tends to be hungry.
When the skin above the navel is hot, then there is heat in the intestines. Yellow stuff is discharged with the appearance of rice gruel.[8]
When the skin is cold from the navel downward, then there is cold in the stomach and the abdomen is distended as a result;
When there is cold in the intestines, then there will be noises in the intestines and food is discharged undigested;
When there is cold in the stomach and heat in the intestines, then this results in distension and also outflow;
When there is heat in the stomach and cold in the intestines, then hunger sets in quickly. The lower abdomen aches and is distended.

黃帝曰：
胃欲寒飲，腸欲熱飲，
兩者相逆，便之奈何？

Huang Di:
The stomach longs for cold beverages. The intestines long for hot beverages.
Both are opposed to each other. How is it possible to ease a condition [under such circumstances]?[9]

且夫
王公大人，血食之君，驕恣從欲輕人，而無能禁之，禁之則逆其志，順之則加其病，便之奈何？治之何先？

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7 HBYXY: "懸心 *xuan xin*, (lit: 'the heart pulled upward'; mostly used in the sense of 'nervous') refers to a sensation of an empty stomach." ZJY: "懸心 *xuan xin* has the meaning of 'stomach fire flaring up'. The heart blood will be heated and is restless; it cannot calm down."

8 HDNJZP: "Above the navel is the region of stomach and small intestine. Hence, when the skin above the navel is hot, heat is also located in the intestines."

9 JYJ 6 has instead of 便 *bian*, 'to comfort', here: 治 *zhi*, 'to cure'."

And further,
kings, dukes, and eminent personalities, persons eating bloody [meat], they are arrogant, they follow only their own desires, and they look down upon the common people. Hence it is impossible to approach them with [dietary] prohibitions. If one were to prohibit them something, this would be against their mind. If one were to follow their [desires], this would aggravate their disease. To ease their condition, how can this be done? To cure them, what is to be done first?

岐伯曰：
人之情，莫不惡死而喜生，
告之以其敗，語之以其善，
導之以其所便，開之以其所苦，
雖有無道之人，惡有不聽者乎？

Qi Bo:
The intrinsic nature of humans is such: there is no one who does not abhor death and enjoys life.
Inform them of what will destroy them. Tell them what will be good for them.
Guide them to what will ease their condition. Open their minds to everything that will bring suffering.
Even if these are people who do not follow the WAY, why should they not listen?

黃帝曰：
治之奈何？

Huang Di:
How are they cured?

岐伯曰：
春夏先治其標，後治其本；
秋冬先治其本，後治其標。

Qi Bo:
In spring and summer one first cures the tip, and afterwards cures the root.
In autumn and winter one first cures the root, and afterwards cures the tip.[10]

10 HDNJZP: "In spring and summer the yang qi are in the exterior, and the diseases are in the exterior, too. Hence the secondary disease, the 'tip', is to be cured first, and the primary disease, the 'root', only afterwards. In autumn and winter the yang qi are in the interior, and the diseases are in the interior, too. Hence the primary disease, the 'root', is to be cured first, and the secondary disease, the 'tip', afterwards."

黄帝曰：
便其相逆者奈何？

Huang Di:
How are the conditions eased of those who act contrary [to one's suggestions]?[11]

岐伯曰：
便此者，食飲衣服，亦欲適寒溫，寒無淒愴，暑無出汗。

Qi Bo:
To ease the condition in such cases [requires to see to it that] food and beverages, as well as garments, they too must correspond to cold and warmth. When it is cold, there must be no suffering from freezing. When there is summer heat, there must be no sweating.

食飲者，
熱無灼灼，寒無滄滄。
寒溫中適，故氣將持，乃不致邪僻也。

As for food and beverages,
[when the patient] has heat, they must not be burning hot; when [the patient] has cold, they must not be freezing cold.
When cold and warmth correspond to [the requirements of the body's] center, the qi will be upheld, and no evil will succeed.

黄帝曰：
本藏以身形肢節胭肉，候五藏六府之大小焉。今夫王公大人，臨朝即位之君，而問焉，誰可捫循之，而後答乎？

Huang Di:
In [the treatise] "To Consider the Long-term Depots as Foundation"[12] it is outlined that [the condition] of the physical appearance, of the limbs and joints, the muscular amassments and the flesh[13] lets one recognize the major and minor [pathological changes] in the five long-term depots and six short-term repositories. If now there is a situation where kings, dukes and eminent personalities are to be approached, that is, persons in powerful positions, to inquire about [their condition], who would be allowed to feel [their body] and follow [their conduits] by hand, and to receive an answer in the end?

11 HBYXY: "YSS: 'That is to say: what they prefer to ingest will harm their body. What their emotions avoid would benefit their body'."

12 See LS 47

13 HBYXY: "The characters 胭肉 *jun rou* refer to body parts with a visible bulging of flesh."

岐伯曰：
身形肢節者，藏府之蓋也，非面部之閱也

Qi Bo:
The physical appearance, the limbs, the joints, they are the cover above the long-term depots and the short-term repositories. [To examine them] is not as good as an examination of the sections of [a patient's] face.

黄帝曰：
五藏之氣，閱於面者，余已知之矣，以肢節知而閱之，奈何？

Huang Di:
[To recognize the condition of the] qi in the five long-term depots one inspects the face, that I have come to know by now. To recognize [the condition of the qi in the five long-term depots] by inspecting the limbs and joints, how is that done?

岐伯曰：
五藏六府者，肺為之蓋，巨肩陷咽，候見其外。

Qi Bo:
The five long-term depots and the six short-term repositories, their cover is the lung. In that the shoulders are lifted while the throat sinks in, one can see its condition from the outside.[14]

黄帝曰：
善。

Huang Di:
Good!

14 HBYXY: "The character 巨 *ju*, 'eminent', is a writing error here for 上 *shang*, 'to raise', based on the similarity of the two characters. 'To lift the shoulders' is the opposite to 陷咽 *xian yan*, 'the throat sinks in'. LS 10 states: 肺所生病者，咳上氣，喘渴 *fei suo sheng bing zhe ke shang qi chuan ke*, 'Diseases generated by the lung: cough with rising qi, panting and thirst'. These are states of disease associated with ascending qi, causing the throat to rise and the shoulders to sink down. When the qi sink down, the throat will sink in too, and the shoulders rise. Hence it is said here 'the shoulders are lifted while the throat sinks in'."

岐伯曰：
五藏六府，心為之主，缺盆為之道，骷骨有余以候闊骭。

Qi Bo:
Among the five long-term depots and six short-term repositories, the heart acts as ruler. The broken basin is its passageway. From an enlargement of the collarbone[15] as well as from [the appearance of] the sternum [its condition] can be recognized.

黄帝曰：
善

Huang Di:
Good!

岐伯曰：
肝者，主為將，使之候外，欲知堅固，視目小大。

Qi Bo:
The gall bladder rules as a general. He is sent out to inspect the outer regions. If one wishes to learn whether it is hard and firm, one inspects the eyes, whether they are small or large.

黄帝曰：
善。

Huang Di:
Good!

岐伯曰：
脾者，主為衛，使之迎糧，視唇舌好惡，以知吉凶。

The spleen rules as guardian. It is engaged to receive the provisions. One inspects the lips and the tongue to see whether their condition is good or bad, and from this may conclude whether [a disease] will have an auspicious or inauspicious outcome.

黄帝曰：
善。

Huang Di:
Good.

15 HBYXY, in agreement with numerous further versions, instead of 骷骨 *ku gu* has 骷骨 *kuo gu*.

岐伯曰：
腎者，主為外，使之遠聽，視耳好惡，以知其性。

Qi Bo:
The kidneys rule the outer regions. They are engaged to listen to far-away places. One inspects the ears to find out whether their [hearing ability] is good or bad, and from this one may recognize their nature.

黃帝曰：
善。
願聞六府之候。

Huang Di:
Good.
I wish to be informed of the signs showing the [condition of the] six short-term repositories.

岐伯曰：
六府者，
胃為之海，龐骸、大頸、張胸，五穀乃容。
鼻隧以長，以候大腸。
唇厚、人中長，以候小腸。
目下果大，其膽乃橫。
鼻孔在外，膀胱漏泄。
鼻柱中央起，三焦乃約，

Qi Bo:
The six short-term repositories:
The stomach is their sea. From the size of the skeleton, the largeness of the neck, the distension of the chest [one may conclude to what degree] it is filled with the five grains.
The length of the nose channel shows the [condition of the] large intestine.
The thickness of the lips and the length of the philtrum show the [condition of the] small intestine.
When the lacrimal sacs are enlarged, the gall bladder lies horizontal.[16]

16 ZJY: "横 *heng* is synonymous here with 剛強 *gang qiang*, 'firm'." A meaning of 横 *heng* as "firm" is repeated by all recent Chinese commentators. It may be based on an ancient usage of the character to signify 暴虐 *bao nue*, a "violent" behavior.

When the nostrils open toward the outside, there is an outflow from the urinary bladder.
When the nasal column has an elevation in the center, the triple burner is in good shape.[17]

此所以候六府者也。上下三等，藏安且良矣。

That is how the six short-term repositories show [their condition] on the outside. When above and below all three regions are balanced, the long-term depots will be in peace and good condition.[18]

17 HBYXY: "The character 約 *yue* is synonymous here with 好 *hao*, 'good'. An alternative interpretation is to explain it in the sense of 約束 *yue su*, 'to bind', 'to restrict'."

18 HDNJZP: " 'Three regions' may refer to the entire body and to the face. Head, lower back, and the feet are the three regions of the body. The region from the hairline to the nose is the upper region [of the face]. The region between the corners of the eyes and the tip of the nose is the second region. From the philtrum to the tip of the chin is the lower region." HBYXY: "When the three regions of the face, above, in the center, and below have identical dimensions, the internal long-term depots are, generally speaking, in a good state. … However, there is also an alternative explanation. In ancient times the character 三 *san*, 'three', was synonymous with 參 *can*. 參 *can* in turn is synonymous with 相 *xiang*, 'mutual'. In that case, 上下三等 *shang xia san deng* would mean: 'When the above and the below are equal'."

Chapter 30
決氣
Differentiation of the Qi

黃帝曰：
余聞人有精、氣、津、液、血、脈，余意以為一氣耳，今乃辨為六名，余不知其所以然。

Huang Di:
I have been informed that every person has essence, qi, *jin* liquids, *ye* liquids, blood and vessels. I was of the opinion that all of them constitute one identical qi. Now they are distinguished by six names. I have no idea why this is so.

岐伯曰：
兩神相搏，合而成形，常先身生，是謂精。

Qi Bo:
When two spirits[1] strike at each other,[2] their union results in the formation of a physical appearance. That which usually precedes the generation of a human body, it is called "essence".

何謂氣？

What is "qi" to say?

岐伯曰：
上焦開發，宣五穀味，熏膚、充身、澤毛，若霧露之溉，是謂氣。

Qi Bo:
When the upper burner opens and sends something out to pass on the flavors of the five grains, to steam the skin, to fill the body, to moisten the body hair, in the same way as mist and dew provide humidity, then that is what is called "qi".

1 ZJY: "The 'two spirits', are yin and yang [qi]."

2 NJZYXY: "The character 搏 *bo*, 'to strike', is synonymous here with 交 *jiao*, 'to have intercourse', and refers to sexual intercourse of a male with a female."

何謂津？

What is "*jin* liquid" to say?

岐伯曰：
腠理發泄，汗出溱溱，是謂津。

Qi Bo:
That which is released to flow out of the skin structures, when sweat leaves profusely,[3] that is what is called "*jin* liquid".

何謂液？

What is "*ye* liquid" to say?

岐伯曰：
穀入氣滿，淖澤注于骨，骨屬屈伸，泄澤補益腦髓，皮膚潤澤，是謂液。

Qi Bo:
When the grains enter [the body] and fill it with the qi, then a viscous liquid pours into the bones, enabling the bone connections[4] to bend and stretch. [The qi] flow out to fill the brain with marrow and they provide the skin with dampness. That is what is called "*ye* liquid".

何謂血？

What is "blood" to say?

岐伯曰：
中焦受氣，取汁變化而赤，是謂血。

Qi Bo:
The central burner receives the qi. It extracts their juice and transforms it into something red. That is what is called "blood".

何謂脈？

What is "vessels" to say?

3 HBYXY: "The characters 溱溱 *zhen zhen* are synonymous with 蓁蓁 *zhen zhen*, 'abundant'."

4 NJZYXY: "That are the joints."

岐伯曰：
壅遏營氣，令無所避，是謂脈

Qi Bo:
That which contains the camp qi[5] lest they disappear, that is what is called "vessels".

黃帝曰：
六氣者有餘不足，精氣之多少，腦髓之虛實，血脈之清濁，何以知之？

Huang Di:
The six qi may be present in surplus or insufficiently. Whether the essence qi are present in large or small quantities, whether the brain marrow is depleted or replete, whether the blood in the vessels is clear or turbid, how can that be known?

岐伯曰：
精脫者，耳聾；
氣脫者，目不明；
津脫者，腠理開，汗大泄；
液脫者，骨屬屈伸不利，色夭，腦髓消，脛痺，耳數鳴；
血脫者，色白，夭然不澤，
脈脫者，其脈空虛，此其候也。

Qi Bo:
When the essence is lost, the ears are deaf.
When the qi are lost, the eyes are not clear.
When the *jin* liquids are lost, the skin structures open and sweat flows profusely.
When the *ye* liquids are lost, the bone connections[6] cannot be bent and stretched freely, the complexion is one of early death, the brain marrow melts, the lower legs have a blockage-illness, and the ears are filled with frequent noises.
When the blood is lost, the complexion is white. This is like a sign of early death; [the face] lacks glossiness.
When the [contents of the] vessels are lost, the vessels are hollow and depleted.[7] These are the signs [informing one of the presence of the qi].

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5 NJZYXY: "The characters 壅遏 *yong e* have the same meaning here as 堤防 *di fang*, 'to embank'. That can be compared with the embankment of rivers. The vessels serve to avoid that the camp qi disappear in that they force them to flow within the vessels. Hence one speaks of 'vessels'."

6 NJZYXY: "The ['bone connections'] are the joints."

7 HBYXY: "In some editions the three characters 脈脫者 *mai tuo zhe* are missing. They are correctly inserted here because otherwise the number six [of six qi] would not be reached."

黄帝曰：
六氣者，貴賤何如？

Huang Di:
Among the six qi, how are the noble and common ones distinguished?[8]

岐伯曰：
六氣者，各有部主也，其貴賤善惡，可為常主，然五穀與胃為大海也。

Qi Bo:
Each of the six qi has a region by which it is controlled.[9] No matter whether they are noble or common, good or bad, they are under constant control.[10] Be this as it may, the five grains and the stomach constitute the big sea [of all qi].[11]

8 The social ranking of being noble, 貴 *gui*, and common, 賤 *jian*, is used in LS and SW to evaluate physiological and morphological phenomena. In SW 08 Huang Di inquires from Qi Bo the ranking of the long-term depots. They, too, are classified as "noble" ones and "common" ones.

9 ZJY: "The kidneys rule the essence. The lung rules the qi. The spleen rules the *jin* and *ye* liquids. The liver rules the blood. The heart rules the vessels." ZYA: "That is to say: the essence is stored in the kidneys. The blood is ruled by the heart. The qi are controlled by the skin. The *jin* liquid is released through the skin structures. The *ye* liquid fills the bones and strengthens the brain. The vessels follow the physical body of the long-term depots and short-term repositories."

10 ZJY: "The distinction between 'noble' and 'common', 'good' and 'malicious' can be expressed in terms of a weakness and abundance of evil and proper qi as follows. In spring and summer wood and fire are 'noble'; in autumn and winter metal and water are 'noble'. That which is untimely, it is 'common'. When the six qi are encountered in a proper condition, then they are 'good'. Those, however, that are present in surplus or insufficiently, they are 'malicious'." ZYA: "Those situated above, they are revered as 'noble'; those situated below, they are the 'common' ones." HBYXY: " 'Noble and common', that is to say: essential or not. 'Good and malicious', that is to say: normal or abnormal."

11 ZJY: "The six qi obtain their substance from the five grains. The five grains are transformed in the stomach. It is the sea collecting the waters and the grains. Hence the qi of the stomach are the foundation of the [qi of the] long-term depots and short-term repositories."

Chapter 31
腸胃
Intestines and Stomach

黃帝問於伯高曰：
余願聞，六府傳谷者，腸胃之大小長短，受谷之多少奈何？

Huang Di asked Bo Gao:
I wish to be informed [of the following]: Among the six short-term repositories that serve to transmit the grain, what are the sizes and lengths of the intestines and the stomach, and how much grain do they hold?

伯高曰：
請盡言之，谷所從出入淺深遠近長短之度：
脣至齒長九分，
口廣二寸半；
齒以後至會厭，深三寸半，大容五合；
舌重十兩，長七寸，廣二寸半；
咽門重十兩，廣一寸半。
至胃長一尺六寸，

Bo Gao:
I ask for permission to expound this in all detail. These are the measurements of the depths, extensions, and lengths of the locations where the grain enters and leave.
From the lips to the teeth the distance is 9 *fen*.
The width of the mouth is 2 ½ inches.
From the teeth backward to the epiglottis the depth is 3 ½ inches. The holding capacity is 5 *ge*.
The weight of the tongue is 10 *liang*. It is seven inches long, and 2 ½ inches broad.
The weight of gate to the throat is 10 *liang*; it is 1 ½ inches broad.[1]
The length to the stomach is 1 *chi*, 6 inches.

1 In TS 13 the four characters 門重十兩 *men zhong shi liang* are missing. The version there is: 咽廣一寸半 *yan guang yi cun ban*, "the entrance to the throat is 1 ½ inches wide".

胃紆曲屈，伸之，長二尺六寸，大一尺五寸，徑五寸，大容三斗五升。

The stomach is curved. If one were to stretch it, its length amounted to 2 *chi*, 6 inches. Its size is 1 *chi*, 5 inches. Its diameter is 5 inches. Its holding capacity is 3 *dou*, 5 *sheng*.

小腸後附脊，左環回周迭積，其注于回腸者，外附於臍上。回運環十六曲，大二寸半，徑八分分之少半，長三丈三尺。

The small intestine lies in the back adjacent to the spine. It turns left and it forms a circular gathering. It pours [its contents] into the curved intestine, which lies attached to the external [region] above the navel. The transport through its curves passes through 16 bends. Its size is 2 ½ inches. Its diameter is 8 1/3 *fen*. Its length its 3 *zhang*, 3 *chi*.

回腸當臍，左環回周葉積而下，回運還反十六曲，大四寸，徑一寸寸之少半，長二丈一尺。

The curved intestine[2] lies exactly at the navel. It turns left[3] in a circular gathering of lobes and is directed downward. The transport through its curves passes through 16 bends. Its size is 4 inches. Its diameter is 1 1/3 inches. Its length is 2 *zhang*, 1 *chi*.

廣腸傳脊，以受回腸，左環葉脊上下，辟大八寸，徑二寸寸之大半，長二尺八寸。

The broad intestine[4] parallels[5] the spine and receives [its contents] from the curved intestine. It turns left in [a gathering of] lobes[6] above and below the spine.[7] Its full size is 8 inches. Its diameter is 2 2/3 inches. Its length is 2 *chi*, 8 inches.

腸胃所入至所出，長六丈四寸四分，回曲環反，三十二曲也

The distance from the entrance into the intestinal-stomach [duct] to its exit is 6 *zhang*, 4 inches, 4 *fen*. In all, there are 32 bends.

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2 ZJY: "回腸 *hui chang* is synonymous here with 大腸 *da chang*, 'large intestine'."

3 HBYXY, following the versions in SW, NJ and QJ, has replaced "left" here with "right".

4 ZJY: "廣腸 *guang chang*, 'broad intestine', is the lowermost section of the large intestine."

5 HBYXY, following the versions in TS 13 and SW, has replaced 傳 *chuan* here with 傅 *fu*, "to attach to".

6 HBYXY: "The character 業 *ye*, 'leaf', may be an error here for 迭 *die*, 'repeated'."

7 HBYXY has replaced 脊 *ji*, "spine", here, in accordance with TS 13, SW and JYJ, with 積 *ji*, "to gather".

Chapter 32
平人絕穀
A Healthy Person Ends the Ingestion of Grain

黃帝曰：
願聞人之不食，七日而死，何也？

Huang Di:
I wish to be informed of why a person that does not eat will die after seven days.

伯高曰：
臣請言其故。

Bo Gao:
Your subordinate asks for permission to expound the cause of this.

胃大一尺五寸，徑五寸，長二尺六寸，橫屈受水谷三斗五升，其中之谷，常留二斗， 水一斗五升而滿，上焦泄氣，出其精微，慓悍滑疾，下焦下溉諸腸。
小腸大二寸半，徑八分分之少半，長三丈二尺，受谷二斗四升，六升三合合之大半。
回腸大四寸，徑一寸寸之少半，長二丈一尺，受谷一斗，水七升半。
廣腸大八寸，徑二寸寸之大半，長二尺八寸，受谷九升三合八分合之一。
腸胃之長，凡五丈八尺四寸，受水谷九斗二升一合合之大半。
此腸胃所受水谷之數也。

The size of the stomach is 1 *chi*, 5 inches. Its diameter is 5 inches. Its length is 2 *chi*, 6 inches. It lies diagonally, is curved, and can hold 3 *dou*, 5 *sheng* of water and grain. Of these, 2 *dou* of grain and 1 *dou*, 5 *sheng* of water will constantly remain [in the stomach] and keep it filled. From the upper burner qi flow off; its subtle essence is emitted. // agressive, smooth, fast.// The lower burner discharges liquid downward to flood all intestines.
The size of the small intestine is 2 ½ inches. Its diameter is 8 1/3 *fen*. Its length is 3 *zhang*, 2 *chi*. It holds 2 *dou*, 4 *sheng* of grain, and 6 *sheng*, 3 2/3 *ge* of water.
The size of the curved intestine is 4 inches; its diameter is 1 1/3 inches. Its length is 2 *zhang*, 1 *chi*. It holds 1 *dou* of grain and 7 ½ *sheng* of water.

The size of the broad intestine is 8 inches; its diameter is 2 2/3 inches. Its length is 2 *chi*, 8 inches. It holds 9 *sheng*, 3 1/8 *ge* of grain.
The entire length of the intestinal-stomach [duct] is 5 *zhang*, 8 *chi*, 4 inches. It holds 9 *dou*, 2 *sheng* and 1 2/3 *ge* of water and grain.
These are the amounts of water and grain held by the stomach and the intestines.

平人則不然，
胃滿則腸虛，
腸滿則胃虛，更虛更滿，

For a healthy person that is not the case.
When the stomach is full, then the intestines are depleted.
When the intestines are full, then the stomach is depleted. They are alternately depleted and full.

故
氣得上下，五藏安定，
血脈和利，精神乃居，

The fact is:
When the qi can ascend and descend, the five long-term depots are in peace and stable.
The blood vessels are in harmony and can be passed freely. Essence and spirit are sedentary.

故
神者，水谷之精氣也。

The fact is:
The spirit, that is the essence qi of water and grain.

故
腸胃之中，當留谷二斗，水一斗五升；

The fact is:
In the stomach and in the intestines there usually remain[1] 2 *dou* of grain and 1 *dou*, 5 *sheng* of water.

1 HBYXY follows JYJ and TS and replaces the character 當 *dang* here by 常 *chang*, "regular", "always".

故
平人日再後，後二升半，一日中五升，七日五七三斗五升，而留水谷盡矣；

The fact is:
A healthy person has two discharges per day; each discharge amounts to 2 ½ *sheng*. These are 5 *sheng* per day. Within seven days these are 5 times 7, amounting to 3 *dou* 5 *sheng*, and all those waters and grains present will be used up.

故
平人不食飲七日而死者，水谷精氣津液皆盡故也。

The fact is:
When a healthy person fails to eat and drink for seven days and dies, it is because all his water and grain, essence and qi, *jin* and *ye* liquids are all used up.

Chapter 33
海論
On the Seas

黃帝問于岐伯曰：
余聞刺法於夫子，夫子之所言，不離於營衛血氣。

Huang Di asked Qi Bo:
I have been informed by you of the patterns of piercing. What you told me did not go beyond [the topics of] camp [qi] and guard [qi], blood and qi.

夫
十二經脈者，內屬於府藏，外絡於肢節，夫子乃合之於四海乎。

Now,
the twelve conduit vessels, internally they are tied to the short-term repositories and long-term depots, externally they are connected with the limbs and the joints. And you link them up with the four seas?!

岐伯答曰：
人亦有四海，十二經水。經水者，皆注于海，海有東西南北，命曰四海。

Qi Bo replied:
Man, too, has four seas[1] and twelve conduit/stream waters. All these conduit/stream waters pour into the seas. There is an East, a West, a South, and a North Sea. Hence one speaks of the four seas.

黃帝曰：
以人應之奈何？

Huang Di:
How does man correspond to them?

1 NJZYXY: "The 'four seas' are gathering points. These are the venues where the marrow, the qi, the blood, and beverages and food gather. They are called the 'four seas'."

岐伯曰：
人有髓海，有血海，有氣海，有水谷之海，凡此四者，以應四海也。

Qi Bo:
Man has a sea of marrow, has a sea of blood, has a sea of qi, has a sea of water and grain. The four [seas in man] together correspond to the four seas [under heaven].

黃帝曰：
遠乎哉，夫子之合人天地四海也，願聞應之奈何？

Huang Di:
This is truly far reaching! When you link up man with heaven, earth and the four seas, I wish to be informed of how they correspond to each other.

岐伯答曰：
必先明知陰陽表裏榮輸所在，四海定矣。

Qi Bo replied:
First of all, it is essential to be familiar with the locations of the yin and yang [regions], the exterior and interior [sections], and the creek and transport [openings]. Then the four seas can be identified.

黃帝曰：
定之奈何？

Huang Di:
How are they identified?

岐伯曰：
胃者水穀之海，其輸上在氣街，下至三里；
衝脈者，為十二經之海，其輸上在於大杼，下出於巨虛之上下廉；
膻中者，為氣之海，其輸上在於柱骨之上下，前在於人迎，
腦為髓之海，其輸上在於其蓋，下在風府

Qi Bo:
The stomach is the sea of water and grain. Its transports are the *qi jie* [opening] above and they reach the *san li* [opening] below.[2]

2 Needle insertion holes ST-30, ST-36

The throughway vessel is the sea of the twelve conduit/streams.[3] Its transport [openings] are the *da zhu* [opening][4] above and it appears at the edges above and below the *ju xu* [opening] below.[5]
The *dan zhong*[6] is the sea of the qi. Its transport [openings] are in the upper region above and below the column bones,[7] and at the front of the *ren ying* [opening].[8]
The brain is the sea of bone marrow.[9] Its transport [openings] are in the upper region at the top of the skull and below the *feng fu* [opening].[10]

黄帝曰：
凡此四海者，何利何害？何生何敗？

Huang Di:
As for all these four seas, what is to their benefit, and what is to their harm, what makes them live, and what causes their destruction?

岐伯曰：
得順者生，得逆者敗；
知調者利，不知調者害。

Qi Bo:
Those who are able to move in accordance with the norms, they survive. Those who move against the norms, they perish.
Knowing how an adjustment can be achieved is useful. Not knowing how an adjustment can be achieved is harmful.

3 NJZYXY: "衝脈 *chong mai* refers to the 血海 *xue hai*, 'sea of blood', mentioned above."

4 Needle insertion hole BL-10

5 Needle insertion hole ST-37

6 ZJY: "膻中 *dan zhong* is 胸中 *xiong zhong*, the 'chest cavity', where the lung is located. All qi are linked to the lung. They are the 'true qi'. They are also called 宗氣 *zong qi*, 'stem qi'. The stem qi gather in the chest and leave through the wind pipe. They pass through the heart vessel and thereby effect in- and exhalation. Hence the 膻中 *dan zhong* is the sea of the qi."

7 That is the spinous process of the 7th neck vertebra.

8 Needle insertion hole ST-9

9 ZJY: "All bones have marrow, but the brain is the largest [sea of marrow]. Hence the bone marrow is linked to the brain, and the brain is the sea of bone marrow."

10 Needle insertion hole GV-16

黄帝曰：
四海之逆顺奈何？

Huang Di:
How are moving contrary to and in accordance with the norms related to the four seas?

岐伯曰：
氣海有餘，則氣滿胸中，悗息面赤；氣海不足，則氣少不足以言。

Qi Bo:
When the sea of the qi has a surplus, then the qi will generate a feeling of fullness in the chest. [Patients] pant and have a red face. When the sea of the qi has an insufficiency, then the [breath] qi will be diminished and are not enough to allow one to speak.

血海有餘，則常想其身大，怫然不知其所病；
血海不足，亦常想其身小，狹然不知其所病。

When the sea of blood has a surplus, then one constantly feels as if his body had increased in size. [Patients] are grieved[11] and do not know what disease they might have.[12]
When the sea of blood has an insufficiency, one also constantly feels as if his body had decreased [in size. Patients] feel like squeezed, and do not know what disease they might have.

水谷之海有餘，則腹滿；
水谷之海不足，則飢不受谷食。

When the sea of water and grain has a surplus, then there is a feeling of abdominal fullness.
When the sea of water and grain has an insufficiency, then [patients] are hungry, and are unable to ingest grain food nevertheless.

11 ZJY: "怫 *fu* is synonymous here with 怫郁 *fu yu*, 'depressed'. That is a sensation of heaviness."

12 ZJY: "When the disease is in the blood, it will develop only slowly and is not manifest. Hence [the physician] gropes in the dark and cannot recognize the disease."

髓海有餘，則輕勁多力，自過其度；
髓海不足，則腦轉耳鳴，脛痠眩冒，目無所見，懈怠安臥。

When the sea of bone marrow has a surplus, then one feels light and vigorous, and overexerts himself.[13]
When the sea of bone marrow has an insufficiency, then the brain revolves, and there are noises in the ears. The lower legs cramp, and vision is dimmed. The eyes see nothing. [Patients] are relaxed and sleep peacefully.

黃帝曰：
余已聞逆順，調之奈何？

Huang Di:
I have been informed of movements contrary to and in accordance with the norms now. How are they balanced?

岐伯曰：
審守其輸，而
調其虛實，無犯其害，
順者得復，逆者必敗。

Qi Bo:
Carefully observe the transport [openings][14] and
balance depletion and repletion. Do not act against those rules that serve to prevent harm.[15]
A movement in accordance with the norms results in recovery. A movement contrary to the norms inevitably results in destruction.[16]

13 HDNJZP: "Because their bones are filled with marrow, they reach a higher age than usual."

14 HDNJZP: "It is essential to carefully inspect those transport openings that correspond to the four seas."

15 ZJY: "That is to say, one must not supplement where there is a repletion, and one must not drain where there is a condition of depletion."

16 The meaning of 順 *shun* and 逆 *ni* transfers here as well in the SW a political metaphor to a physiological-pathological context. 順 *shun*, a "movement in accordance with the norms", is "obedience" and "submission", while 逆 *ni*, a "movement contrary to the norms", indicates "opposition".

黄帝曰：
善。

Huang Di:
Good!

Chapter 34
五亂
The Five Disturbances

黃帝曰：
經脈十二者，別為五行，分為四時，何失而亂？何得而治？

Huang Di:
The twelve conduit vessels: they are differentiated in accordance with the five phases, and they are divided in accordance with the four seasons. What disturbances result when [these relations] are lost? And how could [these disturbances] be cured/brought back to order?

岐伯曰：
五行有序，四時有分，
相順則治，相逆則亂。

Qi Bo:
The dynamics of the five phases follow a certain sequence. The four seasons are clearly divided.
As long as their movements correspond to each other, there is order; once their movements are contrary to each other, there is a disturbance.[1]

黃帝曰：
何謂相順則治？

Huang Di:
What is that to say: "when their movements correspond to each other, there is order"?[2]

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1 The concept of a unity of ruling a country and caring for an individual body, permeating LS and SW, is particularly evident in statements as the present one. 順 *shun* and 逆 *ni* as well as 治 *zhi* and 亂 *luan* are obvious examples of a political-medical holism of ancient Chinese medicine that is most difficult to repeat in an English translation and has not found entrance into the recent reception of so-called Traditional Chinese Medicine in the West.

2 Most versions of the text simply state 何謂相順 *he wei xiang shun*? HBYXY points out that the character 相 was omitted in some text variants and following the version in JYJ,

岐伯曰：
經脈十二者，以應十二月。十二月者，分為四時。四時者，春秋冬夏，其氣各異，營衛相隨，陰陽已和，清濁不相干，如是則順之而治。

Qi Bo:
The twelve conduit vessels correspond to the twelve months. The twelve months are divided into four seasons. The four seasons include spring, autumn, winter and summer. Their qi are all different. When camp [qi] and guard [qi] follow each other, when yin [qi] and yang [qi] harmonize and when the clear and the turbid [qi] do not attack each other, this then is a movement in accordance with the norms, and hence there is order.

黄帝曰：
何為相逆而亂，

Huang Di:
What about "once their movements are contrary to each other, there is a disturbance"?[3]

岐伯曰：
清氣在陰，濁氣在陽，
營氣順脈，衛氣逆行，
清濁相干，亂於胸中，
是謂大悗。

Qi Bo:
The clear qi are in the yin realm; the turbid qi are in the yang realm.
The camp qi follow the vessels;[4] the guard qi move contrary to the norms.
When the clear and turbid [qi] attack each other, there will be a disturbance in the chest.
That is called "massive perturbation".

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suggests that the complete wording should be 何謂相順而治 *he wei xiang shun er zhi*. That appears plausible given the statement above and the wording of the second question following below.

3 HBYXY, following the version in JYJ, adds here the character 相 *xiang*, "mutual". The fact is, that this is a repetition of a statement further above.

4 TS 12 has instead of 脈 *mai*, "vessel", 行 *xing*, "to move". That restores the original symmetry of the two statements.

故
氣
亂於心，則煩心密嘿，俛首靜伏；
亂於肺，則俛仰喘喝，接手以呼；
亂於腸胃，是為霍亂；
亂於臂脛，則為四厥；
亂於頭，則為厥逆，頭重眩仆。

The fact is:
The qi,
when they are disturbed in the heart, then the heart is vexed with closure and silence.[5] [Patients] lower the head and silently withdraw;
when they are disturbed in the lung, [patients] may lower or raise [their head]. They pant and shout loudly. They press[6] with their hands [the chest] to be able to breathe;
when they are disturbed in the stomach and intestines, then that is cholera;
when they are disturbed in the upper arms and lower legs, then this is associated with recession in the four limbs;
when they are disturbed in the head, then this is associated with recession and counterflow. The head is heavy[7] and [the patient] feels dizzy and falls to the ground.

黃帝曰：
五亂者，刺之有道乎？

Huang Di:
These five disturbances, is there a WAY of piercing them?[8]

岐伯曰：
有道以來，有道以去，
審知其道，是謂身寶。

Qi Bo:
There is a pathway of their coming, and there is a pathway of their going.[9]
To perfectly know these pathways, that is called "the body's treasure".

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5 NJZYXY: "The character 嘿 *mo* has the same meaning here as 默 *mo*, 'silent'. 密嘿 *mi mo* has the meaning here of 'speechless'."

6 JYJ has instead of 接手 *jie shou* , "to take on a task", 按手 *an shou*, "to press the hands".

7 JYJ has instead of 重 *zhong*, "heavy", 痛 *tong*, "pain".

8 HDNJZP: "The character 道 *dao* has two meanings here: the conduit vessels extend along a well-defined path, and piercing is based on well-defined rules."

9 HDNJZP: "That is to say, the emergence of a disease follows definite rules, and a therapy, too, must follow these rules. That is the only way to remove the disease."

黃帝曰：
善。
願聞其道。

Huang Di:
Good.
I wish to be informed of these pathways.

岐伯曰：
氣在於心者，取之手少陰心主之輸；
氣在於肺者，取之手太陰滎，足少陰輸，
氣在於腸胃者，取之足太陰陽明，不下者，取之三里，
氣在於頭者，取之天柱大杼，不知，取足太陽滎輸；
氣在於臂足，取之先去血脈，後取其陽明少陽之滎輸。

Qi Bo:
When the qi are in the heart, they are to be removed from the transport [openings] of the heart ruler [conduit, i.e.] the hand minor yin [conduit].
When the qi are in the lung, they are to be removed from the creek [openings] of the hand major yin [conduit] and the transport [openings] of the foot minor yin [conduit].
When the qi are in the stomach and the intestines, they are to be removed from the foot major yin and yang brilliance [conduits]; when they fail to descend, they are to be removed from the *san li* [opening].[10]
When the qi are in the head, they are to be removed from the *tian zhu* and *da zhu* [openings].[11] If this has no positive effect, they are to be removed from the creek and transport [openings] of the foot major yang [conduit].
When the qi are in the arms and feet, they are to be removed from the vessels first by bloodletting. After that one selects the creek and transport [openings] of the yang brilliance and minor yang [conduits for therapy].

黃帝曰：
補寫奈何？

Huang Di:
How are they supplemented and drained?

10 Needle insertion hole ST-36
11 Needle insertion holes BL-10, BL-11

岐伯曰：
徐入徐出，謂之導氣。
補寫無形，謂之同精。

Qi Bo:
Slow insertion and slow withdrawal, that is called "guiding the qi".
Supplementation and drainage are directed at [qi] without physical appearance. This is called "gathering the essence".[12]

是
非有餘不足也，亂氣之相逆也。

It is like this:
[These treatments] are not directed at a surplus or an insufficiency. They are directed at disturbed qi engaged in movements contrary to the norms.

黃帝曰：
允乎哉道，明乎哉論，請著之玉版，命曰治亂也。

Huang Di:
Oh, how trustworthy is the WAY! Oh, how clear is this discourse! I will ask to have it recorded on a jade tablet. It is to be designated "Ordering of Disturbances".

12 HBYXY: "The character 精 *jing*, 'essence', is synonymous here with 神 *shen*, 'spirit'. The character 同 *tong* is synonymous here with 聚 *ju*, 'to gather'. That is, when a needle treatment is applied, one must see to it that the body's spirits come together so that a disturbance is eliminated and the true [qi] return." Differently HDNJZP: "The camp [qi] and the guard [qi] are essence qi. They both originate from the essence of water and grain. Hence the text says 同精 *tong jing*, 'both together [originate from/are] essence'."

Chapter 35
脹論
On Swelling

黃帝曰：
脈之應于寸口，如何而脹？

Huang Di:
In which way does the [movement in the] vessels at the inch opening correspond to a swelling?

岐伯曰：
其脈大堅以濇者，脹也。

Qi Bo:
When the [movement in the] vessels is big, firm, and rough, there is a swelling.

黃帝曰：
何以知藏府之脹也。

Huang Di:
How does one know that it is a swelling of a long-term depot or short-term repository?

岐伯曰：
陰為藏，
陽為府。

Qi Bo:
Yin [qi movements] reflect [the condition of] the long-term depots.
Yang [qi movements] reflect [the condition of] the short-term repositories.[1]

1 ZYA: "Depending on whether it is a yin or a yang vessel [movement], one may know whether it is a swelling of the long-term depots or short-term repositories. If it is a retarded and rough yin vessel [movement], it is a swelling of one of the five long-term depots. If it is a massive and firm yang vessel [movement], it is a swelling of one of the six short-term repositories."

黃帝曰：
夫
氣之令人脹也，在于血脈之中耶，藏府之內乎？

Now,
if it is the qi that cause swelling in man, do they [cause swelling] in the blood vessels or in the long-term depots and short-term repositories?

岐伯曰：
三者皆存焉，然非脹之舍也。

Qi Bo:
All these three[2] are present [in the body]. But they are not the locations of a swelling.[3]

黃帝曰：
願聞脹之舍。

Huang Di:
I wish to be informed of the locations where a swelling may occur.

岐伯曰：
夫
脹者，皆在於藏府之外，排藏府而郭[4]胸脅，脹皮膚，故命曰脹。

Qi Bo:
Now,
a swelling always occurs outside of the long-term depots and short-term repositories. They push the long-term depots and short-term repositories aside and make the chest and the flanks grow, and the skin swells. Hence one speaks of a "swelling".

2 HDNJZP: " 'These three' refers to the blood vessels, the five long-term depots and the six short-term repositories. JYJ and TS speak of only 'two', referring, first, to the blood vessels and, second, to the long-term depots and short-term repositories. Both statements make sense."

3 HDNJZP: "These are the locations where the pathological, evil [qi] of a swelling stop."

4 HDNJZP: "The character 郭 *guo* is synonymous here with 廓 *kuo*, 'wide', 'to widen'."

黃帝曰：
藏府之在胸脅腹里之內也，若匣匱之藏禁器也，名有次舍，異名而同處，一域之中，其氣各異，願聞其故。

Huang Di:
The long-term depots and the short-term repositories are located in the chest, the flanks and the abdomen. They are like forbidden utensils stored away deeply in larger and smaller boxes. Their names indicate where they are located. They may have different names, and share the same location nevertheless. They may be situated in one identical location, and their qi may be all different nevertheless. I wish to be informed of the underlying reason.

黃帝曰：
未解其意，再問。

Huang Di:
[You] have failed to explain the meaning; I ask again.[5]

岐伯曰：
夫
胸腹，藏府之郭也。
膻中者，心主之宮城也；
胃者，太倉也；
咽喉、小腸者，傳送也；
胃之五竅者，閭里門戶也；
廉泉、玉英者，津液之道也。

Qi Bo:
Now,
chest and abdomen are the bulwarks[6] of the long-term depots and short-term repositories.
The chest center is the palace building of the heart ruler.
The stomach is the grand granary.
Throat and gut, as well as the small intestine, are the transportation paths.

5 The nine characters 黃帝曰未解其意再問 *Huang Di yue wei jie qi yi zai wen* are missing in JYJ. NJZYXY identifies them as a later addition. It may well be, though, that an answer by Qi Bo provoking this repeated question by Huang Di was deleted from the text at some time.

6 HDNJZP: "The character 郭 *guo* is used here in its meaning 'city wall', 'protective wall'. The meaning here differs from that of the same character further above."

The five openings //of the stomach//[7] are the entrance and exit gates of the living quarters.[8]
The *lian quan* and *yu ying* [openings][9] are the paths taken by the *jin* and *ye* liquids.[10]

故
五藏六府者，各有畔界，其病各有形狀。

The fact is:
The five long-term depots and the six short-term repositories, they all have their boundaries. Their diseases all have their own physical appearances.

營氣循脈，衛氣逆為脈脹；
衛氣並脈，循分肉為膚脹。

When the camp qi move along the vessels, while the guard qi move in counterflow, then this results in a swelling of the vessels.
When the guard qi too move inside of the vessels and in the partings of the flesh, [11] then this results in a swelling of the skin.

三里而寫，近者一下，遠者三下，無問虛實，工在疾寫。

The draining is conducted at the *san li* [opening]. [If the swelling] is located nearby, [the needle] is to be inserted once. If it is located in a distance, it is to be inserted three times.[12] Regardless of whether this is a condition of depletion or repletion, it is essential that the practitioner conducts the drainage immediately.

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7 SDY: "The two characters 胃之 *wei zhi* are later, erroneous insertions."

8 NJZYXY: "閭里 *lü li* are places where people live together. In ancient times 25 households constituted one 閭 *lü*, 50 households constituted one 里 *li*. The terms serve here metaphorically to refer to food and beverages in the stomach."

9 Needle insertion holes CV-23, CV-18

10 ZYA: "The waters and grains ending in the stomach contain five flavors. The [respective] fluids each proceed along their specific paths: sour flavor proceeds first to the liver. Bitter flavor proceeds first to the heart. Sweet flavor proceeds first to the spleen. Acrid flavor proceeds first to the lung. Salty flavor proceeds first to the kidneys. The five long-term depots are responsible for storing the essence of water and grain. The liquids spilling over into the lower burner proceed via the controller vessel, from where they exit via the *lian quan* and *yu ying* [openings] to supply dampness to the upper orifices."

11 NJZYXY: "JYJ has the character 肉 *rou*, 'flesh'." That conforms with the structural parallelism, and hence is integrated here.

12 ZJY: " 'Once' and 'three times' has the meaning here of: once, twice, three times. The evil [qi] may be situated [in the body] closely nearby or far away, and hence the draining is at times difficult and at times easy."

黃帝曰：
願聞脹形。

Huang Di:
I wish to be informed of the physical appearances of the various types of swelling.

岐伯曰：
夫
心脹者煩心短氣，臥不安；
肺脹者虛滿而喘咳；
肝脹者脅下滿而痛引小腹；
脾脹者善穢，四肢煩俛，體重不能勝衣，臥不安；
腎脹者腹滿引背央央然，腰髀痛。

Qi Bo:
Now,
in the case of a heart swelling [patients have] a vexed heart and they are short of [breath] qi. They cannot sleep peacefully.
In the case of a lung swelling [the lung] is depleted but has a feeling of fullness; [patients] pant and cough.
In the case of a liver swelling [patients] have a feeling of fullness down in the flanks, with the pain pulling at the lower abdomen.
In the case of a spleen swelling [patients] tend to hiccup. The four limbs are agitated. The body feels heavy and cannot bear clothing.[13] //The sleep is uneasy.//[14]
In the case of a kidney swelling the abdomen has a feeling of fullness that pulls on the back and causes extreme discomfort. The lower back and the thighs ache.[15]

13 NJZYXY: "Because of the swelling the body feels heavy, and [patients] find it difficult to dress. They consider their [garments] as a heavy load and cannot bear them."

14 HBYXY: "The three characters 臥不安 *wo bu an* may be an erroneous repetition from the preceding line on heart swelling. They are missing in TS, MJ, JYJ and QJ."

15 HDNJZP: "A kidneys swelling with a feeling of fullness in the abdomen may be associated with three different scenarios: 1.) the kidneys are the depots of water. A flooding may have caused a kidneys swelling. [The water] remains in the abdomen, and the abdomen swells and has a feeling of fullness. 2.) Spleen and stomach are no longer supplied with yang [qi] by the kidneys. Hence they lose their ability to digest and transmit food. Water and qi collect in the abdomen and cause a swelling as well as a feeling of fullness. 3.) The kidneys vessel winds around the urinary bladder like a net. When the kidneys are ill, the qi of the urinary bladder are no longer transformed. That causes a collection of water in the lower abdomen. It cannot leave the body. Hence the lower abdomen swells and has a feeling of fullness."

六府脹，
　胃脹者，腹滿，胃脘痛，鼻聞焦臭，妨於食，大便難；
大腸脹者，腸鳴而痛濯濯，冬日重感於寒，則餐泄不化；
小腸脹者，少腹膜脹，引腰而痛；
膀胱脹者，少腹滿而氣癃；
三焦脹者，氣滿於皮膚中，輕輕然而不堅；
　膽脹者，脅下痛脹，口中苦，善太息。

The swelling of the six short-term repositories:
In the case of a stomach swelling the abdomen has a feeling of fullness. The stomach-duct aches. The nose senses an odor of burning. [Patients] avoid food. The major relief[16] is difficult.
In the case of a large intestine swelling the intestines have noises and they ache. There is a gurgling sound.[17] When [the patient] was struck by severe cold in winter, he discharges undigested food.
In the case of a small intestine swelling the lower abdomen is swollen; this pulls at the lower back and causes pain there.
In the case of a urinary bladder swelling [patients] sense a feeling of fullness in the lower abdomen, associated with a qi[-caused] protuberance-illness.[18]
In the case of a triple burner swelling the qi fill the skin. [The skin] is flabby,[19] not hard.
In the case of a gall bladder swelling the lower flanks region aches and is swollen. The mouth senses a bitter flavor. [Patients] tend to breathe deeply.

凡此諸脹者，
其道在一，明知逆順，鍼數不失，
寫虛補實，神去其室，致邪失正，
真不可定，麤之所敗，謂之天命；
補虛寫實，神歸其室，久塞其空，
謂之良工。

To all these types of swelling the following applies.
They are based in the same WAY. One must perfectly know the movements con-

16 "Major relief" is defecation.

17 HBYXY: "濯濯 *zhuo zhuo* is the phonetic transcription of intestinal sounds."

18 LJ 16/56: "氣癃 *qi long* has the meaning of: the qi are sealed in the urinary bladder; the urine fails to flow."

19 HBYXY: "TS 29, MJ 6/11 and JYJ 8/3 have instead of 輕 *qing* here 殼 *qiao*, 'shell'. That appears to be correct and is compatible with the statement 'not firm'." With that wording, the translation reads: "[The skin] resembles a soft shell ". HDNJZP: "JYJ has instead of 輕輕 *qing qing* here 殼殼 *qiao qiao* in the sense of 'hollow', 'without substance'."

trary to and in accordance with the norms, and the correct numbers underlying needling therapies must not be neglected.
When a depletion is drained, and when a repletion is supplemented, the spirit will leave its residence. Evil [qi] arrive; the proper [qi] are lost.
The true [qi] cannot be stabilized. When unrefined practitioners[20] act like this and cause destruction, they call it "fate sent by heaven"!
When a depletion is supplemented, and when a repletion is drained, the spirits will return to their residence, and the hollow spaces will be blocked [to keep out evil qi]. Those who act like this, they are called "good practitioners".

黃帝曰：
脹者焉生？何因而有？

Huang Di:
Where does a swelling emerge, and for what reason?

岐伯曰：
衛氣之在身也，常然並脈，循分肉，行有逆順，陰陽相隨，乃得天和，五藏更始，四時循序，五穀乃化。然後厥氣在下，營衛留止，寒氣逆上，真邪相攻，兩氣相搏，乃合為脹也。

Qi Bo:
The guard qi in the body, they usually move along the vessels. They follow the partings of the flesh, and their passage may be contrary to and in accordance with the norms. As long as they alternately pass along the yin and yang [conduits], a heavenly harmony is guaranteed. The five long-term depots begin [their rule] one after another. The four seasons follow a certain sequence. As a result, the five types of grain are digested. However, when the qi recede in the lower regions, while the camp and guard [qi] remain where they are, when cold qi recede upward, and the true and evil [qi] attack each other, that is, when two types of qi strike at each other, then such a union ends in a swelling.

黃帝曰：
善。
何以解惑？

Huang Di:
Good!
How to explain unclear issues?

20 HBYXY: "JYJ 8/3 has instead of 之 *zhi* the character 工 *gong*, 'practitioner'. That appears to be correct."

岐伯曰：
合之於真，三合而得。

Qi Bo:
Combine them in the face of true [signs]. If the three are combined, the aim is reached.[21]

帝曰：
善。

[Huang] Di:
Good!

黃帝問於岐伯曰：
脹論言無問虛實，工在疾寫，近者一下，遠者三下，今有其三而不下者，其過焉在？

Huang Di asked Qi Bo:
In [your] discourse on swelling [you] have said: "Regardless of whether it is a condition of depletion or repletion, it is essential that the practitioner conducts the drainage immediately," and "[If the swelling] is located nearby, [the needle] is to be inserted once. If it is located in a distance, it is to be inserted three times." Here is a case where three [piercings] failed to bring [the qi] down. Where is the mistake?

21 NJZYXY: "That is to say, the disease signs showing in the condition of the blood vessels, the long-term depots and the short-term repository, they all must be taken into consideration. Only on this basis one can understand the state and circumstances of a disease. ZJY: 'If the truth is not found, doubts come up. Swellings may originate from the guard qi, but there are also those associated with the contents of the blood vessels, and situated in the conduit vessels. There are those that are associated with the long-term depots; they are situated in the yin realm, and there are still others that are associated with the short-term repositories. They are situated in the yang realm. When all three are taken together, clarity results and the truth is obvious'." Differently HBYXY: "The character 合 *he* is an error here. It resulted from ignorance. It should be the character 下 *xia*, 'to discharge'. In handwriting, both characters look quite similar. The character 於 *yu* is synonymous here with 為 *wei*, 'to make'. The sentence must read 下之為真 *xia zhi wei zhen*, in the sense of 下之為正 *xia zhi wei zheng*, 'to reach the proper condition by means of a discharge'. In the following line, too, the character 合 *he* is an error for 下 *xia*, 'to discharge'." With that wording, the translation reads: "The effect is achieved once [the evil qi] have been discharged from all three [realms]".

岐伯對曰：
此言
陷於肉肓，而中氣穴者也。
不中氣穴，則氣內閉，
鍼不陷肓，則氣不行，
上越中肉，則衛氣相亂，陰陽相逐。

Qi Bo replied:
That is to say:
[the needle] is to enter deeply into the flesh and the *huang* space [22] to strike the qi openings.
If the qi openings are missed, then the [evil] qi will remain closed in the interior.
If the needle fails to enter deeply into the *huang* space, then the [evil] qi will not flow off.
If they ascend and strike the flesh, then they will come into conflict with the guard qi. The yin and the yang [qi] chase each other.

其於脹也，當寫不寫，氣故不下，
三而不下，必更其道，氣下乃止，
不下復始，可以萬全，烏有殆者乎？

When approaching a swelling one fails to drain where a drainage is required, the [evil] qi will not be brought down.
If after three [insertions] they have not been brought down, the WAY is to be changed. Only after the qi have been brought down, the [piercing] is to end.
If they fail to move down, one begins anew. This way a perfect cure can be achieved. How could this lead to a disaster?

其於脹也，必審與胗
當寫則寫，當補則補，
如鼓應桴，惡有不下者乎？

When approaching a swelling, it is essential to carefully examine[23] the pathological conditions.[24]

22 ZJY: "All hollow spaces in the abdomen and flesh structures, as well as all crevices above and below are called 肓 *huang*." Differently YSS: "肉肓 *rou huang* refers to the membrane between skin and flesh."

23 HBYXY: "The character 審 *shen* is synonymous here with 慎重 *shen zhong*, 'to be careful'."

24 The character 胗 *zhen* is synonymous here with 疹 *zhen*, "disease", "sign of disease".

When there is a need to drain, then one drains. When there is a need to supplement, then one supplements.

Just like the drum reacts to the drumstick. How[25] could there be [qi] that fail to be moved down?

25 HDNJZP: "The character 惡 *wu* is used here to identify the following passage as a question."

Chapater 36
五癰津液別
The Separation of the Five //Protuberance-Illnesses// Jin and Ye Liquids[1]

黃帝問於岐伯曰：
水穀入于口輸於腸胃，其液別為五，

Huang Di asked Qi Bo:
Water and grain enter the mouth and are transmitted to the intestines and the stomach. The liquids are divided into five [separate streams].

天寒衣薄則為溺與氣，
天熱衣厚則為汗，
悲哀氣並則為泣，
中熱胃緩則為唾。

When the heaven is cold and the garments are thin, urine is generated. //and qi//
When the heaven is hot and the garments are thick, then sweat is generated.
When the qi of grief and sorrow come together, then tears are generated.
When the center is hot and the stomach is relaxed, then saliva is generated.

邪氣內逆則氣為之閉塞而不行，不行則為水脹，余知其然也，不知其何由生？願聞其道。

When evil qi internally move contrary to the norms, then the [proper] qi will be blocked and do not move. When they do not move, then this generates water swelling. I know that this is so. I do not know why this is so. I wish to be informed of its WAY.

1 HBYXY: "In accordance with the wording at the end of this chapter the heading should be 津液五別 *jin ye wu bie*."

岐伯曰：
水穀皆入于口，其味有五，各注其海。津液各走其道，

Qi Bo:
All water and grain enter the mouth. Their flavors number five, and each of them pours into its respective sea.[2] Each of the *jin* and *ye* liquids moves along its specific path.

故
三焦出氣以溫肌肉充皮膚為其津，其流而不行者為液。
天暑衣厚則腠理開，故汗出，寒留於分肉之間，聚沫則為痛。
天寒則腠理閉，氣濕不行，水下留於膀胱，則為溺與氣。

The fact is:
The triple burner emits qi to warm the muscles and the flesh, and to fill the skin. These are the *jin* liquids. Those flowing [into the body] but not moving on any further, they are the *ye* liquids.
When there is summer heat //and the garments are thick//, then the skin structures[3] open and sweat is emitted as a result. When cold remains in the partings of the flesh, it condenses [the body liquids] to turn into foam, and this causes pain.
When the heaven is cold, then the skin structures close and qi and dampness do not move. The water descends and remains in the urinary bladder. This then generates urine //and qi//.[4]

五藏六府，
心為之主，耳為之聽，
目為之候，肺為之相，
肝為之將，脾為之衛，
腎為之主外。

2 HBYXY: "These are the four seas: the sea of qi, the sea of blood, the sea of bone marrow, and the sea of water and grain. For details, see the chapter 海論 Hai lun, 'On the seas', in this book."

3 HDNJZP: "腠理 *cou li* is to be read here as a reference to the sweat pores. WK: '腠 *cou* are the sweat pores. 理 *li* are the lines in the flesh'."

4 HBYXY: "The SHL does not have the two characters 與氣 *yu qi*. LJ 16/58: 'When the skin structures are tightly closed and the qi cannot flow off towards the outside, then the qi are transformed to water. This water will definitely flow downward and remains in the urinary bladder. Still, this water is qi, and when water collects qi are generated. When these qi are transformed, then the water flows. Hence the text states 'generates urine and qi'." Apparently, LJ 16/58 does not identify the two characters 與氣 *yu qi* as a later, erroneous insertion breaking up the rhyme structure.

The five long-term and six short-term repositories:
The heart is the ruler. The ears are his listeners.
The eyes are his observers. The lung is his prime minister.
The liver is his general. The spleen is his guardian.
The kidneys are his governors for the outer regions.

故
五藏六府之津液，盡上滲於目，心悲氣並，則心系急。心系急則肺舉，肺舉則液上溢。

The fact is:
The *jin* and *ye* liquids of the five long-term depots and six short-term repositories, they all pour into the eyes. When the heart is grieved the qi come together. As a result the heart connection will be tense. When the heart connection is tense, then the lung will be lifted. When the lung is lifted, then the *ye* liquids ascend and spill over.

夫
心系與肺，不能常舉，乍上乍下，故欬而泣出矣。中熱則胃中消穀，消穀則蟲上下作。腸胃充郭故胃緩，胃緩則氣逆故唾出。

Now,
the heart is connected to the lung, but it is unable to lift it permanently. At times [the lung] ascends, at times it descends. Hence [patients] cough and tears are emitted. When the center is hot, then the stomach will dissolve the grain. When the grain is dissolved, then the worms/bugs will be active above and below. The intestines and the stomach are full and dilated, and hence the stomach is relaxed. When the stomach is relaxed, then the qi will move contrary to the norms, and saliva is emitted as a consequence.

五穀之津液，和合而為膏者，內滲入于骨空，補益腦髓，而下流於陰股。陰陽不和，則使液溢而下流於陰，髓液皆減而下，下過度則虛，虛故腰背痛而脛痠。

When the *jin* and *ye* liquids of the five types of grain find together, they will generate a paste. Internally [this paste] will seep into the hollow spaces in the bones and supplement the brain with bone marrow, //and it descends to flow into the inner side of the thighs.//[5] When the yin and yang [qi] are not in harmony then this will

5 NJZYXY: "That is a reference to the genital organ between the thighs." HBYXY: "TS 29 does not have the character 股 *gu* following the character 陰 *yin*. The six characters 而下流於陰股 *er xia liu yu yin gu* may well be a later insertion related to the subsequent wording: 而下流於陰 *er xia liu yu yin*."

cause the *ye* liquids to spill over and to flow downward into the yin realm.[6] Bone marrow and *ye* liquids are all diminished and descend. When they descend excessively, then a depletion results. As a consequence the lower back and the spine are in pain, and the lower legs ache.

陰陽
氣道不通四海閉塞，三焦不寫津液不化，
水穀並行腸胃之中，別於回腸留於下焦，
不得滲膀胱，則下焦脹，水溢則為水脹，

As far as the yin and yang [qi] are concerned,
when the passage-ways of the qi are not passable, and the four seas are closed, when the triple burner fails [to have liquids] flow out, and the *jin* and *ye* liquids are not transformed,
when water and grain together move into the intestines and the stomach, and partly separate into the curved intestines and partly remain in the lower burner, and
are unable to seep into the urinary bladder, then the lower burner will swell. The water spills over and this causes the formation of a water swelling.

此津液五別之逆順也。

That is the movement contrary to and in accordance with the norms of the five separate [streams] of the *jin* and *ye* liquids.

6 NJZYXY: "A reference to the opening for passing urine."

Chapter 37
五閱五使
The Five Observation Points and the Five Emissaries

黃帝問於岐伯曰：
余聞刺有五官五閱，以觀五氣。五氣者，五藏之使也，五時之副也。願聞其五使當安出？

Huang Di asked Qi Bo:
I have been informed: in piercing there are five administrative organs[1] serving as five observation points to inspect the five qi.[2] The five qi in turn are the emissaries[3] of the five long-term depots; they are assistants associated with the five seasons. I wish to be informed of the exits through which the five emissaries leave.

岐伯曰：
五官者，五藏之閱也。

Qi Bo.
The five administrative organs, they are the points from which the five long-term depots are to be observed.

黃帝曰：
願聞其所出，令可為常。

Huang Di:
I wish to be informed of their exits so that an order can be given to establish a regularity.

---

1 NJZYXY: "The 五官 *wu guan*, 'five administrative organs', include the eyes, the nose, the mouth, the tongue, and the ears. They all fulfill specific administrative tasks. Hence they are called 官 *guan*, 'administrative organs'. ZJY: '官 *guan* is to say 職守 *zhi shou* 'to fulfill one's duty'. It is through them that breathing is regulated, the colors are distinguished, water and grain are received, the flavors are separated, and the voices and tones are heard."

2 NJZYXY: "That are here the qi colors that are visible on the outside as reflections of processes occurring in the five long-term depots."

3 NJZYXY: "Someone who receives orders and carries them out is a 使 *shi*, 'emissary'. 'The emissaries of the five long-term depots' is to say: the qi colors in the five administrative organs in the face have been 'emitted' by the five long-term depots."

岐伯曰：
脈出於氣口，色見於明堂，五色更出，以應五時，各如其常，經氣入藏，必當治里。

Qi Bo:
The [movement in the] vessels appears at the qi opening. The complexion can be observed at the Hall of Enlightenment.[4] The alternating appearance of the five complexions corresponds to the five seasons, each of which has its own regularity. When [evil] qi from the conduits enter the long-term depots, it is essential to apply a treatment internally.

帝曰：
善。
五色獨決於明堂乎？

[Huang] Di:
Good!
The five complexions, are they to be distinguished at the Hall of Enlightenment only?

岐伯曰：
五官已辨，闕庭必張，乃立明堂，明堂廣大，蕃蔽見外，
方壁高基，引垂居外，五色乃治，平博廣大，壽中百歲，

Qi Bo:
When the five administrative organs have been assigned to their different tasks, when the watch towers and the courtyard have reached their final extension, then a Hall of Enlightenment is established. The Hall of Enlightenment is wide and big, and the protective fences and the shelters are visible from the outside.
When the walls are high and have foundations, and the eaves reach far out, then the five colors are ordered, and [the space] is flat, wide, and big, and a long life of one hundred years will result.[5]

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4 NJZYXY: "明堂 *ming tang*, 'Hall of Enlightenment', was the location where rulers proclaimed their political program in ancient times. It stood exactly in the center between the four protective walls. The nose is located exactly in the middle of the face. Hence the designation 明堂 *ming tang* was adopted as a metaphor to name the nose."

5 The face is compared here with the royal or imperial palace ground. The origin of this allegory is unknown, and, to my knowledge, has not been discussed in ancient or modern Chinese literature. All interpretations known to me interpret 明堂 *ming tang*, lit.: "Hall of Enlightenment", as nose, 闕 *que*, lit.: "watchtower", as the space between the two eyebrows, 庭 *ting*, lit.: "courtyard", as face, 蕃 *fan*, here synonymous with 藩 *fan*, lit.: "protective fence", as the cheeks, and 蔽 *bi*, lit.: "shelter", as the entrance into the ears. HDNJZP:

見此者，刺之必已，如是之人者，血氣有餘，肌肉堅致，故可苦以鍼。

When [a person] with such an appearance is pierced, [his disease] will certainly be healed. Such people's blood and qi have a surplus, and their muscles and flesh are firm. Hence they can [endure it to] be bothered by needling.[6]

黃帝曰：
願聞五官。

Huang Di:
I wish to be informed of the five administrative organs.

岐伯曰：
鼻者，肺之官也；
目者，肝之官也；
口唇者，脾之官也；
舌者，心之官也；
耳者，腎之官也。

Qi Bo:
The nose is the organ of the lung.
The eyes are the organs of the liver.
Mouth and lips are the organs of the spleen.
The tongue is the organ of the heart.
The ears are the organs of the kidneys.

黃帝曰：
以官何候？

Huang Di:
What is it that can be detected through these organs?

岐伯曰：
以候五藏。

Qi Bo:
They serve to detect [the condition of] the five long-term depots.

"ZYA: 'When the walls are firm on all four sides, and the foundations are high and thick, and when the eaves reach out far, then that will protect the space in the middle."

6 NJZYXY: "The character 苦 *ku*, 'to suffer', is probably an error, and should be replaced with 治 *zhi*, 'to cure'." Differently HBYXY: "The character 苦 *ku*, 'to suffer', is probably an error, and should be replaced with the character 取 *qu*, 'to remove'."

故
肺病者，喘息鼻張；
肝病者，眥青；
脾病者，唇黃；
心病者，舌捲短，顴赤；
腎病者，顴與顏黑。

The fact is:
When the lung has a disease, [patients] pant-breathe and their nose is distended.
When the liver has a disease, the corners of the eyes assume a greenish color.
When the spleen has a disease, the lips are yellow.
When the heart has a disease, the tongue is curled and shortened, and the cheek bones are red.
When the kidneys have a disease, the cheekbones and the face are black.

黃帝曰：
五脈安出，五色安見，其常色殆者如何？

Huang Di:
When the five [movements in the] vessels [at the qi opening] come out peacefully, when the five complexions appear peaceful, why is it that there is constant danger nevertheless?[7]

岐伯曰：
五官不辨，闕庭不張，小其明堂，
蕃蔽不見，又埤其牆，牆下無基，
垂角去外。如是者，雖平常殆，況加疾哉。

Qi Bo:
When the five administrative organs fail to have their specific assignments, when the watch towers and courtyard are not stretched out, and when the Hall of Enlightenment is small,
when the protective fences and shelters cannot be seen, and furthermore, when the walls are low and have no foundation,
and when the eaves have disappeared, in such a situation even during normal times there is constant danger. How much more so when there is a disease!

7 The character 色 *se* appears to be a later, erroneous insertion here.

黄帝曰：
五色之見於明堂，以觀五藏之氣，左右高下，各有形乎？

Huang Di:
The five complexions visible at the Hall of Enlightenment that serve to inspect the qi of the five long-term depots, left and right, above and below, does each of them assume its own physical appearance?

岐伯曰：
五藏之在中也，各以次舍，左右上下，各如其度也。

Qi Bo:
The five long-term depots inside [the body], they are located there in a certain sequence. Left and right, above and below, they all have their specific measurements.

Chapter 38
逆順肥瘦
Movements Contrary to and in Accordance with the Norms, Being Well Nourished and Being Malnourished

黃帝問于岐伯曰：
余聞鍼道于夫子，眾多畢悉矣。夫子之道，應若失，而據未有堅然者也。夫子之問學熟乎，將審察于物而心生之乎？

Huang Di asked Qi Bo:
I have been informed by you of the WAY of needling, and I have reached a complete understanding of it. The WAY that you [have elucidated] shows results like an arrow [penetrating its target], and there is nothing hard enough to withstand it.[1] Has your competence arisen from instructions, or have you studied things and from this gained a deeper knowledge?

岐伯曰：
聖人之為道者，上合于天，下合于地，中合于人事，必有明法，以起度數，法式檢押，乃後可傳焉。

Qi Bo:
When the Sages set up the WAY, above they united it with heaven, below they united it with the earth, in the center they united it with the affairs of man. The laws had to be very clear to establish measurements and quantifications, to [deduce] rules and patterns, and [to define] stable regularities.[2] And it was only then that the [WAY] was to be transmitted further.

1 HBYXY: "The character 失 *shi* is used erroneously here for 矢 *shi*, 'arrow'." Differently HDNJZP: "The diseases react with their dissolution. They weaken until they are lost (失 *shi*), and there is nothing difficult to break that could withstand with its hardness."

2 NJZYXY: "檢押 *jian ya* is synonymous here with 規則 *gui ze*, 'basic rule'."

故
匠人不能釋尺寸而意短長，廢繩墨而起平水也，工人不能置規而為圓，去矩而為方。知用此者，固自然之物，易用之教，逆順之常也。

The fact is:
An artisan must not neglect foot and inch, and estimate lengths. [He must not] disregard measure tape and ink, and attempt to create a plane surface. A worker must not discard the compass when he draws a circle, and must not lay aside the ruler when he generates a square. To know how to use these [tools], is a matter of course. These are instructions that are easy to use, and they entail the regularity of movements contrary to and in accordance with the norms.

黄帝曰：
願聞自然奈何？

Huang Di:
I wish to be informed of what this being "of course" is all about.

岐伯曰：
臨深決水，不用功力，而水可竭也。循拙決沖，而經可通也。此言氣之滑澁，血水清濁，行之逆順也。

Qi Bo:
If one is faced with a deep [pond] from which the water is to be drained without the use of force, the water can be drained entirely nevertheless. This is done by digging a hole to open a runoff, and the stream can pass through it. That is meant by "whether the [flow of the] qi is smooth or rough, and whether the blood is clear or turbid, this is where a movement contrary to or in accordance with the norms is realized."

黄帝曰：
願聞人之白黑肥瘦小長，各有數乎？

Huang Di:
I wish to be informed of whether a person's being white or black, well nourished or malnourished, small or tall can all be quantified.

岐伯曰：
年質壯大，血氣充盈，膚革堅固，因加以邪，刺此者，深而留之，此肥人也。廣肩腋項，肉薄厚皮而黑色，唇臨臨然，其血黑以濁，其氣澁以遲，其為人也，貪于取與，刺此者，深而留之，多益其數也。

Qi Bo:
When someone has grown to be strong and big, when his blood and qi are plentiful, and when his skin is firm, and if he, in this condition, is confronted by evil [qi], when such [a person] is pierced, [the needle is to be] inserted deeply and to remain inserted for some time. >This applies to well-nourished persons.[3]< When someone's shoulders, armpits and nape are broad, his //flesh thin//[4] and his skin thick and [his face] of black complexion, when his lips are blown up, and his blood is black and turbid, with his qi flow being rough and slowed down, such persons are ambitious, aggressive, and also generous. When such [a person] is pierced, [the needle is to be] inserted deeply and to remain inserted for some time. Often the number [of insertions] may be increased.

黄帝曰：
刺瘦人奈何？

Huang Di:
To pierce malnourished persons, how is that done?

岐伯曰：
瘦人者，皮薄色少，肉廉廉然，薄唇輕言，其血清氣滑，易脫于氣，易損于血，刺此者，淺而疾之。

Qi Bo:
The skin of malnourished persons is thin, and their complexion is minimal. Their flesh is emaciated, their lips are narrow, and their language is feeble. Their blood is clear and [the flow of] their qi is smooth. Their qi are easily lost, and their blood is easily harmed. When such [a person] is pierced, [the needle is to be] inserted superficially and [to be inserted and withdrawn] quickly.

黄帝曰：
刺常人奈何？

Huang Di:
To pierce a normal person, how is that done?

3 HBYXY: "TS 22 does not have these four characters. They may be a later commentary."

4 Compared with the following paragraph on "malnourished persons", the characters 肉薄 *rou bo*, "the flesh is thin", may be a later insertion.

岐伯曰：
視其白黑，各為調之，其端正敦厚者，其血氣和調，刺此者，無失常數也。

Qi Bo:
One inspects their complexion, whether it is white or black; in each case a balancing is to be aimed at. Those whose condition is normal, and whose blood and qi are harmoniously balanced, when they are to be pierced, the regular number [of insertions] must not be missed.

黃帝曰：
刺壯士真骨者，奈何？
To pierce those who are able-bodied and have firm bones, how is that done? [5]

岐伯曰：
刺壯士真骨者, 堅肉緩節，監監然，
此人
重則氣澀血濁，刺此者，深而留之，多益其數；
勁則氣滑血清，刺此者，淺而疾之。

Qi Bo:
When piercing those who are able-bodied and have firm bones, their flesh is firm and their joints are relaxed; they appear to be powerful. [6]
When such persons

- [move as if their body was] heavy, then their qi [flow] is rough and their blood is turbid. When such a person is to be pierced, [the needle is to be] inserted deeply, and to remain inserted for a while. In many cases the number [of insertions] may be increased.
- [move as if their body was] powerful, then their qi [flow] is smooth and their blood is clear. When such a person is to be pierced, then [the needle is to be] inserted only superficially and quickly [inserted and withdrawn again].

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5 NJZYXY: "The two characters 真骨 *zhen gu* have the meaning of 堅固的骨骼 *jian gu de gu ge*, 'stable skeleton'." HBYXY: "The three characters 真骨者 *zhen gu zhe* may be a later addition."

6 This passage is corrupt. HBYXY: "The character 真 *zhen* is used here for 者 *zhe*, and the character 骨 *gu* must be linked up with the following statement: 刺壯士者, 骨堅肉緩節監監然 *ci zhuang shi zhe, gu jian rou huan jie jian jian ran*, 'when a strong person is pierced, with firm bones, slack flesh and and visible joints'. 監 *jian* is synonymous with 鑒 *jian* in the sense of 清晰 *qing xi*, 'clear'." Differently HDNJZP: "監監然 *jian jian ran* has the meaning of 堅强有力 *jian qiang you li*, 'firm and powerful'."

黃帝曰：
刺嬰兒奈何？

Huang Di:
To pierce small children, how is that done?

岐伯曰：
嬰兒者，其肉脆，血少氣弱，刺此者，以豪刺，淺刺而疾拔鍼，日再可也。

Qi Bo:
Small children have brittle flesh. They have little blood, and their qi are weak. When they are to be pierced, a needle as fine as a hair is to be used. The piercing is superficial, and [the needle] is to be quickly withdrawn again. This may be repeated several times each day.

黃帝曰：
臨深決水，奈何？

Huang Di:
To be "faced with a deep [pond] from which the water is to be drained," how does that apply [to needling]?

岐伯曰：
血清氣滑，疾寫之則氣竭焉。

Qi Bo:
When the blood is clear and the qi flow smoothly, a quick draining will completely exhaust the qi.

黃帝曰：
循拙決沖，奈何？

Huang Di:
"One digs a hole to open a runoff", how is that done?

岐伯曰：
血濁氣澀，疾寫之，則經可通也。

Qi Bo:
When the blood is turbid and [the flow of] the qi is rough, a quick draining will open the passage of the streams/conduits.

黄帝曰：
脈行之逆順，奈何？

Huang Di:
Movements in the vessels that are contrary to or in accordance with the norms, what about them?

岐伯曰：
手之三陰，從藏走手；
手之三陽，從手走頭；
足之三陽，從頭走足；
足之三陰，從足走腹。

Qi Bo:
The three yin [vessels] of the hands, they originate in the long-term depots and extend to the hands.
The three yang [vessels] of the hands, they originate in the hands and extend to the head.
The three yang [vessels] of the feet, they originate in the head and extend to the feet.
The three yin [vessels] of the feet, they originate in the feet and extend to the abdomen.

黄帝曰：
少陰之脈獨下行，何也？

Huang Di:
The minor yin vessels are the only ones moving downward. Why?

岐伯曰：
不然，

Qi Bo:
That is not the case.

夫
沖脈者，五藏六府之海也，五藏六府皆稟焉。
其上者，出于頏顙，滲諸陽，灌諸精；
其下者，注少陰之大絡，出于氣街，循陰股內廉入膕中，伏行骭骨內，下至內踝之後屬而別。
其下者，並于少陰之經，滲三陰；
其前者，伏行出跗屬，下循跗，入大指間，滲諸絡而溫肌肉。

Now,
the throughway vessel is the sea of the five long-term depots and six short-term repositories. All the five long-term depots and six short-term repositories receive their supplies from there.
Its extension upward appears at the gums. Its [contents] seep into all the yang [conduits] and supply with liquid all the essence.
Its extension downward pours [its contents] into the big network [vessels] of the minor yin [conduit], appears at the *qi jie* [opening], follows the inner edge of the thigh into the hollow of the knee, extends hidden in the lower leg downward to behind the inner knuckle and separates there.
Further down it extends parallel with the minor yin conduit, and [its contents] seep into the three yin [vessels].
The frontal [branch] extends hidden and appears at the upper edge of the heel bone.[7]
It extends downward along the instep and enters the big toe. [Its contents] seep into all the network [vessels] and provide the muscles and the flesh with warmth.

故
別絡結則附上不動，不動則厥，厥則寒矣。

The fact is:
When the branches and the network [vessels] are knotted, then there will be no movement on the instep.[8] When there is no movement, then a recession [of qi] results. Once there is a recession, then [the feet] will become cold.

黃帝曰：
何以明之？

Huang Di:
How can this be recognized?

7 HDNJZP: "That is the edge above the heel bone. See LS 14: 'The distance from the hollow of the knee down to the upper edge of the heel bone is 1 *chi* 6 inches. The distance from the upper edge of the heel bone down to the ground is 3 inches."

8 HDNJZP: "The throughway vessel diverges in the lower limbs into separate network [vessels]. When they receive evil [qi] with the result of blockages and knottings, the movement in the vessels on the instep will end."

岐伯曰：
以言導之，切而驗之，其非必動，然後仍可明逆順之行也。

Qi Bo:
[Patients are] to be guided with words. [The vessels] are to be pressed to examine them. Where there is no [movement], a movement must be stimulated. Only then one can recognize whether the movement is contrary to or in accordance with the norms.

黃帝曰：
窘乎哉！聖人之為道也。明于日月，微于毫釐，其非夫子，孰能道之也。

Huang Di:
Oh, how difficult that is! That which the Sages have identified as the WAY, it is as bright as sun and moon, and it is even more subtle than a fine hair. Who except you could explain the WAY!

Chapter 39
血絡
The Blood Network [Vessels]

黃帝曰：
願聞其奇邪而不在經者。

Huang Di:
I wish to be informed of unusual evil [qi] that are not in the conduits.[1]

岐伯曰：
血絡是也。

Qi Bo:
They are in the blood network [vessels].[2]

黃帝曰：
刺血絡而仆者，何也？
血出而射者，何也？
血少黑而濁者，何也？
血出清而半為汁者，何也？
發鍼而腫者，何也？
血出若多若少而面色蒼蒼者，何也？
發鍼而面色不變而煩悗者，何也？
多出血而不動搖者，何也？
願聞其故。

Huang Di:
When the blood network [vessels] are pierced and [the patient] falls to the ground, why is that?
When the blood shoots out, why is that?

1 ZJY: "奇邪 *qi xie*, 'unusual evil [qi]', refers to the unusual diseases documented in SW 63. [The evil qi] are neither in the network [vessels] nor in the conduits. Their movement does not proceed along definite locations. Hence they are called 'unusual evil [qi]'."

2 ZYA: "The blood network [vessels] are the external network and tertiary vessels visible through the skin. When blood and qi stagnate in them, they lose their function of being responsible for the exchange between exterior and interior."

When the blood [is emitted] in small quantities only, and is dark and turbid, why is that?
When the blood is of a clear color, and, after one half of it has left, changes to a juicy quality, why is that?
When at the time the needle is withdrawn a swelling develops, why is that?
When the blood is emitted at times in large and at times in small quantities, while the face assumes a greenish complexion, why is that?
When the needle is withdrawn[3] and the complexion does not change, while [the patient] is restless, why is that?
When much blood is emitted and [the patient] fails to move and sway, why is that?
I wish to be informed of the underlying reason.

岐伯曰：
脈氣盛而血虛者，刺之則脫氣，脫氣則仆。

Qi Bo:
When the vessels abound with qi, while the blood is depleted, if [the patient] is pierced in such [a condition] then he will lose qi. When he loses qi, then he falls to the ground.

血氣俱盛而陰氣多者，其血滑，刺之則射；陽氣蓄積，久留而不寫者，其血黑以濁，故不能射。新飲而液滲于絡，而未合和于血也，故血出而汁別焉；其不新飲者，身中有水，久則為腫。

When both blood and qi abound, with much yin qi, the blood flows smoothly. When piercing such a [condition], then [the blood] will shoot out.[4] When yang qi have accumulated and remain at one place for an extended period of time without being drained,[5] then the blood is black and turbid. Hence it cannot shoot out. When one has just ingested a beverage, the liquid seeps into the network [vessels. If they

3 HDNJZP: "The character 發 *fa* is synonymous here with 出 *chu*, 'to withdraw [the needle]'."

4 ZYA: "All the conduit vessels and the skin are filled with blood and qi. A difference exists between a yin and a yang realm. The conduit vessels are the yin realm; the skin is the yang realm. 'Both abound' is to say: blood and qi abound both inside and outside the conduit vessels. If now inside the vessels the yin qi are present in large quantities, the blood flows smoothly and shoots out when pierced."

5 ZYA: "When yang qi collect in the skin and are not drained for an extended period of time, the blood turns black and viscous, and hence cannot shoot out." ZJY: "When the yang qi remain at one location for an extended period of time and are not drained, the volume of evil yang [qi] increases day by day and the yin blood dries up. Hence the blood turns black and viscous and cannot come out in large quantities [when the conduits are pierced]. It cannot shoot out."

are pierced] before [the liquid of the beverage] has merged with the blood, the blood will appear, but a juicy liquid will come out separately. If [the patient] has not just ingested a beverage, and if there is water in his body, after an extended period of time this will generate a swelling.

陰氣積于陽，其氣因于絡，故刺之血未出而氣先行，故腫。陰陽之氣，其新相得而未和合，因而寫之，則陰陽俱脫，表裏相離，故脫色而蒼蒼然。刺之血出多，色不變而煩悗者，刺絡而虛經，虛經之屬于陰者，陰脫，故煩悗。陰陽相得而合為痺者，此為內溢于經，外注于絡。如是者，陰陽俱有餘，雖多出血而弗能虛也。

The yin qi collect in the yang realm. The qi follow the network [vessels].[6] Hence, when piercing them, the qi will move first before the blood appears. Hence a swelling results. When yin and yang qi[7] have just begun to interact, but have not merged yet, and if in such a situation they are drained, then both the yin and the yang [qi] are lost. The exterior and the interior [regions] are separated from each other. Hence [the patient] loses his complexion and assumes a greenish color.[8] When the [patient] is pierced and much blood appears while the complexion does not change, but the patient is restless, one has pierced the network [vessels] but the conduits are depleted. When the conduits are depleted, this is associated with [the condition of] the yin [qi]. When the yin [qi] are lost, [the patient] will be restless. When the yin and the yang [qi] have interacted and merged, and a blockage-illness has resulted, this will cause an internal spill over into the conduits, and an external outflow into the network [vessels]. In such a situation, both the yin and the yang [qi] are present in excess. Even though much blood is let, it is impossible to generate a depletion.[9]

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6 HBYXY: "The character 因 *yin* may have replaced here the character 困 *kun*, 'caught', 'to arrest'. That is to say, the yin qi are caught in the network vessels." HDNJZP: "CH: 因 *yin* is 由 *you*, 從 *cong*, 'from …'. ZYA: "The long-term depots and the short-term repositories, as well as the conduit vessels, are yin. The skin and the muscles are yang. When the yin qi of the long-term depots and short-term repository vessels gather in the yang realm of the skin, then these qi leave via big network [vessels] and the tertiary network [vessels]. Before the blood appears, the qi flow out first. That is to say, the qi of the long-term depots and short-term repositories flow off first, and the blood follows the qi."

7 HDNJZP: " 'Yin and yang qi' refer here to the camp and guard [qi, that is, to] blood and qi in the yin and yang realms in the interior and exterior."

8 ZYA: "That is to say, blood and qi are balanced, the camp and guard [qi] are stabilized. When at that time, when the root has not been consolidated yet, one initiates a pointless drainage, the yin and yang, exterior and interior realms will be separated from each other, and the face shows a complexion of weakening."

9 ZYA: " 'When the yin and yang [qi] have interacted and merged', that is to say: the evil [qi] in the exterior and interior have merged, and a pathological surplus is present in the

黄帝曰：
相之奈何？

Huang Di:
How can this be seen?[10]

岐伯曰：
血脈者，盛堅横以赤，上下無常處，小者如鍼，大者如筋，則而寫之萬全也，故無失數矣。失數而反，各如其度。

Qi Bo:
When the blood vessels are filled to abundance, when they run hard across and are of red color, and ascend and descend without a regular location, with the small ones being thin like a needle, and the big ones resembling a sinew, if in such a situation a drainage is performed, it will result in a cure in a myriad cases. The reason is: one has not missed the numbers. If the numbers are missed because one acts contrary to the norms, the result will always be as expected.

黄帝曰：
鍼入而肉著者，何也？

Huang Di:
When the needle is inserted and the flesh clings to it, why is that?

岐伯曰：
熱氣因于鍼，則鍼熱，熱則肉著于鍼，故堅焉。

Qi Bo:
Hot qi follow the needle and hence the needle itself will be hot too. When it is hot, then the flesh will cling to the needle. Hence it is stuck there.

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conduit and network [vessels]. Even if one were to let much blood, evil qi will remain there. Hence it is impossible to achieve a depletion."

10 NJZYXY: "The character 相 *xiang* is synonymous here with 觀察 *guan cha*, 'to observe'."

Chapter 40
陰陽清濁
Yin and Yang [Qi], Clear and Turbid [Qi]

黃帝曰：
余聞十二經脈，以應十二經水，十二經水者，其五色各異，清濁不同，人之血氣若一，應之奈何？

Huang Di:
I have been informed of the correspondences among the twelve stream vessels[1] and the twelve stream waters.[2] The twelve stream waters all have different colors, and they differ in their being clear and turbid. Blood and qi in man form one unit. How can there be correspondences?

岐伯曰：
人之血氣，苟能若一，則天下為一矣，惡有亂者乎？

Qi Bo:
When blood and qi of man can form one unit, then this is the unit formed by everything under heaven. How could there be disorder?

黃帝曰：
余問一人，非問天下之眾。

Huang Di:
My question was focussed on a single person, [I] did not inquire about all those under heaven.

1 That is an occasion to leave the usual translation of the character 經 *jing* as "conduit", and to reflect the parallelism between 經脈 *jing mai* and 經水 *jing shui* in English with a juxtaposition of "stream vessels" and "stream waters".

