

国际卫生组织标准词汇
中医药大学专业英语教材

University Textbooks for TCM Education

中医基础

TCM Basics



黑龙江科学技术出版社

中医药大学专业英语教材
University Textbooks for TCM Education

中医基础

TCM Basics

主编 刘 明
主审 程 伟

黑龙江科学技术出版社
中国·哈尔滨

图书在版编目(CIP)数据

中医基础/刘明主编. —哈尔滨:黑龙江科学技术出版社,2008.12

ISBN 987-7-5388-5975-1

I. 中… II. 刘… III. 中医医学基础—中医学院—教材
IV. R22

中国版本图书馆CIP数据核字(2008)第190768号

责任编辑 张日新

封面设计 刘洋

中医基础

ZHONG YI JI CHU

主编 刘明

主审 程伟

出版 黑龙江科学技术出版社
(150090 哈尔滨市南岗区湘江路77号)
电话(0451)3642105 电传3642143(发行部)

印刷 黑龙江省教育厅印刷厂

发行 黑龙江科学技术出版社

开本 787×1092 1/16

印张 19

字数 380000

版次 2009年1月第1版·2009年1月第1次印刷

印数 1-1000

书号 ISBN 978-7-5388-5975-1/R·1537

定价 38.00元

编 委 会

主编 刘 明

主审 程 伟

编者

刘 明	(黑龙江中医药大学)
张晓军	(哈尔滨工程大学医院)
富羽翔	(哈尔滨市中医医院)
郭宏伟	(黑龙江中医药大学)
李宝琴	(黑龙江中医药大学)
苗钱森	(黑龙江中医药大学)
王振生	(哈尔滨求精生物工程有限公司)
唐启盛	(北京中医药大学)
张 壮	(北京中医药大学)
段有超	(双鸭山市中医院)
刘义楠	(哈尔滨誉恒药业股份有限公司)

序

中医已经迈向世界,正在国际化,越来越多的国家已经或正在承认中医。很多国家设立了中医院校,我们用英语与各国进行中医知识交流。掌握标准中医英语是每个中医人员走向世界的关键一步。

中医专业英语和其他专业英语一样,需要公共英语基础,而我国中医院校学生的公共英语基础已经可以入校后就能开始学习医学英语。医学英语不该是解决学生基础语法的学科,他们需要知道的是医学英语的特点。

现在已有很多英文版的中医书籍出版,但在用词上非常混乱。一个中医术语在不同的中医书中所用英语词汇不同,使读者感到迷茫,给中医专业人员之间的交流带来了障碍,其根本原因是没有中医英语标准词汇可循。

国际卫生组织(WHO)于2008年发表了国际标准传统医学词汇(WHO International Standard Terminologies on Traditional Medicine in the Western Pacific Region),其中主要是中国传统医学词汇。至此,以往出的英文版中医书籍所用的非标准词汇不可再用。例如,中医特别常见的词“脏、腹”,几乎所有的英语中医书籍都译为 Zang - viscera, fu - viscera, 而国际标准中医英语则是 viscera, bowels。“三焦”一词的英语翻译则更是混乱,有的采用汉语拼音 San - Jiao, 有的翻译成 tri jiao, 还有的翻译成 triple burners 等等,而国际标准中医英语则用了 triple energizer。因此,为使我国中医专业人员掌握标准中医英语,我们编写了英文版《中医基础》这本教材。本书以全国高等中医院校规划教材《中医基础理论》为主要参考书,全部采用了WHO国际标准传统医学词汇,可使中医专业人员和学生在专业英语学习过程中有章可循。

主编根据在美国和国内的多年工作和教学经验,参考国内外学习和考试大纲,与编委们一起编写了这本教科书。富羽翔先生撰写了第七章和第八章(相当于10万余汉字),张晓军先生撰写了第二章和第三章(相当于10万余汉字),刘明先生撰写了第四章和第六章(相当于9万余汉字)。

对于中国学生和中医工作者来说,中医知识的学习是通过汉语实现的。中医英语的学习主要是中医英语词汇的学习和怎样用英语在医学领域里沟通。因此每个单元后设了以中医词汇学习为主的练习题。

