

Now, he asked the Heavenly Teacher:⁹ Q. 50

“I have heard that
the people of high antiquity,
in [the sequence of] spring and autumn, all exceeded¹⁰ one hundred years.
But in their movements and activities there was no weakening.
As for the people of today,
after one half of a hundred years, the movements and activities of all of them
weaken.
Is this because the times are different?
Or is it that the people have lost this [ability]?”¹¹

1-2-1

Qi Bo responded:

“The people of high antiquity,
those who knew the Way,¹² [of self cultivation]
they modeled [their behavior] on yin and yang¹³ and
they complied with the arts and the calculations.¹⁴

ascended to heaven, he brought splendor on the four kingdoms“, with „ascended to heaven“ referring here to assuming the position of the ruler. Wang Hongtu et al. /152 agreed. 925/11 and 1031/40 agree, most likely on the basis of an attempt to eliminate metaphysical elements from the text. Tanba Genkan argues that the end of this passage probably has been changed by Wang Bing who moved the text originally to be found in the 9th *quan* of Quan Yuanqi's *Su wen* edition to the beginning of the *Su wen*. He adduces evidence from the almost identical passages in the *Shi ji* 史記, the *Da Dai li ji* 大戴禮記, and the *Jiayu* 家語. In all those sources, instead of 登天 the text reads 聰明, “[he was] clever.” According to Tanba, Wang Bing who had a strong Daoist background changed this to 登天 in accordance with chapter 6 of the *Zhuang zi* where it is said that Huang Di “ascended to the cloudy heaven (登雲天)”, and to other texts. 669/5 agrees. .

9 Wang Bing: “The ‘Heavenly Master’ is Qi Bo.”

10 Ma Shi: “度 stands for 越, ‘to surpass.’” Tanba follows the *Yu pian* 玉篇 and identifies 度 as 渡, 過, with the same meaning of ‘to exceed.’”

11 Hu Shu: “人將失之耶 should be 將人失之耶. Further below the text states 將天數然也. In antiquity, 也 and 耶 were used interchangeably.” See also Wang Hongtu et al. /150.

12 Wang Bing: “‘To know the Way’ is to know the Way of [self] cultivation.”

13 Gao Jiwu/574: “法 is 效法, ‘to imitate.’”

14 Wang Bing: “‘The numbers’ refers to 保生之倫, ‘the grand principles of protecting life.’” Ma Shi, Zhang Zhicong, *Gu dian yi zhu xuan bianxiezhu* /56, and Gao Jiwu/234 agree. The *Kuang ya* states: 數 is 術. The *Han shu* 漢書, *Yi wen zhi* 藝文志,

[Their] eating and drinking was moderate.

[Their] rising and resting had regularity.

They did not tax [themselves] with meaningless work.¹⁵

Hence,

they were able to keep physical appearance and spirit together,¹⁶

states: 太史令尹咸校數術 (note: 數術 rather than 術數 as in *Su wen* 01). The commentary by Shi Gu 師古 states: “數術 refers to the books of prognostication, the art of prescribing, and to medical as well as pharmaceutical literature.” The *Lei shuo* 類說, ch. 37, quotes 和 as 知. In this case, the phrase should read “They knew the arts and the calculations.” Donald Harper wrote on the 數術 division of medical literature in the bibliographic section of the *Han shu*: “*Shu shu*’ is a grab bag of occult literature, including divination, demonology, and incantation. What appears to be a heterogeneous mixture makes sense when one realizes the chief criterion for classifying these books in the same division: they all concern techniques applied to dealing with particular areas of the natural world and spirit world. Thus the specialists in various fields of natural philosophy and occult knowledge were appreciated above all for the results of their *shu* 數, ‘calculations’, and *shu* 術, ‘arts;’ simultaneously, physicians were known by their *fang* 方, ‘recipes’, and *ji* 技, ‘techniques.’” See Harper, 1998, 45f.

15 Lin Yi et al.: “Quan Yuanqi has 飲食有常節, 起居有常度, 不妄不作. The *Tai su* has this wording, too. Yang Shangshan stated: “They chose sound and form, as well as fragrant flavors, on the basis of *li* 禮, [that is,] they were not reckless in what they observed and heard. When they moved they did so in accordance with *li*; they never performed activities beyond their province.” 2168/6 agrees with a lengthy discussion. Hu Shu: “The [wording in the] Quan Yuanqi edition and in the version of Yang Shangshan is correct. 作 is identical with 詐, ‘to pretend,’ ‘to deceive.’ 作 was read like 胙, *zu*, in antiquity. The preceding three characters 者, 數, and 度 formed a rhyme [with 作] and they rhymed with 俱 and 去 below. When Mr. Wang changed 飲食有常節, 起居有常度 to 飲食有節, 起居有常, the sentence structure no longer juxtaposed true and false. When he changed 不妄不作 to 不妄作勞, he misread 作 as the 作 of 作為, ‘to work.’ Yang Shangshan in his comment on the *Tai su* committed the same error. By linking 作 with 勞, Wang Bing completely distorted the meaning of the classic!” Following this argument, the passage should read: “In food and drinking they observed moderation. In rising and resting they observed regularity. Neither did they behave recklessly, nor did they commit any deceptive activities.”

16 For an almost identical passage see *Huai nan zi* ch.2. However, in *Huai nan zi* the statement ends with the two characters 俱沒, ‘perish together,’ rather than with 俱 alone. “They were able to let the physical appearance (that is, the body) and spirit perish together” excludes two alternatives, that is, that the body dies while the spirit lives on or that the spirit dies while the body lives on. Both these possibilities were considered to happen and were feared. Whether the character 沒 was omitted here by mistake or purposely, or whether an educated reader, who knew this statement from the *Huai nan zi*, would consider the notion of “perish” implied in the present statement, remains open.

and to exhaust the years [allotted by] heaven.