2 The five characters 應十二經水 *ying shi er jing shui* are missing in some LS version. They have been added here following the text versions in TS 12.

岐伯曰：
夫一人者，亦有亂氣，
天下之象，亦有亂人，其合為一耳。

Qi Bo:
Now, an individual person may well experience a disorder of qi;
The phenomena under heaven, they include disorders of humans. All of this forms one unit.

黃帝曰：
願聞人氣之清濁。

I wish to be informed of the clarity and turbidity of man's qi.

岐伯曰：
受穀者濁，受氣者清。
清者注陰，濁者注陽。
濁而清者，上出於咽，
清而濁者，則下行。
清濁相干，命曰亂氣。

Qi Bo:
[The qi of] those [body regions] that receive grain, they are turbid.[3] [The qi of] those that receive the qi, they are clear.[4]
What is clear flows into the yin regions.[5] What is turbid flows into the yang regions.[6]
What is clear within the turbid, it ascends and comes out through the throat.[7]

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3 HDNJZP: "Beverages and food, water and grain are turbid and heavy. Hence the [qi of the] organs receiving water and grain have the same turbid and sinking nature. Hence [the qi of] all those that receive grain are turbid."

4 HDNJZP: " 'Qi' refers to the air in the atmosphere that is inhaled. Because it is of a light and clear nature, the [qi of the organs] receiving air are of the same light and clear nature."

5 HDNJZP: "All long-term depots store essence qi. Hence it is said '… flow into the yin regions."

6 HDNJZP: "The turbid matter of water and grain always moves into the short-term repositories. Hence it is said: '… flow into the yang region."

7 HDNJZP: "The clear [qi] have the nature of heaven and rise. The turbid [qi] have the nature of the earth and sink down. However, the clear parts within the turbid [qi], they rise. The throat is the path through which water and grain enter [the body]. Through its upper opening the stomach receives the clear and the turbid [qi] of water and grain that at that moment have not been separated yet. Hence the clear qi ascend from the stomach again and leave the body via the throat."

What is turbid within the clear, it moves down.
When the clear and the turbid strike at each other, then that is called a qi disorder.

黃帝曰：
夫
陰清而陽濁，濁者有清，清者有濁，清濁別之奈何？

Huang Di:
Now,
yin is clarity and yang is turbidity. Within the turbid there is also the clear. Within the clear there is also the turbid. How can the clear and the turbid be distinguished/separated?

岐伯曰：
氣之大別，清者上注于肺，濁者下走于胃。
胃之清氣，上出于口；
肺之濁氣，下注于經，內積于海。

Qi Bo:
The major differentiation of the qi [is as follows]: The clear [qi] ascend and flow into the lung. The turbid ones descend and move into the stomach.
The clear qi of the stomach ascend and come out through the mouth.
The turbid qi of the lung descend and flow into the conduits. They accumulate internally in their [respective] sea.[8]

黃帝曰：
諸陽皆濁，何陽獨甚乎？

Huang Di:
All yang [qi] are turbid. To which of the yang [qi] does this apply in particular?

岐伯曰：
手太陽獨受陽之濁，
手太陰獨受陰之清；
其清者上走空竅，
其濁者下行諸經。
諸陰皆清，足太陰獨受其濁。

Qi Bo:
The hand major yang [conduit] only receives the turbid ones of the yang [qi].

8 NJZYXY: "That is the sea of qi in the chest."

The hand major yin [conduit] only receives the clear ones of the yin [qi].
The clear ones ascend and proceed into the hollow spaces.
The turbid ones descend and move into all the conduits.
All yin [conduits] have clear [qi], with the exception of the foot major yin [conduit].
It only receives turbid [qi].

黃帝曰：
治之奈何？

Huang Di:
To cure this, how does one proceed?

岐伯曰：
清者其氣滑，
濁者其氣澁，
此氣之常也。

Qi Bo:
The flow of the clear qi is smooth.
The flow of the turbid qi is rough.
That is the regular condition of the qi.

故
刺陽者，深而留之；
刺陰者，淺而疾之；清濁相干者，以數調之也。

The fact is:
When one pierces the yang [conduits, the needle] is to be inserted deeply, and should remain inserted there for a while.
When one pierces the yin [conduits, the needle] remains at the surface, and is [inserted and withdrawn again] quickly.[9] When clear and turbid [qi] strike at each other, one follows the numbers to balance them.

9 Some text versions provide the opposite yin and yang associations in these two statements. The version presented here follows those in TS 12 and LS 38.

Chapter 41
陰陽係日月
The Ties between Yin and Yang [Qi] and Sun and Moon

黃帝曰：
余聞
天為陽，地為陰，
日為陽，月為陰， 其合之於人，奈何？

Huang Di:
I have been informed:
Heaven is yang. The earth is yin.
The sun is yang. The moon is yin. How do they conform with man?

岐伯曰：
腰以上為天，腰以下為地，

Qi Bo:
[The region] from the lower back upward is heaven. [The region] from the lower back downward is the earth.

故
天為陽，地為陰，

The fact is:
Heaven is yang. The earth is yin.

故
足之十二經脈，以應十二月，月生於水，故在下者為陰；
手之十指，以應十日，日主火，故在上者為陽。

The fact is:
The twelve conduit vessels of the feet correspond to the twelve months.[1] The moon

1 NJZYXY: " 'The twelve conduit vessels of the feet' are the three yin and three yang conduits each on the left and on the right, together twelve conduit vessels. 'The twelve months' are the twelve months in the course of a year. Because the feet are below the lower back, they are a yin realm. Moon lies opposite to the sun. Hence [the moon] is yin.

emerges from the water.[2] Hence what is below is yin.
The ten fingers correspond to the ten sun [orbits].[3] The sun controls the fire. Hence what is above is yang.

黃帝曰：
合之於脈，奈何？

Huang Di:
How is it that this conforms with the [movement in the] vessels?

岐伯曰：
寅者，正月之生陽也，主左足之少陽；
未者，六月，主右足之少陽。
卯者，二月，主左足之太陽；
午者，五月，主右足之太陽。
辰者，三月，主左足之陽明；
巳者，四月，主右足之陽明。此兩陽合於前，故曰陽明。

Qi Bo:
[To the twelve earth branches the following applies:]
The [earth branch] *yin* represents the yang [qi] generated in the first month. It controls the minor yang [conduit] of the left foot.[4]

When both are brought together, the twelve conduits of the feet conform with the twelve months of a year."

2 ZJY: "The moon is yin essence. Hence [the text says] " 'the moon emerges from the water'."

3 HDNJZP: "The hands are above the lower back; they are yang. The sun is opposite to the moon, and is yang too. Hence it is possible to identify the ten fingers as conforming with the ten [circuits of the] sun in the course of a 旬 *xun*, a period of ten days."

4 NJZYXY: "寅 *yin* is the first of the twelve earth branches. In ancient times, the people associated the twelve earth branches in a sequence beginning with 寅 *yin* with the twelve months. Hence each month was given a symbol. The first month in a year was defined by the ancient astronomers in view of the direction pointed at by the constellation of the big dipper as 寅 *yin*. Because the constellation of the big dipper consists of seven stars, the first four stars were termed 魁 *kui*, 'dipper', and the fifth through seventh were named 杓 *shao* , 'handle [of a dipper]'. Another designation was 斗柄 *dou bing*, "handle of the big dipper'. The 'handle', at dawn of New Year's day, points towards the North-East to the position 寅 *yin*. In the second month it points towards the East to the position 卯 *mao*. In the third month it points to the South-East to the position 辰 *chen*. In the fourth month it points to the South East to the position 巳 *si*, and so on until the 11th month when it points to the North to the position 子 *zi* and the 12th month, when it points to the position 丑 *chu*. Because the first month coincides with spring begin, it is the time of the year when the first yang qi emerge. Hence it is said: 'represents the yang [qi] generated in the first month'."

The [earth branch] *wei*; sixth month. It controls the minor yang [conduit] of the right foot.
The [earth branch] *mao*; second month. It controls the major yang [conduit] of the left foot.
The [earth branch] *wu*; fifth month. It controls the major yang [conduit] of the right foot.
The [earth branch] *chen*; third month. It controls the yang brilliance [conduit] of the left foot.
The [earth branch] *si*; fourth month. It controls the yang brilliance [conduit] of the left foot.

>These two yang [streams] merge on the front side. Hence one speaks of "yang brilliance".<

申者，七月之生陰也，主右足之少陰；
丑者，十二月，主左足之少陰；
酉者，八月，主右足之太陰；
子者，十一月，主左足之太陰；
戌者，九月，主右足之厥陰；
亥者，十月，主左足之厥陰；此兩陰交盡，故曰厥陽。

The [earth branch] *shen* represents the yin [qi] generated in the seventh month. It controls the minor yin [conduit] of the right foot.
The [earth branch] *chu*; twelfth month. It controls the minor yin [conduit] of the left foot.
The [earth branch] *you*; eighth month. It controls the major yin [conduit] of the right foot.
The [earth branch] *zi*; eleventh month. It controls the major yin [conduit] of the left foot.
The [earth branch] *xu*; ninth month. It controls the ceasing yin [qi conduit] of the right foot.
The [earth branch] *hai*; tenth month. It controls the ceasing yin [qi conduit] of the left foot.

>These two yin [streams] exchange all [their contents]. Hence one speaks of "receding yin [qi]".<

甲主左手之少陽；
己主右手之少陽；
乙主左手之太陽，
戊主右手之太陽；
丙主左手之陽明，
丁主右手之陽明，此兩火并合，故為陽明。
庚主右手之少陰，
癸主左手之少陰，
辛主右手之太陰，
壬主左手之太陰。

[To the ten celestial stems the following applies:]
[The celestial stem] *jia* controls the minor yang [conduit] in the left hand.
[The celestial stem] *ji* controls the minor yang [conduit] in the right hand.
[The celestial stem] *yi* controls the major yang [conduit] in the left hand.
[The celestial stem] *wu* controls the major yang [conduit] in the right hand.
[The celestial stem] *bing* controls the yang brilliance [conduit] in the left hand.
[The celestial stem] *ding* controls the yang brilliance [conduit] in the right hand.
>These two fires merge. Hence they constitute "yang brilliance".<
[The celestial stem] *geng* controls the minor yin [conduit] in the right hand.
[The celestial stem] *gui* controls the minor yin [conduit] in the left hand.
[The celestial stem] *xin* controls the major yin [conduit] in the right hand.
[The celestial stem] *ren* controls the minor yin [conduit] in the left hand.

故
足之陽者，陰中之少陽也；
足之陰者，陰中之太陰也。
手之陽者，陽中之太陽也；
手之陰者，陽中之少陰也。

The fact is:
The yang [conduits] of the feet are the minor yang in yin.
The yin [conduits] of the feet are the major yin in yin.
The yang [conduits] of the hands are the major yang in yang.
The yin [conduits] of the hands are the minor yin in yang.

腰以上者為陽，腰以下者為陰。
[The regions] above the lower back are yang. [The regions] below the lower back are yin.

其於五藏也，
心為陽中之太陽，
肺為陽中之少陰，
肝為陰中之少陽，
脾為陰中之至陰，
腎為陰中之太陰。

As for the five long-term depots:
The heart is the major yang in yang.
The lung is the minor yin in yang.
The liver is the minor yang in yin.
The spleen is the extreme yin in yin.
The kidneys are the major yin in yin.

黃帝曰：
以治之奈何？

Huang Di:
To cure them, how does one proceed?

岐伯曰：
正月二月三月，人氣在左，無刺左足之陽；
四月五月六月，人氣在右，無刺右足之陽，
七月八月九月，人氣在右，無刺右足之陰，
十月十一月十二月，人氣在左，無刺左足之陰。

Qi Bo:
During the first, second, and third month the qi of man[5] are on the left, and it is not appropriate to pierce the yang [conduits] of the left foot.[6]
During the fourth, fifth, and sixth month the qi of man are on the right, and it is not appropriate to pierce the yang [conduits] of the right foot.
In the seventh, eighth, and ninth month the qi of man are on the right, and it is not appropriate to pierce the yin [conduits] of the right foot.
In the tenth, eleventh, and twelfth month the qi of man are on the left, and it is not appropriate to pierce the yin [conduits] of the left foot.

5 NJZYXY: "The 'qi of man' are his 正氣 *zheng qi*, 'proper qi'."

6 NJZYXY: "In the first month it is not appropriate to pierce the foot minor yang conduit. In the second month it is not appropriate to pierce the foot major yang conduit. In the third month it is not appropriate to pierce the foot yang brilliance conduit. That is to say, in general it is not appropriate to pierce a conduit that corresponds to the present month lest the proper qi are harmed. The same applies to the following statements."

黃帝曰：
五行以東方為甲乙木主春。春者，蒼色，主肝，肝者，足厥陰也。今乃以甲為左手之少陽，不合於數，何也？

Huang Di:
Among the five phases, the East represents [the celestial stems] *jia* and *yi* as [the phase] wood and controls spring. The spring has the color greenish and controls the liver. The liver in turn is [tied to the] foot ceasing yin [qi conduit]. Just now [you said: "the celestial stem] *jia* [controls] the minor yang [conduit] in the left hand." That does not coincide with the [regular] numbers. Why is that so?

岐伯曰：
此天地之陰陽也，非四時五行之以次行也。

Qi Bo:
Here are meant the yin and yang [qi] of heaven and earth, not the sequence of the five phases in the course of the four seasons.

且夫
陰陽者，有名而無形，

Furthermore,
Yin and yang are designations, and have no physical appearance.

故
數之可十，離之可百，
散之可千，推之可萬，此之謂也。

The fact is:
When counting them, one may reach the number ten, and leaving them one may reach 100,
Expanding them one may reach 1000, and further extending them one may reach 10.000. That is meant here.

Chapter 42
病傳
The Transmission of Diseases

黃帝曰：
余受九鍼于夫子，而私覽于諸方，或有導引行氣，喬摩、灸、熨、刺、焫、飲藥之一者，可獨守耶，將盡行之乎？

Huang Di:
I have received from you [instructions on] the nine needles, and personally I have informed myself of all types of [therapeutic] approaches. They include manual therapy of guiding and pulling to move the qi,[1] massage, cauterization, hot compresses, piercing, fire needles[2] and the ingestion of liquid medication. Is it possible to simply concentrate on/take care of one of them, or are they all to be applied together?

岐伯曰：
諸方者，眾人之方也，非一人之所盡行也。

Qi Bo:
All these approaches are approaches applied by the people in general. It is impossible for one single person to practice all of them.

黃帝曰：
此乃所謂守一勿失，萬物畢者也。

Huang Di:
Here the saying applies: "Abide by the one [underlying principle] without deviation, and a myriad items can be mastered."[3]

1 NJZYXY: "When one applies a massage to himself and stretches and contracts the arms and the feet to overcome fatigue and restlessness, that is called 導引 *dao yin*, 'guiding and pulling'. The aim of 'guiding and pulling' is to stimulate the movement of the qi, and to activate the flow of blood, to nourish the sinews and to strengthen the bones. Hence one speaks of 導引行氣 *dao yin xing qi*, 'guiding and pulling to move the qi'."

2 NJZYXY: "That is a therapy using either a heated needle or a needle with a glowing moxa cone stuck at its end."

3 HBYXY: "Once a physician is aware of the basic principle underlying all therapeutic approaches, he will apply it. This way he is able to select the appropriate therapeutic

今余已聞陰陽之要，虛實之理，傾移之過，可治之屬，願聞病之變化，淫傳絕敗而不可治者，可得聞乎？

By now I have been informed of the essentials of yin and yang, the structures of depletion and repletion, the diseases[4] resulting from fall and movement, as far as all this is related to successful cures.[5] I wish to be informed of the transformations of diseases, about excess and transmission, interruption and destruction, which then can no longer be cured. May I be informed of this?

岐伯曰：
要乎哉問也，昭乎其如日醒，窘乎其如夜瞑，能被而服之，神與俱成，畢將服之，神自得之，生神之理，可著於竹帛，不可傳於子孫。

Qi Bo:
A truly essential question! [For those who are familiar with these issues] they are as bright as the rising sun. [For those who are hard-pressed to understand these issues] they are as obscure as the darkness of the night. Those who are able to appropriate [these principles], their spirit will guarantee them complete success. Those who fully appropriate them, they will obtain the spirit automatically. The structures to generate the spirit may be recorded on bamboo and silk, but they cannot be transmitted to children and grandchildren.

黃帝曰：
何謂日醒？

Huang Di:
What is meant by "[as bright as] the rising sun"?

岐伯曰：
明於陰陽，如惑之解，如醉之醒。

---

approach for each disease." MYT: "It is quite possible to employ all types of recipes for all types of diseases. Still, a medical practitioner must know how to 守一 *shou yi*, 'retain the one [underlying principle in view of possible therapeutic diversity]'. When he surveys and understands all recipes, he will stick, in treating each single case, to the one [basic principle permeating all of them], and he will not suffer any loss."

4 HDNJZPL: "過 *guo* is synonymous here with 疾病 *ji bing*, 'disease'."

5 HBYXY: "可治之屬 *ke zhi zhi shu* has the meaning of: 'the approach appropriate to achieve a cure'." Differently HDNJZP: "可治之屬 *ke zhi zhi shu* has the meaning of: 'those diseases that are curable'."

Qi Bo:
To be familiar with yin and yang is like having all uncertainties resolved, like waking up from being drunk.

黃帝曰：
何謂夜暝？

Huang Di:
What is meant by "[as obscure as] the darkness of the night "?

岐伯曰：
瘖乎其無聲，漠乎其無形，
折毛發理，正氣橫傾，
淫邪泮衍，血脈傳溜，
大氣入藏，腹痛下淫，
可以致死，不可以致生。

Qi Bo:
It is deafness which is the absence of sounds; it is the desert which is the absence of forms.
The body hair breaks and the [skin] structures are open. The proper qi pour out uncontrolled. [6]
The evil [qi] of excess widen their impact. The blood vessels serve as their transmitters.
Massive [evil] qi enter the long-term depots.[7] Abdominal pain and excessive discharge.
This must result in death. To keep [such patients] alive is impossible.

黃帝曰：
大氣入藏，奈何？

Huang Di:
When massive [evil] qi enter the long-term depots, how is that?

6 HDNJZP: "Blood and qi can flow off through the skin structures. The body loses its protection. Hence [the text] says: 'The proper qi pour out uncontrolled'."

7 ZJY: "大氣 *da qi* has the meaning of: 大邪之氣 *da xie zhi qi*, 'very evil qi'." NJZYXY: "大氣 *da qi* has the meaning of: particularly severe pathogenic evil [qi]."

岐伯曰：
病先發於心，
一日而之肺，
三日而之肝，
五日而之脾，
三日不已死。
冬夜半，夏日中。

Qi Bo:
When at first a disease emerges in the heart,
within the first day it proceeds to the lung.[8]
On the third day it proceeds to the liver.
On the fifth day it proceeds to the spleen.
If it is not cured within the [following] three days, [the patient] will die.
In winter at midnight. In summer at noon.

病先發於肺，
一日而之肝，
三日而之脾，
五日而之胃，
十日不已死。
冬日入，夏日出。

When at first a disease emerges in the lung,
on the first day it proceeds into the liver.
On the third day it proceeds into the spleen.
On the fifth day it proceeds into the stomach.
If it is not cured within ten days, [the patient] will die.
In winter at sunset. In summer at sunrise.

病先發於肝，
三日而之脾，
五日而之胃，
三日而之腎，
三日不已死。
冬日入，夏蚤食。

When at first a disease emerges in the liver,

8 The numbers of days, provided in the following passages, associated with the transmission of diseases in the human body, as well as the sequence of the long-term depots they pass, differ in the received text versions.

on the third day it proceeds into the spleen.
On the fifth day it proceeds into the stomach.
After another three days it proceeds into the kidneys.
If it is not cured within [another] three days, [the patient] will die.
In winter at sunset. In summer at breakfast time.

病先發於脾，
一日而之胃，
二日而之腎，
三日而之膂膀胱，
十日不已死。
冬人定，夏晏食。

When at first a disease emerges in the spleen,
within the first day it proceeds into the stomach.
On the second day it proceeds into the kidneys.
On the third day it proceeds into the urinary bladder at the spine.
If it is not cured within ten days [the patient] will die.
In winter when the people go to rest. In summer at the time of the evening meal.

病先發於胃，
五日而之腎，
三日而之膂膀胱，
五日而上之心，
二日不已死，
冬夜半，夏日昳。

When at first a disease emerges in the stomach,
on the fifth day it proceeds into the kidneys.
After [another] three days it proceeds into the urinary bladder at the spine.
After [another] five days it ascends into the heart.
If it is not cured within the next two days, [the patient] will die.
In winter at midnight. In summer at sunset.

病先發於腎，
三日而之膂膀胱，
三日而上之心，
三日而之小腸，
三日不已死。
冬大晨，夏晏晡。

When at first a disease emerges in the kidneys,
on the third day it proceeds into the urinary bladder at the spine.
After [another] three days it ascends into the heart.
After [another] three days it proceeds into the small intestine.
If it is not cured within the next three days, [the patient] will die.
In winter at the time of dawn. In summer in the afternoon.

病先發於膀胱，
五日而之腎，
一日而之小腸，
一日而之心，
二日不已死。
冬雞鳴，夏下晡。

When at first a disease emerges in the urinary bladder,
on the fifth day it proceeds into the kidneys.
Within the next day it proceeds into the small intestine.
Within the next day it proceeds into the heart.
If it is not cured within the next two days, [the patient] will die.
In winter at cock's crow. In summer in the late afternoon.

諸病以次相傳，
如是者，皆有死期，不可刺也；間一藏及二、三、四藏者，乃可刺也。

All diseases are transmitted from one [long-term depot] to another following a certain sequence. [When the transmission] corresponds to this [sequence] the time of death can be foreseen. One must not pierce [such patients]. If transmission leaves out one long-term depot, and reaches the second, third or fourth long-term depot, then [such patients] may be pierced.[9]

9 See also SW 65 and NJ 53

Chapter 43
淫邪發夢
Excess Evils release Dreams

黃帝曰：
願聞淫邪泮衍，奈何？

Huang Di:
I wish to be informed of "the excess evil [qi] widening their impact". How is that?

岐伯曰：
正邪從外襲內，而未有定舍，反淫于藏，不得定處，與營衛俱行，而與魂魄飛揚，使人臥不得安而喜夢；

Qi Bo:
Regular evil [qi][1] originate from outside and attack the inside. They do not settle at a specific location. When they, contrary to normal, spread to the long-term depots, they are still unable to remain at a specific location. They move together with the camp and guard [qi]; and they fly and rise into the air together with the *hun* and *po* souls. The result is that people do not sleep peacefully and tend to have dreams.

氣淫于府，則有餘于外，不足于內；
氣淫于藏，則有餘于內，不足于外。

When the qi spread in the short-term repositories, then there will be a surplus in the exterior section [of the body], and an insufficiency in the interior section.
When the qi spread in the long-term depots, then there will be a surplus in the interior section [of the body] and an insufficiency in the exterior section.

黃帝曰：
有餘不足，有形乎？

Huang Di:
Surplus and insufficiency, do they have a physical appearance?

1 HBYXY: " 'Regular evil [qi]' are all factors that excite the heart and cause irritation, such as emotional excitation, hunger and satiation, as well as exhaustion."

岐伯曰：
陰氣盛，則夢涉大水而恐懼；
陽氣盛，則夢大火而燔焫；
陰陽俱盛，則夢相殺。

Qi Bo:
When the yin qi abound, then one dreams of wading through a big water, and is in fear.
When the yang qi abound, then one dreams of a big fire and of being burned.
When both the yin and the yang [qi] abound, then one dreams of mutual killing.

上盛則夢飛，下盛則夢墮；
甚飢則夢取，甚飽則夢予；

When [the qi] abound above, then one dreams of flying. Do they abound below, then one dreams of falling.
When one is very hungry, then he will dream of taking [something]. When he has eaten to ample repletion, then he will dream of giving away.

肝氣盛，則夢怒，
肺氣盛，則夢恐懼、哭泣、飛揚；
心氣盛，則夢善笑恐畏；
脾氣盛，則夢歌樂，身體重不舉；
腎氣盛，則夢腰脊兩解不屬。

When the liver qi abound, then one dreams of being enraged.
When the lung qi abound, then one dreams of being in fear and weeping, and of rising into the air.[2]
When the heart qi abound, then one dreams of a tendency to laugh, while being fearful at the same time.[3]
When the spleen qi abound, then one dreams of singing and being joyful. The body is heavy, and cannot be lifted.[4]
When the qi of the kidneys abound, then one dreams the lower back and the spine are separated in two and have lost their connection.[5]

2 ZJY: "The lung is associated with the emotion grief, Hence one dreams of fright and crying. The lung controls the qi. Hence one dreams of rising into the air."

3 ZJY: "The heart is associated with the emotion joy. When it turns into its oppsite, grief results."

4 ZJY: "The spleen loves music; its associated sound is singing. It controls the muscles and the flesh."

5 ZJY: "The lower back is the palace of the kidneys. Hence a sensation results as if lower back and back were separated."

凡此十二盛者，至而寫之，立已。

To all these 12 conditions of abundance [the following applies]. One approaches [the respective location] and drains there. This will bring about an immediate cure.

厥氣
客於心，則夢見丘山煙火；
客於肺，則夢飛揚，見金鐵之奇物；
客於肝，則夢山林樹木；
客於脾，則夢見丘陵大澤，壞屋風雨；
客于腎，則夢臨淵，沒居水中；
客于膀胱，則夢遊行；
客于胃，則夢飲食；
客于大腸，則夢田野；
客于小腸，則夢聚邑沖衢；
客于膽，則夢鬥訟自刳；
客于陰器，則夢接內；
客于項，則夢斬首；
客于脛，則夢行走而不能前，及居深地窮苑中；
客于股肱，則夢禮節拜起；
客于胞脪，則夢溲便。

Receding qi [settle where there is an insufficiency of proper qi.[6]]
When they settle in the heart, then one dreams of smoking fires on hills and mountains.[7]
When they settle in the lung, then one dreams of rising into the air, and of seeing unusual items made of gold and iron.
When they settle in the liver, then one dreams of mountain forests with trees
When they settle in the spleen, then one dreams of hills and large swamps.
When they settle in the kidneys, then one dreams of standing at an abyss, or of drowning and being in a water.
When they settle in the urinary bladder, then one dreams of making a journey.
When they settle in the stomach, then one dreams of eating and drinking.

6 HDNJZP: "厥氣 *jue qi* are qi moving contrary to the norms." ZYA: "Where evil [qi] flow in, the proper qi must have been depleted. The preceding passage dealt with a surplus of evil qi. The present passage is devoted to a lack of proper qi."

7 ZJY: "The heart is associated with the fire." In view of the five long-term depots, the dreams are characterized by the following associations: lung – metal; liver – wood; spleen – earth; kidneys – water.

When they settle in the large intestine, then one dreams of fields and wildernis.[8]
When they settle in the small intestine, then one dreams of crowded streets in cities.[9]
When they settle in the gall bladder, then one dreams of fighting, appearances in court, and of cutting up oneself.[10]
When they settle in the yin organ, then one dreams of sexual intercourse.
When they settle in the nape, then one dreams of a decapitation.
When they settle in the lower leg, then one dreams of walking without being able to go forward, or of being caught deeply in the soil of some fenced in space.
When they settle in the thighs and arms, then one dreams of participating in a ritual ceremony.
When they settle in the urinary bladder and in the colon, then one dreams of urination and relief [through defecation].

凡此十五不足者，至而補之立已也。

To all these 15 conditions of insufficiency [the following applies]. One approaches [the respective location] and supplements there. This will bring about an immediate cure.

8 MS: "The large intestine is the official responsible for the transports. It is curved, wide and big. This way it resembles the fields and the wilderness." ZZC: "The fields and the wildernis are the places where water and grain originate. The large intestine is the official responsible for transports. It controls the intake of the remnants of water and grain to eventually discharge them and separate their liquid portions. When someone dreams of fields and wilderness, that is a sign of the large intestine being depleted of qi."

9 ZJY: "The small intestine is the official responsible for the reception of surplus. It is there where items collect, similar to the situation in cities and on streets." HBYXY: "聚邑 *ju yi* are places where many people gather. 冲衢 *chong gu* are busy streets."

10 ZJY: "The gall bladder is responsible for judgments. Its qi are hard. 刳 *ku* is synonymous with 剖腹 *pou fu*, 'to slit the abdomen'."

Chapter 44
順氣一日分爲四時
The Qi Moving in Accordance with the Norms Divide a Day into Four Time Periods

黃帝曰：
夫
百病之所始生者，必起於燥溼寒暑風雨陰陽喜怒飲食居處，

Huang Di:
Now,
the initial generation of all the diseases must result from [an impact of] dryness, dampness, cold, summer heat, wind, rain, yin and yang [qi interaction], rage, beverages, food, living conditions, and locality.[1]

氣合而有形，
得藏而有名，
余知其然也。

When the [proper and the evil] qi merge they will assume a physical appearance.[2]
When they find entrance into the long-term depots, they are given a name.
That this is as it is, I have come to know.

夫
百病者，多以旦慧晝安，夕加夜甚，何也？

Now,
[patients] suffering from all types of disease may feel quite well in the early morning, and spend their day peacefully, but at night [the disease] becomes more serious, and during the night it is extreme. Why is that?

1 ZJY: : "Dryness, dampness, cold, summer heat, wind and rain are factors acting on man from outside. Sex, joy, anger, beverages, food, as well as living conditions are causes of harm acting from within. In other words, all diseases have either external or internal causes."

2 NJZYXY: "That is to say, when the evil and the proper qi clash, that shows in the physical appearance. The disease shows in the movement in the vessels." Differently HDNJZP: "When evil qi unite in the human body, the disease assumes a physical appearance. It may show in physical signs and in the movement in the vessels."

岐伯曰：
四時之氣使然。

Qi Bo:
This is caused by the qi of the four seasons.

黃帝曰：
願聞四時之氣。

Huang Di:
I wish to be informed of the qi of the four seasons.

岐伯曰：
春生，夏長，秋收，冬藏，是氣之常也，人亦應之，以一日分為四時，

Qi Bo:
In spring life is generated. In summer there is growth. In autumn there is harvesting. In winter there is storage. This is the regularity of the qi. Man, too, corresponds to this; one single day is divided into four time periods/seasons.

朝則為春，日中為夏，
日入為秋，夜半為冬。

The morning is spring. Noon is summer.
Sunset is autumn. Midnight is winter.

朝則人氣始生，病氣衰，故旦慧；日中人氣長，長則勝邪，故安；
夕則人氣始衰，邪氣始生，故加；夜半人氣入藏，邪氣獨居於身，故甚也。

In the morning, the [proper] qi of man begin to be generated. The disease qi are weak. Hence at dawn [patients] feel well.[3] At noon, the qi of man have grown. When they have grown, they overcome the evil [qi]. Hence [patients spend their day] peacefully.
In the evening the [proper] qi of man begin to weaken. And the evil qi begin to be generated. Hence [diseases] increase in severity. At midnight, the [proper] qi of man have entered their storage places, and only the evil qi stay in the body. Hence [diseases] are extreme.

3 HDNJZP: "When in the morning the sun rises on the left, that is comparable to the rise of the qi in spring. When the sun is in the center, the heat of fire has reached its apex, and is comparable to the extreme abundance of the yang qi in summer. When the sun goes down, the yang qi sink down too, just like in autumn when the yang [qi] decrease and the yin [qi] increase. At midnight, the yang qi are closed in. That is comparable to winter when the yang [qi] are in hiding; they are minimal and the yin [qi] abound."

黃帝曰：
有時有反者何也？

Huang Di:
When sometimes a condition develops contrary to [such a regular sequence], why is that?[4]

岐伯曰：
是不應四時之氣，藏獨主其病者，是必以藏氣之所不勝時者甚，以其所勝時者起也。

Qi Bo:
Such a development is associated with qi that do not correspond to the four seasons; [the qi of] a single long-term depot control the disease. For such [a situation to emerge and to disappear, the following conditions] are essential: [The disease] will be extreme as long as the [proper] qi of the long-term depot are unable to overcome the [qi of a certain] season.[5] [Patients] will recover when [the qi of the respective long-term depot are able] to overcome the [qi of the] season.[6]

黃帝曰：
治之奈何？

Huang Di:
How can this be cured?

岐伯曰：
順天之時，而病可與期。順者為工，逆者為麤。

Qi Bo:
If one acts in accordance with the seasons of heaven,[7] the further development of

4 NJZYXY: "The transition of some diseases from mild to extreme does not follow the four phases in the course of a day outlined above."

5 NJZYXY: "Each long-term depot is associated with one of the five phases, and the seasons of a year, as well as the time sections of each day, are associated with one of the five phases. Whenever a [disease] occurs during an annual season or a time period of a day associated with a phase that is able to overcome the phase that is associated with the diseased long-term depot, the disease will become more severe."

6 NJZYXY: "That is the case when the phase associated with the diseased long-term depot is able to overcome the phase associated with the annual season or time section of the day during which the disease has emerged."

7 NJZYXY: "In designing a therapy by means of supplementation and drainage one takes into account the associations with the five phases of the annual seasons and the days on the one hand, and the diseased long-term depot on the other hand, lest the [phase associated with the] annual season and the day will overcome that of the diseased long-term depot."

the disease can be foreseen.[8] Those who act in accordance [with the seasons of heaven], they are the [competent] practitioners. Those who act contrary to them, they are the unrefined ones.

黃帝曰：
善，
余聞刺有五變，以主五輸。願聞其數。

Huang Di:
Good!
I have been informed that piercing is associated with five modifications. They serve to control [the qi through piercing] the five transport [openings].[9] I wish to be informed of the respective numbers.

岐伯曰：
人有五藏，五藏有五變。五變有五輸，故五五二十五輸，以應五時。

Qi Bo:
Man has five long-term depots. The five long-term depots are associated with five modifications.[10] Each of the five modifications can [be treated via one of] five transport [openings]. The fact is: Five times five is 25, corresponding to the five seasons.[11]

8 HDNJZP: "It is possible to predict whether the disease will have an auspicious or inauspicious end." ZJY: "In view of an abundance or weakness of the seasonal qi it is possible to recognize whether it is a repletion or depletion of the yin and yang [qi], and hence to predict the auspicious or inauspicious end of the disease."

9 NJZYXY: "The 'five transport [openings]' are the well [opening], the creek [opening], the transport [opening], the stream [opening] and the confluence [opening on each conduit]." HDNJZP: "There are five different types of needling that are distinguished in accordance with the five transport openings [to be pierced]. These five different types are the piercing of the well [opening], the creek [opening], the transport [opening], the stream [opening] and the confluence [opening]."

10 HBYXY: "The text says first: 'Man has five long-term depots. The five long-term depots are associated with five modifications'. That is to say, each of the long-term depots is associated with specific complexions, a [course of the disease corresponding to the] annual seasons and the nature of a day, the sounds of one's voice, and specific flavors. Further down the correspondences to the five transport [openings] are discussed. Here the long-term depots, the complexions, the sounds of one's voice and the flavors are linked up. That is to say, the 'long-term depots' themselves are listed here among the 'modifications', while the nature of a day is no longer referred to. Hence the text shows a gap between its earlier and later paragraphs."

11 NJZYXY: "The 'five seasons' include spring, summer, late summer, autumn and winter."

黃帝曰：
願聞五變。

Huang Di:
I wish to be informed of the "five modifications."

岐伯曰：
肝為牡藏，其色青，其時春，其音角，其味酸，其日甲乙；
心為牡藏，其色赤，其時夏，其日丙丁，其音徵，其味苦；
脾為牝藏，其色黃，其時長夏，其日戊己，其音宮，其味甘；
肺為牝藏，其色白，其音商，其時徵，其日庚辛，其味辛；
腎為牝藏，其色黑，其時冬，其日壬癸，其音羽，其味鹹。
是為五變。

Qi Bo:
The liver is a male long-term depot. Its color is greenish. Its season is spring. Its musical tone is *yue*. Its flavor is sour. Its days are *jia*, *yi*.[12]
The heart is a male long-term depot. Its color is red. Its season is summer. Its days are *bing*, *ding*. Its musical tone is *wei*. Its flavor is bitter.
The spleen is a female long-term depot. Its color is yellow. Its season is late summer. Its days are *wu*, *ji*. Its musical tone is *gong*. Its flavor is sweet.
The lung is a female long-term depot. Its color is white. Its musical tone is *shang*. Its season is autumn. Its days are *geng*, *xin*. Its flavor is acrid.
The kidneys are a female long-term depot. Their color is black. Their season is winter. Their days are *ren*, *gui*. Their musical tone is *yu*. Their flavor is salty.
These are the five modifications.

黃帝曰：
以主五輸奈何？

Huang Di:
And how are they "controlled by [piercing] the five transport [openings]"?[13]

12 MYT: "The liver is yang in yin; the heart is yang in yang. Hence both are 'male long-term depots'. The spleen is extreme yin in the yin; the lung is yin in the yang. The kidneys are yin in the yin. Hence all three are named 'female long-term depots'." ZZC: "The liver is associated with [the phase] wood; the heart with [the phase] fire. Hence these are 'male long-term depots'. The spleen is associated with the [the phase] earth; the lung with [the phase] metal. The kidneys are associated with the [phase] water. Hence these are 'female long-term depots'."

13 ZJY: "That explains how the [piercing of qi at the] five transport [openings] is controlled by the five annual seasons.

[歧伯曰:]
藏主冬，冬刺井；
色主春，春刺滎；
時主夏，夏刺輸；
音主長夏，長夏刺經；
味主秋，秋刺合。
是謂五變，以主五輸。

[Qi Bo:]
The long-term depots are controlled by winter. In winter one pierces the well [openings].[14]
The colors are controlled by spring. In spring one pierces the creek [openings].[15]
The time periods [of severity and weakness of diseases] are controlled by summer. In summer one pierces the transport [openings].[16]
The [musical] tones/voices are controlled by late summer. In late summer one pierces the stream [openings].[17]
The flavors are controlled by autumn. In autumn one pierces the confluence [openings].[18]
This is meant by "the five modifications, they are controlled by [piercing] the five transport [openings]."

14 ZJY: "The five long-term depots are responsible for storing. Their qi correspond to winter. The qi at the well [opening] are in the depth. That, too, corresponds to [the qi of] winter. Hence, whenever there is a disease in a long-term depot, one chooses [for piercing] the well [opening] of the appropriate conduit."

15 ZJY: "The five complexions correspond in their abundance to the qi of spring. At the creek openings the qi are weak. That, too, corresponds to [the qi of] spring. Hence, whenever a disease shows in one's complexion, one chooses [for piercing] the creek opening.

16 ZJY: "The growth in the course of five seasons corresponds to the qi of summer. The qi at the transport openings abound. That, too, corresponds to [the qi of] summer. Hence, whenever a disease is at times active and at time not, one chooses [for the piercing] the transport [openings].

17 ZJY: "The five sounds of one's voice correspond in their abundance to the qi of late summer. The proper [qi] at the stream openings abound. That, too, corresponds to [the qi of] late summer. Hence, whenever a disease shows in [changes of a person's] voice, one chooses [for the piercing] the stream [opening] of the appropriate conduit."

18 ZJY: "The mature flavors serve to nourish the five long-term depots. Their qi correspond to autumn. At the confluence opening the qi are present in limited quantities only. That, too, corresponds to [the qi of] autumn. Hence, whenever the conduits are filled with blood, and the disease is in the stomach following an immoderate consumption of beverages and food, one chooses [for the piercing] the confluence opening of the appropriate conduit."

黃帝曰：
諸原安合以致六輸。

Huang Di:
All the lowland [openings], how are they linked up with [these five transport openings] to arrive at [a number of] six transport [openings]?

岐伯曰：
原獨不應五時，以經合之，以應其數，故六六三十六輸。

Qi Bo:
The lowland [openings] are the only ones not corresponding to [the sequence of] the five seasons. They are merged with the stream [openings] to reach a correspondence to the [regular] numbers [of five seasons]. The fact is: six times six are 36 transport [openings].

黃帝曰：
何謂藏主冬，時主夏，音主長夏，味主秋，色主春。願聞其故。

Huang Di:
What is that to say: the long-term depots are controlled by winter. The time periods are controlled by summer. The musical tones/voices are controlled by late summer. The flavors are controlled by autumn. The colors are controlled by spring. I wish to be informed of the underlying reason.

岐伯曰：
病在藏者，取之井；
病變於色者，取之滎；
病時間時甚者，取之輸；
病變於音者，取之經；經滿而血者，
病在胃及以飲食不節得病者，取之於合，故命曰味主合。
是謂五變也。

Qi Bo:
When a disease is in the long-term depots, it is to be removed through the well [opening].
When a disease is associated with a change of [the patient's] complexion, it is to be removed through the creek [opening].
When a disease at times becomes milder, and then increases in severity again, it is to be removed through the transport [openings].

When a disease is associated with a change of the [patient's] voice, it is to be removed through the stream [openings]. //When the conduits are filled with blood,//[19] When the disease is located in the stomach, and if this disease resulted from immoderate drinking and eating, it is to be removed through the confluence [openings]. //Hence it is said: the substance flavors are controlled by [piercing the] confluences.//

That is meant by "five modifications".

19 The characters 經滿而血者 do not fit into the structure of this paragraph; they appear to be a fragmentary remnant of a sentence no longer extent in its complete length. Chinese commentators do not agree. For example, NJZYXY: "When the conduit vessels are filled, and blood is stuck in them, the disease is in the yang brilliance [conduit] of the stomach; also, diseases resulting from immoderate consumption of beverages and food, they all are to be cured by piercing the confluence openings." HDNJZP: "ZYA: 'The lung and the yang brilliance [conduit] are ruled by the metal command of autumn. When beverages enter the stomach, they are transported upward into the lung. When food qi enter the stomach, their essence spills over into the vessels. The vessel qi flow into the conduits, and the conduit qi return to the lung. The lung is the meeting point of all the vessels, and from there the essence is transported into the skin and its hair. The hair vessels unite the essence, and send qi into the short-term repositories. They also pass through the [remaining] four long-term depots. That is, the qi of the beverages and of the food that had entered the stomach are transported and spread everywhere originating from the lung, and generating the camp and guard qi with the blood vessels. Hence, when the conduits are filled with blood, the disease is in the stomach. When beverages and food are consumed immoderately, the lung qi cannot be transported to revolve [throughout the body], and this results in disease."

Chapter 45
外揣
The Assessment from Outside

黃帝曰：
余聞九鍼九篇，余親受其調，頗得其意。

Huang Di:
I have been informed of the *Nine Treatises on the Nine Needles*. I have gained an understanding through personal experience,[1] and to a certain degree I was able to grasp the underlying meaning.

夫
九鍼者，
始於一而終於九，
然未得其要道也。

Now,
as for the nine needles,
the [instruction] begins with [needle number] "one" and ends at [needle number] "nine".[2]
Still, I have not grasped the WAY of their essentials.

夫
九鍼者，
小之則無內，大之則無外，
深不可為下，高不可為蓋，恍惚無窮，流溢無極，

Now,
as for the nine needles,

1 NJZYXY: "調, pronounced here *diao*, is synonymous with 才略 *cai lüe*, 'ability and sagacity'."

2 ZJY: "The big numbers of heaven and earth begin with "one" and end at "nine". The number of needles corresponds to them." SW 53: "One is heaven; two is the earth; three is man; four are the annual seasons; five are the sounds of one's voice; six are the pipes; seven are the stars; eight are the winds; nine are the wilderness regions. The body corresponds to these [numbers], too. Each needle is responsible for what it corresponds to. Hence one speaks of 'nine needles'."

the small ones are so small, there are no even smaller ones. The big ones are so big, there are no even bigger ones.
They reach into the depth, and nothing reaches them further down. They reach into heights where nothing can be laid upon them. This is as mysterious as it is inexhaustible. Like a flow that never reaches an end.

余知其合於天道人事四時之變也，然余願雜之毫毛，渾束為一，可乎？

I know how they are linked up to the WAY of heaven, the human affairs, and the changes of the four seasons. However, it is as if I were confronted with a variety of finest hair, and the task of binding it into one tuft. Is that possible at all?

岐伯曰：
明乎哉問也，非獨鍼道焉，夫治國亦然。

Qi Bo:
A most enlightened question, indeed! This concerns not only the WAY of needling. The same applies to the governing of the country.

黃帝曰：
余願聞鍼道，非國事也。

I wish to be informed of the WAY of needling, not of the affairs of governing the country!

岐伯曰：
夫
治國者，夫惟道焉，非道，何可小大深淺，雜合而為一乎。

Qi Bo:
Now,
the governing of the country is impossible without applying the WAY! Without the WAY, how could the small and the big, the deep and the shallow, all these various elements be united to constitute one unit?

黃帝曰：
願卒聞之。

Huang Di:
I wish to be informed of this comprehensively.

岐伯曰：
日與月焉，水與鏡焉，鼓與響焉。

Qi Bo:
Sun and moon belong to each other. Water and mirror belong to each other. Drum and drum sound belong to each other.

夫
日月之明，不失其影，
水鏡之察，不失其形，
鼓響之應，不後其聲，
動搖則應和[3]，盡得其情。

Now,
when sun and moon shine, the shadows [of things] do not get lost.
When one looks into water or into a mirror, the physical appearance [of that person] does not get lost.
The sound emitted by a drum as a reaction to [the beating of] the drum will never come belated.
Each movement is [a stimulus] followed by a reaction that perfectly reflects the intrinsic nature of that [which has moved in the first place].

黃帝曰：
窘乎哉！昭昭之明不可蔽，其不可蔽，不失陰陽也。合而察之，切而驗之，見而得之，若清水明鏡之不失其形也。五音不彰，五色不明，五藏波蕩，若是則內外相襲，若鼓之應桴，響之應聲，影之似形。

Huang Di:
That is truly difficult! There is a brightness that cannot be concealed. It cannot be concealed because its yin and yang correspondence is never lost. All aspects are to be viewed together. One presses [the vessels] to examine [their movement]. One observes and obtains an understanding. Just as a physical appearance cannot be lost when it is reflected in clear water or a bright mirror. When the five pitches of the voice are not clearly distinguishable, when the five colors are not clearly recognizable, this is because of disturbances in the five long-term depots. If such a situation emerges, it results from inner and outer [qi/regions] attacking each other. This is like the drum reacting to the drum stick, the sound reacting to one's voice, the shadow being identical with the physical appearance [of that which is lighted by sun and moon].

3 The character 和 *he* is a later, erroneous addition. It is meaningless here, breaks up the structure of the rhyme and has not been taken into account in the translation.

故
遠者司外揣內，
近者司內揣外，

The fact is:
From far away, by controlling the exterior, one [can] assess [the condition] of the interior.
From nearby, by controlling the interior, one [can] assess [the condition of] the exterior.[4]

是謂
陰陽之極，
天地之蓋，

That is called
the ridge pole formed by yin and yang,
the cover formed by heaven and earth.

請藏之靈蘭之室，弗敢使泄也。

I request to store this in the Chamber of Spiritual Orchids.[5] No one should dare to let it get lost.

4 ZJY: "Those who investigate what is far away, they will know what is nearby. Those who examine the interior, they know the exterior. Even though diseases may appear in many variations, there is nothing that could hide them from my understanding." MS: "The sounds of a person's voice and his complexions, they are meant when it is said that by means of what is distant one can say something about the exterior, and hence what is exterior can serve to assess the condition of the five long-term depots in the interior. The five long-term depots of the human body, they are meant when it is said that what is near can serve to say something about the interior, and hence what is interior can serve to assess the sounds of the voice and the complexions in the exterior. That is the extreme of yin and yang, the secret of heaven and earth. Hence it must not be leaked carelessly."

5 WB: "The 'Chamber of Spiritual Orchids' was the library of Huang Di."

Chapter 46
五變
The Five Modifications

黃帝問於少俞曰：
余聞百疾之始期也，必生於風雨寒暑，循毫毛而入腠理，或復還，或留止，或為風腫汗出，或為消癉，或為寒熱，或為留痺，或為積聚。奇邪淫溢，不可勝數，願聞其故。

Huang Di asked Shao Yu:
I have been informed that the very beginning of all diseases must be generated by wind, rain, cold and summer heat. They follow the fine body hairs when they enter the skin structures. In some cases they turn around; in some cases they remain there and stay where they are. In some cases this leads to wind with swelling and sweating. In some cases this leads to melting *dan*-illness.[1] In other cases this results in alternating cold and heat sensations. In some cases this leads to locally static blockage-illness. In other cases this leads to accumulations. The unusual evil [qi][2] that are excessive and spill over, they are innumerable. I wish to be informed of the underlying reasons.

夫
同時得病，或病此，或病彼，意者天之為人生風乎，何其異也？

Now,
when [several persons] get a disease at the same time, in some cases the disease appears here, in some cases the disease appears there. I mean, when heaven generates in humans [the disease] "wind", why are there such differences?

1 HDNJZP: "消癉 *xiao dan* is also called 熱癉 *re dan*. That is the 消渴病 *xiao ke bing*, the 'melting-and-thirst-illness' (i.e., diabetes). 消癉 *xiao dan* is to say: evil heat [qi] have collected in the interior; [the patients] drink and eat a lot, and pass much urine."

2 HDNJZP: "奇邪 *qi xie* are pathogenic evil [qi] generated by unusual climate/whether conditions."

少俞曰：
夫
天之生風者，非以私百姓也，其行公平正直，犯者得之，避者得無殆，非求人而人自犯之。

Shao Yu:
Now,
when heaven generates wind, that is not directed at a specific individual within the population. The movement [of the wind] is entirely neutral, upright and straightforward. Those who act against [the wind], they will get it [as a disease]. Those who avoid it, they will not be in trouble. It would be wrong to assume that [the wind] seeks a certain person. It is human persons themselves who act against [the requirements of the wind and hence get the disease].

黄帝曰：
一時遇風，同時得病，
其病各異，願聞其故。

Huang Di:
The very moment one encounters the wind one already has got the disease.
But the disease is always different. I wish to be informed of the underlying reasons.

少俞曰：
善乎其問！請論以比匠人。匠人磨斧斤，礪刀削斲材木。

Shao Yu:
A good question, indeed! I ask to be permitted to explain this by means of a comparison with an artisan. The artisan grinds axe and saw;[3] with his sharpened knife he cuts the timber.

木之陰陽，尚有堅脆，
堅者不入，脆者皮弛，
至其交節，而缺斤斧焉。

Among the trees there are yin and yang [types],[4] firm and brittle ones.
Those that are firm [his knife] cannot enter. Those that are brittle, their bark is loose.
When he reaches intersections with knots, his saw and axe will break.

3 NJZYXY: "The character 斤 *jin* is used here for 鋸子 *ju zi*, 'saw'."

4 NJZYXY: "The wood of a tree facing the sun is yang; that which does not face the sun is yin."

夫
一木之中，堅脆不同，
堅者則剛，脆者易傷，況其材木之不同，
皮之厚薄，汁之多少，而各異耶。

Now,
among the trees, there are differences between those that are firm and others that are brittle.
Those that are firm, [their wood] is hard. Those that are brittle, they are harmed easily. How much more does this apply to the differences among the timbers.
The bark may be thick or thin, the juice may be plentiful or minimal, and such are the differences among all of them.

夫
木之蚤花先生葉者，遇
　　春霜烈風，則花落而葉萎；
　　久曝大旱，則脆木薄皮者，枝條汁少而葉萎；
　　久陰淫雨，則薄皮多汁者，皮潰而漉；
　　卒風暴起，則剛脆之木，枝折杌傷；
　　秋霜疾風，則剛脆之木，根搖而葉落。
凡此五者，各有所傷，況於人乎！

Now,
when trees blossom first and then generate leaves early, and are exposed

- in spring to frost and violent wind, then the blossoms fall and the leaves wither.
- to the sun and if there is a major drought for an extended period of time, then those trees that are brittle and have a thin bark, their twigs and branches will have very little juice, and the leaves wither.
- to darkness for long, and if there is heavy rain for an extended period of time, then those [trees] with a thin bark and much juice will lose their liquids through the skin.
- to sudden winds that violently emerge, then the branches of those trees that are hard and brittle will break. The trees will have no twigs and they are damaged.
- to autumn frost and swift gales, then the roots of those trees that are hard and brittle will sway, and the leaves will fall. All these five [possible scenarios] will each result in damage. How much more does this apply to man!

黄帝曰：
以人應木，奈何？

Huang Di:
Man corresponds to trees/wood! How is that?

少俞答曰：
木之所傷也，皆傷其枝。枝之剛脆而堅，未成傷也。人之有常病也，亦因其骨節皮膚腠理之不堅固者，邪之所舍也，故常為病也。

Shao Yu replied:
When trees are damaged, it is always the branches that are damaged. When the branches are hard, //brittle//[5] and firm, they cannot be damaged. That humans regularly have diseases, that is because their bones and joints, their skin and skin-structures are not firm, and evil [qi] can settle there. Hence they regularly have a disease.

黄帝曰：
人之善病風厥漉汗者，何以候之？

Huang Di:
When someone tends to have diseases such as wind, receding [qi] and continuing sweating, how can that be recognized?

少俞答曰：
內不堅，腠理疏，則善病風。

Shao Yu replied:
When [the flesh] is not firm internally, and when the skin structures are wide open, then one easily develops a "wind" disease.

黄帝曰：
何以候肉之不堅也？

Huang Di:
How can one know that the flesh is not firm?

少俞答曰：
膕肉不堅，而無分理。理者麤理，麤理而皮不致者，腠理疏。此言其渾然者。

Shao Yu replied:
When the flesh in its bulgings[6] is not firm, and when it has no parting structures.

5 The character 脆 *cui* is an erroneous, later insertion here.

6 NJZYXY: "The JYJ has instead of 膕 *huo*, 'hollow [of the knee]', here 腘 *jun*, 'bulging of muscles and flesh'." HDNJPZ: "A reference to shoulders, elbows, buttocks and knees, i.e., to locations with bulging muscles and flesh."

>"Structures" are rough structures. When the structures are rough and when the skin is not tightly closed, "the skin structures are wide open".<
>That refers to their lack of structure.<[7]

黃帝曰：
人之善病消癉者，何以候之？

Huang Di:
That someone easily develops a melting *dan*-illness, how can that be recognized?

少俞答曰：
五藏皆柔弱者，善病消癉。

Shao Yu replied:
When all five long-term depots are soft and weak, a melting *dan*-illness easily develops.

黃帝曰：
何以知五藏之柔弱也？

Huang Di:
How can one know that the five long-term depots are soft and weak?

少俞答曰：
夫
柔弱者，必有剛強，剛強多怒，柔者易傷也。

Shao Yu replied:
Now,
[persons with] soft and weak [long-term depots] must have a hard and strong [heart]. A hard and strong [heart] lets one often be enraged. Soft [and weak long-term depots] are easily harmed.

黃帝曰：
何以候柔弱之與剛強？

Huang Di:
How can one recognize that someone's [long-term depots] are soft and weak, while [his heart] is firm and strong?

7 NJZYXY: "The JYJ does not have these six characters. They may have been inserted as a commentary to the preceding statement 無分理 *wu fen li*."

少俞答曰：
此人薄皮膚，而目堅固以深者，長沖直揚，其心剛，剛則多怒，怒則氣上逆，胸中蓄積，血氣逆留，臗皮充肌，血脈不行，轉而為熱，熱則消肌膚，故為消癉。此言其人暴剛而肌肉弱者也。

Shao Yu replied:
Such persons have a thin skin while their eyes stare from a deep-lying position. They gaze straight ahead, and their eyebrows are drawn upward.[8] Their heart is hard and because it is hard [such persons] are often enraged. Rage makes the qi ascend in a movement contrary to the norms, and hence the chest is filled. Blood and qi move contrary to the norms and remain at one location. The skin relaxes[9] and the muscles swell. When the blood fails to pass through the vessels, this will result in heat. The heat in turn melts the muscles and the skin. Hence this results in a melting *dan*-illness. That applies to persons [whose heart] is extremely hard, while their muscles and flesh are weak.

黃帝曰：
人之善病寒熱者，何以候之？

Huang Di:
When a person tends to suffer from alternating cold and heat sensations, how can that be recognized?

少俞答曰：
小骨弱肉者，善病寒熱。

Shao Yu replied:
Those with small bones and weak flesh, they easily suffer from alternating cold and heat sensations.[10]

8 HDNJZP: "長沖 *chang chong* has the meaning of: 睜目竪眉 *zheng mu shu mei*, 'the eyes open; the eyebrows pulled upward'. 直揚 *zhi yang* has the meaning of: 'the eyes stare straight ahead'." NJZYXY: "沖 *chong*, according to JYJ, has the meaning here of 'eyebrows'. 長沖直揚 *chang chong zhi yang* has the meaning here of: 'to glance upward and raise the eyebrows'."

9 NJZYXY: "The character 臗 *kuan* is synonymous here with 寬 *kuan*, 'broad', 'relaxed'."

10 ZJY: "The bones are associated with the kidneys; the flesh is associated with the spleen. Both are venues of the extreme yin. In the case of a lack of yin [qi], the yang qi can enter easily. Hence [patients] tend to experience alternating cold and heat sensations."

黃帝曰：
何以候骨之小大，肉之堅脆，色之不一也？

Huang Di:
How can one recognize whether the bones are small or big, and whether the flesh is firm or brittle? Is it that there are differences in the complexion?

少俞答曰：
顴骨者，骨之本也。顴大則骨大，顴小則骨小。皮膚薄而其肉無腘，其臂懦懦然，
其地色殆然，不與其天同色，污然獨異，此其候也。然後臂薄者，其髓不滿，故善病寒熱也。

Shao Yu replied:
The cheek bones are the basis of all bones. When the cheek bones are big, then all bones are big. When the cheek bones are small, then all bones are small.[11] The skin is thin and the flesh has no bulging. The upper arms are haggard.[12] The complexion at the chin[13] is sallow[14] and differs from that at the forehead. It is spotted and differs [from other parts of the face]. That are the signs. When in such a condition the upper arms are thin and the bone marrow does not fill [the bones], then one easily suffers from alternating cold and heat sensations.

黃帝曰：
何以候人之善病痺者？

Huang Di:
How can one recognize whether someone will easily suffer from a blockage-illness?

少俞答曰：
麤理而肉不堅者，善病痺。

Shao Yu replied:
When someone's [skin] structures are rough, and when his flesh is not firm, he will easily suffer from a blockage-illness.

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11 ZYA: "The kidneys control the bones. The cheek bones are an external indicator of the [condition of the] kidneys. Hence the cheek bones are the basis of all bones." ZJY: "The cheek bones below the eyes are called 顴 *quan*. They reflect the size of the complete skeleton."

12 NJZYXY: "懦懦然 *nuo nuo ran* is synonymous here with 軟弱 *ruan ruo*, 'soft and weak'."

13 NJZYXY: "地色 *di se* has the meaning here of the qi color at the chin'."

14 HDNJZP: "The character 殆 *dai* has the meaning here of 神色不足 *shen se bu zu*, 'a weak expression/look'."

黃帝曰：
痺之高下有處乎？

Huang Di:
Blockage-illnesses may be in the upper or lower parts [of the body]. Do they emerge at specific locations?

少俞答曰：
欲知其高下者，各視其部。

Shao Yu replied:
When one wishes to know whether [a blockage-illness] is in the upper or lower parts [of the body] one inspects the possible [body] sections.

黃帝曰：
人之善病腸中積聚者，何以候之？

Huang Di:
Whether someone may easily suffer from accumulations in his intestines, how can that be recognized?

少俞答曰：
皮膚薄而不澤，肉不堅而淖澤。如此，則腸胃惡，惡則邪氣留止，積聚乃傷脾胃之間，寒溫不次，邪氣稍至，蓄積留止，大聚乃起。

Shao Yu replied:
The skin is thin and lacks luster. The flesh is not firm, but spongy. If [skin and flesh] are like this, the intestines and the stomach are in a malign condition. When they are in a malign condition, then the evil qi will remain there. They collect in the region of spleen and stomach, and cause damage there. When [someone with such a precondition consumes] cold and warm [beverages and food] without regarding their proper sequence, and when only a few evil qi arrive in addition, they will gather and remain at one place, and this is how big accumulations emerge.

黃帝曰：
余聞病形，已知之矣！願聞其時。

Huang Di:
I have been informed of the physical appearances diseases assume. That I have come to know by now. I wish to be informed of their seasonal [relationships].[15]

15 HBYXY: "時 *shi* refers to the association between the time when a disease breaks out, and that disease."

少俞答曰：
先立其年，以知其時。時高則起，時下則殆，雖不陷下，當年有沖道，其病必起，

Shao Yu replied:
One first defines the position of a year [in view of its value in terms of the five periods and six qi]. This way one knows the [value of its different] seasons.[16] When [the value of the qi of] a season is high, then [the patient] will rise again. When it is low, then he will perish.[17] Even if [the value of the qi] has not fallen, when that year has a specific clout, a disease will certainly emerge.

是謂因形而生病，五變之紀也。
That is meant by the saying: "When diseases emerge because of [a person's] physical appearance,[18] this is determined by the set-up underlying the five modifications."

16 ZJY: "That is to say, the five periods and six qi rule for certain periods of time. Hence, one must be familiar with these periods of time." MS: "時高 *shi gao* refers to a period of time when [the qi] are just arriving, or are just recovering from a defeat. 時下 *shi xia* has the meaning of: those [qi] that had been overcome are recovering, and those that have recovered, are once again overcome."

17 NJZYXY: "When [the disease] meets with a period of generation and abundance, [the patient] will recover. When [the disease] occurs at a time of weakening and defeat, it will be dangerous."

18 HBYXY: "The 'physical appearance' refers to the associations of the human body with the five phases. In ancient times, the people distinguished men on the basis of their qi qualities into five types based on the system of the five phases. Hence, persons identified as having a physical appearance associated with the phase wood are of a different type than persons identified as having a physical appearance associated with the phase earth. They fall ill at different times because of the regularities of mutual generation and overcoming, as well as because of opposing the requirements of the five phases. That is called 'the emergence of disease because of [the nature of one's] physical appearance '."

Chapter 47
本藏
To Consider the Long-term Depots as Foundations

黃帝問于岐伯曰：
人之血氣精神者，所以奉生而周於性命者也；

Huang Di asked Qi Bo:
A person's blood and qi, essence and spirit, it is with them that life is provided and one's nature and existence are upheld.[1]

經脈者，所以行血氣而營陰陽、濡筋骨，利關節者也；
衛氣者，所以溫分肉，充皮膚，肥腠理，司開闔者也；
志意者，所以御精神，收魂魄，適寒溫，和喜怒者也。

The conduit vessels serve to transmit blood and qi; they nourish[2] the yin and yang [realms]. They moisten the sinews and the bones and they make the joints flexible. The guard qi serve to warm the partings of the flesh.[3] They fill the skin, fatten the skin structures, [4] and are responsible for their opening and closing.
The mind serves to reign the essence spirit. It controls the *hun* and the *po* souls. It takes care of an appropriate consumption of cold and heat, and harmonizes joy and rage.

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1 HDNJZP: "The character 奉 *feng* is synonymous here with 養 *yang*, 'to nourish'. The character 周 *zhou* is synonymous here with 周全 *zhou quan*, 'to assist'."

2 HDNJZP: "營 *ying* is synonymous here with 榮養 *rong yang*, 'to nourish'; 陰陽 *yin yang* refers to the long-term depots and short-term repositories, the tissues and the organs in the interior and exterior of the human body. The interior is yin, and the exterior is yang."

3 HDNJZP: "That are the structures separating, 分 *fen*, the flesh, 肉 *rou*. Hence the designation 分肉 *fen rou*."

4 ZJY: "腠理 *cou li* are the fine interstices between skin and flesh." ZYA: "That are the veins in muscles and flesh."

是故
　血和則經脈流行，營復陰陽，筋骨勁強，關節清利矣；
衛氣和則分肉解利，皮膚調柔，腠理致密矣；
志意和則精神專直，魂魄不散，悔怒不起，五藏不受邪矣；
寒溫和則六府化穀，風痺不作，經脈通利，肢節得安矣，此人之常平也。

The fact is:
When the blood is harmonized, then it will flow freely through the conduit vessels and circulate through the yin and yang [realms]. The sinews and the bones are strong. The joints are clear and flexible.
When the guard qi are harmonized, then the partings of the flesh are divided and passable. The skin is in good order and soft. The skin structures are tightly closed.
When the mind is harmonized, then the essence spirit is focused; the *hun* and the *po* souls do not dissipate. No rage emerges, and the five long-term depots do not receive evil [qi].
When cold and warmth are harmonized, then the six short-term repositories transform the grain and no wind blockage-illness sets in. The conduit vessels are freely passable. The limbs and joints are all in peace. That is man's regular, healthy condition.

五藏者，所以藏精神血氣魂魄者也；
六府者，所以化水穀而行津液者也。

The five long-term depots serve to store the essence spirit, blood and qi, *hun* and *po* souls.
The six short-term repositories serve to transform the grain and to transmit the *jin* and *ye* liquids.

此人之所以具受於天也，無愚智賢不肖，無以相倚也。
This is what man is supplied with by heaven. There is no difference between those who are stupid and others who are intelligent, those who are sages and others who are unworthy.

然
有其獨盡天壽，而無邪僻之病，百年不衰，雖犯風雨卒寒大暑，猶有弗能害也；
有其不離屏蔽室內，無怵惕之恐，然猶不免於病，何也？願聞其故。

This being so,
it happens that someone may fully exhaust his life potential without ever being affected by a disease resulting from evil [qi], and that for one hundred years he does

not weaken, and even though he was distressed by wind and rain, cold and massive summer heat, it appears as if all this were unable to cause him harm.
And there are those who never leave the protection of their home, and who never are depressed by fear, and yet they cannot escape disease. Why is that so? I wish to be informed of the underlying reason.

岐伯對曰：
窘乎哉問也。五藏者，所以參天地，副陰陽，而運四時，化五節者也；五藏者，固有小大、高下、堅脆、端正、偏傾者，六府亦有小大、長短、厚薄、結直、緩急。凡此二十五者，各不同，或善或惡，或吉或凶，請言其方。

Qi Bo replied:
A difficult question, indeed! The five long-term depots, with them [man] corresponds to heaven and earth. They are associated with [the dynamics of] yin and yang [qi]. They correspond to the four seasons and they are transformed in accordance with the five sections [of the five phases]. Among the five long-term depots there are small and big ones, those located above and others located below. Those that are hard and others that are brittle, those that stand upright and others that are inclined. Among the six short-term repositories, too, there are small and big ones, long and short ones, thick and thin ones, curved and straight ones, relaxed and tense ones. All these 25[5] are different. Some are good, others are malign. Their signs may be auspicious or inauspicious. I ask for permission to speak about the background of all of this.[6]

5 HDNJZP: "Following the three characters 二十五 *er shi wu*, JYJ has an additional character 變 *bian*, 'modification', 'change'. That agrees with the following text. Whether the five long-term depots are small or big, above or below, firm or brittle, upright or slanted, these possibilities amount to altogether 25 'modifications'."

6 HDNJZP: "The character 方 *fang* is synonymous here with 道義 *dao yi*, 'moral foundation'."

心小則安，邪弗能傷，易傷以憂；
心大則憂不能傷，易傷於邪。
心高則滿於肺中，悗而善忘，難開以言；
心下則藏外，易傷於寒，易恐以言。
心堅則藏安守固；
心脆則善病消癉熱中。
心端正則和利難傷；
心偏傾則操持不一，無守司也。

When the heart is small, then it is in peace and evil [qi] cannot harm it. It is easily harmed by sadness.[7]

When the heart is big, then sadness cannot harm it. It is easily harmed by evil [qi].

When the heart is elevated, then it fills the [chest with the] lung. Such persons suffer from vexation and tend to be forgetful. They have difficulties to open [their heart] and say something.

When the heart has sunken into the depth, then the long-term depots [lose their qi] to the outside and are easily harmed by cold. They are easily made to fear by someone else's words.[8]

When the heart is firm, then the long-term depot is in peace and serves as protector and stabilizer.

When the heart is brittle, then one tends to suffer from melting *dan*-illness, and heat in the [body] center.

When the heart stands upright, then it is harmonized, flexible and difficult to be harmed.

When the heart is inclined, then it cannot fulfill its tasks, and provides neither protection nor control.

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7 ZJY: "A small heart is fearful and often sad. When it is big, then it is not stable. Hence evil [qi] can easily damage it." ZYA: "When a heart is small, the spirit qi are securely stored, and no evil [qi from outside] will be able to cause harm. Because the heart is small, it is easily harmed by sadness [from within]. When the heart is big, then the spirit flourishes and sadness cannot harm it [from within]. When it is big and the spirit qi leaves, then it will be easily harmed by evil [qi from outside]."

8 HDNJZP: "When the heart qi are depleted, fears are generated. When such a person hears frightening words or loud talking, then that results in sadness and vexation, and hence is 'easily made to fear by someone else's words'."

肺小則少飲，不病喘喝；
肺大則多飲，善病胸痺、喉痺、逆氣。
肺高則上氣，肩息咳；
肺下則居賁迫肺，善脅下痛。
肺堅則不病咳上氣；
肺脆則苦病消癉，易傷。
肺端正則和利，難傷；
肺偏傾則胸偏痛也。

When the lung is small, then one drinks only a little and does not suffer from panting and thirst.[9]
When the lung is big, then one drinks much and easily suffers from blockage-illness in the chest, blockage-illness in the throat, as well as qi moving contrary to the norms.
When the lung is elevated, then the qi ascend and one breathes with the shoulders and coughs.
When the lung has sunken down, then it lies at the upper stomach opening[10] and the lung is pressed, causing pain below the ribs.
When the lung is firm, then one will not suffer from cough and ascending qi.
When the lung is brittle, then it easily suffers from melting blockage-illness.
When the lung stands upright, then it is in peace, passable and is not easily harmed.
When the lung is inclined, then it will ache unilaterally.

肝小則藏安，無脅下之病；
肝大則逼胃迫咽，迫咽則苦膈中，且脅下痛。
肝高則上支賁，切脅挽，為息賁；
肝下則逼胃脅下空，脅下空則易受邪。
肝堅則藏安，難傷；
肝脆則善病消癉，易傷。
肝端正則和利，難傷；
肝偏傾則脅下痛也。

When the liver is small, then the long-term depot is in peace and there will be no disease below the ribs.
When the liver is big, then it lies attached to the stomach and presses against the throat. When it presses against the throat, then [that person] suffers at the diaphragm in the center and there is pain below the ribs.

9 HDNJZP: "The lung is responsible for the passability of the water ways. When it is small, one drinks little. When it is big, one drinks much."

10 ZYA: "賁 *ben* is the 賁門 *ben men*, the upper opening of the stomach."

When the liver is elevated, then its upward reaching branch [is filled with a] racing movement, cuts into the ribs and causes vexation. This leads to "racing breath".[11]
When the liver has sunken down, then it lies attached to the stomach, and there will be a hollow space below the ribs. When a hollow space has formed below the ribs, then this will easily receive evil [qi].
When the liver is firm, then the long-term depot is in peace and will not be harmed easily.
When the liver is brittle, then one tends to suffer from melting blockage-illness. One is easily harmed.
When the liver stands upright, then it is harmonized, passable and is not harmed easily.
When the liver is inclined, then one feels pain below the ribs.

脾小則藏安，難傷於邪也；
脾大則苦湊胁而痛，不能疾行。
脾高則胁引季脅而痛；
脾下則下歸於大腸，下加於大腸，則藏苦受邪。
脾堅則藏安，難傷；
脾脆則善病消瘅，易傷。
脾端正則和利，難傷；
脾偏傾則善滿善脹也。

When the spleen is small, then the long-term depot is in peace and is not easily harmed by evil [qi].
When the spleen is big, then one suffers from accumulations in the lower flanks accompanied by pain, and is unable to walk fast.
When the spleen is elevated,, then the pain pulls on the lower flanks and ribs.
When the spleen has sunken down, then it turns to the large intestine. >It lies attached to the large intestine<. Hence the long-term depot suffers from receiving evil [qi].
When the spleen is firm, then the long-term depot is in peace and is not easily harmed.
When the spleen is brittle, then one easily suffers from melting blockage-illness. One is easily harmed.

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11 This line has been interpreted differently by Chinese commentators. It may be corrupt. HDNJZP interprets 賁 *ben* als 奔 *ben*, "to race", "to turn to" and 切 *qie* as 迫切 *po qie*, "to press". HBYXY reads 切 *qie* as the homophone 且 *qie*, "in addition", "furthermore". JYJ and QJ have instead of 切 *qie* here 加 *jia*, "to add". HDNJZP interprets 息賁 *xi ben* in the sense of NJ 56 as 'accumulation in the lung". Other authors do not seek an explanation and simply transcribe the term as "息賁-illness".

When the spleen stands upright, then it is harmonized, passable, and cannot be harmed easily.
When the spleen is inclined, then one easily has a feeling of fullness and tends to develop [abdominal] swelling.

腎小則藏安難傷；
腎大則善病腰痛，不可以俛仰，易傷以邪。
腎高則苦背膂痛，不可以俛仰；
腎下則腰尻痛，不可以俛仰，為狐疝。
腎堅則不病腰背痛；
腎脆則善病消癉，易傷。
腎端正則和利，難傷；
腎偏傾則苦腰尻痛也。

When the kidneys are small, then the long-term depot is in peace and is not easily harmed [by evil qi].
When the kidneys are big, then one easily suffers from lower back pain. He cannot bow down and rise again, and is easily harmed by evil [qi].
When the kidneys are elevated, then one suffers from back pain. He is unable to bow down and rise again.
When the kidneys have sunken down, then the lower back and the tailbone will ache. One is unable to bow down and rise again. >That is the fox elevation-illness.[12]<
When the kidneys are firm, then one will not suffer from pain in his lower back and spine.
When the kidneys are brittle, then one easily suffers from melting *dan*-illness. He is harmed easily.
When the kidneys stand upright, then they are harmonized and passable. One is not harmed easily.
When the kidneys are inclined, then one suffers from pain in the lower back and at the tailbone.

凡此二十五變者，人之所苦常病。

All these 25 modifications are diseases that men regularly suffer from.

12 ZJY: "The character 疝 *shan* refers to a disease affecting the frontal genital area and the lower abdomen. Because its coming and going is irregular, and occurs at times above and at times below, one speaks of a 'fox-elevation-illness'."

黄帝曰：
何以知其然也？

Huang Di:
How does one know of these [modifications of the long-term depots]?

岐伯曰：
赤色
小理者，心小；
麤理者，心大。
無骭骬者，心高；
骭骬小、短、舉者，心下。
骭骬長者，心堅；
骭骬弱小以薄者，心脆。
骭骬直下不舉者，心端正；
骭骬倚一方者，心偏傾也。

Qi Bo:
A red complexion accompanied by
- small [skin] structures [is evidence of] a small heart;
- rough structures [is evidence of] a big heart;
- the absence of a sternum [is evidence of] an elevated heart;
- a small, short and elevated sternum [is evidence of a] heart that has sunken down;
- a long sternum [is evidence of] a firm heart;
- a weak, small and thin sternum [is evidence of] a brittle heart.
- a sternum pointing straight down and not raised [is evidence of] a heart that stands upright;
- a sternum that is inclined to one side [is evidence of] an inclined heart.

白色
小理者，肺小；
麤理者，肺大。
巨肩反膺陷喉者，肺高；
合腋張脅者，肺下。
好肩背厚者，肺堅；
肩背薄者，肺脆。
背膺厚者，肺端正；
脅偏疏者，肺偏傾也。

A white complexion accompanied by

- small [skin] structures [is evidence of] a small lung;
- rough structures [is evidence of] a big lung;
- huge shoulders, with the chest bent outward and the throat being sunken in [is evidence of] an elevated lung;
- armpits forced together and ribs being distended [is evidence of] a lung that has sunken down;
- well developed chest and back, covered by thick [muscles/flesh is evidence of] a firm lung,.
- chest and back with a thin [cover of muscles/flesh is evidence of] a brittle lung.
- chest and back with a thick [cover of muscles/flesh is evidence of] a lung standing upright.
- inclined ribs standing far apart from each other [is evidence of] an inclined lung.

青色

小理者，肝小；
麤理者，肝大。
廣胸反骸者，肝高；
合脅兔骸者，肝下。
胸脅好者，肝堅；
脅骨弱者，肝脆。
膺腹好相得者，肝端正；
脅骨偏舉者，肝偏傾也。

A greenish complexion accompanied by

- small [skin] structures [is evidence of] a small liver.
- rough structures [is evidence of] a big liver;
- a widened chest with the ends of the ribs pointing outward [is evidence of] an elevated liver;
- a narrowed chest with the ends of the ribs pointing inward [is evidence of] a liver that has sunken down;
- well developed chest and flanks [is evidence of] a firm liver;
- weak bones in the flanks [is evidence of] a brittle liver;
- chest and abdomen being of identical condition [is evidence of] a liver standing upright;
- the bones in the flanks being unilaterally raised [is evidence of] a liver inclined to one side.

黃色

小理者，脾小；
麤理者，脾大。
揭唇者，脾高；
唇下縱者，脾下。
唇堅者，脾堅；
唇大而不堅者，脾脆。
唇上下好者，脾端正；
唇偏舉者，脾偏傾也。

A yellow complexion accompanied by

- small [skin] structures [is evidence of] a small spleen;
- rough structures [is evidence of] a big spleen;
- curled up lips [is evidence of] an elevated spleen;
- lips that are relaxed and hang down [is evidence of] a spleen that has sunken down;
- firm lips [is evidence of] a firm spleen;
- big lips that are not firm [is evidence of] a brittle spleen;
- well developed upper and lower lips [is evidence of] a spleen standing upright,
- lips being raised unilaterally [is evidence of] an inclined spleen.

黑色

小理者，腎小；
麤理者，腎大。
高耳者，腎高；
耳後陷者，腎下。
耳堅者，腎堅；
耳薄不堅者，腎脆。
耳好前居牙車者，腎端正；
耳偏高者，腎偏傾也。

A black complexion accompanied by

- small the [skin] structures [is evidence of] small kidneys;
- rough structures [is evidence of] big kidneys;
- elevated ears [is evidence of] elevated kidneys;
- an indentation behind the ears [is evidence of] kidneys that have sunken down;
- firm ears [is evidence of] firm kidneys;
- thin ears that are not firm [is evidence of] brittle kidneys;

- well developed ears positioned in front of the jaws[13] [is evidence of] kidneys standing upright;
- unilaterally elevated ears [is evidence of] inclined kidneys.

凡此諸變者，持則安，減則病也。

To all these modifications applies: as long [the normal functions of the long-term depots] can be maintained, there is peace/health. Where [the normal functions] are diminished,[14] there is disease.

帝曰：
善。
然非余之所問也，願聞人之有不可病者，至盡天壽，雖有深擾大恐，怵惕之志，猶不能減也，甚寒大熱，不能傷也；其有不離屏蔽室內，又無怵惕之恐，然不免於病者，何也？ 願聞其故。

Huang Di:
Good.
But that is not what I had inquired about. I wish to be informed of why there are people who may exhaust the full length of their life time even though they have gone through profound sadness and massive rage, and while their mind is scared [their life time] is still not shortened. Even extreme cold and massive heat cannot harm them. And then there are those who never left the protection of their home, know no fear and still are unable to escape disease. Why is that? I wish to be informed of the underlying reason.

岐伯曰：
五藏六府，邪之舍也，請言其故。

Qi Bo:
The five long-term depots and six short-term repositories are the locations where evil [qi] settle. I ask for permission to speak of the causes.

13 牙車 *ya che*, lit.: "teeth carriage", a term for "jaws".

14 HDNJZP: "The character 減 *jian* is synonymous here with 損傷 *sun shang*, 'harmed', 'injured'. ZJY: '

五藏皆小者，少病，苦憔心，大愁擾；
五藏皆大者，緩於事，難使以擾。
五藏皆高者，好高舉措；
五藏皆下者，好出人下。
五藏皆堅者，無病；
五藏皆脆者，不離於病。
五藏皆端正者，和利得人心；
五藏皆偏傾者，邪心而善盜，不可以為人平，反復言語也。

Those whose five long-term depots are all small, they rarely fall ill, but suffer from a "haggard heart", with much worrying and agitation.
Those whose five long-term depots are all big, they approach all tasks in a relaxed mind and they hardly fall prey to agitation.
Those whose five long-term depots are all elevated, they love to take up great projects.
Those whose five long-term depots all have sunken down, they love to mingle with other people.
Those whose five long-term depots are all firm, they will have no disease.
Those whose five long-term depots are all brittle, for them it will be impossible to avoid a disease.
Those whose five long-term depots stand all upright, their heart will be filled with harmony and easy-going.
Those whose five long-term depots are all inclined, they have an evil heart and they tend to rob others.

> [Such persons] are unable to live peacefully with others. There will always be discussions. <[15]

黃帝曰：
願聞六府之應。

Huang Di:
I wish to be informed of what the six short-term repositories correspond to.

15 The meaning of the eleven characters 不可以為人平，反復言語也 *bu ke yi wei ren ping, fan fu yan yu ye* remains unclear. Chinese commentators have suggested a wide range of interpretations, none of them is convincing, though. For example, ZJY: "These are evil, treacherous persons that cannot be transformed through education". HDNJZP: "JYJ has 卒 *cu* instead of 平 *ping*. That is difficult to explain, too. The character 平 *ping* refers to people controlling the determination of commodity prices on a market. (That would translate as "Such persons cannot be given control over the setting of just commodity prices on a market."). 反復無常 *fan fu wu chang* These are mean persons that are too capricious."

岐伯答曰：
肺合大腸，大腸者，皮其應；
心合小腸，小腸者，脈其應；
肝合膽，膽者，筋其應；
脾合胃，胃者，肉其應；
腎合三焦膀胱，三焦膀胱者，腠理毫毛其應。

Qi Bo replied:
The lung is united with the large intestine. The large intestine corresponds to the skin.
The heart is united with the small intestine. The small intestine corresponds to the vessels.
The liver is united with the gall bladder. The gall bladder corresponds to the sinews.
The spleen is united with the stomach. The stomach corresponds to the flesh.
The kidneys are united with the triple burner and the urinary bladder. The triple burner and the urinary bladder correspond to the skin structures and the hair on the body.[16]

黃帝曰：
應之奈何？

Huang Di:
"Correspond to …", how is that?

16 ZJY: "The kidneys primarily are united with the bones. How can it be that the text here says: 'The triple burner and the urinary bladder correspond to the skin structures and the hair on the body'? LS 36 says: 'The triple burner emits qi to warm the muscles and the flesh, and to fill the skin.' That is why the skin-structures correspond to the body hair." Tamba: "LS 2 says: 'The triple burner is the short-term repository functioning as central moat. The [individual] water ways leave from it. It is linked to the urinary bladder.' The mentioning here of the triple burner and the urinary bladder is a reference only to the lower burner and the urinary bladder. The urinary bladder is linked to the major yang conduit and controls the body's exterior. The kidneys, too, are linked to the urinary bladder and hence the exterior corresponds to them too."

岐伯曰：
肺應皮。
皮厚者，大腸厚，
皮薄者，大腸薄；
皮緩，腹裏大者，大腸大而長；
皮急者，大腸急而短；
皮滑者，大腸直；
皮肉不相離者，大腸結。

Qi Bo:
The lung corresponds to the skin.
When the skin is thick, the large intestine is thick.
When the skin is thin, the large intestine is thin.
When the skin is relaxed, and if the abdominal cavity is big, the large intestine is big and long.
When the skin is tight, the large intestine is tight and short.
When the skin is smooth, the large intestine is extended.[17]
When skin and flesh cannot be separated from each other, the large intestine is knotted.[18]

心應脈，
皮厚者，脈厚，脈厚者，小腸厚；
皮薄者，脈薄，脈薄者，小腸薄；
皮緩者，脈緩，脈緩者，小腸大而長；
皮薄而脈沖小者，小腸小而短。
諸陽經脈皆多紆屈者，小腸結。

The heart corresponds to the vessels.
When the skin is thick, the vessels are thick. When the vessels are thick, the small intestine is thick.
When the skin is thin, the vessels are thin. When the vessels are thin, the small intestine is thin.
When the skin is slack, the vessels are slack. When the vessels are slack, the small intestine is big and long.

17 HDNJZP: "The character 直 *zhi*, 'straight', has the meaning here of 大肠通利 *da chang tong li*, 'The large intestine is freely passable'." HBYXY: "The character 直 *zhi*, 'straight', is synonymous here with 顺 *shun*, 'appropriate', 'fitting'."

18 HDNJZP: "Skin and flesh lie close together. Hence, the large intestine is blocked by knots and no longer passable."

When the skin is thin and the vessels are passable[19] and small, the small intestine is small and short.
When all yang conduit vessels are curved and bent, the small intestine is knotted.

脾應肉，
肉胭堅大者，胃厚；
肉胭么者，胃薄。
肉胭小而么者，胃不堅；
肉胭不稱身者，胃下，胃下者，下管約不利。
肉胭不堅者，胃緩；
肉胭無小裹累者，胃急。
肉胭多少裹累者，胃結，胃結者，上管約不利也。

The spleen corresponds to the flesh.
When the flesh bulgings are firm and big, the stomach is thick.
When the flesh bulgings are weakly developed, the stomach is thin.
When the flesh bulgings are small and weakly developed, the stomach is not firm.
When the flesh bulgings do not agree with the overall condition of the body, the stomach has sunken down.

>When the stomach has sunken down, the lower tube[20] is interrupted and no longer passable.<

When the flesh bulgings are not firm, the stomach is slack.
When the flesh bulgings fail to develop small kernels, the stomach is tense.
When the flesh bulgings develop numerous small kernels, the stomach is knotted.

>When the stomach is knotted, the upper tube[21] is interrupted and no longer passable.<

19 ZJY: "The character 冲 *chong* is synonymous here with 虛 *xu*, 'empty'." HBYXY: "The character 冲 *chong* has the meaning here of 'weak', 'small'. The original meaning is 虛 *xu*, 'empty'."

