

**EMPEROR'S COLLEGE
MTOM COURSE SYLLABUS
CHINESE MEDICAL CLASSICS**

COURSE DESCRIPTION

Chinese medicine has always been built on the foundation of the ancient texts. Fortunately, more are translated into English each year. But even when English translations are available, it takes a different way of thinking to make use of them. In this class, we will discuss how to approach the classics. We will also read selections from books of various dynasties to get a taste for different authors, books, and styles of medicine.

LEARNING OBJECTIVES

1. Learn how to approach the classics of medicine.
2. Explore various essential passages from the medical classics.
3. Discuss how the ancients viewed the role of the physician.
4. Research the basis of the medicine we practice today.

COURSE PREREQUISITIES

Fundamentals of Oriental Medicine

REQUIRED TEXTS

Handouts will be provided.

RECOMMENDED TEXTS

COURSE REQUIREMENTS

Projects, papers, and homework constitute 100% of the grade.

GRADING SCALE: 100-90% A, 89-80% B, 79-70% C, 69% and below F

SPECIAL NOTES

Read all materials before each class. Handouts will be provided.

CLASS ONE (The syllabus is subject to change at the discretion of the instructor.)

Approaching the classics

CLASS TWO

The characteristics of a good physician

CLASS THREE

The mind of the doctor while needling, medicine as a dao

Course Code **EL602**

2 Units

**EMPEROR'S COLLEGE
MTOM COURSE SYLLABUS
CHINESE MEDICAL CLASSICS**

Wilcox, Lorraine
Summer 2013

CLASS FOUR
Nourishing life

CLASS FIVE
Emotions and spirit

CLASS SIX
Various excerpts from famous physicians of the past

CLASS SEVEN
Time and medicine

CLASS EIGHT
Yi Jing and medicine

CLASS NINE
Descriptions of herbs and points from ancient books

CLASS TEN
Case studies from ancient doctors

CLASS ELEVEN
Final Exam

REFERENCE MATERIAL

FACULTY INFO

Wilcox, Lorraine
Please check with instructor during class to get updated contact info.

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Reading the Classics

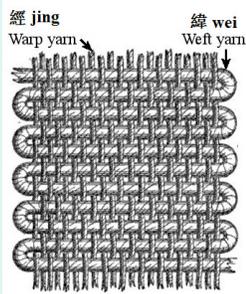
Week 1: Approaching the Classics of Chinese Medicine

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Approaching the Classics of Chinese Medicine

- The term 經 jīng, which is rendered here as *classic*, originally meant 'warp', the threads that run the long way in a woven piece of cloth. They hold the cloth together and define its length and width. Metaphorically, this refers to a book whose contents are meant to last through the ages, and help define important elements of, in this case, medicine.

經 jīng
Warp yarn



緯 wěi
Weft yarn

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Approaching the Classics of Chinese Medicine

- Not every old book is considered a classic.

Technically speaking, the classics of Chinese medicine are

《黃帝內經·素問》	Huáng Dì Nèi Jīng – Sù Wèn	The Yellow Emperor's Classic of Internal Medicine – Simple Questions
《黃帝內經·靈樞》	Huáng Dì Nèi Jīng – Líng Shū	The Yellow Emperor's Classic of Internal Medicine – Magic Pivot
《難經》	Nàn Jīng	The Classic of Difficulties
《傷寒論》	Shāng Hán Lùn	On Cold Damage 張仲景 Zhāng Zhòngjīng, late Hàn
《金匱要略》	Jīn Guì Yào Lüè	Outline from the Golden Cabinet 張仲景 Zhāng Zhòngjīng, late Hàn
《神農本草經》	Shén Nóng Běn Cǎo	Shén Nóng's Materia Medica

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Approaching the Classics of Chinese Medicine

or 四大經典 the Four Great Classics

《黃帝內經》	Huáng Dì Nèi Jīng	The Yellow Emperor's Classic of Internal Medicine
《傷寒論》	Shāng Hán Lùn	On Cold Damage 張仲景 Zhāng Zhòngjīng, late Hàn
《金匱要略》	Jīn Guì Yào Lüè	Outline from the Golden Cabinet 張仲景 Zhāng Zhòngjīng, late Hàn
《溫病條辨》	Wēn Bìng Tiáo Biàn	Detailed Analysis of Warm Diseases 吳鞠通 Wú Jūtōng 1798

But we will look at other ancient books as well.

