

帶脈

The Dai Vessel

帶脈者同足少陽循帶脈穴（章門足厥陰少陽之合在季肋骨端肘尖盡處是穴帶脈穴屬足少陽經在季脅下一寸八分陷中）圍身一周如束帶然又與足少陽會於五摳（帶脈下三寸）維道（章門下五寸三分）凡八穴

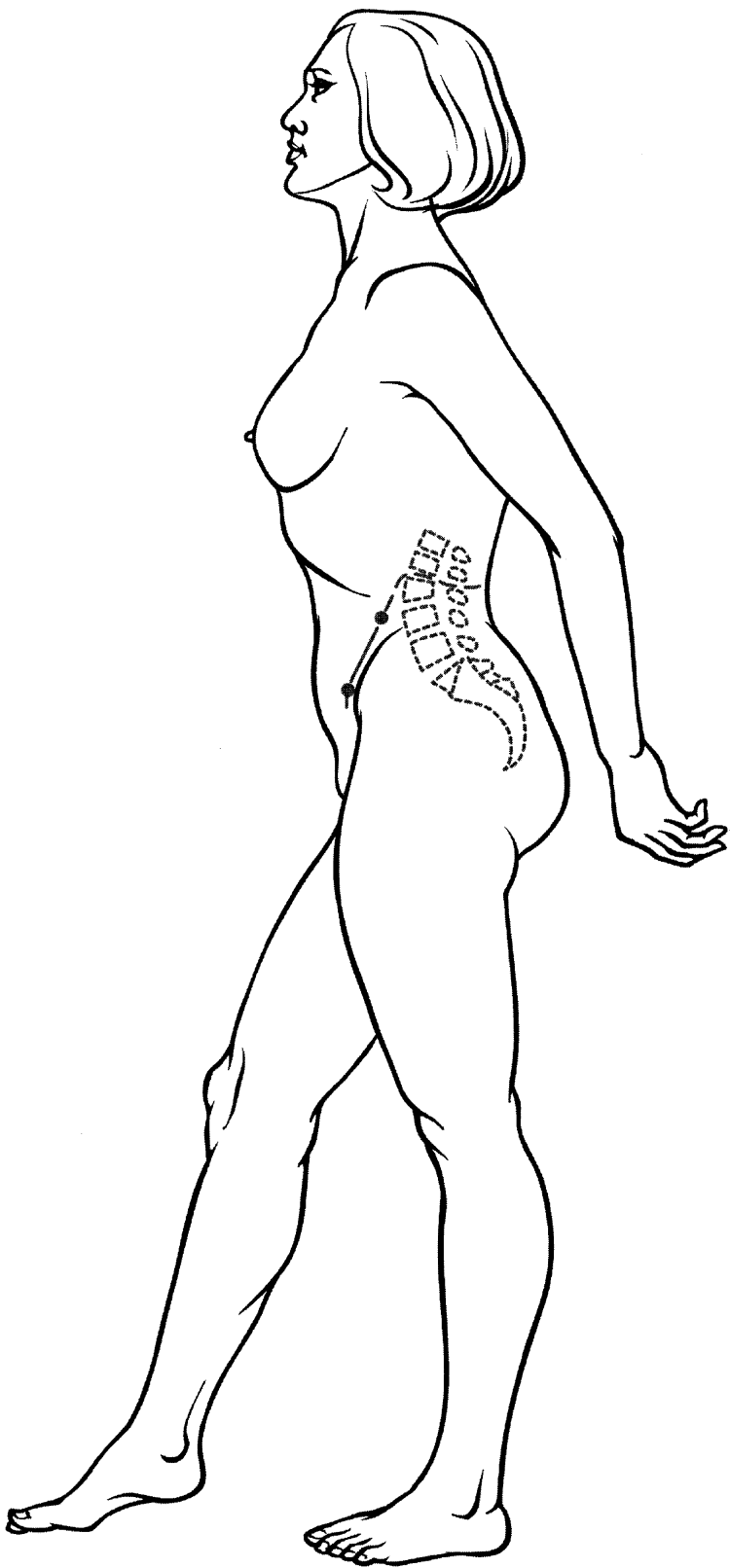
The *dai* vessel arises at the tip of the free ribs at the foot reversing yin hole Camphorwood Gate (LR-13). Together with the foot lesser yang, it travels to the Girdle Vessel (GB-26) hole. (Camphorwood Gate [LR-13] is the confluence of the foot reversing yin and lesser yang, and is located at the tip of the free rib bone. The hole is where the tip of the elbow [touches the side of the thorax]; the Girdle Vessel [GB-26] hole is on the foot lesser yang channel in the depression one *cun* and eight *fen* below the tip of the free ribs.) [This vessel] encircles the entire body like a girdle. [Traveling] with the foot lesser yang, it meets with Fifth Pivot (GB-27) (located three *cun* below Girdle Vessel [GB-26]) and Linking Path GB-28 (located five *cun* and three *fen* below Camphorwood Gate [LR-13]). There are eight holes in all.

