

## The rise of protoscientific medicine in ancient China

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### SUMMARY

The formation of the foundations of traditional Chinese medicine (TCM) dates back to the 3rd millennium BC. In this case, the main role is assigned to the ruler Huang-di. However, he did not independently develop the foundations of TCM, but organized and directed the activities of a number of prominent healers - Tsi-bo, Lei-gong, Tong-tszun and others, who laid the pro-scientific theoretical foundations of TCM and developed its basic methods.

Key words: traditional Chinese medicine, early period, proto-scientific theory, Huang-di, Qi-bo, Lei-gong.

The effectiveness and safety of many methods of traditional Chinese medicine (TCM) makes them practically attractive in the context of the implementation of the modern concept of integrative medicine. However, only strict adherence to the theoretical principles of TCM, developed in ancient times, is able to ensure its adequate application today. On the other hand, the early stages of the formation of TCM remain insufficiently studied in Russian science. This led to a number of misunderstandings and, at times, even discrediting the true capabilities of TCM. In our opinion, only a detailed historiographic study will help to deeply understand the specifics of her theory. In turn, awareness of the pro-scientific nature of the methodological approaches will make possible the systemic use of TCM today.

The reign of San Huang - "three perfectly wise sovereigns - the first ancestors": Fu-si, Shen-nong and Huang-di, i.e. the first half of the 3rd millennium BC is, according to the tradition, not only the time of the formation of the general foundations of the culture of China, but also TCM. As its founders, San Huang was always depicted together in "folk paintings" [11, ill. 16]; in their honor, as medical deities, joint temples were built [1, p.85]. This emphasized not only the role of each of the great cultural heroes in the development of BMT, but also their continuity.

The data of Chinese sources on the activities of Fu-hsi and Shen-nong were summarized by us in one of our previous works [8]. The most significant was always the contribution of Huang-di, and in the formation of not only TCM, but also of the Chinese civilization as a whole (not without reason, starting with the Western Zhou dynasty, all emperors considered themselves to be direct descendants of the Yellow Emperor - Huang-di). For Russian medical historiography, it is noteworthy that the brief information on the role of Huang-di in the development of medicine, given by P.A. Kornievsky back in the middle of the 19th century. [7, p.16], since then have not been replenished, but on the contrary, are often distorted. In Chinese, including non-medical, sources there is a lot of scattered data on TCM times

Huang-di, however, there have been practically no attempts to critically generalize them in our country, and even in the West. This, in turn, served as a basis for unreasonably categorical judgments: from the unconditional authorship of Huang-di in writing the main canon of the TCM "Huang-di nei jing" to a complete denial of the very existence of Huang-di.

The great historian Sima Qian tells how Huang-di became the supreme ruler: "Huang-di is a descendant of the [clan] Shao-dian, bore the surname Gunsun and the name Xuan-yuan. From birth he possessed extraordinary talents, as an infant he already knew how to speak, in childhood he was distinguished by intelligence, in adolescence - quick wit, and when he became an adult, he showed great clarity of mind. By the time of Xuan-yuan, the Shen-nong clan was sick from generation to generation ... the sovereign princes arrived at the court, with an expression of courtesy and obedience ... proclaimed Xuan-yuan the Son of Heaven, replacing [thus] the Shennong clan. So Huang-di became emperor "[16, p. 133-134].

At the same time, including in the context of the study of the ancient history of TCM, legends that the ancestors of the Chinese who inhabited the Yellow River Valley came from somewhere in the West are important. Of interest are the works of modern Sinologists - T. Lakupri, J. Legg, S. M. Georgievsky, whose conclusions that the tribal leader Huandi brought his people from Mesopotamia through Khorasan and Turkestan to the territory of modern China, becoming the "founder of the Chinese nation", since he united the previously separated tribes, they have not yet been refuted [10, p. 62-67, 356-366]. Be that as it may, it is with Huang Di that the Chinese tradition connects the most important cultural achievements: the invention of chariots (hence his name: xuan - "chariot" and yuan - "shafts"), which, as shown by archaeological research, appeared in the Huang He Valley as would "suddenly", as well as the invention of an ax, mortar, bow and arrows,

