

## Part II

### *Exposition on the Eight Extraordinary Vessels*



Part II presents an annotated translation of Li Shi-Zhen's *Exposition on the Eight Extraordinary Vessels*, along with the original Chinese. The annotations here are concerned primarily with different readings of the passages cited by Li, and with variations in hole locations. The chapters are arranged in the order in which they appear in the *Exposition*.

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# Prefaces

## I. 題《奇經八脈考》 Inscription to *Exposition on the Eight Extraordinary Vessels*

奇經八脈聞之久矣而不解其奧今讀瀕湖李君《八脈考》原委精詳經絡貫徹頓覺蒙開塞決胸次豁然誠仙醫二家入室指南也然匪易牙亦未易味之李君博極群書參討今古九流百氏鹹有撰述此特其一僂爾因僂述其概而題之

隆慶壬申(1572年), 中秋日 道南 吳哲 拜題

I have heard about the eight extraordinary vessels for a long time, and yet I have not understood its profundities. Having now read Mr. Li Bin-Hu's<sup>1</sup> *Exposition on the Eight Vessels*, its detail and precision regarding the channels and networks has penetrated through to immediately awaken me from my ignorance and open the obstructions [in my understanding]. My chest rests easily now that there is indeed a masterful guide [uniting] the two schools of the transcendents and physicians. Unless one is [as talented as] Yi Ya, one cannot easily taste the flavor [of the extraordinary vessels].<sup>2</sup> Mr. Li is extremely well-read and has examined both modern and ancient literary forms and [has] written [and] expounded on all nine schools and the hundred scholars, and so this particular book is just a single slice of [his overall corpus of work]. For this reason, I have made the presumption of describing its contents and inscribing it [here].

On the *ren shen* year (1572) of the *Longqing* reign during the mid-autumn solar period,<sup>3</sup> in Daonan, Wu Zhe humbly inscribes this.

## II. 《奇經八脈考》引 Preface to *Exposition on the Eight Extraordinary Vessels*

《奇經八脈考》者李君瀕湖所撰輯以活人者也經有正有奇獨考奇者奇經人所略故致詳焉並病原治法靡不條具若指諸掌豈惟醫學有賴玄修之士亦因以一見身中造化真機矣用心之勤如此何其仁哉！瀕湖世儒兼以醫鳴一門父子兄弟富有著述此特見一斑耳問不佞嘗推其直諒多聞之益因僂識簡端以告後之君子

明萬曆丁丑（1577年）小暑日 同裏 日巖 顧問 頓首書

*Exposition on the Eight Extraordinary Vessels* is written and edited by Mr. Li Bin-Hu for those who would vitalize people. Of channels, there are primary and extraordinary, and in considering the extraordinary, these are the extraordinary channels, of which people know little and they are therefore detailed here. Moreover, the book deals with both the origins of disease and also treatment methods. Each paragraph is as complete as all the fingers in the palm. How can one rely on medical studies alone? The practitioners of subtle cultivation have, for their part, already seen the true dynamic of creation within their bodies. In utilizing the activity of one's mind like this, how beneficial could that be! Mr. Bin-Hu is a scholar of our time, and his medical knowledge is well known.<sup>4</sup> Within a single household, fathers, sons, elder and younger brothers alike have produced an abundance of writings, and it is particularly apparent that they are talented. Were this humble one to be asked, [I would say that Li] had already abundantly demonstrated the virtues of uprightness, sincerity, and many have heard! For this reason, I humbly record this simple forward to inform those gentleman who follow.

Written during the the Ming dynasty in the *Wanli* reign on the *ding chou* day (July 7th, 1577) during the slight summerheat solar term, at Tongli, by Advisor Ri Yan, who respectfully writes this.

