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漢方醫案

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CHINESE MEDICAL DISCUSSIONS

By LI PEH KHAI

SINGAPORE
1976

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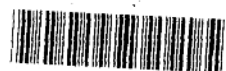
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With Introduction and Annotations

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本書提要

本書為星洲名中醫黎伯樂先生之遺著，都五十萬言，經許雲樵教授校注編次，計分四集：
甲、**中國醫學原理**，詳述陰陽五行學說與中醫之關係。乙、**中醫理論**，除論陰陽五行外，並檢討《內經》，《難經》及《傷寒論》等之精義，及中西醫溝通問題。丙、**藥理醫案**，以科學方法檢討中藥藥理及其真偽優劣之辨別，所列醫案均與本書之理論相合；至其探索扁鵲治魏太子尸厥，尤具獨到之處。丁、**醫史文獻**，均由1929年中國廢止中醫之議所引起之口誅筆伐及其實際行動之文獻，可補中醫史料之不足。未附《先醫臨床實訓》九十則，皆摘自《素問》，《靈樞》及《傷寒論》，分類羅列，並加按語，以利後學。

醫海文瀾

CHINESE MEDICAL DISCOURSES

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Professor Hsü Yün-ts'iao's Introduction to
Li Peh Khai's Chinese Medical Discourses

Translated by Mr. Lai Kai Joo (Li Khuan Yu)

The theory of *The Yin, The Yang and The Five Elements* (陰陽五行) is China's most ancient and unique discipline in speculative philosophy. During the past four thousand years, it had been developing in China along two main branches: one, on the spiritual or idealistic side, was involved in the mystery of sorcery and divination, and the other, on the practical or material side, was implicated in the practice of medicine and calculus. As both developments stemmed from the same source, sorcery and medicine were grouped as a whole. Because persons engaged in sorcery and medicine were despised as slaves by the ruling class, the learning of medicine and calculus had been slighted throughout the ages. Although many of the physicians, such as Ho, Huan and Pian-chieh (和緩扁鵲) were known to have cured the sick who were on the verge of death, they were not given due recognition. This was because the *King's Code* in the *Book of Rites* (禮記王制) stipulated that those who served the needs of their masters, such as priests, recorders, bowers, charioteers, healers, diviners and all other technicians, were required to confine themselves to their respective trades and not allowed to change their status and were suppressed from associating themselves with scholars, who as a group belonged to a higher class. In ancient times, the technicians who served the needs of their masters were in fact slaves and therefore despised. This led to the belief that physicians and diviners were holders of a lowly occupation. Since medicine and sorcery were placed in the same category, no distinction was made in their spiritual and materialistic values. Chinese medicine encountered innumerable setbacks for four thousand years until a climax was reached in 1929 when a proposal to abolish the study and practice of Chinese medicine was approved by the Commission of Health of the then National Government of China. However, in recent years the world was surprised by the favourable results of acupuncture in anaesthesia and Chinese medicine has since been viewed by people of the world with an appreciative eye.

The development of China's medical knowledge is of great antiquity and this made her a real pioneer in medicine. The earliest medical work in China was *The Yellow Emperor's* or *Hwang-ti's Nei Ching* (黃帝內經). But this Classic could not have been produced during Hwang-ti's period (2697 B.C.) as Chinese characters had not yet been invented at that time. Research by experts indicated that *Nei Ching* was probably compiled by scholars during the period of the Warring States (475-221 BC) but in the name of *Hwang-ti*. It was revised and amended by later scholars in the *Chin* (秦 221-207 B.C.) and Han (漢 206 B.C. — 8 A.D.) Dynasties, and although it was not the work

of *Hwang-ti* himself or produced during his time, it first appeared at least two thousand years ago. That a medical book of such magnificent proportion and penetration could have been produced two thousand years ago was indeed a remarkable achievement worthy of admiration. This is so because even if modern Chinese medicine is perforce open to the influence of western science, it still has to abide by the teachings of *Nei Ching* in the treatment of diseases. *Nei Ching* consists of two parts: The First Part entitled *Su Wen* (素問 *The Elemental Dialogues*) has 81 Chapters; The Second Part entitled *Ling Chü* (靈樞 *The Cardinal Points of Efficacy*) has also the same number of Chapters. The earliest book on pharmacology in China was *Shen Nung's* (神農 the legendary emperor — 2838 B.C.) *Pen Ts'ao Ching* (本草經 *The Pharmacopoeia*) which discoursed on 365 items of medicine. This book was however not mentioned in the Bibliography given in *Han Shu* (漢書) but was referred to in both the *Account of Emperor Ping* (平帝記) and the *Account of Liu Hu* (樓護傳) and had been regarded by scholars as a book completed during the Later Han (西漢 25-219 A.D.) Dynasty. Even though this was a book produced in the 2nd Century AD and antedated to the period of Shen Nung, it is still the oldest work on pharmacology in the world.

