

 中英对照

主译 杨明山

黄帝内经素问新译

New English Version of Essential Questions in Yellow Emperor's Inner Canon

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译者名单

顾问：胡鸿毅、陈晓

主译：杨明山

副主译：晋永、李昌响、朱萃、王尔亮

译者：（按姓氏笔画为序）

王尔亮、孙琴、孙鼎、朱萃

张俊、李艺、李昌响、杨明山

汪淼、虎力、晋永、黄立

前言

自古地球人种多异，其色黄白黑红，其脏其腑其机能却无二致。创世后东西半球各一方，众黎独自探瘼觅药除瘥，其药其诊其疗对象绝非外星物而恰是同一地球人，此足证古代东西方医学之共基，此谓一同。

西元前，古希腊以《希波克拉底全集》开西方医学之先，古中国以《黄帝内经》立东方医学之奠。是时东西方医学巨擘何来仪器与实验，所依者无非过人智慧，以结人类自发抗病之验，察生命之象，析原始医学之系，旷世医著从而得以问世。故古代医学盖属宏观自然医学，此谓二同。

自然医学可溯至人类进化前的动物自我医疗 (zoopharmacognosy)，此说非基于传说而是现代动物学研究。英国生物学家简·古道尔女爵士 (Dame Jane Goodall) 目睹黑猩猩食特定灌木 (aneilema aequinoctiale) 致身自吐以除肠道寄生虫。尚有更多类似观察发现：北美棕熊 (ursos arctos) 用内含香豆素藁类根 (ligusticum porteri) 糊液驱除皮毛昆虫。美洲、非洲和大洋洲巴布亚新几内亚多种鸚鵡常消耗高岭土以吸收肠道毒物。美洲家麻雀在疟疾爆发期间，其歇息地转向奎宁丰富之 krishnachua 树丛。更有小鼠动物模型证明动物有自我选择药物行为。舍温 (Sherwin) 与奥尔森 (Olsson) 两位科学家预设二实验组：简单笼与富集笼 (笼内富含物品如筑巢材料)。小鼠经情绪障碍造模 (抑郁和焦虑)，结果显示小鼠从简单笼摄入抗焦虑溶液比例大于富集笼小鼠。在人类进化中，动物自我医疗本能一跃而为人类的宏观自然医学，其理怡然，古代东西方医学概莫能外，此谓三同。

置古代医学于全球框架下，东西辉映而臻晰。标示5000年前东欧铜石

并用时代的前特里波耶文化符号（今基辅附近），中心分明是黑白两色的“阴阳鱼”，酷似中国太极八卦图，巧示古代乌克兰与中国文明有同工之妙。关于世界物质组成，古中国有“金木水火土”五行学说，古希腊有“土、气、水、火”四元素理论。古代中医有“气血津液”之分，古希腊医学有“四体液”之属。古希腊的“气”（希腊文 πνεύμα, 英文 pneuma），即为人体生命必不可少的循环气体，此与中医“气”之学说有何迥异？印度语查克拉（藏语 khor lo、英文 chakra）意为脉轮或气卦，在瑜伽中特指分布于人体各部位的能量中枢。此说源出古希腊哲学家柏拉图，柏氏认为查克拉是人体奇妙的器官，可掌控灵魂与躯体功能，其义在中医的三焦学说中似曾相识。中医认为心主神明，公元前四世纪亚里士多德也认为心脏是智力与情感器官。中医认为“肝藏血”，与中国古代医圣张仲景同时代的古希腊伟医盖伦则认同“肝生血”。林林总总，古代东西方医学相似处何其多，深值研思。此间数例无非说明，世界多元民族所建古代医学的趋同是主流，此谓四同。

英国生物学家弗朗西斯·克里克（Francis Crick）于1958年提出分子生物学中心法则（即“DNA → RNA → 蛋白质”），即为生物化学与蛋白生命之本元公式。《素问·五常政大论篇第七十》有云：“根于中者，命曰神机，神去则机息。根于外者，命曰气立，气止则化绝。故各有制，各有胜，各有生，各有成。故曰不知年之所加，气之同异，不足以言生化，此之谓也。”“气始而生化，气散而有形，气布而繁育，气终而象变，其致一也。”此段《黄帝内经》言论似显朦胧，但隐约间已跨越时空与当代分子生物学法则不谋而合。此谓五同。