20 HDNJZP: "下管 *xia guan* here refers to the lower stomach opening."

21 HDNJZP: "上管 *shang guan* is the upper opening of the stomach."

肝應爪，
爪厚色黃者，膽厚；
爪薄色紅者，膽薄；
爪堅色青者，膽急；
爪濡色赤者，膽緩；
爪直色白無紋者，膽直；
爪惡色黑多紋者，膽結也。

The liver corresponds to the finger/toe nails.[22]
When the nails are thick and yellow, the gall bladder is thick.
When the nails are thin and red, then the gall bladder is thin.
When the nails are firm and greenish, the gall bladder is tense.
When the nails are moist and red, the gall bladder is slack.
When the nails are straight, white and without grooves, the gall bladder is straight.[23]
When the nails are clumsy, black and have many grooves, the gall bladder is knotted.

腎應骨，
密理厚皮者，三焦膀胱厚；
麤理薄皮者，三焦膀胱薄。
疏腠理者，三焦膀胱緩；
皮急而無毫毛者，三焦膀胱急。
毫毛美而麤者，三焦膀胱直，
稀毫毛者，三焦膀胱結也。

The kidneys correspond to the bones.
When the [skin] structures are tight and when the skin is thick, the triple burner and the urinary bladder are thick.[24]
When the structures are rough and when the skin is thin, the triple burner and the urinary bladder are thin.
When the skin structures are open, the triple burner and the urinary bladder are slack.
When the skin is tense and has no body hair, the triple burner and the urinary bladder are tense.

22 YSS: "The liver and the gall bladder are a unit. The gall bladder corresponds to the sinews. The finger/toe nails grow out of the sinews. Hence the finger/toe nails show the condition of the gall bladder."

23 See note 17

24 NCZ: "The major yang qi control the skin and the body hair. The qi of the triple burner permeate the skin structures. When one examines whether the skin structures are thick or thin, then their condition corresponds to that of the triple burner and the urinary bladder in the interior."

When the body hair is beautiful and rough, the triple burner and the urinary bladder are straight.
When the body hair is minimal, the triple burner and the urinary bladder are knotted.

黄帝曰：
厚薄美惡，皆有形，願聞其所病。

Huang Di:
Thickness and thinness, beauty and malignity [of the long-term depots and six short-term repositories], they all show in physical appearances. I wish to be informed of their respective diseases.

歧伯答曰：
視其外應，以知其內藏，則知所病矣。

Qi Bo replied:
One inspects the external correspondences to know [the condition of] the internal long-term depots. Then one knows what their diseases are.

Chapter 48
禁服
Prohibition and Appropriation

雷公問於黃帝曰：
細子得受業，通于九鍼六十篇，旦暮勤服之，近者編絕，久者簡垢，然尚諷誦弗置，未盡解於意矣。外揣言渾束為一，未知所謂也。

Lei Gong asked Huang Di:
I, a mite,[1] have received [Your] instructions. I have gone through the 60 chapters[2] on the nine needles. From dawn to dusk I have assiduously appropriated [their contents]. The writings of more recent times have fallen apart[3] and the bamboo slips of older times are stained.[4] Still, even though I recite them and never lay them aside, I have not yet completely grasped their meaning. [The text] the *Assessment from Outside* speaks of "[the task of] binding it into one tuft."[5] I do not yet know what that means.

夫
大則無外，小則無內，
大小無極，高下無度，束之奈何？

Now,
[the entire WAY] is so big, there is nothing that lies outside of it, and it is so minute,

1 NJZYXY: "細子 *xi zi* is synonymous here with the commonly used 小子 *xiao zi*, 'little boy', as a modest introduction of oneself."

2 See the beginning of LS 45 with its reference to "*The Nine Treatises on the Nine Needles*".

3 HDNJZP: "Because in ancient times there was no paper, people wrote on bamboo tablets that were held together by means of threads prepared from leather. Such writings were termed 編 *bian*. 編絕 *bian jue* is to say that the binding had been cut and the individual bamboo tablets had been scattered as a result."

4 HBYXY: "TS 14 hat instead of 久 *jiu*, 'old', here 远 *yuan*, 'distant'. YSS comments: 'The binding of the bamboo tablets of former times has been torn; and on those of more recent times dirt has collected'. The character 久 *jiu*, 'old', and 近 *jin*, 'recent', appear to have been replaced with each other. The text must read: 久者編絕，近者簡垢 *jiu zhe bian jue, jin zhe jian gou*, 'The tablets of older times have broken off, and the bamboo tablets of more recent times are stained'."

5 See LS 45

that there is nothing that could fit into it.[6]
In terms of both its bigness and minuteness, there are no limits. Its extension upward and downward cannot be measured. To "bind it together", how could that be achieved?

士之才力，或有厚薄，智慮褊淺，不能博大深奧，自強於學若細子。細子恐其散於後世，絕於子孫，敢問約之奈何？
A person's abilities and strength, may be pronounced or weak. There are those who are wise and intellectual, and others who are short sighted and superficial. They are unable to approach what is big and to fathom what is mysterious, and to study as diligently as I do, the mite. I, the mite, fear that [this knowledge] will get lost in future generations, and that the transmission to children and grandchildren will be interrupted. Hence I dare to inquire from you how this "binding together" can be achieved?

黃帝曰：
善乎哉問也。此先師之所禁，坐私傳之也，割臂歃血之盟也，子若欲得之，何不齋乎。
Huang Di:
A good question, indeed!
It touches on the interdictions of the teachers in earlier times, not to transmit it arbitrarily.[7] An oath is required. It is to be confirmed by smearing blood, taken from one's own upper arm, around his mouth.[8] If you wish to receive [this knowledge] why do you not pass through the [required] fasting period?

6 See the beginning of LS 45 where almost identical statements refer to the needles.

7 NJZYXY and YWJ: "坐私 *zuo si* refers to people that enjoy an easy life and think only of themselves. Such teachings must not be transmitted to them." HBYXY refers to an interpretation of 坐 *zuo* as 罪 *zui*, "crime" and reads 坐私傳之 *zuo si chuan zhi* as "when one fails to be cautious in transmitting [it to others], then this is a crime".

8 HDNJZP: "The characters 歃血 *sha xue*, 'to smear blood around the mouth', refer to the ancient [ritual carried out by the recipient of secrets when taking an] oath [to reaffirm he will not violate the trust placed in him]."

雷公再拜而起曰：
請聞命於是也，乃齋宿三日而請曰：敢問今日正陽，細子願以受盟。黃帝乃與俱入齋室，割臂歃血，黃帝親祝曰：今日正陽，歃血傳方，有敢背此言者，反受其殃。

Lei Gong bowed twice and rose:
I wish to hear your orders on this. He then withdrew for a fasting period of three days, and asked: I dare to inquire whether I, the mite, can take the oath at noon. Huang Di thereupon went together with him into the chamber of fasting. There [Lei Gong] cut his upper arm and smeared the blood around his mouth. Huang Di himself recited the commandment: Today at noon you have smeared blood around your mouth, and the rules have been transferred. If you dare to act against these teachings, contrary to [the benefit you expect] there will be misfortune.

雷公再拜曰：
細子受之。

Lei Gong bowed again:
The mite accepts it.

黃帝乃左握其手，右授之書曰：慎之慎之，吾為子言之，
Huang Di thereupon with his left [hand] took [Lei Gong's] hand and with his right [hand] handed him over the text, admonishing him: Take care of it, take care of it! I will explicate it to you.

凡刺之理，經脈為始，營其所行，知其度量，
內刺五藏，外刺六府，審察衛氣，為百病母，
調其虛實，虛實乃止，寫其血絡，血盡不殆矣。

The principles of all piercing have their beginning in the conduit vessels. One [must] explore their paths, and one [must] know their measurements.
Internally one pierces the five long-term depots; externally one pierces the six short-term repositories. One examines the guard qi [because their failure is] the mother of all diseases.[9]
One seeks to balance depletion and repletion, so that depletion and repletion will end. The blood is drained from the network [vessels]. Once the blood is exhausted, there will be no calamity.

9 ZJY: "The guard qi are yang qi. They guard and strengthen the exterior. When the yang qi are not stabilized, then the guard qi will lose their normal function and evil [qi] via the guard qi enter the interior where they generate diseases. Hence [the failure of the guard qi] is the mother of all diseases."

雷公曰：
此皆細子之所以通，未知其所約也。

Lei Gong:
All that [I], the mite, have penetrated. But I do not yet know how to arrive at a synopsis.[10]

黃帝曰：
夫
約方者，猶約囊也，囊滿而弗約，則輸泄，方成弗約，則神與弗俱。

Huang Di:
Now,
to generate a synopsis of the rules is comparable to closing a pouch.[11] When the pouch is full and it is not closed, then its contents will be lost. When one has acquired all the rules but is unable to create a synopsis, then his spirit will be unable to apply them.

雷公曰：
願為下材者，勿滿而約之。

Lei Gong:
I, having only minimal ability, have not acquired the full [knowledge] yet and would still wish to generate a synopsis.

黃帝曰：
未滿而知約之以為工，不可以為天下師。

Huang Di:
[If you have] not yet acquired the full [knowledge] and still aspire to a synopsis of the knowledge, [you may] act as practitioner, but [you] cannot serve as a teacher of mankind.

雷公曰：
願聞為工。

Lei Gong:
I wish to be informed of how to act as a practitioner.

---

10 Lit: "how to bind it together."

11 The use of 約 *yue* , "to bind together", first in the sense of creating a synopsis, and second in the sense of closing a pouch is difficult to repeat in English.

黃帝曰：
寸口主中，人迎主外，
兩者相應，俱往俱來，若引繩大小齊等。

Huang Di:
The [movement in the vessels at the] inch opening is controlled by the center. The [movement in the vessels at the] *ren ying* [opening][12] is controlled by the exterior.[13] Both correspond to each other; they leave together and they come together. This is as if one were to pull a rope that has the same strength all along.

春夏人迎微大，秋冬寸口微大，如是者，名曰平人。
In spring and summer [the movement in the vessels] at the *ren ying* [opening] is somewhat more massive [than at the inch opening]. In autumn and winter it is somewhat more massive at the inch opening.[14] Those who are like this, they are called "healthy persons".

人迎大一倍於寸口，病在足少陽，一倍而躁，在手少陽。
人迎二倍，病在足太陽，二倍而躁，病在手太陽。
人迎三倍，病在足陽明，三倍而躁，病在手陽明。

When [the movement in the vessels] at the *ren ying* [opening] is twice as massive than that at the inch opening, the disease is in the foot minor yang [conduit].[15] When it is twice [as massive] and races, [the disease is] in the hand minor yang [conduit].

12 Needle insertion hole ST-9

13 ZJY: "The major yang [conduits] transmit the qi into the long-term depots. Hence [the movement in the vessels at] the inch opening is controlled by the center. The yang brilliance [conduits] transmit the qi into the short-term repositories. Hence the [movement in the vessels at the] *ren ying* [opening] is controlled by the exterior."

14 HDNJZP: "The [movement in the vessels at the] *ren ying* [opening] is controlled by yang [qi]. Hence it is a bit stronger in spring and summer. The [movement at the] inch opening is controlled by yin [qi]. Hence it is a bit stronger in autumn and winter."

15 HDNJZP: "The *ren ying* [opening] lies on the foot yang brilliance vessel; the yang brilliance [conduits] control the exterior and emit qi into the three yang realms. Hence, when the [movement in the vessels at the] *ren ying* [opening] is twice as massive than that at the inch opening, the disease is in the minor yang conduits of the feet. When it is twice as massive and races, then that is a condition of yang in yang, and the disease is located above in the hand minor yang conduits. [The movement] may be twice or three times as massive on top [of a normal movement], the disease is always located in the foot [conduits]. When in addition it races, then it is situated in the hand [conduits]. That applies to all following statements."

When [the movement in the vessels] at the *ren ying* [opening] is twice [as massive on top of the movement at the inch opening], the disease is in the foot minor yang [conduit].
When it is twice [as massive on top of the movement at the inch opening] and races, [the disease is] in the hand minor yang [conduit].
When [the movement in the vessels] at the *ren ying* [opening] is three times [as massive on top of the movement at the inch opening], the disease is in the foot yang brilliance [conduit].
When it is three times [as massive on top of the movement at the inch opening] and races, [the disease is] in the hand yang brilliance [conduit].

盛則為熱，虛則為寒，
緊則為痛痺，代則乍甚乍間。
盛則寫之，虛則補之，
緊痛則取之分肉，代則取血絡，且飲藥，
陷下則灸之，不盛不虛，以經取之，名曰經刺。

[Qi] abundance results in heat. Depletion results in cold.
[Qi] tightness results in pain and blockage-illness. A [movement with] intermissions is associated with [a disease] that is at times severe, and at times less active.
When [the qi] abound, they are to be drained. When they are depleted, they are to be supplemented.
In the case of tightness and pain, they are to be removed from the partings in the flesh. In the case of intermissions, the blood is to be removed from the network [vessels]. In addition, [the patient should] ingest liquid medication.[16]
When [the vessels] have sunken down, then they are to be cauterized.[17] When there is neither abundance nor depletion, the [disease] is to be removed from the conduits.[18] That is called "conduit piercing".

16 HDNJZP: "A movement in the vessels with frequent intermissions results from evil [qi] knots in the conduit and network [vessels], and from an imbalance of blood and qi. Hence, the blood tertiary vessels are to be needled, and in addition harmonization is to be aimed at by offering medication."

17 ZJY: "When the vessels have sunken in and fail to rise again, this is caused by stagnating cold. Hence, this is to be cauterized."

18 ZJY: "When the disease is not caused by a depletion of blood and qi, but by a settling of the disease [as evil qi] in the conduit and network [vessels], medication is to be applied depending on the conduit affected, or it is to be removed by cauterization and needling."

人迎四倍者，且大且數，名曰溢陽，溢陽為外格，死不治。必審按其本末，察其寒熱，以驗其藏府之病。

[A movement in the vessels] at the *ren ying* [opening] that is four times [as massive on top of the movement at the inch opening], and that is both massive and accelerated, is called "overflowing yang [qi]". Overflowing yang [qi] constitute an external barrier.[19] [The patient] will die; there is no cure. It is essential to examine origin and end, and to investigate whether it is a condition of cold or heat, and this way to find out what type of disease of the long-term depots and short-term repositories it is.

寸口大於人迎一倍，病在足厥陰，一倍而躁，在手心主。
寸口二倍，病在足少陰，二倍而躁，在手少陰。
寸口三倍，病在足太陰，三倍而躁，在手太陰。

When [the movement in the vessels] at the inch opening is twice as massive than that at the *ren ying* [opening], the disease is in the foot ceasing yin [qi conduit]. When it is twice [as massive] and races, [the disease is] in the hand heart ruler [conduit].
When at the inch opening is twice [as massive on top of the movement at the *ren ying* opening], the disease is in the foot minor yin [conduit]. When it is twice [as massive on top of the movement at the *ren ying* opening] and races, [the disease is] in the hand minor yin [conduit].
When [the movement in the vessels] at the inch opening is three times [as massive on top of the movement at the *ren ying* opening], the disease is in the foot major yin [conduit]. When it is three times [as massive on top of the movement at the *ren ying* opening] and races, [the disease] is in the hand major yin [conduit].

19 ZJY: "When [the movement in the vessels] at the *ren ying* [opening] is four times as massive on top [of the movement at the inch opening], and if it is both strong and accelerated, in that case the [qi] of the six yang [conduits] abound extremely unilaterally and spill over into the short-term repositories where they block the six yin [conduits]. That is called 'external barrier'."

盛則脹滿，寒中，食不化，虛則熱中、出糜、少氣、溺色變，
緊則痛痺，代則乍痛乍止。
盛則寫之，虛則補之，
緊則先刺而後灸之，代則取血絡，而後調之，
陷下則徒灸之， 陷下者，脈血結於中，中有著血，血寒，故宜灸之，不盛不虛，以經取之。

[Qi] abundance results in distension and a feeling of fullness. The center is cold, and food is no longer digested. [Qi] depletion results in heat in the center. [The patient] emits phlegm, is short of [breath] qi, and the color of his urine changes.[20]
[Qi] tightness results in pain and blockage-illness. A [movement with] intermissions is associated with [a disease] that is at times severe, and at times less active.
When [the qi] abound, they are to be drained. When they are depleted, they are to be supplemented.
In the case of a [qi] tightness, one pierces first, and cauterizes afterward.[21] In the case of intermissions, the blood is to be removed from the network [vessels first] and a balance is to be achieved afterwards.
When [the vessels] have sunken down, they are to be cauterized.

>In the case of sunken down [vessels] the vessels have blood knots inside. The blood remains attached in the center. The blood is cold. Hence it must be cauterized.<

When there is neither abundance nor depletion, the [disease] is to be removed from the conduits.

寸口四倍者，名曰內關，內關者，且大且數，死不治。

When [the movement in the vessels] at the inch opening is four times [as massive on top of that at the *ren ying* opening], that is called "internal closure". In the case of an internal closure, [the movement in the vessels] is both massive and accelerated. [The patient] will die; there is no cure.

20 ZJY: "That is the vessel [movement] at the inch opening. When [the qi] there abound, that shows a repletion in the exterior and a depletion in the center, resulting in swelling and a feeling of fullness, cold in the center, and inadequate digestion of food. In the case of [the vessel movement showing] a depletion, the proper yin [qi] are insufficient, and that results in heat in the center, discharge of phlegm, shortness of breath, and a changed color of urine."

21 ZJY: "A dense succession [of movements in the vessels] results from cold. Hence, one must pierce first and cauterize only afterwards. The conduits are to be made passable first, and the cold can be removed easily afterwards."

必審察其本末之寒溫，以驗其藏府之病。通其營輸，乃可傳於大數。大數曰：盛則徒寫之，虛則徒補之，緊則灸刺，且飲藥，陷下則徒灸之，不盛不虛，以經取之。

It is essential to examine origin and end, and [to investigate] whether it is a condition of their having cold or heat, and this way to find out what type of disease of the long-term depots and short-term repositories it is. Those who have penetrated circulation and transport,[22] they may be given the [text] *Great Numbers*. In the *Great Numbers* it is said: When [the qi] abound, all [the vessels] are to be drained. In the case of depletion they all are to be supplemented. When they are tight, cauterization and piercing are applied, and in addition the ingestion of liquid medication. When the [vessels] have sunken down, they are all cauterized. When there is neither abundance nor depletion, the [disease] is to be removed from the conduits.

所謂經治者，飲藥，亦曰灸刺，脈急則引，脈大以弱，則欲安靜，用力無勞也。

>The so called "curing via the conduits" refers to the ingestion of liquid medication, and it is also named "cauterization and piercing". When the vessels are tense, then one applies the pulling [massage]. When the [movement in the vessels] is massive and also weak, [the patient] is to rest. When he exerts himself, he must not exhaust himself.<

22 HDNJZP: "The character 營 *ying* is synonymous here with the 經脈 *jing mai*, 'conduit vessels'. That are the paths transporting (營運 *ying yun*) the qi and the blood. Hence, the abbreviation used here: 營 *ying*. The character 輸 *shu* refers here to all transport openings on the conduits."

Chapter 49
五色
The Five Complexions

雷公問於黃帝曰：
五色獨決於明堂乎，小子未知其所謂也。

Lei Gong asked Huang Di:
The five complexions are to be distinguished at the Hall of Enlightenment only. I, the youngling,[1] do not yet know what that means.

黃帝曰：
明堂者，鼻也；
闕者，眉間也；
庭者，顏也；
蕃者，頰側也；
蔽者，耳門也。

Huang Di:
The "Hall of Enlightenment", that is the nose.
The "watch tower", that is the space between the eyebrows.
"Courtyard" refers to the forehead.
The "protective fences" are the cheeks to the side.
"Shelter" refers to the ear openings.

其間欲方大，去之十步，皆見於外，如是者壽，必中百歲。

When the space between [protective fences, shelter, watch tower, etc.] is extensive, in a distance of ten steps all of it can be seen from outside. [Persons with] such a condition will enjoy a long life. They will certainly reach an age of 100 years.[2]

1 ZJY: "Among all the courtiers of Huang Di, only Lei Gong was a young man. Hence he called himself a 'youngling'." NJZYXY: "小子 *xiao zi*, 'youngling', is identical with 細子 *xi zi*, 'mite', in LS 48."

2 NJZYXY: "The character 中 is read here *chong*; in the sense of 'to fill'."

雷公曰：
五官之辨，奈何？

Lei Gong:
To distinguish among [the complexions by means of] the five organs, how is that done?

黃帝曰：
明堂骨高以起，平以直，
五藏次於中央，六府挾其兩側，
首面上於闕庭，王宮在於下極，
五藏安於胸中，真色以致，病色不見，
明堂潤澤以清，五官惡得無辨乎？

Huang Di:
The bone of the Hall of Enlightenment rises high; it is even and straight.
The [complexions associated with the] five long-term depots are arranged[3] in the center.
The [complexions associated with the] six short-term repositories appear laterally on both sides.
Above in the face are watch tower and courtyard; the royal palace[4] is situated at its deepest point.[5]
When the five long-term depots in the chest are in peace, then the colors of their true [qi] appear; colors associated with a disease do not appear.
The Hall of Enlightenment is moist and clear. How could it be that [the colors] cannot be distinguished by means of the five organs.[6]

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3 NJZYXY: "The character 次 *ci* has the meaning here of 居 *ju*, 'to be at/in'." Differently: HDNJZP defines 次 *ci* as 依次排列 *yi ci pai lie* 'ordered in rows '."

4 NJZYXY: "王宮 *wang gong* refers to the lowermost section [of the forehead] between the two eyes that is associated with the heart." HDNJZP: "The heart is the ruler among the five long-term depots. Hence the venue where [the complexions associated with] the heart show is called 'royal palace'."

5 HDNJZP: "下極 *xia ji* is the space between the eyes."

6 See LS 37, note 1: NJZYXY: "The 五官 *wu guan*, the 'five administrative organs', include the eyes, the nose, the mouth, the tongue and the ears. They all fulfill specific administrative tasks. Hence they are called 官 *guan*, 'administrative organs'." ZJY: '官 *guan* is to say: 職守 *zhi shou* 'to fulfill one's duty'. It is through them that breathing is regulated, the colors are distinguished, water and grain are received, the flavors are separated, and the voices and tones are heard."

雷公曰：
其不辨者，可得聞乎？

Lei Gong:
That they cannot be distinguished, may I be informed of that?

黃帝曰：
五色之見也，各出其色部。部骨陷者，必不免於病矣。其色部乘襲者，雖病甚，不死矣。

Huang Di:
When the five complexions become visible, they always appear at their specific locations. When the bones at this location are sunken in, a disease is inescapable. When the location where the color [associated with a specific long-term depots appears,] is occupied [by a color associated with a phase in the five phases sequence] signaling an attack [by a son on his mother],[7] the disease may be serious, but will not end in death.

雷公曰：
官五色奈何？

Lei Gong:
Which are the conditions administrating[8] the five complexions?

黃帝曰：
青黑為痛，黃赤為熱，白為寒，是謂五官。

Huang Di:
Greenish and black are associated with pain. Yellow and red are associated with heat. White stands for cold. That is meant by the "five administrators."

7 NJZYXY: "That is the case when at the location associated with the heart a yellow color, at the location associated with the liver a red color, at the location associated with the lung a black color, and at the location associated with the kidneys a greenish color shows. That are 'son' colors that have occupied the position of their 'mother'."

8 HDNJZP:"官 *guan* has the meaning here of 主 *zhu*, 'to control'." HBYXY agrees: "Which disease conditions control/are responsible for the appearance of any of the five complexions?"

雷公曰：
病之益甚，與其方衰，如何？

Lei Gong:
A disease may increase in severity, and then it may weaken.[9] How does that work?

黃帝曰：
外內皆在焉。

Huang Di:
Both exterior and interior are involved here.

切
其脈口，滑小緊以沉者，病益甚，在中；人迎氣大緊以浮者，其病益甚，在外。
其脈口，浮滑者，病日進；人迎沉而滑者，病日損。
其脈口，滑以沉者，病日進，在內；其人迎脈滑盛以浮者，其病日進，在外。

When one presses [the vessels]

- at the vessel opening[10] and [notices a movement that is] smooth, minimal, and tight, as well as in the depth, the disease increases in severity and is located in the center.[11] When the qi at the *ren ying* [opening] is massive, tight, and at the surface, the disease increases in severity and is in the exterior;
- at the vessel opening and [notices a movement that is] at the surface and smooth, the disease progresses daily.[12] When [the movement in the vessels] at the *ren ying* [opening] is in the depth and smooth, the disease decreases daily;[13]
- at the vessel opening and [notices a movement that is] smooth and in the depth, the disease progresses daily and it is in the interior. When [the move-

9 ZJY: " 'Increase in severity' is to say: it progresses. 'It weakens' is to say: it retreats."

10 NJZYXY: "Alternative designations are 寸口 *cun kou*, 'inch opening', and 氣口 *qi kou*, 'qi opening'. That is the location at the wrist where the pulse is felt."

11 HDNJZP: "The 'vessel opening' lies on the major yin vessel of the long-term depot lung. That is to say, the disease is in the body's center and controls the five long-term depots. If the [movement in the vessels] at the vessel opening is smooth, minimal, and tight as well as in the depth, then that is to say: there are plenty of evil [qi] present in the yin realm, and it is because of them that the disease is severe."

12 HDNJZP: "The 'vessel opening' is yin. A movement at the surface is yang. When yang qi are present in the yin realm, they cause the disease to progress."

13 HDNJZP: "The *ren ying* [opening] is yang. A movement in the depth is yin. Yin qi appear in the yang realm. Hence the disease weakens day after day."

ment in the vessels] at the *ren ying* [opening] is smooth, abounding [with qi] and at the surface, the disease progresses daily and is in the exterior.

脈之浮沉及人迎與寸口氣小大等者，病難已；

When the [movement in the] vessels is at the surface and in the depth, and when a minimal or massive [movement in the vessels] at the *ren ying*[14] and at the vessel opening is identical, the disease will be difficult[15] to cure.

病之在藏，沉而大者，易已，小為逆，
病在府，浮而大者，其病易已。

When the disease[16] is in the long-term depots, with [a movement in the vessels] in the depth that is also massive, a cure is easily achieved. //[a movement that is] minimal is a movement contrary to the norms.//
When the disease is in the short-term repositories, with [a movement in the vessels] at the surface that is also massive is, the disease will be easily cured.

人迎盛堅者，傷於寒，
氣口盛堅者，傷於食。

When [the qi] at the *ren ying* [opening] abound and [the movement in the vessels] is firm,[17] that is harm caused by cold.
When [the movement] at the qi opening abounds and is firm, that is harm caused by food.

雷公曰：
以色言病之間甚，奈何？

Lei Gong:
To rely on the complexion to arrive at a statement on a disease's degree of severity, how is that possible?

14 Needle insertion hole ST-9

15 NJZYY: "The character 難 *nan*, 'difficult', is to be replaced here with 易 *yi*, 'easy'. When the movements in the vessels are balanced, the yin and the yang [qi] are harmonized. Hence the disease can be cured easily."

16 The sentence structure parallelism suggests that the character 之 *zhi* is a later addition.

17 HDNJZP: "The [movement in the vessels at the] *ren ying* [opening] is controlled by the condition in the exterior. When it abounds and is firm, that is a sign of tight [movements in the] vessels. A tight [movement in the vessels] is caused by cold. Hence cold [qi] in the exterior are responsible [for the present condition]." NJZYXY refers to the different text versions that instead of 堅 *jian*, "firm", have 緊 *jin*, "tight". The same applies to the following line.

黃帝曰：
其色麤以明，沉夭者為甚，其色上行者，病益甚；其色下行，如雲徹散者，病方已。

Huang Di:
In the case of a complexion that is rough and shines, [the disease is mild].[18] When it is deep and feeble, [the disease] is serious. When the color ascends, the disease increases in severity.[19] When the color descends and if it dissipates like clouds, the disease will soon be healed.

五色各有藏部，有外部有內部也。色從外部走內部者，其病從外走內；其色從內走外者，其病從內走外。

Each of the five complexions has its specific location where one of the long-term depots [reveals its condition]. These are external and internal locations. When the color from the exterior moves towards the interior, the respective disease moves from the exterior to the interior. When the color from the interior moves towards the exterior, the respective disease moves from the interior to the exterior.

病生於內者，先治其陰，後治其陽，反者益甚。
其病生於陽者，先治其外，後治其內，反者益甚。

When the disease has emerged in the interior, one first cures the yin [realms] of the [patient], and only then cures his yang [realms]. If one contravenes [this rule, the disease] will become more serious.
When the disease has emerged in the yang [realm], one first cures the [patient's] exterior, and after that cures his interior. If one contravenes [this rule, the disease] will become more serious.

其脈滑大，以代而長者，病從外來，目有所見，志有所惡，此陽氣之並也，可變而已。

When the [movement in] the vessels is smooth and massive, and when it has intermissions and is extended, the disease has come from outside. The eyes see something. The mind has an aversion to something. These are yang qi dynamics. They can be modified and healed.

18 HDNJZP: "According to the JYJ this passage is to be read as 其色粗以明為間 *qi se cu yi ming wei jian*, "When the complexion is crude and clear, [the disease] is mild".

19 HDNJZP: " 'The color ascends' is to say: the evil [qi] of the disease abound, and hence the disease progresses. '[The color] descends' is to say: the evil qi have weakened. '[The color] dissipates' is to say. The evil [qi] are of a mild type. Hence the disease can be cured easily."

雷公曰：
小子聞風者，百病之始也；厥逆者，寒濕之起也，別之奈何？

Lei Gong:
I, the youngling, have been informed that the wind is the beginning of all diseases. [However,] receding [qi] moving contrary to the norms, [such a disease] emerges because of cold and dampness. How can [these different causes] be distinguished?

黃帝曰：
常候闕中，薄澤為風，沖濁為痺。
在地為厥。此其常也；各以其色言其病。

Huang Di:
This shows regularly in the watchtower. When [the complexion there] is thin and moist, wind is [the origin of the disease]. When it is deep and turbid, it is a blockage-illness.[20]
When it is in the earth [pavilion[21]], it is a case of receding [qi]. That is the regular order. In each case it is possible to rely on the complexion to make a statement on the [origin of the] disease.

雷公曰：
人不病卒死，何以知之？

Lei Gong:
There are people who have no disease, but die all of a sudden. How is that to be explained?

黃帝曰：
大氣入于藏府者，不病而卒死矣。

Huang Di:
When massive quantities of [evil] qi[22] enter someone's long-term depots and short-term repositories, [that person] has no disease and dies all of a sudden.

20 HDNJZP: "Wind diseases are in the yang realm; they were received by the skin and the body hair. Hence the coloring is superficial and moist and shiny. Blockage diseases are in the flesh and in the bones. Hence the coloring is deep and turbid."

21 NJZYXY: "The character 地 *di* refers to the mandible. Another name is 地閣 *di ge*, 'earth pavilion'."

22 NJZYXY: "大氣 *da qi* are 大邪之氣 *da xie zhi qi*, 'massively evil qi'."

雷公曰：
病小愈而卒死者，何以知之？

Lei Gong:
When a disease has improved and is almost healed, and [the patient] dies all of a sudden, how is that to be explained?

黃帝曰：
赤色出兩顴，大如拇指者，病雖小愈，必卒死。
黑色出於庭，大如拇指，必不病而卒死。

Huang Di:
When a red complexion as big as a thumb appears on both cheekbones, a [patient's] disease may have improved and is almost healed, he will die all of a sudden nevertheless.
When a black complexion as big as a thumb appears in the courtyard,[23] [a person may] not have had a disease and will die all of a sudden nevertheless.

雷公再拜曰：
善哉！
其死有期乎？

Lei Gong paid reverence twice and said:
Good!
Will his death occur at a certain time?

黃帝曰：
察色以言其時。

Huang Di:
One inspects the complexion to [be able to] make a statement on the time [of his death].

雷公曰：
善乎！
願卒聞之。

Lei Gong:
Good!
I wish to be fully informed of this.

23 The 'courtyard' was identified as the forehead above, and will be identified as the face further below..

黃帝曰：

庭者，首面也；
闕上者，咽喉也；
闕中者，肺也；
下極者，心也；
直下者，肝也；
肝左者，膽也；
下者，脾也；
方上者，胃也；
中央者，大腸也；
挾大腸者，腎也；
當腎者，臍也；
面王以上者，小腸也，
面王以下者，膀胱子處也；
顴者，肩也；
顴後者，臂也；
臂下者，手也；
目內眥上者，膺乳也；
挾繩而上者，背也；
循牙車以下者，股也；
中央者，膝也；
膝以下者，脛也；
當脛以下者，足也；
巨分者，股裏也；
巨屈者，膝臏也。

Huang Di:
The courtyard, that is the face of the head.
Above the watchtower, that is the throat.
Inside the watchtower, that is the lung.
The lowermost end, that is the heart.
Straight downward, that is the liver.
To the left of the liver, that is the gall bladder.
Further below, that is the spleen.
Exactly upward,[24] that is the stomach.

24 ZJY: "方上 *fang shang* is a location on both sides of the nasal bridge; above the 迎香 *ying xiang* [opening]. (LI-20) That are the nostrils."

In the center, that is the large intestine.[25]
On both sides of the large intestine, these are the kidneys.
Exactly in front of the kidneys, that is the navel.
Above the facial king,[26] that is the small intestine.
Below the facial king, that is where the urinary bladder is.
The cheek bones, they are the shoulders.
Behind the cheek bones, these are the arms.
Below the arms, these are the hands.
Above the inner corners of the eyes, these are the chest nipples.
Along the rope and rising,[27] that is the spine.
Following the gums[28] and below, that is the thigh.
The center, that is the knee.
Below the knee, that is the lower leg.
Exactly below the lower leg, that is the foot.
The grand section,[29] that is the inner side of the thigh.
The grand curvature,[30] that is the knee cap.

此五藏六府肢節之部也，各有部分。有部分，用陰和陽，用陽和陰，

These are the sections associated with the five long-term depots and six short-term repositories, the limbs, and the joints. Each of them has its specific section. In these sections one harmonizes yang by means of yin, and yin by means of yang.

當明部分，萬舉萬當。
能別左右，是謂大道；
男女異位，故曰陰陽。
審察澤夭，謂之良工。

When one is knowledgeable about the sections, in a myriad cases he will be right a myriad times.
When one is able to discern between left and right, that is called "the great WAY".

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25 HDNJZP: " 'Center' is the region below the cheek bones, to the side of the nostrils." HBYXY: "Below the two cheek bones, outside of the 迎香 *ying xiang* [opening], on both sides of the nose."

26 NJZYXY: "面王 *mian wang*, 'facial king', is the tip of the nose.

27 NJZYXY: "The character 繩 *sheng*, 'rope', refers to the rim of the ears here. JSJ: 'The rim of the ears is prominent like a rope. Hence it is called 'rope'."

28 NJZYXY: "牙車 *ya che*, 'the teeth carriage', signifies the jaws."

29 NJZYXY: "巨分 *ju fen* , 'the grand section', is the wide space of maxilla and mandible.

30 NJZYXY: "巨屈 *ju qu*, ,the grand curvature', signifies to lower chin bones."

In men and women the locations [where the colors appear] differ. Hence one speaks of yin and yang.
When someone examines whether [the color] is moist or feeble, he is called a "good practitioner".

沉濁為內，浮澤為外。
黃赤為風，青黑為痛，
白為寒，黃而膏潤為膿，赤甚者為血，痛甚為攣，寒甚為皮不仁。

Deep and turbid refer to the interior; superficial and moist refer to the exterior.[31]
Yellow and red refer to wind. Greenish and black refer to pain.
White refers to cold. Yellow and fat dampness refer to pus.[32] An extreme red refers to blood. An extreme pain refers to cramps. Extreme cold refers to a numbness of the skin.[33]

五色各見其部，
察其浮沉，以知淺深；
察其澤夭，以觀成敗；
察其散搏，以知遠近；
視色上下，以知病處；
積神於心，以知往今。

Each of the five complexions appears at its specific location
One examines whether [a complexion] is superficial or in the depth to know whether [the disease] is at the surface or in the depth.
One examines whether it is moist or feeble to recognize whether [the patient] will be fine or is doomed.
One examines whether it dissipates or collects[34] to know whether [the disease] is distant or near.

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31 HDNJZP: "When the color is deep and turbid, the disease is in the interior, in the long-term depots; when it is superficial and moist and shiny, the disease is in the exterior, in the short-term repositories."

32 HDNJZP: "A reference to ulcers, not to the facial qi complexion."

33 HDNJZP "When the blood-liquid receives cold qi it will no longer be able to flow freely. When it fails to move on, pain results. When the pain is severe, the sinews and the vessels cramp. The cold causes the blood to coagulate; it hinders the movement of the camp and the guard qi. Hence the skin is numb."

34 JYJ 1/15 has the character 浮 *fou*, "floating", "at the surface", here instead of 搏 *bo*, "to seize".

One inspects whether the complexion rises or descends, to know the location of the disease.
All this is to be done with utmost concentration to get to know where [the disease] moves to, and where it is at present.

故
相氣不微，不知是非，
屬意勿去，乃知新故。
色明不麤，沉夭為甚，
不明不澤，其病不甚。

The fact is:
If one fails to carefully observe the qi, he does not know what is right and what is wrong.
If one focuses his intentions, he will know whether it is a new or an old [disease].
When the complexion is not very brilliant, dark and feeble, [the disease] is serious.
When it is neither brilliant nor moist, the disease is not serious.

其色散，駒駒然，未有聚；其病散而氣痛，聚未成也。

When the complexion dissipates and moves here and there,[35] [the evil qi] have not gathered [at a definite location] yet. When the disease [qi] dissipate and the qi cause pain, the gathering is not completed yet.

腎乘心，心先病，腎為應，色皆如是。

When [the water of] the kidneys encroaches upon [the fire of] the heart, the heart had a disease first, and the kidneys have reacted. All complexions [re]act like this.

男子色在于面王，為小腹痛；下為卵痛；其圜直為莖痛，高為本，下為首，狐疝癭陰之屬也。

To the complexion of males [the following applies: A complexion] at the king of the face[36] signals pain in the lower abdomen. When it appears even further down, the pain is in the testicles. [A complexion] in the round-straight [fold below the nose] signals pain in the penis. [A complexion] in the upper part [of the fold below

35 NJZYXY: "駒 *gou* is 'colt'. 駒駒 *gou gou* is to say: the coloring does not remain at a fixed location but moves here and there like a colt." HBYXY: "An alternative opinion interprets 駒駒 *gou gou* as 好貌 *hao mao*, 'beautiful'. That is to say, the coloring is dissipated and beautiful. From that one may conclude that [the evil qi] have not lumped together, and that the disease will dissipate too."

36 面王 *mian wang*, "king of the face", refers to the bridge and tip of the nose.

the nose] refers to the basis [of the penis. A complexion] in the lower part indicates [pain in] the glans penis. [Such diseases] are fox elevation-illnesses and prominence-illness at the yin [member].[37]

女子在于面王，為膀胱子處之病，散為痛，搏為聚，方員左右，各如其色形。其隨而下至胝，為淫，有潤如膏狀，為暴食不潔。

To [the complexion of] women [the following applies: A complexion] at the king of the face signals a disease in the urinary bladder and the uterus. When it is dissipated, it signals pain. When it is collected, it signals an accumulation. Whether it is rectangular or round, on the left, or on the right, the physical appearance is always like that of the complexion. When [the complexion] follows [the disease] and descends to the lips,[38] that refers to an outflow.[39] When [defecation] is moist like a paste, that results from an immoderate consumption of unclean food.

左為左，右為右。其色有邪，聚散而不端，面色所指者也。色者，青黑赤白黃，皆端滿有別鄉。別鄉赤者，其色赤，大如榆莢，在面王為不月。其色上銳，首空上向，下銳下向，在左右如法。

[A color] on the left refers to [a disease] on the left. [A color] on the right refers to [a disease] on the right. When a complexion is associated with evil [qi] that collect and disperse again, with their extensions remaining unclear, [the nature of the disease] is indicated by the facial complexion.[40] The complexions include greenish, black, red, white and yellow. Each has its own specific location that it fills. When a red complexion appears at a location different [from that where it should appear], and when such a red color has the size of an elm seed and appears at the facial king, [that female patient] has no menstruation.[41] When the complexion is pointed upward, [the evil qi] move upward into the empty space in the head. When it is pointed downward, [the evil qi] move downward. [A complexion that is pointed towards] left or right, follows the same pattern.

37 NJZYXY: "癭陰 *tui yin* is a scrotum swelling." The designation as "fox" refers to its continuous change of location.

38 The character 胝 *zhi* is a writing error for 脣 *chun*, 'lips'."

39 NJZYXY:" 淫 *yin* is synonymous here with 白淫 *bai yin*, 'fluor albus'. SW 44 has a commentary by WB: '白淫 *bai yin* is an outflow of white matter of the consistency of male sperma. Women emit it continuously from their yin organ'."

40 HDNJZP: "When a coloring is associated with unusual qi that collect and disperse again and show an unusual behavior, the location in the face where they show is linked to a specific long-term depot and hints at the location of the disease."

41 HBYXY: "Originally the text read 日 *ri*, 'day' here instead of 月 *yue*, 'monthly [period]'. That was changed in accordance with the version in JYJ."

以五色命藏，青為肝，赤為心，白為肺，黄為脾，黑為腎。肝合筋，心合脈，肺合皮，脾合肉，腎合骨也。

When the five complexions serve to identify the long-term depots, greenish stands for the liver. Red stands for the heart. White stands for the lung. Yellow stands for the spleen. Black stands for the kidneys. The liver is united with the sinews. The heart is united with the vessels. The lung is united with the skin. The spleen is united with the flesh. The kidneys are united with the bones.

Chapter 50
論勇
On Courage

黃帝問於少俞曰：
有人於此，并行并立，其年之長少等也，衣之厚薄均也，卒然遇烈風暴雨，或病或不病，或皆病，或皆不病，其故何也？

Huang Di asked Shao Yu:
There are some people. They walk together, and they stand together. They are of the same age, and their clothing is identical too. Suddenly they are exposed to a violent wind and to heavy rain. Some of them fall ill. Others do not fall ill. Or, all of them fall ill. Or none of them falls ill. What causes it to be that way?

少俞曰：
帝問何急？

Shao Yu:
How urgent[1] is this question to the thearch?

黃帝曰：
願盡聞之。

Huang Di:
I wish to be fully informed of this.

少俞曰：
春溫風，夏陽風，
秋涼風，冬寒風。
凡此四時之風者，其所病各不同形。

Shao Yu:
In spring the warm[2] wind blows; in summer the yang wind blows;[3]

1 HBYXY: "The character 急 *ji*, 'urgent', is synonymous here with 先 *xian*, 'first', 'immediately'."

2 HBYXY: "In accordance with the text version in JYJ, the character 溫 *wen*, 'warm', was replaced with the character 青 *qing*, 'greenish'."

3 HBYXY: " 'Yang wind' refers to the hot winds in summer."

In autumn the cool wind blows; in winter the cold wind blows.
The diseases resulting from the winds in the course of these four seasons, they all have different physical appearances.

黄帝曰：
四時之風，病人如何？

Huang Di:
The winds of the four seasons, how do they make people ill?

少俞曰：
黄色薄皮弱肉者，不勝春之虛風；
白色薄皮弱肉者，不勝夏之虛風；
青色薄皮弱肉者，不勝秋之虛風；
赤色薄皮弱肉者，不勝冬之虛風也。

Shao Yu:
Those with a yellow complexion, a thin skin and weak flesh, they will not be able to overcome a depletion wind[4] in spring.[5]
Those with a white complexion, a thin skin and weak flesh, they will not be able to overcome a depletion wind in summer.
Those with a greenish complexion, a thin skin and weak flesh, they will not be able to overcome a depletion wind in autumn.
Those with a red complexion, a thin skin and weak flesh, they will not be able to overcome a depletion wind in winter.

黄帝曰：
黑色不病乎？

Huang Di:
Someone with a black complexion does not fall ill?

4 ZJY: "虛風 *xu feng* is a 虛幻不正之邪風 *xu huan bu zheng zhi xie feng*, 'irregular, evil wind'." YWJ: "虛風 *xu feng*, 'depletion wind', is a wind arriving in a certain season not from the cardinal direction where it should originate from in that particular season."

5 YWJ: "The color yellow is associated with the phase 'earth'. The annual season spring is associated with the phase 'wood'. Wood is able to subdue earth. Hence a person with a

少俞曰：
黑色而皮厚肉堅，固不傷於四時之風；

Shao Yu:
Someone with a black complexion, a thick skin and firm flesh, he will not be harmed by the winds of the four seasons.

其皮薄而肉不堅，色不一者，長夏至而有虛風者，病矣。
其皮厚而肌肉堅者，長夏至而有虛風，不病矣。
其皮厚而肌肉堅者，必重感於寒，外內皆然，乃病。

When someone whose skin is thin and whose flesh is not firm, and whose complexion is variegated is exposed to a depletion wind in late summer, he will fall ill.
When someone whose skin is thick and whose muscles and flesh are firm is exposed to a depletion wind in late summer, he will not fall ill.
When someone whose skin is thick and whose muscles and flesh are firm is repeatedly exposed to cold, affecting him both externally and internally, he will fall ill.

黃帝曰：
善。

Huang Di:
Good!

黃帝曰：
夫
人之忍痛與不忍痛者，非勇怯之分也。

Huang Di:
Now,
whether someone can stand pain or not, that is not related to whether he is courageous or cowardly.

夫
勇士之不忍痛者，見難則前，見痛則止；

Now,
there are courageous males who cannot stand pain. When they are confronted with

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yellow complexion, thin skin and weak flesh may fall ill when in spring he is affected by an irregular depletion wind." This argumentation on the basis of the mutual relationships among the five phases applies to the following lines too.

a difficult situation, they go ahead nevertheless. But when they are confronted with pain, they stop.

夫
怯士之忍痛者，聞難則恐，遇痛不動。

Now,
there are cowardly males who can stand pain. When they hear of a difficult situation, they develop fear. When they encounter pain, they are not irritated.

夫
勇士之忍痛者，見難不恐，遇痛不動；

Now,
there are courageous males who can stand pain. When they are confronted with a difficult issue, they develop no fear. When they encounter pain, they are not irritated.

夫
怯士之不忍痛者，見難與痛，目轉面眄，恐不能言，失氣惊悸，顏色變化，乍死乍生。余見其然也，不知其何由，願聞其故。

Now,
there are cowardly males who cannot stand pain. When they are confronted with both a difficult situation and pain, they turn their eyes, and they turn their face to the side.[6] Because of fear they are unable to speak; they lose qi and are frightened. Their complexion changes, and at times it looks as if they were to die, and then again they appear to survive. I have witnessed such differences, but I have no idea why that is so. I wish to be informed of the underlying reason.

6 HBYXY: "目轉 *mu zhuan* is to say: from fright they are dizzy, and the things in front of their eyes seem to revolve. 面眄 *mian xi* is to say: one turns his head to the side and does not dare to look straight ahead. The character 面 *mian* may also be a writing error for the character 而 *er*, 'and also'. That would correspond to the structure of the sentence, and is quite possible given the similarity of the two characters."

少俞曰：
夫
忍痛與不忍痛者，皮膚之薄厚，肌肉之堅脆，緩急之分也，非勇怯之謂也。

Shao Yu:
Now,
whether someone can stand pain or not, depends on whether his skin is thin or thick, whether his muscles and flesh are firm or brittle, relaxed or tense. That is to say, it has nothing to do with whether one is courageous or cowardly.

黃帝曰：
願聞勇怯之所由然。

Huang Di:
I wish to be informed of why someone is courageous, and someone else is a coward.

少俞曰：
勇士者，目深以固，長沖直揚，三焦理橫，其心端直，其肝大以堅，其膽滿以傍，怒則氣盛而胸張，肝舉而膽橫，眥裂而目揚， 毛起而面蒼，此勇士之由然者也。

Shao Yu:
Courageous males, their eyes lie deep and are fixed. The eyebrows are long and wild. Their skin structures are horizontal. The heart stands upright; the liver is big and firm. The gall bladder is filled.[7] When they are angry, their qi abound and their chest widens. The liver is elevated, and the [qi of the] gall bladder are unrestrained. The corners of the eyes are split, and the eyes are widened. The body hair rises, and the face has a greenish complexion. That is the reason why someone is courageous.

黃帝曰：
願聞怯士之所由然。

Huang Di:
I wish to be informed of why someone is cowardly.

7 HBYXY: "The character 傍 *pang* is identical here with the character 旁 *pang* in the sense of 盛 *sheng*, 'rich', 'plentiful'."

少俞曰：
怯士者，目大而不減，陰陽相失，其焦理縱，髑短而小，肝系緩，其膽不滿而縱，腸胃挺，脅下空，雖方大怒，氣不能滿其胸，肝肺雖舉，氣衰復下，故不能久怒，此怯士之所由然者也。

Shao Yu:
Cowardly males, their eyes are wide open;[8] the yin and the yang [qi] have lost their regular interaction. The skin structures are slack. The sternum is short and small. The liver connection is loose. The gall bladder is not filled, and slack. The intestines and the stomach are long and stretched.[9] Below the ribs is an empty space.[10] Even if they are very angry, their qi do not suffice to fill the chest. Liver and lung[11] may be elevated, their qi weaken nevertheless and sink down. Hence they are unable to maintain their rage for long. That is the reason why someone is cowardly.

黄帝曰：
怯士之得酒，怒不避勇士者，何藏使然？

Huang Di:
When a cowardly male has had a drink, is enraged and does not shy away from a courageous type, which long-term depot makes him behave that way?

少俞曰：
酒者，水谷之精，熟谷之液也，其氣慓悍，其入于胃中，則胃脹，氣上逆，滿於胸中，肝浮膽横，當是之時，固比于勇士，氣衰則悔與勇士同類，不知避之，名曰酒悖也。

Shao Yu:
Wine is the essence of water and grain; it is a liquid prepared from processed grain. Its qi are extremely aggressive. When they enter the stomach, the latter will widen, and the qi ascend in a movement contrary to the norms to fill the chest.

8 HBYXY: "ZJB comments in LJ 21: 'Instead of 減 *jian*, 'to decrease', the text should have the character 緘 *jian*, 'to close'. SDY: '減 *jian*, 'to decrease', is an error for 瞷. According to ShW 瞷 is synonymous with 目陷 *mu xian*, 'eyes sunken in'."

9 HDNJZP: "The character 挺 *ting* is to say: stretched long; without bends. When the intestines and the stomach are stretched long, that indicates that they are weak. They are thin and straight, almost without any curves." Differently HBYXY: "The character 挺 *ting* is synonymous with 縱緩 *zong huan*, 'slack'. The intestines and the stomach are slack, without any strength."

10 HDNJZP: "That is to say, the liver qi fail to fill the empty space."

11 HBYXY: "The character 肺 *fei*, .lung', is most likely an error here for the character 膽 *dan*, 'gall bladder'. This statement is juxtaposed with the statement 肝舉膽横 *gan ju dan heng*. The linking of 'liver and lung' does not fit."

The [qi of the] liver are unrestrained, and the [qi of the] gall bladder are wild. In such a moment, [the drunken coward] will feel on a par[12] with a courageous man. Once his qi weaken, he will regret to have considered himself to be on a par with the courageous one, and not to have known how to get out of the latter's way.[13] That is called "unreasonable behavior caused by wine".

12 HBYXY: "Other text versions have instead of the character 固 *gu*, 'firm', here 同 *tong*, 'equal'."

13 HBYXY has instead of the character 避 *bi*, "to avoid", the character 為 *wei* in the sense of "to overcome". If one were to accept this wording, the translation would read: "… he will regret to have considered himself to be on a par with the courageous man, and he cannot imagine how he might have been able to overcome him."

Chapter 51
背腧
The Transport [Openings] on the Back

黄帝問于歧伯曰：
願聞五藏之腧，出於背者。

Huang Di asked Qi Bo:
I wish to be informed of the transport [openings][1] of the five long-term depots, situated on the back.

歧伯曰：
背中大腧在杼骨之端，
肺腧在三焦之間，
心腧在五焦之間，
膈腧在七焦之間，
肝腧在九焦之間，
脾腧在十一焦之間，
腎腧在十四焦之間。
皆挾脊相去三寸所，

Qi Bo:
The big transport [openings][2] on the back[3] are situated at the tips of the shuttle bones.[4]

1 ZJY: "In the present text the three characters 腧 *shu*, 輸 *shu*, 俞 *shu* are used interchangeably."

2 HDNJZP: "The designation 'big transport [openings]' refers here to the 大杼 *da zhu* ("great shuttle") openings. As they lie above the transport openings of the five long-term depots and six short-term repositories they are named 大腧 *da shu*, 'big transport [openings]."

3 HBYXY: "TS 11 has instead of 背 *bei*, 'back', here 胸 *xiong*, 'chest'. YSS comments: 'The 杼 *zhu* ("shuttle") bones are also called 大杼 *da zhu* ("great shuttle"). They lie above the transport [openings] of the five long-term depots and six short-term repositories. [The 大杼 *da zhu* openings] are the 'big transport [openings] for the qi of the 膻中 *dan zhong*'. During the Ming and Qing dynasties, commentators have erroneously replaced the character for 'chest' with that for 'back'."

4 NJZYXY: " 'The tips of the shuttle bones' are located on both sides below the mastoid processus of the first vertebra in the nape, towards the left and right in a distance of 1.5 inches each."

The transport [openings] of the lung are located near the third vertebra .[5]
The transport [openings] of the heart are located near the fifth vertebra .
The transport [openings] of the diaphragm are located near the seventh vertebra .
The transport [openings] of the liver are located near the ninth vertebra .
The transport [openings] of the spleen are located near the eleventh vertebra .
The transport [openings] of the kidneys are located near the fourteenth vertebra .
They all are located to the side of the spine in a distances of ca.[6] 3 inches.

則欲得而驗之，按其處，應在中而痛解，乃其輸也。灸之則可，刺之則不可。

To test whether one has found the right location one presses it with the finger. When [the patient] feels a reaction there, and if [an existing] pain is resolved, then that is the transport [opening].[7] One may cauterize it. One must not pierce it.

氣盛則寫之，虛則補之。

When the qi abound, then they are to be drained. When they are depleted, then they are to be supplemented.

以火補者，毋吹其火，須自滅也；
以火寫之，疾吹其火，傳其艾，須其火滅也。

When one resorts to fire for supplementation, he must not [extinguish] the fire by blowing at it. He must wait until it fades by itself.

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5 ZJY: "The character 焦 *jiao* is synonymous here with the character 椎 *zhui*, 'vertebra'. Here, though, it refers to the space between the vertebrae. In ancient times they were called 焦 *jiao*." HDNJZP: "三焦 *san jiao* refers to the gap below the third vertebra, that is, to the space between the third and the fourth vertebrae." Differently HBYXY: "Originally the text had the character 間 *jian*, 'in between' here. It is to be replaced, in accordance with a commentary by WB in the SW where he refers to the version in the LS, with the character 傍 *bang*, 'adjacent','near'." The same applies to the following lines.

6 HDNJZP: "The character 所 *suo* has the meaning here of 奇另之數 *qi ling zhi shu*, 'fractions of a number'. Each transport [opening] is located approximately 1.5 inches to the side of the spine. The distance between the two transport [openings] is approximately 3 inches."

7 HDNJZP: "For this statement two interpretations exist. First, the opening is located where, when pressed, the patient feels pain. Second, the pain is present at a certain location, and it is resolved when that location is pressed with a finger, resulting in a pleasant feeling."

When one resorts to fire to conduct a drainage, he must quickly blow at the fire [to let it blaze up]. //The moxa herb is densely attached[8] to the skin.// He must wait until the fire is extinguished.[9]

8 HBYXY: "TS11 has 傅 *fu*, 'to attach to', instead of 傳 *chuan*." The two characters were used interchangeably in ancient times. The meaning here is 用手傅拥 *yong shou fu yong*, 'to densely attach with one's hand'."

9 ZJY: "It is not only with needles that supplementation and drainage can be achieved; cauterization, too, may serve to supplement and drain." HDNJZP: "When one intends to supplement by means of fire, he must not blow out the fire. That would result in an even more violent [burning]. He must wait until the fire dies by itself. When one intends to drain by means of fire, he must blow the fire to have it [burn down] quickly, and then remove the moxa herb. This way the fire dies quickly. Such are the methods to supplement and drain by means of fire." HBYXY: "The character 須 *xu* is synonymous here with 待 *dai*, 'to wait'."

Chapter 52
衛氣
The Guard Qi[1]

黃帝曰：
五藏者，所以藏精神魂魄者也；
六府者，所以受水谷而行化物者也。其氣內干五藏，而外絡肢節。

Huang Di:
The five long-term depots, they serve to store the essence spirit, as well as the *hun* and *po* souls.
The six short-term repositories, they serve to receive water and grain, as well as to transmit and modify material items. Their qi internally seek to reach[2] the five long-term depots; externally they link the limbs and the joints.

其浮氣之不循經者，為衛氣；
其精氣之行於經者，為營氣。

Those floating qi[3] that do not move along the conduits, they are the guard qi.
The essence qi that move in the conduits, they are the camp qi.

陰陽相隨，外內相貫，如環之無端。亭亭淳淳乎，孰能窮之。然其分別陰陽，皆有標本虛實所離之處。

The [qi move through] the yin and the yang [conduits] alternately; they penetrate the interior and the exterior alternately. Like in a ring without beginning and end.

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1 HBYXY: "The title may be erroneous. TS 10 has 經脈標本 Jing mai biao ben, 'Tips and roots of the conduit vessels'. JYJ 2/4 has 十二經標本 Shi er jing biao ben, 'Tips and roots of the twelve conduits'. Both are closer to the contents of the present chapter."

2 HBYXY: "TS 10 has instead of 干 *gan*, 'to strive for', here 入于 *ru yu*, 'to enter [the long-term depots]'. That seems to be correct."

3 NJZYXY: "浮氣 *fu qi*, 'floating qi', refers to the guard qi. They move outside of the vessels through the region between skin and flesh." HDNJZP: "The guard qi have a yang nature and are violent. They flow in the section between skin and flesh, that is to say, they 'float at the surface' and they are in the exterior. Hence the text says: 'The floating qi that do not move along the conduits, they are the guard qi'."

Their flow reaches over long distances,[4] who could exhaust them! However, when it comes to differentiate between yin and yang [conduits], they all have locations where the differences between tip and root, depletion and repletion come to a bearing, and where they separate [and unite].

能別陰陽十二經者，知病之所生；
　候虛實之所在者，能得病之高下；
　知六府之氣街者，能知解結契紹於門戶；
能知虛實之堅軟者，知補寫之所在；
　能知六經標本者，可以無惑於天下。

Those who are able to distinguish between the yin and yang associations of the twelve conduits, they know why/where a disease emerges.
Those who look for the locations of conditions of depletion and repletion, they are able to recognize whether an illness is located above or below.
Those who know the qi paths of the six short-term repositories, they know how to untie knots, tie ends, and ensure security at the gateways.[5]
Those who know how a condition of depletion and repletion is associated with hardness and softness, they know where to supplement and where to drain.
Those who know about tips and roots [of diseases] in the six conduits, they are not confused by anything on earth.

4 NJZYX: "亭亭 *ting ting* is synonymous here with 遠 *yuan*, 'far away'. 淳淳 *chun chun* has the meaning of 流行 *liu xing*, 'to flow'. That is, the flow of the camp qi and the guard qi in the human body covers long distances, and has no limits whatsoever." Differently HDNJZP: "亭 *ting* has the meaning of 停 *ding*, 'to stop', 'to pause'. In ancient times, the country roads were equipped with so-called 亭 *ting*, 'resting places', where travelers could pause and recover. Hence all locations where something appears to gather are designated as 亭 *ting*. 淳 *chun* has the meaning of 流行, 'to flow'. 亭亭淳淳 *ting ting chun chun* is to say: Even though the camp qi and the guard qi in the course of their flow through the entire body pass by many possible resting places, they will at no time stop their movement."

5 NJZYXY: "解結 *jie jie* ,to untie a knot', is synonymous here with 疏通 *shu tong*, 'to clear obstacles out of the way', 'to open a passage'. 契 *qi* has the meaning of 開 *kai*, 'to open', 紹 *shao* has the meaning of 達 *da*, 'to achieve a goal'. The meaning is: when one knows the qi paths of the six short-term repositories, that is like being able to untie every knot and to open every door." Differently ZJY: "契 *qi* has the meaning of 合 *he*, 'to unite', 'to merge'. 紹 *shao* has the meaning of 繼 *ji*, 'to continue'." HDNJZP: "結 *jie* refers to a gathering of evil [qi], that is, to a blockage of the conduits. 契 *qi* has the meaning of 相合 *xiang he*, 'to merge'. 紹 *shao* has the meaning of 繼承 *ji cheng*, 'to continue', 'to take over'. 門戶 *men hu* is the central path by which the blood and the qi enter and leave. When the blood and the qi merge in the exterior and in the interior, and continue their circulation without any interruption, that is called 契紹 *qi shao*."

岐伯曰：
博哉！聖帝之論。臣請盡意悉言之。

Qi Bo:
That is comprehensive, indeed! That is the discourse of a sage and thearch. Your subordinate requests to speak about its meaning exhaustively.

足太陽之本，在限以上五寸中，標在兩絡命門。命門者，目也。
足少陽之本，在竅陰之間，標在窗籠之前。窗籠者，耳也。
足少陰之本，在內踝下上三寸中，標在背輸與舌下兩脈也。
足厥陰之本，在行間上五寸所，標在背腧也。
足陽明之本，在厲兌，標在人迎，頰挾頏顙也。
足太陰之本，在中封前上四寸之中，標在背腧與舌本也

The root of the foot major yang [conduit] is located in a distance of five inches above the heel.[6] The tip is located in the two network [vessels] at the gates of life.[7]

>"Gates of life", these are the eyes.<

The root of the foot minor yang [conduit] is located in the *qiao yin* [openings]. The tip is located in front of the window-like baskets.[8]

>"Window-like baskets", these are the ears.<

The root of the foot minor yin [conduit] is located in a distance of three inches above and below the inner knuckles.[9] The tip is located in the transport [openings] on the back[10] and in the two vessels below the tongue.[11]

The root of the foot ceasing yin [qi conduit] is located five inches above the parting of the lines.[12] The tip is located in the transport [openings] on the back.[13]

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6 HDNJZP: "A reference to the 附陽 *fu yang* needle insertion hole (BL-59), 3 inches above the knuckles. The distance from where the heels touch the ground upward is five inches.

7 NJZYXY: "A reference to the two 睛明 *jing ming* needle insertion holes (BL-1) outside of the inner canthi, one each to the left and to the right. Hence the term 兩絡 *liang luo*."

8 HDNJZP: "A reference to the 听宮 *ting gong* needle insertion holes (SI-19)."

9 HDNJZP: "A reference to the 照海 *zhao hai* needle insertion holes (KI-6) one inch below, and the 復溜 *fu liu* and 交信 *jiao xin* needle insertion holes (KI – 7 and KI-8) two inches above the knuckles."

10 HDNJZP: "A reference to the kidneys transport holes on both sides below the fourteenth vertebra."

11 HDNJZP: "A reference to the 廉泉 *lian quan* needle insertion holes (CV-23)."

12 HDNJZP: "A reference to the 中封 *zhong feng* needle insertion holes (LV-4), on the extension of the gap between the first and second toes."

13 HDNJZP: "A reference to the liver transport holes on both sides below the ninth vertebra."

The root of the foot yang brilliance [conduit] is located in the *li dui* [opening].[14] The tip is located in the *ren ying* [opening], i.e., where the cheek comes close to the forehead.[15]

The root of the foot major yin [conduit] is located in a distance of four inches above the *zhong feng* [opening].[16] The tip is located in the transport [openings] on the back[17] and in the basis of the tongue.[18]

手太陽之本，在外踝之後，標在命門之上一寸也。
手少陽之本，在小指次指之間上二寸，標在耳後上角下外眥也。
手陽明之本，在肘骨中，上至別陽，標在顏下合鉗上也。
手太陰之本，在寸口之中，標在腋內動也。
手少陰之本，在銳骨之端，標在背腧也。
手心主之本，在掌後兩筋之間二寸中，標在腋下下三寸也。

The root of the hand major yang [conduit] is located behind the exterior knuckle.[19] The tip is located one inch above the gates of life.[20]

The root of the hand minor yang [conduit] is located two inches above the gap between little finger and adjacent finger.[21] The tip is located behind the ears, at the upper edge, below the external corner of the eye.[22]

The root of the hand yang brilliance [conduit] is located above the elbow bones

14 Needle insertion hole ST-45

15 According to today's definition, the 人迎 *ren ying* needle insertion holes ST-9 are located below the jaws on the left and on the right side of the neck.

16 HDNJZP: "That is the 三陰交 *san yin jiao* needle insertion hole (ST-6)."

17 A reference to the spleen transport holes on both sides below the eleventh vertebra.

18 No specific insertion hole is meant here.

19 HDNJZP: "A reference to the 养老 *yang lao* needle insertion hole (SI-16)."

20 One inch above the 精明 *jing ming* needle insertion hole BL-1

21 A reference to the 液門 *ye men* needle insertion hole TB-2

22 ZJY: "Behind the ear, at its upper edge, that is the 角孫 *jiao sun* needle insertion hole (TB-20). Below the external canthi, that is the 絲竹空 *si zhu kong* needle insertion hole (TB-23)."

where the [hand] yang [brilliance network] branches off.[23] The tip is located in the lower facial segment, in front of the ears.[24]
The root of the hand major yin [conduit] is located in the inch opening.[25] The tip is located in the moving [vessels] in the armpit.[26]
The root of the hand minor yin [conduit] is located at the end of the pointed bones.[27] The tip is located in the transport [openings] on the back.[28]
The root of the hand heart ruler [conduit] is located in a distance of two inches from the palm between the two sinews.[29] The tip is located below the armpit, three inches downward.[30]

凡候此者，
下虛則厥，下盛則熱；
上虛則眩，上盛則熱痛。

Whenever these [locations] are inspected,
a depletion below is associated with receding [qi]; an abundance [of qi] below is associated with heat;

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23 HBYXY: "TS 10 comments: 'The hand yang brilliance vessel begins at the tip of the second finger next to the thumb. It follows the upper edge of the finger and reaches the bone at the outer edge of the elbow from where it ascends to the 背臑 *bei nao* [opening]. The 背臑 *bei nao* [opening] lies on the hand yang brilliance network [vessel]. It has a second name: 別陽 *bie yang*, 'divergence of the [hand] yang [brilliance conduit]'. SDY interprets 別陽 *bie yang* as the 商陽 *shang yang* opening: 'Instead of 別陽 *bie yang* it should be 絕陽 *jue yang*. 別 *bie* and 絕 *jue* belong to the same group of rhymes. The error is based on their pronunciation. It is the 商陽 *shang yang* opening'." HDNJZP: "The hand yang brilliance conduit of the large intestine has no 背臑 *bei nao* needle insertion hole. Presumably, what is meant here is the 臂臑 *bi nao* insertion hole of the hand yang brilliance conduit (LI-14)."

24 The meaning of the three characters 合鉗上 *he qian shang* is not clear. In LS 5 a statement reads the term 頡大 *sang da*, the meaning of which remains unclear, as 鉗耳 *qian er*, lit.: 'ear twinge'. Most Chinese commentators identify 鉗耳 *qian er* as the space in front of the ears. Differently YSS: "The location one inch below the cheeks, behind the 人迎 *ren ying* (opening, ST-9) and above the 扶突 *fu tu* (opening, LI-18), is named 鉗 *qian*. 鉗 *qian* means 'necklace'. Because that is the place where a necklace lies, it is called 鉗上 *qian shang*, 'above the necklace'." HDNJZP: "That is the 頭維 *tou wei* needle insertion hole (ST-8) directly above the front of the ear, at the temples inside the hairline."

25 A reference to the 太淵 *tai yuan* needle insertion hole LU-9

26 A reference to the 天府 *tian fu* needle insertion hole LU-3

27 A reference to the 神門 *shen men* needle insertion hole HT-7. The "pointed bone" is the styloid processus of the ulna. ZJY: "At the tip of the pointed bones the 神門 *shen men* opening is located."

28 A reference to the heart transport holes on both sides below the fifth vertebra.

29 A reference to the 內關 *nei guan* needle insertion hole PC-6

30 A reference to the 天池 *tian chi* needle insertion hole PC-1

a condition of depletion above is associated with dizziness; an abundance [of qi] above is associated with heat and pain.

故
石者，絕而止之，
虛者，引而起之。

The fact is:
In the case of a repletion,[31] [the flow of the evil qi] is to be interrupted to bring it to a standstill.
In the case of a depletion, [the proper qi] are drawn in to make them rise.

請言氣街，
胸氣有街，腹氣有街，
頭氣有街，脛氣有街。

I request to speak about the qi paths.
The chest qi have a path. The abdominal qi have a path.
The head qi have a path. The lower leg qi have a path.

故
氣在頭者，止之於腦；
氣在胸者，止之膺與背腧；
氣在腹者，止之背腧，與沖脈於臍左右之動脈者；
氣在脛者，止之於氣街，與承山踝上以下。

The fact is:
When the [evil] qi are in the head, they are to be stopped in the brain.[32]
When they qi are in the chest, they are to be stopped at the side of the chest[33] and at the transport [openings] on the back.
When the [evil] qi are in the abdomen, they are to be stopped at the transport [openings] on the back.
>[That is,] at the throughway vessel and at the moving vessels to the left and right of the navel.[34]<
When the [evil] qi are in the lower legs, they are to be stopped at the qi path.

31 HDNJZP: "石 *shi*, 'stone', is synonymous here with 實 *shi*, 'repletion'."

32 HDNJZP: "止 *zhi*, 'to bring to a halt', is synonymous here with 盡 *jin*, 'to exhaust', 'to remove completely'." NJZYXY, HBYXY interpret 止 *zhi* as 聚 *ju*, 'to gather'."

33 ZJY: "膺 *ying* is the designation of the two sides of the thorax."

34 HDNJZP: " A reference to the 肓腧 *huang shu* (KI-16) and 天樞 *tian shu* (ST-25) needle insertion holes."

>[That is,] at the *cheng shan* [opening][35] and above as well as below the knuckles.<

取此者，用毫鍼，必先按而在久應於手，乃刺而予之。所治者，頭痛眩仆，腹痛中滿暴脹，及有新積。痛可移者，易已也；積不痛，難已也。

To remove [evil qi] there, one uses the fine needle. At first one must press [the opening]. When the hand notices a reaction after some time, then one pierces and applies [a draining therapy].[36] Curable this way are headache, dizziness with falling to the ground, abdominal pain with a feeling of fullness and sudden abdominal distension, as well as acute accumulation. A pain that can be relocated is easy to cure. An accumulation without pain is difficult to cure.

35 Needle insertion hole BL-57

36 HBYXY: "予 *yu*, 'to give', and 與 *yu*, 'to give', are synonymous. The meaning is: 刺而與之補瀉 *ci er yu zhi bu xie*, 'the piercing serves to supplement or to drain '."

Chapter 53
論痛
On Pain

黃帝問于少俞曰：
筋骨之強弱，肌肉之堅脆，
皮膚之厚薄，腠理之疏密，

Huang Di asked Shao Yu:
The sinews and bones may be strong or weak. The muscles and the flesh may be firm or brittle.
The skin may be thick or thin. The skin structures[1] may be wide open or tight.

各不同，其于鍼石火焫之痛何如？腸胃之厚薄堅脆亦不等，其於毒藥何如？願盡聞之。

All these differences, how do they influence the pain one feels associated with an application of needles, stones[2] and cauterization? The intestines and the stomach, too, may differ in that they may be thick or thin, firm or brittle. What does that mean in terms of the effects of poisonous medications? I wish to be fully informed of this.

少俞曰：
人之骨強、筋弱、肉緩、皮膚厚者，耐痛，其于鍼石之痛火焫亦然。

Shao Yu:
When a person's bones are strong, his sinews weak, his flesh slack, and his skin thick, he will stand pain. Whether the pain is caused by needles, stones, or cauterization, is of no concern.

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1 HDNJZP: "腠理 *cou li* refers to the realm where the skin lies on the flesh. That is, the space inside the skin and outside the flesh." See also, LS 54, note 11.

2 HDNJZP combines 鍼 *zhen* and 石 *shi*: "stone needles. In ancient times the needles were made of stone."

黄帝曰：
其耐火炳者，何以知之？

Huang Di:
Whether someone can endure cauterization, how can that be known [in advance]?

少俞答曰：
加以黑色而美骨者，耐火炳。

Shao Yu replied:
When in addition to a black complexion he has beautiful bones,[3] he will endure a cauterization.

黄帝曰：
其不耐鍼石之痛者，何以知之？

Huang Di:
Whether someone is unable to endure the pain caused by needles and stones, how can that be known [in advance]?

少俞曰：
堅肉薄皮者，不耐鍼石之痛，於火炳亦然。

Shao Yu:
Those with firm flesh and thin skin, they cannot endure the pain caused by needles and stone. The same is true for cauterization.

黄帝曰：
人之病，或同時而傷，或易已，或難已，其故何如？

Huang Di:
When humans fall ill, it may be that they are affected simultaneously by the same harm.[4] And yet, some are easily cured; others are difficult to cure. Why is that so?

3 HDNJZP: "美骨 *mei gu*, 'beautiful bones': The skeleton is perfect. Hence it is strong and looks good."

4 HBYXY: "The character 或 *huo* is probably a later erroneous insertion, conforming to the two following sentences."

少俞曰：
同時而傷，其身多熱者，易已；多寒者，難已。

Shao Yu:
When they are harmed at the same time, then those whose body had much heat[5] will be easily cured. Those with much cold[6] are difficult to cure.

黃帝曰：
人之勝毒，何以知之？

Huang Di:
Whether someone can overcome poison, how can that be known [in advance]?

少俞曰：
胃厚、色黑、大骨及肥者，皆勝毒；

Shao Yu:
Those whose stomach is thick,[7] whose complexion is black, whose bones are big and who are fat, they all can overcome poison.

故
其瘦而薄胃者，皆不勝毒也。

The fact is:
All those who are emaciated and have a thin stomach, they cannot overcome poison.

5 MS: " 'Much heat' is to say: the evil [qi] are in the exterior." ZYA: "When the body has much heat, the vital qi of the minor yin are plentiful."

6 MS: " 'Much cold' is to say: the evil [qi] have entered the interior." ZYA: " 'Much cold' is to say: the vital qi of the minor yin are depleted."

7 HDNJZP: " 'Stomach is thick' is to say: the stomach qi are strong."

Chapter 54
天年
Years Given by Heaven

黃帝問于岐伯曰：
願聞人之始生，何氣築為基，何立而為楯，何失而死，何得而生？

Huang Di asked Qi Bo:
I wish to be informed [of the following in view of] the beginning of the life of a human person. Which qi constitute the foundation of his formation. Which ones are put up as his shield? Which ones lead to one's death when they are lost, and which ones one needs to keep to survive?

岐伯曰：
以母為基，以父為楯；
失神者死，得神者生也。

Qi Bo:
The [qi of one's] mother constitute the basis. Those of the father serve as shield.[1]
Loss of the spirit results in death. Those who keep the spirit, they survive.[2]

黃帝曰：
何者為神？

Huang Di:
Which [qi] constitute the "spirit"?

1 NJZYXY: " 'The [qi of one's] mother constitute the basis. Those of the father serve as shield' is to say: during pregnancy the formation of the human body depends entirely on the merging of a father's and a mother's essence qi. Based on particular functions fulfilled by the yin [qi] that control the interior and the yang [qi] that control the exterior, an idea emerged identifying the yin blood as the basic matter in the interior, and attributing to the yang qi a protective function in the exterior. Yin and yang [qi] emerge from each other, and [together] they make possible the development of the fetus. Hence it is said here 'The [qi of one's] mother constitute the basis. Those of the father serve as shield'."

2 ZJY: "If the essence is present completely, the qi, too, are present completely. When the qi are present completely, the spirit, too, is present completely. In such a situation the qi of the physical appearance are not weakened, and the spirit is in a position to rule. If that is not the case, the spirit is scattered and only the physical appearance remains. Hence it is said: 'Loss of the spirit results in death. Those who keep the spirit, they survive'."

岐伯曰：
血氣已和，營衛已通，
五藏已成，神氣舍心，
魂魄畢具，乃成為人。

Qi Bo:
When blood and qi are harmonized, when the camp and guard [qi] penetrate [the body],
when the five long-term depots have assumed their complete form and function, when the spirit qi has settled in the heart, and
when the *hun* and *po* souls have matured, then a person is completed too.[3]

黃帝曰：
人之壽夭各不同，
或夭壽，
或卒死，
或病久，
願聞其道。

Huang Di:
Longevity and early death are unequally distributed among humans.
Some die early, others have a long life.
Some die a sudden death.
Some suffer from a long lasting disease.
I wish to be informed of the underlying WAY.

岐伯曰：
五藏堅固，血脈和調，肌肉解利，皮膚致密，
營衛之行，不失其常，呼吸微徐，氣以度行，
六府化穀，津液布揚，各如其常，故能長久。

Qi Bo:
When the five long-term depots are firm,[4] when the [flow of] blood in the vessels

3 HDNJZP: "The human body gradually forms in the mother's body. The qi and the blood, the camp qi and the guard qi begin their flow through the entire body. As soon as the five long-term depots and the six short-term repositories have assumed their physical appearance, the spirit comes to life and is kept in the heart. Similarly, the *hun* and *po* souls develop automatically."

4 HDNJZP: "That is to say: the yin essence in the five long-term depots is plentiful; the yang qi are stored firmly."

is harmonious and balanced, when the muscles and the flesh are open and passable,[5] when the skin is very tight,
when the camp and guard [qi] move without missing their regularity,when ex- and inhalation are subtle and easygoing, [6] and the qi move in accordance with their norms,
when the six short-term repositories transform the grain, and when the *jin* and *ye* liquids spread [through the body, that is,] when all of that follows its regular course, then [such a person] can exist very long.

黄帝曰：
人之壽百歲而死，何以致之？

Huang Di:
When someone has reached the age of one hundred years and then dies, how did he achieve that?

岐伯曰：
使道隧以長，基牆高以方，通調營衛，三部三里起，骨高肉滿，百歲乃得終。

Qi Bo:
When the paths of transmission[7] are long, and the foundation walls are high and rectangular,[8] when the camp and guard [qi] flow well-regulated, and the three dis-

5 NJZYXY: "解 *xie* is: the paths of the flow are free and passable. 肌肉解利 *ji rou jie li* is to say: the qi flow freely through the muscles and the flesh."

6 HDNJZP: "That is to say: breathing is not hastily. It is evenly." YSS: "微微 *wei wei* has the meaning of 'subtle'; 徐徐 *xu xu* has the meaning of 'not fast'."

7 HDNJZP: "For this statement three different interpretations have been offered: 1. That is a reference to the nose and the philtrum. YSS: '使道 *shi dao* are the nostrils as paths guiding the flow of the qi.' MS: '使道 *shi dao* is the 水溝 *shui gou*, 'moat'. 2. The ducts in general that are passed by the flow of blood and the qi: ZYA: '使道 *shi dao* are the paths taken by the blood vessels'. 3. 使道 *shi dao* are the seven orifices. ZJY: "使道 *shi dao* are the seven orifices of the body, i.e., the paths through which the five long-term depots emit [their qi]. For example, the lung qi pass through the nose; the liver qi pass through the eyes'." Chinese commentators view the two characters 使道 *shi dao* as a binome. However, the structure of the sentence, and the parallelism of the following line suggest that 使 *shi* is to be read here as a verb, with the following statements depending on this verb. At the end of the present chapter, though, *shi dao* is used as a binomial term in the sense of 'passage way'. That suggests that the interpretation of the Chinese commentators is correct at least here. In that case one might assume that the character 隧 *sui*, 'canal', is a later addition breaking up the original symmetry of the rhymes.

8 NJZYXY: "For the statement 'the foundation walls are high and rectangular' three interpretations have been offered: 1. That is a reference to the 'Hall of Enlightenment'. For example, YSS: 'The nose is the 'Hall of Enlightenment'. 2. The lower section of the face

tricts in the three regions[9] are elevated, and when the bones stand high and the flesh is filled, an age of one hundred years can be reached before one ends.

黃帝曰：
其氣之盛衰，以至其死，可得聞乎？

Huang Di:
The qi being rich or weak, on the way towards death, may I be informed of that?

岐伯曰：
人生
十歲，五藏始定，血氣已通，其氣在下，故好走；
二十歲，血氣始盛肌肉方長，故好趨；
三十歲，五藏大定，肌肉堅固，血脈盛滿，故好步；
四十歲，五藏六府十二經脈，皆大盛以平定，腠理始疏，榮貨頹落，髮頗斑白，平盛不搖，故好坐；
五十歲，肝氣始衰，肝葉始薄，膽汁始減，目始不明；
六十歲，心氣始衰，若憂悲，血氣懈惰，故好臥；
七十歲，脾氣虛，皮膚枯；
八十歲，肺氣衰，魄離，故言善誤；
九十歲，腎氣焦，四藏經脈空虛；
百歲，五藏皆虛，神氣皆去，形骸獨居而終矣。

Qi Bo:
When a human life
lasts for ten years, the five long-term depots have been endowed with their beginning functions, and are penetrated by blood and qi. Hence one is inclined to walk.[10]
At the age of twenty, blood and qi begin to abound. The muscles and the flesh expand. Hence one is inclined to walk fast.

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is the foundation, i.e., the chin. 3. 'Foundation wall' refers to the entire face. The bones are the foundation; the protective fences are the 'walls'."

9 HBYXY: " 'Three districts in the three regions' refers to the three positions in the face: above, center, below. The character 起 *qi* has the meaning here of 高起而不平陷 *gao qi er bu ping xian*, 'elevated, and not even or sunken in'. MS: 'The three districts in the face are the three [facial] regions. All of them are elevated." Differently ZZC: "The three districts are those of the human body: above, middle, below. The three regions are the hand yang brilliance vessels. They all rise and are equivalent." YSS in TS 2 disregards the sentence structure and the parallelism of the rhymes and divides differently: 三部三里, 起骨高肉滿. He interprets 起骨 *qi gu*, lit.: "The rising bone, as the nasal bone."

10 NJJY: "ShW commentary by Duan 段: 'to walk slowly is 步 *bu*; to walk fast is 趋 *qu*; to run 走 *zou*'."

At the age of thirty, the five long-term depots have reached their definite size. The muscles and the flesh are consolidated. The vessels are filled with blood. Hence one is inclined to walk at a good pace.

At the age of forty, the five long-term depots and six short-term repositories, as well as the twelve conduit vessels are all well filled and equally stable. The skin structures[11] begin to open; the luster begins to fade.[12] In the hair on the head white hanks begin to show.[13] A normal abundance is reached and there is no swaying. Hence one is inclined to sit down.

At the age of fifty, the liver qi begins to weaken. The liver lobes are thinner. The gall liquid begins to decrease. The eyes begin to lose their good vision.

At the age of sixty, the heart qi begin to weaken, as if they were affected by grief. Blood and qi slow down.[14] Hence one is inclined to lie down.

At the age of seventy the spleen qi are depleted. The skin is dry.

At the age of eighty the lung qi weaken. The *po* soul departs. Hence one tends to make false claims.

At the age of ninety, the kidney qi are burned up. The conduit vessels and the [remaining] four long-term depots are empty and depleted.

At the age of one hundred, all five long-term depots are depleted. The spirit qi have all left. Only the physical appearance and the skeleton remain, and that is the end.

黃帝曰：
其不能終壽而死者，何如？

Qi Bo:
When someone cannot complete a long life and dies prematurely, why is that so?

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11 HDNJZP: "腠理 *cou li* refers to the line structures of the skin, the muscles and the flesh, as well as the long-term depots and short-term repositories. That is to say, the line structures of the skin, the muscles and the flesh, as well as the long-term depots and short-term repositories begin to relax, and they weaken,"

12 HDNJZP: "The heart controls the blood. Its luster shows in the face. When the qi and the blood abound, the face has a red complexion and a moist shine. At the age of 40, human life has reached its apex. From that time on a weakening sets in. From now on the blood and the qi decrease. Hence the facial luster begins to fade."

13 HBYXY: "Numerous text versions have instead of 斑 *ban*, 'streak', macula', 'white hair', here 班 *ban* which has the same meaning. That seems to be correct. In ancient times, 斑 *ban* was often used for 班 *ban*. The ShW does not yet list the character 斑 *ban*."

14 HDNJZP: "The heart controls the blood vessels. When the qi of the heart are depleted, the blood flows haltingly, and the four limbs are no longer supplied adequately. Hence one is tired and is inclined to sleep."

岐伯曰：
其五藏皆不堅，使道不長，空外以張，喘息暴疾；又卑基牆薄，脈少血，其肉不石，數中風寒，血氣虛，脈不通，真邪相攻，亂而相引，故中壽而盡也。

Qi Bo:
The five long-term depots of such [a person] are not firm. The paths of transmission are not long. The nostrils[15] are directed towards the outside, and distended. Breathing is a hectic panting. And furthermore: The foundation is low, and the walls are thin. The vessels have little blood, and the flesh is not filled.[16] They are frequently struck by wind and cold. Blood and qi are depleted. The vessels are not passable. The true and the evil [qi] fight each other. They are in disorder and pull each other [into their territory]. Hence [the qi of such persons] are exhausted in the middle of their lifetime.

15 HDNJZP: "The character 空 *kong* is synonymous here with 孔 *kong*, 'opening'. That is to say, the nostrils are wide open."

16 HDNJZP: "TS has instead of 石 *shi*, 'stone', here 實 *shi*, 'repletion'. That is to say, the muscles and the flesh are depleted and slack." I follow the version of TS.

Chapter 55
逆順
Movement Contrary to and in Accordance with the Norms

黃帝問于伯高曰：
余聞
氣有逆順，脈有盛衰，
刺有大約，可得聞乎？

Huang Di asked Bo Gao:
I have been informed:
The qi may move contrary to and in accordance with the norms. The [qi in the] vessels may abound and they may be weak.
The piercing follows a grand order.[1] May I be informed of it?

伯高曰：
氣之逆順者，所以應天地陰陽四時五行也；
脈之盛衰者，所以候血氣之虛實有餘不足；
刺之大約者，必明知病之可刺，與其未可刺，與其已不可刺也。

Bo Gao:
Whether the qi move contrary to or in accordance with the norms, that depends on [the dynamics of] heaven and earth, yin and yang, the four seasons and the five phases.[2]
Whether [the qi in] the vessels abound or are weak, that shows whether blood and qi are depleted or replete, whether there is a surplus, or an insufficiency.
The grand order of piercing requires that one has understood whether the disease in question can be pierced or not, or whether it no longer can be pierced.

