



中华传统医学文化教育与普及丛书

# 中医名著

汉英对照

吕翠田·著

朱文晓·金雪·主译

许二平·中文主审

张加民·英文主审

Masterpieces of Traditional Chinese Medicine



东南大学出版社  
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## 内 容 提 要

《中医名著》对中国历史上具有重要影响的医学典籍的主要内容、学术思想做了整理,涉及内、外、伤、妇、小儿等各科,重点介绍了这些典籍的学术特点以及在中医史上的突出地位和重要贡献,以帮助读者了解中医不同流派、不同时期的学术特点,进一步加深对中医发展、流变的认识,并从此角度更加深刻地理解中医,从而为进一步深入学习研究奠定基础。

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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著 者	吕翠田	责任编辑	刘 坚
主 译	朱文晓 金 雪		
电 话	(025)83793329 QQ:635353748	电子邮件	liu-jian@seu.edu.cn
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# 总序

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,脾胃为仓廩之官;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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# 1 黄帝内经 (Huangdi Neijing)

## Huangdi's Internal Classic

### 一 书籍简介

《黄帝内经》(《内经》)是我国现存医学文献中最早、比较全面系统阐述中医学理论体系的古典医学巨著,奠定了中医学的理论基础,建立了中医学的理论体系。该书大约成书于西汉末期,具体年代不详,目前根据历史资料考证,推测该书的成书时间为公元前一世纪内。全书包括《素问》和《灵枢》两部分,每部分9卷,每卷有9篇,共计162篇。

该书的作者被认为非黄帝所作,但是为何冠之以“黄帝”二字?原来在中国的古代传说中,“黄帝”是一个远古时期的君王,也是中国中原地区部落百姓的共同祖先;另有说法认为黄帝不是一个人,而是一个伟大的部落氏族——黄帝族,在中国的中部地区定居生活,也被称为“华族”,是中华民族始祖,也是“汉族”的祖先。人们一般为突出祖先传承的延续,常将一切文化追溯至黄帝,在本书成书的时期,当时的学者为了凸显学有根本,将著作托名“黄帝”所著,以示重要。

### 1 A brief introduction to the book

*Huangdi's Internal Classic (Huangdi Neijing)* is the earliest extant medical classic in China, which gives a comprehensive and systematic exposition of the theoretical system of Traditional Chinese Medicine (TCM). It lays the theoretical foundation and establishes the theoretical system of TCM. It appeared approximately in the late Western Han Dynasty, but the exact time is uncertain. According to historical records, it was speculated that the book was compiled before the 1<sup>st</sup> century B. C. The book consists of two parts: *Plain Questions* and *Miraculous Pivot*. Each part comprises nine volumes and each volume contains nine chapters, totaling up to 162 chapters.

It is believed that the book was not written by Huangdi, then why was it named after Huangdi? According to the ancient Chinese legends, Huangdi was an emperor in antiquity as well as the common ancestor of tribes in the central plains of China. Another saying was that Huangdi was not a specific person, but a great clan—Huangdi Clan, also called Hua Zu, the ancestor of Chinese nation and the Han nationality, who inhabited in central China. In order to emphasize the continuity of ancestral inheritance, people often traced all the culture back to Huangdi. That the book was entitled in this way during its compilation could highlight the solid foundation of the study and reflect its value and authority.

这种做法也是一种当时流行的做法,不少古代的著作都托名“黄帝”,如《黄帝说》、《黄帝阴阳》等。《内经》的“经”是经典的意思,也被解释为常道、规范的意思,大凡在古代中医文献中,被称为“经”的著作都可以视作医学的规范,让从医的人员所学习和遵循的。“内”是与“外”相对而言的,古代文献书名中的内或者外,类似现在书籍的上下篇或者上下部。

## 2 主要内容

《黄帝内经》一书中的内容非常丰富,除了医学知识以外,还包括总结了秦汉以前天文、历法、气象、地理、心理、生物等众多学科的内容,可以说汲取和融会了古代哲学、自然科学的成就,从宏观角度论述了天地人之间的相互联系,讨论和分析了医学科学最基本的课题——生命规律,并创建了相应的理论体系和防治疾病的原则和技术。目前认为《黄帝内经》中的医学理论内容可分为养生、阴阳五行、藏象、气血精神、经络、病因病机、病症、诊法、论治和运气十类。

① 养生部分主要突出“不治已病治未病”的预防思想,提出人们可以通过顺应自然规律变化,情志恬静淡泊,不为欲望所困,在饮食上

This practice was quite common at that time. Many other classics also employed this practice, such as *The Legends of Huangdi (Huangdi Shuo)*, *Huangdi's Yin and Yang (Huangdi Yinyang)*, etc. The Chinese character “Jing” in *Huangdi's Internal Classic* refers to classics or the normal laws and principles. Among the ancient TCM literature, classics with the name of “Jing” are taken as the medical norms for medical workers to learn and follow. Nei (inside) is contrary to Wai (outside). “Nei” or “Wai” in the names of ancient classics is similar to different chapters or volumes in present books.