At the same time, Huang-di was quite typical for his time (the years of his life traditionally belong to the middle of the 3rd millennium BC) a shaman-leader, and, obviously, quite powerful. This fact is confirmed by the information that he was considered the personification of the magical powers of the earth (hence, according to the principles of sympathetic magic, his connection with the yellow color), and was also depicted as four-eyed and four-faced, which emphasizes the strong shamanic character of Huang-di's image [14]. Other ancient legends unambiguously testify to this: "After Huang-di caught the baijie - a talking beast endowed with omniscience (that is, the spirit of knowledge), and recorded in the form of drawings and signatures to them information received from him about harmful spirits, he "It has become very convenient to control evil spirits" [6, p. 95, 96]. Ge Hoon points out: "He was immediately able to force a multitude of spiritualized beings to serve him" [5, p.204]. At the same time, other well-known shamans acted, for example, Chijiang Tzuyu, who "did not take five cereals in his mouth, he ate only the flowers of a hundred herbs ... he knew how to rise and fall with the wind and rain" [4, p. 31], and also their communities: "Huang-di told the shamans Wu-peng, Wu-di, Wu-yan, Wu-li, Wu-fan, Wu-syan (the hieroglyph" wu "means" shaman ") with the medicine of immortality to bring the innocently killed Yayuy back to life "[24, p.90].

Naturally, the shaman-leader Huang-di could not help but practice medicine, as

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by virtue of their duties, and because of the constant need to practically demonstrate to fellow tribesmen their "magical" consistency. However, unlike other shaman leaders, Huang-di acted systemically and even more consistently than his predecessor, also the great shaman-leader Shen-nun. The applied and ideological significance of the activities of these two first ancestors of the Chinese was highly appreciated in antiquity: "Then came the times of Shennong and Huang-di. They cut the great root, divided heaven and earth, stratified nine voids, piled nine lands, singled out yin and yang, reconciled firmament and pulp. The branches stretched out, the leaves were strung, and the darkness of things broke into a hundred genera, each got its own basis and its ducks, its own order and its place "[19, p.45]. Sima Qian adds: "[When] peace was established between all the dominions, [Huang-di] made the greatest number of sacrifices [than anyone before him] to the spirits of people and heavenly spirits, mountains and rivers. [He] found the precious tripod and calculated the days to come according to the yarrow. [Huang-di] followed the laws of Heaven and Earth, fortune-telling based on the dark and light, interpretations of life and death, the vicissitudes of existence and destruction. [He] sowed all grains and herbs in a timely manner, [planted] trees, tamed and raised birds, animals, worms and butterflies; watched the sun, moon, stars and constellations; mined earth, stones, metals and jasper, in his labors he did not spare his abilities and strengths, ears and eyes; he used water, fire, wood and other resources sparingly "[16, p.134]. It is characteristic that Huang-di, despite his outstanding abilities, studied a lot and, apparently, persistently. This is eloquently indicated by the information about his mentors in medicine. Among them, Tsi-bo stands out, whose mentor, in turn, was Tszyu Dai-chi (Tszyu Daili), who "in high antiquity was instructed by the Vladyka to understand the issues of diagnostics by the color (of the skin, especially the face. - V.L.) and pulse, to understand the patterns of their changes , to correlate and contrast these patterns with the action of the elements of metal, wood, water, fire and soil, with the change of four seasons, eight winds, six compounds. It was necessary to understand the patterns of change and interaction, and on the basis of this, one should study the innermost secrets, comprehend the essence of this (medical. - VL) art "[21, p.55]. In other words, we can assume that it was Tszyu Dai-chi who laid the most important systemic foundations of TCM, which ensured its practical success in the future and retained its significance to the present day. For the first time in Russian historiography, information about Tsibo, and in comparative detail, presented by P.A. Kornievsky [7, pp. 21–25]. Unfortunately, over the next 130 years, Russian TCM researchers, in fact, did not even cite these rather valuable data based on Chinese sources: "Qi-bo was very smart from his birthday, and since he was still studying, he knew a lot ... He helped Huang-di to rule the state, and his merits in this respect are invaluable, but, in addition, he understood medicine very well. Although already Fu-si and Shen-nong laid the foundation for the study and treatment of diseases, all that was still lacking was added by the scientist Tsi-bo. He deeply understood the laws of the insides and receptacles of the human body, air (that is, qi - V.L.) and blood (xue), male (yang) and female (yin) principles. Qi-bo understood very well the laws according to which it is necessary to maintain life, namely,