Their life span exceeded one hundred years before they departed.¹⁷

The fact that people of today are different is because¹⁸

they take wine as an [ordinary] beverage,¹⁹

and they adopt absurd [behavior] as regular [behavior].²⁰

They are drunk when they enter the [women's] chambers.²¹

Through their lust they exhaust their essence,

through their wastefulness they dissipate their true [qi].²²

17 Wang Bing: "When physical appearance and spirit are kept together, this is identical with an endowment of utmost longevity. Because one carefully nourishes [body and spirit], one receives the true [qi] from heaven. Hence it is possible to make full use of the years allotted by heaven. 去 is to say: to leave the physical appearance. The *Ling shu* states: With the age of one hundred, the five depots are all depleted and all their spirit qi have departed. Only the physical appearance is left and its existence has reached its end. Because [the people in antiquity] knew the Way, their lifetime was extended. "Exceeded one hundred years" is to say, they turned one hundred and twenty years old. The *Shang shu*, Hong fan, 商書洪範, states: 'The first is named longevity.' [The commentary of Kong Anguo says:] 'That is 120 years of age.' (cf. Ruan Yuan 193 above)"

18 Wang Bing: "They have left the Way."

19 Wang Bing: "They are over-fond of drinking [wine]."

20 Wang Bing: "They show little fidelity." 526/6 follows *Jia yi jing* 甲乙經, ch. 11, nr. 7 and identifies 妄 as 安, in the sense of "leisure." In this case the passage should read: "They adopt leisure as a regular pursuit."

21 Wang Bing: "They indulge in too much sex." 666/41 points out that in symmetry with the preceding and the following passages 醉以 should be 以醉. 669/5 disagrees.

22 Wang Bing: "樂色, 'to take pleasure in sex,' is called 欲, 'desire.' 輕用, 'frivolous use,' is called 耗. To find pleasure in sex is called 'lust.' To make frivolous use [of one's essence] is called 'wastefulness.' If one takes pleasure in sex without limits, then one's essence will be exhausted. If one makes frivolous use [of one's essence] without end, then the true qi will be dissipated. Hence it is because the sages cherished [their] essence and carefully considered its use that their bones were full of marrow and strong. Lao zi has said: '[The Sages] weaken their wills and strengthen their bones.'" Lin Yi et al.: "The *Jia yi jing* has 好, 'to love,' 'to be fond of,' instead of 耗." 925/11 and Fang Wenhui/110 agree. In contrast, 669 relates 耗散 to all four preceding examples of misbehavior and interprets these two characters as a consequence: "they waste and dissipate their true [qi]." Yu Yue: "The interpretation [of 耗] as 好, 'desire,' is correct. The meanings of 好 and 欲 are very close. 'Through their lust they exhaust their essence; through their desires they dissipate their true qi' is an identical meaning expressed in two different sentences. With the present wording 耗散其真 the purpose

They do not know how to maintain fullness and they engage their spirit when it is not the right time.²³

They make every effort to please their hearts, [but] they oppose the [true] happiness of life.²⁴

Rising and resting miss their terms.

Hence,

it is [only] one half of a hundred [years] and they weaken.²⁵

of this statement is unclear. Wang Bing's comment is based on the error in the main text." Wang Hongtu et al. /153 agrees.

23 Wang Bing: "That is to say, they make frivolous use of and give free rein to their desires. The *Lao zi* has stated: 持而盈之不如其已. That is to say: to cherish [one's] essence and to protect the true [qi] (see *Lao zi* ch. 9) is like holding a vessel filled [with liquid]. If one moves it without care it will turn over and the true [qi endowed by] heaven will be spilled. *Zhen gao* 真誥 has stated: 'If one is unable to be continuously careful in his activities, all kinds of diseases will arise. How could this be blamed on the spirit-brilliance?' This is meant here." Lin Yi et al.: "Another version has 解 instead of 時." Hu Shu: "The character 時 is correct; 解 is a mistake. 時 is identical with 善. People in later times missed the present meaning of 時 and erroneously changed it [to 解]." 925/12 follows Hu Shu in interpreting 時 as 善, "to be good at ...", a usage of 時 attested in the *Shi jing* 詩經, *Xiao ya* 小雅, already. 2168/5 agrees and adduces further evidence. Shen Zumian: "When Hu Shu followed the *Guang ya* to interpret 時 as 善, he was wrong. 時 should be interpreted as 期, in the sense of 'period.'" Zhang Yizhi et al.: "時 should be interpreted as 待, in the sense of 'to stop.' .. These two characters were pronounced identically in high antiquity. 御 has the meaning of 用, 'to employ.' 不時御神 has the meaning of 'they never ceased using the spirit.'" Zhang Jiebin: "御 is 統御, 'to govern.'" Zhang Zhicong: "不時御神 is 不能四時調御其神, 'unable to regulate his spirit.'" 699/12 reads 御 as 御用, "to manage," in the sense of "they fail to use their essence spirit economically." Wang Shaozeng/213 and Wang Shaozeng & Xu Yongnian/103 propose a missing character between 不 and 時, that is: 按: "they did not guard their spirit in accordance with the [requirements of the] seasons." Qian Chaochen-90/137: "御 is used here in the sense of 治, 'to order,' 主持, 'to direct.'"

24 Wang Bing: "To find pleasure in realizing one's heart's desires is to counteract the happiness that can be obtained by nourishing one's life. *Lao zi* has stated: 'Extreme love must result in great expenditure.'" 522/43 interprets 生樂 as 生活上的正常規律, "the proper laws to be obeyed in life." In this case this passage should be read: "They act contrary to the proper laws to be obeyed in life."

25 Wang Bing: "This state, too, is reached because of a dissipation [of the true qi]. Now, the Way - it cannot be left even for a short moment! To part from the Way results in an inability to make full use of the entire life span of years allotted by heaven. *Lao zi* has stated: 'When something is strong, it will age,' and he termed this as 'not the Way.' 'Not the Way' means to perish early. That is meant by 'to part from the Way.'"

1-3-2

Now,

when the sages of high antiquity taught those below,
they always spoke to them [about the following].²⁶

The depletion evil²⁷ and the robber wind,²⁸
there are [specific] times when to avoid them.²⁹

Quiet peacefulness, absolute emptiness
the true qi follows [these states].

When essence and spirit are guarded internally,
where could a disease come from?³⁰

Hence,

the mind is relaxed and one has few desires.

The heart is at peace and one is not in fear.

The physical appearance is taxed, but is not tired.³¹

26 Lin Yi et al.: "The version commented by Quan Yuanqi has 上古聖人之教也 下皆為之, 'as for the teachings of the sages in high antiquity; all those below practised them.' The *Tai su* and the *Qian jin* have the same wording. Yang Shangshan stated: 'When the Sages in high antiquity made people practice [something], they themselves practiced it first. That was a teaching without words. A teaching without words is superior to a teaching with words. It is therefore that all the people acted accordingly. Hence, [the text] states: 'all those below practiced them.' " 2168/5 agrees on the basis of further evidence. Hu Shu: "The wording in the Quan Yuanqi edition is correct. 下皆為之 is 下皆化之, 'all those below transformed them.' .. Mr. Wang failed to understand this. Hence, he exchanged the positions of 下 and 也, making 上古聖人之教下也 a sentence, and linking the three characters 皆謂之 to the [eight characters] following below. He missed the meaning of the [original passage]."

