

Lesson Five

Diagnostics: General Principles

Because all the organism's functional units were associated, in the medicine of systematic correspondence, with secondary functions, as, for instance, voice, vision, hearing, odor, one's desires for a specific flavor, or the production of liquids such as tears and saliva, any disease affecting one or more of the functional units constituting the organism could be recognized, it was assumed, from changes in these secondary functions. Hence a practitioner was supposed to observe a patient's complexion, to listen to his voice and smell his odors, and to ask him questions to find out about any changes the patient was aware of himself. In addition, physiological signs were identified as indicating sub-manifest or latent stages of a disease, possibly unknown to the patients themselves. In this regard the feeling of the pulse played a major role (see Lesson Six). A physician practicing on the basis of the theories of systematic correspondence had, ideally, to take a wide range of factors into account, first to determine origin, seat, and future course of a disease, and second to conduct an appropriate therapy. Social factors as well as habits of lifestyle and individual conditions were emphasized by authors as parameters in a physician's decision-making. The most important starting point for therapeutic intervention, though, was thought to be an exact identification of the history of the disease to be treated inside the organism. To employ a successful therapeutic strategy, a healer had to know whether a disease was still located in the first functional unit it had affected, and whether it had already spread to one or more additional functional units. These secondary affections had to be differentiated again, on the basis of the five-agents doctrine, in accordance with their different relations with the unit from which the disease had originated. Prognosis and treatment of a disease transmitted, for instance, from the kidneys to the heart were different from those of a disease transmitted from the kidneys to the liver.

Key Terms Introduced in Lesson Five

主	zhǔ	to be responsible, as a conduit or depot for the condition of an external organ or section of the body
針灸	zhēn jiǔ	acupuncture and moxibustion
少腹	shào fù	the lower abdomen
眥	zì	the corner of an eye; canthus
大眥	dà zì	the inner canthus
小眥	xiǎo zì	the outer canthus
黑珠	hēi zhū	the dark (section of the) eyeball
白珠	bái zhū	the white (section of the) eyeball
胞	bāo	an eyelid
上胞	shàng bāo	the upper eyelid
下胞	xià bāo	the lower eyelid
真氣	zhēn qì	true qi; i.e. man's congenital qi
太陽經	tài yáng jīng	the major-yang conduit
引	yǐn	to pull/conduct (qi into a specific conduit)
引經藥	yǐn jīng yào	drugs conducting/pulling (qi) into specific conduits
望聞問切	wàng wén wèn qiè	the four diagnostic approaches: to look (at a patient's complexion), to smell (his breath) and listen (to the pitch of his voice), to ask (him about his condition), and to press (his vessels to feel the movement within them)
切脈	qiè mài	to press the vessels
寸口	cùn kǒu	the inch-opening; a location at the wrists where the movement in the vessels can be felt
患者	huàn rén	a patient
便	biàn	urine and stools
悶	mèn	pressing (sensation in one's chest)
素	sù	congenital; all along
聾	lōng	deaf; hard of hearing
月水	yuè shuǐ	the monthly water; menstrual blood
尺	chǐ	the foot-section, at the wrists

滑	huá	smooth
膊	bó	the upper arm; the shoulder
症	zhèng	a pathological condition; patho-condition
自汗	zì hàn	to sweat without apparent external reason, such as hot weather, thick clothing, etc.
本症	běn zhèng	the typical patho-conditions accompanying an illness
泄瀉	xiè xiè	diarrhea
痞	pǐ	obstruction; blocked (qì in the chest)
兼症	jiān zhèng	adjunct patho-conditions accompanying an illness
往來寒熱	wǎng lái hán rè	alternating fits of cold and heat
痢	lì	dysentery
兼病	jiān bìng	additional disease
法	fǎ	pattern
按	àn	to feel (the vessels in order to examine the movement within them)
弦	xián	string(-like movement in the vessels)
鈎	gōu	hook(-like movement in the vessels)
代	dài	intermittent (movement in the vessels)
毛	máo	hair(-like movement in the vessels)
石	shí	stone(-like movement in the vessels)
相勝	xiāng shèng	the mutual destruction (among the five agents)
相生	xiāng shēng	the mutual generation (among the five agents)
正經	zhèng jīng	the regular conduits
自病	zì bìng	to fall ill by itself (as of a regular conduit, in contrast to an illness transmitted from another depot or conduit)
五邪	wǔ xié	the five evils
傷暑	shāng shǔ	to be harmed by summer-heat
中濕	zhòng shī	to be struck by dampness
中風	zhòng fēng	to be struck by wind
焦	jiāo	burnt (breath odor)
臭	xiù	odor