The outstanding medical works after the advent of *Hwang-ti's Nei Ching* were many, such as *Nan Ching* (難經 *Book of Difficult or Obstinate Cases*) with 81 Chapters by Chin Yueh Ren (秦越人) of Chou Dynasty (周 1134-247 B.C.); *The Discourses on Typhus and Other Diseases* (傷寒雜病論) by Chang Chi (張機) of Han Dynasty; *Book of Pulse* (脉經) by Wang Shu Ho (王叔和) of Jin Dynasty (晉 265-419 A.D.); *Chou Hou Fang* (肘後方 *Prescriptions of Rear Ancon*) by Ko Hung (葛洪) of 3rd Century A.D.; *General Discourses on the Aetiology and Symptomatology of Diseases* (諸病源候總論) by Tsao Yuan Fang (巢元方) of Sui Dynasty (隋 589-617 A.D.); *Chien Ching Yao Fang* (千金要方 — *The Valuable and Important Prescriptions*) by Sun Szu Mo (孫思邈) of T'ang Dynasty (唐 618-905 A.D.); *Wai Tai Pi Yao* (外台秘要 *Important Prescriptions Compiled During Service Outside the Capital*) by Wang T'ao (王燾) and others in 752 A.D. After the Chou Dynasty, the establishment of a Medical Administration was revived in the Sung Dynasty (宋 960-1276 A.D.) in order, with the support of government, to sort out and reassess the vast accumulation of medical knowledge, as a result of which an ambitious work on the medical side entitled *Sheng Chi Tsung Luh* (聖濟總錄 — *Imperial Collection of Medical Prescriptions*) was completed in 200 volumes. On the pharmacological side was *The Classified Practical Medicines Contained in the Classics* (經史証類備用本草) also known as *Tceng Ho Pen Ts'ao* (政和本草) or *Ta Kuan Pen Ts'ao* (大觀本草). At the same time there was a further development in the study of gynaecology and paediatrics in such works as *Fu Ren Ta Chuan Liang Fang* (婦人大全良方 *Complete Collection of Best Gynaecological Prescriptions*) by Chen Tse Ming (陳自明); *Yiu Yiu Hsin Shu* (幼幼新書 — *New Book of Paediatrics*) by Liu Fang (劉昉) and others; *Hsiao Er Yao Tceng Tceh Chüeh* (小兒藥証直訣 — *The Secrets of Paediatric Medicine*) by Chien I (錢乙).

In the sphere of pharmacology, apart from *Tceng Ho Pen Ts'ao* written in Sung Dynasty mentioned above, the most notable work was *Pen Ts'ao Kang Mu* (本草綱目 *The Outline of Native Medicines*) written in 1596 by *Li Shih Tcen* (李時珍) of Ming Dynasty (明1368-1643 A.D.) for which he spent 30 years of his life in study and research and referred to over 800 works by other authors. In his book he discoursed on 1892 kinds of medicine. Long after him and in the Ching Dynasty (清1644-1911 A.D.) *Tcao Hsüeh Min* (趙學敏) collected more prescriptions of medicinal herbs commonly used by the people and from other sources totalling 716 items and compiled them into *Pen Ts'ao Kang Mu Shih I* (本草綱目拾遺 — *A Supplement to Li Shih Tcen's Pen Ts'ao Kang Mu*) in 1765 A.D. Both these books are masterpieces and immortal works in the pharmacological history of the world. There are in fact many medical works which are too numerous for me to mention. It can therefore be seen that the study of Chinese medicine has passed through a long period of four thousand years, which imposed immense hardships and sacrifices upon the Chinese people, before a full development was attained and the noblest result achieved. The efficacy of acupuncture in the field of anaesthesia, which of late had surprised the world, was therefore not an overnight success which grew out of nothing. Acupuncture was in fact a subject already dealt with in *Hwang-ti's Nei Ching* two thousand years ago. But before acupuncture took the world by surprise, what it encountered was obstruction and rejection. The development of Chinese medicine therefore passed through a very deviating and difficult course.

What has been most open to attack and caused the low opinion on Chinese Medicine is the fact that it was founded upon the theory of *The Yin, The Yang, and The Five Elements*. Since the theory is also widely applied by sorcerers and diviners in their calling, people are unable to appreciate that there is a difference between its idealistic and materialistic values in its applications. The theory is therefore greatly discounted and regarded as a superstition. But today the so-called mystery of *The Yin, The Yang and The Five Elements* has been unravelled by scientists who no longer look upon it as a superstition. On the other hand, the theory has been found to be very much in harmony with the discipline of scientifically speculative philosophy.

