

Lesson One

General Values

Similar to other conceptual systems of health care based on the paradigms of systematic correspondence (e.g., Indian ayurveda, and Greek medicine of humoral pathology), classic Chinese medicine placed particular emphasis on prevention through adherence to a specific lifestyle. Where it was known that human life and the functioning of the human organism are but an integral aspect of the all-embracing workings of some fundamental laws of nature, it was only logical to formulate and pursue a way of life that was thought to ensure continuing harmony with those all-pervasive laws, a harmony that meant health. Illness was conceptualized as a departure from the norms found in nature and society, and, in general, it was considered to be reversible only if one found that harmony again. On the basis of such a therapeutic optimism it is understandable that the treatment advocated by classic Chinese medicine of systematic correspondence did not emphasize means to attack an inner enemy, or to chase away, by means of violent poisons or drastic remedies (such as purgatives, emetics, or sudorifics) some evil intruder or unwanted pathogenic agent from the organism. Rather, a soft stimulus appeared preferable to help the organism or its affected parts to return to a normal functioning, and to re-establish a healthy correspondence to the eternal reality of the universe.

Drugs, although known and applied in China to attack and eliminate pathogens in the body, and to cause various physiological changes, since times immemorial, were not part of the classical medicine of systematic correspondence. They were integrated into the paradigms of yinyang and of the five agents only beginning with the thirteenth century, when external circumstances of a sociopolitical nature suggested such a change.

Key Terms Introduced in Lesson One

陰陽	yīn yáng	yin and yang, the two categories of all phenomena.
生	shēng	life
逆	nì	to oppose

死	sǐ	death
治	zhì	order; to put in order; to treat
亂	luàn	disorder; chaos
病	bìng	disease; illness; to be ill
藥	yào	pharmaceutical drug; to employ drugs
藏	zàng	a “depot” storage unit in the body
疾	jí	illness
針	zhēn	a needle
府	fǔ	a “palace” processing unit in the body
表	biǎo	outside; exterior
裏	lǐ	inside; interior
刺	cì	to pierce
灸	jiǔ	to cauterize by burning moxa
砭	biān	a pointed stone
毒	dú	poison; toxic
八正	bā zhèng	the eight cardinal [turning points]
九候	jiǔ hòu	the nine indicators (where the movement in the vessels can be felt)
診	zhěn	to examine; diagnosis
醫	yī	medicine
寒	hán	cold
熱	rè	hot; heat
虛	xū	depletion; depleted
實	shí	repletion
證	zhèng	evidence; symptoms
命	mìng	life; fate
稟	bǐng	natural endowment
厚	hòu	substantial; generous
薄	bó	poor; shabby
經	jīng	a conduit
絡	luò	a network (vessel)
氣	qì	Qi
血	xuě	blood
傷	shāng	harm; to harm

七情	qī qíng	the seven emotions/affects
方	fāng	prescription; recipe
緩	huǎn	slow
急	jí	urgent; fast
色	sè	color; complexion
脉	mài	vessel
微	wēi	weak; minor
形	xíng	physical appearance
身	shēn	the body
心	xīn	the mind
患	huàn	to suffer; suffering
服	fú	to ingest (pharmaceutical substances); to take (medicine)
麻	má	numb; numbness
散	sǎn	powder
腹	fù	the abdomen
背	bèi	the back
割	gē	to cut
腸	cháng	the intestines
胃	wèi	the stomach
傅	fū	to apply (an ointment)
膏	gāo	ointment
創	chuāng	wound
愈	yù	to heal
平	píng	normal
湯	tāng	hot liquid; decoction
橋引	jiǎo yǐn	massage
皮	pí	the skin
肌	jī	the flesh under the skin
抉	jué	to take out; to tear out
脈 (脉, 脈)	mài	the blood vessels
筋	jīn	the sinews
壽	shòu	longevity
夭	yāo	to die young

1.a *Huáng dì nèi jīng, Sù-wèn 2*
 黃帝內經·素問
 Sì qì tiáo shén dà lùn 四氣調神大論
 Comprehensive Treatise on the
 Regulation of the Spirit in Accord
 with the Four Seasons

從陰陽則生。逆之則死。從之則治。逆之則亂。
 反順爲逆。是謂內格。是故聖人不治已病治未
 病。不治已亂治未亂。此之謂也。夫病已成而後
 藥之。亂已成而後治之。譬猶渴而穿井。鬪而鑄
 錐。不亦晚乎。

從	cóng	to follow; to comply with
陰陽	yīn yáng	yin and yang, the two categories of all phenomena. The term yin yang refers here to natural law in general; it stands for the processes of generation and decline, of balance and mutual interdependence of virtually all aspects of existence
則	zé	a particle indicating consequence or result; translated here as “then ... results”
生	shēng	life
逆	nì	to oppose
之	zhī	pronoun, referring here to the laws of yin and yang
死	sǐ	death
治	zhì	order; to put in order; to regulate. This term is applied to the treatment or management of both

		individual and social crisis. The present paragraph combines both these meanings
亂	luàn	disorder; chaos
反	fǎn	to oppose
順	shùn	to be appropriate; to act appropriately
爲	wéi	to be; to represent
是	shì	this; that
謂	wèi	to say; to call; to express the meaning of
內	nèi	inner
格	gé	to resist; to obstruct
內格	nèigé	inner obstruction
是故	shì gù	hence
聖人	shèng rén	a sage
不	bù	not
已	yǐ	already
病	bìng	disease; illness; to be ill
未	wèi	not yet
此之謂也	cǐ zhī wèi yě	this expresses the meaning of that [what was said above]
夫	fū	now
成	chéng	to be fully developed; to complete
後	hòu	after
藥	yào	pharmaceutical drug; to employ drugs
譬	pì	to compare; to be comparable
猶	yóu	like; similar to
渴	kě	to be thirsty; thirst
而	ér	and; and yet
穿	chuān	to bore; to dig a hole
井	jǐng	a well
鬪	dòu	to fight; battle
鑄	zhù	to cast metals
錐	zhuī	a pointed weapon, used here in the sense of “weapon” in general
亦	yì	also; likewise

晚	wǎn	late
乎	hū	interrogative/exclamatory particle

Cóng yīn yáng zé shēng. nì zhī zé sǐ. cóng zhī zé zhì. nì zhī zé luàn. fǎn shùn wéi nì. shì wèi nèi gé. shī gù shèng rén bù zhì yǐ bìng zhì wèi bìng. bù zhì yǐ luàn zhì wèi luàn. cǐ zhī wèi yě. fū bìng yǐ chéng ér hòu yào zhī. luàn yǐ chéng ér hòu zhì zhī. pì yóu kě ér chuān jǐng. dòu ér zhù zhuī. bù yì wǎn hū.

