
第一章 基本概念

Basic Concepts

1.1. 阴阳

Yīn-Yáng

1.1.1.

1. 阴〔陰〕 *yīn*, **yīn** [jin]
2. 阳〔陽〕 *yáng*, **yáng** [jæŋ/jaŋ, jaŋ]

1. 事物的阴阳属性分类举例表 Yīn-Yáng in General Phenomena					
事物	Phenomenon	阴	Yīn	阳	Yáng
空间	Space	地	Earth	天	Heaven
时间	Time	黑夜	Night	白天	Day
季节	Season	秋 冬	Autumn Winter	春 夏	Spring Summer
性别	Sex	女	Female	男	Male
温度	Temperature	寒	Cold	热	Hot
重量	Weight	重	Heavy	轻	Light
亮度	Brightness	晦暗	Dark	光亮	Light
运动	Motion	静止	Stasis	运动	Motion
		下降	Downward	上升	Upward
		向内	Inward	向外	Outward

2. 人体部位的阴阳属性分类举例表 Yīn-Yáng in the Human Body			
阴 Yīn		阳 Yáng	
里、腹	Interior, abdomen	表、背	Exterior, back
脏	Viscera	腑	Bowels
骨、筋	Bone & sinew	皮毛	Skin & body hair
血、营	Blood and construction	气卫	Qì and defense
抑制	Inhibition	兴奋	Excitation
衰退	Weakness	亢进	Strength

3. 证、脉的阴阳属性分类举例表 Yīn-Yáng in Patterns & Pulses				
	阴 Yīn		阳 Yáng	
证 Pattern	里	Interior	表	Exterior
	虚	Vacuity	实	Repletion
	寒	Cold	热	Heat
脉 Pulse	迟	Slow	数	Rapid
	沉	Sunken	浮	Floating
	涩	Rough	滑	Slippery
	虚	Vacuous	实	Replete
	细	Fine	大、洪	Large & surging

1.1.2. 阴阳互动关系 Yīn-Yáng Interaction

3. 阴阳互根 [陰陽互根] *yīn yáng hù gēn*, **yīn and yáng are rooted in each other** [jɪn ənd jæŋ/jɑŋ ər 'rʊtɪd ɪn ɪtʃ 'lɔː]: Yīn and yáng are mutually dependent. “Yīn is rooted in yáng and yáng is rooted in yīn.” The notion of interdependence means that neither phenomenon of a yīn-yáng pair can exist without the other. Yīn exists by virtue of yáng, and yáng exists by virtue of yīn. Light (yáng) cannot exist without darkness (yīn), and darkness cannot exist without light. Similarly, activity (yáng) cannot exist without rest (yīn). In medicine, the concept of interdependence of yīn and yáng is widely used in physiology, pathology, and treatment. Blood and qì, two fundamental elements of the human body, provide an example: blood is yīn and qì is yáng. It is said that “qì engenders blood,” i.e., blood formation relies on the power of qì to move and transform food; “qì moves the blood,” meaning that blood circulation

relies on the warming and driving power of qì. Furthermore, “qì contains the blood,” i.e., it keeps the blood within the vessels. The functions of engendering, moving, and containing the blood are summed up in the phrase, “qì is the commander of the blood.” Conversely, qì is dependent on the provision of adequate nutrition by the blood; thus, it is said that “qì has its abode in the blood,” and “blood is the mother of qì.” Because qì has the power to engender blood, treatment of blood vacuity involves dual supplementation of qì and blood. Massive bleeding, where qì deserts with the blood, is first treated by boosting qì, since blood-nourishing formulas should not be administered until qì is secured. Similarly, formulas used to treat qì vacuity often include blood-nourishing medicinals to enhance qì supplementation. Another example of the interdependence of yīn and yáng, seen in the development of diseases, is the principle that “detriment to yīn affects yáng” and “detriment to yáng affects yīn.” Since “without yáng, yīn cannot be born,” when yáng vacuity reaches a certain point, the production of yīn humor is affected and yīn also becomes vacuous. Most cases of what Western medicine calls chronic nephritis indicate yáng vacuity and are characterized by water swelling due to the inability of the kidney to transform fluids. However, when the yáng vacuity reaches a certain point, fluid formation is affected and a yīn vacuity pattern evolves. This demonstrates the principle that “detriment to yáng affects yīn.” Similarly, yīn vacuity, when reaching a certain peak, leads to simultaneous yáng vacuity, since “without yīn, yáng cannot arise.” What is termed hypertension in Western medicine usually corresponds to hyperactivity of yáng caused by vacuity of yīn. In severe cases, this condition may develop into a dual yīn-yáng vacuity, illustrating the principle that “detriment to yīn affects yáng.”

4. 阴阳制约 [陰陽制約] *yīn yáng zhì yuē*, **yīn and yáng counterbalance each other** [jin ənd jæŋ/jaŋ ,kauntə'væləns itʃ 'ʌðə]: Yīn and yáng both prevent their complement from becoming disproportionately strong. When either pole weakens, the other may grow stronger. Thus, in the body, when yīn humor is depleted, yáng qì appears relatively stronger and manifests in the form of heat (vacuity heat). In the body, yīn and yáng counterbalance each other. A deficit of one naturally leads to a surfeit of the other, while a surfeit of one will weaken the other. In both cases, yīn and yáng no longer counterbalance each other, and disease arises as a result. In medicine, the notion of counterbalancing is widely applied in physiology, pathology, and therapy. In physiology, for example, liver yīn counterbalances liver yáng, preventing it from becoming too strong. If liver yīn becomes insufficient and fails to counter-

balance its complement, ascendant hyperactivity of liver yáng develops. In the relationship of evils and the human body, yáng evils invading the body will cause a surfeit of yáng, which may result in damage to yīn humor and the emergence of a heat pattern. Conversely, a yīn evil entering the body will lead to a surfeit of yīn and cause damage to the body's yáng qì and the emergence of a cold pattern. These processes are described in *Elementary Questions (Sù Wèn)* in the following way: "If yáng abounds, yīn ails, and if yīn abounds, yang ails; when yáng prevails there is heat, and when yīn prevails there is cold." In therapy, if a disease is caused by heat evil, it is treated with cool or cold medicinals according to the principle that "cold can counteract heat," meaning yīn medicinals combat yáng evils. Similarly, diseases caused by cold evil are treated with warm or hot medicinals, since "heat can overcome cold," i.e., yáng medicinals can combat yīn evils. This is summed up in a guiding principle of therapy, "heat is treated with cold; cold is treated with heat." It is most often applied in patterns of repletion characterized by a surfeit of either yīn or yáng. In conditions caused by a deficit of yīn or yáng, the opposing complement is no longer kept in check and becomes disproportionately strong. If yīn is vacuous, yáng is no longer kept in check and its strength will grow out of proportion to that of yīn. Such a condition is at root a yīn vacuity that manifests as vacuity heat. For this reason, treatment by draining fire and clearing heat alone is not only ineffective but also detrimental to the patient's health. It is replaced by a method such as enriching yīn and downbearing fire, or fostering yīn and subduing yáng, whereby clearing heat and draining fire are secondary to enriching yīn. By supplementing yīn, the yáng surfeit will naturally diminish. This explains the principle "invigorate the governor of water to restrain the brilliance of yáng." In the reverse situation, where yáng is vacuous and fails to keep yīn in check, there is exuberant internal yīn cold that can manifest as clear-food diarrhea, fifth-watch diarrhea, or water swelling. Here, treatment should aim not simply at dissipating cold evil, but also at supplementing the yáng vacuity through such methods as assisting yáng, boosting fire, and supplementing qì. This demonstrates the principle that "where warming is to no avail, fire is lacking" and "boost the source of fire to disperse the shroud of yīn." It is important to note the difference between the natural ebb and flow of yīn and yáng and a surfeit of one or the other complement. Waxing and waning of yīn and yáng refers to their normal relationship in the human body, which is one of constant fluctuation, rather than a rigid, immutable balance. "When yīn rises, yáng ebbs," and "when yáng swells, yīn subsides." This constant fluctuation is apparent in all

the body's functions, such as fluid production and metabolism, the role of the five viscera in storing essential qì, and the role of the six bowels in conveyance and transformation of food. By contrast, “deficit” and “surfeit” denote the disturbance of the normal relative balance and failure to rectify the imbalance immediately. This is known as imbalance of yīn and yáng, which is the underlying cause of all disease.