在本书的编写过程中受到了很多专家的指教,其中包括黑龙江中医药大学副校长孙忠仁,黑龙江中医药大学研究生院院长谢宁,在此表示由衷的感谢。

书中一定有不足之处。恳请各界人士指教。以便下一版中改进。

刘 明
2008年12月

目 录

Introduction 绪论

- | | | |
|--|--------------------|---|
| 1. The concept of TCM | 中医的概念 | 1 |
| 2. The formation and development of TCM theoretical system | 中医理论系统的形成和发展 | 1 |
| 3. Characteristics of TCM | 中医的特色 | 3 |

Chapter One 第一章

Essential qi theory, yin – yang theory, and five phase theory

精气学说, 阴阳学说, 五行学说

- | | | |
|--|------------------|----|
| I. Essential qi theory 精气学说 | 9 | |
| 1. Concept | 概念 | 9 |
| 2. The application of essential qi theory in TCM | 精气学说在中医的应用 | 10 |
| II. Yin – yang theory 阴阳学说 | 11 | |
| 1. The formation of yin – yang theory | 阴阳学说的形成 | 11 |
| 2. The concept of yin and yang | 阴阳的概念 | 12 |
| 3. The characteristics of yin and yang | 阴阳的特性 | 12 |
| 4. The relationship of yin and yang | 阴阳的关系 | 13 |
| 5. The application of yin – yang theory in TCM | 阴阳学说在中医的应用 | 18 |
| III. Five phase theory 五行理论 | 23 | |
| 1. The concept of the five phase theory | 五行理论的概念 | 23 |
| 2. The relationship of five phases | 五行的相互关系 | 26 |
| 3. The application of the five phase theory in TCM | 五行理论在中医的应用 | 29 |

Chapter Two 第二章 Viscera and bowels 脏腑

- | | | |
|---|---------------|----|
| I. General 概述 | 35 | |
| 1. Concept of visceral manifestation theory | 脏象学说的概念 | 35 |
| 2. Formation of visceral manifestation theory | 脏象的形成 | 36 |

3. Characteristics of visceral manifestation theory	脏象学说的特点	37
4. Physical characteristics of the five viscera, six bowels and extraordinary organs	五脏,六腑,奇恒之腑的特点	38
II. Five viscera 五脏		40
1. The liver	肝脏	40
2. The heart	心脏	46
3. The spleen	脾脏	51
4. The lung	肺脏	55
5. The kidney	肾脏	61
III. Six bowels 六腑		69
1. The gallbladder	胆	69
2. The stomach	胃	70
3. The small intestine	小肠	72
4. The large intestine	大肠	72
5. The urinary bladder	膀胱	73
6. The triple energizers	三焦	74
IV. Extraordinary organs 奇恒之腑		76
1. The brain	脑	76
2. The uterus	女子胞	77
3. The vessels	脉	78
4. The bone	骨	79
5. The marrow	髓	79
V. The relationships between the viscera and the bowels 脏腑之间的关系		80
1. The relationships between the viscera	脏与脏之间的关系	80
2. The relations between viscera and bowels	脏与腑的关系	87
3. Relations among the bowels	腑与腑之间的关系	90
4. The relations between viscera and extraordinary organs	脏与奇恒之腑的关系	90

Chapter Three 第三章

Essence, qi, blood, spirit, fluid and humor 精,气,血,神,津液

I. Essence 精		94
1. Concept	概念	94
2. Formation of essence	精的生成	94
3. The physiological function of essence	精的生理功能	95
II. Qi 气		97
1. Concept of Qi	气的概念	97

2. Formation of Qi	气的生成	98
3. Movements of qi and their patterns	气的运动及其形式	99
4. Physiological functions of qi	气的生理功能	101
5. Classification of qi	气的分类	102
III. Blood 血		108
1. Concept of blood	血的概念	108
2. Blood generation	血的生成	108
3. Blood circulation	血液循环	109
4. Physiological functions of blood	血液的生理功能	110
IV. Fluid and humor 津液		111
1. Concept of fluid and humor	津液的概念	111
2. Metabolism of fluid and humor	津液的代谢	111
3. Physiological functions of body fluids	津液的生理功能	113
V. Relationship among essence, qi, blood and body fluids 精气血津液之间的关系		115
1. Relations between essence and qi	精与气的关系	115
2. Relations between qi and blood	气和血的关系	116
3. Relationship between qi and body fluids	气与津液的关系	117
4. Relationship between blood and body fluids	血和津液的关系	118
VI. Spirit 神		119

