



· 中华传统医学文化教育与普及丛书 ·

中医名言

汉英对照

郑湘瑞·主编

郭先英·李蕾·主译

许二平·中文主审

张加民·英文主审

Mottos of Traditional Chinese Medicine



东南大学出版社
SOUTHEAST UNIVERSITY PRESS



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· 南京 ·

内 容 简 介

《中医名言》精选了历代中医名家的名言，涉及医德医风、天人相应、阴阳五行、医之大道、病因病机、临床各科、望闻问切、治法治则等八个方面，既反映了名医大家的理论探索，更证明了中国历史上名医大家的实践成就，从而从另一角度帮助读者进一步深入理解中医。《中医名言》中许多隽永的句子直至今天依然闪烁着智慧的光芒，对于快节奏、身心俱劳的现代人仍大有裨益。

本书适用于从事中医学习、研究及对中医或中国传统文化有兴趣的人员，也可作为汉语国际教育、来华外国留学生及中国传统文化推广的教材使用。

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主 编	郑湘瑞	责任编辑	刘 坚
主 译	郭先英 李 蕾		
电 话	（025）83793329 QQ: 635353748	邮 箱	liu-jian@seu.edu.cn
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人类在漫长的发展进程中创造了丰富多彩的文明,中华文明是世界文明多样性、多元化的重要组成部分,对世界文明进步产生了积极影响。中医药是中华优秀传统文化的典型代表,强调道法自然、天人合一、阴阳平衡、调和致中,体现了中华文化的内核。中医药还提倡“辨证论治”,“仁心仁术”,更丰富了中华文化内涵,为中华民族认识和改造世界提供了有益启迪。

中医药的文化内涵和学术价值也越来越为世人接纳和认可。目前已有 130 个中医药类项目列入国家级非物质文化遗产代表性项目名录,“中医针灸”列入联合国教科文组织人类非物质文化遗产代表作名录,《黄帝内经》和《本草纲目》入选世界记忆名录。屠呦呦因发现“青蒿素——一种用于治疗疟疾的药物”,荣获 2011 年美国拉斯克临床医学奖和 2015 年诺贝尔生理学或医学奖。因将传统中药的砷剂与西药结合而显著提高急性早幼粒细胞白血病的疗效,王振义、陈竺获得第七届圣捷尔吉癌症研究创新成就奖。

在“一带一路”背景下的今天,中医药文化的国际发展尤其引人瞩目。然而这套丛书的目的不在于把中医药文化拿出去给世人看,乃是邀请世人走进中医药的世界,一起来领略天覆地载、万物悉备中的春生夏长、秋收冬藏、君臣佐使、浮沉升降,体味在这个古老的东方国度里某些生活态度和思维方式何以形成,人们与自然如何彼此相应。

这套丛书共分四册:《中医理论》将带你进入中医药独特的思维方式和理论体系中。在这里,你将认识一对对概念,如天与地、上与下、内与外、昼与夜、明与暗、寒与热、虚与实、散与聚,既相互对立,又在此消彼长中获得动态的平衡。你也将领略金木水火土之间的运动变化、相生相克,以及五行如何从五种具体物质中抽象出来,上升为哲学的理性概念。在这里,心为君主,肺为相傅,肝为将军,脾胃为仓廪之官;在这里,你会看到有形的五脏和无形的经络;你将看到中医如何“视其外应,测知其内”,并学会如何“顺时摄养”,保持机体内外环境的协调统一。

《中医名言》是历代名家名言的集锦,许多隽永的句子今天依然闪烁着智慧的光芒。这里有丰富的医学人文思想:“医,仁术也。仁人君子,必笃于情。”无恒德者,不可以作医。也有对生命的尊重:“人命至重,有贵千金,一方济之,德逾于此。”许多名言简洁而练达,言有尽而意无穷,有种不可言说的美感:坚者削之、客者除之、劳者温之、结者散之、留者攻之、燥者濡之、散者收之、损者温之、逸者行之、惊者平之、微者逆之、甚者从之……

《中医名家》对历代名医进行了介绍,包括生平简介、医学贡献、学术思想以及趣闻轶事等等,使读者从更加直观具体的角度来了解中医学的思想,而且每个医家各有所长,如清朝叶桂所言“内伤必取法乎东垣”(《叶氏医案存真》)。你在这里会深入了解很多名医,如孙思邈、华佗、扁鹊、张仲景、王叔和、葛洪等,也会结识一些普通人不太熟悉但是有过突出贡献的医生:薛己、缪希雍、喻昌等。有些是宫廷御医,有些却游走于民间市井街巷,有些出身名门,有些家境贫寒,他们以高尚的医德和精湛的医术使他们的影响超越了时代和国界。