5. 阴阳消长 [陰陽消長] *yīn yáng xiāo zhǎng*, **waxing and waning of yīn and yáng** [ˈwæksɪŋ ənd weniŋ əf jɪn ənd jæŋ/jɑŋ]: See yīn and yáng counterbalance each other.
6. 阴阳转化 [陰陽轉化] *yīn yáng zhuǎn huà*, **yīn and yáng convert into each other** [jɪn ənd jæŋ/jɑŋ kənˈvɜːt ɪntu ɪtʃ ˈʌðə]: Yáng can change into or give way to yīn, and vice versa. When an exuberant heat evil creates a severe yīn-yáng imbalance by damaging the blood fluids of the body, it “burns itself out” and has nothing left to thrive on. As a result, the original pattern of repletion heat converts into vacuity cold. Conversely, when yáng qì becomes so insufficient that it can no longer transform the fluids of the body, the fluids become a secondary evil that causes further disturbance in the body by accumulating in the abdomen in the form of **drum distention** (ascites). The original vacuity pattern turns into a repletion pattern. This form of conversion is due to failure of the mutual counterbalancing relationship of yīn and yáng.
7. 阳胜则热 [陽勝則熱] *yáng shèng zé rè*, **when yáng prevails, there is heat** [wɛn jæŋ/jɑŋ pɪˈvɛlz, ðɛr ɪz hit]: When yáng qì is especially strong, febrile conditions develop.
8. 阴胜则寒 [陰勝則寒] *yīn shèng zé hán*, **when yīn prevails, there is cold** [wɛn jɪn pɪˈvɛlz, ðɛr ɪz kɒld]: When yīn qì prevails, yáng qì is debilitated; hence, cold signs appear.

1.2. 五行 Five Phases

1.2.1.

9. 木 [木] *mù*, **wood** [wʊd]
10. 火 [火] *huǒ*, **fire** [faɪr]
11. 土 [土] *tǔ*, **earth (soil)** [ɜːθ(sɔɪl)]
12. 金 [金] *jīn*, **metal** [mɛtɪ]

13. 水〔水〕 *shuǐ*, **water** [ˈwɔ:tə]

4. 事物的五行属性分类举例表 Five Phases in Nature				
木 Wood	火 Fire	土 Earth (Soil)	金 Metal	水 Water
酸 Sour	苦 Bitter	甘 Sweet	辛 Acrid	咸 Salty
青 Green-blue	赤 Red	黄 Yellow	白 White	黑 Black
生 Birth	长 Growth	化 Trans-formation	收 Withdrawal	藏 Storage
风 Wind	暑 Summerheat	湿 Dampness	燥 Dryness	寒 Cold
东 East	南 South	中 Center	西 West	北 North
春 Spring	夏 Summer	长夏 Long summer	秋 Autumn	冬 Winter

1.2.2. 五行互动关系 Five-Phase Interactions

14. 相生〔相生〕 *xiāng shēng*, **engendering** [ɪnˈɛndərɪŋ]: The nurturing effect that the five phases and their corresponding phenomena have on each other. Wood (liver) engenders fire; fire (heart) engenders earth; earth (spleen) engenders metal; metal (lung) engenders water; water (kidney) engenders wood. Engendering thus follows the sequence wood → fire → earth → metal → water → wood. It reflects the way in which spring gives way to summer, summer gives way to long summer, etc.
15. 相克〔相剋〕 *xiāng kè*, **restraining** [rɪˈstrenɪŋ]: The action of the five phases and their corresponding phenomena of keeping each other in check. Wood (liver) restrains earth; earth (spleen) restrains water; water (kidney) restrains fire; fire (heart) restrains metal; metal (lung) restrains wood. Restraining thus follows the sequence wood → earth → water → fire → metal → wood. When the restraining cycle breaks down, the resulting disharmonies are called **rebellion** or **overwhelming**.
16. 相侮〔相侮〕 *xiāng wǔ*, **rebellion** [rɪˈbɛlɪən]: In the doctrine of the five phases, a reversal of the restraining relationship, where one of the five phases is disproportionately strong and rebels against the phase that should normally restrain it. For example, wood is normally restrained by metal, but if wood becomes too strong it will rebel against metal.

Powerless to withstand the attack, metal will succumb. In terms of the bowels and viscera, this means that when the liver, normally restrained by the lung, becomes too strong, it will rebel against the lung and overcome it.

17. 相乘 [相乘] *xiāng chéng*, **overwhelming** [ˌovəʰ(h)wɛlmɪŋ]: In the doctrine of the five phases, an abnormal exaggeration of restraining where one of the phases is weakened and causes the phase that under normal circumstances would overcome it to invade and weaken it further. For example, wood normally restrains earth, but if earth is weak, then wood overwhelms it, rendering earth even weaker. In terms of the viscera, this means that the spleen, which the liver normally restrains, will, if weak, be completely overwhelmed by the liver and become even weaker.

1.2.3. 五行说明五脏之间的关系 Five-Phase Explanations of Relationships Between Viscera

18. 木火刑金 [木火刑金] *mù huǒ xíng jīn*, **wood fire tormenting metal** [wud fɑɪr tɔr'mɛntɪŋ ʼmɛtʃ]: Liver fire affecting the lung. Wood in the five phases is the liver, and metal is the lung. When liver fire becomes excessively effulgent, it can scorch lung yīn and cause dry cough, chest and rib-side pain, heart vexation, bitter taste in the heart, red eyes, and, in severe cases, expectoration of blood. This is the manifestation of wood fire tormenting metal.
19. 火盛刑金 [火盛刑金] *huǒ shèng xíng jīn*, **exuberant fire tormenting metal** [ɪ'gzubərənt fɑɪr tɔr'mɛntɪŋ ʼmɛtʃ]: See wood fire tormenting metal.
20. 木郁化火 [木鬱化火] *mù yù huà huǒ*, **depressed wood transforming into fire** [dɪ'prɛst wud træns'fɔrmɪŋ ʼɪntə fɑɪr]: Depressed liver qì that gives rise to fire signs such as red face, red eyes, headache, dizziness, vomiting and retching, coughing of blood, and, in severe cases, mania. “Wood” in this context means the liver according to the five-phase understanding that the liver belongs to wood. However, “fire” means fire as an evil, not the viscus that belongs to fire, which is the heart. See liver depression transforming into fire.
21. 水火相济 [水火相濟] *shuǐ huǒ xiāng jì*, **fire and water help each other** [fɑɪr ənd ʼwɔtə hɛlp ɪtʃ ʼʌðə]: Heart fire and kidney water balance each other. In the doctrine of the five phases, the heart belongs to fire and the kidney belongs to water, and each restrains the other.
22. 水亏火旺 [水虧火旺] *shuǐ kuī huǒ wàng*, **depleted water and effulgent fire** [dɪ'plɪtɪd ʼwɔtə ənd ɪ'fʌldzənt fɑɪr]: **1.** Insufficiency of kidney-

water that causes effulgent heart fire, characterized by heart vexation, dizziness, insomnia or unquiet sleep, red-tipped tongue, and a rapid fine pulse. **2.** A yīn-yáng imbalance of the kidney characterized by yīn vacuity and yáng hyperactivity. **3.** Kidney yīn depletion with hyperactivity of the life gate fire, characterized by loosening of and pain in the teeth, excessive libido, and seminal emission.

23. 火不生土 [火不生土] *huǒ bù shēng tǔ*, **fire failing to engender earth** [faɪr ˈfeɪlɪŋ tu ɪnˈdʒɛndə ɜːθ]: Kidney yáng failing to warm the spleen. Earth represents the spleen, whereas fire represents kidney yáng (not the heart). In kidney yáng vacuity (insufficiency of the life gate fire), the spleen is deprived of warmth and its ability to transform food and water-damp is affected. Hence, there are signs of spleen-kidney yáng vacuity such as cold limp lumbus and knees, nontransformation of food, inhibited urination, swelling, and fifth-watch diarrhea.
24. 母病及子 [母病及子] *mǔ bìng jí zǐ*, **disease of the mother affects the child** [dɪˈzɪz əf ðə mʌðə əˈfɛkts ðə tʃaɪld]: The five-phase law that disease can spread from one bowel or viscus to the other according to the engendering sequence. For example, liver-wood is the mother of heart-fire, and ascendant liver yáng that causes exuberant heart fire is a disease of the mother affecting the child. Spleen-earth is the mother of lung-metal, and spleen-stomach vacuity giving rise to insufficiency of lung qì is another example.

1.2.4. 五脏 Five Viscera

25. 肝 [肝] *gān*, **liver** [ˈlɪvə]: Belongs to wood.
26. 心 [心] *xīn*, **heart** [hɑːt]: Belongs to fire.
27. 脾 [脾] *pí*, **spleen** [splɪn]: Belongs to earth (soil).
28. 肺 [肺] *fèi*, **lung** [lʌŋ]: Belongs to metal.
29. 肾 [肾] *shèn*, **kidney** [ˈkɪdnɪ]: Belongs to water.

1.2.5. 五脏所主 Governings of the Five Viscera

30. 筋 [筋] *jīn*, **sinew** [ˈsɪnju]: Tough, stringy, elastic parts of the body (tendon, muscle). Governed by liver.
31. 脉 [脈] *mài*, **vessel** [ˈvɛsəl]: Governed by the heart.
32. 肌肉 [肌肉] *jī ròu*, **flesh** [flɛʃ]: Governed by the spleen.
33. 皮毛 [皮毛] *pí máo*, **skin and [body] hair** [skɪn, ˈbɑːdɪ-hɛr]: Governed by the lung.
34. 骨 [骨] *gǔ*, **bone** [bɒn]: Governed by the kidney.