Chapter Four 第四章 Meridian and Collateral 经络

I. Compositions of the meridian system 经络系统的组成		121
1. Meridian vessel	经脉	121
2. Collateral vessel	络脉	122
3. Twelve meridian sinews	十二经筋	123
4. Twelve coetaneous regions	十二经皮	124
II. Twelve regular meridians 十二正经		128
1. Nomenclature	命名方法	128
2. Circulating directions and the rules of connection	走向和交接规律	130
3. Rules of distribution	分布规律	132
4. Exterior - interior linkage	表里联系	133
5. Flowing order	流注次序	134
6. The courses of the twelve meridians	十二经脉的循行	134
III. Eight extra meridians 奇经八脉		148
1. The functions of eight extra meridians	奇经八脉的功能	148
2. The courses of eight extra meridians	奇经八脉的循行	149

IV. The physiological functions of meridians and their applications

经络的生理功能和应用	158
1. The physiological functions of meridians and collaterals 经络的生理功能	158
2. Application of meridian and collateral theory 经络理论的应用	160

Chapter Five 第五章 Constitution 体质

I. Physiological basis of constitution 体质的生理基础	163
1. The relations of constitution with viscera and bowels, meridians and collaterals,	163
2. The main factors in making up a constitution 体质的构成因素	165
3. The factors affecting constitution 影响体质的因素	165
II. Classification of constitution 体质的分类	168
1. Harmonious constitution 阴阳平和质	168
2. Abnormal constitutions 不正常体质	168
III. The application of constitution theory 体质理论的应用	169
1. Constitution and life nurturing 体质与养生	169
2. Constitution affecting the occurrence and change of diseases 体质影响疾病的发生和变化	169
3. Constitution and diagnosis 体质和诊断	169
4. Constitution and treatment 体质与治疗	169

Chapter Six 第六章 Cause of disease 病因

I. External causes of diseases 外感病因	173
1. Six Excesses 六淫	173
2. Pestilential qi 疠气	180
II. Internal causes of diseases 内伤病因	183
1. Seven emotions 七情	183
2. Improper diet 饮食失宜	186
3. Overstrain and over ease 劳逸失度	187
III. Pathological products 病理产物	190
1. Phlegm - retained fluid 痰饮	190
2. Static Blood 瘀血	194
3. Calculus 结石	196
IV. Other causes of diseases 其他病因	198
1. Traumatic injury 外伤	198
2. Parasite 寄生虫	199

3. Congenital factors	先天因素	201
4. Toxin	毒邪	201
5. Drug	药物	202

Chapter Seven 第七章 Mechanism of disease 病机

I. Exuberance and debilitation of pathogenic or healthy qi 邪正盛衰	203
1. The relations of exuberance and debilitation of pathogenic or healthy qi with disease occurrence 邪正盛衰与发病的关系	203
2. The relations of exuberance and debilitation of pathogenic or healthy qi with syndromes of deficiency and excess 邪证盛衰与虚实病机的关系	206
3. Prognosis is related with the struggle result of pathogenic and healthy qi 邪正盛衰与疾病转归的关系	208
II. Yin - yang disharmony 阴阳失衡	211
1. Abnormal exuberance of yin and yang 阴阳偏胜	211
2. Abnormal debilitation of yin or yang 阴阳偏衰	211
3. Mutual damage of yin and yang 阴阳互损	213
4. Yin - yang conversion 阴阳转化	213
5. Yin - yang repulsion 阴阳格拒	214
6. Yin or yang collapse 阴阳亡失	214
III. Mechanism of exterior and interior diseases 表里病机	217
1. Exterior diseases 表病	217
2. Disease at half - exterior half - interior 疾病在半表半里	218
3. Interior diseases 里病	218
3. Due diseases of exterior and interior 表里俱病	219
IV. Mechanism of cold and heat diseases 寒热病机	222
1. Cold diseases 寒病	222
2. Heat diseases 热病	222
3. Cold - heat complex 寒热错杂	223
4. Cold and heat repulsion 寒热格拒	223
V. Disorders of essence, qi, blood and body fluids 精气血津液失常	225
1. Essence Disorder 精的失常	225
2. Qi Disorder 气的失常	225
3. Blood disorder 血的失常	227
4. Metabolic disorder of body fluids 津液代谢失常	228
5. Disharmony among essence, qi, blood and body fluids 精气血津液关系失调	229
VI. Mechanism of visceral and bowel diseases 脏腑病机	235

