

The Hand Tàiyīn Lung Channel & Points



手太陰肺經穴

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Overview of the Hand Tàiyīn Lung Channel

手太陰肺經總論

思蓮子曰：肺為五臟華蓋，主藏魄，經為手太陰，少血多氣。起於中焦，下絡大腸，以肺與大腸為表裏，故絡之。

Master Silián says the lung is the florid canopy, and it governs storing the corporeal soul. Its channel is the hand tàiyīn, and its blood is scant and qì is copious. It commences in the middle jiāo, and descends to network with the large intestine, because the lung and large intestine are an exterior-interior [pair], therefore [the lung] networks to it.

既絡大腸之後，還循胃之上口，上膈而屬之於肺，既屬肺矣，即從肺上之系為喉嚨者，橫出肩之下脇之上為腋者，而出於其下，

After it networks with the large intestine, it returns following the upper opening of the stomach, and ascends the diaphragm to adjoin to the lung. After having adjoined to the lung, from the throat that is the connector above the lung, it emerges horizontally from the armpit that is below the shoulder and above the rib-side, it then emerges from below the armpit.

遂由胸部第四行，本經之中府、雲門穴，以出膊下對腋之膈內，歷本經之天府、俠白穴，行於手少陰心、手厥陰心主二經之前，下入肘中，抵本經之尺澤穴，

It continues from the fourth line on the chest³⁸ travelling by Zhōng Fǔ (LU-1) and Yún Mén (LU-2) of this channel. It emerges at the arm and descends down the interior arm opposite to the armpit, passing Tiān Fǔ (LU-3) and Jiá Bái (LU-4) of this channel. Traveling in front of the two channels, the hand

³⁸ The other three vertical lines on the chest and abdomen are the stomach, kidney and rèn channels.

shàoyīn heart and the hand juéyīn heart governor,³⁹ it descends to enter the elbow and arrives at Chǐ Zé (LU-5) of this channel.

既下肘中，乃循臂內上骨之下廉，歷本經之孔最穴、本經絡穴列缺，而入寸口之經渠、太淵，以上魚際，又循本經之魚際穴，而出大指之端，至本經之少商穴而止焉；

Thereupon it descends from the elbow, following the lower ridge of the upper bone of the inner arm; it passes Kǒng Zuì (LU-6) of this channel, and Liè Quē (LU-7), the network point of this channel.⁴⁰ Then it enters Jīng Qú (LU-8) and Tài Yuān (LU-9) at the cùnkǒu [pulse].⁴¹ It ascends the thenar eminence and follows [the thenar eminence] to Yú Jì (LU-10) of this channel. It emerges at the end of the thumb, reaching Shào Shāng (LU-11) of this channel and stopping there.

其支者，復從本經穴之列缺，而交於手陽明大腸經，由陽明之合谷、三間、二間以至於商陽穴，又遂由商陽而上行也。

Another branch, again, from Liè Quē (LU-7) of this channel, it intersects with the hand yángmíng large intestine channel. By following Hé Gǔ (LI-4), Sān Jiān (LI-3), and Èr Jiān (LI-2) of the yángmíng [channel], it arrives at Shāng Yáng (LI-1). It then ascends from Shāng Yáng (LI-1).

按此經之發穴，始於中府、雲門，而即入臂之內廉，似與足之六經無相關會之處。然起於中焦，下絡大腸，還循胃口，則與兩陽明相關切矣。

Note by [Master Silián]: the emergence of this channel's points begins at Zhōng Fǔ (LU-1) and Yún Mén (LU-2). It then enters the inner aspect of the arm. It appears that [this channel] and the six foot channels have no intersecting point; however, [this channel] commences in the middle jiāo, [also] descends to network with the large intestine, and then returns following the opening of the stomach. As such, [the lung channel] actually does connect with the two yángmíng [channels].

³⁹ Here it is called heart governor 心主, which is the historical early name for the pericardium channel.

⁴⁰ Also called Luo-Connecting points.

⁴¹ The wrist pulse.

Diseases of the Hand Tàiyīn Lung Channel⁴²

手太陰肺經病

是動則病肺發脹滿，膨膨然喘息咳嗽，缺盆中痛。經云：肺脹者，虛滿而喘嗽，即此病也。甚則交兩手而擊膺者，此之謂臂氣厥逆也。

When there are changes,⁴³ it will result in diseases of the lung such as distension and fullness, sensation of inflation, panting with coughing, and pain in the supraclavicular fossa. The Classic states: “for those with lung distension, deficient fullness leads to panting and coughing,”⁴⁴ that is this disease. When it is severe then both hands will be crossed and placed on the chest with intermittent visual distortion, this disease is called reverse flow of qì in the arm.

蓋以肺氣，由中府穴出腋，循臑下肘入手故也。以上皆本經所生病者。為咳，為上氣，為喘，為渴，為煩心，為胸滿，以肺經貫膈布胸中，而有諸病。又為臑臂前廉痛，為厥，掌中熱，乃以肺經行少陰、包絡之前，而有諸病。

This is because the lung qì originates from Zhōng Fǔ (LU-1), after which it exits the armpit to follow the upper arm and descends the elbow to enter the hand. The above are all diseases which are engendered by this channel.⁴⁵ For cough, qì ascent, panting, thirst, vexation of the heart, and fullness in the chest, these are because the lung channel pierces through the diaphragm and disseminates in the chest, leading to these types of diseases. Also, for pain in front and inside of the arm,⁴⁶ reversal, heat in the palms, these are because the lung channel is traveling in front of the shàoyīn and pericardium network,⁴⁷ therefore there will be these various diseases.

又為邪氣有餘，則為肩背痛，干風寒，以絡脈交手上肩臂，而有諸病。為汗出中風，為小便頻數而發之為欠，以肺為腎之母，母病及子，而有諸病。

When the evil qì is superabundant, there will shoulder and upper back pain,⁴⁸ and interference of wind and cold, this is because the network-vessel connects the hand to the shoulder and upper arm, therefore there will be these various

⁴² This title was not in the original text; however, is included to allow readers to navigate the text easier.

⁴³ Please refer to the section of “Channel Disease” in the Introduction.

⁴⁴ From *Língshū* Chapter 35.

⁴⁵ Please refer to the section of “Channel Disease” in the Introduction.

⁴⁶ “Inside” is added to “inside of the arm” here in accordance with *Língshū* Chapter 10.

⁴⁷ Lit. “wrap network” or “womb network,” which is another name for the pericardium.

⁴⁸ 背 here can be simply translated as back; however, “upper back” is adopted in this translation in order to differentiate from “lumbus, lower back 腰.”

diseases. For sweating and wind-strike, for frequent urination that occurs with the onset of yawning, this is because the lung is the mother of the kidney; when the mother is diseased, it will reach the child, and therefore there will be these various diseases.

又為正氣不足，則為肩臂疼痛寒，以絡行手陽明經，而有諸病。為少氣不足以息，以肺主氣故也。不足則氣弱，而有是病。為溺色變，以母病及子之意。

When the upright qì is insufficient, the arm will become aching and cold,⁴⁹ this is because [the channel] networks with the hand yángmíng channel, leading to these types of diseases. When there is scant qì and it is insufficient, there will be panting, this is because the lung governs qì. When there is insufficiency, the qì will be weak, and there will be this disease. When there is discoloration in the urine, this is the disease of mother having reached the child.