If one follows yin and yang, then life results; if one opposes them, then death results. If one follows them, then order results; if one opposes them, then disorder results. To act contrary to what is appropriate, this is opposition. This is called inner obstruction.¹ Hence, [when it is said] “the sages did not treat those already ill, but treated those not yet ill;² they did not regulate what was already in disorder, but regulated what was not yet in disorder,” then this expresses the meaning of that [what was said above]. Now, when drugs are employed for therapy only after a disease has become fully developed, when [attempts at] restoring order are initiated only after disorder has fully developed, this is as if a well were dug when one is thirsty, and as if weapons were cast when the fight is on. Would this not be too late, too?

Notes

¹ These two sentences (“To act ... obstruction”) constitute a more recent textual layer of the *Su wen* that was added, presumably, in the first half of the first millennium CE by an anonymous commentator.

² Chinese physicians have distinguished between signs of a disease (i.e. pathological changes noted by a patient himself or by a third person) and diseases (i.e. the conceptual identification of the health problem underlying these signs) for the past two millennia. Still, similar to English vernacular language, Chinese medical terminology did not clearly distinguish between these two levels. Thus, in the following translations, the term *bìng* 病 (and also the term *jí* 疾, see 1.b) will be translated as “disease” whenever the Chinese author appears to have hinted at a conceptual construct. A translation as “illness” seemed more appropriate where the term may have been used to designate the ailment(s) resulting from a disease. Still, a clear-cut differentiation of what the Chinese authors may have had in mind is not possible. Hence individual interpretations of such passages may vary.

1.b *Huáng dì nèi jīng, Líng shū 1*

黃帝內經·靈樞

Jiǔ zhēn shí èr yuán 九針十二原

The Nine Needles and the
Twelve Origins

今夫五藏之有疾也。譬猶刺也。猶污也。猶結也。猶閉也。刺雖久猶可拔也。污雖久猶可雪也。結雖久猶可解也。閉雖久猶可決也。或言久疾之不可取者。非其說也。夫善用針者。取其疾也。猶拔刺也。猶雪污也。猶解結也。猶決閉也。疾雖久猶可畢也。言不可治者。未得其術也。

今	jīn	now
五	wǔ	five
藏	zàng	a “depot” storage unit in the body, i.e. liver, heart, spleen, lung, and kidneys
有	yǒu	to have
疾	jí	illness
也	yě	final particle
刺	cì	a thorn
污	wū	filthy; soiled
結	jié	to tie knots; to bind
閉	bì	to close; be closed
猶	yóu	still
雖	suī	even if; although
久	jiǔ	a long time
可	kě	can; be able

拔	bá	to pluck up; to pull out
雪	xuě	snow; here: to whiten; to cleanse
解	jiě	to untie
決	jué	to clear a water-way; to open
或	huò	sometimes; in some cases; someone
言	yán	to speak; to state
之	zhī	a possessive pronoun
取	qǔ	to take hold of; to take away
者	zhě	those who
非	fēi	to be not; to be wrong; to regard as wrong; condemn
其	qí	this; a demonstrative and possessive pronoun
說	shuō	to explain; an explanation; a statement; a doctrine
善	shàn	good; to be good in; to be an expert in
用	yòng	to use
針	zhēn	a needle
畢	bì	to finish
得	dé	to acquire
術	shù	art; technique; skills

Jīn fū wǔ zàng zhī yǒu jí yě. pì yóu cì yě. yóu wū yě. yóu jié yě. yóu bì yě. cì suī jiǔ yóu kě bá yě. wū suī jiǔ yóu kě xuě yě. jié suī jiǔ yóu kě jiě yě. bì suī jiǔ yóu kě jué yě. huò yán jiù jí zhī bù kě qǔ zhě. fēi qí shuō yě. fū shàn yòng zhēn zhě. qǔ qí jí yě. yóu bá cì yě. yóu xuě wū yě. yóu jiě jié yě. yóu jué bì yě. jí suī jiǔ yóu kě bì yě. yán bù kě zhì zhě. wèi dé qí shù yě.

Now, when the five depots are affected by a disease, that is as if a thorn [stuck in one's skin], as if [something was] soiled, as if [a rope was] knotted, or as if [a passageway was] blocked. Although that thorn [stuck in one's skin] for a long time, it could still be pulled out. Although [something was] soiled for a long time, it could still be cleansed [again]. Although [a rope was] knotted for a long time, it could still be untied [again; and] although [a passageway was] blocked for a long time, it could still be opened [again]. There are those who say that a disease which has persisted for a long time cannot be removed.

[That] is not this (i.e. our) doctrine. When someone who is an expert in utilizing the needles, removes such a disease, it is as if he pulled out a thorn, as if he cleansed what is soiled, as if he untied what is knotted, and as if he opened what is blocked. Although a disease has persisted for a long time, it can likewise be brought to an end. Those who state [that such illnesses] cannot be cured have not yet acquired the respective skills.

I.c. *Huáng dì nèi jīng, Sù wèn 77*

黃帝內經·素問

Shū wǔ guò lùn 疏五過論

On the Five Errors

聖人之治病也。必知天地陰陽。四時經紀。五藏六府。雌雄表裏。刺灸砭石、毒藥所主。從容人事。以明經道。貴賤貧富。各異品理。問年少長勇怯之理。審於分部。知病本始。八正九候。診必副矣。

必	bì	certainly; definitely; must
知	zhī	to know; to be aware of
天	tiān	heaven
地	dì	the earth
四	sì	four
時	shí	a season
經	jīng	a warp; to pass through; invariable rule; a standard
紀	jì	a skein; to regulate; a principle
經紀	jīng jì	ordering principle; invariable rule
六	liù	six
府	fǔ	a “palace” processing unit in the body, i.e. gall bladder, small intestine, triple burner, stomach, large intestine, urinary bladder
雌	cí	female
雄	xióng	male
表	biǎo	outside; exterior

