

衝脈

The Chong Vessel

衝為經脈之海又曰血海其脈与任脈皆起於少腹之內胞中其浮而外者起於氣衝（一名氣街在少腹毛中兩旁各二寸橫骨兩端動脈宛宛中足陽明穴也）并足陽明少陰二經之間循腹上行至橫骨（足陽明去腹中行二寸少陰去腹中行五分衝脈行于二經之間也橫骨在陰上橫骨中宛如偃月去腹中行一寸半）挾臍左右各五分上行瀝大赫（模骨上一寸去腹中行一寸半）氣穴（即胞門一名子戶大赫上一寸去腹中行一寸半少陰衝脈之會）四滿（氣穴上一寸）中注（四滿上一寸）育脬（中往上一寸）商曲（育脬上二寸）石關（商曲上一寸）陰都（石關上一寸）通谷（陰都上一寸）幽門（通谷上一寸夾巨厥兩旁各五分陷中）至胸中而散凡二十四穴

The *chong* is the sea of the channels and vessels. It is also called the sea of blood. This vessel and the *ren* vessel both arise from within the gestational membranes in the lower abdomen. Surfacing and externalizing, it arises at Qi Thoroughfare (ST-30). (Also called the qi avenue, this hole is located two *cun* on either side of the midline in the [pubic hair] of the lower abdomen, on the pubic bone in the depression of the pulsing vessel; it is a hole on the foot yang brightness.)¹ Here, it travels alongside and between the two channels of the foot yang brightness and lesser yin² and proceeds along the abdomen, traveling upward to the pubic bone. (The foot yang brightness [channel] is located two *cun* from the midline of the abdomen; the foot lesser yin [channel] is located five *fen* from the midline of the abdomen; the trajectory of the *chong* vessel travels between these two vessels; the Pubic Bone (KI-11) is located above the genitals on the pubic bone, [in a depression] like a crescent moon, one-and-a-half *cun* from the midline of the abdomen.) Traveling five *fen* to the left and right sides of the navel, it ascends to Great Manifestation (KI-12) (located one-and-a-half *cun* above Horizontal Bone), Qi Hole (KI-13) (whose other name is Womb Door, which is located one *cun* above great manifestation, one-and-a-half *cun* out from the midline on the abdomen; it is a meeting [hole] of the lesser yin and *chong* vessels), Fourfold Fullness (KI-14) (located one *cun* above Qi Hole), Central Flow (KI-15) (located one *cun* above Fourfold Fullness), Huang Transport (KI-16) (located one *cun* above Central Flow),³ Shang Bend (KI-17) (located one *cun* above Huang Transport), Stone Pass

(KI-18) (located one *cun* above *Shang* Bend), Yin Metropolis (KI-19) (located one *cun* above Stone Pass), Open Valley (KI-20) (located one *cun* above Yin Metropolis), and Dark Gate (KI-21) (located one *cun* above Open Valley, on either side of Great Tower Gate [CV-14]; each is in a depression five *fen* deep). From here, it reaches to penetrate the chest and spreads. There are 24 holes in all.

靈樞經曰任皆超於胞中上循背裏為經絡之海其浮而外者循腹右上行會於咽喉別而絡唇口血氣盛則充膚熱肉血獨盛則澹滲皮膚生毫毛婦人有余於氣不足於血月下數脫血任衝并傷脈不榮其口唇故髭須不生宦者去其宗筋傷其衝任血寫不復皮膚內結唇口不榮故須亦不生天宦不脫於血而任衝不盛宗筋不強有氣無血唇口不榮故須亦不生

[Ch. 65 of] *Divine Pivot* classic states: “The *chong* and *ren* both arise from the gestational membranes and proceed upward along the interior of the back, constituting the sea of the channels and networks. Surfacing and externalizing, [these vessels] proceed along the right side of the abdomen in an upward trajectory to meet the throat. They then diverge and connect to the lips and mouth. When there is an exuberance of both qi and blood, it replenishes the skin and heats up the flesh. When only the blood is overly abundant, then it gently infiltrates the skin and produces hair. Women have a surplus of qi and an insufficiency of blood, and the repeated loss of blood during their menstrual flow impairs their *ren* and *chong* vessels.⁴ Since these vessels do not nourish the mouth and lips, neither beards nor moustaches grow [on women].” “Because eunuchs have been deprived of their genitals, this damage to the *chong* and *ren* causes the blood to drain and not return, the skin clumps internally, and the lips and mouth are not nourished, and therefore they cannot grow beards or moustaches. Males born without genitals do not experience a monthly shedding of blood, yet their *chong* and *ren*, too, are not exuberant and their gathering sinew cannot become strong. They have qi but lack blood, and therefore their beards also cannot grow.”