1.2.6. 五官 Five Offices

35. 目〔目〕 *mù*, **eye** [aɪ]: Governed by the liver.
 36. 舌〔舌〕 *shé*, **tongue** [tʌŋ]: Governed by the heart.
 37. 唇〔唇〕 *chún*, **lips** [lɪps]: Governed by the spleen.
 38. 鼻〔鼻〕 *bí*, **nose** [noz]: Governed by the lung.
 39. 耳〔耳〕 *ěr*, **ear** [ɪr]: Governed by the kidney.

5. 人体的五行属性分类举例表 Five Phases in Man				
木 Wood	火 Fire	土 Earth (Soil)	金 Metal	水 Water
肝 Liver	心 Heart	脾 Spleen	肺 Lung	肾 Kidney
胆 Gall-bladder	小肠 Small intestine	胃 Stomach	大肠 Large intestine	膀胱 Bladder
目 Eyes	舌 Tongue	口 Mouth	鼻 Nose	耳 Ears
筋 Sinew	脉 Vessels	肉 Flesh	皮毛 Skin & body hair	骨 Bone
怒 Anger	喜 Joy	思 Thought	悲 Sorrow	恐 Fear
呼 Shouting	笑 Laughing	歌 Singing	哭 Wailing	呻 Moaning
泪 Tears	汗 Sweat	涎 Drool	涕 Snivel	唾 Spittle
弦 Stringlike	洪 Surging	缓 Moderate	毛 Downy	石 Stone-like

1.2.7. 五色 Five Colors

40. 青〔青〕 *qīng*, **green-blue** [grɪn blu]: Color associated with wood.
 41. 赤〔赤〕 *chì*, **red** [rɛd]: Color associated with fire.
 42. 黄〔黄〕 *huáng*, **yellow** [jɛlo]: Color associated with earth (soil).
 43. 白〔白〕 *bái*, **white** [waɪt, hwaɪt]: Color associated with metal.
 44. 黑〔黑〕 *hēi*, **black** [blæk]: Color associated with water.

1.2.8. 五液 Five Humors

45. 泪〔淚〕 *lèi*, **tears** [tirz]: Humor of the liver.
46. 汗〔汗〕 *hàn*, **sweat** [swæt]: Humor of the heart.
47. 涎〔涎〕 *xián*, **drool** [drul]: Humor of the spleen. Drool is said to spring from the cheeks and to flow out from the corners of the mouth during sleep.
48. 涕〔涕〕 *tì*, **snivel; nasal mucus** [ˈsnɪvɪ, ˈnezl̩ ˈmjukəs]: Humor of the lung.
49. 唾〔唾〕 *tuò*, **spittle** [ˈspɪtl̩]: Humor of the kidney. Spittle is said to spring from under the tongue and to be spat out of the mouth.

1.2.9. 五味 Five Flavors

50. 酸〔酸〕 *suān*, **sour, sourness** [saʊr, ˈsaʊrnɪs]: Flavor associated with wood.
51. 苦〔苦〕 *kǔ*, **bitter, bitterness** [ˈbɪtə, ˈbɪtərnɪs]: Flavor associated with fire.
52. 甘〔甘〕 *gān*, **sweet, sweetness** [swit, ˈswɪtnɪs]: Flavor associated with earth (soil).
53. 辛〔辛〕 *xīn*, **acid, acidity** [ˈækɪd, əˈkrɪdɪtɪ]: Flavor associated with metal.
54. 咸〔鹹〕 *xián*, **salty, saltiness** [ˈsɔltɪ, ˈsɔltɪnɪs]: Flavor associated with water.

1.2.10. 五志 Five Minds

55. 怒〔怒〕 *nù*, **anger** [æŋgə]: Mind associated with liver-wood.
56. 喜〔喜〕 *xǐ*, **joy** [dʒɔɪ]: Mind associated with heart-fire.
57. 思〔思〕 *sī*, **thought** [θɔt]: Mind associated with spleen-earth.
58. 忧〔憂〕 *yōu*, **anxiety** [æŋgˈzɪəti]: Mind associated with lung-metal.
59. 恐〔恐〕 *kǒng*, **fear** [fɪr]: Mind associated with kidney-water.
60. 七情〔七情〕 *qī qíng*, **seven affects** [ˈsevən ˈæfɛkts]: The seven affects are an alternative classification of mental states. They comprise the five minds given above, sorrow, and fright. Note that the affects and minds are often referred to generically as “affect-mind” (情志 *qíng zhì*).
61. 情志〔情志〕 *qíng zhì*, **affect-mind** [ˈæfɛkt-ˌmaɪnd]: See **seven affects**.
62. 悲〔悲〕 *bēi*, **sorrow** [ˈsɔro]: One of the seven affects.
63. 惊〔驚〕 *jīng*, **fright** [fraɪt]: One of the seven affects.

1.3. 脏腑、人体部位及基本物质 Bowels & Viscera, Body Parts, and Basic Substances

1.3.1. 五脏 Five Viscera

The liver, heart, spleen, lung, and kidney (introduced in the first chapter). In acupuncture theory, the pericardiac network vessel is taken as a sixth viscus so that the viscera match the bowels in number.

64. 心包络〔心包絡〕 *xīn bāo luò*, **pericardiac network** [ˌpɛrɪˈkɑrdɪæk ˈnetwɜːk]

1.3.2. 六腑 Six Bowels

65. 胃〔胃〕 *wèi*, **stomach** [ˈstʌmək]
 66. 小肠〔小腸〕 *xiǎo cháng*, **small intestine** [sməl inˈtɛstɪn]
 67. 大肠〔大腸〕 *dà cháng*, **large intestine** [lɑrdʒ inˈtɛstɪn]
 68. 胆〔膽〕 *dǎn*, **gallbladder** [ˈgɔlblædɚ]
 69. 膀胱〔膀胱〕 *páng guāng*, **bladder** [ˈblædɚ]
 70. 三焦〔三焦〕 *sān jiāo*, **triple burner** [ˈtrɪpl̩ ˈbɜːnɚ]

1.3.3. 人体部位 Body Parts

71. 身〔身〕 *shēn*, **body** [ˈbɑdɪ]
 72. 形〔形〕 *xíng*, **body** [ˈbɑdɪ]
 73. 体〔體〕 *tǐ*, **body; constitution** [ˈbɑdɪ, ˌkɔnstɪˈt(j)uːʃən]
 74. 头〔頭〕 *tóu*, **head** [hɛd]
 75. 额〔額〕 *é*, **forehead** [ˈfɔrɪd]
 76. 面〔面〕 *miàn*, **face (n.); facial (adj.)** [fes, ˈfeɪʃl]
 77. 囟〔囟〕 *xìn*, **fontanel** [ˈfɒntəˌnɛl]: Either of two gaps between the bones of the skull that close between the age of six months and two years, especially the larger one. The larger fontanel, the “fontanel gate” or “forehead fontanel” (额囟 *é xìn*, called anterior fontanel in Western medicine), is located just in front of the vertex; the smaller one, the “pillow fontanel” (枕囟 *zhěn xìn*, called the posterior fontanel in Western medicine), is on the back of the head.
 78. 囟门〔囟門〕 *xìn mén*, **fontanel gate, anterior fontanel** [ˈfɒntəˌnɛl get, ænˈtɪrɪə ˈfɒntəˌnɛl] See fontanel.
 79. 口〔口〕 *kǒu*, **mouth (n.); oral (adj.)** [maʊθ, ˈɔrəl]

80. 齿〔齒〕 *chǐ*, **tooth** (*n.*); **dental** (*adj.*) [tuθ, 'dɛntl]: The teeth are said to be the surplus of the bone (齿为骨之余 *chǐ wéi gǔ zhī yú*).
81. 牙〔牙〕 *yá*, **tooth** (*n.*); **dental** (*adj.*) [tuθ, 'dɛntl]
82. 牙齿〔牙齒〕 *yá chǐ*, **tooth** (*n.*); **dental** (*adj.*) [tuθ, 'dɛntl]
83. 齿牙〔齒牙〕 *chǐ yá*, **tooth** (*n.*); **dental** (*adj.*) [tuθ, 'dɛntl]
84. 龈〔齦〕 *yín*, **gum** [gʌm]
85. 齿龈〔齒齦〕 *chǐ yín*, **gum** [gʌm]
86. 颈〔頸〕 *jǐng*, **neck** [nɛk]
87. 项〔項〕 *xiàng*, **nape** [nɛp]
88. 咽〔咽〕 *yān*, **pharynx** (*n.*), **pharyngeal** (*adj.*); **throat** (*n.*) [ˈfæriŋks, fəˈrɪndʒiəl, θrot]
89. 喉〔喉〕 *hóu*, **throat**, **larynx** [θrot, ˈlæriŋks]
90. 喉核〔喉核〕 *hóu hé*, **throat node** [θrot nod]: Either of two slight protrusions on each side of the throat. The throat nodes correspond to the tonsils in Western medicine.
91. 喉关〔喉關〕 *hóu guān*, **throat pass** [θrot pæs]: The isthmus faucium (咽峡 *yān xiá*).
92. 悬雍垂〔懸雍垂〕 *xuán yōng chuí*, **uvula** [ˈjuvələ]: The fleshy protuberance hanging down at the back of the palate.
93. 会厌〔會厭〕 *huì yàn*, **epiglottis** [ˌɛpɪˈglɒtɪs]
94. 结喉〔結喉〕 *jié hóu*, **laryngeal prominence** [ləˈrɪndʒiəl ˈprɒmɪnəns]: The Adam's apple.
95. 胸〔胸〕 *xiōng*, **chest** [tʃɛst, θəˈræstɪk]