1 NJZYXY: "YSS: 'The character 約 *yue* is synonymous here with 法 *fa*, 'law', 'legality'."

2 ZJY: "Man is tied to heaven, and corresponds to the [course] of sun and moon. As long as the rise and descend, abundance and weakness of man's yin and yang qi agree with their locality and are in harmony, that is called 順 *shun*, a 'movement in accordance with the norms'. When they are not at their appropriate locality and settle elsewhere, that is 逆 *ni*, a 'movement contrary to the norms'."

黄帝曰：
候之奈何？

Huang Di:
How can that be recognized?

伯高曰：
兵法曰無迎逢逢之氣，無擊堂堂之陣。
刺法曰無刺熇熇之熱，無刺漉漉之汗，
　　無刺渾渾之脈，無刺病與脈相逆者。

Bo Gao:
In [the text] *Rules of the Military* it says: Do not confront those qi that come with a peng-peng [drum roll].[3] Do not attack battle troops approaching with loud drum rolls.
In [the text] *Rules of Piercing* it says: Do not pierce a baking heat. Do not pierce a dripping sweat.
Do not pierce vessels with chaotic flow, and do not pierce when the disease and the [movement in the] vessels contradict each other.

黄帝曰：
候其可刺奈何？

Huang Di:
How does one recognize whether [a patient with a disease] can be pierced?

伯高曰：
上工，刺其未生者也；
其次，刺其未盛者也；
其次，刺其已衰者也。
下工，刺其方襲者也；與其形之盛者也；與其病之與脈相逆者也。

Bo Gao:
The superior practitioner pierces [patients as long as diseases] have not emerged yet.

3 HBYXY: "For 逢逢之氣 *peng peng zhi qi* two interpretations have been offered. 1. It is a phonetic transcription of the sounds produced by a drum. 2. 逢逢 *peng peng* has the meaning of 'plentiful', 'massive'. SYR: '逢 *peng* is synonymous with 蓬 *peng*. 逢逢之氣 *peng peng zhi qi* circumscribes the swiftness of an approaching army. The qi are inflamed and abound extremely'." That leaves the question whether the character 氣 qi may not have been inserted here later to replace an originally military terms, such as "soldier". The second half of the line, 無擊堂堂之陣 *wu ji tang tang zhi chen*, suggests such a hypothesis. It was copied literally from 孫子兵法 *Sun zi bing fa*, *Master Sun's Art of War*, a text dating from the Warring States period (4th c BCE or earlier).

Next he pierces those [patients with diseases] that are not fully developed yet.
Next he pierces those [patients with diseases] that have begun to weaken again.
The inferior practitioner pierces [patients when their diseases] that have just launched an attack. They address [their therapy] to those whose physical appearance appears rich [of proper qi, while in fact these are evil qi]. They address [their therapy to situations] where the disease and the [movement in] the vessels contradict each other.

故曰：
方其盛也，勿敢毀傷，
刺其已衰，事必大昌。

Hence it is said:
"When [the evil qi] are just abounding, one must not dare to risk a causing of harm. When piercing [a disease] that has weakened, the action will have significant success."

故曰上工治未病，不治已病，此之謂也。

Hence, when it is said: "The superior practitioner initiates a cure where there is no disease yet, he does not cure where there is a disease already," then that is meant here.

Chapter 56
五味
The Five Flavors

黃帝曰：
願聞穀氣有五味，其入五藏，分別奈何？

Huang Di:
I wish to be informed of how the five flavors of the grain qi can be distinguished with regard to which of the five long-term depots they enter.

伯高曰：
胃者，五藏六府之海也，水穀皆入于胃，五藏六府，皆稟氣於胃。五味各走其所喜，

Bo Gao:
The stomach is the sea of the five long-term depots and six short-term repositories. All water and grain [man ingests] enter the stomach. All the five long-term depots and six short-term repositories are supplied with qi by the stomach. Each of the five flavors proceeds to its preferred [long-term depot].

穀味酸，先走肝，
穀味苦，先走心，
穀味甘，先走脾，
穀味辛，先走肺，
穀味咸，先走腎。

The sour flavor of the grains at first proceeds to the liver.
The bitter flavor of the grains at first proceeds to the heart.
The sweet flavor of the grains at first proceeds to the spleen.
The acrid flavor of the grains at first proceeds to the lung.
The salty flavor of the grains at first proceeds to the kidneys.

穀氣津液已行，營衛大通，乃化糟粕，以次傳下。

When the qi of the grains and the *jin* and *ye* liquids have assumed their movements, and when the camp and guard [qi] widely penetrate [the body], then [the food] is

transformed to waste which then is transmitted to be released downward one by one.

黄帝曰：
營衛之行奈何？

Huang Di:
How do the camp and guard [qi] move?

伯高曰：
穀始入于胃，其精微者，先出於胃之兩焦，以溉五藏，別出兩行，營衛之道。其大氣之摶而不行者，積於胸中，命曰氣海，出於肺，循咽喉，

Bo Gao:
When the grains have just entered the stomach, their finest essence at first is emitted by the stomach's two burners[1] to moisten the five long-term depots. They move in two separate streams, along the paths of the camp and guard [qi].
In the case of a mutual beating of massive qi and their failure to move on, accumulations in the chest result. The [place where they accumulate] is called "sea of qi."[2] [The qi] emitted by the lung, they follow the throat.

故
呼則出，吸則入。

The fact is:
When one exhales, then they are emitted. When one inhales, then they enter.

天地之精氣，其大數常出三入一，

Of the essence qi of heaven and earth,[3] in general, three parts are emitted, and one part enters.[4]

---

1 HDNJZP: "The 'two burners' are the upper and the lower burner. That is to say, when water and grain enter the stomach and once they have passed digestion in the central burner, they leave the stomach upward via the upper burner, and downward via the lower burner, and then pour into the five long-term depots and supply the entire body with nourishment. There is also an opinion that the upper burner is the first burner, the central burner is the second burner, and the lower burner is the third burner. In this case, 兩焦 *liang jiao* would have to be read as 'second burner', referring to the central burner."

2 HDNJZP: "The 'sea of qi' is the 膻中 *dan zhong*, 'The chest center'."

3 NJZYXY: "天地之精氣 *tian di zhi jing qi*, the essence qi of heaven, that are the yang qi of heaven. The essence qi of the earth, that are finest essence qi of water and grain." HDNJZP: "天地之精氣 *tian di zhi jing qi*, that is the air in nature."

4 HDNJZP: "When a person inhales air, a quarter of it is retained in the human body for further processing. The remaining three parts leave the body through exhalation again."

故
穀不入，半日則氣衰，一日則氣少矣。

The fact is:
When no grain enters, after half a day the qi will weaken. After a full day they are present only minimally.

黃帝曰：
穀之五味，可得聞乎？

Huang Di:
May I be informed of the five flavors of the grains?

伯高曰：
請盡言之。
五穀：糠米甘，麻酸，大豆咸，麥苦，黃黍辛。
五果：棗甘，李酸，栗咸，杏苦，桃辛。
五畜：牛甘，犬酸，豬咸，羊苦，雞辛。
五菜：葵甘，韭酸，藿咸，薤苦，葱辛。

Bo Gao:
I request to speak of them exhaustingly.
The [flavors of the] five grains: non glutinous rice, sweet. Sesame, sour. Large beans, salty. Wheat, bitter. Yellow millet, acrid.
The [flavors of the] five fruits: dates, sweet. Plums, sour. Walnuts, salty. Apricots, bitter. Peaches acrid.

NJZYXY: "Different interpretations have been offered. MYT and ZJY believe that of the qi, received in the body from the food ingested, three parts are exhaled again while one part of the qi of heaven and earth is inhaled. YSS points out: 'The essence qi of the grain in the sea of qi (氣海 *qi hai*) enter and leave [the body] with the breathing. When a person exhales, [the exhalation] ends as soon as three parts of the essence qi of the grains have left [the body] again. With inhalation, one part enters again. Hence, the depletion in the intestines and in the stomach is replenished with food to offset the qi that have not returned'. RGA: 'The five types of grain enter the stomach. The waste, the liquids, and the stem qi move into three separate channels. Hence, roughly counting, three parts leave and one part enters. What enters, that is the grain. What leaves, that is the waste. The [waste] is discharged consecutively. The liquids pour into the five long-term depots, where they generate the camp and the guard [qi]. The stem qi, finally, collect in the chest and control ex- and inhalation. They, too, leave [the stomach] via three channels. Hence the qi weaken when no grain enters for half a day. If no grains enters for a full day, the quantity of the remaining qi is minimal.' The interpretation by RGA seems to be correct."

The [flavors of the] five domestic animals: oxes, sweet. Dogs, sour. Hogs, salty. Sheep, bitter. Chicken, acrid.
The [flavors of the] five vegetables: mallows, sweet. Garlic, sour. Legumes, salty. Shalots, bitter. Onions, acrid.

五色：
黄色宜甘，
青色宜酸，
黑色宜咸，
赤色宜苦，
白色宜辛。
凡此五者，各有所宜。

The five colors:
In the case of a yellow complexion it is advisable to ingest sweet flavor.
In the case of a greenish complexion it is advisable to ingest sour flavor.
In the case of a black complexion it is advisable to ingest salty flavor.
In the case of a red complexion it is advisable to ingest bitter flavor.
In the case of a white complexion it is advisable to ingest acrid flavor.
For all these five [complexion] there is an advisable [flavor to be ingested].

五宜：　所言五色者，
脾病者，宜食糠米飯，牛肉棗葵；
心病者，宜食麥羊肉杏薤；
腎病者，宜食大豆黄卷豬肉栗藿；
肝病者，宜食麻犬肉李韭；
肺病者，宜食黄黍雞肉桃薤。

The five advisable [victuals] : //As for the five complexions//[5]
in the case of a spleen disease it is advisable to consume non-glutinous rice, beef, dates, and mallows.
In the case of a heart disease it is advisable to consume wheat, mutton, apricots and shallots.
In the case of a kidney disease it is advisable to consume soybean germ buds, pork, walnuts, and legumes.

5 In view of the headings 五色 *wu se* above and 五禁 *wu jin* below, one may assume that the heading here originally was worded 五宜 *wu yi* only. Also, the five characters 所言五色者 *suo yan wu se zhe* do not really make sense and may be a later addition. TS 2 instead of the character 色 *se* has 宜 *yi*.

In the case of a liver disease it is advisable to consume sesame, dog meat, plums, and garlic.
In the case of a lung disease it is advisable to consume yellow millet, chicken meat, peaches, and onions.

五禁：
肝病禁辛，
心病禁咸，
脾病禁酸，
腎病禁甘，
肺病禁苦。

The five prohibitions:
In the case of a liver disease it is prohibited to consume acrid flavor.
In the case of a heart disease it is prohibited to consume salty flavor.
In the case of a spleen disease it is prohibited to consume sour flavor.
In the case of a kidney disease it is prohibited to consume sweet flavor.
In the case of a lung disease it is prohibited to consume bitter flavor.

肝色青，宜食甘，糠米飯、牛肉、棗、葵皆甘。
心色赤，宜食酸，犬肉、麻、李、韭皆酸。
脾黄色，宜食咸，大豆、豬肉、栗、藿皆咸。
肺白色，宜食苦，麥、羊肉、杏、薤皆苦。
腎色黑，宜食辛，黄黍、雞肉、桃、葱皆辛

In the case of a gall bladder [disease] the complexion is greenish and a consumption of sweet flavor is advisable. Non-glutinous rice, beef, dates, and mallows are all sweet.
In the case of a heart [disease] the complexion is red and the consumption of sour flavor is advisable. Dog meat, sesame, plums and garlic are all sour.
In the case of a spleen [disease] the complexion is yellow and the consumption of salty flavor is advisable. Big beans, pork, walnuts, and legumes are all salty.
In the case of a lung [disease] the complexion is white and the consumption of bitter flavor is advisable. Wheat, mutton, apricots, and shallots are all bitter.
In the case of a kidney [disease] the complexion is black and the consumption of acrid flavor is advisable. Yellow millet, chicken meat, peaches, and onions are all acrid.

Chapter 57
水脹
Water Swelling

黃帝問于岐伯曰：
水與膚脹、鼓脹、腸覃、石瘕、石水，何以別之？

Huang Di asked Qi Bo:
Water and skin swelling, drum [belly] swelling, intestinal knots,[1] stone conglomeration[2] and stone water,[3] how are these [conditions] distinguished?

1 HDNJZP: "The character 覃 *tan* is synonymous with 潭 *tan*, 'deep'. It refers to a disease that has its origin in the extreme depth. ZJY: '覃 *tan* has the meaning of 'extended and deep'. It is a tumor that has grown in the abdomen on the outside of an intestine because cold qi have settled at the outside of that intestine where they fight with the guard qi. The qi block the blood, and conglomerations form. Because they are deep in the organs, they are called 腸覃 *chang tan*, 'intestinal depth'." NJZYXY: "In ancient times, the character 覃, pronounced 訓 *xun*, was used synonymously with 蕈 *xun*, 'fungus'. It refers to a knot-like swelling that has grown at an intestine." The majority of Chinese commentators read 腸覃 as *chang tan*, though; only a few prefer to read it as *chang xun*.

2 HDNJZP: "Stone conglomerations mostly form when during menstruation cold qi enter that cause malign blood to stagnate and conglomerate. The most significant signs are daily growing knot-like neoplasms at the opening of the uterus. … Because these knots are hard like stones they are called 'stone conglomerations."

3 An explanation of 石水 *shi shui*, "stone water" may be found in LS 4: "stone water: as if something were hanging from the navel down into the lower abdomen. When it rises to the stomach duct, this will result in death and is incurable." SW 7, too, uses the term: "When yin and yang [vessels branch out] diagonally, with more on the yin and less on the yang [part], that is called 'stone water'. The lower abdomen is swollen." HBYXY: "JYJ, QJ, WT, PJF do not have the two characters 石水 *shi shui*. .. They may be a later, erroneous addition. .. The question concerning 'stone water' is the only one not responded to in the following text."

岐伯答曰：
水始起也，目窠上微腫，如新臥起之狀，其頸脈動，時咳，陰股間寒，足脛腫，腹乃大，其水已成矣。以手按其腹，隨手而起，如裹水之狀，此其候也。

Qi Bo replied:
When the water begins to rise, the region below the eyes[4] is slightly swollen,[5] as if one had just risen from sleep. When the vessels in the nape[6] are excited, when at times one coughs,[7] when the space in the yin region between the upper thighs is cold, when the feet and lower legs are swollen, and when the abdomen is distended, then the water [swelling] is complete. When one presses the abdomen with the hand, [the indentation] reacts like a pouch filled with water. That is the evidence.

黃帝曰：
膚脹何以候之？

Huang Di:
A skin swelling, how is that recognized?

岐伯曰：
膚脹者，寒氣客於皮膚之間，鼓鼓然不堅，腹大，身盡腫，皮厚，按其腹，宛而不起，腹色不變，此其候也。

Qi Bo:
In the case of a skin swelling cold qi have settled in the skin. [When one knocks at it, it sounds] hollow like a drum[8] and is not firm. The abdomen is enlarged. The entire body is swollen. The skin is thick. When one presses a finger into the abdomen,

4 NJZYXY: "目窠 *mu ke*, lit: 'eye nest', is the region below the eyes. It is the lower eyelid." HBYXY: "JK, MJ et al. have instead of 窠 *ke* here 裹 *guo*, 'to enclose'. The former is a writing error of the latter. YSS's commentary to the effect that it is the lower eyelid was forgotten in later times, and hence the mistaken writing was introduced."

5 HBYXY: "JK, MJ have instead of 腫 *zhong*, 'swollen', here 佣 *yong* in the sense of 壅 *yong*, 'blocked'. That is correct."

6 NJZYXY: "頸脈 *jing mai*, 'vessels at the neck', are the 人迎 *ren ying* vessels." WB: "These are the 人迎 *ren ying* vessels below the ears, to the side of the Adam's Apple."

7 YBR: "The cough indicates that water evil have ascended and have availed themselves of the lung."

8 NJZYXY: "鼓鼓 *kong kong* is the sound emitted by a drum. 鼓鼓 *kong kong* has the meaning of: hollow inside. Tamba: 'The character 鼓 *kong* consists of the two elements 鼓 *gu*, 'drum', and 空 *kong*, 'hollow'. The meaning is: 'empty', 'hollow'. Most of the commentators interpret [the two characters] as the sound emitted by a drum. How does that fit [with the statement in the text] that the abdomen is 'not firm' and is able nevertheless to emit a sound?' "

an indentation forms that does not rise again by itself. The color of the abdomen does not change. That is the evidence.

鼓脹何如？

[Huang Di]:
What about a "drum [belly] swelling"?

岐伯曰：
腹脹身皆大，大與膚脹等也，色蒼黃，腹筋起，此其候也。

Qi Bo:
In the case of a drum [belly] swelling the entire body is enlarged. This enlargement is identical with that of a skin swelling, the color is greenish-yellow. The sinews on the abdomen rise. That is the evidence.

腸覃何如？

[Huang Di]:
What about "intestinal knots"?

岐伯曰：
寒氣客於腸外，與衛氣相搏，
氣不得榮，因有所繫，癖而內著，惡氣乃起，瘕肉乃生。
其始生也，大如雞卵，稍以益大，至其成，如懷子之狀，
久者離歲，按之則堅，推之則移，月事以時下，此其候也。

Qi Bo:
Cold qi settle outside the intestines and beat each other with the guard qi.[9]
The qi are unable to maintain their circulation. They form knots and attach themselves to the interior [of the intestines]. Subsequently malign qi arise. That results in the generation of tumors.
When they begin to form they have the size of chicken eggs. Gradually they become bigger and bigger. When they have reached completion it looks like a pregnancy.
This may go on for an extended period of time, for more than a year. When one presses such [a tumor] it is hard. When one pushes it, it relocates. The monthly period descends in time. That is the evidence.

9 ZJY: "When cold qi and guard qi strike at each other, conglomerations form, and they cannot move on. They remain outside of the intestines." HBYXY: "QJ 20/4 has instead of 衛氣 *wei qi*, 'guard qi', here 胃氣 *wei qi*, 'stomach qi."

石瘕何如？

[Huang Di:]
What about “stone conglomerations”?

岐伯曰：
石瘕生於胞中，寒氣客於子門，子門閉塞，氣不得通，惡血當寫不寫，衃以留止，
日以益大，狀如懷子，月事不以時下，皆生於女子，可導而下。

Qi Bo:
Stone conglomerations develop in the [uterine] bladder. Cold qi have settled at the mouth of the uterus. The mouth of the uterus is closed, and cannot be penetrated by qi. When malign blood that should be drained fails to be drained, lumps of blood remain inside.[10] They increase in size day by day, as if [that person] were pregnant. The monthly period fails to descend in time. [Such conglomerations] emerge in women only. They can be led away downward.

黃帝曰：
膚脹鼓脹，可刺邪？

Huang Di:
In the case of a skin swelling and drum [belly] swelling, is it possible to pierce?[11]

岐伯曰：
先寫其脹之血絡，後調其經，刺去其血絡也。

Qi Bo:
At first one drains the [contents of the] blood network [vessels] at the swelling. Then the [contents of the] conduits are to be balanced. The piercing serves to remove the blood from the network [vessels].

10 ShW: “衃 *pei* is coagulated blood”. NJJY: “LJ-commentary: ‘The [coagulated blood] is hard like a stone. Hence one speaks of a ‘stone conglomeration’.”

11 HDNJZP: “The character 邪 *xie* is used here as the interrogative particle 耶 *ye*.”

Chapter 58
賊風
The Robber Wind

黃帝曰：
夫子言賊風邪氣之傷人也，令人病焉，今有其不離屏蔽，不出室穴之中，卒然病者，非必離賊風邪氣，其故何也？

Huang Di:
You have said: it is the harm caused to a person by robber wind or [other] evil qi[1] that let him fall ill. Now it happens that someone who never left his secure home, who never came out of his cave,[2] suddenly develops a disease. But that cannot be because he encountered a robber wind or [other] evil qi![3] What is the reason [of that disease]?

岐伯曰：
此皆嘗有所傷於濕氣，藏於血脈之中，分肉之間，久留而不去。若有所墮墜，惡血在內而不去，卒然喜怒不節，飲食不適，寒溫不時，腠理閉而不通。其開而遇風寒，則血氣凝結，與故邪相襲，則為寒痺。其有熱則汗出，汗出則受風，雖不遇賊風邪氣，必有因加而發焉。

Qi Bo:
In such cases the harm was caused by dampness qi. They were stored in the blood vessels and in the partings of the flesh. They stayed there for long and did not leave. When [such a person] falls to the ground and malign blood remains in [his body] and is not removed, or when [that person] suddenly is subject to excessive joy or rage, or drinks and eats something inappropriate, or is exposed to cold and heat at the wrong time of the year, then his skin structures[4] will close and are no longer

1 HDNJZP: "賊 *zei*, 'robber', is a term for someone who inflicts damage and injury. All irregular winds during the four seasons are called 'robber wind evil qi'."

2 ZJY: "In ancient times, people often lived in caves."

3 Other text versions have instead of the character 必 *bi*, 'must', here 不 *bu*, 'not'. The present version follows TS 28. HBYXY: "The character 離 *li* is synonymous here with 罹 *li*, in the sense of '遭遇 *zao yu*, 'to meet someone/to encounter'."

4 HDNJZP: "The sweat glands are closed."

passable. When eventually they open and are met by wind and cold, then blood and qi will coagulate. They enter into a fight with the older evil [qi] and this then results in a cold blockage-illness. If there is heat, then sweat leaves [the body]. When [the body] emits sweat, then it will receive wind. Even though [that person] has never been exposed to robber wind and other evil qi, [his disease] will intensify and break out.

黃帝曰：
今夫子之所言者，皆病人之所自知也。其毋所遇邪氣，又毋怵惕之所志，卒然而病者，其故何也？唯有因鬼神之事乎？

Huang Di:
What you have said now, that is known to every patient. When someone has never encountered evil qi, and has no fearful mind[5] and suddenly falls ill nevertheless, what is the reason? Could it be that [he falls ill] because of the workings of demon spirits?

岐伯曰：
此亦有故邪留而未發，因而志有所惡，及有所慕，血氣內亂，兩氣相搏。其所從來者微，視之不見，聽而不聞，故似鬼神。

Qi Bo:
This, too, is because old evil [qi] have remained [in the body], without having broken out [as a disease]. When someone has an aversion to, or excessively longs after something, his blood and qi will be disturbed internally, and the two qi beat at each other. The origins are quite subtle. One may look at them, but will see nothing. One may listen to them, but hears nothing.[6] Hence it seems as if demon spirits were involved.

黃帝曰：
其祝而已者，其故何也？

Huang Di:
When an incantation results in a cure, how can that be?

5 SDY: "邪氣 *xie qi* are external influences; 怵惕 *chu ti*, 'fearsome', refers to harm originating in a person's interior."

6 ZJY: "A reference to disease qi, not to pathological changes of one's physical appearance. Hence one may look at them but sees nothing, one may listen to them but hears nothing. As if demons were involved."

岐伯曰：
先巫者，因知百病之勝，先知其病之所從生者，可祝而已也

Qi Bo:
The sorcerers of former times, they[7] knew how to overcome all diseases.[8] When they knew the origin of a disease, they were able to perform an incantation and achieve a cure.

7 HBYXY: "TS 28 has instead of the character 因 *yin* here the character 固 *gu*, 'certainly'." If one were to adopt this wording, the sentence would read, "…, they certainly knew how to …".

8 ZJY: " '[Knew how] to overcome', that is, during its development a disease will inevitably encounter a [phase] by which it is overcome." HDNJZP: "Because they knew which method was to be employed to subdue a disease."

Chapter 59
衛氣失常
When the Guard Qi Lose their Regularity

黃帝曰：
衛氣之留於腹中，搐積不行，菀蘊不得常所，使人支脅胃中滿，喘呼逆息者，何以去之？

Huang Di:
When the guard qi remain in the abdomen, collect there and fail to move on, and cannot reach their regular destinations because of these amassments, then this lets a person have a feeling of fullness in his flanks and stomach. He pants and his exhalation is a breating with [qi] counterflow. How can that be eliminated?

伯高曰：
其氣
積於胸中者，上取之，
積於腹中者，下取之，
上下皆滿者，傍取之。

Bo Gao:
When the qi
have accumulated in the chest, they are to be removed above;
have accumulated in the abdomen, they are to be removed below;
cause a feeling of fullness above and below, they are to be removed from adjacent [openings].

黃帝曰：
取之奈何？

Huang Di:
To remove them, how is that achieved?

伯高對曰：
積於上者，寫人迎、天突、喉中；
積於下者，寫三里與氣街；

Bo Gao replied:
When they have accumulated above, they are to be drained through the *ren ying*,[1] *tian tu*,[2] and *hou zhong*[3] [openings].
When they have accumulated below, they are to be drained through the *san li*[4] and *qi jie*[5] [openings].

上下皆滿者，上下取之，與季脅之下一寸；重者，雞足取之。診視其脈大而弦急，及絕不至者，及腹皮急甚者，不可刺也。

In the case of fullness above and below, they are to be removed from above and below, one inch below the flanks.[6] In severe cases they are to be removed by means of a chicken claw [piercing].[7] When diagnosis shows that the vessels are big and tense like a bow string, when [the flow of qi] is interrupted and [the qi] fail to arrive, and also when the abdominal skin is extremely tense, one must not pierce.[8]

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1 HDNJZP: "An opening of the foot yang brilliance stomach conduit." Needle insertion hole ST-9

2 HDNJZP: "An opening of the 任脉 *ren mai* 'controller vessel'." Needle insertion hole CV-22

3 HDNJZP: "Identical with the 廉泉 *lian quan* opening. An opening of the 任脉 *ren mai* 'controller vessel'." Needle insertion hole CV-23

4 HDNJZP: "That is the 足三里 *zu san li* opening. An opening of the foot yang brilliance stomach conduit." Needle insertion hole ST-36

5 HDNJZP: "That is the 氣冲 *qi chong* opening; an opening of the foot yang brilliance stomach conduit." Needle insertion hole ST-30

6 HDNJZP: "That is the 章門 *zhang men* opening; an opening of the foot ceasing yin [qi] liver conduit."

7 HDNJZP: "That is the 合谷 *he gu* ('united valley') piercing', mentioned in LS 7: 'United valley piercing: [three needles are to be pierced] to the left and to the right, [resembling a] chicken claw. The needle is to be inserted into the partings of the flesh to remove muscle blockages'. When the needle is inserted and has reached the qi, the needle is to be inserted into the partings of the flesh, and one additional needle each is to be inserted obliquely to the left and to the right. That looks like the character 个 *ge*, which resembles a chicken claw. Hence the term 'chicken claw piercing'." NJZYXY: "That is to point out that for a treatment above the *ren ying*, *tian tu*, and *hou zhong* [openings] are chosen; below the *san li* and the *qi chong* [openings], and in the center the *zhang men* [opening]. That is, the [disease] is removed from three sections: above, below and center. That corresponds to the three segments of a chicken claw. Chicken claws is a term for a piercing the details of which are documented in LS 7."

8 ZJY: "When the vessels are enlarged and tight, the yin [qi] are depleted and the [qi] of the long-term depots themselves show. When [the flow] is interrupted and fails to arrive,

黃帝曰：
善。

Huang Di:
Good!

黃帝問於伯高曰：
何以知皮肉氣血筋骨之病也？

Huang Di asked Bo Gao:
How does one recognize diseases of the skin, the flesh, the qi, the blood, the sinews and the bones?

伯高曰：
　色起兩眉薄澤者，病在皮；
唇色青黃赤白黑者，病在肌肉；
　　營氣濡然者，病在血氣；
目色青黃赤白黑者，病在筋；
　耳焦枯受塵垢，病在骨。

Bo Gao:
When a complexion pale and without luster[9] emerges between the eyebrows, the disease is in the skin.
When the lips assume a greenish, yellow, red, white or black color, the disease is in the muscles and the flesh.[10]
When the camp qi appear as dampness, the disease is in the blood and in the qi.[11]

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the camp qi are lost. If the abdomen is very tense, [the flow] of balanced qi is interrupted in the center, and the [qi of the] spleen itself are spoiled."

9 HDNJZP: "薄澤 *bo ze* has the meaning of: 没有光澤 *mei you guang ze* 'without luster', 'dull'."

10 HDNJZP: "ZJY: 'The qi of the spleen pass through the lips. Hence the disease is in the muscles and in the flesh'."

11 HDNJZP: "濡 *ru*, 'dampness', refers to excessive sweating here. When the camp qi flow to the outside, the outside of the body is very moist because of the excessive sweating. ZJY: 'The camp [qi] themselves have no physical appearance. Sweat leaving through the skin structures, a swelling of muscles and flesh, as well as the discharges associated with the two reliefs (i.e., defecation and urination), all of this is termed 'moisture'. When the disease is in the camp qi, the qi and the blood are involved'."

When the eyes assume a greenish, yellow, red, white or black color, the disease is in the sinews.[12]
When the ears are dry and have [an appearance of dust and dirt], the disease is in the bones.[13]

黃帝曰：
病形何如，取之奈何？

Huang Di:
Which physical appearance do the diseases assume, and how are they removed?

伯高曰：
夫
百病變化，不可勝數，然皮有部，肉有柱，血氣有輸，骨有屬。

Bo Gao:
Now,
the hundreds of changes and transformations diseases undergo, they are countless. Also, the skin has sections,[14] the flesh has supports,[15] blood and qi have transport [openings],[16] and the bones are connected [by the joints].[17]

黃帝曰：
願聞其故。

Huang Di:
I wish to be informed of the underlying reason.

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12 HDNJZP: "The liver controls the sinews; its [qi] exit through the eyes. All possible colorings of the eyes evidence that the disease is in the liver."

13 HDNJZP: "The kidneys control the bones; their [qi] exit through the ears. When the ears have dried up and are without luster, and when they appear as if covered by dirt, the disease is in the kidneys."

14 HBYXY: "That is to say, skin diseases affect well-defined regions."

15 NJZYXY: "That are bulgings of muscles and flesh at the elevated sections of the four limbs. As they are firm, thick and elevated, they have a supporting function. Hence the term 'column'."

16 HBYXY: "QJYF has 血氣有輪，筋有結 *xue qi you lun jin you jie*, 'the flow of the blood and the qi follows a definite order; the sinews have knots'. The final three characters are missing in the present version. In view of the version of the QJYF they should be inserted here."

17 Tamba: "屬 *shu* are locations where two bones meet. That is, the 12 joints."

伯高曰：
皮之部，輸於四末；肉之柱，有臂脛諸陽分肉之間，與足少陰分間；血氣之輸，輸於諸絡，氣血留居，則盛而起，筋部無陰無陽，無左無右，候病所在；骨之屬者，骨空之所以受益而益腦髓者也。

Bo Gao:
The skin sections [are supplied by] transports from the four limbs.[18] Flesh columns are at the upper arms, the lower legs, where all yang [conduits pass by], at the partings of the flesh, as well as where foot minor yin [conduits are situated]. The transport [openings] for [removing a disease from] the blood and the qi, these transport [openings] are located on all network [vessels]. When the qi and the blood stagnate there, then [the network vessels] are filled and rise. The sinews regions are not distinguished in yin and yang [regions], there is no "left" and there is no "right". One examines where a disease may be.[19] The joints of the bones are the places where the hollow space in the bones is filled[20] and from where the brain marrow is augmented.

黃帝曰：
取之奈何？

Huang Di:
How does one remove them?

伯高曰：
夫病變化，浮沉深淺，不可勝窮，各在其處，

Bo Gao:
Now, the changes and transformations of diseases, whether they float at the surface or sink down, whether they are in the depth or on a shallow level, that exceeds what words can say. Each has its own location.

18 ZJY:"When a disease is in the skin, it is in the yang realm. The yang realm is supplied with qi by the four extremities because the skin is thin and the qi are at the surface. Hence [the text states]: 'The skin sections [are supplied by] transports from the four limbs'."

19 ZJY: "When a disease is in the sinews one must not distinguish between yin and yang, left and right. The cure is to focus on the venue of the disease."

20 NJZYXY: "JYJ has instead of 受益 *shou yi* here 受液 *shou ye*, 'receive liquid'." If one were to accept this wording, the line would read: "The joints are the locations where the hollow space in the bones receives/is supplied with liquid." ZJY: "When a disease is in the joints the cure must be directed at the hollow space in the bones. The marrow fills the bones. Hence [diseases in the] bones are cured by augmenting the bone marrow."

病
間者淺之，甚者深之，
間者小之，甚者眾之，隨變而調氣，故曰上工。

Among the diseases,
those that are mild, they are [removed from] the surface. Those that are severe, they are [removed from] the depth
In the case of a mild disease [one pierces only] a few [openings. In the case of a severe disease [one pierces] many [openings]. It is in accordance with the nature of the changes that the qi are regulated. Hence [those who act like this] are called "outstanding practitioners".

黃帝問于伯高曰：
人之肥瘦大小溫寒，有老壯少小，別之奈何？

Huang Di asked Bo Gao:
The people may be well-nourished and lean, big and small, warm and cold. There are those who are old, strong, young, and very young. How are they distinguished?

伯高對曰：
人年
五十已上為老，二十已上為壯，
十八已上為少，六歲已上為小。

Bo Gao replied:
When someone's age is
50 and above, he is old; 20 and above, he is strong;
18 and above, he is young: 6 and above, he his very young.

黃帝曰：
何以度知其肥瘦？

Huang Di:
How can one measure whether someone is well-nourished or lean?

伯高曰：
人有肥、有膏、有肉。

Bo Gao:
Among men there are those who are well-nourished, there are those who are greasy, and there are those who are fleshy.

黃帝曰：
別此奈何？

Huang Di:
How are they distinguished?

伯高曰：
膕肉堅，皮滿者，肥。
膕肉不堅，皮緩者，膏。
皮肉不相離者，肉。

Bo Gao:
Those whose flesh bulgings are firm, and whose skin is filled, they are well-nourished.
Those whose flesh bulgings are not firm, and whose skin is flabby, they are greasy.
Those whose skin and flesh cannot be separated from each other, they are fleshy.

黃帝曰：
身之寒溫何如？

Huang Di:
How can it be that the body is cold or warm?

伯高曰：
膏者，其肉淖而麤理者，身寒，細理者，身熱。
脂者，其肉堅，細理者熱，麤理者寒。

Bo Gao:
With greasy [people it is as follows:] when the flesh is slushy and the [skin] structures are crude,[21] the body is cold. When the structures are fine, the body is hot.
With fat [people it is as follows:] when the flesh is firm, and the [skin] structures are fine, [the body] is hot. When the structures are crude, then it is cold.

黃帝曰：
其肥瘦大小奈何？

Huang Di:
How about well-nourished and lean, big and small [bodies]?

21 HBYXY: "The character 而 *er* is an erroneous, later insertion. In comparison with the next line it does not make sense."

伯高曰：
膏者，多氣而皮縱緩，故能縱腹垂腴。
肉者，身體容大。
脂者，其身收小。

Bo Gao:
Greasy [people] have lots of qi and their skin is flabby. Hence their abdomen is flabby too and hangs down loosely.
Fleshy [people] are those with a massive girth.
Fat [people] are those with a reduced, small body.[22]

黃帝曰：
三者之氣血多少何如？

Huang Di:
How about the quantities of blood and qi in these three types?[23]

伯高曰：
膏者，多氣，多氣者，熱，熱者耐寒。
肉者，多血則充形，充形則平。
脂者，其血清，氣滑少，故不能大。此別於眾人者也。

Bo Gao:
Greasy [people] have lots of qi. Where there are lots of qi, there is heat. With heat one can bear cold.
Fleshy [people], they have much blood filling their physical appearance. When the physical appearance is filled, then one is balanced.
Fat [people], their blood is clear, [24] and their qi flow is smooth and diminished. Hence they cannot grow big. That is how they are different from the average people.

22 HDNJZP: "Fat people are smaller than greasy and fleshy persons. They are still taller than normal persons."

23 ZJY: "Greasy [people] have much qi. The qi are yang. Hence their physical matter is hot, and they can stand cold. Fleshy [people] have much blood. Blood nourishes the physical appearance. Hence their physical appearance is filled and their qi consistence is balanced. Fat [people] have clear blood and their qi [flow] is smooth and diminished. Hence they cannot grow big. These three types are better nourished/equipped than normal people, but the qi and the blood of fat persons are not equal to those of greasy and fleshy [persons]."

24 HDNJZP: "血清 *xue qing* is to say: 血清淡 *xue qing dan*, 'the blood is pale'."

黃帝曰：
眾人奈何？

Huang Di:
What are “average people”?

伯高曰：
眾人皮肉脂膏，不能相加也，血與氣，不能相多，故其形不小不大，各自稱其身，命曰眾人。

Bo Gao:
The skin, the flesh, the fat and the grease of average people cannot be increased unilaterally.[25] [The same applies to their] blood and qi. They cannot be increased unilaterally. This is why their physical appearance is neither small nor big. They all have a well balanced body. They are called “average people”.

黃帝曰：
善。
治之奈何？

Huang Di:
Good!
How are they cured?

伯高曰：
必先別其三形，血之多少，氣之清濁，而後調之，治無失常經。

Bo Gao:
First one must distinguish among the three types of physical appearance. Whether they have much or little blood, whether their qi are clear or turbid, and then a regular treatment is to be applied. A cure must not neglect their normal condition.

是故
膏人縱腹垂腴，
肉人者，上下容大，
脂人者，雖脂不能大者。

The fact is:
Greasy people have a flabby abdomen, hanging down loosely.
Fleshy people have an increased girth, from above to below.
Fat people despite being fat, they still cannot grow big.

25 HDNJZP: “That is to say, there are no imbalances.”

Chapter 60
玉版
The Jade-Tablets

黃帝曰：
余以小鍼為細物也，夫子乃言上合之于天，下合之于地，中合之于人，余以為過鍼之意矣，願聞其故。

Huang Di:
For me the small needles are insignificant items.[1] Now you say that above they are united with heaven, below they are united with the earth, and in the middle they are united with mankind. To me this seems to greatly exaggerate their significance![2] I wish to be informed of the underlying reason.

岐伯曰：
何物大于天乎？
夫
大于鍼者，惟五兵者焉，五兵者死之備也，非生之具。
且夫
人者，天地之鎮也，其不可不參乎？
夫
治民者，亦唯鍼焉。
夫
鍼之與五兵，其孰小乎？

Qi Bo:
Is there anything bigger than heaven?
Now,
what is bigger than the needles? Only the five weapons.[3] The five weapons are prepared to kill. They are not employed to keep [someone] alive.

1 HDNJZP: "Items nobody can take serious."

2 HDNJZP: "You grossly exaggerate the importance of the needles!"

3 NJZYXY: "五兵 *wu bing* are five types of weapons. Several identifications have been offered. YSS: 'The five types of weapons include the bow, the bamboo stick, the lancet, the ax, and the halberd'. ZJY: 'The five types of weapons include knife, sword, lancet, halberd, and arrow'."

Furthermore now,
mankind! The most precious item[4] between heaven and earth. How could it be neglected?[5]
Now,
to cure the [diseases] of humans, only the needles are to be applied.
Now,
when the needles are compared with the five weapons, which turns out to be less significant?

黃帝曰：
病之生時，有
喜怒不測，飲食不節，
陰氣不足，陽氣有餘，
營氣不行，乃發為癰疽。
陰陽不通，兩熱相搏，乃化為濃，小鍼能取之乎？

Huang Di:
When a disease emerges, that may be [for the following reasons].
Undisciplined joy and rage; immoderate drinking and eating.
Insufficiency of yin qi; surplus of yang qi.
The camp qi fail to move, and this causes obstruction- and impediment-illness.
When the yin and yang [conduits] are not passable, and two types of heat beat at each other, this will transform to pus. And this [pus] is to be removed with small needles?

岐伯曰：
聖人不能使化者，為之邪不可留也。

Qi Bo:
The sages were unable to let [the pus] transform. They acted in such a way that evil [qi] were unable to stay in the first place.

故
兩軍相當，旗幟相望，白刃陳於中野者，此非一日之謀也。能使其民，令行禁止，士卒無白刃之難者，非一日之教也，須臾之得也。

4 HDNJZP: "The character 鎮 *zhen* is synonymous here with 貴重 *gui zhong*, 'extremely valuable'."

5 NJJY: "The character 參 *can* [has the meaning here of:] 天地人三者合參 *tian di ren san zhe he can*, 'Heaven, earth and man, these three form a union."

The fact is:
When two armies confront each other, with each side seeing the flags and pennants of the opposite side, when the battle formations with drawn swords have been arranged on the battlefield – that cannot be planned on a single day. To be able to make the people to act when they are ordered to act and not to do something when they are forbidden to do something, and to make the soldiers not to fear the drawn swords – that cannot be achieved by an education of only a single day. That requires some time.

夫
至使身被癰疽之病，膿血之聚者，不亦離道遠乎？
夫
癰疽之生，膿血之成也，不從天下，不從地出，積微之所生也，

Now,
when one causes the body to be affected by obstruction- and impediment-illness, when purulent blood collects, is this not the result of having left the WAY?
Now,
the emergence of obstruction- and impediment-illness, and the formation of purulent blood, that is not something sent down by heaven, and it does not come out of the earth. It emerges from minimal accumulations.

故
聖人自治於未有形也，愚者遭其已成也。

The fact is:
The sages started a cure before [a disease] had reached a physical manifestation. The fools battle against what has taken shape.

黃帝曰：
其已形，不予遭，
膿已成，不予見；為之奈何？

Huang Di:
When [a disease] has reached a physical manifestation, and one should not battle against it,
when the pus has formed, and one cannot see it, [6] what is to be done?

6 NJZYXY: "TS 23 has instead of 予 *yu* here 子 *zi*. The same applies to the following line. That may be the correct wording. In ancient times, a teacher was addressed as 子 *zi*. Here, Huang Di consults with Qi Bo. Hence he addresses him as 子 *zi*. The wording further down 子能方之乎 *zi neng fang zhi hu* may serve as a further example." A translation following the wording in TS 23 would be as follows: " When [a disease] has reached a

岐伯曰：
膿已成，十死一生，

Qi Bo:
When the pus has formed, ten will die; one will survive.

故
聖人弗使已成，而明為良方，著之竹帛，使能者踵而傳之後世，無有終時者，為其不予遭也。

The fact is:
The sages did not allow it to form; they were familiar with good recipes. They wrote them on bamboo and silk, and they saw to it that those who were capable paid heed to them and transmitted them to later generations. If this never ends, there should be no need to battle against [a manifest disease].

黃帝曰：
其已有膿血而後遭乎？不導之以小鍼治乎？

Huang Di:
But, if purulent blood is present, is it to be battled against? Is it not possible to instruct someone to cure it with the small needles?[7]

岐伯曰：
以小治小者，其功小，
以大治大者，多害，

Qi Bo:
When one treats small [afflictions] with small [needles], the effect will be small. When one treats big [diseases] with big [needles], the damage will be massive.[8]

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physical manifestation, and you do not battle against it when the pus has formed, and you cannot see it, what would you do?"

7 The three characters 不導之 *bu dao zhi* are difficult to interpret. NJZYXY applies a more modern understanding and reads them as 難道 *nan dao*, a rhetorical question for emphasis, in the sense of "could not this be treated with the small needles?". HDNJZP accepts its failure to interpret these characters: "JYJ has 其有膿血可從小針治乎 *qi you nong xue, ke cong xiao zhen zhi hu*, 'When purulent blood is present, can it be cured with the small needles?' here. That is better understood."

8 NJZYXY: "JYJ 11/9 has following the two characters 多害 *duo hai* three additional characters: 其功大 *qi gong da*, 'the success is big', and another eight characters: 以小治大者害大 *yi xiao zhi da zhe hai da*, 'when one cures what is a big [problem] with a small [weapon/tool/needle], the damage will be big, too'." Tamba: "The text here is difficult to understand. The statement in JYJ is very evident. Also: to cure a big [problem] with

故
其已成膿血者，其唯砭石鈹鋒之所取也。

The fact is:
When purulent blood has formed, there is no other way than to remove it by means of pointed stones and lancet needles as well as sharp point needles.

黃帝曰：
多害者其不可全乎？

Huang Di:
In the case of massive damage, a cure is impossible?

岐伯曰：
其在逆順焉。

Qi Bo:
That depends on whether the movement is contrary to or in accordance with the norms.

黃帝曰：
願聞逆順。

Huang Di:
I wish to be informed of the movements contrary to and in accordance with the norms.

岐伯曰：
以為傷者，其白眼青，黑眼小，是一逆也；
內藥而嘔者，是二逆也；
腹痛渴甚，是三逆也；
肩項中不便，是四逆也；
音嘶色脫，是五逆也。
除此五者，為順矣。

Qi Bo:
If someone was injured, with the white parts of his eyes assuming a greenish color, and the black part of his eyes being minimized, that is the first [example of] a movement against the norms.

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something big, that is to say: large quantities of purulent blood are to be removed with a pointed stone or a lancet needle."

When someone has ingested a medication and vomits,[9] that is the second [example of] a movement against the norms..
When someone has abdominal pain and is very thirsty, that is the third [example of] a movement against the norms..
When someone feels uncomfortable in the shoulders and the nape,[10] that is the fourth [example of] a movement against the norms..
When someone has a raucous voice and a pale complexion,[11] that is the fifth [example of] a movement against the norms..
All conditions not covered by these five [possibilities], they are movements in accordance with the norms.

黃帝曰：
諸病皆有逆順，可得聞乎？

Huang Di:
All diseases are either movements contrary to or movements in accordance with the norms. Can I be informed of that?

岐伯曰：
腹脹、身熱、脈大，是一逆也；
腹鳴而滿，四肢清泄，其脈大，是二逆也；
衄而不止，脈大，是三逆也；
咳而溲血脫形，其脈小勁，是四逆也；
咳脫形，身熱，脈小以疾，是謂五逆也。
如是者，不過十五日而死矣。

Qi Bo:
When the abdomen is bloated, the body is hot, and the [movement in] the vessels is massive,[12] that is a first [example of] a movement contrary to the norms.

9 NJZYXY: "In view of the versions in TS 23, JYJ 11/9 and further sources, the character 者 *zhe* is to be deleted as an erroneous later addition."

10 NJZYXY: "The shoulders are permeated by the three hand yang conduits. The neck/nape is tied to the six hand, and foot yang conduits and, in addition, to the supervisor vessel conduit. When one feels uncomfortable when he moves shoulders and neck, then that indicates that his yang qi are harmed."

11 NJZYXY: "Two interpretations are possible. The first one is based on the heart controlling language and being linked to the vessels. The luster [of the heart] shows in the complexion. When the voice croaks and the complexion is pale, then these are signs of the heart being harmed. A second interpretation is: a croaking voice is a sign of a weakened lung. A pale complexion is a sign of harm suffered by the five long-term depots."

12 NJZYXY has instead of 大 *da* here 小 *xiao*: "When the abdomen is bloated, the body is hot, and the [movement in the] vessels is massive, that is normal. However, when the

When there are noises in the abdomen associated with a feeling of fullness, when the four limbs are cool and [the patient suffers from] outflow,[13] associated with a massive [movement in the] vessels, that is a second [example of a] movement contrary to the norms.
When someone [suffers from] unending nosebleed associated with a massive [movement in the] vessels, that is a third [example of a] movement contrary to the norms.
When someone coughs and discharges blood with his urine and loses weight, associated with a minimal [movement in the] vessels, that is a fourth [example of a] movement contrary to the norms.
When someone coughs, loses weight, and his body is hot, associated with a minimal and accelerated [movement in the] vessels, that is called[14] a fifth [example of a] movement contrary to the norms.
Those with such states [of health] will die within 15 days.

其腹大脹，四末清，脫形，泄甚，是一逆也；
腹脹便血，其脈大，時絕，是二逆也；
咳溲血，形肉脫，脈搏，是三逆也；
嘔血，胸滿引背，脈小而疾，是四逆也；
咳嘔，腹脹且飧泄，其脈絕，是五逆也。
如是者，不及一時而死矣。工不察此者而刺之，是謂逆治。

When the abdomen is increased in size and bloated, when the four limbs are cool, [the patient] loses weight and [suffers from] severe outflow, that is a first [example of a] movement contrary to the norms.
When the abdomen is bloated, and blood is discharged with defecation/urination, associated with a massive and repeatedly intermitting [movement in the] vessels, that is a second [example of a] movement contrary to the norms.
When someone coughs and discharges blood with his urine, and loses weight associated with a pounding [movement in the] vessels, that is a third [example of a] movement contrary to the norms.
When someone spits blood and has a feeling of fullness in his chest, associated with a minimal and accelerated [movement in the] vessels, that is a fourth [example of a] movement contrary to the norms.

[movement in the] vessels is minimal, then the [movement in the] vessels and the disease signs do not agree, and hence [the text] speaks of 'movement contrary to the norms' here. Hence it must be 小 *xiao*, 'minimal', here, and [the text] is to be corrected."

13 NJZYXY: "The character 泄 *xie* is a later, erroneous addition." Differently HDNJZP: "The character 泄 *xie* refers to an outflow from the abdomen."

14 The character 謂 *wei* may be a later insertion. It breaks the rhyme structure.

When someone coughs and vomits, when his abdomen is bloated and he discharges undigested food, associated with an intermitting [movement in the] vessels, that is a fifth [example of a] movement contrary to the norms.
Those with such a state [of health] will die within one time period.[15]
When a practitioner needles such [a patient] without having examined him, that is called a therapy acting against the norms.

黃帝曰：
夫子之言鍼甚駿，以配天地，上數天文，下度地紀，內別五藏，外次六府，經脈二十八會，盡有周紀。能殺生人，不能起死者，子能反之乎？

Huang Di:
You have spoken of the magnificence[16] of the needles and you have associated them with heaven and earth. Above you have numbered the signs in heaven, and below you have measured the structures on the earth. Internally you have distinguished among the five long-term depots, and externally you have listed the six short-term repositories. The 28 meeting points of the conduit vessels[17] have all been integrated into the set-up of the circulation [of qi].[18] Given that it is possible to kill living beings, while it is impossible to make the dead come back to life, are you able to achieve the opposite?

岐伯曰：
能殺生人，不能起死者也。

Qi Bo:
It is possible to kill living people. It is impossible to bring the dead back to life.

15 HDNJZP: " 'A time period' refers to 'one day'. MS: 'A 'time period' refers to one circle of hours, i.e., one day'."

16 NJZYXY: "The character 駿 *jun*, 'noble steed', is synonymous here with 大 *da*, 'great', 'magnificent'."

17 HDNJZP: "The twelve hand and foot conduits amount to altogether 24 vessels on the left and on the right. In addition, there are the yin and yang walker, as well as the supervisor and controller vessels, altogether 28 vessels. Hence the text speaks of '28 meeting points'."

18 NJZYXY: "That is to say, the movement in the conduit vessels follows a certain regularity and passes through well-defined intersections."

黃帝曰：
余聞之，則為不仁，然願聞其道，弗行於人。

Huang Di:
So I have been informed. But that is not a behavior of humaneness. If that is as [you say], I wish to be informed of the underlying WAY, and [I] do not wish to behave like this vis-à-vis the people.

岐伯曰：
是明道也，其必然也，其如刀劍之可以殺人，如飲酒使人醉也，雖勿診，猶可知矣。

Qi Bo:
This WAY is very clear; it is irrevocable. That is like a sword that can be used to kill someone. Like a drink of wine that can make one drunk. That can be known even without an examination.

黃帝曰：
願卒聞之。

Huang Di:
I wish to be fully informed of this.

岐伯曰：
人之所受氣者，谷也。谷之所注者，胃也。胃者，水谷氣血之海也。海之所行雲氣者，天下也。胃之所出氣血者，經隧也。而隧者，五藏六府之大絡也，迎而奪之而已矣。

Qi Bo:
That from which man receives his qi, that is the grain. Where the grain flows, that is the stomach. The stomach is the sea where water and grain, the qi and the blood gather. The cloud qi[19] moving away from the sea, [they cover all] below heaven. The qi and the blood leaving the stomach, they follow the conduit-channels. These channels constitute the big network [vessels][20] linking the five long-term depots

19 NJZYXY: "JYJ 5/1 has instead of 雲氣 *yun qi* here 雲雨 *yun yu*, ' "clouds and rain'." HD-NJZP: "The water of the ocean evaporates to turn into clouds that spread all over the earth."

20 HBYXY: "The character 絡 *luo*, 'network [vessel]', is most likely a writing error and should be 路 *lu*, 'road', 'passageway'." If one were to follow this suggestion, the sentence would be more meaningful: "These channels constitute the big passageways linking the five long-term depots and six short-term repositories."

and six short-term repositories. When one goes against [the qi and the blood] to pillage them, that will end [the patient's life].[21]

黄帝曰：
上下有數乎？

Huang Di:
Are there numbers for above and below?[22]

岐伯曰：
迎之五里，中道而止，五至而已，五往而藏之氣盡矣，

Qi Bo:
When one goes against them at the *wu li* [needle insertion hole],[23] they will stop halfway. [The qi] will arrive five times, and then [their movement] comes to an end. When one moves towards them five times, the qi of the long-term depots will be exhausted.[24]

21 MYT: "By going against the arriving qi to pillage them, one can kill a living person." NJZYXY: "That is to say, an erroneous drainage may cause the flow of a person's qi to be exhausted and to be interrupted. When the qi and the blood are exhausted, death is inevitable." HDNJZP: "ZYA: 'To go against the arriving qi and the blood, and to drain them, will weaken and exhaust the qi and the blood. The person in question will die'. MS: 'The qi and the blood in the stomach originate from the processing of the grain qi, and subsequently flow through the channels of the twelve conduits. That is to say, the conduit-channels are in fact the big network [vessels] of the five long-term depots and six short-term repositories. To go against the qi that arrive through these [vessels] may take a person's life."

22 HDNJZP: " 'Above' refers to the hand conduits. 'Below' are the foot conduits. 'Numbers' refers to the numbers of prohibited piercings."

23 NJZYXY: "五里 *wu li* is an opening of the hand yang brilliance conduit of the large intestine. It lies three inches above the elbows. All experts past and present agree that it is an opening that must not be pierced."

24 NJZYXY: "ZZC: 'The character 至 *zhi*, 'arrive', refers to the encounter with the qi when one goes against them. 往 *wang* is the 'going away' when one pursues the qi. That is to say, when there are five arrivals/encounters because one has gone against the qi [five times], that will be the end [of their movement]. When one 'goes away' five times to pursue the qi, that is to say, the qi of the five long-term depots have entirely been drained towards the outside'."

故
五五二十五，而竭其輸矣，此所謂奪其天氣者也，非能絕其命而傾其壽者也。

The fact is:
Five times five is 25, and that exhausts the transport [openings].[25] That is what is called "to pillage the qi of heaven." It is not permissible to interrupt the mandate and to limit a [person's] life time.[26]

黃帝曰：
願卒聞之。

Huang Di:
I wish to be fully informed of this.

岐伯曰：
闚門而刺之者，死於家中；
入門而刺之者，死於堂上。

Qi Bo:
When one casts a furtive glance at the door,[27] and stabs someone, he will die in the house.
When one enters the door and stabs someone, he will die in the hall.[28]

25 HDNJZP: "MS: 'When [the qi] are pillaged at all the transport openings 25 times, the five long-term depots will be exhausted'."

26 HBYXY agrees with the interpretation of earlier commentators and reads this line as follows: "It is not [the needle] that ends [a person's] mandate [of life]; it is because of an erroneous pillaging of the true qi of heaven by a practitioner who does not know where piercing is prohibited."

27 NJZYXY: "The character 闚 *kui* is synonymous here with 窺 *kui*, 'to cast a furtive glance'." SDY: "The character 闚 *kui* is synonymous here with 開 *kai*, 'to open [the door]'. The characters have been exchanged because of their similar pronunciation."

28 NJZYXY: " 'Door' refers to the gates through which the qi and the blood enter and leave. "To cast a furtive glance at the door' is to say: [the needles] are inserted only superficially. 'To enter the door' is to say: [the needles] are inserted deeply. ZJY: " 'To insert superficially' is to say: the demise takes a slow course. Hence one dies inside the house. .. 'To insert deeply' is to say: the end comes quickly. Hence one dies in the vestibule." HBYXY: "When [the patient] was pierced superficially, the damage will come slowly. The patient can return home, and will die in his own house. When he was pierced deeply, the damage will develop swiftly, and the patient will die on the physician's premises."

黃帝曰：
善乎方，明哉道，請著之玉版，以為重寶，傳之後世，以為刺禁，令民勿敢犯也。

Huang Di:
The rules are good! The WAY is clear! I request that this is written down on jade tablets, and that it is appreciated as a treasure. It is to be transmitted to future generations as "Prohibitions to be Observed when Piercing." The people are to be ordered not to dare to oppose them.

Chapter 61
五禁
The Five Prohibitions

黃帝問於岐伯曰：
余聞刺有五禁，何謂五禁？

Huang Di asked Qi Bo:
I have been informed of "five prohibitions" associated with piercing. What is that to say. "five prohibitions"?[1]

岐伯曰：
禁其不可刺也。

Qi Bo:
These are prohibitions disallowing a piercing.

黃帝曰：
余聞刺有五奪。

Huang Di:
I have been informed of "five pillages" associated with piercing.

岐伯曰：
無寫其不可奪者也。

Qi Bo:
This concerns situations where there must be no drainage because there must be no pillaging.[2]

1 HDNJZP: "These are the days on which one must refrain from piercing certain locations on the body."

2 HDNJZP: "These are conditions of a massive depletion of the original qi. A further drainage by means of needling is not permissible. That is to say, where there was pillaging already, there must be no further drainage."

黃帝曰：
余聞刺有五過。

Huang Di:
I have been informed of "five transgressions" associated with piercing.

岐伯曰：
補寫無過其度。

Qi Bo:
In supplementing and drainage one must not transgress the proper measure.

黃帝曰：
余聞刺有五逆。

Huang Di:
I have been informed of "five movements against the norms" associated with piercing.[3]

岐伯曰：
病與脈相逆，命曰五逆。

Qi Bo:
When the [signs of a] disease and the [movement in the] vessels oppose each other, that is called "five movements against the norms".

黃帝曰：
余聞刺有九宜。

Huang Di:
I have been informed of "nine adequacies" associated with piercing.

岐伯曰：
明知九鍼之論，是謂九宜。

Qi Bo:
To clearly know the discourse on the nine needles, that is called "nine adequacies."

3 HDNJZP: "These are serious diseases during which the disease signs do not agree with the [movement in the] vessels."

黃帝曰：
何謂五禁，願聞其不可刺之時。

Huang Di:
What is that to say, "five prohibitions"? I wish to be informed of the times when it is not permissible to conduct a piercing.

岐伯曰：
甲乙日自乘，無刺實，無發蒙於耳內。
丙丁日自乘，無振埃於肩喉廉泉。
戊己日自乘四季，無刺腹，去爪寫水。
庚辛日自乘，無刺關節於股膝。
壬癸日自乘，無刺足脛，
是謂五禁。

Qi Bo:
On the days occupied by [the heavenly stems] *jia* and *yi*[4] one must not pierce a repletion, and one must not conduct an enlightening [piercing] at the ear.[5]
On the days occupied by [the heavenly stems] *bing* and *ding* one must not conduct a "shaking off dust"[6] [piercing] at the shoulder, at the throat and at the *lian quan* [opening].

4 NJZYXY: "自乘 *zi cheng* has the meaning of 值日 *zhi ri*, 'The days on which certain celestial stems are active': The celestial stems correspond to the human body as follows: the head is 甲 *jia* and 乙 *yi*. Shoulders and throat are 丙 *bing* and 丁 *ding*. 戊 *wu* and 己 *ji* are hands and feet. The four limbs are associated with [the earth branches] 辰 *chen* and 戌 *xu*, 丑 *chou* and 未 *wei*. [The celestial stems] 庚 *geng* and 辛 *xin* correspond to the thighs and knees. 壬 *ren* and 癸 *gui* correspond to the feet and shins. On all days on which certain celestial stems are active, the corresponding body parts must not be pierced." HDNJZP: "自乘 *zi cheng* has the meaning of 自損 *zi sun*, 'to cause harm to oneself'. Another interpretation assigns to 自乘 *zi cheng* the meaning of 加 *jia*, 'to add'. 自乘 *zi cheng* refers to the days corresponding to a certain combination of celestial stems and earth branches. The head is the uppermost body part of man, and corresponds to the season of spring. The days of a month associated, in the combination of celestial stems and earth branches, with 甲寅 *jia yin* and 乙卯 *yi mao* are times of spring when the yang qi ascend. In the five phases categorization they are identified as 'wood'. Hence it is prohibited on 甲寅 *jia yin* and 乙卯 *yi mao* days to needle the head. The same applies to all further body parts from the head down to the feet. On 丙午 *bing wu* and 丁巳 *ding si* days it is prohibited to needle the shoulders and the throat, and so on."

5 HDNJZP: "發蒙 *fa meng*, (lit.: to redeem a child out of ignorance)''to enlighten', is a needling technique employed to cure diseases of the ears, the eyes and the face. For deafness and failing eye vision the 聽宮 *ting gong* opening [SI-19] is pierced at noon." See also LS 75.

6 HDNJZP: "振埃 *zhen ai*, 'to shake off dust', is a needling technique to treat yang qi moving contrary to the norms into the chest, associated with panting, cough, and a feeling of fullness in the chest, etc.."

On the days occupied by [the heavenly stems] *wu* and *ji*, as well as during the four time periods [representing the earth branches associated with the phase of wood], one must not pierce the abdomen, and one must not conduct the "[finger/toe] nail clipping" [piercing] to drain water.[7]
On the days occupied by [the heavenly stems] *geng* and *xin* one must not pierce the joints at the upper thigh and knees.
On the days occupied by [the heavenly stems] *ren* and *gui* one must not pierce the feet and the lower legs.
That are the so-called "five prohibitions".

黃帝曰：
何謂五奪？

Huang Di:
Was is that to say, "five pillages"?

岐伯曰：
形肉已奪，是一奪也；
大奪血之後，是二奪也；
大汗出之後，是三奪也；
大泄之後，是四奪也；
新產及大血之後，是五奪也。
此皆不可寫。

Qi Bo:
When flesh of one's physical appearance is pillaged, that is the first pillage.
When blood is pillaged massively, that is the second pillage.
When sweat has left massively, that is the third pillage.
When a massive outflow has occurred, that is the fourth pillage.
When immediately following delivery a massive bleeding has occurred, that is the fifth pillage.
In all these situations one must not drain.[8]

7 HDNJZP: "去爪 *qu zhua*, the '[finger/toe] nail clipping', is a needling technique to treat diseases of the joints, network [vessels] and the four limbs, as well as of edematose testical swelling. Lancet needles are pierced into the joints, limbs and network [vessels] to let water."

8 ZJY: "When in such a situation an additional drainage is performed, the demise is initiated. This applies not only to the application of needles but also to the ingestion of medication."

黃帝曰：
何謂五逆？

Huang Di:
What is that to say, "five movements contrary to the norms"?

岐伯曰：

熱病脈靜，汗已出，脈盛躁，是一逆也；
病泄，脈洪大，是二逆也；
著痺不移腸肉破，身熱，脈偏絕，是三逆也；
淫而奪形、身熱，色夭然白，乃後下血衄，血衄篤重，是謂四逆也；
寒熱奪形，脈堅搏，是謂五逆也。

Qi Bo:
When in the case of a heat disease and a calm [movement in the] vessels, following a sweating the vessels abound [with qi] and [the movement] is hectic, that is the first movement contrary to the norms.[9]
When in the case of an outflow disease the [movement in the] vessels is vast and massive, that is the second movement contrary to the norms.[10]
When an attached blockage-illness cannot be relocated[11] and the bulgings of the flesh break open, while the body is hot and the [movement in the] vessels is unilaterally interrupted, that is the third movement contrary to the norms.
When someone because of excesses[12] has lost weight and his body is hot, when his complexion assumes the white color of early death, and the stools are discharged

9 HDNJZP: "In the case of a heat disease the [movement in the] vessels should be vast and massive. Here now, on the contrary, it is even and calm. Following a sweating the [movement in the] vessels should be even and calm; here now, on the contrary, it is abounding and races. These are contradictions between the disease signs and the [movement in the] vessels. That is a first sign of a 'movement contrary to the norms'."

10 HDNJZP: "In the case of an outflow/diarrhea disease the [movement in the] vessels should be in the depth, weak, even, and calm. When it is, on the contrary, vast and massive, that is a contradiction between the disease signs and the [movement in the] vessels. That is a second sign of a 'movement contrary to the norms '."

11 HDNJZP: " 'Attached blockage-illness' refers to a numbness of limbs and body that in some cases is associated with a mild pain. .. 'cannot be relocated' is to say: it is incurable."

12 NJZYXY: "The character 淫 *yin* refers here to harmed yin liquids. ZXH: 'In the case of 淫 *yin* the intestine releases foam, resulting in [phenomena such as] spontaneous loss of sperma, dribbling urine, and nocturnal sweating'." HDNJZP: "The character 淫 *yin* is synonymous here with 淫邪 *yin xie*, 'excessively evil [qi]', i.e., unilaterally abounding pathogenic evil [qi]. That is to say, excessively evil [qi] have entered the body to cause destruction there, resulting in an emaciation of the physical appearance."

with lumps of blood, and when this discharge of lumps of blood is severe, that is called the fourth movement contrary to the norms.
When alternating cold and heat sensations are accompanied by a loss of weight, and a firm and pounding [movement in the] vessels, that is called the fifth movement contrary to the norms.

Chapter 62
運輸
Transports

黃帝曰：
經脈十二，而手太陰、足少陰、陽明，獨動不休，何也？

Huang Di:
Of the twelve conduit vessels only [the contents of] the hand major yin, foot minor yin and yang brilliance [conduits] constantly move without ever resting. Why is that?

岐伯曰：
是明胃脈也。胃為五藏六府之海，其清氣上注于肺，肺氣從太陰而行之，其行也，以息往來，

Qi Bo:
This is made clear by [the association between] stomach [qi] and vessels.[1] The stomach is the sea [supplying the] five long-term depots and six short-term repositories. Its clear qi flow upward into the lung. The qi of the lung move along the major yin [conduit]. Their movement follows the coming and going of breathing.[2]

故
人一呼，脈再動，一吸脈亦再動，呼吸不已，故動而不止。

The fact is:
When a person exhales once, the vessels move twice. When he inhales once, the vessels, again, move twice. As exhalation and inhalation never come to an end, so does the movement [of the vessels] never stop.

1 HBYXY has 足陽明胃脈也 *zu yang ming wei mai ye*, 'that applies to the foot yang brilliance stomach vessel' here, following text versions in TS 9, JYJ 2/1, QJ 27/1 and PJF 26.

2 NJZYXY: " 'Coming and going of breathing' refers to in- and exhalation. One in- and one exhalation are termed 息 *xi*."

黃帝曰：
氣之過於寸口也，上十焉息，下八焉伏，何道從還？不知其極。

Huang Di:
When the qi reach beyond the inch opening, when they ascend for ten [units] and rest, and when they descend for eight [units] and go into hiding, which path do they come from and return? I do not know their end points.[3]

岐伯曰：
氣之離藏也，卒然如弓弩之發，如水之下岸，上於魚以反衰，其餘氣衰散以逆上，故其行微。

Qi Bo:
When the qi leave the long-term depots, this is all of a sudden, like [an arrow] shot by a bow, like water falling down a cliff. When they ascend into the hand ball,[4] they will turn into weakness.[5] The remaining qi are weak and they dissipate to ascend in a movement contrary to the norms. Hence their movement is minimal.

黃帝曰：
足之陽明，何因而動？

Huang Di:
The foot yang brilliance [conduit], for what reason does it move?

3 NJZYXY: "The views of earlier commentators on these two statements differ significantly. For example, MYT: 'When the [movement in the] vessels reaches beyond the inch opening, conforming with the breathing it will exceed above by 10 sections, and below, where they go hiding in the long-term depots, by 8 units. However, it is unknown on which paths they come and on which they turn back'." HBYXY: "LJ 8/13: 'The inch opening is on the hand major yin [conduit]. 上 *shang* and 下 *xia* signify the force of 进 *jin*, 'proceeding', and 退 *tui*, receding. 十 *shi* and 八 *ba* signify an abounding, 盛 *sheng*, and a weak, 衰 *shuai*, physical appearance. 焉 *yan* is 何 *he*, 'where from?'. The character 息 xi is synonymous here with 生長 *sheng zhang*, 'generation and growth'. 上十焉息 *shang shi yan xi* has the meaning of: 'when the [movement in the] vessels proceeds, the qi abound, but where do they originate, where are they generated?' 下八焉伏 *xia ba yan fu* has the meaning of: 'when the [movement in the] vessels recedes, the qi are weak. Whereto do they leave to go into hiding?' That concerns the WAY of the coming and turning back [of the qi. Even] a gentleman will find it difficult to understand it in all details."

4 NJZYXY: "The character 魚 *yu*, 'fish', is synonymous here with 魚際 *yu ji*, 'fish line', (that is the line separating the ball of the hand from the wrist)."

5 HBYXY: "That is to say, when the qi in the vessels exceed the inch opening and reach beyond the fish line, that indicates a transition from a condition of abundance to one of weakness."

岐伯曰：
胃氣上注于肺，其悍氣上沖頭者，循咽，上走空竅，循眼系，入絡腦，出頽，下客主人，循牙車，合陽明，并下人迎，此胃氣別走於陽明者也。

Qi Bo:
The qi of the stomach ascend and flow into the lung. The more aggressive qi ascend to pour into the head. They follow the throat and ascend to enter the hollow spaces. They follow the eye connection, enter the brain, emerge at the cheeks, and descend to the *ke zhu ren* [opening].[6] Then they follow the gums,[7] link up with the yang brilliance [conduit] and descend together with it to the *ren ying* [opening]. That is the path of the stomach qi that is separate from the yang brilliance [conduit].[8]

故
陰陽上下，其動也若一。
故
陽病而陽脈小者，為逆；陰病而陰脈大者，為逆。
故
陰陽俱靜俱動，若引繩相傾者病。

The fact is:
The movement of the yin and yang [qi], above and below, always constitutes one unit.[9]
The fact is:
When someone has a yang disease and the [movement in] the yang vessels is mini-

6 Needle insertion hole GB-3

7 NJZYXY: "牙車 *ya che*, jaws (lit.: teeth carriage), also termed 牙床 *ya chuang*, 'teeth bed', is here the 頰車 *jia che* opening (ST-6)."

8 NJZYXY: "That is to elucidate that the movement in the vessels at the 人迎 *ren ying* opening (ST-9) results from a flow upward of the stomach qi into the lung. The aggressive qi ascend further and enter the head. They follow the throat and enter the brain which they enclose. Then they descend again to the 客主人 *ke zhu ren* [opening] and merge there with the yang brilliance [conduit] to extend further down together with it to the *ren ying* [opening]. This movement of the stomach qi upward into the lung is somewhat different from the flow [of the qi] through the twelve conduit vessels. Hence it is said in the text: 'That is the path of the stomach qi that is separate from the yang brilliance [conduit]'."

9 NJZYXY: " 'Yin' refers to the inch opening here; it is a reference to the hand major yin lung [conduit]. 'Yang' refers to the 人迎 *ren ying* [opening]; it is a reference to the foot yang brilliance stomach [conduit]. 'Above' refers to the *ren ying* [opening]. The *ren ying* [opening] is located at the neck; that is, it is 'above'. 'Below' refers to the inch opening. The inch opening is located at the hand; that is, it is 'below'. The pulsations felt at the *ren ying* and at the inch opening correspond to each other; they are identical. Hence the text states: 'The movement of the yin and yang [qi], above and below, always constitutes one unit'."

mal, that is a movement contrary to the norms.[10] When in the course of a yin disease the [movement in] the yin vessels is massive, that is a movement contrary to the norms.[11]

The fact is:

When the yin and the yang [qi] are likewise calm or excited, as if they were drawn like a rope into one or the other direction, that is a disease.

黃帝曰：
足少陰何因而動？

Huang Di:

The foot minor yin [conduit], for what reason does it move?

岐伯曰：
沖脈者，十二經之海也，與少陰之大絡，起於腎下，出於氣街，循陰股內廉，斜入腘中，循脛骨內廉，并少陰之經，下入內踝之後。入足下，其別者，斜入踝，出屬附上，入大指之間，注諸絡，以溫足脛，此脈之常動者也。

Qi Bo:

The throughway vessel is the sea supplying the twelve conduits.[12] Together with the big network [vessel] of the minor yin [conduit] it emerges from the kidneys and descends. It appears at the *qi jie* [opening].[13] It follows the inner edge of the thigh and extends diagonally to enter the hollow of the knee. It follows the inner edge of the shinbone, joins the minor yin conduit and descends to enter [the leg] behind the inner knuckle from where it enters the lower side of the foot. A separate branch extends diagonally to enter the knuckle. It appears again on the instep,[14] from where it enters the big toe. It pours into all network [vessels], and serves to warm the feet and the lower leg. That is the regularity maintained by the movement in the vessels.

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10 HDNJZP: "In the case of a yang disease the yang qi abound in the exterior and the [movement in the] vessels at the 人迎 *ren ying* [opening] will be massive. When it, on the contrary, is minimal, that is a movement contrary to the norms."

11 HDNJZP: "In the case of a yin disease the qi in the interior are weak and the [movement in the] vessels at the inch opening will be minimal. When it, on the contrary, is massive, that is a movement contrary to the norms."

12 HDNJZP: "That is to say, the throughway vessels function to balance the qi and the blood in the twelve conduit vessels."

13 Needle insertion hole ST-30

14 HBYXY: "The character 屬 *shu*, 'connection', is explained in TS 10 as follows: 'The joint between the shinbone and the instep is called 屬 *shu*'. The character 跗 *fu* refers to the upper side of the feet."

黃帝曰：
營衛之行也，上下相貫，如環之無端，今有其卒然遇邪風，及逢大寒，手足懈惰，其脈陰陽之道，相輸之會，行相失也，氣何由還？

Huang Di:
The movement of the camp and guard [qi] penetrates the upper and the lower [sections of the body] like a ring without beginning and end. Now it happens that [someone][15] all of a sudden is affected by evil wind or is met by massive cold, and his hands and feet relax. [And it may be that] at the meeting points for the mutual exchanges [of the yin and yang qi] in the paths of the yin and yang vessels the movements [in the yin and yang conduits] cannot maintain these mutual exchanges. How will the qi return [to their original conduits]?

岐伯曰：
夫
四末陰陽之會者，此氣之尤絡也；四街者，氣之徑路也。

Qi Bo:
Now,
as far as the meeting points of the yin and yang [conduits] in the four limbs are concerned, these are the locations where the qi are most closely connected. The four [qi] paths,[16] they are the shortcuts [for the exchanges of the qi].

故
絡絕則徑通，四末解則氣從合，相輸如環。

The fact is:
When the network [vessels] are interrupted, then these shortcuts remain passable.[17] When the four limbs are freed [of evil qi], then the qi originate from the confluence [openings].[18] The mutual exchange is like a ring [without beginning and end].

15 HBYXY: "The character 其 *qi* is a later, erroneous addition."

16 NJZYXY: "That are the four qi streets in the head, in the chest, in the abdomen and in the shins."

17 HDNJZP: " When the network vessels are blocked and the flow is interrupted, the qi streets remain passable as shortcuts. 'Shortcuts' refers to the four qi streets."

18 HDNJZP: "四末 *si wei* is: the four limbs. The meaning of this sentence is: 'Once the evil [qi] that had entered from the outside have been removed from the four limbs, the camp and the guard qi may come out of the well [openings] again, enter the interior via the confluence [openings], and reactivate the flow through the network vessels. As a result the qi may once again resume their normal circulation'."

黃帝曰：
善。

Huang Di:
Good!

此所謂
如環無端，莫知其紀，
終而復始，此之謂也。

>This so called
"like a ring without beginning and end" – nobody knows its set-up.
The end is followed by a new beginning. That is what is meant here.<

Chapter 63
味論
On Flavors

黃帝問於少俞曰：
五味入于口也，各有所走，各有所病，

Huang Di asked Shao Yu:
When the five flavors enter the mouth, each has its specific destination, each is associated with a specific disease.

酸走筋，多食之，令人癃；
鹹走血，多食之，令人渴；
辛走氣，多食之，令人洞心；
苦走骨，多食之，令人變嘔；
甘走肉，多食之，令人挽心。余知其然也，不知其何由？願聞其故。

Sour [flavor] enters the sinews. If one consumes too much of it, this will cause him to have a protuberance-illness.[1]
Salty [flavor] enters the blood. If one consumes too much of it, this will cause him to be thirsty.
Acrid [flavor] enters the qi. If one consumes too much of it, this will cause emptiness in his heart.[2]
Bitter [flavor] enters the bones. If one consumes too much of it, this will cause him to vomit.
Sweet [flavor] enters the flesh. If one consumes too much of it, this will cause him to suffer from heart pressure.[3] I know that that is so. But I do not know why that is so. I wish to be informed of the underlying reason.

1 HDNJZP: "The character 癃 *long*, 'protuberance illness', is synonymous with 小便不通 *xiao bian bu tong*, 'urinary retention'."

2 HDNJZP: "The character 洞 *dong* is synonymous with 中空 *zhong kong*, 'hollow', 'empty'. 洞心 *dong xin* has the meaning of: the qi of the heart are insufficient, and a condition of depletion has arisen inside of it."

3 HDNJZP: "The character 挽 *nen* is identical with 悗 *men*, 'chest pressure'. 挽心 *nen xin* has the meaning of: 心中煩悗 *xin zhong fan men*, 'vexation/irritation in the heart'."

少俞答曰：
酸入于胃，其氣澀以收，上之兩焦，弗能出入也，不出即留於胃中，胃中和溫，則下注膀胱，膀胱之胞薄以懦，得酸則縮絻，約而不通，水道不行，故癃。陰者，積筋之所終也，故酸入而走筋矣。

Shao Yu replied:
When sour [flavor] enters the stomach, these qi are rough and astringent. They are unable to leave or enter the upper two burners. Since they do not leave the stomach, they will remain in it. As soon as there is a harmonious warmth in the stomach, they descend and flow into the urinary bladder. The skin[4] of the urinary bladder is thin and weak. When it takes in sour [flavor] it contracts and curls. It will be constricted and is no longer passable. The path of the water passage is closed. Hence a protuberance-illness results. The yin [organ] is the final point where all sinews meet.[5] Hence, when sour [flavor] enters [the stomach], it will proceed to the sinews.

黃帝曰：
鹹走血，多食之，令人渴，何也？

Huang Di:
Salty [flavor] enters the blood. When one consumes too much of it, that will cause him to be thirsty. Why?

少俞曰：
鹹入于胃；其氣上走中焦，注于脈，則血氣走之，血與鹹相得，凝，凝則胃中汁注之，注之則胃中竭，竭則咽路焦，故舌本干而善渴。血脈者，中焦之道也，故鹹入而走血矣。

Shao Yu:
When salty [flavor] enters the stomach, its qi will ascend and proceed to the central burner. They pour into the vessels and hence blood and qi will move there. When blood and salty [flavor] interact, then [the blood] will coagulate. Once it has coagulated, the stomach juice will pour over it. When they pour over it the contents of the stomach will be exhausted. When they are exhausted, the throat path will be desiccated. Hence, when the basis of the tongue is dry one tends to be thirsty. The

4 HBYXY: "The character 胞 *bao* is synonymous here with 皮 *pi*, 'skin'. LHR: 'YSS's commentary interprets [胞 *bao*] as 皮 *pi*, 'skin'. That is certainly correct. Some commentators have identified it as 'urinary bladder', others as 'uterus'. They were all wrong."

5 ZJY: "The character 陰 *yin* refers to the yin organ (i.e., the genital organ). The liver controls the sinews. Its associated flavor is sour. Hence [sour flavor] internally causes a protuberance illness of the urinary bladder and in the exterior it moves via the liver conduit into the sinews'. YSS: 'The yin organ of man is the venue where all sinews gather'."

blood vessels are the paths of the central burner.[6] Hence, when salty [flavor] enters [the stomach] it will proceed to the blood.[7]

黃帝曰：
辛走氣，多食之，令人洞心，何也？

Huang Di:
Acrid [flavor] enters the qi. When one consumes too much of it, that will cause emptiness in his heart. Why?

少俞曰：
辛入于胃，其氣走於上焦，上焦者，受氣而營諸陽者也，薑韭之氣熏之，營衛之氣，不時受之，久留心下，故洞心。辛與氣俱行，故辛入而與汗俱出。

Shao Yu:
When acrid [flavor] enters the stomach, these qi will proceed to the upper burner. The upper burner receives these qi and supplies them to all yang [conduits]. When the qi vapors of ginger and garlic reach [the upper burner], the camp and guard qi will receive them at any time. When they stay below the heart for a long time, that will cause emptiness in the heart.[8] The acrid [flavor] moves together with the qi. Hence, when acrid [flavor] enters [the stomach], it will leave it together with the sweat.[9]

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6 HDNJZP: "The central burner receives the qi of water and grain and transmits them, after having transformed them to red blood, to the heart. The blood vessels are the paths transporting the finest essence from the central burner through the entire body."

7 ZJY: "Blood is transformed water. Salty flavor, too, is associated with water. Salty [flavor] and [blood] complement each other. Hence [salty flavor] proceeds into the blood vessels." YSS: "The kidneys control the bones. Salty flavor proceeds to the bones. When [the text] says 'proceeds to the blood', then that is so because blood is water."

8 MS: "When the qi of ginger and garlic remain below the heart for an extended period of time, then there are items below the heart whose qi vapors ascend to enter the upper burner. When these qi gather in the upper burner the heart appears to be depleted. That is, if one consumes much acrid [food], the heart will inevitably be depleted."

9 HDNJZP: "When acrid flavor flows together with the guard qi, the skin structures will open. That is, [acrid flavor] serves to mobilize the yang qi. When acrid [flavor] enters the stomach, the exterior will open resulting in extreme sweating. [The acrid flavor] leaves together with the sweat."

黃帝曰：
苦走骨，多食之，令人變嘔，何也？

Huang Di:
Bitter [flavor] enters the bones. When one consumes too much of it, that will cause him to vomit.[10] Why?

少俞曰：
苦入于胃，五穀之氣，皆不能勝苦，
苦入下脘，三焦之道，皆閉而不通，故變嘔。
齒者，骨之所終也，故苦入而走骨，故入而復出，知其走骨也。

Shao Yu:
When bitter [flavor] enters the stomach, the qi of the five grains will all be unable to overcome the bitter [flavor].
The bitter [flavor] descends into the [stomach] duct. The paths of the triple burner will be all closed and they are no longer passable. Hence they change [the direction of their flow, and that results in] vomiting.[11]
The teeth are the ends of the bones.[12] Hence, when bitter [flavor] enters [the stomach], it will proceed to the bones. Hence, when it enters and leaves again from [the stomach], one knows that it proceeds to the bones.

黃帝曰：
甘走肉，多食之。令人悗心，何也？

Sweet [flavor] enters the flesh. When one consumes too much of it, that will cause him to have heart pressure. Why?

10 HBYXY: "SDY: 'The character 變 *bian* is most likely an erroneous, later insertion. It does not fit into the sentence structure'."

11 ZJY: "When the flavor is excessively bitter it will inhibit the yang qi in the stomach with the result that [the stomach] is no longer able to transform and further transmit [the qi of the grain]. Hence the qi of the five types of grain, in turn, will not be able to overcome bitter [flavor]." HDNJZP: "When bitter flavor enters the lower stomach duct, the movement in the passage ways of the upper, middle, and lower burner will all be blocked and impassable. Hence the stomach cannot continue its function of transforming as usual."

12 HDNJZP: "The kidneys control the bones and produce the marrow. The teeth are extensions of the bones. Hence it is said in the text: 'The teeth are the ends of the bones'."

少俞曰：
甘入于胃，其氣弱小，不能上至於上焦，而與谷留於胃中者，令人柔潤者也，胃柔則緩，緩則蟲動，蟲動則令人悗心。其氣外通於肉，故甘走肉。

Shao Yu:
Sweet [flavor] enters the stomach. These qi are weak and few. They are unable to ascend and reach the upper burner. When they remain in the stomach together with the grain, they cause [the stomach] to be soft and moist. When the stomach is soft, then it is relaxed. When it is relaxed, then the worms/bugs are excited. When the worms/bugs are excited, that will cause one to have heart pressure. Externally these qi penetrate the flesh.[13] Hence, sweet [flavor] enters the flesh.

13 HDNJZP: "Sweet flavor is associated with the spleen. The spleen controls the muscles and the flesh. Hence, when the qi of sweet flavor flow into the exterior, they preferably proceed into the muscles and the flesh."

Chapter 64
陰陽二十五人
The Yin and Yang [Categorization] and the 25 Human [Types]

黃帝曰：
余聞陰陽之人何如？

Huang Di:
I [wish to be] informed of the nature of the yin and yang [categorization] of humans.

伯高曰：
天地之間，六合之內，
不離於五，人亦應之。

Bo Gao:
Between heaven and earth, and within the six [dimensions of universal] unity,[1] nothing stands outside of the five-fold [categorization]. Humans, too, correspond to it.

故
五五二十五人之政，而陰陽之人不與焉。其態又不合於眾者五，余已知之矣。願聞二十五人之形，血氣之所生，別而以候，從外知內，何如？

[Huang Di:]
The fact is:
Humans are categorized into five times five, i.e., twenty five types. But the yin and yang [categorization] of humans does not fit into this [pattern]. Also, their behavior does not fit into the five-fold [categorization] of all [humans]. All that I know already. I wish to be informed of the physical appearance of the 25 types of human beings, as they are generated by blood and qi, how they are distinguished, and how from their outer appearance one may draw conclusions concerning their internal conditions. How is that done?

1 NJZYXY: "六合 *liu he*, 'The six [dimensions of universal] unity', refers to the four cardinal directions East, South, West, and North, as well as 'above' and 'below'. That is to say, everything into the entire universe."