何以知其為盛？如寸口較人迎之脈三倍而躁，則肺為實，當泄肺經而補手陽明。如寸口較人迎之脈三倍而小，則肺為虛，當補手太陰而泄手陽明矣。

How to know if it is exuberant? When the cùnkǒu pulse in comparison to the rényíng pulse⁵⁰ is three times larger and agitated, then the lung is excess, [one] ought to drain the lung channel and tonify the hand yángmíng. When the cùnkǒu pulse in comparison to the rényíng pulse is three times smaller, then the lung is deficient, [one] ought to tonify the hand tàiyīn and drain the hand yángmíng.⁵¹

[Translator's note: Meeting and Diverging Points is not provided in the source text]

Summary of the Hand Tàiyīn Channel Points

手太陰經穴總計

胸上二穴，中府、雲門。臂內二穴，天府、俠白。臂肘之中一穴，尺澤。肘之前四穴，孔最、列缺、經渠、太淵。大指上二穴，魚際、少商。

On the chest, there are two points, Zhōng Fǔ (LU-1) and Yún Mén (LU-2). On the inner arm, there are two points, Tiān Fǔ (LU-3) and Jiá Bái (LU-4). On the elbow, there is one point, Chǐ Zé (LU-5). In front of the elbow, there are four

⁴⁹ This could also mean pain exacerbated by cold.

⁵⁰ Rényíng 人迎 is the name of ST-9, but here it refers to the pulse that is felt on the side of the neck at the location of ST-9.

⁵¹ From *Língshū* Chapter 9.

points, Kǒng Zuì (LU-6), Liè Quē (LU-7), Jīng Qú (LU-8), and Tàì Yuān (LU-9).
On the thumb, there are two points, Yú Jì (LU-10) and Shào Shāng (LU-11).

The Hand Tàiyīn Sinew Channel

手太陰經筋

手太陰之筋，起於大指之少商穴，循指上行，結魚際之後，行寸口之外側，上循臂以結於肘中之尺澤，上臑之內廉，入於腋下三寸之天府，以出於缺盆，結於肩前之髃骨，又上結於缺盆，下結於胸裏，散貫於贛門，合贛下抵季脇。

The sinew [channel] of the hand tàiyīn, it originates from Shào Shāng (LU-11) on the thumb, continues along the thumb, knots behind Yú Jì (LU-10), traverses lateral to the side of cùnkǒu [pulse]. It then follows the arm to knot at Chǐ Zé (LU-5) in the elbow, ascends on the inner aspect of the upper arm, and enters at 3 cùn below the axilla; which is Tiān Fǔ (LU-3). It then emerges at the supraclavicular fossa, and knots at the collarbone in front of the shoulder; in the above, it knots at the supraclavicular fossa, in the below, it knots at the interior of the chest, where it dissipates and pierces through the rushing gate;⁵² after uniting with rushing [gate], it descends to reach under the rib-sides.

凡其病當所過者為肢轉筋，甚則成為息贛，又為脇急，為吐血。

The typical disease occurs where the [sinew channel] traverses, such as cramping of the sinews, in severe cases then it will become rushing respiration, tension of the hypochondrium, and vomiting of blood.

First Point of the Lung Channel

Zhōng Fǔ – Central Administration⁵³ (LU-1)

肺經第一穴中府

一名膺中踰

Alternate Name – Breast Centre Shu⁵⁴

⁵² *The Practical Dictionary* states “the rushing gate is the upper orifice of the stomach.”

⁵³ *Grasping the Wind* names this point Central Treasury. For this translation, English name of the points mostly refer this work; however, in instances where Yuè Hánzhēn’s explanation differs from its interpretation, the name would be re-translated based on Yuè’s interpretation.

⁵⁴ *Grasping the Wind* names it “Breast Centre Point.”

穴在本經雲門下一寸六分，乳上三肋間，動脈應手陷中，去胸中行各六寸。

This point is located 1 cùn 6 fēn below Yún Mén (LU-2) of this channel, above the nipple in the third intercostal, in the depression where the pulsating vessel resonates with the hand,⁵⁵ 6 cùn lateral to the midline of chest.

《銅人》：鍼三分，留五呼，灸五壯。此穴主泄胸中之熱，其治多與大杼，風府同。

The *Tóng rén* states “needle 3 fēn, retain for 5 respirations, moxa 5 cones.” This point governs draining heat within the chest, its therapeutic effect is most similar to that of Dà Zhù (BL-11) and Fēng Fǔ (DU-16).⁵⁶

注：此穴為肺之募。募者，結募也。言本經之氣聚於此穴也，乃手，足太陰，脾，肺二經相會之地。

Explanation: This point is the collecting [point] of the lung. Regarding the collecting [points],⁵⁷ [this is where the qì] binds and collects. It is said the qì of this channel gathers at this point, thus the hand and foot tàiyīn, the spleen and the lung, these two channels meet at this location.

以足太陰脾經周榮穴，在中府穴下一寸六分，上下相值，肺經在上，脾經在下而相遇，故為二經聚會之所。中府云者，以此穴為本經聚氣之府也。

This is because Zhōu Róng (SP-20) of the foot tàiyīn spleen channel, which is located 1 cùn 6 fēn below Zhōng Fǔ (Central Administration). Here the upper and lower mutually coincide – the lung channel is located in the upper, the spleen channel is located in the lower – they encounter each other; thus, this is the place where the two channels gather and meet. Zhōng Fǔ (Central Administration) is called as such because this point is the Fǔ (Administration) where this channel gathers qì.

取此穴法，先取任經之天突穴，天突在結喉下四寸宛宛中。既得天突穴之所在，復下一寸六分，為任經之璇璣，旁二寸巨骨下，為腎經之膈府穴，又旁二寸巨骨下，為胃經之氣戶穴，又旁二寸巨骨下，為本經之雲門穴，雲門下一寸六分，為中府穴。所以此穴在巨骨雲門下一寸六分，去胸中行六寸也。

The method to locate this point is to first locate Tiān Tú (REN-22) of the rèn channel. Tiān Tú (REN-22) is located in the depression 4 cùn below the laryngeal prominence. After obtaining the location of Tiān Tú (REN-22), a further 1 cùn 6 fēn below is Xuán Jī (REN-21) of the rèn channel. 2 cùn lateral and below the clavicle is

⁵⁵ This means that a pulse can be felt at this location.

⁵⁶ From *Sùwèn* Chapter 61. Another version of the text also includes Quē Pén 缺盆 (ST-12) amongst these points in according to *Sùwèn* Chapter 61.

⁵⁷ Collecting points 募 are called alarm points, or front-mu points.

Shù Fǔ (KI-27) of the kidney channel. A further 2 cùn lateral and below the clavicle is Qì Hù (ST-13) of the stomach channel. A further 2 cùn lateral and below the clavicle is Yún Mén (LU-2) of this channel. 1 cùn 6 fēn below Yún Mén (LU-2), this is Zhōng Fǔ (LU-1). In conclusion, this point is located 1 cùn 6 fēn below Yún Mén (LU-2) that is below the clavicle, and 6 cùn from the midline of the chest.

