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中
医

英语实用教程

Practical English Course
in Traditional Chinese Medicine



南京大学出版社

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使用说明

本教程分为三大部分:第一部分为精讲部分,其内容涵盖了中医的基础理论、诊断、中药、治疗以及常见疾病的中医及西医学方面的表达等内容,其后附有练习以巩固学生课堂所学知识,同时每一单元后还附有相关专业术语的表达。第二部分为扩展阅读,由难度适中、涉及不同医学内容的文章组成,旨在为学生提供课后阅读的资料以拓宽知识面,同时教师也可根据课时安排将其中部分作为精讲内容。第三部分是附录,由医学术语、临床对话及常用医疗文件的写作等内容组成。另外,本教程还配套有听力练习,录音可通过网络 <http://www.njupco.com/downpage/> 下载。

本教材可供中医院校医学专业本科生、研究生、从事中医专业的医务科技人员及从事中医翻译的人员使用。

由于编者水平有限,故教材中尚有许多不足之处,敬请读者和同仁提出宝贵意见,以求进一步修改提高。

编者

2009年3月

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Unit 1

Characteristics of Traditional Chinese Medicine

Traditional Chinese Medicine (also known as TCM), with a several-thousand-year history, is a unique and integrated system of medicine and an important part of the Chinese culture. The approach of TCM is fundamentally different from that of western medicine. In the long course of its development and practice, TCM has been under the influence of classical Chinese materialism^① and dialectics^②. The theoretical system of TCM has evolved in the course of long clinical practice, which originates from practice and, in turn, guides the practice. This unique system of theory is characterized by the concept of organic wholeness and treatment based on syndrome differentiation. The two characteristics are manifested clinically in the various kinds of therapies of TCM including herbal medicine, acupuncture^③, moxibustion^④, Tuina (or Chinese massage^⑤), etc.

The concept of organic wholeness means that the human body is an organic whole and that human beings are interrelated with nature, on which the basic theories of TCM were developed. TCM believes that the human body is composed of various tissues^⑥ and organs, including the viscera^⑦, the meridians^⑧, the five sensory organs, the nine orifices^⑨, the four limbs and all the skeletal parts. These different tissues and organs are united into an organic whole because they are closely related to each other in structure, physiology^⑩, and pathology^⑪. The unity of the body, according to the theory of TCM, is realized through the dominant functions of the five zang-organs with the assistance of the six fu-organs and the meridians that pertain to the viscera in the interior and connect with the limbs and joints in the ex-

-
- ① materialism [mə'tiəriəlizəm] *n.* 唯物主义
 - ② dialectics [ˌdaɪə'lektiks] *n.* 辩证法
 - ③ acupuncture ['ækjʊpʌŋktʃə(r)] *n.* 针刺疗法; *v.* 施行针刺疗法
 - ④ moxibustion [mɒksɪ'bʌstʃən] *n.* 艾灸
 - ⑤ massage ['mæsoʊʒ] *n.* 按摩; *v.* 按摩
 - ⑥ tissue ['tɪʃjuː] *n.* [生]组织; 薄纸
 - ⑦ viscera ['vɪsərə] *n.* 内脏
 - ⑧ meridian [mə'rɪdiən] *n.* 子午线, [中医]经脉, 经络
 - ⑨ orifice ['ɒrɪfɪs] *n.* 孔(窍)
 - ⑩ physiology [ˌfɪzɪ'ɒlədʒɪ] *n.* 生理学
 - ⑪ pathology [pə'θɒlədʒɪ] *n.* 病理学



terior.ⁱⁱ Since the human body is an organic whole, the treatment of regional disease has to take the whole body into consideration. Meanwhile, human beings live in nature and nature provides them with various necessities, such as sunlight, air and water. On the other hand, various changes taking place in nature may directly or indirectly affect the human body and bring on corresponding physiological or pathological responses. Therefore, the concept of organic wholeness reflects the influence of ancient Chinese materialism and dialectics on traditional Chinese medicine and permeates through the physiology, pathology, diagnosis, syndrome differentiation and treatment.

Treatment based on syndrome differentiation, another important feature of TCM, is a basic principle for understanding and treating disease. Syndrome is a pathological generalization of a disease at a certain stage in the course of its development. Since syndrome includes the location, cause and nature of a disease as well as the relation between pathogenic factors and healthy qi,ⁱⁱⁱ it reveals the nature of disease more comprehensively and accurately. Patients' symptoms and signs^{iv} collected with the four diagnostic^① methods (namely inspection, listening and smelling, inquiry, taking pulse and palpation^②) are analyzed and generalized. Treatment means selecting the corresponding therapy according to the result of syndrome differentiation.