1. Mechanism of disease of five viscera	五脏病机	235
2. Mechanism of six bowel diseases	六腑病机	255
3. Mechanism of extraordinary organ diseases	奇恒之腑病机	261
4. Relationship disorders of viscera and bowels	脏腑关系失常	262
V. Five Internal pathogens 内生五邪		270
1. Internal wind	内风	270
2. Internal cold	内寒	271
3. Internal dampness	内湿	271
4. Internal dryness	内燥	271
5. Internal fire (internal heat)	内火(内热)	272
VI. Mechanism of six meridian diseases 六经辨证		273
VII. Mechanism of defense, qi, nutrient and blood diseases 卫气营血辨证		274

Chapter Eight 第八章

The principles of disease prevention and treatment 疾病的预防和治疗原则

I. Prevention 预防		277
1. Prevention of occurrence of disease	未病先防	277
2. Preventing disease transmission and development	防止疾病的传播和发展	279
3. Preventing disease recurrence	愈后防复	280
II. Therapeutic principles 治则		281
1. When to treat the root and the tip	标本缓急	281
2 Reinforce healthy qi and eliminate pathogenic factors	扶正祛邪	283
3. Regulating yin and yang	调整阴阳	285
4. Regulating qi and blood	调理气血	286
5. Routine treatment and paradoxical treatment	正治与反治	287
6. Three correspondences	三因制宜	289

Introduction 绪论

1. The concept of TCM 中医的概念

TCM is a science that originated and developed in China through a long period of time. It belongs to natural science. It has its unique theories and rich experience. TCM, during its more than 2000 years development, influenced by the ancient philosophy of materialism and dialectic method of analysis, emphasizes that structure and function are inseparable, energy and matter are inseparable, form and spirit are inseparable. TCM, takes holism as a guide line, takes visceral and bowel's physiology and pathology and meridian and collateral's physiology and pathology as basis, "syndrome differentiation and treatment" as treatment characteristic, studies human life rule as well as the laws in occurrence, development, prevention and treatment of diseases, studies the ways of improving health and extending the life span, such as life nurturing, rehabilitation, etc. . TCM is a unification of theory and practice and is a life science with Chinese feature.

2. The formation and development of TCM theoretical system 中医理论系统的形成和发展

1) Historic background 历史背景

The formation of TCM theory dates back to the Spring and Autumn Period and Warring States in the history of China. This period was a time of separation between the kingdoms, resulting in the remarkable development of politics, economy, science and culture. Hundred schools of thought freely strive, great academic thoughts emerged, and dialectical ideology of yin and yang and five phase theory became public, due to the decrease of totalitarian and the drastic social change. During this period of time favorable conditions were met for the formation of the theories of TCM. After that, Chinese medical practitioners have continually been working on improving and updating the great science.

2) Long - term accumulation of medical experience 长期医学经验积累

Long - term accumulation of medical experience provides the practical foundation for the development of TCM theories. Chinese medicine study has progressed steadily throughout the history, accumulated a great deal of experience and had a lot of discoveries. Chinese medical practitioners recorded their achievement for themselves and for the next generations. The medical terms appeared during Shang Dynasty on tortoise shell. Some of the terms are diseases such as scabies, tympanites, dental caries, and some terminologies are symptoms such as tinnitus, diarrhea, and insomnia; however most of the diseases were named with affected body part during that time, for instance, head disease, eye disease, ear, nose,

and skin disease.

During Western Zhou Dynasty, Spring and Autumn Period and Warring States, man had some understanding of the nature of disease through their experience. The Mountain and Sea Classic recorded 38 types of diseases out of which 23 were given medical terms such as jaundice, blockage, abdominal masses, scabies, rabies, epidemic diseases etc.. According to incomplete figures, in the Book of Changes, the Book of History, the Book of Odes and 13 other classics, ancient Chinese people recorded over 180 kinds of diseases and symptoms. Chinese medical practitioners improved TCM throughout of the history and recorded their improvement in many medical books, such as Huangdi's Internal Classic, Classic Difficult Issues, Treatise on Cold Damage and Miscellaneous Diseases, Essentials of Internal Classic.

3) Infiltration of ancient natural sciences 古代自然科学的渗透

The development of different natural sciences is always interrelated. They promote and benefit each other and the development of TCM is achieved with the affects of the ancient science and technology of China as well. For example, the development of astronomy, the calendar, meteorology, agriculture, mathematics, etc. laid a solid foundation for the formation of the theories of TCM.