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Approaching the Classics of Chinese Medicine

- The medicine we can learn from the classics and other old books is by definition the medicine of the educated literate doctors.

Wáng Bīng



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Approaching the Classics of Chinese Medicine

- Folk healers and illiterate doctors with a family tradition were not able to write down their ideas. This does not mean their medicine was ineffective, only that it was not preserved for us to study, hundreds or thousands of years later.



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Approaching the Classics of Chinese Medicine

Within the old books and classics, you can find two types of writings:

- *Technical information* about points, herbs, formulas, diseases, case studies, etc. Usually this is not too hard to understand and translate. One can read this type of information more casually and still comprehend the meaning.



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Approaching the Classics of Chinese Medicine

Within the old books and classics, you can find two types of writings:

- *More philosophical and theoretical aspects of medicine:* One needs a different mindset to read, study, or translate this material.



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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

1. *Slow down, be reverent and meditative.* These writings were not meant to be skimmed. Of course you can skim a book to find a section you are interested in, but once you find it, slow down. This knowledge was considered precious and sometimes there are warnings not to leak it to unworthy people.

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From Zhēn Jiǔ Dà Chéng, Volume 9

迺孫真人所製，今用亦驗。務要誠敬，毋令婦女雞犬見，此方全真多自秘，緣人不古，若心不合道，治不易療也。茲故表而出之。《針灸大成·卷九》

The thunder-fire needle was formulated by True Person Sūn, and it is still effective in modern times. Be sure to be sincere and respectful. Do not let women, chickens, or dogs see. [\[1\]](#) This formula is completely authentic and has often been kept secret because people have not [followed] the ancients. If one's heart is not joined with the dào, the treatment cannot easily cure. Now I have brought it out. [\[2\]](#)

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From Zhēn Jiǔ Dà Chéng, Volume 9

[\[1\]](#) “Do not let chickens, women, and dogs see.” This must be a standard phrase for treatments that are considered special. It is also found with a formula for jaundice using peach in Běn Cǎo Gāng Mù, for example. Peach is also considered to have some magical qualities.

[\[2\]](#) True Person Sūn refers to Sūn Sīmiǎo. Yáng Jīzhōu believed this formula came from Sūn although none of Sūn's extant writings contain it.

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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

2. *Medicine is a dào.* Cultivate yourself to understand it. It is based on Chinese philosophy. It is probably not enough to just read the old books. You have to let them change you and flow through you.

凡刺之法，先必本於神。《靈樞·本神第八》
All methods of needling must first be rooted in spirit. *Magic Pivot*, Chapter 8

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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

3. The older the book, generally the less it focuses on the material, and the more it focuses on qì or spirit, the insubstantial.

氣至而有效，效之信，若風之吹云，明乎若見蒼天，刺之道畢矣。《靈樞·九鍼十二原第一》

When qì arrives, it will have effect. The effect can be counted on. It is like the wind blowing away the clouds. It is bright like seeing the blue sky. This is the complete dào of needling.

Magic Pivot, Chapter 1

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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

4. *Man is intimately connected with nature and time; number is also meaningful.*

- The human body is a small heaven and earth.
- Medicine is filled with images from nature:
 - the channels as flow of water, the six qì from the outside causing parallel conditions on the inside, and so forth.
- It is not just nature;
 - the old books use military analogies for the fight between right qì and evils.
 - They describe the organs as government officials.
 - They use images of mother and child or husband and wife.

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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

4. *Man is intimately connected with nature and time; number is also meaningful.*

- And, since heaven and earth have day and night, phases of the moon, and the four seasons, these also have a strong effect on the body.
- It is important to get a grasp of the Chinese calendar.
- Numbers also have a relationship.

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《靈樞·陰陽繫日月第四十一》

Líng Shū, Chapter 41

黃帝曰：余聞天為陽，地為陰，日為陽，月為陰，其合之於人，奈何？

The Yellow Emperor said: I have heard that heaven is yáng and earth is yīn, the sun (day) is yáng and the moon (month) is yīn. How do these join with man?

Note that 日 rì can mean *sun* or *day* and 月 yuè can mean *moon* or *month*.

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《靈樞·陰陽繫日月第四十一》

Líng Shū, Chapter 41

岐伯曰：腰以上為天，腰以下為地，故天為陽，地為陰，故足之十二經脈，以應為十二月，月生於水，故在下者為陰；手之十指，以應十日，日主火，故在上者為陽。

Qí Bó said: Above the waist is heaven. Below the waist is earth. Thus, heaven is yáng and earth is yīn.