《中医名著》对有代表性的历代中医典籍的主要内容、学术思想做了整理。其中,《黄帝内经》是中医理论体系的奠基之作,被奉为“医家之宗”;《伤寒杂病论》是我国医学在临床方

面获得迅速发展的一个重要标志。你还将看到我国第一部医学百科全书——《千金方》，中医第一部临床急救手册——《肘后备急方》，最早的针灸学专著——《针灸甲乙经》，我国现存最早的药理学专著——《神农本草经》，中医关于药物炮制的第一部专书——《雷公炮炙论》，以及几百年来令医学界争论不休的《医林改错》……

没有任何一门学科的语言像中医语言一样有如此丰富的修辞：逆水行舟、闭门留寇、滋水涵木、提壶揭盖、釜底抽薪；治上焦如羽，非轻不举；治下焦如权，非重不沉。

也没有哪门学科的术语具备如此和谐的音节和对仗的词语：盛者责之，虚者责之；郁火宜发，实火宜泻；发表不远热，攻里不远寒；攻不可以收缓功，补不可以求速效。

中医哲学的深邃思想也体现在字里行间，在望闻问切、理法方药中，往往有更多哲理的意蕴：天地之理，有开必有合；用药之机，有补必有泻；见病医病，医家大忌；急则治其标，缓则治其本。

在这个世界里，万物是彼此关联的：寒极生热，热极生寒；乙癸同源，肝肾同治；有诸内者，必形诸外。

在这个世界中，人与天地自然的关系是和谐的，人们日出而作，日落而息。阴阳自和者，必自愈。

在这个世界里，医生不只是医生，可以是统帅千军的将领，因为“用药如用兵”。善用兵者，必先屯粮；善治邪者，必先养正。其高者，因而越之；其下者，引而竭之；其在皮者，汗而发之；其慄悍者，按而收之；其实者，散而泻之。用补之法，贵乎先轻后重，务在成功；用攻之法，必须先缓后峻，及病则已。

在这个世界里，并非有病的人才需要医生，也并非能治病的人就是最好的医生，因为圣人“不治已病治未病，不治已乱治未乱”。病也远不仅仅出于风、寒、暑、湿、燥、火，还有喜、怒、忧、思、悲、恐、惊。

虽然中医是崇尚经典的：医之为书，非《素问》无以立论，非《本草》无以主方。然而这套丛书的目的绝不在于怀旧或尚古，而在于启发我们今天的生活，因为“善言天者，必有验于人；善言古者，必有合于今；善言人者，必有厌于己。”

“未医彼病，先医我心。”今天的社会充满了浮躁和喧哗，亲爱的读者，在走近这套丛书的时候，请先预备一颗安静的心。有医术，更要有医道。术可暂行一时，道则永远流传。这套丛书未必要培养高明的医者，但其中蕴含的生命哲理或能伴你一生。

李照国

于2017年8月

Preface

Humanity has created a colorful civilization in the long course of development, and the civilization of China is an important component of the diverse world civilization, producing a positive impact on the progress of human civilization. TCM is the epitome of traditional Chinese culture. Applying such principles as “man should observe the law of nature and seek for the unity of the heaven and humanity”, “yin and yang should be balanced to obtain the golden mean”. TCM embodies the core value of Chinese civilization. TCM also advocates “syndrome differentiation and treatment”, and “mastership of medicine lying in proficient medical skills and lofty medical ethics”, which enriches Chinese culture and provides an enlightened base for Chinese to study and transform the world.

TCM’s cultural connotation and academic value are increasingly gaining acceptance around the world. Up till now, 130 TCM elements have been incorporated into the Representative List of National Intangible Cultural Heritage, with TCM acupuncture and moxibustion been included in the Representative List of the Intangible Cultural Heritage of Humanity by UNESCO, and *Huangdi’s Internal Classic* and *Compendium of Materia Medica* are listed in the Memory of the World Register. Tu Youyou won the 2011 Lasker Award in clinical medicine and the 2015 Nobel Prize in Physiology or Medicine for discovering qinghaosu (artemisinin) to cure malaria. Wang Zhenyi and Chen Zhu were awarded the Seventh Annual Szent-Gyorgyi Prize for Progress in Cancer Research for combining the Western medicine ATRA and the TCM compound arsenic trioxide to treat acute promyelocytic leukemia (APL).