The earliest symbolic expression of the idea of *The Yin, The Yang and The Five Elements* (i.e. Metal, Wood, Water, Fire and Earth) was shown in the mystic diagram of *T'ai Chi* (太極圖) and the *Hexagram* (八卦). It is the crystallisation of the thought and wisdom of man having lived through hundreds of millennium and long before Chinese characters were invented. Without the written word to express man's thoughts, resort had to be made to the use of diagrams to manifest what wisdom man had accumulated through the ages. Man lacked wisdom in his very early stages but as he became more civilised, he was able through his intelligence to perceive that *Wu Chi* (無極 *The Illimitability*) procreates *T'ai Chi* (太極 *The Primordial*). In a further period of hundreds of millennium during which more observations of the universe were accumulated, man became conscious that on our planet every matter and phenomenon had two sides, a

positive and a negative, and conceived the theory of *The Yin* (陰 *The Negative or Feminine Gender*) and *The Yang* (陽 *The Positive or Masculine Gender*). Hence the principle was founded that *T'ai Chi* procreates *Liang Yi* (兩儀 *The Duality of the Yin and the Yang*). According to legend, the sage emperor *Fu Shih* (伏羲 2852-2738 B.C.) innovated 8 trigrams (卦) with a single horizontal line to indicate *Yang* and divided this line into two half lines to signify *Yin* in order to form a *Pa Kwa* (八卦 *The Hexagram*) so as to mark and record the classifications of all matters in the universe, and to indicate the procreations and destructions of the *Five Elements* (五行生剋) as well as their ascendancy and decline (盛衰).

The theory of *The Five Elements* is that they are inherent in all matters in the universe, with the *Metal* (金) to signify solids, the *Water* (水) to signify fluids, the *Fire* (火) to signify gases, the *Wood* (木) to signify living organisms (all living creatures) and the *Earth* (土) to signify plastic elements (because the earth has no fixed shape). The concepts of the last two Elements have been accepted by scientists only recently. The *Five Elements* embrace all the phenomena and exclude nothing under the sun. It was founded on the natural and modest conclusions in the process of dialectical materialism which is entirely non-superstitious. When the Yin Dynasty (殷 1388-1135 B.C.) was conquered and taken over by the Chou Dynasty, the Chou people explained that it was the Decree of Heaven and it was through God that the Yin Dynasty was destroyed. But the Yin people disagreed and they exclaimed: "Who and what is God! What has constituted the world is simply the *Five Elements* of *Metal*, *Wood*, *Water*, *Fire* and *Earth*!" This has probably prompted *Yang Yung Kuo* (楊榮國), the author of the *History of Ancient Thoughts in China* (中國古代思想史) to suggest that the theory of the *Five Elements* was started by the Yin People.

What most provoked the ridicule on the theory of the *Five Elements* was its doctrine of mutual procreations and destructions of all matters under the sun. In fact this doctrine is quite in keeping with scientific principles. To explain, *Metal* destroys *Wood* is the action of disintegration; *Wood* destroys *Earth* is the action of attraction, *Earth* destroys *Water* is the action of assimilation, *Water* destroys *Fire* is the action of refrigeration and *Fire* destroys *Metal* is the action of colliquescence. And *Wood* procreates *Fire* means *friction*, *Fire* procreates *Earth* means gaseous formation, *Earth* procreates *Metal* means recovery process, *Metal* procreates *Water* means filtering action and *Water* procreates *Wood* means light gathering process.

When the ancients applied the theory of the *Five Elements* with its doctrine of mutual procreations and destructions, it was originally directed to practical matters, such as astrology, geography, calendaring, medicine, etc. Later through the influence of the ruling class, the theory was also applied to deal with matters spiritual, such as political purposes, personal relations, divination and sorcery, thereby splitting the use of the theory into two camps. Though the split was objective, the subjective view always

prevailed that both flowed from the same source and this led to the confusion and obscurity in the learning of the theory. What made the matter even worse was the doctrine in the *Five Elements* that Heaven and Man were common to, and identical with, each other (天人合一). This reasoning added chaos to the confusion in the learning of the theory.

Medicine was originally identified with the material side of the theory of *The Yin, The Yang and The Five Elements*, but was very much affected by the influence of the spiritual side, which caused great confusion. *Nei Ching* in applying the theory for the identification of medicines and treatment of diseases, had undoubtedly made valuable contributions in the field of medicine. But it was befooled by the doctrine that Heaven and Man are identical with each other. To quote from *Ling Chū* (靈樞) under the Caption of *Sieh Ker Pian* (邪客篇 *The Noxious Infections*): "As Heaven is round and the Earth square, so is man's head and are his feet; as Heaven has sun and moon, so has man two eyes; as Earth (country) has nine provinces, so has man nine passages in his body; as Heaven has wind and rain, so has man joy and anger; as Heaven has ten suns (legendary), so has man ten fingers; as Heaven has stars, so has man teeth; as Earth (country) has twelve main rivers, so has man twelve main pulses." These ideas and allusions are so far-fetched that they can only raise a big laugh. The talk of Heaven being round and Earth square and having ten suns is even funnier than fairy tales. And the talk of the Earth (country) having nine provinces and twelve main rivers is not in keeping with the times. How could the human body be so funny and peculiar in its structure? For, if the human teeth are comparable to the stars in Heaven, how could a man's mouth hold so many teeth? These doctrines springing from idealism cannot, of course, stand the test of dialectical materialism and must therefore be discarded. But it must also be pointed out that the doctrine that Heaven and Man are identical with each other in its original form is in keeping with the principles of dialectical materialism. To explain, Heaven truly means the Universe and not merely the sun, moon and stars which we see with our eyes. Here Heaven means the whole solar system as we know it. That Heaven and Man are identical does not mean that Heaven and the human body are identical. It really means that Heaven in the sense of the solar system is identical with the many individual cells which form the human body, because the structure of the cell is entirely the same as the structure of the solar system. Man in ancient times already believed that the structure of the Universe was similar to that of hen's egg in which there was a nucleus. They did not know that the human body was formed by innumerable cells each having the structure of hen's egg and made the blunder by concluding that man was identical with all which were appearing in the sky. It was entirely at variance with the original idea of the oneness of Heaven and Man.

