NAKAGAMI Kinkei’s (中神琴渓) Remedy and His Philosophy of Medicine

Masami TATENO
Nihon University, College of Humanities and Sciences, 3-25-40 Sakurajyosui, Setagayaku, Tokyo 156-8550, Japan

Abstract

NAKAGAMI Kinkei 中神琴渓 is one of the greatest practitioners in the Edo 江戸 era Japan. His remedy and his philosophy of medicine on which his remedy is based is a treasured part in the history of Japanese Kampo 漢方 medicine. However I can hardly find any researches on this point.

Then in this paper, I enrolled these Kinkei’s works Seiseidozakki, Seiseidoyoseiron, etc., and took an overview on them philologically first to clarify his remedy practically, then I considered his philosophy of medicine.

After that, I can show that Kinkei’s remedies were delivered in various fields: ① acupuncture (hemospasia/phlebotomy), ② bathing, ③ moxibustion/moxa cautery, ④ galenical/medication. Kinkei, taking over his mentors’ ideas and remedies, but established his own modality of remedy based on his innovative philosophy of medicine, which actually is derived from his accurate and unrestricted diagnoses.

As we have come this far, we can assert that Kinkei’s remedy is always unrestricted assortments of various methods. That is what he described “unfettered remedy” and he described that he “unfetters himself away from the fixed rule”〈規則を離れる〉.

Key words: NAKAGAMI Kinkei, philosophy of medicine

Introduction

NAKAGAMI Kinkei 中神琴渓 (1744-1833) is one of the greatest practitioners of the so called Koiko 古伊科 school in the Edo 江戸 era Japan. He at one time entered in YOSHIMASU Todo’s 吉益 東洞 gate to learn his pharmaceutical expertise. Then he actually respected Todo but never did he stick to Todo and asserted his own diversity of remedy saying that we should unfetter ourselves away from the fixed rule 〈規則を離れる〉(4 a, 1, A, 4 b, 2, A, etc.) and took a new turn of remedy. He was really a man of great caliber on whom FUJIKAWA Yu 富士川政 bestowed praise in his 田沼医学史 (Nihon igakushi, the History of Medicine in Japan) as: Kinkei acquired the intrinsic quintessence of Koiko school to say what YOSHIMASU Todo, YAMAWAKI Toyo 山脇東洋 and the other Koiko practitioners wished to have said, and did what they wished to have done.

His remedy and his philosophy of medicine on
which his remedy is in fact based is a treasured part in the history of Kampo medicine. However I can hardly find any researches on this point. This is the main issue in this paper and I would report that Kinkei, taking over his mentors’ ideas and remedies and even those of Chinese origin, established his own modality of remedy based on his innovative philosophy of medicine, which actually is derived from his accurate and unrestricted diagnoses.

Materials and Methods

Here I enrolled these materials of his writings 生生堂雑記・生生堂養生論・生生堂治験・生生堂医譜・生生堂傷寒約言, all of which are actually records of Kinkei’s lectures chronicled by his disciples, but are indubitably the most unswerving materials for us to illuminate his remedy and philosophy of medicine. I would take an overview on them philosophically first to clarify his remedy practically, then I consider his philosophy of medicine which he described “unfettering oneself away from the fixed rule”. That means he actually took various means of his own household treatments none of which we can find in those volumes of the classics of Chinese medicine. He did not stick to the old and authorized treatments any more.

Result

After an overview on those materials above, I can show that Kinkei’s remedy spanned various fields: ① acupuncture (hemospasia/phlebotomy), ② bathing, ③ moxibustion/moxa cautery, ④ galenical/medicinal treatment all of which are over hundreds of examples found in his remedy records. I show some of the distinctive specimens of Kinkei’s remedy according to each disease or symptom as follows:

1. neurosis

1-1, diagnosing a patient as 〈狂燥〉(Kyokan, irascible temper), he administered his “household” for emetic/purgative 〈瓜蒂散〉(Kateisan, a formula mainly composed from Katei-calyx of Oriental Melon) (24b-26b, E) and traditional the Shanghanlun 傷寒論 formula for febrifuge/sedative 〈白虎湯〉(Baihuatang) plus 〈人参〉(Ginseng) and 〈黄連〉(Coptis Rhizome) of neurax-on/restraint (6a, 1, C)

