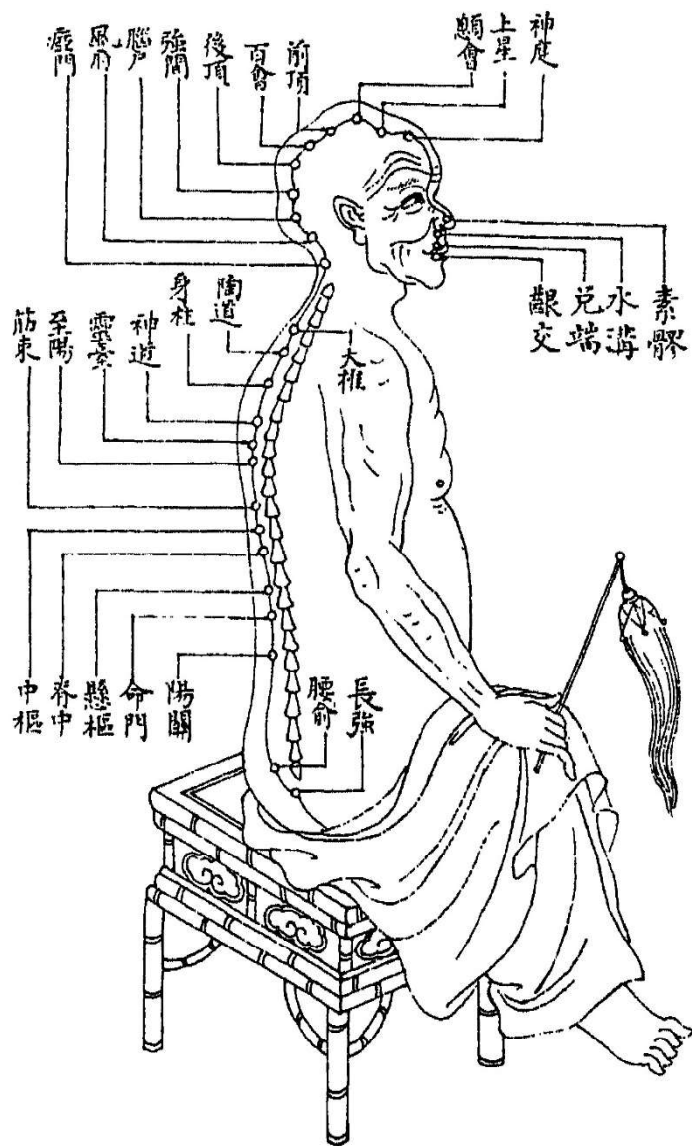


The Dū Channel & Points



督
脈

Explanation: the outside of the knee is the area of the foot shàoyáng [channel]; when the channel of the dū is invaded by wind, cold, or damp, as any movement of the knee involves the spine, there will be an inability to bend and stretch [the knee]. Choose this point that is above to eliminate the evil of the dū [channel], then the knee will be able to bend and stretch.

Fourth Point of the Dū Channel

Mìng Mén – Life Gate (DU-4)

督經第四穴命門

一名屬累

Alternate name: Adjoining Connector⁵⁷¹

穴在十四椎下，伏而取之。《銅人》：鍼五分，灸三壯。一云：平臍用綫牽而取之。一曰：刺三分，灸二十七壯。《神農經》：治腰痛，可灸七壯。

This point is located below the fourteenth vertebra, lie prostate to locate it. The Tónggrén states, “Needle 5 fēn, and moxa 3 cones.” Another source states, “It is level with the umbilicus, draw a string to locate it.” Another source states, “Pierce 3 fēn, and moxa 27 cones.” The Shénnóng Jīng states, “One can moxa 7 cones to treat lumbar pain.”

注：此穴與臍對，正在內兩腎之中間，而足太陽兩腎腧穴之內，乃人至命之地，故曰命門。年二十以上者，灸恐絕嗣。

Explanation: this point is the counterpart to the umbilicus, it is located exactly in centre of the space between the two kidneys inside; as it is on the inside of the two Shèn Shù (BL-23) points of the foot tàiyáng [channel], it is surely the place of supreme [importance] to a person’s Mìng (Life), thus it is called Mìng Mén (Life Gate). For those twenty years and older, do not moxa due to the risk of severing their descendants.⁵⁷²

督之本病：腰腹相引，小兒發癇，張口搖頭，身反折角弓，骨蒸五臟熱，頭痛如破，身熱如火，汗不出。

一云：治腎虛腰痛，赤白帶下，男子泄精，耳鳴，手足冷，痺攣疝，驚恐，頭眩癱瘓，急腹痛。

Principal diseases of the dū: radiating [pain] between the lumbus and abdomen, onset of epilepsy in children, gaping mouth with shaking of the head, backwards arched-stiffness of the body, steaming bone and heat of the

⁵⁷¹ *Grasping the Wind* names it “Connected.”

⁵⁷² I.e., causing infertility.

five zàng-viscera, splitting headache, fire-like body heat, and absence of sweating.

Another source states: it treats kidney vacuity lumbar pain, red and white vaginal discharge, seminal discharge in males, tinnitus, cold hands and feet, impediment with hypertonicity and mounting, fright and fear, dizzy head with tugging and slackening, and tense abdominal pain.

注：此穴前與臍乎，故有腰腹相引之症，乃氣之滯而不行也，宜泄此穴以通其鬱。癰之爲病，火自命門，鼓痰而上膈，遂昏迷不省人事，角弓反張，皆督經之本症，宜泄此穴，而降其上逆之火。命門者，相火之本，此火一發，五臟之火俱熾而熱，故宜泄此穴以降火，火降則汗出矣。

Explanation: this point is the counterpart to the umbilicus in front, thus there is the sign of radiating [pain] between the lumbus and abdomen, which is due to stagnation of qì that is no longer flowing, it is appropriate to drain this point in order to free the depression.