That is why the twelve channel-vessels of the feet (six channels on two sides) correspond to the twelve months (moons). The moon (month) is engendered from water, thus what is located below is yīn.

The ten fingers of the hand correspond to the ten days (based on the 'week' of the ten heavenly stems). The sun (day) governs fire, thus what is located above is yáng. [\[1\]](#)

- [\[1\]](#) Note that 日 rì can mean *sun* or *day* and 月 yuè can mean *moon* or *month*.

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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

5. *Go back in time.* Forget what you know now, remember what they knew then – pay attention to the time it was written. Create a virtual Hàn (or Yuán or Míng) mind when reading the classics. Channel the old doctor like an actor channels a role.

- There is a list of dynasties below.

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《針灸大成·卷九》

From Zhēn Jiǔ Dà Chéng, Volume 9

刺入十三穴盡之時，醫師即當口問病人，何鬼何妖為禍，病人自說來由，用筆一一記錄，言盡狂止，方宜退針。

At the crucial moment when the thirteen points have all been inserted, the physician should ask the patient which ghost or which demon made this disaster. The patient himself will tell the cause. Record it bit by bit with your *brush*. When the patient has finished talking, the mania will stop. Then it is appropriate to withdraw the needles. [1]

[1] In Chinese exorcisms using incantations, seals, and talismans, it is a common practice to interrogate the ghost or demon before completing the exorcism. For more details on these matters, see *Chinese Magical Medicine* by Michel Strickmann (2002).

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《針灸大成·卷九》

From Zhēn Jiǔ Dà Chéng, Volume 9

In this example, many translators would render 筆 *bǐ* as *pen*, which is the modern meaning. In the Míng dynasty, when this was written, people wrote with brushes, not pens. This may seem like a small and unimportant detail, but it shows a lack of attention and other errors may be present.



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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

6. *Chinese medicine is rooted in Chinese language* so even if you don't study Chinese language, pay attention to the way things are said.

- For example, treatment principles are often four character phrases in Chinese.
- Ideas are often explained by comparing something in the body to something in nature or society.

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孫思邈《千金翼方·針灸上》
Sūn Sīmiǎo (Táng dynasty)

醫者，意也。

Medicine is *intention*.

Yī zhě yì yě.

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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

7. *Look for the patterns in the words and parallel sentences.* Look for rhyme and rhythm. Know that something said in a few words in Chinese may be many words in English.

天有風雨，人有喜怒。

《靈樞·邪客第七十一》

Heaven has wind and rain;

man has joy and anger.

Magic Pivot, Visiting Evils, Chapter 71

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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

8. *Pay attention to terminology and translation issues.*

- Does the book provide a glossary?
- Does the book describe their philosophy of translation in the introduction?
- Does the book seem to use consistent terminology from beginning to end?
- Does the book include the Chinese as well as the English?

If not, it may be giving a very muddy translation.

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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

9. *Read the non-medical classics and books on culture and history.*

- Sūn Sīmiào said we need to study these to understand the medicine.
- But also, these were books that the authors studied and all their readers would be familiar with, so as they wrote, they assumed you would catch quotations and references.



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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

9. *Read the non-medical classics and books on culture and history.*

- Chinese philosophy is the basis of Chinese medicine. *Chinese medicine is applied Chinese philosophy.* Reading the philosophers helps you understand the medicine.
- Knowing the history helps you understand the concerns of the doctors at the time.
- Being familiar with the lifestyle can be a key to understanding the medicine.
- Even reading novels that take place in ancient China can fill in some background.

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《莊子·知北游》

Zhuāngzǐ - *Zhī Travels North* (Zhōu dynasty)

人之生，氣之聚也。聚則為生，散則為死。若死生為徒，吾又何患。故萬物一也……故曰通天下一氣耳。聖人貴一。

Human life is the gathering of qì. When it gathers, there is life. When it disperses, there is death. If life and death belong to the same category, then why should I worry? That is why the ten thousand things are really one... That is why it is said that there is only one qì under all of heaven. The sages value oneness.

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Some guidelines for reading the philosophical or theoretical writings of Chinese medicine

10. *Take what you need and leave the rest.*

- Sometimes texts have become corrupted and no longer make sense.
- Sometimes texts were made to go with oral instruction, but without the oral instruction, we have lost the key.
- Sometimes the authors assumed you knew things that we have since forgotten.
- Sometimes the theories and techniques can be understood but cannot be used in modern times.
- And different ideas appeal to different people... so if a section of an old book isn't appealing to you, skip it and jump to the next section.