Traditional Chinese medicine emphasizes the differentiation of both disease and syndrome which are intrinsically interrelated on the one hand, and different on the other. It is generally thought that disease includes the whole pathological course while syndrome is just the summarization of disease at a certain stage of its development. For this reason one disease may display different syndromes while different diseases may demonstrate the same syndrome in their course of development. That is why TCM uses two different clinical methods under the guidance of treatment based on syndrome differentiation. One is "treating the same disease with different therapies" which means that the same disease manifesting different syndromes at different stages or under different conditions should be treated with different therapies. The other is known as "treating different diseases with the same therapy" which means that different diseases manifesting the same syndrome may be treated with the same therapy. Therefore, the understanding and treating diseases in TCM mainly focus on differentiating syndrome and analyzing the common nature or difference of syndrome in the course of differentiating diseases. Only when the syndrome is accurately differentiated can correct treatment be made. Take common cold for example. The symptoms of fever, aversion to cold and pain in the head and body indicate that the disease is in the exterior. It is usually

① diagnostic [ˌdɪəɡ'nɒstɪk] *adj.* 诊断的 (diagnosis [ˌdɪəɡ'nəʊsɪs] *n.* 诊断)

② palpation [ˌpælpeɪʃən] *n.* 触诊 (palpate [ˌpælpeɪt] *vt.* 触诊)



differentiated into two syndromes: common cold due to wind-cold and common cold due to wind-heat. This is because of the difference in pathogenic factors and reactions of the body. For the treatment of the syndrome in common cold due to wind-cold, herbs acrid^① in taste and warm in nature are used; while for the treatment of the syndrome in common cold due to wind-heat, herbs acrid in taste and cool in nature are used. ^v So only when the syndrome is accurately differentiated can proper treatment be taken.

As we know, before the existence of the modern medicine, human beings depended solely on herbal medicines and other therapeutic methods to treat diseases and preserve health. Such a practice gave rise to the establishment of various kinds of traditional medicine with unique theory and practice. Now, more and more people have begun to accept traditional medicine and other alternative medicine such as homeopathy, osteopathy and naturopathy, etc. With the change of the economy, culture and living style in various regions as well as the aging in the world population, the disease spectrum has changed. And such a change has paved the way for the new application of traditional medicine. Besides, the new requirements initiated by the new diseases and achievements and limitations of modern medicine have also created challenges for traditional medicine. Among these traditional systems of medicine, TCM is the most extraordinary one because of its complete system with unique theory, characteristics and excellent clinical curative effects. Therefore, bringing TCM into full play in medical treatment and healthcare will certainly become one of the hot points in the world medical work in the 21st century.

Notes

- i. ... the concept of organic wholeness and treatment based on syndrome differentiation 整体观念和辨证论治
“整体观念”还常被翻译为“the concept of holism”
concept ['kɒnsept] *n.* 观念, 概念
holism ['həʊlɪzəm] *n.* [哲]整体论
syndrome ['sɪndrəʊm] *n.* 症候群, 综合征, [中医]证
differentiation [ˌdɪfə'renʃrɪ'eɪʃən] *n.* 区别 (differentiate *v.* 区别, 区分)
- ii. The unity of the body, according to the theory of TCM, is realized through the dominant functions of the five zang-organs with the assistance of the six fu-organs and the meridians that pertain to the viscera in the interior and connect with the limbs and joints in the exterior. 根据中医理论, 人体的整体性是通过五脏功能为主, 六腑功能为辅, 以及经脉内

① acrid ['ækɪd] *adj.* 辛辣的



连脏腑外络支节来实现的。

中医学中“脏腑”译为“viscera”，也可用“zangfu-organs”来表达，而中医中的“脏”多译为“zang-organs”，而中医中的“腑”译为“fu-organs”。

- iii. ... the relation between pathogenic factors and healthy qi 邪气和正气之间的关系
 pathogenic [ˌpæθəˈdʒenɪk] *adj.* 致病的，病原的，发病的 (pathogen [ˌpæθədʒ(ə)n] *n.* [微生物]病菌，病原体)
- iv. symptoms and signs 症状和体征，症候
 symptom [ˈsɪmptəm] *n.* 症状
- v. For the treatment of the syndrome in common cold due to wind-cold, herbs acrid in taste and warm in nature are used; while for the treatment of the syndrome in common cold due to wind-heat, herbs acrid in taste and cool in nature are used. 风寒型感冒的治疗用辛温药，而风热型的感冒用辛凉药治疗。
 acrid in taste and warm in nature 味辛性温