然而东西毕竟分属两半球，各自显示自身医学特征，其理易解。古中国属大河文化，而古希腊属大海文化。论生存条件前者相对险恶，后者相对舒缓。故前者医学趋势急峻，致力于局部；后者医学趋势平和，致力于宏观。古希腊伟医盖伦，始承希波克拉底医学之遗风，后为罗马角斗士学校医生。其间，盖氏获丰富治疗创伤经验，谓“伤”是“进入身体之窗户”，之后所撰《人体各部位作用》等医著不无体现急峻与局部之特征。地球另端的东方医圣张仲景著《伤寒论》新观烂然却不逾《黄帝内经》之宏观医学遗论。东西方医学自此各行其道，张仲景与盖伦则为两厢差异之大标志。

盖伦医学之基础是为直布罗陀猿解剖，盖氏医学在理论上与宏观自然医学也是藕断丝连。直至安德烈亚斯·维萨里（Andreas Vesalius）正式创建近代人体解剖学，东西方医学才正式分道扬镳。欧洲文艺复兴后以实验为基础的现代医学分支，如同雨后春笋而一发不可收。前有抗生素发明，后有基因图谱等同登月之举。纵然现代医学气象万千，对现代社会文明疾

病依然一筹莫展，于是生物-心理-社会医学模式应运而生，此系现代医学无奈返璞归真至摄生学（regimen），即希波克拉底于公元前400年所倡应用饮食、情绪、运动、治疗或药物以改善和维护病人健康之学。无独有偶，《黄帝内经》开篇《上古天真论篇第一》有云：“上古之人，其知道者，法于阴阳，和于术数，饮食有节，起居有常，不妄作劳，故能形与神俱，而尽终其天年，度百岁乃去。”希氏与黄帝之言有何差异？现代西方医学貌似气象万千，但因瞬息万变而飘忽不定。古代宏观自然医学范畴有限并似有滞停，然年移代革，其对生命诠释及其护爱之理固若金汤依旧而备大凡之运，此谓六同。

古代东西方医学之六大趋同，乃是鄙人译《素问》之初衷。再者，文化有广狭两种；广义者泛指人类精神产品，狭义者系指文哲史。据本人译验，《黄帝内经》分明系一古代医学科技之作，属大文化而非狭隘的文哲史。如上所述，古代东西方医学的趋同性注定《黄帝内经》是全人类的智慧结晶而拥无疆之休。若视之为中国独有医学文化产品，稍嫌偏窄。此系我译《素问》之二衷，亦是有别于他译之主征。译时常搜访中外，析类著而善已译，奢望为医古文英译带来些许新风。

本书翻译采用的是1981年贵州人民出版社出版王琦主编的《素问今译》。该版以1963年人民卫生出版社出版的《黄帝内经素问》（顾从德刻本）为准，在文字上古今繁简并蓄，在语译上似更胜一筹。秦汉前医学古籍文字质朴、言简意赅，结构精炼，故本书尽取古风译略。又因中医与西医分属两套不同的语汇体系，故其翻译原则多用形式等效。至于英译选词则主用文艺复兴前的盎格鲁撒克逊语，句式与语序尽量尊重古文，以便读者比较阅读。

笔者原是西医，因挚爱中医竟忘固遗陋，不计才学浅薄而奋译此书，文中当有挂笑之处，望读者见谅之。

本校老师、研究生或本科生陈靓、段英帅、胡倩华、兰蕾、梁杏、陆丽、马凯、倪虹、许洁、余梅芳、张潮等，在本书的编译过程中付出了辛勤的劳动，在此一并致以深切的谢意。对所有关心与支持本书编译与出版的专家与同仁，也致以深切的谢意。

2014年4月28日杨明山于寓所

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上古天真论篇第一

Chapter 1 On Art of Health Cultivation in Ancient Times

昔在黄帝，生而神灵，弱而能言，幼而徇齐，长而敦敏，成而登天。

In ancient times there was Yellow Emperor, who was born with intelligence, quite good at talking from childhood, quick in understanding of things when young, honest and nimble in his youth, and then became the Emperor after growing up.

乃问于天师曰：余闻上古之人，春秋皆度百岁，而动作不衰；今时之人，年半百而动作皆衰者，时世异耶？人将失之耶？

He asked Master Qibo: "I've heard that people in ancient times could all live about one hundred years without decline in action, but people today begin to be dodderly even at the age of fifty; is it due to the variation of era or the loss of health cultivation?"

