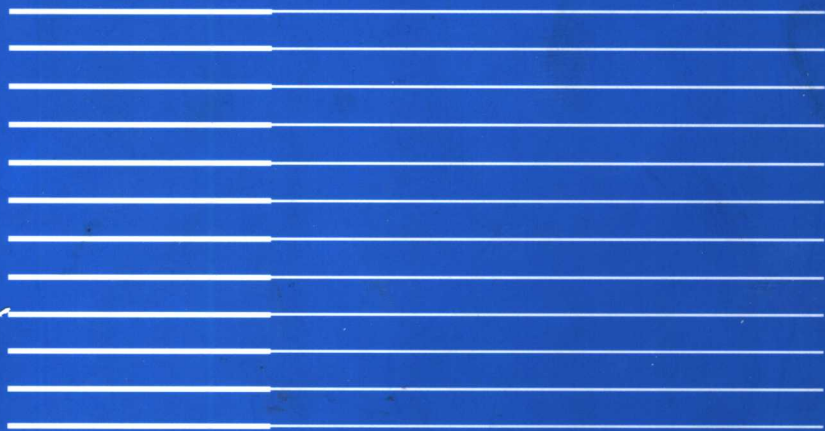


新编汉英中医药分类词典

Classified Dictionary of
**Traditional
Chinese Medicine**

(New Edition)

谢竹藩 编著 By Zhu-Fan Xie



外文出版社

FOREIGN LANGUAGES PRESS BEIJING

新编汉英中医药分类词典

CLASSIFIED DICTIONARY OF TRADITIONAL CHINESE MEDICINE

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基础理论 FUNDAMENTAL THEORIES

哲学基础 Philosophical Basis

精气学说 Theory of Essential Qi

精气学说 [jīng qì xué shuō]

theory of essential qi: an ancient Chinese philosophical system which explains the formation of the universe by an invisible substance called *qi*. The ceaseless movement of *qi* causes all kinds of changes, and the essential part of *qi* gives rise to life.

精气 [jīng qì]

essential qi: the *qi* of the essence, from which life originated and by which it is maintained

精 [jīng]

essence: (1) the essential part of *qi*; (2) all the substances useful for the human body, e.g., food essence from diet; (3) the essential substance stored in the kidney, also called kidney essence

气 [qì]

qi: the invisible basic substance that forms the universe and produces everything in the world through its movement and changes.

神 [shén]

vitality; spirit: liveliness derived from essential *qi*, referring to (1) manifestations of vital functioning; (2) domination of all life activities; (3) spiritual and mental activities

三宝 [sān bǎo]

three treasures: a collective name for essence, *qi* and vitality

精气互化 [jīng qì hù huà]

mutual transformation of essence and qi: Essence can be transformed into invisible *qi*, and *qi* can be transformed into visible essence.

气机 [qì jī]

qi movement: constant movement of *qi* in the human body that maintains the vital activities

气化 [qì huà]

qi transformation: changes produced by the movement of *qi*, viz, metabolism of essence, *qi*, blood, and body fluids as well as their mutual transformation

生化 [shēng huà]

generation and transformation: a term used in Chinese medicine to indicate the production and changes of things

升、降、出、入 [shēng, jiàng, chū, rù]

ascending, descending, exiting, and entering: the various directions of *qi* movement, the coordination of which maintains normal life

形 [xíng]

physique: the form or structure of a person's body, opposite to but inseparable from spirit

常用引文 Commonly Used Citations

万物之生，皆禀元气。[wàn wù zhī shēng, jiē bǐng yuán qì]

Everything is produced with the endowments of genuine *qi*.

气始而生化，气散而有形，气布而蕃育，气终而象变，其致一也。[qì shǐ ér shēng huà, qì sǎn ér yǒu xíng, qì bù ér fān yù, qì zhōng ér xiàng biàn, qí zhì yī yě]

When *qi* starts, there is generation and transformation; when *qi* moves, the shape of a thing is formed; when *qi* spreads; there is multiplication, when *qi* ends, the shape of a thing is changing: all things are alike.