素問水熱穴論曰三陰之所交結於腳也踝上各一行者此腎脈之下行也名曰太衝

[Ch. 61 of] *Basic Questions*, “Discourse on Holes for Water and Heat [Diseases],” states: “The intersection of the three yin fastens [them to one another] at the leg. Each [channel] travels [separately] above the ankle. ... This [intersection is located] on the lower aspect of the kidney channel. It is called the Great Thoroughfare.”

王啟玄曰腎脈与衝脈并下行循足合而盛大故曰太衝

Wang Qi-Xuan states: “The kidney vessel and the *chong* vessel merge and descend, proceeding to the foot where they unite and there is a great exuberance [of qi]. Hence, it is called the Great Thoroughfare.”

一云衝脈超於氣衝衝直而通故謂之衝

Someone else has said the *chong* vessel arises at the Qi Thoroughfare, where it surges directly and freely, therefore, it is called the *chong* (thoroughfare) [vessel].

素問陰陽離合論曰賢人南面而立前曰廣明後曰太衝太衝之地名曰少陰其衝在下名曰太衝

[Ch. 6 of] *Basic Questions*, “Discourse on the Places of Unification and Separation of Yin and Yang,” states: “The sage faces south and stands erect. What is before him is called Vast Illumination, and what is behind him is called the Great Thoroughfare. The place of the Great Thoroughfare is called the lesser yin. ... The thoroughfare that is below is called the Great Thoroughfare.”⁵

王啟玄曰心藏在南故前曰廣明衝脈在北故後曰太衝足少陰腎脈與衝脈合而盛大故曰太衝兩脈相合為表裏也衝脈在脾之下故曰其衝在下名曰太陰

[Wang] Qi-Xuan said: “The heart viscera is located in the south, and therefore what is ahead is called Vast Illumination. The *chong* vessel is located in the north, and therefore what is behind is called the Great Thoroughfare. There is a great abundance at the confluence of the foot lesser yin kidney vessel and the *chong* vessel, and so it is called the Great Thoroughfare. The confluence of both vessels is [a confluence] of the interior with the exterior.” “Because the *chong* vessel lies beneath the spleen [channel], it is said that the *chong* is located beneath,” and it is called Greater Yin.

靈樞經曰帝曰少陰之脈獨下行何也

[Ch. 38 of] *Divine Pivot* classic states: “The Yellow Emperor said: Only the lesser yin vessel travels downward, why is this?”

岐伯曰不然夫衝脈者五藏六腑之海也其上者出於頰顙滲諸陽灌諸精其下者注於少陰之大絡起於腎下出於氣街循陰股內廉斜入臍中伏行胛骨內廉并少陰之經下入內踝之后入足下其別者并於少陰滲三陰斜入踝伏行出屬跗屬下循跗上入大指之間滲諸絡而溫足脛肌肉故其脈常動別絡結則跗上不動不動則厥厥則寒矣

Qi Bo said: “It is not so [i.e., it is not the lesser yin that goes downward, it is the *chong*]. The *chong* vessel is the sea of the five yin viscera and the six yang receptacles. ... Its upward [trajectory] emerges at the juncture of the hard and soft palates,⁶ percolating into all of the yang [channels] and irrigating the various essences. Its downward [trajectory] pours into the great network of the lesser yin, arising below the kidneys

to emerge at the Qi Thoroughfare. It continues along the posterior medial aspect of the thigh and obliquely enters the popliteal fossa. It then travels concealed along the medial aspect of the tibia to adhere to the lesser yin channel. From here, it descends to penetrate behind the inner ankle and penetrate to the bottom of the foot. A diverging branch [of the network vessel] adheres to the lesser yin and percolates into the three yin; obliquely entering the ankle and traveling concealed through the instep, it continues downward along the instep to enter into the big toe. From here, it percolates into the network vessels and warms the flesh [of the leg], so therefore this vessel normally pulsates. If the diverging network is bound up, the pulsing on the dorsum of the foot ceases. If there is no pulsing, then there is reversal, and when there is reversal, it will become cold.”

王海藏曰手少陽三焦相火為一府右腎命門為相火心包主亦名相火
其脈同診腎為生氣之門出而治臍下分三歧上衝夾臍過天樞上至膻
中兩乳間元氣所系焉

Wang Hai-Cang said that the hand lesser yang triple burner is one dwelling place of the ministerial fire, the right kidney life gate is the ministerial fire, and the heart envelope master⁷ is also called the ministerial fire. These vessels are all diagnosed in the same manner. The kidney is the gate of qi generation.⁸ It emerges from and governs [the area] below the umbilicus, and it is divided into three forks surging upward through the umbilicus via the Celestial Pivot (ST-25), ascending to reach the Chest Center (CV-17) beside both breasts. This is where the primal qi is tied in.

