

A Selection of Points from Yue Hanzhen's Explanations of Channels and Points (Jingxue Jie) (Part 1)

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Abstract

The *Explanations of Channels and Points* by Yue Hanzhen of the Qing Dynasty is the first work to systematically analyse point names, categories and indications. In this rare work, the author shares insights into how to apply the points according to the five phases, as well as insights into pathomechanisms of diseases and interpretations of the underlying reasons why a certain point treats a certain disease. This is a selection of five points from the upcoming publication of Volume 1 to be released in the second half of 2019.

1. Introduction¹

Explanations of Channels and Points 《Jingxue Jie 經穴解》 was written by Yue Hanzhen 岳含珍 (1602-1693 C.E.), self-named Si Lianzi 思蓮子, from Yidu county in Shandong province. He authored many books such as *Differentiations and Discriminations of the Suwen and Lingshu*, *Treatise on Cough*, *Categorised Signs of Acupuncture*, *Miraculous Prescriptions of Acupuncture and Moxibustion*, however, only *Explanations of Channels and Points* is extant.

In my initial readings of this book, I noticed in the footnotes that there were several references to the *Great Compendium of Acupuncture and Moxibustion* 《Zhenjiu Dacheng 針灸大成》 by Yang Jizhou 楊繼洲 of the Ming Dynasty. After analysing the *Great Compendium*, it appears that the *Explanations of Channels and Points* was primarily based on its Volumes 6 and 7. However, further research revealed that these two volumes were in fact based on the *Classic of the Bright Hall* 《Mingtang Jing 明堂經》, a Han dynasty text, which was combined with segments of *Plain Questions* 《Suwen 素問》 and *Spiritual Pivot/Needle Classic* 《Lingshu 靈樞/Zhenjing 針經》 to form the *Systematic Classic of Acupuncture* 《Zhenjiu Jiayi Jing 針灸甲乙經》. Moreover, the *Classic of the Bright Hall* is one of the most important works of early acupuncture, as evidenced by not only its inclusion in the *Systematic Classic*, but also the lesser known fact that Yang Shangshan 楊上善, author of the *Great Simplicity* 《Taisu 太素》, wrote a commentary on it. Only one scroll remains of the commentary, but the evidence that two early and important authors thought it significant enough to include it in the first treatise on acupuncture and write a commentary on it is indicative of the significance of the *Classic of*

the Bright Hall and the regard in which it was held. Portions of it were also later included in the *Arcane Essentials from the Imperial Library* 《Waitai Miyao 外台秘要》. It is fascinating that over 1,000 years after Yang Shangshan, Yue Hanzhen appears to repeat the same process in writing commentaries and discussions on the acupuncture points of the *Classic of the Bright Hall*. A truly remarkable feat.

This book is extremely important for the future practice of acupuncture for three reasons:

1. It offers the first in-depth discussion of point names with regards to analysis of the characters, categorisation and location. It is also the first book in history that numbers the points, contradicting the commonly held notion that this was first done in the 20th century.
2. It applies inductive reasoning and analyses the treatment of diseases using physiology rooted in the Chinese medicine classics to elucidate why points treat certain diseases. It groups diseases according to the five evils, as discussed in *Difficulties* 49 and 50 in the *Classic of Difficulties* (Nanjing 難經). This system of disease classification views that two zang-viscera or fu-bowels (and their associated phases) can affect each other and thus cause disease. For the yin channels, it uses categories such as Heart diseases of the Lung or Spleen diseases of the Lung. This formulation implies that, in the first example, both Heart-fire and Lung-metal are affected and, in the second case, both Spleen-earth and Lung-metal. It also lists Lung diseases of the Lung, which implies that Lung-metal is the only zang-viscus affected by disease, and no other phases are affected. When

categorising the yang channels diseases, the author tends to group most signs and symptoms under the root disease (benbing 本病) category. Yue Hanzhen does not define what 'root disease' is, but the concept appears to relate to diseases and symptoms located in areas that are traversed by the pathway of the primary channel and its associated branch or branches.²

3. It also provides in-depth discussion of pathomechanisms and treatments of patterns with regards to the diseases the points treat. This knowledge allows for more specific and refined selection of points when treating patients.

Most importantly, from a historical perspective, the text gives us insight into both the first book written on acupuncture points and diseases and the paradigm of Han dynasty scholar-physicians who wrote the *Classic of the Bright Hall*.