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Approaching the Classics of Chinese Medicine

- Handouts: Table of dynasties, but not included in the PowerPoint.

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《格致餘論·飲食色欲箴序》

Extra Treatises Based on Investigation and Inquiry

(Gé Zhì Yú Lùn),

Preface to Advice on Food, Drink, and Sexual Desire

元·朱震亨著

by Zhū Dānxī (Yuán)

This is the first chapter of *Extra Treatises Based on Investigation and Inquiry* (Gé Zhì Yú Lùn).

Preface to Advice on Food, Drink, and Sexual Desire

傳曰：飲食男女，人之大欲存焉。

The Commentary says:

The great desires of humans are for food and drink, males and females [sex]. [1]

[1] This is from 《禮記·禮運第九》 Chapter 9 of *Lǐ Jì (The Book of Rites)*.

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Preface to Advice on Food, Drink, and Sexual Desire

予每思之，男女之欲，所關甚大；
飲食之欲，於身尤切；
世之淪胥陷溺於其中者，蓋不少矣。

I often think about this.

The desire of males and females [sex]: concern with it is extremely great;

The desire for food and drink: the body is particularly eager.

There must be quite a few in the world who have sunk into addiction.

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Preface to Advice on Food, Drink, and Sexual Desire

苟志於道，必先於此究心焉。因作飲食、色欲二箴，以示弟姪，并告諸同志云。

If your mind is on the dào, you must first investigate this in your heart.

Because of this I give advice on both food, drink and sexual desire, in order to instruct the next generation [of males] and inform all my acquaintances.

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飲食箴

Advice on Food and Drink

人身之貴，父母遺體，為口傷身，滔滔皆是。

The preciousness of the human body comes from the losses of the father and mother's body. [1]

Yet damage to the body by the mouth - we are inundated by all this.

[1] Our bodies are created out of the essence of our parents. Because filial piety is an essential value, we should take care of our bodies as a way of honoring our parents' gift to us.

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飲食箴

Advice on Food and Drink

人有此身，飢渴洵興，迺作飲食，以遂其生。睽彼昧者，因縱口味，五味之過，疾病蜂起。

Once humans have this body, hunger and thirst repeatedly rise up.

Therefore we eat and drink in order to continue this life.

Looking at those who are ignorant: because of indulgence in tasty food,

And overdoing the five flavors, disease arises in swarms.

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飲食箴

Advice on Food and Drink

病之生也，其機甚微，饑涎所牽，忽而不思；病之成也，飲食俱廢，憂貽父母，醫禱百計。

At the inception of disease, the mechanism is extremely subtle,

Pulled along by a gluttonous drooling mouth, then suddenly no longer thinking [of food].

In full-blown disease, food and drink are both neglected.

The father and mother are left to worry; the doctor must pray for a hundred strategies.

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飲食箴

Advice on Food and Drink

山野貧賤，淡薄是諳，動作不衰，此身亦安。
均氣同體，我獨多病，悔悟一萌，塵開鏡淨。

In the mountains and wild lands, the poor and humble
only know the bland and tasteless.

So their ability to move does not decline and their
bodies are also secure.

But with equal qi and the same body, I alone am often
ill.

As soon as repentance sprouts, the dust is removed and
the mirror is cleansed.

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飲食箴

Advice on Food and Drink

曰節飲食，易之象辭；養小失大，孟子所譏。
口能致病，亦敗爾德，守口如瓶，服之無斃。

It says "regulate food and drink" in the Xiàng Cí of the Yì Jīng. [1]

"Nourishing the petty and losing the great," was the ridicule of Mèngzǐ. [2]

The mouth is able to incur illness, and also to ruin one's virtue.

Keep your mouth shut tight like a bottle; do not tire of obeying this.

[1] Xiàng Cí is one of the commentaries of the Yì Jīng (Book of Changes). This is in the Xiàng Cí for 頤卦 Hexagram 27

[2] Mèngzǐ was a Confucian philosopher. He is often called Mencius in the West. This is quoted from Gàozi, Part One. This particular phrase refers to someone who cares for food and drink but not for cultivating his mind.

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飲食箴

Advice on Food and Drink

Note: This section and the next consist of four
syllable phrases but they do not have a strict
rhyming pattern.

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飲食箴

Advice on Food and Drink

To loosely paraphrase the section:

Even though we should honor the body our parents gave
us, there is an epidemic of disease cause by diet.