又足三焦太陽之別并足太陽正路入絡膀胱約下焦

There are also diverging branches of the foot triple burner and greater yang that adhere to the main pathway of the foot greater yang to enter and network with the bladder in the lower burner.

三焦者從頭至心心至臍臍至足為上中下三焦其實真元一氣也故曰
有藏無府

The triple burner extends from the head to reach the heart, from the heart to reach the umbilicus, and from the umbilicus to reach the foot, constituting the three upper, middle, and lower burners that are actually the true primal unitary qi. Hence, it is said that it stores but has no dwelling place.

脈訣云三焦無狀空有名寄在胸中膈相應

*Pulse Rhymes*⁶ states: “The triple burner lacks form; it is empty but has a name. It takes shelter in the chest, and the diaphragm stands in relation to it.”

一云其府在氣街中上焦在胃上口治在膻中中焦在胃管治在臍旁下
焦在臍下膀胱上口治在臍

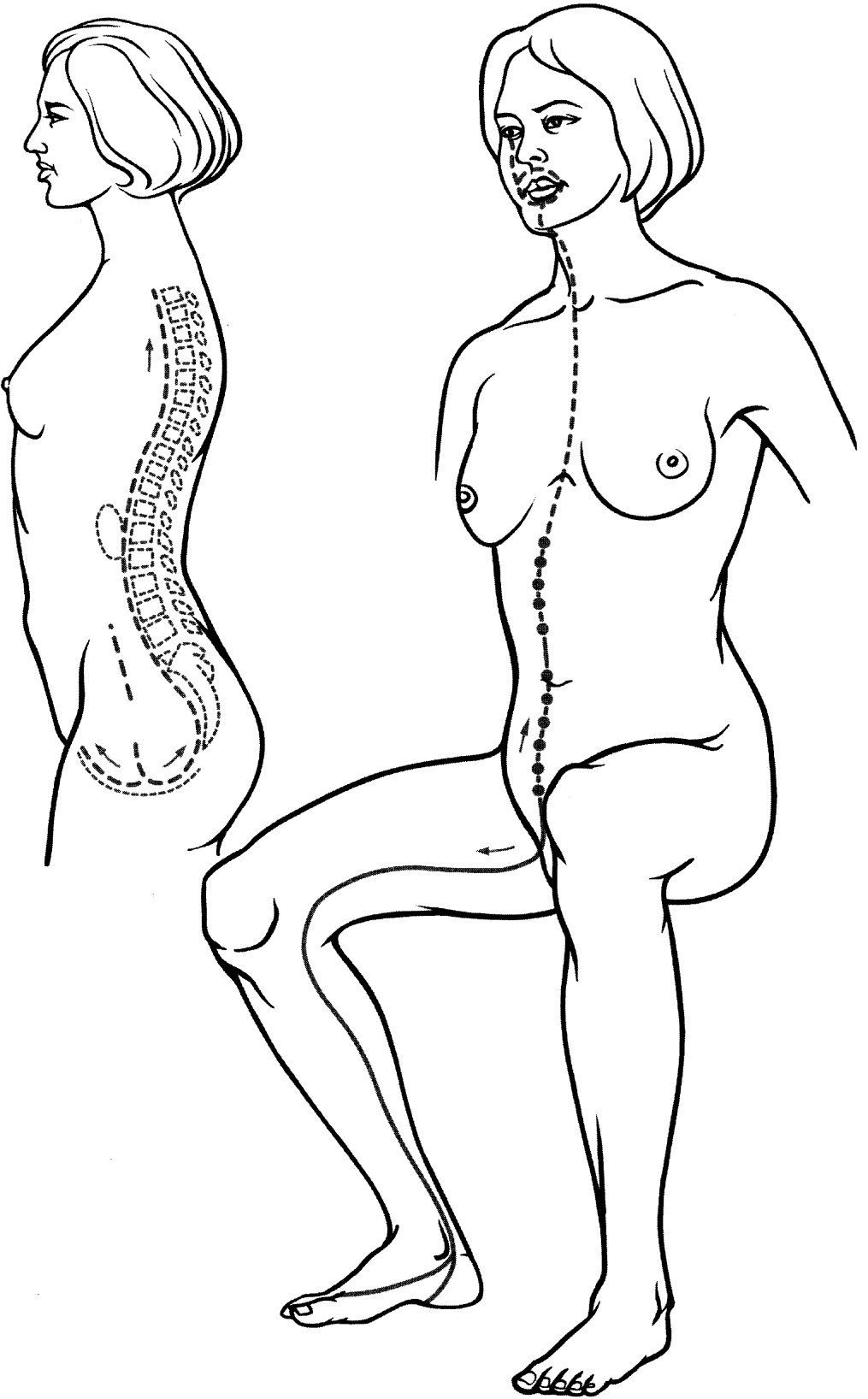
Others say that it stores and accumulates [its qi] within the Qi Thoroughfare. The upper burner is located above the upper opening of the stomach, [and disorders of this burner] are treated at Chest Center. The middle burner is located in the passageways of the stomach, [and disorders of this burner] are treated beside the umbilicus. The lower burner is located below the umbilicus and at the upper opening of the urinary bladder, and [disorders of this burner are treated] at the umbilicus.