If the reader is unfamiliar with diseases mentioned below, it is recommended to consult *A Practical Dictionary of Chinese Medicine* by Wiseman and Feng.³

2. LU-5 Chǐ Zé – Cubit Marsh

肺經第五穴尺澤

穴在肘中橫紋上動脈中，屈肘橫紋筋骨罅陷中。手太陰肺脈所入為合水肺實泄之。鍼三分，留三呼，灸五壯

This point is located in the transverse crease in the elbow on the pulsating vessel, bend the elbow to form the transverse crease. It is in the depression between the sinew and bone. It is the place where the hand taiyin Lung vessel enters and is categorised as uniting⁴ and water point, if the Lung is in excess, then drain it. Needle three fen,⁵ retain for three respirations, moxa five cones.

注：穴名尺澤者，布肘而知尺，從腕上至此而長有尺也。肺經此穴，所入為合水，水之所聚為澤，故曰尺澤也。

Explanation: This point's name is Chǐ Zé (cubit marsh), it is at the elbow therefore we know it is a chi (cubit),⁶ from the wrist to this point, the length is one chi. This point of the Lung channel is the place where [the channel] enters and is categorised as uniting and water [point], the place where water gathers is known as ze (marsh), therefore it is called Chǐ Zé (cubit marsh).

肺之肺病：肩臂痛，汗出中風，善嚏，悲哭，寒熱風痺，喉痺上氣，咳嗽唾濁，痰瘡短氣，肺膨脹，勞熱喘滿，肺積息賁。

Lung diseases of the Lung: shoulder and arm pain, sweating due to wind strike, tendency to sneeze, sorrow and crying, chills and fever with wind impediment, throat impediment with qi ascent, cough with turbid spittle, intervallic malaria⁷ with shortness of breath, swelling of

the Lung, taxation heat with panting and fullness, and Lung accumulation with rushing respiration.

The text gives us insight into both the first book written on acupuncture points and diseases and the paradigm of Han dynasty scholar-physicians ...

注：肩臂乃本經所行部分，為邪所中而痛，此穴居肘臂之中，宜泄之。汗出中風，先及皮毛，泄肺經之水，乃竭肺之風也。善嚏皆肺中風之所致，宜泄此穴，以去風邪。

Explanation: the shoulder and arm are areas where this channel circulates, therefore when there is evil within [the channel] there will be pain, this point resides in the elbow, it is appropriate to drain it. Sweating due to wind strike, it initially arrives at the skin, drain the water [point] of the Lung channel, to exhaust the wind in the Lung. Tendency to sneeze in general is a result of the Lung being struck by wind, it is appropriate to drain this point in order to eliminate the wind evil.

肺燥則有悲哭之症，宜補肺之水，以潤其燥。寒熱之病，皆肺受暑邪所致，風痺先中肺，而後入內，皆宜責此穴。

If the Lung is dry then there will be signs of sorrow and crying, it is appropriate to tonify the water [point] of the Lung in order to moisten the dryness. Diseases of chills and fevers, these are generally a result of the Lung receiving summer-heat evil, wind impediment will initially strike the Lung, and then subsequently enter the interior, in all cases it is appropriate to seek this point.

喉痺乃肺有熱邪也，宜泄此穴。上氣乃肺氣之逆也，宜泄金之水。咳嗽唾濁，肺有濕也，宜泄金之水。痰瘡解見前。肺氣滯則滿，而有膨脹之症，泄此穴以降肺氣。勞熱喘滿，肺積息賁，皆肺有熱邪所致也，急泄其子穴。

Throat impediment is due to heat-evil in the Lung, it is appropriate to drain this point. Qi ascent is due to counterflow of Lung qi, it is appropriate to drain the water [point] of metal. Cough with turbid spittle, that is dampness in the Lung, it is appropriate to drain the water [point] of metal. For intervallic malaria see the previous explanation.⁸ If Lung qi stagnates it will cause fullness, that will lead to signs of swelling,⁹ drain this point in order to descend Lung qi. Taxation heat with panting and fullness, Lung accumulation with rushing respiration,¹⁰ these are both a result of heat evil in the Lung, urgently drain the child point.