1. [Region] below the heart
2. Stomach duct
- 1, 2, and 3. Greater abdomen
4. Smaller abdomen
5. Lesser abdomen
6. Rib-side
7. Vacuous lí

96. 肋〔脅〕 *xié*, **rib-side** [ˌrɪbsaɪd]: The area from the armpit down to the bottom of the ribs (i.e., to the lowest of the 12 ribs). The rib-side is traversed by the foot reverting yīn (*jué yīn*) liver and foot lesser yáng (*shào yáng*) gallbladder channels; hence, pain in this area is associated with diseases of the liver and gallbladder.
97. 乳〔乳〕 *rǔ*, **breast** [brɛst]: Either of two fleshy protruberances of the female chest each headed by a nipple and whose function is to produce milk for breast-feeding. The breasts lie on the foot yáng brightness (*yáng míng*) channel. See nipple.
98. 乳头〔乳頭〕 *rǔ tóu*, **nipple** [nɪpl]: The dark-colored protruding head of the breast in the female, and in males in the corresponding position. The nipples belong to the liver and diseases of them are often treated through the liver channel.
99. 虛里〔虛里〕 *xū lǐ*, **vacuous lí** [ˈvæk(j)uəs li]: The place below the nipple at which a throbbing can be felt and that is said to be the collecting place of ancestral qì. Vacuous lí corresponds in channel theory to the **great network vessel of the stomach**, and since stomach qì is the foundation of human life and is the source of ancestral qì in the chest, vacuous lí reflects the state of ancestral qì and stomach qì. Vacuous lí corresponds to the apical pulse in Western medicine.
100. 心下〔心下〕 *xīn xià*, **[region] below the heart** [ˈrɪdʒən bɪˈlɔ ðə hɑrt]: The part of the abdomen located just below the breast bone; the pit of the stomach (胸口 *xiōng kǒu*).
101. 胃脘〔胃脘〕 *wèi wǎn*, **stomach duct** [ˈstʌmək-dʌkt]: The stomach cavity and adjoining sections of the small intestine and gullet. The stomach duct is divided into the upper, center, and lower stomach ducts.
102. 脘〔脘〕 *wǎn*, **stomach duct** [ˈstʌmək-dʌkt]: See preceding item.
103. 腹〔腹〕 *fù*, **abdomen (n.); abdominal (adj.)** [ˈæbdəmən, əbˈdɑːmɪn]: The anterior aspect of the body from the ribs down to the genitals, considered yīn in relationship to the back, which is yáng.
104. 臍〔臍〕 *qí*, **umbilicus (n.); umbilical (adj.)** [ˌʌmbəˈlɪkəs, ʌmˈbɪlɪk]: The rounded, knotty depression in the center of the abdomen, caused by the detachment of the umbilical cord after birth. Also called navel.
105. 大腹〔大腹〕 *dà fù*, **greater abdomen** [ˈɡretəv ˈæbdəmən]: The part of the abdomen above the umbilicus. Corresponds to “epigastrium” in Western medical terminology.
106. 小腹〔小腹〕 *xiǎo fù*, **smaller abdomen** [ˈsmələv ˈæbdəmən]: The part of the abdomen below the umbilicus.

107. 少腹〔少腹〕 *shào fù*, **lesser abdomen** [ˈlɛsəˈæbdəmən]: The smaller abdomen or the lateral parts of it.
108. 肩〔肩〕 *jiān*, **shoulder** [ˈʃoldə]: The upper part of the trunk below the neck.
109. 背〔背〕 *bèi*, **back** [bæk]: The posterior aspect of the trunk, from the shoulder to lumbus.
110. 膈〔膈〕 *gé*, **diaphragm** (*n.*); **diaphragmatic** (*adj.*) [ˈdaiəˌfræm, ˌdaiəˌfræˈm ætɪk]
111. 腰〔腰〕 *yāo*, **lumbus** (*n.*); **lumbar** (*adj.*) [ˈlʌmbəs, ˈlʌmbə]: The lower part of the back. “The lumbus is the house of the kidney” (腰为肾之府 *yāo wéi shèn zhī fǔ*). This reflects the observation that lumbar pain is often a manifestation of kidney qì vacuity.
112. 肢〔肢〕 *zhī*, **limb** [lɪm]
113. 手〔手〕 *shǒu*, **hand** [hænd]: See next item.
114. 手〔手〕〔手（臂）〕 *shǒu* (*bèi*), **arm** [ɑrm]: In Chinese “arm” and “hand” are not distinguished as clearly as in English: 手 means “hand” or “arm and hand”; 手臂 means “arm.”
115. 足〔足〕 *zú*, **foot** [fʊt]
116. 足〔足〕 *zú*, **leg** [lɛg]
117. 手足〔手足〕 *shǒu zú*, **extremities** [ɪksˈtremɪtɪz]: Arms/hands and legs/feet.
118. 腿〔腿〕 *tuǐ*, **leg** [lɛg]
119. 膝〔膝〕 *xī*, **knee** [ni]
120. 肘〔肘〕 *zhǒu*, **elbow** [ˈɛlbo]
121. 踝〔踝〕 *huái*, **ankle** [ˈæŋkl]
122. 腕〔腕〕 *wàn*, **wrist** [rɪst]
123. 腠理〔腠理〕 *còu lǐ*, **interstices** [ˈɪntəˌstɪsɪz]: An anatomical entity of unclear identity, explained in modern dictionaries as being the “grain” of the skin, flesh, and organs or the connective tissue in the skin and flesh. *Elementary Questions (Sù Wèn)* states, “Clear yáng effuses through the interstices.” Modern usage of the term suggests that the interstices correspond to the sweat ducts in Western medicine.
124. 窍〔竅〕 *qiào*, **orifice** [ˈɔrɪfɪs]: Any one of the openings of the body. The *upper orifices* (上窍 *shàng qiào*) or *clear orifices* (清窍 *qīng qiào*) are the eyes, ears, nostrils, and mouth, whereas the *lower orifices* (下窍 *xià qiào*) or *turbid orifices* (浊窍 *zhuó qiào*) are the anal and genital orifices. These are collectively known as the *nine orifices* (九窍 *jiǔ qiào*).

125. 命门 [命門] *mìng mén*, **life gate** [laɪf get]: A physiological entity of disputed morphological identity. The term “life gate” first appears in *The Inner Canon (Nèi Jīng)*, where it refers to the eyes. Reference to a “life gate” as an internal organ first appears in *The Classic of Difficult Issues (Nàn Jīng, 36)*, which states, “The two kidneys are not both kidneys. The left one is the kidney, and the right is the life gate.” The question of the life gate invited little discussion until the Míng and the Qīng, when various theories were put forward: a) both kidneys contain the life gate; b) the space between the kidneys is the life gate; c) the life gate is the stirring qì between the kidneys; d) the life gate is the root of original qì and the house of fire and water; e) the life gate is the fire of earlier heaven or the true yáng of the whole body; and f) the life gate is the gate of birth, i.e., in women the “birth gate” (产门 *chǎn mén*) and in men the “essence gate” (精室 *jīng shì*). Nowadays, the life gate is usually understood as the fire of earlier heaven or the true yáng of the whole body.
126. 精关 [精關] *jīng guān*, **essence gate** [ˈɛsəns get]: The barrier that regulates the discharge of semen. The Chinese term *jīng* means essence and, its physical manifestation, semen. The “essence gate” is not clearly defined as an anatomical structure. Zhāng Jiè-Bīn (Míng, 1563–1640) described a “gate that is felt to open on ejaculation,” which is now often called the essence gate. Signs such as seminal efflux, seminal emission, and premature ejaculation are attributed to “insecurity of the essence gate” due to kidney disease.
127. 真元 [真元] *zhēn yuán*, **true origin** [tru ˈɔrədʒɪn]: Original qì in its relationship to the kidney.
128. 膏肓 [膏肓] *gāo huāng*, **gāo-huāng** [gɑu-hwɑŋ]: The region below the heart and above the diaphragm. When a disease is said to have entered the gāo-huāng, it is difficult to cure.
129. 膜原 [膜原] *mó yuán*, **membrane source** [ˈmɛmbren-ˌsɔrs]: A membrane of the chest or diaphragm that is not clearly defined. In the warm disease doctrine concerning externally contracted heat (febrile) disease, the term membrane source denotes a location between the exterior and interior; hence “evil in the membrane source” corresponds to **midstage patterns** in the cold damage doctrine.
130. 丹田 [丹田] *dān tián*, **cinnabar field** [ˈsɪnəbər fɪld]: **1.** An area three body-inches (*cùn*) below the umbilicus, believed by Daoists to be the chamber of essence (semen) in males and the uterus in females. **2.** Any of three mustering positions in qi-gong, including the lower cinnabar field (*xià dān tián*) located below the umbilicus, the middle cinnabar

field (*zhōng dān tián*) located in the pit of the stomach (scrobiculus cordis), and the upper cinnabar field (*shàng dān tián*) located in the center of the brow.

