

Fengli Lan and Friedrich G. Wallner (eds.)
The Concepts of Health and Disease

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The Concepts
of Health and Disease
From the Viewpoint of four Cultures

Edited by
Fengli Lan and Friedrich G. Wallner

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In
Loving Memory
of
Rosmarie

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Preface

This book offers the highlights of the conference: Concepts of Health and Disease from the Viewpoint of Four Cultures. The selected 16 papers are divided into five chapters according to their topics: Chapter 1: Analysis of and on Chinese Medicine, Chapter 2: European Reflections on Problems of Health and Medicine, Chapter 3: The Special Situation of Psychotherapy, Chapter 4: The Buddhist Perspective, and Chapter 5: Aspects of Health from the Viewpoint of Islamic Culture and Philosophy.

We start with the research on Chinese medicine. The first two contributions analyze fundamental concepts of Chinese medicine in linguistic and philosophical methodology. In the third paper a practitioner tries to develop the structure of Chinese medicine from a fundamental concept. On the end of this chapter, a philosopher discusses the structure of Chinese medicine from the viewpoint of philosophy of science and offers ideas for the decision between Western medicine and Chinese medicine.

The first two papers of the chapter 2 discuss medical systems under the aspect of Constructive Realism and philosophical materialism. The third paper points out a central idea of Western philosophy in respect to medicine. The other three papers discuss different problems arising from European culture: New Aristotelian ideas, Anthroposophic medicine, and psychophysical therapy – a comparison between Buddhist and Western ideas.

In the Chapter 3, on the basis of Constructive Realism the author tries to develop psychotherapy science.

The first paper of Chapter 4 shows by detailed analysis of texts how Buddhist thinking and understanding of health are interwoven. The second paper summarizes the Buddhist concept of health under the special observation of Thai Buddhism. The last one offers an overview on Thai traditional medicine.

Chapter 5 analyses aspects of health from the viewpoint of Islamic culture and philosophy. The first develops a concept and a procedure of family therapy in the history of theory and practice under the guidance of religion. The other one discusses the concept of mental health in Islamic Philosophy by the use of the methodology of Strangification.

September 2014

Fengli LAN and Friedrich G. WALLNER

Chapter 1

Analysis of and on Chinese Medicine

Triple *Jiao*: Having a Name but No Shape?

Fengli Lan (Shanghai University of Traditional Chinese Medicine)

Friedrich G. Wallner (University of Vienna)

Triple *Jiao*, the collective term for the upper, middle, and lower *Jiao*, is the sixth *fu* organ, a specific and unique organ in Chinese medicine. It stands interior-exterior relationship with the pericardium through the homing and netting connections of the meridians of the two organs. *The twenty-fifth difficult issue* and “*The thirty-eighth difficult issue of Nan Jing or The Classic of Difficult Issues*” 《难经》 proposes that Triple *Jiao* “has a name but no shape”, which evoked disagreement on its physical shape, location, and meaning among physicians of the later generations. And, as a consequence, its English translation is very confusing. But its main physiological functions, understanding it as specific body areas and a concept of pattern identification for warm diseases have got to a common view.

1 Common Views of “Tripe *Jiao*”

Main physiological functions: Governing all kinds of *qi* and functioning as the waterways are considered as Triple *Jiao*'s major functions. That is to say, Triple *Jiao* functions to process fluids by the transformative action of *qi* and to ensure the free flow through the waterways, which is played coordinately by the lungs, spleen, kidneys, stomach, small intestine, large intestine, and bladder in the body's water metabolism and *qi* metabolism. As *Basic Questions · Discourse on Hidden Canons in the Numinous Orchid Chambers* 《素问·灵兰秘典论》 states that “Triple *Jiao* holds the office of the sluices; and the waterways originate from it.”

Triple *Jiao* as specific body areas: Triple *Jiao* is divided as three segments referred to as the upper, middle, and lower *Jiao*. The upper *Jiao* refers to the chest

above the diaphragm, and includes the head, heart and lungs; and it is mainly responsible for the *qi* metabolism. The middle *Jiao* refers to the upper abdomen, the part below the diaphragm and above the umbilicus, and includes the spleen, stomach, liver, and gallbladder; and it is mainly responsible for the food digestion. The lower *Jiao* refers to the organs and the part below the stomach, and includes the small intestine, large intestine, kidneys, and bladder; and it is mainly responsible for the discharge of the waste.