裏	lǐ	inside; interior
刺	cì	to pierce
灸	jiǔ	to cauterize, mostly by burning moxa
砭	biān	a pointed stone
石	shí	a stone
毒	dú	poison; toxic
所	suǒ	(preceding a verb; usually replacing its object:) that which; whom; etc.
主	zhǔ	to master
從容	cóng róng	to approach naturally
事	shì	an affair
以	yǐ	so as to; in order to; thereby
明	míng	clear; to understand
經	jīng	classic (scripture; containing standards of knowledge)
道	dào	a way; a path
貴	guì	high-class; noble
賤	jiàn	low; common
貧	pín	poor
富	fù	wealthy
各	gè	each; every; all
異	yì	different
品	pǐn	class; rank
理	lǐ	to structure; to arrange; an order; structure
問	wèn	to inquire
年	nián	a year; age
少	shào	young
長	zhǎng	to grow; senior
勇	yǒng	brave; courage
怯	qiè	to be afraid; timidity
審	shěn	to conduct an examination; to investigate
於	yú	with reference to
分	fēn	a part
部	bù	a section

本	běn	a root
始	shǐ	the beginning
八	bā	eight
八正	bā zhèng	the eight cardinal [turning points]
九	jiǔ	nine
候	hòu	indicator
九候	jiǔ hòu	the nine indicators (where the movement in the vessels can be felt)
診	zhěn	to examine; diagnosis
副	fù	to assist
矣	yǐ	a final particle

Shèng rén zhī zhì bìng yě. bì zhī tiān dì yīn yáng. sì shí jīng jì. wǔ zàng liù fǔ. cí xióng biǎo lǐ. cì jiǔ biān shí. dú yào suǒ zhǔ. cóng róng rén shì. yǐ míng jīng dào. guì jiàn pín fù. gè yì pǐn lǐ. wèn nián shào zhǎng yǒng qiè zhī lǐ. shēn yú fēn bù. zhī bìng běn shǐ. bā zhèng jiǔ hòu. zhěn bì fù yǐ.

When the sages treated a disease, they certainly knew the yin and yang [qi] of heaven and earth and the invariable rules followed by the four seasons; the five depots and six palaces,¹ female and male, exterior and interior, [as well as] piercing, cauterization, pointed stones, and toxic drugs with all [the diseases] they master. Their approach to the human affairs was natural, thereby understanding the Way laid down in the classics. The noble and the common, the poor and the wealthy, they all [represent] a structure of different ranks, [and the sages] inquired [from the patients] whether they [belonged to] the order of youth or adulthood, of courage or timidity. They investigated [all the] parts and sections [of the human body] and they knew the root and the beginning of the diseases [to be treated]. As for the eight cardinal [turning points]² and the nine indicators,³ in their examinations they were of definite help [too].

Notes

¹ The acknowledgment of the yinyang dualism as one of the pervasive structuring principles of all existence required the identification of two types of organs. The designations chosen were metaphors borrowed from the realm of social institutions, i. e. *fú* 府 in the sense of a storage unit where items are kept only temporarily before being emitted again, and *zàng* 藏 in the sense of an innermost storage unit where items are kept for a long time, if not forever. The former, including small

and large intestines, urinary bladder, gallbladder, stomach, and heart enclosure, were identified as yang, signifying notions such as “outer” and “passage”, the latter, including lung, heart, spleen, liver, and kidneys, were identified as yin, signifying notions such as “interior” and “tranquillity”. However, a second metaphorical usage of *fu* 府 identified small and large intestines, urinary bladder, gallbladder, stomach, and heart enclosure as “palaces” housing the *zhu* 主, “rulers”, lung, heart, spleen, liver, and kidneys, respectively. Thus, in ancient Chinese medical literature, the term *fu* 府 is encountered in two different social metaphorical contents. In my translations of the terms *zang* 藏 and *fu* 府, I render the former as “depot”, thereby referring to the storage unit metaphor, and the latter as “palace”, thereby referring to the ruler-palace metaphor. A clear identification of each usage of the term *fu* 府 as either “palace” or “short-term storage unit” appears impracticable.

² A reference to the *qi* at “the eight seasonal turning points”, i.e. the two solstices, the two equinoxes, and the four first days of the four seasons. These are critical terms in the course of each year.

³ For the “nine indicators”, see below text 6.b, “On the Three Sections and Nine Indicators”.

1.d *Yī xué jí chéng* 醫學集成
(*Gǔ jīn tú shū jí chéng yī bù quán lù*
古今圖書集成醫部全錄 503; *Yī bù*
zǒng lùn 醫部總論 3)
Yī xué xū huì qún shū zhī cháng
醫學須會羣書之長
Medical Learning Must Combine the
Best from All Writings

醫之爲道。非精不能明其理。非博不能至其約。是故前人立教。必使之先讀儒書。明易理。素。難。本草。脈經。而不少略者。何也。蓋非四書無以通義理之精微。非易無以知陰陽之消長。非素問無以識病。非本草無以識藥。非脈經無以從診候而知寒熱虛實之證。故前此數者。缺一不可。且人之生命至重。病之變化無窮。年有老幼。稟有厚薄。治分五方。令別四時。表裏陰陽寒熱須辯。臟腑經絡氣血宜分。六氣之交傷。七情之妄發。運氣變遷不常。製方緩急尤異。更復合其色脉。問其起居。證有相似。治實不同。聖賢示人。略舉其端而已。後學必須會羣書之長。參所見而施治之。然後爲可。

醫	yī	medicine
道	dào	a doctrine
非	fēi	(is) not
非…不…	fēi…bù…	if .. is not, then ...does not
精	jīng	subtleties
能	néng	to be able; can
理	lǐ	principle; structure
博	bó	extensive; broad
至	zhì	to reach; to arrive at
約	yuē	concise
故	gù	cause; reason
前	qián	former; earlier
立	lì	to establish
教	jiào	teachings
使	shǐ	to send; to let
先	xiān	before; at first
讀	dú	to study; to read
儒	rú	Confucian
書	shū	books; writings
易	yì	to change; here: short title for <i>Yi jing</i> 易經 , “Book of Changes”
素	sù	pure; basic; here: short title for <i>Huang Di nei jing, Su wen</i> 黃帝內經素問, “Huang Di’s Inner Classic, Basic Questions”, a medical classic first compiled probably during the Han dynasty but lost in the original version and recompiled between the Han and Tang dynasties.
難	nàn	difficulty; here: short title for <i>Nan jing</i> 難經, “Classic of Difficult Issues”, a medical classic compiled about the 1 st or 2 nd c. CE
本草	běn cǎo	“Materia medica”; here: short title of <i>Shen nong ben cao jing</i> 神農本草經; “Shennong’s Classic on Materia Medica”, a pharmaceutical classic compiled about the 1 st c. CE