131. 血室 [血室] *xuè shì*, **blood chamber** [ˈblʌd-tʃembə]: A place where blood is stored, variously defined as the uterus, the liver, or the thoroughfare vessel.
132. 气海 [氣海] *qì hǎi*, **sea of qì** [si əv tʃi]: **1.** The center of the chest. **2.** Cinnabar field.

1.3.4. 基本物质 Basic Substances

133. 气 [氣] *qì*, **qì** [tʃi]: The Chinese term *qì* has the following meanings: **1.** Air, gas, vapor, flatus (e.g., belching of putrid *qì*). **2.** Smell, odor (as in 气味 *qì wèi*, smell, odor), usually translated as such rather than as *qì*. **3.** Environmental forces (e.g., cold; dampness; dryness). **4.** Nature (e.g., the four *qì* of medicinals—cool, cold, warm, hot). **5.** Anything of a particular nature (e.g., *yīn qì*, the *yīn* forces of the body). **6.** Breath; breathing (see rough breathing). **7.** Any of various dynamic phenomena of the body (e.g., source *qì*; construction *qì*; defense *qì*; bowel and visceral *qì*; channel *qì*) understood to have the functions of: powering bodily activity; transforming *qì*, blood, fluids, and essence; keeping the body warm; defending the body against evils invading it from outside; containing fluids (keeping blood flowing in the vessels and containing sweat and urine). **8.** Strength. **9.** Anger. **10.** Disease (e.g., leg *qì*, mounting *qì*, plum-pit *qì*). **11.** An abbreviation for diseases of *qì* (*qì* vacuity, *qì* stagnation), as appearing in the terms *qì* constipation (气秘 *qì bì*) and *qì* tumor (气瘤 *qì liú*), etc.
134. 阳气 [陽氣] *yáng qì*, **yáng qì** [jæŋ/jaŋ tʃi]: **1.** Anything *yáng* in nature, in complementary opposition to *yīn qì*. **2.** The active or functional aspect of the body, in complementary opposition to *yīn*-blood or *yīn* humor.
135. 阴气 [陰氣] *yīn qì*, **yīn qì** [jin tʃi]: Anything *yīn* in nature, in complementary opposition to *yáng qì*.
136. 原气 [原氣] *yuán qì*, **source qì** [ˈsɔrs-tʃi]: The basic form of *qì* in the body, which is made up of a combination of three other forms: the essential *qì* of the kidney; *qì* of grain and water, derived through the transformative function of the spleen; and air (great *qì*) drawn in through the lung. Source *qì* springs from the kidney (or life gate) and is stored in the cinnabar field (丹田 *dān tián*), the area three body-inches (寸 *cùn*) below the umbilicus; it reaches all parts of the body through the pathways of the triple burner, activating all the bowels and viscera. It is

the basis of all physiological activity. All other forms of qì inherent in the body are considered to be manifestations or derivatives of source qì.

137. 营气 [營氣] *yíng qì*, **construction qì** [kən'strʌkʃən-tʃi]: The qì that forms the blood and flows with it in the vessels, helping to nourish the entire body.
138. 卫气 [衛氣] *wèi qì*, **defense qì** [dɪ'fɛns-tʃi]: A qì described as being “fierce, bold, and uninhibited” and unable to be contained by the vessels and therefore flowing outside them. In the chest and abdomen it warms the bowels and viscera, whereas in the exterior it flows through the skin and flesh, regulates the opening and closing of the interstices (i.e., the sweat glands/ducts), and keeps the skin lustrous and healthy, thereby protecting the fleshy exterior (肌表 *jī biǎo*) and preventing the invasion of external evils.
139. 正气 [正氣] *zhèng qì*, **right qì** [ˈraɪt-tʃi]: True qì, especially in opposition to disease. Right qì is the active aspect of all components including the bowels and viscera, blood, fluids, and essence and the above-mentioned forms of qì in maintaining health and resisting disease. Right qì stands in opposition to evil qì, which is any entity in its active aspect of harming the body.
140. 邪气 [邪氣] *xié qì*, **evil qì** [ˈɪvɪ-tʃi]: An evil or evils as an active force.
141. 元气 [元氣] *yuán qì*, **original qì** [ə'ɹɪdʒɪnɪ-tʃi]: **1.** Source qì. **2.** Right qì.
142. 宗气 [宗氣] *zōng qì*, **ancestral qì** [æn'sɛstrəl-tʃi]: The qì that converges or concentrates in the chest (or the “sea of qì,” as it is often called in this context), pervades the respiratory tract and controls breathing, and penetrates the heart and vessels. Ancestral qì drives the heart and regulates the pulses; its health is reflected in the strength of breathing and in the voice.
143. 脏腑之气 [臟腑之氣] *zàng fǔ zhī qì*, **bowel and visceral qì** [ˈbɑʊəl ənd ˈvɪsərəl tʃi]: The qì of the bowels and viscera. Each bowel and viscus has its own qì, which is the basis of its physiological activity and manifests as a major aspect of its physiological function. The heartbeat is the manifestation of heart qì, and bowel movements are a manifestation of large intestine qì.
144. 经络之气 [經絡之氣] *jīng luò zhī qì*, **channel and network vessel qì** [tʃænɪ ənd ˈnetwɜ:k-,vɛsɪ tʃi]: The qì that flows through the channels and network vessels. Its movement is seen in the channels’ function of transmission and conveyance. The sensation produced by needling an

acupuncture point, known as “obtaining qì” (得气 *dé qì*), demonstrates the presence of channel qì.

145. 气化 [氣化] *qì huà*, **qì transformation** [tʃi ˌtrænsfəˈmeɪʃən]: The movement, mutation, and conversion of qì. In ancient Chinese thought, qì is considered to be a material entity having yīn and yáng aspects that are interdependent and opposing. Yáng qì is formless and intangible (无形 *wú xíng*), yet can evolve to assume tangible forms, which are yīn qì. Yīn qì and yáng qì form a unity of opposites and undergo constant mutation from which the material world springs. This constant mutation is called “qì transformation.” In the human body, qì in a wider sense denotes essence, qì (yáng qì), liquid, humor, and blood, as well as disease-causing entities, or so-called “evils,” such as wind, cold, summerheat, etc. (see SIX qì). The term “qì transformation” refers to the processes by which these qì produce each other and convert from one to another. Qì transformation is therefore life activity. The five viscera and six bowels, the limbs and bones, etc., are all involved in the process of qì transformation. The movement of blood and essential qì, the distribution of fluids, the digestion and assimilation of food, the discharge of waste, the moistening of the sinews and bones, the warming of the skin, the maintenance of the sheen of the hair of the head and body, and the regulation of the bowels and viscera all rely upon qì transformation. For this reason, some writers have said that qì transformation is roughly equivalent to the Western medical concept of metabolism. Growth and development of the body, and defense against external evils, are similarly dependent upon qì transformation. Cessation of qì transformation is the cessation of life. This is the broadest meaning of “qì transformation.” In a narrower meaning, the term denotes the qì transformation of the triple burner, especially in the context of fluid metabolism.
146. 血 [血] *xuè*, **blood** [blʌd]: The red fluid of the body that flows through blood vessels. Blood is traditionally said to be created from the essential qì derived from food by the stomach and spleen, which becomes red blood after being transformed by construction qì and the lung. It flows to all parts of the body and is governed by the heart. By the action of the heart and lung, it flows through the vessels, carrying nourishment to the whole of the body. All the bowels and viscera and all parts of the body rely on the blood for nourishment. The heart and liver are said to have their own blood, the terms “heart blood” and “liver blood” meaning blood in relation to the functions of those two viscera.
147. 阴血 [陰血] *yīn xuè*, **yīn-blood** [jin blʌd]: Blood as a yīn substance.

