

■ 大学英语应用提高阶段专业英语系列教材

■ 总主编 方廷钰 丁年青

新世纪

中医英语教程 (上册)

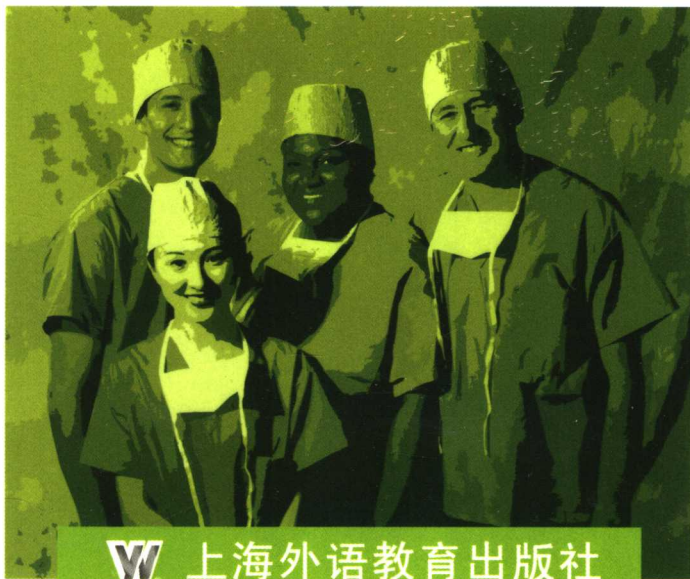
(学生用书)

New Century

TCM English Course

Book 1 Student's Book

主 编 李 磊



上海外语教育出版社
SHANGHAI FOREIGN LANGUAGE EDUCATION PRESS

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新世纪 中医英语教程 上册 (学生用书)

New Century TCM English Course Book 1 Student's Book

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前言

随着我国加入世贸组织,经济全球化的进程日益加快,国际间的文化、学术交流日益频繁,中医药作为世界医学宝库的一个重要组成部分,得到了世界各国的广泛认可和推崇。世界卫生组织早就意识到中国传统医学在防病治病中所发挥的重要作用,并不遗余力地将其推广。近年来,包括美国在内的以现代医学为主流的发达国家,也逐步认识到中国传统医学在世界医疗保健事业中的作用,针灸已为许多国家所接受,并纳入医疗保险的范畴。

为使中医学能够更快地为西方社会所了解和认识,让中医学在国际卫生保健事业中发挥更大的作用,打通语言壁垒已成当务之急。改革开放以来,国内出版界出版了不少中医英语教材,为大学中医英语教学做出了一定贡献。为了加快中医药走向世界的进程,培养更多既懂中医又懂中医英语的人才,中华中医药学会翻译分会组织了国内十余所中医药院校的中医英语专家、教授,花了三年多时间编写出了这部《新世纪中医英语教程》,供中医院校大学三年级学生或研究生使用。

本书具备以下特点:

1. 内容力图覆盖主要的中医理论和临床实践,包括阴阳五行、脏腑、气血津液、病因、病机、辨证施治、治则治法、诊断、中药、方剂、针灸、推拿、太极拳和安全用药等。
2. 为保证语言质量,本教程的全部素材选自英美学者的原文,文体力求多样化,包括论文、采访、演讲、新闻、公文、记叙文等。
3. 由于中医英语作为一门学科形成的历史较短,尚且存在许多不确定因素,本书力图反映这一事实,有意识地保留了一些同一内容的多种翻译,以便学生在学习时能够辨别其译文的优劣。所以在使用本书时,要用有所鉴别的眼光看待译文,将课堂教学与课外资料的运用结合起来,以调动学生学习的主观能动性。
4. 本书分上下两册,各自自成系统,教师可以根据自己的教学时间以及实际情况合理地安排教学。每个单元配有课文、补充阅读、听力材料各一篇以及各种练习。听力还配有录音磁带。
5. 本册所列词汇基本基于《大学英语教学大纲词汇表》(2000年)四级词汇之上,总词汇表中所标的(1A)表示本词汇出自第一单元的课文;(2B)表示出自第二单元的补充读物;而(3C)则表示出自第三单元的听力材料。
6. 本书配有《教师用书》,供教学参考使用。