靈樞經曰足少陰之正至臍中別走太陽而合上至腎當十四椎出屬帶脈

[Ch. 11 of] *Divine Pivot* classic states: “The primary [channel] of the foot lesser yin reaches the popliteal fossa and, diverging, travels to the greater yang to unite with it. It ascends to reach the kidney, and at the 14th vertebra, emerges to home to the *dai* vessel.”

揚氏曰使不妄如人束帶而前垂故名婦人惡露隨帶脈而下故謂之帶下

Mr. Yang says that the *dai* vessel binds together all of the vessels, preventing them [from] being misaligned, like a man who ties together a belt which he hangs in front; hence the name. A woman's lochia follows the *dai* vessel and is discharged. Therefore, [similar vaginal discharges] are called *dai*.



The *Dai* Vessel

帶之為病

Diseases of the *Dai* Vessel

越人帶之為病腹滿腰溶溶如坐水中（溶溶緩懷貌）

[Qin] Yue-Ren states: “When the *dai* is diseased, there is abdominal fullness, and there will be [a sense of structural] dissolution in the low back as if sitting in water (dissolution, as in seeming to be lax or sluggish).”¹

明堂曰帶脈二穴主腰腹縱溶溶如囊水之狀婦人少腹痛裏急後重癰
癢月事不調赤白帶下可針六分灸七壯

*Luminous Court*² states: The *dai* vessel has two holes; “it masters low back and abdominal dissolution, [lacking structure] like a bag of water. In women, there will be lower abdominal pain and tenesmus, contractures, menstrual irregularity, and red and white vaginal discharge.” [These holes] may be needled to a depth of six *fen*, and moxibustion can be applied seven times.

張潔古曰帶脈之病太陰主之宜灸享門二穴三壯

Zhang Jie-Gu says that for diseases of the *dai* vessel, the greater yin masters them. One should moxa both Camphorwood Gate (LR-13) holes three times.³

素問曰邪客于太陰之絡令人腰痛引小腹控不可以養息（眇謂季脅
下之空軟處）

[Ch. 63 of] *Basic Questions* states: “When pathogens invade the networks of the greater yin, this causes a person to experience lumbar pain radiating to the lower abdomen and up to below the free ribs such that one cannot catch one’s breath.” ([The word] *chao* refers to the soft hollow spot below the free ribs.)⁴

張仲景曰大病瘥後腰以下有水氣牡蠣澤瀉散主之若不已灸章門穴

Zhang Zhong-Jing states: “If after a severe illness there is water qi from the lumbar region down, Oyster Shell and Alisma Powder (*mu li ze xie san*) masters it.”⁵ If it does

not stop, then perform moxibustion at Camphorwood Gate (LR-13).

王叔和曰帶脈為病左右繞臍髖脊痛衝陰股也

Wang Shu-He states: Diseases of the *dai* vessel “extend to the left and right encircling the umbilicus [and the entire torso] with pain in the lumbar spine that surges down the inside of the thighs.”⁶

王海藏曰小兒癰疽可灸章門三壯而愈以其與帶脈行於厥陰之分而太陰主之

Wang Hai-Cang says that for pediatric protuberant bulging, one may moxa Camphorwood Gate (LR-13) three times, and this will effect a cure because the *dai* vessel passes through the region of terminal yin, and the greater yin masters it.

又曰女子經病血崩久而成枯者宜澀之益之血閉久而成竭者宜益之破之破血有三治始則四物入紅花調黃蓍肉桂次則四物入紅花調鯨鯉甲桃仁桂童子小便利酒煎服末則四物入紅花調易老沒藥散

