

Guide to China
国通

中国通手册

保健养生

Health Care & Preservation

吴九伟/著 毛昀/译



中国人读英文，与世界交流

Chinese Read English
to Facilitate the Cultural
Inter Change in the World

外国人读中文，了解中国文化

Foreigners Read Chinese to Know the Chinese Culture

● 上海古籍出版社

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xiě zài qiánmiàn de huà 写在前面的话

Foreword

shuō qǐ zhōngguó rénmen huì tán dào tā guǎngmào de jiāng yù fēng fù de wùchǎn
说起·中国，人们·会·谈到·她·广·袤的·疆域，丰富的·物产，
zhòngduō de rén kǒu yōu jiǔ de lì shǐ càn làn de wén huà zhōngguó zhè gè shén qí de
众·多的·人口，悠久·的·历史，灿烂·的·文化，……中·国这个·神·奇的·
dōng fāng wén míng gǔ guó zhè gè zhèng zài zǒu xiàng xiàn dài huà de fā zhǎn zhōng guó jiā jiù
东·方·文·明·古·国，这个·正·在·走向·现代·化的·发展·中·国家，就
xiàng yí zuò yōu suǐ de bǎo kù yí bù hòu zhòng de jù zhù xī yīn zhe rénmen qù tàn suǒ rán
像·一·座·幽·邃的·宝·库、一·部·厚·重的·巨·著，吸引·着·人们·去·探索。然
ér wú lùn shì duì yú shēng yú sī zhǎng yú sī de zhōngguó rén hái shì duì yú chū fǎng
而，无论·是·对于·生·于·斯、长·于·斯的·中·国人，还是·对于·初·访·
zhōngguó de wàiguórén lái shuō zhè zuò bǎo kù zhè bù jù zhù dōu xiǎn de guò yú hào hàn guò
中·国的·外·国人·来·说，这·座·宝·库，这·部·巨·著，都·显·得·过·于·浩·瀚，过
yú jiān shēn bù jīn wú fǎ qióng jìn ér qiè wǎng wǎng mù mí wù sè bù dé yào lǐng wèi le
于·艰·深，不·仅·无·法·穷·尽，而且·往·往·目·迷·五·色，不·得·要·领。为了·
ràng yǒu yì liǎo jiě zhōngguó de wàiguórén yǐ jí shēng zhǎng yú cǐ de zhōngděng wén huà chéng
让·有·意·了·解·中·国的·外·国人，以及·生·长·于·此·的·中·等·文化·程
dù de zhōngguó rén zài zuǐ duǎn de shí jiān nèi huā zuì shǎo de gōng fū liǎo jiě zhōngguó shú
度·的·中·国人，在·最·短·的·时·间·内，花·最·少·的·功·夫·了·解·中·国，熟
xī zhōngguó shàng hǎi gǔ jí chū bǎn shè jīng xīn cè huà biān jí chū bǎn le zhè tào zhōngguó
悉·中·国，上·海·古·籍·出·版·社·精·心·策·划、编·辑·出·版·了·这·套《中·国
tōng shǒu cè cóng shù
通·手·册》丛·书。

zhè tào cóng shù xuǎn qǔ zuì néng fǎn yǐng zhōngguó jiāng yù tè diǎn biǎo xiàn zhōngguó wén
这·套·丛·书·选·取·最·能·反·映·中·国·疆·域·特·点、表·现·中·国·文
huà tè sè zhǎn xiàn zhōngguó rén shēng huó fāng shì de nèi róng yǐ tú wén bìng mào zhōng yīng
化·特·色、展·现·中·国人·生·活·方·式·的·内·容，以·图·文·并·茂、中·英
wén duì zhào de xíng shì jiā yǐ biǎo xiàn bìng gěi hàn zì jiā zhù pīn yīn zài měi gè hàn yǔ yǔ cí
文·对·照·的·形·式·加·以·表·现，并·给·汉·字·加·注·拼·音，在·每·个·汉·语·语·词·

zhījiān jiā le dùndú fúhào zhè yī qiè dōushì wèi le wàiguó yǒurén biànyú yuèdú bìng lǐ jiě
之间·加了·顿读·符号,这·一切·都是·为了·外国·友人·便于·阅读·并·理解·
shū zhōng de nèiróng tóngshí yě fāngbiàn zhōngguó rén de duìwài jiāoliú
书·中的·内容,同时·也·方便·中·国人的·对外·交流。