For the disease of epilepsy, the fire from Míng Mén (DU-4) arouses the phlegm to ascend the diaphragm; as a result, it causes the person to lose consciousness and have backwards arched-back rigidity, all of which are principal signs of the dū channel, it is appropriate to drain this point in order to descend the counterflow ascent of fire.

Míng Mén (DU-4) is the foundation of ministerial fire; once this fire effuses, the fire of the five zàng-viscera will become intense and hot, thus it is appropriate to drain this point in order to descend the fire; when the fire descends, sweating will occur.

督之脾病：寒熱瘧瘧。

Spleen disease of the dū: chills and fever with intervallic malaria.

注：邪自風府而入爲瘧，日下一椎，過脊中而致命門，則邪愈深矣，急取此穴而截下行之邪，使勿入陰分。

Explanation: when evil enters Fēng Fǔ (DU-16), it will manifest as malaria and descend one vertebra each day; if it traverses Jǐ Zhōng (DU-6)⁵⁷³ to arrive at Míng Mén (DU-4), the evil is moving deeper, urgently choose this point to intercept the evil that is descending, do not let it enter the yīn aspect.

⁵⁷³ This could also mean centre of the spine or mid-spine.

Fifth Point of the Dū Channel

Xuán Shū – Suspended Pivot (DU-5)

督經第五穴懸樞

穴在十三椎下，伏而取之。《銅人》：鍼三分，灸三壯。

This point is located below the thirteenth vertebra, lie prostrate to locate it. The Tónggrén states, “Needle 3 fēn, and moxa 3 cones.

注：脊中之穴，平分二十一椎之中，而此穴乃在其下。樞者，所以司開合之軸也。脊中司俯仰曲伸，亦猶門之闔，在於樞也，此穴在脊中之下，有樞之象焉。曰懸者，以其橫懸為俯仰之樞，而非若門之樞，立而司開合者也。

Explanation: the point Jǐ Zhōng (DU-6) is located exactly at the midpoint of the twenty-one vertebrae, and this point (DU-5) is located below it.

Shū (Pivot) refers to the axis that controls opening and closing. The Shū (Pivot) is what allows Jǐ Zhōng (DU-6) to command the [the movement of] leaning forwards and backwards, as well as bending and stretching, as though it is the closing of a gate; as this point (DU-5) is located below Jǐ Zhōng (DU-6), it also has the image of a Shū (Pivot).

Speaking of Xuán (Suspended), it is because this [point] is horizontally Xuán (Suspended) to serve as a Shū (Pivot) for bending forwards and backwards, rather than a vertical Shū (Pivot) of a gate that controls opening and closing.

督之本病：腰脊強，不能屈伸。

Principal disease of the dū: stiffness of the lumbar spine with inability to bend and stretch.

注：此穴有邪入之，則痛而腰脊強不能屈伸，而樞之用廢，故急泄之，以散其邪。

Explanation: when evil enters this point, there will be pain that leads to stiffness of the lumbar spine with inability to bend and stretch; as such, the function of the pivot has become disabled, thus urgently drain it in order to disperse the evil.

督之脾病：積氣上下行，水穀不化，下利，痰留腹中。

Spleen diseases of the dū: qì accumulations that move up and down, indigestion of water and grain, diarrhoea, and phlegm that lodges in the abdomen.

注：樞所以司上下者，邪留之亦上下行，而水穀不爲之化，乃寒邪客之也，宜鍼以散之，灸以溫之。腹中有留痰，十四椎與臍平，則十三椎正值腹之中微上矣，痰留者，乃邪客而滯留者也，宜取此穴，灸之溫之，鍼之散之。

Explanation: the pivot is what controls [the movement] above and below, thus, when the evil lodges at the [pivot], it will also travel up and down. As for the failure of water and grain to be transformed, this is due to cold evil that lodges at [this point], it is appropriate to needle in order to disperse it and to moxa in order to warm it.

Regarding the phlegm that lodges in the abdomen, as the fourteenth vertebra is level with the umbilicus, precisely, the thirteenth vertebra is slightly above the centre of the abdomen; for the lodged phlegm, it is the visiting evil that has stagnated and lodged; hence, it is appropriate to choose this point and moxa it in order to warm it and needle it in order to disperse it.

Sixth Point of the Dū Channel

Jǐ Zhōng – Middle of the Spine⁵⁷⁴ (DU-6)

督經第六穴脊中

一名神宗

Alternate name: Spirit Gathering

一名脊膂

Alternate name: Spine Transport Point

穴在十一椎下，伏而取之。《銅人》：鍼五分，得氣即泄，禁灸，灸之令人腰僂。

This point is located below the eleventh vertebra, lie prostate to locate it. *The Tóng rén* states, “Needle 5 fēn, obtain qì then promptly drain, and moxibustion is contraindicated, as moxa will make the person become hunchbacked.

注：脊共二十一椎，上十椎，下十椎，此穴在十一椎之下，區處其中，故爲脊中。禁灸者，火入脊中，督之上下氣脈中絕，腰之所以僂也。

Explanation: the Jǐ (Spine) has twenty-one vertebrae in total; above [this point], there are ten vertebrae, and below it, there are also ten vertebrae; this point is located below the eleventh vertebra and situated in the Zhōng (Middle) [of the spine], thus it is the Jǐ Zhōng (Middle of the Spine). Regarding the contraindicated use of moxa, when fire enters the Jǐ Zhōng (Middle of the Spine), the upper and

⁵⁷⁴ *Grasping the Wind* names it “Spinal Centre.”

lower portions of the qì vessel of the dū will be severed in the Zhōng (Middle); as a result, the back will become stooped.

督之本病：風癇癲邪，五痔便血。

Principal diseases of the dū: wind epilepsy with epileptic evil, and five [types of] haemorrhoids with bloody stool.

注：風癇癲邪，乃督之本病也，解見前。五痔便血，亦督經本病也，下臨長強，治脊中上下之氣，氣通而毒散矣。

Explanation: wind epilepsy with epileptic evil is a principal disease of the dū [channel], see the previous explanations. The five [types of] haemorrhoids with bloody stool are also principal diseases of the dū channel; [as the dū channel] arrives at Cháng Qiáng (DU-1) below, by treating the ascending and descending qì at Jǐ Zhōng (DU-6), the [flow of] qì will become free; as a result, the toxin will dissipate.