肺之肺病：喘氣胸滿，肩背痛，嘔哕上氣，肺系急，肺寒熱，胸悚悚，咳唾濁涕，風汗出，皮膚痛，傷寒胸中熱，癭瘤，飛屍遁症。

Lung diseases of the lung: panting with fullness in the chest, shoulder and upper back pain, vomiting and retching with qì ascent, tension of the lung connector,⁵⁸ sensations of cold and heat in the lung, chest terrors,⁵⁹ coughing and spitting with turbid snivel, sweating due to wind, painful skin,⁶⁰ cold damage with heat in the chest, goitres and tumours, flying corpse with vanishing infixation.⁶¹

注：以上數症，皆肺氣之有餘也。得其聚氣之穴而泄之，而諸病癒矣。惟肺寒熱，胸悚悚，乃肺氣之不足，宜補此穴。又肺藏魄，氣虛而邪始乘之，宜補此穴，以實肺氣。

Explanation: the numerous signs mentioned above are all superabundance of the lung qì. Use the point where the qì gathers and drain it, then the various diseases will be cured. Only sensations of cold and heat in the lung, and chest terrors, these are due to insufficiency of the lung qì, it is appropriate to tonify this point. In addition, the lung stores the corporeal soul, only when there is qì deficiency, is the evil able to exploit it, it is appropriate to tonify this point in order to replenish lung qì.

肺之脾病：腹脹，四肢腫，食不下，面腫，少氣不得臥。

⁵⁸ *The Practical Dictionary* states “the lung connector 肺系” could be “the wind pipe (trachea), throat or nasal passages,” and with tension there will be symptoms such as “frequent coughing and chest pain.”

⁵⁹ According to *the Collated Explanations of the Zhēnjiǔ Dàchéng*, this presents with chest pain and deep breathing; an alternate translation could be a feeling of dread.

⁶⁰ For “painful skin 皮膚痛” here, *the Dàchéng* has “painful skin and facial swelling 皮痛面腫.”

⁶¹ *The Zhōuhòu Bèijí Fāng* 肘後備急方 (*Handbook of Prescriptions for Emergencies*, 4th century CE), attributed to Gě Hóng of the Jin dynasty, lists the Five Corpses 五屍 as the external corpse-demons that enter the body at the invitation of the three corpses. The flying corpse 飛屍 is that which “roams about a person’s skin and bores through to his inner organs. It is manifested in intermittent stabbing pains.”

Spleen diseases of the lung: abdominal distension, swelling of the four limbs, inability to get food down, facial swelling, scantness of breath⁶² with inability to lie down.

注：脾氣滯則腹為之腫，而食不能下。肺統一身之氣，肺之氣泄，而脾氣亦泄。面乃胃經所行，胃氣虛則面為之腫，當補此穴，以實胃氣。

Explanation: when the spleen qì stagnates, then the abdomen will consequently become swollen, leading to inability to get food down. The lung controls the qì of the entire body; when the qì of the lung is drained, the spleen qì will also be drained. The face is where the stomach channel traverses; thus, when the stomach qì is deficient, the face will become swollen, [one] ought to tonify this point in order to replenish stomach qì.

少氣者，肺之氣虛也。肺氣虛則子病及母而不得臥，宜補此穴。

Scantness of qì, this is deficiency of qì of the lung. When the lung qì is deficient, the child's disease will affect the mother, leading to inability to lie down, it is appropriate to tonify this point.

肺之肝病：膽熱嘔逆。

Liver diseases of the lung: gallbladder heat with vomiting counterflow.

注：膽熱之嘔，其汁必苦，金所以剋木者，宜補此穴以降膽上逆之氣。

Explanation: for retching due to gallbladder heat, the discharge⁶³ must be bitter; metal is that which restrains wood, thus it is appropriate to tonify this point in order to descend the counterflow ascent of the gallbladder qì.

Second Point of the Lung Channel

Yún Mén – Cloud Gate (LU-2)

肺經第二穴雲門

穴在巨骨下，俠氣戶旁二寸陷中，動脈應手，舉臂取之，去胸中行各六寸。《素》注：鍼七分。

This point is located below the clavicle, 2 cùn lateral to Qì Hù (ST-13), in the depression where the pulsating vessel resonates with the hand. Raise the arm

⁶² “Breath 氣” here could also be read as “qì.”

⁶³ The “discharge 汁” could also be read as bile here, which is the juice of the gallbladder.

to locate it, 6 cùn lateral to the midline of chest. *The Sùzhù* states “needle 7 fēn.”

《銅人》：鍼三分，灸五壯。此穴主泄四肢之熱，其治與腰膕，肩膕，委中，大杼同。

The Tóng rén states “needle 3 fēn, moxa 5 cones.” This point governs draining heat in the four limbs, its therapeutic effect is most similar to that of Yāo Shù (DU-2), Jiān Yú (LI-15),⁶⁴ Wěi Zhōng (BL-40) and Dà Zhù (BL-11).

注：穴名雲門者，天之氣為雲，肺為五臟之華蓋，而居五臟之上，有天之象焉，其所出氣者，有雲之象焉。

Explanation: this point is named Yún Mén (Cloud Gate) because the qì of heaven are the Yún (Clouds); and the lung is the florid canopy of the five zàng-viscera, residing in the highest position of the five zàng-viscera, with the image of heaven. It is the place where qì exits, so it is comparable to the image of clouds.

自肺經而上行至此穴，為本經最高之所，將離胸而入臂之內，必有竅以通于臂，有門之象焉，故曰雲門。

The lung channel from [the middle jiāo] ascends to reach this point, as the highest place of this channel. It then departs from the chest to enter the inside of the arm,⁶⁵ therefore [there] must be an opening in order to connect to the arm. It has the image of a Mén (Gate), therefore it is called Yún Mén (Cloud Gate).

肺之肺病：咳逆，喘不得息，胸脇短氣，氣上衝心，胸中煩滿，脇徹背痛，肩痛臂不舉，喉痺癭氣，傷寒四肢熱不已。

Lung diseases of the lung: coughing counterflow, panting with inability to catch one’s breath, shortness of qì affecting the chest and rib-sides, qì surging up and penetrating into the heart, vexation and fullness in the chest, pain penetrating through the rib-sides to the back, shoulder pain with inability to lift the arm, throat impediment⁶⁶ with goitre, cold damage causing incessant heat in the four limbs.

注：以上諸症，皆肺有餘邪之所致，故取此穴泄其餘邪。

⁶⁴ The original text has “Jiān Shù 肩膕” that could be either Jiān Wài Shù 肩外膕 (SI-14) or Jiān Zhōng Shù 肩中膕 (SI-15); however, as this list of point and their treatment comes from *Sùwèn* Chapter 61, “Jiān Shù 肩膕” seems to be a scribal error for “Yú Gǔ 髑骨,” which is LI-15 according to Zhāng Jièbīn 張介賓’s comment in *the Lèijīng* 類經 (*the Categorised Classic*, 1624 CE). This same line also appears within the entry of Jiān Yú 肩髑 (LI-15), further verifying that it is indeed a scribal error here.

⁶⁵ 臂 usually means the forearm, but in this incidence, it appears to mean the upper arm.

⁶⁶ I.e. inflammation of the throat.

Explanation: the various signs above, they are all a result of superabundance of evil in the lung, therefore choose this point and drain the superabundant evil.