in accordance with heat or cold and similar external influences, pay attention to the protection of your heat (vital energy) from heat and cold and other harmful influences; eating and drinking should also be at a certain time and a certain amount. When it is necessary to get up, how much to work, to do business, how and when to rest - all this Tsi-bo prescribed the rules, namely: a person must do everything in order; in no case be subject to severe fatigue; refrain from sexual pleasures; one should not have many desires in the heart, so as not to reduce the amount of air (qi) in it. Fulfilling all these rules, you can strengthen the body and soul of Shen, as well as support the hereditary life-giving air (yuan qi - V.L.) and blood (xue). In this case, the appearance of a person and his insides will be in perfect harmony with each other. By fulfilling all this, one can live up to the age predetermined by heaven (up to 100 years or more), and still be very vigorous in old age. " It can be seen from the above quotation that Tsi-bo developed in a practical plane the achievements of his teacher Tszu Dai-chi in terms of understanding the laws of the energetic interaction of the external environment and humans, and was also the first in the history of China to outline the principles of maintaining health and achieving longevity. It should be noted that his student also paid special attention to the prevention of diseases based on a sense of proportion, - the ancient treatise "Lü shi chunqiu" (Spring and Autumn of Mr. Liu), for example, directly indicates: "Huang-di said that loud music should be avoided , bright colors, lush clothes, spicy food, large rooms "[8, p.77]. As a medical practitioner, Qi-bo was particularly adept at studying the pulse. determining by its changes the type, nature and prognosis of diseases [5, p. 203; 7, p. 23].

Thus, there is reason to believe that Tszu Dai-chi and Tsi-bo were the founders of the proto-scientific approach to TCM, but at the same time they acted on behalf of their rulers - the shaman-leaders. However, it should be emphasized that the cited P.A. Kornievsky data that Tsi-bo "was the first to understand that there are five viscera in the human body, and six receptacles, and also that in each half of the body there are 12 large straight blood vessels - jing and 12 large transverse blood vessels - lo", needs to be taken very critically. First, the European of the 19th century. could not interpret the hieroglyph may (vessel) other than "blood vessel", since it was understood that a person simply does not have other vessels. Meanwhile, under the term may - "vessel" (when this hieroglyph was depicted with the key "meat" on the left; and with the key "blood" on the left, he was depicted much less often) the Chinese most often understood the channels along which the vital energy of qi moves. This discrepancy, which arose on the basis of insufficient awareness of TCM, had, among other things, negative historiographic consequences - until now, in the special literature, one can find an unreasonable assertion that the Chinese discovered the circulatory system centuries earlier than the Europeans. Moreover, it is sometimes argued that the beginning of surgery was also laid by Huang-di, who ordered his dignitaries to "look and examine" human entrails and "containers", as well as "large and small vessels" [2, p. 162]. If this were the case, then the surgical achievements of TCM in subsequent times were much more significant than in which arose on the basis of insufficient awareness of TCM, had, among other things, negative historiographic consequences - until now in the special literature one can find an unreasonable assertion that the Chinese discovered the circulatory system centuries earlier than the Europeans. Moreover, it is sometimes argued that the beginning of surgery was also laid by Huang-di, who ordered his dignitaries to "look and examine" human entrails and "containers", as well as "large and small vessels" [2, p. 162]. If this were the case, then the surgical achievements of TCM in subsequent times were much more significant than in which arose on the basis of insufficient awareness of TCM, had, among other things, negative historiographic consequences - until now in the special literature one can find an unreasonable assertion that the Chinese discovered the circulatory system centuries earlier than the Europeans. Moreover, it is sometimes argued that the beginning of surgery was also laid by Huang-di, who ordered his dignitaries to "look and examine" human entrails and "containers", as well as "large and small vessels" [2, p. 162]. If this were the case, then the surgical achievements of TCM in subsequent times were much more significant than in that the Chinese had discovered the circulatory system centuries earlier than the Europeans. Moreover, it is sometimes argued that the beginning of surgery was also laid by Huang-di, who ordered his dignitaries to "look and examine" human entrails and "containers", as well as "large and small vessels" [2, p. 162]. If this were the case, then the surgical achievements of TCM in subsequent times were much more significant than in

reality. In addition, the idea of the internal organs and the associated energy channels of the jing-lo, as a single system, took shape, as can be seen from Chinese sources, not earlier than the Chunqiu period (770–476 BC).