肺之脾病：嘔吐口乾，四肢、腹腫。

Spleen diseases of the Lung: retching and vomiting with dry mouth, swelling of the four limbs and abdomen.

注：嘔吐口乾，乃肺熱之嘔，宜泄此穴以去其肺熱。四肢乃腹並腫，雖為脾病，亦肺氣之鬱也，宜泄肺之合穴以散肺鬱。

Explanation: retching and vomiting with dry mouth is due to Lung heat, it is appropriate to drain this point in order to eliminate Lung heat.¹¹ Simultaneous swelling of the four limbs and abdomen, although a Spleen disease, is also caused by depression of Lung qi. It is appropriate to drain the uniting point of the Lung in order to dissipate Lung depression.¹²

肺之心病：心疼臂寒，心煩滿少氣。

Heart diseases of the Lung: Heart pain with cold arms, Heart vexation with fullness and scantness of qi.

注：心疼而臂寒，則寒由肺經而入，宜泄肺之合而去其寒邪。心煩滿乃氣之鬱，而又少氣，氣不暢而鬱所致，宜泄此穴散鬱。

Explanation: Heart pain leading to cold arms, this is because cold originated in the Lung channel and then entered [the interior], it is appropriate to drain the uniting [point] of the Lung to eliminate the cold-evil. Vexation of the Heart is due to depression of qi, combined with scantness of qi, because if qi is impeded this will result in depression [of qi], thus it is appropriate to drain this point to dissipate depression.

肺之腎病：小便數，腰脊強痛。

Kidney diseases of the Lung: frequent urination, stiffness and pain of the lumbar spine.

The joints are the place where qi and blood meet, there must be a slight gathering before progressing, therefore accordingly they are named gu (valley), chi (pool), xi (ravine).

注：肺弱於上，不足以收¹³ 腎矣，則小便數， 補肺之合穴。金生水者，肺乃腎之母，腰脊，腎之府， 肅乃腎虛也¹⁴，宜補腎之母。合穴為水，即金之所生也。

Explanation: if the Lung is weak in the upper, there will be insufficient contracting of the Kidneys, causing frequent urination, it is appropriate to tonify the uniting point of the Lung. Metal generates water, Lung is the mother of the Kidneys, the lumbar spine is the residence of the Kidneys,¹⁵ stiffness and pain are due to Kidney deficiency,

it is appropriate to supplement the mother of the Kidney. The uniting point is categorised as water and this is the place where metal generates [water].

肺之肝病：小兒慢驚風，臍肘攣，手臂不舉。

Liver diseases of the Lung: chronic fright wind in infants, upper arm and elbow hypertonicity, inability to raise the arm.

注：慢驚風，脾病也。脾病乃肝之旺也，肝旺乃肺之衰也，宜補肺之合穴而平肝木。臍肘攣，則為筋病，而其部分皆本經所行之部分，此穴在上下轉折之處，宜泄此穴，以去其風濕。手臂不舉，乃痿病也，肺熱乃有是症，宜泄此穴以去肺熱。

Explanation: chronic fright wind is a Spleen disease. This Spleen disease is a result of effulgence of the Liver. The Liver effulgence is due to debilitation of the Lung, it is appropriate to supplement the uniting point of the Lung in order to balance Liver wood. Upper arm and elbow hypertonicity is a disease of the sinews, the diseased location is the area which the Lung channel traverses, and this point is located in the place of upward and downward movement, it is appropriate to drain this point in order to eliminate the wind-dampness. Inability to raise the arm is a wilting disease, with Lung heat there will be this sign, it is appropriate to drain this point in order to eliminate Lung heat.

3. LI-5 Yáng Xī – Yáng Ravine 大腸經第五穴陽谿

穴在腕中上側，兩筋間陷中，手陽明大腸脈所行為經火。
《銅人》：鍼三分，留七呼，灸三壯。

This point is located on the upper side of the wrist, in the depression between the two sinews. It is the place where the hand yangming Large Intestine vessel circulates, it is categorised as river and fire point. The *Tongren* states: needle three fen, retain for seven respirations, moxa three cones.