Exercises

1. Put the following sentences into English.

- (1) 中医学在古代唯物论和辩证法思想的影响和指导下，通过长期的医疗实践，逐步形成并发展成为独特的医学理论体系。
- (2) 中医学是研究人体生理、病理以及疾病的诊断和防治的一门科学。
- (3) 中药不但包含有草药，而且包含有矿物药和动物药等。
- (4) 中医理论体系的基本特点是整体观念和辨证论治。
- (5) 中医认识和治疗疾病，是既辨病又辨证。
- (6) 证是机体在疾病发展过程中的某一阶段的病理概括。

2. Topic for discussion.

What are your opinions on the difference between TCM and western medicine?

3. Listen and fill in the following blanks.

Modern medical treatments are on one side and (1), tuina and herbal medicine on the other, which are all approaches to healthcare. Modern medical science is highly (2) and reducing the body to its component parts, so it devises appropriate therapy based on experimental studies of bacteriology, (3), and pharmacology along with clinical research. Practitioners of modern medicine concentrate on identifying the disease by isolating it to a single cause, then healing that specific area of the body. The proper medicine cannot (4) if the illness is unknown or undecided. The drugs used in treatment are composed of synthet-



ic and chemical substances and (5) is employed as a principal tool. Moreover, medicines are prescribed without consideration of (6) , or of environmental factors such as climate. Traditional Chinese medicine in contrast is based on (7) .

Further Information: Classics of TCM

Huangdi's Canon of Medicine 《黄帝内经》

Plain Questions 《素问》

Miraculous Pivot 《灵枢》

Canon on Medical Problems 《难经》

Treatise on Exogenous Febrile and Miscellaneous Diseases 《伤寒杂病论》

Treatise on Exogenous Febrile Diseases 《伤寒论》

Synopsis of Prescriptions of the Golden Chamber 《金匱要略》

Treatise on Causes and Symptoms of Diseases 《诸病源候论》

A-B Classic of Acupuncture and Moxibustion 《针灸甲乙经》

Invaluable Prescriptions for Emergencies 《千金要方》

Supplement to the Invaluable Prescriptions 《千金翼方》

Compendium of Materia Medica 《本草綱目》

Records of Traditional Chinese and Western Medicine in Combination 《医学衷中参西录》

Canon of Pulse 《脉经》

New Words Concerned

pivot [ˈpɪvət] *n.* 枢轴, 支点

miscellaneous [mɪsɪˈleɪnjəs, -niəs] *adj.* 各色各样的, 混杂的

treatise [ˈtri:tɪz] *n.* 论文, 论述

exogenous [ekˈsɒdʒɪnəs] *adj.* 外源的, 外生的

febrile [ˈfi:brɪl] *adj.* 发烧的, 热病的

synopsis [sɪˈnɒpsɪs] *n.* 大纲

prescription [prɪˈskrɪpʃən] *n.* 处方, 药方; 指示, 规定

compendium [kəmˈpendiəm] *n.* 纲要, 概略



Unit 2

Basic Theories of Traditional Chinese Medicine

Yin-yang Theory

Yin and yang generally refer to two opposite aspects of interrelated things or phenomena in the natural world. The early connotations^① of yin and yang were quite simple, the side facing the sun being yang and the reverse side being yin. In the course of their everyday life and work, the ancient Chinese people came to understand that all aspects of the natural world could be seen as having a dual^② aspect, for example, day and night, brightness and dimness, movement and stillness, upward and downward directions, heat and cold, etc. Thus the terms of yin and yang are used to express these dual and opposite qualities.

Yin-yang theory believes that everything in the universe contains both aspects of yin and yang. So yin and yang not only represent two opposite objects but are also used to analyze two opposite aspects within a single entity. According to such an understanding of things, phenomena that are dynamic, bright, hot and functional pertain to the category of yang; while those that are static, dark, cold and substantial pertain to that of yin. The nature of yin and yang of a phenomenon is not absolute but relative. On the one hand, under certain conditions yin may change into yang and vice versa; and on the other, any phenomenon may be infinitely divided into its yin and yang aspects. Yin-yang theory forms the foundation of diagnosis and treatment in TCM. The earliest reference to yin and yang is in *Yijing* (*Book of Changes*) written around 700 BC. Four main aspects of yin and yang relationship include opposition of yin and yang, interdependence between yin and yang, wax^③ and wane^④ between yin and yang and inter-transformation of yin and yang.