### III. Preface to the Reprinting of *Pulse Studies* and *Exposition on the Eight Extraordinary Vessels*

重刻脈學奇經八脈序余奉中丞夏公教既刻《本草綱目》矣臨川令袁君與李君時珍鄉人也復取其《脈學》與《奇經八脈考》示餘曰李君平生學力盡在此幸並刻之為全書余

At the time I was elevated to Vice Censor-in-Chief by the Honorable Educator Xia, I had already published *Comprehensive Outline of the Materia Medica*. Mr. Yuan, the District Magistrate of Lin Chuan, and Mr. Li Shi-Zhen were from the same village. [Mr. Yuan encouraged me] to republish [Li's] *Pulse Studies* and his *Exposition on the Eight Extraordinary Vessels*, proclaiming that the entirety of the knowledge accumulated throughout Mister Li's life was contained in this [body of work]. It is fortunate that these have now been published together in a comprehensive volume.

念古良醫治疾未有不先診脈者自軒岐已然辨人鬼別男女特其粗爾微茫呼吸之間而生死輕重系焉如濟北才人顏色不變而在死法中其脈病也故曰無數者同之有數者異之苟不明乎脈之法則所同者多矣

I believe that when treating disease, skilled physicians of antiquity never failed to first diagnose the pulse, and it has been thus since the time of Xuan<sup>5</sup> and Qi [Bo]. [By means of the pulse, physicians could] distinguish man from ghost, differentiate men from women, and specify the roughness or complexity [of their constitutional predispositions]. The balance of life and death hung [in their capacity to discern] the slightest subtlety in the interval between exhalation and inhalation. For instance, [there was a case in which] the facial color of a talented man from the north of Shandong (*Ji bei* 濟北) did not change, but that he was dying was evident as his pulse was diseased. For this reason, those lacking [in the knowledge of such pulse] calculations [treat a variety of different presentations] as the same, but those who have [knowledge of such pulse] calculations treat them differently. When one [is] unclear about the methods of pulse diagnosis, there will indeed be many things that [one will erroneously treat as the] same!

脈學者專辨《脈訣》之誤也今之醫者無不誦《脈訣》而李君謂非叔和著特條列而正之然非李君之言也宋陳無擇嘗斥為高陽生作矣亦非無擇之言也朱晦翁嘗譏其鄙淺偽書矣《脈訣》行而《脈經》隱《脈訣》之誤既明《脈經》其可復興乎

*Pulse Studies* specializes in identifying the errors in *Pulse Rhymes*. The physicians of today, without exception, recite the *Pulse Rhymes*, and Master Li asserts that [Wang] Shu-He is not its author, and moreover, lists the specific items [in *Pulse Rhymes* that are in error] and corrects them. Yet, [physicians today] deny Mr. Li's words. By the Song, Chen Wu-Ze had already rejected the opinion that Gao Yang-Sheng was the author [of *Pulse Rhymes*], and yet [physicians today] also deny Wu-Zhe's words.

Zhu Hui-Weng would have ridiculed the shallowness of such a fraudulent document [as *Pulse Rhymes*].<sup>6</sup> With the success [and popularity] of *Pulse Rhymes*, the *Pulse Classic* has faded into oblivion, although because the errors in *Pulse Rhymes* are so blatant, the *Pulse Classic* should be revived!

奇經八脈者其名出於《難經》而其論源於《素問》以非十二經之正故謂之奇也昔淳於意拜受公乘陽慶脈書奇咳術即此世之醫者且不能與其數況通其義乎

The eight extraordinary vessels get their name from the *Classic of Difficulties*, and as originally discussed in *Basic Questions*, they are not part of the 12 primary channels, and for this reason they are considered extraordinary. In former times when Chun Yu-Yi respectfully received the pulse writings of the honorable Cheng Yang-Qing, how extraordinarily marvelous that the art was as this!<sup>7</sup> If physicians of this generation do not even know [the diagnostic] calculations [of the eight extraordinary vessels], how could they then penetrate their significance?