While the theory of *The Yin, The Yang and The Five Elements* was being neglected in the land of its origin, scientists in the distant land of Europe and America were assiduously and painstakingly delving in the profound implications of the theory. For instance,

they formed the idea of using the binary scale for the invention of electronic computer to solve all difficult problems and to communicate with creatures of intelligence possibly existing in the outer space. And this binary scale is equivalent to the theory of *The Yin and The Yang*. Last year the experts in the National Aeronautical and Space Administration of U.S.A. released an illustration of Matters and Anti-matters in Space, in which their shape looks like the mystic Diagram of *Tai Chi*. According to their explanation, if Matters and Anti-matters reached this condition, it would result in the annihilation of both with the production of annihilation radiation. This fits in with the theory of *T'ai Chi's* reversion to *Wu Chi* (太極還原爲無極 *The reversion of the Primordial to the Illimitability*). But no further explanation on the subject has been given by the experts. One of my friends, Mr Tien Hsin Ya (田新亞), a physicist, with the results from his close study of Hexagrams in the *I Ching* (易經 *Book of Changes*) in recent years, has written a book entitled *The Scientific Elements in the Principles of I Ching's Hexagrams* — (易卦的科學本質). It is to be hoped that this book will soon be published, so as to give us an enlightenment on the subject.

The soul of Chinese medicine is in the theory of *The Yin, The Yang and The Five Elements* and it is also this theory that has received the most serious attacks. The reason is that this theory, on which Chinese medicine was founded, had arisen from the modest and natural outlook of dialectical materialism, but because of its own weaknesses it had been subjected to the infiltrations and influences of spiritualism. In the past, Chinese medicine as a body had been adhering to old and ineffective formulas and outdated ideas and did not aspire to closer study and research, thereby gaining more degradation and ridicule from the people. This was the case until the late Mr. Li Peh Khai (黎伯榮) appeared and rose to the occasion by making a stand in defense of Chinese medicine. With the fluency of his pen, he wrote voluminously in its cause and made a lasting contribution to the saving of Chinese medicine from its precarious position, as well as re-establishing it in its rightful place, so that it would no longer be under the threat of extinction.

The late Mr. Li Peh Khai was a native of Mei-hsien (梅縣), Kwangtung Province, China, and a qualified scholar under the Imperial Examination in the Ching Dynasty. He lost two infant sons through the lack of proper medical care, which prompted him to study medicine as a career. The profound knowledge he acquired by extensive reading and close study and constant research in medicine contributed to his outstanding skill as a physician. In 1900 he came to Singapore, where he practised Chinese medicine for the next four decades, during which the profession as a whole saw many difficulties. The influence of Western learning was then moving towards the East and many, full of desire for reforms in China, went overseas to study Western medicine. On their return to China, they were the elements who launched the movement in slander against Chinese medicine. The movement went on until it reached a climax in 1929 and raised a storm by campaigning for the abolition of the study and practice of Chinese medicine. Stirred

by the agitation, Mr Li wielded his powerful pen in solemn protest against the falsity of the denunciation of Chinese medicine by the movement. And he rose and made a call to the Chinese medical and medicinal circles to organise and strengthen themselves. He also edited the *Chinese Medical Monthly* (醫藥月刊) as well as *The I Hang Fortnightly Magazine* (醫航半月刊 Literally, *Voyages in the Ocean of Medical Learning F.M.*) to encourage discussions and research in Chinese medicine, with a view to its improvement and progress and as a counter-action against its detractors.

Though the venerable Mr. Li was of the former generation, his thinking, outlook and knowledge are not behind us at all. This is because of his massive groundwork in classical learning and his absorption of new knowledge from the West. His writings are therefore replete with truths and exalted views, which are very much unlike the pen of a former generation. He deemed the theory of *The Yin, The Yang and The Five Elements* to be the basis of Chinese medicine, which must be closely studied in the pages of *Nei Ching* before it could be applied in practice with the maximum skill. Prompted by the fact that many were mediocrities among the medics in his time, who only adhered to old and ineffective formulas and outdated ideas, he devoted himself to the true study of the meanings and interpretations of the theory of *The Yin, The Yang and The Five Elements*, as a result of which he wrote many treatises on it as given in this book. Although he held a great respect for ancient teachings, he was never a believer in every old doctrine, so that whenever he found any irrationality in the theory given in *Nei Ching*, he always had it thoroughly questioned and criticised in his works.