4) Influence of ancient philosophy 古代哲学的影响

TCM possesses profound philosophical origin. When systematizing long term medical experience, ancient doctors purposely applied ancient materialistic dialectical viewpoints, such as the theory of essence and qi, theory of yin and yang, five phase theory, and so forth. This application transformed scattered and fragmented medical experience into a systematic and complete system. The basic theory of traditional Chinese medicine was thus gradually formed through inducing, summarizing, analyzing, and synthesizing.

The formation of the theoretical system of TCM was shown on the first publication of the Huangdi's internal Classic. The book summarized the medical achievements and clinical experiences of TCM during the Spring and Autumn Period and Warring States Period. This book established the theoretical basis and principle of TCM and many ideas in the book are from the achievements of astronomy, biology, calendar, geography, anthropology, psychology and ancient philosophy. The theoretical system is still guiding the clinical practice of TCM today.

Through the theories of essence and qi, yin and yang, and five phases, the Internal Classic explained the laws of life, and the unity of the body with the natural world. It provides a systematic discussion of anatomy, viscera and bowels, meridians, physiology, pathology as well as diagnosis, prevention, and treatment of diseases. The Internal Classic was considerably advanced for its time and contributed great deal to medical field in the world. The skeletal description as well as those of the blood vessels, morphology of internal organs, circulation, and blood physiology is still important today.

Great progress has been made in the development of TCM through the history of China. Within the last 40 years. There has been an enhancement in the systematization, and research on the basic theories of TCM. The application of modern science and technology towards the understanding of Chinese medical theories have displayed remarkable achievements in such areas as the nature of yin deficiency and yang deficiency, the essence of kidney and spleen, meridians, etc.. Great interest in TCM has been aroused in medical field both at home and abroad. The continuing development of the basic theory of TCM will

facilitate the development of entire TCM and modernize its theoretical system.

3. Characteristics of TCM 中医的特色

TCM is a science that deals with anatomy, physiology and pathology of human body. It deals with prevention, diagnosis and treatment of diseases. After long - term medical practice and revision, thousands of years of clinical experiment and improvement, Chinese medical workers evolved TCM into a unique medical theory system with very special ways of diagnosis and treatment. The characteristics of TCM are holism and syndrome differentiation and treatment.

1) Holism 整体观

Holism is one of the philosophical ideas regarding the human body as an organic whole, which is integrated with the external environment. The holism refers to the integrity of human body itself and integrity of human body, nature and social environment. The holism therefore includes two aspects. Firstly, the body itself is an organic whole. This viewpoint is applied within the study of the physiology and the pathology of the body, and in the diagnosis and treatment of diseases. Secondly, human body and the natural world is an organic whole as men rely on nature and human activities affect nature.

A. Integrity of human body 人体的整体性

TCM holds that human body possesses viscera and bowels, constituents, sense organs and so on. They interrelate, coordinate and interact one other to perform and maintain their physiological functions and body activities. Human body consists of five viscera centered five systems and the five physiological systems, the heart system, the liver, the spleen, the lung and the kidney system, work together to carry out their physiological functions. They respectively connect with six bowels, the five constituents, the sense organs and their orifices through the net work of meridians.

A) Physiological aspect 生理方面

According to TCM, the five viscera and six bowels are linked by tissues such as skin, muscles, vessels, sinews, bones and meridians, and in the same way, viscera and bowels are connected with such organs as the mouth, nose, tongue, eyes, ears, external genitalia, and anus as well. Together these tissues and organs form a unified whole, coordinating their functional activities.

Take the liver as an example. The liver is internally - externally related with the gallbladder (one of the six bowels), dominates the sinew (one of the five constituents), opens at the eyes (one of the five sense organs), and manifests on the nail (one of the five outward manifestations). The liver also connects with other viscera as shown in five phase theory. Since the liver pertains to wood, the heart pertains to fire and the lung to metal according to the five phases, physiologically liver - wood can engender heart - fire, and lung - metal can restrain the liver - wood. It is the same with other viscera. For example, the spleen is internally - externally related with the stomach, dominates muscle and limbs, opens into the mouth, and manifests on the lips. Food reception, digestion, absorption, transmission and excretion are accomplished by the coordination and cooperation of the stomach, gallbladder, small intestine, spleen, liver, and large intestine. The functional activity of each of the viscera is not isolated, but rather is a part of the body's integral functional activities. In other words, the physiological activity of each viscus has an inter - coordinating and interacting relationship. According to TCM theory, the body organs and tissues

form five inter – depending, inter – coordinating and interacting functional systems. Human body has five viscera as its center, internally link together among them and with bowels, and externally connects with five constituents and five sense organs. However, the concept of the five physiological functional systems is different from the circulatory, respiratory, digestive, reproductive, and urogenital systems of Western medicine.