脈經	mài jīng	<i>Mài jīng</i> 脈經 ; “Classic on [Movements in] the Vessels.” Classic on vessel diagnosis by Wang Shuhe 王叔和 of the 3rd c. CE
少略	shǎo lüè	to diminish; to leave out
何	hé	what?
也	yě	is
蓋	gài	initial particle: namely; for; now; the fact is ...
無	wú	to be without; to have not
無以	wú yǐ	there is nothing to rely on to ...; there is no way to ...
通	tōng	to penetrate; to understand
義	yì	moral standards; moral behavior; principle; meaning; interpretation
義理	yì lǐ	moral standards; moral order; principles
微	wēi	subtle; minute
消	xiāo	to wane
識	shí	to know
從	cóng	to originate from; to start from
寒	hán	cold
熱	rè	hot; heat
虛	xū	depletion; depleted
實	shí	repletion
證	zhèng	evidence; symptoms
數	shù	to enumerate
缺	quē	deficiency; to be lacking
一	yī	one
且	qiě	moreover
命	mìng	life; fate
至	zhì	extremely; very
重	zhòng	important
變	biàn	to change; to transform
化	huà	to transform
窮	qióng	exhausted
無窮	wú qióng	inexhaustible

老	lǎo	old; aged
幼	yòu	young; immature
稟	bǐng	to receive from above; natural endowment
厚	hòu	thick; substantial; generous
薄	bó	thin; poor; shabby
分	fēn	to divide; to distinguish
方	fāng	direction; region
五方	wǔ fāng	the five cardinal points, including North, South, West, East, and Center
令	lìng	[monthly] commands [i.e. ancient rules guiding appropriate behavior in conformity with the seasons]; to cause; to let;
別	bié	to divide; to distinguish
須	xū	necessary; must
辯	biàn	to discuss; to distinguish
經	jīng	a conduit
絡	luò	a network (vessel)
氣	qì	qi; vapor; breath; finest matter (forming the entire world and circulating in the body)
血	xuě	blood
宜	yí	suitable; fitting
交	jiāo	to interact; to change; to deliver
傷	shāng	harm; to harm
七	qī	seven
情	qíng	emotion; affect
妄	wàng	wildly; incoherently; disorderly
發	fā	to rise; to erupt; to develop
運	yùn	to revolve; time period
遷	qiān	to shift
常	cháng	normal; regular
製	zhì	to make; to construct
方	fāng	prescription; recipe
緩	huǎn	slow
急	jí	urgent; fast

尤	yóu	more; particularly; especially
更	gèng	more; furthermore
復	fù	to return; again
合	hé	to join; to pair
色	sè	color; complexion
脉	mài	a vessel; a blood vessel; a movement in the vessels
起	qǐ	to rise
居	jū	to dwell; to rest
相	xiāng	reciprocal; each other
似	sì	like; resembling
實	shí	really
同	tóng	identical; alike
賢	xián	virtuous; exemplary (man)
示	shì	to proclaim; to instruct
略	lüè	summary; outline
舉	jǔ	to raise; to recommend
端	duān	a point of departure; a principle
已	yǐ	finished
而已	ér yǐ	and nothing else
後	hòu	afterwards; later
學	xué	to study
會	huì	to combine; to bring together
羣	qún	all
長	cháng	profitable; excelling
參	cān	to consider; to compare
見	jiàn	to see
施	shī	to act; to do; used to strengthen the verb which it precedes
然	rán	to be like this
然後	ránhòu	thereafter; this way

Yī zhī wéi dào. fēi jīng bù néng míng qí lǐ. fēi bó bù néng zhì qí yuē. shī gù qián rén lì jiào. bì shǐ zhī xiān dú rú shū. míng yì lǐ. sù. nàn. běn cǎo. mài jīng. ér bù shǎo lüè zhě. hé yě. gài fēi sì shū wú yǐ tōng yì lǐ zhī jīng wēi. fēi yì wú

yǐ zhī yīn yáng zhī xiāo zhǎng. fēi sù- nàn wú yǐ shí bìng. fēi běn cǎo wú yǐ shí yào. fēi mài jīng wú yǐ cóng zhēn hòu ér zhī hán rè xū shí zhī zhèng. gù qián cǐ shù zhě. quē yī bù kě. qiě rén zhī shēng mìng zhì zhòng. bìng zhī biàn huà wú qióng. nián yǒu lǎo yòu. bǐng yǒu hòu bó. zhì fēn wǔ fāng. líng bié sì shí. biǎo lǐ yīn yáng hán rè xū biàn. zàng fǔ jīng luò qì xuě yí fēn. liù qì zhī jiāo shāng. qī qíng zhī wàng fā. yùn qì biàn qiān bù cháng. zhì fāng huǎn jí yóu yì. gèng fù hé qí sè mài. wèn qí qǐ jū. zhèng yǒu xiāng sì. zhì shí bù tóng. shèng xián shì rén. lüè jǔ qí duān ér yǐ. hòu xué bì xū huì qún shū zhī cháng. cān suǒ jiàn ér shī zhì zhī. rán hòu wéi kě.

Medicine is a doctrine whose [general] principles can only be understood if [one concentrates on its most] subtle aspects, and whose essential points can only be grasped after extensive [studies]. When, therefore, the people of former times established their teachings, inevitably they let their [students] first of all read the Confucian writings, have them understand the principles of [the Book of] Changes, [and also let them study] the *Su [wen]*, the *Nan [jing]*, the *Ben cao*, and the *Mai jing*. Not [a single text] was to be left out. Why is this so? Now, if it were not for the Four Books, there would be no way to penetrate the subtleties in the moral standards [of medical treatment]; if it were not for the Book of Changes, there would be no way to know about the waning and waxing of yin and yang; if it were not for the *Su wen*, there would be no way to know the illnesses; if it were not for the *Ben cao*, there would be no way to know the drugs; and if it were not for the *Mai jing*, there would be no way to know the symptoms of cold and heat, and of depletion and repletion following an examination of the indicators [revealing the movements in the vessels]. Hence, one must not leave out even one of the [writings] enumerated above. Moreover, human life is extremely valuable. The illnesses may appear in countless variations. [A person] may be old or young in age, and his natural endowment may be strong or weak. In treating [patients], one distinguishes the five cardinal points [where they come from]; in the [monthly] commands, one distinguishes the four seasons, and one must distinguish whether [a disease is located in the] interior or exterior, in the yin or yang [regions of the organism], and whether it is [an affliction caused by] cold or heat. [Similarly,] one should distinguish [in which of the] depots and palaces, main conduits and network [vessels a disease may have settled], and whether it is [an affliction of] the qi or the blood. The causation of harm through any of the six qi¹, the disorderly rise of any of the seven emotions, and abnormalities [caused by] the [annual] changing and shifting of the [five] Periods and [six] Qi,² as well as the designing of prescriptions with slow or fast [effects] – [all of these should be]