He also says: “For women’s menstrual diseases such as heavy uterine bleeding that becomes chronic and causes withering, one should bind [the blood] and augment [the qi]. For blood obstruction that becomes chronic and cause exhaustion, one should augment [the qi] and break up [blood stasis]. There are three treatments that break up blood [stasis]. Initially, one may use Four-Substance Decoction (*si wu tang*) with the addition of Carthami Flos (*hong hua*) and suitable amounts of Astragali Radix (*huang qi*) and Cinnamoni Cortex (*rou gui*). Next, one may use Four-Substance Decoction (*si wu tang*) with the addition of Carthami Flos (*hong hua*), suitable amounts of Persica Semen (*tao [ren]*), Cinnamoni Cortex (*rou [gui]*), and Urinae Hominis (*tong zi xiao bian*), which are decocted in wine and administered. Finally, one may use Four-Substance Decoction (*si wu tang*) with the addition of Carthami Flos (*hong hua*) and suitable amounts of Myrrha Powder for Easy Aging (*yi lao mo yao san*).⁷

張子和曰十二經與奇經七脈皆上下周流惟帶脈起少腹之側季脅之下環身一周絡腰而過如束帶之狀而衝任二脈循腹脅夾臍旁傳流于氣衝屬于帶脈絡于督脈衝任督三脈同起而異行一源而三岐皆絡帶脈因諸經上下往來遺熱于帶脈之間客熱鬱抑白物滿溢隨澉而下綿綿不絕是為白帶

Zhang Zi-He says that the 12 channels and seven of the extraordinary vessels all flow up and down. Only the *dai* vessel arises from the sides of the lateral abdomen below the free ribs and encircles the body, networking with the lumbar region and passing on like a tightly tied belt. The two vessels of the *chong* and *ren* travel along the abdomen,

hugging the umbilicus and flowing from the Qi Thoroughfare [hole], which belongs to the *dai* vessel, and networking with the *du* vessel. The three vessels of the *chong*, *ren*, and *du* have the same origins but their trajectories differ. They are of a single source but have three branches and all network with the *dai* vessel. Since all of the [other] channels move upward and downward, when heat is left in the *dai* vessel, this lodged heat becomes constrained and oppressed, causing white substances to become full to overflowing. They follow the urine and are discharged in a continuous and unbroken manner [known as] white *dai* [disease in women].⁸

內經云思想無窮所願不得意淫于外入房太甚發為筋痿及為白淫

[Ch. 44 of] *Inner Classic's [Basic Questions]* says: "When obsessive thoughts persist indefinitely, when one fails to attain what one aspires to, when one engages in wanton thoughts or when one engages in excessive bedroom activity, ... this causes a withering of the [ancestral] sinew [penis] leading to white excess [in men]."⁹

白淫者白物淫衍如精之狀男子因洩而下女子綿綿而下也皆從濕熱治之與治痢同法赤白痢乃邪熱傳於大腸赤白帶乃邪熱傳於小腸後世皆以赤為熱白為寒流誤千載是醫誤之矣

This excess emission of white is the excess emission of white substances, which take the form of semen. In men, it is discharged with the urine, and in women there will be a continuous [vaginal] discharge.¹⁰ All of these [conditions] are treated as damp-heat and are addressed using the same methods that one would apply in treating dysentery. Red and white dysentery is [an expression of] pathogenic heat being transmitted to the large intestine, while red and white vaginal discharge is an expression of pathogenic heat being transmitted to the small intestine [channel]. In later times, everyone attributes redness to heat and whiteness to cold. This error has been perpetuated in thousands of writings, and this is a mistake that doctors make.

又曰資生絞載一婦人患赤白帶下有人為灸氣海未效次日為灸帶脈穴有鬼附耳云昨日灸亦好只灸我不著今灸著我我去矣可為酒食祭我其家如其言祭之遂愈

[Zhang Zi-He] also says that in *Classic of Nourishing Life* there was a woman who suffered from red and white *dai* [disease] and someone applied moxibustion to the Sea of Qi (CV-6) [hole], which proved ineffective, so the next day I [Zhang] did moxa on the Girdling Vessel (GB-26) hole. A ghost attached itself to my ear and said, "Yesterday's moxibustion [on the Sea of Qi (CV-6)] was good, but it did not get to me [and] cleave to me, but today's moxibustion [where I am residing] did cleave to me so I will leave now. You may offer wine and food to propitiate me." [The patient's] family did the propitiation as instructed, and she thereupon recovered.

予初怪其事因思晉景公膏肓二鬼之事乃虛勞已甚鬼得乘虛居之此婦亦或勞心虛損故鬼居之灸既著穴不得不去

At first, I [Li Shi-Zhen] was taken aback by this affair as I was reminded of the two ghosts who resided in the Gao Huang [BL-43 holes] of Duke Jing of Jin [during the Warring States period]. That is to say, [the prince was suffering from] such severe exhaustion that the ghosts were able take advantage of this deficiency and take up residence there. This woman [with red and white *dai* disease] may also have suffered deficiency and harm from overexertion by the heart, hence, ghosts could have taken up residence in the Girdling Vessel (GB-26) [hole]. Once moxibustion had cleaved to [the ghost] in the hole, it could not help but depart.