27 Wang Bing: "When an evil takes advantage of a depletion to enter this [void], this is called 'depletion evil.'" For a detailed discussion, see 428/7.

28 Wang Bing: "To intrude and injure equilibrium and harmony, that is called 'robber wind.'"

29 Zhang Wenhui: "These three sentences do not fit into the text preceding and following them. Maybe some text has been omitted here."

30 Wang Bing: "恬惔虛無 is 靜, 'quiet.' If one follows the Way in all honesty and if, therefore, the essence is kept inside, no evil qi is able to cause harm." Zhang Zhicong: "'Empty nothingness' is 'not to be confused by items and desires.'" 2821/20 discusses this concept in detail.

31 Wang Bing: "The inner mechanism is at rest, hence, the desires are few. The connections to the outer sphere are quiet, hence, the heart is at peace. Thus, affects and desires have left, right and wrong form one line, and rising and resting are appropriate. Hence, [the body may be taxed but] is not tired."

The qi follows [its appropriate course] and therefrom results compliance: 氣從以順
 everything follows one's wishes;
 in every respect one achieves what one longs for.³²

1-3-5

Hence,

they considered their food delicious,³³

they accepted their clothes,³⁴ and

they enjoyed the common.³⁵

Those of higher and those of lower status did not long for each other.

The people, therefore, were called natural.³⁶

Hence,

cravings and desires could not tax their eyes.

The excess evil could not confuse their hearts.

淫

32 Wang Bing: "The mind is not covetous, hence, all desires are appropriate. The heart is easily satisfied, hence, all demands must be fulfilled. Since there are no extravagant requests, it is not difficult to meet them."

33 Wang Bing: "No matter whether it was fine or crude, they accepted it." Lin Yi et al.: "Another version has 甘, 'sweet,' instead of 美." See *Lao zi, Dao de jing* 80, for an almost identical statement.

34 Wang Bing: "No matter whether they were nice or bad, they went along with them."

35 Wang Bing: "They eliminated all admiration [for the sophisticated]."

36 Wang Bing: "They had reached a state of no request. That is the so-called 'satisfaction of the heart.' Lao zi has stated: 'There is no greater catastrophe than not to know satisfaction. And there is no greater calamity than to long for gains. Hence, those who know the satisfaction of satisfaction, they will be satisfied constantly.' Hence, those who do not speak of being satisfied with material items, they have knowledge of [true] satisfaction. Those who are satisfied in their hearts, they know satisfaction. Not to give free rein to desires, this is identical with the natural state of things. Hence, the Sages stated: As long as we have no desires, the people will remain in a natural state." Lin Yi et al.: "Another version has 日 instead of 曰." Lin Yi et al. may have had in mind here *Qian jin fang* 千金方, ch. 27, nr. 1, where this passage reads: 故其民日朴, "the people turned simpler day by day." 526/6 reads 曰 as 自, "from," "hence", and considers the character 日 in the *Qian jin fang* as a mistake, too. In this case the passage should read "Hence, the people were simple." Gao Jiwu/176 and Gao Jiwu/606 reads: "故 is 固 in the sense of 本來, 'formerly.' 曰 is 為, 'to be.'" In this case the passage should read: "In former times people were simple." For a detailed discussion see 2705/59ff.

The stupid and the knowledgeable, the exemplary and the non-exemplary, none was in fear of other beings.³⁷

Hence,
they were one with the Way.

That by which all of them were able to exceed a lifespan of one hundred years, while their movements and activities did not weaken, [that was the fact that] their virtue was perfect and they did not meet with danger.”³⁸

1-4-4

[Huang] Di:

“When someone is old in years and no [longer] has children, is it that his strength is exhausted?³⁹

Or is it that the heavenly numbers⁴⁰ are such?”⁴¹

Qi Bo:

“In a female,
at the age⁴² of seven,

37 Gao Jiwu/574: “They did not suffer from gain or loss of external things.” Following usages of 物 in the *Zuo zhuan*, 1551/64 proposes: “物 stands for 類, ‘class.’” In this case the passage would read: “No one cared whether he was classed as stupid or knowledgeable, exemplary or non-exemplary.”

38 Wang Bing: “They never entered a dangerous situation. Hence, their virtue remained perfect. *Zhuang zi* has stated: “Those who stick to the Way, their virtue is perfect. Those whose virtue is perfect, their physical appearance is perfect. Those whose physical appearance is perfect, they have found the Way of the sages.” (See *Zhuang zi* 12 天地, Chen Guying p. 351.) Further it is said: “That someone refrained from active interference and still did not enjoy a full life, this has never happened so far.”

39 Wang Bing: “材 is 材幹, that is, the ability keep one’s body standing upright.” JJZG: “材 is identical with 才. 材(才) is 用, ‘function.’”

40 Ma Shi: “These are all the numbers bestowed upon man by heaven.” 1551/65: “‘Numbers of heaven’ is identical with ‘the Way of heaven.’”

41 Hu Shu: “將 is 抑, initial particle.” Shen Zumian: “Hu Shu is wrong; 將 must not be interpreted as 抑. 將 is 順, ‘to comply with.’” Zhang Yizhi et al.: “Both sentences are questions. Hence, to interpret 將 as 抑 is in accordance with the meaning. As for 材, the *Shuo wen* 說文 states ‘力 is 筋, ‘sinew.’” Hence, 材力 ought to refer to the qi of the kidneys.”

42 384/58 points out that the character 歲 was used in the sense of “years of life” not before the Han dynasty.

Chapter 2
Comprehensive Discourse on Regulating the Spirit
[in Accordance with] the Qi of the Four [Seasons]

2-8-6

The three months of **spring**,
they denote effusion and spreading.¹
Heaven and earth together generate life;
the myriad beings flourish.²

Go to rest late at night³ and rise early.⁴
Move through the courtyard with long strides.⁵ *leisurely*
Dishevel the hair⁶ and relax the physical appearance,⁷
thereby cause the mind [to orient itself on] life.

Give life and do not kill.

Give and do not take.

Reward and do not punish.