督之脾病：黃疸，腹滿不嗜食，積聚下利，小兒脫肛。

Spleen diseases of the dū: jaundice, abdominal fullness with no pleasure in eating, accumulations and gatherings with diarrhoea, and prolapse of the rectum in children.

注：此穴正在足太陽經兩脾腧之中，脾有濕熱，而成黃疸，而腹爲之滿不嗜食，旁治脾腧，中治脊中，皆去此病之根也。脾腧治積聚者也，兩脾腧所挾之脊中，治積聚則亦宜取之。下利脫肛，乃大腸之氣脫也，督經環肛門而上，上脊之中，乃攝下十椎者也，脫肛之症，故責之。

Explanation: this point is located exactly in the middle between the two Pí Shù (BL-20) points of the foot tàiyáng channel; when there is a presence of damp heat in the spleen, it will manifest as jaundice; as a result, there will be fullness in the abdomen with no pleasure in eating; hence, by either treating with Pí Shù (BL-20) on the sides or by treating with Jǐ Zhōng (DU-6) in the middle, both will eliminate the root of the evil.

As Pí Shù (BL-20) treats accumulations and gatherings, thus for Jǐ Zhōng (DU-6) that is clasped between the two Pí Shù (BL-20) points, it should also be chosen for the treatment of accumulations and gatherings. Diarrhoea and prolapse of the rectum are due to qì desertion of the large intestine; dū channel ascends after encircling the anus, and it ascends to the middle of the spine; thus, it administers the lower eleven vertebrae; therefore, for the sign of prolapse of the rectum, one should seek this point.

督之肺病：溫病。

Lung disease of the dū: warm disease.

注：寒中人久而成溫，督統一身之陽，而脊中又為二十一椎之中，脊中氣通，則上下之氣悉通而汗出矣。

Explanation: after cold strikes a person, if it remains [untreated] for an extended period of time, it will become a warm [disease]; as the dū [vessel] commands the yáng of the entire body, and Jǐ Zhōng (DU-6) is situated exactly in the middle of the twenty-one vertebrae, once the qì flows freely at Jǐ Zhōng (DU-6), all qì above and below will flow freely; as a result, sweating will occur.

Seventh Point of the Dū Channel

Jīn Suō – Sinew Contraction (DU-8)⁵⁷⁵

督經第七穴筋縮

穴在九椎下，伏而取之。《銅人》：鍼五分，灸三壯。《明堂》：灸七壯。

This point is located below the ninth vertebra, lie prostrate to locate it. *The Tónggrén* states, “Needle 5 fēn, and moxa 3 cones.” *The Míngtáng* states, “Moxa 7 cones.”

注：人之俯仰，在乎脊筋之伸縮，伸而不縮，則脊強矣，縮而不伸，則偃僂矣，此穴正在脊中之上，當脊筋伸縮之際，故曰筋縮。

Explanation: for a person’s movement of bending forwards and backwards, it relies on the stretching and Suō (Contracting) of the spinal Jīn (Sinews). When one can stretch but not Suō (Contract), the spine will become stiff; when one can Suō (Contract) but not stretch, one will become hunched. As this point is located just above Jǐ Zhōng (DU-6), it is exactly at the juncture where the spinal Jīn (Sinews) stretches and Suō (Contracts), therefore it is called Jīn Suō (Sinew Contraction).

督之本病：脊急強，目轉反戴上視，目瞪，癩病多言，癲疾狂走，心痛。

Principal diseases of the dū: tension and stiffness of the spine, eyes spinning and rolling backwards, upwards gazing eyes, staring eyes, epilepsy diseases with excessive speaking, epileptic disease and manic walking, and heart pain.

注：本經受邪，則脊為之強，而筋不能伸縮矣，目反戴上視者，督之絡入系於目，本經有病，既中於筋，目系亦筋也，所以有反戴上視之症矣，宜取此穴。

Explanation: when this channel contracts evil, the spine will become stiff, and the sinews will be unable to stretch and contract; for eyes rolling backwards and gazing upward, the network-vessel of the dū enters to connect with the eyes;

⁵⁷⁵ Note: Zhōng Shū (DU-7) is listed as an associated extra point at the end of the chapter.

when this channel has a disease, it will precisely strike the sinews; in addition, the eye connector is also a sinew, this is why there is the sign of eyes rolling backwards and gazing upward; therefore, it is appropriate to choose this point.

癇病多言，肝之病爲怒，此多言，亦肝之有餘也，以九椎之兩旁爲肝膈，則癇病多言亦責之。癲疾狂走，皆筋病也，故亦責此穴。肝氣逆於心而痛作焉，治此穴者，泄肝氣也。

Regarding epilepsy disease with excessive speaking, in liver diseases, anger will manifest; for this [sign of] excessive speaking, it is also due to the superabundance of the liver; as Gān Shù (BL-18) is located on the two sides of the ninth vertebra, thus for epilepsy disease with excessive speaking, also seek this [point]. Epileptic disease and manic walking are both sinew diseases, thus also seek this point. When there is counterflow liver qì affecting the heart, it will cause pain in [the heart], thus treat this point to drain the liver qì.

Eighth Point of the Dū Channel

Zhì Yáng – Arrival at the Yáng⁵⁷⁶ (DU-9)

督經第八穴至陽

穴在七椎下，俯而取之。《銅人》：鍼五分，灸三壯。《明堂》：灸五壯。

This point is located below the seventh vertebra, bow one's head to locate it. *The Tónggrén* states, "Needle 5 fēn, and moxa 3 cones." *The Míngtáng* states, "Moxa 5 cones."

