

(English-Chinese)

PERPLEXITIES TO ACUPUNCTURE AND MOXIBUSTION

(Selected Translation)

Li Ding

Translated by International Education College of
Shanghai University of Traditional Chinese Medicine
Translators Xu Yao Li Heng Zhou Yu Han Chouping

李鼎 著

上海中医药大学国际教育学院 编译

徐瑶 李恒 周愉 韩丑萍 翻译

(英汉对照)

针灸学释难

(选译本)



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Manufacturing and industry are the backbone of the world economy. However, the industry sector is facing a number of challenges that are making it increasingly difficult to operate. This book explores the complexities of manufacturing and industry, and provides a comprehensive overview of the current state of the sector. The book covers a wide range of topics, including the impact of globalization, the rise of emerging markets, the challenges of automation, and the need for innovation and research and development. It also discusses the importance of sustainability and the role of government in supporting the industry sector. The book is written by a team of leading experts in the field, and provides a valuable resource for anyone interested in the future of manufacturing and industry.

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(Selected Translation)

(英汉对照)针灸学释难(选译本)

李鼎 著 上海中医药大学国际教育学院编译

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Forewords

Some teachers in the International Education College of our university want to translate my book of *Perplexities to Acupuncture and Moxibustion* selectively into English edition. I fully agree with this idea, for it will be appreciated by the overseas students. Before its publication, I write down this essay as the forewords to introduce some information about this book.

This book was originally written for high-level undergraduates and postgraduates. In teaching the subject of acupuncture and moxibustion, its contents are naturally more profound and extensive than those of the normal teaching materials. This is exactly the difficult points needed to be explained in *Perplexities to Acupuncture and Moxibustion*.

As a therapy modality, acupuncture therapy, or termed “needling art”, is simple and effective. In its application, there would no any major perplexities. But, as a basic theory of acupuncture science,

序

我校国际交流学院几位教师想把我写的《针灸学释难》一书选译成英文本出版,这会为留学生们所欢迎,我表示赞同。在出版之前特写上这篇序言,介绍一些有关此书的情况。

本书原是为高层次的大学生,主要是为研究生而写。配合针灸教学,内容的深度、广度自然超出普通教材,这也就是“释难”所要解释的难度。

there are many difficult issues needed to be studied theoretically. The emphasis that this book is termed *Perplexities to Acupuncture and Moxibustion* is focused on this word of “study”.

The theory of acupuncture was formed in its history. Because of long history, classical and abstruse words and phrases, and different explanations or mistakes appearing due to evolution and development by the medical practitioners in the successive dynasties, all those perplexities need our careful differentiation.

In studying acupuncture in the old times, the learners were mostly requested to read and memorize some fluent songs and poems and not to explore the theoretical reason. Just by *Encyclopedia of Acupuncture and Moxibustion (Zhen Jiu Da Quan)* compiled by YANG Ji-zhou (1528 - 1609?), it seemed all contents of acupuncture could be mastered and other literatures were not needed to explore. Now, we need to explore whys. Where did those contents listed in *Encyclopedia of Acupuncture and Moxibustion (Zhen Jiu Da Quan)* come from? It can be traced back all the way to *A - B Canon of Acupuncture and Moxibustion (Zhen Jiu Jia Yi Jing)* compiled by HUANGFU Mi (215 - 282), and from *A - B Canon of Acupuncture and Moxibustion (Zhen Jiu Jia Yi Jing)* to *Therapeutic Importance of Acupuncture Points*

针灸如果只作为一种疗法,或称“针术”,其特点就是方法简便、行之有效,在应用上一般不会有大的疑难问题;但作为针灸学的基础理论,在学理上则存在许多疑难问题有待于研究解决。本书所以名为《针灸学释难》,其着重点就在于这个“学”字。

针灸学的学理是历史上形成。由于年代久远,文词古奥,历代医家又有所演变和发挥,有的还出现不同的说法或误解,这就需要我们去做认真的判别。

旧时学习针灸,多数是强调背诵,念些顺口的歌诀之类帮助记忆,不去追问学理上的所以然。只凭一本杨继洲(1528—1609?)的《针灸大成》,似乎已掌握针灸学的全部内容,其他的文献就不再去探究了。现在我们要追问那个所以然。《针灸大成》所载的有关内容是怎么来的?向上一直追溯到皇甫谧(215—282)的《针灸甲乙

from *Bright Hall* (Ming Tang Kong Xue Zhen Jiu Zhi Yao) and *Yellow Emperor's Inner Canon* (Huang Di Nei Jing) (divided into *Spiritual Pivot* (Ling Shu) and *Essential Questions* (Su Wen)). Finally, it can be traced back to the books published before *Yellow Emperor's Inner Canon* (Huang Di Nei Jing), medical literature written on silk cloth and bamboo slices unearthed recently. By this way, it can be traced back to its sources.

For what is it explored this way? In a word, it is for returning to nature. The literal explanations in the preliminary times were simplest and closer to the reality. It is very necessary to sort out the resources and evolution of academic development. Only by understanding the theoretical whys, can the theory be returned to the reality and can the clinical study and experimental studies be developed profoundly.