The Taoist tradition [6, p. 356] ranks among the mentors of Huang-di also the legendary magician Rong Cheng, "the inventor of the calendar, who taught that masculine poweryang must be replenished by the female yin power - thus, when regular replenishment of yang, you can achieve immortality "(that is, longevity). Another dignitary who collaborated with Huang Di in the field of medicine was Leigong. In Chinese sources, as a rule, his name is mentioned next to the name of Tsi-bo: "When Huang-di needed to learn how to diagnose by pulse, he asked for instructions from Lei-gong and Tsi-bo" [5, p.203], or : "In the service of Huang-di there were two minister-doctors, whose names were Qi-bo and Lei-gong. The first was well versed in traditional medicine, and the second in acupuncture. The ruler and two of his ministers studied the entire set of relationships between man and nature, analyzed the changes in yin and yang, aging and death of a person, looked for means to cure diseases "[18, p.106]. In this information, the separation of the concepts of "traditional medicine" and "acupuncture" is of interest. Obviously, this is due to the fact that under the traditional medicine in the time of Huang-di was meant herbal medicine systematized earlier by Shennong, and acupuncture was still new, that is, an insufficiently developed method. P.A. Kornievsky cites other data, relying on unnamed sources: "Lei-gong was an official of the Huang-di times and helped Tsi-bo in the study of the viscera, receptacles and large longitudinal and transverse blood (? - V.L.) vessels. He understood medicine very well and was quite familiar with the properties of medicinal substances. He learned all this from Huang-di, who passed on his medical knowledge to him. Seeing that the book on medicines compiled by Shennong lacks a description of many medicines, he added what was missing and thus compiled the book "Lei-gong yao" (Medicines of Lei-gong). Since in this essay he discusses the properties of drugs extremely well, tzu, worship him as their teacher; the people respect him on an equal basis with others gods, bows to him, lights smoking candles, etc. " [7, p.25]. Lei-gong, obviously, was a powerful shaman, since he was later revered as a thunder deity, helping people, thanks to his connection with the rain deities, on whom the harvest depends; The image of Lei-gong is also inspired by shamanic motives - zoomorphic features, a blue torso, a three-eyed head, etc. [13]. Be that as it may, in Chinese medical historiography, Leigong acts as an expert on various aspects of medicine, a comrade-in-arms and a student of Huang-di. The last point seems to be important, as it speaks of the formation of the first medical school in China.

In the initial part of "Huang-di nei jing" - "Su wen" (Questions about the simplest), it is said about an official named Gui Yuqui, who helped Huang-di in the creation of classification concepts and related principles of TCM [21, p.221– 226, 368]. Another associate of Huang-di is Tong-tszun, according to unnamed P.A. Kornievskiy Chinese sources, "was very well versed in medicine and deeply understood the properties of medicinal substances. Helped Qi-bo and Lei-gong to explore

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various medicines and their properties: they took this or that herbal medicine, examined its appearance and color, recognized its smell and, finally, tasted what it tasted like. By this they could recognize the properties of various medicinal substances - intoxicating or refreshing, raising or lowering, etc. While researching various medications, Tong-chun saw that much was still lacking in Shen-nong's pharmacology, and therefore wrote a new book, Tsai Yao Lu, containing a description of medicinal plants. It talks about the flowers of plants, as well as about the leaves - what color they are, when it is necessary to collect medicinal herbs and plants. He also compiled another book, Tsai Yao Dui, on collecting medicines. It should be noted that there is only the first composition of Tong-tszun, while the second is known only by its title, since the composition itself has been lost "[7, p. 26-27].