經曰原氣者三焦之別使也腎間動氣者真元一氣分為三路人之生命也十二經之根本也

The *Classic [of Difficulties]* states: “The source qi is the triple burner’s director of separation. The moving qi between the kidneys is the true primal unitary qi that divides into three routes. It is the life force of a person, and the root of the 12 channels.”

李瀕湖曰三焦即命門之用与衝任督根通者故附著于此

Li Bin-Hu says that the triple burner performs life gate’s function of communicating with the *chong*, *ren*, and *du*, and therefore [a discussion of it] is appended here.



The *Chong* Vessel

衝脈為病

Diseases of the *Chong* Vessel

越人難經曰衝脈為病逆氣而裡急靈樞經曰氣逆上刺膺中陷下者與下胸動脈腹痛刺臍左右動脈按之立已不已刺氣街按之立已

[Qin] Yue-Ren in his *Classic of Difficulties* states: “When the *chong* vessel is diseased, there is a counterflow of qi and abdominal urgency.”¹ [Ch. 26 of] *Divine Pivot Classic* states: “When there is a counterflow ascent of qi, prick the depression below the breast and at the pulsing vessel below the chest. If there is abdominal pain, prick the pulsing vessels to the left or right of the umbilicus. ... [After needling, one should] massage [this area, and the pain] should immediately stop. If [the pain] does not stop, then prick the Qi Thoroughfare (ST-30). ... [After removing the needle,] massaging [this area] should stop [the pain].”

李東垣曰秋冬之月胃脈四道為衝脈所逆脅下少陽脈二道而反上行名曰厥逆其證氣上衝咽不得息而喘息有音不得臥宜調中益氣湯加吳萊英五分隨氣多少用之脾胃論夏月有此乃大熱之證用黃連黃柏知母各等分酒洗炒為末白湯和丸每服一二百丸空心自湯下即以美膳壓之不令停留胃中直至下元以瀉衝脈之邪也蓋此病隨四時寒熱溫涼治之

[Li Dong-yuan] says that if during the autumn and winter months the four pathways of the stomach vessel are made to counterflow by the *chong* vessel and the two pathways of the *shao yang* vessel below the rib-sides reverse and move upward, this is called reversal counterflow. This pattern [is characterized by symptoms of] qi surging into the throat such that one cannot catch one's breath and sounds of wheezy respiration such that one cannot lie down.² [In this case,] one should add five *fen* of Evodia Fructus (*wu zh yu*) to Regulate the Middle to Augment the Qi Decoction (*tiao zhong yi qi tang*), but the dose of this medicinal is dependent on the seasonal qi (*On the Spleen and Stomach*). When this condition occurs during the summer months, it is then a pattern of great heat; use equal amounts of Copits Rhizoma (*huang lian*), Phellodendron Cortex (*huang bai*), and Anemarrhena Rhizoma (*zhi mu*) that are soaked in wine, fried, powdered, and mixed with boiled hot water into pills. Each day, take

one- or two-hundred pills. This preparation is administered on an empty stomach with hot boiled water and followed by a good meal to press it [into the lower warmer]. [Hence, the medication] will not become lodged in the stomach but will pass directly to the lower base to drain the pathogen from the *chong* vessel. In treating diseases of this kind, [physicians] must account for the influence of the four seasons, [treating accordingly with] cold, hot, warm, or cool [medicinals].