Triple *Jiao* as a concept of pattern identification for warm diseases: Triple *Jiao* Pattern Identification was proposed by Wu Jutong 吴鞠通 (1758-1836) to diagnose warm diseases. It is used to explain the onset, development, and transmission of warm diseases: from the upper to the lower, from the exterior to the interior. Diseases of the upper *Jiao* involve the lungs and pericardium, usually representing the initial stage of a disease; Diseases of the middle *Jiao* involve the stomach, large intestine, and spleen, representing the intermediate or extreme stage of a disease; Diseases of the lower *Jiao* involve the liver and kidneys, representing the last stage of a disease.

2 What the “Tripe *Jiao*” Exactly Refers to?

Triple *Jiao* first appeared in “*Basic Questions · Discourse on the True Words in the Golden Cabinet*” 《素问·金匱真言论》, which reads that “As regards to yin and yang of the *zang-fu* or depots and palaces, *zang* or depots are yin while *fu* or palaces are yang. Thus the liver, heart, spleen, lungs, and kidneys are yin while the gallbladder, stomach, large intestine, small intestine, bladder, and triple *Jiao* are yang.” But, its shape and location are not shown in this quotation.

2.1 Explanations of the “Tripe *Jiao*” from Different Schools

What does “triple *jiao*” really mean and what is the term explanation of it? Physicians over the ages hold different views of “triple *jiao*”, some explain it with physical forms, while others explain it by its functions. Prof. Ren Yingqiu 任应秋 (1914-1984) in *Theories of Schools of Chinese Medicine* 《中医各家学说》 summarized the explanations of “triple *jiao*” from physicians over the ages from Three Kingdoms (220-265) and Jin dynasty (265-420) to People’s Republic of China (1949 -) in five categories:

The first school holds that the “triple *jiao*” has no shape, represented by Sun Yikui (孙一奎, 1522-1619). In his viewpoint, “triple *jiao*” has its meridian but has no *fu* or palace, and it is the function of the bladder and the sea of *qi* of the chest center (Dan Zhong, 臆中); and so it has a name but no shape.

The second school regards the “triple *jiao*” as a cavity, represented by Yu Tuan (虞抟, 1438-1517) and Zhang Jiebin (张介宾, 1563-1640). For example, Zhang Jiebin held that the “triple *jiao*” is one of the six *fu* or palaces, residing “outside the *zang-fu* or depots and palaces but inside the body, embracing all the *zang* or depots, and being the largest *fu* or palace like a cavity.”

The third school takes the stomach as the “triple *jiao*”, represented by Luo Mei [罗美, dates unknown, a famous doctor in Kangxi’s Reign (1661-1722) of the Qing Dynasty (1644-1911)]. In his viewpoint, the “triple *jiao*” is the division for the stomach – “Therefore, we know that triple *Jiao* is the division for the stomach according to its upper and lower rough outlines. The location of the triple *Jiao* is the same as that of Yangming or Yang Brightness (i. e. stomach). What the triple *Jiao* governs is just what the Yangming or Yang Brightness (i. e. stomach) gives.”

The fourth school takes the “triple *jiao*” as a fat membrane, represented by Tang Rongchuan (唐容川, 1846-1897). In his viewpoint, the sinogram¹ 焦 (“*jiao*”) is interchangeable with 臑 (“*jiao*”), and 臑 (“*jiao*”) is an internal fleshy organ. That is to say, the membrane of the body is the “triple *jiao*”. He said, “Triple *Jiao* is the membrane of the body, connecting the stomach, intestines with the bladder”, “linking *banyou* or the leaf fat with *jiguanyou* or the cockscomb fat, attaching to the small intestine, and stretching out to become interstices of the lumbar and abdomen.”

