



全国中医药行业高等教育
『十三五』创新教材

中医

专业英语教程

Traditional Chinese Medical English Textbook

崔瑞琴 主编

本教材适用于中医专业临床型专
业硕士研究生和科学学位的硕士
研究生，并可作为中医对外交流
和本科生的业内参考用书。

全国百佳图书出版单位
中国中医药出版社

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· 北 京 ·

图书在版编目 (CIP) 数据

中医专业英语教程 / 崔瑞琴主编. —北京: 中国中医药出版社, 2018.8

全国中医药行业高等教育“十三五”创新教材

ISBN 978-7-5132-4995-9

I. ①中… II. ①崔… III. ①中国医药学—英语—高等学校—教材 IV. ①R2

中国版本图书馆 CIP 数据核字 (2018) 第 102073 号

中国中医药出版社出版

北京市朝阳区北三环东路 28 号易亨大厦 16 层

邮政编码 100013

传真 010-64405750

廊坊市三友印务装订有限公司印刷

各地新华书店经销

开本 787×1092 1/16 印张 8.5 字数 188 千字

2018 年 8 月第 1 版 2018 年 8 月第 1 次印刷

书号 ISBN 978-7-5132-4995-9

定价 45.00 元

网址 www.cptcm.com

社长热线 010-64405720

购书热线 010-89535836

维权打假 010-64405753

微信服务号 zgzyycbs

微商城网址 <https://kdt.im/LIdUGr>

官方微博 <http://e.weibo.com/cptcm>

天猫旗舰店网址 <https://zgzyycbs.tmall.com>

如有印装质量问题请与本社出版部联系 (010-64405510)

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编写说明

本教材包括两部分内容的学习——中医专业英语的阅读与写作和公共英语写作技能训练。通过对中医专业内容的英语短文学习以提高硕士研究生们的涉外交流能力；通过对公共英语实用写作技巧的学习与训练以提高中医专业的硕士研究生们的英语实践能力和应用技巧。本教材关于教学总目标的设定关键点在突出实用性：以提高硕士研究生的英语应用与交流能力为宗旨，让研究生们成为传承中医学术精华的文化使者。期待学习者能通过本教材的学习具备熟练进行关于中医专业内容的一般英语交流能力。

本教材共十个章节，包括中医基础理论、中医内科、中医妇科、中医儿科、中医急救、针灸学、推拿学、养生保健、研究性论文写作，并在每章最后介绍1~2种应用文体。期望研究生在接受本门课程学习的基础上，结合导师的指导和公共英语课程的学习，熟练掌握中医专业英语的应用写作技巧，具备与境外业内人士进行专业交流的能力，从而为培养中医专业的文化传承人才奠定基础。

教材总体按照章、节的布局进行划分。编委主要编写内容包括中医专业英语短文、习题部分、公共英语写作（含常用句式汇总）和单词汇总表四个部分。

本教材的编写人员主要来自宁夏医科大学。中医基础理论和中医妇科专业内容由中医学院的唐利龙博士编写，中医内科与急诊专业内容由中医学院的郭维博士和孙琪博士共同编写，中医儿科专业内容由中医学院的崔瑞琴博士编写，针灸与推拿学内容由中医学院的刘敬霞博士编写，中医养生保健内容由中医学院的穆静博士编写，论文摘要与研究报告的撰写部分由药学院的陈靖博士编写，公共英语部分内容由外国语学院张虹教授和

中医学院的梁帅博士共同完成。全书由崔瑞琴主编进行统稿，唐利龙副主编和张虹副主编共同进行了第一次审校；由上海中医药大学的夏勇博士（副主编）和崔瑞琴进行二次审校；终稿由香港大学的蔡伟达博士进行主审。特别感谢 Dr. Samir Abu-Hussein 在目录编排部分所给予的意见和建议。特别感谢牛阳教授在全书成书过程中给予的指导和帮助！

全书由中国中医药出版社出版发行。

本教材适用于中医专业临床型专业硕士研究生和科学学位的硕士研究生，并可作为中医对外交流和本科生的业内参考用书。

《中医专业英语教程》编委会

2018年3月

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CHAPTER 1 THE FUNDAMENTAL THEORIES OF TRADITIONAL CHINESE MEDICINE

PART 1 Text

Text 1 Overview of Traditional Chinese Medicine

With a history of nearly 3,000 years, Traditional Chinese Medicine (TCM) has formed a unique system to diagnose and cure diseases. The TCM approach is fundamentally different from that of Western medicine. In TCM, the understanding of the human body is based on the holism of the universe as described in Taoist school, and the treatment of illness is based primarily on the diagnosis and differentiation of syndromes.