As practitioner of Chinese medicine, Mr. Li found himself in a critical period of the profession. But undaunted he stood firmly as a courageous defender of Chinese medicine and medicinal preparations from being eliminated. Yet, throughout he never made a denunciation of Western medicine and was never opposed to science. Instead, he preached strongly for the co-operation and co-ordination of Chinese medicine and Western medicine in a joint march of progress. He repeatedly pleaded that Chinese medicine must accept the baptism of science, in order to effect improvement and that old and ineffective formulas and outdated ideas must be totally discarded. It must accept new theories and scientific methods, so that a new look and a new content could be given to Chinese medicine. There must also be a merger of theories handed down during the past four thousand years and the clinical experience that had been accumulated through the ages, in order to better the life of society and mankind. We bemoan that Mr. Li was born too early and that he lived at a time when Chinese medicine and medicinal preparations were becoming unpopular and even being rejected. But today, long after Mr. Li had departed, all that he had strongly advocated and all that he had fervently hoped and stood for, have been vindicated and put into effect in China by those who are engaged in the same profession as his. Mr. Li has therefore been proved entirely correct in his views and a personage with a tremendous foresight in his preachings, so that in the history of the development of Chinese medicine, his writings which helped to retrieve it from its critical con-

dition have become an indestructible achievement. And especially in the historical record of Chinese medicine overseas, his writings have become a priceless documentary heritage. Mr. Li's works also included many special papers on research in medicine which will prove invaluable for the inquiry and study by present day scholars. It is indeed fortunate that over the years Mr. Li Khuan Yu (黎寬裕) son of the venerable author, has collected and preserved almost the complete works of his late father, with a view to their eventual publication. His intention to publish is firstly in the memory of his parent for his devotion to the cause of Chinese medicine, and secondly for the lifework of the dedicated author to be made available to the reading public and those in the same profession for their enlightenment and reference. Mr. Li Khuan Yu, my friend, has entrusted to me the heavy responsibility of arranging and editing his father's works which he had collected and preserved. I may be an outsider in the realm of Chinese medicine, but the moment I had finished reading the author's works, I could not help feeling the highest respect and admiration for the indomitable spirit in his pursuit of knowledge and the grim determination in the struggle for his cause. It is a tribute to his son that he has carefully preserved the heritage of his parent and that he is taking on the financial burden of publishing his father's works. For this reason I have gladly accepted his assignment to me and within two months I have not only read through the complete works of the author but also finished the punctuations and annotations in Chinese and English of the full text and the final arrangement and editing of the book.

In 1933 the author contemplated publishing a major part of his works in one volume entitled *I Hai Wen Lan* (醫海文瀾 Literally, *Waves of Literature in the Ocean of Medical Learning*). He wrote a preface to the book which he divided into four parts: Part 1 — On Medical Learning; Part 2 — On Medicine and Drugs; Part 3 — On Medical Treatments and Part 4 — On Generalities, altogether in about 300,000 words. The collection by the author's son has increased the number of these words by about more than half of the figure. The increase is made up of (1) *I Ko Hsiang Shu Li Hua Tung Lun* (醫科象數理化通論 *Discourse on the Universality of Symbolic Conceptualism in Chinese Medicine and the Principles of General Sciences*) which was previously published in a single volume in about 80,000 words; (2) *Kuo I Hsueh Li Lih Chen Fen Hsih* (國醫學理歷程分析 *Analysis of the Evolution of Chinese Medical Principles*) which was published in *I Hang Fortnightly Magazine* in about 40,000 words and (3) Various other unpublished articles with about 60,000 words; making a total of about 500,000 words which are to be published in one complete volume and under the same title of *I Hai Wen Lan*, which was adopted by the author in 1933, in Chinese. (But it will bear the title of *Chinese Medical Discourses*, in English) The book will also be in Four Parts, while the contents have been rearranged, owing to the increase of material, as follows:

Part I under the heading of *Symbolic Conceptualism in Chinese Medicine* is a reprint of the former publication in a single volume. Part II under the caption of *Chinese*