Third Point of the Lung Channel

Tiān Fǔ – Celestial Administration⁶⁷ (LU-3)

肺經第三穴天府

穴在腋下三寸，肘腕上六寸動脈中，用鼻尖點墨，墨到處是穴。禁灸，鍼四分，留七呼。

This point is located 3 cùn below the armpit, on the pulsating vessel 6 cùn above the elbow, mark the tip of the nose with a dot of black ink, [raise the arm to meet the nose], where the black ink marks is the location of this point. Moxa is contraindicated, needle 4 fēn, retain for 7 respirations.

注：穴名天府者，本經之脈初離胸而入臂，為本經諸穴最高之處，故曰天焉，曰府者，以統本經之氣，而由臂下肘，灌注於本經諸穴者也。

Explanation: This point is named Tiān Fǔ (Celestial Administration). When the vessel of this channel first departs from the chest and enters the arm, amongst all the points on this channel [on the arm], this point is in the highest location, therefore it is called Tiān (Celestial). For Fǔ (Administration), this is because it controls the qì of this channel; moreover, from the upper arm down to the elbow, it pours into all the points on this channel.

禁灸者，恐近肺，肺惡熱，灸則恐火熱之氣內灼。

Regarding the contraindicated use of moxa, this is due to fear [of this point's] close proximity to the lung. As the lung dislikes heat, there is fear that the qì of fire and heat will scorch the interior.

肺之肺病：喘息，癭氣，暴瘧，口鼻衄血，飛屍惡症，鬼語，寒熱瘧。

Lung diseases of the lung: panting, fulminant pure heat,⁶⁸ spontaneous bleeding from the mouth and nose, flying corpse with maligned infestation, ghost speech,⁶⁹ cold-heat malaria.

注：喘，癭，衄血，皆肺氣有餘所致，泄此穴以泄肺滯。《內經》曰：暴瘧內

⁶⁷ *Grasping the Wind* names it “Celestial Storehouse.”

⁶⁸ *The Practical Dictionary* defines 瘧 as “pure heat, exuberance of heat evil.”

⁶⁹ A mental disorder that manifests in periodic nonsensical speech

逆，肝肺相搏，血逆口鼻，取天府。

Explanation: panting, goitre, spontaneous bleeding, these are all a result to superabundance of qì in the lung, drain this point in order to drain the lung stagnation. *The Nèijīng* states “fulminant pure heat with internal counterflow, the liver and lung are in contention [with each other], blood contrarily [exits] the mouth and nose, choose Tiān Fǔ (LU-3).”⁷⁰

注云：暴時大熱而在內，氣逆乃肝肺兩經火邪相為搏擊，以致血出鼻口，當取天府。暴瘧先中皮毛，當未入裏，宜泄此穴，以散其邪，使勿至手。

The commentary says “in periods of fulminant [disease], great heat is located in the interior, counterflow qì is due to the contention of fire-evil between the lung and the liver channels. As a result, blood will exit the nose and mouth, [one] should choose Tiān Fǔ (LU-3).”⁷¹ Fulminant pure heat first strikes the skin and body hair, at this time it has not yet entered the interior. It is appropriate to drain this point in order to dissipate the evil, so it will not reach the hands.⁷²

飛屍惡症，解見前。寒熱交爭，乃夏傷於暑，秋為瘧瘧，陽上陰下，交爭為寒，陽下陰上，交爭為熱。寒熱交爭，皆肺之病也，泄此穴以去外入之邪。

Flying corpse with malign infestation, see the previous explanation.⁷³ As for cold and heat struggling with each other, this is due to damage by summer-heat in summer, which manifests as in autumn as intervallic malaria. When yáng is above and yīn the below, cold manifests [as a result of] their struggle. When yáng is below and yīn is above, heat manifests [as a result of] their struggle. In general, transition and struggling of cold and heat indicate a disease of the lung, drain this point in order to eliminate the evil entered from the exterior.

肺之心病：善忘。

Heart disease of the lung: forgetfulness.

注：上氣不足則善忘，宜補此穴以生上氣。

⁷⁰ From *Língshū* Chapter 21. Some versions of *Língshū* have “fulminant 瘧 impediment with internal counterflow” and not “fulminant 瘧 pure-heat” being quoted here. As 瘧 and 瘧 look similar, there is a great chance for scribal or typographical error during the transmission of *the Língshū*.

⁷¹ From *Sùzhù* commentary on *Sùwèn* Chapter 35.

⁷² In “Chapter on Pure-heat Malaria” from *the Zhūbīng Yuánhòu Lùn* 諸病源候論 (*the Origin and Indicators of Disease*, 610 CE), which states “this manifestation, will be heat without chills, after the yīn qì has expired, there will be scantness of breath with oppression and sighing, heat in the hands and feet with retching.”

⁷³ See LU-1.

Explanation: insufficiency of the upper qì causes forgetfulness,⁷⁴ it is appropriate to tonify this point in order to engender the upper qì.

肺之肝病：中風邪泣出，目眩遠視眈眈。

Liver diseases of the lung: strike of wind-evil causing tearing, dizzy vision with near-sightedness.

注：目之白輪爲肺，中風邪而泣出及目眩不能遠視，皆肺邪所致也，泄此穴以去風邪。

Explanation: the white wheel⁷⁵ of the eyes is the lung, when there is a strike of the wind-evil, it will lead to tearing with dizzy vision and inability to see distant objects. These are a result of the evil in the lung,⁷⁶ drain this point in order to eliminate the wind evil.

Fourth Point of the Lung Channel

Jiá Bái – Pinching White⁷⁷ (LU-4)

肺經第四穴俠白

穴在天府下去肘五寸動脈中。鍼三分，灸五壯。

This point is located below Tiān Fǔ (LU-3), on the pulsating vessel 5 cùn from the elbow. Needle 3 fēn, moxa 5 cones.

注：穴名俠白者，白者金也。此穴在臑腋處，故曰俠白。

Explanation: this point is called Jiá Bái (Pinching White), Bái (White) is [the colour] of metal. This point is located [between] the armpit and the upper arm, therefore it is called Jiá Bái (Pinching White).⁷⁸

肺之肺病：乾嘔逆，煩滿短氣。

Lung diseases of the lung: dry retching counterflow, vexation and fullness with shortness of qì.

注：嘔逆而有所出，則宜責胃，乾嘔逆則獨責肺矣，故泄此穴，以散上逆

⁷⁴ From *Língshū* Chapter 80.

⁷⁵ i.e. sclera.

⁷⁶ For the “evil 邪” here, another edition has “wind evil 風邪.”

⁷⁷ *Grasping the Wind* names it “Guarding White.”

⁷⁸ The common reading for 俠 is xiá; however, in this incidence, Yuè seem to read 俠 as jiá, which means to be pinched between two things, i.e. between the armpit and the upper arm.

之肺氣，煩滿亦熱。

Explanation: when there is retching counterflow with ejection of substances, it is appropriate to blame the stomach. When there is dry retching counterflow, then the lung alone is responsible. Therefore, drain this point in order to dissipate the ascending counterflow of lung qì. Vexation and fullness are also [due to] heat.

肺之心病：心痛。

Heart disease of the lung: heart pain.

注：肺，金也，心，火也。火有尅金之理，而金無犯火之事。心痛而責此穴者，必右寸之脈洪，而左寸之脈虛，乃妻乘夫位，故責此穴以舒肺氣，勿使干心。

Explanation: the lung is metal; the heart is fire. This is the principle of fire restraining metal; moreover, metal should not invade the affairs of fire. When there is heart pain and this point is sought, the pulse on the right cùn [position]⁷⁹ must be surging, the pulse on the left cùn [position] must be deficient. This is the wife exploiting the position of the husband; therefore, seek this point in order to soothe lung qì, to prevent it from interfering with the heart.

