

## 陰蹻脈

## The Yin Qiao Vessel

陰蹻者足少陰之別脈其脈起於跟中足少陰然谷穴之後（然谷在內踝前下一寸陷中）同足少陰循內踝下照海穴（在內踝下五分）上內踝之上二寸以交信為（交信在內踝骨上少陰前太陰後兼筋骨間）直上循陰股入陰上循胸裏入缺盆上出人迎之前至咽嚨交貫衝脈入頰內廉上行屬目內眥與手足太陽足陽明陽蹻五脈會於睛明而上行（睛明在目內眥外一分宛宛中）凡八穴

The *yin qiao* is a branch vessel of the foot lesser yin. Its vessel arises from the center of the heel, behind the foot lesser yin hole Burning Valley (KI-2). [Burning Valley is located in a depression one *cun* in front of and below the inner heel.] It proceeds together with the foot lesser yin to the Shining Sea (KI-6) hole below the inner ankle [located five *fen* below the inner ankle] where it then ascends two *cun* above the inner ankle to Intersection Reach (KI-8). [Intersection Reach is located above the inner ankle in front to the lesser yin and behind the *tai yin* between the ridges formed by the sinew and bone.] It travels straight up, proceeding along the inner thigh to enter the perineum. From here, it proceeds upward to the interior of the chest, entering the supraclavicular fossa and emerging at Man's Prognosis (ST-9) to reach the larynx where it intersects and links with the *chong* vessel. It then enters the cheekbone and into the ridge<sup>1</sup> and ascends and connects to the inner canthus of the eye where it meets with the five vessels of the foot greater yang, foot yang brightness, and the *yang qiao* at Bright Eyes (BL-1). [Bright Eyes is located in a depression one *fen* outside the inner canthus of the eye.]<sup>2</sup> In all, there are eight holes.

張紫陽八脈經云八脈者衝脈在風府穴下督脈在臍後任脈在臍前帶脈在腰陰蹻脈在尾閭前陰裏下陽蹻脈在尾閭後二節陰維脈在頂前一寸三分陽維脈在頂後一寸三分

Zhang Zi-Yang in his *Eight Vessel Scripture* says: "As for the eight vessels, the *chong* vessel is located below the Wind House (GV-16) hole, the *du* vessel is located behind the umbilicus, the *ren* vessel is located in front of the umbilicus, the *dai* vessel is located in the lumbar region, the *yin qiao* vessel is located in front of the perineum<sup>3</sup>

below the scrotum, and the *yang qiao* vessel is located behind the perineum in the sacrococcygeal region.<sup>4</sup> The *yin wei* is located one *cun* and three *fen* in front of the vertex [of the skull], and the *yang wei* vessel is located one *cun* and three *fen* behind the vertex [of the skull].”

凡人有此八脈俱屬陰神閉而不開惟神仙以陽氣衝開故能得道八脈者先天大道之根一氣之祖采之惟在陰蹻為先此脈才動諸脈皆通

“People have these eight vessels, but they all remain hidden spirits because they are closed and have not yet been opened. Only divine transcendents can use the yang qi to surge through and open them so that they are able to attain the way. The eight vessels are the root of the great way of Former Heaven and the ancestor of the Unitary Qi. Only when the *yin qiao* is selected [for cultivation] first and only once this vessel has been activated will all the other vessels open.”

次督任衝三脈總為經脈造化之源而陰蹻一脈散在丹經其名頗多曰天根曰死戶曰復命關曰酆都鬼戶曰死生根有神主之名曰桃康上通泥丸下透湧泉倘能知此使真氣聚散皆從此關竅則天門常開地戶永閉尻脈周流於一身貫通上下和氣自然上朝陽長陰消水中火發雪里花開所謂天根月窟閑來往三十六宮都是春