yuàn zhètào cóngshū néng chéngwéi zhǎnshì zhōngguó wénhuà de yí gè míngliàng de chuāng
愿·这套·丛书·能·成为·展示·中国·文化的一个·明亮的·窗
kǒu chéngwéi gōutōng zhōng wài rén shì de yí zuò jiānshì de qiáoliáng
口,成为·沟通·中·外·人士的一座·坚实的·桥梁。

gāo kè qín

高克勤

nián yuè

2002年10月

The mere mention of China often reminds people of its vast expanse of territory, abundant resources, huge population, time-honored history and splendid culture. China, as a developing country, is now rapidly heading for modernization. This ancient mysterious oriental country seems like an inexhaustible goldmine and resourceful history book appeals to an ever-rising number of people both at home and abroad. However, the goldmine and history book is so huge and abstruse for people from other countries, even a native Chinese to grasp its marrow. With this in mind, Shanghai Classical Publishing House meticulously designs and compiles this present series of books, A Guide to China, so that it will be more sparing of time and efforts for all the people who are willing to learn more about China.

The choice materials in this series of books reveal the diverse cultures and life styles typical of their respective kind within Chinese territory. Moreover, the series of books is printed in a bilingual version (Chinese-English) with vivid pictures. Each Chinese character is accompanied by Chinese pinyin, and a demarcation between two different Chinese phrases is considerably drawn throughout each book. All these efforts aim to facilitate the reading and comprehending of foreign friends and communication between different cultures.

It is our sincere wish that this series of books might serve as a bright window for demonstrating Chinese culture, and a solid bridge for communication and mutual understanding between Chinese people and other nations as well.

Gao Keqin

October, 2002

mù lù
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引 yǐn

Prologue

言 yán

zhōng yī xué shì jiànzhù zài zhōngguó gǔ dài zhéxué jī chǔ shàng de yī mén lín chuáng yī
中医学是建筑在中国古代哲学基础上的·一门·临床·医
xué shǔ yú zì rán liáo fǎ fānchóu bìng yǐ qí shùqiānnián de lín chuáng jīngyàn jī lěi hé shēn
学，属于自然疗法范畴。并以其数千年的·临床·经验·积累·和·深
hòu de gǔ dài wénhuà jī diàn ér chéngwéi yǒu bié yú shì jiè shàng qí tā rèn hé chuántǒng yī
厚的·古代·文化·积淀，而·成为·有别于·世界上·其他·任何·传统·医
xué de dú tè fēngjǐngxiàn
学的·独特·风景线。

zài dāng jīn de shèhuì zhōng zhōng yī xué yǐ tiānrán fù zuòyòng xiǎo de tè xìng bèishòu
在·当今的·社会·中，中医学以·天然·副作用·小的·特性·备受·
shì rén zhǔmù zhēn jiǔ rè jīng jiǔ bù shuāi zhōng yī rè yě fāngxīngwèi ài xǔ duō yī liáo
世人·瞩目。“针灸热”经久不衰，“中医热”也方兴未艾；许多·医疗·
lǐ niàn rú wèibīngxiānfáng de yǎngshēng fángbīng sī xiǎng tiānrénxiāngyīng de zhěng
理念，如“未病先防”的·养生·防病·思想、“天人相应”的·整
tǐ guānniàn jūn dé dào rì yì guāng dà zhōng yī de xǔ duō zhì liáo fāng fǎ bāokuò zhōng
体·观念，均·得到·日益·光大。中医的·许多·治疗·方法，包括·中

yào fāng jì zhēn jiǔ tuī ná qì gōng yǐ jí sǎn zài mǐnjiān de gè zhǒng jiǎn yì liáo fǎ
药·方剂、针灸、推拿、气功，以及·散·在·民间的·各种·简易·疗法，
cù jìn wèi zhōnghuá mín zú de fányǎn chāngshèng zuòchū le gòngxiàn yě bì jiāng wèi shì jiè
不仅·为·中·华·民族的·繁衍、昌·盛·作出了·贡·献，也·必·将·为·世界·
rénmín de jiànkāng dài lái fú yīn
人民的·健康·带来·福音。

Traditional Chinese Medicine is based on the Chinese ancient philosophical thought, and is a clinical medicine of natural science. It has become a unique traditional medical science in the world due to its abundant accumulation of clinical experience through thousands of years of profound impact on the ancient culture.