1-2, also for 〈狂燥〉, after 〈濯水〉(bathing), he administered the Shanghanlan formula for diaphoretic 〈麻黄湯〉(Mahuangtang) (2b, 2, C)

1-3, for a patient who was running around his home, screaming and bit someone around him, Kinkei took acupuncture and administered a Shanghanlan formula as a sedative 〈桃枝承気湯〉(Tao-

hechengqitang) (12b, 2, C)

1-4, for a patient who got into temper and screamed, he administered a typical ataractic in the Jinkuiyaojue 金匮要略 〈甘麦大棗湯〉 (Ganmai-dazaozhang) (2b, 1, C)

1-5, for a patient who got angry to lie heavy on his stomach and got asphyxiation to clenched his teeth, Kinkei took Shanghanlun formula for ataractic 〈柴胡加竈骨牡蝦湯〉 (Chaihujiujianggumuliantang) (28b, 1, C)

1-6, diagnosing a patient as 〈奔豚〉—Honton (hysterical neurosis), he administered his own choice of 〈茯苓桂枝甘草大棗加大黃湯〉(Fuling-guizhiganzaozaozidahuangtang) and his household intensive 〈反胃〉(Han’gan) found in his Seiseido Nakagami Kahoju 序列中神家方書 (31a-b, 2, C)

1-7, for a psychoneurotic of 〈狐惑病〉—Kowakubyo (bewitched by a fox), he administered the Shanghanlun formula for antidiarrheal/intestinal disorders 〈甘草瀉心湯〉(Ganzaoxiexintang) (32b-33a, 1, C)

1-8, for a ten year old child who was depressed in low spirits, he took 〈涼膈散〉(Lianggesan) which is a typical purgative formula for pyretolysis/detoxicant in the Heijjufang 和剤方 plus his own formula of 〈金丸〉(Kingyokugan) (7b, 2, C)

1-9, for a person with too much laughter, 〈瓜蒂散〉(Kateisan) (11b, 2, C)

1-10, some times he held his patient’s ankle to lift him up in upside down and swung him to cure his depression like symptom as well as emesis and diarrhea (10a, D)

1-11, for a three year old child of 〈癭癈〉(kan no mushi, a peevish), he just supply him of 〈稀粥〉(Usu gayu, thin gruel) (13b-14a, 2, C)

2. syphilis

2-1, a combination of YOSHIMASU Todo’s 東道先生家塾方 (the Master Todo’s Household Formulae) formula for syphilis 〈七宝丸〉(Shichihogon) and Kinkei’s that for blenorrhrea 〈風流湯〉(Furyuto) (3a-b, 1, C)

2-2, a combination of typical purgative formula for pyretolysis/detoxicant in the Heijjufang 和剤方, 〈七宝丸〉, and 〈竈門湯〉(Ryumonto, Todo’s 東道先生家塾方 (Todo’s Master’s Formulae) formula of 〈梅肉散〉(Bainikusen) plus 〈滑石〉(Huashi) = Kinkei’s own formula) (5a-b, 1, C)

2-3, a combination of 〈竈門湯〉(Ryumonto), and 〈浮萍加大黃湯〉(Fuyokokaido, 〈浮萍湯〉(Fupingtang in 万病回春的 Waibing huichun) plus 〈大黃〉(Dahuang) = Kinkei’s own formula) (5b-6a, 1,
composed from watermelon skin (10a-b, 2, C)\(^{(1)}\)

2-4, Kinkei’s own formula 〈竜門丸〉(Ryumongan) plus possibly his own 〈再造散〉(Saizosan) (11b-12a, 1, C)\(^{(2)}\)

2-5, a combination of 〈風流湯〉(Furyuto) and 〈竜門丸〉(Ryumongan) (12a-b, 1, C)\(^{(3)}\)

2-6, a combination of 〈浮萍川芎湯〉(Fuhypokasenkyuto) and 〈浮萍湯〉(Fupingtang) in 万病回春 the \(Wanbang huichun\) plus 〈川芎〉(Chuanggong) = Kinkei’s own formula plus 〈薰薬〉(Kun’yaku, fumigant) (12b-13a, 1, C)\(^{(4)}\)