The fifth school regards the “triple *jiao*” as three sections of the body, represented by Yang Xuancao [杨玄操, dates unknown, a doctor in Tang Dynasty (618-907)] and Li Gao (李杲, 1180-1251). In this viewpoint, the “triple *jiao*” is explained as the upper, middle and lower sections of the body - Heart and lung disease can be called “the upper *Jiao* disease”; Spleen and stomach disease are named “the middle *Jiao* disease”; Parturition, menstrual disorders and abnormal

¹ For translation of Chinese 汉字 We prefer “sinogram” instead of “Chinese character”, which was originally proposed by Prof. Pan Wenguo 潘文国 (1944-) in his monograph entitled “*Sinogram as the Basic Unit and Chinese Language Study*” 《字本位与汉语研究》 published in 2002. The author advanced that Chinese language study should take *Zi* or sinogram instead of *Ci* or word as the basic unit for Chinese language study.

vaginal discharge, impotence and sterility as well as weakness and aching of the lumbar and the legs are considered as “the lower *Jiao* disease”.

The statement that the triple *Jiao* has a shape was first proposed by Chen Wuze (陈无择, 1131-1189) in his monograph entitled *A Unified Treatise on Diseases, Symptoms, and Remedies According to the Three Causes* 《三因极一病证方论》. He held that the triple *Jiao* is a piece of membrane: “Triple *Jiao* is a fat membrane as large as a hand, just being the opposite of the bladder.”

Pang Jinyi 庞近宜 put forward that the “triple *jiao*” is the “triple vertebra”. He believed that Feishu 肺俞 (BL-13) is located [at 1.5 *cun* lateral to the spinal process of] the Third *Jiao* 焦 or Vertebra, Xinshu 心俞 (BL-15) is located [at 1.5 *cun* lateral to the spinal process of] the Fifth *Jiao* 焦 or Vertebra, and Geshu 膈俞 (BL-17) is located [at 1.5 *cun* lateral to the spinal process of] the Seventh *Jiao* 焦 or Vertebra (See “*The Miraculous Pivot · The Back Transport Points*” 《灵枢·背俞》). Here, it is obvious that “焦 *jiao*” is a loan sinogram of “椎 *zhui*”, and the “triple *jiao*” here refers to the three thoracic vertebrae, and has nothing to do with the shape, name, and meaning of the “triple *jiao*” in the common sense.

Qian Bingqiang 钱秉强 simulated a method of archaeology prevailing in the world today and figured out that the original meaning of “triple *jiao*” referred to the portal vein-oriented veins in thoracic and abdominal cavity through animal-dissecting tests.

Referring to the physiological knowledge of Western medicine, most of modern scholars seek for anatomical organs, tissues or systems corresponding to the “triple *jiao*” according to its functions, such as the Lymphatic system hypothesis proposed by Zhang Taiyan (章太炎, 1869-1936), Lu Yuanlei (陆渊雷, 1894-1955) and the research team for Chinese and Western Medicine of the Jiangyin Health Bureau, Jiangsu Province, pancreas hypothesis by Zhao Dihua 赵棣华 and the hypothesis of the body fluid equilibrium system by Xia Han 夏涵, etc.

The proposed organ, tissue or system may explain some of the functions of the “triple *jiao*”. For example, liquid and humor metabolism explains its role in regulating the waterways but leaves out its *qi* transforming function – “Governing all kinds of *qi*”, which is also impossible to cover that the “triple *jiao*” is divisible but inseparable with all the other *zang-fu* or depots and palaces. Therefore, many scholars point out that the “triple *jiao*” is reasoned, concluded and analyzed to be a theory of a combination of intuition and reasoning based on clinical symptoms, physiological phenomena and observation of exposed corpses. Regardless of the differences between the Chinese and Western medical systems,

the farfetched equation of “triple *jiao*” with certain organs, tissues or systems perceived by Western medicine would inevitably lead to controversies and disagreements. Such understanding is very insightful. Such easy equations and comparisons are wrong from the beginning when concerning the great differences in cultural backgrounds, philosophical foundations (such as epistemology, methodology), and theoretical systems between Chinese and Western medicine.

“Triple *jiao*”, in essence, is the place and passage for generation and transformation of essence, *qi*, and body fluid. It is not like the other *zang-fu* or depots and palaces, but the others cannot independently perform their biochemical activities without it; it is not like the other tissues but they have its presence, otherwise the body's basic biochemical activities can not commence.