differentiated with particular [care]. In addition, [one must] pair a [patient's facial] coloring with [the movement in his] vessels; [one must] ask when he gets up and when he goes to rest. The symptoms [displayed by different diseases] may be identical, but the treatment must, in fact, be different. When the sages and the exemplary [men of the past] instructed the people, they offered them only general principles. Ever since, those who study [medicine] have to take the best from all the many books [available], combine it with what they see with their own eyes, and apply it in medical practice. This way [their learning and their therapies] will be all right.

Notes

¹ The “six qi” are defined as wind, fire, summerheat, cold, dryness, and dampness

² A reference to a theory developed during the Han era pointing out that each year differs from others in its climatic conditions. The theory of the “five periods and six qi” offers explanations for these differences and permits to predict the climatic peculiarities of any future year. At the same time, it predicts possible health risks and suggests appropriate ways of behavior to prevent disease. The theory is based on a specific version of the five agents doctrine and the notion of a cyclical recurrence of certain years within a 60-years cycle.

1.e *Gǔ jīn yī tǒng dà quán 3*

古今醫統大全

Shèn jí shèn yī 慎疾慎醫

Take Care in Regard of Disease! Take
Care in Regard of Physicians!

聖人治未病。不治已病。非謂已病而不治。亦非謂已病而不能治也。蓋謂治未病。在謹厥始。防厥微。以治之。則成功多而受害少也。惟治於始微之際。則不至於已著而後治之。亦自無已病而後治也。今人治已病。不治未病。蓋謂病形未著。不加慎防。直待病勢已著。而後求醫以治之。則其微之不謹。以至於著。斯可見矣。聖人起居動履。罔不攝養有方。間有幾微隱晦之疾。必加意以防之。用藥以治之。聖人之治未病不治已病有如此。論語曰。子之所慎。齊。戰。疾。釋云。齊所以交神明。誠至而神格。疾爲身之生死所關。戰爲國家存亡所係。然此三慎誠爲最大。而疾與乎其中。得非以身爲至重耶。康子饋藥。則曰。未達。不敢嘗。可見聖人慎疾慎醫之心至且盡矣。世之人非惟不知治未病。及至已病。尙不知謹。始初微略。恣意無忌。釀成大患。方急而求醫。曾不加擇。惟以其風聞。或憑

其吹薦委之。狂愚卒以自壞。皆其平日慢不究心於醫。至於倉卒。不暇擇請。殊不知醫藥人人所必用。雖聖人有所不免。顧在平昔講求。稔知其為明醫。偶有微疾。則速求之。以藥治如反掌。

慎	shèn	to act with care
謂	wèi	to say; that is to say
在	zài	at; in; with reference to
謹	jǐn	attentive; carefully
厥	jué	a personal pronoun; he, his, theirs
防	fáng	to protect from
微	wēi	weak; minor
成	chéng	merit; good results
成功	chéng gōng	to achieve success
多	duō	many
受	shòu	to receive; to absorb
害	hài	to injure; injury
惟	wéi	only; here; initial particle
於	yú	at
際	jì	a time; while
著	zhù	to manifest
自	zì	from; from itself; naturally
自..而後	zì .. ér hòu	from (a certain point of time) on
形	xíng	physical appearance
加	jiā	to add; to apply
直	zhí	only; merely
待	dài	to wait for
勢	shì	strength
求	qiú	to seek after
斯	sī	this
動	dòng	to move; to take action
履	lǚ	to walk; to proceed

動履	dòng lǚ	daily activities
罔	wǎng	to have not; there is no ...
罔不	wǎng bù	there is nothing which not ..; in all cases; always
攝	shè	to assist; to preserve
養	yǎng	to support; to nourish
方	fāng	method
間	jiàn	among; in; occasionally
幾	jǐ	subtle; hidden; some
隱	yǐn	hidden
晦	huì	obscure
意	yì	a thought
如	rú	just as; like
論語	lún yǔ	<i>Lun yu, the Confucian Analects</i>
曰	yuē	to say; it is said
子	zǐ	the Master
齊	qí	to fast (used for 齋 zhāi)
戰	zhàn	war
釋	shì	to explain
云	yún	to say
交	jiāo	to exchange; to communicate; to join
神	shén	spirit
明	míng	brilliance; brilliant
誠	chéng	sincerity
格	gé	to come or go to; to reach
身	shēn	the body
關	guān	a pass; to close; to be closely linked
國家	guó jiā	country; the state
存	cún	to be in existence; to exist
亡	wáng	to perish
係	xì	to belong to; to depend on
然	rán	however
三	sān	three
最	zuì	very; most; extreme
大	dà	great; extensive

與	yǔ	to take part in; together with; to give
乎	hū	in; at (used for 於 <i>yú</i> and 于 <i>yú</i>)
與乎其中	yǔ hū qí zhōng	[this] is part of them; [this] one of them
中	zhōng	middle
得	dé	ought; should
得非	dé fēi	is is not that ...?
耶	yé	a final interrogative particle
康子	kāng zǐ	Kang zi, a statesman, contemporary of Confucius
饋	kùi	to offer food to a superior
達	dá	to apprehend; to penetrate
敢	gǎn	to dare
嘗	cháng	to taste; to try
心	xīn	the heart; the mind
盡	jìn	entirely; all; wholly
世	shì	an age
及	jí	to reach; and
尚	shàng	still
初	chū	the beginning
恣	zī	to throw off restraint
恣意	zī yì	at random; careless
忌	jì	to avoid
無忌	wú jì	reckless
釀	niáng	to cause
釀成	niáng chéng	to bring about
患	huàn	to suffer; suffering
方	fāng	just in this moment; just then
曾	cēng	already; past
擇	zé	to select
風	fēng	fame; reputation
聞	wén	reputation
或	huò	or else; perhaps
憑	píng	to rely on
吹	chuī	to praise; to brag
薦	jiàn	to recommend; to introduce