Medical Treaties consists of the author's discourses on *The Yin, The Yang and The Five Elements* used in Chinese medicine and his criticisms of the theory with his views on the cultivation of Chinese medical knowledge, enquiry and research into its medical practices, the liaison between Chinese and Western medicines and the correct interpretations of the ambiguities and essentialities found in ancient books and medical classics. Part III deals with the Analysis of Medicines and Clinical Cases and contains a collection of studies on the nature of Chinese drugs, the prescriptions, the efficacy of treatments and the author's report on the cases in which his treatments had proved successful. There are also the author's study on the case of Physician *Pian-chioh's* (扁鵲) treatment of the Prince of the State of Kuo (虢太子) who suffered from a dying stroke (尸蹶) and his proposals for the reform and improvement of Chinese medicinal preparations. Part IV covers what is termed *The Documentary Heritage in the History of Chinese Medicine*. To strengthen the protest against the efforts of the Commission of Health of the then National Government of China in 1929, to abolish Chinese medicine, the author made a stirring call to the Chinese medical and medicinal circles in Singapore to organise themselves and form an association, and started to edit and publish the *Chinese Medical Monthly*, so as to join forces with the medical professions in China and elsewhere to put forward their reasons for discontent and grievances and fight for their cause of survival. It was fought not only by open speeches but also by writings, which finally immobilised the action of the evildoers and Chinese medicine as a whole survived. When the Central Board of Chinese Medicine (中央國醫館) was later established in China, its proposed plan for the administration and reformation of Chinese medicine and medicinal preparations was critically examined by the author and a series of constructive counter-proposals were presented by him to the Board for its adoption. Later the author made a further strong representation to the Board as well as to the Central Legislative Yuan (中央立法院) on behalf of the Singapore United Chinese Medical and Druggists Association (中醫中藥聯合會) and Tong Chi Medical Institute (同濟醫院) in regard to the power and control of the Board. All these historical documents are appearing in the last part of the book. The book is ended with *Sian I Lin Ch'uan Pao Hsün* (先醫臨床寶訓 *The Clinical Teachings of Past Physicians*) consisting of 90 quotations from Chinese medical classics, which were classified and annotated by the author.

SHORT BIOGRAPHY OF THE AUTHOR

Mei-hsien (梅縣) in the Kwangtung Province of China is a land noted for its men of talents and letters for generations. To name only a few, there were *Sung Che Wan* and *Huang Kung To* (宋芷灣; 黃公度) who were famous for their essays and poems and *Huang Nai An* and *Liang Tah Hsuan* (黃耐菴; 梁拓軒) for their profound medical knowledge and clinical skill. But for the true perception of *Su Wen* (素問 — *The Elemental Dialogues*) and *Ling Chu* (靈樞 — *The Cardinal Points of Efficacy*) of *Huang-ti's Nei Ching* (黃帝內經), the honour must devolve on the late Mr. Li Peh Khai (黎伯檠) whose genius and accomplishment in blending the many schools of thought, in explaining the subtleties and clarifying the ambiguities, in evolving new ideas and in advancing the study of *Symbolic Conceptualism* (象數之學) are monumental, so that his establishment as an authority on this highly specialised learning has evoked the respect and admiration from later generation of scholars.

The late Mr. Li, in addition to his personal name of *Peh Khai*, had a lesser known one of *T'inn Siang* (定祥). He was born in Mei-hsien and was endowed with unusual talent, who even at a tender age excelled in the study of classics. When he was 18, he distinguished himself as a successful candidate at the Imperial Examination during the Ching Dynasty, as a result of which he was awarded a government grant for his able scholarship. Later when the system of the Imperial Examinations was abolished, he turned to the intensive study of Chinese medicine. In 1900 he sailed south to Singapore. The following year the Tong Chi Medical Institute held a competitive examination of candidates for the appointments of medical consultants in the Institute. He accompanied a friend, who was a candidate, to the examination hall. When he was about to leave, he found himself locked inside the hall. It was then that the supervisor persuaded him to stay and participate in the examination, and provided him with pen and paper for the purpose. He complied. When the result of the examination was announced, he topped all the other candidates and was consequently appointed principal consultant in the Institute for five years. After serving his term, he set up his private practice, which was finally at 94 Cross Street under the name of *Thong Lin Medical Hall* (通靈藥室). From his growing practice he gathered a wide experience, which added to his reputation as a leading physician. But he was not prepared to rest on his laurels, and continued to devote himself to the study and research in Chinese medicine. Seeing the varying standards of his contemporaries, he had a great desire to improve the situation by promoting a scholarly atmosphere in his profession. In 1929 a movement was initiated by *Yu Yen* (余岩) and his followers for the abolition of the practice of Chinese medicine, which greatly perturbed him. And this prompted him to join forces with other leading practitioners, among whom were *Wang Mei Ting* (王梅亭), *Chen Chi Hsing* (陳芷馨),

Liang Shou San (梁少山) and the leaders in the Chinese medicinal enterprise, such as *Aw Boon Haw* (胡文虎), *Chow Lan Kai* (周蘭階) and *Wong Fook Um* (黃福菴) to form a body called *United Chinese Medical and Druggists Association* (中醫中藥聯合會). As a further step, he started editing and publishing the *Chinese Medical Monthly* (醫藥月刊), which ceased publication after 24 issues, owing to the lack of financial support. Later he edited and published *I Hang Fortnightly Magazine* (醫航半月刊 — *Literaliy, Voyages in the Ocean of Medical Learning F.M.*) Both these publications were well received and highly regarded. When the *Central Board of Chinese Medicine* (中央國醫館) was established in China, it invited views and opinions from the profession in various places on the General Plan for the promotion of medical studies, which was drafted by the Board. Mr Li presented a number of suggestions with his views to the Board, which was greatly appreciated by its Chairman *Ts'iao Yih T'ang* (焦易堂) and the eminent physician *Hsu Siang Jen* (徐相任), who in his letter to Mr Li said the following words: "All of us here who have read your valuable dissertation are deeply impressed by your learned views". Such was the high esteem he was held in by the medical world.