Such “external *fu* or palace” or “solitary *fu* or palace” can only be explored through multi-system, multi-tissue and multi-level connections. It has the implication of a functional “unit”, but is not a fictitious non-existent abstraction. As one of the six *fu* or palaces, “triple *jiao*” certainly has its material basis. The “形 *xing*” in the statement of *Nan Jing* or *The Classic of Difficult Issues* that “The triple *jiao* has a name but no *xing*” means “*xing zhuang* 形状 or shape”, not “*xing zhi* 形质 or material basis”, which implies that “triple *jiao*” has its name but does not bear a certain shape. A Japanese scholar 玄医 held that “The gathering of the space among the flesh and blood, among the *zang* and *fu* or the depots and palaces is the triple *jiao*”. Triple *Jiao* connects the upper and reaches the lower, covers and includes the interior and the exterior, distributes essential *qi* and fluid to the whole body, and penetrates into the *zang-fu* or the depots and palaces, meridians, organs and tissues. Thereby, some scholars support that such understanding is the true meaning of the triple *jiao* (Wang Hongtu, 1997: 197, 1046-1049).

2.2 Understanding the “Triple *Jiao*” Based on Etymology of the Sinogram “*Jiao*”

There are three versions of interpreting the sinogram “*jiao*”:

(1) The sinogram “焦 *Jiao*” follows fire, is interchangeable with “焦 *jiao*” which means roast with fire. This implies that the triple *Jiao* plays a role in digesting and decomposing water and grain.

(2) The sinogram “焦 *Jiao*” is interchangeable with “臄 *jiao*”, which is believed to be one of the fleshy organs of the body, such as the membrane. *The Miraculous Pivot · Dew of the Year* 《黄帝内经灵枢·岁露》 states that “毛发残，

膻理薄，烟垢落。”，which can be translated into “One will lose his/her hair of the body and head, his/her texture of the muscles will be sparse, and the sebum will exfoliate to be like smoky dust.”

Zhang Zhicong (张志聪, 1616-1774) annotated that “The sinogram 理 *li* refers to the texture of the muscles, the place which the triple *jiao* communicates and meets. That’s why it is named 膻理 *jiaoli*.” (Wang Xiaolong, 2001: 507). The *Miraculous Pivot · On Great Confusion* 《黄帝内经灵枢·大惑论》states that: “邪气留于上膻，上膻闭而不通。”，which can be translated into: “Evil qi congests the upper *jiao*, leading to the obstruction of the upper *jiao*.”

(3) *The Five Methods of Integrating Chinese Medicine with Western Medicine* 《医学汇通五种》 by Tang Rongchuan (唐容川, 1846-1897) holds that “焦 *jiao*” was written as “𦉰 *jiao*” in ancient times; that the sinogram “𦉰 *jiao*” follows “采 *cai*” which means “strata or layer scan be identified”, follows “韋 (韦) *wei*” which means hides of cattle because the triple *jiao* looks like it, and follows “焦 *jiao*” because it (the triple *jiao*) has wrinkles like the skin burnt by fire; and that parts of the sinogram “采 *cai*” and “韋 (韦) *wei*” are omitted, leaving only “焦 *jiao*” which is not correctly understood by later generations.

We can find the sinogram 𦉰 but cannot find the sinogram 𦉰 in *The Origin of Chinese Characters or Shuo Wen Jie Zi* 《说文解字》. Tang Rongchuan mistook 𦉰 with 𦉰 probably because the seal scripts of “米 *mi*” and “采 *cai*” were so similar to each other. The sinogram “𦉰” refers to something contracting because “𦉰” follows “米 *mi*” and pronounced as “焦 *jiao*”, originally means collecting grains by gathering and contracting. Accordingly we can see that “𦉰” is a soft leather-like constricted substance contracting from “all sides” to the central. In the human body, it is a membranous organ wrapping the *zang-fu* or the depots and palaces, and is one of the six *fu* or palaces. It is widely distributed in the body cavity with variable shape and closely linked with the wrapped internal organs (the *zang-fu* or the depots and palaces), so the generations fail to recognize its shape (Wang Hongtu, 1997: 197).

We believe that the concept formation of the “triple *jiao*” is certainly based on some anatomical knowledge and has a certain material basis. The second and third explanations of “焦 *jiao*” in ancient medical classics are quite reasonable.