Under the background of “One Belt One Road Initiative”, the global development of TCM has been put under the spotlight. Yet the motivation of the series is not to show TCM to the world, but to bring people to get into the world of TCM, to explore the realm with the covering of the heavens in the upper and the support of the earth in the lower, with the generating spring, growing summer, harvesting autumn and storing winter; and to comprehend the monarch, minister, assistant and guide (metaphors of medicines based on their functions) and the floating, sinking, ascending and descending of Chinese herbs; to have a taste of the way that styles of life and ways of thinking are formed, and how they adjust themselves to achieve the harmony with the environment in this ancient oriental kingdom.

The series include four books; *Basic Theory of TCM* will bring you into a unique way of thinking and the system of TCM theory. Here you will get to know a set of opposite concepts, such as the heaven and the earth, up and down, inside and outside, day and night, light and dark, cold and heat, deficiency and excess, the scattered and the gathered, yet are in dynamic balance through constant waxing and waning. You will also get to know the movement and change, promotion and restriction of wood, fire, earth, metal and water and see how the five elements are abstracted from the five materials and sublimated into philosophical rational concept. Here the

heart is like a monarch, the lung is an assistant, the liver is a general, and the spleen and stomach are barn officials; here you will see the tangible five zang-organs and feel the intangible meridian system. You will know how the TCM doctors know the inside by observing the outside and how to regulate the spirit according to the changes of the four seasons to harmonize the internal and external environments of the body.

TCM Mottos is a collection of the famous sayings in TCM history, many of which are still glittering with the light of wisdom. Here you will read rich thoughts of medical humanities, "Medicine is a kind of compassionate skill. Benevolent gentlemen should be affectionate. Without solid morality, a person cannot become a doctor." It also shows the respect for human lives, "Human life is topmost and valuable, while a treatable formula is much more valuable." With their simplicity and expressiveness, the sayings here are inexpressibly beautiful with few words but infinite meanings; Diseases caused by hardness of qi should be treated with reducing therapy; invasion of evil should be treated with eliminating therapy. Overstrain should be treated with warming therapy; stagnation should be treated with dispersing therapy. Retention disease should be treated with attacking therapy. Dryness disease should be treated with moistening therapy. Flaccidity disease should be treated with astringing therapy. Impairment disease should be treated with warming therapy. Stagnancy disease should be treated with dredging therapy. Fright should be treated with calming therapy. Mild disease should be treated with contrary therapy; severe disease should be treated with conforming therapy. . .

Masters of TCM is an introduction of the famous doctors in Chinese history, including their lives, medical contribution, academic thoughts and anecdotes. You will learn about the TCM thinking from a more concrete and personal perspective. Each doctor has his own specialty, just as Ye Gui says, "To find treatment methods of internal diseases, all doctors refer to Li Dongyuan." (*Yeshi Yi'an Cunzhen*, written by Ye Gui of the Qing Dynasty) Here you will learn about some not so familiar names like Xue Ji, Miao Xiyong, Yu Chang, as well as some famous ones like Sun Simiao, Hua Tuo, Bian Que, Zhang Zhongjing, Wang Shuhe, and Ge Hong. Some of them were court physicians, yet others worked in villages and towns; some were born to the purple, yet some were of very humble-birth, whose influence all go beyond time and borders owing to their noble morality and outstanding medical skills.

Masterpieces of TCM introduces the content and academic value of some important TCM works in the history of Chinese medicine. *Huangdi's Internal Classic* lays the foundation of TCM theoretical system, thus it is called "the source of medical thoughts". *Treatise on Cold Damage and Miscellaneous Diseases* is a symbol of China's rapid development in clinical medicine. You will also read about the first medical encyclopedia in China—*Thousand Golden Prescriptions*, the first clinical first-aid manual of traditional Chinese medicine—*Handbook of Prescriptions for Emergency*, the earliest extant book on acupuncture and moxibustion *A-B Classic of Acupuncture and Moxibustion*, the earliest classic on materia medica extant in China—*Shennong's Classic of*

Materia Medica, the first monograph on processing of drugs——*Master Lei's Discourse on Medicine Processing*, and the book with endless arguments for hundreds of years in the medical world——*Correction on Errors in Medical Works*. . .

No other discipline has the language like TCM with so rich rhetorical expressions: sailing against the current, closing the door to keep the intruders, replenishing water to nourish wood, raising the kettle and opening the lid, taking away the firewood from under the cauldron; the disease of the upper energizer should be treated by drugs with light, clear, ascending and float natures, while the disease of the lower energizer should be treated by heavy, suppressing, greasy, nourishing and subduing drugs, which can affect the lower part of the body.