My efforts are supposed to explain what the ancient people really wanted to mean. Therefore, some incorrect explanations and misunderstandings by the ancient people are corrected. Those explanations in conformity with the reality are defined and those not in conformity with the reality are denied, not like ordinary teaching materials without good theoretical analysis. Because of broad relations in the original theoretical explanations, I can only follow up the clues to tract the

经》，又从《甲乙经》追究到此前的《明堂孔穴》和《黄帝内经》（分为《灵枢》、《素问》）。最后还可以查到《内经》之前的书，以及新近出土的帛书和简书医学文献。这该是查到尽头了。

这样的探究是为了什么呢？一句话，是为了返璞归真。初时的文字记载是最朴素的，更接近于事实。理清学术发展的源流和演变很有必要，只有认清学理上的所以然，才能进一步认清事实上的所以然。从理论回归到实际，好让临床研究和实验研究深向发展。

我做的工作只是想说明古人的原意是怎么样的，这里纠正了一些前人的曲解和误解，把切合实际的肯定下来，不切实际的给以否定。不像普通教材那样没有作好理论上的分析。由于原有理论联系面很广，我这里只是顺藤摸瓜，全面追寻其原委。从

original resources comprehensively, from medical books to non-medical books, in reference of some ideas in Tibetan medicine and Indian medicine, for comparison of the interrelation.

Judging from the contents we know what the book is talking about. It can be seen that 123 issues can be divided into subjects of meridians, acupoints, needling techniques and moxibustion methods, with emphasis focused on ‘theory’ and ‘methods’ as the basics of acupuncture and moxibustion, but without any detailed analysis on acupuncture treatment of miscellaneous diseases.

In English edition, 45 articles were selected and translated from the original edition by the teachers in the college of international education. In consideration of clinical application, the articles on theoretical conception are not selected temporarily. But the complete contents of Chinese edition are attached at the end of the book for reader’s referring. If the readers are interested in them, next time the rest articles can be translated into English for further and complete understanding of those explanations in Chinese edition.

Li Ding

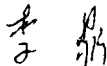
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At Shanghai University of Traditional Chinese Medicine

医书到非医书,还涉及到西藏医学和印度医学的一些理念,比较其间的关系。

全书的内容,从排列的目录可以看出。原 123 题,可分为经络、腧穴、针法和灸法几方面,着重在作为针灸基础的“理”和“法”,对于各种病症的针灸治疗则不去细论了。

选译本先选译其中的 45 篇,这是由国际交流学院各教师选定的。他们是从适合临床应用考虑,把关于理论概念的内容暂不选入。好在书后附有全部目录,读者可以查考。如果大家有兴趣,下一步可以补译出其余篇章,让能有更多的了解。



于上海中医药大学
2006 年 11 月立冬日

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1. What are the twelve divergent meridians? And what are their functions and clinical significance?

The twelve divergent meridians, emerging from the twelve regular meridians, are the branches to function to link the coupled meridians with the exterior-interior relation inside the body. The running course of the divergent meridians can be summarized with four words: separation, entrance, exit and confluence, which are the features of the running courses of the twelve divergent meridians. More specifically, “separation” refers to parting from the twelve regular meridians, “entrance” refers to entering the thoracic and abdominal cavities, “exit” refers to coming out from the head and neck and “confluence” refers to converging with the coupled meridians with the exterior-interior relation. In the chest and abdomen, the divergent meridians converge with the coupled yin-yang meridians with the exterior-interior relation. In the head and neck, the yin divergent meridians ascend to

1. 何谓十二经别？其作用与临床意义怎样？

十二经别是从十二经脉分出，在躯体内起沟通表里两经作用的支脉。从十二经脉分出处称“离(别)”，进入胸腹腔处称“入”，于头颈部出来称“出”，与表里经脉相会合称“合”，“离、合、出、入”，即概括了经别的循行特点。经别在胸腹部的全程都是阴经与阳经的经别同行，说成“与

head along with the yang divergent meridians and converge with their regular meridians. As a result, the twelve divergent meridians are divided into six pairs, called “the six confluences”.

The functions of the twelve divergent meridians are as follows:

- (1) To strengthen the internal connection between the two coupled meridians with the exterior-interior relation inside the body

Entering the body cavity, the twelve divergent meridians run along with the coupled meridians with the exterior-interior relation, and pass through the corresponding zang-fu organs, so as to add another link to the coupled meridians. More specifically, there is an exterior-interior relation through the collaterals in the four limbs, a relation of pertaining to zang organ and connecting with fu organ or a relation pertaining to fu organ and connecting with zang organ among the zang-fu organs, and an internal relation inside the body through the divergent meridians. These relations with the exterior-interior confluences are of the great significance in guiding the clinical practice. For instance, Point Hegu (LI 4) and Point Quchi (LI 11) of the Large Intestine Meridian are often selected to treat the conditions of the pathogenic heat attacking the Lung Meridian.

别俱行”；于颈项部，阴经随同阳经经别上头合于经脉。这样十二经别共组成六对，称作“六合”。

经别具有哪些作用呢？

(1) 加强了表里两经在体内的联系 十二经别进入体腔后，表里两经并列而行，经过相合的脏腑，使表里两经之间又增加了一重联系。即四肢部有络脉的表里联系，脏腑间有属脏络腑、属腑络脏的联系，经别则是躯体内的联系。这种表里相合的关系，说明阴阳经的用穴有其相互配合的协同作用。如：手太阴肺经受邪发热，常取手阳明大肠经