

LESSON 9: THE SIX CONDUITS

Text 9.1

六经的意义，是把人体分作六个区域，在这六个区域内出现的症候作为六个类型。这方法最早见于内经，到伤寒论更细致地作出了有系统的分析和归纳。六经的名称为太阳，阳明，少阳，称作三阳；太阴，少阴，厥阴，称作三阴。分析归纳症状时，就根据其不同性质，凡呈亢奋现象的列于三阳，呈衰退现象的列入三阴。六经辨症，不但广泛地被用于外感病，而且内伤杂症也有很多地方可以引用。

Transliteration 9.1

Lih-jing de yì-yì, shi bǎ rén-tǐ fēn-zuò liù ge qū-yù, zài zhè liù ge qū-yù nèi chū-xiàn de zhèng-hòu zuò-wéi liù ge lèi-xíng. Zhè fāng-fǎ zuì-zǎo jiàn yú nèi-jīng, dào shāng-hán-lùn gèng xì-zhì de zuò-chū le yǒu xì-tǒng de fēn-xi hé gui-na. Liù-jīng de míng-chēng wéi G-yang, yang-ming, shào-yáng, chēng-zuò San-yang; tài-yīn, shao-yin, jue-yin, chēng-zuò sān-yīn. Fēn-xi gui-na zhèng-zhuàng shì, jiù gēn-jù qí bù-tóng xìng-zhì, fān chéng kang-fēn xiàn-xiàng de liè-yú sān-yáng, chéng shuāi-tuì xiàn-xiàng de liè-rù sān-yīn. Liù-jīng biàn-zhèng, bù-dàn guǎng-fàn de bèi-yòng yú wài-gǎn-bìng, ér-qiě nèi-shāng zá zhèng yě yǒu hěn duō dì-fāng kě-yǐ yǐn-yòng.

Vocabulary 9.1

六经	liù-jīng	the six conduits
区域	qū-yù	region
最早	zuì-zǎo	earliest
内经	nèi-jīng	(book title; abbreviation of:) [Huangdi Neijing] “Huang Di’s Inner Classic”
伤寒论	shāng-hán-lùn	(book title) “On Harm Caused by Cold”
细致	xì-zhì	detailed; fine
作出	zuò-chū	produce; generate
太阳	tài-yáng	major yang
阳明	yáng-míng	yang brilliance
少阳	shào-yáng	minor yang
三阳	sān-yáng	the three yang (conduits)
太阴	tài-yīn	major yin
少阴	shào-yīn	minor yin
厥阴	jué-yīn	ceasing yin
三阴	sān-yīn	the three yin (conduits)
亢奋	kāng-fēn	agitated
列于	liè-yú	assign

列入	liè-rù	assign
被用	bèi-yòng	be used
外感病	wài-gǎn-bìng	illnesses resulting from an external affection
引用	yǐn-yòng	apply; make use of

Translation 9.1

The meaning of the six conduits is to divide the human body into six regions, and to classify the pathoconditions appearing in these six regions into six types. The earliest appearance of this method is in the *Neijing*;¹ by the (time of the) *Shanghan lun*² a systematic analysis and classification had been completed in even more detail. The designations of the six conduits are “major yang,” “yang brilliance” and “minor yang” – these are called (summarily) the “three yang” – and “major yin,” “minor yin” and “ceasing yin” – these are called the three yin. In the analysis and classification of the pathoconditions, on the basis of their different natures all those presenting themselves as excesses are assigned to the three yang, and all those presenting themselves as losses are assigned to the three yin. The differentiation of pathoconditions (according to) the six conduits is not only widely applied in case of illnesses (resulting from) an external affection, it can be applied also in many instances of various pathoconditions resulting from inner harm.

Notes

- 1 The *Neijing* was compiled, in its major part, during the second and first centuries B.C.. Some of its contents reflect earlier traditions, other parts may have been added as late as during the Tang era. The work as a whole is heterogeneous in content, and deals with theory as well as blood letting and acupuncture, but not with drug therapy. The authors of the individual parts are unknown.
- 2 The *Shanghan lun* was compiled by Zhang Ji 张机 (Zhongjing 仲景) at the beginning of the third century A.D. It is the first known text to link Chinese pharmaceuticals to the *yinyang* and five phases theories.

1. 太阳脉症：症见发热恶寒，头项强痛，身疼腰酸，无汗，脉象浮紧。此为寒邪侵表的初期，概称太阳病。太阳病中有自汗，脉浮缓的称中风（即伤风）；伴有口渴而不恶寒，或恶寒轻微的则属温病。

2. 阳明脉症：外邪在太阳经不能及时解除，病邪向里发展。症见壮热，汗多，不恶寒，反恶热，口渴，脉象滑大。此时无形热邪弥漫肠胃，但肠内糟粕尚未成为燥屎，热而未实，称作阳明经症。若肠有燥屎，更见便秘，腹满，腹痛，烦躁