Today, people around the world focus their attention upon Traditional Chinese Medicine for the application of natural herbal medicines with few side effects. Along with the popularity of the “moxibustion tide”, a “Traditional Chinese Medicine fever” comes into being. Many treatment concepts of Traditional Chinese Medicine are enhanced, such as the health preservation thought of “prevention before disease rises” and the holistic concept of “uniting nature and human being”. Lots of methods of treatments in Traditional Chinese Medicine including formula, moxibustion, massage, qi gong (qi-conducting exercises), and some simple folk treatments, have contributed greatly to the prosperity of the Chinese nation and are bound to be contributive to the health of the people all over the world.





Pathogeny Therapy

Pathogeny therapy pays close attention to the cause of the disease. Under the guidance of its distinctive outlook on entirety, Traditional Chinese Medicine categorizes all kinds of pathogenies by the method of seeing through the appearance to get at the essence and, that is to say, seeing through the clinical and physical symptoms of the disease, which are external, to get the essence of pathomechanism and pathogeny.

Pathogeny in Traditional Chinese Medicine can be categorized as the following: external pathogeny, internal pathogeny and neutral pathogeny (pathogeny neither external nor internal).

External pathogeny mainly refers to such unsuited environmental influences as climate, region, customs and conventions, which directly cause diseases. Biological pathogen is also included.

Internal pathogeny refers to constitutional and mental causes including seven emotions and yin-yang relations (yin and yang are two opposing yet mutually dependent forces that interact within the body to create good health). Traditional Chinese Medicine values much the importance of the internal pathogeny, raising several standpoints such as:

“While the right (an essential life force) is inside the body, the evil (the fatal force) cannot upset.”

“If essence-spirit confines itself, is there anything may cause disease?”

Neutral pathogeny refers to dietary irregularity, taxation fatigue, and sexual intemperance. Trauma, innateness, poison and inappropriate treatment are also included.

病 由 疗 法

bìng
yóu
liáo
fǎ

zhìbìng zhī yóu jí bìng yīn zhōng yī duì yú bìng yīn de rèn shí shì zài qí tè yǒu de zhèng
致病之由，即病因。中医对于病因的认识是在其特有的整
tǐ guān zhǐdǎo xià yòng shēnzhèng qiú yīn de fāng fǎ jiā yǐ fēn lèi de yě jiù shì shuō tōng
体观指导下，用审证求因的方法加以分类的，也就是说，通
guò bìng rén de lín chuáng zhèng zhuàng hé tǐ zhēng děng wài zài xiàn xiàng tàn qiú qí bìng yīn bìng
过病人的临床症状和体征等外在现象，探求其病因病
jī de běn zhì
机的本质。

zhōng yī chuántǒng de bìng yīn dà zhì fēn wéi sān lèi wài yīn nèi yīn bù nèi wài yīn
中医传统的病因大致分为三类：外因、内因、不内外因。

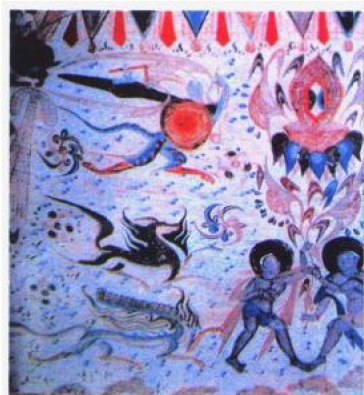
yī wài yīn zhǔyào zhǐ yóu yú duì qì hòu dì yù fēng sú xí guàn děng bù shì yīng
一、外因：主要指由于对气候、地域、风俗习惯等不适应，
ér zhí jiē dǎo zhì jí bìng zhè shí jì shàng yě bāo kuò le shēng wù xìng zhì bìng yīn zǐ
而直接导致疾病。这实际上也包括了生物性致病因子。