特别需要说明的是,本书仅是一本中医英语语言教材,不是中医教材,切不可把文中涉及的中医理论、临床实践作为诊断和治疗疾病的根据。编写中难免有不当或错误之处,敬请读者批评指正。

编者

Contents

UNIT ONE	An Overview of Chinese Medicine	1
Text: What Is Chinese Medicine?		
Supplementary Reading: The Difference Between Traditional Chinese Medicine and Western Medicine		
Spot Dictation		
UNIT TWO	<i>Yin and Yang</i>	12
Text: <i>Yin and Yang</i>		
Supplementary Reading: The Theory of <i>Yin-Yang</i>		
Spot Dictation		
UNIT THREE	<i>Jing</i> (Essence), Blood and Body Fluids	21
Text: Blood and Body Fluids		
Supplementary Reading: <i>Jing</i> (Essence)		
Spot Dictation		
UNIT FOUR	The <i>Zangfu</i>-Organs	34
Text: The Organs		
Supplementary Reading: Liver and Gallbladder		
Spot Dictation		
UNIT FIVE	Etiology of Traditional Chinese Medicine	44
Text: The Six Pernicious Influences and Seven Emotions		
Supplementary Reading: Etiology		
Spot Dictation		
UNIT SIX	The Five Elements	53
Text: The Theory of the Five Elements		
Supplementary Reading: Application of the Five-Element Theory in Traditional Chinese Medicine		
Spot Dictation		

UNIT SEVEN Differentiation of Patterns and Treatment 62

Text: The Eight Principal Patterns of Disharmony for Conceiving of Diagnosis and Treatment

Supplementary Reading: Patterns of Interior and Exterior Disharmony

Spot Dictation

UNIT EIGHT Causes of Disharmony 71

Text: Causes of Disharmony

Supplementary Reading: Miscellaneous Causes

Spot Dictation

UNIT NINE Acupuncture(1) 81

Text: Acupuncture — A Brief Introduction

Supplementary Reading: Acupuncture Treatment

Spot Dictation

UNIT TEN Principles of Treatment 93

Text: Principles of Treatment

Supplementary Reading: Law of Interpromotion and Interaction Among the Five Elements

Spot Dictation

附录 1 总词汇表 102

附录 2 中医药词汇索引 114

UNIT ONE

An Overview of Chinese Medicine

Questions for discussion:

1. When you are ill, whom would you like to see, a doctor specializing in Western medicine, or the one in Chinese medicine? Give your reasons.
2. What do you know about Chinese medicine? Talk with your partner and exchange your ideas.

Text

Western medicine is based on a reductionist ideology while Chinese medicine on holism, or a holistic concept, which sees everything in the universe as interdependent and interactive, and maybe that is where their fundamental difference lies.

What Is Chinese Medicine?

Tom Williams

Chinese medicine is a system of diagnosis and health-care approaches that has evolved over the last 3,000 years. The Chinese approach to understanding the human body is unique. It is based on the holistic concept of the universe outlined in the spiritual insights of Daoism, and it has produced a highly sophisticated set of practices designed to cure illness and to maintain health and well-being.

These practices include acupuncture, herbal remedies, diet, meditation, and both static and moving exercises. Although they appear very different in approach, they all share the same underlying sets of assumptions about the nature of the human body and its place in the universe.

The last twenty years or so have seen a dramatic increase in the popularity of a

whole range of therapies that have their origins well outside the accepted boundaries of Western scientific thought. The derivatives of Chinese medicine — particularly acupuncture, herbal remedies, and *qigong* exercises — have been among the most notable, and they now enjoy a growing respect, not only from patients who have experienced their benefits at first hand but also from the medical fraternity in the West, who were initially extremely skeptical.

Despite the therapeutic benefits, however, it is likely that patients will, at some point in the process, ask themselves the question “How does this work?”

It is only common sense to wonder why the insertion of fine needles into a variety of points in the body — often bearing no obvious relationship to the actual problem — can have such a dramatic effect. Any patient wrestling with the problem of trying to consume a herbal mixture must, at times, question what is going on.

Many hundreds of practitioners who experience for themselves the benefits of Chinese “soft exercises” — *Taiji*, *qigong*, and so on — find themselves wondering how these therapies differ from Western-oriented aerobic exercise. Yet, in all cases, the proof is there in terms of symptomatic relief and improved health and well-being. Often a more balanced view of life in general is a result of practicing these therapies.