The TCM approach regards *zang-fu* organs as the core of the human body. Tissue and organs are connected through a network of meridian and collateral inside the human body. *Qi* acts as some kind of carrier of information that is expressed externally through meridian and collateral system. Pathologically, a dysfunction of the *zang-fu* organs may be reflected on the body surface through the network, and meanwhile, diseases of body surface tissues may also affect their related *zang* or *fu* organs. Affected *zang* or *fu* organs may also influence each other through internal connections. TCM treatment starts with the analysis of the entire system, then focuses on the correction of pathological changes through readjusting the functions of the *zang-fu* organs.

Evaluation of a syndrome not only includes the cause, mechanism, location, and nature of the disease, but also the confrontation between the pathogenic factor and body resistance. Treatment applied is not only based on the individual symptoms, but also on the differentiation of syndromes. Therefore, seemingly identical diseases may be treated in different ways, and on the other hand, different diseases may result in the same syndrome and be treated in similar ways.

The clinical diagnosis and treatment in TCM are mainly based on the *yin-yang* and five-element theories, which are the framework that organizes the phenomena and laws of nature into the study of the physiological activities and pathological changes of the human body and its interrelationships. There are various forms of medical practice in TCM. Among all, the most commonly known TCM therapies include acupuncture, moxibustion, and herbal medicine.

Acupuncture is the holistic TCM treatment by stimulating certain points of the external body to access and align meridian and energy flow to proper balance. Herbal medicine or herbalism, which relies on the use of herbs or botanical *medicines* of natural sources, acts on *zang-fu* organs internally. While these therapies are seemingly different in treatment method, they all share the same fundamentals and insights of the nature of human body and how it embodies in the universe. Some scientists describe the treatment of diseases through herbal medicines and acupuncture as “information therapy”.

Text 2 Yin-Yang and Five-Element Theory

Section A The Theory of *Yin-Yang*

The philosophical origins of TCM are derived from the ancient Taoist school. Taoist school bases much of its thinking on observing the natural world and manner in which it operates, so it is no surprise to find that the TCM system draws extensively on natural metaphors. In TCM, the metaphoric views of the human body based on observations of nature are fully articulated in the theory of *yin-yang* and the system of five elements.



One of the definitions of *yin* and *yang* in Chinese are bright and dark sides of an object. In Chinese philosophy, *yin* and *yang* are the terminologies associated with a wider range of opposite properties in the universe: cold and hot, slow and fast, still and moving, masculine and feminine, lower and upper, etc. In general, anything that is moving, ascending, bright, progressing, hyperactive, including functional disease of the body, pertains to *yang*. The characteristics of stillness, descending, darkness, degeneration, hypo-activity, including organic disease, pertain to *yin*.

The function of *yin* and *yang* is governed by the law of unity of the opposites. In other words, *yin* and *yang* are in conflict but at the same time mutually dependent. The nature of

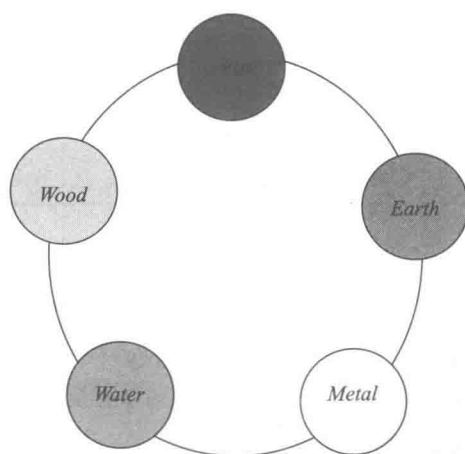
yin and *yang* is relative, with neither being able to exist in isolation. Without “cold”, there would be no “hot”; without “moving”, there would be no “still”; without “dark”, there would be no “light”. The most illustrative example of *yin-yang* interdependence is the interrelationship between substance and function. Only with ample substance can the human body function in a healthy way; and only when the functional processes are in good condition, can the essential substances be appropriately refreshed.

The opposites in all objects and phenomena are in constant motion and change: The gain, growth, and advance of one mean the loss, decline, and retreat of the other. For example, the day is *yang* and night is *yin*. However, morning is understood as being *yang* within *yang*, the afternoon is *yin* within *yang*, the evening before midnight is *yin* within *yin* and the time after midnight is *yang* within *yin*. The seed (*yin*) grows into the plant (*yang*), which itself dies back to the earth (*yin*). This takes place within the changes of the seasons. Winter (*yin*) turns into spring before summer (*yang*), which in turn transforms through autumn into winter again. Given natural phenomena are balanced in the constant alternating of *yin* and *yang*, the change and transformation of *yin-yang* have been taken as a universal law.