2-7, a combination of 〈七宝丸〉and possibly his own formula 〈驛蹄丸〉(Kiteigan) (17a-b, 1, C)\(^{(5)}\)

2-8, a combination of his own 〈浮萍加大黃湯〉and also his own 〈赫赫丸〉(Kakukukugan) (20a-21a, 1, C)\(^{(6)}\)

2-9, a single dosage of 〈竜門丸〉(Ryumongan) (27a-b, 1, C)\(^{(7)}\)

2-10, a combination of each single galenical of 〈巴豆〉(Badou,croton) and 〈轻粉〉(Qingfen, mercurious chloride) plus suppository of 〈轻粉〉(28a-b, 1, C)\(^{(8)}\)

2-11, a combination of acupuncture and 〈竜門丸〉(Ryumongan) (30b, 1, C)\(^{(9)}\)

2-12, a combination of 〈浮萍湯〉(Fupingtang) and 〈瓜蒂湯〉(Kateito) plus Kinkei’s own ointment composed from watermelon skin (10a-b, 2, C)\(^{(10)}\)

2-13, a combination of 〈浮萍湯〉(Fupingtang) and 〈竜門丸〉(Ryumongan) plus 〈憲法〉(Iho, hot pluster) and 〈膏〉(Ko, ointment) (15b-16b, 2, C)\(^{(11)}\)

2-14, a combination of 〈水銀剂〉(Suiginzai, mercurial) and 〈浮萍湯〉(Fupingtang) (20b-21a, 2, C)\(^{(12)}\)

2-15, a single dosage of 〈七宝丸〉(Shichihogan) (21a-b, 2, C)\(^{(13)}\)

2-16, possibly Kinkei’s own 〈桃仁解毒湯〉plus 〈薰薬〉(Kun’yaku,fumigant) (24a, 2, C)\(^{(14)}\)

2-17, 〈七宝丸〉(Shichihogan) plus 〈四賢丹〉(Shikentan, gargle) (30b-31a, 2, C)\(^{(15)}\)

3. constipation

3-1, first Kinkei administrated his own household purgative/evacuant 〈桃華湯〉(Tokato), then the \(Jinkuiyaolue\) 金匮要略 formula 〈溺尿白散〉(Jishibaisan) plus 〈魏〉(Koji, malted rice) (4b, 1, C)\(^{(16)}\)

3-2, an administration of his own 〈調胃承氣白蜜湯〉(Choishokihakahsutoso) which is actually the \(Shanghanlun\) formula for purgative/evacuant 〈調胃承気湯〉(Diaochengqitang) plus rather large 〈白蜜〉(Shironegi, leek) (17b-18a, 2, C)\(^{(17)}\)

3-3, a combination of his own 〈瓜蒂加甘草湯〉(Kateikakanzosan) plus 〈桂枝加朮附子湯〉(Keshikayuutsubushito) (27b-28a, 2, C)\(^{(18)}\)

4. hepatitis

4-1, first Kinkei took saline solution as an nauseant/emetic, then administrated the \(Shanghanlun\) habit formula for hepatitis/icterus 〈茵陳蒿湯〉(Yinchenhaotang) (9a, 1, C)\(^{(19)}\)

4-2, single administration of 傷寒論 the \(Shanghanlun\) formula evacuant/pyretolysis 〈桃仁(核)承気湯〉(Taoren (he) chengqitang) (25b, 2, C)\(^{(20)}\)

5. hemorrhoid

5-1, he carried out an erasory of pile with thread (2b, 2, C)\(^{(21)}\)

6. diabetes

6-1, his own administration of the \(Shanghanlun\) formula for evacuant/pyretolysis 〈白虎湯〉(Baihutang) plus 〈人参〉(Ginseng) 〈白虎加人参湯〉(Byakkaninjinto) (27a, 1, C)\(^{(22)}\)

7. beriberi

7-1, an administration of his own formula for purgative/evacuant 〈桃華湯〉(Tokato) (3a-b, 2, C)\(^{(23)}\)

7-2, a combination of acupuncture and his own formula for purgative/evacuant 〈巴壇〉(Hado) plus 〈大承気湯〉(Dachengqitang) (6a-b, 2, C)\(^{(24)}\)