岐伯对曰：上古之人，其知道者，法于阴阳，和于术数，饮食有节，起居有常，不妄作劳，故能形与神俱，而尽终其天年，度百岁乃去。

Qibo answered: "People in ancient times, who knew the way to cultivate health, could follow the rules of Yin and Yang, keep fit with exercises, moderate eating and drinking, lead a regular daily life and avoid overstrain or sexual intemperance; resultantly they could keep body and spirit integrated and enjoy a natural life span, passing away at the age of about one hundred.

今时之人不然也，以酒为浆，以妄为常，醉以入房，以欲竭其精，以耗散其真，不知持满，不时御神，务快其心，逆于生乐，起居无节，故半百而衰也。

People today just behave oppositely. They drink wine as water, regard indulgence as normal and seek sexual pleasure after being drunk, so their essence is exhausted and genuine Qi is dissipated; they don't maintain maximum health or control their mind, but do whatever they like while violating the law of life enjoyment, and live an irregular daily life, so that they are aging only at the age of fifty.

夫上古圣人之教下也，皆谓之虚邪贼风，避之有时，恬惔虚无，真气从之，精神内守，病安从来。

When teaching people in ancient times, the sages would mention that all deficient evil and sinister wind should be avoided in time, and people should cultivate a quiet mind against any distractions, which can soothe the genuine Qi and guard spirit intact; thus how could any diseases develop?

是以志闲而少欲，心安而不惧，形劳而不倦，气从以顺，各从其欲，皆得所愿。

Therefore people could live a peaceful life with fewer desires, their mind could be stable with no anxiety, they could do physical labor without much fatigue, and their Qi could flow smoothly in that they could meet their satisfaction according to their proper wishes respectively.

故美其食，任其服，乐其俗，高下不相慕，其民故曰朴。

Then people could enjoy whatever food they eat, feel ease with whatever clothes they wear, enjoy themselves in their customs, and never made upward social comparison, who were really plain honest people.

是以嗜欲不能劳其目，淫邪不能惑其心，愚智贤不肖不惧于物，故合于道。

Therefore no addiction could distract their attention, and no lust could disturb their mind; whether intelligent or ignorant, and moral or unworthy, they couldn't be anxious about substance, which could attain the status of ancient principle.

所以能年皆度百岁而动作不衰者，以其德全不危也。

The reason why those people could live one hundred years without any aging in

action is that they could master the way of health cultivation beyond illness.”

帝曰：人年老而无子者，材力尽邪？将天数然也？

Emperor asked: “Elderly people are unable to give birth to any child, and is it due to the exhaustion of the essence or the natural law of physiology?”

岐伯曰：女子七岁，肾气盛，齿更发长。

Qibo answered: “For a female, her kidney Qi becomes exuberant at the age of seven when her permanent teeth erupt and her hair grows long.

二七而天癸至，任脉通，太冲脉盛，月事以时下，故有子。

Menarche occurs at the age of fourteen, when Ren meridian begins to be open, Chong meridian becomes exuberant and the menstruation occurs regularly, and then she is able to conceive a child.

三七，肾气平均，故真牙生而长极。

She has plentiful kidney Qi at the age of twenty-one, when her wisdom teeth erupt and then the permanent dentition is completed.

四七，筋骨坚，发长极，身体盛壮。

At the age of twenty-eight, her sinews and bones become firm, the hair grows long enough and the physique is in peak condition.

五七，阳明脉衰，面始焦，发始堕。

At the age of thirty-five, her Yangming meridian starts to decline, the complexion begins to become wilted and the hair to fall out.

六七，三阳脉衰于上，面皆焦，发始白。

At the age of forty-two, there is deficiency in three Yang meridians from upward, the complexion is withering and the hair turns white.

七七，任脉虚，太冲脉衰少，天癸竭，地道不通，故形坏而无子也。

At the age of forty-nine, there appears deficiency in both Ren and Chong meridians and menopause as reproductive essence is exhausted, so that her body looks shapeless and loses the ability to bear a child.

丈夫八岁，肾气实，发长齿更。

For a male at the age of eight, his kidney Qi is getting prosperous when his hair

grows long and permanent teeth erupt.

二八，肾气盛，天癸至，精气溢泻，阴阳和，故能有子。

At the age of sixteen, his kidney Qi is exuberant when the reproductive essence arrives and spermatogenic essence is to overflow; if Yin and Yang can be harmonized, a male is able to have a child.

三八，肾气平均，筋骨劲强，故真牙生而长极。

At the age of twenty-four, when his kidney Qi is plentiful, he has firm sinews and bones, the wisdom teeth erupt and the permanent dentition is completed.