Fifth Point of the Lung Channel

Chǐ Zé – Cubit Marsh (LU-5)

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。

This point is located on the pulsating vessel in the transverse crease in the elbow, bend the elbow to form the transverse crease, it is within the depression between the sinew and bone.

手太陰肺脈所入爲合水肺實泄之。鍼三分，留三呼，灸五壯。

The hand tàiyīn lung vessel enters here, as the uniting⁸⁰ and water [point]. When the lung is excess, drain it. Needle 3 fēn, retain for 3 respirations, moxa 5 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

⁷⁹ Cùn [position] refers to the first position of the wrist pulse.

⁸⁰ 合 is typically translated as the He-Sea.

Explanations of Channels and Points

為合水，水之所聚為澤，故曰尺澤也。

Explanation: This point's name is Chǐ Zé (Cubit Marsh); by placing the elbow, [the measurement] of Chǐ (cubit)⁸¹ can be found, as the length from the wrist to this [point] is one Chǐ (Cubit). At this point on the lung channel, it is where it enters as uniting and water [point]; the place where water gathers is known as Zé (marsh), therefore 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，痰癰短氣，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 qì ascent, cough with turbid spittle, intercallic malaria⁸² with shortness of breath, swelling of the lung, taxation heat with panting and fullness, and lung accumulation with rushing respiration.

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 travels, therefore when there is evil in within [the channel] there will be pain; as this point resides in the elbow, it is appropriate to drain it. Sweating due to wind-strike, which initially reaches the skin, drain the water [point] of the lung channel, in order 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，皆宜賁此穴。

When the lung is dry, 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 are generally a result of the lung contracting the summer-heat evil; for wind impediment, it will initially strike the lung, and then subsequently enter the interior, in all cases it is appropriate to seek this point.

⁸¹ 尺 is the measurement of 10 cùn, which is the distance between the chǐ position of the pulse to the elbow.

⁸² *The Shuōwén Jiězì* 說文解字 (*Explaining Graphs and Analysing Characters*, 2nd century CE) states "it is malaria that occurs once every two days." *Língshū* Chapter 74 states "when there is damage by summer-heat in summer, this will result in intercallic malaria in autumn."

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。

Throat impediment is due to heat-evil in the lung, it is appropriate to drain this point. Qì ascent is due to counterflow of lung qì, it is appropriate to drain the water [point] of metal. Cough with turbid spittle is dampness in the lung, it is appropriate to drain the water [point] of metal.

痰瘧解見前。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。

For intervallic malaria see the previous explanation.⁸³ When the lung qì stagnates, it will cause fullness, which will lead to signs of swelling and distension, so drain this point in order to descend lung qì. Taxation heat with panting and fullness, lung accumulation with rushing respiration,⁸⁴ these are both a result of the 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, vomiting and 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.⁸⁵ For simultaneous swelling of the four limbs and abdomen, although it is a spleen disease, it is also caused by depression of lung qì. It is appropriate to drain the uniting point of the lung in order to dissipate the lung depression.⁸⁶

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 with scantness of qì.

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 cold entering from the

⁸³ See LU-3.

⁸⁴ This is one of the five accumulations noted in *Nànjīng* Difficulty 56.

⁸⁵ The distinction here is that other types of retching don't have dry mouth.

⁸⁶ 鬱 is translated as depression in this translation. In other works, it may be translated as stagnation or constraint.

lung channel [into 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 qì; it is also caused by the depression [of qì] due to the scantness of qì and obstruction of qì; thus, it is appropriate to drain this point in order to dissipate the 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.

注：肺弱於上，不足以收腎矣，則小便數，宜補肺之合穴。金生水者，肺乃腎之母，腰脊，腎之府，強痛乃腎虛也⁸⁷，宜補腎之母。合穴為水，即金之所生也。

Explanation: when 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 engenders water, lung is the mother of the kidneys; the lumbar spine is the residence of the kidneys, stiffness and pain is due to the kidney deficiency; it is appropriate to supplement the mother of the kidney. The uniting point is categorised as water, it is that which metal engenders.

肺之肝病：小兒慢驚風，臑肘攣，手臂不舉。

Liver diseases of the lung: chronic fright wind in children, 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。

Explanation: chronic fright wind is a spleen disease. The 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.

臑肘攣，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。

Upper arm and elbow hypertonicity is a disease of the sinews, the diseased location is the area where the lung channel traverses. This point is located in the place where the upper and lower [arms] turn and bend, it is appropriate to drain this point in order to eliminate the wind-dampness. Inability to raise the arm is a

⁸⁷ For “the kidney deficiency 腎虛” here, another version of this text has “insufficiency of kidney water 腎水不足.”

wilting disease, with lung heat there will be this type of sign, it is appropriate to drain this point in order to eliminate lung heat.

Sixth Point of the Lung Channel

Kǒng Zuì – Uppermost Hole⁸⁸ (LU-6)

肺經第六穴孔最

穴在去腕上七寸，側取之。灸五壯，鍼三分。

This point is located 7 cùn superior to the wrist, [the arm should be] on the side to locate it. Moxa 5 cones, needle 3 fēn.

注：孔，竅也；最，高也。舒手而側取，穴無高於此者，故曰孔最。且此穴又為過臂入肘之初穴，乃所以通上下之竅也。

Explanation: Kǒng (Hole) is an opening, Zuì (uppermost) means the highest. Relax the palpating hand [and run the palpating hand] on the side, no other point is higher than this [point], therefore it is called Kǒng Zuì (Uppermost Hole). Moreover, this point is the first point after [the channel] having traversed the arm and entered the elbow, therefore it is the opening that communicates the upper and lower [arms].

肺之肺病：吐血失音，咽腫，頭痛，咳逆，熱病汗不出。

Lung diseases of the lung: vomiting of blood with loss of voice, swollen pharynx, headache, counterflow cough, febrile disease with absence of sweating.

注：肺主聲音，吐血者，胃之病，而至於失音，則干於肺矣，故泄此穴以通肺竅之滯。咽腫者，肺熱也，泄此穴以泄肺熱。頭痛亦肺氣之滯也，泄此穴以通肺氣。

Explanation: the lung governs the voice. Vomiting of blood is disease of the stomach; for it to cause loss of voice, this is because [it] has invaded the lung; therefore, drain this point in order to disinhibit the stagnation of the lung's orifice. Swollen pharynx is lung heat, drain this point in order to drain the lung heat. Headache is also stagnation of lung qì, drain this point in order to free the lung qì.

咳逆，肺氣上逆而有是症，泄此穴以降肺氣。熱病汗不出，乃肺為寒傷，而熱鬱於內也，補此穴以泄汗。

⁸⁸ *Grasping the Wind* names it "Collection Hole."

The Hand Shàoyīn Heart Channel & Points



手少陰心經穴

point is sought, because this channel belongs to fire and it is hot, and this point belongs to water and it is cold; tonify and drain according to the chills and fever.

目眩發狂，心之系上通於目，有熱邪以干之，則目爲之眩而發狂，心火盛，故宜補水穴以制心火。

For dizzy vision and mania, the connector of the heart ascends to communicate with the eyes; when there is a heat evil interfering with [the eyes], the eyes will become dizzy leading to mania; this is exuberant heart-fire, therefore it is appropriate to tonify the water point in order to restrain the heart-fire.