注：此穴之旁，爲足太陽之膈膈穴，膈之上乃純氣之府，血爲陰，氣爲陽，故曰至陽。言督經自下而上行者，至此則入於陽分也。

Explanation: beside this point (DU-9) is Gé Shù (BL-17) of the foot tàiyáng [channel]; above the diaphragm, it is surely the mansion of pure qì; as blood is yīn and qì is Yáng (Yáng), thus it is called Zhì Yáng (Arrival at Yáng). This is to say the pathway of the dū channel ascends from the below to Zhì (Arrive) here, where it enters the Yáng (Yáng) aspect.

督之本病：腰脊痛，背中氣上下行，腹中鳴。

Principal diseases of the dū: pain in the lumbar spine, qì that moves up and down the middle of the back, and rumbling in the abdomen.

⁵⁷⁶ *Grasping the Wind* names it "Extremity of Yáng."

注：氣之自下而上行者，有滯於入膈之所，則不能上行，而腰脊痛作，宜泄此穴以降之。背之中，正督經所行之地，氣不能上膈，遂覺上而復下，氣逆於腹，而腹爲之鳴，亦宜泄此穴以散之。

Explanation: for the qì that ascends from below, if it becomes stagnated at the location where it enters the diaphragm, it will no longer be able to ascend; as a result, there will be pain in the lumbar spine, it is appropriate to choose this point in order to descend it.

The middle of the back is precisely the place where the dū channel travels; when the qì is unable to ascend to the diaphragm, consequently, one will feel [the qì] first moving upwards before it moves downwards; as a result, there will be qì counterflow in the abdomen, which leads to rumbling in the abdomen, it is appropriate to drain this point in order to disperse it.

督之脾病：胃中氣寒不能食，四肢腫痛，少氣難言，寒熱解休，淫瀦脛痠。

Spleen diseases of the dū: cold qì in the stomach with inability to eat, swelling and pain in the four limbs, scantness of breath with difficulty speaking, chills and fever with lethargy and fatigue, pain and weakness in the lower legs.

注：此穴正在前胃脘上之所，膈膈所治病，有膈胃寒痠、飲食不下之症，故此穴亦治胃寒不食。脾主四肢，督統一身之陽，指氣而言也。陽氣不暢於四肢，遂有腫痛、少氣難言之症，宜補此穴以助其氣。寒熱解休、淫瀦脛痠，皆陰有餘而陽不足之症也，宜補此穴以助其陽。

Explanation: this point is located exactly above where the stomach duct is; as the diseases treated by Gé Shù (BL-17) are cold and aching in the diaphragm and stomach, as well as inability to get food and drink down, this point also treats stomach cold and inability to eat.

The spleen governs the four limbs; [when it is said that] the dū [vessel] commands the yáng of the whole body, this is referring to the qì. When yáng qì is impeded in the four limbs, consequently, there will be signs of swelling and pain, scantness of breath with difficulty speaking, it is appropriate to supplement this point in order to assist the qì. Chills and fever with lethargy and fatigue, pain and weakness in the lower legs, all these are signs of superabundance of yīn with insufficiency of yáng, it is appropriate to supplement this point in order to assist the yáng.

督之肺病：卒疰忤，攻心胸，胸肋支滿，身羸瘦。

Lung diseases of the dū: sudden infixation and hostility⁵⁷⁷ attacking the heart and chest, propping fullness of the chest and rib-sides, and generalised marked weakness and emaciation.

注：膈之上乃心肺之府也，氣虛而邪始侵之，宜補此穴以助其陽。氣滯於胸及脇，而身爲之瘦，氣滯之病也，宜泄此穴以散其滯。

Explanation: above the diaphragm is the repository of the heart and lung, when there is qì vacuity, evil will begin to invade them, it is appropriate to supplement this point in order to assist the yáng. When qì stagnates at the chest and rib-sides, yet the body is emaciated, this is a disease of qì stagnation, it is appropriate to drain this point in order to disperse the stagnation.

Ninth Point of the Dū Channel

Líng Tái – Divine Terrace⁵⁷⁸ (DU-10)

督經第九穴靈臺

穴在六椎下，俯而取之。《銅人》缺治病，禁鍼，此穴見《素問》。

This point is located below the sixth vertebra, bow one's head to locate it. Its [indications of] disease treatment are absent in *the Tóngrén*. It is forbidden to needle. For this point, see *the Sùwèn*.⁵⁷⁹

注：督經自下而上，至陽之穴，既過膈矣。膈之上有空虛之處，任脈爲膈中，膈中，虛空之象也，

Explanation: as the dū channel ascends from below to the point of Zhì Yáng (DU-9), it has traversed past the diaphragm. Above the diaphragm, there is a place of hollowness, which is Dàn Zhōng (REN-17) on the rěn vessel; as such, Dàn Zhōng (REN-17) has an image of the hollow space.

⁵⁷⁷ Note: while we have translated zhùwǔ 疰忤 literally as “infixation and hostility,” it should be understood as “zhòng è 中惡 (malignancy strike),” which *Practical Dictionary* defines as, “A disease attributed in ancient times to the malign work of demons... are due to catching some unright qì and are characterized by sudden counterflow cold of the limbs, goose pimples, blackish green-blue head and face, essence-spirit failing to confine itself, deranged raving, clenched jaw, spinning head and collapse, and clouding unconsciousness. They are observed in vehement reversal, visiting hostility... or after attending funerals or going into temples or graveyards.”

⁵⁷⁸ *Grasping the Wind* names it “Divine Tower.”

⁵⁷⁹ We believe this is referring to commentary on *Sùwèn* Chapter 59 by Wáng Bīng, as DU-11 is not mentioned in the primary text.

在督經既過膈，五臟皆系於背，心爲人身至靈之官在上，穴在其下，有臺之象，狀脊之內載其心之象也。治病缺者，心不受邪，不宜干之也，所以禁鍼。

[This point] is located on the dū channel after it has traversed past the diaphragm. All five zàng-viscera connect with the back; the heart is the utmost Líng (Divine) official in the human body, while it is located above, this point is located below it; thus, [this point] has the image of a Tái (Terrace), which depicts the image of how the heart is held up on the inside of the spine. As for the reason why its [indications] of disease treatment are absent, the heart does not contract evil,⁵⁸⁰ thus, it is not appropriate for one to interfere with it, that is why [this point] is contraindicated for needling.