To understand any system of healing, it is necessary to understand the cultural context within which it developed. Culture articulates the philosophy and the world-view that together define the way the system operates. The healer, the patient, and the techniques used in medicine are intimately tied up with the view that the culture takes of life. The Western scientific world-view is based on a reductionist ideology — that is, it seeks to understand a system by breaking it down into its constituent parts. This has meant that the science and practice of medicine are essentially reductionist too. Analytical specificity is emphasized, and holism — the view that approaches the person as a “whole” being, comprising body, mind and spirit — is underplayed. This analytical emphasis has brought many marvelous insights to the treatment of disease, but it still lacks the overview that ties all aspects of the human condition together. Chinese medicine has the potential to help redress this balance. The world-view that underpins the principle and practices of Chinese medicine is based on the Daoist understanding of a universe where everything is interdependent and mutually interactive. Nothing is excluded, nothing is analyzed or interpreted without reference to the whole. When it comes to medical theory and practice, this view requires a set of assumptions and parameters quite different from those operating in Western medicine. As human beings we exist as an integral part of an energetic — energy-filled — universe. Within this universe our mind, body, and spirit are merely different manifestations of the same life force and consequently cannot be

considered separately.

Thus, practitioners of Chinese medicine define their patients' difficulties in terms that naturally emerge from the Daoist philosophical traditions. The diagnosis will place the signs and symptoms into an interdependent tapestry where physical symptoms, emotional reactions, and spiritual beliefs are set alongside social and environmental factors in order to understand how the energy dynamics of the individual lead to health or disharmony.

The treatments used in Chinese medicine are also energetic interventions that seek to reestablish harmony and equilibrium for each individual within his or her unique environment.

The principles of Chinese medicine do not have to await the arrival of illness. Indeed, to understand these principles and to apply them in daily life is as much a part of the Chinese system of health as are the treatment specialisms applied.

(taken from *The Complete Illustrated Guide of Chinese Medicine*,
1996, published by Barnes & Noble Inc.)