148. 精〔精〕 *jīng*, **essence** [ˈɛsəns]: That which is responsible for growth, development, and reproduction, which determines the strength of the constitution, and which, in the male, is manifest physically in the form of semen. Essence is stored by the kidney. It is composed of earlier heaven essence and later heaven essence. Earlier heaven essence (先天之精 *xiān tiān zhī jīng*, also called congenital essence) is the essence present from birth that is inherited from the parents and that is constantly supplemented by later heaven essence (后天之精 *hòu tiān zhī jīng*, also called acquired essence), which is the essence acquired after birth that is produced from food by the stomach and spleen.
149. 津液〔津液〕 *jīn yè*, **liquid and humor (fluids)** [ˈlɪkwɪd ənd ˈhjumə (ˈfluɪdz)]: All the fluids of the human body, comprising “liquid” (津 *jīn*), thinner fluids, and “humor” (液 *yè*), thicker turbid ones. The term “fluids” embraces all the normal fluid substances of the human body. The term refers to fluids actually flowing within the human body and to sweat, saliva, stomach juices, urine, and other fluids secreted by or discharged from the body. The main functions of fluids are to moisten the bowels and viscera, the flesh, the skin, the hair, and the orifices, to lubricate the joints, and to nourish the brain, marrow, and bones.
150. 神〔神〕 *shén*, **spirit** [ˈspɪrɪt]: **1.** (In the narrow sense) that which is said to be stored by the heart and to return to the abode of the heart during sleep. Spirit is what normally makes us conscious and alert during the day, what becomes inactive during sleep. When there are heart palpitations, susceptibility to fright, heart vexation, or insomnia, the heart-spirit is said to be disquieted. In wind stroke or when evils enter the pericardium, loss of consciousness is described as “clouded spirit.” **2.** (In the broad sense) the vitality manifest in a healthy complexion, bright eyes, erect bearing, physical agility, and clear coherent speech. It is said, “If the patient is spirited, he lives; if he is spiritless, he dies.”
151. 君火〔君火〕 *jūn huǒ*, **sovereign fire** [ˈsɑvrɪn-ˌfaɪr]: The heart fire. The name “sovereign fire” derives from the statement contained in *The Inner Canon (Nèi Jīng)* that the “heart holds the office of sovereign.” The sovereign fire stands in complementary opposition to the ministerial fire.
152. 相火〔相火〕 *xiàng huǒ*, **ministerial fire** [ˌmɪnɪˈstɪrɪəl-ˌfaɪr]: A fire in the body inhabiting the life gate, liver, gallbladder, and triple burner and thought to come essentially from the life gate (to which extent it is indissociable from kidney *yáng*). It stands in complementary opposition to the sovereign fire, which is the heart fire. The sovereign and minis-

terial fires together warm the bowels and viscera and power activity in the body.

1.3.5. 残物 Waste Substances

153. 大便 [大便] *dà biàn*, **stool** (*n.*); **fecal** (*adj.*); **defecation** (*n.*) [ˈstul, ˈfɪkl̩, ˌdɛfɪˈkeɪʃən]: Stool is the waste matter discharged from the anus. The English term “stool” also means defecation, the act of emptying the bowels.
154. 小便 [小便] *xiǎo biàn*, **urine** (*n.*), **urinary** (*adj.*); **urination**, **voiding** (*n.*) [ˈjʊrɪn, ˈjʊrɪˌnɛrɪ, ˌjʊrɪˈneɪʃən, ˈvɔɪdɪŋ]: The English “urine” denotes the fluid discharged from the bladder. “Urination” and “voiding” both refer to the act or an instance of discharging urine.
155. 尿 [尿] *niào*, **urine** (*n.*), **urinary** (*adj.*); **urination** (*n.*) [ˈjʊrɪn, ˈjʊrɪˌnɛrɪ, ˌjʊrɪˈneɪʃən]: See preceding item.

1.4. 病因 Causes of Disease

156. 三因 [三因] *sān yīn*, **three causes (of disease)** [θri ˈkɔʊzɪz (əv dɪˈzɪz)]: Three categories of disease causes: external causes, internal causes, and neutral causes, reflecting the notions of heaven, humankind, and earth, respectively.
157. 内因 [内因] *nèi yīn*, **internal cause** [ɪnˈtɜːnəl kɔʊz]: One of the **three causes (of disease)**; the seven affects—joy, anger, anxiety, thought, grief, fear, and fright—as causes of disease. The seven affects are normal responses of the individual, but when excessively intense or persistent, they can disturb the yīn-yáng and qì-blood balance and cause diseases of the bowels and viscera. This is known as **internal damage by the seven affects** or **affect damage** (see next item). Internal causes are not to be confused with evils that arise internally. (Internal fire and internal wind, for example, may be the result of affect damage, but they can also develop from insufficiency or from transformation of external evils, which are not internal causes.)
158. 内伤七情 [内伤七情] *nèi shāng qī qíng*, **internal damage by the seven affects; affect damage** [ɪnˈtɜːnəl ˈdæmɪdʒ baɪ ðə ˈsevən ˈæfɛkts; ˈæfɛkt-ˌdæmɪdʒ]: Any detrimental effect on bowel and visceral qì produced by intemperance of the seven affects (mental and emotional problems); any disease pattern resulting from such causes.

159. 外因〔外因〕 *wài yīn*, **external cause** [iks'tɜ:nl 'kɔ:z]: One of the three causes (of disease). External causes are the six excesses and warm evil.
160. 不内外因〔内因外因〕 *bù nèi wài yīn*, **neutral cause** [n(j)utrəl 'kɔ:z]: One of the three causes (of disease). Dietary irregularities, taxation fatigue, knocks and falls, and animal and insect wounds.
161. 六淫〔六淫〕 *liù yín*, **six excesses** [sɪks ɛk'sɛsɪz]: The six qì—wind, cold, summerheat, dampness, dryness, and fire—as causes of disease. Wind diseases are most common in spring, summerheat diseases in summer, damp diseases in long summer (长夏 *cháng xià*), dryness diseases in autumn, and cold diseases in winter. *The Inner Canon* (*Nèi Jīng*) referred to the six excesses as the “six qì” (the six kinds of weather), but recognized them as causes of diseases. Each of the six excesses is associated with a season. Fire and summerheat are both forms of heat. Heat in the summer (from the Summer Solstice, 夏至 *xià zhì*, to Beginning of Autumn, 立秋 *lì qiū*) is generally called summerheat, whereas heat that occurs untimely in other seasons is called fire (or heat). Fire in other contexts denotes an intense form of heat and is contrasted with a milder form, warmth.

1.4.1. 六淫 Six Excesses

162. 风〔風〕 *fēng*, **wind** [wɪnd]: **1.** Environmental wind as a cause of disease; a yáng evil. The nature of wind as an evil and its clinical manifestations are similar to those of the meteorological phenomenon from which its name derives: it comes and goes quickly, moves swiftly, blows intermittently, and sways the branches of the trees. “Wind is swift and changeable,” and its clinical manifestations as an evil have the following characteristics: (1) rapid onset and swift changes in condition; (2) convulsions, tremor, shaking of the head, dizziness, and wandering pain and itching; (3) invasion of the upper part of the body and the exterior, e.g., the head (the uppermost part of the body), the lung (the uppermost of the bowels and viscera), and the skin and [body] hair; and (4) facial paralysis and hemiplegia. Note that although wind is associated with movement, by causing stiffness and clenched jaw, it can also be seen to have the power to check normal movement, as in facial paralysis. **2.** Internal wind, i.e., wind arising within the body by the following pathomechanisms: liver yáng transforming into wind, which occurs when liver yáng and liver fire transform into wind, that manifests in dizziness, tremor, and convulsions; extreme heat engendering wind, which occurs in externally contracted diseases such as fright wind and manifests in convulsions, stiffness of the neck, arched-back rigidity, etc.; blood

vacuity engendering wind, which occur when great sweating, great vomiting, great diarrhea, major loss of blood, damage to yīn in enduring illness (久病 *jiǔ bìng*), or kidney-water failing to moisten liver-wood causes (a) desiccation of the blood that deprives the sinews of nourishment and (b) insufficiency of liver yīn that leaves yáng unsubdued and allows liver wind to scurry around internally. It is marked by dizziness, tremor, worm-like movement in the extremities, or clouding collapse.