Of course, because we have bodies, we must eat to live.
But some live to eat, so they get many kinds of illness
because they overindulge.

In the beginning of these illnesses, they overeat
compulsively, but as the disease develops they lose
their appetite. Eventually they may refuse to eat. This
greatly worries their parents, and doctors do not know
the cure.

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飲食箴

Advice on Food and Drink

To loosely paraphrase the section:

The unsophisticated people out in the countryside eat a
plain diet, but their bodies are healthy and they don't
deteriorate like we do. Even though my body is the
same as theirs, I get sick while they remain healthy
because of dietary differences.

But if I realize my error, I can change my ways.

The old books tell us we should regulate our diet. They
tell us our priorities are wrong when we indulge the
body and neglect the mind.

Indulging the mouth causes so much trouble. We should
always keep our mouths shut!

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色欲箴

Advice on Sexual Desire

惟人之生，與天地參，坤道成女，乾道成男。

Only human life is joined with heaven and earth.

"The dào of Kūn becomes female; the dào of Qián becomes
male." [1]

[1] This is from 《易經·系辭上傳·第一章》 Xì Cí Zhuàn,
Part 1, an ancient commentary on the Yì Jīng (Book of
Changes). The trigram Kūn has three yīn lines and is
associated with earth and the mother. The trigram Qián has
three yáng lines and is associated with heaven and the father.

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色欲箴

Advice on Sexual Desire

配為夫婦，生育攸寄，血氣方剛，惟其時矣。
成之以禮，接之以時，父子之親，其要在茲。
Mated as husband and wife, procreation is entrusted to them.
At the time when blood and qi are strong, [1] this alone is the
[proper] season.
Complete it according to propriety; take your turn according to
the timing.[2]
The good relations of father and son: this is the important thing.

[1] This is an idiom that means 'young and vigorous.'

[2] This is obliquely referring to procreative sex.

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色欲箴

Advice on Sexual Desire

睽彼昧者，徇情縱欲，惟恐不及，濟以燥毒。
Look at those who are ignorant, giving in to feelings
and indulging in desire,
Only fearing it will fall short [of satisfying them],
aiding [development of] dry toxins.[1]

[1] The loss of essence means loss of yīn and thus
dryness.

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色欲箴

Advice on Sexual Desire

氣陽血陰，人身之神，陰平陽祕，我體長春。
血氣幾何，而不自惜，我之所生，翻為我賊。
Qi is yáng, blood is yīn; they are the spirit of the human body.
"When yīn is level and yáng is kept secret," [1] my body has a long springtime.
How much blood and qi [do I have]? How can I not cherish myself?
What is born from me doubles as my thief. [2]

[1] This is a phrase from 《素問·生氣通天論》 Sù Wèn, Chapter 3.

[2] Since it takes essence to procreate, too many children use up my essence,
as well as qi and blood.

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色欲箴

Advice on Sexual Desire

女之耽兮，其欲實多，閨房之肅，門庭之和。
士之耽兮，其家自廢，既喪厥德，此身亦瘁。
Indulgence by women: their desire is excessive and
frequent.
Respect of the lady's bedroom is the doorway to the
harmony of the courtyard.
Indulgence by the scholar [the man]: the family ruins
itself,
Already making funeral arrangements, virtue is
extinguished, this body is also weary.

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色欲箴

Advice on Sexual Desire

遠彼帷薄，放心乃收，
飲食甘美，身安病瘳。
Keep distant from those bed-curtains, be at ease
and then withdraw.
Food and drink becomes sweet and satisfying,
the body secure, and disease recovers.

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色欲箴

Advice on Sexual Desire

To loosely paraphrase the section:
Because humans live between heaven and earth, we
must harmonize ourselves with proper behavior for
males and females in regards to sex.
Procreation is a duty of husband and wife. They should
procreate when young and strong.
Sex should follow proper etiquette and timing so that
there are good relationships within the family,
especially between father and son.

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色欲箴

Advice on Sexual Desire

To loosely paraphrase the section:

The ignorant indulge in lots of sex, only trying to satisfy their endless desire, but this ends up damaging them (causing 'dry toxins').

qì and blood are essential to the body. yīn should be kept calm and yáng should not be allowed to rise up. When you do this, you can live a long healthy life.

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色欲箴

Advice on Sexual Desire

To loosely paraphrase the section:

Since we only have so much qì and blood, we should cherish it. Having too many children (or too much sex) steals my qì, blood, [and essence].