注：腕之中橫直有三穴，小腸經有陽谷，三焦經有陽池，大腸經為陽谿，此取乎水行之義，以三穴皆自手腕而上行於臂之所也。

Explanation: the upright wrist crease has three points in it; the Small Intestine channel has Yáng Gǔ (SI-5), the Sān Jiāo channel has Yáng Chí (SJ-4) and the Large Intestine channel has Yáng Xī (LI-5). These [names] adopt the meaning of flowing water, because these three points are all in places where [the channels] depart from the hand and wrist and ascend the arm.

氣血遇關節之所，必稍聚而後行，故以谷、池、谿名之。陽者，以陽明經也。三穴皆以陽稱，總為陽經也。

The joints are the place where qì and blood meet, there must be a slight gathering before progressing, therefore accordingly they are named gu (valley), chi (pool), xi (ravine). It is named yang because it is the yangming channel. These three points all have yang in their name, [because they] are all yang channels.

陽谿之本病：喉痺，驚掣，肘臂不舉。

Root diseases of Yáng Xī: throat impediment, fright tugging, inability to raise the arm.

注：前症部分，皆本經所過，責其火穴宜也。

Explanation: the above signs are all in areas traversed by this channel, seeking the fire point is appropriate.

陽谿之耳目病：耳鳴耳聾，目風赤爛有翳。

Ear and eye diseases of Yáng Xī: tinnitus and deafness, eye wind with redness, rotting and screens.

注：本經雖未有入目耳之脈，但本穴為本經之火穴，耳目病皆火也，宜責之而泄其火。

Explanation: although the vessel of this channel does not enter eyes or ears, this point is the fire point of this channel. These ear and eye diseases are all due to fire, it is appropriate to seek this [point] and drain the fire.

陽谿之心病：狂言喜笑見鬼，熱病煩心。

Heart diseases of Yáng Xī: manic raving with tendency to laugh and visions of ghosts, heat disease with vexation of the Heart.

注：前症皆火盛之病，宜泄本經之火穴。

Explanation: the above signs are all diseases of exuberance of fire, it is appropriate to drain the fire point of this channel.

陽谿之肺病：胸滿不得息，寒熱瘧疾，寒嗽嘔沫，厥逆頭痛。

Lung diseases of Yáng Xī: fullness in the chest with inability to catch the breath, cold and heat malaria, cold cough with vomiting of foam, reversal flow headache.

注：胸滿不得息，肺有鬱也。寒熱瘧疾，肺有痰也。肺之瘧令人心寒，寒甚則熱，善驚如有所見者。《內經》載宜取合谷，未載取此。寒嗽嘔沫，肺有濕也。《內經》未載手陽明厥逆頭痛，所載者足陽明厥逆頭痛。胸滿不得息，宜取人迎也。

Explanation: fullness in the chest with inability to catch the breath is depression of the Lungs. Cold and heat malaria is phlegm in the Lungs. Malaria of the Lungs causes a person's Heart to become cold. If the cold is extreme then there will be heat, susceptible to fright as if something was seen. The *Neijing* states it is appropriate to choose Hé Gǔ (LI-4), yet does not record when to choose [this point]. Cold cough with vomiting of foam is dampness in the Lung. The *Neijing* did not record a hand yangming reversal flow headache [disease], [in fact] it recorded a foot yangming reversal flow headache. For fullness in the chest with inability to catch the breath it is appropriate to choose Rén Yíng (ST-9).

4. ST-25 Tiān Shū – Celestial Pivot 胃經第二十五穴天樞

穴在臍中兩旁各二寸，去次行育膈穴一寸陷中，乃大腸之募。《銅人》：灸百壯，鍼五分，留十呼。《千金》云：魂魄之舍不可鍼。《素注》：鍼五分，留一呼。

This point is located two cun either side of Qí Zhōng (REN-8), and on the next [vertical] line [on the abdomen] is Huāng Shù (KI-16) which is one cun [from the midline] in the depression. It is the collecting¹⁶ point of the Large Intestine. The *Tongren* states: moxa 100 cones, needle five fen, retain for 10 respirations. The *Qianjin* (Thousand Ducats) states: this is the residence of the ethereal soul and the corporeal soul and thus cannot be needled. The *Suzhu* (Annotations of the Suwen) states: needle five fen, retain for one respiration.