163. 寒〔寒〕 *hán*, **cold** [kold]: Cold weather as a cause of disease. Cold in the body causes disease and is classified as “cold” among the eight principles. The nature of cold as an evil and its clinical manifestations are similar to those of cold in the natural environment, e.g., low temperature, deceleration of activity, and congealing. Diseases caused by cold evil result from severe or sudden exposure to cold, excessive consumption of cold fluids, or exposure to frost. They bear the following features: (1) Generalized or local signs of cold, such as aversion to cold, desire for warmth, pronounced lack of warmth in the extremities, and cold and pain in the lower abdomen. (2) Cold, thin, clear excreta; for example, a runny nose with clear mucus, clear phlegm, watery vomitus, long voidings of clear urine, or clear watery diarrhea. *Elementary Questions (Sù Wèn, zhì zhēn yào dà lùn)* states, “All disease with water humors that are clear, pure, and cold is ascribed to cold” (诸病水液澄澈清冷, 皆属于寒 *zhū bìng shuǐ yè shéng chè qīng lěng, jiē shǔ yú hán*).
164. 暑〔暑〕 *shǔ*, **summerheat** [ˈsʌmərhit]: Hot summer weather as a cause of disease, or the disease caused by it. Distinction is made between summerheat-heat and summerheat-damp. Summerheat-heat is exposure to the heat of summer; this is called “summerheat stroke,” and is what English speakers normally refer to as sunstroke or heatstroke. Summerheat-damp refers to certain externally-contracted diseases occurring in hot weather that in China used to be loosely called “summerheat disease,” and that include “summerheat warmth,” which is equivalent to infectious encephalitis B. Summerheat-heat is associated with torrid summer weather, whereas summerheat-damp is associated with hot humid weather. This difference is reflected in signs: summerheat-heat is marked by high fever, thirst, heart vexation, absence of sweating, and a surging pulse. High fever can easily damage qì and fluids, causing lack of strength, short hasty breathing, and dry tongue fur. Summerheat-damp, by contrast, is marked by fluctuating generalized heat [effusion], fatigued limbs, poor appetite, oppression in the chest, nausea and vomiting, abnormal stool, short voidings of reddish urine, soggy pulse, and thick slimy tongue fur.

165. 湿〔濕〕 *shī*, **damp, dampness** [ˈdæmp(nɪs)]: **1.** Dampness in the environment as a cause of disease. Dampness in the body is qualitatively analogous and causally related to dampness in the natural environment. It is associated with damp weather or damp climates and with stagnant water in places where ground drainage is poor. To some extent, it is seasonal in nature, tending to occur when the weather is wet or damp. Sitting and lying in wet places, living in damp conditions, working in a damp or wet environment, or wearing sweat-soaked clothing can also cause dampness diseases. Dampness has a number of characteristics: (1) It is clammy, viscous, and lingering. Dampness diseases are persistent and difficult to cure. (2) Dampness tends to stagnate. When dampness evil invades the exterior, the patient may complain of physical fatigue, heavy cumbersome limbs, and heavy-headedness. If it invades the channels and the joints, the patient may complain of aching joints and inhibited bending and stretching. Dampness can also trap and dampen the effect of heat by causing an **unsurfaced heat**, one that can be felt only by prolonged palpation. (3) The spleen is particularly vulnerable to dampness evil; signs of dampness encumbering the spleen include poor appetite, glomus and oppression in the chest and stomach duct, upflow nausea, abdominal distention, sloppy stool, short voidings of scant urine, thick and slimy tongue fur, and a soggy moderate pulse. The lack of desire for fluids—though especially in the case of damp-heat there may be thirst—is a sign of the “clogging” or “encumbering” effect of dampness. (4) There may be generalized or local stagnation or accumulation of water-damp that manifests in water swelling, leg qì, vaginal discharge, or exudating sores such as eczema. Dampness in the body is often referred to as damp turbidity to highlight it as the antithesis of clear yáng qì. (5) Over time, dampness can gather to form phlegm.
166. 燥〔燥〕 *zào*, **dryness** [ˈdraɪnɪs]: **1.** Dryness as an environmental qì that causes disease. In China, dryness is associated with autumn. Signs include dry nostrils, nosebleed, dry mouth, dry cracked lips, dry “tickle” or sore throat, dry cough with little or no phlegm, rough dry skin, and dry tongue with relatively little liquid. **2.** A state of the body caused by depletion of yīn-humor and presenting signs similar to those created by the environmental qì dryness.
167. 火〔火〕 *huǒ*, **fire** [faɪr]: **1.** Heat in the environment as a cause of disease. Fire is characterized by the following signs: (1) Pronounced generalized or local signs of heat, such as high fever, aversion to heat, desire for coolness, red facial complexion, red eyes, reddish urine, red tongue, yellow fur, rapid pulse, or, in sore patterns, redness, heat, pain, and swelling. (2) Thick, sticky excreta, such as thick snivel (nasal mucus),

thick yellow phlegm, sour watery vomitus, murky urine, blood and pus in the stool, acute diarrhea, or foul-smelling stools, often with a burning sensation on discharge. For this reason *Elementary Questions (Sù Wèn)* states, “Turbid water is associated with heat” (水液混浊, 皆属于热 *shuǐ yè hùn zhuó, jiē shǔ yú rè*) and “all sour retching and vomiting, fulminant downpour, and lower body distress are ascribed to heat” (诸呕吐酸, 暴注下迫, 皆属于热 *zhū ǒu tù suān, bào zhù xià pò, jiē shǔ yú rè*). (3) Damage to the fluids characterized by a dry tongue with little liquid, thirst with desire for cold fluids, and dry hard stool. (4) Bleeding and maculopapular eruptions that occur when the fire evil scorches the blood and causes frenetic movement of hot blood. (5) Disturbances of the spirit and vision; as *Elementary Questions (Sù Wèn)* states, “All heat with visual distortion is ascribed to fire” (诸热瞽瘵, 皆属于火 *zhū rè mào qì, jiē shǔ yú huǒ*) and “excessive agitation and mania are ascribed to fire” (诸躁狂越, 皆属于火 *zhū zào kuáng yuè, jiē shǔ yú huǒ*). **2.** A pathological state that is either caused by fire as one of the six excesses, and classified as heat among the eight principles, or any similar pathological state stemming from the transformation of other evils, from the transformation of yáng qì, or from yīn vacuity. **2a.** The transformation of yáng qì due to affect damage (emotional disturbance) and the transformation of exterior evils as they enter the interior cause repletion fire. This condition is characterized by high fever, headache, red eyes, bitter taste in the mouth, dry mouth, thirst with desire for cold drinks, vexation and agitation, rib-side pain, abdominal pain that refuses pressure, constipation, red tongue with dry yellow fur and sometimes prickles, and a rapid replete pulse. In severe cases, there is blood ejection, spontaneous external bleeding, or maculopapular eruptions. The most common repletion fire patterns are gastrointestinal repletion fire or liver-gallbladder repletion fire. **2b.** Depletion of yīn humor and yīn-yáng imbalance among the bowels and viscera causes vacuity fire, which is characterized by mild heat signs, tidal reddening of the face, vexing heat in the five hearts, steaming bone taxation heat [effusion], vexation and insomnia, night sweating, short voidings of reddish urine, dry mouth and throat, red tongue with scant fur or a smooth bare red tongue without fur, and a forceless rapid fine pulse.

168. 温邪 [温邪] *wēn xié*, **warm evil** [wɔrm 'iv!]: Any evil causing warm heat disease, including spring warmth, wind warmth, and summerheat warmth. *On Warm Heat (Wēn Rè Lùn)* states, “Warm evil contracted in the upper body first invades the lung.”

1.4.2. 其他 Miscellaneous

169. 疠气 [癘氣] *lì qì*, **pestilential qi** [ˌpɛstrɪˈlɛnʃ(ɪ)əl tʃi]: Any disease evil that is highly contagious.
170. 毒 [毒] *dú*, **toxin** [ˈtɑːɪn]: **1.** Any substance that is harmful to the body when eaten or when entering the body through a wound or through the skin, such as lacquer toxin (漆毒 *qī dú*) or pitch toxin (沥青毒 *lì qīng dú*). The toxin of animals is called venom. **2.** Any virulent evil qi, e.g., toxic qi, which denotes scourge epidemic qi; occasionally, a disease caused by this, e.g., seasonal toxin.
171. 瘀血 [瘀血] *yū xuè*, **static blood** [ˈstætɪk blʌd]: Blood affected by stasis, i.e., blood that does not move freely, stagnates in the vessels, or accumulates outside the vessels. Static blood and the morbid changes to which it gives rise are identified by localized pain, stasis macules, and masses; these changes indicate the presence of concretions, conglomerations, and accumulations and gatherings. When blood vessels are blocked by static blood and can no longer withstand the pressure, bleeding may occur. This is most commonly seen in gynecological diseases. Generalized signs of blood stasis include a dull complexion, blue-green or purple lips and tongue, and stasis macules on the edge of the tongue. The pulse is fine or rough.
172. 血瘀 [血瘀] *xuè yū*, **blood stasis** [ˈblʌd ˈstɛsɪs]: The formation or presence of static blood.
173. 痰 [痰] *tán*, **phlegm** [flɛm]: A viscid substance traditionally understood to be a product and a cause of disease. Phlegm may gather in the lung, from where it can be expelled by coughing. However, phlegm as referred to in Chinese medicine is wider in meaning than sputum spoken of in Western medicine. It is understood as a viscous fluid that can accumulate anywhere in the body causing a variety of diseases such as wind stroke, epilepsy, scrofula, etc., but which in the absence of expectoration is usually characterized by a slimy tongue fur and a slippery or slippery stringlike pulse. Phlegm is a thick turbid substance that is distinguished from a thinner, clearer form of accumulated fluid, rheum (饮 *yǐn*), although the term “phlegm” is sometimes used to cover both. Phlegm and rheum may be the result of the impaired movement and transformation of fluids that is associated with morbidity of the lung, spleen, and kidney. Phlegm—but not rheum—may also result from the “boiling” of the fluids by depressed fire. Invasion of the six excesses, affect damage, and damage by food and drink may all affect the dynamic of bowel and visceral qi and cause water humor to gather and form phlegm. The two most important viscera in the formation of phlegm are