自是凡有病此者每為之按此穴莫不應手酸痛令歸灸之無有不愈其穴在兩脅季肋之下一寸八分若更灸百合穴尤佳內經云上有病下取之下有病上取之又曰上者下之下者上之是矣

Since this [experience], whenever a patient has a disease such as this, I always palpate these holes and they are invariably sore when pressed. I have them return to apply moxibustion over [this hole], and they are invariably cured. The hole is one *cun* and eight *fen* below the tip of both free ribs. [Also] if one applies moxibustion to the Hundred Convergences (GV-20) hole, this [will] yield an even better [result].¹¹ The reason [I also added Hundred Convergences (GV-20) to treat this condition] is that [Ch. 9 of] *Inner Classic's [Divine Pivot]* states: "When the upper [part of the body] is diseased, then select [holes] in the lower [part of the body to treat it]; when the lower [part of the body] is diseased, then select [holes] to treat [it in the upper part of the body]." It also says for that which is above, cause it to descend, and for that which is below, raise it.

劉宗厚曰帶下多本於陰虛陽竭營氣不升經脈凝澀衛氣下陷精氣積滯下焦奇經之分蘊釀而成以帶脈為病得名亦以病形而名白者屬氣赤者屬血多因醉飽房勞服食燥熱所致亦有濕痰流注下焦者腎肝陰淫濕勝者或驚恐而木乘土位濁液下流或思慕無窮發為筋痿所謂二陽之病發心脾也或余經濕熱屈滯於少腹之下或下元虛冷子宮濕淫治之之法或下或吐或發中兼補補中兼利燥中兼升發潤中兼溫養或溫樸或收澀諸例不同亦病機之活法也

Liu Zong-Hou¹² says that vaginal discharge is most often due to yin deficiency and yang exhaustion. The nutritive qi does not ascend, and the channels and vessels become congealed and bound up; the protective qi collapses; [and] the essence qi accumulates and stagnates in the lower burner in the area of the extraordinary channels with accumulation and fermentation that leads [to this problem]. It gets its name because the *dai* vessel becomes diseased and also because of the form it takes. The

white type pertains to the qi while the red type pertains to the blood. These are most often caused by drunkenness, overeating, exhaustion from sexual excess, and the consumption of drying and hot foods. There are also cases due to damp-phlegm pouring into the lower burner, or the kidney and liver yin being overwhelmed by excessive dampness. In other instances, [one may experience] fear and fright such that wood overwhelms the seat of earth, and turbid fluids flow downward; or persistent lamentation¹³ may produce a withering of the [ancestral] sinew, and this is what is referred to as diseases of the two yang developing in the heart and spleen; or the other channels have damp-heat that concentrates and stagnates in the inferior aspect of the lower abdomen. In other instances, the primal [qi] of the lower [burner] may be deficient and chilled, causing the womb to become excessively damp. The methods for treating [these conditions] include purgation, or emesis, or simultaneously supplementing while discharging, simultaneously promoting [urination] while supplementing the middle, simultaneously raising and discharging while drying, simultaneously warming and nourishing while moistening, or warming and tonifying, or restraining and binding. All cases require different [treatment techniques] as well as their flexible application based on the [particular expression] of the pathodynamic.

巢元方病源曰腎著病髌痛冷如冰身重腰如帶五千錢不渴小便利因
勞汗出衣裏冷濕而得久則變為水也

Chao Yuan-Fang, in his *[Discussion of the] Origins of the Symptoms of Disease*, says that [in the case of] fixed kidney disease, the lower back is painful and as cold as ice, generalized heaviness, a feeling like one's back is weighed down by a belt containing five-thousand coins, absence of thirst, and uninhibited urination due to profuse sweating after exertion such that one has become cold and damp inside one's clothes. When this has lasted a long time, then it turns into a water [disease].¹⁴

千金用腎薯湯三因用滲濕湯東垣用獨活湯主之

Thousand Gold uses Kidney Fixity Decoction (*shen zhuo tang*),¹⁵ *Three Etiologies* uses Dampness Leeching Decoction (*shen shi tang*),¹⁶ and [Li] Dong-Yuan uses Pubescent Angelica Decoction (*du huo tang*) to master it.¹⁷