注：樞者，所以司起閉，分司上下之稱也。此穴在臍之旁，而上下既分，身之前後俯仰者，此穴亦主之，故曰天樞，又曰大腸之募。臍下乃大腸紆曲之所，募者，結也，乃大腸紆曲所結處也，所治大腸之病居多。

Explanation: regarding shu (pivot), it is the name of that which controls opening and closing, and takes charge of ascending and descending. This point is located beside the umbilicus, moreover it divides the upper and lower [body], and when the body bends forwards and backwards, it is this point that governs it [this movement], therefore it is called Tiān Shū (celestial pivot). It is also the collecting point of the Large Intestine. Below the umbilicus is the place where the Large Intestine winds, the collecting [point] is where it binds, thus where the Large Intestine winds is the location where it binds. This place [therefore] treats the majority of Large Intestine diseases.

天樞之大腸病：赤白痢，水痢不止，食不下，泄瀉霍亂，水腫脹疝，腹腸鳴，上氣衝胸，不能久立，久積冷氣，繞臍切痛，時上衝心，冬月感寒泄利，瘧寒熱狂言，傷寒飲水過多，腹脹氣喘，婦人女子瘕瘕，血結成塊，漏下赤白，月事不時。

Large Intestine diseases of Tiān Shū: red and white dysentery, incessant watery dysentery, inability to get food down, diarrhoea with sudden turmoil, water swelling with distending mounting, rumbling abdomen and intestines, qi ascent surging in the chest, inability to stand long, chronic accumulation of cold qi, cutting pain encircling the umbilicus that periodically surges into the Heart, contraction of cold diarrhoea during the winter months, malaria with sensations of cold and heat with manic raving, cold damage with drinking excessive amounts of water, abdominal distension with panting, concretions and conglomerations in females, bound blood that forms lumps, red and white spotting, irregular menstruation.

注：泄利水脹，繞臍痛，皆大腸病也。女子癰瘕，漏下赤白，亦大腸病也。皆宜取此穴而灸之。霍亂則為胃病，亦大腸病也，亦宜灸此穴。瘡寒熱狂言，乃胃之邪火盛也，宜泄此穴以降胃火。

Explanation: diarrhoea and water swelling, pain encircling the umbilicus, these are Large Intestine diseases. Concretions and conglomerations in females, red and white spotting, these are also Large Intestine diseases. In all these [diseases] it is appropriate to choose this point and moxa it. Sudden turmoil is [typically] a Stomach disease, but it is also a Large Intestine disease, [therefore] it is also appropriate to moxa this point. Malaria with chills and fevers with manic raving, this is a result of exuberance of evil fire in the Stomach, it is appropriate to drain this point in order to descend the Stomach fire.

天樞之腎病：奔豚。

Kidney disease of Tiān Shū: running piglet.

注：奔豚雖為腎積，而其部分衝突處，則在臍下大腸之分，故取此穴灸之。

Explanation: although running piglet is Kidney accumulation [disease], yet this is the area that it surges [from], because it is located below the umbilicus in the division of the Large Intestine, therefore choose this point and moxa it.

5. SP-4 Gōng Sūn - Grandfather and Grandson¹⁷

脾經第四穴公孫

穴在足大指本節後一寸，內踝前，足太陰絡脈別走陽明胃經。《銅人》：鍼四分，灸三壯。

This point is one cun behind the base joint of the big toe, in front of the inner ankle bone. It is the foot taiyin network channel vessel that diverges to the yangming Stomach

channel. The *Tongren* states: needle four fen, moxa three cones.

注：穴名公孫者，萬物生於土，而土又以火為父，以金為子，脾經自井隱白，木生大都火，以及太白土。又將生商邱金，有祖孫父子之義，故曰公孫。

Explanation: this point is called Gōng Sūn (Grandfather and Grandson), the Ten Thousand Things are generated by earth. Moreover earth takes fire as [its] father, [it] takes metal as [its] child. The Spleen channel originates from the well point Yīn Bái 隱白 (SP-1), wood generates Dà Dū 大都 (SP-2), the fire point, accordingly it arrives at Tài Bái 太白 (SP-3), the earth point. In addition [this point] generates the metal [point] Shāng Qiū 商邱 (SP-5), it has the meaning of grandfather and grandchild,¹⁸ father and son, therefore it is named Gōng Sūn (Grandfather and Grandson).

脾之肝病：癰氣善太息，多寒熱汗出，病至喜嘔，膽虛。

Liver diseases of the Spleen: epilepsy with frequent sighing, profuse chills and fever with sweating, frequent retching at the onset of illness, Gallbladder vacuity.