1 Wang Bing: "In spring the yang rises. The qi that was hidden [in winter] spreads out. It gives birth to all kinds of beings and displays their beautiful appearance. Hence, this is called 'outbreak and display.'" 2095/44: "發 stands for 揚, 'to spread,' 'to flourish.' 陳 stands for 布, 'to spread.'" In contrast, Zhang Zhicong: "發 stands for 啟, 'to open.' 陳 stands for 故, 'old.' The meaning is: 'to break up the old and follow the new.'" Yang Shangshan: "發 stands for 舊. That is, during the three months of spring all the old roots and old seeds of herbs and trees break out again." Tanba: "發陳 has the meaning of 發散, 'to spread,' and 陳敷, 'to distribute.' Zhang Zhicong interprets 陳 as 故. However, given the wordings 蕃秀 and 容平 below, the text obviously refers to qi. Hence, Wang Bing's commentary must be correct." Sun Yirang: "發陳 has the meaning of 'to break open the old and substitute it by the new.' Wang Bing's commentary missed this meaning." Zhang Yizhi et al.: "陳 is 舊, 'old.' 發陳 is: to eliminate the old and bring forth the new."

2 Wang Bing: "The qi of heaven is warm, the qi of the earth breaks out. The warmth [of the qi of heaven] and the outbreak [of the qi of the earth] merge. Hence, the myriad beings are nourished and flourish."

3 The *Tai su* has 晚, "late", instead of 夜.

4 Wang Bing: "Warm qi generates life; cold qi disperses. Hence, one goes to rest at night and rises early."

5 Zhang Zhicong equates 廣 with 緩, "leisurely."

6 Gao Jiwu/22 and others interpret 被 as 披, "to open", "to unroll."

7 Zhang Jiebin identifies 緩形 as 舉動和緩, "relaxed behavior."

This is correspondence with the qi of spring and it is the Way to nourish life.

Opposing it harms the liver.
In summer, this causes changes to cold,⁸ and there is little to support growth.⁹

2-9-3

The three months of **summer**, they denote opulence and blossoming.¹⁰
The qi of heaven and earth interact and the myriad beings bloom and bear fruit.

Go to rest late at night and rise early.
Never get enough of the sun.¹¹
Let the mind have no anger.
Stimulate beauty and have your elegance perfected.¹²

8 Zhang Zhicong: "When the wood is harmed, it cannot produce fire. Hence, in summer, which is the time when fire is in command, there are changes contrary [to the normal course of seasons] which generate cold disease."

9 Wang Bing: "逆 is to say: to carry out the orders of autumn in contrast [to the requirements of spring]. The liver corresponds to wood and flourishes in spring. Hence, to carry out the orders of autumn [in spring] causes harm to the qi of the liver. In summer fire flourishes and wood perishes. Hence, the disease develops in summer. Now, as for the qi of the four seasons, the qi of spring generates life and the qi of summer contributes to growth. If one counteracts [the orders of] spring and harms the liver, this results in diminished qi [with a reduced ability] to receive the order of growth in summer."

10 Wang Bing: "The generation of yang [qi] begins with spring. When it comes to summer, [the yang qi] abounds and all beings grow. Hence, [the text speaks of] 蕃秀. 蕃 is 茂, 'luxuriance,' 盛, 'abundance.' 秀 is 華, 'blooming,' 美, 'beauty.'"

11 Zhang Qi: "厭 is 倦, 'tired.'" Cheng Shide et al./23: "無厭于日 is to say: in summer the days are long and mankind does not get tired. That is, in summer the qi of growth rules, hence, the human qi should not be idle." Zhang Yizhi et al.: "厭 is 飽, 'satisfied.' 無厭于日 is: not satisfied with the work of one day." 542 interprets 壓日 as 安日, "to wait for the sun." See also 2770.

12 Cheng Shide et al./23: "The *Er ya* states: [The blossoms of] trees are called 華, those of herbs are called 榮. When there are fruits but no herbal blossoms, this is called 秀; when there are herbal blossoms but no fruits, this is called 英. Zhang Jiebin: "華英 is to say 神氣, 'spirit qi.'" Cheng Shide et al.: "成 is 盛, 'abundance.'"

Cause the qi to flow away,¹³
as if that what you loved were located outside.¹⁴

This is correspondence with the qi of summer and
it is the Way to nourish growth.

Opposing it harms the heart.¹⁵

In autumn this causes *jie* and malaria,¹⁶ and
there is little to support gathering.

>Multiple disease [develops] at winter solstice.<¹⁷

2-10-1

The three months of autumn,

13 Shen Zumian: "This statement should follow the characters 使志無怒."

14 Wang Bing: "Mild yang qi causes the transformation of beings; a gentle mind causes qi to flow off. When the beings transform, then they bloom and abound. When the qi flows off, then the skin interstices open. The order of the season is to disperse yang. Hence, that what one loves goes along with the yang and is outside." Ma Shi: "When there is no anger, the qi risks being depressed. One must allow this qi to flow off."

15 Wang Bing: "逆 is to say: to carry out the orders of winter in contrast [to the requirements of summer]. The heart corresponds to fire and flourishes in summer. Hence, to carry out [in summer] the orders of winter this harms the qi of the heart. In autumn the metal flourishes and the fire perishes. Hence, the disease develops in autumn. Now, as for the qi of the four seasons, the qi of autumn gathers and the qi of winter stores. If one opposes [the orders of] summer and harms the heart, this results in diminished qi [with a reduced ability] to receive the order of gathering in autumn. The water of winter overcomes the fire [of summer]. Hence, at the time of winter solstice a serious disease develops."

16 The term *jie* 瘧 appears four times in the *Su wen*, always in conjunction with *nüe* 瘧. *Jie* may have been a term for intermittent fevers breaking out every second day; *nüe* may have been used initially for all types of intermittent fevers. In later times, *nüe* was the only term used for what today is called malaria disease. The *SWJZ* defines 瘧 as: "Every second day a malaria fever (瘧) breaks out once." Zhang Jiebin: "When the heart is harmed, the qi of summerheat avails itself [of the heart]. In autumn then, the qi of metal draws [everything] in and the evil of summerheat is depressed internally. Now the yin wishes to enter, but the yang wards it off. Hence, there is cold. The fire wishes to leave, but the yin ties it down. Hence, there is heat. Metal and fire struggle with each other. Hence, fits of cold and heat alternate and this is malaria."

17 Shen Zumian: "The four characters 冬至重病 do not fit the meaning of the text preceding and following them. They may be an erroneous insertion." Tanba had expressed the same opinion.

they denote taking in and balance.¹⁸

The qi of heaven becomes ¹⁹ tense.²⁰

The qi of the earth becomes bright.