Traditional Chinese Medicine holds that human life is a physiological process in constant motion and change. Under normal conditions, the waxing and waning of *yin* and *yang* are kept within certain bounds, reflecting a dynamic equilibrium of the physiological processes. When the balance is not maintained, disease occurs. Typical cases of disease-related imbalance include *yin* excess, *yang* excess, *yin* deficiency, and *yang* deficiency.

Section B The Theory of Five Elements

Similar to the theory of *yin-yang*, the theory of five elements is an ancient philosophical concept used to explain the composition and phenomena of the physical universe. In TCM, the theory of five elements is used to interpret the relationship between the physiology and pathology of the human body and the natural environment. According to the theory, the five elements are in constant move and change, and the interdependence and correlated restraint of the five elements explain the complex connection



between material objects as well as the unity between the human body and the natural world.

In TCM, the *zang-fu* organs, as well as other organs and tissues, have similar properties to the five elements. They interact physiologically and pathologically as the five elements do. By comparison, different phenomena are attributed to the categories of the five elements. Based on the characteristics, forms, and functions of different phenomena, the complex links between physiology and pathology as well as the interconnection between the human body and the natural world are explained.

The five elements emerged from the observation of dynamic processes, functions, and characteristics in the natural world. The aspects involved in each of the five elements are as follows:

- **Fire:** drought, heat, flaring, ascendance, movement, etc.
- **Wood:** germination, extension, softness, harmony, flexibility, etc.
- **Metal:** strength, firmness, killing, cutting, cleaning up, etc.
- **Earth:** growing, changing, nourishing, producing, etc.
- **Water:** moisture, cold, descending, flowing, etc.

The following table categories phenomena according to the five elements:

	Wood	Fire	Earth	Metal	Water
Flavors	sour	bitter	sweet	pungent	salty
Zang	liver	heart	spleen	lung	kidney
Fu	gall bladder	small intestine	stomach	large intestine	bladder
Senses	eye	tongue	mouth	nose	ear
Tissue	tendon	vessel	muscle	hair/skin	bone
Directions	east	south	center	west	north
Changes	germinate	grow	transform	reap	store
Color	green	red	yellow	white	black

Among the five elements, a close relationship, which is classified as mutual generation or restriction under physiological conditions, and mutual overrestriction or counter-restricting under pathological conditions, exists. By mutually facilitating or restricting, functions of various systems are coordinated and homeostasis is maintained. By over-restraining or counter-restricting, pathological changes can be explained and complications can be predicted.

The order of mutual generation among the five elements is that wood generates fire, fire

generates earth, earth generates metal, metal generates water and water generates wood. Each of the five elements has this type of mutual generation with other elements. Thus, generation is circular and endless.

Conversely, the order of restriction is that wood restricts earth, metal restricts wood, fire restricts metal, water restricts fire and earth restricts water. Each of the five elements also shares this restricting relationship with the other. Mutual generation and mutual restriction are two aspects that cannot be separated. If there is no generation, then there is no birth and growth. If there is no mutual restriction, then there is no change and development for maintaining normal harmonious relations. Thus, the movement and change of all things exist through their mutual generating and restricting relationships. These relationships are the basis of the circulation of natural elements.

Over-restriction or counter-restricting are the pathological conditions of the normal mutual generating and restricting relationships. Over-restriction denotes that the restricting of one of the five elements to another surpasses the normal level, while counter-restricting means that one of the five elements restricts the other opposite to the normal restricting order.

Text 3 Dialogues

Section A *Yin-Yang* Theory

Professor: Summer, are you with me?

Summer: Sorry Professor.

Professor: It's OK. You look confused. Do you need any help?

Summer: Thanks, Professor. It'll be great. To me, *yin-yang* theory is a fascinating concept, but I just can't wrap around it.

Professor: Good for you.

Summer: When you mentioned the opposition of *yin* and *yang*, I got the idea. Then, I am confused when you further mentioned *yin* and *yang* can be converted into each other.

Professor: That's a very interesting question. The problem, I believe, might lie in the fundamental difference between western logic and its Chinese counterpart. The latter places the opposition of *yin* and *yang* in a constantly changing mode, just like the alternations between day and night. Day, with the characteristics of

yang, is the opposite of night, *yin*. However, time does not stop at any point. The day will turn into the night when it reaches its point of exhaustion. Does it make sense to you?