The continuity of the medical activities of Shen-nong and Huang-di was emphasized by many, for example, Chen Xingxuan: "Everyone in the world knows that" Su-wen ", or" Questions about the simplest "(the first and most ancient part of" Huang-di nei jing ") - the fundamental book of medicine, but not everyone knows that the book of questions and answers by Xuan-yuan (Huang-di) and Tsi-bo come from a treatise on herbs of the Divine Farmer (Shen-nong) "[23, p.40]. Here, of course, we do not mean the similarity of the content of the greatest TCM treatises, but their worldview and methodological unity in development. It seems appropriate to us to point out the gross error in the Russian historiography of TCM in relation to the creators of the foundations of the Huang Di Nei Ching: "The Emperor Huang Di, who, according to legend, was its author, asked the minister doctor Qi-bo and doctor Wang Shu-he questions about the causes of the most common and complex diseases and methods of their treatment "[2, p.16]. This statement was later included in one of the Russian textbooks on the history of medicine, although it is known that the famous scientist-physician Wang Shu-he lived and worked in the II - III centuries AD (180-270).

Another associate of Huang-di, Tsan-tsze, also "had four eyes - a symbol of special insight (already known to us attribute of the great shaman)." He completed Shennong's work on determining the medicinal properties of plants and was later honored as a member of the Heavenly Medical Board (Tian and Yuan); in addition, Tsang-tsze, "having penetrated into the deep meaning of the footprints of birds and animals," invented hieroglyphic writing [22]. In the second part of "Huang-di nei jing" - "Ling shu" (Axis of the spirit), meaningful conversations of the ruler with other experts in medicine Bo Gao - "Sage mentor", Shao Yu and Shao Shi - "junior mentor" [20 ]. A modern researcher of the text of the great treatise D.F. Alanov indicates another name from the circle of Huangdi's interlocutors - Li Guo [15, p.11].

Very interesting is Ge Hong's authoritative testimony about an even broader than commonly believed range of Huang-di's medical interests: "To be able to provide assistance to the crippled and wounded, Huang-di mastered the art of Ye

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Jin - Smelter of metal "[5, p.203]. In our opinion, these data on the state of surgery during this period are much more accurate than those discussed above. In addition, since metallurgy and blacksmithing among many peoples from ancient times were associated with the ability to control spirits, including those bringing misfortune and disease, here we find another indication of the shamanic nature of the medical environment of Huang-ti. The inextricable connection of medicine of that time with shamanism is also evidenced by the legend about Bian Qiao - a zoomorphic creature with a bird's beak and bat wings (bian - "bat", qiao - "magpie"), which helped Huang-di in recognizing the healing properties of plants; found an ancient image (relief on a stone) Bian Qiao in the guise of a bird, pricking a patient with a stone needle - bian shi [12]. Most likely, behind this mythical image of one of the deities - patrons of healing - there is a real character, very skillful, at least in herbal medicine and acupuncture. No wonder the nickname "Bian Qiao" was later received by the most famous physician-scientist of antiquity - Qin Yuezhen (6th - 5th centuries BC), who, in turn, was deified as the patron saint of doctors and pharmacists.

Sufficiently detailed information from ancient Chinese sources about the practice of TCM in the time of Huang Di concerns Yu Fu (Shu Fu): "In ancient times, among the doctors there was Yu Fu, who healed diseases not with decoctions of medicinal herbs, not strained young wine, [not] with stone needles, [did not use] remedial gymnastics and massage (tao yin an mo), [did not] rub it [sore parts of the body] with heated medicines. He will only take off [the patient's clothes], and [already] sees the corresponding [manifestations of] the disease. In accordance with the points of the zang (five organs), he cut through the skin, cut the muscles, cleared the passage [for qi] in the canals, tied the tendons, [healed with the help of] the bone marrow and the brain, fingered [with his fingers] fat [layers], pushing the films apart with a fingernail, [put them in order], washed the intestines and stomach, rinsed and cleansed the zang (five organs),jing (hereditary energy), changed the physical [state of the patient]"[17, p. 248]. Chinese author of the early 19th century. is more laconic, but, referring to the Huang Di Nei Ching, states the main thing: "In times of high antiquity there lived a doctor named Shu Fu, who treated diseases without the use of decoctions and infusions, did not use weak wine and needles, did not use massage and rubbing, did not do lotions. It was enough for him to look at the patient only once, and depending on the work of the patient's five tsang organs, he cleared and rinsed all the organs of the body with the power of thought, restoring the patency of all channels. He was perfect in his art and healed any disease. According to "I-xue zhu-men", or "Introduction to medical teaching" (1575), he was a dignitary of Huang-di "[23, pp. 43-44]. In the comments to the newest Russian translation of "Historical Notes" by Sima Qian, it is stated: "According to Ying Shao, the doctor Yu Fu lived during the time of the legendary forefather of the Chinese, Huang Di. According to other sources, this was the name of the healers of the Chu kingdom at the beginning of the Chunqiu period "[17, p. 423].