叔和曰瓦雨降下溝渠溢滿聖人不能圖也脈絡流溢諸經不能復復拘也然則八脈可以不講乎八脈明而脈理盡矣脈理盡而病無不察可以窮吾治之之方矣語云人之所病病疾多而醫之所病病道少通乎脈學又通乎八脈之學道其患少也乎哉因並刻附於本草之後

[Wang] Shu-He said: When the rain fell down from the tiles, brimming over the irrigation canals and ditches, even sages were unable to manage this. When the vessels and networks flow and spill over, none of the channels can again be controlled, and thus, how could one ignore the eight vessels? But having [now] understood the eight vessels, the principles of the vessels are complete. With the principles of the vessels complete, there is no illness that cannot be examined, and one can exhaust [the potential scope] of methods of curing them. As the saying goes, "What people suffer from are a multiplicity of diseases, and what physicians suffer from is a dearth of ways to treat those diseases." When one penetrates the study of the pulse and also penetrates the study of the eight vessels, then isn't the way of those who suffer lessened? Therefore, I have appended [these two works] to the end of this edition of [*Comprehensive Outline of the*] *Materia Medica*.

癸卯秋七月上浣長洲張鼎思書

Written by Zhang Ding-Si on the *gui mao* year (1663) in the autumn of the seventh month in Changzhou.

#### IV. Preface to the *Four Treasuries* Edition

##### 提要 Summary

臣等謹案奇經八脈考一卷明李時珍撰其書謂人身經脈有正有奇手三陰三陽足三陰三陽為十二正經陰維陽維陰蹻陽蹻衝任督帶為八奇經正經人所共知奇經醫所易忽故特評其病源治法並叅考諸家之說薈粹成編其原委精詳經緯貫徹洵辨脈者所不可廢又創為氣口九道脈圖暢發內經之旨而詳其診法尤能闡前人未洩之秘

We sincerely record that *Exposition on the Eight Extraordinary Vessels* in one *juan* by Li Shi-Zhen of the Ming dynasty states that among the channels and vessels of the human body there are primary [channels] and extraordinary [vessels]. The three yin [channels] on the hands and three yang [channels] on the feet are the 12 primary channels. The *yin wei*, *yang wei*, *yin qiao*, *yang qiao*, *chong*, *ren*, *du*, and *dai* are the eight extraordinary vessels. The primary channels are well known to many people, but the eight extraordinary vessels are easily overlooked. For this reason, [this book] specifically reviews the origins of [extraordinary vessel] disease states and their treatment

methods, and it checks and assesses the statements of all schools [of medicine], compiling them and weaving them together. Its coverage of all the essentials and details, including its full grasp of the warp and the weft [of the channel system], indeed cannot be disregarded by those who would differentiate among the vessels. [the *Exposition*] also created a pulse diagram of the nine pathways of the qi opening, bringing forth the [original] intention of the *Inner Classic*. By detailing its diagnostic methods, it clarifies the secrets that had not been divulged by our predecessors.

考明初滑壽嘗撰十四經發揮一卷於十二經外益以督任二脈舊附刊薛已醫案之首案薛已醫案（凡二本其一本不載此書）醫家據為繩墨時珍此書更加精核然皆根據《靈樞》《素問》以究其委曲而得其端緒遞推遞密雖一技亦然矣

Consider that Hua Shou of the Ming [dynasty], the author of *Elucidation of Fourteen Channels* (*Shi si jing fa hui*), described the 12 major channels and the *du* and *ren* [in his book]. And in the preface to the early edition of *Xue Yi's Case Records* (*Xue yi yi an*),<sup>8</sup> he encouraged physicians to rely on these principles. In this book, [Li] Shi-Zhen included even more careful and intensive examination, and although it is based on the *Divine Pivot* and *Basic Questions*, he studied their ins and outs in ultimate detail and figured out how to handle this information. He then transmitted and promulgated their secrets [to later generations]. Although [this was] but one branch [of his work], it was thus [that he did all things].