3 English translation of “*San Jiao*”

The “*Standard Acupuncture Nomenclature (Part 1 and 2)*” approved and issued by the World Health Organization in 1991 recommends “triple energizer” as the standardized English translation of “三焦 *San Jiao*”. However, a considerable number of authors and translators, especially Western scholars, refuse to use this term. Among them, some use the *pinyin* transliteration “*san jiao*”, some use “triple burner”, and some use “triple warmer” or “triple heater”. The English translations of “上焦 *shang jiao*”, “中焦 *zhong jiao*”, “下焦 *xia jiao*” all depend on the translation of “焦 *jiao*”. Now, let us take a look at the English translation of “三焦” in the “Chinese-English Corpus of Chinese Medical Classics”^[1], as shown in Table 1.

Table 1 English translation of “三焦” in the “C-E Corpus of Chinese Medical Classics”

TRANSLATIONS (TRANSLATORS)	CORPUS FREQ.	MAIN COLLOCATES (L1) & CORPUS FREQ.
JIAO	273	Upper 18; middle 19; lower 11; san 3
SANJIAO (Li Zhaoguo; Ni Maoshing)	101	/
ENERGIZER (Li Zhaoguo)	155	Triple 89; Upper 26; middle 18; lower 21
BURNER (Yang Shou-zhong; Un- schuld P.U.; Wiseman N.; Flaws B.)	630	triple 394; upper 84; middle 43; central 22; center 4; lower 78
WARMER (Yang Shouzhong; Wu Lian-sheng, Wu Qi; Ruan Jiyuan, Zhang Guangji)	182	Triple 62; upper 34; middle 53; lower 29
HEATER (Yang Shouzhong; Wu JingNuan; Hoc Ku Huynh)	122	Triple 49; upper 21; middle 18; lower 27; three 4

It can be seen from the above table that, except Li Zhaoguo, all the other translators of Chinese medical classics don't use the standardized term "triple energizer" recommended by the World Health Organization to express "三焦". "Triple burner" is of the highest frequency in the Corpus, much higher than the other translations.

The Introduction of "*WHO International Standard Terminologies on Traditional Medicine in the Pacific Region*" (Why the word "Terminology" is used here in plural form?) issued in 2007 explains the principles of the English translation of the nomenclature, which are as follows: Accurate reflection of the original concept of Chinese terms; No creation of new English words; Avoidance of *Pinyin* (Romanized Chinese) use; Consistency with WHO's *Standard Acupuncture Nomenclature* (WHO, 2007: 4). Obviously, the World Health Organization can not follow the four principles simultaneously when selecting the standardized translation of "三焦", but it makes appropriate adjustments based on the current use of the translation. It uses "triple energizers" as the standardized translation of "三焦", which is consistent with the "*Standard Acupuncture Nomenclature*" (1991), and in the following "Definition/Description" also mentions "triple burners": "triple burners: a collective term for the three portions of the body cavity, through which the visceral *qi* is transformed, also widely known as triple burners" (WHO, 2007: 23). What is puzzling is that why "energizers" and "burners" are in plural form behind "triple" in the nomenclature approved and issued by World Health Organization?

It can be seen from "Chinese-English Corpus of Chinese Medical Classics" that some translators also give their explanations when using *Pinyin* transliteration to translate "焦" or "三焦", such as *Jiao* (cavity), *Jiao* (viscera cavity), *Sanjiao* (the three visceral cavities responsible for fluid metabolism), *Sanjiao* (Three Portions of Body Cavity), etc. From here we see that the understandings of "焦" from translators of Chinese medical classics tend to be the same that is "body cavities or visceral cavities".

According to the term explanation of "三焦" in the former parts of the paper, the current English translations of "三焦" all fail to accurately reflect the meanings of the term. "Triple energizer" puts particular emphasis on *San Jiao*'s function of "governing all kinds of *qi*" as *qi* is usually regarded as a kind of "energy". The translation "Triple burner" results from the misunderstanding of "焦", just as what Prof Xie Zhufan (谢竹藩, 1924-) said that "As a common word, this character (焦) does mean 'burnt' or 'charred', but as a medical term, it means 'passage or space within the body.' This definition is well explained in some spe-

cialized Chinese dictionaries like *Concise Dictionary of Characters in Chinese Medicine* 《简明中医字典》 published by Guizhou People's Publishing House in 1985 (Xie Zhufan, 2003: 41).” Translations like “triple burner”, “triple warmer” and “triple heater” are all related to heat or fire, reflecting translators' understanding of “焦 *jiao*”: following fire, being interchangeable with “焦 *jiao*”, thus meaning roast with fire, which implies that the triple *Jiao* plays a role in digesting and decomposing water and grain.