生之来谓之神，两精相搏谓之神。[shēng zhī lái wèi zhī jīng, liǎng jīng xiāng bó wèi zhī shén]

The original substance of life is called essence, and when yin essence and yang essence combine, vitality is produced.

积精全神 [jī jīng quán shén]

Preserve the essence and perfect the spirit.

得神者昌，失神者亡。[dé shén zhě chāng, shī shén zhě wáng]

A patient with vitality is apt to recover from the illness, while there is a poor prognosis for a patient without vitality.

升降出入，无器不有。[shēng jiàng chū rù, wú qì bù yǒu]

In all visible things, *qi* ascends, descends, goes out and comes in.

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。

[gēn yú zhōng zhě, mìng yuē shén jī, shén qù zé jī xī. gēn yú wài zhě,

mìng yuē qì lì, qì zhǐ zé huà jué]

When the source of vitality stays inside, it is called the mechanism of the spirit; if the spirit moves away, the mechanism ceases. When the source of vitality stays outside, it is called establishment of *qi*; if *qi* stops, transformation is ended.

阴阳学说 Theory of Yin-Yang

阴阳学说 [yīn yáng xué shuō]

theory of yin-yang: an ancient Chinese philosophical concept of naive dialectics, expressing the law of the unity of opposites

阴阳 [yīn yáng]

yin and yang: the two fundamental principles or properties in the universe, ever opposing and complementing each other, the ceaseless motion of which gives rise to all the changes in the world — an ancient philosophical concept used in traditional Chinese medicine for indicating various antitheses in anatomy, physiology, pathology, diagnosis and treatment, and for explaining the health and disease processes

阴 [yīn]

yin: the female or negative principle, the structural or material aspect of an effective position

阳 [yáng]

yang: the male or positive principle, the active or functional aspect of an effective position

阴中之阳，阴中之阴 [yīn zhōng zhī yáng, yīn zhōng zhī yīn]

yang within yin and yin within yin: Yin may be further divided into yang and yin. The resultant yang and yin are called yang within yin and yin within yin respectively, e.g., night is regarded as yin in relation to day, the period from nightfall to midnight is said to be yang within yin, and the period of the small hours is said to be yin within yin.

阳中之阳，阳中之阴 [yáng zhōng zhī yáng, yáng zhōng zhī yīn]

yang within yang and yin within yang: Yang may be further divided into yang and yin. The resultant yang and yin are called yang within yang and yin within yang respectively, e.g., day is regarded as yang in relation to night, the period from dawn to noon is said to be yang within yang, and the

afternoon is said to be yin within yang.

阴阳交感 [yīn yáng jiāo gǎn]

intercourse of yin and yang: interaction and combination of yin *qi* and yang *qi*, by which things, living and non-living, are thus produced

阴阳互根 [yīn yáng hù gēn]

interdependence of yin and yang: the existence of one being the prerequisite for the existence of the other. Without “brightness” (yang), there would be no “darkness” (yin); without “interior” (yin), there would be no “exterior” (yang).

阴阳对立 [yīn yáng duì lì]

opposition of yin and yang: Yin and yang are always in a state of opposing each other, e.g., feminine, interior, cold, and inhibition being yin while masculine, exterior, heat, and excitement are yang.

阴阳转化 [yīn yáng zhuǎn huà]

transformation of yin and yang: The property of the same thing can be transformed from yin to yang, or from yang to yin, e.g., the heat syndrome of a disease can be transformed into a cold one, and vice versa.

阴阳消长 [yīn yáng xiāo zhǎng]

waxing and waning of yin and yang: Of the two opposites of a single entity, increase of the one is usually associated with decrease of the other, e.g., functional activities (yang) consume nutrient substances (yin) — waning of yin with waxing of yang. Formation and storage of nutrient substances consume functional energy — waxing of yin with waning of yang.