Editor-in-Chief Minister Ji Yun (紀昀), Minister Lu Xi-Xiong (陸錫熊), and Minister Sun Shi-Yi (孫士毅)

Chief Compiler (總校官) Minister Lu Fei-Chi (陸費墀)

乾隆四十四年三月恭校上。

Most respectfully compiled in the third month of the 44th year of the *Qianlong* reign [April/May 1779].

## 奇經八脈總說

## An Overview of the Eight Extraordinary Vessels

凡人一身有經脈絡脈直行曰經旁支曰絡經凡十二手之三陰三陽足之三陰三陽是也絡凡十五乃十二經各有一別絡而脾又有一大絡並任督二絡為十五也（難經作陰絡陽絡）共二十七氣相隨上下如泉之流如日月之行不得休息故陰脈營於五臟陽脈營於六府陰陽相貫如環無端莫知其紀終而復始其流溢之氣入於奇經轉相灌溉內溫臟腑外濡腠理

People have channel vessels and network vessels throughout their bodies. Those that travel longitudinally are called channels, while those that branch off are called networks. There are 12 channels [consisting of] three yin and three yang of the hand, and the three yin and three yang of the foot. There are 15 networks. Each of the 12 channels has its own branching network, and the spleen also has a great network. In addition, with the two networks of the *ren* and *du* [vessels], there are 15 [networks]. (The *Classic of Difficulties* posits a yin network and a yang network.) Combined, the 27 qi [of the channels and networks] move up and down together as if flowing from a spring, moving like the sun and moon without rest.<sup>1</sup> Thus, the yin vessels manage [the qi] in the five yin viscera while the yang vessels sustain the six yang receptacles. Yin and yang connect with each other in an endless circuit in which there is no discernable break. Upon reaching the end, it just starts again. The overflow of qi [from the channels and networks] enters the extraordinary vessels, providing reciprocal irrigation, interiorly warming the yin viscera and yang receptacles, and exteriorly moistening the interstices.

奇經凡八脈不拘制於十二正經無表裡配合故謂之奇蓋正經猶夫溝渠奇經猶夫湖澤正經之脈隆盛則溢於奇經故秦越人比之天雨降下溝渠溢滿滂沛妄行流於湖澤此發靈素未發之秘旨也

The eight extraordinary channels are altogether eight vessels that are not controlled by the 12 main channels, nor are they arranged in exterior-interior combinations, and therefore they are called extraordinary. The main channels are like irrigation ditches, and the extraordinary channels are like lakes and marshes. When the vessels

of the main channels are swollen and abundant, they overflow into the extraordinary channels. Thus it was that Qin Yue-Ren compared this to when the “rains pour down from heaven, the irrigation ditches overflow, the rain floods rush wildly, flowing into the lakes and marshes.” This is the revelation of the secret meaning not presented in *Divine [Pivot]* and *Basic [Questions]*.

八脈散在群書者略而不悉醫不知此罔探病機仙不知此難安爐鼎時  
珍不敏參考諸說萃集於左以備學仙醫者簽蹄之用云

[Discussions of] the eight vessels scattered throughout the masses of [medical] texts are sketchy and incomplete. If physicians are not aware [of such theories of the extraordinary channels], they will remain in the dark as to the cause of disease. If [aspiring] transcendents are not aware [of the more comprehensive theories of the extraordinary channels], it will be difficult for them to tame the furnace and the cauldron. [Although I,] Li Shi-Zhen, am not clever, I have carefully considered the statements of all [the various schools] and compiled them below to allow both transcendents and physicians to trap and snare these useful words.