注：癰者，肝病也。脾之痰積久而發，取此穴以行胃中之痰，而舒肝之鬱。寒熱汗出喜嘔，皆肝氣之逆也，取此穴以調脾鬱。膽虛而責此穴，以補脾虛。

Explanation: epilepsy is a Liver disease. Enduring phlegm accumulation of the Spleen will cause onset [of epilepsy]. Choose this point in order to move the phlegm within the Stomach, as well as soothe depression of the Liver. Chills and fever with sweating and frequent retching, both are counterflow of Liver qi, choose this point in order to regulate Spleen depression. If the Gallbladder is deficient, then seek this point in order to tonify the Spleen deficiency.

脾之脾病：實則腸中切痛，泄之；虛則鼓脹，補之。厥氣上逆，則霍亂，寒瘧不嗜食。

Spleen diseases of the Spleen: if there is excess causing stabbing pain in the intestines then drain it; if there is deficiency causing drum distension¹⁹ then tonify it. Qi reversal with ascending counterflow causes sudden turmoil, cold malaria with no pleasure in eating.

注：實則氣滯，故泄此穴以行脾氣。氣上逆則霍亂，霍亂者，乃脾氣上下不分也，責此穴以調脾氣。寒瘧不嗜食，則脾氣之虛可知矣，宜補此穴以實脾氣。

Explanation: excess causes qi stagnation, therefore drain this point in order circulate Spleen qi. Counterflow qi ascent causes sudden turmoil, sudden turmoil is a result of Spleen qi not distinguishing between ascending and descending; seek this point in order to regulate the Spleen

qi. Cold malaria with no pleasure in eating, one can know this deficiency of Spleen qi, it is appropriate to tonify this point in order to replenish the Spleen qi.

脾之心病：煩心狂言。

Heart disease of the Spleen: vexation of the Heart with manic raving.

注：煩心狂言，乃心火上熾也，土為火之子，泄此穴以衰心火。

Explanation: vexation of the Heart with manic raving, this is a result of intense Heart fire ascending, earth is the child of fire, drain this point in order to debilitate²⁰ Heart fire.

脾之肺病：頭面腫起，多飲。

Lung diseases of the Spleen: swelling that begins at the head and face, excessive drinking.

注：頭面腫起，皆脾氣之上逆也，宜泄此穴以降上逆之氣。多飲者，肺熱也，宜泄此穴以去脾中之火，使不凌肺。

Explanation: swelling that begins at the head and face is counterflow ascent of Spleen qi, it is appropriate to drain this point in order to descend the ascending counterflow of qi. Excessive drinking is Lung heat, it is appropriate to drain this point in order to eliminate the fire within the Spleen, so [the Spleen] will not intimidate the Lung.

6. HE-7 Shén Mén – Spirit Gate

心經第七穴神門

穴在掌後銳骨端陷中，手少陰心脈所注為膻土，心實泄之。《銅人》：鍼三分，留七呼，灸七壯。

This point is located on the palm in the depression after the end of the protuberant bone. It is the place where the hand shaoyin Heart vessel flows, it is categorised as stream and earth point. If the Heart is excess, then drain it. The *Tongren* states: needle three fen, retain for seven respirations, moxa seven cones.

注：心者，神明之主。心經有病，獨取此穴者，以心經之膻土，為心火之所生，有病則泄其子也。曰門者，以本經初離腕而入掌，在銳骨之端動脈處，有門象焉，故曰神門。

Explanation: the Heart governs the bright spirit.²² If the Heart channel is diseased, then choose solely this point, because this is the stream and earth point of the Heart channel. It is the place where Heart fire is generated, if there is disease, then drain the child. It is called men

(gate), because this is where the channel begins to depart from the wrist and enters the palm, [this point is] located at end of protuberant bone, at the location of the pulsating vessel. It has the image of a gate, therefore it is called Shén Mén (spirit gate).