the spleen and the lung. Phlegm is the product of a transformation of fluids; most commonly it is the product of congealing water-damp. The spleen normally moves and transforms water-damp, but when its qì is weak or dampness evil is exuberant (邪气盛 *xié qì shèng*), the normal movement and transformation of water-damp is impaired, and dampness gathers to form phlegm. For this reason it is said that the “spleen is the source of phlegm formation” (脾为生痰之源 *pí wéi shēng tán zhī yuán*). It is said that “obese people tend to have copious phlegm” (肥人多痰 *fēi rén duō tán*). This saying can be explained by the observation that excessive consumption of sweet or fatty rich foods causes spleen dampness to gather. The lung is the upper source of water; it governs depurative downbearing and regulation of the waterways. When dampness and phlegm accumulate, these functions can be overloaded, so that phlegm collects in the lung; hence it is said that the “lung is the receptacle that holds phlegm” (肺为贮痰之器 *fèi wéi zhù tán zhī qì*). Phlegm may also form in the lung when heat scorches lung liquid. Phlegm, however, appears not only in the lung; it can follow the upbearing and downbearing of qì and arrive at all places, so it is not just expectorated, but can, depending on the organ or channel affected, cause vomiting of phlegm-drool, clouded spirit, mania and withdrawal, phlegm rale in the throat, numbness of the limbs, hemiplegia, scrofula, goiter, phlegm nodes, plum-pit qì, or dizziness.

174. 饮〔飲〕 *yǐn*, **rheum** [rum]: See phlegm.
175. 水湿〔水濕〕 *shuǐ shī*, **water-damp** [ˈwɔtə-dæmp]: Any water or dampness as an actual or potential cause of disease. The term “water-damp” is commonly used in the context of the spleen, especially regarding its function of governing the movement and transformation of fluids and its intolerance of dampness.
176. 饮食不节〔飲食不節〕 *yǐn shí bù jié*, **dietary irregularities** [ˈdaɪə,tɛrɪ ɪˌrɛgjəˈlærɪtɪz]: A **neutral cause** [of disease]; any excess in the consumption of food, including: ingestion of raw, cold, or unclean foodstuffs; voracious eating and drinking; predilection for sweet fatty foods; habitual consumption of liquor or hot-spicy foods. Dietary irregularities may not only affect the spleen and stomach, causing digestive disturbances, food accumulation, stomach pain, diarrhea, etc., but in cases of excessive liquor consumption and excessive consumption of sweet and fatty foods, they may create heat, phlegm, and dampness. In addition, dietary irregularities may combine with the six excesses to cause disease, e.g., ingestion of raw or cold foodstuffs in summer.

177. 暴饮暴食 [暴飲暴食] *bào yǐn bào shí*, **voracious eating and drinking** [və'reɪʃəs itɪŋ ənd 'drɪŋkɪŋ]: Eating and drinking large quantities in a short space of time.
178. 过食生冷 [過食生冷] *guò shí shēng lěng*, **excessive consumption of raw and cold foods** [ɪk'sɛsɪv kən'sʌmpʃən əv rɔ ənd kold fudz]: See dietary irregularities.
179. 过食肥甘 [過食肥甘] *guò shí féi gān*, **excessive consumption of sweet and fatty foods** [ɪk'sɛsɪv kən'sʌmpʃən əv swit ənd 'fæti fudz]: See dietary irregularities.
180. 偏嗜油膩厚味 [偏嗜油膩厚味] *piān shì yóu nì hòu wèi*, **predilection for greasy and rich foods** [ˌprɛdɪ'leɪkʃən fə 'grɪsɪ ənd rɪʃ fudz]: See dietary irregularities.
181. 过食辛辣 [過食辛辣] *guò shí xīn là*, **excessive consumption of hot-spicy acrid foods** [ɪk'sɛsɪv kən'sʌmpʃən əv hat 'spɑɪsɪ 'ækɾɪd fudz]: See dietary irregularities.
182. 跌打 [跌打] *dié dǎ*, **knocks and falls** [nɔks ənd fɔlz]: Blows, collisions, collapses, or falls from heights, especially when resulting in injuries that cause stasis swelling (bruises), cuts and grazes, sprains, bone fractures, dislocations, and damage to the bowels and viscera.
183. 虫兽伤 [蟲獸傷] *chóng shòu shāng*, **animal and insect wounds** [ˌænɪmɪ ənd 'ɪnsɛkt wundz] Wounds inflicted by animals and bites and stings from insects.
184. 房室不节 [房室不節] *fáng shì bù jié*, **sexual intemperance** ['sɛksjuəl ɪn'tɛmpərəns]: Excessive sexual activity and in women excessive childbirth. Sexual intemperance damages kidney essence and causes signs of kidney vacuity such as aching lumbus, seminal emission, lassitude of spirit and lack of strength, and dizziness. Excessive childbirth in women can cause menstrual irregularities, menstrual block, and vaginal discharge.
185. 劳倦 [勞倦] *láo juàn*, **taxation fatigue** [tæk'sɛʃən-fə,tɪg]: Overexertion, intemperate living (including dietary irregularities and sexual intemperance), or the seven affects (emotional imbalance) as a cause of disease.

习题 Questions

Answer the following questions in English:

1. Name the five viscera and six bowels.
2. To what Western anatomical category/categories do the sinews belong?
3. What is the difference between drool and spittle?
.....
4. What flavor is associated with metal?
5. What is the difference between the upper abdomen and the lower abdomen?
6. What is the modern understanding of life gate?
7. Name the nine orifices.
8. Which viscus stores essence?
9. What are the interstices?
10. What is said of diseases that have entered the gāo-huāng?
.....
11. Where does ancestral qì concentrate?
12. What phase does anger correspond to?
13. What color is associated with the spleen?
14. In simple terms, what is the difference between fire and summer-heat among the six excesses?
15. What is rheum?
16. Which of the six excesses is associated with disease of rapid onset and swift changes?
17. By which viscus are the vessels governed?
18. Which disease evil may be characterized by unsurfaced heat?
.....
19. What is the yīn counterpart of defense qì?
20. To what qì is right qì opposed?
21. What substance is expelled from the lung by coughing and is considered to be the cause of a wide range of morbid conditions?

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22. What is the name of the lower part of the back?
23. What is stored by the heart?
24. What is the difference between liquid and humor?
.....
25. Where is the membrane source?
26. From which of the six bowels is urine discharged?
27. Which of the five viscera governs the eyes?
28. What is the “fontanel gate” called in Western medicine?
.....
29. Which of the five viscera governs the flesh?
.....
30. With which phase is saltiness associated?

Give the Pīnyīn and English for the following Chinese terms:

31. 膀胱
32. 命门
33. 元气
34. 胸
35. 喉关
36. 结喉
37. 悬雍垂
38. 龈
39. 小肠
40. 胆
41. 膈
42. 囟
43. 胁
44. 内伤七情
45. 不内外因
46. 脏腑之气

47. 膜原
48. 膝
49. 腹
50. 肩

Supply the Chinese and English for the following:

51. *Nù.*
52. *Tóu.*
53. *Huì yàn.*
54. *Xié.*
55. *Xū lǐ.*
56. *Wèi wǎn.*
57. *Huái.*
58. *Zhǒu.*
59. *Còu lǐ.*
60. *Jīng luò zhī qì.*
61. *Dà biàn.*
62. *Fēng.*
63. *Qì huà.*
64. *Yá chǐ.*
65. *Xīn bāo luò.*
66. *Dà fù.*
67. *Hóu hé.*
68. *Zhèng qì.*
69. *Jīn yè.*
70. *Shén.*

Give the Chinese and Pīnyīn for the following:

71. Source qì.
72. Urine.
73. Limb.

- 74. Hand.
- 75. [Region] below the heart.
- 76. Large intestine.
- 77. Fear.
- 78. Triple burner.
- 79. Snivel.
- 80. Bitter.
- 81. Sweat.
- 82. Lip.
- 83. Fontanel.
- 84. Lesser abdomen.
- 85. Orifice.
- 86. Original qì.
- 87. Construction qì.
- 88. Defecation.
- 89. Rib-side.
- 90. Diaphragm.