CHAPTER 2

八脈

The Eight Vessels

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奇經八脈者陰維也陽維也陰蹻也陽蹻也衝也任也督也帶也陽維起於諸陽之會由外踝而上行於衛分陰維起於諸陰之交由內踝而上行於營分所以為一身之網維也陽蹻起於跟中循外踝上行於身之左右陰蹻起於跟中循內踝上行於身之左右所以使機關之踐捷也

The eight extraordinary vessels consist of the *yin wei*, *yang wei*, *yin qiao*, *yang qiao*, *chong*, *ren*, *du*, and *dai*. The *yang wei* arises at the meeting of all the yang and travels upward from the outer ankle in the protective aspect; the *yin wei* arises at the intersection of all the yin and travels upward from the inner ankle in the nutritive aspect, and [together] they constitute a binding network for the entire body. The *yang qiao* arises from within the heel, traversing the outer ankle and traveling upward on both sides of the body; the *yin qiao* arises from within the heel, traversing the inner ankle and moving upward on both [sides] of the body, and [together] they allow nimble springing [movement] of the organism.

督脈起於會陰循背而行於身之後為陽脈之總督故曰陽脈之海任脈起於會陰循腹而行於身之前為陰脈之承任故曰陰脈之海衝脈起於會陰夾臍而行直衝於上為諸脈之衝要故曰十二經脈之海帶脈則橫圍於腰狀如束帶所以總約諸脈者也

The *du* vessel arises at the meeting of the yin, traverses the back, and proceeds along the posterior of the body such that it is the Director General [of the yang vessels]. Hence, it is called the sea of the yang vessels. The *ren* vessel [also] arises at the meeting of the yin, traverses the abdomen and proceeds along the front of the body such that it is the official controller of the yin vessels. Hence, it is called the sea of the yin vessels. The *chong* [also] arises at the meeting of the yin and travels to hug the umbilicus where it surges directly upward, constituting an essential thoroughfare for the various vessels. Hence, it is called the sea of the 12 channels. The *dai* vessel winds around the lumbar region in the form of a binding girdle, making it the overall commander of all the channels.

是故陽維主一身之表陰維主一身之裏以乾坤言也陽蹻一身左右之陽陰蹻主一身左右之陰以東西言也督主身之陽任衝主身之陰以南北言也帶脈橫束諸脈以六合也

Hence, the *yang wei* governs the exterior of the entire body while the *yin wei* governs the interior of the entire body, and so they are referred to as *qian* and *kun*. The *yang qiao* governs the yang [aspect] of the left and right side of the entire body while the *yin qiao* governs the yin [aspect] of the left and right side of the entire body so they are referred to as east and west. The dai vessel horizontally binds all the vessels so it is referred to as the six directions.

是故醫而知乎八脈則十二經十五絡之大旨得矣仙而知乎八脈則虎龍升降玄牝幽微之竅妙得矣

For this reason, those who practice medicine and know of the eight vessels comprehend the great purpose of the 12 channels and 15 networks. Those who practice transcendence and know of the eight vessels miraculously attain the ascent and descent of the tiger and dragon, and the subtle aperture of the Mysterious Female.

釋音

An Explanation of Pronunciation

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蹻腳卻喬蹻四音舉足高也又蹻捷也

The word 蹻 may be pronounced in four ways: *jiāo*, *què*, *qiáo*, or *qiāo*. It means to raise the foot high, and also means quick and nimble.

跗音膚足背也

The word 跗 is pronounced *fū*, and means the instep.

跟音根足踵也

The word 跟 is pronounced *gēn*, and means the heel of the foot.

踝花上聲足螺螭骨也

The word 踝 *huái* [is pronounced with] an indistinct rising tone, and means the malleolus (literally, the spiral bones) of the foot.

嗑音益喉也

The word 嗑 is pronounced *yì*, and means the larynx.

噤音禁口閉也

The word 噤 is pronounced *jìn*, and means oral obstruction.

齧音銀齒根肉也

The word 齧 is pronounced *yín*, and means the flesh at the base of the teeth.

臄濡嫩二音軟肉也

The word 臄 is pronounced either *rú* or *nèn*, and means the soft flesh [in the region of the upper arm].<sup>1</sup>

眇音杪季肋下也

The word 眇 is pronounced *miǎo*, and means the area below the ribs.