四八，筋骨隆盛，肌肉满壮。

At the age of thirty-two, his sinews and bones become stout and muscles strong.

五八，肾气衰，发堕齿槁。

At the age of forty, his kidney Qi falls into a decline, with hair loss and teeth withering.

六八，阳气衰竭于上，面焦，发鬓颁白。

At the age of forty-eight, his Yang Qi declines from the upper with withered complexion and the hair on the temples turns white.

七八，肝气衰，筋不能动，天癸竭，精少，肾藏衰，形体皆极。

At the age of fifty-six, his liver Qi declines further and the sinews become rigid while the reproductive essence is exhausted with less spermatogenic essence due to kidney Qi failure; both of his physique and function are in poor condition.

八八，则齿发去。

At the age of sixty-four, his teeth and hair are gone.

肾者主水，受五藏六府之精而藏之，故五藏盛，乃能泻。

The kidney governs water, which can receive and store the essence from the five solid and six hollow viscera, and therefore kidney can discharge the excess when the five solid viscera are substantially full.

今五藏皆衰，筋骨解堕，天癸尽矣。

The five solid viscera are degenerating now, the sinews and bones are flaccid, and the reproductive essence is exhausted.

故发鬓白，身体重，行步不正，而无子耳。

So his hair turns white, the body becomes clumsy, the walking is feeble and therefore he is unable to have a child."

帝曰：有其年已老而有子者何也？

Emperor asked: "Some elderly people can still conceive a child and why?"

岐伯曰：此其天寿过度，气脉常通，而肾气有余也。

Qibo answered: "This is because they have a higher natural constitution, the circulation of both Qi and blood are always smooth so that their kidney Qi is richer."

此虽有子，男不过尽八八，女不过尽七七，而天地之精气皆竭矣。

Nevertheless, the age for male to have a child is no more than sixty-four, and for female, no more than forty-nine, when the essence Qi is completely exhausted."

帝曰：夫道者年皆百数，能有子乎？

Emperor asked: "Those who have complied with the law of health cultivation all live over one hundred years, and could they have a child?"

岐伯曰：夫道者能却老而全形，身年虽寿，能生子也。

Qibo answered: "Those who have complied with the rule of health cultivation can delay aging and keep fit; although aged, they can still have a child."

黄帝曰：余闻上古有真人者，提挈天地，把握阴阳，呼吸精气，独立守神，肌肉若一，故能寿敝天地，无有终时，此其道生。

Yellow Emperor said: "I'm told that in ancient times there were Immortals, who could adapt to the changes of nature, comply with the law of Yin-Yang, respire in the vital air, guard the spirit independently, and keep muscular integration, so that they could live with heaven-earth having endless span, and this is just the outcome of the life philosophy."

中古之时，有至人者，淳德全道，和于阴阳，调于四时，去世离俗，积精全神，游行天地之间，视听八达之外，此盖益其寿命而强者也，亦归于真人。

In the middle ancient times, there were Perfect Men, who had superior moral and could master health cultivation, harmonize in Yin-Yang, adapt themselves to four seasons, abandon worldly interests, and concentrate their spirit, as if they

could travel between the heavens and the earth and see or hear beyond eight directions, and this is just the way to extend life span and become strong and also to attain the Immortal status.

其次有圣人者，处天地之和，从八风之理，适嗜欲于世俗之间，无恚嗔之心，行不欲离于世，被服章，举不欲观于俗，外不劳形于事，内无思想之患，以恬愉为务，以自得为功，形体不敝，精神不散，亦可以百数。

Next, there were Sages, who lived in the harmony of the heavens and the earth and followed the rules of eight winds; they could moderate their interests and desires in the secular world, free themselves from anger and complaints; they had no intention to divorce from common life, wearing the common clothes but never following the behavior of ordinary people; physically they didn't exhaust themselves and mentally they didn't worry themselves, regarding peace and happiness as life goal and self-gratification as the accomplishment, and resultantly their bodies weren't susceptible to decline and the spirit not to dissipate; therefore they could also live one hundred years.

其次有贤人者，法则天地，象似日月，辩列星辰，逆从阴阳，分别四时，将从上古合同于道，亦可使益寿而有极时。

Finally there were Virtue Men, who could maintain the health in accordance with the laws of the heavens and the earth, with variation of the sun or moon and shifting of the stars, comply with the alteration of Yin-Yang, and differentiate the four seasons, so that they could meet the immortal law in ancient times and prolong the life as long as possible."