項不得回顧，肘攣，小腸之經，上至於項，心與小腸爲表裏，小腸之經有病，用心穴以泄之，手肘皆本經所行部分，而此穴乃上下曲折關節之所，故取此穴以散其滯。

For [stiffness of] the nape with inability to look behind, and hypertonicity of the elbow, the channel of the small intestine ascends to reach the nape. The heart and small intestine, they are an exterior-interior [pair], when the channel of the small intestine has a disease, use a heart point in order to drain it. The hand and elbow are both the areas where this channel travels; moreover, this point is located in the place of the joint, where the upper and lower [arms] turn and bend, therefore choose this point in order to dissipate the stagnation.

腋脇亦本經所行部分，有滯氣而作痛，故取此穴泄之。四肢不得舉，以心氣之不通也，亦宜泄此穴。

The armpit and ribs-side are also areas where this channel travels, when there is stagnation of qì, it will lead to pain, therefore choose this point [and] drain it. Inability to raise the four limbs, this is a blockage of heart qì, it is also appropriate to drain this point.

Fourth Point of the Heart Channel

Líng Dào – Spirit Pathway (HE-4)

心經第四穴靈道

穴在掌後一寸五分，手少陰心脈所行爲經金。《銅人》：鍼三分，灸三壯。

This point is located 1 cùn and 5 fēn behind palm. The hand shàoyīn heart vessel flows here, as the river and metal [point]. *The Tóng rén* states “needle 3 fēn, moxa 3 cones.”

注：心主神靈，此穴爲心經所行，故曰靈道，走而不守也。

Explanation: the heart governs the spirits,³⁶⁸ this point is where the heart channel travels, therefore it is called Líng Dào (Spirit Pathway), as it moves and does not guard.³⁶⁹

心之心病：心痛乾嘔，悲恐，相引痠癢，肘攣，暴瘖不能言。

Heart diseases of the heart: heart pain with dry retching, sorrow and fear, alternating tugging and slackening,³⁷⁰ hypertonicity of the elbow, sudden loss of voice with inability to speak.

注：心痛而乾嘔，乃心氣之逆也，悲恐乃心氣之虛也，相引痠癢，心爲一身神明之主，而邪乘之，故有是症，

Explanation: heart pain leading to dry retching is due to of the counterflow of heart qì. Sorrow and fear are due to the deficiency of heart qì. For alternating tugging and slackening, the heart governs the bright spirit of the entire body, when an evil overwhelms it, then there are these signs.

肘攣乃本經所行之部分也，暴瘖不能言，乃心氣不至於舌也。以上症皆心經所行部分，責之以通其滯。

For hypertonicity of the elbow, this is the area where this channel travels. Sudden loss of voice with inability to speak is a result of the heart qì not arriving at the tongue. The above signs are all areas where the heart the channel travels, seek this [point] in order to free the stagnation.

Fifth Point of the Heart Channel

Tōng Lǐ – Communicating Lane³⁷¹ (HE-5)

心經第五穴通里

穴在掌後一寸陷中，手少陰心脈之絡，別走太陽小腸經。《銅人》：鍼三分，灸三壯。《明堂》灸七壯。《神農》：治目眩頭痛，可灸七壯。

This point is located in the depression 1 cùn behind the palm. It is the network [point] of the hand shàoyīn heart vessel, it diverges to the tàiyáng small intestine channel. *The Tónggrén* states “needle 3 fēn, moxa 3 cones.” *The*

³⁶⁸ This is the two terms 神 Shén and 靈 Líng together. For the distinction between the two types of spirit, please refer to the explanation in HE-2.

³⁶⁹ This is a common phrase in herbal treatment. *The Practical Dictionary* notes that this phrase describes the mobile nature of the medicinals that tend to cause movement.

³⁷⁰ Alternating tugging and slackening 相引痠癢 may be similar to the condition of clonic convulsions.

³⁷¹ *Grasping the Wind* names it “Connecting Lane.”

***Míngtáng* states “moxa 7 cones.” *The Shénnóng* states “to treat dizzy vision and headache, moxa 7 cones.”³⁷²**

注：前穴為靈道，道，路也。此穴為通里，里亦路也。以此穴別通於手太陽，必有路以通之，故曰通里。

Explanation: the previous point is Líng Dào (HE-4). Dào (pathway), it is a road. This point is Tōng Lǐ (Communicating Lane), Lǐ (Lane) also means a road. As this point diverges to Tōng (Communicate) with the hand tàiyáng, there must be a road that Tōng (Communicates) them, therefore it is called Tōng Lǐ (Communicating Lane).

為手少陰之別，去腕一寸，別而上行，循經入於心中，系舌本，屬目系，實則支膈，虛則不能言，取之本穴。

It is the divergent [point] of the hand shàoyīn. At 1 cùn from the wrist, it diverges and ascends following the channel to enter the heart. Then it connects to the root of the tongue and adjoins to the eye connector. When there is excess, there will be propping of the diaphragm; when there is deficiency, there will be inability to speak; [for both diseases] choose this point.

心之心病：頭痛目眩，熱病卒心病，先不樂數日懊懣，數欠頻呻悲，面熱無汗，頭風，暴瘖不能言，目痛心悸，肘臂臑痛，苦嘔。

Heart diseases of the heart: headache with dizzy vision, febrile disease with sudden heart disease, being initially unhappy then [turning] anguished for several days, frequent yawning and whining with sorrow, heat in the face with absence of sweating, head wind, sudden loss of voice with inability to speak, eye pain with heart palpitations, pain in the elbow, forearm, and upper arm, retching with bitter [taste].

注：熱邪干於心者，頭痛而目為之眩，以心之系通於目也。熱病卒心病，先不樂，懊懣，數欠頻呻悲，面熱無汗，皆熱邪干心之所致，宜泄心之絡穴以散其邪，而汗自出。

Explanation: for those with heat evil interfering with the heart, this will lead to headache that causes dizzy vision. This is because the connector of the heart communicates with the eyes. For febrile disease with sudden heart disease, being initially unhappy then [turning] anguished, frequent yawning and whining with sorrow, heat in the face with absence of sweating, these are all a result of the heat evil interfering with the heart, it is appropriate to drain the network point of the

³⁷² Not to be confused with *the Shénnóng Běncǎo* (*Divine Husbandman's Classic of the Materia Medica*). See *the Shénnóng* in the introduction.

heart in order to dissipate the evil, then there will naturally be sweating.

頭風，暴瘖不能言，心氣虛不能至於舌也，宜補此絡穴使心氣充足。目痛而心爲之悸，亦心虛而邪乘所致，亦宜補其絡穴。

For head wind, and sudden loss of voice with inability to speak, these are deficiency of the heart qì leading to its inability to reach the tongue, it is appropriate to tonify this network point in order to replenish the heart qì. For eye pain with heart palpitations, it is also [due to] heart deficiency, which the evil takes advantage of, it is also appropriate to tonify the network point.

肘臂臑痛，皆邪氣滯於本經所行之部分也，宜泄以通其滯氣。心氣逆上則苦嘔，宜泄以降其上逆之氣。

Pain of the elbow, forearm, and upper arm, these are all evil qì stagnation in the area where this channel travels, it is appropriate to drain [this point] in order to free the stagnated qì. The counterflow ascension of heart qì will cause retching with bitter [taste], it is appropriate to drain [this point] in order to descend the ascending counterflow qì.