心之心病：心痛數噫，面赤喜笑，掌中熱而嘔，狂悲狂笑，心性癡呆，健忘恐悸，少氣不足，手臂寒，心積伏梁。

Heart diseases of the Heart: Heart pain with frequent belching, red face with tendency to laugh, heat in the palms with to dry retching, manic sorrow and manic laughing, disposition of feeble-mindedness,²³ forgetfulness with fearful palpitations, scantness and insufficiency of qi, cold hands and arms, Heart accumulation with deep-lying beams.²⁴

注：心痛數噫，心氣鬱也，泄其火之土以散其鬱。面赤喜笑，心火有餘也。掌中熱而嘔，本經之火見於外也。狂悲狂笑，皆心火之有餘也。心性癡呆，心有痰也。健忘，心血不足也。

Explanation: Heart pain with frequent belching is Heart qi depression, drain the earth [point] of the fire [channel] in order to dissipate the depression. Red face with tendency to laugh is superabundance of Heart fire. Heat in the palms with dry retching is fire in this channel that can be observed on the exterior. Manic sorrow and manic laughing, these are both superabundance of Heart fire. Disposition of feeble-mindedness is phlegm in the Heart. Forgetfulness is Heart blood insufficiency.

不足者補之，有餘、有痰者泄之。恐悸、少氣不足、手臂寒，氣弱也，宜補之。心積伏梁，凡積之屬於五臟者，皆由於脾氣之弱也，宜責心之土穴以散之。

If there is insufficiency, then tonify it, but if there is superabundance or phlegm, then drain it. Fearful palpitations, scantness and insufficiency of qi, cold hands and arms, these are weakness of qi, it is appropriate to tonify this [point]. Heart accumulation with deep-lying beams, all accumulations belong each to [one of] the five zang-viscera, they all originate from weakness of Spleen qi, it is appropriate to seek the earth point of the Heart in order to dissipate them.

心之脾病：瘧，心煩，甚欲得冷飲，惡寒則欲處溫中，咽乾不嗜食，嘔血吐血。

Spleen diseases of the Heart: malaria, vexation of the Heart, extreme desire for cold drinks, aversion to cold with desire for a warm place, dry throat with no pleasure in eating, retching and vomiting of blood.

注：瘧而心爲之煩，寒欲處溫，熱欲飲冷，寒熱之極也，更咽乾不嗜食，皆心火干脾之所致也，宜泄此穴。嘔血吐血雖胃症，而亦宜泄火之土穴。

Explanation: malaria will cause the Heart to become vexed. If there is cold then there is desire for a warm place, if there is heat then there is desire for cold drinks, these are the polarities of cold and heat. Furthermore,²⁵ dry throat with no pleasure in eating is a result of Heart fire offending the Spleen, it is appropriate to drain this point. Although retching and vomiting of blood are Stomach signs, it is also appropriate to drain the earth point of fire.

心之肺病：喘逆身熱，振寒上氣，遺溺失音。

Lung diseases of the Heart: panting counterflow with generalised heat, shivering with cold and qi ascent, urinary incontinence with loss of voice.

注：喘逆身熱，肺症也，心火上逆於肺，而身熱上氣，宜泄以降之。肺爲水之上源，肺爲火尅 不能下收其水，又肺主聲音，火尅之而失音，皆宜泄此火。

Explanation: panting counterflow with generalised heat are Lung signs, [this is due to] ascending counterflow of the Heart fire into the Lung, in addition there is generalised heat with qi ascent, it is appropriate to drain [this point] in order to descend it. The Lung is the upper source of water, if the Lung becomes restrained by fire, it is unable to descend and contract the water.²⁶ Moreover the Lung governs the voice, if fire restrains it, it will lead to loss of voice; in all cases it is appropriate to drain the fire.

心之肝病：目黃脇痛，大小人五癇。

Liver diseases of the Heart: yellowing of the eyes with rib-side pain, the five epilepsies of children and adults.

注：心系上通於目，有熱焉而目爲之黃，心氣滯於脇，而脇爲之痛，宜泄此穴，以降其氣。痰上逆迷心，而癇作神昏，泄此穴使邪散而神明。

Explanation: the Heart connector ascends and communicates with the eyes. If there is heat then the eyes will become yellow; stagnation of Heart qi in the rib-side will lead to the rib-side becoming painful, it is appropriate to drain this point in order to descend its qi. Ascending counterflow of phlegm confounds the Heart, leading to epilepsy and causing clouded spirit, drain this point to cause the evil to dissipate, then will the spirit be bright.²⁷

7. Conclusion

It is the author's hope that this translation will not only help Chinese medicine doctors gain new insights into the mindset of a Qing dynasty practitioner, but also provide

deductive reasoning as to why acupuncture points have certain indications. Reading and memorisation (as it was the practice in the past) of this text will deepen the knowledge of each of the points discussed on a philosophical and academic level in addition to leading to improved clinical treatment outcomes. The second part of this article will be published next year and will include a selection of points from the Kidney, Liver, Gallbladder and Ren channels.