委	wěi	to commission; to engage someone; to give up
狂	kuáng	mad; reckless
愚	yú	stupid
卒	zú	finally; eventually; as a result
自	zì	self
壞	huài	ruined
皆	jiē	all
平	píng	peaceful; even
日	rì	a day
慢	màn	neglectful
究	jiū	to examine into
究心	jiū xīn	to conduct thorough inquiries
倉	cāng	hasty
卒	cù	suddenly; urgent
暇	xiá	leisure
請	qǐng	to ask
殊	shū	really
免	miǎn	to avoid
顧	gù	used here for 故 gù; therefore
平昔	píng xī	in former times; beforehand
講	jiǎng	to investigate
稔	rěn	to be familiar with
偶	ǒu	unexpectedly
速	sù	hurried
反	fǎn	to turn over
掌	zhǎng	the palm of the hand
反掌	fǎn zhǎng	to turn the hand; very easily done

Shèng rén zhì wèi bìng. bù zhì yǐ bìng. fēi wèi yǐ bìng ér bù zhì. yì fēi wèi yǐ bìng ér bù néng zhì yě. gài wèi zhì wèi bìng. zài jīn jué shǐ. fáng jué wēi. yǐ zhì zhī. zé chéng gōng duō ér shòu hài shǎo yě. wéi zhì yú shǐ wēi zhī jì. zé bù zhì yú yǐ zhù ér hòu zhì zhī. yì zì wú yǐ bìng ér hòu zhì yě. jīn rén zhì yǐ bìng. bù zhì wèi bìng. gài wèi bìng xíng wèi zhù. bù jiā shèn fáng. zhí dài bìng shì yǐ zhù. ér hòu qiú yī yǐ zhì zhī. zé qí wēi zhī bù jǐn. yǐ zhì yú zhù. sī kě jiàn yǐ. shèng rén qǐ jū dòng lǚ. wǎng bù shè yǎng yǒu fāng. jiàn yǒu jǐ wēi yǐn huì zhī

jí. bì jiā yì yǐ fāng zhī. yòng yào yǐ zhì zhī. shèng rén zhī zhì wèi bìng bù zhì yǐ
bìng yǒu rú cǐ. lún-yǔ yuē. zǐ zhī suǒ shèn. qí. zhàn. jí. shì yún. qí suǒ yǐ jiāo
shén míng. chéng zhì ér shén gé. jí wéi shēn zhī shēng sǐ suǒ guān. zhàn wéi
guó jiā cún wáng suǒ xī. rán cǐ sān shèn chéng wéi zuì dà. ér jí yǔ hū qí zhōng.
dé fēi yǐ shēn wéi zhì zhòng yé. kāng zǐ kuì yào. zé yuē. wèi dá. bù gǎn cháng.
kě jiàn shèng rén shèn jí shèn yī zhī xīn zhì qiě jìn yǐ. shì zhī rén fēi wéi bù zhī
zhì wèi bìng. jí zhì yǐ bìng. shàng bù zhī jǐn. shǐ chū wēi lüè. zī yì wú jì. niáng
chéng dà huàn. fāng jí ér qiú yī. cēng bù jiā zé. wéi yǐ qí fēng wén. huò píng
qí chuī jiàn wěi zhī. kuáng yú zú yǐ zì huài. jiē qí píng rì mǎn bù jiū xīn yú yī.
zhì yú cāng cù. bù xiá zé qǐng. shū bù zhī yī yào rén rén suǒ bì yòng. suī shèng
rén yǒu suǒ bù miǎn. gù zài píng xī jiǎng qiú. rěn zhī qí wéi míng yī. ǒu yǒu
wēi jí. zé sù qiú zhī. yǐ yào zhì rú fǎn zhǎng.

[When it is said] “the Sages treated those not yet ill; they did not treat those who were already ill,” this does not mean that if anybody was ill they would not treat him, and it does not mean that if anybody was ill they were not able to treat him. In fact, this is to say that to treat those who are not yet ill consists in treating by paying great attention to a [disease’s] very beginning and in applying protective measures when it is still very weak! Consequently, they achieved many successes, and seldom suffered from any harm. Only if one treats [a disease] at the moment of its onset, and when it is still very weak, then it will never happen that one has to treat it after it has already become manifest. In other words, one conducts the treatment from [a point in time] on when the disease is not yet manifest. [In obvious contrast to this], the people of today treat those who are ill; they do not treat those who are not yet ill. That is to say, as long as a disease has not yet become physically manifest, they do not pay attention to protective measures. They simply wait until a disease has become manifest with full vigor, and only then do they seek a physician to treat it. Hence, it is obvious that they pay no attention [to a disease] as long as it is still weak, and therefore it becomes manifest. In getting up and in going to rest, as well as in all their daily activities, the Sages always followed [specific] methods to support and nourish [their health]. When they encountered some very minor and hardly perceivable disease, they took great care to prevent [its further spreading], and they employed drugs to treat it. This is how the Sages treated those who were not yet ill, but did not treat those who were already ill. In the *Lun yu* it is stated: “The Master is careful with respect to fasting, wars, and disease.” And the commentary states: “Through fasting one may join the spirit-brilliance. [A state of] sincerity comes upon one and the spirits contact [him]. Disease is the [point] where a body’s life and death border at each

other. War is that on which depends a country's existence or doom." Now, among these three [issues to be] careful about, [the state] of sincerity [reached through fasting] is [listed as] the most important, but does not [the fact that] disease is listed as one of them [indicate that] the body is of extreme importance [too]? When Kang zi offered drugs [to Confucius, the latter] replied: "I am not yet familiar [with such things]; I do not dare to ingest them." From this it is obvious that the careful attitude exhibited by the Sages with regard both to disease and healers was extreme and all-encompassing. The people of [our] generation do not only fail to know how to treat [themselves] before they are ill; even when a disease has emerged already, they still do not know how to be careful. As long as [a disease] is at its beginning, and as long as it is still quite weak, [the people] continue their unrestrained way of life and follow no limitations whatsoever. It is when the moment has come that [their diseases] have developed into severe suffering, that they are in great haste to seek a physician. Since they have not selected one before, they are forced now to engage someone only because they have heard of him, or because they rely on his self-advertisement. It is because of their own negligence and foolishness that they eventually destroy themselves. All of this [happens because] they are neglectful in healthy days and do not pay attention to [the selection of a skilled] physician until a situation emerges where they have to pick [a physician] in great haste and without leisure. They all do – obviously – not know that everybody is bound to make use of a physician and drugs [at some time or other]. Even the Sages could not avoid [physicians and drugs] entirely. Hence, one should start one's search and become acquainted with brilliant physicians beforehand. If a minor disease happens to occur, then one should call for that [physician whom one had selected before]. He will apply his drugs, and within a short time will have conducted a successful treatment.