心之肝病：指伸不能屈。

Liver disease of the heart: the fingers [are able to] to extend but unable to bend.

注：經云：邪客於臂掌之間，刺通里，以手按之痛，乃刺之，以月生死爲數。注云：以心包之邪，而刺心經之絡，正以心爲五臟之主，與別經不同，故其所以刺者，非左右互取之謂也。

Explanation: the Classic states, “when evil lodges in the space between the arm and the palm, pierce Tōng Lǐ (HE-4); when there is pain after being pressed by hand, pierce it; the number of piercing is dependent on the waxing and waning of the moon.”³⁷³ The commentary says, “for evil of the pericardium, one pierces the network point of the heart channel.”³⁷⁴ This is precisely due to the fact the heart is the sovereign of the five zàng-viscera, and it is different from the other channels [as it cannot contract evils]. Thus, as one needles this point, it is not utilising left-right opposite [cross-needling] treatment that is spoken of [in the classic].

³⁷³ From *Sùwèn* Chapter 63. Regarding the determination of the number of piercing, from the same chapter it is stated, “on the first day of the new moon, pierce one time; on the second day, pierce twice; on the fifteenth days, pierce fifteen times; on the sixteenth day, pierce fourteen times.” In general, the fuller the moon, the more availability of qì and blood, thus, the higher number of piercings is allowed; on the contrary, when the moon is vacant, lower number of piercing is allowed.

³⁷⁴ From *Sùzhù* Chapter 63.

心之肺病：喉癢，支滿膈腫。

Lung diseases of the heart: throat impediment, propping fullness with swelling of the diaphragm.

注：喉癢雖為肺症，實心火上凌之故也，宜泄以降其火，支滿膈腫，皆心氣之實也，宜泄以散其滯。

Explanation: although throat impediment is a lung sign, in fact it is the heart-fire ascending to intimidate [the lung], it is appropriate to drain [this point] in order to descend the fire. Propping fullness with swelling of the diaphragm is an excess of heart qì, it is appropriate to drain [this point] in order to dissipate the stagnation.

心之腎病：少氣遺溺，婦人經血過多，崩中。

Kidney diseases of the heart: scantness of breath with urinary incontinence, excessive menstrual bleeding in women, flooding [of the period].

注：心之系，下由脊裏而通於腎，腎司二便，心虛氣不降於腎，而腎氣脫，故遺溺，崩中之症，宜補之以提其下脫之氣。

Explanation: the connector of the heart descends through the interior of spine and communicates with the kidneys. The kidney controls the urine and stool; however, when the heart is deficient and failing to descend qì to the kidneys, there will be kidney qì desertion, leading to signs of urinary incontinence and flooding [of the period], it is appropriate to tonify [this point] in order to raise the desertion of qì in the lower.

Sixth Point of the Heart Channel

Yīn Xī – Yīn Cleft (HE-6)

心經第六穴陰郄

一名：少陰郄

Alternate name: Shàoyīn Cleft

穴在掌後脈中，去腕五分。《銅人》：鍼三分，灸七壯。

This point is behind the palm on the vessel, 5 fēn from the wrist. *The Tónggrén* states “needle 3 fēn, moxa 7 cones.”

注：穴名陰郄者，指少陰經而言也。郄者，空也。前有神門，後有通里，此有動脈，故以郄名。又《內經》注云：手少陰之郄穴，乃手少陰發脈之處。

Explanation: this point is named Yīn Xī (Yīn Cleft), indicating that it is of the shàoyīn channel. Xī (Cleft) is a void. With Shén Mén (HE-7) in front, Tōng Lǐ (HE-5)

behind, and a pulsating vessel at this [location], it is thus named Xī (Cleft). Also, *the Nèijīng Zhù* states “the cleft point of the hand shàoyīn, it is the place where the hand shàoyīn vessel emerges.”³⁷⁵

心之心病：霍亂胸中滿，心痛厥逆，驚恐。

Heart diseases of the heart: sudden turmoil with fullness in the chest, heart pain with reverse flow, fright and fear.

注：霍亂胸中滿，則氣之滯於胸，取其鄰之動脈處，泄之則氣散。心痛厥逆，驚恐，心虛而為邪所干也，泄其鄰而散其邪。

Explanation: sudden turmoil with fullness in the chest is because of the stagnation of qì in the chest, choose the cleft point at the place of the pulsating vessel, drain it then the qì will dissipate. Heart pain with reverse flow, fright and fear, this is the heart deficiency that has allowed an evil to interfere with [it], drain the cleft point in order to dissipate the evil.

心之肺病：衄血吐血，洒淅畏寒。

Lung disease of the heart: nosebleed and vomiting of blood, fear of cold as if after being soaked.

注：衄血吐血，宜責肺。而洒淅畏寒，心火虛也，宜補其鄰。此必久有血症，而後有畏寒之症。若血症初作，則宜泄之。

Explanation: for nosebleed and vomiting of blood, it is appropriate to hold the lung responsible. Fear of cold as if after being soaked is due to the deficiency of heart-fire, it is appropriate to tonify the cleft [point]. There must first be chronic blood signs before the sign of fear of cold [manifests]. At the onset of the blood signs, it is appropriate to drain it.

Seventh Point of the Heart Channel

Shén Mén – Spirit Gate (HE-7)

心經第七穴神門

一名兑衝。

Alternate name: Protuberant Protrusion

一名中都。

Alternate name: Central Capital

³⁷⁵ This commentary cannot be identified, nor can the quote be located.

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

This point is located in the depression at the end of the protuberant bone³⁷⁶ behind the palm. The hand shàoyīn heart vessel flows here, as the stream and earth [point]. When the heart is excess, drain it. *The Tónggrén* states “needle 3 fēn, retain for 7 respirations, moxa 7 cones.”

注：心者，神明之主。心經有病，獨取此穴者，以心經之膈土，為心火之所生，有病則泄其子也。

Explanation: the heart is the governor of the bright Shén (Spirit).³⁷⁷ When the heart channel is diseased, then solely choose this point.³⁷⁸ because it is the stream and earth [point] of the heart channel, where the heart fire engenders [earth]; thus, when there is a disease, drain the child.

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。

Regarding Mén (gate); where this channel first departs from the wrist to enter the palm, at end of protuberant bone where the pulsating vessel is located, it has the image of a Mén (Gate); therefore, it is called Shén Mén (Spirit Gate).

心之心病：心痛數噫，面赤喜笑，掌中熱而腕，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 a tendency to laugh, heat in the palms leading to dry retching, manic sorrow and manic laughing, disposition of feeble-mindedness,³⁷⁹ forgetfulness with fearful palpitations, scantness and insufficiency of qì, cold hands and arms, heart accumulation with deep-lying beams.³⁸⁰

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。掌中熱而腕，本經之火見於外也。

Explanation: heart pain with frequent belching is the heart qì depression, drain the earth [point] of the fire [channel] in order to dissipate the depression. Red

³⁷⁶ i.e. the pisiform.

³⁷⁷ “Bright spirit” is the translation for shénmíng 神明, which also could be translated as mental clarity, as spirit refers to a person’s consciousness and cognitive function.