岐伯曰：
悉乎哉問也，此先師之秘也，雖伯高猶不能明之也。

Qi Bo:
A truly well informed question! That is a secret kept by the teachers of former times by themselves. Even Bo Gao is not in a position to elucidate it.

黃帝避席遵循而卻曰：
余聞之得其人弗教，是謂重失，得而泄之，天將厭之，余願得而明之，金櫃藏之，不敢揚之。

Huang Di rose from his seat and retreated in reverence:
I have been informed: when someone has obtained such [precious knowledge] and fails to teach it, that is called a serious nonfeasance. When one has obtained [such knowledge] and leaks it [indiscriminately, heaven] will despise him. I wish to obtain and understand it, and [I] will store it in a golden chest. [I] will not dare to spread it.

岐伯曰：
先立五形金木水火土，別其五色，異其五形之人，而二十五人具矣。

Qi Bo:
First, five physical appearances are to be established [according to the five phases] metal, wood, water, fire and earth, and their five complexions are to be distinguished. Once the human beings have been distinguished on the basis of five different physical appearances, 25 types of humans are complete.

黃帝曰：
願卒聞之。

Huang Di:
I wish to be fully informed of this.

岐伯曰：
慎之慎之，臣請言之。

Qi Bo:
Be careful with it! Be careful with it! Your subordinate requests to outline it.

木形之人，比于上角似於蒼帝，其為人蒼色，小頭，長面，大肩背，直身，小手足，好有才，勞心少力多憂，勞於事，能春夏不能秋冬感而病生。足厥陰，佗佗然，

People of the physical appearance "wood" follow the presetting of the *yue to*ne,[2] they resemble the Green Thearch.[3] These are people of a greenish complexion. Their head is small. Their face is long. Their shoulders and their back are big. Their body stands up straight. Hands and feet are small. They love wealth. They tax their heart, they have little physical strength, and they worry much. They work hard at reaching

2 NJZYXY: "There are four types of humans associated with the phase 'wood'. They are designated as 'major *yue* tone', 大角 *da yue*, 'left *yue* tone', 左角 *zuo yue*, 'iron hard *yue* tone', 鈦角 *dai yue*, and 'judicious *yue* tone', 判角 *pan yue*. That is to say, among the five phases, similar to the pitch of one's voice, there exist several subgroups. ZJY: 'The 上角 *shang yue*, 'upper *yue* tone', is yin. It represents the entirety of the physical appearance 'wood'. When the text further down speaks of 'major *yue* tone', 大角 *da yue*, 'left *yue* tone', 左角 *zuo yue*, 'iron hard *yue* tone', 鈦角 *dai yue*, and 'judicious *yue* tone',判角 *pan yue*, then these are subgroups of the physical appearance 'wood'. The 'upper *yue* tone' is divided into a 'left' and a 'right' subgroup, and the 'right [*yue* tone]' is still further divided into an upper and a lower [*yue* tone]. That shows that within the yin and yang [categories] there are further yin and yang [sub-categories]." HDNJZP: "The tone 角 *yue* is associated with [the phase] 'wood' and has five sub-groups: 上 *shang*, 'upper [角 *yue* tone]'; 大 *da*, 'major [角 *yue* tone]'; 鈦 *dai*, 'iron hard [角 *yue* tone]'; 左 *zuo*, 'left [角 *yue* tone]'; and 判 *pan*, 'judicious [角 *yue* tone]'. These subdivisions serve to categorize the characteristics of the 25 different types of people. Those who are entirely filled with the qi of one of the five phases, they belong to the category 'upper' [of one of the five tones]. It is associated with one of the yin conduits associated with that phase. For example, the 'upper *yue* tone' is associated with the foot ceasing yin [qi conduit]. Persons that have only a larger or smaller portion of the qi of one of the five phases, they belong to the sub-categories of 'major' or 'minor'. They are connected with one of the yang conduits associated with that phase in a relationship of outer-inner. Corresponding to the categorization of 太 *tai*, 'major', and 少 *shao*, 'minor' they are distinguished as 'upper' and 'lower'. That is, 'major' belongs to the 'upper [category]'; 'minor' belongs to the 'lower [category]'. To persons following the presettings of 'wood', the following sub-categories apply: Those who are entirely filled with the qi of the phase 'wood', they follow the presettings of the 'upper *yue* tone'. They are associated with the foot ceasing yin [qi] liver conduit. Those having only a portion of the qi of the phase 'wood', they are sub-divided into the two types 'major' (太 *tai*) and 'minor' (少 *shao*). Persons following the presettings of the category 'major', that are those of the categories 'major *yue* tone' and 'iron hard *yue* tone', they are of the category upper foot minor yang. Those persons that follow the presettings of the category 'minor', they are of the categories 'left *yue* tone' and 'judicious *yue* tone'; they are of the category lower foot minor yang. This categorization applies to all remaining phases. The only exception is the category of persons of the earth type of the minor 宫 *gong* tone." LJ 4/31 commentary: "There are four types among the five physical appearances that are equipped with different [qi]: They include: left upper and lower, as well as right upper and lower. The present passage refers to the type left upper of the physical appearance 'wood' to signify people of [the type] 'major *yue* tone'. The outer appearance of these physical appearances conforms with the left foot minor yang conduit."

3 NJZYXY: "One of the five legendary heavenly rulers."

their tasks. They endure[4] spring and summer; they cannot stand autumn and winter. When affected during these seasons, they will develop a disease. The foot ceasing yin [qi] cause them to be self-assured and satisfied.

大角之人，比於左足少陽，少陽之上遺遺然。
左角之人，比於右足少陽，少陽之下隨隨然。
鈦角之人，比於右足少陽，少陽之上推推然。
判角之人，比於左足少陽，少陽之下枯枯然。

People of [the type] major *yue* tone follow the presetting of the left foot minor yang [conduit] that is the upper section of the minor yang [conduit]. They are reluctant.
People of [the type] left *yue* tone follow the presetting of the right foot minor yang [conduit] that is the lower section of the minor yang [conduit]. They are adaptable.
People of [the type] iron hard *yue* tone follow the presetting of the right foot minor yang [conduit] that is the upper section of the minor yang [conduit]. They are energetic and pushy.[5]
People of [the type] judicious *yue* tone follow the presetting of the left foot minor yang [conduit] that is the lower section of the minor yang [conduit]. They are honest.[6]

火形之人，比於上徵，似於赤帝。其為人赤色廣胓脫面小頭，好肩背髀腹，小手足，行不安地, 疾行搖肩背肉滿。有氣輕財少信多慮，見事明好顏，急心不壽暴死。能春夏不能秋冬，秋冬感而病生，手少陰核核然。

People of the physical appearance "fire" follow the presetting of the upper *zhi* tone. They resemble the Red Thearch. These are people of a red complexion. Their back is broad,[7] their face is haggard,[8] their head is small. They have well-developed shoulders, back, buttocks and abdomen. Their hands and feet are small. They do not feel

4 HBYXY: "The character 能 *neng*, 'to be able', is synonymous here with the character 耐 *nai*, 'to bear'. QJ 21/1 has instead of 能 *neng* here 耐 *nai*." HDNJZP: "That concerns the ability to bear climatic changes in the different seasons."

5 NJZYXY: "The iron hard *yue* tone develops to the right of the minor *yue* tone and represents the righ foot minor yang [conduit]. The major *yue* tone constitutes the 'left [conduit] upper [section]'. The present one constitutes the 'right [conduit] upper [section]'."

6 NJZYXY: "The judicious *yue* tone is the lower one of the major *yue* tone and represents the left foot minor yang [conduit]. The left *yue* tone is to the 'right [conduit] lower [section]'. The present one is the 'left [conduit] lower [section]'."

7 ZJY: "胓 *yin* is synonymous here with 脊肉 *ji rou*, 'flesh at the spine'."

8 HDNJZP: "The character 脫 *tuo* is synonymous here with the character 銳 *rui*, 'pointed'."

secure[9] when walking on the ground. When they walk fast, their shoulders sway.[10] their back is fleshy. They have qi, they disregard wealth, do not trust others, and ponder a lot. When they are faced with a task they immediately understand it. They have a good appearance and their heart is tense. They do not live long and die a sudden death. They endure spring and summer; they cannot stand autumn and winter. When affected during these seasons, they will develop a disease. The hand minor yin [qi] let them be honest and pragmatic.

質徵之人，比於左手太陽，太陽之上肌肌然，
少徵之人，比於右手太陽，太陽之下慆慆然，
右徵之人，比於右手太陽，太陽之上鮫鮫然。
質徵之人，比於左手太陽，太陽之下支支頤頤然。

People of [the type] substantial *zhi* tone[11] follow the presetting of the left hand major yang [conduit] that is the upper section of the major yang [conduit]. They are erratic and superficial.[12]

People of [the type] minor *zhi* tone follow the presetting of the right hand major yang [conduit] that is the lower section of the major yang [conduit]. They are hesitant.[13]

People of [the type] right *zhi* tone follow the presetting of the right hand major yang [conduit] that is the upper section of the major yang [conduit]. They are erratic.

People of [the type] substantial *zhi* tone [14] follow the presetting of the left hand major yang [conduit] that is the lower section of the major yang [conduit]. They are relaxed and happy.

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9 Some text variants do not have the character 不 *bu*, 'not'.

10 Some text variants have 疾心行搖肩 *ji xin xing yao jian*, "swift heart (in the sense of intelligence, perceptivity), when they walk their shoulders sway".

11 NJZYXY: "The tone 徵 *zhi* is one of the five tones; it is associated with the phase 'fire'. Here the type 'upper *zhi* tone' serves to represent all subgroups of the *zhi* tone, i.e., upper *zhi* tone, substantial *zhi* tone, minor *zhi* tone and substantial judicious."

12 NJZYXY: "ZJY: 'The characters 肌肌 *ji ji* are synonymous here with 膚淺 *fu jian*, 'superficially in the skin'. 肌肌 *ji ji* refers to people with just a superficial knowledge." HBYXY: "The characters 肌肌 *ji ji*, 'muscular', may have been used here erroneously for 朓朓 *tiao tiao* in the sense of 'moonlit'."

13 The interpretation of the present and of subsequent mentalities by Chinese commentators vary significantly. For example, HDNJZP: "慆慆然 is to say: optimistic and joyful." Differently HBYXY: "慆慆然 is to say: hesitant, doubtfully."

14 I follow NJZYXY which has replaced the wording 質判之人, *zhi pan zhi ren*, here with 質徵之人 *zhi zhi zhi ren*, "People of [the type] substantial *zhi* tone".

土形之人，比於上宮，似於上古黃帝，其為人黃色圓面、大頭、美肩背、大腹、美股脛、小手足、多肉、上下相稱行安地，舉足浮。安心，好利人不喜權勢，善附人也。能秋冬不能春夏，春夏感而病生，足太陰，敦敦然。

People of the physical appearance "earth" follow the presetting of the upper *gong* tone.[15] They resemble the Yellow Thearch of high antiquity. These are people of yellow complexion and they have a round face. They have a big head, handsome shoulders and back, a large abdomen, nice thighs and lower legs, small[16] hands and feet, and much flesh. Above and below are balanced. They walk securely on the ground, and lift their feet only a little. Their heart is peaceful. They love to be of use to others, and they find no pleasure in power and violence. They tend to associate with other people. They endure autumn and winter; they cannot stand spring and summer. When affected during these seasons, they will develop a disease. The foot major yin [qi] let them be sincere and loyal.

大宮之人，比於左足陽明，陽明之上婉婉然。
加宮之人，比於左足陽明，陽明之下坎坎然。
少宮之人，比於右足陽明，陽明之上樞樞然。
左宮之人，比於右足陽明，陽明之下兀兀然。

People of [the type] major *gong* tone follow the presetting of the left foot yang brilliance [conduit] that is the upper section of the yang brilliance [conduit]. They are approachable and adaptive.

People of [the type] increased *gong* tone follow the presetting of the left foot yang brilliance [conduit] that is the lower section of the yang brilliance [conduit]. They are dignified and settled.

People of [the type] minor *gong* tone follow the presetting of the right foot yang brilliance [conduit] that is the upper section of the yang brilliance [conduit]. They are mentally flexible.

People of [the type] left *gong* tone follow the presetting of the right foot yang brilliance [conduit] that is the lower section of the yang brilliance [conduit]. They are enterprising and self-determined.

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15 HDNJZP: "The tone 宮 *gong* is one of the five tones; it is associated with the phase 'earth'. The sub-groups of *gong* are 上宮 *shang gong*, 'upper *gong* tone', 大宮 *da gong*, 'major *gong* tone', 少宮 *shao gong*, 'minor *gong* tone', 加宮 *jia gong*, 'expanded *gong* tone', and 左宮 *zuo gong*, 'left *gong* tone'."

16 HBYXY suggests that the character 小 *xiao*, "minor", is an error here for 大 *da*, "major". The remaining body parts are all "major", and the text states: "above and below are balanced".

金形之人比於上商，似於白帝，其為人方面白色、小頭、小肩背小腹、小手足如骨發踵外，骨輕。身清廉，急心靜悍，善為吏，
能秋冬，不能春夏，春夏感而病生。手太陰，敦敦然，

People of the physical appearance "metal" follow the presetting of the upper *shang* tones. They resemble the White Thearch. These are people of a square face and white complexion. They have a small head, small shoulders and back and a little abdomen. Their hands and feet are small. The heel bones protrude. Their skeleton is light. Their body is faultless. Their heart is tense, calm and adventurous. They are well suited for an official career. They endure autumn and winter; they cannot stand spring and summer. When affected during these seasons, they will develop a disease. The hand major yin [qi] let them be honest and loyal.

釱商之人，比於左手陽明，陽明之上廉廉然。
右商之人，比於左手陽明，陽明之下脫脫然。
左商之人，比於右手陽明，陽明之上監監然。
少商之人，比於右手陽明，陽明之下嚴嚴然。

People of [the type] iron hard *shang* tone follow the presetting of the left hand yang brilliance [conduit] that is the upper section of the yang brilliance [conduit]. They are very keen to preserve their integrity.
People of [the type] right *shang* tone follow the presetting of the left hand yang brilliance [conduit] that is the lower section of the yang brilliance [conduit]. They are relaxed and at ease.
People of [the type] left *shang* tone follow the presetting of the right hand yang brilliance [conduit] that is the upper section of the yang brilliance [conduit]. They are firm and powerful.
People of [the type] minor *shang* tone follow the presetting of the right hand yang brilliance [conduit] that is the lower section of the yang brilliance [conduit]. They are grave and stern.

水形之人，比於上羽，似於黑帝，其為人黑色面不平，大頭廉頤，小肩大腹動手足，發行搖身下尻長，背延延然。不敬畏善欺紹人，戮死。能秋冬不能春夏，春夏感而病生。足少陰汗汗然。

People of the physical appearance "water" follow the presetting of the upper *yu* tone. They resemble the Black Thearch. These are people of black complexion and uneven face. Their head is big, and their chin is edged.[17] Their shoulders are small. The ab-

17 HBYXY follows the text versions in JYJ 1/16 and QJ 19/1 and replaces the character 廉 *lian* here with 廣 *guang*, "broad".

domen is big. They move[18] hands and feet. When walking their body sways. Their tailbone is long. Their back is extended. They know no fear, and they are experts in betraying others. They die a violent death. They endure autumn and winter; they cannot stand spring and summer. When affected during these seasons, they will develop a disease. The foot minor yin [qi] let them be insincere.

大羽之人，比於右足太陽，太陽之上頰頰然。
少羽之人，比於左足太陽，太陽之下紆紆然。
眾之為人，比於右足太陽，太陽之下潔潔然。
桎之為人，比於左足太陽，太陽之上安安然。

People of [the type] major *yu* tone[19] follow the presetting of the right foot major yang [conduit] that is the upper section of the major yang [conduit]. They are very conceited.

People of [the type] minor *yu* tone follow the presetting of the left foot major yang [conduit] that is the lower section of the major yang [conduit]. They are very depressed.

People of [the type] general [*yu* tone][20] follow the presetting of the right foot major yang [conduit] that is the upper section of the major yang [conduit]. They are concerned with cleanliness.

People of [the type] constrained [*yu* tone] follow the presetting of the left foot major yang [conduit] that is the upper section of the major yang [conduit]. They are very peaceful.

是故
五形之人二十五變者，眾之所以相欺者是也。

The fact is:

The five physical appearances of humans that may manifest themselves in 25 variations, they are the reason why there is mutual betrayal among the masses.[21]

18 JYJ 1/16 interprets the character 動 *dong*, "to move", "to excite", as an erroneous writing of 大 *da*, "big".

19 HDNJZP: "The tone 羽 *yu* is one of the five tones; it is associated with the phase 'water'. Its subgroups include: 上 *shang*, 'upper', 太 *tai*, 'major', 小 *xiao*, 'minor', 眾 *zhong*, 'general', and 桎 *zhi*, 'constraint'."

20 NJZYXY: "The terms 眾 *zhong*, 'general', and 桎 *zhi* , 'constraint', correspond to the meaning of 左 *zuo*, 'left', and 右 *you*, 'right', in the preceding passages."

21 HBYXY: "LXR: '[Instead of 欺 *qi*, 'to betray'] the text presumably should read 異 yi, 'to differ'."

黃帝曰：
得其形，不得其色，何如？

Huang Di:
When someone has a certain physical appearance, but does not have its appropriate complexion,[22] why is that?

岐伯曰：
形勝色，色勝形者，至其勝時年加，感則病行，失則憂矣。形色相得者，富貴大樂。

Qi Bo:
[The phase associated with] the physical appearance [may] overcome [the phase associated with] the complexion, and [the phase associated with] the complexion [may] overcome [the phase associated with] the physical appearance.[23] When a season arrives that provides this [potential] to overcome each other with additional strength,[24] then an affect will result in disease. If one does not take this into account, there will be reason to by sad. When the physical appearance and the complexion are in harmony, then great wealth and happiness result.

22 ZJY: "That is to say, physical appearance and complexion should conform to each other. Otherwise it is a condition of disease."

23 NJZYXY: "This statement is based on the doctrine of the mutual generation and overcoming among the five phases. For example, when a person of the physical appearance 'wood' has a yellow complexion, [the phase] 'wood' is able to overcome [the phase] 'earth'. When a person of the physical appearance 'fire' has a white complexion, the 'fire' is able to overcome the 'metal'. These are examples of '[the phase associated with] the physical appearance [may] overcome [the phase associated with] the complexion'. When a person of the physical appearance 'wood' has a white complexion, [the phase] 'metal' has overcome [the phase] 'wood'. When a person of the physical appearance 'fire' has a black complexion, [the phase] 'water' has overcome [the phase] 'fire'. These are examples of '[the phase associated with] the complexion [may] overcome [the phase associated with] the physical appearance'."

24 HDNJZP: "When someone whose physical appearance does not agree with his complexion encounters a point in time that is [associated with a phase] that is able to overcome it, changes may result that even increase [the discrepancy between physical appearance and complexion]." NJZYXY: "Instead of the character 加 *jia* the character 忌 *ji*, 'prohibition', should appear here. The so called 年忌 *nian ji*, 'years with prohibition', refer to a person's years of life that are inauspicious for that person. Hence, when in a year when [the phases associated with] the physical appearance and the complexion are able to overcome each other, then this will be aggravated in a 年忌 *nian ji*, 'year with prohibition', and one falls ill more easily in that year. MYT: 'In all people of the age of seven the yang qi are diminished. After further 9 years one is 16, after further 9 years one is 25, and so one, until after another 9 years one is 61 years old. The number 9 refers to 老陽 *lao yang*, 'aging yang'. When the yang has reached its apex, a change sets in. Hence, for all people significant prohibitions exist [in these years] that must not be neglected'."

黃帝曰：
其形色相勝之時，年加可知乎？

Huang Di:
How does one know whether a season will lend additional strength to the potential of [the phases associated with] the physical appearance and the complexion to overcome each other?

岐伯曰：
凡人之大忌常加七歲，十六歲、二十五歲、三十四歲、四十三歲、五十二歲、六十一歲皆人之大忌，不可不自安也，感則病行，失則憂矣，當此之時，無為姦事，是謂年忌。

For all people, major prohibitions regularly adding [to the potential of a specific phase to overcome another phase] are the 7th, the 16th, the 25th, the 34th, the 43rd, the 52nd and das 61st year of life.[25] They all are associated with significant prohibitions. They must be observed by the people to take care of themselves. When [in these years] one is affected, the disease will take its course. If [the necessary precautions are] neglected, then there will be reason to be sad. During these times, one must not commit himself to fornication. That is meant by "prohibitions associated with specific years".

黃帝曰：
夫子之言, 脈之上下，血氣之候, 似知形氣，奈何？

Huang Di:
Your words suggest that from inspecting in the upper and lower sections of the vessels blood and qi it is possible to recognize the status of the qi of one's physical appearance. How is that done?

岐伯曰：
足陽明之上，
血氣盛則髯美長，
血少氣多則髯短，

Qi Bo:
The foot yang brilliance [conduit], upper section:

25 I follow here HBYXY which in accordance with JYJ 1/16 has replaced the wording 凡年忌下上之人，大忌常加七歲 *fan nian ji xia shang zhi ren, da ji chang jia qi sui* with: 凡人之大忌常加九歲七歲 *fan ren zhi da ji chang jia jiu sui*, *qi sui*. NJZYXY and HDJZP disagree.

When blood and qi abound, then the beard[26] is beautiful and long.
When there is little blood and plenty of qi, then the beard is short.

故
氣少血多則髯少，
血氣皆少則無髯。
兩吻多畫，

The fact is:
When the qi are diminished and the blood is plentiful, then the hairs of a beard are few.
When both the blood and the qi are diminished, then there is no beard at all.
Both lips[27] show many wrinkles.

足陽明之下，
血氣盛則下毛美長至胸，
血多氣少則下毛美短至臍，行則善高舉足，足趾少肉足善寒，
血少氣多則肉而善瘃，
血氣皆少則無毛有則稀、枯悴，善痿厥，足痺。

The foot yang brilliance [conduit], lower section:
When blood and qi abound, then the hair in the lower section of the body is beautiful and long and reaches up to the chest.
When there is much blood and few qi, then the hair in the lower section of the body is beautiful and short, and reaches to the navel. When walking, [such people] tend to raise the feet high. The toes have little flesh; the feet tend to be cold.
When the blood is diminished and the qi are plenty, then the flesh easily has frostbites.
When both the blood and the qi are diminished, then one has no body hair. If there is some, it is sparse, withered, and scanty. [Such people] tend to suffer from function losses associated with receding [qi] and blockage-illness in the feet.

26 Different versions of the text have different interpretations of the nature of the respective hair growths.

27 HBYXY: "The character 吻 *wen*, 'animal snout', 'to kiss', has the meaning here of 'corner of the mouth'."

足少陽之上，
血氣盛則通髯美長，
血多氣少則通髯美短，
血少氣多則少髯，
血氣皆少則無鬚，感於寒濕則善痺。骨痛爪枯也。

Foot minor yang [conduit], upper section:
When blood and qi abound, then a full beard is beautiful and long.
When there is plenty of blood while the qi are diminished, then a full beard is beautiful and short.
When there is little blood and plenty of qi, then the hairs of the beard are few.
When both the blood and the qi are diminished, then there is no beard at all.
//To be affected by cold and dampness will cause a blockage-illness. The bones ache and the nails dry up.//

足少陽之下，
血氣盛則脛毛美長，外踝肥；
血多氣少則脛毛美短，外踝皮堅而厚，
血少氣多則胕毛少，外踝皮薄而軟，
血氣皆少則無毛，外踝瘦無肉。

Foot minor yang [conduit], lower section:
When blood and qi abound, then the body hair at the lower legs is beautiful and long. The external knuckles are fat.
When there is plenty of blood while the qi are diminished, then the body hair at the lower legs is beautiful and short. The skin on the exterior knuckles is firm and thick.
When there is little blood and plenty of qi, then the hairs on the lower legs are few. The skin on the external knuckles is thin and soft.
When both the blood and the qi are diminished, then there is no body hair at all. The external knuckles are lean and without flesh.

足太陽之上，
血氣盛則美眉，眉有毫毛
血多氣少則惡眉，面多少理，
血少氣多則面多肉，
血氣和則美色，

Foot major yang [conduit], upper section:
When both blood and qi abound, then the eyebrows are beautiful. The eyebrows are bushy.[28]

28 HBYXY: "The characters 毫毛 *hao mao* signify long eyebrow hairs. ZZC: '毫毛 *hao mao* are long hairs in the eyebrows. Because blood and qi abound, they grow long'."

When there is plenty of blood while the qi are diminished, then the eyebrows are ugly. The face has numerous small wrinkles.[29]
When there is little blood and plenty of qi, then the face is very fleshy.
When blood and qi are in harmony, then that will cause a beautiful complexion.

足太陽之下，
血氣盛則跟肉滿，踵堅，
氣少血多則瘦，跟空，
血氣皆少則善轉筋，踵下痛。

Foot major yang [conduit], lower section:
When both blood and qi abound, then the heels are filled with flesh; the heels are firm.
When the qi are diminished while the blood is plentiful, then they are lean. The heels are hollow.[30]
When both the blood and the qi are diminished, then that goes along with torn sinews. The lower side of the heels aches.

手陽明之上，
血氣盛則髭美。
血少氣多則髭惡，
血氣皆少則無髭。

Hand yang brilliance [conduit], upper section:
When both blood and qi abound, then the mustache is beautiful.
When there is little blood and plenty of qi, then the mustache is ugly.
When both the blood and the qi are diminished, then there will be no mustache at all.

手陽明之下
血氣盛則腋下毛美，手魚肉以溫，
血氣皆少則手瘦以寒。

Hand yang brilliance [conduit], lower section:
When both blood and qi abound, then the hairs in the armpits are beautiful and the flesh of the balls of the thumb is warm.
When both the blood and the qi are diminished, then the hands are haggard and cold.

29 NJZYXY: "Instead of the character 少 *shao* the character 小 *xiao*, 'small', should appear here. ZZC: 'The face has many small wrinkles because the qi are diminished and cannot fill the skin'."

30 NJZYXY: "空 *kong*,'hollow' has the meaning here of: 'haggard, with little flesh'."

手少陰之上，
血氣盛則眉美以長，耳色美，
血氣皆少則耳焦惡色。

Hand-minor yin [conduit], upper section:
When both blood and qi abound, then the eyebrows are beautiful and long; the color of the ears is beautiful.
When both the blood and the qi are diminished, then the ears are desiccated and their color is ugly.

手少陽之下，
血氣盛則手卷多肉以溫，
血氣皆少則寒以瘦，
氣少血多則瘦以多脈。

Hand minor yang [conduit], lower section:
When both blood and qi abound, then the hands are fleshy and warm.
When both the blood and the qi are diminished, then they are cold and haggard.
When the qi are diminished and the blood is plentiful, then they are haggard with many [visible] vessels.

手太陽之上，
血氣盛則有多鬚，面多肉以平，
血氣皆少則面瘦惡色。

Hand major yang [conduit], upper section:
When both blood and qi abound, then there is much hair on the head. The face is fleshy and even.
When both the blood and the qi are diminished, then the face is haggard and the complexion is ugly.

手太陽之下，
血氣盛則掌肉充滿，
血氣皆少則掌瘦以寒。

Hand major yang [conduit], lower section:
When both blood and qi abound, then the palm flesh is filled.
When both the blood and the qi are diminished, then the hands are haggard and cold.

黃帝曰：
二十五人者，刺之有約乎？

Huang Di:
These 25 types of humans, are there certain norms[31] to be observed when piercing?

岐伯曰：
美眉者，足太陽之脈，氣血多，
惡眉者，血氣少，
其肥而澤者，血氣有餘，
肥而不澤者，氣有餘，血不足，
瘦而無澤者，氣血俱不足，

Qi Bo:
[People with] beautiful eyebrows, their foot major yang vessels have plenty of qi and much blood.
Those with ugly eyebrows, [their foot major yang vessels] have little blood and qi.
Those that are fat and lustrous, [their foot major yang vessels] have a surplus of blood and qi.
Those that are fat but not lustrous, [their foot major yang vessels] have a surplus of qi while their blood is insufficient.
Those that are lean and have no luster, the qi and blood [their foot major yang vessels] are all insufficient.

審察其形氣有餘不足而調之，可以知逆順矣。

One examines whether the qi of their physical appearance has a surplus or is insufficient, and balances accordingly. This way one can recognize whether there is a movement contrary to or in accordance with the norms.[32]

黃帝曰：
刺其諸陰陽奈何？

Huang Di:
How does one proceed when piercing their yin and yang [conduits]?

31 HBYXY: "Instead of the character 約 *yue* the character 的 *di* in the sense of 准的 *zhun di*, 'standards', should be seen here."

32 HDNJZP: "逆 *ni*, 'movement contrary to the norms', has the meaning here of 反常 *fan chang*, 'unusual'. 順 *shun*, 'movement in accordance with the norms', has the meaning of 正常 *zheng chang*, 'usual', 'regular'. That is to include all unusual and common conditions."

岐伯曰：
按其寸口人迎，以調陰陽，切循其經絡之凝澁，結而不通者，此於身皆為痛痺，
甚則不行，故凝澁，凝澁者，致氣以溫之血和乃止。其結絡者，脈結血不和，決之乃行，

Qi Bo:
One touches their inch opening and *ren ying* [openings] to balance yin and yang. One presses the fingers along the conduits and network [vessels] until they have reached [a section that is] rough with lumps. When there are knots blocking the passage, this will result in pain and blockage-illness all over the body. In serious cases the movement is stopped, and this results in [sections that are] rough with lumps. [Sections that are] rough with lumps can be ended by warming the qi and harmonizing the blood. As for knotted network [vessels], the vessels are knotted and the blood is not in harmony. When that is resolved, the movement can continue.

故曰：
氣有餘於上者，導而下之，
氣不足於上者，推而休之，
其稽留不至者，因而迎之，

Hence it is said:
When the qi have a surplus above, they are to be led downward.
When the qi are insufficient above, then [the needle] is to be pushed [into the appropriate insertion hole] to remain there for a while.
When the qi have settled somewhere and fail to arrive, one must move towards them.

必明於經隧，乃能持之，
寒與熱爭者，導而行之，

It is essential to be familiar with the conduit-channels, because only then one is able to lend support.
When cold and heat fight each other, they are to be led to move again.

其宛陳血不結者，則而予之，必先明知二十五人則血氣之所在，左右上下，刺約畢也。

When accumulations form because of blood knots,[33] then that is to be taken care of appropriately.[34] It is essential to first be familiar with the 25 types of humans and [to know,][35] where the blood and the qi are, on the left or on the right, above or below. That completes the norms of piercing.

33 HBYXY: "The character 不 *bu*, 'not', is a later, erroneous addition. Otherwise the statement on 'accumulations' would make no sense."

34 The sentence 則而予之 *ze er yu zhi* is difficult. JYJ 1/16 has: 即而取之 *ji er qu zhi*, "Then they are removed". YWJ: "The character 則 *ze* is synonymous here with 準則 *zhun ze*, 'standard', 'rule'. The character 予 *yu* is synonymous with 給予 *gei yu*, 'to give'. The statement 則而予之 *ze er yu zhi* is to say: 'depending on the nature of each disease one must devise an appropriate therapy'."

35 The version in JYJ 1/16: 別血氣之所在 *bie xue qi zhi suo zai*, "and to distinguish the venues where the blood and the qi are".

Chapter 65
無音無味
Five Tones, Five Substances

右徵與少徵，調右手太陽上。

[Persons of the type] right *zhi* tone and minor *zhi* tone are to be balanced at the right hand major yang [conduit], in the upper section.[1]

左商與左徵，調左手陽明上。

[Persons of the type] left *shang* tone and left *zhi* tone are to be balanced at the left hand yang brilliance [conduit], in the upper section.

少徵與大宮，調左手陽明上。

[Persons of the type] minor *zhi* tone and major *gong* tone are to be balanced at the left hand yang brilliance [conduit], in the upper section.

右角與大角，調右手少陽下。

[Persons of the type] right *yue* tone and major *yue* tone are to be balanced at the right hand minor yang [conduit], in the lower section.

大徵與少徵，調左手太陽上。

[Persons of the type] major *zhi* tone and minor *zhi* tone are to be balanced at the left hand major yang [conduit], in the upper section.

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1 The first part of this chapter has presented Chinese commentators with many problems. Contradictory associations suggested copy errors. However, the text as a whole appears too corrupt to identify individual characters as erroneous. Hence they declared the entire first part as not explicable. For example, HDNJZP: "The contents of this section are difficult to understand. We do not attempt to force an interpretation on it. .. The associations presented in this section of the five tones and the conduit vessels with the five phases are unsystematic and confused. … Perhaps this is an ancient text with a deeper meaning that cannot be understood today. Readers [in the past already] did not understand it, and copyists were not careful. In the enumeration of 'left' and 'right', 'upper' and 'lower', 'major' and 'minor', confusion may easily have occurred. Hence the meaning is no longer accessible." SDY: "The meaning of this section cannot be explained."

眾羽與少羽，調右足太陽下。

[Persons of the type] general *yu* tone[2] and minor *yu* tone are to be balanced at the right foot major yang [conduit], in the lower section.

少商與右商，調右手太陽下。

[Persons of the type] minor *shang* tone and right *shang* tone are to be balanced at the right hand major yang [conduit], in the lower section.

桎羽與眾羽，調右足太陽下。

[Persons of the type] constrained *yu* tone[3] and general *yu* tone are to be balanced at the right foot major yang [conduit], in the lower section.

少宮與大宮，調右足陽明下。

[Persons of the type] minor *gong* tone and major *gong* tone are to be balanced at the right foot yang brilliance [conduit], in the lower section.

判角與少角，調右足少陽下。

[Persons of the type] judicious *yue* tone and minor *yue* tone are to be balanced at the right foot minor yang [conduit], in the lower section.

鈦商與上商，調右足陽明下。

[Persons of the type] iron hard *shang* tone and upper *shang* tone are to be balanced at the right foot yang brilliance [conduit], in the lower section.

鈦商與上角，調左足太陽下。

[Persons of the type] iron hard *shang* tone and upper *yue* tone are to be balanced at the right foot major yang [conduit], in the lower section.

上徵與右徵同穀麥、畜羊、果杏，手少陰藏心，色赤味苦，時夏。

[Persons of the type] upper *zhi* tone and right *zhi* tone are all associated with the grain wheat, the domestic animal lamb, and the fruit almond, the hand minor yin

2 HDNJZP: "The character 眾 *chong* is synonymous here with 常 *chang*, 'common', 'regular'. These are people of the physical type 'water', that are identical with perfectly normal people and show no domination [of a specific phase] whatsoever."

3 HDNJZP: " '[People of the type] constrained *yu* tone': these are people of the physical type 'water', that appear to be tied down and hence fail to move a lot."

conduit, the long-term depot heart, the complexion red, the flavor bitter, and the season summer.

上羽與大羽，同穀大豆，畜彘，果栗，足少陰藏腎，色黑味鹹，時冬。

[Persons of the type] upper *yu* tone and major *yu* tone are all associated with the grain large beans, the domestic animal pig, the fruit chestnut, the foot minor yin conduit, the long-term depot kidneys, the complexion black, the flavor salty, and the season winter.

上宮與大宮同穀稷，畜牛，果棗，足太陰藏脾，色黃味甘，時季夏。

[Persons of the type] upper *gong* tone and major *gong* tone are all associated with the grain genuine millet, the domestic animal ox, the fruit date, the foot major yin conduit, the long-term depot spleen, the complexion yellow, the flavor sweet, and the season late summer.

上商與右商同穀黍，畜雞，果桃，手太陰藏肺，色白味辛，時秋。

[Persons of the type] upper *shang* tone and right *shang* tone are all associated with the grain sorghum, the domestic animal chicken, the fruit peach, the hand major yin conduit, the long-term depot lung, the complexion white, the flavor acrid, and the season autumn.

上角與大角，同穀麻、畜犬、果李，足厥陰藏肝，色青味酸，時春。

[Persons of the type] upper *yue* tone and major *yue* tone are all associated with the grain sesame, the domestic animal dog, the fruit plum, the foot ceasing yin [qi] conduit, the long-term depot liver, the complexion greenish, the flavor sour, and the season spring.

大宮與上角，同右足陽明上，

[Persons of the type] major *gong* tone and upper *yue* tone [are to be balanced] all alike at the right foot yang brilliance [conduit], above.

左角與大角，同左足陽明上，

[Persons of the type] left *yue* tone and major *yue* tone [are to be balanced] all alike at the left foot yang brilliance [conduit], above.

少羽與大羽，同右足太陽下，

[Persons of the type] minor *yu* tone and major *yu* tone [are to be balanced] all alike at the right foot major yang [conduit], below.

左商與右商，同左手陽明上，

[Persons of the type] left *shang* tone and right *shang* tone [are to be balanced] all alike at the left hand yang brilliance [conduit], above.

加宮與大宮，同左足少陽上，

[Persons of the type] increased *gong* tone and major *gong* tone [are to be balanced] all alike at the left foot minor yang [conduit], above.

質判與大宮，同左手太陽下，

[Persons of the type] substantial judicious[4] and major *gong* tone [are to be balanced] all alike at the left hand major yang [conduit], below.

判角與大角，同左足少陽下，

[Persons of the type] judicious *yue* tone and major *yue* tone [are to be balanced] all alike at the left foot minor yang [conduit], below.

大羽與大角，同右足太陽上，

[Persons of the type] major *yu* tone and major *yue* tone [are to be balanced] all alike at the right foot major yang [conduit], above.

大角與大宮，同右足少陽上，

[Persons of the type] major *yue* tone and major *gong* tone [are to be balanced] all alike at the right foot minor yang [conduit], above.

右徵、少徵、質徵、上徵、判徵、
右角、釱角、上角、大角、判角。
右商、少商、釱商、上商、左商。
少宮、上宮、大宮、加宮、左角宮。
眾羽、桎羽、上羽、大羽、少羽。
Right *zhi* tone, minor *zhi* tone, substantial *zhi* tone, upper *zhi* tone, judicious *zhi* tone.

4 The character combination 質判 *pan* may be an error here for 質徵, "substantial *zhi* tone," or 判角, "judicious *yue* tone." See also chapter 64, note 14.

Right *yue* tone, iron hard *yue* tone, upper *yue* tone, major *yue* tone, judicious *yue* tone.
Right *shang* tone, minor *shang* tone, iron hard *shang* tone, upper *shang* tone, left *shang* tone.
Minor *gong* tone, upper *gong* tone, major *gong* tone, increased *gong* tone, left *gong* tone.
General *yu* tone, constrained *yu* tone, upper *yu* tone, major *yu* tone, minor *yu* tone.

黃帝曰：
婦人無鬚者，無血氣乎？

Huang Di:
Woman have no beard, is that because of a lack of blood and qi?

岐伯曰：
沖脈任脈皆起於胞中，上循背裏，為經絡之海，其浮而外者，循腹右上行，會於咽喉，別而絡唇口，血氣盛則充膚熱肉，血獨盛者澹滲皮膚，生毫毛。今婦人之生有餘於氣，不足於血以其數脫血也，沖任之脈，不榮口唇，故鬚不生焉。

Qi Bo:
Both the throughway vessel and the controller emerge from the [uterus] bladder.[5] They ascend along the spine and they constitute a sea that supplies the conduits and network [vessels]. Those that are at the surface, they pass the abdomen on the right and move upward to tie up with the throat. A diverging branch circles around the lips and the mouth. When both blood and qi abound, then they fill the skin and heat the flesh. When only the blood abounds it will seep into the skin and generates the fine hair there. Now, women have a life-long surplus of qi.[6] Their blood is insufficient since they frequently lose blood.[7] Neither the throughway nor the controller vessel are able to supply the mouth with the lips.[8] Hence a beard does not grow.

5 HDNJZP: "胞中 *bao zhong* is the uterus. ZJY: 'That is the location where in males and females the essence is stored. With respect to both one speaks of 子宮 *zi gong*, 'child mansion'. However, only in females it serves to accept pregnancy. Hence the [more neutral] term 胞 *bao*, 'bladder'. The throughway vessel and the supervisor and controller vessels have their origin here. That is to say: one origin with three divergences'."

6 HBYXY: "TS 10 does not have the character 之 *zhi*. JYJ 2/2 has 婦人有餘於氣 *fu ren you yu yu qi*, 'Females have a surplus of qi'."

7 HDNJZP: "A reference to the loss of blood resulting from menstruation." The version in JYJ 2/2 is more explicit: 以其月水下數脫血也 *yi qi yue shui xia shu tuo xue ye*, "because they regularly lose blood through the monthly discharge of liquid."

8 ZJY: "The throughway and the controller [vessels] are seas of blood. A beard is an outgrowth of blood. When the blood is insufficient, the throughway and the controller vessels are unable to supply the mouth, and hence no beard grows there."

黃帝曰：
士人有傷於陰，陰氣絕而不起，陰不用，然其鬚不去，其故何也？宦者獨去何也？願聞其故。

Huang Di:
When a soldier's yin [organ][9] is injured, [the flow of his] yin qi is interrupted[10] and [the yin organ] fails to stiffen. The yin [organ] has lost its function. His beard, though, does not vanish. Why is that? Why do they vanish only on eunuchs? I wish to be informed of the underlying reason.

岐伯曰：
宦者
去其宗筋，傷其沖脈，血寫不復，
皮膚內結，唇口不榮，故鬚不生。

Qi Bo:
With eunuchs it is as follows:
Their stem sinew[11] is removed; their throughway vessel is injured. Blood and qi cannot recover.
Knots form in the skin.[12] The lips and the mouth receive no nourishment. Hence a beard cannot grow.

黃帝曰：
其有天宦者，未嘗被傷，不脫於血，然其鬚不生, 其故何也？

Huang Di:
There are those who are congenital eunuchs who never were injured. They have not lost blood, and still do not grow a beard. Why is that?

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9 The yin organs are the genitals.

10 HBYXY: "MS suggests, in his commentary, the wording: 陰器絕而不起 *yin qi jue er bu qi*, 'the yin organ is cut and fails to rise'. To replace the character 氣 *qi*, 'qi', with the character 器 *qi*, 'organ', may be correct."

11 HDNJZP: "宗筋 *zong jin*, 'stem sinew', signifies the male genital organ, even though the testicles should be meant here. Tamba: 'When an ablebodied soldier's stem sinew is injured, he does not lose his beard. Eunuchs have lost their potency already in their youth. Hence they cannot grow a beard'. 'Potency' refers to the testicles here. That is to say, the term 'stem sinew', too, refers to the testicles."

12 SDY: "The wording 內結 *nei jie* makes no sense. Perhaps it should read 氣結 *qi jie*, 'qi knots'."

岐伯曰：
此天之所不足也，其任沖不盛、宗筋不成，有氣無血，唇口不榮，故鬚不生。

Qi Bo:
They have not been endowed sufficiently by heaven. Their controller and throughway [vessels] do not abound [with qi]. Their stem sinew is not complete. They have qi, but they lack blood, and lips and mouth receive no nourishment. Hence a beard does not grow.

帝曰：
善乎哉！聖人之通萬物也，若日月之光影，音聲鼓響，聞其聲而知其形，其非夫子，孰能明萬物之精。

[Huang] Di:
That is good, indeed! That is how the sages penetrate the myriad things! [To them, everything is] as bright as sun and moon, as loud as the sound of a drum. The moment they hear the sound, they already know the physical appearance [of the drum]. Who except you might be able to elucidate the essence of the myriand things as you do!

是故
聖人視其顏色，黃赤者多熱氣，青白者少熱氣，黑色者多血少氣，美眉者太陽多血；通髯極須者少陽多血，美鬚者陽明多血，此其時然也。

The fact is:
When the sages examined the complexion, [they knew that] a yellow and a red complexion [are signs of] much heat qi,[13] a greenish and a white complexion [are signs of] few heat qi, a black complexion [is a sign of] much blood and few qi, beautiful eyebrows [are a sign of] much blood in the major yang [realm], long full beards [are a sign of] much blood in the minor yang [realm], a beautiful beard [is a sign of] much blood in the yang brilliance [realm]. It has always been so.[14]

13 HBYXY: "In agreement with the remaining text, instead of 多熱 *duo re* the wording should presumably be 多血 *duo xue*, 'much blood', and in the following line similarly instead of 少熱 *shao re* the text should read 少血 *shao xue*, 'little blood'."

14 HDNJZP: "The character 時 *shi*, 'time', is synonymous here with 常 *chang*, 'permanent'. 時然 *shi ran* refers to a permanent phenomenon."

夫
人之常數，
太陽常多血少氣，
少陽常多氣少血，
陽明常多血多氣，
厥陰常多氣少血，
少陰常多血少氣，
太陰常多血少氣，
此天之常數也。

Now,
the permanent quantities [of blood and qi] in man are as follows.
In the major yang [conduit]: always much blood, few qi.
In the minor yang [conduit]: always plenty of qi, little blood.
In the yang brilliance [conduit]: always much blood, plenty of qi.
In the ceasing yin [qi conduit]: always plenty of qi, a little blood.
In the minor yin [conduit]: always much blood, few qi.
In the major yin [conduit]: always much blood, few qi.
That are the permanent quantities endowed by heaven.[15]

15 HBYXY: "The character 天 *tian*, 'heaven', is probably an erroneous writing of 人 *ren*, 'man'. Otherwise there is a contradiction between the first and the final lines of the present passage."

Chapter 66
百病始生
The Generation of the Hundreds of Diseases

黃帝問于岐伯曰：
夫
百病之始生也，皆生於風雨寒暑，清濕喜怒，喜怒不節則傷藏，風雨則傷上，清濕則傷下。三部之氣，所傷異類，願聞其會。

Huang Di asked Qi Bo:
Now,
as for the generation of the hundreds of diseases, they all are generated by wind, rain, cold, summer heat, coolness, dampness, joy, and rage. When joy and rage are immoderate, then that will harm the long-term depots. When wind and rain [affect a person], then they harm his upper section. When coolness and dampness [affect a person], then they harm his lower section. The qi of the three body sections, the harm they suffer from is always different. I wish to be informed of an explanation.

岐伯曰：
三部之氣各不同，或起於陰或起於陽，請言其方，

Qi Bo:
The qi of the three body sections are all different. They may originate from the yin realm, and they may originate from the yang realm. I ask for permission to outline the respective norms.

喜怒不節則傷藏，藏傷則病起於陰也，
清濕襲虛，則病起於下，
風雨襲虛，則病起於上，
是謂三部。至於其淫泆，不可勝數。

When joy and rage are immoderate, then that will harm the long-term depots. When the long-term depots are harmed, then a disease emerges in the yin [realm]. When coolness and dampness attack a region of depletion, then a disease will emerge from below.

When wind and rain attack a region of depletion, then a disease will emerge from above.
That is meant by "three body sections." Their inundations [by evil qi] are innumerable.

黄帝曰：
余固不能數，故問先師，願卒聞其道。

Huang Di:
I am definitely unable to enumerate them; that is why I inquire with the teachers of former times.[1] I wish to be informed of the WAY comprehensively.

岐伯曰：
風雨寒熱不得虛，邪不能獨傷人。卒然逢疾風暴雨而不病者，蓋無虛。

Qi Bo:
When wind, rain, cold and heat cannot avail themselves of a depletion, their evil [qi] alone are unable to harm man. When someone suddenly encounters s swift wind and heavy rain and does not fall ill, the reason is that he did not have a depletion.

故
邪不能獨傷人。此必因
虛邪之風，與其身形，兩虛相得，乃客其形。兩實相逢，眾人肉堅，

The fact is:
Evil [qi] alone cannot harm man. Such [harm] must have one of the following reasons.
A depletion evil wind meets a certain physical appearance. When two depletion [conditions] meet, [the evil qi] will settle in the physical appearance.[2] When two repletion [conditions] meet each other, the flesh of the average person is firm [and evil qi will be unable to enter it].[3]

1 HBYXY: "TS 27 has instead of 先師 *xian shi*, 'former teachers', here 天師 *tian shi*, 'heavenly teachers'. SW, too, has 天師 *tian shi*. The version in TS 27 may be correct."

2 NJZYXY: "That applies to the emergence of a disease resulting from a depletion evil striking a condition of depletion of the physical appearance. Hence [the text] states: 'two depletion [conditions] meet'." HDNJZP: "The two depletion [conditions] are as follows: First, a 'depletion evil' as pathogenic factor, and, second, a depletion weakness of the physical constitution. When two depletion [conditions] meet, then that is to say: when in a situation when the proper qi are insufficient, one meets depletion evil [qi], then they will be able to enter the body and cause harm."

3 NJZYXY: "That is to say, the proper climatic qi of heaven meet with a strong physical appearance. YSS: 'The proper qi of the four seasons, wind, rain, cold and summer heat, they are the 'repletion wind'. The firmness of the flesh of the common people, that is the

其中於虛邪也
因於天時，與其身形，參以虛實，大病乃成，
氣有定舍，因處為名，上下中外，分為三員。

That that [person] was struck by a depletion evil [is as follows].
Because of [the qi status of] a certain time of the year and because of [the status of] that [person's] physical appearance, and in view of the presence of a depletion or repletion, a massive disease may come to manifest itself.
The qi settle at certain places, and they are named in accordance with the places where they settle. Above, below, center and exterior – they are divided into three sections.[4]

是故
虛邪之中人也，始於皮膚，皮膚緩則腠理開，開則邪從毛髮入，入則抵深，深則毛髮立，毛髮立則淅然，故皮膚痛。留而不去，則傳舍於絡脈，在絡之時，痛於肌肉，其病時痛時息，大經乃代，

The fact is:
When a depletion evil strikes a person, in the beginning it is in the skin. When the skin is relaxed, then the skin structures are open. When they are open, the evil [qi] enter via the body hair. Once they have entered, they proceed into the depth. When they are in the depth, the body hair will rise. When the body hair has risen, then [that person] shivers. Hence the skin aches.[5] When [the evil qi] remain there for some time and are not removed, then they are transmitted further and they will settle in the network vessels. While they are in the network [vessels] the muscles and the flesh are in pain. The disease at times is painful, at times it rests.[6] The major conduits serve as a side track.[7]

'repletion of the physical appearance'. When these two repletion [conditions] meet, then no disease can be caused by evil [qi] settling [in the body]'."

4 NJZYXY: "三員 *san yuan* is used here for 三部 *san bu*, 'three sections'. In its length the human body is divided into the three sections 'above', 'center' and 'below'. In its diameter it is divided into the three sections 'exterior', 'interior', and 'half exterior, half interior'." ZJY: "As it is said in the text further on: when depletion evil [qi] strike a person, the cause of the disease lies outside. When an accumulation forms, then the cause of the disease lies in the interior. When desires harm the long-term depots, the disease is located in the yin realm. These are the three sections in the interior and exterior mentioned [in the text]."

5 HBYXY: "TS 27 and JYJ 8/2 do not have the character 故 *gu* here."

6 The present text version follows HBYXY based on JYJ 8/2.

7 NJZYXY: "大經 *da jing*, 'the big conduits', are the 經脉 *jing mai*, 'conduit vessels', in contrast to the 络脉 *luo mai*, 'network vessels'. 大經乃代 *da jing nei dai* is to say: When the evil qi enter, the evil qi from the network vessels have already been transmitted into the conduit vessels. Hence the conduit vessels serve as temporary venues for the recep-

留而不去，傳舍於經，在經之時，洒淅喜驚。
留而不去，傳舍於輸，在輸之時，六經不通，四肢則肢節痛，腰脊乃強，
留而不去，傳舍於伏衝之脈，在伏衝之時體重身痛，
留而不去，傳舍於腸胃，在腸胃之時，賁響腹脹，

When they have stayed there for some time without being removed, they will be transmitted further and they will settle in the conduits. While they are in the conduits, [the patient] shivers from cold and tends to be scared.[8]
When they have stayed there for some time without being removed, they will be transmitted further and they will settle in the transport [vessels]. While they are in the transport [vessels] the passage in the six conduits is blocked. //in the four limbs//[9] As a result the limbs and the joints are in pain. The lower back and the spine stiffen.
When they have stayed there for some time without being removed, they will be transmitted further and they will settle in the hidden throughway vessel.[10] While they remain in the hidden throughway vessel, they give one a feeling of heaviness and pain.[11]
When they have stayed there for some time without being removed, they will be transmitted further and they will settle in the intestines and in the stomach. While they are in the intestines and the stomach, they cause noises of rushing around, and the abdomen distends.

多寒則腸鳴飧泄，食不化，
多熱則溏出糜。
//If there is much cold, then there will be sounds in the intestines, and food is discharged undigested. The food is not transformed.
If there is much heat, then the stools are semi-liquid, like rice congee.//

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tion of the evil qi." HDNJZP: "The character 代 *dai* is synonymous with 替代 *ti dai*, 'to replace'. That is to say, the network vessels, where the evil qi had remained before, have been replaced by the conduit vessels [as locations where the evil qi have settled]. Hence, [the evil qi] have entered more deeply."

8 ZJY: "When the evil qi from the network [vessels] enter the conduits, they are still in the exterior. Hence [the patient] shivers. But the conduits are tied to the long-term depots, and hence he is also easily frightened."

9 HBYXY: "The two characters 四肢 *si zhi*, 'four limbs', are a later, erroneous insertion. See TS 27 and JYJ 8/2."

10 NJZYXY: " 'Hidden throughway vessel' is the course of the throughway vessel inside the spine." ZJY: "The 'hidden throughway vessel' is the throughway vessel of the spine. It lies very deep. Hence it is called 'hidden throughway vessel'."

11 HBYXY: "In a commentary, YSS considers the two characters 身痛 *shen tong*, 'the body is in pain', as later, erroneous additions."

留而不去，傳舍於腸胃之外，募原之間，留著於脈，
留而不去，息而成積，

When they have stayed there for some time without being removed, they will be transmitted further and they will settle outside of the intestines and the stomach, in the membrane plain.[12] There they remain for some time and attach themselves to the vessels.
When they have stayed there for some time without being removed, they rest and accumulate.[13]

稽

或著孫脈，或著絡脈，
或著經脈，或著輸脈，
或著於伏衝之脈，或著於膂筋，
或著於腸胃之募原，上連於緩筋，邪氣淫泆，不可勝論。

They may attach themselves to the tertiary vessels, and they may attach themselves to the network vessels,
they may attach themselves to the conduit vessels,[14] they may attach themselves to the transport vessels,[15]
they may attach themselves to the deep lying throughway vessels, they may attach themselves to the sinews at the spine,
they may attach themselves to the membrane plain of the intestines and the stomach. Upward[16] they tie up with the relaxed sinews.[17] The inundations by evil qi are innumerable.

12 MS: "募原之間 *mu yuan zhi jian* is to say: inside the skin, outside of the membrane."

13 NJZYXY: "The character 息 *xi*, 'to breathe', 'to rest', is synonymous here with 長 *zhang*, 'to grow'. The character 積 *ji*, 'accumulation', has the meaning here of a formation of knot-like lumps in the abdomen. SDY: 'When depletion evil [qi] remain and attach themselves to the vessels, they grow to accumulations. That is the origin of accumulations'." TS 27 has the character 稽 *ji*, "to block the further flow", but it does not have the character 留 *liu*, "to remain". The two are interchangeable. The rhyme structure suggests that either the character 稽 *ji* or the character 留 *liu* is a later addition.

14 Irrespective of the resulting breaking up of the rhyme structure, HBYXY suggests that the two characters 陽明 *yang ming*, 'yang brilliance', are missing between the two characters 著 *zhu* and 經 *jing*, and justifies this with a comparable passage further down.

15 NJZYXY: "A reference to the foot major yang conduit. It controls the transports to the five long-term depots and six short-term repositories. Hence it is called here 'transport vessel'."

16 HBYXY suspects that, in view of the preceding structures, the character 上 *shang*, "above", is to be replaced with 或 *huo*, "or".

17 NJZYXY: "YSS: 'The 緩筋 *huan jin*, 'relaxed sinews', refer to the foot yang brilliance sinews. The yang brilliance qi control relaxation'. Differently Tamba: 'The 'relaxed sinew'

黃帝曰：
願盡聞其所由然。

Huang Di:
I wish to be fully informed of why that is as it is.

岐伯曰：
其著孫絡之脈而成積者，其積往來上下，臂手孫絡之居也，浮而緩，不能句積而止之，故往來移行腸胃之間，水湊滲注灌，濯濯有音，有寒則膜膜滿雷引，故時切痛，

Qi Bo:
When they attach themselves to the tertiary network vessels and form accumulations there, then these accumulations come and go, move upward and downward, and they settle in the tertiary network [vessels] of the arms and hands.[18] Since they are at the surface and relaxed, the accumulations cannot be arrested there. Hence they come and go, and relocate in the intestinal-stomach region. That is like water seeping in there, and making gargling noises. In the case of cold, the abdomen distends, with a feeling of fullness and noises like thunder, as well as a [feeling of something] pulling. Hence at times the pain is cutting.

其著於陽明之經則挾臍而居，飽食則益大，飢則益小。
其著於緩筋也，似陽明之積，飽食則痛，飢則安。
其著於腸胃之募原也，痛而外連於緩筋，飽食則安，飢則痛。
其著於伏沖之脈者，揣之應手而動，發手則熱氣下於兩股，如湯沃之狀。
其著於膂筋，在腸後者飢則積見，飽則積不見，按之不得。
其著於輸之脈者，閉塞不通，津液不下，孔竅干壅，此邪氣之從外入內，從上下也。

When [the evil qi] attach themselves to the yang brilliance conduit, then they settle on both sides of the navel.[19] If [the patient] has eaten to his fill, then [his abdomen] will become ever bigger. If he is hungry, it will become ever smaller.

---

is the stem sinew'." ZYA: "The 'relaxed sinews' are the sinews in the abdomen."

18 HDNJZP: "That is to describe accumulations of evil [qi] that have settled in the network [vessels] in the hands and arms. ZJY: 'When evil [qi] attach themselves to the tertiary network [vessels] and form accumulations, then these accumulations can move here and there, upward and downward. Accumulations in the network [vessels] of the large and small intestines are always tied to the hand conduits'."

19 HDNJZP: "Branches of the foot yang brilliance conduit of the stomach pass the navel on both sides. Hence the accumulations are situated on both sides of the navel."

When they attach themselves to the relaxed sinews. It appears like an accumulation in the yang brilliance [conduit]. If [the patient] has eaten to his fill, then he will feel pain. If he is hungry, he will feel comfortable.[20]

When they attach themselves to the membrane plain of intestines and stomach, the pain will tie up in the exterior with the relaxed sinews. If [the patient] has eaten to his fill, then he will feel comfortable. If he is hungry, then he will feel pain.[21]

When they attach themselves to the hidden throughway vessel, there will be a movement noticeable to a hand touching the [naked body]. When the hand is removed,[22] then heat qi will descend along the two thighs, as if there were boiling water.

When they attach themselves to the sinews at the spine, behind the intestines, if [the patient] is hungry, then the accumulations can be seen. If he has eaten to his fill, then the accumulations will not be visible. They cannot even be felt by touching them with the fingers.

When they attach themselves to the transport vessels, the latter will be blocked and are no longer passable. The *jin* and *ye* liquids do not flow downward, and the body openings are clogged. This is how the evil qi move from outside into the interior, and from above downward.

黃帝曰：
積之始生，至其已成，奈何？

Huang Di:
From the early generation of an accumulation to its complete manifestation, what happens?

岐伯曰：
積之始生，得寒乃生，厥乃成積也，

Qi Bo:
The early generation of an accumulation results from getting cold. [The qi] recede and accumulations form.

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20 ZJY: "The relaxed sinews are in the muscles and the flesh. Hence they seem to be accumulations in the yang brilliance [conduit]. When [the patient] has eaten to his fill, [the passage through] the flesh is blocked, and pain results. When he is hungry, the qi retreat and he will feel comfortable."

21 ZYA: "The 'membrane plain' is the fat membrane of the intestines and the stomach. When [the patient] has eaten to his fill, body liquid will flow out through it. Hence [the patient] feels comfortable. However, when he is hungry, [the membrane plain] dries up, and pain results."

22 NJZYXY: "發手 *fa shou* is synonymous here with 擧手 *ju shou*, 'to lift the hand'."

黄帝曰：
其成積奈何？

Huang Di:
How does this formation of an accumulation come about?

岐伯曰：
厥氣生足悗，悗生脛寒，脛寒則血脈凝澁，血脈凝澁則寒氣上入于腸胃，入于腸胃則膜脹，膜脹則腸外之汁沫迫聚不得散，日以成積。

Qi Bo:
When the qi recede, the feet turn numb. Such numbness causes the lower legs to be cold.[23] When the lower legs are cold, then the blood coagulates in the vessels and [the movement] is rough. When the blood in the vessels has coagulated and [the movement] is rough, then the cold qi ascend and enter the intestines and the stomach. Once they have entered the intestines and the stomach, then the abdomen distends. When the abdomen is distended, the juices outside of the intestines are squeezed and cannot dissipate. Day after day an accumulation is formed.

卒然多食飲則腸滿，起居不節，用力過度，則絡脈傷，
陽絡傷則血外溢，血外溢則衄血，
陰絡傷則血內溢，血內溢則後血。

When [the patient] all of a sudden eats and drinks much, then his intestines will be filled. When his activities and phases of rest are not moderate, and when he overexerts himself, then his network vessels will be harmed.
When the yang network [vessels] are harmed, then blood will overflow to the outside. When blood overflows to the outside, then this results in nosebleed.
When the yin network [vessels] are harmed, then the blood will overflow to the inside. When the blood overflows to the inside, then blood will be discharged [with defecation] behind.[24]

23 NJZYXY: "厥氣 *jue qi*, 'receding qi', are qi ascending in a movement contrary to the norms. 足悗 *zu man* is pain and blockage in the feet making walking difficult. 厥氣生足悗 *jue qi sheng zu man* has the meaning of: cold qi enters the lower region and ascends in a movement contrary to the norms. It causes pain and blockage in the foot section and makes walking uncomfortable." Differently ZJY: "Cold descends in a movement contrary to the norms and generates 足悗 *zu man* as a result. That is to say: the joints ache and do not move freely."

24 HDNJZP: "The network vessels in the upper region and in the exterior are yang network [vessels]. The network vessels in the lower region and in the interior, they are yin network [vessels]. ZYA: 'The yang network [vessels] are the ascending network vessels. The yin network [vessels] are the descending network vessels'. MS: 'When the network vessels of the yang conduits are harmed, the blood will flow to the outside and nosebleed results.

腸胃之絡傷則血溢於腸外，腸外有寒，汁沫與血相搏，則併合凝聚不得散，而積成矣。卒然中外於寒，若內傷於憂怒，則氣上逆，氣上逆則六輸不通，溫氣不行，凝血蘊裹而不散，津液澑滲，著而不去，而積皆成矣。

When the network [vessels] of the intestines and the stomach are harmed, then the blood will overflow to outside of the intestines. When there is cold outside the intestines, the juices and the blood strike at each other. This results in a formation of lumps that are unable to dissipate,[25] and accumulations form. [An alternative possibility is as follows:] When [someone] all of a sudden is struck by cold from outside, and internally is harmed by grief or rage, then his qi ascend in a movement contrary to the norms. When the qi ascend in a movement contrary to the norms, then the six transport [vessels] will be no longer passable, and the warmth qi do not move. The blood coagulates and is no longer dissipated. The movement of the *jin* and *ye* liquids is rough. When they attach themselves to something and are not removed, all types of accumulations can form.

黃帝曰：
其生於陰者，奈何？

Huang Di:
When they emerge in the yin realm, how is that?

岐伯曰：
憂思傷心，重寒傷肺，忿怒傷肝，醉以入房，汗出當風傷脾，用力過度，若入房汗出洛，則傷腎，此內外三部之所生病者也。

Qi Bo:
Grief and pondering harm the heart. Repeated cold harms the lung. Rage harms the liver. To be drunk when entering the [women's] chamber and to sweat [during sexual intercourse] and then to be met by wind, will harm the spleen. When someone overexerts himself, and then enters the chamber and sweats, that will harm the kidneys. This way, in the interior and exterior, in the three body sections, diseases are generated.

When the network vessels of the yin conduits are harmed, then the blood will pour into the interior and the [defecation] behind includes blood'. By '[defecation] behind' MS refers to blood in the stools."

25 HDNJZP: "The blood that has flown out of the intestines cannot ascend and leave [the body] as nosebleed. But it cannot flow downward either and be discharged with the stools. Hence [blood] congestions form [outside of the intestines]. When such blood congestions meet with the juices of cold qi, then that is the major cause of the formation of blood accumulations.."

黃帝曰：
善
治之奈何？

Huang Di:
Good!
To cure them, how does one proceed?

岐伯答曰：
察其所痛，以知其應，有餘不足，當補則補，當寫則寫，毋逆天時，是謂至治。

Qi Bo replied:
One examines the location of the pain to know what kind of a reaction [to evil qi] there may be. Whether it is a surplus, or an insufficiency. When a supplementation is asked for, then one must supplement. When a drainage is asked for, then one must drain. By no means act against the season of the year! That is meant by “to achieve a cure.”

Chapter 67
行鍼
The Application of the Needles

黄帝問于歧伯曰：
余聞九鍼於夫子，而行之於百姓，百姓之血氣各不同形，
或神動而氣先鍼行；
或氣與鍼相逢；
或鍼已出氣獨行；
或數刺乃知；
或發鍼而氣逆；
或數刺病益劇。

Huang Di asked Qi Bo:
I have been informed by you of the nine needles, and how they are applied to [treat the] people. However, all the people have different physical appearances of blood and qi.
It happens that [a patient's] spirit is excited, and the qi[1] move even before a needle has been applied.
It happens that the qi and the needles confront each other.[2]
It happens that the needle was withdrawn, but the qi flow by themselves.[3]
It happens that the effect is noticable only after several piercings.
It happens that the deployment of the needle causes the qi to move contrary to the norms.[4]
It happens that despite repeated piercings the disease increases in its severity.

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1 HDNJZP: "That is the 得氣 *de qi* feeling noticed during needling."

2 HDNJZP: "That is to say, the [得氣 *de qi*] needle feeling appears as soon as the needle is inserted."

3 HDNJZP: "That may say that the needle feeling continues even after the needle has been withdrawn, or that the needle feeling appears only after the needle was withdrawn." HBYXY: "In agreement with an identical wording further down the text should read here too: 鍼已出而氣獨行 *zhen yi chu er qi du xing*."

4 HDNJZP: "That is to say: After the needling unpleasant side effects appear."

凡此六者，各不同形，願聞其方。
All these six possibilities [may occur because] everybody's physical appearance is different. I wish to be informed of the underlying rules.

岐伯曰：
重陽之人，其神易動，其氣易往也。

Qi Bo:
Double yang persons,[5] their spirit is easily excited, and their qi proceed easily.[6]

黃帝曰：
何謂重陽之人？

Huang Di:
What does that mean "double yang persons"?

岐伯曰：
重陽之人，熇熇高高，言語善疾，舉足善高，心肺之藏氣有餘，陽氣滑盛而揚，故神動而氣先行。

Qi Bo:
"Double yang persons" are fervid and lofty. They speak well and fast. When walking they raise their feet high. The qi they store in their heart and lung have a surplus.[7] Their yang qi flow smoothly; they abound and dissipate.[8] Hence when their spirit is excited their qi will move even before [the needle was inserted].

黃帝曰：
重陽之人而神不先行者，何也？

Huang Di:
How about double yang persons whose spirit fails to move prior [to the insertion of a needle]?

---

5 ZYA: "Double yang persons have a surplus [of yang qi] in the three hand and feet, major and minor yang [conduits] on the left and on the right side, as well as of the qi in the long-term depots heart and lung."

6 NJZYXY: "The character 往 *wang*, 'to move towards', is synonymous here with 至 *zhi*, 'to arrive'."

7 HDNJZP: "Heart and lung are both yang long-term depots. The heart stores the spirit. The lung controls the qi. 'Heart and lung have a surplus of qi' is to say: the spirit in the heart is strong, and the qi in the lung abound. Hence the spirit and the qi are easily excited, and the needling stimulates a very strong reaction."

8 ZZC: "The character 揚 *yang* is synonymous here with 易散 *yi san*, ' "disperses easily'."

岐伯曰：
此人頗有陰者也。

Qi Bo:
These are persons with a considerable share of yin [qi].

黃帝曰：
何以知其頗有陰也。

Huang Di:
How does one know whether someone has a considerable share of yin [qi]?

岐伯曰：
多陽者，多喜；
多陰者，多怒，
數怒者，易解，故曰頗有陰。

Qi Bo:
Those with much yang [qi], they are often happy.
Those with much yin [qi], they are often enraged.
Those frequent rages, they are easily resolved. Hence they are said "to have a considerable share of yin [qi]".

其陰陽之離合難，故其神不能先行也。

The separation of the unity of yin and yang [qi] is difficult.[9] Hence the spirit [qi] cannot move prior to [a piercing].

黃帝曰：
其氣與鍼相逢，奈何？

Huang Di:
When the qi and the needles confront each other, how is that?

9 HDNJZP: "That is to say, in yang is yin. Yin and yang are not balanced, and the movement of the qi and of the blood through the entire body, how they separate and how they merge, how they leave and how they re-enter, all of this is not normal. Hence the sensation [stimulated by the needling] is comparatively weak. ZJY: 'When yin is in yang, a slowing down of the [movement of the] yang qi by the yin qi is unavoidable. Hence it is difficult for them to leave this union, and the spirit is unable to move before [the needling] has begun'. MYT: 'Because yin [qi] are in the yang [realm], the yang [qi] are impeded in their movement by the yin [qi]. The needle may be inserted to merge with the yang [qi], but because of their being impeded by the yin [qi, needle and yang qi] separate again immediately. The spirit qi cannot be stimulated to move easily before the piercing has commenced'."

岐伯曰：
陰陽和調，而血氣淖澤滑利，故鍼入而氣出，疾而相逢也。

Qi Bo:
When the yin and the yang [qi] are in a harmonious balance, and when blood and qi are moist and their movement is smooth and unimpeded, when the needle is inserted and qi is emitted, both immediately confront each other.

黃帝曰：
鍼已出而氣獨行者，何氣使然？

Huang Di:
When the needle is withdrawn and the qi move by themselves, which qi cause that?

岐伯曰：
其
陰氣多而陽氣少，
陰氣沉而陽氣浮，沉者內藏，

Qi Bo:
In that case,
the yin qi are plentiful while the yang qi are only a few.
The yin qi are in the depth and the yang qi are at the surface.
>In the depth [is to say:] in the interior, in the long-term depots.[10]<

故
鍼已出，氣乃隨其後，故獨行也。

The fact is:
When the needle is withdrawn, the qi follow it. Hence "they move by themselves."

黃帝曰：
數刺乃知，何氣使然？

Huang Di:
The effect is noticeable only after several piercings Which qi cause that?

10 HDNJZP has 其陰氣多而陽氣少，陰氣沉而陽氣浮沉者內藏. TS 23 has 其陰氣多而陽氣少，陰氣沉而陽氣浮沉者藏. I consider the final four characters to be a later addition, and hence I follow HBYXY where, in accordance with earlier commentaries, the character 沉 *chen* is repeated.

岐伯曰：
此人之多陰而少陽，其氣沉而氣往難，故數刺乃知也。

Qi Bo:
These are persons with much yin and few yang [qi]. The [evil] qi are in the depth, and it is difficult to reach these qi. Hence several piercings are required before an effect is noticeable.

黃帝曰：
鍼入而氣逆者，何氣使然？

Huang Di:
The deployment of the needle causes the qi to move contrary to the norms. Which qi cause that?

岐伯曰：
其氣逆與其數刺病益甚者，非陰陽之氣，浮沉之勢也。此皆麤之所敗，工之所失，其形氣無過焉。

Qi Bo:
When the qi move contrary to the norms and when the disease increases in severity in the course of repeated piercings, that has nothing to do with yin and yang qi, or their potential at the surface and in the depth. These are always destructions caused by unrefined [healers], i.e., misdeeds of a practitioner. The [patient's] physical appearance and his qi are not to be blamed.

Chapter 68
上膈
Upper Barrier

黃帝曰：
氣為上膈者，食飲入而還出，余已知之矣。
蟲為下膈。下膈者，食晬時乃出，余未得其意，願卒聞之。

Huang Di:
When the qi cause an "upper barrier," food and beverages cannot enter and are turned back to leave [the mouth] again. That I have come to know by now.
Worms cause a "lower barrier". In the case of a "lower barrier" food is digested for a while[1] and then leaves [through the mouth] again.[2] The meaning of that I have not yet grasped. I wish to be fully informed of this.

岐伯曰：
喜怒不適，食飲不節，寒溫不時，則寒汁流於腸中。流於腸中則蟲寒，蟲寒則積聚，守於下管，則腸胃充郭，衛氣不營，邪氣居之。人食則蟲上食，蟲上食則下管虛，下管虛則邪氣勝之，積聚以留，留則癰成，癰成則下管約。其癰在管內者，即而痛深，其癰在外者，則癰外而痛浮，癰上皮熱。

Qi Bo:
When joy and rage are inappropriate, when food and beverages are consumed immoderately, when cold and warmth do not agree with the season of the year, then cold juice flows into the intestines.[3] When it flows into the intestines, the worms there will become cold. When the worms there are cold, then accumulations form. When they guard the lower duct,[4] then the intestines and the stomach will fill

1 HBYXY: "晬時 *zui shi* is the course of a full day, i.e., a time period of 24 hours."

2 HBYXY: "In the case of an 'upper barrier', food is thrown up again immediately. In the case of a 'lower barrier', it takes some time before one vomits."

3 JYJ 11/8 has here and in the following sentence instead of the character 流 *liu*, "to flow", the character 留 *liu*, "to remain".

4 JYJ 11/8 has instead of 管 *guan* here 脘 *wan*, "stomach duct". HDNJZP: "下管 *xia guan*, 'lower duct', is synonymous here with 下脘 *xia wan*, 'lower stomach duct'." NJZYXY: "The worms gather and settle at the lower stomach duct."

up. The guard qi cannot continue their circulation, and evil qi settle there.[5] When such a person consumes food, then the worms ascend to consume it. When the worms ascend to consume it, then the lower duct is depleted. When the lower duct is depleted, then evil qi will dominate there. They accumulate there to remain there. When they remain there, then an obstruction-illness takes form. When an obstruction-illness has formed, then the lower duct is strangulated. When such an obstruction-illness is inside the duct, then a pain is felt in the depth. When such an obstruction-illness is outside [the duct], then the obstruction-illness is outside [too] and the pain is felt at the surface. The skin above the obstruction-illness is hot.

黃帝曰：
刺之奈何？

Huang Di:
To pierce [a patient with an obstruction-illness], how is that done?

岐伯曰：
微按其癰，視氣所行，

Qi Bo:
One mildly presses the [location of the] obstruction-illness to observe the movement of the qi.[6]

先
淺刺其傍，稍內益深，逐而刺之，毋過三行，察其沈浮，以為深淺。
已刺必熨，令熱入中，日使熱內，邪氣益衰，大癰乃潰。伍以參禁，
以除其內，恬憺無為，乃能行氣，後以咸苦，化谷乃下矣。

First
one pierces the surface, to the side [of the obstruction-illness] and inserts [the needle] increasingly deeper.[7] The piercing is to be repeated, but there must be no more

5 NJZYXY: "The 'guard qi' are the yang qi of spleen and stomach. ZJY: 'The guard qi are the spleen qi. When the spleen qi fail to circulate, evil qi gather and settle there'."

6 YSS: "When one lightly presses, with his fingers, an obstruction-illness to check the condition of the qi, one may wish to find out three different facts in view of the movement of the qi: 1. One may wish to know whether the qi of the obstruction-illness abound or are weak. 2. One wishes to know whether the obstruction-illness is at the surface or in the depth. 3. One wishes to know the condition of the location where he intends to pierce. Hence he exerts pressure and observes."

7 HDNJZP: "The character 內 *nei* is used as a verb here in the sense of 'to pierce'."

than three applications. One checks whether [the illness] is deep or at the surface, and [the piercing accordingly] reaches deep or remains superficial.
After the piercing a hot compress is required, and its heat is let to enter the center. Day by day one lets the heat enter.[8] The evil qi will become weaker and weaker. This way, even massive obstruction-illnesses will break open. That is to be accompanied by [a diet] observing all prohibitions[9] to remove [the illness] from the inside.[10] When a tranquil status of no interference is reached, one will be able to make the qi move again. Afterwards, [the patient] ingests salty and bitter [food].[11] The grain is transformed/digested, and discharged below.[12]

8 HBYXY: "The character 內 *nei* is synonymous here with 入 *ru*, 'to enter'."

9 NJZYXY: "The character 參 *can* is synonymous here with 參合 *can he*, 'to take into regard'."

10 NJZYXY: "A therapy must be complemented by nursing efforts. When eating and in the balancing of activity and resting one must distinguish between what is required and what is not required. Prohibitions are to be observed lest the pathogenic factors will harm the long-term depots in the interior once again."

11 JYJ 11/8 has instead of 以 *yi*, "to take", here 服 *fu*, "to ingest", and instead of 咸 *xian*, "salty", 酸 *suan*, "sour".

12 ZJY: "Salty [flavor] emerges out of a transformation of water. Hence it is able to discharge dampness and to soften hardness. Bitter [flavor] emerges out of a transformation of fire. Hence it is able to warm the stomach. Hence both [salty and bitter flavor] are able to discharge grain."

Chapter 69
憂恚無言
Grief, Rage, and Speechlessness

黃帝問於少師曰：
人之卒然憂恚，而言無音者，何道之塞？何氣出行使音不彰？ 願聞其方。

Huang Di asked Shao shi:
When someone suddenly is grieved or enraged and wants to say something but cannot produce a single tone, which paths are blocked? Which qi are emitted and cause a condition where no sound can be heard clearly? I wish to be informed of the underlying rules.

少師答曰：
咽喉者，水谷之道也。
喉嚨者，氣之所以上下者也。
會厭者，聲音之戶也。
口脣者，聲音之扇也。
舌者，聲音之機也。
懸壅垂者，聲音之關者。
頏顙者，分氣之所泄也。
橫骨者，神氣所使主發舌者也。

Shao shi replied:
The gullet[1] is the path taken by water and grain.
Through the windpipe the qi ascend and descend.
The epiglottis is the gate for the sounds of the voice.
The lips of the mouth are the door leaves for these sounds.
The tongue is the trigger to release the sounds.
The uvula is the pass to be crossed by the sounds.

1 HBYXY: "The character 喉 *hou* is an erroneous addition, presumably moved here from the following line. It is to be deleted." Differently HDNJZP: "The character 咽 *yan* refers to the rear part of the oral cavity. The character 喉 *hou* is a designation including both the windpipe and the esophagus."

The posterior nostrils are the locations where the qi are separated before they flow out.
The transverse bone is the location where the spirit and the qi manage the movement of the tongue.

故
人之鼻洞涕出不收者，頏顙不開，分氣失也。

The fact is:
When from someone's nose cave snivel is emitted uncontrollable, it is because the posterior nostrils have not opened, and the separation of the qi has failed.[2]

是故
厭小而薄，則發氣疾，其開闔利，其出氣易，
其
厭大而厚，則開闔難，其氣出遲，故重言也。

The fact is:
When the uvula is small and thin,[3] the qi are released quickly. Its opening and closing are unimpeded, and the qi come out easily.
That:[4]
When the uvula is big and thick, then its opening and closing are difficult. The qi come out slowly. Hence [such persons] stammer.[5]

2 ZJY: "When the rear nasal passages do not open, the clear qi cannot flow. When the clear qi fail to flow, turbid qi collect and flow down. The reason is that the function of separating the qi was lost."

3 In some text versions this line is worded: 厭小而疾薄 *yan xiao er ji bo*. The character 疾 *ji* is most likely a later, erroneous addition here breaking up the rhyme structure. I follow the version of HBYXY based on JYJ 12/2.

4 The character 其 *qi* is justified here neither in view of its meaning nor in view of the rhyme structure. Presumably it is a later addition.

5 NJZYXY: "重言 *chong yan* , 'doubled speaking', is an impeded language. The colloquial term is 口吃 *kou chi*, 'to stutter', 'to stammer'."

人卒然無音者，寒氣客於厭，則厭不能發，發不能下，至其開闔不致，故無音。

When someone suddenly has no voice, cold qi have settled at his uvula. Hence the uvula cannot open.[6] When it opens, it will not go down again. Eventually, there will be no opening and closing at all.[7] Hence [the patient] has no voice.

黃帝曰：
刺之奈何？

Huang Di:
To pierce that, how does one proceed?

岐伯曰：
足之少陰，上係於舌，絡於橫骨，終於會厭。

Qi Bo:
The foot minor yin [conduit] is linked above to the tongue. It encloses the transverse bone and ends at the uvula.

兩
寫其血脈，濁氣乃避。
會厭之脈，上絡任脈，
取之天突，其厭乃發也。

Twice[8]
the blood vessels[9] are drained to eliminate the turbid qi.[10]
The vessel of the uvula encloses the controller vessel above.
The [evil qi] are to be removed through the *tian tu* [opening].[11] That will cause the uvula to open again.

6 ZZC: "厭不能發 *yan bu neng fa* has the meaning of: it cannot open. 發不能下 *fa bu neng xia* has the meaning of: it cannot close." Differently HDNJZP: "No sound can leave the uvula."

7 HDNJZP: "不致 *bu zhi* has the meaning here of: loss of function. 'No opening and closing' is to say: the glottis has lost its function of extending and contracting."

8 Chinese commentators have offered several different interpretations of the character 兩 *liang*, 'twice'. None of them is convincing, though. In view of the rhyme structure, it may be a later, erroneous addition.

9 MYT: "The blood network [vessels] of the foot minor yin kidneys vessels are to be drained."

10 ZYA: "The 'turbid qi' are the turbid qi of cold water."

11 NJZYXY: "The *tian tu* opening (CV-22) lies on the controller vessel. It is also an opening on the meeting point of the controller vessel with the yin belt vessel."

Chapter 70
寒熱
Cold and Heat Sensations

黃帝問于岐伯曰：
寒熱瘰癧在於頸腋者，皆何氣使生？

Huang Di asked Qi Bo:
When [patients experience alternating] cold and heat sensations, and have a rope-of-pearls-illness[1] at the neck and in the armpits, which qi cause all that?

岐伯曰：
此皆寒熱之毒氣也，留於脈而不去者也。

Qi Bo:
That is always caused by the poison qi of cold and heat. They remain in the vessels and do not leave.

黃帝曰：
去之奈何？

Huang Di:
How can they be removed?

1 NJZYXY: "瘰癧 *luo li* is a chronic disease mostly affecting the neck or the armpits. It appears like hard kernels that cannot be relocated through pressure exerted with the fingers. Small ones are called 瘰 *luo*; the big one are called 癧 *li*. They may increase both in number and in size. Once they have begun to fester, they are called 鼠瘻 *shu lou*, 'mouse fistula'. Often they are accompanied by alternating cold and heat sensations. Nowadays it is believed that it is a disease of the lymph nodes." ShW: "瘻 *lou* are swellings at the nape." LJ 18/90 comments: "瘰癧 *luo li* appear like a gathering [of beads] strung on a string together from above to below. They may appear at the neck and in the armpits. Their appearance is reminiscent of mouse holes. When one is plugged, they bore another. Hence an alternative designation is 'mouse fistula'."

岐伯曰：
鼠瘻之本，皆在於藏，其末上出於頸腋之間，其浮於脈中，而未內著於肌肉，而外為膿血者，易去也。

Qi Bo:
The roots of mouse fistula-illness lie in the long-term depots. Their ends appear in the region of the neck and armpits. Those at the surface in the vessels that have not yet entered the interior to attach themselves to the muscles and the flesh, and that have generated pus in the exterior, they are removed easily.

黃帝曰：
去之奈何？

Huang Di:
How are the removed?

岐伯曰：
請從其本引其末，可使衰去，而絕其寒熱。審按其道以予之，徐往徐來以去之，其小如麥者，一刺知，三刺而已。

Qi Bo:
I request to pull their ends starting from their roots.[2] This will weaken and eventually remove them, and cut the cold and heat sensations. One examines by pressing with a finger their paths to find them. One proceeds [with the needle] slowly, and one leaves with it slowly to remove them.[3] As long as the [concretion] is as small as a wheat seed, an effect is achieved by one single piercing. After three piercings [the disease] is cured.[4]

黃帝曰：
決其生死奈何？

Huang Di:
How is it determined whether [a patient] will survive or must die?

---

2 NJZYXY: "The character 本 *ben*, 'root', refers to the cause of a disease. The character 末 *mo*, 'tip', refers to the signs of a disease visible from the outside. YSS: '本 *ben* are the long-term depots. 末 *mo* are the locations of the fistulas'. 'To pull their ends starting from the roots', that is to say: the treatment is directed at the cause of the disease. This serves to pull the evil poisons away from the venue of the disease and makes them disperse."

3 NJZYXY: "That is the method of supplementation and drainage by means of needling. Both the insertion and the withdrawal of the needle is done slowly."

4 NJZYXY: "The character 知 *zhi* refers to an initial therapeutic effect; the character 已 *yi* refers to a complete cure."

岐伯曰：
反其目視之，其中有赤脈，上下貫瞳子，
見一脈，一歲死；
見一脈半，一歲半死；
見二脈，二歲死；
見二脈半，二歲半死；
見三脈，三歲而死。
見赤脈不下貫瞳子，可治也。

Qi Bo:
One turns his eye[lid] upward and inspects the [naked eye] whether it has red vessels passing upward and downward through the pupil.
If one vessel is visible, [the patient] will die in a year.
If one and a half vessels are visible, he will die within one and a half years.
If two vessels are visible, he will die within two years.
If two and a half vessels are visible, he will die within two and a half years.
If three vessels are visible, he will die within three years.
When red vessels are visible but do not move downward through the pupil, a cure is possible.

Chapter 71
邪客
Evil Visitors

黄帝問于伯高曰：
夫
邪氣之客人也，或令人目不瞑不臥出者，何氣使然？

Huang Di asked Bo Gao:
Now,
when evil qi settle in a person as visitors, that may cause that person to not being able to close the eyes, and hence not being able to sleep. Which qi cause that?