Go to rest early and rise early,
get up together with the chicken.²¹

Let the mind be peaceful and tranquil, so as
to temper the punishment carried out in autumn.²²

Collect the spirit qi and
cause the autumn qi to be balanced.²³

Do not direct your mind to the outside and
cause the lung qi to be clear.²⁴

18 Wang Bing: "In summer the myriad beings grow and blossoms as well as fruits have reached completion. Their 容狀, 'appearance,' does no longer change and is fixed by autumn." Ma Shi: "The yin qi has started to rise already and the appearance of all beings is finally determined. Hence, the image of the qi [in autumn] is called 'appearance settled.'" 2095: "容 is 收納, 'to take in,' and 平 is 平治, 'in peaceful order.'" Fang Wenhui/110 identifies 容 as 容 with the meaning of "movement", and 平 as 止, "to stop", 靜, "quiet." In this case, the passage should read: "The three months of autumn, this means: any movement ceases." Zhang Yizhi et al.: "Tanba interprets 容 as 盛, 'abundance.' This argument is based on the *Shuo wen*. The commentary in the *Sheng ji jing* 聖濟經 states: 'At ease (容) and without hurry; balanced (平) and without bias. That is to say 容平.' This is correct."

19 Gao Jiwu/568: "The *Guang shi ci* 廣釋詞 states: 以 is identical with 益, 'to increase.' It has the meaning here of 'ever more.'"

20 Wang Bing: "Winds blow with a cutting sound."

21 Wang Bing: "One fears to be struck by cold and dew. Hence, one goes to sleep early. One wishes to establish peace and tranquility. Hence, one rises early."

22 Violent storms in autumn appeared like a "punishment". This was also the season, in ancient China, to perform executions of criminals sentenced to capital punishment. Wang Bing: "When the mental qi is hectic, one is not careful in his activities. If one is not careful in his activities, one accentuates the severity of autumn punishments, goes along with killing, and destroys life. Hence, one establishes a peaceful and tranquil mind to soften the punishments carried out in autumn."

23 Wang Bing: "When the spirit is agitated, one's desires may be set aflame. When the desires are set aflame, this harms the harmonious qi. When the harmonious qi is harmed, the qi of autumn is no longer balanced. Hence, one preserves one's spirit qi and this causes the qi of autumn to be balanced." Zhang Yizhi et al.: "Earlier the text has 容平. The repetition of the character 平 here may be a mistake for 正, 'proper.'"

24 Wang Bing: "This too is in accordance with the gathering nature of autumnal qi." Zhang Zhicong: "To preserve the spirit qi and not let the mind be directed to the

This is correspondence with the qi of autumn and it is the Way to nourish gathering.
Opposing it harms the lung.
In winter this causes outflow of [undigested] food and there is little to support storage.²⁵

2-11-1

The three months of winter,
they denote securing and storing.²⁶
The water is frozen and the earth breaks open.

Do not disturb the yang [qi].²⁷
Go to rest early and rise late.
You must wait for the sun to shine.²⁸

Let the mind enter a state as if hidden,
{as if shut in}²⁹
as if you had secret intentions;³⁰
as if you already had made gains.³¹

outside, all this is to follow the qi of gathering in autumn and causes the metal of the lung to be clear and pure.”

25 Wang Bing: “逆 is to say: to carry out the orders of summer in contrast [to the requirements of autumn]. The lung corresponds to metal and flourishes in autumn. Hence, to carry out [in autumn] the orders of summer, this harms the qi. In winter the water flourishes and the metal perishes. Hence, the disease develops in winter. 飧泄 refers to the outflow of undigested food. If one opposes [the orders of] autumn and harms the lung, this results in diminished qi [with a reduced ability] to receive the order of storage in winter.”

26 Wang Bing: “Herbs and trees wither. The insects leave. The openings of the earth close. The yang qi goes into hiding.”

27 Wang Bing: “The yang qi has moved into the depth. Water freezes and the earth cracks. Hence, it is essential to close everything tightly. One does not wish to work to fatigue. 擾 is to say: 煩, ‘annoyed,’ in the sense of 勞, ‘fatigue.’”

28 Wang Bing: “To avoid the cold.”

29 Qian Chaochen-88/232: “Various editions have 匪 instead of 匿. Tanba Genkan has pointed out: ‘匿 and 得 rhyme,’ that is, 匿 and 得 both belong to the 之 group of rhymes. Hence, 匪 must be a mistake.” Hu Shu: “匪 is a mistake introduced beginning with the Song dynasty.”

30 Hu Shu: “That is to say: as if one thought [only] of oneself.”

31 Wang Bing: “All this is to say one does not wish to go out needlessly lest one is struck by cold.” *Tai su*, ch. 2, “Shun yang”, 順陽, has 德, ‘virtue,’ instead of 得. The

Avoid cold and seek warmth and
do not [allow sweat] to flow away through the skin.
This would cause the qi to be carried away quickly.³²

This is correspondence with the qi of winter and
it is the Way of nourishing storage.
Opposing it harms the kidneys.
In spring this causes limpness with receding [qi],³³ and
there is little to support generation.³⁴

2-12-1

The qi of heaven is that which is clear and pure, lustrous and brilliant.
[Heaven] stores [its] virtue without end.³⁵
Hence, it does not [let its virtue] move downwards.³⁶

Ishimpo 醫心方 follows the wording in the *Tai su*. Hu Shu: “己 is 私. 若私有意 and 若己有得 are parallel statements.”

32 Wang Bing: “‘To avoid cold and seek warmth’ is to say: one stays deep inside the house. 無泄皮膚 is to say: one avoids sweating. Sweating is dispersing yang qi. When the yang qi is dispersed one is frequently attacked by cold qi. 亟 stands for 數, ‘repeatedly.’” Zhang Yizhi et al.: “The *Tai su* has 不極 instead of 亟奪. 極, 匿, and 得 rhyme. Hence, one may agree [with the *Tai su* version].” Shen Zumian: “奪 does not rhyme with 匿 and 得. Maybe the two characters 極奪 have been reversed. 極, 匿, and 得 rhyme.” *SWJZ*: “亟 is 敏疾, ‘fast.’” Gao Jiwu/257 considers 奪 to be a later erroneous addition and follows the *Yi xin fang* 醫心方 which has 使氣極.” See also Qian Chaochen-88/63.