又曰凡逆氣上衝或兼裡急或作躁熱皆衝脈逆也若內傷病此宜補中益氣湯加炒黃柏炒連知母以泄衝脈凡腎火旺及任督衝三脈盛者則宜用酒炒黃柏知母亦不可久服恐妨胃也或腹中刺痛或裡急宜多用甘草或虛坐而大便不得者皆屬血虛血虛則裡急宜用當歸逆氣裡急隔咽不通大便不行者宜昇陽瀉熱湯主之方見（蘭室秘藏）麻木厥氣上衝逆氣上行妄聞妄見者宜神功丸主之方見（蘭室秘藏）

[Li Dong-Yuan] also says that whenever there is qi counterflow and a surging ascension [of qi] that may be accompanied by abdominal urgency or agitation and heat, this is invariably due to a counterflow of the *chong* vessel. If such diseases are due to internal damage, then Tonify the Middle to Augment the Qi Decoction (*bu zhong yi qi tang*) with the addition of dry-fried Phellodendron Cortex (*chao huang bai*), dry-fried Copits Rhizoma (*chao huang lian*), and Anemarrhena Rhizoma (*zhi mu*) is indicated to drain the *chong* vessel. Whenever there is an exuberance of kidney fire leading to an overabundance of the three vessels of the *ren*, *du*, and *chong*, then it is appropriate to use wine-fried Phellodendron Cortex (*chao huang bai*) and Anemarrhena Rhizoma (*zhi mu*), but one may not administer these long-term for fear that they may harm the stomach. If there is a stabbing pain in the stomach or abdominal urgency, it is appropriate to use more Glycyrrhizae Radix (*gan cao*). When one sits in vain and the stool will not come, this indicates blood deficiency, and blood deficiency causes abdominal urgency, so it is appropriate to use Angelica Sinensis Radix (*dang gui*). For counterflow of qi and abdominal urgency such that there is obstruction in the diaphragm and throat, and inability to move one's bowels, then it is appropriate to use Raise the Yang and Drain Heat Decoction (*sheng yang xie re tang*) to master [the condition] (*Secrets from the Orchid Chamber*). For numbness, qi inversion, and a surging ascension of qi, this upward movement of counterflow qi causes loss of hearing and loss of sight, so it is appropriate to administer Miraculous Feat Pill (*shen gong wan*) to master [the condition]³ (*Secrets from the Orchid Chamber*).

孫真人千金方雲咳唾手足厥逆氣從小腹上衝胸口咽其面翁熱如醉因復下流陰股小便難時復冒者寸脈沉尺脈微宜茯苓五味子湯以治其氣衝其方用茯苓五味子二錢桂心甘草一錢水煎服胸滿者去桂

In his [*Important*] *Formulas Worth a Thousand Gold Pieces*, the True Man Sun [Si-Miao] says that when there is a cough that causes one to spit up saliva accompanied by frigidly cold extremities, qi from the lower abdomen surges upward into the chest, mouth, and throat, [and] the face will be flushed and boiling hot as if one were intoxicated. [The patient feels] as if she will experience either urinary or fecal incontinence that will flow down the inner thigh, [and] there will be urinary difficulty [although the patient] remains anxious about the possible return of these symptoms. The distal pulse will be deep, and the proximal pulse will be faint. It is appropriate to use Poria and Schisandra Decoction (*ling wu wei zi tang*) to treat this surging of qi. The formula contains Poria (*fu ling*) and Schizandrae Fructus (*wu wei zi*), 2 *qian* [each], Cinnamon Cortex (*rou xin*) and Glycyrrhizae Radix (*gan cao*), 1 *qian* [each]. This is decocted in water and administered. If there is chest fullness, omit the Cinnamon Cortex (*rou gui*).

程篁墩曰太平侯病膈脛中痛喘嘔吞酸臍上一點氣上至咽喉如冰每
子後申時輒發醫以為大寒不效

Cheng Huang-Dun reports that Lord Tai Ping suffered from pain in the area of Chest Center (CV-17), asthmatic breathing with vomiting, and acid regurgitation. From a single point above the umbilicus, qi would ascend to reach the throat with an icy sensation. Episodes of this kind would recur nightly between 11 P.M. and 1 A.M., and [between] 3 P.M. and 5 P.M. The physicians took this to be intense cold, and therefore the [therapy was] ineffective.

祝橋泉曰此得之大醉及厚味過多子後申時相火自下騰上故作痛也
以二陳加芩連梔子蒼術數飲而愈

[Commenting on this case], Zhu Ju-Quan says that [because the patient] drank too much and ate too much rich food, then between 11 P.M. and 1 A.M. and between 3 P.M. and 5 P.M., the ministerial fire that naturally descends galloped upward, resulting in pain. He was then given many draughts of Two-Aged [Herb] Decoction (*er chen tang*) with the addition of Scutellaria Radix (*huang qin*), Copits Rhizoma (*huang lian*), Gardenia Fructus (*zhi zi*), and Atractylodes Rhizoma (*cang zhu*), and the condition was cured after drinking [the decoction] numerous times.