New Words and Expressions

reductionist /rɪ'dʌkʃənɪst/ *n.* 还原论者

ideology /aɪdɪ'ɒlədʒi/ *n.* 思想(体系), 思想意识

holism /'həʊlɪzəm/ *n.* 整体论

holistic /həʊ'lɪstɪk/ *adj.* whole; integral 整体的; 全面的

diagnosis /daɪə'gnəʊsɪs/ *n.* 诊断

Daoism /'daʊɪzəm/ *n.* 道教

well-being /'wel'bi:ɪŋ/ *n.* 健康, 幸福

remedy /'remɪdi/ *n.* 药物

meditation /medɪ'teɪʃən/ *n.* [often *pl.*] 沉思, 冥想

assumption /ə'sʌmpʃən/ *n.* 假定, 设想

derivative /dɪ'rɪvətɪv/ *n.* 派生物

qigong *n.* 气功

fraternity /frə'tɜ:nəti/ *n.* 同行

skeptical /'skeptɪkəl/ *adj.* doubting; distrustful 怀疑的

wrestle (with) /'resl/ *v.* struggle (with) 斗争, 搏斗

taiji *n.* 太极拳

aerobic /ə'reubɪk/ *adj.* of oxygen 有氧的

articulate /ɑ'tɪkjʊlət/ *v.* speak distinctly 清晰明白地说

analytical /æ'nəlitɪkəl/ *adj.* of or using analysis 分析的

specificity /spesɪfɪsəti/ *n.* 特异性

underplay /ʌndəpleɪ/ *v.* act (a role) subtly or with restraint 使不能充分发挥作用, 表演不充分

redress /rɪ'dres/ *v.* adjust; make up for 矫正, 补偿

underpin /ʌndəpɪn/ *v.* support from the bottom 支撑

parameter /pə'remɪtə/ *n.* 参数, 参量; 起限定作用的因素

integral /'ɪntɪgrəl/ *adj.* whole 整体的; 完整的

manifestation /mænɪfɛstɪʃən/ *n.* 显示; 表现

tapestry /'tæpɪstri/ *n.* 挂毯

dynamics /daɪ'næmɪks/ *n.* 动力学

disharmony /dɪʃ'hɑ:məni/ *n.* 不和谐

intervention /ɪntə'venʃən/ *n.* 干涉

harmony /'hɑ:məni/ *n.* 协调; 和谐

equilibrium /i:kwɪ'libriəm/ *n.* 平衡

holistic concept of the universe 宇宙的整体观念

do justice to 公平对待, 适当处理

aerobic exercise 有氧运动

emerge from 自……出现

Notes

1. It is based on the holistic concept of the universe outlined in the spiritual insights of Daoism, and it has produced a highly sophisticated set of practices designed to cure illness and to maintain health and well-being. 它基于道家精神内涵解释宇宙的整体观念, 并且衍生出一套高度成熟的治疗疾病及保健的方法。
句中 it 指代前文中的 The Chinese approach to understanding the human body.
2. Although they appear very different in approach, they all share the same underlying sets of assumptions about the nature of the human body and its place in the universe. 尽管这些方法看上去各不相同, 但他们对人体本质以及它与自然界关系的认识是相同的。

句中 underlying sets of assumptions 意为“基本观念”。

3. Yet, in all cases, the proof is there in terms of symptomatic relief and improved health and well-being. 然而,所有的病例表明:症状得到缓解,健康状况得以改善。

句中 the proof is there in terms of symptomatic relief and improved health and well-being 为倒装句,强调 proof, 正常语序应为 there is the proof ...; in terms of 为介词短语作定语修饰 proof。

4. Analytical specificity is emphasized, and holism — the view that approaches the person as a “whole” being, comprising body, mind and spirit — is underplayed. 虽然它强调了分析性,但整体性——将人的身体、思维、精神视为一体的观念却被忽略了。

句中 the view that approaches the person as a “whole” being, comprising body, mind and spirit 为 holism 的同位语,而同位语中含定语从句 that approaches the person as a “whole” being, comprising body, mind and spirit 修饰 the view。

5. As human beings we exist as an integral part of an energetic — energy-filled — universe. Within this universe our mind, body, and spirit are merely different manifestations of the same life force and consequently cannot be considered separately. 人类是充满能量的宇宙的组成部分,我们的心智、机体和精神不过是同一生命活动的不同表现形式,自然不能分别看待。

6. The diagnosis will place the signs and symptoms into an interdependent tapestry where physical symptoms, emotional reactions, and spiritual beliefs are set alongside social and environmental factors in order to understand how the energy dynamics of the individual lead to health or disharmony. 为了解释人体气机能导致健康或疾病,中医诊断学将临床症状归因为机体、情绪及精神同社会、环境因素综合作用的结果。

句中 where physical symptoms, emotional reactions, and spiritual beliefs are set alongside social and environmental factors in order to understand how the energy dynamics of the individual lead to health or disharmony 为定语从句修饰 tapestry,而定语从句中 how the energy dynamics of the individual lead to health or disharmony 是 understand 的宾语从句。

Exercise

I. Translate the following terms and expressions into English.

1. 整体观
2. 保健与治疗
3. 中医基础理论与临床实践
4. 人体与环境的和谐

II. Translate the following expressions into Chinese.

1. the nature of human body and its place in the universe
2. symptomatic relief
3. an integral part of an energetic universe
4. well outside the accepted boundaries of Western scientific thought

III. Abstract Writing

Directions: Write an abstract of Text in about 100 words.

Supplementary Reading**The Difference Between TCM and Western Medicine**

Tom Williams

Chinese medicine considers important certain aspects of the human body that are not significant to Western medicine. At the same time, Western medicine observes and can describe aspect of the human body that are insignificant or not perceptible to Chinese medicine. For instance, Chinese medical theory does not have the concept of a nervous system. Nevertheless, it has been demonstrated that Chinese medicine can be used to treat neurological disorders. Similarly, Chinese medicine does not perceive an endocrine system, yet it treats what Western medicine calls endocrine disorders. Nor does traditional Chinese medicine recognize streptococcus pneumoniae as a pathological cause of pneumonia, yet often it effectively treats the disease.