督之肺病：氣喘不能卧。

Lung disease of the dū: panting with inability to lie down.

注：俗灸之以治氣喘不能卧，火到便愈。氣滯於肺而喘作，灸以通之，滯散而喘息。

Explanation: it is a common practise to moxa it in order to treat panting with inability to lie down; as soon as the fire arrives, they will recover. When there is qì stagnation in the lung, panting will occur, moxa it in order to free it; when the stagnation disperses, the panting will cease.

Tenth Point of the Dū Channel

Shén Dào – Spirit Path (DU-11)

督經第十穴神道

穴在五椎下，俯而取之。《銅人》：灸七七壯，止百壯，禁鍼。《明堂》：灸三壯，鍼五分。《千金》：灸五壯。

This point is located below the fifth vertebra, bow one's head to locate it. *The Tóng rén* states, "Moxa 49 to 100 cones, and needling is contraindicated." *The Míngtáng* states, "Moxa 3 cones, and needle 5 fēn." *The Qiānjīn* states, "Moxa 5 cones."

⁵⁸⁰ Note: this seems to allude to the statement from *Língshū* Chapter 71, "諸邪之在於心者，皆在於心之包絡。For the various types of evil in the heart, they are all located within the pericardiac network of the heart."

注：此穴在足太陽經兩心膻之中，正在心之後，心為主宰之官，神明出焉，故曰神道。《銅人》禁鍼，亦不宜輕干之意也。雖《明堂》有鍼五分之文，還從《銅人》為是。

Explanation: this point is located in the middle between the two Xīn Shù (BL-15) of the foot tàiyáng channel. It is located exactly behind the heart; as the heart is the official of governing and dictating, the bright Shén (Spirit) emanates from it, thus it is called Shén Dào (Spirit Path).

When *the Tónggrén* states, “needling is contraindicated,” this also conveys the concept that it is not appropriate for one to carelessly interfere with [the heart]. Although it is written in *the Míngtáng* that [it can be] “needled 5 fēn,” one should still follow *the Tónggrén* instead.

督之本病：小兒風癇，可灸七壯

Principal disease of the dū: one can moxa 7 cones for wind epilepsy in children.

注：若痰、若火逆，而上行過膈，而使心神為之昏，乃癇症也，灸以散其痰與火，乃從治之法也。

Explanation: when phlegm or counterflow of fire ascends to traverse past the diaphragm, this will cloud the heart spirit, which is a sign of epilepsy; moxa it in order to disperse the phlegm and fire, which is a method of co-acting treatment.⁵⁸¹

督之心病：恍惚悲愁，健忘驚悸。

Heart diseases of the dū: abstraction with sorrow and anxiety, and forgetfulness with fright palpitations.

注：前症皆心氣不足所致，宜灸此穴以溫之。

Explanation: all of the above signs are a result of insufficient heart qì, it is appropriate to moxa this point in order to warm it.

督之肺病：傷寒，發熱頭痛，進退往來，痲瘧。

Lung diseases of the dū: cold damage, fevers with headache that comes and goes with varying severity, and intervallic malaria.

注：頭痛者，督經之症也，而發熱、進退往來，則邪干於神之所致，故宜取此穴。督經之風府受邪，日下一椎，故心亦有瘧。

⁵⁸¹ According to the *Practical Dictionary*, the co-acting treatment is “The nonroutine principle of treating false signs with medicinals of opposite nature, e.g., treating heat with heat, cold with cold, the stopped by stopping, and flow by promoting flow.”

Explanation: headache is a sign of the dū channel; fevers that come and go with varying severity is a result of evil invading the spirit, thus it is appropriate to choose this point. When the dū channel contracts an evil at Fēng Fǔ (DU-16), [the evil] will descend one vertebra each day, thus there can also be malaria in the heart.

《內經》云：心瘧，令人煩心，甚欲得清水，反寒多，不甚熱。注云：唯其多熱，所以寒多，蓋熱極生寒也，寒既久，則火少衰，所以不能熱，此心瘧也。《內經》取乎少陰經穴神門治之，瘧症如此者，亦宜取督經神道穴治之也。

The Nèijīng states, “For heart malaria, it will cause the person to have vexation of the heart; when it is severe, [the patient] will desire cool water, yet, there will be predominantly chills instead with infrequent fevers.”⁵⁸² *The [Nèijīng] Zhù* states, “Precisely, owing to the intense heat, as a result there are predominantly chills; undoubtedly, when heat reaches the extreme, it will engender cold; when cold remains for an extended period of time, fire will become scant and debilitated, that is why there are no fevers; this is heart malaria.”⁵⁸³ *The Nèijīng* selects the shàoyīn channel point, Shén Mén (HE-7), to treat it. For malaria signs like this, it is also appropriate to choose Shén Dào (DU-11) of the dū channel to treat it.

督之腎病：失欠，牙車磋，張口不合。

Kidney diseases of the dū: yawning, teeth grinding, and gaping mouth with inability to close it.

注：《內經》云：熱病，氣穴在四椎下間主膈中熱，五椎下間主肺熱。注云：四椎下間無穴，五椎下間乃神道穴也。

Explanation:⁵⁸⁴ *the Nèijīng* states, “For febrile disease, whereas the qì hole⁵⁸⁵ that is located in the space below the fourth vertebra governs heat in the diaphragm, [the qì hole] in the space below the fifth vertebra governs heat in the lung.”⁵⁸⁶ *The [Nèijīng] Zhù* states, “While there is no point in the space below the fourth vertebra, Shén Dào (DU-11) is the point in the space below the fifth vertebra.”⁵⁸⁷

⁵⁸² From *Sùwèn* Chapter 36, where it further states “刺手少陰 pierce the shàoyīn.”