We are very doubtful about one of the translation principles proposed by the World Health Organization – “Avoidance of *Pinyin* (Romanized Chinese) use”. Transliteration has been used in the translation practice for over one thousand years. Xuan Zang (玄奘, 602-664), a famous translator of Buddhist scriptures of the Tang Dynasty (618-907), systematically summed up five principles for applying transliteration in the Preface of *Fanyi Mingyi Ji* 《翻译名义集·序》, namely “Five reasons for no translation”:

- (1) “For secrets”: Sutra passphrase should be transliterated;
- (2) “For polysemies”: Polysemies in the Buddhist scriptures should be transliterated;
- (3) “For concepts without equivalents in the target language”: Concepts without equivalents in the target language (Chinese) should be transliterated;
- (4) “For following ancient transliteration”: The ancient transliteration established by the people through long practice should be kept in use;
- (5) “For respecting the original work, e.g., the transliteration “般若 *bō rě*” for a concept in Buddhist scriptures shows respect to the original while its translation “wisdom” sounds unimportant and superficial. Using transliteration to avoid losing the true meaning of the original.

Such principles are of great significance to keep the original meaning and effect, to fill semantic vacancies caused by cultural and linguistic differences and to introduce foreign words (Chen Hongwei, 1998: 7). The practice of translating Chinese medical texts into a Western language shows that the “Five reasons for no translation (i.e. transliteration)” tally fully with the actual situation of the translation of Chinese medicine. For example, the concept “气 *qi*” apparently bears many meanings, no matter “energy”, “influence” or “atmosphere” is all unable to convey all its meanings, and so it should be *pinyin* transliterated as “*qi*”.

Transliteration is of great significance to keep the original meaning and effect, to fill semantic vacancies caused by cultural and linguistic differences and to introduce foreign words. The practice of translating Chinese medical texts into a

Western language shows that use of *pinyin* transliteration is gradually becoming more widely used. Words formed through *Pinyin* transliteration such as “*yin*”, “*yang*”, “*qi*”, “*Dao (Tao)*”, etc. have long been accepted by English vocabulary system. At present, the names of Chinese medicinals, formulas, acupuncture points and titles of ancient books tend to be *Pinyin* transliterated; and *Pinyin* transliterations of the above names/titles are almost completely adopted in oral international academic activities such as in classroom and clinical teaching and international academic exchanges. Based on the term explanations of “triple *jiao*” and its available translations, we believe that *Pinyin* transliteration, i.e., “*san jiao*” or “triple *jiao*”, is the best translation of “三焦” in order to avoid ambiguity and confusion.

Note:

[1] The paper is a part of the research outcome of the research project “A Corpus-Based Study on English Translation of Ancient Chinese Medical Classics” Funded by National Fund for Philosophy and Social Sciences (No. 09CYY008). Based on the interpretation of Chinese medicine in the sense of philosophy of science and a C-E corpus of ancient Chinese medical classics (Chinese Corpus composed of 13 ancient Chinese medical classics with 1.485 millions of sinograms; English Corpus composed of 22 translations of 11 classics among the above-mentioned with 2.62 millions of words), the project studies the English translation of these ancient Chinese medical classics from their terminology to discourses.

Chief References

A. Four Translations of *Huang Di Nei Jing Su Wen* 《黄帝内经素问》 (in the order of their published years):

¹ Ni, Maoshing. *The Yellow Emperor's Classic of Medicine*. Boston, Massachusetts: Shambhala, 1995.

² Original Note by [Tang Dynasty] Wang Bing; Englished by Wu, Liansheng Nelson & Wu, Andrew Qi. *Yellow Empero's Canon Internal Medicine-Plain Questions* (Chinese-English). Beijing: China Science & Technology Press, 1997.