Chinese medicine also uses terminology that is strange to the Westerner. For example, the Chinese refer to certain diseases as being generated by “dampness”, “heat” or “wind”. Modern Western medicine does not recognize dampness, yet can treat what Chinese medicine describes as dampness of the spleen. (1) Modern Western medicine does not speak of fire, but can, from a Chinese perspective, stoke the fire of the kidney or extinguish excess fire raging out of control in the lungs. In Western medicine, wind is not considered a disease factor, yet Western medicine is able to prevent liver wind from going to the head, or to extinguish rampaging wind in the skin. The perceptions of the two traditions reflect two different worlds, but both can heal the same body.

The difference between the two medicines, however, is greater than that between

their descriptive language. (2) The actual logical structure underlying the methodology, the habitual mental operations that guide the physician's clinical insight and critical judgment, differs radically in the two traditions. What Michael Foucault says about medical perception in different historical periods could apply as well to these different cultural traditions: "Not only the names of diseases, not only the grouping of systems were not the same, but the fundamental perceptual codes that were applied to patients' bodies, the field of objects to which observation addressed itself, the surfaces and depths traversed by the doctor's gaze, the whole system of orientation of his gaze also varied".

The two different logical structures have pointed out the two medicines in different directions. Western medicine is concerned mainly with isolated diseases categories or agents of disease, which it zeroes in on, isolates, and tries to change, control, or destroy. The Western physician starts with a symptom, then searches for the underlying mechanism — a precise cause of a specific disease. (3) The disease may affect various parts of the body, but it is a relatively well-defined, self-contained phenomenon. Precise diagnosis frames an exact, quantifiable description of a narrow area. (4) The physician's logic is analytic — cutting through the accumulation of bodily phenomena like a surgeon's scalpel to isolate one single entity or cause.

(5) The Chinese physician, in contrast, directs his or her attention to the complete physiological and psychological individual. All relevant information, including the symptom as well as the patient's other general characteristics, is gathered and woven together until it forms what Chinese medicine calls a "pattern of disharmony." This pattern of disharmony describes a situation of "imbalance" in a patient's body. Oriental diagnostic technique does not turn up a specific disease entity or a precise cause, but renders an almost poetic, yet workable, description of a whole person. The question of cause and effect is always secondary to the overall pattern. One does not ask, "What X is causing Y?" but rather, "What is the relationship between X and Y?" The Chinese are interested in discerning the relationships among bodily events occurring at the same time. The logic of Chinese medicine is organismic or synthetic, attempting to organize symptoms and signs into understandable configurations. The total configurations, the patterns of disharmony, provide the framework for treatment. The therapy then attempts to bring the configuration into balance, to restore harmony to the individual.

This difference between Western and Eastern perception can be illustrated by portions of recent clinical studies done in hospitals in China. In a typical study a Western physician, using upper-gastrointestinal X-ray or endoscopy by means of a fiberscope, diagnoses six patients with stomach pain as having peptic ulcer disease. From the Western doctor's perspective, all these patients suffer from the same disorder. The physician then

sends the patients to a Chinese doctor for examination. The following results are found. Upon questioning and examining the first patient, the Chinese physician finds pain that increases at touch (by palpation) but diminishes with the application of cold compresses. The patient has a robust constitution, a reddish complexion, and a full, deep voice. He seems assertive and even aggressive. He is constipated and has dark yellow urine, his tongue has a greasy yellow coating, his pulse is "full" and "wiry." The oriental physician characterizes this patient as having the pattern of disharmony called "damp heat affecting the spleen."

(taken from *The Completed Illustrated Guide of Chinese Medicine*, 1996, published by Barnes & Noble Inc.)

New Words and Expressions

neurological /ˌnjuərə'lɒdʒɪkəl/ *adj.* of neurology 神经病学的

endocrine /endəukraɪn/ *n.* 内分泌

streptococcus /streptəʊkəkəs/ *n.* 链球菌

pneumonia /njuːməunjə/ *n.* 肺炎

terminology /tɜːmɪ'nɒlədʒɪ/ *n.* 术语学

perspective /pəspektɪv/ *n.* 评价; 观点

stoke /stəʊk/ *v.* stir up and feed (a fire or furnace) 给(火或火炉)添加燃料

rampage /ræmpeɪdʒ/ *v.* move about wildly or violently 暴跳

underlying /ˌʌndə'laɪɪŋ/ *adj.* lying under or beneath something 在下面的, 根本的, 潜在的

habitual /hə'bɪtʃuəl/ *adj.* of the nature of a habit 习惯性的

traverse /trævəs/ *v.* travel or pass across 横贯

quantifiable /kwɒntɪfaɪəbl/ *adj.* that can be calculated 可以计量的

agent of disease 病原体

self-contained /selfkən'teɪnd/ *adj.* containing in oneself or itself all that is necessary; independent 设备齐全的, 独立的