素問痿論曰治痿獨取陽明者何也曰陽明者五臟六腑之海也主潤宗筋宗筋主束骨而利機關衝脈者經脈之海主滲灌溪谷與陽明合於宗筋會於氣街而陽明為之長皆屬於帶脈而絡於督脈故陽明虛則宗筋縱帶脈不引故足痿不用治之當各補其營而通其腧調其虛實和其逆順筋脈骨肉各以其時受月則病已（謂肝甲乙心丙丁脾戊己主氣法時月也）

[Ch. 44 of] *Basic Questions*, “Treatise on Atrophy,”⁴ states: “Why is it that in treating atrophy one need only select the yang brightness channels?” It says: “The yang brightness is the sea of the five viscera and the six receptacles. It governs the moistening of the gathering sinews, and the gathering sinews bind the bones and provide mobility for the joints. The *chong* vessel is the sea of the channels and vessels, governing the permeation and irrigation of the valleys and streams. It unites with the yang brightness at the gathering sinew. ... It meets at the Qi Thoroughfare, and the yang brightness is the leader [of them all]. They are all ascribed to the *dai* vessel and linked to the *du* vessel. Hence, when the yang brightness is deficient, the gathering sinews become slack and the *dai* vessel is no longer able to lead it. This results in atrophy and loss of use of the feet.” To treat this, “one should supplement at the spring holes and promote flow at the transport holes [of the yang brightness channels] to regulate deficiency and excess, harmonize abnormal and normal [flow of qi] so that the sinews, vessels, bones, and flesh will each recover from disease in their prevailing months (it is said that the prevailing months that govern the qi are liver *jia yi*, heart *bing ding*, and spleen *wu ji*).”⁵

李東垣曰暑月病甚則傳腎肝為痿厥痿乃四肢痿軟厥乃四肢如火或如冰心煩衝脈氣逆上甚則火逆名曰厥逆故痿厥二病多相須也

Li Dong-Yuan stated that when this disease worsens during the months of summer-heat, it will be transmitted to the kidneys and liver, producing atrophy and reversal. The atrophy causes the four extremities to become atrophied and soft while the reversal causes the four extremities to be either [hot] as if on fire or [cold] as if frozen. There will be irritability of the heart, and the qi of the *chong* vessel counterflows upward, which in extreme cases will result in counterflow of fire. This is called reversal counterflow. Hence, the two diseases of wilting and reversal are usually interrelated.

經曰下氣不足則痿厥心惋宜以清燥去濕熱之藥或生脈散合四苓散加酒洗黃柏知母以泄其濕熱

[*On the Spleen and Stomach*] classic states: “When the lower [burner] qi is insufficient, this results in atrophy, reversal, and flusteredness. [In such instances,] it is appropriate to use clearing and drying medicinals that get rid of dampness and heat, or Generate the Pulse Powder (*sheng mai san*) combined with Four-Ingredient Powder with Poria (*si ling san*) with the addition of wine-soaked Phellodendron Cortex (*huang bai*) and Anemarrhena Rhizoma (*zhi mu*) to drain the damp-heat.”

李瀕湖曰濕熱成痿乃不足中有餘也宜滲泄之藥若精血枯涸成痿乃不足中之不足也全要峻補之藥

Li Bin-Hu states: “When damp-heat produces atrophy, this is surplus within an insufficiency, and [it] is appropriate to use percolating and draining medicinals. When a

desiccation of essence and blood produces atrophy, this is an insufficiency within an insufficiency, and it is essential to administer extremely tonifying medicinals.”

靈樞經曰胸氣有街腹氣有街頭氣有街脛氣有街故氣在頭者上之於腦氣在胸者止之膺與背腧氣在腹者上之背腧與衝脈於臍之左右之動脈氣在脛者上之於氣街與承山踝上以下取此者用毫針先按在上久應手乃刺而與之所治者頭痛眩僕腹痛中滿暴脹及有新積作痛

[Ch. 52 of] *Divine Pivot* classic states: “The chest qi has a thoroughfare, the abdominal qi has a thoroughfare, the head qi has a thoroughfare, and the qi of the shin area has a thoroughfare. Hence, when qi [accumulates] in the head, it ascends to the brain. When qi [accumulates] in the chest, it stops at the breast and back transport [holes]. When qi [accumulates] in the abdomen, it ascends to the back transport [holes] and *chong* vessel at the pulsing vessels on the left and right of the abdomen. When qi accumulates in the shin area, it ascends to the Qi Thoroughfare (ST-30) and Mountain Support (BL-57) from above the ankle to below. In selecting these [holes], use a filiform needle, first locating [the hole to be needled] and leaving [one’s hand there] for a long time [until the qi arrives] in response to the hand; one may then needle. This treats headache, dizziness leading to fainting and syncope, abdominal pain with fullness in the middle and sudden distention, and recent accumulations producing pain.”