阴阳平衡 [yīn yáng píng héng]

balance between yin and yang; yin-yang balance: a harmonious state of yin and yang by which health is guaranteed

阴阳调和 [yīn yáng tiáo hé]

harmony between yin and yang; yin-yang harmony: a state of yin and yang by which health is guaranteed, same as yin-yang balance

阴阳失调 [yīn yáng shī tiáo]

disharmony between yin and yang; yin-yang disharmony: a state of yin and yang which is regarded as the general pathogenesis of disease

阴阳不和 [yīn yáng bù hé]

imbalance between yin and yang; yin-yang imbalance: a state of yin and yang which is regarded as the general pathogenesis of disease, same as

yin-yang disharmony

阴阳乖戾 [yīn yáng guāi lì]

perversion of yin and yang; yin-yang perversion: a state of yin and yang which is regarded as the general pathogenesis of disease, same as yin-yang disharmony

阴阳离决 [yīn yáng lí jué]

divorce of yin and yang; yin-yang divorce: a state of yin and yang that indicates the end of life

阴阳自和 [yīn yáng zì hé]

restoration of yin-yang balance; restoration of yin-yang harmony: a state of yin and yang indicating recovery of a person from illness

阴阳偏胜 [yīn yáng piān shèng]

relative preponderance of yin or yang: any morbid condition marked by yin or yang higher than the normal level — presence of heat when yang is preponderant, and presence of cold when yin is preponderant

阴阳偏衰 [yīn yáng piān shuāi]

relative decline of yin or yang: any morbid condition marked by yin or yang lower than the normal level: — presence of cold when yang is deficient, and presence of heat when yin is deficient

阴阳胜复 [yīn yáng shèng fù]

alternative preponderance of yin and yang: a hypothesis put forward in ancient times to explain natural changes and disease processes such as the periodic changes of the seasons and the periodic prevalence of certain diseases

阳损及阴 [yáng sǔn jí yīn]

yang impairment involving yin: a morbid condition in which impairment of yang impedes generation of yin, e.g., deficiency of vital function often complicated by deficiency of vital essence in advanced cases

阴损及阳 [yīn sǔn jí yáng]

yin impairment involving yang: a morbid condition in which impairment of yin impedes generation of yang, e.g., deficiency of vital essence often complicated by deficiency of vital function in advanced cases

常用引文 Commonly Used Citations

阴阳者，天地之道也，万物之纲纪，变化之父母，生杀之本始。 [yīn yáng zhě, tiān dì zhī dào yě, wàn wù zhī gāng jì, biàn huà zhī fù mǔ, shēng shā zhī

běn shǐ]

Yin-yang is the law of nature, the principle of all things, the mother of all changes, and the root of life and death.

天为阳，地为阴；日为阳，月为阴。[tiān wéi yáng, dì wéi yīn; rì wéi yáng, yuè wéi yīn]

Heaven pertains to yang, while Earth pertains to yin; the sun pertains to yang, while the moon pertains to yin.

水为阴，火为阳。[shuǐ wéi yīn, huǒ wéi yáng]

Water pertains to yin, while fire pertains to yang.

生之本，本于阴阳。[shēng zhī běn, běn yú yīn yáng]

Life is based on yin and yang.

阴阳者，万物之能始也。[yīn yáng zhě, wàn wù zhī néng shǐ yě]

All things are initiated by yin and yang.

阳化气，阴成形。[yáng huà qì, yīn chéng xíng]

Yang gives rise to activity, and yin makes the configuration.

外者为阳，内者为阴。[wài zhě wéi yáng, nèi zhě wéi yīn]

What exists outside pertains to yang, and what exists inside pertains to yin.

阴中有阳，阳中有阴。[yīn zhōng yǒu yáng, yáng zhōng yǒu yīn]

There is yang in yin, and there is yin in yang.

背为阳，阳中之阳，心也。[bèi wéi yáng, yáng zhōng zhī yáng, xīn yě]

As the back of the body is yang, the heart is yang within yang.

背为阳，阳中之阴，肺也。[bèi wéi yáng, yáng zhōng zhī yīn, fèi yě]

As the back of the body is yang, the lung is yin within yang.

腹为阴，阴中之阴，肾也。[fù wéi yīn, yīn zhōng zhī yīn, shèn yě]

As the abdomen is yin, the kidney is yin within yin.

腹为阴，阴中之阳，肝也。[fù wéi yīn, yīn zhōng zhī yáng, gān yě]

As the abdomen is yin, the liver is yang within yin.