⁵⁸³ This comes from the commentary for *Sùwèn* Chapter 36 by Mǎ Shì 馬蒔.

⁵⁸⁴ We believe this explanation to be misplaced, as it seems to continue the discussion of the lung diseases from the previous section and has little to do with kidney diseases; however, we have left it in place according to the arrangement of the manuscript.

⁵⁸⁵ Lit. point.

⁵⁸⁶ From *Sùwèn* Chapter 32.

⁵⁸⁷ This is commentary from Chapter 32 of the *Sùwèn* by Mǎ Shì 馬蒔.

Eleventh Point of the Dū Channel

Shēn Zhù – Pillar of the Body⁵⁸⁸ (DU-12)

督經第十一穴身柱

穴在第三椎下，俯而取之。《銅人》：鍼五分，灸七七壯，止百壯。《明堂》：灸五壯。《下經》：灸三壯。《神農》：治咳嗽，可灸十四壯。

This point is located below the third vertebra, bow one's head to locate it. *The Tóng rén* states, "Needle 5 fēn, and moxa 49 to 100 cones." *The Míngtáng* states, "Moxa 5 cones." *The Xiàjīng* states, "Moxa 3 cones." *The Shénnóng* states, "One can moxa 14 cones to treat cough."

注：人之肩所以能負重者，以有身柱也，脊骨爲人一身之柱，而此穴近上，猶其用力負重之所，故曰身柱。

Explanation: what enables a person's shoulders to carry weight, it is because of Shēn Zhù (Pillar of the Body). The spine is the Zhù (Pillar) of the whole Shēn (Body); as this point is near the top [of the spine], it is the place where one exerts force and carries weight; therefore, it is called Shēn Zhù (Pillar of the Body).

督之本病：癲病狂走，瘖瘖，怒欲殺人，身熱狂言見鬼，小兒驚癇，腰脊痛。

Principal diseases of the dū: withdrawal disease with manic walking, tugging and slackening, anger with desire to kill people, generalised heat with manic raving and visions of ghosts, fright epilepsy in children, and pain in the lumbar spine.

注：《難經》云：治長洪伏三脈，風癲惡人與火，灸三椎、九椎。九椎者，筋縮也。瘖瘖之病，癲狂病，皆督經本症也。洪長伏三脈，亦必左右寸關尺上下如一，則知真爲督經受病，十二經不朝寸口之脈，則單取督經爲宜也。腰脊痛，在下而取之上，以散其鬱。

Explanation: *the Nànjīng*⁵⁸⁹ states "To treat the three pulses of long, surging, and hidden, as well as wind epilepsy with aversion to people and fire, moxa [below] the third and ninth vertebrae." [The point below] the ninth vertebra is Jīn Suō (DU-8). Both the diseases of tugging with slackening and withdrawal with mania are principal signs of the dū channel.

⁵⁸⁸ *Grasping the Wind* names it "Body Pillar."

⁵⁸⁹ This citation does not come from the *Nànjīng* 難經, but from *Cǐshì Nánzhī* 此事難知 (*Difficult Subjects to Understand*, 1308 CE) by Wáng Hàogǔ instead. This exact paraphrase first appeared in *the Zhēnjiǔ Jùnyīng* 針灸聚英 (*Gathered Blooms of Acupuncture and Moxibustion*, 1529 CE), and was likely miscopied during the compilation of *Zhēnjiǔ Dàchéng*.

For the three pulses of surging, long, and hidden, the entire left and right cùn, guān and chǐ [positions] must go up and down together as though they are one entity; as such, one knows that it is truly a contraction of disease in the dū channel, when all twelve channels do not assemble at the cùnkǒu pulse [positions].⁵⁹⁰ For this, it is appropriate to seek the dū channel alone. For pain in the lumbar spine, while [the pain] is located below, [a point] above is chosen in order to disperse the depression.

Twelfth Point of the Dū Channel

Táo Dào – Kiln Path (DU-13)

督經第十二穴陶道

穴在一椎下，俯而取之，足太陽、督脈之會。《銅人》：鍼五分，灸五壯。

This point is located below the first vertebra, bow one's head to locate it. It is the meeting of the foot tàiyáng [channel] and dū vessel. *The Tóng rén* states, "Needle 5 fēn, and moxa 5 cones."

注：陶者，窑也，中虛而能容物之象也。胸與腹在下與前而中虛，此穴在其上之最高處，有陶之象焉，故曰陶道。

Explanation: Táo (Kiln) is a ceramic oven; it has the image of being empty in its centre and able to store objects within. The chest in front and the abdomen below are both empty in their centre; as this point is located above them at the most elevated place, it has the image [that resembles the solid top of] a Táo (Kiln), thus it is called Táo Dào (Kiln Path).

督之本病：脊強，煩滿汗不出，頭重目暝，痠癢，恍惚不樂，痲瘧，寒熱洒淅。

Principal diseases of the dū: stiffness of the spine, vexation with fullness and absence of sweating, heavy-headedness with heavy eyes, tugging and slackening, abstraction with unhappiness, intervallic malaria, chills and fever as though after a soaking.

注：督之初受風寒之邪，自風府而入，日下一節，而為痲瘧，宜於初得時，入風府尚未久，其邪尚未深，早取此穴以截之。脊強、煩滿汗不出，亦初受天寒也，急灸此穴，出汗甚易。頭重目暝、痠癢、恍惚不樂，乃痲病之輕者，督之本病，宜首治此穴。

Explanation: when the dū [vessel] initially contracts the evil of wind and cold, [the evil] enters through Fēng Fǔ (DU-16); each day, it will descend one

⁵⁹⁰ Note: since the dū pulse appears in all three positions and supersede all other individual pulse qualities.

[vertebral] joint, manifesting as intervallic malaria; at the time of onset when [the evil] enters Fēng Fǔ (DU-16), when the evil has not remained for long and not yet penetrated deeper, it is appropriate to use this point early in order to intercept [the evil].