Summer: Yes, it does. Just like “Change is the root of everything.”

Professor: Moreover, it's believed that *yin-yang* has no form. The term is defined and designated for a universally observed phenomenon rather than a physical object such as a desk.

Summer: I see. Your explanation is very helpful. I wish you could be around whenever other questions pop up.

Professor: You are always welcome to find me if you have any questions.

Section B Dialogues from the Clinic of TCM

Li: What's with you?

Peter: I'm feeling a bit under the weather.

Li: Describe your symptoms to me please. See if I can help.

Peter: I'm feeling dizzy. My nose is very stuffy and my eyes are quite watery.

Li: Do you feel cold?

Peter: Yes, a bit. I have been wearing short-sleeved T-shirts throughout the nice fall weather, but not today. I cough from time to time and my throat is sort of itchy.

Li: When you cough, do you bring up a phlegm?

Peter: Nope.

Li: I see. I think you should take some cold cures and granules of SMC (Xia Sang Jv) for the liver cough.

Peter: Liver cough? I thought I have problem with my lungs instead. Any western doctor would have my lungs x-rayed now.

PART 2 Exercises

Section A Reading Comprehension

What are the functions of the “fire of life gate” in maintaining the vitality of metabolism?

Hints: Refer to text 2.

Section B A Short Story of TCM

Please share this story after you have finished.

The Apricot Woods

During the Three Kingdoms (220-265 A.D.), there was a famous TCM doctor called Dong Feng in the Wu Kingdom. He lived in the south of Lushan Mountain. He was a very skillful and warmhearted person, who never expected rewards when he helped others.

He did not live off the large piece of farmland which he had and did not accept any payment even though he cured lots of patients. To extend their heartfelt respect, the recovered patients planted young apricot trees around his house as Dong Feng suggested. The patients who recovered from serious diseases were supposed to plant five trees and those who recovered from ailments were expected to plant one.

Years later the number of apricot trees grew to more than 100,000 and the apricot woods were formed. During the harvest season, there were numerous apricots on the trees. To deal with the apricots, Dong Feng built a barn in the apricot woods. He told people they could exchange apricots with grains. They even did not need to tell Dong Feng about the deal and what they needed to do was to pour the grain into the barn and take the same amount of apricots back.

Consequently, Dong Feng got a large amount of grain every year because of the apricots. He donated the grain to the poor and those in need as well as aided the helpless traveler to Lushan Mountain. It was said that Dong Feng helped over 20,000 people every year. People who have heard this story believed that Dong Feng was a god from the heaven, who was sent to the earth to heal the wounded, rescue the dying, and help the poor and those in need.

Since then, "Apricot Woods" has become a symbol of TCM.

Section C Translations

1. Please translate the following terms and statements into English.

阳胜则热

宫寒

维持生命和促进所有新陈代谢

土爰稼穡

生克乘侮

制化

2. Please translate the following statements into Chinese.

(1) In TCM, the understanding of the human body is based on the holism of the universe as described in Taoist school, and the treatment of illness is based primarily on the diagnosis and differentiation of syndromes.

(2) Evaluation of a syndrome not only includes the cause, mechanism, location, and nature of the disease, but also the confrontation between the pathogenic factor and body resistance.

(3) The nature of *yin* and *yang* is relative, with neither being able to exist in isolation.

(4) Based on the characteristics, forms, and functions of different phenomena, the complex links between physiology and pathology as well as the interconnection between the human body and the natural world are explained.

(5) Thus, the movement and change of all things exist through their mutual generating and restricting relationships.

PART 3 Formal English Writing

Letter of Thanks

感谢信是一种礼仪性书面形式。在社会生活和交际中，人与人之间或单位与单位之间常常需要互相帮助，受助者向帮助者或赞助者写信表示感谢之意，说明对方帮助的重要作用，并致以真诚的谢意。

感谢信通常包括以下内容：一是对对方的馈赠、帮助、关心和邀请等表示由衷的感谢；二是说明对方的馈赠、帮助、关心、邀请等所起的作用和对自己的意义；三是表示希望日后有机会定当答谢对方，并在结尾再次致谢。

Sample A

Case study: *Write a special letter to express your gratitude and appreciation for the help you have received from a recent car accident.*

Dear Michael,

I am writing to express my heartfelt gratitude. I am referring to that unfortunate accident in which I was knocked off by a cab. If it had not been your timely assistance in giving me first aid and taking me to a nearby hospital, I fear that the consequences might have been more serious.