B) Pathological aspect 病理方面

TCM not only explores the physiological activities of the body from the view of the holistic concept, but studies diseases from organic whole as well. TCM examines the holistic pathological reactions caused by disordered organs or tissues. Because an affected organ or tissue is a part of the whole body, the pathological change in particular place of the body always affects physiological function of the whole body, affects the body yin and yang, qi and blood.

Generally speaking, TCM applies yin and yang theory, five phase theory, visceral manifestation theory, meridian theory, etc., to analyze and generalize the holistic reaction. It reveals the disease transmitting order in viscera and bowels as shown in five phase theory. For instance, liver diseases may affect gallbladder (a bowel) as they form external and internal relation, and liver diseases also affect the spleen as it overwhelms the spleen when the liver is hyperactive; therefore, a patient suffers from liver disorder may have digestive diseases, such as abdominal distention and poor appetite. Pathological changes in viscera and bowels can be reflected on the body surface through meridians and collateral connections, and vice versa. Meridians and collaterals also serve as channels for disease transmission between viscera, between viscera and bowels, and between bowels, etc. For example, dryness – heat causes damage to the lung, if the situation is not controlled properly, the dryness – heat can cause large intestine heat bind, giving rise to dryness and constipation, due to the fact that the lung and the large intestine are externally and internally related by the meridians and collaterals.

C) Diagnostic and therapeutic aspects 诊断和治疗方面

Human body is an organic whole and exterior and interior of the body are organically connected, an interior pathological change is usually manifested on the exterior of the body. Therefore, based on holism, through the four examinations of TCM (e.g., inspection, listening and smelling, inquiry, and palpation) physicians can give correct diagnosis and proper treatment. By gathering symptoms and signs, a physician can reveal which internal organ is impaired, and then proper treatment can be applied.

The tongue and pulse are extremely important in diagnosing and treating diseases in TCM. The tongue links to five viscera directly or indirectly through meridians and collaterals, and all visceral qi passes the pulse. The tongue is the messenger of five viscera and six bowels because the heart opens into the tongue, the stomach connect up to the tongue, the spleen meridian spreads in the base of the tongue, the heart meridian connects itself to the tongue root, and the collateral branch of the kidney and the liver meridian link up to the tongue. The condition of the pulse reflects the situation of the viscera and bowels due to the fact that the pulse can reflect the condition of the organs the condition of qi and blood, etc. In order to properly treat an organ which is in disorder, one should not only concentrate on treating that specific organ but also pay attention to other associated organs or even the whole body in order to get the best curative effect.

B. Integrity of human body and natural world 人体和自然世界的整体观

Not only is the body itself an organic whole, but the body and natural world own the integral relationship as well. The natural environment is the material basis for human survival. The change of the natural world always has direct and indirect impact on human body as human body has to live in the natural environment. The integral relationship between the body and the natural world is mainly manifested in the following aspects.

A) The physiological aspect 生理方面

Man is born by receiving qi from the universe and has to adapt to it. This adaption is not a static one, but a dynamic one. Four seasons correspond with functions of the five viscera. That is to say, the climates of the four seasons can nourish, promote, and adjust the functions of the viscera. For example, liver qi corresponds with spring, heart qi with summer, lung qi with autumn, the kidney with winter, the spleen qi with late summer, etc.; therefore, lung diseases can be more easily cured in autumn and kidney diseases can be more easily cured in winter.

The activities of human body must be in correspondence with the climate. The weather of different seasons exerts influence on the body, and human being has to do things in accordance with the seasons. Spring pertains to wood, and the weather is warm; summer pertains to fire, and the weather is hot; late summer corresponds to earth, and the weather is damp; the autumn pertains to metal, and the weather is dry; and the winter corresponds to water, and the weather is cold. Under the influence of these climatic changes, the body makes corresponding changes. On cold days in winter, the sweat pores close and the body water goes downward into the bladder to form urine, because this way, the body does not lose heat through sweat pores but uses the heat to warm the body. In summer, more interstices open for the body to adjust the body temperature by perspiration. But if one does not follow the nature change and wears heavy clothes in summer, the sweat pores will open too many, and the person will perspire abnormally, surely causing illness.