8. edema

8-1, his own formula 〈桃華加芒硝湯〉(Tokakaboshito) (15b, 1, C)\(^{(25)}\)

8-2, his own formula 〈桃花加消石湯〉(Tokakashosekito) plus also his own 〈鼓子丸〉(Koshigan) (16b, 1, C, and 11a-b, 2, C)\(^{(26)}\)

8-3, the \(Shanghanlun\) formula for evacuant/pyretolysis 〈桃核承気湯〉(Taohechengqitang) (7b, 2, C)\(^{(27)}\)

9. parasite (ascarid)

9-1, a single administration of 〈醃鴨菜湯〉(Shakosaito, Calogrossa leprieurii, a typical parasiticide/anthelmintic) (19a, 1, C, and 4a, 2, C)\(^{(28)}\)

9-2, a single administration of 〈海人草湯〉(Kaingiato, Digenea simplex, a typical parasiticide/anthelmintic) (27a, 1, C)\(^{(29)}\)

9-3, saline solution as an nauseant/emetic (20a-b, 2, C)\(^{(30)}\)

10. asthma

10-1, after 〈濯水〉(bathing), administrated his household emetic/nauseant 〈三聖散〉(Sanseisan) (34a, D)\(^{(31)}\)

10-2, just drink a grated Japanese white radish (22b, 1, C)\(^{(32)}\) which is also taken for cough (16b, 2, C)\(^{(33)}\). Also for cough Kinkei took his own 〈吸鼻散〉
11. **snoring**

11-1, his own household for emetic/evacuant 〈三圣散〉(Sanseisan) (24a, 1, C)\(^{31}\)

12. **<伤寒>Shokan (acute pyretic infections)**

12-1, the *Shanghanlun* formula for evacuant/pyretolysis 〈桃核承气湯〉(Taohechengqitang) (24a, 1, C)\(^{32}\)

12-2, the *Shanghanlun* formula for digestant/pyretolysis 〈小柴胡湯〉(Xiaochaihutang) (1a, 2, C)\(^{33}\)

12-3, a combination of 〈烧鍊〉(Shoshin, hot acupuncture) and 〈糜粥〉(Bishuku, strong gruel) (26a-27a, 1, C)\(^{34}\)

13. **variola**

13-1, a combination of 〈浮萍湯〉(Fupingtang) in the *Wanbing huichun*万病回春 for eruption/exanthema and his own purgative/evacuant 〈燕支丸〉(Enshigan) (25a, 1, C)\(^{35}\)

13-2, an administration of his own formula 〈反鼻散〉(Hanbisan) (6a, 2, C)\(^{36}\)

14. **appendicitis**

14-1, he administrated a typical formula for evacuant/pyretolysis in the *Jinkuiyaolue*金匮要略 〈大黃牡丹湯〉(Dahuangmutandang) (25a-b, 1, C)\(^{37}\)

15. **hypertension**

15-1, after an acupuncture he administrated the *Shanghanlun* formula for antineuritic 〈大柴胡湯〉(Dachaihutang) plus his own formula 〈敷蓋散〉(Hutsuisan) (3a, 2, C)\(^{38}\)

15-2, a combination of the *Wanbing huichun* formula 〈浮萍湯〉(Fupingtang) and his own household for analeptic 〈漆漆丸〉(Shitsushitsugan) (11a, 2, C)\(^{39}\)

15-3, giving a cold water and then took 傷寒論*the Shanghanlun* formula for evacuant/pyretolysis 〈白虎湯〉(Baihutang) (15a-b, 2, C)\(^{40}\)

16. **diarrhea**

16-1, an administration of the *Shanghanlun* formula for evacuant/purgative 〈大承氣湯〉(Dachengqitang) plus 〈生薑自然汁〉(Shogushizenju, a lotus root juice) (28b-29b, 1, C)\(^{41}\)

16-2, a combination of the *Shanghanlun* formula for diaphoretic/sudatory 〈桂枝湯〉(Guizhiqitang) and the *Jinkuiyaolue* formula for nourishment/pyretolysis 〈百合知母湯〉(Baihechimutang) (33a-b, 1, C)\(^{42}\)