No other discipline has the terms with such melody in sound and symmetry in words: Diseases, be there symptoms excessive or deficient, should be explored from the root cause. Stagnant fire should be dispersed; excessive fire should be treated by clearing heat and reducing fire. When relieving pathogenic factors from the exterior, the use of drugs hot in nature should not be avoided; when attacking the interior, the use of drugs cold in nature should not be avoided. Attacking the pathogen should not be too slow, while nourishing should not be too rapid and effective.

The profound philosophical wisdom is often embodied in the simple TCM expressions. In the four examinations, the theories, treatments, formulas and drugs, you can draw deeper lessons: change in the world including opening and closing process; the mechanism of prescription including tonifying and purifying. Doctors should abstain from treating the exterior symptoms of the disease, but relieving the secondary in an urgent case and removing the primary in a chronic case.

In this world, everything is closely related with each other: Extreme cold generates heat and extreme heat produces cold. Yi (the second heavenly stem) and Gui (the tenth heavenly stem) have the same origin, which means that the liver and the kidney should be treated together. Every change inside the body is certainly manifested outside correspondingly.

In this world, human beings have a harmonious relationship with the nature: People get up to work when the sun rises and have rest when the sun sets. If yin and yang become harmonized by themselves, the disease will be cured.

In this world, doctors are more than doctors, but also commanders of the army since "treatment and prescription are similar to the command of military forces in the war". A general good at leading army will certainly store enough provisions to conserve energy and build up strength. A skillful doctor will certainly support and protect the vital qi when he is treating the disease and eliminating the pathogens. If the pathogenic factors have accumulated in the upper, vomiting therapy should be used. If the pathogenic factors have accumulated in the lower, dredging therapy should be used. If the pathogenic factors are in the skin, sweating therapy can be used. If the pathogenic conditions are acute, measures should be taken to control them. For excess or sthenia syndrome, dispersing therapy and purging therapy can be used. The treatment of

invigoration should be light first and heavy then. The purgative method should be moderate first and fierce then.

In this world, not only the patients need doctors, and the best doctor is not the one who can treat diseases, since sages usually pay less attention to the treatment of a disease, but more to the prevention of it. They deal with problems before they appear, instead of dealing with them after they have appeared. Diseases are not only caused by wind, cold, heat, dampness, dryness and fire, but also joy, anger, worry, thinking, sorrow, fear and fright.

Although TCM greatly honors classic works; medical books are rooted in theories of *Su Wen* and based on formulas of *Compendium of Material Medica*, the purpose of the series is far from nostalgia or archaism, because “Those who are good at explaining the heavens must be able to prove it with human affairs, those who are good at discussing history must be able to relate it to the present situation and those who are good at talking about others must be able to delineate themselves.”

Before curing diseases, doctors should keep their own mind correct first. Anyone who is going to open the series should bear a peaceful mind although today's society is filled with restlessness and noise. Medical doctrines always go before medical skills. Medical skills are used only for a time, while medical doctrines last through ages. This series of books will not necessarily equip you to be a qualified doctor, but the philosophy of life in them may benefit you for the rest of your life.

Li Zhaoguo

August, 8, 2017

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第一章 医德医风

Chapter One Medical Ethics

原文：大医精诚(唐·孙思邈《备急千金要方·大医精诚》)

今译：成为苍生大医，需要医术精湛，道德高尚。

评析：《大医精诚》一文出自中国唐朝孙思邈所著之《备急千金要方》第一卷，乃是中医学典籍中论述医德一篇极重要的文献，为习医者所必读。《大医精诚》论述了有关医德的两个问题：第一是精，亦即要求医者要有精湛的医术，认为医道是“至精至微之事”，习医之人必须“博极医源，精勤不倦”。第二是诚，亦即要求医者要有高尚的品德修养，以“见彼苦恼，若己有之”感同身受的心，策发“大慈恻隐之心”，进而发愿立誓“普救含灵之苦”，且不得“自逞俊快，邀射名誉”、“恃己所长，经略财物”。

原文：夫医者，非仁爱之士不可托也，非聪明理达不可任也，非廉洁淳良不可信也。(晋·杨泉《物理论》)

今译：为医的人，不是仁爱之士不得传授，非聪明才智之人不可以胜任，非廉洁醇厚、品德高

Translation: A great doctor should have proficient medical skills and noble morality. [*Essential Prescriptions Worth a Thousand Gold for Emergencies (Beiji Qianjin Yaofang)*, written by Sun Simiao of the Tang Dynasty]

Critical Comments: This sentence is quoted from the first volume of *Essential Prescriptions Worth a Thousand Gold for Emergencies*, written by Sun Simiao of the Tang Dynasty. It is a very important document about medical ethics among Traditional Chinese Medicine classics, which should be read by every practitioner. This article discusses two questions about medical ethics. The first one is Proficiency, which refers to the proficient medical skills of doctors. Medical wisdom is the most exquisite and delicate thing, while medical practitioners should be learned in medical sources and diligent in medical practice. The second one is Sincerity, which means that medical practitioners should have noble morality. They should be sympathetic towards patients as if they suffer from the disease by themselves. They should also show mercy and wish to save all the human beings from pain. They shouldn't show off and strive for fame and honor or manage and plan the property with one's advantages.