In addition, TCM believes that qi and blood also adapt themselves according to the change of day and night, or morning and evening. Yang qi begins to be active at day break, reaches its peak at noon, and declines in the afternoon and at sunset; yin qi is exuberant during the night. TCM holds that one falls asleep when yang qi goes into the interior at night time, which reflects the adaptive changes of physiological activities of the body in response to varying times of the day.

B) The pathological aspect 病理方面

According to the holistic concept, the interaction of the body and the natural world reflects pathologically as well.

Nature and people exist as a whole, weather affects people's health and people have to take care of themselves according to the weather. Abnormal weather, such as six excesses, causes diseases. For instance, winter is supposed to be cold, but if there are some abnormal warm days in winter there will be many people sick. Six excesses (the six climatic pathogenic factors, or excessive wind, cold, summer heat, dampness, dryness, and fire) cause diseases. Normal climate benefits people as people can get food year after year and get sun shine day after day. If one does not follow the rule and wears summer clothes in winter, surely the person will get sick.

Frequently encountered diseases vary in different seasons. Generally speaking, epidemic febrile diseases often occur in spring; summer – heat invades the body in summer months; dysentery and diarrhea mostly

occur in late summer and autumn; while external cold attacks the body often in winter.

The state of yin and yang changes between day and night, yang is exuberant during the day and yin is exuberant during the night, therefore the state of illness varies around the clock. Usually patient condition is better during day time and worse at night.

C) Diagnostic and therapeutic aspects 诊断治疗方面

Cold contraction is mostly seen problem in winter, heat attack usually happens in summer and dryness invades body often in autumn; northeast of China is dry and cold, so people there tend to get cold and dryness attack; the weather in south of China is humid and hot, therefore people in the south are apt to get dampness - heat disease. When prescribe medicinals, physicians need to take the climate condition into account to best treat their patients. The medicinal selection for treatment should be in accordance with the law of integrity of internal and external conditions of the body. Disease treatment should vary in accordance with different environments, seasons, and patients in order to achieve the goal of eliminating pathogens and body recovery.

2) Syndrome differentiation and treatment 辨证论治

Syndrome differentiation and treatment is another feature of TCM, and represents the application of TCM theories in clinical practice. It includes the diagnosis of TCM syndromes and disease treatment, through comprehensive analysis of symptoms and signs which have implications of the cause, nature and location of the illness and the patients' physical condition, and through choosing formula and medicinals according to their nature.

Syndrome differentiation refers to syndrome recognition by studying, analyzing and inducing the relevant information, or symptoms and signs, gathered from the four examinations. Treatment involves establishing the appropriate therapeutic principle and method, medicinal prescription and the way of how to process the medicinals prescribed according to the syndrome of a specific patient. Syndrome differentiation is the most important step in treating patient, while treatment is method of curing diseases. Syndrome is different from symptom and sign. Syndrome is the generalization of the body's physiological reaction and pathological change caused by a disease at certain stage in the course of its development, such as syndrome of heat harassing the heart spirit, syndrome of deficiency fire flaming upward, syndrome of yin deficiency and blood stasis. Symptom is a subjective indication of a disorder or disease, such as pain, nausea or weakness while sign is the objective indications of a disease. Symptoms may be accompanied by objective signs of a disease such as abnormal laboratory test results or findings during a physical examination. A syndrome reveals the nature of a disease, and can serve as the grounds for determining therapeutic methods and prescribing medicinals. Syndrome is different from disease as well. A disease is a pathological condition of a body part, an organ, or a system resulting from various causes which give rise to yin yang disharmony, such as infection, genetic defect, or environmental stress, and characterized by an identifiable group of signs or symptoms; pneumonia is a disease, common cold is a disease.

Treatment has to be based on syndrome differentiation. One disease may show several different syndromes during the course of the disease, and conversely, different diseases may exhibit the same syndrome in the course of their development. Thus, TCM may treat different diseases with the same method, and the same disease may have to be treated with different methods at different stage of a disease, patient condition, etc. For example, in the initial stage of measles, a therapy of expelling the pathogenic factor