## 2 The main content

*Huangdi's Internal Classic* is rich in its content. Apart from medical knowledge, it also summarizes many other subjects in ancient times, such as astronomy, calendar, meteorology, geography, psychology and biology, etc. As a collection and combination of the ancient achievements in philosophy and natural science, it analyzes the interrelation of heaven, earth and people from the macroscopic view, discusses the most basic medical issue—the law of life and establishes the corresponding theoretical system and the principles and technology of disease prevention and treatment. At present, it is considered that the medical theory in the book can fall into ten categories: health-cultivation, yin, yang and five elements, visceral manifestations, meridians and collaterals, qi, blood, essence and spirit, etiology and pathogenesis, syndrome, diagnosis, treatment and qi circulation.

① The part of health cultivation mainly emphasizes “less attention to the treatment of a disease, but more to the prevention of it”. Accordingly, people should be in conformity with the regular change of the nature, cultivating a healthy lifestyle to keep the mind peaceful and calm,

有规律,不可偏食,各种食物要食用合理得当,起居劳作要适度,不可过度劳累,并积极参加导引等活动而促进身体健康,以达延年益寿目的。

② 阴阳五行部分主要从医学角度阐释了古代哲学思想中的阴阳和五行观点,认为阴阳观是世界宇宙变化运动发展的内在基本规律,万事万物都具有阴阳矛盾和受阴阳变化的影响,人的生命活动也离不开阴阳的相互制约和相互促进,阴阳平衡是人体健康的状态,而阴阳失调则是疾病发生、发展和变化的基本机制。同时认为五行观也是世界宇宙变化运动发展的内在基本规律,整个世界都归属于五行生化的系统,人体内的脏器、官窍、肢体、情志等也都分别归属于五行的功能系统,从而形成了对人体整体功能系统的认识。

③ 藏象部分主要研究人体的内在脏器功能和所显现出的生理功能之间的联系,以心肝脾肺肾五脏为中心,将其他脏器、四肢、官窍等分属五大功能系统,并通过经络的沟通,气血的贯通流注而形成整体。藏象学说是《内经》理论体系的核心,也是临床中医诊

restraining the desire, keeping regular and balanced diet and avoiding overwork. Furthermore, people should take some exercises actively such as *Daoyin* (a kind of exercise used to cultivate health and cure disease through moving the limbs and regulating breath) to keep fit and prolong life.

② The part of yin, yang and five elements mainly expounds the concepts of yin, yang and five elements in the ancient philosophical thoughts from the medical viewpoint. It believes that yin-yang concept is the internal basic law of the universal change, movement and development. All things in the world embody the yin-yang contradiction and are influenced by the change of yin and yang. Life activities cannot be separated from the mutual restriction and promotion of yin and yang. The balance of yin and yang reflects the healthy status of the human body, while the imbalance of yin and yang functions as the basic mechanism of the occurrence, development and change of diseases. Moreover, the concept of five elements is also an internal basic law of the universal change, movement and development. The whole world can be categorized into the system of generation and transformation of five elements. Viscera, orifices, limbs and emotions are all attributed to the functional system of five elements, thus forming the recognition of the holistic functional system of the human body.

③ The part of visceral manifestation mainly covers the connection between internal human organs and their physiological functions. Centered on five zang-organs (heart, liver, spleen, lung and kidney), other organs, four limbs and orifices are classified into five functional systems and then integrate into a whole through the connection of meridians and collaterals and flow of qi and blood. The visceral manifestation theory is the core of the theoretical system of *Internal Classic* and also the important theoretical

治疾病的重要理论基础。

④ 气血精神部分论述了气血是维持人体生命活动的最基本物质。精是生命的本源，是来自于父母的生命物质和后天生命体内的精微生命物质融合成的人体精华，也是维持人体生命活动的基本物质。神包括人的精神活动如不同的情绪和不同的意识状态以及调控生命活动的高级系统。

⑤ 经络部分论述了分布在人体内的运行气血、沟通内外上下、联络脏腑组织器官的系统，这是人体内所存在的重要生理功能系统，为针灸技术的推行奠定了理论基础，具有重要的理论地位。

⑥ 病因病机部分主要阐释了疾病的病因以及疾病发生、发展和转归的规律，认为导致疾病发生的重要致病因素包括外在因素如气候反常变化和内在因素如个人的情志刺激变化等。对于发病提出了“正气存内，邪不可干”的重要观点，即强调人体的正气在预防发病中的重要作用。对于疾病的发展变化提出以邪正盛衰、阴阳失调等来解释疾病的基本机理。

basis of clinical diagnosis and treatment of diseases.