³⁷⁸ *Língshū* Chapter 71 states, “Huangdi asks, ‘shàoyīn alone does not have points, wouldn't there be any disease?’ Qibo responded, 'there is the disease of the external channel but there is none for the zàng-viscus. Thus, solely choose [a point of] this channel at the end of the protuberant bone behind the palm.’”

³⁷⁹ It's the type of person who cannot comprehend anything or perform any action correctly.

³⁸⁰ This is one of the five accumulations listed in *Nànjīng* Difficulty 56.

face with a tendency to laugh is the superabundance of heart-fire. Heat in the palms leading to dry retching is an external manifestation of fire in this channel.

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。不足者補之，有餘、有痰者泄之。

For manic sorrow and manic laughing, these are both due to the superabundance of heart-fire. Disposition of feeble-mindedness is phlegm in the heart. Forgetfulness is the heart blood insufficiency. When there is an insufficiency, tonify it, but when there is a superabundance [of heart-fire] or phlegm, drain it.

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。

For fearful palpitations, scantness and insufficiency of qì, cold hands and arms, these are [all due to] the weakness of qì, it is appropriate to tonify this [point]. For heart accumulation with deep-lying beams, all accumulations of the five zàng-viscera originate from the weakness of spleen qì, [therefore] 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 pharynx 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 causing vexation of the heart, [aversion to] cold with desire for a warm place, heat with desire for cold drinks, these are polarities of cold and heat. Furthermore, dry pharynx with no pleasure in eating is a result of heart-fire interfering with 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 qì 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, when there is generalised heat with qì ascent, it is appropriate to drain [this point] in order to descend it. The lung is the upper source of water, when the lung becomes restrained by fire, it is unable to descend and contract water.³⁸¹ Moreover, the lung governs the voice, so, when 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 to communicate with the eyes. When there is heat, then the eyes will become yellow; stagnation of the heart qì in the rib-side will lead to pain in the rib-side, it is appropriate to drain this point in order to descend the qì. Ascending counterflow of phlegm confounds the heart, this leads to epilepsy and clouding of the spirit, drain this point to cause the evil to dissipate, then the spirit will be bright.³⁸²

Eight Point of the Heart Channel

Shào Fǔ – Shàoyīn Mansion³⁸³ (HE-8)

心經第八穴少府

穴在手小指本節後骨縫中，手少陰心脈所溜為榮火。《銅人》：鍼二分，灸七壯。《明堂》灸三壯。

This point is located behind the little finger's base joint in the juncture between the bones. The hand shàoyīn heart vessel flows here, as the spring and fire [point]. *The Tónggrén* states "needle 2 fēn, moxa 7 cones." *The Míngtáng* states "moxa 3 cones."

注：少者，指少陰經而言也。府者，藏物之名。以火經而遇火穴，有藏物之象焉，故曰少府。

Explanation: regarding Shào (Shàoyīn), it indicates the shàoyīn channel; Fǔ

³⁸¹ This line can also be read as "contract water from the lower."

³⁸² "Bright spirit 神明" here is the complete opposite of "clouded spirit 神昏" mentioned in the previous line.

³⁸³ *Grasping the Wind* names it "Lesser Mansion."

(Mansion) is the name of that which stores objects. Accordingly, it is the fire channel encountering the fire point, which has the image of storing objects within it; therefore, it is called Shào Fǔ (Shàoyīn Mansion).

心之心病：煩滿少氣，悲恐畏人，掌中熱，手捲不伸，太息，臂痠，肘腋攣急，胸中痛。

Heat diseases of the heart: vexation and fullness with scantness of breath, sorrow and fear with fear of people, heat in the palms, clenched hands with inability to stretch them, great respiration,³⁸⁴ arm soreness, hypertonicity of the elbow and armpit, pain within the chest.

注：煩滿，氣滯也，少氣，氣弱也，先泄之以通其滯，再補之以復其氣。悲恐畏人，正氣怯，宜補之以復其正氣。

Explanation: vexation and fullness is qì stagnation. Scantness of qì is weakness of qì. Initially drain this [point] in order to free the stagnation, and then again tonify this [point] in order to restore the qì. Sorrow and fear with fear of people [is because of] timidity of the upright qì, it is appropriate to tonify this [point] in order to restore the upright qì.

掌中乃本經所行之部分，泄之而熱方息。手捲不伸，亦氣弱，宜補。太息，心氣鬱也，宜泄。臂痠，肘腋攣急，胸中痛，氣不足也，宜補。

The centre of the palms is an area where this channel travels, drain this [point], then the heat will begin to cease. Clenched hands with inability to stretch them is also due to the weakness of qì, it is appropriate to tonify. Great respiration is heart qì depression, it is appropriate to drain. Arm soreness, hypertonicity of the elbow and armpit, pain within the chest, these are due to qì insufficiency, it is appropriate to tonify.

心之脾病：痲瘧久不愈，振寒。

Spleen diseases of the heart: enduring intervallic malaria without recovery, shivering with cold.

注：此症乃火衰之甚，亦補。

Explanation: these signs are due to severe debilitation of fire, also tonify [this point].

心之腎病：陰挺出，陰癢遺溺，偏墜，小便不利。

Kidney diseases of the heart: vaginal protrusion, pudendal itch with urinary

³⁸⁴ Great respiration 太息 can also be read as sighing.

incontinence, hemilateral sagging, inhibited urination.

注：心有系通腎，婦人陰挺出，陰癢痛，肝病也，而亦責心之火穴。心腎有相通之系，宜泄其有餘之火。

Explanation: the heart has a connector that communicates with the kidneys; for women's vaginal protrusion, pudendal itch and pain, these are liver diseases; however, also seek the fire point of the heart, [because] the heart and kidney communicate via a connector, it is appropriate to drain its superabundance of fire.

遺溺則當補火以生土，而治其下脫也。小便不利乃心火下遺，宜泄此火穴。

For urinary incontinence, one should tonify fire in order to engender earth, [which will] treat the desertion of the lower. Inhibited urination is due to the descension and lingering³⁸⁵ of the heart-fire, it is appropriate to drain this fire point.

Ninth Point of the Heart Channel

Shào Chōng – Shàoyīn Surge³⁸⁶ (HE-9)

心經第九穴少衝

一名經始

Alternate name: Channel Origin

穴在小指內側，去爪甲如韭葉，手少陰心所出為井木，心虛補之，以木生火也。
《銅人》：鍼一分，灸三壯。《明堂》：灸一壯。

This point is located on the inside of the little finger, at one chive leaf's width from the nail corner. The hand shàoyīn heart emerges here, as the well and wood [point]. When the heart is deficient, tonify it, because wood engenders fire. *The Tónggrén* states "needle 1 fēn, moxa 3 cones." *The Míngtáng* states "moxa 1 cone."

注：少衝云者，以本經為手少陰，故曰少。以井為木，故曰衝。木有上騰之象，火有上炎之義，故以少衝名之。

Explanation: to say Shào Chōng (Shàoyīn Surge), this is because this channel is the hand shàoyīn, therefore it is called Shào (Shàoyīn). As the well [point] is wood, therefore it is called Chōng (Surge). Wood has the image of springing upward, fire has the image of flaming upward; therefore, it is accordingly named Shào Chōng (Shàoyīn Surge).

³⁸⁵ Lingering here means remaining, not to be confused with a lingering pathogen.

³⁸⁶ *Grasping the Wind* names it "Lesser Surge."