素問舉痛論曰寒氣客於衝脈衝脈起於關元隨腹直上寒氣客則脈不通脈不通則氣因之故喘動應手

[Ch. 39 of] *Basic Questions*, “A Comprehensive Discourse on Pain,” states: “Cold qi lodges in the *chong* vessel. The *chong* vessel arises from the Origin Pass (CV-4), traveling directly upward along the abdomen. When cold qi lodges [in it], this vessel does not flow freely. Since the [*chong*] vessel does not flow freely, the qi follows it, resulting in wheezing and movements [of the abdomen] that can be felt with the hand.”

王叔和脈經曰兩手脈浮之俱有陽沉之俱有陰陰陽皆盛此衝督之脈也衝督之脈為十二經之道路也衝督用事則十二經不復朝於寸口其人若恍惚狂癡

In his *Pulse Classic*, Wang Shu-He states: “As for the pulses on both arms, when those that are floating all have yang, and the submerged ones all have yin, then yin and yang are both exuberant and this is the pulse of the *chong* and *du* [vessels].⁶ The vessels of the *chong* and *du* are the major pathways of the 12 channels, and if the *chong* and *du* overreach themselves, [the qi of the] 12 channels will not be able to return to the wrist pulse and a person may appear to be disoriented, manic, and dull witted.”

又曰脈來中央堅實徑至關者衝脈也動苦少腹痛上搶心有癥痞遺溺脅支滿煩女子絕孕

He also states: “A pulse that arrives hard and excessive on the midline position to reach the middle position is the [pulse of the] *chong* vessel. [When the pulse is] perturbed in this way, [the patient] suffers from lower abdominal pain and qi rushing into the heart, mobile bulging, enuresis, distressing propping fullness of the rib-sides, and infertility.”⁷

又曰尺寸俱牢直上直下乃衝脈胸中有寒疝痛也

He also states: “If from the proximal to the distal positions the pulse is confined, beating straight up and down, then there is cold bulging pain in the chest part of the *chong* vessel.”

張仲景曰傷寒動氣在右不可發汗汗之則衄而渴心苦煩飲水即吐
（先以五苓散次以竹葉湯）不可下下之則津液內竭頭眩咽燥鼻
干心悸（竹葉湯）

Zhang Zhong-Jing states that for cold damage “accompanied by a pulsing qi on the right [side of the abdomen], one cannot induce sweating. If sweating is induced, there will be nosebleeds and thirst, the heart will suffer from irritability, and vomiting [will occur] immediately after drinking.” (First use Five-Ingredient Powder with Poria [*wu ling san*], and then, [if there is no improvement], use Phyllostachis Decoction [*zhu ye tang*].) “This condition cannot be purged. Purgation will result in the fluids being spent, with dizziness, dry throat, dry nose, and heart palpitations” (Phyllostachis Decoction [*zhu ye tang*]).

動氣在左不可發汗汗之則頭眩汗不止筋惕肉瞤此為難治（或先用
防風白術牡朮湯次用小建中湯）不可下下之則腹裡拘急不止動氣
反劇身雖有熱反欲拳（先服甘草干姜湯次服小建中湯）

“[When cold damage is accompanied by] a pulsing qi on the left [side of the abdomen], sweating must not be induced. If sweating is induced, there will be dizziness, the sweating will not stop, the sinews will jerk and the flesh will twitch.” This is a difficult condition to treat. (First use Saposhnikovia, White Atractylodes, and Oyster Shell Decoction [*fang feng bai zhu mu li tang*], and then use Minor Construct the Middle Decoction [*xiao jian zhong tang*].) “[This condition] cannot be purged. Purgation will result in an urgent gripping in the interior of the abdomen that will not stop. The pulsing of qi will only intensify, and although the patient is feverish, they only desire to curl up.” (First administer Licorice and Ginger Decoction [*gan cao gan jiang tang*], and then use Minor Construct the Middle Decoction [*xiao jian zhong tang*].)