④ The part of qi, blood, essence and spirit holds that qi and blood are the most basic substance of maintaining human life activities. Essence is the origin of life, coming from body essence integrated by the parents' life substance and acquired subtle living matters in the body, which is also a basic substance of maintaining human life activities. The spirit includes human spiritual activities, such as different emotions and ideologies, as well as the advanced system that regulates the life activities.

⑤ The part of meridians and collaterals talks about the internal system that helps to promote the circulation of qi and blood, communicate the interior and exterior, the upper and lower parts and combine tissues and organs. Being an important physiological functional system within the human body, it lays a theoretical foundation for the promotion of needling techniques and holds an important position in theory.

⑥ The part of etiology and pathogenesis mainly illustrates the cause of diseases and the law of occurrence, development and transformation of diseases. It holds that significant pathogenic factors include external factors, such as the abnormal change of climate and the internal factors, such as the stimulation and change of personal emotions. As for the attack of diseases, this part puts forward an important view that "invasion of pathogenic factors will be avoided if there is sufficient vital qi (healthy qi) inside the body", which emphasizes the importance of vital qi in the prevention of diseases. As for the development and change of diseases, the basic mechanism of diseases can be explained by some corresponding syndromes, such as the excess and deficiency of vital qi and pathogenic qi, the imbalance of yin and yang, etc.



⑦ 在病症部分,《内经》记载了多达三百多个疾病种类,如咳嗽、热病、肿胀等,并有不少以病症为篇名的专论,如《咳论》、《痹论》等。

⑧ 诊法方面论述了中医的望、闻、问、切四种诊断方法,尤其对于望诊中的望色和切脉有详细的描述,如通过观察面部色泽的变化来推断疾病及其预后情况;并详细阐述了切脉的方法、脉象所主的疾病和诊脉的注意事项等内容,为后世中医脉诊的研究提供了基础。

⑨ 论治方面主要讲述了对疾病的治疗方法和治疗原则。《内经》所记载的治疗方法很多,如砭石、针刺、药物、熏洗、按摩、饮食疗法等。在治疗原则方面指出治疗的根本目的是调和阴阳平衡,注重人体的整体联系,强调“治病必求其本”的原则,分清疾病的轻重缓急,并结合季节气候、地区环境以及个体差异而制定适宜的治疗方案。

⑩ 运气主要论述了古代的运气学说,即专门研究自然天象、气象的变化规律和对人类疾病发生流行的影响关系。运气学说作为古代的医学气象学,是《内经》理论体系的组成部分之一,对今天研究医学与气象学有一定参考价值。

⑦ As for the syndromes, more than three hundred diseases are recorded in *Huangdi's Internal Classic*, such as cough, febrile diseases and swelling, etc. There are also many other monographs designated with syndromes, such as the *Discussion on Cough* and *Discussion on Impediment*.

⑧ Four diagnostic methods are discussed in this book, namely *wang* (observing), *wen* (listening), *wen* (inquiring) and *qie* (pulse-taking). Among them, *wang* (observing) and *qie* (pulse-taking) are described in detail, such as observing the change of facial complexion to speculate diseases and the prognosis of diseases. It also expounds the pulse-taking methods, cautions and pulse-related diseases, providing a basis for the later study of TCM pulse-taking examination.

⑨ The part of disease treatment mainly describes the treatment methods and principles. There are many treatments recorded in *Internal Classic*, such as stone needling, acupuncture, medication, fumigation-washing therapy, massage and dietary treatment, etc. With regard to treatment principles, the book points out that the basic purpose of treatment is to regulate yin-yang balance, to focus on the overall connection of human body, emphasizing that “the treatment of disease must follow the origin”. Therefore, therapeutic plans should be decided based on the consideration of the states of disease, seasons and climate, regional environment as well as individual differences.

⑩ The part of qi circulation mainly discusses the ancient *Yunqi* (Motion of Qi) theory, a specialized study of the influence of the astronomical phenomena and changing weather on human diseases. As an ancient medical meteorology, *Yunqi* theory is a part of the theoretical system of *Internal Classic*, which is still of certain value to the modern study of medicine and meteorology.