腹为阴，阴中之至阴，脾也。[fù wéi yīn, yīn zhōng zhī zhì yīn, pí yě]

As the abdomen is yin, the spleen is extreme yin within yin.

阴在内，阳之守也。阳在外，阴之使也。[yīn zài nèi, yáng zhī shǒu yě. yáng zài wài, yīn zhī shǐ yě]

Yin, existing in the interior, is the basis of yang; yang, existing in the exterior, is the activity of yin.

阳根于阴，阴根于阳。[yáng gēn yú yīn, yīn gēn yú yáng]

Yang is rooted in yin, and yin is rooted in yang.

阴平阳秘，精神乃治。[yīn píng yáng mì, jīng shén nǎi zhì]

If one keeps yin even and yang firm, one's spirit will be sound.

阴阳离决，精气乃绝。[yīn yáng lí jué, jīng qì nǎi jué]

If one's yin and yang fail to communicate, his essential *qi* will be exhausted.

重阴必阳，重阳必阴。[chóng yīn bì yáng, chóng yáng bì yīn]

Yin in its extreme gives rise to yang, while yang in its extreme gives rise to yin. — a mechanism of yin-yang transformation, e.g., severe loss of fluids (yin) may show symptoms of yang nature, such as feeling hot and restlessness, and intense heat may bring on cold symptoms such as chills and cold limbs

阴胜则阳病，阳胜则阴病。[yīn shèng zé yáng bìng, yáng shèng zé yīn bìng]

Yin in excess makes yang suffer, and yang in excess makes yin suffer. — a mechanism of disease explained by yin-yang theory, e.g., excessive cold (yin) impairs yang *qi*, and exuberant heat consumes body fluids (yin)

阳胜则热，阴胜则寒。[yáng shèng zé rè, yīn shèng zé hán]

Excess yang causes heat, and excess yin causes cold.

阴阳者，数之可十，推之可百，数之可千，推之可万，万之大不可胜数，然其要一也。[yīn yáng zhě, shù zhī kě shí, tuī zhī kě bǎi, shù zhī kě qiān, tuī zhī kě wàn, wàn zhī dà bù kě shèng shù, rán qí yào yī yě]

Yin and yang can be counted from one to ten, and inferred from ten to one hundred, counted from one hundred to one thousand, and inferred from one thousand to ten thousand and even to infinity, but the principle of yin-yang is just one (i.e., the unity of opposites).

谨察阴阳所在而调之，以平为期。[jǐn chá yīn yáng suǒ zài ér tiáo zhī, yǐ píng wéi qī]

One must carefully observe the positions of yin and yang, and apply treatment properly until they are balanced.

阳常有余，阴常不足。[yáng cháng yǒu yú, yīn cháng bù zú]

Yang is usually redundant, while yin is ever deficient. — a theory advocated by Zhu Danxi (1281-1358), according to which the method of replenishing yin is recommended as a basic principle for treating diseases

阴静阳躁 [yīn jìng yáng zào]

Yin is quiescent, and yang vigorous.

五行学说 Theory of the Five Elements

五行学说 [wǔ xíng xué shuō]

theory of five elements: one of the basic theories in traditional Chinese medicine, introduced from ancient natural philosophy concerning the composition and evolution of the physical universe

五行 [wǔ xíng]

five elements: wood, fire, earth, metal and water, with their characteristic properties and their generating and restricting relationships — an ancient natural philosophy purporting to explain the composition and phenomena of the physical universe, and used in traditional Chinese medicine to expound the correspondence between man and the universe, and the physiological and pathological relationships between the internal organs

五行归类 [wǔ xíng guī lèi]

classification according to the five elements: classification of things according to the properties of the five elements either by analogy or by deduction, e.g., the liver, heart, spleen, lung, and kidney are classified into the categories of wood, fire, earth, metal, and water, respectively

五行相生 [wǔ xíng xiāng shēng]

generation in the five elements: the generating relationships of the five elements in the following sequence — wood, fire, earth, metal and water — in which each element is conceived as producing or promoting the subsequent one, i.e., wood generates fire, fire generates earth, earth generates metal, and so forth