Translation: As for doctors, people without benevolence cannot be passed on knowledge, people without intelligence are not qualified, and people without probity, purity and honesty cannot be trusted. [*Discussions on Material Mechanisms (Wuli Lun)*, written by Yang Quan of the Jin Dynasty]

Critical Comments: Medicine hasn't been a pure science from its birth. It also embodies intense humanistic

尚的人不可信任。

评析：医学从诞生之日起，就不是纯粹的科学，它具有浓郁的人文主义关怀思想。在中国，受传统主流文化儒家哲学的影响，“仁学”思想构成了中国医学人道主义的中心思想，中国传统医德受到全社会的重视，称医学为“仁术”，所以准备从医者，首先有道德方面的要求，没有仁爱之心的人，不得随意传授。毕竟医之为术，只是工具。可以医人，同样可以害人；同时，要做一个救死扶伤的好医生，一定要有很高的才气。医学博大精深，浩瀚无垠，临症有虚实真假，脉症有取舍之分，没有相当的才智很难领悟学会，所以有“庸医杀人”之说。在择医时，人们也更愿意选择医德高尚、具有爱心、不唯利是图的医生。

原文：医人不得恃己所长，专心经略财物。（唐·孙思邈《备急千金要方》）

今译：医生不能够依仗自己的医术，一心为了发财。

评析：在商品社会经济大潮的冲击下，医学行业的纯洁性受到了前所未有的挑战。医院变成了一个巧取豪夺的地方，医患关系的紧张几乎到了剑拔弩张的程度。体制的弊端和物质利益的诱惑使许多医生“恃己所长”，以获取利益为首要考虑，丧失了一个医生最起码的良知。孙思邈的这句警言在当今尤其具有现实意义。

原文：凡大医治病，必当安

care. In China, under the influence of the traditional dominant culture of Confucianism, the doctrine of benevolence is the central thought of Chinese medical humanism. Traditional Chinese medical ethics are valued by the whole society, thus medicine is called “benevolent skills”. Therefore, people who are prepared to practice in medicine should have high morality first. People without caring hearts and kindness should not be casually imparted. After all, medical skills only serve as a tool. It can treat people, and also harm people; meanwhile, a doctor should be a life-saving good doctor with great talent. Medicine knowledge is extensive and profound. Clinical syndromes are varied in deficiency, excess, true and false types. Pulse syndrome should be differentiated. Without a quite great talent, it's hard for a person to comprehend and learn it. That's why we say “quackery kills people”. People prefer to trust doctors with high morality and kindness while being not money-oriented.

Translation: Doctors should not strive for wealth and property with medical skills. (*Essential Prescriptions Worth a Thousand Gold for Emergencies*, written by Sun Simiao of the Tang Dynasty)

Critical Comments: Under the impact of economic tide in the commercial society, the purity of medical business has encountered unprecedented challenge. Hospital has become a place for people to grab and keep. The severity of doctor-patient relation has been at swords' points. The defects of the system and temptation of material benefits drive many doctors to make profits based on their advantages, which makes them lose the basic conscience of a doctor. The epigram of Sun Simiao has a practical significance especially for the current society.

Translation: A great doctor treats diseases in tranquilized

神定志,无欲无求。(唐·孙思邈《备急千金要方·大医精诚》)

今译:大医治病,一定是安神定志,没有任何欲望和贪求。

评析:凡是那些医德高尚、技术精深的医生治疗疾病时,必须能安定神志,绝不允许有任何欲望和贪求,只有摒弃一切杂念,以慈善怜悯之心,志存救济,决心解脱病人的苦难,才能悉心诊治,发挥出高超的医疗技术。这在今天特别具有现实意义。

医生能做到安神定志,首先必须认真学习,精益求精地提高医术。掌握好医术是救死扶伤的必要条件,只有孜孜不倦地虚心学习,不耻下问,掌握好医学知识才是做好一名医生的前提;能做到心中有数,临阵不慌;才能成为病人及家属的依靠。