Five Elements Theory

Five elements theory holds that all things in the world originate from five elements: wood, fire, earth, metal and water. Each element has its own set of unique attributes or cor-

-
- ① connotation [ˌkɒnəʊ'teɪʃən] *n.* 含义, 内涵
② dual ['dju(:)əl] *adj.* 双的, 双重的
③ wax [wæks] *n.* 月亮由亏转盈; *vi.* 月亮渐满
④ wane [weɪn] *n.* 月亏; 衰退; *vi.* 亏缺; 退潮



respondences which are used in TCM to explain the connections between natural phenomena and human physiology and pathology. Each element has its own characteristics. That is, metal can be smelted, water can moisten and descend, wood can grow, bend and straighten freely, fire is hot and blazes upward, and earth permits sowing and reaping.¹ In addition, there are certain orders and relationships among them. For example, metal generates water, restricts wood and counter-restricts fire.² The following table illustrates the contents of the theory.

Zang-fu Organs Theory

This theory emphasizes the zang-fu organs and their physiological functions and pathological manifestations. Each zang-fu organ has its own function and various relationships. Each zang-fu organ is assigned to the twelve regular meridians respectively. There are five zang-organs (plus the pericardium^①) and six fu-organs (including the triple^② energizer), which are paired into six yin-yang partnerships. The five zang-organs include the heart, liver, spleen, lung and kidney. They are generally considered to be the most significant in terms of pathology, diagnosis, and treatment. In addition to this yin-yang relationship with its paired fu-organ, each zang-organ is also assigned to one of the five elements. Even though the names of these zang-organs are the same as the western internal organ names, their functions are markedly different.

Items \ Five Elements	Wood	Fire	Earth	Metal	Water
Flavor	sourness	bitterness	sweetness	acridness	saltiness
Season	spring	summer	late summer	autumn	winter
Color	green	red	yellow	white	black
Direction	east	south	center	west	north
Sense Organ	eye	tongue	mouth	nose	ear
Tissue	sinew ^③	vessel ^④	muscle	skin	bone
Emotion	anger	joy	pensiveness	sadness	fear
Weather	wind	heat	dampness	dryness	cold
Zang	liver	heart	spleen ^⑤	lung	kidney ^⑥
Fu	gallbladder ^⑦	small intestine ^⑧	stomach	large intestine	urinary ^⑨ bladder
Development	generation	growth	maturity	harvest	storage

① pericardium [ˌpɛrɪˈkɑːdʒəm] *n.* 心包

② triple [ˈtrɪpl] *n.* 三倍数, 三个一组; *adj.* 三倍的 triple energizer 三焦

③ sinew [ˈsɪnjuː] *n.* [解]腱; [中医] 筋

④ vessel [ˈvesl] *n.* 脉管; 容器

⑤ spleen [ˈsplɪn] *n.* 脾

⑥ kidney [ˈkɪdni] *n.* 肾

⑦ bladder [ˈblædə] *n.* 囊状器官, 膀胱 gallbladder [ˈgɔːlˌblædə] *n.* 胆囊

⑧ intestine [ɪnˈtestɪn] *n.* 肠 small intestine 小肠 large intestine 大肠

⑨ urinary [ˈjʊərɪnəri] *adj.* 尿的, 泌尿系的



From the TCM perspective, the zang-organs have the following functions. The heart functions to push blood circulation inside vessels and houses the spirit, which means regulating mental and emotional activities. The heart is related closely with vessels in tissues, taking tongue as its orifice and the face reflects the state of the heart.^{III} The liver is responsible for storing blood, regulating the qi flow, emotions, promoting the transformation and transportation of spleen, and controlling sinew. The eyes and the fingernails reflect the state of the liver. The spleen transforms and transports food and fluid, which are important sources of nourishment. It also functions to send up the essential substances, controls the blood circulation in vessels and takes charge of muscles and the four limbs. The lungs regulate breathing and qi all over the body. They also regulate fluid metabolism^①, function to disperse and descend, and regulate the voice. The skin and body hair reflect the state of the lungs. The kidneys store essence and control birth, growth, development and reproduction. They also guide water metabolism and excretion^②, rule the bones, produce marrow^③, nourish the brain, and are responsible for reception of qi. The ears and yin-orifices are referred to as their orifices and the head hair reflects the state of the kidneys.

Besides the five zang-organs, there are six fu-organs. The common physiological function of the six fu-organs is to digest food and transport waste material.