In the practice of medicine, Mr. Li was in favour of applying ideas and methods which were of the best in the two worlds of Chinese medicine and Western medicine. His theory was to draw from each the highest potentials, and leave the least possibilities in either of them, so that the mind would be free from bias in the solving of a clinical problem. The interchange of Chinese cure and Western remedy has now become a reality in the domain of health-care in China; the new medicine has not only become a reality but is also making a good progress. The interchange is exactly what Mr. Li advocated and predicted 40 years ago, and the prophecy by him in this area of medical development is truly remarkable.

Many eminent Chinese physicians here and elsewhere were among the admiring friends of Mr. Li, such as *Shih Yi Ren* (時逸人), *Chang Sih Shun* (張錫純), *Hsu Siang Jen* (徐相任) and *Chen Ts'un Ren* (陳存仁) all of whom exchanged correspondence with him on medical research and findings. In the periodical professional examinations conducted by Tong Chi Medical Institute, Mr. Li was for many years the official examiner, and the papers for the candidates were invariably set by him. Many were brilliant scholars and were qualified by the examination for appointments in the Institute, which was well supported by public opinion.

In spirit and appearance, Mr. Li was an alert and sprightly person, who had a great capacity for friendship. Whenever friends honoured him with a visit, he was wont to prepare the best Chinese tea himself for the enjoyment of his guests. His conversations were always interesting, which were at times serious and at times humorous, and invariably received the rapt attention of his delighted listeners. He had no ambition for fame and wealth but the urge to write was very strong in him. I visited him often during his illness. Although he had lost the use of his right hand, he persisted in using his left hand to write his treatise, as if he was stimulated by a mysterious force. The undying spirit and selflessness he had shown in pursuing his lifework and the cause of his profession must command our highest respect.

Mr. Li had a gift for poetry which he wrote occasionally. I can quote four of the verses he wrote during his illness, after reading the Chinese version of the Buddhist scripture *Surangama Samadhi Sutra* (楞嚴經) as follows:

*There lies my body sick on a solitary bed,
An idler in the house confined in cold and lonely state,
I repine at my rash pursuit in many errant ways,
Pray, teacher, give me guidance for my remaining days.*

The melancholy and poignancy of it all is most touching.

The writings Mr. Li left behind were prodigious. My teacher, the late Mr Wu Sih Huang (吳錫璜) was one of his admirers and contemporaries and wrote a preface to his work entitled *I Ko Hsiang Shu Li Hua Tung Lun* (醫科象數理化通論 — *Discourse on the Universality of Symbolic Conceptualism in Chinese Medicine and the Principles of General Sciences*), which the author's son, Mr. Lai Kai Joo (黎寬裕) published in a volume in 1952. The present publication of the author's works is edited by Professor Hsü Yün Ts'iao (許雲樵教授) under the title of *I Hai Wen Lan* (醫海文瀾: Literally, *Waves of Literature in the Ocean of Medical Learning*), which consists of Four Parts with a comprehensive annotation by the distinguished scholar. The publishing of the author's works in this book will, when completed, be a significant event in the world of Chinese medicine.

The author married Madam Chang Yew Soon (張柔蓀) who came with him from China to Singapore. They had six sons and six daughters. A woman of many virtues, the author's wife made a success in bringing up the children to useful citizens, except those who predeceased their parents in infancy and adulthood. Mrs. Li predeceased her husband on 23 May, 1936. The author died on 11 February, 1943 at the age of 72, leaving 3 sons, the eldest of whom is Lai Kai Joo, who as banker retired recently and has 4 children, all male, two of whom and their wives are medical practitioners, one is a surgeon and another an engineer, who were all trained in Australian universities. The author's third son was Lai Peng Yee (朋裕) who was in the public service and died on 11 May, 1971. His son and son-in-law are both medical practitioners trained in Australia and Singapore respectively. The youngest son of the author was Lai Keun Yee (羣裕) who was a medical practitioner for many years, after his graduation from the University of Singapore and died on 12 July, 1976, leaving a son and a daughter whose husband is also a medical practitioner in Canada. Only one of the author's 3 surviving daughters, Lai Chin Yin (謹英), is living in Singapore, who retired after serving 42 years as teacher in the educational service. It is a fitting tribute to the memory of the author that four of his grandsons, two grand daughters-in-law and two grandsons-in-law are maintaining his tradition in the practising of their medical profession.