腓音喘腳肚也

The word 腓 is pronounced *chuǎn*, and means the belly of the [lower] leg.

膕音國曲膝腕中也

The word 膕 is pronounced *guó*, and means the crease in the crook of the knee.

膻音亶胸中也

The word 膻 is pronounced *dǎn*, and means the center of the chest.

膈音戍五臟膈也

The word 膈 is pronounced *shù*, and means the transport holes of the five viscera.

脘音管胃脘也

The word 脘 is pronounced *guǎn*, and means the gastric cavity.

胛音甲背兩旁骨也

The word 胛 is pronounced *jiǎ*, and means the bones on either side of the upper back.

膂音旅夾脊肉也

The word 膂 is pronounced *lǚ*, and means the flesh that hugs the spine.

臀音髀股也

The word 臀 means the buttocks or thighs.

瞬音惇目動也

The word 瞬 is pronounced *rún*, and means twitching of the eyes.

昧音妹目不明也

The word 昧 is pronounced *mèi*, and means that the vision is dim.

瞋音嗔怒目張也

The word 瞋 is pronounced *chēn*, and means fierce glaring.

瞑音眠寐也

The word 瞑 is pronounced *mián*, and means sleep.

瞼音檢眼弦也

The word 瞼 is pronounced *jiǎn*, and means the rim of the eyelid.

膊音博肩胛骨也

The word 膊 is pronounced *bó*, and means the scapula.

髀音寬髀上也

The word 髀 is pronounced *kuān*, and means the upper part of the thigh.

脰音行肱骨也

The word 脰 is pronounced *xíng*, and means the shank.

髑虞偶二音肩前也

The word 髑 is pronounced either *yú* or *oǔ*, and means the front of the shoulder.

胫音幹脛骨也

The word 胫 is pronounced *gàn*, and means the shin bone.

骶音氏尾脊骨也

The word 骶 is pronounced *dǐ*, and means the coccyx.

髎音寥骨空處也

The word 髎 is pronounced *liáo*, and means the bony foramina.

窳與髎同說文音胞窖也

The word 窳 is the same as 寥. According to *Elucidations of the Signs*, it is pronounced *pào* or *jiào*.

癱音顛仆病也

The word 癱 is pronounced *dīan*, and means falling-down disease.

癩音閑驚病也

The word 癩 is pronounced *xián*, and means fright disease.

瘧音頸風強病也

The word 瘧 is pronounced *jǐng*, and means a pathogenic wind disease.

瘛痲去聲乍前乍後病也

The word 瘛 [is pronounced] *chì* with a falling tone; it is a disease where one suddenly moves forward and suddenly moves backward [meaning that the patient is in spasm].<sup>2</sup>

癰音頑，痺也

The word (wán) is pronounced *wán*, and means obstruction.

痿音委肢軟也

The word 痿 is pronounced *wěi*, and means weak extremities.

瘕音賈積病也

The word 瘕 is pronounced *jiǎ*, and is an accumulation disease.

疝山訕二音寒痛病也

The word 疝 is pronounced either *shān* or *shàn*, and is a disease characterized by cold pain.

癃音隆小便淋也

The word 癃 is pronounced *lóng*, and means dribbling urination.

頰音頰陰腫也

The word 頰 is pronounced *tuí*, and means swelling of the genitalia.

瘖與啞同

The word 瘖 is the same as *yǎ* (啞) [which here means mute or dumb].

痠與酸同

The word 痠 is the same as *suān* (酸) [which here means sore].

瘡音洧針瘡也

The word 瘡 is pronounced *wěi*, and means a scar left from a needle.

瘥楚懈切楚嫁切病除也

The word 瘥 is pronounced *chìe* or *chài*, and means the disease has been eliminated.<sup>3</sup>

輳音湊輻輳也

The word 輳 is pronounced *còu*, and means the convergence at a hub.