Women can have strong sexual desire (and so tempt men into the bedroom). Therefore, don't hang around the women's living quarters.

If a man becomes a sex addict, he can ruin his family, his virtue, and his health, even leading to a premature death.

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色欲箴

Advice on Sexual Desire

To loosely paraphrase the section:

So avoid too much bedroom activity. Calm your heart and withdraw from it.

When you do, even simple food will taste good. You will be healthy, and any illness will recover.

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《素問·異法方宜論篇第十二》

Sù Wèn, Chapter 12

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黃帝問曰：醫之治病也，一病而治各不同，皆愈何也？

The Yellow Emperor asked: When a doctor treats disease, how is it that *one disease receives different treatments*, yet all are cured?

岐伯對曰：地勢使然也。

Qí Bó replied: The earth's terrain makes it so.

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故東方之域，天地之所始生也。魚鹽之地，海濱傍水，其民食魚而嗜鹹，皆安其處，美其食。魚者使人熱中，鹽者勝血，故其民皆黑色疏理。其病皆為癰瘍，其治宜砭石。故砭石者，亦從東方來。

Thus, the *eastern* region is where heaven and earth begin and are born. It is the land of fish and salt, the seashore beside the water. The people eat fish and like salty food. All are content with their place and quite satisfied with their food. The fish makes people hot inside. The salt overwhelms their blood. That is why the people all have black [dark] complexions and their flesh is not dense. All their diseases are abscesses and sores. It is appropriate to use the healing stone for treatment. Thus, the *healing stone* also came from the *east*.

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西方者金玉之域，沙石之處，天地之所收引也。其民陵居而多風，水土剛強，其民不衣而褐荐，其民華食而脂肥，故邪不能傷其形體，其病生於內，其治宜毒藥。故毒藥者亦從西方來。

The **west** is the region of gold and jade, the place of sand and stone. It is where heaven and earth withdraw and are lead away. The people dwell in mounds and there is a lot of wind. The water and earth are firm and forceful. The people do not dress well but wear coarse wool and straw. The people eat splendidly so are greasy and fat. That is why evil is unable to damage their bodies. Their diseases are engendered on the inside. Toxic herbs are appropriate to treat them. Thus, *toxic herbs* also came from the **west**.

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《素問·異法方宜論篇第十二》

Sù Wèn, Chapter 12

北方者，天地所閉藏之域也。其地高陵居，風寒冰冽，其民樂野處而乳食，臟寒生滿病，其治宜灸炳。故灸炳者，亦從北方來。

The **north** is the region where heaven and earth close up and store. The land is high and the people dwell in mounds. There is wind, cold, and crystal-clear ice. The people enjoy the wilderness and drink milk. Their viscera are cold, which engenders the disease of fullness. The appropriate treatment is to burn *moxibustion*. Thus, burning *moxibustion* also came from the **north**.

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Sù Wèn, Chapter 12

南方者，天地所長養，陽之所盛處也。其地下，水土弱，霧露之所聚也。其民嗜酸而食附，故其民皆致理而赤色，其病攣痺，其治宜微針。故九針者，亦從南方來。

The **south** is where heaven and earth grow and are nourished. This place is invigorated by *yáng*. The land is low. Water and earth are soft. Fog and dew gather. The people like sour foods and eat smelly food. That is why the people all have dense flesh and red complexions. Their disease is spasms and painful obstruction (*bi*). The appropriate treatment is the fine needle. Thus, the *nine needles* also came from the **south**.

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中央者，其地平以濕，天地所以生萬物也眾。其民食雜而不勞，故其病多痿厥寒熱。其治宜導引按蹻，故導引按蹻者，亦從中央出也。

In the **center**, the earth is level and damp. Heaven and earth use it to engender the ten-thousand things in abundance. The people eat various things and do not work to exhaustion. That is why their disease is often wilting (*wèi*) and reversal (*jué*), cold and heat. The appropriate treatment is leading and guiding [*dǎo yīn* or *qì gōng*] and massage (*àn qiāo*). Thus, *leading and guiding* and *massage* also came out from the **center**.

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故聖人雜合以治，各得其所宜，故治所以異而病皆愈者，得病之情，知治之大體也。

Thus the sages combine the various treatments. Each has something for which it is appropriate. That is why a doctor treats using different methods and all patients are cured. He understands the nature of the disease and knows the cardinal principles.

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That is all for today.

Try to read next week's material before class.