The given data, of course, require explanations. Firstly, one should not take too literally the words "cut the skin, cut the muscles",

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fascia. - VL), [put them in order] "so as not to make a hasty conclusion about the existence of a" great surgeon "in those immemorial times. One cannot agree with the opinion that "it is necessary to assume (? - V.L.) that under Huang-di, as the Chinese themselves assume (? - V.L.), at his behest, human corpses were opened and the insides human body "[7, p. 18]. If we remove the words enclosed in square brackets, that is, those introduced by the translator "for clarity" (although, in our opinion, the opposite happened), and also take into account the direct instruction: "He cleared and rinsed all the organs of the body with the power of his thoughts, restored the patency of all channels." , it is obvious that we are talking about therapeutic methods of psychophysiological influence. These methods, natural for the healing practice of shamans, were then transformed, as you know, into qigong. The latter has always been closely associated with massage, including point massage, therefore, an indication that Shu Fu acted with a fingernail may indicate that he used methods of point impact. Secondly, one should not assume that all the methods of treatment listed in the above quotes were sufficiently developed already in the time of Huang-di.

Most likely, this list was used to emphasize the effectiveness of the diagnostic and treatment methods used by Shu Fu, since the Ling Shu emphasizes: "The ancient sorcerers knew how to cope with many diseases because they knew where diseases originated. They could heal it with spells "(that is, methods of a psychophysiological nature. - VL) [20, p.189]. On the other hand, there is no sufficient reason to believe that in those days they were limited to this, since according to the same source, "Sages (that is, great doctors of deep antiquity. - V.L.) used different methods for treatment, in each case choosing the necessary method of influence. Therefore, they could streamline any deviation, cure any patient "[21, p.54]. It is pertinent to note here that the use of wine for medicinal purposes is quite possible, began already under Huang-di, since the "patron god of winemakers and wine merchants Du Kang, preserved in folk mythology, is a deified winemaker who lived in the time of Huang-di and was the first to start making wine" [6, p. 353]. Thirdly, it is noteworthy that the nickname "Yu Fu" was much later given to "healers of the Chu kingdom", since this may be an indirect evidence of the southern origin of Yu Fu (Shu Fu) himself. This moment seems to be important in view of the powerful shamanic traditions of the South Chinese tribes. In addition, this can explain why a person so famous in medicine is nowhere called an official (minister, etc.) Huang-di, unlike Qi-bo, Lei-gong and Tong-tszun. Apparently, Shu Fu was not a representative of the Huang Di tribe, which brought a higher level of civilization to the territory of China, but, perhaps, came from a rebellious southern tribe led by Chiyu. Nevertheless, the services of an outstanding healer of distant antiquity, apparently, did not go unnoticed.

The principles and methods of proto-scientific TCM were laid down and developed to a certain extent by the efforts of Huang-di and his associates. It is not without reason that the tradition dates the beginning of the formation of the main canons of TCM to that time: "It is not known in what era, using the form of dialogue, questions and



The answers given by the ruler to his dignitary were created by these two canons: "Su-wen" and "Ling-shu", which were subsequently passed on from generation to generation. I think that it includes many phrases and phrases that have been transmitted since ancient times "[23, p. 42]. At the same time, medical scientists, as a rule, did not make categorical conclusions about the authorship of the fundamental TCM treatises: "In order to be able to use the knowledge contained in these books, there is absolutely no need to find out their true origin. The treatise "Ben-tsoo" is attributed to Shen-nun, and the treatise "Su-wen" is called the treatise Huang-di, although, of course, this is not so "[23, p. 43].