五行相克 [wǔ xíng xiāng kè]

restriction in the five elements: the restricting relationships of the five elements in the following sequence — water, fire, metal, wood and earth — in which each element is conceived as restricting or checking the subsequent one, i.e., water restricts fire, fire restricts metal, and so forth

五行制化 [wǔ xíng zhì huà]

inhibition and generation in the five elements: the producing and checking relationships of the five elements which form a self-limiting balanced process, e.g., wood checks earth which produces metal that will check wood in turn, and so forth

五行相乘 [wǔ xíng xiāng chéng]

subjugation in the five elements: abnormally severe restriction of the five elements in the same sequence as ordinary restriction

五行相侮 [wǔ xíng xiāng wù]

reverse restriction in the five elements: restriction opposite to that of the ordinary restricting sequence of the five elements

五行母子相及 [wǔ xíng mǔ zǐ xiāng jí]

“mother-child” relationship in the five elements: Disease of the “mother” may involve the “child”, and vice versa.

母 [mǔ]

“mother”: the element that generates in the generation sequence of the five elements, e.g., wood being the “mother” of fire

母气 [mǔ qì]

qi of the “mother” (organ): qi of the organ that generates in the generation sequence of the five elements, e.g., for the heart (fire), liver (wood) qi being the qi of the “mother” organ, and for the liver (wood), kidney (water) qi being the qi of the “mother” organ

子 [zǐ]

“child”: the element that is generated in the generation sequence of the five elements, e.g., fire being the “child” of wood

子气 [zǐ qì]

qi of the “child” (organ): qi of the organ that is generated in the generation sequence of the five elements, e.g., for the heart (fire), spleen (earth) qi being the qi of “child” organ, and for the spleen (earth), lung (metal) qi being the qi of the “child” organ

木克土 [mù kè tǔ]

wood restricting earth: (1) the physiological relationship between the liver (wood) and the spleen and stomach (earth); (2) a pathological condition in which a hyperactive liver impairs the functions of the spleen and stomach, also known as wood subjugating earth (木乘土 [mù chéng tǔ])

木乘土 [mù chéng tǔ]

wood subjugating earth, same as wood restricting earth (木克土 [mù kè tǔ])

木旺乘土 [mù wàng chéng tǔ]

exuberant wood subjugating earth: a pathological change involving disharmony between the liver and the spleen and stomach, in which

hyperactivity of the former is primary, while insufficiency of the latter is secondary (cf. 土虚木乘 [tǔ xū mù chéng])

土虚木乘 [tǔ xū mù chéng]

wood subjugating asthenic earth: a pathological change involving disharmony between the liver and the spleen and stomach, in which hyperactivity of the former is secondary, while insufficiency of the latter is primary (cf. 木旺乘土 [mù wàng chéng tǔ])

木火刑金 [mù huǒ xíng jīn]

wood fire torturing metal: a pathological change expressed in the light of the five-elements theory that excessive liver fire consumes lung yin, causing dry cough and chest pain or even hemoptysis accompanied by irritability, bitterness in the mouth and blood-shot eyes

火不生土 [huǒ bù shēng tǔ]

fire failing to generate earth: a pathological change expressed in the light of the five-elements theory that fire of the life gate (i.e., kidney yang) is insufficient to warm the spleen and stomach, bringing on such symptoms as diarrhea, indigestion, intolerance of cold and edema

土不制水 [tǔ bù zhì shuǐ]

earth failing to control water: a pathological change expressed in the light of the five-elements theory that a weak spleen unable to control the water flow may leads to flood, manifested by edema or retained fluid

土虚水侮 [tǔ xū shuǐ wù]

reversed restriction of water on asthenic earth: an expression for insufficiency of the spleen with anasarca according to the five-elements theory

金寒水冷 [jīn hán shuǐ lěng]

coldness of metal and water: a figurative expression for deficiency-cold of both the lung and kidney

水不涵木 [shuǐ bù hán mù]

water failing to moisten wood: a pathological change expressed in the light of the five-elements theory that kidney yin deficiency deprives the liver of its nourishment, resulting in insufficiency of liver yin with stirring of liver wind

五运 [wǔ yùn]

five circuit phases: a collective term referring to wood, fire, earth, metal and water in motion