医生要做到无欲无求,首先要求医德高尚,所谓“医者仁术”也。医者要有一颗怜悯之心、同情之心、爱护之心,面对病人,眼中不仅是一个病,也不光是一个,而是一个病人,无论他是男、女、老、幼,无论他的身份是富贵还是贫穷,都应该同等对待,都一样愿意帮助他们解除或减轻病痛,甚至上升到对生命的博爱,而不是想方设法收受患者红包,令病人雪上加霜。

原文:凡为医道,必先正己,然后正物。正己者,谓明理以尽数也;正物者,谓能用药以对病也。(南宋《小儿卫生总微论方·医工论》)

mind, without desire and demand. (*Essential Prescriptions Worth a Thousand Gold for Emergencies*, written by Sun Simiao of the Tang Dynasty)

Critical Comments: When treating diseases, the doctors, with high morality and sophisticated skills, always tranquilize their spirits and mind, abandoning any desire and lust. Only when they get rid of all distracting thoughts, and are determined to save and relieve patients to help them get through the pain and suffering, can they devote all their attention to the diagnosis and treatment, and give full play to superior medical skills. It has practical significance especially for the current society.

In order to tranquilize spirits and mind, doctors should learn seriously at first to improve medical skills and refine on them. Mastery of medical skills is the prerequisite of saving people's lives. The premise of being a good doctor is learning assiduously with modesty, making inquiries without feeling ashamed and mastering medical knowledge well. Only when doctors know fairly well and stay calm can they be relied on by patients and their family members.

In order to abandon the pursuit of fame and gain, a doctor should have high medical morality first, which means “Medical practitioners have benevolent skills”. Medical practitioners should have mercy, sympathy and care. In their eyes, there is not only a disease, or only a person, but a patient. A patient, being male or female, old or young, rich or poor, should be treated equally. Doctors should be willing to help every patient to relieve or ease pain and suffering, and even love lives universally, instead of trying every means to accept patients' money, which will worsen their conditions.

Translation: A doctor should command himself before commanding objects. Commanding himself means having a good sense of diseases; commanding objects means using drugs correctly to treat diseases. [*Discussions on Essential Medical Treatments in Preserving*

今译：作为医生，必先正己，然后正物。正己是指明理以充分了解疾病；正物是指能正确用药以治疗疾病。

评析：自古以来，我国中医从业者都非常重视医德。“凡为医道，必先正己，然后正物。”正己，就是堂堂正正做人，树立高尚的职业道德；正物，就是很好地掌握和运用治病的药物和技术。“大医精诚”中的“大”，不仅指出了医学的宏大广博，更强调了医者的高尚道德情操，宽广的胸襟，至高、至远、至深、至大的思想境界；“精”是指从医者必须对医术精益求精，一丝不苟；“诚”则强调医者必须至诚至信地除疾灭病，为患者服务。即使在当今物欲横流的社会，众多老中医依然恪守道德准则，非常注重自己的人格和医德修养。

原文：为医之法，不得多语调笑，谈谑喧哗，道说是非，议论人物，炫耀声名，訾毁诸医，自矜己德。（唐·孙思邈《备急千金要方·大医精诚》）

今译：作为医生，不得举止轻浮，嬉戏调笑，大声喧哗，非议他人，炫耀自己，诋毁别人，自誉自夸。

评析：看病是一件严肃的事情。医生面对的是罹患病痛的病人及关心担忧的家属，多语调笑，谈谑喧哗，实在是不合时宜。一则有失身份，失于庄重，行为轻佻，易被人看轻；同时也是对病人及家属的不尊重，是在病人的

the Pediatric Health (Xiao'er Weisheng Zongwei Lunfang) of the Southern Song Dynasty]

Critical Comments: Since ancient times, Chinese medical practitioners have been focused on medical ethics. Medical practitioners should regulate themselves first, and then regulate medicine. “Regulating themselves” means being upright and having high professional moralities. “Regulating medicine” means mastering and applying medicated drugs and medical skills. Great doctors should be sophisticated and honest. “Great” means mastering magnificent and extensive medicine, high moral principles and broad mind, and supreme ideological level. Being “sophisticated” means being devoted to and meticulous in medical skills. Being “honest” means doctors should eliminate diseases with supreme honesty and faith to serve for patients. Even in the present materialistic society, plenty of old Chinese doctors still hold their moral principles and lay emphasis on the cultivation of personality and medical morality.