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Michael Brown is a scholar-physician living in Australia. As soon as he finished his studies in Chinese medicine, he went on to learn Chinese language. He has practised Chinese medicine for the last 10 years and has taught for the last four. Michael believes that the golden age of Chinese medicine in the West is just beginning as we now have more and more teachers who are learning Chinese and bringing both practitioners and students back to the roots of the medicine via the classics.

References

- 1 As this article is excerpted from a forthcoming book, the format of point names and other editorial choices do not follow the JCM house-style.
- 2 The category of root disease is often understood in relationship to that of branch disease 標病 as in Zhang Yuansu's 12th century text *Models for Using Herbs According to Viscera and Bowels, Branch and Root, Cold and Heat, Deficiency and Excess* (Zangfu biaoben hanre xushi yongyao shi臟腑標本寒熱虛實用藥式). In this text, diseases of each zang-viscus and fu-bowel are divided into either root disease or branch disease. In root diseases what is affected is the organ itself, while in branch diseases the channel or other areas are diseased. *Explanation of Channel and Points* does not follow the model set by Zhang Yuansu, and when Yue Hanzhen uses the expression 'root disease', this should be read as 'root channel disease' 本經病 (or disease of this channel). He also lists diseases under the fu-bowel category, for example for LI-8 Xià Lián he states, 'Large Intestine diseases of Xià Lián (LI-8)', which confirms that the expression root disease refers to diseases of the channel and not of the fu-bowels, thus should be read as root [channel] diseases.
- 3 Wiseman, N. & Feng, Y., (1998). *A Practical Dictionary of Chinese Medicine*. Second Edition. Paradigm Publications: Taos, USA
- 4 Also typically translated as He-Sea.
- 5 There are 10 fen to one cun.
- 6 One chi is 10 cun; there are 10 cun from the chi (cubit) position of the wrist pulse to this point; the pulse is 1.9 cun in length and the forearm is 12 cun in total.
- 7 Malaria that occurs once every two days according to the *Shuowen Jiezi* 《說文解字》; *Ling Shu* Chapter 74 《靈樞·論疾診尺》 also states 'damage by summer heat in summer will result in intercallic malaria in autumn 夏傷於暑，秋為瘧瘧.'
- 8 LU-3, not included in this selection.
- 9 膨脹: swelling, distension, possibly a type of drum distension 鼓脹.
- 10 This is one of the five accumulations in *Nanjing* Chapter 56.
- 11 Editor's note (Allen Tsaur, editor of volume from which this article is taken): the identifying character here is

- that other types of retching do not have dry mouth.
- 12 Depression 鬱 is often translated as stagnation 滯 in English.
- 13 收斂 – astringe.
- 14 Another version of the book states 'insufficiency of Kidney water' 腎水不足.
- 15 This is a quote is from *Suwen* Chapter 17, which states 'the lumbar region is the residence of the Kidney 腰者腎之府'.
- 16 Commonly called alarm point.
- 17 This point is commonly translated as Yellow Emperor, as the family name of the emperor was Gōng Sūn 公孫, however the author appears to have his own explanation.
- 18 Also ancestor and descendant.
- 19 Severe abdominal distension.
- 20 This term (衰) is usually used in a negative connotation, but here it appears as a treatment method.
- 21 According to the Practical Dictionary the protuberant bone is the styloid process of the ulna..
- 22 In Chinese shenming 神明, often translated as bright spirit.
- 23 Editor's note: the type of person who cannot comprehend anything or perform any action correctly.
- 24 This is one of the five accumulations as listed in *Nanjing* chapter 56.
- 25 In another version of the text, the character 哽 (choking [with emotion] or difficulty breathing) appears instead of the character 更 here translated as 'further'.
- 26 This could also be read as 'contract water in the lower'.
- 27 Editor's note: clouded spirit 神昏 is the opposite of bright spirit 神明.