33 Yang Shangshan: “痿厥 is ‘not able to walk.’”

34 Wang Bing: “逆 is to say: to carry out the orders of summer in contrast [to the requirements of winter]. The kidneys correspond to water and flourish in winter. Hence, to carry out [in winter] the orders of summer, this harms the qi of the kidneys. In spring the wood flourishes and the water perishes. Hence, the disease develops in spring. If one opposes [the orders of] winter and harms the kidneys, this results in diminished qi [with a reduced ability] to receive the order to generate life in spring.”

35 The *Tai su* has 上, ‘to ascend,’ instead of 止: “The virtue is stored and does not rise.”

36 Wang Bing: “The four seasons form a sequence and the seven luminaries move in a circle. That is to say: heaven has no physical appearance. This is hidden virtue. When virtue is invisible, then its application is inexhaustible. Hence, [the virtue] does not descend. *Lao zi* stated: ‘Those who possessed utmost virtue, they did not [demonstrate their] virtue.’ That is to say, heaven is extremely remote and high. Its virtue is invisible. The Way of the entire life, should it not follow heaven all the more?!” Zhang Canjia interprets 下 as 下泄, “to leak”, in the sense of “the qi of heaven always remains in heaven; it never leaks.” In contrast, Wang Qi identifies 下 as 去, “to go”; consequently,

As a result, gardens wither and there is no blossoming.⁴⁴

Robber winds arrive often and
violent rains emerge frequently.
Heaven, earth, and the four seasons fail to maintain their mutual [relationship]
and
lose their relationship with the Way.
As a result, before it has reached its middle, [life] is curtailed and extin-
guished.⁴⁵

Only the sages follow the [Way];
hence, their bodies have no strange diseases.⁴⁶

or 'Serious'

44 Wang Bing: “惡 is to say: a qi that harms. 發 is to say: disperse. 苑 is to say 蘊積, ‘dense accumulation.’ That is to say: Harmful qi lies hidden and does not disperse. Wind and rain are excessive and cause breaking and harm repeatedly. Dense accumulations of withered trees do not blossom in spring. How could this happen only to beings [other than humans]? When man leaves the Way, the same happens to him.” Yang Shangshan: “苑 is 苑. 苑 has the meaning of ‘rot and die.’” Liu Zhenmin et al./72: “苑稿: Grasses and trees rot and do not blossom. 苑 stands for 郁結, 積滯, ‘accumulation.’” 916/52 identifies 苑 with 郁 in the sense of 蘊結, “oppressed”, “sad.” See also 692/41. 2268/34: “苑, in ancient times identical with 郁, is to describe the ‘lush growth of herbs and trees.’” In contrast, 302 identifies 苑 as 苑, “exsiccated.” In this case, the passage should read: “[Herbs and trees] dry out and wither.” We read 苑 here as 苑 yuan, in the sense of ‘garden.’ (See WLGHYCD.)

45 Yang Shangshan: “未央 is 久, ‘long.’” Wang Bing: “央 stands for 久, ‘long,’ 遠, ‘far.’ Hence, if one does not act in accordance with the four seasons and frequently encounters the harm of the eight winds and loses the relationship with the Way, then the true qi of heaven before long will end in destruction.” Wu Kun agrees: “未央 is 未久, ‘before long.’” In contrast, Zhang Jiebin: “央 stands for 中半, ‘middle,’ ‘half-way.’” Cheng Shide et al. follows an attested use of 央 for 盡, ‘to complete,’ ‘to use up,’ in the *Chu ci* 楚辭: “One dies before one has used up one’s allotted time.” Li Guoqing identifies 央 as 殃, “to end”: “One dies before one has finished the years allotted by heaven.” See also 307/184.

46 Several editions have 苛, “serious”, instead of 奇, “strange.” Li Guoqing agrees. In light of the definition of 苛 in the *Shuo wen* as “tiny grass”, Ma Kanwen suggests to interpret 苛疾 as “slight illness”. See Ma Kanwen p.14. With this reading an appropriate translation would be: “..their bodies will not have [even] minor diseases.”

They do not neglect the myriad beings.⁴⁷
Their generative qi does not exhaust itself.⁴⁸

2-13-2

If one acts contrary to the qi of spring, then
 the minor yang does not promote generation.
 The liver qi changes internally.⁴⁹

If one acts contrary to the qi of summer, then
 the major yang does not stimulate growth.
 The heart qi is empty internally.⁵⁰

If one acts contrary to the qi of autumn, then
 the major yin does not collect.
 The lung qi burns and there is fullness.⁵¹

47 1552/135: “物 stands for 事, ‘affair.’” In this case the passage should read: “They fail in none of their affairs.”

48 Wang Bing: “The Way is not far away from man; man’s heart is far away from the Way. Only the heart of the Sages is one with the Way. Hence, their longevity is endless. 從 is 順, ‘in accordance with.’ That is, they live in accordance with the orders of the four seasons. One must not oppose them. If one opposes them, then the five depots are harmed internally and various diseases emerge.”

49 Wang Bing: “生 is to say: 動出, ‘move and emerge.’ When the yang qi does not emerge, because it is suppressed internally in the liver, then it mixes with the liver qi. [The latter] undergoes change and is harmed.”

50 Wang Bing: “長 is to say: 外茂, ‘external luxuriance.’ 洞 is to say: 空, ‘empty.’ When the yang qi is not luxuriant outside, it presses against the heart internally. [Its] heat causes internal wasting. Hence, there is a hole in the heart.” 526/6: “洞 may be a mistake for 動, ‘to move.’ In ch.26 of the *Tai ping sheng hui fang* 太平聖惠方, 治心勞諸方, 動 has the meaning of 痛. Wang Bing says: 洞 means ‘the heart is empty inside.’ Sun Dingyi 孫鼎宜 states: ‘洞 should be 恫, ‘moaning with pain.’” *SWJZ*: “恫 is 痛, ‘pain.’”

51 Wang Bing: “焦 stands for 上焦, ‘upper burner.’ The major yin passes the qi. It masters transformations in the upper burner. Hence, when the lung qi fails to collect, the upper burner is full.” Lin Yi et al.: “The Quan Yuanqi edition has 進滿 instead of 焦滿. *Jia yi jing* and *Tai su* have 焦滿.” Zhang Jiebin: “Autumn is associated with metal. The lung and the large intestine correspond with it. Hence, if one opposes the qi of autumn, then the order of great yang is not received, with the result that the lung has heat and its lobes burn. This causes distention and [a feeling of] fullness.” Hu Shu: “焦 is correct. When the Quan Yuanqi edition has 進, this is an error because of a similarity of the two characters. 焦 corresponds to the statement 肺熱葉焦 in *Suwen* 44 246-10. 焦滿 parallels 濁沉, ‘thick and deep,’ further below. If 焦 stood for

If one acts contrary to the qi of winter, then
the minor yin does not store.
The kidney qi is turbid and in the depth.⁵²

2-13-6

Now,
the yin and yang [qi] of the four seasons,
they constitute root and basis of the myriad beings.