17. **alphos/leprosy**

17-1, a combination of acupuncture and his own household 〈浮萍加大黃湯〉(Fuhyokadaito) (32a, 1, C)\(^{43}\)

18. **melena**

18-1, an administration of his own formula 〈桂枝茯苓白芍甘草加五靈脂湯〉(Keishibukuryobaku-yutsukanzokagoreishito) (9b, 1, C)\(^{44}\)

18-2, also his own household for evacuant/purgative 〈桃花湯〉(Tokato) (17b, 2, C)\(^{45}\)

19. **headache**

19-1, for 〈中暑〉(Chusho, heatstroke) Kinkei administrated the *Shanghanlun* formula for evacuant/pyretolysis 〈白虎湯〉(Baihutang) (17b, 2, C)\(^{46}\)

20. **Discussion**

As we have come this far, we can assert that Kinkei’s remedy is always unrestricted assortments of various methods mentioned above, that is what he described “unfettered remedy” or “unfettering himself away from the fixed rule”, which were found in those volumes of classics of Chinese medicine (4a, 1, A, 4b, 2, A, etc.)\(^{47}\). Actually, he did not stick to the old and authorized treatments, and he took various means of his own remedies or added a bit of his own which we can find in his remedy records is evidence that Kinkei’s remedy is unfettered and out of fixed rule.

For example, Kinkei took his own formulæ no matter which it is single administration or combined with traditional formulæ (e.g. 1-1, 1-6, 2-1, etc. etc.), and sometimes he took some combination of galenical formulæ and some other treatments (e.g. bathing : 1-2, acupuncture : 1-3, hot plaster and ointment : 2-13, etc. etc.), and further he adopted some other ways of treatments that did not seem to be “treatments” like : lifting up a patient in upside down and swung him (1-10), strong/thin gruel (12-3, 1-11), and lotus root juice (16-1) etc. All above are based on Kinkei’s own discerning diagnoses. This is the reason why he could evolve his own remedies all at will.

At the same time, Kinkei administrated the *Shanghanlun* formula for evacuant/purgative 〈大承
気湯》(Dachengqitang) plus 〈生薑自然汁〉(Shogushizenju, a lotus root juice) for a patient who got diarrhea (16-1), and sometimes he took use of anything good for the patient around him like malted rice (3-1), leek (3-2), etc. all of which are typical examples of his “unfettered remedy”.

As a parenthetical remark, I would add that this kind of remedies peculiar to himself entails the idea of 〈攻補〉(Koho, reinforcement and elimination) which is also peculiar to himself and seems to be derived from his philosophy of medicine “unfettering himself away from the fixed rule”. I will discuss it briefly.

Kinkei’s own notion of 〈攻補〉(Koho) is brought about by his own unfettered remedy (25b-26a, 1, A, 26a-b, 2, A, 25a, D)²⁵. The upshot is that 〈攻補〉is quite an idea of relative modality. For example, a deficiency of Yin is equal to an excessive of Yang. At the same time, a deficiency of Yang is equal to an excessive of Yin. So reinforcement or elimination of the one of them is eventually bringing forth the same conclusion. This is what he depicts 〈攻補一に帰す〉(Koho itsu ni kisu. Reinforcement and elimination are eventually one thing.) He described it as follows:

Not sticking to reinforcement or elimination, take the best remedy, this is the way of practitioner. (27a, D)²⁶

This is what his philosophy of medicine “unfettering himself away from the fixed rule” derived. If it had not been for this idea back grounded by his elastic mind, never did he get to this conclusion.

The most valuable issue is not the idea of 〈攻補〉, but is the discerning eyes as a practitioner with much sense of philosophy. This is Kinkei’s assertion, which entails the idea that Kinkei is almost the only medical practitioner who could really understand the true significance of the old saying 〈医は 意なり〉(Yi wa yi nari. The gist of medicine is to attain the gist.)²⁷. Also Kinkei’s this kind of philosophy of medicine above are much more prominent when they are compared with the other practitioners like GOTO Konzan 後藤艮山. However both would be the next theme.

