

8/7/18

Review

The Nèijīng 內經 sets the foundation

- literally defines the core, basic nature of Chinese medicine
- establishes basic paradigms, worldviews, ideas about what health, illness, happiness, meaning are
- basic philosophical and clinical theories upon which future medical systems are based

Thus, to know the classics is to Know the Medicine

We are starting with the first chapter of the first book, i.e., the laying of the initial foundation

Neijing Suwen (UT) p. 30

Background

People of antiquity lived to at least 100. Not so nowadays. Why?

P. 30, 1-2-1 read

“... those who knew the Way” 其知道 qí zhī dào

p.31 “... eating and drinking were moderate” 食飲有節 shí yǐn yǒu jié

“... did not tax themselves with meaningless work” 不妄作勞 bù wàng zuò láo

“didn’t carelessly do things to the point of struggle, straining, becoming depressed”

Therefore possessed the capability 能 néng to join physical form 形 xíng and spirit 神 shén to completely fulfill their heavenly years 天年 tiān nián.

p. 32 They exceeded 度 dù 100 years before dying.

They take/use the frivolous, fraudulent, sham 妄 wàng as ordinary, regular, frequent, routine 常 cháng

They use 以 yǐ their desires 欲 yù to dry up 竭 jié their essence 精 jīng

They use waste(fullness) 耗 hào and scatter/disperse/squander 散 sàn their real/true/authentic selves 真 zhēn

p.33 They don’t know how to hold/support 持 chí brimming fullness, contented/satisfiedness 滿 mǎn

They don't serve/govern/wield/steer 御 yù the spirit/consciousness 神 shén in accordance with proper/favorable timing 時 shí

They strive 务 wù to please 快 kuài their heart/minds 心 xīn

Go against life's ecstasy/delight 樂 lè

p. 34 Tranquil vastness, empty void, authentic/true 真 zhēn qì follows these.

p. 35 氣從以順 qì cóng yǐ shùn

1-3-5 They enjoyed the commonplace, plain 俗 sù

The high and low didn't esteem/admire/aspire to 慕 mù each other

The people were therefore called plain/simple/unaffected/natural 朴/樸 pǔ

Cravings and desires could not tax their eyes --- Why???

"Excess evil 淫邪 yín xié could not confuse their heart"

淫邪 yín xié – excessive, unrestrained, immoderate, wanton
irregular/perverse/off center (c.f. 正 zhèng – correct, proper, not inclined, principle; e.g. 正氣 zhèng qì "true qì" – active aspect of all components... in maintaining health and resisting disease" (PD)

p. 36 "virtue" 德 dé

innate power thought of as a projection of the dào 道 allowing one to effortlessly aid others in living with, uniting with the Dào.

*** No religious overtones

SKIP

Chapter 2

2-8-6 Spring: effusing 發 fā and spreading 陳 chén

發 fā – shoot, let fly (arrow); go out; emit, effuse; manifest, reveal (SCM)

陳 chén – arrange, lay out, deploy, set forth, marshal; state, announce, declare;

stale, timeworn, unfresh

heaven and earth "generate life" 生 shēng

p. 46 Dào 道 of nurturing life 生 shēng

p. 46. 2-9-3 Summer:

蕃 fán – prolific, thriving, teeming; propagate, produce (SCM)

秀 xiù – flowering, be in full bloom (SCM)

p. 47 This is the Dào 道 of nurturing growth 長 zhǎng

p. 47 2-10-1 Autumn:

容 róng – countenance, appearance; accept, receive (SCM)

平 píng – level, flat; even; equal(ize); normal, ordinary; tranquility, calm (SCM)

p. 49 This is the Dào of nurturing gathering/collecting 收 shōu

p. 49 2-11-1 Winter:

閉 bì – bar a gate; block off; close off; shut away, hide (SCM)

藏 cáng – store up grain; store up, reserve, hoard; keep safe (SCM)

p. 50 This is the Dào of nurturing 養 yǎng storage 藏 cáng