CHIN CHAN WEI

陳占偉

(Translation by The Publisher)

P.S. The name of the author, Li Peh Khai, in the Mei-hsien dialect is Lai Park Khoi,

名醫黎伯槩先生傳略

粵東梅縣，鍾靈毓秀，代有奇才，若宋芷灣黃公度之詩文，黃耐菴梁拓軒之醫學，皆膾炙人口。然黃梁之學，亦一技之長耳，若夫精通靈素，融會百家，探微抉幽，獨標新義，發揮象數之學，卓然成一家之言，而爲後人所欽式者，則伯槩黎先生尙矣！

先生諱定祥，字伯槩，原籍廣東梅縣。少聰穎，讀書異常人。年十八，補博士弟子員，旋食餼。科舉已廢，乃致力於岐黃之學。一九〇〇年，南遊星洲。翌年，值同濟醫院會考醫師，先生因送友人與考，甫進院，而門即封閉，先生不能出。院中董事，取紙筆勸其參加，及榜發，名列第一，遂任該院醫席凡五年，並自設診所于吉靈街，顏曰「通靈藥室」。診治已多，經驗益富，聲譽日隆。顧先生毫不以此而自滿，居恆手不釋卷，精益求精。目擊中醫之良莠不齊，嘗思提倡學風有以振作之。一九二九年，余巖輩主張廢除中醫，先生聞之憤慨，乃聯絡王梅亭、陳芷馨、梁少山，諸名醫，藥商胡文虎，周蘭階、黃福菴等，擬中醫中藥聯合會，並主編《醫藥月刊》至廿四期，以經費困難停刊。繼復主編《醫航》，一篇已出，海內外同道，咸以先睹爲快。中央國醫館成立，草學術大綱，徵求各地名醫批評，先生多所評議。館長焦易堂，及名醫徐相任，讀之心折，徐氏來函，有「海上同人，讀公大作，無不欽佩」等語，其爲醫林所推重如此。

先生治醫，主張中西合參稟短取長，掃除門戶之見。今者，中西結合，已見諸事實，新醫進步甚速，而先生於四十餘年前已言之，其殆先知先覺者歟。

各地名醫，如時逸人，張錫純、徐相任、陳存仁等，均與先生爲文字交。商量學術，郵書往復甚多。同濟醫院歷屆考醫，均由先生主考命題。所取多一時俊彥，輿論翕然。曾任中醫中藥聯合會主席數年，以腦溢血故，乃退休。

先生貌清癯，精神矍鑠，好客，遇同道至，必親自煮茗款客，娓娓而談，亦莊亦諧，語驚四座。生平淡于名利，而性耽著述。病中余曾多次往訪，見其右手已廢，仍以左手握管撰述，不啻有人推促而爲之者。其鞠躬盡瘁，公爾忘私之精神，令人肅然起敬。

先生長于詩，然不多作。曾記其病中讀楞嚴經有絕句云：「一榻維摩臥病身，半年冷屋作閒人。自慚虛妄多歧路，祇向船師問一津」，語殊哀感。

遺著甚多，吾吳師錫璜，嘗序其《醫科象數理化通論》，由哲嗣寬裕世兄梓以行世。今雲樵教授，復爲之編次《醫海文瀾》四集，並詳加校注，兩美相合，亦醫林不朽之盛事也。

先生卒于一九四三年二月十一日，享壽七十有二。夫人張氏柔蓀，相夫教子，以賢德著稱，惜先于一九三六年五月廿三日逝世，享壽六十有二。生六男六女，二男早夭，餘均受高深教育，學有專長。長子寬裕，業銀行，媳張淑瑤，有孫四人，除次孫明慶業電氣工程及孫媳謝佳容（星大理學士）執教英校外，長孫明德及孫媳郭開梅，三孫明恩及孫媳方知今，季孫明惠，皆經澳洲深造，執業西醫。次子興裕，英年罹疾，不幸早逝。三子朋裕，五年前去世，遺孫上達，亦業西醫，孫女秀珍適西醫葉俊逸，寡媳蕭麗玉。季子羣裕，本亦懸壺爲西醫，不意最近病逝。寡媳林素心，孫女美蘭適西醫沈偉林。先生後人執業西醫者多達九人，均能克紹祖志，斐聲於時，誠可謂杏林世家也。六女已逝者三人，二人留國內，均已年邁，惟四女謹英長居星洲，適陳君浩芳，嘗執教南洋女子中學達四十二年之久，現已榮休頤養。先生玉樹滿庭，蘭桂騰芳，殆善昌之徵歟？

陳占偉

鶴、先生抱璞守貞，儒術
漸與華章，英中西互貫，
大道以明著述，繁富廣也。
大成

伯樂黎老先生德贊

吳錫謙題

漢

文書