èr nèi yīn zhǔyào zhǐ tǐ zhì hé jīng shén yīn sù bāo kuò qī qíng jí tǐ zhì de yīn yáng
二、内因：主要指体质和精神因素，包括七情及体质的阴阳。
xū shí zhōng yī fēi cháng zhòng shì nèi yīn zài bìng yīn zhōng suǒ qǐ de zuò yòng tí chū le
虚实。中医非常重视内因在病因中所起的作用，提出了
zhèng qì cún nèi xié bù kě gān jīng shén nèi shǒu bìng ān cóng lái děng yǐ nèi wéi
“正气存内，邪不可干”、“精神内守，病安从来”等以内为
zhǔ de fā bìng xué guān diǎn
主的发病学观点。

sān bù nèi wài yīn zhǔyào zhǐ yǐn shí láo juàn fáng shì děng bù dāng zào chéng de zhì
三、不内外因：主要指饮食、劳倦、房事等不当造成的致
bìng yuán yīn wài shāng tāi chuán dú wù wù zhì dēng yě guī rù qí zhōng
病原因，外伤、胎传、毒物、误治等也归入其中。



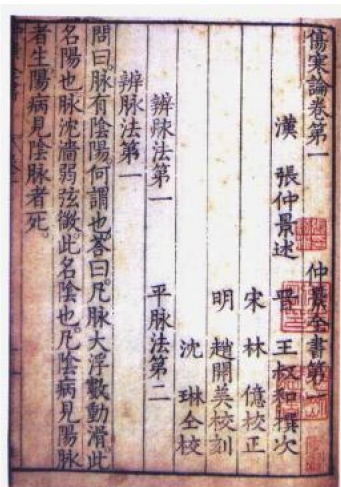
duānwú jié xǔ duō lǎo bǎixìng jiā
端 午 节 ， 许 多 老 百 姓 家
mén qián chāzhe ài yè wū lǐ shāozhe
门 前 插 着 艾 叶 ， 屋 里 烧 着
chāng pú bái zhǐ yānxūn hè xiónghuáng
菖 蒲 白 芷 烟 薰 ， 喝 雄 黄
jiǔ zhèxiē fāng fǎ dōuyǒu qū xié qīng
酒 。 这 些 方 法 都 有 驱 邪 、 清
jié kōng qì de zuòyòng
洁 空 气 的 作 用 。



zhōngguó gǔ dài yī xué jiā tōngguò guānchá sì jì
中 国 古 代 医 学 家 通 过 观 察 四 季

qì hòu gēngdié de yì bān xiànxàng guī nà chū le liù
气 候 更 迭 的 一 般 现 象 ， 归 纳 出 了 六
zhǒng bù tóng de qì xiàng yīn sù chéngwéi liù qì
种 不 同 的 气 象 因 素 ， 称 为 “六 气” ，
tā men shì fēng hán shǔ shī zào huǒ liù
它 们 是 ： 风 、 寒 、 暑 、 湿 、 燥 、 火 。 六
qì zhǐ qì hòu biànhuà de zhèngcháng xiànxàng ér liù
气 指 气 候 变 化 的 正 常 现 象 ， 而 六
yīn zé shì zhǐ liù qì tài guò ér dǎozhǐ de fāncháng xiàn
淫 则 是 指 六 气 太 过 而 导 致 的 反 常 现
xiàng yòu chéngwéi xié qì
象 ， 又 称 为 “邪 气” 。

zhōng yī rèn wéi rén shēnghuó zài zì rán jiè
中 医 认 为 ： 人 生 活 在 自 然 界 。



Through observing the phenomenon of four-season alternation, the ancient Chinese physicians have induced six climatic pathogens including wind, cold, summer heat, dampness, dryness and heat, which are called six qi(qi, an essential life force or vital-energy). Six qi refers to the ordinary phenomenon of season's alternation, while six excesses refer to abnormal phenomenon causing by the excess of six qi. So six qi is also called the evil qi.

According to Traditional Chinese Medicine, since people are living in nature, the alternation of four seasons of nature may greatly influence people's health condition. If

four seasons do not alternate in the certain due sequence and with a relatively steady regulation, "excess" and "deficiency" may easily occur. These are definitely detrimental to people's health. As per pathogeny theory, six excesses are important external pathogenies, known by contemporary medicine as virus, bacterium, parasite and the like have already been included.