In our opinion, the answer to the question (which seems to be less significant for the Chinese than for Western, including some Russian, researchers) about whether Huang-di was the founder of TCM and, in particular, the author of "Huang-di nei jing" , can be clearly seen in the above information. They characterize Huang-di, first of all, not as a discoverer, but as an enlightened ruler who united people who were advanced in terms of worldview and practical innovations. It is not without reason that among them we see not only experts in medicine, but also the "inventor of the calendar" Rong Cheng, as well as the "creator of writing" Cangjie. Huangdi himself "always consulted with all the knowledgeable and learned from all the skilled: that is why he was able to obtain all the secret instructions, exhaust the understanding of the Tao-Path, fully comprehend the true" [5, p.203]. In other words, Huangdi,

As for the reliability of the available information about Huang-di's achievements, the confirmation of this, in our opinion, lies in the very nature of this information. Take, for example, the titles of Qi-bo and Lei-gong. It is known that bo and gun are very high, "princely" titles of different degrees; moreover, gun is the highest title, second only to the van - king, and bo is a title of a significantly lesser degree. It is practically impossible to find in ancient Chinese history a case of submission of the gong to a person who has the title bo, or at least their equal position, as stated in the sources when describing the medical activities of Lei-gong and Tsi-bo. It is obvious that the knowledge and experience of the latter "outweighed" the hierarchical rules. Such a violation of the ritual would be simply incredible if it was only about the legendary past - a model of the structure of Chinese society. Further, nowhere else in Chinese history can one find such a respectful attitude of a ruler - a disciple to his subjects, who collaborated with them on an equal footing in some area. It is not for nothing that the unique phenomenon of Huang-di, which clearly amazed the people who idolized their rulers, is reflected in such detail in the legends. The reason for this, in our opinion, can only be the authenticity of the events described in them. The exception, of course, is the Taoist legends about the miracles and immortality of Huang Di. But even in them, despite the well-known metaphoric nature of such texts, rational information can be distinguished. so detailed in the legends. The reason for this, in our opinion, can only be the authenticity of the events described in them. The exception, of course, is the Taoist legends about the miracles and immortality of Huang Di. But even in them, despite the well-known metaphoric nature of such texts, rational information can be distinguished. so detailed in the legends. The reason for this, in our opinion, can only be the authenticity of the events described in them. The exception, of course, is the Taoist legends about the miracles and immortality of Huang Di. But even in them, despite the well-known metaphoric nature of such texts, rational information can be distinguished.

As evidenced in chap. 62 "Li Chi" (Books of Institutions), Confucius showed an example of such texts: "A student asks Kun-tzu:" Was Yellow

Is the ruler a man, or was he not a man? How could it happen that he reached [the age of] three hundred years? " To this the Teacher is forced to answer that there is simply a misunderstanding: in fact, this means that in those hundred years that the Yellow Lord actually lived, the people enjoyed his favors; for the first hundred years after his death, they honored his soul; over the next hundred years, they continued to follow his teachings. That is why three hundred years are mentioned "[3, p. 370]. To this it remains to add only that for 2500 years, separating us from the period of Confucius's life, the proto-scientific foundations of TCM, laid under the leadership of Huang-di by his associates, remain the guarantee of the effectiveness of this ancient medical system.

### Conclusion

Thus, from our critical review of ancient Chinese sources and works of the subsequent time, it seems possible to conclude the following. The foundations of traditional Chinese medicine, which have clear signs of consistency, were laid during the time of Huang-di. At the same time, the legacy of the creator of pharmacology, Shen-nong, developed and the main methods of diagnosis and treatment of BMT were formed. Huang-di, acting, almost for the first time in the history of mankind, in the role of an enlightened ruler, united around himself a whole circle of progressive people of his time, versed not only in medicine, but in a wide range of natural philosophical concepts. This made possible the proto-scientific nature of TCM, removing it from the category of conventional traditional medicine in ancient times, and also ensured its further centuries-old success.

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Lazarenko, V.G. Formation of proto-scientific medicine in ancient China / V.G. Lazarenko // Traditional medicine. - 2009. - No. 2 (17). - S.19-26.

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