俠古文俠挾通用

The word 俠 is *xía* in the ancient literature and *xíe* in current usage [meaning to coerce, to hug, or to hold under the arm].

俛音免俯也

The word 俛 is pronounced *miǎn*, and means to lower one's head.

仆音赴顛倒也

The word 仆 is pronounced *fù*, and means to fall down.

溉音概灌也

The word 溉 is pronounced *gài*, and means to irrigate.

泌音筆別水也

The word 泌 is pronounced *bì*, and means to expel water.

溺音尿小便也

The word 溺 is pronounced *niào*, and means urine.

澉音搜小便也

The word 澉 is pronounced *sōu*, and means urine.

澀音嗇不滑也

The word 澀 is pronounced *sè*, and means [rough or] not smooth.

怫音佛怫郁也

The word 怫 is pronounced *fó*, and means angry and sullen.

悍音汗猛也

The word 悍 is pronounced *hàn*, and means ferocious.

慄音漂疾也

The word 慄 is pronounced *piāo*, and means quick [or urgent].

惓音悶同義又音瞞惑

The word 惓 is pronounced *mèn*, and has the same meaning [as that word, i.e., a stifling sensation]. It is also pronounced *mán*, and means confused.

惕音狄心動也

The word 惕 is pronounced *dì*, and means agitation [or the sense of one's heart-beat].

頔音杭頸也

The word 頔 is pronounced *háng*, and means the neck.

頔音求面顴也

The word 頔 is pronounced *qiú*, and means the cheek bones on the face.

顙桑上聲額也

The word 顙 [is pronounced] *sāng*, with a rising tone, and means the forehead.

郛與隙同孔郛也

The word 郛 is the same as *xì* 隙, and means a hole or small cleft.

罅呼訝切孔罅也

The word 罅 is pronounced *xia*, and means hole or crack.

擴音郭引長之意

The word 擴 is pronounced *kuò*, and means stretched out.

隧音遂小路也

The word 隧 is pronounced *sui*, and means a path or trail.

篡初患切陰下縫間也

The word 篡 is pronounced *chuàn*, and is the perineal crease.

募與膜同

The word 募 is the same as *mó* [which means membrane].

毖音琵

The word 毖 is pronounced *pí*.

椎音縑脊之骨節也

The word 椎 is pronounced *zhuī*, and means the bony articulations of the back.

髀厭音篲掩股後骨即環跳也

The word 髀厭 is pronounced *pái yǎn*. It means the bone in the back of the hip, that is, the Circular Jump (GB-30) [hole].

瘈瘲瘈瘲並音治縱手足舒縮也

The words 瘈瘲 and 瘈瘲 are pronounced *zhì zòng*, and mean extension and contraction [i.e., convulsions] of the arms and the legs.<sup>4</sup>

膏肓音高荒心上鬲下也

The word 膏肓 is pronounced *gāo huāng*, and means the [membranous tissues in the entire thoracic and abdominal area] from above the heart to below the diaphragm.

慄卑音蝶怯弱也

The word 慄卑 is pronounced *dié qiè*, and means feebleness.<sup>5</sup>

漈漈音踏汗應時出之貌

The word 漈漈 is pronounced *tà [tâ]*, and refers to one's appearance when sweating.

(目+荒)音荒目不明也

The word 目+荒 is pronounced *huāng*, and means the vision is dim.

築築氣痛如筑也

The word 築築 [is pronounced] *zhù zhù*, and means a pounding qi pain.

丸丸脈如珠丸也

The word 丸丸 [is pronounced] *wán wán*, and means the pulse is round like a pearl.

洗洗音璽皮毛淒滄惡寒之貌

The word 洗洗 is pronounced *xǐ xǐ*, and means the skin and the hair are pale blue, [and that] the patient appears to have an aversion to cold.

洒洒音洗同義

The word 洒洒 is pronounced *xǐ xǐ*, and has the same meaning [as in the entry above].