For stiffness of the spine, vexation and fullness with absence of sweating, these are also the onset of contracting the cold of the heavens,⁵⁹¹ urgently moxa this point and it should easily cause sweating. As for heavy-headedness with heavy eyes, tugging and slackening, and abstraction with unhappiness, these are all mild forms of epilepsy, which are principal diseases of the dū [vessel], it is appropriate to treat this point first.

Thirteenth Point of the Dū Channel

Dà Zhuī – Great Vertebra⁵⁹² (DU-14)

督經第十三穴大椎

一名百勞

Alternate name: Hundred Taxations

穴在大椎上陷者宛宛中，手、足三陽、督脈之會。鍼五分，留三呼，泄五吸，灸以年為壯。

This point is located in the depression above the great vertebra.⁵⁹³ It is the meeting of the three hand and foot yáng [channels] and dū vessel. Needle 5 fēn, retain for 3 respirations, drain for 5 exhalations, and moxa the number of cones in accordance with one's age.

注：按鍼灸各書，載督脈大椎為手、足三陽經、督脈之會，

Explanation: according to various books of acupuncture and moxibustion, they all record Dà Zhuī (Great Vertebra) of the dū vessel as the meeting of the three hand and feet yáng channels and dū vessel. Hence, I have meticulously investigated [these meetings].

⁵⁹¹ I.e., external cold.

⁵⁹² *Grasping the Wind* names it “Great Hammer.” Note: when this character, 椎, is read as chuī, it means the hammer (noun) or to hammer down (verb); whereas, when it is read as zhuī, it means the vertebra/vertebrae (noun). As this name is typically read as Dà Zhuī, which literally means “great/protruding vertebra” in Chinese, which we think is a more fitting interpretation in the context of this point.

⁵⁹³ I.e., the first thoracic vertebra.

今細考手陽明大腸經，循巨骨穴上出天柱之會，上會於大椎。手太陽小腸經，由肩外腧、肩中腧諸穴，上會大椎。手少陽三焦經，其支行者，從臆中而上出缺盆之外，上項，過大椎，是手陽明、太陽、少陽俱有會大椎之可據矣。

The hand yángmíng large intestine channel follows Jù Gǔ (LI-16) to ascend, emerges to meet with Tiān Zhù (BL-10), and further ascends to meet with Dà Zhuī (Great Vertebra).

The hand tàiyáng small intestine channel follows the points, Jiān Wài Shù (SI-14) and Jiān Zhōng Shù (SI-15), and ascends to meet with Dà Zhuī (Great Vertebra).

For the hand shàoyáng sānjiāo channel, a branch pathway follows Dàn Zhōng (REN-17), ascends to emerge at the outside of Quē Pén (ST-12), and further ascends the neck to traverse Dà Zhuī (Great Vertebra).

As such, the meetings of all hand yángmíng, tàiyáng, and shàoyáng [channels] with Dà Zhuī (Great Vertebra) can be verified.

至足三陽則有可議者，足少陽膽經，過天牖，行手少陽之脈前，下至肩上，至肩井，却左右交出手少陽之後，過大椎，是足少陽會督於大椎也。

As for the three leg yáng [channels], these are debatable.

The foot shàoyáng gallbladder channel traverses Tiān Yǒu (SJ-16), travels in front of the vessel of the hand shàoyáng, descends to the top of the shoulder, and arrives at Jiān Jǐng (GB-21); thereupon, the left and right [pathways] pull back to intersect behind the hand shàoyáng [channel] and traverse Dà Zhuī (Great Vertebra). This is the meeting of the foot shàoyáng [channel] with Dà Zhuī (Great Vertebra).

足太陽脈直行者，由通天、絡却、玉枕入絡腦，復出下項，抵天柱而下過，從膊過督之陶道穴前，陶道為督與足太陽之會，即此也，然陶道在大椎之下，大椎在陶道之上，僅隔一脊節，既下過陶道，未有不上大椎者，此可言會也。

The vertical pathway of the foot tàiyáng vessel follows Tōng Tiān (BL-7), Luò Què (BL-8), and Yù Zhěn (BL-9) to enter and network with the brain; it returns to emerge and descend the nape, and arrives at Tiān Zhù (BL-10); thereupon, it further descends after traversing [Tiān Zhù (BL-10)], follows the shoulder, and traverses in front of Táo Dào (DU-13) of the dū vessel. Thus, Táo Dào (DU-13) is [said to be] the meeting of the foot tàiyáng [channel] and the dū vessel, and this is exactly the reason for it. In addition, since Táo Dào (DU-13) is located below Dà Zhuī (Great Vertebra) and Dà Zhuī (Great Vertebra) is located above Táo Dào (DU-13), there is only one vertebra that separates them; as [the foot tàiyáng vessel] descends to traverse Táo Dào (DU-13), it is implausible that it does not ascend to Dà Zhuī (Great Vertebra). therefore, for this [meeting], it can be inferred from these statements.

若足陽明胃經，則純行面之前，自接手陽明之交，起於鼻之兩旁迎香穴，左右相交於額中，過足太陽之睛明穴，遂下循鼻外，雖有上下曲折支別之行，而實無下後項大椎之絡，是會督脈之大椎者，止手、足五陽，而無足陽明也。概手、足三陽，尚未細考故耳。

As for the foot yángmíng stomach channel, it only travels on the front of the face. It commences at Yíng Xiāng (LI-20) at the two sides of the nose, which is the intersection where it receives from the hand yángmíng [channel]; subsequently, the left and right [pathways] intersect with each other at the bridge of the nose; it then traverses Jīng Míng (BL-1) of the foot tàiyáng [channel]; thereupon, it descends following outside of the nose. Although it has pathways that ascend, descend, bend, twist, branch out, and diverge, there is in fact no network-vessel that descends to Dà Zhuī (Great Vertebra) at the rear of the nape.

Therefore, only the five yáng [channels] of the hand and feet meet with Dà Zhuī (Great Vertebra) of the dū vessel, while the foot yángmíng [channel] does not [meet with it]. Undoubtedly, regarding [the claim that this point is the meeting with] “the three yáng of the hand and foot,” it has not been examined in detail.