scalpel /skælpəl/ *n.* 外科小手术刀, 解剖刀

weave /wiːv/ *v.* combine (elements) into a complex whole 组合(诸多元素)成一个复杂的整体

render /'rendə/ *v.* submit; present 呈递, 提出

discern /dɪ'sɜ:n/ *v.* perceive with the eyes or intellect 看出, 察觉

configuration /kən'fɪgʊ'reɪʃən/ *n.* 结构

gastrointestinal /'gæstrəʊɪn'testɪnəl/ *adj.* of stomach and intestines 胃肠的

endoscopy /en'dɒskəpi/ *n.* 内窥镜检查

fiberscope /'faɪbəskəʊp/ *n.* 纤维镜, 纤维内窥镜

peptic /'peptɪk/ *adj.* of digest 消化的

ulcer /'ʌlsə/ *n.* 溃疡

diminish /dɪ'mɪnɪʃ/ *v.* make or become smaller or less 减少

robust /rəʊ'bʌst/ *adj.* full of health and strength 强壮的, 茁壮的

assertive /ə'sɜ:tɪv/ *adj.* showing positive assurance 自信的

constipate /'kɒnstɪpeɪt/ *v.* cause constipation in 便秘

greasy /'greɪsɪ, 'greɪzɪ/ *adj.* covered with grease or containing it 油腻的

coating /'kəʊtɪŋ/ *n.* 舌苔

wiry /'waɪəri/ *adj.* resembling wire 弦样的

zero in on sb./sth. *to aim one's attention directly towards sth.* 把注意力集中到……

be concerned with *to be about* 参与, 干预

turn up *increase the force, strength, loudness, etc.* 开大, 调高增加速度、音量, 强度或流量

Exercise

I. Translate the underlined sentences in the above passage into Chinese.

1. _____
2. _____
3. _____
4. _____
5. _____

II. Translate the following paragraphs into English.

1. 要理解一种医疗体系, 必须了解这一体系赖以发展的文化基础。一种文化产生出一种哲学和世界观, 两者指导着这一体系的医疗实践。治疗者、病人和治疗方法与本土文化中对生命的认识有着紧密联系。
2. 在中医学理论中, 脏为阴, 腑为阳。与西医学中较为单纯的生理功能相比较, 中医的

脏腑具有更广泛的功能含义。每一个脏腑都与一种生命物质相关联,它们还分别联系到某一感觉器官和精神活动。

Spot Dictation

New Words and Expressions

immunity /'ɪmjʊnəti/ *n.* 免疫力
cosmology /kɒz'mɒlədʒi/ *n.* 宇宙学
miniature /'miniətʃə/ *n.* 小规模
compost /'kɒmpɒst/ *n.* 混合肥料
nurture /'nɜ:tʃə/ *v.* 培养

Directions: You'll hear a passage three times. Listen carefully during the first reading. When the passage is being read the second time, you should fill in the missing words during the pause at each blank. Check your answers when the passage is read the third time.

Chinese medicine is (1) _____ that has diagnosed, treated, and prevented illness for over 23 centuries. While it can remedy diseases and alter (2) _____, Chinese medicine can also enhance energy, immunity and the capacity for (3) _____.

Within Chinese cosmology, all of creation is born from the marriage of two polar principles, *yin* and *yang*: Earth and Heaven, winter and summer, night and day, cold and hot, wet and dry, (4) _____, body and mind. Harmony of this union means health, good weather, and good fortune, while disharmony (5) _____, disaster, and bad luck. The strategy of Chinese medicine is to (6) _____. Each human is seen as a world in miniature, a garden in which doctor and patient together (7) _____. Like a gardener uses irrigation and compost to grow robust plants, the doctor uses (8) _____ to recover and sustain health.

Just as nature contains air, sea, and land, the human body is comprised of *qi*, moisture, and blood. *Qi* is the animating force (9) _____ to move, think, feel, and work. Moisture is the liquid medium which protects, nurtures, and lubricates