Hence, the sages
in spring and summer nourish the yang and
in autumn and winter nourish the yin⁵³, and
this way they follow their roots.

Hence,
they are in the depth or at the surface with the myriad beings at the gate to life
and growth.⁵⁴

上焦, this would not parallel the text below. Also, the 'upper burner' cannot simply be termed 'burner.' That is an error."

52 Wang Bing: "沉 is 沉伏, 'hidden in the depth.' The qi of minor yin passes through the kidneys internally. Hence, in case the minor yin does not lie hidden, the qi of the kidneys is thick and in the depth." The *Tai su* and the *Jia yi jing* have 濁, "turbid", instead of 獨, "solitary", "alone." Gao Jiwu/14 interprets both characters as a mistake for 觸, "to run against", "to touch."

53 Wang Bing: "In spring they ate cool [food], in summer they ate cold [food], to provide nourishment in the [period of] yang. In autumn they ate warm [food], in winter they ate [hot] food, to provide nourishment in the [period of] yin." For a discussion of this principle in treatment as opposed to prevention, see 1983. Ma Shi: "The myriad beings come to life in spring, grow in summer, are gathered in autumn and are stored in winter. These [regularities of] yin and yang in the course of the four seasons are the root and the source of the myriad beings. Hence, in spring and summer those sages who adhered to the Way of nourishing [their] genesis and growth, they nourished [their] yang qi, while in autumn and winter those who adhered to the Way of nourishing [their] gathering and storage, they nourished [their] yin qi. In contrast, Wu Kun identified yin and yang with depots and palaces, respectively.

54 Hua Shou: "浮沉 is like 出入, 'to leave and to enter.'" Mori 森立之: "根 and 門 form a rhyme. 門 is another name for heaven; 根 is another name for the earth." Duan Yishan/12: "沈浮 is to say 升降, 'to rise and to descend,' or 盛衰, 'abundance and weakness.' Zhuang zi, in 知北遊, stated: '天下莫不沈浮, 終身不故; 陰陽四時運行, 各得其序, 'Everything under the sky moves to the depth or at the surface and has no fixed position for its entire life. Yin and yang move throughout the four seasons; they occupy specific [places] according to the sequence [of the seasons].'" 1552 separates

To oppose one's root,
is to attack one's basis
and to spoil one's true [qi].⁵⁵

2-14-1

Hence,
yin [qi], yang [qi], and the four seasons,
they constitute end and begin of the myriad beings,
they are the basis of death and life.

Opposing them results in catastrophe and harms life.
If one follows them, severe⁵⁶ diseases will not emerge.
This is called "to achieve the Way."

As for the Way,
the sages practice it;
the stupid wear it [for decoration only].⁵⁷

If one follows yin and yang, then life results;
if one opposes them, then death results.
If one follows them, then order results;
if one opposes them, then disorder results.

between 以從其根 and 故于萬物, in the sense of: if one is at the mercy of seasonal changes in the same way as are herbs and trees, then this is because one has harmed one's root, which in turn has destroyed the true [qi] of heaven.

55 Duan Yishan/12: "真 is 真氣. Also, in *Zhuang zi*, 山木, there is a statement: 'To-day I walked through [the park of] Diaoling and I forgot myself (吾身).' Sima Biao 司馬彪 commented: 'The character 身 is also written with the character 真.' Hence, the present passage 'destroys one's true [qi]' could also be read as 'destroys oneself/one's body.'"

56 Some editions have 奇, "strange", instead of 苛. See also Gao Jiwu/244. See also above, note 46, for a reading of 苛 as "slight; minor". With this reading an appropriate translation would be: "[Even] minor diseases will not emerge."

57 Duan Yishan/12: "佩 is identical with 倍, 'to oppose,' 'to turn one's back against.'" Liu Zhenmin et al./72 identifies 佩 as 背, 'to turn one's back against.'" 916/53 agrees, but identifies 佩 as 悖, "to rebel." For a detailed discussion, see 2194 and Wang Hongtu et al./150 where Hu Shu's reading of 佩 as 倍 is accepted as correct. In contrast, Yang Shangshan in the *Tai su*: "The sages .. move it through their body and treasure it in their heart; the stupid .. wear it on their clothes (佩之于衣裳)."

{To act contrary to what is appropriate, this is opposition.
This is called inner obstruction.}⁵⁸

2-14-5

Hence, [when it is said]

“the sages did not treat those already ill, but treated those not yet ill,
they did not put in order what was already in disorder, but put in order what
was not yet in disorder,”

then this means just the same.

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?

58 Wang Bing: “格 stands for 拒, ‘to oppose.’ That is to say, the inner nature opposes the Way of heaven.” See also 917/45.

Pages and lines are given according to the following edition: *Huang Di nei jing su wen* 黃帝內經素問, Ren min wei sheng chu ban she 人民衛生出版社, Beijing 1963, 5th printing 1983.

1 1-1 上古天真論篇第一

2 昔在黃帝，生而神靈，弱而能言，幼而徇齊，長而
3 敦敏，成而登天。乃問於天師曰：余聞上古之人，
4 春秋皆度百歲，而動作不衰；今時之人，年半百而動作
2-

1 皆衰者，時世異耶？人將失之耶？岐伯對曰：上古
2 之人，其知道者，法於陰陽，和於術數，食飲有節，起
3 居有常，不妄作勞。故能形與神俱，而盡終其天年，
4 度百歲乃去。今時之人不然也，以酒為漿，以妄
5 為常，醉以入房，以欲竭其精，以耗散其真，不知
6 持滿，不時御神，務快其心，逆於生樂，起居無節。
3-

1 故半百而衰也。
2 夫上古聖人之教下也，皆謂之虛邪賊風，避之有
3 時，恬憒虛無，真氣從之，精神內守，病安從來。是

4 以志閑而少欲，心安而不懼，形勞而不倦，氣從以
5 順，各從其欲，皆得所願。故美其食，任其服，樂
6 其俗，高下不相慕，其民故曰朴。是以嗜欲不能勞

4-

1 其目，淫邪不能惑其心，愚智賢不肖不懼於物，故合
2 於道。所以能年皆度百歲而動作不衰者，以其德全
3 不危也。

4 帝曰：人年老而無子者，材力盡邪？將天數然
5 也？岐伯曰：女子七歲，腎氣盛，齒更髮長。二七
6 而天癸至，任脈通，太衝脈盛，月事以時下，故有子。
7 三七，腎氣平均，故真牙生而長極。四七，筋骨堅，