動氣在上不可發汗汗之則氣上衝正在心端（椿根湯）不可下下之則心中熱煩身熱汗泄欲水自灌（竹葉湯）

“[When cold damage is accompanied by] a pulsing qi above [the umbilicus], sweating must not be induced. If sweating is induced, the qi will surge upward to strike the apex of the heart” (Ailanthus Decoction [*chun gen tang*]). “[This condition] cannot be purged. Purgation will cause heat and irritability in the heart region, generalized feverishness with draining sweat, and a [thirst so intense that one] desires to pour water into oneself” (Phyllostachis Decoction [*zhu ye tang*]).

動氣在下不可發汗汗之則無汗心中大煩骨節疼頭痛目運惡寒吐谷（先服大陳皮湯次服小建中湯）不可下下之則腹滿卒起頭眩食則下清谷心下痞堅（甘草瀉心湯）

“[When cold damage is accompanied by] a pulsing qi below [the abdomen], sweating must not be induced. If sweating is induced, there will be no sweating, intense irritability in the heart, soreness in the bones and joints, headaches and vertigo, aversion to cold and vomiting of foodstuffs.” (First administer Major Orange Peel Decoction [*da chen pi tang*], and then use Minor Construct the Middle Decoction [*xiao jian zhong tang*].) “[This condition] cannot be purged. Purgation will result in abdominal fullness, dizziness after getting up suddenly, diarrhea with undigested food after eating, and a firm focal distention under the heart” (Licorice Decoction to Drain the Epigastrium [*gan cao xie xin tang*]).

李瀕湖曰此乃臍之左右上下有氣築築然牢而痛正衝任足少陰太陰四經病也成無己註文以為左肝右肺上心下脾蓋未審四臟乃兼邪耳

Li Bin-Hu states: This refers to [pulsing] to the left, right, above, and below the umbilicus that is due to stagnation so severe that it is quite painful.⁸ It is actually a disease of the four channels of the *chong*, *ren*, foot lesser yin, and [foot] greater yin. The annotations by Cheng Wu-Ji that posit the left as the liver, right as the lung, above as the heart, and below as the spleen show that he failed to understand the four yin viscera, and [his comments] only confuse the reader.

歧伯曰海有東西南北人亦有四海以應之胃者水谷之海其輸上在氣街下至三里衝脈為十二經之海其輸上在於大杼下出於巨虛之上下廉臆中者為氣之海其輸上在於柱骨之上下前在人迎腦為髓之海其輸上在於蓋下在風府

[In Ch. 33 of *Divine Pivot*], Qi Bo says that just as there are Northern, Southern, Eastern, and Western Seas, so [too do] humans have four seas that correspond to them. “The stomach is the sea of water and grains. Its transport [holes] include Qi Thor-

oughfare (ST-30) above and Three Li (ST-36) below. The *chong* vessel is the sea of the 12 channels. Its transport [holes] include Great Shuttle (BL-11) above and below it issues from both Upper and Lower Great Hollow (ST-37 and ST-39). The center of the chest is the sea of qi. Its transport [holes] are above and below the neck bone,⁹ and at Man's Prognosis (ST-9) in front. The brain is the sea of marrow. Its transport [holes] are on top of the head above¹⁰ and at Wind Pool (GV-16) below."

氣海有餘氣滿胸中急息面赤氣海不足則氣少不足以言血海有餘則常想其身大怫然不知其所病血海不足亦常想其身小狹然不知其所病水谷之海有餘則腹滿水谷之海不足則飢不受食髓海有餘則輕勁多力自過其度髓海不足則腦轉耳鳴脛痠眩冒目無所見懈怠安臥

"When there is a surplus in the sea of qi, there will be qi fullness in the chest, rapid breathing, and a red face. When there is an insufficiency of the sea of qi, the breath is reduced and insufficient for speech. When there is a surplus in the sea of blood, commonly there will be the illusion [that] one's body is enlarged, depression and peevishness, and an inability to tell exactly where one feels sick. When there is an insufficiency in the sea of blood, commonly there will be the illusion that one's body is small and cramped and there will be an inability to tell exactly where one feels sick. When there is a surplus in the sea of water and grains, there will be abdominal fullness. When there is an insufficiency in the sea of water and grains, there will be hunger with an inability to ingest food. When there is a surplus in the sea of marrow, [the body] will be light, agile, possessed of great strength, and one will have the ability to accomplish what is normally beyond oneself. When there is an insufficiency in the sea of marrow, the brain will spin, the ears will ring, there will be aching pain in the lower legs, dizziness, and loss of vision, indolence, and somnolence."