Translation: A doctor should not behave frivolously, tease and make fun of others, make noises, praise and boast himself, criticize and slander others. (*Essential Prescriptions Worth a Thousand Gold for Emergencies*, written by Sun Simiao of the Tang Dynasty)

Critical Comments: Examining a patient is serious. Doctors are facing patients in suffering and pain and their concerned relatives. Teasing and talking noisily are inappropriate. It reflects the decline of identity and elegance. Frivolous behaviors are often looked down upon, which also reflects the disrespect towards patients and their relatives and would worsen their patients' pain and suffering.

Doctors should also respect and learn from each other, instead of gossiping about others and showing themselves off.

伤口上撒盐。

医者同行之间需要相互尊重、相互学习,最忌讳道说是非、议论人物、炫耀声名、诋毁别人、自誉自夸。

原文: 凡为医者,性情温雅,志必谦恭,动必礼节,举止和柔。(南宋《小儿卫生总微论方·医工论》)

今译: 作为医生,应该性情温和典雅,态度谦和,合乎礼节,举止大方柔和。

评析: 医生,作为一个高尚职业从业者,需要有一定的专业素养。面对患者及家属需要有足够的耐心、同情心,忌讳态度恶劣,恶言相向。应该温文尔雅、态度谦和、合乎礼节、举止大方,给病人及家属以安慰和信心。

原文: 业医者,活人之心不可无,而自私之心不可有。(宋·刘昉《幼幼新书·自序》)

今译: 从医之人,救死扶伤之心不可无,而自私之心不可有。

评析: 医者应该具有不图名利、不计较个人得失,为医学事业和人民群众献身的精神。在封建社会,医家地位很低,常被列入“三教九流”之列,和算命看风水的同属一等,称作“医卜星相”。但他们为了救人,却弃绝官职,甘当人民医家。宋代范仲淹有“不为良相,愿为良医”之说。

原文: 未医彼病,先医我心。(宋·刘昉《幼幼新书·自序》)

今译: 在治疗疾病之前,首

Translation: A doctor should have gentle and graceful temperament, modest attitude, good manners, elegant and gentle behaviors. (*Discussions on Essential Medical Treatments in Preserving the Pediatric Health of the Southern Song Dynasty*)

Critical Comments: A doctor, practicing in a noble career, needs to have certain professional attainments. He should show enough patience and sympathy to patients and their family members. He also should be gentle, modest and well-mannered, providing comfort and confidence to patients and their family members.

Translation: A doctor should have the wish of saving people's lives, instead of being selfish. [Self preface of *New Book of Pediatrics (Youyou Xinshu)*, written by Liu Fang of the Song Dynasty]

Critical Comments: Doctors should not seek for fame and fortune and care about personal gains and losses. Instead, they should be dedicated to the medical cause and the well-being of people. In the feudal society, ancient Chinese physicians were low in social status, and were often ranked among low professions, with people who tell fortunes and practice geomancy. Therefore, they are often called “Medical workers divine astronomy”. But they often abandon official titles to devote themselves to the medical cause, just as Fan Zhongyan in the Song Dynasty says, “Choose to be a good doctor instead of a good minister”.

Translation: Before curing diseases, doctors should keep their own mind correct first. (Self preface of *New Book of Pediatrics*, written by Liu Fang of the Song Dynasty)

先医者自己要正心,才能救治他人的疾病。

评析: 医生从业,以德为本。在治疗疾病之前,首先医者要树立高尚的医德、正确的态度,控制自己的私欲,才能更好地服务病人,救治他人疾病。

原文: 人身疾苦,与我无异。凡来请召,急去无迟。(明·江瓘《名医类案·医戒》)

今译: 他人身患疾病,感同身受。凡是来请,速去无迟疑。

评析: 尊重和珍视生命。他人身患疾病,感同身受。凡是来请,不得以自身不便或病资等原因延误,应速去无迟疑。

原文: (医)勿重利,当存仁义,贫富虽殊,药施无二。(明·龚廷贤《万病回春·云林暇笔》)

今译: 医生不能太看重利益,应当心存仁义,贫富虽然不同,用药一般无二,一视同仁。

评析: 从“仁爱救人”、“医乃仁术”的道德观念出发,强调对病人一视同仁,“普同一等”,不应该有贫贱富贵之分。

原文: (医)以活人为心,不记宿怨。(明·万全《新刊万氏秘传幼科发挥·肺所生病》)

今译: 医生有拯救病人、挽留生命之心,不得记宿仇怨恨。

评析: “医乃仁术”。医者应该有济世之心,心胸宽广,不计怨仇。民间流传着万全“以活人为心,不记宿怨”的典故。

Critical Comments: The foundation of doctors' practice is morality. Before the treatment of diseases a doctor should establish noble medical morality and correct attitude and control their own desires so as to serve the patients and treat diseases better.