5-

1 髮長極，身體盛壯。五七，陽明脈衰，面始焦，髮始
2 墮。六七，三陽脈衰於上，面皆焦，髮始白。七七，
3 任脈虛，太衝脈衰少，天癸竭，地道不通，故形壞而無
4 子也。丈夫八歲，腎氣實，髮長齒更。二八，腎氣
5 盛，天癸至，精氣溢瀉，陰陽和，故能有子。三八，腎
6 氣平均，筋骨勁強，故真牙生而長極。四八，筋骨隆
7 盛，肌肉滿壯。五八，腎氣衰，髮墮齒槁。六八，陽
8 氣衰竭於上，面焦，髮鬢頰白。七八，肝氣衰，筋不

6-

1 能動，天癸竭，精少，腎藏衰，形體皆極。八八，則齒
2 髮去。腎者主水，受五藏六府之精而藏之，故五藏
3 盛，乃能瀉。今五藏皆衰，筋骨解墮，天癸盡矣。故
4 髮鬢白，身體重，行步不正，而無子耳。帝曰：有其
5 年已老而有子者，何也？岐伯曰：此其天壽過度，氣
6 脈常通，而腎氣有餘也。此雖有子，男不過盡八八，
7 女不過盡七七，而天地之精氣皆竭矣。帝曰：夫道
8 者年皆百數，能有子乎？岐伯曰：夫道者能却老而全
9 形，身年雖壽，能生子也。

10 黃帝曰：余聞上古有真人者，提挈天地，把握陰
11 陽，呼吸精氣，獨立守神，肌肉若一。故能壽敝天

7-

1 地，無有終時，此其道生。中古之時，有至人者，淳
2 德全道，和於陰陽，調於四時，去世離俗，積精全

3 神，游行天地之間，視聽八達之外。此蓋益其壽命
4 而強者也，亦歸於真人。其次有聖人者，處天地之
5 和，從八風之理，適嗜欲於世俗之間，無恚嗔之心，
6 行不欲離於世，被服章舉不欲觀於俗，外不勞形

8-
1 於事，內無思想之患，以恬愉為務，以自得為功，形
2 體不敝，精神不散。亦可以百數。其次有賢人者，法
3 則天地，象似日月，辯列星辰，逆從陰陽，分別四
4 時，將從上古合同於道。亦可使益壽而有極時。

2 8-5 四氣調神大論篇第二

6 春三月，此謂發陳，天地俱生，萬物以榮。夜臥

9-
1 早起，廣步於庭，被髮緩形，以使志生，生而勿殺，
2 予而勿奪，賞而勿罰。此春氣之應，養生之道也。
3 逆之則傷肝，夏為寒變，奉長者少。夏三月，此謂蕃
4 秀，天地氣交，萬物華實。夜臥早起，無厭於日，使
5 志無怒，使華英成秀，使氣得泄，若所愛在外。此夏
6 氣之應，養長之道也。逆之則傷心，秋為痲瘡，奉收

10-
1 者少，冬至重病。秋三月，此謂容平，天氣以急，地
2 氣以明。早臥早起，與雞俱興，使志安寧，以緩秋
3 刑，收斂神氣，使秋氣平，無外其志，使肺氣清。
4 此秋氣之應，養收之道也。逆之則傷肺，冬為飧泄，

11-
1 奉藏者少。冬三月，此謂閉藏，水冰地坼。無擾乎
2 陽，早臥晚起，必待日光，使志若伏若匿，若有私
3 意，若已有得，去寒就溫，無泄皮膚，使氣亟奪。此
4 冬氣之應，養藏之道也。逆之則傷腎，春為痿厥，奉
5 生者少。

12-
1 天氣，清淨光明者也，藏德不止，故不下也。
2 天明則日月不明，邪害空竅，陽氣者閉塞，地氣者冒
3 明，雲霧不精，則上應白露不下。交通不表，萬物

4 命故不施，不施則名木多死。惡氣不發，風雨不節，
5 白露不下，則苑槁不榮。賊風數至，暴雨數起，天地
13 -

1 四時不相保，與道相失，則未央絕滅。唯聖人從之，
2 故身無奇病。萬物不失，生氣不竭。逆春氣，則少陽
3 不生，肝氣內變。逆夏氣，則太陽不長，心氣內洞。
4 逆秋氣，則太陰不收，肺氣焦滿。逆冬氣，則少陰不
5 藏，腎氣獨沈。

6 夫四時陰陽者，萬物之根本也。所以聖人春夏
7 養陽，秋冬養陰，以從其根，故與萬物沈浮於生長之
14 -

1 門。逆其根，則伐其本，壞其真矣。故陰陽四時
2 者，萬物之終始也，死生之本也。逆之則災害生，從之
3 則苛疾不起，是謂得道。道者，聖人之行之，愚者佩
4 之。從陰陽則生，逆之則死，從之則治，逆之則亂。
5 反順為逆，是謂內格。是故聖人不治已病治未病，
6 不治已亂治未亂。此之謂也。夫病已成而後藥之，
7 亂已成而後治之，譬猶渴而穿井，鬪而鑄錐，不亦晚
8 乎！

3 14 - 9 生氣通天論篇第三

10 黃帝曰：夫自古通天者生之本，本於陰陽。天地
11 之間，六合之內，其氣九州九竅、五藏、十二節，皆通
12 乎天氣。其生五，其氣三，數犯此者，則邪氣傷人，
15 -

1 此壽命之本也。蒼天之氣，清淨則志意治。順之則
2 陽氣固，雖有賊邪，弗能害也，此因時之序。故聖
3 人傳精神，服天氣，而通神明。失之則內閉九竅，外
4 壅肌肉，衛氣散解。此謂自傷，氣之削也。陽氣者
5 若天與日，失其所則折壽而不彰，故天運當以日光
16 -

1 明。是故陽因而上，衛外者也。因於寒，欲如運
2 樞，起居如驚，神氣乃浮。因於暑，汗，煩則喘喝，靜
3 則多言，體若燔炭，汗出而散。因於濕，首如裹，濕
4 熱不攘，大筋縲短，小筋弛長，縲短為拘，弛長為痿。