Conclusion

Kinkei’s remedy is always unrestricted assortments of various methods that is what he described “unfettered remedy” which “unfetter himself away from the fixed rule” (4a, 1, A, 4b, 2, A, etc.)²⁸. This is revealed by the fact that he took various means of his own treatments which we can find in his remedy records. And this is evidence that Kinkei’s remedy is unfettered and out of fixed rule none of which we can find in those volumes of the classics of Chinese medicine.

For example:

1. Kinkei took his own formulae (single administration or combined with traditional formulae), and
2. sometimes he took some combination of galenical formulae and some other treatments, and further, he adopted some other ways of treatments that did not seem to be “treatments” all of which he did on his own sense.
3. Kinkei administrated the Shanghanlun typical formula for evacuant/purgative plus lotus root juice for a patient who got diarrhea (16-1), and
4. sometimes he took use of anything good for the patient around him like malted rice (3-1), leek (3-2), etc.

All above are based on Kinkei’s own discerning diagnoses. This is the reason why he could evolve all his own remedies at will. At the same time, this kind of remedies peculiar to himself entails the idea of 〈攻補〉(Koho, reinforcement and elimination) which is also peculiar to himself. However, the most valuable issue is the discerning eyes of the practitioner with much sense of philosophy. This is Kinkei’s way of life.

Endnotes
1）Convention for abbreviated citations:
   pp., vol., title
   生生堂雜記：A
   生生堂養生論：B
   生生堂治験：C
   生生堂医譜：D
   生生堂癒冷釈言：E
   e.g. 8a, 1, A = p.8a, vol.1, 生生堂雜記

For all of the above volumes except for 生生堂癒冷釈言, I used the original texts in 中神琴渓, 近世漢方医学書集成 17,名著出版, 1979, and for 生生堂癒冷釈言 I used the original text in 中神琴渓全集 1, オリエント出版, 1998.

So I indicate the proper pages in each of these volumes at every quotation as follows.

Also this paper is based on my previous researches into NAKAGAMI Kinkei for over ten years, accordingly for the further details, see my 中神琴渓医学思想の研究, 医聖社, 東京, 2012.

2）On this point, see 富士川修：日本医学史, 形成社, 東
京, 1979, 431
3) op.cit. 232-236
4) op.cit. 321
5) op.cit. 382
6) op.cit. 402
7) op.cit. 314
8) op.cit. 366
9) op.cit. 439-440
10) op.cit. 374-375
11) op. cit. 392
12) op.cit. 400
13) op.cit. 31
14) op.cit. 404-405
15) op.cit. 315-316
16) op.cit. 319-320
17) op.cit. 320-321
18) op.cit. 332-333
19) op.cit. 333-334
20) op.cit. 334-335
21) op.cit. 343-344
22) op.cit. 349-351
23) op.cit. 363-364
24) op.cit. 365-366
25) op.cit. 370
26) op.cit. 397-398
27) op.cit. 408-410
28) op.cit. 418-419
29) op.cit. 419-420
30) op.cit. 425
31) op.cit. 438-439
32) op.cit. 318
33) op.cit. 412-413
34) op.cit. 432-433
35) op.cit. 327
36) op.cit. 428
37) op.cit. 382
38) op.cit. 363
39) op.cit. 383-384
40) op.cit. 389-390
41) op.cit. 340
42) op.cit. 342 and 399-400
43) op.cit. 392
44) op.cit. 347 and 385
45) op.cit. 363
46) op.cit. 429-430
47) op.cit. 79
48) op.cit. 354
49) op.cit. 410
50) op.cit. 352-353
51) op.cit. 357
52) op.cit. 357
53) op.cit. 379
54) op.cit. 361-363
55) op.cit. 359
56) op.cit. 389
57) op.cit. 359-360
58) op.cit. 383
59) op.cit. 399
60) op.cit. 407-408
61) op.cit. 366-367
62) op.cit. 375-376
63) op.cit. 373
64) op.cit. 328
65) op.cit. 412
66) op.cit. 412
67) op.cit. 344 and 380
68) op.cit. 423
69) op.cit. 139, 214, etc.
70) op.cit. 182-183, 183-184, 61
71) op. cit. 65
72) On this issue, see TATENO:〈医は意なり〉致一医学思想的観点から一，日本研究集刊，23，1998，1-16
73) op. cit. 139, 214, etc.