Translation: Doctors share the same feeling with patients. No matter who comes to invite, the doctor should go to treat the disease immediately. [Classified Case Records of Famous Physicians (Mingyi Lei'an) of Jiang Guan of the Ming Dynasty]

Critical Comments: Life should be respected and worshipped. A doctor should sympathize with patients and respond to the request of patients immediately, instead of putting it off due to self-inconvenience or inadequate payment.

Translation: Doctors should bear benevolence and righteousness in mind, instead of valuing interests too much. No matter rich or poor the patient is, medication should be administered equally. [Recovery from All Ailments (Wanbing Huichun), written by Gong Tingxian of the Ming Dynasty]

Critical Comments: Doctors should hold the moral principle of “saving people out of benevolence and love” and “Medical treatment is a kind of benevolence”, treat all patients equally, without consideration of poverty and wealth.

Translation: A doctor should have the wish of saving people's lives, instead of keeping old grudge in mind. [Newly Revised Doctor Wan's Secret Pediatric Treatments (Xinkan Wanshi Michuan Youke Fahui), written by Wan Quan of the Ming Dynasty]

Critical Comments: Wan Quan, with the literary name Mizhai, is a famous medical scientist, lives in Luotian County of Hubei Province. His family practiced in medicine for generations. He is good at pediatrics and

万全，字密斋，明代著名医学家，今湖北省罗田县人。万氏出身世医之家，以儿科及妇科见长，重视小儿护养和疾病预防，辨证强调四诊兼顾，治疗方法重视脾胃。他的医学思想对后世影响巨大，其崇高的德行更是从医者学习的榜样。

明代嘉靖辛丑年（即嘉靖二十年，公元1541年），罗田县富绅胡元溪有个4岁儿子于农历二月间患咳嗽。因胡元溪对万全有怨恨情绪，便故意不请万全，只请其他医生诊治，先后换了好几个医生，非但未能治愈，病情反而恶化。到了秋季，不但咳嗽加重，而且“痰血并来”。到了农历九月间，病势更为严重，已经到了“事急矣”的危急状态，实在不得已，胡元溪这才决定改请万全给儿子看病。事前还专为此事求神卜卦，直到得了吉祥之卦才来请万全。万全虽然对胡元溪很反感，相处很别扭，但他认为此时抢救小儿性命最为要紧，其他均不宜计较，应当胸怀宽广地对待此事，于是立即前往胡家诊治。

万全对胡家小儿进行了详细的诊察，又查看了前面几个医生所开的处方，认为是由于误治导致病情加重。本来春季应当抑肝补脾，以滋肺之化源，而医生误用了泻肺的方法；夏季应当清心养肺，治以寒凉，而医生误用了温热之药治疗。现今时值九月，乃深秋时节，“必予清金降火润肺凉血”之方药治之，而且“非三五十

gynecology, paying attention to the care, nurture and disease prevention of children, emphasizing the combination of four examinations and the treatment of spleen and stomach. His medical thoughts have great influence on the latter generations. His noble morality and behaviors are good examples for medical practitioners.

In the Xinchou year of Jiajing reign in the Ming Dynasty (the 20th year of Jiajing reign, 1541 A.D.), there was a rich gentleman in Luotian County named Hu Yuanxi, whose 4-year-old son suffered from cough in the lunar February. With resentment towards Wan Quan, Hu Yuanxi didn't invite him, but invite other doctors to make examinations. He invited several doctors, but the disease was not cured and became worse and worse. In autumn, cough was aggravated, with blood in phlegm. In the lunar August, the disease condition became even worse. At the critical moment, Hu Yuanxi was forced to invite Wan Quan to examine the child. Before he invited Wan Quan, he prayed for divination and made it certain that the day of invitation was auspicious. Though Wan Quan disliked Hu Yuanxi and found it hard to get along with him, he didn't fuss about that and was broad-minded, thinking that saving the child was the topmost thing then. Therefore, he went to Hu's family immediately to examine the child.

Wan Quan examined the child carefully, checked the former prescriptions and firmly believed that the disease was aggravated by wrong treatments. In spring, doctors should have suppressed liver and invigorated spleen, but they chose the wrong method of reducing lung. In summer, they should have cleared heart, nourished lung and treated with cold and cool drug, but they misused warm and hot drugs to treat. While he was making examinations, it was lunar September in late autumn. Then he decided to choose drugs with functions of clearing lung purging fire, nourishing lung and cooling blood and prepared to prescribe dozens of doses. After making the decision, Wan Quan told Hu Yuanxi, "Your son has deficient fire in the lung. Fortunately,