The Theory of Qi, Blood and Body Fluid

Qi is the most essential substance that makes up the body and maintains life activities. It originates from congenital^④ qi and acquired qi^{IV}. Qi is the original motivation of the physiological functions of all the viscera in the body. Qi warms the body and is the source of heat energy in the body. Qi also functions to protect the body, resist the invasion of various pathogenic factors and prevent diseases. Qi can astringe and control liquid substances, such as blood, body fluid. The movement of qi can produce changes in the body, which is the essential cause of the conception, development, growth and decline of life. Qi in the body is a kind of very active and refined substance that is in constant movement. Generally speaking, qi has different movements including ascending, descending, exiting and entering.^{IV} In addition, there are four different types of qi: yuan-qi (primordial^⑤ qi), zong-qi (pectoral^⑥ qi), ying-qi

-
- ① metabolism [me'tæbəlɪzəm] *n.* 新陈代谢
 ② excretion [eks'kri:ʃən] *n.* (动植物的)排泄, 排泄物
 ③ marrow ['mæərəʊ] *n.* 髓, 骨髓
 ④ congenital [kɒn'dʒenɪl] *adj.* 天生的, 先天的
 ⑤ primordial [praɪ'mɔ:dʒəl] *adj.* 原始的, 基本的
 ⑥ pectoral ['pektərəl] *adj.* 胸的, 肺病的



(nutrient^① qi) and wei-qi (defensive qi).

Blood, composed of the nutrient qi and body fluid (Jinye), circulates inside the vessels. It can moisten and nourish the body. The basic substance for producing blood is essence, including the congenital essence (kidney-essence) and acquired essence (food nutrients). Qi and blood have an interdependent relationship where qi moves blood and blood is the mother of qi. Body fluid is also basic substance that makes up the body and maintains life activities. Body fluid can be divided into thin fluid (Jin) and thick fluid (Ye) which are different from each other in property, distribution and function. Thin fluid spreads to skin, muscle and orifices, thereby having the function to nourish the body. In comparison, thick fluid runs to and nourishes bones, joints, viscera and brain.

Notes

i. Metal can be smelted, water can moisten and descend, wood can grow, bend and straighten freely, fire is hot and blazes upward, and earth permits sowing and reaping. 金曰从革,水曰润下,木曰曲直,火曰炎上,土曰稼穡。

smelt [smelt] *vt.* 精炼, 冶炼

ii. Metal generates water, restricts wood and counter-restricts fire. 金生水,克木,反侮火。

相生 inter-generation (or inter-promoting)

相克 inter-restriction (or inter-restriction or interacting)

相乘 over-restriction (or over-restraint or subjugation)

反侮 counter-restriction (or counteracting or counter-restraint)

iii. The heart functions to push blood circulation inside vessels and houses the spirit, which means regulating mental and emotional activities. The heart is related closely with vessels in tissues, taking tongue as its orifice and the face reflects the state of the heart. 心主血脉藏神。心在体为脉,开窍于舌,其华在面。

其中涉及的相关术语翻译有:

(1) 主: 中医上用“主”表示某脏具有什么样的功能。目前对“主”的翻译也不一致,主要是意译,主要用的词有 control, govern, be responsible for, take charge of, function, 等等。

(2) 开窍: 这里的“开窍”不是指治疗邪阻心窍神志昏迷的方法,而是指内脏的生理及病理情况在体表某个特定部位的反映。如对这些术语的常见译法如下:

心开窍于舌: The heart opens into the tongue.

the tongue as the window of the heart

The tongue is the orifice to the heart.

① nutrient ['nju:triənt] *adj.* 有营养的; *n.* 营养品



The heart has its specific orifice in the tongue.

The heart reflects on the tongue.

(3) 其“华”在……:这一结构表示某脏的情况可外露于体表某个部位,常见翻译如下:

心,其华在面: The face reflects the state of the heart.

the face as the mirror of the heart

Complexion reflects the condition of the heart.

另有中医中表示两个器官之间的相互关联和影响的“合”。常见的译法如下:

心合小肠 The heart is paired off with the small intestine.

The heart is coupled with the small intestine.

The heart is connected with the small intestine.