伯高曰：
五穀入于胃也，其糟粕津液宗氣，分為三隧。

Bo Gao:
The five grains enter the stomach. The dregs, the *jin* and *ye* liquids and the stem qi are separated to enter three channels.[1]

故
宗氣積於胸中，出於喉嚨，以貫心脈，而行呼吸焉。
營氣者，泌其津液，注之於脈，化以為血，以榮四末，內注五藏六府，以應刻數焉。
衛氣者，出其悍氣之慄疾，而先行於四末分肉皮膚之間，而不休者也。晝日行於陽，夜行於陰，常從足少陰之分間，行於五藏六府，今厥氣客於五藏六府，則衛氣獨衛其外，行於陽，不得入于陰。行於陽則陽氣盛，陽氣盛則陽蹻滿，不得入于陰陰虛，故目不瞑。

The fact is:
The stem qi collect in the chest, they leave [the chest] through the windpipe. They

1 NJZYXY: "Subterranean channels are called 隧 *sui*. ZJY: 'The character 隧 *sui* is synonymous here with 道 *dao*, 'path'. The waste originates from the lower burner. The *jin* and *ye* liquids originate from the central burner. The stem qi originate from the upper burner. Hence it is said: they diverge into three channels'."

penetrate the heart vessels,[2] and they are responsible for ex- and inhalation.
The camp qi seep out as *jin* and *ye* liquids, and they pour into the vessels. There they are transformed to blood, serving to nourish the four limbs. Internally they pour into the five long-term depots and six short-term repositories, and they correspond to the course of the hours.
The guard qi appear as the wild and fast ones among the aggressive qi. At first they move into the region of the partings of the flesh and the skin in the four limbs.[3] They never rest. During the day they move in the yang realm.[4] During the night they move in the yin realm.[5] They always originate from the foot minor yin [conduit] and they move to the five long-term depots and six short-term repositories. If now receding qi have settled as visitors in the five long-term depots and six short-term repositories, then only the guard [qi] are responsible for guarding the exterior. They move in the yang realm and are unable to enter the yin realm. When they move in the yang realm, then the yang qi abound. When the yang qi abound, then the yang walker [vessel] is filled.[6] As they are unable to enter the yin realm, the yin realm is depleted. Hence [such persons] cannot close their eyes.

黄帝曰：
善。
治之奈何？

Huang Di:
Good!
How are they cured?

2 HBYXY, following JYJ 12/3 and TS 12, has replaced the character 脈 *mai*, "vessel", here with 肺 *fei*, "lung".

3 Cf. SW 43: "The guard qi are the violent qi of water and grain. These qi are fast and unrestrained and cannot enter the vessels. Hence they move inside the skin and in the partings of the flesh."

4 NJZYXY: "The guard qi move through the yang realm during daytime. Their movement begins in the foot major yang conduit of the urinary bladder."

5 NJZYXY: "The guard qi move through the yin realm during the night. The foot minor yin [conduit] of the kidneys is their origin."

6 I follow the HBYXY version based on JYJ 12/3 and TS 12. They have instead of the character 陷 *xian* here the character 满 *man*, 'full'. Differently ZJY: "陷 *xian* has the meaning of: to be harmed." See also LS 80: 陽氣滿則陽蹻盛 *yang qi man ze yang qiao sheng*.

伯高曰：
補其不足，寫其有餘，調其虛實，以通其道，而去其邪。飲以半夏湯一劑，陰陽已通，其臥立至。

Bo Gao:
Supplementation is required where there is an insufficiency, and drainage is required where there is a surplus.[7] Depletion and repletion are to be balanced to make the paths passable. This way one removes the evil [qi].[8] Have [the patient] ingest one dose of a decoction with *ban xia*.[9] As soon as the yin and yang [conduits] are passable again, he will immediately fall into sleep.

黃帝曰：
善。
此所謂決瀆壅塞，經絡大通，陰陽和得者也。願聞其方。

Huang Di:
Good!
That is what is called "opening of clogged ditches." The conduits and the network [vessels] are all passable. The yin and the yang realms are successfully harmonized. I wish to be informed of the recipe [of the decoction with *ban xia*].

伯高曰：
其湯方
以流水千里以外者八升，揚之萬遍，取其清五升，煮之，炊以葦薪火，沸置秫米一升，治半夏五合，徐炊，令竭為一升半，去其滓，飲汁一小杯，日三稍益，以知為度，

Bo Gao:
The recipe for the decoction [is as follows:] Take water that has flown for a distance of at least 1000 *li*: 8 *sheng*.[10] Ladle it ten thousand times.[11] [Let the turbid contents sink down and] take from the clear parts [above] 5 *sheng*. Boil it with fire burning

7 NJZYXY: "Here are meant supplementation and drainage by means of acupuncture."

8 HDNJZP: "It is essential to balance the depletion and repletion conditions in the yin and yang realms, and to open a free passage for the camp and guard [qi]."

9 An herbal drug: the root tubera of *Pinellia ternata* Thunb..

10 NJZYXY: "In the materia medica writings of later times this kind of water was termed 千里水 *qian li shui*, '1000 *li* water', and also 長流水 *chang liu shui*, 'water that has flowed over a long distance'.

11 NJZYXY: "The water is ladled up and let fall down again up to a thousand times so that the water drops splash. [The result] is called 甘瀾水 *gan lan shui*, 'sweet, stirred up water'."

with reed as fuel.[12] When it bubbles, add 1 *sheng* of *shu mi*[13] and 5 *ge* of processed *ban xia*.[14] Slowly add heat and diminish the liquid to 1 1/2 *sheng*. Remove the dregs and have [the patient] drink the juice from a small cup. Three times a day, ever less, until an effect is noticeable.

故
其病新發者，復杯則臥，汗出則已矣。久者，三飲而已也。

The fact is:
When a disease has just become active, [the patient] will fall asleep as soon as the cup is empty.[15] When sweat leaves [the body], then that signals the cure. When [the disease] has lasted for a long time already, three doses are to be ingested before [the disease] is healed.

黃帝問於伯高曰：
願聞人之肢節以應天地奈何？

Huang Di asked Bo Gao:
I wish to be informed of how man's limbs and joints correspond to heaven and earth.

伯高答曰：

Bo Gao replied:

天圓地方，人頭圓足方以應之。
天有日月，人有兩目；地有九州，人有九竅；
天有風雨，人有喜怒；天有雷電，人有聲音；
天有四時，人有四肢；天有五音，人有五藏；
天有六律，人有六府；天有冬夏，人有寒熱；
天有十日，人有手十指；辰有十二，人有足十指，莖垂以應之，女子不足二節，以抱人形；
天有陰陽，人有夫妻；歲有三百六十五日，人有三百六十五節；

12 NJZYXY: "LDY: 'When [the water is] boiled with reed as fuel, one makes use of the violent nature of such a fire."

13 ZJY: "秫米 *shu mi* is 糯 米 *nuo mi*, 'glutinous rice'."

14 治半夏 *zhi ban xia* is the term to signify the pharmaceutical drug 半夏 *ban xia* after it has been detoxified through pharmaceutical processing. ZJY: "The flavor quality of 半夏 *ban xia* is acrid; its temperature quality is warm. [Its ingestion] is capable of harmonizing the evil [qi] in the stomach. It removes abdominal swelling and insomnia."

15 Literally: "as soon as the cup can be turned upside down."

地有高山，人有肩膝；地有深谷，人有腋膕；
地有十二經水，人有十二經脈；地有泉脈，人有衛氣；
地有草蓛，人有毫毛；天有晝夜，人有臥起；
天有列星，人有牙齒；地有小山，人有小節；
地有山石，人有高骨；地有林木，人有募筋；
地有聚邑，人有腘肉；歲有十二月，人有十二節；地有四時不生草，人有無子。

Heaven is round, the earth is rectangular. Man's head is round, his feet are rectangular, thereby corresponding to the [measures of heaven].
Heaven has sun and moon; man has two eyes. The earth has nine regions; man has nine orifices.
Heaven has wind and rain; man has joy and rage. Heaven has thunder and lightning; man has the sounds of his voice.
Heaven has the four seasons; man has the four limbs. Heaven has the five tones; man has the five long-term depots.
Heaven has the six pairs of flutes; man has the six short-term repositories. Heaven has winter and summer; man has cold and heat sensations.
Heaven has ten [stems counting the] days;[16] man has ten fingers. [The earth branches beginning with] *chen*[17] are twelve; man has ten toes, the stalk, and the pendant[18] to correspond to them. Women lack [the latter] two parts. This way they can carry [an additional] human body within them.[19]
Heaven has yin and yang; man has husband and wife. A year has 365 days; man has 365 [bone] sections.[20]
The earth has high mountains; man has shoulders and knees. The earth has deep valleys; man has armpits and the hollows of the knees.
The earth has twelve stream waters; man has twelve stream/conduit vessels. The earth has spring vessels; man has guard qi.
The earth has growth of herbs; man has hair on his body and head. Heaven has day and night; man has [times of] resting and rising.
Heaven has the constellations of stars; man has teeth. The earth has small hills; man has small [body] sections.[21]

16 NJZYXY: "These are the ten celestial stems, 十天干 *shi tian gan*."

17 HDNJZP: "辰有十二 *chen you shi er* has the meaning here of 十二地支 *shi er di zhi*, 'the twelve earth branches'."

18 NJZYXY: "莖 *jing*, 'stalk', and 垂 *chui* 'pendant', refer to the male member and the testicles."

19 ZJY: "抱 *bao*, 'to carry inside', refers to pregnancy."

20 The character 節 *jie* is commonly identified as "joints".

21 NJZYXY reads 小節 *xiao jie* as 小關節 *xiao guan jie*, "small joints".

The earth has mountains of stone; man has elevations of bones.[22] The earth has forests of trees; man has gatherings of sinews.
The earth has human settlements; man has bulgings of flesh. A year has twelve months; man has twelve joints.[23] On earth it may happen that during all four seasons no herbs grow; among men there are those who have no son.

此人與天地相應者也。
That are the correspondences of man to heaven and earth.

黃帝問於岐伯曰：
余願聞
持鍼之數，
內鍼之理，
縱舍之意，扞皮開腠理，奈何？

Huang Di asked Qi Bo:
I wish to be informed of
the numbers underlying the handling of the needles,
the principles underlying the insertion of the needles,
the meaning of delay and inactivity.[24] To pull up the skin with the fingers and to open the skin structures, how is that done?

脈之屈折，出入之處，
焉至而出，焉至而止，
焉至而徐，焉至而疾，
焉至而入，六府之輸於身者，余願盡聞其序，別離之處，離而入陰，別而入陽，此何道而從行，願盡聞其方。

The turns and windings of the vessels; the places where they appear and enter, where they arrive to appear, where they arrive to stop,

22 HDNJZP: "These are all protruding bones, such as cheek bones, shoulders, knees, and knuckles."

23 NJZYXY: "These are on the left and on the right the wrists, the elbows, the shoulders, the hips, the knees, and the ankle joints." ZJY: "The four limbs have three joints each. These are altogether twelve."

24 NJZYXY: "縱舍 *zong she* signifies a method of supplementation and drainage by means of needling. ZZC: '縱舍 *zong she* has the meaning of 迎遂 *ying sui*, to go against and to pursue'." Differently HDNJZP: "A reference to how the needles are to be held, and how they are to be inserted, how they are to be pierced slowly, and when they must not be inserted at all. ZJY: 'The character 縱 *zong* is synonymous here with 從緩 *cong huan*,'to delay'; the character 舍 *she* is synonymous here with 弗用 *fei yong*, 'must not apply'."

where they arrive slowly, where they arrive swiftly,
where they arrive to enter. How the transports proceed from the six short-term repositories through the body,[25] I wish to be informed of that comprehensively, one by one.[26] The places, where they separate and part, where they part to enter the yin realms, where they separate to enter the yang realm. Which paths do they pursue? I wish to be fully informed of the underlying rules.

岐伯曰：
帝之所問，鍼道畢矣。

Qi Bo:
The Thearch's questions encompass the entire WAY of needling.

黃帝曰：
願卒聞之。

Huang Di:
I wish to be fully informed of it.

岐伯曰：
手太陰之脈，出於大指之端，內屈循白肉際，至本節之後太淵，留以澹，外屈上於本節下，內屈與諸陰絡會於魚際，數脈並注，其氣滑利，伏行壅骨之下，外屈出於寸口而行，上至於肘內廉，入于大筋之下，內屈上行臑陰，入腋下內屈走肺。此順行逆數之屈折也。

Qi Bo:
The hand major yin vessel appears at the tip of the thumb.[27] It turns into the interior and follows the borderline of the white flesh until it has reached the *tai yuan* [opening][28]

25 HDNJZP: "The circumstances under which the [contents of the] six short-term repositories pour into the entire body." Differently NJZYXY: "The transport [openings] of the six short-term repositories that are spread all over the body."

26 I follow here HBYXY which in view of the version in TS 9 and based on the structural parallelism with the wording 願盡聞其方 *yuan jin wen qi fang* reads here 願盡聞其序 *yuan jin wen qi xu* instead of 願盡聞少序 *yuan jin wen shao xu*. Differently HDNJZP: "少序 *shao xu* is synonymous here with 次序 *ci xu*, 'sequence'. That is the sequence of the venues passed by the conduit vessels and of the locations where they cross each other."

27 HDNJZP: "That is the 少商 *shao shang* opening; it is the well opening of the hand major yang lung conduit (LU-11)."

28 Needle insertion hole LU-9

behind the basic joint.[29] There it remains with its contents stirred up.[30] It turns to the outside and ascends to below the basic joint. It turns to the inside to meet with all the yin network [vessels] at the fish borderline.[31] Numerous vessels pour in there jointly; [the movement of] the qi is smooth and unimpeded. It extends hidden below the block bones.[32] It turns to the outside and appears at the inch opening from where it extends further. It ascends to the inner edge of the elbow. It enters there below the big sinew.[33] It turns to the inside and ascends to the yin [side] of the shoulder blade.[34] It enters below the armpit, turns to the inside and extends to the lung. These are the turns and windings [of the hand major yin vessel] as it moves in accordance with the normal course, or contrary to the normal numbers.[35]

心主之脈，出於中指之端，內屈循中指內廉以上，留於掌中，伏行兩骨之間，外屈出兩筋之間，骨肉之際，其氣滑利，上二寸外屈，出行兩筋之間，上至肘內廉，入于小筋之下，留兩骨之會，上入于胸中，內絡於心脈。

The heart ruler vessel[36] appears at the tip of the middle finger.[37] It turns to the inside and follows the inner edge of the middle finger upward. It remains in the

29 NJZYXY: "The 'basic joint' is the joint between toes/fingers on the one side and foot/palm on the other side."

30 NJZYXY: "ZJY: '澹 *dan* is stirred water. When the vessel has reached the *tai yuan* [opening], the movement in it can be palpitated. Hence it is said 'remains there with [its contents] stirred up.' That is to say, when the qi flow has reached the *tai yuan* opening, its movement can be felt for the first time'."

31 HDNJZP: "That is the 魚際 *yu ji* opening; it is the creek [opening] of the hand major yang lung conduit (LU-10)."

32 NJZYXY: "YSS: 'The block bone is the fish bone at the hand'. That is the bone that protrudes behind the basic joint of the thumb."

33 HDNJZP: "That is the 尺澤 *chi ze* opening; it is the confluence opening of the hand major yang lung conduit (LU-5)."

34 NJZYXY: "The region below the shoulder, above the elbows, that is: the upper arm. YSS: 'That is where the three hand yin vessels enter the shoulder blade. Hence [the text] says: 'yin [side] of the shoulder blade'."

35 NJZYXY: "The course of the lung conduit vessel from the long-term depot [lung] to the hands is called 順行 *shun xing*, 'movement in accordance [with the norms]'. The course from the hands to the lung is termed 逆數 *ni shu*, 'numbering a movement contrary [to the norms]'. 'Numbering a movement contrary [to the norms]' is to say: a sequence against the normal course."

36 HDNJZP: "That is the hand receding yin [qi] vessel of the heart enclosure. ZJY: 'That is the hand minor yin heart conduit and the hand receding yin [qi] heart enclosure conduit. These are two different conduits, but they both originate from the same long-term depot. Because the [heart] enclosure is on the outside, it constitutes a protection of the heart, and is controlled by the heart. Hence it is called 'vessel ruled by the heart'."

37 NJZYXY: "That is the well opening 中冲 *zhong chong* (PC-9).

palm.[38] It extends hidden between the two bones. It turns to the outside and appears between the two sinews at the borderline between bones and flesh;[39] the qi flow is smooth and unimpeded. Two[40] inches further up it turns to the outside and appears to further extend between the two sinews.[41] It ascends to the inner edge of the elbow. It enters below the small sinews. It remains at the meeting point of the two bones.[42] It ascends and enters the chest. Internally it encloses the heart vessel.

黃帝曰：
手少陰之脈，獨無腧，何也？

Huang Di:
The hand minor yin vessel, it is the only one that has no transport [openings].[43] Why?

岐伯曰：
少陰，心脈也。心者，五藏六府之大主也，精神之所舍也，其藏堅固，邪弗能容也。

Qi Bo:
The minor yin [conduit] is the heart vessel. The heart is the big ruler among the five long-term depots and six short-term repositories. It is the place where the //essence//[44] spirit resides. As long as this long-term depot is firm and stable, evil [qi] will not be accepted there.

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38 NJYZXY: "That is the creek opening 劳宫 *lao gong*, (PC-8).

39 NJYZXY: "That is the transport opening, 大陵 *da ling* (PC-7).

40 HBYXY, following TS 9, has replaced 二寸 *er cun*, "two inches", here with 三寸 *san cun*, "three inches".

41 HDNJZP: "A reference to the 間使 *jian shi* opening, the stream opening of the hand receding yin [qi] conduit of the heart enclosure (PC-5)."

42 NJYYXY: "That is the confluence opening, 曲澤 *qu ze*, (PC-3).

43 HDNJZP: "腧 *shu* refers to the five well-defined transport openings below the elbow and knee joints, i.e., well, creek, transport, stream and confluence [openings]. In some contexts, however, only the transport opening itself is meant. Basically all twelve conduits should have these well-defined openings. The *Nei jing* [*Ling shu*] chapter 本輸 Ben shu, though, lists eleven conduits; the heart conduit is not listed there. Hence it is said here: 'The hand minor yin conduit is the only one without a transport [opening]'." NJZYXY: "Basically all twelve conduit vessels have their specific transport openings, i.e., well, creek, transport, stream and confluence. However, LS 2 states that the transport openings of the heart conduit are in fact those of the conduit of the heart enclosure. Hence it is said here: 'The hand minor yin vessel is the only one without a transport [opening]'."

44 HBYXY: "The character 精 *jing*, 'essence', is a later, erroneous addition."

容之則心傷，
心傷則神去，
神去則死矣。

When they are accepted there, then the heart is damaged.
When the heart is damaged, then the spirit will leave it.
When the spirit has left it, then [that person] will die.

故
諸邪之在於心者，皆在於心之包絡。包絡者，心主之脈也，故獨無腧焉。

The fact is:
All evil [qi] that are present in the heart, they all are present in the heart enclosure. The [heart] enclosure, it is the vessel of the heart ruler.[45] Hence [the hand minor yin vessel] is the only one without transport [opening].

黃帝曰：
少陰獨無腧者，不病乎？

Huang Di:
If the minor yin [vessel] is the only one that has no transport [opening], will it never have a disease?

岐伯曰：
其外經病而藏不病，故獨取其經於掌後銳骨之端。其餘脈出入屈折，其行之徐疾，皆如手少陰心主之脈行也。

Qi Bo:
The conduits outside of it may have a disease, but the long-term depot itself cannot have a disease. Hence [for a treatment] one chooses only the conduit behind the palm, at the tip of the pointed bone.[46] As for the turns and windings of all the remaining vessels, the slow and swift nature of their movements, all that is identical with the course of the hand minor[47] yin vessels of the heart ruler.

45 NJZYXY: "The heart enclosure is the outer protection of the heart; it receives its orders from the heart. Hence it is said: 'The heart enclosure is the vessel of the heart ruler'."

46 HDNJZP: "That is the 神門 *shen men* opening (HT-7)."

47 HBYXY, following TS 9 and JYJ, has replaced the character 少 *shao*, "minor", here with 太 *tai*, "major".

故
本腧者，皆因其氣之虛實疾徐以取之，

The fact is:
The transport [openings of a vessel] themselves, they are always chosen for a [treatment] in accordance with the depletion and repletion, swiftness and retardation of their qi.

是謂因沖而寫，因衰而補，如是者，邪氣得去，真氣堅固，是謂 因天之序。

That is meant when it is said: "Because it has forged ahead,[48] it is drained. Because it weakens, it is supplemented." If one acts this way, the evil qi can be removed, and the true qi will be firm and stable. That is meant when it is said: To follow the set-up of heaven.

黃帝曰：
持鍼縱舍奈何？

Huang Di:
How about delay and inactivity in the handling of the needles?[49]

岐伯曰：
必先明知十二經脈之本末，皮膚之寒熱，脈之盛衰滑澁。

Qi Bo:
First of all it is essential to clearly know of the roots and ends of the twelve conduit vessels, whether the skin is cold or hot,[50] and whether the [qi in the] vessels abound or are weak, whether [their flow] is smooth or rough.

48 NJZYXY: "YSS: 'The character 沖 *chong* is synonymous here with 盛 *sheng*, 'abounding'."

49 HBYXY: "In a commentary in SW 20 Wang Bing quotes a chapter from the LS with the title 持鍼縱舍論 Chi zhen zong she lun, 'On the retarded and inactive handling of the needle'. The LS versions extent today do not include a chapter with this title. Maybe the following text is identical with the contents of that chapter.."

50 NJZYXY: "By touching the patient's skin it is possible to determine whether it is cold or hot. YSS: 'When the skin is hot, the blood and the qi can pass it. When it is cold, the qi in the vessels are blocked."

其脈
滑而盛者，病日進；
虛而細者，久以持；
大以澀者，為痛痺。

To these vessels [the following applies]:
[If the movement in them is] smooth and [if their qi] abound, the disease progresses daily.
In the case of a condition of depletion and [if the movement in the vessels] is fine, [the disease] will be maintained for a long time.
If [the movement] is massive and rough, it is a painful blockage-illness.

陰陽如一者，病難治。其本末尚熱者病尚在；其熱以衰者其病亦去矣。持其尺，察其肉之堅脆，大小滑澀，寒溫燥濕。因視目之五色，以知五藏，而決死生。視其血脈，察其色，以知其寒熱痛痺。

When yin and yang are like one,[51] the disease is difficult to cure. If both root and tip[52] are hot, the disease is still there. Once the heat weakens,[53] the disease vanishes too. One grasps the foot-long section [of the lower arm] and checks whether the flesh is firm or brittle, [whether the movement in the vessels] is massive or minimal, smooth or rough, [and whether the skin is] cold or warm, dry or moist. From observing the five colors of the eyes one knows [the condition of] the five long-term depots and is able to determine whether [the patient] will die or survives. From observing the blood vessels and checking their colors, one knows whether it is a case of cold or heat, and a painful blockage-illness.

黃帝曰：
持鍼縱舍，餘未得其意也。

Huang Di:
Whether the needles are handled with delay and inactivity, the meaning of these approaches I have not yet grasped.

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51 ZJY: "When the exterior and the interior are both harmed, and when the blood and the qi are damaged, then 'yin and yang can no longer be distinguished'. When in such a situation the needle is inserted, [the disease] contrary to one's intentions will intensify. Hence one must be inactive, and must not pierce."

52 HBYXY: " 'Root' and 'tip' refer to chest and abdomen here as 'root' and to the four limbs as 'tips'."

53 HBYXY, following JYJ 5 and the commentaries by several earlier authors, has replaced the character 以 *yi* here with 已 *yi*, 'already'.

岐伯曰：
持鍼之道欲端以正，安以靜。

Qi Bo:
The WAY of handling the needles requires sincerity and a proper [attitude],[54] peace and calmness.

先知虛實，而行疾徐。
左手執骨，右手循之。
無與肉果。寫欲端以正，
補必閉膚。輔鍼導氣，
邪得淫泆，真氣得居。

At first one must know whether it is a condition of depletion or repletion, and then [the needle] is applied swiftly or slowly.
One's left hand holds the bones; the right hand follows them.
[The needle] must not get stuck in the flesh.[55] To conduct a drainage, [the needle] must be held vertically.[56]
For supplementation the skin is to be closed [with the finger once the needle is withdrawn]. One supports the needling [by a manual massage] to guide the qi.
This way the evil [qi] are dissipated,[57] and the true qi can settle down.

黃帝曰：
扞皮開腠理奈何？

Huang Di:
To pull up the skin with the fingers and to open the skin structures, how is that done?

54 Further down the same wording is repeated. Chinese commentators associate it there with the handling of needles: "requires to hold [the needle] vertically". This translation is possible here too.

55 NJZYXY: "That is an aspect that is to be considered in piercing. When the needle is inserted, one must not proceed too forcefully lest the patient's reaction is excessive in that his muscles and the skin cramp and contract with the result of the flesh tightly enclosing the needle. That might lead to undesirable consequences such as that the needle bends or remains stuck." HDNJZP: "The character 果 *guo* is synonymous here with 裹 *guo*, 'to enclose'."

56 The character 以 *yi* may be a later insertion.

57 NJZYXY: "淫泆 *yin yi* signifies a spill over of water. In the present context is refers to the dissipation of the evil qi."

岐伯曰：
因其分肉，左別其膚，微內而徐端之，適神不散，邪氣得去。

Qi Bo:
One goes to the partings of the flesh. The left [hand][58] separates the skin. [The needle] is inserted slowly and in a vertical position. This way one avoids a dissipation of the spirit and successfully removes the evil qi.

黃帝問於岐伯曰：
人有八虛，各何以候？

Huang Di asked Qi Bo:
Man has eight depletion conditions. How can each of them be known?

岐伯答曰：
以候五藏。

Qi Bo replied:
By observing the five long-term depots.

黃帝曰：
候之奈何？

Huang Di:
How are they observed?

岐伯曰：
肺心有邪，其氣留於兩肘；
肝有邪，其氣流於兩腋；
脾有邪，其氣留於兩髀；
腎有邪，其氣留於兩膕。

Qi Bo:
When there are evil [qi] in the lung and the heart, the qi remain in the two elbows.[59]
When there are evil [qi] in the liver, the qi flow into the two armpits.

58 HBYXY following TX 23 and the commentary by YSS has the character 左 *zuo*, "left", replaced here with the character 在 *zai*, "it is important".

59 HDNJZP: "Lung and heart are situated above the diaphragm; they are both connected to the hand conduits. When evil qi avails itself of a depletion and settles there, that will show in the two elbows."

When there are evil [qi] in the spleen, the qi remain in the two thighs.
When there are evil [qi] in the kidneys, the qi remain in the hollows of the two knees.[60]

凡此八虛者，皆機關之室，真氣之所過，血絡之所遊。邪氣惡血，固不得住留。住留則傷筋絡骨節；機關不得屈伸，故疴攣也。

To these eight conditions of depletion applies: they all affect the chambers where the joints are located,[61] where the true qi pass by, where the blood network [vessels] extend. Evil qi and malign blood must not remain there for good. If they were to remain there for good, then that would damage the sinews, the network [vessels], the bones and the joints. The joints would be unable to bend and stretch. Hence a cramp results.

60 HDNJZP: "The hollow of the knee is called 膕 *guo*."

61 The allegory implied here is not clear. Chinese commentators interpret 機關 *ji guan* simply as "joints". See. LS 1, note 4.

Chapter 72
通天
To Penetrate Heaven

黃帝問於少師曰：
余嘗聞人有陰陽，何謂陰人？何謂陽人？

Huang Di asked Shao shi:
I have been informed that there are yin persons and yang persons. Which ones are called yin persons? Which ones are called yang persons?

少師曰：
天地之間，六合之內，
不離於五，人亦應之，
非徒一陰一陽而已也，而略言耳，口弗能遍明也。

Shao shi:
Between heaven and earth, and within the six [dimensions of universal] unity,[1] there is nothing that is outside of the number five, and man too corresponds to it. It is not such that there is only a yin and yang categorization. If one were to speak of this with only a few words, his mouth would not be able to clarify it in all aspects.

黃帝曰：
願略聞其意，有賢人聖人，心能備而行之乎？

Huang Di:
I still wish to be informed of its meaning with only a few words. Are there exemplary men, are there sages, who could perfect this in their heart and then practice it?[2]

1 六合 *liu he*, the "six [dimensions of universal] unity" signify the four cardinal directions South, North, West, East, as well as "above" and "below".

2 HBYXY: "The line 心能備而行之乎 *xin neng bei er xing zhi hu* should probably correctly read: 必能備而衡之乎 *bi neng bei er heng zhi hu*, 'they are certainly able to balance [yin and yang]!' That would be a meaningful statement."

少師曰：
蓋有太陰之人，少陰之人，太陽之人，少陽之人，陰陽和平之人。凡五人者，其態不同，其筋骨氣血各不等。

Shao shi:
For sure, there are major yin type persons and minor yin type persons, major yang type persons and minor yang type persons, and there are persons with harmonious, even shares of yin and yang. All these five types of persons, their attitudes are different, and their sinews and bones, their qi and their blood are not alike either.

黃帝曰：
其不等者，可得聞乎？

Huang Di:
That they are not alike, may I be informed of that?

少師曰：
太陰之人，貪而不仁，下齊湛湛，好內而惡出，心和而不發，不務於時，動而後之，此太陰之人也。

Shao shi:
Major yin type persons are greedy; they have no social competence. From the outside they appear to be modest but internally they harbor sinister thoughts.[3] They love to take and they hate to give.[4] Their heart is gentle but does not open.[5] They do not concentrate on a task when the time has come,[6] [rather they wait for others to] move and act themselves only afterwards.[7] Such are major yin type persons.

少陰之人，小貪而賊心，見人有亡，常若有得，好傷好害，見人有榮，乃反慍怒，心疾而無恩，此少陰之人也。

Minor yin type persons are a little greedy, and they have the heart of a robber. When they realize that others have lost something, they always behave as if they them-

3 NJZYXY: "下齊 *xia qi* is synonymous here with 謙虛下氣 *qian xu xia qi*, 'reticent and modest'. 湛湛 *zhen zhen* has the meaning here of 'malicious thoughts deep in the heart'."

4 MYT: "When he gets something, he is happy; when he has to give something, he is angry."

5 HDNJZP: "They keep their thoughts with themselves; they do not voice them."

6 NJZYXY: "不務於時，動而後之 *bu wu yu shi dong er hou zhi* is to say: He does not take circumstances into consideration and knows only his own advantage. He is opportunistic and his acting restricts other people."

7 HDNJZP: "In their activities they always leave to somebody else the precedence. Only after they have seen whether others have succeeded or failed, they determine their own actions."

selves had made a gain. They love to harm, they love to destroy. When they see that someone else has come to honor, contrary to what one might expect they react with rage. They are envious[8] and lack any compassion. Such are minor yin type persons.

太陽之人，居處於於，好言大事，無能而虛說，志發於四野，舉措不顧是非，為事如常自用，事雖敗，而常無悔，此太陽之人也。

Major yin type persons are content with their existence.[9] They love to make big claims but do not have the required competence, and hence these are empty words. Their mind reaches the four regions[10] and when they take something on, they do not care whether it is right or wrong. They act randomly and only in their self-interest. When their affairs fail, the never feel remorse. Such are the major yang type persons.

少陽之人，諟諦好自責，有小小官，則高自宜，好為外交，而不內附，此少陽之人也。

Minor yang type persons pursue their tasks diligently[11] and have great self respect. Even if they are only minor officials, they still consider themselves something special and well suited.[12] They love to have exchanges with others, and they do not devote themselves to [their duties] internally. Such are the minor yang type persons.

陰陽和平之人，
居處安靜，無為懼懼，
無為欣欣，婉然從物，
或與不爭，與時變化，
尊則謙謙，譚而不治，是謂至治。

Persons with a harmonious balance of yin and yang [qi],
They live in a peaceful and calm environment. Nothing makes them worry.
Nothing causes them to enjoy. They fulfill their tasks and are always friendly.

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8 NJZYXY: "The character 疾 *ji* is synonymous here with 嫉 *ji*, 'envious'." Differently HDNJZP: "He has awful intentions and knows no compassion for others."

9 NJZYXY: "於於 *yu yu* is synonymous here with 自得 *zi de*, 'frugal', 'satisfied'."

10 NJZYXY: "志發於四野 *zhi fa yu si ye* has the meaning here of 好高務遠 *hao gao wu yuan*, 'to make plans for projects beyond one's own competence'." Differently HDNJZP: "He makes himself known everywhere for fear he might remain unknown."

11 HBYXY: "諟諦 *shi di* has the meaning here of 審 *shen*, 'to carefully examine'."

12 HBYXY, following JYJ 1/16, has instead of 宜 *yi*, "suitable", "appropriate", here 宣 *xuan* "to spread".

They never enter into a conflict with others; they wait for changes to occur by themselves.
They accept praise with modesty. They argue[13] without intending to regulate.[14] That is called "highest achievement in regulation."

古之善用鍼艾者，視人五態，乃治之。盛者寫之，虛者補之。

Those in antiquity who knew well how to use needles and moxa, they took into regard the five attitudes of man, and then cured them. Where [the qi] abounded, they drained them. Where they were depleted, they supplemented them.

黃帝曰：
治人之五態奈何？

Huang Di:
To cure the five attitudes of man, how is that done?

少師曰：

太陰之人，多陰而無陽，其陰血濁，其衛氣澀，陰陽不和，緩筋而厚皮，不之疾寫，不能移之。

Shao shi:
Major yin type persons have plenty of yin and they lack yang [qi]. The yin [qi], the blood, are turbid. [The flow of] their guard qi is rough. Their yin and yang [qi] are not in harmony. Their sinews are relaxed, and their skin is thick. If one does not perform a swift drainage, [the nature of the disease] cannot be altered.

少陰之人，多陰而少陽，小胃而大腸，六府不調，其陽明脈小，而太陽脈大，必審調之，其血易脫，其氣易敗也。

Minor yin type persons have plenty of yin and few yang [qi]. They have a small stomach and big intestines.[15] Their six short-term repositories are not balanced. Their yang brilliance vessels are small, while their major yang vessels are big. That

13 HBYXY: "The character 譚 *tan* is synonymous here with 談 *tan*, 'to discuss'."

14 NJZYXY: "That is to say, they discuss to convince; they do not exert pressure to force someone to do something."

15 ZJY: "The yang brilliance [conduit] is the sea out of which the five long-term depots and six short-term repositories [receive their supplies]. The small intestine is the short-term repository controlling transport. When the stomach is small it stores little and hence only few qi are available. When the small intestine is big, transports are fast and the qi cannot accumulate. Hence the yang qi are diminished and can accumulate even less. This results in a condition of much yin and few yang [qi]."

is to be checked to regulate it. The blood of such [persons] is easily lost; their qi are easily destroyed.[16]

太陽之人，多陽而少陰，必謹調之，無脫其陰，而寫其陽。陽重脫者易狂，陰陽皆脫者，暴死，不知人也。

Major yang type persons have plenty of yang and few yin [qi]. That must be regulated carefully. The yin [qi] must not be lost while the yang qi are drained. When the yang [qi] are lost excessively, [such persons] will easily succumb to madness. When both the yin and the yang [qi] are lost, a sudden death results,[17] and [being unconscious, that person] will no longer recognize others.

少陽之人，多陽而少陰，經小而絡大，血在中而氣在外，實陰而虛陽。獨寫其絡脈，則強氣脫而疾，中氣不足，病不起也。

Minor yang type persons have plenty of yang and few yin [qi]. Their conduits are small, while their network [vessels] are big.[18] The blood is in the interior, and the qi are in the exterior. The yin [qi] are to be replenished, and the yang [qi] are to be depleted. When only the network [vessels] are drained, the qi of strength will be lost rapidly. As a consequence the qi in the center will be insufficient, and the [patient] will not rise from his disease.

陰陽和平之人，其陰陽之氣和，血脈調，宜謹診其陰陽，視其邪正，安其容儀，審有餘不足，盛則寫之，虛則補之，不盛不虛，以經取之，此所以調陰陽，別五態之人者也。

Persons whose yin and yang are in a harmonious balance, their yin and yang qi are in harmony, and their blood vessels are adjusted. It is advisable,[19] to carefully examine their yin and yang [conduits], and to find out whether there are evil or proper [qi], to take into regard their[20] appearance and demeanor, and to check whether

16 HDNJZP: "When the yang qi are depleted, one must not drain blood in addition. Hence it is said 'are easily destroyed'. When the yang qi are diminished in the first place, and one adds further harm, then weakening and destruction set in easily."

17 NJZYXY: " 'Sudden death' may have two different meanings. It may indicate that someone dies all of a sudden. It may also mean that someone falls unconscious and is unable to recognize his environment."

18 ZJY: "The conduit vessels are in the depth and are yin. The network vessels are at the surface and are yang. Hence people of the minor yang type have much yang [qi] and their network [vessels] are big; they have few yin [qi] and their conduit [vessels] are small."

19 I follow HBYXY which based on the version in JYJ 1/16 has added here the character 宜 *yi*, "it is advisable".

20 I follow HBYXY which based on the version in JYJ 1/16 has added here the character 其 *qi*, "their".

there is a surplus or an insufficiency. When [the qi] abound, then they are to be drained. A depletion is to be supplemented. If there is neither an abundance nor a depletion, the [disease] is to be removed from the conduits. That is how the yin and yang [qi] are adjusted by distinguishing the people in view of their five attitudes.

黃帝曰：
夫
五態之人者，相與毋故，卒然新會，未知其行也，何以別之？

Huang Di:
Now,
with persons of these five attitudes I have not met so far. If unexpectedly I were to encounter them, I would not know their behavior. How can they be distinguished?

少師答曰：
眾人之屬，不知五態之人者，

Shao shi replied:
Among the masses of people,[21] the people with the five attitudes cannot be recognized [immediately].

故
五五二十五人，而五態之人不與焉。五態之人，尤不合於眾者也。

The fact is:
The five times five, that is, the 25 types of people, they are not the same as the people with the five attitudes. The people with the five attitudes, they are even less identical with the masses.

黃帝曰：
別五態之人，奈何？

Huang Di:
To distinguish the people of the five attitudes, how is that done?

少師曰：
太陰之人，其狀黮黮然黑色，念然下意，臨臨然長大，膕然未偻，此太陰之人也。
少陰之人，其狀清然竊然，固以陰賊，立而躁崄，行而似伏，此少陰之人也。

21 HBYXY: "眾人 *chong ren* are the 25 types of people mentioned above."

太陽之人，其狀軒軒儲儲，反身折膕，此太陽之人也。
少陽之人，其狀立則好仰，行則好搖，其兩臂兩肘，則常出於背，此少陽之人也。
陰陽和平之人，其狀委委然，隨隨然，顒顒然，愉愉然，睟睟然，豆豆然，眾人皆曰君子，此陰陽和平之人也。

Shao shi:

Major yin type persons, their appearance: They look gloomy with a black complexion. They hide their thoughts. Their eyes are directed downwards, and they are tall.[22] They go piked, but they are not crippled.[23] Such are the major yin type persons.

Minor yin type persons, their appearance: They seem dignified and are devious. In fact, they are hidden robbers. When they stand up they are hectic. When they walk, they bend their body forward. Such are the minor yin type persons.

Major yang type persons, their appearance: They are very self-assured. Their body is bent backward, and their hollows of the knees are pleated. Such are the major yang type persons.

Minor yang type persons, their appearance: When they stand, they tend to direct their face upward. When they walk, they sway back and forth. Their two upper arms and their two elbows are pushed backward. Such are the minor yang type persons.

Persons whose yin and yang [qi] is in a harmonious balance, their appearance: They are complacent and sociable. They are dignified and yet friendly. [24] They are open towards others,[25] and well-behaved.[26] The masses of people call them "gentlemen." Such are the persons whose yin and yang [qi] are in a harmonious balance.

22 HDNJZP: "They have a tall stature, but they always walk with downcast eyes."

23 NJZYXY: "That is to say, they appear servile with arched back and bent knees, but they are no real hunchbacks."

24 NJZYXY: "愉愉然 *yu yu ran* has the meaning here of: 和颜悦色 *he yan yue se*, 'to meet someone with a friendly face'."

25 HDNJZP: "睟睟然 *xuan xuan ran* originally refers to 'beautiful eyes'. Here it means: 'open, friendly face'."

26 HBYXY: "The character 豆 *dou* is presumably a corrupt version of 豈 *qi*, in the sense of 樂 *le*, 'joyful'." NJZYXY: "豆豆然 *dou dou ran* is to say: their behavior is well-mannered; their acting is transparent."

Chapter 73
官能
Function and Competence

黃帝問于岐伯曰：
余聞九鍼於夫子眾多矣不可勝數，

Huang Di asked Qi Bo:
I have been informed by you of the nine needles to an extent that can hardly be quantified.

餘
推而論之，以為一紀。
余司誦之，子聽其理，
非則語余，請正其道，
令可久傳，後世無患，
得其人乃傳，非其人勿言。

I
have considered this intensively, and have set up a system of rules.
That I wish to introduce to you, and you will hear its underlying principles.
Where I am wrong, you will tell me. I request you to correct its WAY
so that it will be transmitted for a long time, and later generations will not suffer.
If the appropriate persons are met, it is to be handed over to them. To those who are not the appropriate persons, nothing is said.

岐伯稽首再拜曰：
請聽聖王之道。

Qi Bo bowed his head twice in reverence:
I ask to listen to the Sage King's WAY.[1]

1 It is not entirely clear whether Qi Bo addresses Huang Di here as "Sage King" directly, or whether he says "I ask for permission, to be informed of the WAY of the [ancient] Sage Kings." The term 聖王 *sheng wang*, "Sage King" appears in 禮記 *Li ji* and 左傳 *Zuo zhuan*. Since Huang Di intends to propose to Qi Bo here a "set of rules", 紀 *ji*, he had prepared himself, it may well be that by "Sage King" Huang Di was meant.

黃帝曰：
用鍼之理，必知形氣之所在，
左右上下，陰陽表裏，
血氣多少，行之逆順，
出入之合，謀伐有過。

Huang Di:
The principles underlying the applicaton of the needle require one to know where the qi of the physical appearance are located,
on the left or right, above or below, in the yin or yang realms, in the exterior or in the interior,[2]
whether blood and the qi are present plentiful or in small amounts,[3] and whether they move contrary to or in accordance with the norms,[4]
as well as the confluences where they leave and enter. It is only then that one can plan to punish where there is a transgression.[5]

知解結，知補虛寫實，上下氣門，明通於四海。

One knows how to untie knots,[6] and one knows how to supplement a depletion and to drain a repletion, where the gates are for the qi to ascend and to descend, and is familiar with the four seas.

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2 YSS: "The liver grows on the left; the long-term depot lung is located on the right. The heart is in the exterior; the kidneys regulate in the interior. In males on the left, in females on the right. The yin and yang realms, above and below, one must be familiar with all of that." Differently HDNJZP: "That is to point out where at the 'Hall of Enlightenment' (i.e., the nose) the complexions are to be examined: on the left or on the right, above or below."

3 HDNJZP: "A reference to the quantities of qi and blood in the individual conduit vessels. For example, the minor yang conduits have much qi and little blood, while the major yang conduits have much blood and few qi."

4 YSS: "The camp qi flow through the vessels in a movement in accordance with the norms. The guard qi move contrary to the norms." Differently ZJY: "The yin qi move from the feet upward. They reach the head and descend again, along the arms. The yang qi move from the hands upward into the head and then descend into the feet. Hence it is as follows: the yang diseases move upward to their apex, and then descend again. The yin diseases move downward to their deepest point and then ascend again. Whatever is contrary to these [norms] is called 逆 *ni*, 'movement contrary to the norms'."

5 NJZYXY: "The character 過 *guo* is synonymous here with 過失 *guo shi*, 'transgression'. When one knows where transgressions occur, then one will intervene there and restore normality."

6 See also LS 75: "When within one conduit a condition of repletion exists above, and a condition of depletion exists below, and no passage is possible [for blood and qi], then that is certainly so because [the qi in] the diagonal network [vessels] are more abundant

審其所在，寒熱淋露，
以輸異處，審於調氣，
明於經隧，左右肢絡，盡知其會。

One examines where [a disease] is situated, whether it is a cold or heat [qi] with dripping dew,
how it is transported to another location. One sees to it that the qi are balanced, and is familiar with the conduit-channels, their branch courses and network [vessels] on the left and on the right, and knows all their meeting points.

寒與熱爭，能合而調之，
虛與實鄰，知決而通之，

When cold and heat [qi] battle each other, one is able to unite and balance them.
When depletion and repletion occur side by side, one knows to resolve this and make the [qi] pass again.

左右不調，把而行之，
明於逆順，乃知可治，
陰陽不奇，故知起時。

When the [qi] on the left and right are not balanced, one handles them to make them move on again.
Once one is familiar with the movements contrary to and in accordance with the norms, he will know which therapy will lead to a cure.
When neither yin nor yang [qi] dominate unilaterally,[7] one knows for sure the time when [the patient] will rise again.

審於本末，察其寒熱，
得邪所在，萬刺不殆。
知官九鍼，刺道畢矣。
明於五輸，徐疾所在，
屈伸出入，皆有條理。

One observes root and end, and checks whether it is a condition of cold or heat, and when one finds out the location of the evil [qi], even a myriad piercings will not end in a catastrophe.

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than those in the big conduits. As a result, no passage is possible. One examines [where the blockage is] and drains it. That is a so called 'untying of knots'."

7 NJZYXY: "The character 奇 *qi* is synonymous here with 倚 *yi* in the sense of 偏 *pian*, 'unilateral'."

To know the functions[8] of the nine needles, this is all there is to the WAY of piercing.
To be familiar with the five transport [openings], and where [the needle is to be inserted] slowly or quickly,[9]
for bending and stretching, leaving and entering,[10] for all these [aspects of needling] well-defined structures exist.

言陰與陽，合於五行，
五藏六府，亦有所藏，
四時八風，盡有陰陽。
各得其位，合於明堂，
各處色部，五藏六府。

One talks about yin and yang, and links them to the five phases.
The five long-term depots and the six short-term repositories, they all have something they store.[11]
The four seasons and the eight winds, they all are included in the yin and yang [qi] categorization.
Each position is identified, and linked with the "Hall of Enlightenment."
Each location has its local coloring [showing the condition of] the five long-term depots and six short-term repositories.

8 The character 管 *guan* is synonymous here with 任 *ren*, 'task', 'function'. The nine needles are all different. Each has its specific task for which it is suitable."

9 MYT: "Each of the five long-term depots has the five transport [openings] well, creek, transport, stream and confluence. Each of the six short-term repositories has the six transport [openings] well, creek, transport, lowland, stream and confluence. However, [on the conduits of] the six short-term repositories the lowland [openings] and the transport [openings] occupy the same venue. Hence one may say that all [the conduits of the short-term depots and long-term repositories] have five transport [openings]. 'Slowly or quickly' refers to the needling technique. When [the needle is inserted] slowly and [withdrawn] quickly, a repletion will result. When it is [inserted] quickly and [withdrawn] slowly, that will cause a depletion." The character *shu* 輸, normally translated as "transport [opening], was identified by later commentators as the point "where, in a stream, the waters rush". This suggests an image of "rapids", after which a stream is big enough to carry ships to transport goods. This is also the point where a stream enters the lowlands. Hence in my revised translation of the *Nan jing* I have rendered the character *shu* 輸 in this particular context as "rapids".

10 YSS: "When the needle is introduced, in some cases [the patient has] to bend, in others [his limbs must] be stretched. One must know both principles." MYT: " 'Bending and stretching, leaving and entering' refers to the courses of the conduit vessels." NJZYXY: "Some authors associate the statement 'bending and stretching' with the venue where the needle is inserted; others interpret it as a reference to the courses of the conduit vessels."

11 YSS: "The five long-term depots store the five spirits. The six short-term repositories store the five grains."

察其所痛，左右上下，
知其寒溫，何經所在。

One checks where the pain is, on the left or right, above or below,[12]
to find out whether it is a condition of cold or warmth and which conduit is affected.

審皮膚之寒溫滑澁，知其所苦，膈有上下，知其氣所在。
One examines the skin whether it is cold or warm, smooth or rough, to get to know the reason of a suffering.[13] The diaphragm barrier lies in the middle between above and below. [One examines there] to find out the location of the qi.[14]

先得其道，稀而疏之，
稍深以留，故能徐入之。

First one identifies the path [where the needle is to be inserted]. With a thin [needle] it is to be widened.[15]
The insertion is slight or deep and [the needle] is let to remain [inserted]. Hence it can be inserted slowly.

大熱在上，推而下之；
從上下者，引而去之；
視前痛者，常先取之。
大寒在外，留而補之；
入于中者，從合寫之。鍼所不為，灸之所宜。
上氣不足，推而揚之；
下氣不足，積而從之；
陰陽皆虛，火自當之。

When massive heat is present above, it is to be pushed down.
The [qi] moving down from above, they are pulled away to be removed.
If one observes a pain on the front side, it is always to be removed first.
When massive cold is present in the exterior, [the needle] is to remain for a while and the [proper qi] are supplemented.

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12 The "Hall of Enlightenment" is the nose. See LS 37, note 4.

13 ZJY: "Cold refers to plenty of yin [qi]; heat refers to plenty of yang [qi]. A smooth [skin] indicates a repletion; a rough [skin] often indicates a depletion."

14 ZJY: "Above the diaphragm is the 膻中 *dan zhong*, 'chest center'. That is the upper qi sea. The heart and the lung are situated there. Below the diaphragm are spleen, liver and kidneys. The cinnabar field is there, it is the lower qi sea."

15 MYT: "The character 疏 *shu* is synonymous here with 鍼之闊 *zhen zhi kuo*, the 'width of a needle'."

If the cold [qi] enter the interior, they are to be drained from the confluence [openings].

//Where the needles are of no use, cauterization is appropriate.//

When the qi above are insufficient, they are to be pushed upward.

When the qi below are insufficient, they are to be accumulated and then will move there.[16]

When both the yin and the yang [realms] are depleted, the fire [of cauterization] will match the [situation].[17]

厥而寒甚，骨廉陷下，
寒過於膝，下陵三里。
陰絡所過，得之留止，
寒入于中，推而行之；

When [the qi] recede with an extreme cold, when there are indentations at the edges of the bones, and

when the cold reaches beyond the knees, [the treatment is to use the] *xia ling* [opening, i.e.,] the *san li* [opening].[18]

When the [cold] has passed beyond the yin network [vessels], the [needle] is to remain [inserted] once [the qi] have been reached.

When the cold has entered the center, it is to be pushed to have it move on.[19]

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16 YSS: " 'When the qi above are insufficient' is to say: the qi in the chest are diminished, and they can be 'pushed' to let them return to abundance. The character 揚 *yang* is synonymous here with 盛 *sheng*, 'abounding'. 'When the qi below are insufficient' is to say: the qi that move in the kidneys are diminished. They can be supplemented to have the qi collect again. 'They are to be accumulated and then will move there' [is to say]: The needle is let to remain inserted for a while, and the qi will move there. This way a repletion can be generated below."

17 MYT: "When both the yin and the yang realms have a condition of depletion, and if needles cannot be applied, then one must cauterize with fire."

18 The terms 下陵 *xia ling* and 三里 *san li* designate the same needle insertion hole: ST-36. NJZYXY: "The two characters 下陵 *xia ling* may have been a commentary on 三里 *san li* that were erroneously integrated into the text later." This assumption is difficult to reconcile with the rhyme structure. It may well be that the integration of the two characters 下陵 *xia ling* into the main text coincided with an omission of two other characters referring to the type of therapy to be applied. Hence the version proposed by HBYXY appears plausible. It suggests to read the character 陵 *ling* as synonymous with 取 *qu*, "to choose [for therapy]", in the sense of "below (or: to discharge) one chooses the *san li* [opening]."

19 ZJY: "When cold [qi] remain in the network [vessels] and then enter the conduits, they are to be pushed with needles to cause them to disperse or to continue their movement."

經陷下者，火則當之；
結絡堅緊，火所治之。
不知所苦，兩蹻之下，
男陰女陽，良工所禁，鍼論畢矣。

When the conduits are indented, the fire [of cauterization] will match the [situation].
When the network [vessels] are firm and tight, the fire [of cauterization] will cure that.[20]
When one does not know the location/the cause of the suffering, [the fire is to be applied] below the two walker [conduits].
For males the yin [walker conduit] and for females the yang [walker conduit] are prohibited to be used by good practitioners.[21] This is all there is to [the WAY of] needling.

用鍼之服，必有法則，
上視天光，下司八正，
以辟奇邪，而觀百姓，
審於虛實，無犯其邪。是
得天之露，遇歲之虛，
救而不勝，反受其殃，

The application[22] of the needles must be based on rules.
Above the celestial constellations are to be taken into regard, below the eight seasonal turning dates are to be considered.[23]
This way unusual evil is eliminated,[24] and the population is taken care of.[25]

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20 JYJ and TS have instead of 火所治之 *huo suo zhi zhi* here 火之所治 *huo zhi suo zhi*, "it is cured with fire".

21 ZZC: "When one does not know the place where the disease and the pain are located, one chooses [for the treatment] the two [yin and yang] walker [conduits] below the knuckles. Men are yang and women are yin. Hence a good practitioner observes the taboo on choosing in males the yin and in females the yang [walker conduit] for treatment." LY: " 'Below the two walker [conduits]', that are the 照海 *zhao hai* (KI-6) and 申脉 *shen mai* [openings] (BL/62)."

22 YSS: "The character 服 *fu* has the meaning here of 學習 *xue xi*, 'to study'."

23 Tamba: "The character 司 *si*, 'to control', is synonymous here with 伺 *ci*, "to inspect'."

24 NJZYXY: "The character 辟 *bi* is synonymous here with 除 *chu*, 'to remove'."

25 HDNJZP: "The character 觀 *guan* is synonymous here with 示 *shi*, 'to inform', 'to make known'. That is, the people are to be informed of how to avoid the evil [qi] of a robber wind."

So that they discern depletion and repletion,[26] and there will be no such evil as the violation [of rules]. It happens that
they are affected by the dew of heaven or encounter the depletion of a certain year.[27]
One lends help but does not win. On the contrary, the result is a catastrophe.

故曰
必知天忌，乃言鍼意。
法於往古，驗於來今，
觀於窈冥，通於無窮。麤之所不見，良工之所貴。
莫知其形，若神髣佛。

Hence it is said:
It is essential to know the prohibitions of heaven, and only then one should speak about the meaning of needling.
The laws date from the past. Their verification lies in the presence.
One looks into what is obscure and dark, and penetrates the limitless.[28]
//That is what the unrefined [practitioner] fails to see, and what the good practitioner values.//
When one does not know the physical appearance [of a disease] it will remain as volatile as a spirit.

26 HDNJZP: "That are references to repletion evil and depletion evil. See LS 77: 'When the wind comes from a location where [Taiyi] has taken residence, it is a repletion wind. It is responsible for generation, and long-term nourishment of the myriad things. When [the wind] comes from the opposite direction, it is a depletion wind. It harms the people. It is responsible for killing, and it is responsible for causing damage. One must watch out carefully for depletion winds, and avoid them'."

27 ZJY: "When wind and rain of heaven arrive untimely, that is called 'dew', and indicates a catastrophe of a lacking conformity between annual season and nature. 'Depletion of a year' is a situation when the qi of a year do not conform with the actual climatic phenomena, that is, when in spring it is not warm, and when in summer it does not get hot." The character 是 *shi* leaves the rhyme structure and maybe a later addition. SDY proposes that it should be the character 值 *zhi*, in the sense of 遇 *yu*, 'to encounter', 'affected by'."

28 NJZYXY: "All minor and difficult to recognize changes, as, for example, changes of the qi and the blood in the long-term depots and short-term repositories."

邪氣之中人也，洒淅動形；
正邪之中人也，微先見於色，不知於其身，

When evil qi strike a person, shivering will move his physical appearance.
When a proper evil[29] strikes a person it will be slightly visible in his complexion. It will not be recognized in [changes undergone by] his body.

若有若無，若亡若存，
有形無形，莫知其情。

It is as if it were present, and then as if it were absent; as if it were lost, and as if it existed.
It may assume a physical appearance, and it may lack a physical appearance. Nobody knows its nature.

是故
上工之取氣，乃救其萌芽；
下工守其已成，因敗其形。

The fact is:
When the superior practitioner removes the qi, then his assistance begins while the [disease] is at its very beginnings.
The inferior practitioner takes care of what has received its final form already, and hence contributes to the destruction of [the patient's] physical appearance.

29 HDNJZP: "When a body in a condition of depletion is harmed by the regular/proper qi of an annual season that avail themselves [of this depletion, and hence are to be considered as] evil [qi], then these are 'proper evil [qi]'." SW 26 identifies 正邪 *zheng xie*, "proper evil [qi]", as those 邪 *xie*, "evil [qi]", that originate from one of the 正 *zheng*, "cardinal directions," and explains: "when the body is exerted and sweat flows and when the interstice structures are open and meet with depletion wind, then the [latter] strikes man in a very subtle manner. Hence, 'no one knows its nature;' 'no one sees its physical appearance'." The meaning is the same. "Proper evil [qi]" are those climatic qi that arrive either from their appropriate cardinal direction, or during their appropriate annual season, and avail themselves of a depletion condition in the human body to enter and settle there. 正 *zheng*, "proper", "regular", changes to 邪 *xie*, "evil", when it leaves its appropriate position, in nature as in society.

是故
工之用鍼也，知氣之所在，而守其門戶，

The fact is:
When a [competent] practitioner applies the needles, he knows the location of the qi, and he guards their gateways.[30]

明於調氣，補寫所在，
徐疾之意，所取之處。

He is familiar with how to balance the qi, and where to supplement and to drain.
[He knows] the meaning of slow and swift [insertion] and the locations where the [qi] are to be removed.

寫必用員，切而轉之，
其氣乃行，疾而徐出，
邪氣乃出，伸而迎之，
遙大其穴，氣出乃疾。

To drain one must use the rounded [needle].[31] It is to be pressed [into the tissue] with a rotating movement.
That causes the qi to move on. When [the needle is inserted] swiftly and withdrawn slowly, that causes the evil qi to come out. [When the needle is inserted], it is directed against [the movement of the qi].
[The needle] is moved here and there to widen the [insertion] hole.[32] This way the qi come out quickly.

30 See SW 26: " 'To know where [the disease] is' is to know how to diagnose, at the nine indicators in the three sections, the locations of the vessels having a disease and to treat them. Hence, that is called 'to guard the doors'."

31 Differently NJZYXY: "The character 員 *yuan*, 'round', refers to 員活流利的針法 *yuan huo liu li de zhen fa*, a 'flexible needling'. YSS: 'The character 員 *yuan*, 'round', is synonymous here with 規 *gui*, 'circle'. One acts in accordance with the [circular] movements in heaven. That is [the approach] to drain the qi'." SW 26 and JYJ 5/4 have instead of 員 *yuan* 方 *fang*, "rectangular".

32 NJZYXY: "Instead of the character 遙 *yao*, JYJ and TS have 搖 *yao*, 'to sway'. This is a manual technique applied when the needle is withdrawn."

補必用方，外引其皮，令當其門，左引其樞，
右推其膚，微旋而徐推之，必端以正安以靜，
堅心無解，欲微以留，氣下而疾出之推其皮，
蓋其外門，真氣乃存。用鍼之要，無忘其神。

To supplement one must use a rectangular [needle].[33] The skin is pulled up from outside, and [the needle] is to be positioned exactly on the gateway. With the left [hand] the pivot is pulled,
with the right [hand] the skin is pushed. One carefully rotates [the needle] and slowly pushes it. [The needle] is to be held upright. [The practitioner] is calm.
He stabilizes his heart, and is not relaxed. He intends to let [the needle] remain for a little while. When the qi have descended [the needle] is swiftly removed, and the skin is pushed down.
By closing the external gateways, the true qi are preserved. For applying the needles [successfully] it is important not to neglect the spirit.[34]

雷公問於黃帝曰：
鍼論曰：得其人乃傳，非其人勿言，何以知其可傳？

Lei Gong asked Huang Di:
The *Discourse on the Needles* says: "If the appropriate persons are met, it is to be handed over to them. To those who are not the appropriate persons, nothing is said." How can it be known whether [it is a person to whom the knowledge] can be transmitted?

黃帝曰：
各得其人，任之其能，故能明其事。

Huang Di:
When one has found such a person, he is to be given a task in accordance with his competence. That will enable one to see how he handles his affairs.

33 NJZYXY: "The character 方 *fang* has the meaning here of 'rectangular [shape]' and 'sincere/upright [mentality]'. YSS: 'The character 方 *fang* is synonymous here with 矩 *ju* 'the carpenter's square'. One acts in accordance with the calmness [of the square] earth. That is the approach to supplement the qi'." SW 26 and JYJ 5/4 have instead of 方 *fang* 員 *yuan*, "round".

34 NJZYXY: "The most essential task of an application of the needles is to harmonize the spirit qi and to arouse life processes by supporting the proper [qi] and eliminating the evil [qi]. YSS: 'The WAY of the application of the needles consists, on a lower level, in the cure of diseases and, on a higher level, in the nourishment of the spirit. By nourishing the spirit one lays the foundation for a long life and a distant vision. That is the grand claim of the sublime sages."

雷公曰：
願聞官能奈何？

Lei Gong:
I wish to be informed of "function and competence."[35]

黃帝曰：

明目者，可使視色；
聰耳者，可使聽音；
捷疾辭語者，可使傳論；
語徐而安靜，手巧而心審諦者，可使行鍼艾，理血氣而調諸逆順，察陰陽而兼諸方。
緩節柔筋而心和調者，可使導引行氣；
疾毒言語輕人者，可使唾癰呪病；
爪苦手毒，為事善傷者，可使按積抑痺。

Huang Di:
Those with clear eyesight, they can be ordered to inspect the colors.
Those with good hearing, they can be ordered to listen to the sounds.
Those speaking briefly and swiftly, they can be ordered to teach the doctrine.
Those speaking slowly and calmly, whose hands are skillful and whose heart is intend on careful examination, they can be ordered to practice needling and cauterization. They structure blood and qi, and they balance all movements contrary to and in accordance with the norms. They inspect the yin and yang realms and combine [their findings with the requirements of] all the rules.
Those whose joints are slack and whose sinews are soft, and who have a harmonious heart, they can be ordered to practice massage to move the qi.
Those whose speeches are swift and poisoned and who think little of other people, they can be ordered to spit on obstruction-illnesses and exorcise diseases.
Those who cause suffering with their claws and who poison with their hands, and who are out to harm others, they can be ordered to press accumulations and to curb blockage-illnesses.

35 NJZYXY: "Conscientiousness in fulfilling each single task, that is the meaning of 官 *guan*. 官能 *guan neng* has the meaning of: to do one's duties according to one's abilities."

各得其能，方乃可行，其名乃彰。
不得其人，其功不成，其師無名。

If in each case someone's competence is made use of, the rules will be applied and the name will shine.
If the right person was not found, his efforts will bear no fruit, and his teacher will not gain a name.

故曰：
得其人乃言，非其人勿傳，此之謂也。

Hence, when it is said:
"If the right person is found, tell him [the doctrine]. If it is not the right person, do not transmit it to him," then that is meant here.

手毒者，可使試按龜，置龜於器下，而按其上，五十日而死矣，手甘者，復生如故也。

>Those who poison with their hands can be ordered for a test to press them on a turtle. The turtle is positioned below a vessel, and the pressure is to be exerted on top of it. [The turtle] will die after 50 days. If the hands are not poisonous, it will continue to live as before.<

Chapter 74
論疾診尺
Discussing Illness; Examining the Foot-long Section

黃帝問于岐伯曰：
余欲無視色持脈，獨調其尺，以言其病，從外知內，為之奈何？

Huang Di asked Qi Bo:
I wish not to inspect a complexion and not to grasp the vessels, but to solely examine the foot-long section,[1] to be able to speak of a [patient's] disease. To know the interior from [examining] the exterior, how is that done?

岐伯曰：
審其尺之緩急小大滑澁，肉之堅脆，而病形定矣。視人之目窠上微癰，如新臥起狀，其頸脈動，時咳，按其手足上，窅而不起者，風水膚脹也。

Qi Bo:
One examines the foot-long section whether it is slack or tense, minimal or enlarged, smooth or rough,[2] whether the flesh is firm or brittle, and then determines the physical manifestation of the disease. When above the socket of the eyes a slight obstruction-illness[3] can be perceived, similar to how it may look when one has just arisen from sleep, when the vessels at the neck move and [the patient] occasionally coughs, and when one presses the upper side of the hands and feet and an indentation is left that fails to rise again, that is a wind and water swelling of the skin.

1 NJZYXY: "The character 調 *diao* is synonymous with 診察 *zhen cha*, 'to examine'."

2 Here and in comparable passages elsewhere it may have been obvious to an ancient reader whether the skin surface or the movement in the vessels was meant.

3 NJZYXY: "The character 癰 *yong*, 'obstruction-illness', is synonymous here with 腫 *zhong*, 'swelling'." The obstruction of a vessel causes the blood and qi flow to be dammed, and since ever more blood and qi are pushed to the obstruction a swelling causes the surface to bulge, until eventually it breaks open and manifests itself as an abscess.

尺膚滑，其淖澤者，風也。
尺肉弱者，解㑊，安臥脫肉者，寒熱，不治。
尺膚滑而澤脂者，風也。
尺膚澀者，風痺也。
尺膚麤如枯魚之鱗者，水泆飲也。

The foot-long section, when its skin is smooth and shiny, it is a wind [condition].

//When the flesh in the foot-long section is weak, with *jie yi*,[4] and if [the patient] sleeps peacefully and loses weight, that is [because of] cold and heat, and cannot be cured.//

//If the skin in the foot-long section is smooth and shiny like fat, it is a wind [condition].//[5]

The foot-long section, when its skin is rough, it is a wind blockage-illness.[6]

The foot-long section, when its skin is rough, like the scales of a dried fish, it is a water and spill-over rheum.[7]

尺膚熱甚，脈盛躁者，病溫也，其脈甚而滑者，病且出也。
尺膚寒，其脈小者，泄、少氣。
尺膚炬然，先熱後寒者，寒熱也；
尺膚先寒，久持之而熱者，亦寒熱也。

The foot-long section, when its skin is very hot, and when [the qi in the vessels] are plentiful and race, it is a warmth disease.

//When the [movement in] vessels is very smooth, the disease will soon come out.//

The foot-long section, when its skin is cold, and when the [movement in the] vessels is minimal, that is outflow and shortness of qi.

4 NJZYXY: "A disease associated with severe exhaustion and fatigue."

5 HBYXY: "These nine characters repeat the statement of two lines earlier. Presumably they are a later, erroneous addition."

6 ZJY: "When the skin in the foot-long section is rough, then there is little blood and the blood cannot circulate. Hence [the text] speaks of a 'wind blockage-illness'."

7 LJ: "The character 泆 *yi* is synonymous here with the character 溢 yi, 'to overflow'." Differently HBYXY: "The *Mai jing* 脉经 4/1 instead of the character 泆 *yi*, 'to spill over', has the character 淡 *tan* which is synonymous here with 痰 *tan*, 'phlegm'." NJZYXY: "ZJY: 'The scales of a dried fish are very rough. Because the spleen, i.e., [the phase of] soil, is weak, and the muscles and the flesh have melted away, the water of the kidneys avails itself [of the depleted spleen]. This is a 'spill-over rheum'. The character 泆 *yi* is synonymous here with the character 溢 yi, 'to overflow'."

The foot-long section, when its skin is burning hot, and when a heat sensation is followed by a cold sensation, that is a presence of cold and heat.
The foot-long section, when its skin is cold first and becomes hot when it is being grasped for a long time, that, too, is a presence of cold and heat.

肘所獨熱者，腰以上熱；
手所獨熱者，腰以下熱。
肘前獨熱者，膺前熱；
肘後獨熱者，肩背熱。

When only the elbows are hot, heat is present above the lower back.
When only the hands are hot, heat is present below the lower back.
When only the front of the elbows is hot, heat is present in the front of the chest.
When only the rear side of the elbows is hot, heat is present in the shoulders and the back.

臂中獨熱者，腰腹熱；
肘後廉以下三四寸熱者，腸中有蟲。
掌中熱者，腹中熱；
掌中寒者，腹中寒。
魚上白肉有青血脈者，胃中有寒。

When only the center of the arms is hot, heat is present in the lower back and abdomen.
When the region three or four inches below the rear edge[8] of the elbow is hot, worms are present in the intestines.
When the center of the palm is hot, heat is present in the abdomen.
When the center of the palm is cold, cold is present in the abdomen.[9]
When the white flesh above the ball of the hand has greenish blood vessels, cold is present in the stomach.

尺炬然熱，人迎大者，當奪血；尺堅，人迎脈小甚，少氣，悗有加，立死。
When the foot-long section is burning hot, and when [the movement at the] *ren ying* [opening][10] is massive, blood must be taken out. When the foot-long section

8 I follow here HBYXY which, based on JYJ 4/2, instead of the character 麤 *cu*, "rough", has the character 廉 *lian*, "edge",

9 ZJY: "In the palm the three yin conduits come together. When it is cold or hot there, it reflects the situation in the abdomen."

10 Needle insertion hole ST-9

is hard, and when the [the movement at the] *ren ying* [opening][11] is extremely diminished , with diminished [breathing] qi, and when in addition there is mental irritation, [the patient] will die immediately.

目赤色者病在心，
白在肺，青在肝，
黄在脾，黑在腎。

When the eyes are red, the disease is in the heart.
When they are white, [the disease] is in the lung; when they are greenish it is in the liver.
When they are yellow [the disease] is in the spleen; when they are black it is in the kidneys.

黄色不可名者，病在胸中。

In the case of a yellow coloring that cannot be clearly named as such, the disease is in the chest.

診目痛，赤脈
從上下者，太陽病；
從下上者，陽明病；
從外走內者，少陽病。

When upon examing pain in the eyes [one sees] red vessels
extending from above downward, the disease is in the major yang realm,
extending from below upward, the disease is in the yang brilliance realm,
extending from outside inward, the disease is in the minor yang realm.

診寒熱，赤脈上下至瞳子，
見一脈，一歲死；
見一脈半，一歲半死；
見二脈，二歲死；
見二脈半，二歲半死；
見三脈，三歲死。

When upon examining cold and heat sensations [one sees] red vessels [in the eyes] extending into the pupil from above and below,[12] [prognosis is as follows]:

11 I follow here HBYXY where in accordance with MJ 4/1 instead of the character 大 *da*, "massive", the text has the two characters 人迎 *ren ying*.

12 HBYXY: "Presumably instead of the character 至 *zhi*, 'to reach', it must read 貫 *guan*, 'to penetrate'."

If one sees one vessel, death follows within one year.
If one sees one and a half vessels, death follows within one and a half years.
If one sees two vessels, death follows within two years.
If one sees two and a half vessels, death follows within two and a half years.
If one sees three vessels, death follows within three years.

診齲齒痛，按其陽之來，有過者獨熱，
在左左熱，在右右熱，
在上上熱，在下下熱。

When upon examining toothache, one presses the incoming yang [qi] and when they are excessive, [that is a sign of a presence of] heat only.
If it is on the left, the left is hot; if it is on the right, the right is hot.
If it is above, the above is hot; if it is below, the below is hot.

診血脈者，
多赤多熱，
多青多痛，
多黑為久痺，
多赤多黑多青皆見者，寒熱。

When upon examining the blood vessels [one finds that]
they are mostly red, [that is a sign of] much heat;
they are mostly greenish, [that is a sign of] much pain;
they are mostly black, [that is a sign of a] long-lasting blockage-illness;
many red, black and greenish [vesssels] are all visible, [that is a sign of] cold and heat.

身痛而色微黃，齒垢黃，爪甲上黃，黃疸也。
安臥小便黃赤，脈小而澀者不嗜食。

When the body is in pain and the complexion is slightly yellow, when the teeth have yellow stains, and when the nails are yellow, that is a case of jaundice.
When [the patient] sleeps peacefully and passes yellow-red urine, with [the movement in the] vessels being minimal and rough, he has no appetite.

人病，其寸口之脈，與人迎之脈小大等，及其浮沉等者，病難已也。

When a person has a disease and [the movements in] the vessels at the inch opening and at the *ren ying* [opening] are equally minimal or massive, and if they are identical in being at the surface or in the depth, it will be difficult to cure the disease.

女子手少陰脈動甚者妊子。嬰兒病，其頭毛皆逆上者必死。耳間青脈起者掣痛。大便赤瓣飧泄，脈小者，手足寒，難已；飧泄，脈小，手足溫，泄易已。

Women with an extreme movement in the hand minor yin vessel are pregnant. When an infant has a disease and all the hair on its head rise on end, it must die. When between the ears greenish vessels rise, it has cramps and pain. When the stools are red with undigested food being discharged like flakes,[13] with [a minimal movement in the] vessels, and if the hands and feet are cold, [the disease] is difficult to cure. When the food is discharged undigested, with [a minimal movement in the] vessels, and if the hands and feet are warm, such an outflow is easily cured.

四時之變，寒暑之勝，
重陰必陽，重陽必陰；

When in the course of the changing four seasons, cold and summer heat alternately dominate,
from double yin yang must result, and from double yang yin must emerge.

故
陰主寒，陽主熱，

The fact is:
Yin controls the cold; yang controls the heat.

故
寒甚則熱，熱甚則寒，

The fact is:
If cold has reached its extreme, then it turns into heat; when heat has reached its extreme, then it turns into cold.

故曰
寒生熱，熱生寒，此陰陽之變也。

Hence it is said:
Cold generates heat; heat generates cold. That are the changes from yin to yang [and vice versa].

13 HBYXY proposes that the character 赤 *chi*, "red", is a writing error here of 青 *qing*, "greenish". "The character 瓣 *ban* has the meaning of 乳瓣 *ru ban*, ['undigested, cheesy] milkflakes'."

故曰：
冬傷於寒，春生病熱；
春傷於風，夏生飧泄腸僻，
夏傷於暑，秋生痎瘧；
秋傷於濕，冬生咳嗽。
是謂四時之序也。

Hence when it is said:
"When in winter one was harmed by cold, he will develop a heat disease in spring;
When in spring one was harmed by wind, he will develop an outflow of undigested food and intestinal problems in summer;
When in summer one was harmed by summer heat, he will develop *jie*-malaria in autumn;
When in autumn one was harmed by dampness, he will develop cough in winter;"
then that is the so called sequence of [disease causation] in the course of the four seasons.

Chapter 75
刺節真邪
Piercing to Regulate True and Evil [Qi]

黃帝問于岐伯曰：
余聞刺有五節，奈何？

Huang Di asked Qi Bo:
I have been informed that piercing may be employed for five types of regulation, what are they?

岐伯曰：
固有五節，
一曰振埃，
二曰發蒙，
三曰去爪，
四曰徹衣，
五曰解惑。

Qi Bo:
For sure, there are five types of regulation.
The first is called “to shake off dust”.
The second is called “to redeem out of ignorance”.
The third is called “to trim the [finger/toe] nails”.
The fourth is called “to undress”.
The fifth is called “to resolve the doubts”.

黃帝曰：
夫子言五節，余未知其意。

You have named the five types of regulation. But their meaning has remained unclear to me.

岐伯曰：
振埃者，刺外經去陽病也；
發蒙者，刺府輸，去府病也；
去爪者，刺關節肢絡也；
徹衣者，盡刺諸陽之奇輸也；
解惑者，盡知調陰陽，補寫有餘不足，相傾移也。

Qi Bo:
"To shake off dust", that is a piercing to remove a yang disease from the external conduits.[1]
"To redeem out of ignorance", that is a piercing of the transport [openings] of the short-term repositories to remove diseases from the short-term repositories.
"To trim the nails", that is a piercing of the network [vessels] in the joints of the limbs.
"To undress", that is a piercing of all singular transport [openings] of the yang [conduits].
"The resolve doubts", requires to know how to regulate the yin and yang [qi], to supplement and drain surplus and insufficiency, and to relocate [the qi] from one place to another.

黃帝曰：
刺節言振埃，夫子乃言刺外經，去陽病，余不知其所謂也。願卒聞之。

Huang Di:
The [text] *Piercing for Regulation* calls [a therapy] "to shake off dust." Now you say: that is a piercing of external conduits to remove yang diseases. I still do not know what that is to say. I wish to be fully informed of this.

岐伯曰：
振埃者，陽氣大逆，上滿於胸中，憤瞋肩息，大氣逆上，喘喝坐伏，病惡埃煙，餂不得息，請言振埃，尚疾於振埃。

Qi Bo:
"To shake off dust" [means the following]. When the yang qi massively move contrary to the norms, they ascend and fill the chest center. That excites [the patient][2]

1 NJZYXY: " 'External conduits' are the conduit vessels in the four limbs immediately below the surface. YSS: 'Among the twelve conduit vessels the 'internal conduits' are those that enter the short-term depots and long-term repositories. Those extending through the four limbs and in the skin, they are 'external conduits'."

2 憤瞋 *fen chen* lit.: "angry". NJZYXY: "憤瞋 *fen chen* has the meaning of: the chest is filled with qi and widens. To be able to breathe, [the patient] lifts his shoulders." HDNJZP: "Because 'the yang qi massively move contrary to the norms, they ascend and fill the

and he breathes with his shoulders. Qi ascends massively in a movement contrary to the norms. He pants noisily and sits bent forward. The patient has an aversion to dust and smoke; his throat seems closed,[3] he is unable to breathe. I beg to explain [the meaning of] "to shake off dust". [The disease is cured] faster than dust is being shaken off.

黃帝曰：
善。
取之何如？

Huang Di:
Good!
How is it removed?

岐伯曰：
取之天容。

Qi Bo:
It is removed at the *tian rong* [opening].[4]

黃帝曰：
其咳上氣，窮拙胸痛者，取之奈何？

Huang Di:
When [the patient] coughs with rising qi, and his entire body is curved and his chest aches, how [are the qi] removed?

岐伯曰：
取之廉泉。

Qi Bo:
They are removed at the *lian quan* [opening].[5]

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chest center', an irritation results with chest pressure and expansion, and breathing with raised shoulders."

3 HDNJZP: "The character 鬲 *ye* is synonymous here with 噎 *ye*, 'to suffocate'."

4 HDNJZP: "天容 *tian rong* (SI-17) is the designation of an [insertion] opening of the hand major yang conduit of the small intestines. It lies below the ears, behind the curvature of the jaws. It is an opening frequently used to treat blocked throat and cough with qi moving contrary to the norms." Differently NJZYXY: "Instead of 天容 *tian rong* it must be 天突 *tian tu*. The *tian tu* opening (CV-22) serves to treat cough and panting." HBYXY refers to LS 59: "When they have accumulated above, they are to be drained through the *ren ying*, *tian tu* and *hou zhong* [openings]."

5 HDNJZP: "An [insertion] opening on the controller vessel (CV-23)."

黃帝曰：
取之有數乎？

Huang Di:
Is their removal tied to certain quantifications?

岐伯曰：
取天容者，無過一里，
取廉泉者，血變而止。

Qi Bo:
When [the qi] are removed at the *tian rong* [opening,[6] the duration of a piercing] must not exceed the time required to walk a distance of 1 *li*.[7]
When one chooses the *lian quan* [opening, the piercing is] to be ended as soon as the blood undergoes a change.[8]

帝曰：
善哉。

Huang Di:
Good, indeed!

黃帝曰：
刺節言發蒙，余不得其意。

Huang Di:
The [text] *Piercing for Regulation* calls [a therapy] "to redeem out of ignorance." I did not get its meaning.

夫
發蒙者，耳無所聞，目無所見，夫子乃言刺府輸，去府病，何輸使然，願聞其故。

Now,
to redeem out of ignorance [has to do with someone whose] ears cannot hear, and whose eyes cannot see. You say, one pierces the transport [openings] of the short-term repositories to remove diseases from the short-term repositories. Which

6 See above, note 5

7 HDNJP-2: "ZJY: 'That is about the time required to walk a distance of 1 *li*'." Differently HBYXY and NJZYXY: "The character *li* has the meaning here of 寸 *cun*, 'inch' (in the sense of: 'one must not insert the needle deeper than 1 inch')."

8 NJZYXY: " 'Blood undergoes a change' is to say: as soon as the blood network [vessels] are passable."

transport [openings] serve to achieve that? I wish to be informed of the underlying reason.

岐伯曰：
妙乎哉問也。
此刺之大約，鍼之極也，神明之類也，口說書卷，猶不能及也，請言發蒙耳，尚疾於發蒙也。

Qi Bo:
A wonderful question, indeed!
That is the summary of all piercing. It is the apex of needling; comparable to the enlightenment of the spirit. Neither the words spoken nor any chapters written could suffice to exhaust this issue. I request to explain [the therapy of] "to redeem out of ignorance". [The disease is cured] faster than someone is redeemed out of ignorance.

黃帝曰：
善。
願卒聞之。

Huang Di:
Good!
I wish to be fully informed of this.

岐伯曰：
刺此者，必於日中，刺其聽宮，中其眸子，聲聞於耳，此其輸也。

Qi Bo:
When one pierces into these [short-term repositories], it must be done at noon. One pierces the *ting gong* [opening][9] and [the effect] will reach into the pupils. Once [the patient] hears in his ears a sound, [one has pierced] the appropriate transport [opening].

黃帝曰：
善。
何謂聲聞於耳？

Huang Di:
Good!
What is that to say "hears in his ears a sound "?

9 HDNJZP: "The 聽宮 *ting gong* opening lies on the hand major yang conduit of the small intestine (SI-19)."

岐伯曰：
刺邪以手堅按其兩鼻竅，而疾偃其聲，必應於鍼也。

Qi Bo:
When [the practitioner is about to] pierce the evil [qi, the patient is asked to] firmly press with his hand the two nostrils, and he immediately closes [his mouth][10] lest it emits any sounds. This way he will certainly respond to the needle [by hearing a sound in his ears].[11]

黃帝曰：
善。
此所謂弗見為之，而無目視見而取之，神明相得者也。

Huang Di:
Good!
That is the so-called "to act on the invisible." One removes what the eyes cannot see. It is to be achieved through spirit enlightenment.

黃帝曰：
刺節言去爪，夫子乃言刺關節肢絡，願卒聞之。

Huang Di:
The [text] *Piercing for Regulation* calls [a therapy] "to trim the nails". You say, that is to pierce the network [vessels of the] joints of the limbs. I wish to be fully informed of this.

岐伯曰：
腰脊者，身之大關節也；
肢脛者，人之管以趨翔也；
莖垂者，身中之機，陰精之候，津液之道也。

Qi Bo:
The spine in the lower back, these are the major joints of the human body.
The lower leg limbs allow man to walk swiftly.
Stalk and pendant,[12] their triggers are in the body. This is where the yin essence shows; they are the path [for the discharge] of body liquids.

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10 YWJ: "The character 偃 *yan* is synonymous here with 堰 *yan*, 'dam', 'embankment'. That is: [the patient] is to quickly close his mouth and not let any sound come out."

11 Chinese commentators have made explicit what may be considered the implicit statement as a response to Huang Di's question, and interpret this sentence as: "This way he will certainly respond to the needle [by hearing a sound in his ears]".

12 HDNJZP: "莖 *jing*, 'stalk', and 垂 *chui*, 'pendant', refer to the male genital member. 身中之機 *shen zhong zhi ji* is to say: the male genital member is the organ for procreation." JYJ 9/11 has instead of 垂 *chui* here 睾 *gao*, "testicles".

故
飲食不節，喜怒不時，
津液內溢，乃下留於睾，
水道不通，日大不休，
俛仰不便，趨翔不能。

The fact is:
When drinking and eating are immoderate; when joy and anger are not timely, and when the body liquids spill over internally, they descend and remain in the testicles.
The paths of the water[13] are no longer passable, [and the testicles] increase in size day after day.
Bending and raising the body is no longer comfortable, and to walk swiftly is impossible.

此病
榮然有水，不上不下，
鈹石所取，形不可匿，
常不得蔽，故命曰去爪。

Such a disease,
it is like a creek with water that fails to [flow] upward or downward.
[The disease] is to be removed with needles and [pointed] stones. The body cannot keep [the liquids] hidden.
They cannot be concealed permanently. Hence [this therapy] is called "to trim the nails".

帝曰：
善。

Huang Di:
Good!

黃帝曰：
刺節言徹衣，夫子乃言盡刺諸陽之奇輸，未有常處也。願卒聞之。

Huang Di:
The [text] *Piercing for Regulation* calls [a therapy] "to undress." You say, that is to pierce the singular transport [openings] of all the yang [conduits]. These are not permanent locations. I wish to be fully informed of this.

13 I follow HBYXY which, in accordance with JYJ 9/11 and TS 22, has instead of 血 *xue*, "blood", here the character 水 *shui*, "water".

岐伯曰：
是陽氣有餘，而陰氣不足，陰氣不足則內熱，陽氣有餘則外熱，兩熱相搏，熱於懷炭，外畏綿帛近，不可近身，又不可近席。

Qi Bo:
These are situations of a surplus of yang qi, and an insufficiency of yin qi.[14] When the yin qi are insufficient, then that results in internal heat. When the yang qi are present in surplus, then that results in external cold. The two heat [qi][15] beat each other, and [the chest] will be hot like burning coal. Externally one fears to come close [even] to soft silk, and does not bear it to touch the body. It is impossible to approach the mat.

腠理閉塞，則汗不出，
舌焦唇槁，腊乾益燥，飲食不讓美惡。

The skin structures are closed, and the sweat cannot leave.
The tongue is scorched, the lips are desiccated, the flesh is dried up, and the throat is parched. When one drinks and eats, he cannot distinguish delicious from bad flavor.

黃帝曰：
善。
取之奈何？

Huang Di:
Good!
How to remove the [evil qi]?

岐伯曰：
取之於其天府大杼三痕，又刺中膂，以去其熱，補足手太陰，以去其汗，熱去汗稀，疾於徹衣。

Qi Bo:
They are to be removed with three insertions at the *tian fu*[16] and *da zhu* [openings].[17]

14 HDNJZP: "A reference to a situation in which the short-term repositories have a repletion, and the long-term depots a depletion, because the evil qi abound, while the proper qi are weak."

15 I follow HBXY which, in accordance with JYJ 7/1 and further text versions, instead of 內 *nei*, "interior", has the character 兩 *liang*, "both".

