

Huang Di nei jing su wen

*An Annotated Translation of
Huang Di's Inner Classic – Basic Questions*

Volume I
Chapters 1 through 52

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in Collaboration with Zheng Jinsheng



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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 relative to winter and autumn, later
Move through the courtyard with long strides.⁵
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* 瘵 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 瘵 as: “Every second day a malaria fever (瘵) 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 becomes¹⁹ 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 搭 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-I I-I

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,

When heaven were to shine, then sun and moon would not shine,³⁷ and evil would harm the orifices.³⁸

As for yang qi, when it is obstructed,
as for the qi of the earth, when its brilliance is covered,³⁹
then clouds and fog are not clear.
As a result, corresponding above, white dew fails to descend.⁴⁰

不下 would mean “it never goes”, “it is eternal.” Li Guoqing equals 下 with 少, “to decrease”, in the sense of “it never decreases.”

37 Wang Bing: “Heaven hides [its] virtue, because it wishes to conceal its great brilliance. Because where great brilliance is visible, minor brilliance is eliminated. Hence, the virtue of great brilliance must be hidden. If heaven itself were brilliant, then the brilliance of sun and moon were concealed.” In contrast, Li Guoqing: “明 is identical with 萌. The *Jing ji zuan gu* 經籍纂詁 states: ‘萌 refers to 育.’ 育 means ‘confused,’ ‘benighted.’ Hence, this sentence should be interpreted as follows: ‘When the qi of heaven is obscured, then yin fog spreads everywhere, so that during daytime one cannot see the sun and during nighttime one cannot see the moon. Sun and moon lose their brilliant radiance and evil qi fills the void and causes harm.’” Similar, 2259/30 which adds a 不, ‘not,’ between 天 and 明: “If heaven does not shine, then sun and moon cannot shine.”

38 Yang Shangshan: “空竅 is to say: the 365 [needling] holes.” Wang Bing: “If one leaves the Way, then the depletion evil enters into the orifices.” In contrast, Cheng Shide et al.: “The meaning is, evil qi would fill the space between heaven and earth.”

39 Wang Bing: “Yang [qi] is to say: the qi of heaven, that is, wind and heat. Earth qi is to say: dampness, and this includes clouds and fog. When wind and heat have harmed a person, then his nine orifices are shut and blocked. When fog and dampness have caused a disease, then a shade on the eyes obscures vision.”

40 Wang Bing: “Fog is of one kind with the clouds; dew is of one kind with rain. Now, when the yang is abundant then the earth does not send [any qi] upwards to respond; when the yin is depleted, heaven does not send [any qi] downwards to interact. When therefore clouds and fog do not transform the subtle and essence qi, heaven corresponds to this above resulting in the calamity of a failure of white dew to descend.” Zhang Zhicong: “The qi of the earth rises and turns into clouds and fog. The qi of heaven descends and turns into rain and clouds. When clouds and fog are not pure, this is because the qi of the earth has not risen. When the qi of the earth fails to rise, then the qi of heaven does not descend. Hence, the response above is such that dew does not descend.” Li Guoqing agrees: “精 is identical with 晴, ‘clear sky.’ The *Yü pian* 玉篇 states: ‘when the rain stops, [the sky] is clear and there are no clouds.’ Hence, the meaning of the present passage is: if the qi of heaven is not clear, then the dew cannot descend. When the rising and descending of the qi of heaven and earth lose their regular order, this is to say: ‘the qi of the earth does not rise and the qi of heaven does not descend.’ The mechanism of coming to life, transformation, growth and upbringing of the myriad beings does not function. Life cannot be bestowed and

Interaction fails to manifest itself.

The life of the myriad beings, hence, no [longer] receives any bestowals.⁴¹

When there are no bestowals, then many eminent trees die.⁴²

2-12-4

Bad qi is not effused.⁴³

Wind and rain are excessive.

White dew does not descend.

if even large trees die, it is even more difficult for the other living beings to survive.” 2050/23: “The *Shi ji*, 天官書, has: 天精而見景星. The *Han shu*, 天文志, has 天晴而見景星.” Similarly, 703/37 identifies 精 as 晴, ‘fair sky.’”

41 Wu Kun: “Mutual interaction is most important for the two qi of yin and yang. If the interacting qi cannot manifest themselves freely in the outside, then the life of the myriad beings has nothing to be supplied 施受 with, and if it has nothing to be supplied with, then tall trees respond first and many die.” Following the *Shi jing*, 大雅, 皇矣, where the passage 施于孫子 is commented as 涎及子孫也, Zhang Canjia prefers to read 施 as *yi*, “to extend.” Here: “Life is not extended.” Li Guoqing agrees.

42 Wang Bing: “When clouds and fog fail to transform their essential and subtle [qi], rain and dew fail to bestow moisture. That is [meant by] the qi of heaven fails to descend. When the qi of the earth fails to rise, then the Way of change and transformation suffers. This leads to the destruction of the foundations of generation and upbringing. Hence, when the myriad beings have no supplies to live, when they die it is the 名木 that respond first. Hence, [the text] states: ‘many 名木 die.’ 名 is to say 名果珍木, ‘valuable fruit and precious wood.’ 表 is to say: ‘display their appearance.’” Liu Zhenmin et al./72: “Wang Bing is wrong. 名 stands for 大, ‘tall.’ 名木 are the tall trees.” 670/7: “In antiquity, the meaning of 大, ‘tall,’ was occasionally expressed by the term 名.” See Zhang Yizhi et al./14 for further evidence.

43 Wang Bing: “惡 stands for 害氣, ‘harmful qi.’ 發 is to say 散發, ‘to disperse.’ .. That is to say, harmful qi is concealed and stored and is not effused. [Hence,] wind and rain exceed their standards and many fractures and injuries occur. Withered trees form heaps and there is blossoming in spring.” In contrast, Zhang Zhicong: “惡氣 is 忿怒之氣, ‘the qi of anger.’” The “qi of anger”, that is, violent storm and also capital punishment, is associated with autumn and if it fails to develop the season does not show its appropriate nature. The *Tai su* does not have the character 不; it states 惡氣發, “Bad qi develops” and considers this as the second of altogether eight negative consequences of the lack of “bestowals” listed in the following passages. Zhang Canjia identifies 不 with 丕, “great”: “Bad qi develops greatly.” 2270/37 agrees on the basis of evidence quoted from ancient texts. 2384, in a lengthy discussion, concludes: “惡 is a mistake for 地, ‘earth’: ‘The qi of the earth is not effused.’” Li Guoqing considers the character 不 to be used here merely as a particle emphasizing the following character 發: “Bad qi develops!” 307/186 agrees.

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

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: “苑槁: 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.