1.f *Yù jiàn zá shū* 玉潤雜書
(*Gǔ jīn tú shū jí chéng yī bù quán lù*,
古今圖書集成醫部全錄 501; *Yī bù
zǒng lùn* 醫部總論1)
Yī bù néng qǐ sǐ rén 醫不能起死人
Physicians are Unable to Raise Dead
People [to Life Again]

華佗固神醫也。然范曄。陳壽。記其治疾。皆言若發結於內。針藥所不能及者。乃先令以酒服麻沸散。既醉無所覺。因剗破腹背。抽割積聚。若在腸胃。則斷裂湔洗。除去疾穢。既而縫合。傅以神膏。四五日創愈。一月之間皆平復。此決無之理。人之所以爲人者以形。而形之所以生者以氣也。佗之藥能使人醉無所覺。可以受其剗割。與能完養。使毀者復合。則吾所不能知。然腹背腸胃既已破裂斷壞。則氣何由舍。安有如是而復生者乎。審佗能此。則凡受支解之刑者。皆可使生。王者之刑。亦無所復施矣。太史公扁鵲傳。記虢庶子之論。以爲治病不以湯液醴酒。鑿石撬引。而割皮解肌。抉脈結筋。湔洗腸胃。漱滌五臟者。言古俞跗有是術耳。非謂扁鵲能之也。而世遂以附會於佗。凡人壽夭死生。豈一醫工所

能增損。不幸疾未必死。而為庸醫所殺者。或有之矣。未有不可為之疾而醫可活也。方書之設。本以備可治之疾。使無至於傷人而已。扁鵲亦自言。越人非能生死人也。彼當生者。越人能起之耳。故人與其因循疾病而受欺於庸醫好奇無驗之害。不若稍知治身攝生於安樂無事之時。以自養其天年也。

起	qǐ	to raise
華佗	huà tuó	Hua Tuo, physician and medical author (110-207)
固	gù	definitely
范曄	fàn yè	Fan Ye, compiler of the <i>History of the Eastern Han Dynasty</i> (died 445)
陳壽	chén shòu	Chen Shou, editor of the <i>History of the Three Kingdoms</i> (233-297)
若	ruò	if; when
結	jié	to clot; clotting
乃	nǎi	then
先	xiān	first; foremost
酒	jiǔ	wine
服	fú	to ingest (pharmaceutical substances); to take (medicine)
麻	má	numb; numbness
沸	fèi	to bubble up; to boil
散	sǎn	powder
既	jì	after
既而	jì ér	afterwards
醉	zuì	intoxicated; drunk
覺	jué	to perceive; to feel
因	yīn	hence; consequently

剝	kū	to cut open
破	pò	to break
腹	fù	the abdomen
背	bèi	the back
抽	chōu	to pull open; to draw out
割	gé	to cut
積	jī	to gather; to store up
聚	jù	to gather
腸	cháng	the intestines
胃	wèi	the stomach
斷	duàn	to break off; to cut off
裂	liè	to rip open; to open
湔	jiān	to wash
洗	xǐ	to wash; to cleanse
除	chú	to exclude; to remove
去	qù	to remove
穢	huì	foul; spoiled
縫	féng	to seam; to sew
傅	fū	to apply (an ointment)
膏	gāo	ointment
創	chuāng	wound
愈	yù	to heal
月	yuè	month
平	píng	normal
決	jué	decidedly; before a negative adds strong emphasis
所以	suǒ yǐ	that which (someone) takes; that which (some- one) relies on
者	zhě	that which
使	shǐ	to cause
與	yǔ	and
完	wán	to finish; to complete
毀	huǐ	to destroy
吾	wū	I; me
由	yóu	origin

舍	shě	to release; to bestow
安	ān	an interrogative; how?
審	shěn	to examine; truly; really
凡	fán	all
支(肢)	zhī	a branch
支解	zhī jiě	dismemberment
刑	xíng	punishment
王	wáng	king; royal
太史公	tài shǐ gōng	lit.: Great Historiographer. Title of Sima Qian 司馬遷 (145 - ca. 80 BCE), the compiler of the <i>Shi ji</i> 史記
傳	zhuàn	a biography
虢	Guó	name of an ancient feudal state
庶子	shù zǐ	tutor to the heir apparent
論	lùn	to discuss; discourse
扁鵲	biǎn què	Bian Que, a legendary physician of the sixth or fifth c. BCE
以爲	yǐ wéi	to hold; to believe
湯	tāng	hot liquid; decoction
液	yè	juices; extract
醴	lǐ	sweet wine
鑿	chán	chisel
擣	jiǎo	to stretch
引	yǐn	to pull
擣引	jiǎo yǐn	massage
皮	pí	the skin
肌	jī	the flesh under the skin
抉	jué	to take out; to tear out
脈(脉, 脈)	mài	the blood vessels; the vessels
筋	jīn	the sinews
漱	shù	to rinse out
滌	dí	to wash
古	gǔ	ancient
俞跗	yú fū	Yu Fu, a legendary physician

耳	ěr	a final particle
遂	suí	to follow; consequently
附	fù	to attribute; to add to
會	huì	to meet; to associate with
壽	shòu	longevity
夭	yāo	to die young
工	gōng	a practitioner
增	zēng	to add to; to increase
損	sǔn	to injure; to damage
幸	xìng	lucky; fortunate
庸	yōng	ordinary; common
殺	shā	to kill
爲	wéi	to manage; to cure
活	huó	alive; to keep alive
設	shè	to establish; to arrange
本	běn	basically; fundamental
備	bèi	to provide; to prepare
越人	yuè rén	Yueren, personal name of Bian Que
生	shēng	to give life to
彼	bǐ	those
當	dāng	ought; should
生	shēng	to live
因	yīn	to follow
循	xún	to follow; because
欺	qī	to cheat
好	hào	to love
奇	qí	strange; rare
驗	yàn	to examine; to experience; success
與(A)- 不若(B)	yú .. bù ruò	(A) is not as good as (B); in comparison to (A) it is better that (B)
稍	shāo	a little
安	ān	peace; tranquil
樂	lè	joy; to rejoice
無事	wú shì	nothing to worry about; no problems
時	shí	time