香	xiāng	aromatic
臊	sāo	fetid
腐	fǔ	foul
腥	xīng	fishy
散	sàn	dispersed (movement in the vessels)
收	shōu	to contract (as one's limbs)
呻	shēn	to groan
洒洒	xiǎn xiǎn	to shiver
咳	ké	to cough
泣	qì	tears
涎	xián	saliva
涕	tī	snivel
唾	tuò	spittle
小腹	xiǎo fù	the lower abdomen
脛	jìng	the shinbone
沉	chén	in the depth (as a movement in the vessels)
濡	rú	soft (movement in the vessels)

5.a *Yī xué liù yào* 醫學六要
(*Gǔ jīn tú shū jí chéng yī bù quán lù*
古今圖書集成醫部全錄,
Yī bù huì kǎo 醫部彙考110)
Míng bù dìng jīng 明部定經
Understand the Section [Where a
Disease is Located] and Determine
the Conduit [Where the Treatment is
to be Applied]

夫臟腑陰陽。各有其經。四肢筋骨。各有所主。明其部以定經。循其流以尋源。捨此而欲知病之所在。猶適燕而南行。豈不愈勞而愈遠哉。方書云。不讀十二經絡。開口動手便錯。誠確論也。世人以經絡爲針灸家書。皆懵然罔究。妄舉妄譚。即如頭痛一證。左右分經。前後異位。同一腹痛也。而有中脘當臍少腹之分。同一害眼也。而有大眚小眚。黑珠白珠。上胞下胞之異。在肺而用心藥。則肺病不去。而復損心經。在血而用氣藥。則真氣反傷。而血病益滋。東垣曰。傷寒邪在太陽經。誤用葛根湯。則引邪入陽明。是葛根乃陽明引經藥。非太陽經藥也。即此而推之。則夭於藥者。不知其凡幾矣。仁人君子。慎勿輕議。當留心于明部定經焉。

主	zhǔ	to be responsible, as a conduit or depot, for the condition of an external organ or section of the body
定	dìng	to identify; to determine
捨	shě	to reject; to determine
所在	suǒ zài	location
適	shì	to follow; to go to
燕	yàn	(the state of) Yan (in the far North)
南	nán	the South
愈	yù	very (愈 ... 愈...: the more ... the more)
勞	láo	exhausting
遠	yuǎn	long; distant
方書	fāng shū	title of a book; possibly referring to a text compiled by Xú Dùzhēn 徐杜真 of the Yuan era
便	biàn	particle indicating an immediate temporal sequence
錯	cuò	mistake
誠	chéng	truly
確	què	correct
論	lùn	statement
世人	shì rén	mankind; all the people
針灸	zhēn jiǔ	acupuncture and moxibustion
家	jiā	a specialist
懵	mēng	ignorant
妄	wàng	absurd; foolish; false
舉	jǔ	an activity; something one “takes up”
譚	tán	to boast; claim
少腹	shào fù	the lower abdomen
眥	zì	the corner of an eye; canthus
大眥	dà zì	the inner canthus
小眥	xiǎo zì	the outer canthus
黑珠	hēi zhū	the dark (section of the) eyeball
白珠	bái zhū	the white (section of the) eyeball
胞	bāo	an eyelid

上胞	shàng bāo	the upper eyelid
下胞	xià bāo	the lower eyelid
復	fù	additional
真氣	zhēn qì	true qi; i.e. man's congenital qi
東垣	dōng yuán	Dongyuan, style-name of Lǐ Gǎo 李杲 (1180-1251); author of medical texts
太陽經	tài yáng jīng	the major-yang conduit
葛根湯	gé gēn tāng	“decoction with <i>gegen</i> (i.e. the roots of <i>Pueraria lobata</i> (Willd.) Ohwi)”
引	yǐn	to pull/conduct (qi into a specific conduit)
引經藥	yǐn jīng yào	drugs conducting/pulling (qi) into specific conduits
推	tuī	to draw conclusions; to continue a line of thought
幾	jǐ	how many?
仁	rén	the attitude of humaneness
輕	qīng	light-minded
議	yì	to deliberate; to propose
留心	liú xīn	to focus attention