督之本病：骨蒸，前板齒燥，溫瘧，痲瘧。

Principal diseases of the dū: steaming bone, dryness of the front teeth, warm malaria, and intervallic malaria.

注：脊為一身骨之主，而大椎又為脊骨之主，骨熱宜取此穴，以去其熱。齦交既為本經所止之穴，則前齒自為督經之所主，大椎為脊骨之主於項後，板齒為督經之首於唇前，有前後相應之義，故取此穴以治之。板齒燥乃熱極也，泄大椎以去其熱，而燥解矣。

Explanation: the spine is the governor of the bones of the whole body, and Dà Zhuī (DU-14) further serves as the governor of the spine, thus for steaming bone, it is appropriate to choose this point in order to eliminate the heat.

Yín Jiāo (DU-28) is the point where this channel terminates, hence, the front teeth are governed by the dū channel; since Dà Zhuī (DU-14) is the governor of the spine located in the rear on the nape, and the front teeth is the frontmost aspect of the dū channel located in the front by the [upper] lip, they demonstrate the meaning of mutual correspondence between the front and rear, thus choose this point in order to treat [the front teeth]. When the front teeth are dry, this is due to extreme heat; drain Dà Zhuī (DU-14) in order to eliminate the heat, then the dryness will resolve.

張仲景曰：太陽與少陽並病，頸項強痛，或眩冒，時如結胸，心下痞硬者，當刺大椎第一間。蓋以此穴爲二經相會之地，故二經病並取之也。

Zhāng Zhòngjǐng said, "For tàiyáng and shàoyáng dragover disease, stiffness in the neck and nape, possibly with veiling dizziness, periodic binding in the chest, and hard glomus below the heart, one should pierce Dà Zhuī (DU-14) in the first space."⁵⁹⁴ Undoubtedly, this point is the place where these two channels meet with each other,⁵⁹⁵ thus for a disease of these two channels, choose it.

督經受邪，日下一節而爲瘧。溫瘧，有熱而無寒也；瘧瘧，寒熱交作也。責大椎治其始也。

When the dū channel contracts evil, every day, [the evil] will progress down one [vertebral] joint and manifest as malaria. In warm malaria, there is a presence of fevers but absence of chills; in intervallic malaria, there is alternating chills and fever; [in both cases], seek Dà Zhuī (DU-14) to treat it at the onset.

督之肺病：肺脹脇滿，嘔吐上氣，五勞七傷乏力，風勞食氣，氣注背膊拘急，頸項強不得回顧。

Lung diseases of the dū: distension of the lung with fullness of the rib-sides, retching and vomiting with qì ascent, five taxations and seven damages with lack of strength, wind taxation with food qì, qì infixation with hypertonicity of the upper-back and arms, and stiffness in the neck and nape with inability to look behind.

注：此穴在肺之上，故所治多肺病。肺脹乃鬱於肺中也，嘔吐上氣，皆氣逆於胸胃之間也，取此穴以散其滯。

Explanation: as this point is situated above the lung, thus what it treats are predominantly lung diseases. Distension of the lung is due to depression within the lung; for retching and vomiting with qì ascent, all of them are caused by counterflow qì in the space of the chest and stomach; choose this point in order to disperse the stagnation.

五勞七傷，陰不足以匹陽之症也，久之而陽亦弱，而力乏矣，取此穴以泄陽之有餘。風勞者，因風症久而成勞也；食氣者，氣爲食滯而不舒也。故灸此穴以

⁵⁹⁴ From Line 142 of the *Shānghán Lùn*, the quote continues “肺癰、肝癰，慎不可發汗，發汗則讞語。脈弦，五六日，讞語不止，當刺期門 [Pierce] Fèi Shù (BL-13), Gān Shù (BL-18), be cautious as to not cause sweating, if there is sweating delirious speech will follow. When the pulse is string-like, after 5 to 6 days the delirious speech has not ceased, one should pierce Qī Mén (LR-14).”

⁵⁹⁵ I.e., the dū channel and foot tàiyáng channel.

去風，灸此穴以散氣。氣注背膊拘急、不得回顧，乃風寒之邪入客此穴，而上行於項也，急多灸以溫之。

Regarding the five taxations and seven damages, these are signs of yīn insufficiency that is unable to match the yáng, which over an extended period of time leads to weakness of the yáng as well; as a result, there will be a lack of strength, choose this point in order to drain the superabundance of yáng. Wind taxation is because chronic wind signs have progressed to taxation [disease]; food qì is constrained qì caused by food stagnation. Therefore, moxa this point in order to eliminate the wind, and moxa this point in order to disperse the qì.

For qì infixation with hypertonicity of the upper-back and arms, as well as inability to look behind, this is because wind and cold evils have ascended the nape after having entered and lodged at this point, urgently use moxa a great number [of cones] in order to warm it.

Fourteenth Point of the Dū Channel

Yǎ Mén – Mute’s Gate (DU-15)

督經第十四穴啞門

一名舌厭

Alternate name: Tongue Repression

一名舌橫

Alternate name: Tongue’s Horizontal

一名瘖門

Alternate name: Loss of Voice Gate

穴在項後入髮際五分，項中央宛宛中，俯頭取之，督脈、陽維之會，入系舌本。
《素》注：鍼四分。《銅人》：鍼二分。可繞鍼八分，留三呼，泄五吸，泄盡更留鍼取之，禁灸，灸之令人啞。

This point is located on the nape, 5 fēn into the posterior hairline, in the depression at the centre of the nape, bow one’s head to locate it. It is the meeting of the dū vessel and yángwéi [vessel], it enters to connect with the root of the tongue. *The Sùzhù* states, “Needle 4 fēn.” *The Tónggrén* states, “Needle 2 fēn; surround-needling⁵⁹⁶ can also be performed with 8 fēn [insertion], retain for 3 respirations, drain for 5 exhalations; further retain the

⁵⁹⁶ See explanation section.