The heart is associated with the small intestine.

iv. It originates from congenital qi and acquired qi. Generally speaking, qi has different movements, including ascending, descending, exiting and entering. 气来源于先天之气和后天之气,一般说来,它有升降出入四种运动形式。

Exercises

1. Translate the following sentences into English.

- (1) 阴胜则寒,阳胜则热。
- (2) 阴阳理论包括了阴阳的对立、互根、消长及相互转化四个方面。
- (3) 五行理论是用以分析各种事物的五行属性和研究事物之间相互联系的基本法则。
- (4) 五行学说中木、火、土、金、水分别对应的是肝、心、脾、肺、肾五脏和胆、小肠、胃、大肠、膀胱这五腑。
- (5) 藏象学说是研究人体各脏腑器官的生理功能、病理变化及其相互关系的学说。
- (6) 肝藏血,主疏泻,五体中主筋,其华在爪,开窍于眼。

2. Answer the following questions.

- (1) What are the main aspects of yin-yang relationship?
- (2) What are the attributes of five elements respectively?
- (3) Can you illustrate the orders of five elements as for generating and controlling?
- (4) Please illustrate the relationships between the five zang-organs and the fu-organs, five tissues, orifices.

3. Listen and fill in the following blanks. 

Yinyang and the five elements can be traced to ancient Chinese (1). Yin and yang are two aspects of the unity of opposite things. The five elements refer to the most basic ele-



ments in nature and include wood, fire, earth, metal and water. Each has own properties, and yet (2) each other. In ancient China, traditional Chinese medicine (TCM) doctors applied yinyang and the five elements doctrines to physiological functions, pathological changes of the human body, (3).

TCM classifies the internal organs of the body into three kinds; the five zang-organs, or the heart, (4), lung and kidney, all of which have the common physiological function of (5). The six fu-organs, or the gallbladder, stomach, small intestine, large intestine, (6), which have the common physiological function of receiving, (7) food and water. The extraordinary fu-organs include the brain, (8), bone, vessel, gallbladder and (9), and are distinct from the fu-organs in function, and are thus known as the extraordinary fu-organs.

Further Information: Basic Theories of TCM

correspondence between human and universe 天人相应

essential-qi theory 精气学说

yang with yin 阴中之阳

relative preponderance of yin or yang 阴阳偏盛

excess of yin leading to cold syndrome while excess of yang leading to heat syndrome 阴盛则寒, 阳盛则热

relative deficiency of yin or yang 阴阳偏衰

deficiency of yang leading to cold syndrome while deficiency of yin leading to heat syndrome 阳虚则寒, 阴虚则热

wood overacting on earth/earth being subjugated by wood 木乘土

Earth restricts reversely wood. 土侮木

stasis of wood with a deficiency of earth 土虚木壅

wood subjugating weak earth 土虚木乘

wood counter restricting metal 木反侮金

wood restricting deficient metal in reverse 金虚木侮

congestion of earth with a stasis of wood 木不疏土

a disorder of the mother element affecting the son element 母病及子

strengthen earth (spleen) to promote metal (lung) 培土生金

replenish water (kidney) to benefit wood (liver) 滋水涵木

sustain earth (spleen) to check wood (liver) 培土制木

strengthen water (kidney) to inhibit fire (heart) 壮水制火

zang-fu (organ's) manifestation; visceral manifestation 藏象

gate of life 命门



extraordinary fu organs 奇恒之腑
 brain 脑
 marrow 髓
 bone 骨
 vessel 脉
 gallbladder 胆
 uterus 女子胞
 qi system; qi phase 气分
 the striae of the skin and muscles 腠理
 propelling, warming, defending, fixating function 推动、温煦、防御、固摄作用
 activity of qi 气化
 qi movement 气机
 disorder of qi flow 气机不利
 adverseness of qi 气逆
 asthenia of qi 气虚
 qi stagnation 气滞
 sinking of qi 气陷
 blockage of qi 气闭
 collapse of qi 气脱
 abnormal ascending and descending 升降失常
 nourishing and moistening 濡润
 retention of water and damp 水湿内停
 clear and dilute 清稀
 thick and heavy 稠厚
 Qi functions to warm the body. 气主煦之
 Blood functions to nourish the body. 血主濡之
 Qi and blood have the same source. 气血同源
 Qi is the commander of blood. 气为血之帅
 Qi circulation lead to blood circulation. 气行血亦行
 Blood is the mother of qi. 血为气之母
 inordinateness between qi and blood 气血失调
 Qi escaping follows bleeding. 气随血脱
 Qi fails to control blood/fluid. 气不摄血/津
 Profuse loss of body fluid leads to massive dissipation of qi. 津伤气耗
 Body fluid and blood have the same source. 津血同源
 Diaphoresis is contraindicated in the case of hemorrhage. 夺血者无汗