Fū zàng fù yīn yáng. gè yǒu qí jīng. sì zhī jīn gǔ. gè yǒu suǒ zhǔ. míng qí bù yǐ dīng jīng. xūn qí liú yǐ xún yuán. shě cǐ ér yù zhī bìng zhī suǒ zài. yóu shì yàn ér nán xíng. qǐ bù yù láo ér yù yuǎn zāi. fāng shū yún. bù dú shí èr jīng luò. kāi kǒu dòng shǒu biàn cuò. chéng què lùn yě. shì rén yǐ jīng luò wéi zhēn jiǔ jiā shū. jiē mēng rán wǎng jiū. wàng jǔ wàng tán. jí rú tóu tòng yí zhèng. zuǒ yòu fēn jīng. qián hòu yì wèi. tóng yī fù tòng yě. ér yǒu zhōng wǎn dāng qí shào fù zhī fēn. tóng yī hài yǎn yě. ér yǒu dà zì xiǎo zì. hēi zhū bái zhū. shàng bāo xià bāo zhī yì. zài fèi ér yòng xīn yào. zé fèi bìng bù qù. ér fù sǔn xīn jīng. zài xuě ér yòng qì yào. zé zhēn qì fǎn shāng. ér xuě bìng yì zī. dōng yuán yuē. shāng hán xié zài tài yáng jīng. wù yòng gé gēn tāng. zé yǐn xié rù yáng míng. shī gé gēn nǎi yáng míng yǐn jīng yào. fēi tài yáng jīng yào yě. jí cǐ ér tuī zhī. zé yāo yú yào zhě. bù zhī qí fǎn jǐ yǐ. rén rén jūn zǐ. shèn wù qīng yì. dāng liú xīn yú míng bù dīng jīng yān.

All the [body's] depots and palaces with their yin and yang [qi] have their specific conduits; all the four limbs, the sinews, and the bones have a [conduit]

responsible for [their condition]. One [should] understand the section [of the body where the symptoms appear], in order to identify the conduit [that must be treated, in the same way as] one follows a stream [backward] in order to trace its source. If one disregarded these [principles] and still wished to know where a disease was located, that would be the same as if one wished to go to [the northern state of] Yan but went South. The more one toiled, the farther away [from Yan one would move]! The *Fangshu* says: “If one does not study the *Twelve Conduits and Network [Vessels]*¹, one will already make a mistake if one only opens the mouth or moves one’s hand!” That is truly a correct statement! All the people nowadays regard the [*Twelve Conduits and Network [Vessels]*] as a book [written] for acupuncture and moxibustion specialists [only but not for those who intend to apply pharmaceutical drugs]. Hence, in their ignorance, they fail to carry out thorough investigations, and their activities are as absurd as are their claims. If, for example, [one considers] only the one symptom of headache, one must distinguish whether a conduit on the right or on the left [side of the head is affected], and it makes a difference whether [the pain] is located in the front or in the back [of the head]. As for identical [symptoms of] abdominal pain, one must distinguish between [pain in] the central duct [of the stomach, pain located] exactly at the navel, [and pain located] in the lower abdomen. Or, in case of identical injuries of the eyes, one must distinguish between the inner canthus, the outer canthus, the dark [section of the] eyeballs, and the white [section of the] eyeballs, the upper eyelids, and the lower eyelids. If an [illness] is located in the lung, and one uses a heart drug [to treat it], the disease in the lung will not be eliminated, but additional harm will result in the conduit associated with the heart. Or, if [a disease] is located in the blood, and one uses drugs [suitable for treating diseases affecting the] qi, then, contrary [to one’s intentions], the true qi will be harmed and the disease in the blood will be further increased. [Li] Dongyuan has stated: “If evil [qi resulting from] harm caused by cold are located in the major-yang conduit, and one mistakenly uses the decoction with *gegen*, one will draw the evil [qi] into the yang-brilliance [conduit].” *Gegen* is a drug that draws [qi] into the yang-brilliance conduit, it is not a drug [associated with] the major-yang conduit. If one continues this line a little further, it is hard to know how many [people] had to die young because of the drugs [prescribed to them]! Humane gentlemen will be careful not to make any light-minded proposals; they should focus their attention on an understanding of the [body’s] sections [where the symptoms appear] and on an identification of the conduits [where the disease is located].