Huà tuó gù shén yī yě. rán Fàn yè. Chén shòu. jì qí zhì jí. jiē yán ruò fā jié yú nèi. zhēn yào suǒ bù néng jí zhě. nǎi xiān líng yǐ jiǔ fú má fèi sǎn. jì zuì wú suǒ jué. yīn kū pò fù bèi. chōu gé jī jù. ruò zài cháng wèi. zé duàn liè jiān xǐ. chū qù jí huì. jì ér féng hé. fū yǐ shén gāo. sì wǔ rì chuāng yù. yí yuè zhī jiān jiē píng fù. cǐ jué wú zhī lǐ. rén zhī suǒ yǐ wéi rén zhě yǐ xíng. ér xíng zhī suǒ yǐ shēng zhě yǐ qì yě. tuó zhī yào néng shǐ rén zuì wú suǒ jué. kě yǐ shòu qí kū gé. yǔ néng wán yǎng. shǐ huǐ zhě fù hé. zé wū suǒ bù néng zhī. rán fù bèi cháng wèi jì yǐ pò liè duàn huài. zé qì hé yóu shě. ān yǒu rú shī ér fù shēng zhě hū. shēn tuó néng cǐ. zé fán shòu zhī jiě zhī xíng zhě. jiē kě shǐ shēng. wáng zhě zhī xíng. yì wú suǒ fù shī yǐ. tài shǐ gōng biǎn què zhuàn. jì guó shù zǐ zhī lùn. yǐ wéi zhì bìng bù yǐ tāng yè lǐ jiǔ. chán shí jiǎo yǐn. ér gé pí jiě jī. jué mài jié jīn. jiān xǐ cháng wèi. shù dí wǔ zàng zhě. yán gǔ yú fǔ yǒu shī shù ěr. fēi wèi biǎn què néng zhī yě. ér shì suí yǐ fù huì yú tuó. fán rén shòu yāo sǐ shēng. qǐ yī yī gōng suǒ néng zēng sǔn. bù xìng jí wèi bì sǐ. ér wéi yōng yī suǒ shā zhě. huò yǒu zhī yǐ. wèi yǒu bù kě wéi zhī jí ér yī kě huó yě. fāng shū zhī shè. běn yǐ bèi kě zhì zhī jí. ér yī kě huó yě. fāng shū zhī shè. běn yǐ bèi kě zhì zhī jí. shǐ wú zhì yú shāng rén ér yǐ. biǎn què yì zì yán. yuè rén fēi néng shēng sǐ rén yě. bǐ dāng shēng zhě. yuè rén néng qǐ zhī ěr. gù rén yǔ qí yīn xún jí bìng ér shòu qī yú yōng yī hào qí wú yàn zhī hài. bù ruò shāo zhī zhì shēn shè shēng yú ān lè wú shì zhī shí. yǐ zì yǎng qí tiān nián yě.

Hua Tuo was certainly a spirit[-like] physician! However, when it is stated, in both Fan Ye's and Chen Shou's reports on how [Hua Tuo] treated illnesses, that whenever some clotting had formed in a [patient's] interior – where needles or drugs could not reach – [Hua Tuo] would first let [the patient] consume a *ma fei* powder with wine, and after [that person] had become intoxicated and would not feel anything, then [Hua Tuo] would cut open [the patient's] abdomen or back to cut away any accumulations [that had formed internally]; if these were in the intestines or in the stomach, he would dissect them, wash and rinse them, and discard what was sick or spoiled, and afterwards sew them together again, smear some spirit-ointment on them so that the wound would heal within four to five days, and the patients had fully recovered within one month - these are principles which definitely do not exist! Humans are humans because of their physical appearance; and this physical appearance has life because of qi. I do not know whether [Hua] Tuo's drugs were indeed able to render a person intoxicated so that he would not feel anything, and hence was able to endure to be cut open. [And I do not know whether Hua Tuo] was able to bring [such persons] back to a complete state of health and let that what he had destroyed grow together again. However, once the abdomen, the back, the

intestines, or the stomach have been ripped open and cut apart – wherefrom shall any qi be released? How could such a state result in life again? If [Hua] Tuo was in fact able to do this, then all those who have been subjected to the punishment of dismemberment could be brought back to life again! And, likewise, there would be no [reason] for applying mutilating punishments¹ any longer. When Tai shi gong in his biography of Bian Que quotes the argumentation of the tutor to the heir-apparent of the state of Guo implying that in treating illnesses [one had] not [necessarily] to rely on hot liquids or juices, on medicinal wines, on pointed stones, or a massage, and that instead [in treating illnesses one could] cut open the skin and separate the flesh, take out the vessels and tie the sinews, and that [one could] wash the intestines and the stomach, and rinse out the five depots, he mentions only that Yu Fu was capable of this technique in ancient times. [The text] does not state that Bian Que was able to do this. But generations in the [times] to follow attributed [this capability to Hua] Tuo! How could it be that a single physician were able to add to or take away from man’s long life or short existence, [and decide about a person’s] life or death! There are unfortunate cases in which common physicians kill someone whose illness would not necessarily have resulted in death. Never has there been a case [though] in which a physician could keep [someone] alive [who suffered from] a disease that could not be overcome! The fundamental design of prescription books is such that they provide [knowledge how to deal] with illnesses that can be cured so that they do not reach [a point] where they harm the people. Also, Bian Que himself has stated that [he himself, i.e.] Yueren, was unable to raise dead persons back to life again. Yueren could raise only those who ought to stay alive [anyway]. Hence, if someone, in the course of a disease, receives the harm of being cheated by common physicians who love strange [remedies] but do not achieve any results, [these people] would fare better if they had [at least] a little knowledge [themselves] how to treat their body, and how to maintain their lives in times when they are [still] happy and have not encountered any problem yet. This way they could support themselves throughout the years [allotted to them by] heaven.

Note

¹ In ancient China, a mutilating punishment required special consent by the ruler. Hence, the text speaks of “royal punishment”.