In Duan Wu Festival (a traditional festival in China when relatives reunite), families place moxa in front of the doors, burn acoru and sangelica root into smoke and drink realgar wine, which dispel the evil and clean the air.



zhōng yǔ sì shí qì hòu biànhuà mì qiè xiāngguān ruò
中,与四时气候变化密切相关。若

sì shí qì hòu bù àn yí dìng de shùn xù hé guī lǜ fā
四时气候不按一定的顺序和规律发

zhǎn biànhuà zé huì fā shēng tài guò yǔ bù
展变化,则会发生“太过”与“不

jí duì rén tǐ jiànkāng shì bù lì de zhōng yī bìng
及”,对人体健康是不利的。中医病

yīn xuéshuō rèn wéi liù yīn shì jí bìng zhòng yào de wài
因学说认为,六淫是疾病重要的外

yīn qí shí yǐ bǎokuò le xiàndài yī xué suǒ rènshí dào
因,其实已包括了现代医学所认识到

de bìng dú xì jūn jì shēng chóng děng zhì bìng yīn
的病毒、细菌、寄生虫等致病因

子。



七情 Seven Emotions

chūnqiū shí zhōngnián de wǔ zǐ xū

春·秋·时，中·年·的·伍·子·胥·

bèi zhuīshā tā yí lù táowáng zhì zhāo

被·追·杀，他·一·路·逃·亡，至·昭

guān shí shòuzhǔ miànduì xiǎnjìng tā yòu

关·时·受·阻。面·对·险·境，他·又

jí yòuyōu mǎntóu wū fà yí yè zhījiān

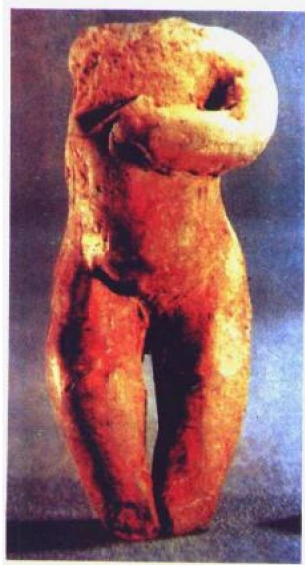
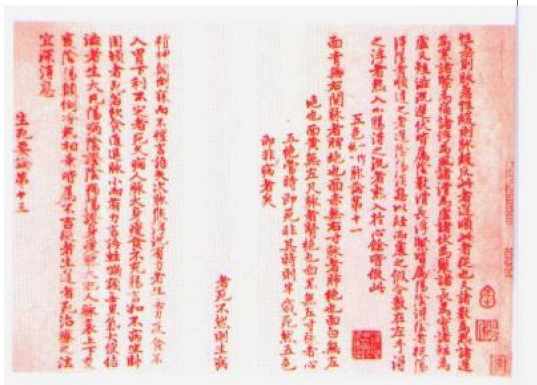
急·又·忧，满·头·乌·发·一·夜·之·间·

jìng wánquán biàn bái rén yě cānglǎo le

竟·完·全·变·白，人·也·苍·老·了·

xǔ duō

许·多·。



qī qíng shì zhǐ xǐ nù yōu sī bēi kǒng
七·情·是·指·喜·怒·忧·思·悲·恐·、

jīng zhè qī zhǒng qíngzhì biànhuà yì bān qíngkuàng xià rén
惊·这·七·种·情·志·变·化。一·般·情·况·下，人

men zài jiē shòu wài jiè huánjìng cì jī hòu huì chūxiàn bù
们·在·接·受·外·界·环·境·刺·激·后，会·出·现·不

tóng de qínggǎn fǎnyìng rú qīnpéng jù huì chángcháng xī
同·的·情·感·反·应，如·亲·朋·聚·会·常·常·喜

xiàoyánkāi tīngdào è hào zé huì bēishāng bù yí shì dù
笑·颜·开；听·到·噩·耗·则·会·悲·伤·不·已。适·度

de fā xiè yí xià qínggǎn duì jiànkāng shì yǒu lì de
地·发·泄·一·下·情·感，对·健·康·是·有·利·的，