16 HDNJZP: "The 天府 *tian fu* opening lies on the hand major yin conduit of the lung (LU-3)."

17 HDNJZP: "The 大杼 *da zhu* opening lies on the foot major yang conduit of the urinary bladder (BL-11)."

One further pierces the *zhong lü* [opening][18] to remove the heat [qi]. One supplements the foot and the hand major yin [conduits] to remove the sweat. By removing the heat [qi] and diminishing the sweat [the disease is cured] faster than if one were to undress.[19]

黃帝曰：
善。

Huang Di:
Good!

黃帝曰：
刺節言解惑，夫子乃言盡知調陰陽，補寫有餘不足，相傾移也，惑何以解之？

Huang Di:
The [text] *Piercing for Regulation* calls [a therapy] "to resolve doubts." You say, that requires to know how to regulate the yin and yang [qi], to supplement and drain surplus and insufficiency, and to relocate [the qi] from one place to another. How are the doubts resolved?

岐伯曰：
大風在身，血脈偏虛，虛者不足，實者有餘，
輕重不得，傾側宛伏，不知東西，不知南北，
乍上乍下，乍反乍復，顛倒無常，甚於迷惑。

Qi Bo:
Massive wind is in the body. [As a result,] the blood vessels are unilaterally depleted.[20] Depletion is: insufficiency [of proper qi]. Repletion is: surplus [of evil qi].

18 HDNJZP: "The 中膂 *zhong lü* opening lies on the foot major yang conduit of the urinary bladder (BL-29)."

19 That is to say, in the same way as the toenails and fingernails grow out of the body's interior and can be clipped only outside of it, the therapy is directed at the external signs of processes occurring internally.

20 HBYXY identifies this disease as "stroke with hemilateral paralysis", and proposes that instead of 血脈偏虛 *xue mai pian xu* the text should read 血氣偏虛 *xue qi pian xu*, "blood and qi are unilaterally depleted". HDNJZP: "ZJY: 'When massive wind is in the body the blood vessels will definitely be depleted, and the proper [qi] is unable to overcome the evil [qi]'."

Light and heavy [loads] cannot be handled. The body is unilaterally paralyzed and cannot be turned or bent.[21] [The patient] is unable to distinguish East and West, and he does not know South and North.
[The wind] at times ascends, at times descends; it turns here and there. The [patient's] activities are inconsistent.[22] That is worse than an ordinary confusion.

黃帝曰：
善。
取之奈何？

Good!
How to remove it?

岐伯曰：
寫其有餘，補其不足，陰陽平復，用鍼若此，疾於解惑。

Qi Bo:
One drains where there is a surplus, and supplements where there is an insufficiency. Yin and yang are to be balanced again. When the needles are employed like that, [The disease is cured] faster than a confusion were resolved.

黃帝曰：
善。
請藏之靈蘭之室，不敢妄出也。

Huang Di:
Good!
I request to store this in the chamber of the spiritual orchids. No one should dare to release it recklessly.

黃帝曰：
余聞刺有五邪，何謂五邪？

Huang Di:
I have been informed that piercing is associated with five evils. What is that to say: "five evils"?

---

21 YWJ reads 輕重，不得傾側宛伏, "the four limbs are light on one side and heavy on the other side. [Patients] are unable to move their body."

22 An alternative reading of 顛倒無常 could be: "Where [the wind] is active, that is inconsistent/lacks regularity". HBYXY: "The characters 顛倒 *dian dao* are synonymous here with 起止 *qi zhi*, 'rising and resting', 'beginning and end'."

岐伯曰：
病
有持癰者，
有容大者，
有狹小者，
有熱者，
有寒者，
是謂五邪。

Qi Bo:
Among the diseases
there are the obstruction-illnesses,
there are the [evil qi in] large quantities,
there are the [evil qi in] minimal quantities,
there are the heat [qi], and
there are the cold [qi].
That are the so-called “five evils”

黃帝曰：
刺五邪奈何？

Huang Di:
To pierce the five evils, how is that done?

岐伯曰：
凡刺五邪之方，不過五章，
癉熱消滅，
腫聚散亡，
寒痺益溫，
小者益陽；
大者必去，
請道其方。

Qi Bo:
The rules to pierce the five evils do not exceed five paragraphs.
In the case of a *dan*-illness with heat, one extinguishes it.
In the case of a swelling with accumulation, one dissipates it.
In the case of a cold blockage-illness, one warms it.
In the case of minimal presence [of qi], one adds to the yang [qi].
In the case of increased presence [of qi], they are to be removed.
I beg to elucidate these rules.

凡刺癰邪，無迎隴，易俗移性。不得膿，脆道更行，去其鄉不安處所乃散亡，諸陰陽過癰者，取之其輸寫之。

Whenever one pierces an obstruction-illness evil, he must not confront what is approaching in abundance.[23] Rather he patiently waits until [the opponent] has changed its nature.[24] When no putrescence sets in [the hardening] is to be softened[25] and [the evil qi] are to be guided to continue their passage.[26] Where [the evil qi] proceed to they must not be permitted to settle for good.[27] Hence they will dissipate and vanish entirely. All obstruction-illnesses in the yin and yang [conduits] are to be removed by drainage from the appropriate transport [openings].

凡刺大邪，日以小，泄奪其有餘，乃益虛。剽其通，鍼其邪，肌肉親視之，毋有反其真，刺諸陽分肉間。

When one pierces evil [qi] that are present in large quantities, they are to be minimized day by day. A drainage is applied where there is a surplus. This way they are increasingly depleted. They are to be quickly removed from where they pass through; the needle is inserted into the evil [qi]. Muscles and flesh are to be carefully observed; nothing should be done that is contrary to the requirements of the true [qi]. One pierces all the yang [conduits] in the partings of the flesh.[28]

凡刺小邪，日以大，補其不足，乃無害。視其所在，迎之界，遠近盡至，其不得外侵而行之，乃自費，刺分肉間。

When one pierces evil [qi] that are present in minimal quantities, they are to be

23 HDNJZP: "The character 隴 *long* is synonymous here with 旺盛 *wang sheng*, 'abundant'."

24 While this translation is based on military tactics and the advice to wait with an attack until the enemy has changed, ZJY associates the change of one's nature with the physician: "That is to say, one needs to be entirely relaxed when striving for a balance. It is impossible to attempt to achieve something quickly."

25 HDNJZP: "The character 脆 *cui*, 'brittle', is to say: one exerts pressure on the hardenings to cause them to soften. ZJY: 'When the poison of an obstruction-illness fails to transform to pus [and hence fails to leave the body], it is to be caught internally either by piercing it with a needle or by burning it with heat so that the poison softens and the paths become passable again'."

26 HDNJZP: "The character 導 *dao* is to be read here as 導引 *dao yin*, 'to lead'

27 HDNJZP: "ZJB: 'The character 鄉 *xiang* is synonymous here with the character 向 *xiang*, 'toward', 'direction'. The character 安 *an* is synonymous here with 留聚 *liu ju*, 'to accumulate'."

28 NJZYXY: "The evil [qi] present in large quantities are mostly found in the three yang [conduits]. Hence it is appropriate to pierce into the flesh interstices of the three yang conduits."

increased day by day.[29] To supplement where there is insufficiency will not result in damage. One looks where they are, and moves towards them. [The true qi] from far and near will all come by. The [evil qi] will not be able to intrude from outside and to move [deep into the body]. They disperse as a result. One pierces the partings of the flesh.

凡刺熱邪，越而蒼，出遊不歸，乃無病。為開通，辟門戶，使邪得出，病乃已。

When one pierces heat evil [qi], it is to be overcome by cooling them. They are driven off and do not return. The disease will no longer be present. To stimulate their passage, open the gateways. Once the evil [qi] have been stimulated to come out, the disease is healed.

凡刺寒邪，日以溫，
徐往徐來，致其神。
門戶已閉，氣不分，
虛實得調，其氣存也。

When one pierces cold evil [qi, one sees to it that the qi] turn warmer day by day.[30]
[The needle] is to slowly proceed and slowly come,[31] until the spirit was reached.[32]
The gateways are closed, and the qi cannot separate.
A balance between depletion and repletion is reached, and the qi will be kept.

黃帝曰：
官鍼奈何？

Huang Di:
Which needles are entrusted with reaching these tasks?

29 HBYXY in accordance with JYJ 5/2 and TS 22 has instead of 日 *ri*, "daily", here 曰 *yue*, "says".

30 HBYXY in accordance with JYJ 5/2 and TS 22 has instead of 日 *ri*, "daily", here 曰 *yue*, "says".

31 HBYXY in accordance with JYJ 5/2 and TS 22 has instead of 徐來 *xu lai* , "to arrive slowly", here 疾出 *ji chu*, "to withdraw quickly".

32 HDNJZP: "In SW 26 it says: 'Blood and qi, [they are] the spirit of man; it is essential to nourish them carefully'. 'Until the spirit was reached' is to say: to achieve that the qi and the blood recover, and continue their normal movement. The qi dynamics are warm and balanced. The camp [qi, that is,] the blood, move without problems, and one achieves to remove the evil [qi] of the cold."

岐伯曰：
刺癰者，用鈹鍼；
刺大者，用鋒鍼；
刺小者，用員利鍼；
刺熱者，用纔鍼；
刺寒者，用毫鍼也。

Qi Bo:
To pierce an obstruction-illness, one employs the lancet needle.
To pierce [evil qi] present in large quantities, one employs the sharp point needle.
To pierce [evil qi] present in minimal quantities, one employs the round-sharp needle.
To pierce heat [qi], one employs the spade needle.
To pierce cold [qi], one employs the fine needle.

請言解論，與天地相應，與四時相副，人參天地，故可為解。下有漸洳，上生葦蒲，此所以知形氣之多少也。陰陽者，寒暑也，熱則滋雨而在上，根莖少汁，

I beg to speak on dissolving of knots.[33] [Man] corresponds to heaven and the earth, and is in mutual agreement with the four seasons. Man is one with heaven and earth. Hence it is possible to dissolve [all knots]. Where dampness is below [the earth], reed and rushes grow above. This way one recognizes the quantities of qi in a physical appearance. The yin and the yang [qi], these are the cold and the heat [qi]. When it is hot, then [the rising steam] nourishes the [clouds to turn into] rain, and hence [the water is above] and the roots and stalks have little juice.

人
氣在外，皮膚緩，
腠理開，血氣減，
汗大泄，皮淖澤。

Man's
- qi[34] are in his exterior, and the skin is slack,
- skin structures are open, hence blood and qi decrease,
- sweat flows off massively, hence the skin is moist.

33 The character 論 *lun* makes no sense here. In view of the concluding sentence of this paragraph, 此所謂以解結者也, it appears to be a writing error for 結 *jie*, "knot".

34 HDNJZP: "人氣 *ren qi*, 'man's qi', refers to the yang qi."

寒則地凍水冰，

When it is cold, the earth is frozen and water turns into ice.

人
氣在中，皮膚致，
腠理閉，汗不出，
血氣強，肉堅澁。

Man's
qi are in the center, the skin is tight,
skin structures are closed, sweat does not leave [the body],
blood and qi are stiff, the flesh is firm and contracted.

當是之時，
善行水者，不能往冰，
善穿地者，不能擊凍，
善用鍼者，亦不能取四厥，
血脈凝結，堅搏不往來者，亦未可即柔。

At that time,
those who are good at traveling on water, cannot access the ice, and
those who are good at drilling into the earth, are unable to attack the frozen ground.
Those who are good at using the needles, they are unable to remove the four receding [qi].[35]
The blood in the vessels has coagulated to knots. When it is hard and even when hit fails to move, it will be impossible to soften it.

故
行水者，
必待天溫，冰釋凍解，
而水可行，地可穿也。

The fact is:
those traveling on water,

35 HDNJZP: "四厥 *si jue* refers to the cold in the four limbs resulting from the receding of qi. ZJY: 'When it is cold, the earth freezes and hardens. Man's qi form nodular accumulations and hardly pass through the conduit vessels. In such a situation even those who know well how to use the needles are hardly able to remove the receding qi moving contrary to the norms in the four limbs. Hence one must wait until the weather has warmed up again, and the ice has melted. At that time the yang qi begin their movement and, hence, the qi in man move also. Only then the needles may be applied'."

they must wait until the weather warms up, the ice melts and the frozen [ground] opens up again,
so that traveling on water is possible again, and the earth can be drilled.

人脈猶是也。治厥者，必先熨調和其經，掌與腋，肘與腳，項與脊以調之，火氣已通，血脈乃行。然後視其病，脈淖澤者，刺而平之；堅緊者，破而散之，氣下乃止，此所謂以解結者也。

The same applies to the vessels of man. To cure [a patient with] receding [qi], it is essential to first apply hot compresses to balance [the qi in] his conduits. Such regulatory treatment is to be performed at the hands and in the armpits, at the elbows and at the legs, at the nape and at the spine. As soon as the fire qi pass [through the body], the blood will move in the vessels. Next one observes the [further development of the] disease. The vessels, when they are moist, they are to be pierced to reach a balance; when they are firm, they are to be broken open and [their qi] are to be dispersed. Once the qi have descended, the treatment is ended. That is what is called "to untie knots".

用鍼之類，在於調氣，
氣積於胃，以通營衛，
各行其道。

For the application of needling, a regulation of the qi is decisive.
The qi collect in the stomach to pass the camp and guard [qi through the entire body].
They all move along their respective paths.

宗氣留於海，
其下者，注于氣街，
其上者，走於息道。

The stem qi remain in the sea.
Those descending, they pour into the qi street.
Those ascending, they move into the paths of breathing.[36]

36 HDNJZP: "The 氣街 *qi jie*, 'qi street', is the 氣衝 *qi chong* opening (ST-30) on the foot yang brilliance conduit of the stomach.."

故
厥在於足，宗氣不下，
脈中之血，凝而留止，
弗之火調，弗能取之。

The fact is:
When [the qi] recede from the feet, the stem qi do not descend.
The blood in the vessels will coagulate and remains where it is.
If that is not regulated with fire, it will be impossible to remove [the disease].

用鍼者，必先察其經絡之實虛，切而循之，按而彈之，視其應動者，乃後取之而下之。六經調者，謂之不病，雖病，謂之自已也。一經上實下虛而不通者，此必有橫絡盛加於大經，令之不通，視而寫之，此所謂解結也。

When using the needles it is imperative to first examine whether in the conduits and network [vessels] there is a condition of repletion or depletion. One presses the finger [into the vessels] and follows their course. Once squeezes [the skin] and pulls it up. One checks which movements correspond, and then removes [the evil qi] by moving them downward. When the six qi are balanced, that is called "absence of disease". Even if there were a disease, one would designate it as "self healing". When within one conduit's upper section a repletion coexists with a depletion in its lower section, and [the conduit] is not passable, in such a situation the [qi in the] diagonal network [vessels] [37] must be more plentiful than those in the big conduit. As a result [the latter is] no longer passable. One looks [for the presence of the blockage-illness] and performs a drainage. That is the so-called "untying of knots".

上寒下熱，先刺其項太陽，久留之，已刺則熨項與肩胛，令熱下合乃止，此所謂推而上之者也。
上熱下寒，視其虛脈而陷之於經絡者，取之，氣下乃止，此所謂引而下之者也。
大熱遍身，狂而妄見妄聞妄言，視足陽明及大絡取之，虛者補之，血而實者寫之。

When in the upper section there are cold [qi] and in the lower section heat [qi],[38] one pierces into the major yang [conduit] of the nape first, and lets [the needle] remain there for an extended period of time. When the piercing is completed, then

37 HDNJZP: "The 橫絡 *heng luo*, 'diagonal network [vessels]', are the network vessels. 大經 *da jing*, 'big conduits', are the twelve regular conduits."

38 NJZYXY: "The boderline between 'above' and 'below' is the lower back. From the lower back upward to the head, that is 'above'. From the lower back down to the feet, that is 'below'."

hot compresses are applied to the nape and the shoulder blades. This will result in the heat descending, and [the therapy] ends. That is the so-called "pushing upward."
When there are heat [qi] in the upper section and cold [qi] in the lower section, one observes which conduit and network [vessels] are depleted and hence indented. The [evil qi] are removed [there]. Once the qi have been moved downward, the [therapy] ends. That is the so-called "pulling downward."
When the entire body is very hot, and [the patient] is mad, has absurd visions, hears absurd [voices], and makes absurd speeches, one observes the foot yang brilliance [conduit] and the major network [vessels] and removes the [qi there]. A depletion is to be supplemented; a repletion of blood is to be drained.

因其偃臥，居其頭前，以兩手四指挾按頸動脈，久持之，卷而切推下至缺盆中，而復止如前，熱去乃止，此所謂推而散之者也。

[The patient] lies on his back with his face upward. [The practitioner] positions himself in front of [the patient's] head. With four fingers[39] of his two hands he grasps the moving vessels at the neck and applies pressure there.[40] His grip is to continue for some time. Then he presses his fist down to reach into the broken basin[41] and repeats this and continues the grip as before. Once the heat has vanished, [the treatment] ends. That is the so-called "pushing and dispersing."

黃帝曰：
有一脈生數十病者，
或痛，或癰，
或熱，或寒，
或癢，或痺，
或不仁，變化無窮，其故何也？

Huang Di:
It is possible that one single vessel may generate tens of diseases.
That may be pain, that may be an obstruction-illness.
That may be heat, that may be cold.
That may be an itch, that may be a blockage-illness.
Or even a numbness – the changes are innumerable. What is the reason?

39 MYT: "He uses the thumb and the index finger of both hands; that are four fingers."

40 MYT: "These are the 人迎 *ren ying* (ST-9) and 大迎 *da ying* [needle insertion holes] (ST-5)." ZJY: "All three yang [conduits] pass through the head. Hence it is sufficient to choose the 人迎 *ren ying* [opening] to exert pressure there to disperse the heat."

41 Medical term: supraclavicular fossa.

岐伯曰：
此皆邪氣之所生也。

Qi Bo:
All these [diseases] are generated by evil qi.

黃帝曰：
余聞氣者，有真氣，有正氣，有邪氣。何謂真氣？

Huang Di:
I have been informed that among the qi there are true qi, [42] and there are proper qi, [43] and there are evil qi. What is that to say "true qi"?

岐伯曰：
真氣者，所受於天，與穀氣并而充身也。
正氣者，正風也，從一方來，非虛風也。
邪氣者，虛風之賊傷人也，其中人也深，不能自去。
正風者，其中人也淺，合而自去，其氣來柔弱，不能勝真氣，故自去。

Qi Bo:
The "true qi" are obtained from heaven. They come together with the grain qi and fill the body.
The "proper qi", they are proper wind coming out of a certain cardinal direction. They are not [the so-called] "depletion wind."[44]
The "evil qi"[45] are robbers among the depletion winds; they harm man. They penetrate deeply into man's center; and they will not leave by themselves.
The proper winds strike man superficially. They unite [with the body's qi] and leave by themselves. These qi come soft and weak, and they are not able to overcome the true qi. Hence they leave by themselves.

42 NJZYXY: "真氣 *zhen qi*, 'true qi', are also called 正氣 *zheng qi*, 'proper qi'. They are generated by a merger of the qi given to the body by nature and those qi that are ingested later on through food. They serve to nourish the entire body."

43 NJZYXY: "正氣 *zheng qi*, 'proper qi', 'regular qi', are also called 正風 *zheng feng*, 'regular wind'. By 'regular wind' are meant the regular climatic conditions in the course of the four seasons of a year. The term 正風 *zheng feng* also refers to those winds in particular that are appropriate in a specific season, for example, the East wind in spring, and the South wind in summer."

44 I follow here HBYXY which, in accordance with JYJ 10/1, has deleted the four characters 非實風又 *fei shi feng you*, "it is neither a repletion wind nor …". NJZYXY: "虛風 *xu feng*, 'depletion wind', refers to a wind that fails to fit into a specific season. It is a wind that occurs outside of its seasons, for example, when a South wind occurs in spring, or an East wind in summer."

45 NJZYXY: "邪氣 *xie qi*, 'evil qi', are qi that are considered irregular in a specific season. They can harm the human body and have the nature of a robber."

虛邪之中人也，洒晰動形，起毫毛而發腠理。其入深內
搏於骨，則為骨痺；
搏於筋，則為筋攣；
搏於脈中，則為血閉，不通則為癰。
搏於肉，與衛氣相搏，

When depletion evil strike man, they make the entire body shiver. The fine hair on the body rises and the skin structures open. When they enter into the depth, and
hit the bones, then this results in a bone blockage-illness,
hit the sinews, then this results in sinew cramp,
hit >into< the vessels, then this results in a stoppage of the blood flow.
>When [the vessels are] no longer passable, then this results in an obstruction-illness<
hit the flesh, they will enter into a mutual beating with the guard qi.

陽勝者，則為熱，
陰勝者，則為寒。

In the case of yang [qi] domination, heat results.
In the case of yin [qi] domination, cold results.

寒則真氣去，去則虛，
虛則寒搏於皮膚之間。

When cold [qi dominate], then the true qi leave; when they leave, depletion results.
In the case of depletion, the cold [qi] will hit the skin.

其氣外發，腠理開，毫毛搖，
氣往來行，則為痒。
留而不去，則痺。
衛氣不行，則為不仁。

The qi are released to the outside, the skin structures open, and the fine body hair sways.
When the qi come and go, then that results in itch.
When [the qi] remain at one location and fail to leave, then that will cause a blockage-illness.
When the guard qi fail to move, then that will cause numbness.

虛邪偏客於身半，其入深，內居榮衛，榮衛稍衰，則真氣去，邪氣獨留，發為偏枯。其邪氣淺者，脈偏痛。

When depletion evil [qi] have settled in one side of the body[46] and enter into the depth, where the camp and guard [qi] reside, the camp and the guard [qi] will decrease and weaken, and as a result the true qi leave, and only the evil qi remain and cause a unilateral paralysis. If the evil qi remain at the surface, the vessels will be in pain unilaterally.

虛邪之入于身也深，寒與熱相搏，久留而內著，寒勝其熱，則骨疼肉枯；熱勝其寒，則爛肉腐肌為膿，內傷骨，內傷骨為骨蝕。

When depletion evil enter deeply into the body, cold and heat [qi] will beat each other. They remain for a long time, and attach themselves internally. In the case of cold [qi] dominating the heat [qi], the bones will be in pain and the flesh withers. In the case of heat [qi] dominating the cold [qi], the flesh will decay, and the muscles rot, resulting in pus. Internally the bones are harmed.

>When the bones are harmed internally, that is "bone erosion".<

有所結中筋，筋屈不得伸，邪氣居其間而不反，發為筋瘤。有所結，氣歸之，衛氣留之，不得反，津液久留，合而為腸瘤。久者，數歲乃成，以手按之柔，已有所結，氣歸之，津液留之，邪氣中之，凝結日以易甚，連以聚居，為昔瘤。以手按之堅，有所結深中骨，氣因於骨，骨與氣并，日以益大，則為骨疽。有所結中於肉，宗氣歸之，邪留而不去，有熱則化而為膿，無熱則為肉疽。凡此數氣者，其發無常處，而有常名也。

When [the evil qi] form knots in the sinews,[47] the sinews are bent and cannot be stretched. Evil qi have settled in them and do not turn back. They develop into sinew tumors. The qi turn where knots have formed. The guard qi remain there and cannot turn back. When the body liquids remain at one place for a long time, they unite and form intestinal tumors. This continues for an extended period of time; [the tumors] form over several years. When pressed with the hand they appear soft. The qi turn where knots have formed. The body liquids remain there. The evil qi strike there. The knots coagulate day by day more, and form dense accumulations. Eventually they develop into long-lasting tumors. When pressed with the hand, they appear hard. Some knots strike the bones. The qi follow to the bones, and the

46 I follow here HBYXY which, in accordance with JYj 10/2, instead of 容 *rong* has the character 客 *ke*, "visitor".

47 I follow here HBYXY which, paralleling the subsequent passages, instead of 有所疾前筋 *you suo ji qian jin*, "it happens that the frontal sinews have an illness", has 有所結中筋 *you suo jie zhong jin*.

bones and the qi unite. They grow in size day by day, and eventually a bone impediment-illness results. Some knots strike the flesh. The stem qi turn there; the evil [qi] remain there and do not leave. Under the influence of heat they are transformed to pus. When there is no heat, then they form a flesh impediment-illness. All these many qi do not break out at one definite location. But they have a permanent designation.

Chapter 76
衛氣行
The Movements of the Guard Qi

黃帝問於岐伯曰：
願聞衛氣之行，出入之合，何如？

Huang Di asked Qi Bo:
I wish to be informed of the movements of the guard qi. What are the confluences where they come out and where they enter?

岐伯曰：
歲有十二月，
日有十二辰，

A year has twelve months.
A day has twelve double-hours.

子午為經，
卯酉為緯。

[The line from] *zi* (i.e. the North) to *wu* (i.e. the South) constitutes the warp.
[The line from] *mao* (i.e., the East) to *you* (i.e., the West) constitutes the weft.[1]

天周二十八宿，而一面七星，四七二十八星。

The celestial circle includes 28 constellations. On each side there are seven stars. Four times seven are 28 constellations.

1 NJZYXY: "In the attribution of the twelve earth branches to the cardinal directions 子 *zi* is attributed to the North, and 午 *wu* to the South, 卯 *mao* to the East and 酉 *you* to the West. 經 *jing*, 'warp thread', is the vertical thread [in the loom]. 緯 *wei*, 'weft thread', is the horizontal thread in a tissue. Because the line from 子 *zi* in the North to 午 *wu* in the South extends like a vertical thread, and the line from 卯 *mao* to 酉 *you* like a horizontal thread, hence the line from 子 *zi* to 午 *wu* is termed 'warp thread' and from 卯 *mao* to 酉 *you* 'weft thread'."

房昴為緯，
虛張為經。

[The line from the constellation] *fang* [in the East to the constellation] *mao* [in the West] constitutes the weft.
[The line from the constellation] *xu* [in the North to the constellation] *zhang* [in the South] constitutes the warp.[2]

是故
房至畢為陽，
昴至心為陰。

The fact is:
[The constellations] *fang* to *bi* are yang.
[The constellations] *mao* to *xin* are yin.[3]

陽主晝，陰主夜。

Yang controls the day; yin controls the night.

2 NJZYXY: "Among the 28 constellations in the sky, the constellation 房 *fang* lies in the East and the constellation 昴 *mao* in the West. The line from the East to the West is a horizontal line and hence it is said: 房 *fang* and 昴 *mao* constitute the weft thread. The constellation 虛 *xu* lies in the North and the constellation 張 *zhang* lies in the South. The line from the North to the South is a vertical line. Hence it is said: 虛 *xu* and 張 *zhang* constitute the warp thread.

3 NJZYXY: "That is a reference to the subdivision of the altogether 28 constellations in the two groups of 14 yin and 14 yang constellations. The constellation 房 *fang* lies in the East. Starting from the constellation 房 *fang* the passage extends through the South to eventually reach the constellation 畢 *bi* in the West as the 14th constellation. The venues passed are associated in the sequence of the twelve earth branches with the six double hours: 卯 *mao*, 辰 *zhen*, 巳 *si*, 午 *wu*, 未 *wei* and 申 *shen*. That conforms with the six double hours from dawn to dusk. Because daylight time is categorized as yang, [the text] states: '[The constellations] *fang* to *bi* are yang'. The constellation 昴 *mao* lies in the West. Starting from the constellation 昴 *mao* the passage moves through the North to eventually reach the constellation 心 *xin* in the East as the 14th constellation. The venues passed are associated in the sequence of the twelve earth branches with the six double hours: 酉 *you*, 戌 *xu*, 亥 *hai*, 子 *zi*, 丑 *chou* and 寅 *yin*. That conforms with the six double hours of the night and is categorized as yin. Hence [the text] states: '[The constellations] *mao* to *xin* are yin'."

故
衛氣之行，一日一夜五十周於身，晝日行於陽二十五周，夜行於陰二十五周，周於五藏。

The fact is:
The movement of the guard qi completes fifty circulations during one day[4] and one night. During day time they move through the yang realm and complete 25 circulations. During the night they move through the yin realm and complete 25 circulations. The circulation includes the five long-term depots.

是故
平旦陰盡，陽氣出於目，目張則氣上行於頭，循項下足太陽，循背下至小趾之端。

The fact is:
At dawn when the yin [qi] are exhausted, the yang qi appear in the eyes.[5] When the eyes widen, then the qi ascend into the head. They follow the nape and descend into the foot major yang [conduit]. They follow the back and descend to the tip of the little toe.

其散者，別於目鋭眥，下手太陽，下至手小指之端外側。

A branch[6] [of the guard qi] originates separately from the pointed corner of the eyes[7] and descends into the hand major yang [conduit]. It extends downward into the outer side of the tip of the little finger.

其散者，別於目鋭眥，下足少陽，注小趾次趾之間。以上循手少陽之分側，下至小指次指之間。別者以上至耳前，合於頷脈，注足陽明以下行，至跗

4 The character 日 *ri*, lit.: "sun", refers to "daylight time" in contrast to nighttime. Where the juxtaposition is unambiguous, I have translated 日 *ri* as "day"; where it seems appropriate to make clear that only daylight time is meant, I have translated it as such.

5 NJZYXY: "The yang qi are the guard qi. With 'eyes' are meant here the 睛明 *jing ming* openings (BL-1) in the inner canthi. 'The yang qi appear in the eyes' is to say: at dawn the passage of the guard qi through the yin realm ends, and their passage through the three hand and foot yang conduits begins at the 睛明 *jing ming* opening of the foot major yang conduit."

6 NJZYXY: "The character 散 *san* is synonymous here with 散行 *san xing*, 'to extend separately'. The flow of the guard qi in no way follows the courses of the twelve conduit vessels. Rather, it starts from the head and then extends separately through all possible conduit vessels."

7 HDNJZP: "目鋭眥 *mu rui zi*, 'pointed corner of the eyes', are the outer canthi."

上，入五指之間。其散者，從耳下下手陽明，入大指之間，入掌中。其至於足也，入足心，出內踝下, 行陰分，復合於目，故為一周。

A [further] branch separates from the pointed corner of the eyes and descends into the foot minor yang [conduit]. It pours into the area between the little toe and its adjacent toe. Ascending, it follows a lateral section of the hand minor yang [conduit][8] and descends into the area between the little finger and the adjacent finger. A separate branch[9] ascends and extends to in front of the ear where it unites with the vessels of the chin. It pours into the foot yang brilliance [conduit] and extends with it downward to the instep where it enters the fifth toe.[10] A [further] branch extends from the ear downward and descends into the hand yang brilliance [conduit]. It enters the thumb and and it enters the center of the palm. The [branch] reaching the feet, enters the sole of the feet and appears below the inner knuckle. It continues into the yin section and once again links up with the eyes. Hence that constitutes a circulation.

是故
日行一舍，人氣行於身一周與十分身之八；
日行二舍，人氣行三周於身與十分身之六；
日行三舍，人氣行於身五周與十分身之四；
日行四舍，人氣行於身七周與十分身之二；
日行五舍，人氣行於身九周；
日行六舍，人氣行於身十周與十分身之八；
日行七舍，人氣行於身十二周在身與十分身之六；
日行十四舍，人氣二十五周於身有奇分與十分身之二，

The fact is:
While during daytime one constellation passes by, the qi of man complete in his body 1.8 circulations.[11]

8 HBYXY identifies the characters 以上 *yi shang* and 側 *ce* as later insertions.

9 HBYXY identifies the characters 以上 *yi shang* as a later insertion.

10 HDNJZP: "That is the little toe."

11 NJZYXY: "The people in ancient times believed that 28 equally distributed constellations circulated above the earth, and that their movement can be observed from the earth as their center. 一舍 *yi she*, 'a hut', is synonymous with 一宿 *yi su*,'an abode'. (Both terms signify a constellation). The time period required by a constellation to pass by refers to the passage of a constellation during daylight time. Since people were convinced that in the course of one day and one night altogether 28 constellations pass through the sky, and that at the same time the guard qi in the body complete 50 circulations, the distance moved by the guard qi in the body during the passage of a single constellation in the sky is the 28th part of 50, that is, 1.7857 circulations. This figure was rounded up to 1.8, so that

While during daytime two constellations pass by, the qi of man complete in his body 3.6 circulations.
While during daytime three constellations pass by, the qi of man complete in his body 5.4 circulations.
While during daytime four constellations pass by, the qi of man complete in his body 7.2 circulations.
While during daytime five constellations pass by, the qi of man complete in his body 9 circulations.
While during daytime six constellations pass by, the qi of man complete in his body 10.8 circulations.
While during daytime seven constellations pass by, the qi of man complete in his body 12.6 circulations.
While during daytime fourteen constellations pass by, the qi of man complete in his body 25.2 circulations and a small fraction in addition.

陽盡於陰，陰受氣矣。其始入于陰，常從足少陰注于腎，腎注于心，心注于肺，肺注于肝，肝注于脾，脾復注于腎為周。

When the [guard qi have completed their movement through the] yang [realm of the human body] they turn to the yin [realm]. The yin [realm] receives the qi. At the beginning, when they enter the yin realm, they always pour from the foot minor yin [conduit] into the kidneys. From the kidneys they pour into the heart, from the heart they pour into the lung. From the lung they pour into the liver, from the liver they pour into the spleen. From the spleen they pour back into the kidneys and complete their circulation.

是故
夜行一舍，人氣行於陰藏一周與十分藏之八，亦如陽行之二十五周，而復合於目。陰陽一日一夜，合有奇分十分身之四，與十分藏之二，

The fact is:
While a constellation passes by during the night, the qi in man pass through the long-term depots in the yin [realm] completing 1.8 circulations. That is identical with the completion of 25 circulations [during daytime] in the yang [realm]. Eventually they re-unite with the eyes. The [qi complete 25 circulations each in the] yin and yang [realms] during one day and one night, with an additional fraction of 0.4. That are 0.2 fractions [each during day and night].

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the passage of the constellations was noted as 1.8 (constellations), 3.6 (constellations), and so forth."

是故
人之所以臥起之時，有早晏者，奇分不盡故也。

The fact is:
The times when the people are asleep and when they are up, this may be earlier or later. The reason is that the additional fractions are not used up entirely.

黃帝曰：
衛氣之在於身也，上下往來不以期，候氣而刺之，奈何？

Huang Di:
The presence of the guard qi in the human body, their ascending and descending, their coming and going, does not adhere to a definite time table. If one wishes to inspect these qi to pierce them, how is that done?

伯高曰：
分有多少，日有長短，
春秋冬夏，各有分理，

Bo Gao:
The various sections[12] have more or less [qi], and the days may be long or short. Spring, autumn, winter and summer follow a definite structure of time sections.[13]

然後常
以平旦為紀，
以夜盡為始。

It follows:
The early morning is the starting point.[14]
When the night ends that is the beginning.[15]

12 NJZYXY: " 'Section' refers to day and night here, when the 'quantities' of yin and yang [qi] are distributed differently."

13 HDNJZP: "That is to say, the distribution during day and night of yin and yang [qi] in the four seasons spring, summer, autumn and winter follows a certain regularity."

14 HDNJZP: "The character 紀 *ji* is synonymous here with 準則 *zhun ze*, 'norm', 'standard'. The meaning of this sentence is: 'to observe the qi in the early morning is the norm'."

15 HDNJZP: "When the night ends, the qi move out of the yin into the yang realm and begin their movement through the yang realm.

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，隨日之長短，各以為紀而刺之。謹候其時，病可與期，失時反候者，百病不治。

The fact is:
In the course of one day and one night, the water in the clepsydra descends by 100 marks. 25 marks are the measure of half a day.[16] That is always so, and will never end. When the sun goes down, [daytime] ends. One follows the different lengths of a day as norm and pierces accordingly. When the time sections are carefully observed, the course of a disease can be predicted.[17] If one neglects the time sections and acts contrary to the [requirements resulting from one's] observations, none of the hundred diseases will be curable.

故曰：
刺實者，刺其來也，
刺虛者，刺其去也。

Hence it is said:
When piercing a repletion, pierce those [qi that are] arriving.
When piercing a depletion, pierce those [qi that are] leaving.

此言氣存亡之時，以候虛實而刺之，是故謹候氣之所在而刺之，是謂逢時。

That is to say: It is in accordance with the time sections of the presence and absence of the qi[18] that conditions of depletion and repletion become obvious and are to be pierced. Hence, to carefully observe where the qi are and then pierce them, that is called "meeting the time".

在於三陽，必候其氣在於陽而刺之，病
在於三陰，必候其氣在陰分而刺之。

When [a disease] is in the three yang [sections], one must look where in the yang [sections] it is and pierce it accordingly. A disease,
when it is in the three yin [sections], one must look where in the yin [sections] it is and pierce it accordingly.

16 HDNJZP: "半日 *ban ri* is one half of daylight time."

17 HDNJZP: "The character 期 *qi* is synonymous here with 期限 *qi xian*, 'final point'. When a therapy conforms with the passage of the qi in the course of time, a cure will certainly be achieved. Hence a disease can be healed by a certain time."

18 NJZYXY: "That is to say, whether the evil qi recede or remain."

水下一刻，人氣在太陽；
水下二刻，人氣在少陽；
水下三刻，人氣在陽明；
水下四刻，人氣在陰分。

When the water [in the clepsydra] has fallen by one mark, the qi of man are in the major yang [conduit].
When the water [in the clepsydra] has fallen by two marks, the qi of man are in the minor yang [conduit].
When the water [in the clepsydra] has fallen by three marks, the qi of man are in the yang brilliance [conduit].
When the water [in the clepsydra] has fallen by four marks, the qi of man are in the yin section.[19]

水下五刻，人氣在太陽；
水下六刻，人氣在少陽；
水下七刻，人氣在陽明；
水下八刻，人氣在陰分。

When the water [in the clepsydra] has fallen by five marks, the qi of man are in the major yang [conduit].
When the water [in the clepsydra] has fallen by six marks, the qi of man are in the minor yang [conduit].
When the water [in the clepsydra] has fallen by seven marks, the qi of man are in the yang brilliance [conduit].
When the water [in the clepsydra] has fallen by eight marks, the qi of man are in the yin section.

水下九刻，人氣在太陽；
水下十刻，人氣在少陽；
水下十一刻，人氣在陽明；
水下十二刻，人氣在陰分。

When the water [in the clepsydra] has fallen by nine marks, the qi of man are in the major yang [conduit].
When the water [in the clepsydra] has fallen by ten marks, the qi of man are in the minor yang [conduit].

19 NJZYXY: " 'Yin section' refers here to the foot minor yin [conduit] of the kidneys."

When the water [in the clepsydra] has fallen by eleven marks, the qi of man are in the yang brilliance [conduit].
When the water [in the clepsydra] has fallen by twelve marks, the qi of man are in the yin section.

水下十三刻，人氣在太陽；
水下十四刻，人氣在少陽；
水下十五刻，人氣在陽明；
水下十六刻，人氣在陰分。

When the water [in the clepsydra] has fallen by thirteen marks, the qi of man are in the major yang [conduit].
When the water [in the clepsydra] has fallen by fourteen marks, the qi of man are in the minor yang [conduit].
When the water [in the clepsydra] has fallen by fifteen marks, the qi of man are in the yang brilliance [conduit].
When the water [in the clepsydra] has fallen by sixteen marks, the qi of man are in the yin section.

水下十七刻，人氣在太陽；
水下十八刻，人氣在少陽；
水下十九刻，人氣在陽明；
水下二十刻，人氣在陰分。

When the water [in the clepsydra] has fallen by seventeen marks, the qi of man are in the major yang [conduit].
When the water [in the clepsydra] has fallen by eighteen marks, the qi of man are in the minor yang [conduit].
When the water [in the clepsydra] has fallen by nineteen marks, the qi of man are in the yang brilliance [conduit].
When the water [in the clepsydra] has fallen by twenty marks, the qi of man are in the yin section.

水下二十一刻，人氣在太陽；
水下二十二刻，人氣在少陽；
水下二十三刻，人氣在陽明；
水下二十四刻，人氣在陰分。
水下二十五刻，人氣在太陽，

When the water [in the clepsydra] has fallen by twenty-one marks, the qi of man are in the major yang [conduit].

When the water [in the clepsydra] has fallen by twenty-two marks, the qi of man are in the minor yang [conduit].
When the water [in the clepsydra] has fallen by twenty-three marks, the qi of man are in the yang brilliance [conduit].
When the water [in the clepsydra] has fallen by twenty-four marks, the qi of man are in the yin section.
When the water [in the clepsydra] has fallen by twenty-five marks, the qi of man are in the major yang [conduit].

此半日之度也。

That is the measure of half a day.

從房至畢一十四舍水下五十刻，日行半度，回行一舍，水下三刻與七分刻之四。

During the passage from the *fang* [constellation] to the *bi* [constellation], that are fourteen constellations, the water [in the clepsydra] falls by fifty marks. In the course of one day, one half of the measure [of a full one hundred marks is reached].[20] During the passage of one constellation, the water falls by 3 4/7 marks.

大要曰：
常以日之加於宿上也，人氣在太陽，

To summarize:[21]
Whenever during daytime one constellation is superseded by the next,[22] the qi of man are in the major yang [conduits].[23]

20 HDNJZP: "A full day (i.e., day and night) is 一度 *yi du*, 'one full measurement'. Hence, 日行半度 *ri xing ban du* signifies half a day (i.e., either daylight time only, or nighttime)."

21 I follow here HBYXY: "In accordance with the version in JYJ 1/9 the character 曰 *yue* is to be deleted. 大要 *da yao* is not the title of an antique text. Rather the meaning is identical with the commentaries by WB found in SW 26: 略而言之 *lue er yan zhi*, 'to conclude'."

22 Differently HDNJZP: "The character 加 *jia* is synonymous here with 互相類比 *hu xiang lei bi*, 'analogous'. That is to say, the day as measured with a clepsydra is analogous with the passage of the constellations."

23 YWJ: "With the entering of each constellation of the passage of all 28 constellations during a day, the guard qi must begin their passage in the hand and foot major yang conduits."

是故
日行一舍，人氣行三陽行與陰分，常如是無已，天與地同紀，紛紛皇皇，終而復始，一日一夜水下百刻而盡矣。

The fact is:
While one constellation has passed by during daytime, the qi of man pass through the three yang [sections] and move into the yin section. That has always been such, and will never end. Heaven and earth follow the same arrangement. In chaos is order.[24] What comes to an end will begin anew. Within one day and one night the water has fallen by 100 marks, and [the guard qi] have completed their rounds.[25]

24 HBYXY: "紛紛 *fen fen* is synonymous with 亂 *luan*, 'disorder', 'chaos'. 皇皇 *ba/pa ba/pa* is synonymous with 有條理 *you tiao li*, 'follows a definite structure/order'."

25 HBYXY: "The text of this chapter is not at all clear. Readers should study it carefully!"

Chapter 77
九宮八風
The Nine Mansions, the Eight Winds

太一常以冬至之日，
居蓂蜨之宮四十六日，
明日居天留四十六日，
明日居倉門四十六日，
明日居陰洛四十五日，
明日居上天四十六日，
明日居玄委四十六日，
明日居倉果四十六日，
明日居新洛四十五日，
明日復居蓂蜨之宮，曰冬至矣。

Taiyi[1] always on the day of winter solstice
takes residence in the mansion *ye zhi*, for 46 days.

1 LJ 27/35 comments: "太一 *tai yi* is 北辰 *bei chen*, 'the pole star'. 太 *tai* is a very honorable designation; 一 *yi* is the beginning of the myriad numbers, [Taiyi] is the ruler of the origin in heaven. Hence it is said: Taiyi is the pole [star]. The pole [star] lies in the center and does not move. The [constellation] dipper moves around it. The [constellation] dipper consists of seven stars. Together they form a constellation. From the first to the fourth star, that is 魁 *kui*, the pot of the dipper; from the fifth to the seventh star, that is 杓 *shao*, the handle of the dipper. The handle of the dipper always points at one of the twelve constellations and this way determines the present seasonal turning point. The pole [star in the center] regulates that. Hence it is called 'North star'. … The constellation to which the handle of the dipper points is called 月建 *yue jian*, 'monthly determination'. It lies in the cardinal direction where the qi of the current annual season are particularly active. For example, at the time of the seasonal turning point 冬至 *dong zhi*, 'winter solstice', the monthly determination lies exactly in the North. Hence [the text] says: "Taiyi takes residence in the 蓂蜨 *ye zhi* mansion'. 蓂蜨 *ye zhi* is the 'mansion', 宮 *gong,* attributed to the [trigram] 坎 *kan*. It is the 坎宮 *kan gong*, 'mansion of the North'. The number of days in the course of a year is attributed to altogether eight mansions. For each [of Taiyi's stays in one of the] mansions 46 days are available. Only for two mansions, that are the 天門 *tian men* and 地戶 *di hu* mansions attributed to [the trigrams] 乾 *qian* and 巽 *xun*, only 45 days are available. In all, these are 366 days of an entire year. For the 坎宮 *kan gong*, 'mansion of the North', 46 days are available. It controls three seasonal turning points: 冬至 *dong zhi*, 'winter solstice', 小寒, *xiao han*, 'minor cold', and 大寒, *da han*, 'massive cold'."

On the following day he takes residence in the [mansion] *tian liu*, for 46 days.[2]
On the following day he takes residence in the [mansion] *cang men*, for 46 days.[3]
On the following day he takes residence in the [mansion] *yin luo*, for 45 days.[4]
On the following day he takes residence in the [mansion] *shang tian*[5] for 46 days.[6]
On the following day he takes residence in the [mansion] *xuan wei*, for 46 days.[7]
On the following day he takes residence in the [mansion] *cang guo,* for 46 days.[8]
On the following day he takes residence in the [mansion] *xin luo*, for 45 days.[9]
On the following day he once again takes residence in the *ye zhi* mansion. That is the day of winter solstice.

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2 LJ 27/35 comments: " 'On the following day', that is the day following the first 46 days, that is, the 47th day as the beginning [of Taiyi's taking residence in the *tian liu* mansion]. The 天留 *tian liu* mansion is attributed to the trigram 艮 *gen*. It controls the three seasonal turning points 立春 *li chun*, 'spring begins', 雨水 *yu shui*, 'rain and water', and 驚蟄 *jing zhi*, 'awakening of insects'. This period ends, if calculated with the previous days, after altogether 92 days."

3 LJ 27/35 comments: "倉門 *cang men* is the mansion attributed to the trigram 震 *zhen*. [Taiyi takes residence there] beginning on the 93rd day. [His stay there] covers the three seasonal turning points 春分 *chun fen*, 'spring equinox', 清明 *qing ming* , 'clear brilliance', and 穀雨 *gu yu*, 'grain and rain'. It lasts for altogether 46 days, and ends on the 138th day."

4 LJ 27/35 comments: "陰洛 *yin luo* is the mansion attributed to the trigram 巽 *xun*. [Taiyi takes residence there] beginning on the 139th day. [His stay there] covers the three seasonal turning points 立夏 *li xia*, 'summer begins', 小滿 *xiao man,* 'minor filling', and 芒種 *mang zhong*, 'grain in ear'. It lasts for altogether 45 days, and ends on the 183rd day."

5 I follow here HBYXY which, in accordance with TS 28, instead of 天宮 *tian gong* has 上天 *shang tian*.

6 LJ 27/35 comments: "上天 *shang tian* is the mansion attributed to the trigram 離 *li*. Taiyi's residence there] covers the three seasonal turning points 夏至 *xia zhi*, 'summer solstice', 小暑 *xiao shu*, 'minor summer heat', and 大暑 *da shu*, 'massive summer heat'. It lasts for altogether 46 days and ends on the 229th day."

7 LJ 27/35 comments: "玄委 *xuan wei* is the mansion attributed to the trigram 坤 *kun*. [Taiyi's residence there] covers the three seasonal turning points 立秋 *li qiu*, 'autumn begins', 處暑 *chu shu*, 'limited summer heat', and 白露 *bai lu*, 'white dew'. It lasts for altogether 46 days and ends on the 275th day."

8 LJ 27/35 comments: "倉果 *cang guo* is the mansion attributed to the trigram 兌 *dui*. [Taiyi's residence there] covers the three seasonal turning points 秋分 *qiu fen*, 'autumn equinox', 寒露 *han lu*, 'cold and dew', and 霜降 *shuang jiang*, 'frost descends'. It lasts for altogether 46 days and ends on the 321st day."

9 LJ 27/35 comments: "新洛 *xin luo* is the mansion attributed to the trigram 乾 *qian*. [Taiyi's residence there] covers the three seasonal turning points 立冬 *li dong*, 'winter begins', 小雪 *xiao xue*, 'minor snowfall', and 大雪 *da xue*, 'massive snowfall'. It lasts for altogether 45 days and ends on the 366th day."

太一日遊以冬至之日，居葉蟄之宮，數所在日，從一處至九日，復返於一。常如是無已，終而復始。

Taiyi's day-long travels [begin on] the day of winter solstice, when he takes residence in the *ye zhi* mansion. Counting the days of his presence, they extend from[10] his first location to his ninth [location over more than 40] days [at each of them].[11] Then he is back at the first [location].[12] It is always such, and never ends. What has ended will begin anew.

太一移日，
天必應之以風雨，
以其日風雨則吉，
歲美民安少病矣。

On the day when Taiyi relocates,[13]
heaven will respond with wind and rain.
Wind and rain on these days are auspicious signs.
The year will be beautiful, the people will be in peace, and diseases are few.

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10 HBYXY: "Instead of the character 從 *cong*, 'to follow', the text should have the character 徙 *xi*, 'to relocate to another position'.

11 HBYXY: "The character 日 *ri* must not be interpreted here as 'one day'. It refers to periods of at least 40 days."

12 LJ 37/25 comments: "That connects with the previous text and summarizes its meaning. Taiyi begins his circulation in [the mansion attributed to the trigram] 坎 *kan* and ends it in [the mansion attributed to the trigram] 乾 *qian*. That are the days he spends in altogether eight mansions. Once he has passed through all eight of them, he will arrive at the ninth, which is the first mansion again. This circulation never ends." HDNJZP: "一處 *yi chu* refers to the *kan* mansion in the North as the first venue [of Taiyi's voyage]. That is to say, on the day of winter solstice, Taiyi takes residence in the *ye zhi* mansion. 九日 *jiu ri*, 'Nine days' are the nine days Taiyi resides at each venue. The way he passes from one mansion to the next is discussed controversially by the commentators. For example, MS: 'When Taiyi proceeds from the first mansion to the ninth, winter solstice is the first, 'autumn begins' is the second, spring equinox the third, 'summer begins' the fourth, the 'central [mansion]' the fifth, 'winter begins' the sixth, autumn equinox the seventh, 'spring begins' the eighth, and summer solstice the ninth. Subsequently he returns to winter solstice as his first [venue]'. In contrast, LLH: 'Starting from the mansion *ye zhi* on the first day, he proceeds to *tian liu*, on the 2nd day to *cang men*, on the 3rd day to *yin luo*, on the 4th day to *tian gong*, on the 5th day to *zhong gong*, on the 6th to *xuan wei*, on the 7th day to *cang guo*, on the 8th day to *xin luo*, and on the 9th day he returns to *ye zhi*. Counting from [the day of] his residence in the *tian liu* mansion, he returns to the *tian liu* mansion after nine days'. MS based his calculation on the seasonal turning points as places of residence; LLH referred to the cardinal directions. Both are legitimate. Which interpretation is correct, remains unclear."

13 ZJY: "That are the days when one climatic phase is succeeded by the next, and when [Taiyi] relocates from one mansion into the next."

先之則多雨，
後之則多旱。

[If the relocation is] premature, then there will be much rain.
[If the relocation is] belated, then there will be much drought.[14]

太一在冬至之日有變，占在君；
太一在春分之日有變，占在相；
太一在中宮之日有變，占在吏；
太一在秋分之日有變，占在將；
太一在夏至之日有變，占在百姓。

When Taiyi on the day of winter solstice [relocates and the weather] undergoes a change, a forecast [is possible concerning the wellbeing] of the ruler.
When Taiyi on the day of spring equinox [relocates and the weather] undergoes a change, a forecast [is possible concerning the wellbeing] of the prime minister.
When on the day Taiyi is in the central [mansion and the weather] undergoes a change, a forecast [is possible concerning the wellbeing] of the officials.
When Taiyi on the day of autumn equinox [relocates and the weather] undergoes a change, a forecast [is possible concerning the wellbeing] of the generals.
When Taiyi on the day of summer solstice [relocates and the weather] undergoes a change, a forecast [is possible concerning the wellbeing] of the common people.

所謂有變者，太一居五宮之日，病風折樹木，揚沙石，各以其所主，占貴賤。

>When it says "[relocates and the weather] undergoes a change," [the following is meant]. When on the days when Taiyi takes residence in one of the five mansions[15] a violent wind[16] breaks trees and raises sand and stones, forecasts concerning the wellbeing of the noble and the commoners can be made in view of what the respective [wind/mansion] is responsible for.<

14 I follow here HBYXY which in accordance with TS 28 instead of 汗 *han*, "sweat", has 旱 *han*, "dryness". LJ 27/35: "When wind and rain arrive before it is their time, the qi are in surplus. Hence there will be much rain. When wind and rain are belated, the qi are insufficient. Hence often a drought results."

15 HBYXY: "The five mansions are the venues at the [four days of] winter solstice and summer solstice, spring equinox and autumn equinox, as well as, fifth, [the central mansion where he spends] the days when the earth [phase] rules to fulfill its tasks."

16 HBYXY: "病風 *bing feng* is synonymous here with 疾風 *ji feng*, in the sense of 烈風 *lie feng*, 'violent wind'."

因視風所從來而占之，風從其所居之鄉來為實風，主生，長養萬物；從其沖後來為虛風，傷人者也，主殺，主害者。謹候虛風而避之。

Such forecasts are made on the basis of the cardinal direction where the wind originates. When the wind comes from a location where [Taiyi] has taken residence, it is a repletion wind. It is responsible for generation, and long-term nourishment of the myriad things. When [the wind] comes from the opposite direction, it is a depletion wind. It harms the people. It is responsible for killing, and it is responsible for causing damage. One must watch out carefully for depletion winds, and avoid them.

故
聖人日避虛邪之道，如避矢石然，邪弗能害，此之謂也。

The fact is:
The WAY of the sages to avoid depletion winds is comparable to avoiding an arrow or a stone, lest the evil can cause damage. That is meant here.

是故
太一入徙，立於中宮，乃朝八風，以占吉凶也。

The fact is:
When Taiyi relocates, one takes position in the central mansion to face the eight winds, and to forecast auspicious and inauspicious events.[17]

17 HDNJZP: "That is to say, when Taiyi resides in the central mansion, he is in the center and the [winds/qi of the] eight cardinal directions on the left and on the right, as well as above and below, can be assessed." ZJY: "That is once again to emphasize that 'Taiyi' refers to the North Star. When it is not in the center, it is virtually impossible to observe out of which direction the qi arrive." NJZYXY: "When the North Star is in the central mansion it can serve to identifiy the cardinal directions. Depending on the direction into which the big dipper shows, auspicious and inauspicious omina can be identified."

風從南方來，名曰大弱風，其傷人也，內舍於心，外在於脈，氣主為熱。
風從西南方來，名曰謀風，其傷人也，內舍於脾，外在於肌，其氣主為弱。
風從西方來，名曰剛風，其傷人也，內舍於肺，外在於皮膚，其氣主為燥。
風從西北方來，名曰折風，其傷人也，內舍於小腸，外在於手太陽脈，脈絕則溢，脈閉則結不通，善暴死。
風從北方來，名曰大剛風，其傷人也，內舍於腎，外在於骨與肩背之膂筋，其氣主為寒也。
風從東北方來，名曰凶風，其傷人也，內舍於大腸，外在於兩脅腋骨下及肢節。
風從東方來，名曰嬰兒風，其傷人也，內舍於肝，外在於筋紐，其氣主為身濕。
風從東南方來，名曰弱風，其傷人也，內舍於胃，外在肌肉，其氣主體重。

The wind coming out of the South, it is called "extremely weak wind". It harms the people [in the following way]. Internally it settles in the heart, externally it is in the vessels. Its qi are responsible for heating.[18]

The wind coming out of the South-West, it is called "planning wind". It damages the people [in the following way]. Internally it settles in the spleen, externally it is in the muscles. Its qi are responsible for weakening.[19]

The wind coming out of the West, it is called "hard wind". It damages the people [in the following way]. Internally it settles in the lung. In the exterior it is in the skin. Its qi are responsible for desiccation.[20]

The wind coming out of the North-West is called "breaking wind". It damages the people [in the following way]. Internally it settles in the small intestine. In the exterior it is in the hand major yang vessel. When the passage through this vessel is interrupted, [its contents] spill over. When the vessels are blocked, then they are knotted and no longer passable. [Such patients] tend to die all of a sudden.[21]

18 HDNJZP: "The 'extremely weak wind' is the South wind attributed to the [trigram] 離 *li* and the mansion 'fire'. When the heat is violent, the arriving wind must be weak. Hence it is called 'extremely weak wind'. In man it corresponds to the long term depot associated with [the phase] fire. That is the heart in the interior, with the vessels in the exterior."

19 HDNJZP: "The 'planning wind' is the South-West wind attributed to the [trigram] 坤 *kun* and the mansion 'soil'. The yin qi are just emerging, and the yang qi are particularly abundant. Yin and yang [qi] meet as if there were something to discuss. Hence it is called 'planning wind'. In man it corresponds to the long term depot associated with [the phase] soil."

20 HDNJZP: "The 'hard wind' is the West wind attributed to the [trigram] 兑 *dui* and the mansion 'metal'. The metal qi are hard and strong, hence it is called 'hard wind'. In man it corresponds to the long-term depot associated with [the phase] 'metal' (i.e., the lung)."

21 HDNJZP: " 'The 'breaking wind' is the North-West wind attributed to the [trigram] 乾 *qian* and the mansion 'metal'. Metal controls breaking and injuring. Hence it is called 'breaking wind'."

The wind coming out of the North, it is called "extremely hard wind". It damages the people [in the following way]. Internally it settles in the kidneys. In the exterior it is in the bones and in the vertebra sinews in the shoulders and back. Its qi are responsible for cold.[22]

The wind coming out of the North-East, it is called "inauspicious wind". It damages the people [in the following way]. Internally it settles in the large intestine. In the exterior it is in both flanks, below the bones of the armpit, and in the joints of the limbs.[23]

The wind coming out of the East, it is called "infantile wind". It damages the people [in the following way]. Internally it settles in the liver. In the exterior it is where the sinews are tied to each other. Its qi are responsible for the dampness of the body.[24]

The wind coming out of the South-East, it is called "weak wind". It damages the people [in the following way]. Internally it settles in the stomach. In the exterior it is in the muscles and in the flesh. Its qi are responsible for the body's weight.[25]

此八風皆從其虛之鄉來，乃能病人。三虛相搏，則為暴病卒死。兩實一虛，病則為淋露寒熱。犯其雨濕之地，則為痿。故聖人避風，如避矢石焉。其有三虛而偏中於邪風，則為擊仆偏枯矣。

These eight winds all come out of places of depletion. Hence they can cause disease in man. When three depletion conditions[26] meet, then this will cause violent disease

22 HDNJZP: "The 'extremely hard wind' is the North wind attributed to the [trigram] 坎 *kan* and the mansion 'water'. When the qi are cold, the wind is violent. Hence it is called 'extremely hard wind'. In man it corresponds to the long-term depot associated with [the phase] water (i.e., the kidneys)."

23 HDNJZP: "The 'inauspicious wind' is the North-East wind attributed to the [trigram] 艮 *gen* and the mansion 'soil'. The yin qi have not receded yet, and the yang qi do not abound yet. Hence it is called 'inauspicious wind'."

24 HDNJZP: "The 'infantile wind' is the East wind attributed to the [trigram] 震 *zhen* and the mansion 'wood'. The East corresponds to spring when all things come to life. Hence it is called 'infantile wind'. In man it corresponds to the long-term depot associated with [the phase] 'wood' (i.e., the liver)."

25 HDNJZP: "The 'weak wind' is the South-East wind attributed to the [trigramm] 巽 *xun* and the mansion 'wood'. The qi are warm and the wind is gentle. Hence it is called 'weak wind'. The South East has much dampness and the humid qi attack the soil. Hence [this wind] in man harms the short-term repository stomach. In the exterior it controls the muscles and the flesh, and lets the body feel heavy."

26 HBYXY: "TS 28: 'The 'three depletion conditions' include the depletion of a year, of a month, and of the time of the day'. On details see the following chapter." Differently HDNJZP: "When a weak person with a depletion condition in a year with insufficient qi encounters a depletion wind, then these are 'three depletion conditions'. The character 搏 *bo*, 'to beat', is synonymous here with the character 閉 *bi*, 'to close'. That is to say, 相搏聚 *xiang bo ju*, 'they gather'."

and sudden death. When two repletion and one depletion conditions [meet], the resulting disease will be dripping dew, with alternating cold and heat sensations. When one is violated at a place that is wet because of rain, then that will result in a loss of functions. Hence the sages avoided the wind in the same way as they avoided arrows and stones. When someone has a triple condition of depletion and is unilaterally struck by evil wind, he will fall down as if hit and be unilaterally paralyzed.

Chapter 78
九鍼論
On the Nine Needles

黃帝曰：
余聞九鍼於夫子，眾多博大矣，余猶不能寤，敢問九鍼焉生，何因而有名？

Huang Di:
I have been informed by you of the nine needles, [and what I have learned] is plenty and encompassing. And yet, I have not woken up from my ignorance.[1] I dare to inquire how the nine needles were created, and why they were given their names.

岐伯曰：
九鍼者，天地之大數也，始於一而終於九。

Qi Bo:
The nine needles reflect the big numbers[2] of heaven and earth. They start from One and they end at Nine.[3]

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1 NJZYXY: "The character 寤 *wu*, 'to awake', is synonymous here with the character 悟 *wu*, 'to understand', 'to become aware of something'."

2 NJZYXY: "大數 *da shu*, the big numbers, are the natural laws. 大 *da*, 'big', has the meaning here of 'all encompassing'. 'One' is the beginning of the numbers; 'nine' is the last one. Nine plus One amounts to ten, and that is the beginning of a new sequence of numbers. Hence, when it is said 'They start from One and end with Nine', then that is the natural principle underlying the development of all things, regardless of whether they are small or big."

3 HDNJZP: " 'The big numbers of heaven and earth' are the basic numbers used to quantify all dynamics of yin and yang, of movement and rest, between heaven and earth. The uneven numbers are yang; the even numbers are yin. The beginning of the uneven numbers is One: one, three, five, seven, nine – with nine this sequence ends. The even numbers begin with Two: Two, four, six, eight, ten – with ten this sequence ends. However, a ten consists of nine plus one, and is the beginning with 'one' anew. All number sequences are based on the sequence from 'one' to 'nine'. That are the basic numbers. Hence [the text] says: 'They start from One and end with Nine'."

故曰：
一以法天，
二以法地，
三以法人，
四以法時，
五以法音，
六以法律，
七以法星，
八以法風，
九以法野。

Hence it is said:
One – to reflect the patterns of heaven.
Two – to reflect the patterns of the earth.
Three – to reflect the patterns of man.
Four – to reflect the patterns of the [four] seasons.
Five – to reflect the patterns of the [five] tones.
Six – to reflect the patterns of the [six times two tones of the] flute.
Seven – to reflect the patterns of the constellation [of seven stars].
Eight – to reflect the patterns of the [eight] winds.
Nine – to reflect the patterns of the [nine] regions.

黄帝曰：
以鍼應九之數，奈何？

Huang Di:
The needles correspond to the number Nine. Why?

岐伯曰：
夫
聖人之起天地之數也，一而九之，

Qi Bo:
Now,
the sages have introduced the numbers of heaven and earth. They started from One and multiplied it by nine.

故
以立九野。九而九之，九九八十一，以起黄鍾數焉，以鍼應數也。

The fact is:
[These numbers] serve to establish the nine regions. Nine is multiplied by nine.

Nine times nine is 81. This takes up the numbers associated with the [flute named] Yellow Bell. The needles are meant to correspond to these numbers.[4]

一者天也。天者陽也。五藏之應天者肺，肺者五藏六府之蓋也，
皮者肺之合也，人之陽也。

[Needle] One [represents] heaven.
The heaven is yang. Among the five long-term depots it is the lung that corresponds to heaven.[5] The lung is the canopy covering the five short-term depots and the six long-term repositories. The skin forms a unit with the lung. That is man's yang.

故
為之治鍼，必以大其頭而銳其末，令無得深入而陽氣出。

The fact is:
when the [lung] is to be cured with a needle, [the latter] must have a big head and a pointed end. This way it will not penetrate deeply, but causes yang qi to leave.

二者地也。地者土也。人之所以應土者肉也。

[Needle] Two [represents] the earth. The earth, that is the soil.[6] That by which man corresponds to the soil is the flesh.

故
為之治鍼，必筩其身而員其末，令無得傷肉分，傷則氣得竭。

The fact is:
when the [flesh] is to be cured with a needle, its body must be a tube with a ball at the end. This way no harm will be done to the flesh section. If it were harmed, all qi would be lost.[7]

4 NJZYXY: "黃鍾 *huang zhong*, 'yellow bell', is an antique musical instrument prepared from bamboo with a length of 9 inches. Each inch-length covered the length of 9 millet grains. Hence the 9 inches extended over the length of 81 millet grains. The nine 'needles correspond to these numbers' is to say: [their use] corresponds to very many changes. They can be adapted to numerous diseases."

5 ZYA: "The lung is associated with [the phase] 'metal' and occupies the highest position [of all the long-term depots] in the body. It is the canopy covering all the remaining long-term depots and short-term repositories. Hence the lung corresponds to heaven."

6 I follow here HBYXY which in accordance with JYJ 5/2 has added the four characters 地者土也 *di zhe tu ye*.

7 ZJY: "With the rounded needle one easily enters the flesh interstices lest the muscles and the flesh are injured and the spleen qi flow out. Hence one does not use a pointed needle and this way is able to cure the evil qi in the interstices." HBYXY: "The two characters 得 *de* are a later insertion. See TS 21."

三者人也。人之所以成生者，血脈也。

[Needle] Three [represents] man. That which serves to create man and keep him alive, that are the blood vessels.

故
為之治鍼，必大其身而員其末，令可以按脈物陷，以致其氣，令邪氣獨出。

The fact is:
when [blood vessels] are to be cured with a needle, its body must be big with a ball at its end. This way the vessels can be pressed to form an indentation to reach their qi. This way only the evil qi will come out.

四者時也。時者四時八風之客於經絡之中，為瘤病者也。

[Needle] Four [represents] the seasons. The "seasons" are the eight winds settling in the conduits and network [vessels] in the course of the four seasons and causing tumor diseases[8] there.

故
為之治鍼，必筩其身而鋒其末，令可以寫熱出血，而痼病竭。

The fact is:
when [tumor diseases] are to be cured with a needle, it must be a tube with a pointed end. This way it is possible to drain heat and to let blood, and to bring even stubborn diseases to an end.

五者音也。音者冬夏之分，分於子午，陰與陽別，寒與熱爭，兩氣相搏，合為癰膿者也。

[Needle] Five [represents] the [five] tones. The [number 5 of the] tones lies between winter [number 1] and summer [number 9]. That is the division between [the earth branches] *zi* and *wu*. That is the separation of yin and yang.[9] When cold and heat

8 HDNJZP: "Instead of 瘤病 *liu bing*, 'tumor disease', it must be 痼病 *gu bing*, 'stubborn disease'. See LS 1 and LS 7, as well as JYJ, where it always states: 痼病 *gu bing*, stubborn diseases, are to be treated with the 鋒鍼 *feng zhen*, 'sharp point needle'."

9 NJZYXY: "In view of the location of the numbers attributed to the nine mansions, the first is the mansion associated with [the trigram] 坎 *kan*; it lies in the North, and conforms with the climatic term winter solstice. The associated earth branch is 子 *zi*. The ninth mansion is attributed to the trigram 離 *li*. It lies in the South, and conforms with the climatic term summer solstice. The associated earth branch is 午 *wu*. The number five lies in the central mansion, exactly in the middle between the two mansions 坎 *kan* and 離 *li*. That makes it possible to distinguish between a yin and a yang section."

are in conflict and the two qi strike at each other, they unite and generate obstruction-illness with putrescence.

故
為之治鍼，必令其末如劍鋒，可以取大膿。

The fact is:
When [obstruction-illnesses with putrescence] are to be cured with a needle, its end must be sharp like a sword blade. This way large quantities of pus can be removed.

六者律也。律者調陰陽四時而合十二經脈，虛邪客於經絡而為暴痺者也。

[Needle] Six [represents] the [six times two tones of the] flutes. The [six times two tones of the] flute correspond to yin and yang and the four seasons, and they form a union with the twelve conduit vessels. When depletion evil settles in the conduits and network [vessels] it will cause sudden blockage-illness there.

故
為之治鍼，必令尖如釐，且員其銳，中身微大，以取暴氣。

The fact is:
When [blockage-illnesses] are to be cured with a needle, it must be very fine, both with a ball and pointed. This way it enters the body somewhat massively and serves to remove the violent qi.

七者星也。星者人之七竅，邪之所客於經，合於經絡而為痛痺者也。

[Needle] Seven [represents] the [seven] stars [of the big dipper]. These stars [represent the] seven orifices of man.[10] Through them the evil [qi] settle in the conduits. They unite in the conduits and network [vessels][11] and cause painful blockage-illness.

10 HDNJZP: "Here the seven constellations in the universe are associated with the seven orifices in the face of man. Since they all are situated way up high, they correspond to each other."

11 I follow here HBYXY which in accordance with JYJ 5/2 has rearranged the sequence 邪之所客於經而為痛痺合於經絡者也 to the more meaningful wording translated above.

故
為之治鍼，令尖如蚊虻喙，靜以徐往，微以久留，正氣因之，真邪俱往，出鍼而養者也。

The fact is:
When [blockage-illnesses] are to be cured with a needle, it must be as fine as a mosquito's beak. It is to be inserted calmly and slowly, and left to remain for a while. The proper qi will move there. The true and the evil [qi] will come jointly. When the needle is withdrawn, a nourishing effect results.[12]

八者風也。風者人之股肱八節也。八正之虛風八風傷人，內舍於骨解腰脊節腠理之間為深痺也。

[Needle] Eight [represents] the [eight] winds. The [eight] winds [represent] the eight joints of the legs and arms. When the depletion winds of the eight seasonal turning points[13] harm man they settle internally in the bone joints, in the lower back, in the vertebrae, and in the skin structures and cause deep-lying blockage-illnesses there.

故
為之治鍼，必長其身鋒其末，可以取深邪遠痺。

The fact is:
When [blockage-illnesses] are to be cured with a needle, its body must be long and its end must be pointed. This way one can remove evil [qi] in the depth and blockage-illnesses situated far away.

九者野也。野者人之節解皮膚之間也。淫邪流溢於身，如風水之狀，而溜不能過於機關大節者也。

[Needle] Nine [represents] the [nine] regions. The [nine] regions [represent] the regions of the joints and the skin.[14] When excessive evil [qi] flow into the body, the

12 HDNJZP: "The character 因 *yin*, 'to follow', is synonymous here with 由 *you*, 'from … '. 正氣因之 *zheng qi yin zhi* is to say: because the hair fine needle is so fine and because it is inserted slowly, it causes the proper qi to be supplemented from there. 出鍼而養 *chu zhen er yang* has the meaning of: when the hair fine needle is withdrawn that serves to disperse the evil [qi] and to nourish the proper qi at the same time."

13 NJZYXY: "The eight seasonal turning points include spring begins, summer begins, autumn begins, winter begins, spring equinox, autumn equinox, summer solstice, and winter solstice. 'Depletion winds' are climatic phenomena that do not correspond to the season during which they occur." HBYXY: "The second wording 八風 *ba feng* is probably a later commentary; it does not appear in JYJ 5/2 and SJZL 192."

14 HDNJZP: "The 'nine regions' correspond to all joints and the skin of the human body."

latter assumes a shape resembling [a swelling resulting from] wind and water. Their flow is unable to cross the barriers of the big joints.

故
為之治鍼，令尖如挺，其鋒微員，以取大氣之不能過於關節者也。

The fact is:
When [such illnesses] are to be cured with a needle, it must have an end like a club, with a tip slightly rounded. It serves to remove large quantities of qi.[15]

黃帝曰：
鍼之長短有數乎？

Huang Di:
Is it possible to quantify the lengths of the needles?

岐伯曰：
一曰鑱鍼者，取法於巾鍼，去末寸半卒銳之，長一寸六分，主熱在頭身也。
二曰員鍼，取法於絮鍼，筩其身而卵其鋒，長一寸六分，主治分間氣。
三曰鍉鍼，取法於黍粟之銳，長三寸半，主按脈取氣，令邪出。
四曰鋒鍼，取法於絮鍼，筩其身，鋒其末，長一寸六分，主泄熱出血。
五曰鈹鍼，取法於劍鋒，廣二分半,長四寸，主大癰膿，兩熱爭者也。
六曰員利鍼，取法於氂鍼，微大其末，反小其身，令可深內也，長一寸六分。主取癰痺者也。
七曰毫鍼，取注于毫毛，長一寸六分，主寒熱痛痺在絡者也。
八曰長鍼，取法於綦鍼，長七寸，主取深邪遠痺者也。
九曰大鍼，取法於鋒鍼，其鋒微員，長四寸，主取大氣不出關節者也。

Qi Bo:
The first is called spade needle. It is modeled after the needle used for sewing pieces of cloth. From half an inch from the tip on it is very pointed.[16] Its length is 1,6 inches. It controls heat in the head and in the body.

15 The characters 之不能過於關節者也 *zhi bu neng guo yu guan jie zhe ye* do not fit into the original rhyme structure and may be a later addition repeating the statement in the preceding paragraph.

16 NJZYXY: " 'Very pointed' is to say: about half an inch from its end a tip emerges from the body of the needle, resembling the end of an arrow. Tamba: 'The insertion remains at the surface and serves to drain yang qi from the exterior'."

The second is called rounded needle. It is modeled after the needle used for sewing padded fabrics. Its body is a tube; its tip is egg-shaped. Its length is 1,6 inches. It controls the cure of the qi in the partings [of the flesh].[17]
The third is called arrow point needle. It is modeled after the tip of millet-seeds. Its length is 3,5 inches. It controls the removal of qi by means of pressure on the vessels. That causes the evil [qi] to come out.
The fourth is called sharp point needle. It is modeled after the needle used for sewing cotton. Its shaft is a tube; its end is pointed. Its length is 1,6 inches. It controls the drainage[18] of heat [qi] and serves to let blood.
The fifth is called lancet needle. It is modeled after the blade of a sword. It is 0,25 inches broad and 4 inches long. It controls the pus of massive obstruction-illnesses, when two heats clash.
The sixth is called round-sharp needle. It is modeled after the smallest needle. Its end is slightly bigger, its shaft is smaller. This way it can penetrate deeply. Its length is 1,6 inches. It controls the removal of obstruction-illnesses and blockage-illnesses.
The seventh is called fine needle. It is modeled after a very fine hair. Its length is 1,6 inches. It controls cold,[19] pain and blockage-illness in the network [vessels].
The eighth is called long needle. It is modeled after the sewing needle. Its length is 7 inches. It controls the removal of deep lying evil [qi] and distant blockage-illnesses.
The ninth is called big needle. It is modeled after the sharp point needle. Its tip is slightly rounded. Its length is 4 inches. It controls massive quantities of qi that fail to leave the joints.

鍼形畢矣，此九鍼大小長短法也。

This is all there is to the shape of the needles. These are the models for the sizes and lengths of the nine needles.

17 HBYXY: "LS 7 says: ' If a disease is located in the flesh interstices, it is to be removed with the round needle'. Hence the text should read here 分肉間 *fen rou jian*, 'in the flesh interstices'."

18 I follow here HBYXY which in accordance with JYJ 5/2 instead of the character 癰 *yong*, 'obstruction-illness', has the character 泄 *xie*, "to drain", "to discharge".

19 HBYXY: "The character 熱 *re*, 'heat' is a later, erroneous addition. See TS 21 and YXF 5/2. See also LS 75."

黃帝曰：
願聞身形應九野奈何？

Huang Di:
I wish to be informed of how the shape of the [human] body corresponds to the nine regions![20]

岐伯曰：
請言身形之應九野也，

Qi Bo:
I request to elucidate how the shape of the [human] body corresponds to the nine regions.

左足應立春，其日戊寅己丑。
左脅應春分，其日乙卯。
左手應立夏，其日戊辰己巳。
膺喉首頭應夏至，其日丙午。
右手應立秋，其日戊申己未。
右脅應秋分，其日辛酉。
右足應立冬，其日戊戌己亥。
腰尻下竅應冬至，其日壬子。
六府膈下三藏應中州，其大禁，大禁太一所在之日，及諸戊己。

The left foot corresponds to the beginning of spring. Its days are *wu yin* and *ji chou*.
The left flank corresponds to spring equinox. Its days are *yi mao*.
The left hand corresponds to the beginning of summer. Its days are *wu chen* and *ji si*.
The chest, the throat and the head correspond to summer equinox. Its days are *bing wu*.
The right hand corresponds to the beginning of autumn. Its days are *wu shen* and *ji wei*.
The right flank corresponds to autumn equinox. Its days are *xin you*.
The right foot corresponds to the beginning of winter. Its days are *wu xu* and *ji hai*.
The lower back and the orifice below the tailbone correspond to winter solstice. Its days are *ren zi*.
The six short-term repositories and the three long-term depots below the diaphragms correspond to the central region.[21] For its [days] severe prohibitions exist.

20 NJZYXY: " 'Nine regions' refers to the location of the nine mansions."

21 ZJY: "The location below the diaphragm corresponds to the central mansion. 'Below the diaphragm', that is: in the abdomen. The three long-term depots are liver, spleen and

These severe prohibitions are valid for all days of the presence of Taiyi,[22] as well as all *wu ji* days.

凡此九者，善候八正所在之處。所主左右上下。身體有癰腫者，欲治之，無以其所直之日潰治之，是謂天忌日也。

To all these nine variants applies: The locations where [the qi] are present at the time of the eight seasonal turning points are to be well observed, [to get to know] whether [the needles are to be inserted] to control the left, the right, the above or the below. When the body has an obstruction-illness with a swelling and one intends to cure it, he must not apply a draining therapy on those days [when Taiyi has taken residence in the corresponding mansion]. These are the so-called "days of heavenly prohibitions".[23]

形樂志苦，病生於脈，治之於灸刺。
形苦志樂，病生於筋，治之以熨引。
形樂志樂，病生於肉，治之以鍼石。
形苦志苦，病生於咽喝，治之以甘藥。
形數惊恐，筋脈不通，病生於不仁，治之以按摩醪藥。
是謂五形志也。

When the physical appearance is joyful while the mind suffers, diseases emerge in the vessels. They are to be cured with cauterization and piercing.
When the physical appearance suffers while the mind is joyful, diseases emerge in the sinews. They are to be cured with hot compresses and massage.
When the physical appearance is joyful and the mind is joyful too, diseases emerge in the flesh. They are to be cured with needles and [pointed] stones.
When the physical appearance suffers and the mind suffers too, diseases emerge in

kidneys. The six short-term repositories and three long-term depots are all below the diaphragm in the abdomen. Hence they correspond to the nine regions."

22 HDNJZP: " 'The days of the presence of Taiyi' refers to that day at one of the eight seasonal turning points during the four seasons when Taiyi takes residence in one of the mansions. 戊 *wu* and 己 *ji* are attributed, in the association of the heavenly stems with the five phases, to the phase soil. The soil lies in the center and hence corresponds to the central mansion. 諸戊己 *zhu wu ji* has the meaning of: on all 戊 *wu* days and on all 己 *ji* days."

23 NJZYXY: "That are the days on which, because of certain climatic peculiarities, piercing is prohibited."

the throat.[24] >blocked throat< They are to be cured with sweet medications.[25]
When the physical appearance is repeatedly affected by terror and fear, //when the sinews and vessels are no longer passable// diseases emerge where there is numbness. They are to be cured with pressure and massage, and medicinal wines.[26]
These are the so-called five [relationships between] physical appearance and mind.[27]

五藏氣，
心主噫，
肺主咳，
肝主語，
脾主吞，
腎主欠。

The qi of the five long-term depots.
The heart controls sighing.
The lung controls coughing.
The liver controls speaking.
The spleen controls swallowing.
The kidneys control yawning.

六府氣，
　膽為怒，
　胃為氣逆穢，
大腸小腸為泄，
膀胱不約為遺溺，
　下焦溢為水。

The qi of the six short-term repositories.
The gall bladder generates rage.
The stomach generates qi counterflow with burping.
The large intestine and the small intestine generate outflow.

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24 NJZYXY: "The character 喝 is pronounced *ye* when it has the meaning of 'blocked throat'. It is pronounced *he* when it has the meaning of 'croaking voice'. Both meanings refer to diseases of the lung."

25 SW 24 has in an identical passage instead of 甘藥 *gan yao* the two characters 百藥 *bai yao*, "hundreds (in the sense of 'all possible') medications."

26 The character 醪 *lao* is synonymous here with 濁酒 *zhuo jiu*, 'turbid wine'. 醪藥 is 藥酒 *yao jiu*, 'medicinal wine'."

27 I follow here HBYXY which in accordance with SW 24 instead of 是謂形, "that are the so called physical appearances", has the more detailed version translated above.

The urinary bladder, as long as it is not cut off, generates loss of urine.
The lower burner spills over and generates water.

五味所入：
酸入肝，
辛入肺，
苦入心，
甘入脾，
鹹入腎，
淡入胃，
是謂五入。

Where the five flavors enter.
Sour [flavor] enters the liver.
Acrid [flavor] enters the lung.
Bitter [flavor] enters the heart.
Sweet [flavor] enters the spleen.
Salty [flavor] enters the kidneys.
Bland [flavor] enters the stomach.
These are the so-called five entrances [of the flavors].

五并精氣
并肝則憂，
并心則喜，
并肺則悲，
并腎則恐，
并脾則畏，
是謂五精之氣，并於藏也。

The five mergers of the essence qi: [When they]
merge with the liver, sadness results;
merge with the heart, happiness results;
merge with the lung, grief results;
merge with the kidneys, rage results,
merge with the spleen, fear results.
These are the so-called mergers of the essence qi with the five long-term depots.

五惡：
肝惡風，
心惡熱，
肺惡寒，
腎惡燥，
脾惡濕，
此五藏氣所惡也。

The five aversions:
The liver has an aversion to wind.
The heart has an aversion to heat.
The lung has an aversion to cold.
The kidneys have an aversion to dryness.
The spleen has an aversion to dampness.
These are what the qi of the five long-term depots have an aversion to.

五液：
心主汗，
肝主泣，
肺主涕，
腎主唾，
脾主涎，
此五液所出也。

The five liquids:
The heart controls the sweat.[28]
The liver controls the tears.
The lung controls nasal mucus.
The kidneys control the spittle.[29]

28 NJZYXY: "The 津 *jin* and 液 *ye* liquids flow in the vessels and transform to blood. The blood is controlled by the heart. The 津 *jin* and 液 *ye* liquids in the blood flow out of the vessels, and those parts leaving [the body] together with the guard qi, that is sweat. Hence it is said: 'The heart controls the sweat'. ZJY: 'The heart controls the blood: the sweat is simply a surplus of blood'."

29 "ZJY: "Spittle emerges from below the tongue. That is the foot minor yin vessel of the kidneys. It extends along the throat and on both sides of the basis of the tongue."

The spleen controls the saliva.[30]
These are the locations where the five liquids originate.[31]

五勞：
久視傷血，
久臥傷氣，
久坐傷肉，
久立傷骨，
久行傷筋，
此五久勞所病也。

The five exhaustions.
Long viewing harms the blood.
Long sleep harms the qi.
Long sitting harms the flesh.
Long standing harms the bones.
Long walking harms the sinews.
These are the diseases resulting from the five exhaustions.

五走：
酸走筋，
辛走氣，
苦走血，
鹹走骨，
甘走肉，
是謂五走也。

The five accesses.
Sour [flavor] accesses the sinews.
Acrid [flavor] accesses the qi.
Bitter [flavor] accesses the blood.
Salty [flavor] accesses the bones.

30 YSS: "The foot major yin vessel of the spleen transports the liquids of the five types of grain. They leave above through the 廉泉 *lian quan* [opening] (CV-23). Hence the term 'spittle'."

31 HDNJZP: "Each of the five long-term depots produces a certain liquid. The venues where these five liquids come are the outer openings of the respective long-term depots. For example, tears come out of the eyes. The eyes are the outer openings of the liver. That is, when the liver transforms a liquid, tears result. Nasal mucus comes out of the nose. The nose is the outer opening of the lung. Hence the liquid generated in the lung is nasal mucus. And so on."

Sweet [flavor] accesses the flesh.
These are the so-called five accesses.

五裁：
病在筋，無食酸；
病在氣，無食辛；
病在骨，無食鹹；
病在血，無食苦；
病在肉，無食甘。口嗜而欲食之，不可多也，必自裁也，
命曰五裁。

The five restrictions:[32]
When the disease is in the sinews, one must not eat sour [food].
When the disease is in the qi, one must not eat acrid [food].
When the disease is in the bones, one must not eat salty [food].
When the disease is in the blood, one must not eat bitter [food].
When the disease is in the flesh, one must not eat sweet [food].
//When one longs for something [inappropriate] and desires to eat it, he must not eat much of it. He himself must restrict [his desires].//
These are called the "five restrictions ".

五發：
陰病發於骨，
陽病發於血，
陰病發於肉，
陽病發於冬，
陰病發於夏。

The five outbreaks.[33]
Yin diseases break out in the bones.
Yang diseases break out in the blood.
Yin diseases break out in the flesh.

32 NJZYXY: "The character 裁 *cai*, 'to diminish', is synonymous here with 節制 *jie zhi*, 'to limit'."

33 GSZ: "The yin and yang diseases of the five long-term depots break out at specific locations. The kidneys are yin. This long-term depot is tied to the bones. Hence the yin diseases of the kidneys manifest themselves in the bones. The heart is yang. It controls the blood. Hence the yang diseases of the heart manifest themselves in the blood. And so on."

Yang diseases break out in winter.
Yin diseases break out in summer.[34]

五邪：
邪入于陽，則為狂；
邪入于陰，則為血痺；
邪入于陽，轉則為癲疾；
邪入于陰，轉則為瘖；

The five evil [qi].
When evil [qi] enter the yang [conduits], then madness results.[35]
When evil [qi] enter the yin [conduits], then blood blockage-illness results.[36]
When evil [qi] enter the yang [conduits] and are further transmitted, then peak-illness results.[37]
When evil [qi] enter the yin [conduits] and are further transmitted, then muteness results.[38]

34 NJZYXY: "The liver is a yang long-term depot; its diseases manifest themselves in winter. The lung is a yin long-term depot; its diseases break out in summer."

35 YSS: "When heat qi enter the yang vessels, a doubling of yang [qi] results, and this causes madness." ZJY: "When the evil [qi] enter the yang realm, yang evil [qi] result. The evil heat burns excessively. Hence the disease is madness."

36 YSS: "When cold evil [qi] enter the yin vessels, a doubling of yin [qi] results, and this causes a blood blockage-illness."

37 MYT: "Instead of the character 癲 *dian* the text should have the character 巔 *dian*, 'mountain peak', here. Because yang qi ascend, the 'peak' develops a disease. Its signs are headache and dizziness."

38 ZJY: "When evil [qi] collect in the yin realm, the yin qi will be harmed. Hence a loss of voice results. Yin has the meaning here of the yin [sections] of the five long-term depots. The heart controls the tongue and the hand minor yin vessel of the heart ascends along the throat where it merges with the basis of the tongue. The hand major yin vessel of the lung, too, ascends along the throat. The foot major yin vessel of the spleen ascends, ties up with the throat, and merges with the basis of the tongue before it dissipates below the tongue. The foot ceasing yin [qi] vessel of the liver extends along the back of the throat and ascends into the forehead. Its sinew vessel is tied to the basis of the tongue. The foot minor yin [conduit] of the kidneys follows the throat and merges with the basis of the tongue. That is to say, all these [vessels] are responsible for a loss of voice."

陽入之於陰，病靜；
陰出之於陽，病喜怒。

When yang [qi] enter the yin [conduits], the resulting disease is inactivity.
When yin [qi] leave [the yin realm to enter] the yang [conduits], the resulting disease is a tendency to be enraged.[39]

五藏：
心藏神，
肺藏魄，
肝藏魂，
脾藏意，
腎藏精志也。

The five long-term depots:
The heart stores the spirit.
The lung stores the *po* soul.
The liver stores the *hun* soul.
The spleen stores the intentions.
The kidneys store the essence and the mind.

五主：
心主脈，
肺主皮，
肝主筋，
脾主肌，
腎主骨。

The five rulings:
The heart rules the vessels.
The lung rules the skin.
The liver rules sinews.
The spleen rules the muscles.
The kidneys rule the bones.

39 ZYA: "When evil [qi] move out of the yang realm into the yin realm, then the patient will be calm/inactive. Abundant yin means inactivity. When evil [qi] from the yin realm enter the yang realm, the patient will often be in rage. When the yang [qi] abound, [patients tend to be] enraged."

陽明多血多氣，
太陽多血少氣，
少陽多氣少血，
太陰多血少氣，
厥陰多血少氣，
少陰多氣少血。

The yang brilliance [conduit] has much blood and plenty of qi.
The major yang [conduit] has much blood and few qi.
The minor yang [conduit] has plenty of qi and little blood.
The major yin [conduit] has much blood and few qi.
The ceasing yin [qi conduit] has much blood, few qi.
The minor yin [conduit] has plenty of qi and little blood.

故曰
刺陽明出血氣，
刺太陽出血惡氣，
刺少陽出氣惡血，
刺太陰出血惡氣，
刺厥陰出血惡氣，
刺少陰出氣惡血也。

Hence it is said:
One pierces the yang brilliance [conduit] to let blood and qi.
One pierces the major yang [conduit] to let blood and malign qi.
One pierces the minor yang [conduit] to let qi and malign blood.
One pierces the major yin [conduit] to let blood and malign qi.
One pierces the ceasing yin [qi conduit] to let blood and malign qi.
One pierces the minor yin [conduit] to let qi and malign blood.

足
陽明太陰為裏表，
少陽厥陰為表裏，
太陽少陰為表裏，
是謂足之陰陽也。

The foot
yang brilliance [conduit] and major yin [conduit] constitute interior and exterior;
minor yang [conduit] and ceasing yin [qi conduit] constitute interior and exterior;
major yang [conduit] and minor yin [conduit] constitute interior and exterior.
These are the so-called yin and yang [pairings of] the foot [conduits].

手
陽明太陰為表裏，
少陽心主為表裏，
太陽少陰為表裏，
是謂手之陰陽也。

The hand
yang brilliance [conduit] and major yin [conduit] constitute interior and exterior;
minor yang [conduit] and heart-ruler [conduit] constitute interior and exterior;
major yang [conduit] and minor yin [conduit] constitute interior and exterior.
These are the so-called yin and yang [pairings of] the hand [conduits].

Chapter 79
歲露
The Dew of the Year

黃帝問於岐伯曰：
經言：夏日傷暑，秋病瘧，瘧之發以時，其故何也？

Huang Di asked Qi Bo:
In the classic it is said: when on a summer day one was harmed by summer heat, in autumn he will fall ill with malaria. The outbreaks of malaria occur at specific times. Why?

岐伯對曰：
邪客於風府，病循膂而下，衛氣一日一夜，常大會於風府，其明日日下一節，

Qi Bo replied:
When evil [qi] has settled in the wind palace,[1] the disease descends along the spine.[2] The guard qi have a major meeting in the wind palace each day and each night. Each following day [this meeting] will happen one vertebra[3] further down.

故
其日作晏，此其先客於脊背也。

The fact is:
[The disease] is active each day a little later,
and that is because the [evil qi] settle in the spine first.[4]

---

1 That is the beginning of a misunderstanding between Huang Di and Qi Bo. 風府 *feng fu*, "wind palace", apparently was known to Huang Di as the designation of a needle insertion hole in the nape between the two sinews, one inch above the hair line, on the 督脉 *du mai*, "supervisor vessel". In contrast, as Qi Bo will tell him later, the "wind palace" he has referred to is a meeting point at the spine that changes its location every day.

2 ZJY: "The flesh on both sides of the spine is called 膂 *lü*."

3 NJZYXY: "The character 節 *jie* has the meaning of 脊椎 *ji zhui*, 'vertebra'."

4 HDNJZP: "At first the evil qi enter the spine. Then they engage in a fight with the guard qi that patrol through the spine day by day, and that results in a break-out of a malaria disease."

故
每至於風府則腠理開，腠理開則邪氣入，邪氣入則病作，此所以日作尚晏也。衛氣之行風府日下一節，二十一日下至尾底，二十二日入脊內， 注于伏沖之脈，其行九日，出於缺盆之中，其氣上行，故其病稍益至。 其內搏於五藏，橫連募原，其道遠，其氣深，其行遲，不能日作，

The fact is:
Each time [the guard qi] reach the wind palace, the skin structures open. When the skin structures are open, the evil [qi] enter. Once the evil qi enter the disease becomes active. For that reason it is active each day a little later.[5] The movement of the guard qi to the wind palace[6] reaches deeper each day. On the 21st day it reaches the tailbone.[7] On the 22nd day it enters the spine and pours into the hidden throughway vessel.[8] There they move for nine days and then appear[9] in the center between the two broken basins.[10] Because the qi ascend the disease is active [each day] a little earlier.[11] In the interior, they hit the five long-term depots and attach themselves to the membrane plain.[12] Their path is long. The qi are in the depth. Their movement is slow. [The disease] cannot be active every day.

5 NJZYXY: "ZBYHL has replaced the character 尚 *shang*, 'still', with the character 常 *chang*, 'always'."

6 HBYXY: "SW 35, TS 25, JYJ 7/5 have 其出于風府日下一節 *qi chu yu feng fu ri xia yi jie*, "they emerge from the wind palace; each day one vertebra further down', here. The character 出 *chu*, 'to come out', appears to fit here much better than the character 行 *xing*, 'to move'."

7 NJZYXY: "The spine has altogether 21 vertebrae. Day by day the guard qi descend one vertebra further down. Hence on the 21st day they reach the tailbone. ZJY: 'In SW 35 it says: 'On the 25th day it reaches the tailbone. On the 26th day it enters the spine'. That differs from the text here. The reason is, [in SW 35] the bones in the nape are included. Here the text speaks of the vertebrae of the back only'."

8 HDNJZP: "The 'hidden throughway vessel' is the vessel passing through the dorsal vertebrae. Because it is situated in the depth it is called 'hidden throughway vessel'."

9 HDNJZP: "LS 2 says: 'In the center between the two broken basins that is the controller vessel. The [opening there] is called *tian tu*'. Hence [the opening where they appear] is the 天突 *tian tu* opening (CV-22)."

10 Medical term: supraclavicular fossa.

11 I follow here HBYXY that instead of the character 至 *zhi*, 'to arrive', has the character 早 *zao*, 'early': "SW 35 has instead of 益至 *yi zhi* here 益早 *yi zao*, 'ever earlier'. That is to say, it is a bit earlier active each day."

12 NJZYXY: "募原 *mu yuan*, 'membrane plain', refers to the diaphragm membrane between chest and abdominal cavity."

故
次日乃蓄積而作焉。

The fact is:
Every second day [the qi] have collected and then become active.

黃帝曰：
衛氣每至於風府，腠理乃發，發則邪入焉。其衛氣日下一節，則不當風府奈何？

Huang Di:
Each time the guard qi reach the wind palace, the skin structures open.[13] Once they are open, evil [qi] enter there. The guard qi descend by one vertebra each day. Hence they are no longer at the wind palace.[14] How can that be?

岐伯曰：
風府無常，衛氣之所應，必開其腠理，氣之所舍節，則其府也。

Qi Bo:
The wind palace is not always [at one and the same location].[15] Where the guard qi react [to the intruders],[16] the skin structures must open. The vertebra where the [wind] qi settle, that is its [wind] palace then.

13 HBYXY: "ZBYHL 11 has instead of the character 發 *fa*, 'to release', here the character 開 *kai*, 'to open'. SW 35 has following 發則邪入 *fa ze xie ru* an additional statement: 入則病作 *ru ze bing zuo*, 'when they have entered, the disease will be active'."

14 That is where the misunderstanding in view of the meaning of 'wind palace' becomes explicit. Huang Di considers 'wind palace' to be the needle insertion hole in the nape, while Qi Bo refers to the daily changing venue in the spine where the guard qi and the evil qi clash. SW 35, TS 25 and JYJ 7/5 avoid such a misunderstanding by a slightly different wording. Instead of 風府無常 *feng fu wu chang* they speak of 風無常府 *feng wu chang fu*, 'the wind does not occupy a permanent palace'."

15 NJZYXY: "That is to say: the wind evil do not enter the human body at always the same location. 'Wind palace' refers to the location where the wind evil hide. It is not the wind palace needle insertion hole." HDNJZP: "The location named 'wind palace' here is the place where the wind evil enters. It is not the wind palace needle insertion hole 風府 *feng fu*. 'The wind palace is not always [at one and the same location]' is to say: the wind evil does not enter the body always at the same location."

16 HDNJZP: "That is the venue where the guard qi approach the evil [qi] and beat the evil qi."

黃帝曰：
善。

Huang Di:
Good!

夫
風之與瘧也，相與同類，而風常在，而瘧特以時休，何也？

Now,
the wind [qi] and the malaria [qi] are [evil qi] of the same type. The wind [qi] are always present. The malaria [qi] rest at times. Why?

岐伯曰：
風氣留其處，瘧氣隨經絡，沉以內搏，

Qi Bo:
The wind qi remain at a specific location. The malaria qi follow the conduits and network [vessels]. They enter deeply and hit internally [the long-term depots].[17]

故
衛氣應，乃作也。

The fact is:
When the guard qi react, [the disease] becomes active.

帝曰：
善。

[Huang] Di:
Good!

黃帝問於少師曰：
余聞四時八風之中人也，

Huang Di asked Shao shi:
I have been informed that the eight winds of the four seasons strike humans.

17 NJZYXY: "The malaria evil enter [the human body] via the conduits and network [vessels]. In the interior, though, they proceed to the long-term depots."

故
有寒暑，
寒則皮膚急而腠理閉；
暑則皮膚緩而腠理開。
賊風邪氣因得以入乎？
將必須八正虛邪乃能傷人乎？

The fact is:
There may be cold or summer heat.
In the case of cold, the skin is tense and the skin structures are closed.
In the case of summer heat the skin relaxes and the skin structures are open.
Is that why the robber wind and the evil qi manage to intrude?
Is it that only the depletion evil of the eight seasonal turning points are able to harm man?

少師答曰：
不然。賊風邪氣之中人也，不得以時

Shao shi replied:
That is not the case. That a robber wind or evil qi strike a person is not tied to a specific time.[18]

然必
因其開也，其入深，其內極病，其病人也卒暴。
因其閉也，其入淺 以留，其病也徐以遲。

It must be as follows:
Because [the skin structures] are open, [the robber wind/evil qi] enter deeply. When they have intruded to the deepest point, a disease results. The disease will affect that person suddenly and violently.
When [the skin structures] are closed, [the robber wind/evil qi] enter only superficially and remain there, and the disease develops slowly.

18 NJZYXY: "All out-of-time, irregular qi in the course of the four seasons are robber wind evil qi. That is different from the constant appearance of depletion evil at the eight seasonal turning points at the time when Taiyi settles there. Here those [evil qi] are meant that do not arrive at a well-defined time and that do not settle at a specific venue. Hence the text says 'not tied to a specific time'."

黄帝曰：
有寒溫和適，腠理不開，
然有卒病者，其故何也？

Huang Di:
It happens that someone lives in harmonious balance with cold and warmth, and his skin structures are not opened.
And yet, he suddenly develops a disease. Why is that?

少師答曰：
帝弗知邪入乎。雖平居其腠理開閉緩急，其故常有時也。

Shao shi replied:
You, the Thearch, do not know how evil [qi] enter? One may live peacefully, and it does not matter whether the skin structures are open or closed, slack or tense. The reason for [developing a disease] is always related to a specific time.

黄帝曰：
可得聞乎？

Huang Di:
Can I be informed of that?

少師曰：
人與天地相參也，與日月相應也。

Shao shi:
Man is in exchange with heaven and earth. He responds to sun and moon.

故
月滿則海水西盛，
人血氣積肌肉充，
皮膚致，毛髮堅，
腠理郁，煙垢著，

The fact is:
When the moon is full, then the water in the sea in the West abounds.
Man's blood and qi collect; the muscles and the flesh are filled.

The skin is tight, the hair on the body and on the head is firm.
The skin structures are closed.[19] Dirt attaches [to the skin] like soot.[20]

當是之時，雖遇賊風，其入淺不深。至其月郭空，則海水東盛，人氣血虛，其衛氣去，

When at such a time one encounters a robber wind, it may enter superficially, but not deeply. By the time of new moon, the water in the sea in the East is plentiful. Man's qi and blood are depleted. The guard qi have left.

形獨居，肌肉減，
皮膚縱，腠理開，
毛髮殘，膠理薄，
煙垢落，

The physical appearance resides alone; the muscles and the flesh decrease.
The skin is slack. The skin structures open.
The hair on the body and on the head falls off; the flesh structures are thin.[21]
[The skin is so dry that even] soot[-like] dirt falls off.

當是之時，遇賊風，則其入深，其病人也卒暴。

When at such a time one encounters a robber wind, it will enter deeply, and the disease will affect that person suddenly and violently.

黃帝曰：
其有卒然暴死暴病者，何也？

Huang Di:
That some dies a sudden death or is affected by a violent disease, why is that?

---

19 HDNJZP: "The character 郄 *xi* has the meaning here of 閉 *bi*, closed'." HBYXY: "The character 郄 *xi* has the meaning here of 卻 *que*, 'to turn off'. WB in a commentary in SW 64: '卻 *que* has the meaning of 閉 *bi*, 'closed'."

20 HBYXY: "A reference to persons with a fat, stable body. Their skin tends to accumulate fat. In a commentary in LJ 27/34 it is said: "dirt attaches like soot' has the meaning of: that is a paste like soot. When the blood is in a condition of repletion, the body is fat. Hence fat attaches to the skin'."

21 ZYA: "That is to say, the flesh structures are 疏薄 *shu bo*, 'widened and thin'." HBYXY: "The character 膠 *jiao* has the meaning here of 焦 *jiao*. 膠理 *jiao li* refers to the line structures of skin, muscles and flesh." So far, a convincing interpretation of the term 膠理 *jiao li*, which occurs only here, has not been offered.

少師答曰：
得三虛者，其死暴疾也；
得三實者邪不能傷人也。

Shao shi responded:
Those with a triple condition of depletion,[22] the will die of a sudden/violent illness.
Those with a triple condition of repletion, they cannot be harmed by evil [qi].

黃帝曰：
願聞三虛。

Huang Di:
I wish to be informed of [the meaning of] "triple condition of depletion."

少師曰：
乘年之衰，逢月之空，失時之和，因為賊風所傷，是謂三虛。

Shao shi:
When one happens to live in a year with a weakness [of qi], faces new moon, and has lost the harmony with the seasons,[23] and if in such a situation he is harmed by robber wind, that is called a "triple condition of depletion".

故論
不知三虛，工反為麤。

Hence it is said:
A practitioner who is not familiar with a triple condition of depletion, will contrary to [his intentions] act as an unrefined [practitioner].

---

22 I follow HBYXY which in accordance with JYJ 6/1 and TS 28, and to reconstruct the parallelism of the sentence structure, has placed the character 得 *de* here at the beginning.

23 NJZYXY: " 'To be in the grip of the weakness of a year' refers to a year with insufficient qi. 'To face new moon' refers to the time when the moon is not lighted. 'To lose the harmony with the season' refers to irregular climatic conditions during any of the four seasons, for example, when in spring it is not warm or in summer it is not hot. ZJY: 'The three depletion conditions in nature must coincide with a depletion in man. The reason is: if one does not guard his qi, they are easily attacked. Hence a harm caused by a robber wind will result in sudden death or sudden disease. Those who know how to balance [their qi] and who observe the prohibitions, they cannot be harmed by an evil. Hence, when [the text] speaks of 乘 *cheng*, 'to be in the grip of', 逢 *feng*, 'to face', and 失 *shi*, 'to lose', then these all are closely associated to human conduct'."

帝曰：
願聞三實。

Huang Di:
I wish to be informed of [the meaning of] "triple condition of repletion."

少師曰：
逢年之盛，遇月之滿，得時之和，雖有賊風邪氣，不能危之也。命曰三實。

Shao shi:
When one encounters a year of plenty [of qi], is confronted with full moon, and exists in harmony with the seasons, robber wind and evil qi may be present, but they are not at all dangerous. That is called a "triple condition of repletion".[24]

黃帝曰：
善乎哉論！明乎哉道！請藏之金匱，然此一夫之論也。

Huang Di:
A good discourse, indeed! A brilliant WAY, indeed! I request it to be stored in the golden coffer. Still, this discourse concerns [the diseases] of individuals only.[25]

黃帝曰：
願聞歲之所以皆同病者，何因而然？

Huang Di:
I wish to be informed of why in a year all [people] alike may have a disease. Why is that so?

少師曰：
此八正之候也。

Shao shi:
That [can be traced to] the observation of the [qi at the] eight seasonal turning points.[26]

---

24 I follow here HBYXY which in accordance with several earlier commentaries and to reconstruct the parallelism in the sentence structure has moved the line 命曰三實 *ming yue san shi* here.

25 ZJY: "一夫之論 *yi fu zhi lun* is to say: 一人之病為言 *yi ren zhi bing wei yan*, '[Still,] it speaks of the diseases of individual persons only'."

26 HDNJZP: "When one wishes to know the cause why in a certain year many people die of one and the same disease, one must check whether at the eight seasonal turning points wind and rain are normal or abnormal."

黃帝曰：
候之奈何？

Huang Di:
How are they to be observed?

少師曰：
候此者，
常以冬至之日，太一立於葉蟄之宮，其至也，天必應之以風雨者矣。風雨從南方來者，為虛風，賊傷人者也。

Shao shi:
To observe them [one proceeds as follows]. Whenever on the day of winter solstice >Taiyi stands in the *ye zhi* mansion.[27] When he arrives there, heaven inevitably reacts with wind and rain.[28]< wind and rain originate from the South, it is a depletion wind. It is a robber harming man.

其以夜半至者，萬民皆臥而弗犯也，故其歲民少病。
其以晝至者，萬民懈惰而皆中於虛風，故萬民多病。

When [Taiyi] arrives at midnight, [29] All the people are asleep and no one is attacked. Hence in such a year only few people have a disease.
When he arrives during daytime, when all the people are idle/relaxed and are struck by depletion wind, as a result all the people often have a disease.

虛邪入客於骨而不發於外，至其立春，陽氣大發，腠理開，因立春之日，風從西方來，萬民又皆中於虛風，此兩邪相搏，經氣結代者矣。

The depletion evil [qi] enter to settle in the bones and they are not released to the outside again. When it comes to the beginning of spring, the yang qi massively emanate, and the skin structures are open. When on the day of spring begins wind originates from the West and all the people are struck by depletion wind alike,

27 HDNJZP: "Taiyi is the pole star. The 葉蟄 *ye zhi* [mansion] is the mansion [associated with the trigram] 坎 *kan*; it lies in the North. For details see LS 77. When Taiyi takes residence in the 葉蟄 *ye zhi* mansion, that is the day of winter solstice. On that day the handle of the dipper [constellation] points exactly north."

28 HBYXY suggests that the twelve characters 太一立於葉蟄之宮其至也天必應之以風雨者矣 have been added by a later commentator in accordance with LS 77.

29 I follow here HBYXY which in accordance with JYJ 6/1 and TS 28 and aiming at a reconstruction of the parallelism in the sentence structure has replaced the character 也 *ye* with the character 者 *zhe*.

these two evil beat each other. The qi in the conduits form knots and substitute [the proper qi].[30]

故
諸逢其風而遇其雨者，命曰遇歲露焉，因歲之和，而少賊風者，民少病而少死。歲多賊風邪氣，寒溫不和，則民多病而多死矣。

The fact is:
Whenever one encounters such wind and meets with such rain, that is called "meeting the dew of a year."[31] In a year with harmonious balance and little robber wind, the people rarely have a disease and seldom die. In a year with much robber wind and evil qi, when cold and warmth are not harmoniously balanced, the people will have many diseases, and many will die.

黃帝曰：
虛邪之風，其所傷貴賤何如，候之奈何？

Huang Di:
How does a wind constituting a depletion evil harm many or few, and how can that be [fore]seen?[32]

30 HDNJZP: "ZJY: 'The evil qi remain and do not leave, hence [the text] says 結 *jie*, 'to form knots'. When during a certain season the associated qi fail to appear, that is called 代 *dai*, 'substitution'." NJZYXY: "The character 結 *jie* has the meaning here of 留結 *liu jie*, 'to remain and to bind'. 代 *dai* is synonymous with 代替 *dai ti*, 'to substitute'. That is to say, the evil [qi] that have been received by the conduit vessels and lie hidden in them now, they are by no means the disease qi corresponding to the current season. Hence [the text] speaks 代 *dai*, 'substitute'. ZJY: 'The evil [qi] remain and do not leave. Hence [the text] speaks of 結 *jie*. These are qi that do not correspond to the current season. Hence [the text] says: 代 *dai*'."

31 HBYXY: " 'Dew of the year' is to say: at New Year wind and rain appear together with unusual weather conditions." YSS: "There are two types of 'dew'. One is called 'spring dew'. It is responsible for the generation of all things. The second is called 'autumn dew'. It is responsible for the weakening of all things. If in a particular year a robber wind occurs together with violent rain, both of which weaken the things, then that is compared to the autumn dew. Hence [the text] speaks of 'dew of the year'." HDNJZP: "The 'dew of the year' refers to untimely wind and rain that have the potential of destroying all things or of entering the human body where they cause harm. An alternative explanation is: 'Dew' was used in antique literature synonymous with 贏 *luo*, 'naked', and 敗 *bai*, 'destroyed'. Hence 'dew of a year' has the meaning: in a particular year much depletion wind lets the people be exhausted."

32 NJZYXY: "When items are rare, they are 貴 *gui*, 'expensive'. When items are plentiful, they are 賤 *jian*, 'cheap'. Hence the two characters 貴賤 *gui jian* have the meaning here of 'amount' [of patients], and 'degree of severity' [of a disease]. That is to say: are the diseases caused by robber wind of depletion evil [qi] mild or severe, and are many or few people affected?" Given the prognostic differentiation for the various social echelons outlined

少師答曰：
正月朔日，太一居天留之宮，其日西北風不雨，人多死矣。
正月朔日，平旦北風，春民多死。
正月朔日，平旦北風行，民病多者十有三也。
正月朔日，日中北風，夏民多死。
正月朔日，夕時北風，秋民多死。
終日北風，大病死者十有六。

Shao shi replied:
On the first day of the first month Taiyi stays in the *tian liu* mansion. When on that day wind comes from the North-West, and it does not rain, many people will die.
When on the first day of the first month at dawn the wind comes from the North, in spring many people will die.
When on the first day of the first month at dawn a north wind moves, many people will fall ill, three out of ten.
When on the first day of the first month at noon a north wind [moves], in summer many people will die.
When on the first day of the first month at dusk a north wind [moves], in autumn many people will die.
When a north wind [moves] all day long, serious diseases result with six dying out of ten.

正月朔日，風從南方來，命曰旱鄉；
　　從西方來，命曰白骨，將國有殃，人多死亡。
正月朔日，風從東方來，發屋揚沙石，國有大災也。
正月朔日，風從東南方行，春有死亡。
正月朔日，天和溫不風糶賤，民不病；
　　天寒而風，糶貴，民多病。
此所謂候歲之風，殘傷人者也。

When on the first day of the first month the wind
　originates from the South, that is called “dry land”;
　originates from the West, that is called “white bones”. The country will be met by disaster, many people die.
When on the first day of the first month the wind originates from the East, shakes the houses and swirls up sand and stones, the country will be struck by a massive catastrophe.

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elsewhere in LS, an alternative interpretation might be meaningful too: “The wind that is a depletion evil, how does it harm the noble and the commoners?”

When on the first day of the first month the wind originates from the South-East, death and perishing will follow in spring.
When on the first day of the first month

> heaven is harmonious and warm, with no wind and cheep prices of grain, the people will have no disease;
> heaven is cold and there is wind, and the price of grain is high, many people will have a disease.

That is meant when it says: To observe the winds of a year [to know to what extent] the people will be harmed.

二月丑不風，民多心腹病；
三月戌不溫，民多寒熱；
四月己不暑，民多癉病；
十月申不寒，民多暴死。

When in the second month on a *chou* day there is no wind, many people will have heart/stomach and abdominal diseases.
When in the third month on a *xu* day it is not warm, many people will have cold and heat sensations.
When in the fourth month on an *yi* day there is no summer heat, many people will have a *dan*-illness.[33]
When in the tenth month on a *shen* day it is not cold, many people will suddenly die.

諸所謂風者，皆發屋，折樹木，揚沙石，起毫毛，發腠理者也。

> >Whenever [in the preceding lines] "wind" is mentioned, these are always [winds] that shake a house and break trees, that swirl up sand and stones, and that make one's hair stand on end and let the skin-structures open.<

33 ZJY: "In the 2nd, 3rd, and 4th month the yang [qi should] abound. If there is no wind on a 丑 *chou* day, if it is not warm on a 戌 *xu* day, and if there is no summer heat on a 己 *yi* day, the yin qi dominate and the yang qi have not arrived. Hence many people fall ill. In the 10th month the yin [qi should] abound. If it is not cold on a 申 *shen* day the yang qi dominate and the yin [qi] have not been stored yet. Hence people often die a sudden death."

Chapter 80
大惑論
On Massive Confusion

黃帝問於歧伯曰：
余嘗上於清冷之台，中階而顧匍匐而前，則惑。

Huang Di asked Qi Bo:
Once I went up in a high edifice in cold [air].[1] When I was half way up the stairs I looked down, and then I crawled on all fours and felt confused.

余私異之，竊內怪之，
獨瞑獨視，安心定氣，
久而不解。獨搏獨眩，
披髮長跪，俛而視之，後久之不已也。
卒然自止，何氣使然？

I considered that strange, and deep in myself I was disconcerted.
I closed my eyes and then looked again. I pacified my heart and stabilized my qi.
For quite some time [the problem] was not solved. At times I felt better,[2] then I was dizzy again.
I dishevelled my hair and knelt down,[3] and I looked around with my head lowered.
That lasted a long time, and did not end.
Suddenly it stopped by itself.[4] Which qi may have caused that?

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1 ZJY: "When a building rises high, the qi [up there] are cold. Hence the text says 清冷之台 *qing leng zhi tai*, 'a high edifice in cold [air]'."

2 HDNJZP: "TS has instead of 搏 *bo* , 'to beat', the character 轉 *zhuan*, 'to turn around'. That is a reference to a feeling of vertigo in the head."

3 Differently HBYXY: "The two characters 長跪 *chang gui* may be erroneous; they should read 跣足 *xian zu*, 'barefoot'. 荀子 Xun zi has a juxtaposition of 披髮 *pifa*, 'disheveled hair', and 跣足 *xian zu*, 'barefoot'."

4 I follow HBYXY which in accordance with JYJ 12/4, TS 27, QJ 6/1 and PJF 71 has replaced the character 上 *shang*, 'to ascend', with 止 *zhi*, 'to stop'."

岐伯對曰：
五藏六府之精氣，皆上注于目而為之精。
精之窠為眼，
骨之精為瞳子，
筋之精為黑眼，
血之精為絡，

Qi Bo replied:
All the essence qi of the five long-term depots and six short-term repositories pour upwards into the eyes and let them be clear.
The den where the essence collects are the eyes.[5]
The essence of the bones [collects in] the pupils.[6]
The essence of the sinews [collects in] the black [parts of] the eyes.[7]
The essence of the blood [collects in] the network [vessels].[8]

其
窠氣之精為白眼，
肌肉之精為約束，

The
essence of the den of the qi [collects in] the white [parts of] eyes;[9]
essence of the sinews and the flesh [collects in] the eyelids.[10]

裹擷筋骨血氣之精，而與脈并為系。上屬於腦，後出於項中。

>The [eyelids] enclose the essence of the sinews and the bones, the blood and the qi. They are tied to the vessels and form a connection that is linked to the brain and comes out in the nape.<

5 NJZYXY: "That is to say, the essence qi of the long-term depots in the interior collect in the eyes."

6 NJZYXY: "The kidneys control the bones. Hence the essence of the bones is the essence of the kidneys."

7 NJZYXY: "The liver controls the sinews. Hence the essence of the sinews is the essence of the liver."

8 NJZYXY: "The heart controls the blood. Hence the essence of the blood is the essence of the heart. 'Network [vessels]' refers here to the blood network [vessels] of the inner and outer canthi."

9 NJZYXY: "窠 *ke*, 'cavity', 'den', refers here to the eye socket. The lung controls the qi. Hence the essence of the qi is the essence of the lung."

10 NJZYXY: "The spleen controls muscles and flesh. Hence the essence of the muscles and the flesh is the essence of the spleen. 約束 *yue shu*, 'to bind', refers to the eyelids. As they can be opened and closed their designation is 約束 *yue shu*, in the sense of 'to enclose'."

故
邪中於項，因逢其身之虛，其入深，則隨眼系以入于腦。入于腦則腦轉，腦轉則引目系急。目系急則目眩以轉矣。邪其精，其精所中不相比也，則精散。精散則視歧，視歧見兩物。目者，五藏六府之精也，營衛魂魄之所常營也，神氣之所生也。

The fact is:
When evil [qi] strike the nape, they will connect with the body's [regions of] depletion. When they enter deeply, then they follow the eye connection and enter the brain. When they have entered the brain, the brain will rotate. When the brain rotates it pulls the eye connection which will become tense. When the eye connection is tense, the eyes will be dizzy and [one feels as if they were] rotating. When the evil [qi strike] the essence,[11] the essence is unable to remain concentrated where it was struck. Hence the essence dissipates. When the essence dissipates, one's vision separates into two directions. When the vision has separated into two directions, one sees the items twice. The eyes are [the den collecting] the essence of the five long-term depots and six short-term repositories. The camp and the guard [qi], the *hun* and the *po* souls pass through there continuously. That is where the spirit qi are generated.

故
神勞則魂魄散，志意亂。

The fact is:
When the spirit is exhausted, the *hun* and the *po* souls dissipate. Mind and intentions are disturbed.

是故
瞳子黑眼法於陰，白眼赤脈法於陽也。

The fact is:
The pupil and the black parts of the eyes, they follow the pattern of yin. The white parts of the eyes and the red vessels, they follow the pattern of yang.

11 HBYXY: "JYJ 12/4, TS 27, QJ 6/1 have following the character 邪 *xie*, 'evil [qi]', the character 中 *zhong*, 'to strike'. The character 邪 *xie* is synonymous here with 斜 *xie*, 'slanted'. The character 精 *jing* is synonymous here with 眼睛 *yan jing*, 'the eyes'. ZJB: 'That is to say: the eyes are slanted'."

故
陰陽合傳而精明也。

The fact is:
When the yin and the yang [qi] are united in their transmission,[12] the essence is brilliant.

目者，心之使也。
心者，神之舍也，

The eyes are the emissaries of the heart.[13]
The heart is the residence of the spirit.

故
神精亂而不轉，卒然見非常處，精神魂魄，散不相得，故曰惑也。

The fact is:
When the spirit essence is disturbed and fails to rotate, and if [someone in that condition] suddenly sees an extraordinary location, the essence spirit, the *hun* and the *po* souls will dissipate and no longer stay with each other. Hence one speaks of a "confusion".

黃帝曰：
余疑其然。

Huang Di:
I doubt that it is so.

余每之東苑，未曾不惑，去之則復，
余唯獨為東，苑勞神乎？何其異也？

Whenever I go into the East park, I inevitably experience a confusion. When I leave, I recover.
Is it only because I go into the East park that I should have my spirit exhausted? What is so special about it?

12 HDNJZP: "In antiquity the characters 傳 *zhuan* and 搏 *bo* were used exchangeably in the sense of 搏聚 *bo ju*, 'to gather'." Differently HBYXY which in accordance with JYJ 12/4 and QJ 6/1 has replaced the character 傳 *zhuan* with 揣 *zhuai*, "to bear".

13 NJZYXY: " 'The eyes are the emissaries of the heart' has the meaning of: the ability of the eyes to see is emitted by the heart." I follow here HBYXY which in accordance with JYJ 12/4, TS 27 and QJ 6/1 has inserted the character 之 *zhi*."

岐伯曰：
不然也。
心有所喜，神有所惡，
卒然相惑，則精氣亂，
視誤故惑，神移乃復。

Qi Bo:
That is not how it is.
The heart has what pleases it. The spirit has what it abhors.
When suddenly both confuse each other, then the essence qi is disturbed.
Vision is dimmed and hence one is confused. Once the spirit is directed to something else, recovery sets in.

是故
間者為迷，
甚者為惑。

The fact is:
In mild cases one is puzzled.
In severe cases one is confused.

黃帝曰：
人之善忘者，何氣使然？

Huang Di:
When someone is forgetful, which qi cause that?

岐伯曰：
上氣不足，下氣有餘，腸胃實而心肺虛。虛則營衛留於下，久之不以時上，故善忘也。

Qi Bo:
The qi above are insufficient; the qi below have a surplus. Intestines and stomach are in a condition of repletion; heart and lung are in a condition of depletion. In a condition of depletion the camp and the guard qi remain below. For a long time they do not ascend even when it is their time. Hence [such persons] tend to be forgetful.

黃帝曰：
人之善飢而不嗜食者，何氣使然？

Huang Di:
When someone tends to be hungry and yet has no desire to eat, which qi cause that?

岐伯曰：
精氣并於脾，熱氣留於胃，
胃熱則消穀，穀消故善飢。

Qi Bo:
The essence qi collect in the spleen; heat qi remain in the stomach.
When the stomach is hot, then the grain [in the stomach] will be digested. When the grain is digested, one tends to be hungry.

胃氣逆上，則胃脘寒，故不嗜食也。

When the stomach qi ascend in a movement contrary to the norms, then the stomach duct will be cold.[14] That is the reason why [such people] have no desire to eat.

黃帝曰：
病而不得臥者，何氣使然？

Huang Di:
When someone has a disease of being unable to sleep, which qi cause that?

岐伯曰：
衛氣不得入于陰，常留於陽。留於陽則陽氣滿，陽氣滿則陽蹻盛，不得入于陰則陰氣虛，故目不瞑矣。

Qi Bo:
The guard qi are unable to enter the yin realms; they permanently remain in the yang realm. When they remain in the yang realm, then the yang realm is filled with qi. When the yang realm is filled with qi, then [the qi] in the yang walker [conduit] abound. Because they are unable to enter the yin realm, the qi in the yin realm are depleted. Hence the eyes cannot be closed.

黃帝曰：
病目而不得視者，何氣使然？

Huang Di:
When someone has a disease of the eyes that make it impossible to see, which qi cause that?

14 NJZYXY: "JYJ has the character 塞 *se*, 'blocked', instead of 寒 *han*, 'cold'." Tamba: "What sense would it make if the stomach were hot and the stomach-duct cold? The JYJ version is correct."

岐伯曰：
衛氣留於陰，不得行於陽，
留於陰則陰氣盛，
陰氣盛則陰蹻滿，
不得入于陽則陽氣虛，故目閉也。

Qi Bo:
The guard qi remain in the yin realm and are unable to move into the yang realm.
When they remain in the yin realm, then the qi in the yin realm abound.
When the qi in the yin realm abound, then the yin walker [conduit] is filled.[15]
Because they cannot enter the yang realm, the qi in the yang realm are depleted.
Hence the eyes are closed.

黃帝曰：
人之多臥者，何氣使然？

Huang Di:
When someone is often asleep, which qi cause that?

岐伯曰：
此人腸胃大而皮膚濕，而分肉不解焉。腸胃大則衛氣留久；皮膚濕則分肉不解，其行遲。

Qi Bo:
In such a person the intestines and the stomach are enlarged, and the skin is moist.[16]
The partings in the flesh are not separated. When the intestines and the stomach are enlarged, then the guard qi stay where they are.[17] When the skin is moist, then the partings in the flesh do not separate, and the movement [of the qi] is slowed down.

15 ZJY: "The guard qi flow through the yang realm during the day and they flow during the yin realm during the night. As long as they flow through the yang realm, one is awake. While they flow through the yin realm one sleeps. That is the normal situation. In the case of disease, this normality is left and the [guard qi] remain either in the yin oder in the yang realm. When they remain in one of these realms, a unilateral dominance results in the yin or yang realm. Unilateral dominance is associated with unilateral depletion. Hence being awake and sleeping lose their normal rhythm."

16 NJZYXY: "JYJ, TS have here 澀 *se*, 'rough', instead of 濕 *shi*, 'moist'."

17 ZJY: "The long-term depots and short-term repositories of man are in the [body's] interior, and the interior is the yin realm. The skin and the flesh are in the exterior, and the exterior is the yang realm. When the intestines and the stomach are enlarged, the paths in the yin realm are extended. When the flesh structures are blocked, the path through the yang realm is extended. Hence, when the guard qi spend more time in the yin realm and when only a few [guard qi] pass through the yang realm, the yang qi lack essence and as a result one sleeps much."

夫
衛氣者，晝日常行於陽，夜行於陰，

Now,
the guard qi, during daytime they always pass through the yang realm; during night they pass through the yin realm.

故
陽氣盡則臥，陰氣盡則寤。

The fact is:
When the yang qi are exhausted, then one falls asleep. When the yin qi are exhausted, then one is awake.

故
腸胃大，則衛氣行留久；皮膚濕，分肉不解，則行遲。留於陰也久，其氣不清，則欲瞑，故多臥矣。其腸胃小，皮膚滑以緩，分肉解利，衛氣之留於陽也久，故少瞑焉。

The fact is:
When the intestines and the stomach are enlarged, then the guard qi remain there for long.[18] When the skin is moist[19] and when the partings in the flesh have not separated, then the movement is retarded. When they remain in the yin realm for long, the qi are not clear, and one wishes to close the eyes. Hence he is often asleep. When the intestines and the stomach are small, and when the skin is smooth and relaxed, and when the partings of the flesh are open and passable, the guard qi will remain in the yang realm for a long time. Hence [such people] sleep less.

黃帝曰：
其非常經也，卒然多臥者，何氣使然？

Huang Di:
When someone who normally has a different habit, suddenly sleeps a lot, which qi cause that?

18 HBYXY: "The character 行 *xing* is a later, erroneous insertion."

19 HBYXY following JYJ 12/3 and TS 27 has replaced the character 溼 *shi*, "moist", with 澀 *se*, "rough".

岐伯曰：
邪氣留於上焦，上焦閉而不通，已食若飲湯，衛氣留久於陰而不行，故卒然多臥焉。

Qi Bo:
Evil qi remain in the upper burner. The upper burner is closed and not passable. If [that person] has eaten or drunk something hot, his guard qi will remain in the yin realm for long, and fail to move on. Hence he will suddenly sleep a lot.

黃帝曰：
善。
治此諸邪，奈何？

Huang Di:
Good!
To cure all these evil [conditions], how to proceed?

岐伯曰：
先其藏府，誅其小過，後調其氣，
盛者寫之，虛者補之，必先明知其形志之苦樂，定乃取之。

Qi Bo:
First [attention is directed at] the long-term depots and short-term repositories, and minor transgressions are to be punished. Then the qi are regulated.
Those that abound, they are drained. Those in a condition of depletion, they are to be supplemented. It is essential to first clearly recognize to what degree the physical appearance and the mind suffer or are joyful. Once that is defined, one removes the [disease].

Chapter 81
癰疽
Obstruction- and Impediment-Illnesses

黃帝曰：
余聞
腸胃受穀，上焦出氣，以溫分肉，而養骨節，通腠理。中焦出氣如露，上注谿谷，而滲孫脈，津液和調，變化而赤為血。血和則孫脈先滿溢，乃注于絡脈，絡脈皆盈，乃注于經脈，

Huang Di:
I have heard:
The stomach and the intestines receive grain; the upper burner releases qi.[1] It is to them to supply the partings of the flesh with warmth, and to nourish the bones and the joints, as well as to penetrate the skin structures. The qi released from the central burner are like dew.[2] They ascend and pour into the mountain gorges and valleys[3] and they provide dampness to the tertiary vessels. When the *jin* and *ye* liquids are balanced, they will transform to red blood. When the blood is balanced, then the tertiary vessels are filled to the extent that they spill over. The spill over flows into the network vessels. As soon as the network vessels[4] are filled, [their contents] wll flow into the conduit vessels.

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1 NJZYXY: "ZJY: 'These are the 宗氣 *zong qi*, 'stem qi'. The stem qi originate from the windpipe and they move in accordance with in- and exhalation. Those that warm the flesh sections, nourish bones and joints, and penetrate the skin structures, they are the stem qi. They develop by transformation out of the guard qi'. Actually, these are guard qi because the stem qi are a sub-category of the guard qi. The stem qi are in the chest, in the upper burner. Hence the text says: 'the upper burner releases the qi'."

2 HDNJZP: "These qi are the camp qi emitted by the central burner. 'Like dew' is to say: they drip like a liquid. In the same manner as rain and dew moisten herbs and trees, they are able to nourish the entire body."

3 SW58: "The big meeting points in the flesh, these are the valleys. The small meeting points in the flesh, these are the mountain gorges. In the partings of the flesh are the intersections of the gorges and the valleys. They serve as passage ways of the camp and guard [qi] and massive quantities of qi meet here."

4 I follow HBYXY which in accordance with JYJ 11/9 and QJYF 23/1 inserts the two characters 絡脈 *luo mai*, 'network vessels', here.

陰陽已張，因息乃行。
行有經紀，周有道理，
與天合同，不得休止。
切而調之，從虛去實，
寫則不足，疾則氣減，
留則先後。從實去虛，
補則有餘。血氣已調，形神乃持。

Yin and yang [vessels are filled to] swell, and the movement [of their contents] follows one's breathing.[5]
This movement is based on specific rules. The circulation has a path and a structure. It is one with [the movements in] heaven. It can never stop.[6]
[The finger] is to be pressed [into the vessels, and the needle is used] for regulating them. If by means of depleting a repletion is removed,
such drainage will result in an insufficiency.[7] A swift [withdrawal of the needle] causes the qi to be diminished.[8]
If it is left inserted, the condition afterwards will be that of before.[9] If by means of replenishing a depletion is removed,

5 NJZYXY: "That is, the movement of the camp qi and guard qi follows the rhythm of in- and exhalation."

6 HDNJZP: "The movement of the qi and of blood resembles that of heaven and earth, sun and moon. The circulation always begins anew and never stops."

7 HDNJZP: "The character 虛 *xu*, 'to deplete', here refers to the piercing method [of drainage]; the character 實 *shi*, 'repletion', here refers to the presence of evil qi. MS: 'If in the case of a repletion [with evil qi] the approach of depletion is applied to remove the repletion, the drainage will cause a state of insufficiency, that is a condition of depletion'." HBYXY: "That is, by means of draining evil qi it is possible to remove the repletion evil [qi]. But if the draining is excessive, contrary to one's intentions the proper qi will be damaged and an insufficiency will be the result."

8 MS: "If the needle is quickly withdrawn again, the evil qi will be diminished."

9 MS: "If the needle is left inserted for a long time, the state before [the disease] and after [the disease] will be identical." HBYXY: "If the needle is left inserted for a long time, it is possible to supplement a condition of proper qi depletion."

the supplementation will result in a surplus.[10] Only when blood and qi are balanced, the physical appearance and the spirit[11] will be stabilized.[12]

余已知血氣之平與不平，未知癰疽之所從生，成敗之時，死生之期，或有遠近，何以度之，可得聞乎？

I know by now which conditions of blood and qi are normal, and which are not. What I do not know yet are the origins of obstruction- and impediment illnesses, the times of success and defeat; the dates of death and survival, whether[13] [a disease] is far [away in the body] or near [the surface]. How can this be measured? May I be informed of this?

岐伯曰：
經脈留行不止，與天同度，與地合紀。

Qi Bo:
The movement[14] in the conduit vessels never stops. It passes through the same units of measurement as heaven. Its set-up is identical with that of the earth.[15]

10 MS: "If the needle is left inserted for a long time, the condition before and after [the disease] will be identical. The point here is to apply a therapy of supplementation to eliminate a depletion. Because of such supplementation an excess is generated, and that is the meaning of 'repletion'." HBYXY: "That is to say, by means of supplementation it is possible to end a condition of depletion. However, if such supplementation is excessive one may cause, contrary to his intentions, another excess of evil [qi]."

11 I follow HBYXY which in accordance with TS 26, QJYF 23/1 and other versions has replaced the obviously erroneous character 氣 *qi*, "qi", by the character 神 *shen*, "spirit".

12 ZJY: "The character 持 *chi*, 'to grasp', is synonymous here with 定 *ding*, 'to stabilize'."

13 I follow here the version in HBYXY which in accordance with JYJ 21/9 and QJYF 21/3 has moved the character 或 *huo*, "or", to the beginning of the line.

14 NJZYXY: "The character 留 *liu* is used here for 溜 *liu* in the sense of 溜動 *liu dong*, 'to move'."

15 NJZYXY: "與天同度，與地合紀 *yu tian tong du, yu di he ji* has the meaning of: the flow of the qi and of the blood follows certain rules. These [rules] are identical with the rules followed in heaven by the 28 constellations passing through 365 units of measurement, and on earth by the twelve river-streams."

故
天宿失度，日月薄蝕；
地經失紀，水道流溢，
草萓不成，五穀不殖；
徑路不通，民不往來，
巷聚邑居，則別離異處。
血氣猶然，請言其故。

The fact is:
Whenever the [movement of the] constellations misses its [regular] units of measurement, sun and moon eclipses result.
Whenever the earthly streams miss their set-up, the water ways will flow over.
The growth of plants will remain incomplete. The five types of grain cannot ripen.
The streets are barred to traffic; the people cannot come and go.
They gather in narrow lanes and remain at limited places, and[16] they all are separated from each other.
The same applies to blood and qi. I should like to ask to [be permitted to] speak of the reasons of this.

夫
血脈營衛，周流不休，
上應星宿，下應經數。

Now,
in the blood vessels the camp and guard [qi] flow without cease.
Above they correspond to the constellations. Below they correspond to the numerous streams.

寒邪客於經絡之中，則血泣，血泣則不通，不通則衛氣歸之，不得復反，故癰腫。寒氣化為熱，熱勝則腐肉，肉腐則為膿。膿不寫則爛筋，筋爛則傷骨，骨傷則髓消，不當骨空，不得泄寫，血枯空虛，則筋骨肌 肉不相榮，經脈敗漏，熏於五藏，藏傷故死矣。

In the case of cold evil settling inside the conduits and network [vessels], the blood will cease to flow.[17] When the blood ceases to flow, it fails to penetrate [the vessels].

16 I follow here HBYXY which in accordance with JYJ 11/9, TS 26, QJYF 23/1 and further versions has identified the character 則 *ze*, "then", as a later, erroneous insertion.

17 HDNJZP: "The character 泣 *qi*, 'to weep', is synonymous here with 沍 *hu*, 'to clump'. 血沍 *xue hu* is to say: the blood coagulates and fails to flow unimpeded."

As soon as it fails to penetrate [the vessels] the camp and guard [qi] will turn there.[18] This cannot be reverted.[19] Hence obstruction-illness with swelling results. Cold qi transform into heat. When heat dominates, then the flesh turns red. When the flesh turns red, then pus forms. If the pus is not drained, then the sinews will decay. Once the sinews decay, then this will harm the bones. Once the bones are harmed, then the bone marrow will melt. It no [longer] fills the hollow spaces, and canot flow off.[20] The blood dries up in the hollow spaces, and as a result sinews, bones, muscles, as well as the flesh are no longer nourished one by one. The conduit vessels decay and leak. Vapors affect the five long-term depots. Once the long-term depots are harmed, death will follow.

黃帝曰：
願盡聞癰疽之形，與忌曰名。

Huang Di:
I wish to be fully informed of the physical appearances of obstruction- and impediment-illnesses. and also of the days with [therapy] taboos, and how they are named.[21]

岐伯曰：
癰發於嗌中，名曰猛疽。猛疽不治，化為膿，膿不寫，塞咽，半日死。其化為膿者，寫已則含豕膏，冷食，三日而已。

Qi Bo:
An obstruction-illness breaking out in the throat is called "violent impediment-illness."[22] If a violent impediment-illness is not cured, it will transform into pus. If the

18 HBYXY: "The character 歸 *gui,* 'to turn to', is synonymous here with 藏 *cang*, 'to store', in the sense of 'to gather'. That is, when the blood clumps and cannot flow freely, there will be accumulations of guard qi there. Blood and qi are no longer able to continue their movement, and hence this results in obstruction-illness-swelling."

19 NJZYXY: "ZZC: 'The camp [qi] move inside the vessels. The guard qi move outside the vessels. When they flow, they meet each other in movements in accordance with or contrary to the norms. If the camp [qi, i.e., the] blood, stagnates and fails to flow, the guard qi will turn around and can no longer move along their proper paths. Hence this results in an obstruction-illness with swelling'."

20 HDNJZP: "ZYA: "Hollow spaces of bones' refers to the joints. If an obstruction-illness-swelling impedes [the passage through] the hollow spaces [between] the bones, the evil heat in the bones will be unable to flow off'."

21 HDNJZP: "The character 曰 *yue* is synonymous here with 日 *ri*, 'day'."

22 ZZC: " 'Throat' is a reference here to the passage-way of in- and exhalation. If [the disease] breaks out in the throat, then this is extremely violent. Hence it is called 'violent impediment-illness'."

pus is not drained, it will block the gullet. [The patient] will die within half a day. When a transformation into pus has occurred, and the drainage has been applied, [the patient] is to take lard into his mouth.[23] It is to be consumed cold. After three days [the disease] will be cured.

發於頸，名曰夭疽。其癰大以赤黑，不急治，則熱氣下入淵腋，前傷任脈，內熏肝肺。熏肝肺，十餘日而死矣。陽氣大發，消腦留項，名曰腦爍。其色不樂，項痛而如刺以鍼。煩心者死，不可治。

If it breaks out in the nape, it is called "early death impediment-illness."[24] The [physical appearance of the] obstruction-illness is big and red-black. If this is not cured immediately, then the heat qi descend into the depth of the armpit.[25] On the front side, this will harm the controller vessel. Internally the vapors steam liver and lung. When the vapors have steamed liver and lung, [the patient] will die within ten or more days. If yang qi[26] break out massively, the brain will melt and collect in the nape.[27] That is called "brain fire".[28] The complexion is one of discontent. The nape aches, as if pierced with a needle. If [the patient] is vexed in his heart, he will die. No cure is possible.

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23 ZYA: "Hogs are domestic animals associated with [the phase of] water. If cold lard is ingested, the heat poison will be discharged downward." I follow here HBYXY which in accordance with JYJ 21/9, TS 26, QJYF 23/2 and further versions has replaced the rather meaningless characters 寫則合豕膏冷食 *xie ze he zhu gao leng shi* with the statement 寫已則含豕膏无冷食 *xie yi ze han zhu gao wu leng shi*. HBYXY: "First one pierces into the pus and lets it flow off. Then [the patient] is to take the lard into his mouth, but he must not swallow it too early. This way a cure can be achieved within three days."

24 NJZYXY: "The pre-mature end of a life is termed 夭 *yao*, 'early death'. Because this type of an impediment-illness is very dangerous and easily ends in early death, it is called 'early death impediment-illness'." ZYA: "The nape is passed by both the hand and foot minor yang [conduits] and also the yang brilliance [conduit], with the flow of blood and qi. Hence, if the poison is strong, it will cause an early death." Tamba: "The early death impediment-illness emerges behind the two ears on the right and left sides above the nape."

25 HDNJZP: "淵腋 *yuan ye* is the name of an [insertion] opening (GB 22); three inches below the armpit."

26 I follow here HBYXY which in accordance with LJ 18/86 has replaced the character 留 *liu*, "to remain", with the character 氣 *qi*, "qi".

27 NJZYXY: "TS has instead of the character 留 *liu* here 氣 *qi*." ZZC: "A 'massive outbreak of yang qi' is an outbreak of the third yang qi. The 'third yang qi' are the major yang [qi]. The major yang conduit vessels enter the brain and reappear at the nape. In the case of a massive outbreak of yang qi, and if [the yang qi] remain in the nape, that is called 'brain fire'."

28 HDNJZP: "If heat poison is extremely abounding, it will burn the marrow in the brain. Hence the name 'brain fire'."

發於肩及膺，名曰疵癰。其狀赤黑，急治之，此令人汗出至足，不害五藏。癰發四五日，逞焫之.

If it breaks out in the shoulder and shoulder blade, it is called "macule obstruction-illness."[29]
It is red-black and must be treated immediately. To this effect the patient is to sweat, down to the feet. This way the five long-term depots will not be harmed.[30] When an obstruction-illness has lasted for five days already, it must be quickly cauterized.

發於腋下赤堅者，名曰米疽。治之以砭石，欲細而長，疏砭之，塗以豕膏，六日已，勿裹之。其癰堅而不潰者，為馬刀挾癭，急治之。

If it breaks out in the armpits and is red and hard, it is called "rice impediment-illness."[31] It is to be cured with pointed stones. They ought to be fine and long. The pointed stones are to be applied with long intervals.[32] [The lesion] is to be smeared with lard. A cure is achieved within six days. The [lesion] must not be bandaged. If the obstruction-illness is hard and fails to leak, [the disease is in fact] a "saber clinging to both sides of the goiter."[33] This must be cured immediately.

發於胸，名曰井疽。其狀如大豆，三四日起，不早治，下入腹，不治，七日死矣。

If it breaks out in the chest, it is called "well impediment-illness."[34] It is shaped like a large bean. It rises within three to four days. If it is not cured early, it will descend to enter the abdomen. If it is still not cured, [the patient] will die within seven days.

29 NJZYXY: "An alternative designation is 肩中癰 *jian zhong yong*, 'shoulder obstruction-illness'. ZZC: 'This obstruction-illness is at the surface, not in the depth, similar to a macula, or body hair. Hence it is called 'macula obstruction-illness'. It does not have a damaging effect on the five long-term depots'."

30 ZYA: "Shoulder and shoulder blade are lung regions. Hence the patient is made to sweat, with the sweating reaching down to his feet." HDNJZP: "The character 此 *ci*, 'this', here refers to a therapeutic pattern. The meaning of this sentence is: the patient is to be cauterized so that his entire body sweats. This will prevent the poison of the obstruction-illnesss to descend internally into the five long-term depots."

31 XJ: "The axillary impediment-illness is also called rice grain impediment-illness. Yet another designation is 疚疽 *jiu ju*, 'chronic impediment-illness'." HDNJZP: "The character 米 *mi*, 'rice grain', has the meaning here of 小 *xiao*, 'small'."

32 ZJY: "The pointed stones must be fine lest the flesh is damaged. They must be long so that they can be applied in the depth. Hence they are to be [inserted] in a distance from each other, not closely adjacent to each other."

33 ZJY: "This is 瘰癧 *luo li*, 'scrofula'."

34 WKT: "If an impediment-illness develops in the heart cavity, something like a yellow bean will rise there. The color of the flesh does not change. That is called 'well impediment-illness'." HDNJZP: " 'Well' has the meaning here of deep and dangerous."

發於膺，名曰甘疽。色青，其狀如穀實菰蘵，常苦寒熱，急治之，去其寒熱，不治十歲死，死後出膿

If it breaks out at the chest bulge; it is called "sweet impediment-illness."[35] The color is greenish-blue; its shape resembles a mulberry fruit or *guo lou* [seed].[36] [Patients] often suffer from alternating sensations of cold and heat. A cure is to be initiated quickly, to remove the cold and heat. If no cure is achieved,[37] [the patient] will die within ten years. After he has died, pus will be released.[38]

發於脅，名曰敗疵。敗疵者，女子之病也，久之，其病大癰膿，治之，其中乃有生肉，大如赤小豆，坐陵翹草根各一升，以水一斗六升煮之，竭為取三升，則強飲厚衣，坐於釜上，令汗出至足已。

If it breaks out in the flanks, it is called "destructive macula."[39] Destructive macula is a women's disease. If it continues for long, this disease will develop into a massive obstruction-illness with pus.[40] Inside of it there is a flesh growth of the size of small red beans. 1 *sheng* each of plant and root of *lu qiao* [are to be placed in a pot on fire] to be boiled with 1, 6 *dou* of water until 3 *sheng* [of the liquid] remain. [The patient] is to drink this, to dress in warm garments, and to sit on top of an open bowl, so that she sweats down to her feet. This will cure [the disease].

發於股脛，名曰股脛疽。其狀不甚變，而癰膿搏骨，不急治，三十日死矣

If it breaks out in the thigh or lower leg, it is called "thigh and lower leg impediment-illness". The [affected location] does not change its appearance signifi-

35 LNE: "膺 *ying* refers to the bulging flesh sections on the two sides of the chest, adjacent to the chest nipples. The name of the [insertion] opening there is 膺窗 *ying chuang* (ST-16). The foot yang brilliance stomach [conduit] passes there. The flavor above it is sweet. Hence [this disease] is called 'sweet impediment-illness'."

36 MS: "穀 *gu* is the [mulberry] tree. 菰蘵 *guo lou* is 栝楼 *gua lou*, 'Chinese Trichosanthes'."

37 I follow HBYXY which in accordance with QJYF 23/2, JYJ 11/9 and further versions has inserted the two characters 不治 *bu zhi*, 'if no cure is achieved'.

38 ZZC: "That is to say, as soon as the signs of an imminent death appear, pus is emitted and the patient dies. This is the disease 乳岩 *ru yan*, 'chest rock'. Another name is: 石癰 *shi yong*, 'stone[-like] obstruction-illness'."

39 LNE: "The flanks are a liver region. If in women much anger accumulates, they suffer from such lesions." HDNJZP: "Instead of 'destructive macula', that is called 腋癰 *ye yong*, 'axillary carbuncle', today."

40 I follow here HBYXY which in accordance with QJYF 23/2 and WT 24 has replaced the characters 灸之，其病大癰膿，治之 *jiu zhi, qi bing da yong nong, zhi zhi* with 久之，其病大癰膿 *jiu zhi, qi bing da yong nong*, "If it continues for long, this disease will develop into a massive obstruction-illness with pus".

cantly.[41] The pus of the obstruction-illness strikes against the bones. If this is not immediately cured, [the patient] will die within 30 days.

發於尻，名曰銳疽。其狀赤堅大，急治之，不治，三十日死矣。

If it breaks out at the buttocks, it is called "pointed impediment-illness".[42] Its appearance is red, hard and big. This is to be cured immediately. If no cure is achieved, [the patient] will die within 30 days.

發於股陰，名曰赤施。不急治，六十日死。在兩股之內，不治，十日而當死。

If it breaks out at the inner side of the thigh, it is called "red imposition."[43] If this is not cured immediately, [the patient] will die within 60 days. If the break-out is on the inner side of both thighs, and if no cure is achieved, [the patient] will die within ten days.

發於膝，名曰疵癰。其狀大，癰色不變，寒熱，如堅石，勿石，石之者死，須其柔，乃石之者生。諸癰疽之發於節而相應者，不可治也。發於陽者，百日死；發於陰者，三十日死。

If it breaks out at the knee, it is called "macula obstruction-illness".[44] Its appearance is big. The color [at the location] of the obstruction-illness does not change. [Patients] experience alternating sensations of cold and heat. It is as hard as a stone. It must not be [pierced with a pointed] stone. Those [pierced with a pointed] stone

41 ZJY: " 'Does not change its appearance significantly' is to say: the physical appearance [of the impediment-illness] remains invisible from outside. .. The pus attaches itself to the bones."

42 HDNJZP: "The outbreak of the obstruction-illnesss occurs at the tailbone which has a pointed shape. Hence the name 'pointed impediment-illness'."

43 ZZC: "The inner side of the thighs is a foot-third yin [conduit] area. Because a fire poison imposes on a yin area here, the designation is 'red imposition'." ZJY: "At the inner side of the thighs the 箕門 *ji men* (SP-11) and 血海 *xue hai* [openings] (SP-10) of the foot major yin [conduit] are located, as well as the 五里 *wu li* and 陰包 *yin bao* [openings] (LV-10 and LV-9) of the foot ceasing [yin qi conduit]. All these are venues where yin qi collect. If [such illnesses] are not cured, [patients must] die. When the thighs are affected on both sides, the yin damage is particularly severe, and death will come earlier sooner."

44 XJ: "When a knee obstruction-illness breaks out on the knee cap, this shows as a burning red and painful swelling. This is a condition of qi and blood repletion. A macula impediment-illness, too, may develop on the knee cap and form a swelling identical with that of an obstruction-illness. The color, though, does not change, and [the patient] experiences alternating sensations of cold and heat. This then is a condition of qi and blood depletion. If both knees are affected, this will be fatal and no cure is possible."

will die. The [location] must be softened, and only then it [is to be opened with a pointed] stone. This will [make the patient] survive.
All obstruction- and impediment-illnesses that break out at the joints and correspond with each other, they cannot be cured.[45] If they break out in a yang [region, [46] the patient] will die within 100 days. If they break out in a yin [region, the patient] will die within 30 days.

發於脛，名曰兔嚙，其狀赤至骨，急治之，不治害人也。

If it breaks out at the lower leg, it is called "hare bite."[47] Its appearance is red; it extends to the bones. A cure is to be initiated immediately. If no cure is achieved, the person will be harmed.

發於內踝，名曰走緩。其狀癰也，色不變，數石其輸，而止其寒熱，不死。

If it breaks out at the inner knuckle, it is called "slow walk."[48] Its shape is that of an obstruction-illness. The color does not change. The respective transport [openings] are [to be pierced with pointed] stones repeatedly, and this will end the cold and heat sensations. [The patients] will not die.

45 ZJY: "The joints are the places where the spirit qi move in and out. A development of a disease there caused by the poison of an obstruction-illness must not be allowed. As for the meaning of 'correspond with each other', that is to say: if an outbreak occurs above [a joint], there will follow an outbreak below [this joint]; if an outbreak occurs on the left, there will follow an outbreak on the right. The resulting damage is extreme, and no cure will be possible. If an outbreak occurs in the third yang realm, the poison remains at the surface in the short-term repositories and [the patient] dies gradually. If an outbreak occurs in the third yin realm, the poison is in the depth of the long-term depots and not a single month will have passed before [the patient] dies."

46 HBYXY: " 'Yang realm' is the section passed through by the yang conduits. 'Yin realm' is the section passed through by yin conduits."

47 NJZYXY: "The character 嚙 *nie*, 'to gnaw', 'to bite', is synonymous here with 咬 *yao*, 'bite'. WKT: 'It looks like the bite by a hare. Hence the name'."

48 ZZC: "The changes in the course of an obstruction- and impediment-illness are such that in the case the origin of the disease lies in the interior poison qi will move towards the exterior. As a result, a swelling will become visible externally, and the poison qi move back into the interior. In the present case the evil [qi] remain in the vessels and fail to move on. Hence the name 'slow walk'."

發於足上下，名曰四淫。其狀大癰，不急治之，百日死。

If it breaks out on or below the foot, it is called "fourfold excess".[49] The form is that of a big obstruction-illnesss. If this is not cured[50] immediately, [the patient] will die within 100 days.

發於足傍，名曰厲癰。其狀不大，初如小指；發急治之，去其黑者；不消輒益，不治，百日死

If it breaks out at the side of the foot, it is called "severe obstruction-illness". Its shape is not big. At the beginning it resembles a little finger. When it breaks out it must be cured immediately. The black parts are to be removed. If it cannot be dissolved, the [disease] will become more serious. If no cure is achieved, [the patient] will die within 100 days.

發於足指，名脫癰。其狀赤黑，死不治；不赤黑，不死。治之不衰，急斬之，不則死矣。

If it breaks out at a toe, it is called " discarded obstruction-illness."[51] If its shape is red-black, this will be fatal and no cure is possible. If it is not red-black, [the patient] will not die. If the treatment fails to weaken [the illness], [52] it must be beheaded immediately, lest [the patient] will die.

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49 ZJY: "The yang [sections] receive their qi out of the four extremities. Now, if a massive obstruction-illness develops there excessively, than this indicates an extreme abundance of yang poison. With the change of the seasonal qi, the true yin [qi] are subject to daily harm. As a consequence [the patient] will die within three months." HDNJZP: " 'Four' refers to the four extremities. 淫 *yin* refers to an extremely abounding presence of evil poison [qi]. 'Fourfold excess' has the meaning of a presence of obstruction-illness poison in all four extremities." Differently HBYXY: " 'Four' refers to the upper and lower sides of the four feet."

50 I follow here HBYXY which accepts the version of JYJ 21/9, TS 26, QJYF 23/2 and further sources and inserts the character 不 *bu*, "not" at the beginning of the sentence.

51 ZJY: "The origin transport [openings] of the six conduits are all situated on the feet. Hence an obstruction-illness breaking out at the foot is an inauspicious omen. The toes are the locations where the six springs open. If the color of the obstruction-illnesss there is red black, then the poison is present in extreme abundance. If no weakening or remission is achieved, the respective toe is to be severed immediately, and this way the [patient's] life may possibly be saved. Otherwise the poison will connect with the long-term depots, and this means certain death."

52 I follow here HBYXY which accepts the version of JYJ 21/9, TS 26, QJYF 23/3 and further sources and inserts the characters 治之 *zhi zhi*, "cures this", at the beginning of the sentence.

黃帝曰：
夫子言癰疽，何以別之？

Huang Di:
Now, you have spoken of obstruction- and impediment-illnesses. How are they to be distinguished?

岐伯曰：
營氣稽留於經脈之中，則血泣而不行，不行則衛氣從之而不通，壅遏而不得行，故熱。大熱不止，熱勝，則肉腐，肉腐則為膿。然不能陷骨髓，骨髓不為燋枯，五藏不為傷，故命曰癰。

Qi Bo:
If the camp qi[53] are retained in the conduit vessels, then the blood will stagnate and fail to move on. When they fail to move an, then the guard qi will follow them and they fail to pass through [the vessels, too.] They are obstructed and cannot move on. Hence they develop heat. This is a massive heat that does not end. If the heat dominates, then the flesh will turn red. Once the flesh reds, then pus is generated. [The heat, though,] cannot sink into the bone and reach the bone marrow, [54] and hence the bone and the bone marrow will not dry up. The five long-term depots will not be harmed. Hence that is called "obstruction-illness".

黃帝曰：
何謂疽？

Huang Di:
And what does "impediment-illness" mean?

岐伯曰：
熱氣淳盛，下陷肌膚，筋髓枯，內連五藏，血氣竭，當其癰下，筋骨良肉皆無餘，故命曰疽。

Qi Bo:
When heat qi abound they will descend and sink into the muscles and the skin. The sinews and the marrow dry up. Internally [the heat qi] connect with the five long-term depots. Blood and qi are exhausted, and an obstruction-illness will extend downward. Sinews, bones, and good flesh, they all have no more surplus [qi]. Hence that is called "impediment-illness".

53 I follow here HBYXY which accepts the version of JYJ 11/9, QJYF 23/2 and replaces the obviously erroneous character 衛 *wei*, "guard", with 氣 *qi*, "qi".

54 I follow here HBYXY which accepts the version of TS 26, JYJ 11/9 and other sources and inserts the two characters 骨髓 *gu sui*, "bones and bone marrow".

疽者，上之皮夭以堅，上如牛領之皮。
癰者，其皮上薄以澤。此其候也

>In the case of an “impediment-illness”, the skin above it is pale and hard. The skin above [an impediment-illness] resembles that at the neck of a buffalo.
In the case of an obstruction-illness, the skin above it is thin and moist. This is how [the differences] show.<

GLOSSARY
of Illness Terms

敗疵	*bai ci*	destructive macula	784
暴癢	*bao yang*	violent itch	207
奔豚	*ben tun*	running piglets	101
痺	*bi*	*bi*-blockage-illness	99 and passim
痺隔	*bi ge*	blockage barrier	204
臂厥	*bi jue*	receding [qi] in the arms	177, 185
閉癃	*bi long*	closure [of the urinary path] with protuberance-illness	66, 196, 206
痺內	*bi nei*	internal blockage-illness	135, 281
不得前後	*bu de qian hou*	inability [to urinate] in front and [to defecate] behind	101
不月	*bu yue*	failure to menstruate	102, 501
腸澼	*chang pi*	diarrhea	189
腸覃	*chang tan*	intestinal knots	**543**, 545
腸癖	*chang tui*	intestinal prominence-illness	100, **101**
掣節	*che jie*	joints cramp	276
沉厥	*chen jue*	receding [qi] in the depth	101
沉痔	*chen zhi*	deep lying piles	102

齒寒	*chi han*	cold teeth	204
瘛攣	*chi luan*	tugging with spasms	99
赤施	*chi shi*	red imposition	785
齒痛	*chi tong*	toothache	179, 316, 687
瘛瘲	*chi zong*	tugging and spasms	97, **100**, 172, 297, 300
蟲毒	*chong du*	bug poison	100
出血	*chu xue*	bleeding	98, 134, 144, 146, 281, 289, 302, 317, 415, 417, 736, 739, 750
喘渴	*chuan ke*	panting with thirst	177, **361**
唇胗	*chun zhen*	papillae on the lips	182
疵癰	*ci yong*	macule	783, 785
大腸脹	*da chang zhang*	large intestine swelling	392
大腹水腫	*da fu shui zhong*	water swelling of the upper abdomen	182
大癰	*da yong*	massive obstruction-illness	102, 634, 730, **784**, 787
怠惰	*dai duo*	indolence	98
癉	*dan*	*dan*-illness	**72**, 99, 100, 102, **357**, **451**, 455, 456, 464, 467, 701, 765
膽脹	*dan zhang*	gall bladder swelling	392
顛疾	*dian ji*	peak-illness	97
癲疾	*dian ji*	peak-illness	98, 101, **102**, 188, 287, 288, 289, 297, 784
洞	*dong*	flushing [outflow of undigested food]	101, 102, **115**, **585**, 587, 638
洞泄	*dong xie*	flushing outflow	102
多飲	*duo yin*	an urge to drink much	99, 297, 465
耳鳴	*er ming*	sounds in the ears	97, 309, 349, 352, 379
耳聾	*er nong*	deafness	173, 186, 192, 298, 309, 367
煩悶	*fan men*	vexation with heart pressure	206, **585**
煩心	*fan xin*	vexed heart	128, 177, 184, 189, 191, 280, 287, 302, 305, 310, 312, 383, 391, 782
反折	*fan zhe*	[the body] arches backward as if broken	172, 226, 231, 237, 302

痱	*fei*	loss of function	**293**
肺痺	*fei bi*	lungblockage-illness	98
肺寒熱	*fei han re*	lung cold and heat	98
肥氣	*fei qi*	fat qi	**99**
肺脹	*fei zhang*	lung swelling	177, 391
肺脹滿	*fei zhang man*	lung swelling with a feeling of fullness	177
風	*feng*	wind	728, 738, 753-755, 762 and passim
風痺	*feng bi*	wind blockage-illness	127, 310, 462, 684
風逆	*feng ni*	wind [and qi] moving contrary to the norms	291
風疝膚脹	*feng shui fu zhang*	wind-water-illness with a swollen skin	270
風痿	*feng wei*	wind [having caused] loss of functions	100
風腫汗出	*feng zhong han chu*	wind with swelling and sweating	452
伏梁	*fu liang*	hidden beams	**97**, 237
腹滿	*fu man*	abdominal fullness	300, 318, 378, 391, 392
腹熱	*fu re*	abdominal heat	100, 309, 685
腹痛	*fu tong*	abdominal pain	108, 273, 276, 319, 358, 431, 500, 521, 565
膚脹	*fu zhang*	skin swelling	270, 296, 390, 543-546, 683
肝痺	*gan bi*	liver blockage-illness	99
甘疽	*gan ju*	sweet impediment-illness	784
肝脹	*gan zhang*	liver swelling	391
睾腫卒疝	*gao zhong zu shan*	the testicles swell and an elevation-illness emerges	207
格	*ge*	barrier	**158**, 256, 485
膈塞	*ge se*	blocked diaphragm	273
膈中	*ge zhong*	closure in the center	**100**, 465
骨痺	*gu bi*	bone blockage	143, 146, 280, 710
骨癲疾	*gu dian ji*	bone peak-illness	101, 288
蟲瘕	*gu jia*	bugs have gathered	309
股脛疽	*gu jing ju*	thigh and lower leg impediment-illness	784

骨疽	*gu ju*	bone impediment-illness	711
骨痛	*gu tong*	aching bones	230, 277, 298, 602
骨痿	*gu wei*	loss of function of the bones	**102**
鼓脹	*gu zhang*	[the abdomen is] swollen like a drum	206, 543, 545, 546
關	*guan*	closure	**37**, **43**, 49, 64, 70, 76, 112, 116 and passim
寒痺	*han bi*	cold blockage-illness	204, 547, 701
寒厥	*han jue*	cold with receding [yang qi]	144, 169, 283
寒熱	*han re*	[alternating sensations of] cold and heat	279 and passim
頷痛	*han tong*	aching chin	34
喉痺	*hou bi*	throat blockage-illness	180, 182, 192, 206, 302, 316, 465
喉吩	*hou jie*	carking, as if something were stuck in the throat	97
狐疝	*hu shan*	fox elevation-illness	196, 467, 500
黃疸	*huang dan*	*dan*-illness	**184**, 189, 687
霍亂	*huo luan*	cholera	206, 383
脊強	*ji jiang*	stiff back	207, 316
積聚	*ji ju*	accumulation	451, 458, 633
擊仆	*ji pu*	blow and fall	89, 100, 101, 731
蛟蛔	*jiao hui*	tapeworm	309
腳腫	*jiao zhong*	swollen legs	276
竭	*jie*	exhaustion	48, 83, 122, 123, 149, 157, 347, 349, 408, 411, 571, 586, 647, 735, 736, 784, 788
筋痺	*jin bi*	sinew blockage-illness	99, 142, 146
筋蹙目浸	*jin bi mu jin*	the muscles are paralyzed and liquid spills over from the eyes	297
筋弛縱	*jin chi zong*	sinews relax and can no longer be controlled	229, 237
井疽	*jing ju*	well impediment-illness	783
脛痠	*jing suan*	lower legs cramp	379, 399
脛腫	*jing zhong*	swollen lower legs	98, 544

頸腫	*jing zhong*	swelling of the neck	179, 182, 233
疽	*ju*	impediment-illness	**48**, 285, 286, **286**, 562, 563, 711, 778-789
厥	*jue*	receding [qi]	305-310 and passim
厥痺	*jue bi*	blockage-illness with ceasing [qi]	280
絕汗	*jue han*	intermittent sweating	172, **173**, 199
厥頭痛	*jue tou tong*	headache resulting from receding [qi]	305, 306
厥心痛	*jue xin tong*	pain in the heart resulting from receding [qi]	307, 308
頗痛	*kan tong*	pain in the cheeks	317, 319
咳	*ke*	cough	99, 177, 189, 292, 300, 391, 465, 544, 566, 567, 684, 689, 693, 743
咳上氣	*ke shang qi*	cough with rising qi	361, 693
咳唾血	*ke tuo xue*	to spit blood	98
苛軫鼻	*ke zhen bi*	small pustules have developed on the nose	296
口喎	*kou wai*	wry mouth	182
狂	*kuang*	madness	45, 81, 118, 150, 151, 182, 188, 206, 287, 289-291, 297, **313**, 665, 707, 748
狂笑	*kuang xiao*	madness with laughing	97
癘風	*li feng*	epidemic wind	271, **272**
厲癰	*li yong*	severe obstruction-illness	787
瘤	*liu*	tumor	711, **736**
聾	*long*	impaired hearing	173, 186, 192, 204, 298, 309, 316, 367
癃	*long*	protuberance-illness	**66**, 100, **196**, 206, 302, 392, **392**, 397, **585**, 586
癃瘨	*long tui*	protuberance-illness and prominence-illness	102
攣筋	*luan jin*	the sinews cramp	**106**, 150
攣癲眩	*luan xian xuan*	sudden cramps with epileptic fits and impaired vision	281

瘰癧	*luo li*	rope-of-pearls-illness	**632**, 783
馬刀俠癭	*ma dao xia ying*	the saber adjacent to the goiter	194
瞀	*mao*	eyesight impeded	281
猛疽	*meng ju*	violent impediment-illness	781
米疽	*mi ju*	rice impediment-illness	783
目黃	*mu huang*	the eyes are yellow	180, 185, 186, 188, 191
目銳眥痛	*mu rui jie tong*	the pointed corners of the eyes ache	192, 194
腦爍	*nao shuo*	brain fire	782
內瘨	*nei tui*	internal prominence-illness	100
內癰	*nei yong*	internal obstruction-illness	99
逆厥	*ni jue*	movement contrary to the norms, with recession	48
衄	*nü*	nosebleed	99, **180**, 182, 188, 205, 298, 300, 323, 566, 577, 624
衄而不止	*nü er bu zhi*	unending nosebleed	317, 566
瘧	*nue*	malaria	182, 188, 194, 270, 689, 754, 756
瘧不渴	*nue bu ke*	malaria without thirst	316
嘔膽	*ou dan*	vomiting of gall	273
嘔逆	*ou ni*	vomiting with a movement [of the qi] against the norms	196
嘔血	*ou xue*	blood spitting	98, 567
膀胱脹	*pang guang zhang*	urinary bladder swelling	392
衃血流	*pei xue liu*	flood of black blood	317
膨脹	*peng zhang*	swelling	177
皮不仁	*pi bu ren*	the skin is numb	135, 499
皮膚痛	*pi fu tong*	aching skin	110, 275, **279**, 619
脾脹	*pi zhang*	spleen swelling	391
偏風	*pian feng*	unilateral affection by wind	**98**
偏枯	*pian ku*	unilateral withering	**293**, 711, 731

氣逆上	*qi ni shang*	qi ascend in counterflow	319, 393, 692, 772
鼽衄	*qiu nü*	nasal flow and nosebleed	180, 182, 188, 205
齲	*qu*	tooth decay	204, 282, 687
缺盆中腫痛	*que pen zhong zhong tong*	swelling in the broken basin with pain	194
熱厥	*re jue*	heat with receding [yin qi]	169, 283
銳疽	*rui ju*	pointed impediment-illness	785
三焦脹	*san jiao zhang*	triple burner swelling	392
善嘔	*shan ou*	tendency to vomiting	99, 173, 273
上膈	*shang ge*	upper barrier	176, 183, 633
上氣	*shang qi*	ascending qi	98, **160**, 177, 189, 351, **361**, 465, 673
上氣喘	*shang qi chuan*	qi ascend and [make the patient] pant	275
小腹控睾	*shao fu kong gao*	the lower abdomen draws the testicles	271
少氣	*shao qi*	shortness of [breath] qi	95, 102, 135, 153, 157, 170, 178, 202, 217, 290, 292, 411, 486, 600-603, 615, 616, 684, 685
舌卷	*she juan*	curled tongue	173, 199, 234, 302
腎脹	*shen zhang*	kidney swelling	391
石瘕	*shi jia*	stone conglomeration	543, 546
石水	*shis hui*	stone water	101, 543
鼠瘻	*shu lou*	mouse fistula-illness	98, **641**, 642
痟	*shui*	water-illness	271
水閉	*shui bi*	[the passage of] water is blocked	184
水瘕	*shui jia*	water accumulation-illness	99
水腫	*shui zhong*	water swelling	139
四淫	*si yin*	four-fold excess [impediment-illness]	787
痠	*suan*	aching muscles	99
飧泄	*sun xie*	outflow of undigested food	50, 196, 270, 358, 567, 688

溏瘕泄	*tang jia xie*	the stools are viscous and clotted	184
痛痺	*tong bi*	painful blockage-illness	43, 484, 486, 606, 656, 737
頭痛	*tou tong*	headache	188, 194, 281, **283**, 298, 305-307, 310, 521
頭重	*tou zhong*	a heavy head	167, 207, 208, 305, 383
兔嚙	*tu nie*	hare bite	786
癀癃	*tui long*	prominence-illness and protuberance-illness	100
癀疝	*tui shan*	prominence-illness with elevation-illness	99, **100**, 196, 229
癀陰	*tui yin*	prominence-illness at the yin [member]	**501**
脫癰	*tuo yong*	discarded obstruction-illness	787
痿	*wei*	loss of functions	**98**, 100, 101, **102**, 114, 151, 189, **205**, 237, 319, 351, 353, 601, 731
痿躄	*wei bi*	loss of function with paralysis	**205**
痿疾	*wei ji*	illness of loss of function	114
痿厥	*wei jue*	loss of function and receding [qi]	319, 351, 353, 601
胃脹	*wei zhang*	stomach swelling	392, 508
溫瘧	*wen nue*	warmth malaria	270
溫淫	*wen yin*	excessive warmth	182
息賁上氣	*xi ben shang qi*	racing breath with rising qi	98
膝臏腫痛	*xi bin zhong tong*	swelling and pain at the kneecap	182
息肉	*xi rou*	flesh outgrowth	98
膝中痛	*xi zhong tong*	pain in the knees	316
下膈	*xia ge*	lower barrier	179, 181, 184, 190, 192, 634
項痛	*xiang tong*	pain in the nape	188, 277, 317, 782
消痺	*xiao bi*	melting blockage-illness	98, 465, 466
消病	*xiao bing*	consumption disease	97
小腸脹	*xiao chang zhang*	small intestine swelling	392

消癉	*xiao dan*	melting *dan*-illness	99, 100, 102, **357**, **451**, 455, 456, 464, 467
小腹滿大	*xiao fu man da*	the lower abdomen is full and enlarged	318
泄	*xie*	outflow	passim
心痺	*xin bi*	heart blockage-illness	97, 141
心疝	*xin shan*	heart elevation-illness	97, **301**
心痛	*xin tong*	pain in the heart	97, 185, 189, 191, 204,277, 302, 307-309, 318
心下急痛	*xin xia ji tong*	tension and pain below the heart	184
心脹	*xin zhang*	heart swelling	391
胸滿	*xiong man*	feeling of fullness in the chest	177, 196, 281, 292, 308, 315, 567
眩冒	*xuan mao*	vision is dimmed	379
血溢	*xue yi*	blood outflow	97, 281, 625
咽腫	*yan zhong*	swollen throat	189
痒搔	*yang sao*	itch	207
夭疸	*yao ju*	early death impediment-illness	782
腰痛	*yao tong*	lower back pain	196, 206, 277, 317, 467
嗌乾	*yi gan*	dry throat	189, 196, 297, 315
嗌乾及痛	*yi gan ji tong*	the gullet is dry and aches	189
遺溺	*yi ni*	loss [of sperma] and outflow of urine	66, 99, 196, 743
溢飲	*yi yin*	profuse drinking	99
瘖	*yin*	inability to speak	97, 206, 281, 431, 748
陰痺	*yin bi*	yin blockage-illness	277
陰縮	*yin suo*	shrinking [male] yin [member]	99, 150, 232
陰痿	*yin wei*	loss of function of the [male] yin [organ]	101, 237
癰	*yong*	obstruction-illness	passim
癰瘍	*yong yang*	obstruction-illness with ulcers	48, **49**
癰腫	*yong zhong*	obstruction-illness with swelling	144, 742, 780

遠痺	*yuan bi*	remote blockage-illness	43, 738, 739
脹	*zhang*	swelling	passim
折脊	*zhe ji*	back [pain as if there were a] fracture	101
真心痛	*zhen xin tong*	genuine pain in the heart	309
痔	*zhi*	piles	102, 188, 298
窒鼻充面	*zhi bi chong mian*	the nose is blocked and the face is swollen	296
腫	*zhong*	swelling	passim
周痺	*zhou bi*	circulation blockage-illness	321, 322, 324
肘攣	*zhou luan*	the elbows cramp	191, 205
著痺	*zhu bi*	attached blockage-illness	271, 577
轉筋	*zhuan jin*	twisted sinews	73, 227, 229–232, 234–237, 270, 603
眥急	*zi ji*	the corners of the eyes (the canthi) are tense	238
走緩	*zou huan*	slow walk	786
足不收	*zu bu shou*	inability to control the feet	101, 206