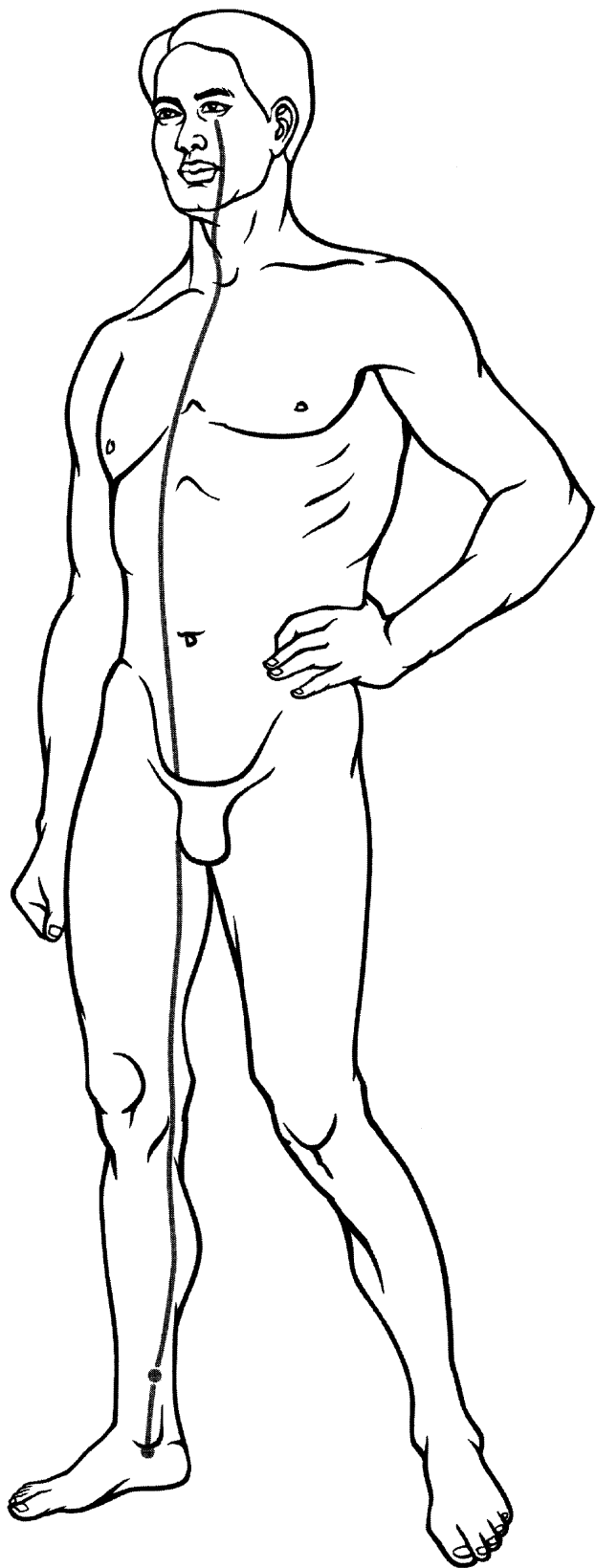
“Next, the three vessels of the *du*, *ren*, and *chong* [should be selected for cultivation because they] are the source of creation for all the other channels and vessels. And yet, mention of this particular vessel the *yin qiao* is scattered throughout the Cinnabar scriptures where it is variously referred to by many names. It is called Root of Heaven; it is called Death’s Door; it is called the Resurrection Pass; it is called the Ghost Door of Feng Du; and it is called the Root of Life and Death. As the governor of the spirit, it is often called the Peach of Well-Being. Above, it penetrates the mud ball and below it reaches down to the Gushing Spring [KI-1]. If one has knowledge of [the *du*, *ren*, and *chong*], then one can induce the true qi to accumulate and dissipate [at will], all from these barrier orifices. Thus, the heavenly gate will be constantly open and Earth’s Door will remain forever closed. The buttock vessel will flow throughout the entire body, linking and flowing freely both above and below, harmonious qi will naturally ascend to the imperial court. The yang will grow and the yin will diminish, fire will issue from the midst of water, and flowers will blossom through the snow. This is what is referred to by ‘When there is a languid ebb and flow between the Heavenly Root and the Moon Grotto, then the 36 officials are all spring-like.’”

得之者身體輕健容衰返壯昏昏默默如醉如痴此其驗也要知西南之鄉乃坤地尾閭之前膀胱之後小腸之下靈龜之上此乃天地逐日所生氣根產鉛之地也醫家不知有此

“When this is achieved, then the body will become light and strong. The adept’s aged countenance regains its vitality; in quiet silence, he becomes recondite as if he were an imbecile or intoxicated. [Such experiences] are proof [of the effect]. It is essential to understand that the location of the southwest is in *kun* earth, in front of the perineum, behind the bladder, below the small intestine, and above the divine tortoise. This is the ground where heaven and earth day by day engender the root of the qi and give birth to lead. Physicians do not understand this.”

瀕湖曰丹書論及陽精河車皆往往以任衝督脈命門三焦為說未有專指陰蹻者而紫陽八脈經所載經脈稍與醫家之說不同然內景隧道惟返觀者能照察之其言必不謬也

[Li] Bin-Hu says that the discussions in the alchemical texts addressing the yang essence and the River Cart are most often spoken of in the context of the *ren*, *chong*, and *du* vessels and the life gate and triple burner; the *yin qiao* is not emphasized. And yet, Zi-Yang’s *Eight Vessel Scripture*, which recorded the [pathways of the] channels and vessels, differs slightly from the teachings of medical people. Therefore, in following the path along the inner landscape, only those who turn back the senses will be capable of an illuminated examination [of the eight vessels], and therefore these statements must not be misconstrued.



The *Yin Qiao* Vessel

## 陽蹻脈

## The Yang Qiao Vessel

陽蹻者足太陽之別脈其脈起於跟中出於外踝下足太陽申脈穴（在外踝下五分陷中容爪甲白肉際）當踝後繞跟以僕參為本（在跟骨下陷中拱足得之）上外踝上三寸以跗陽為郛（在外踝上三寸足太陽之穴也）直上循股外廉循脅後胛上舍手太陽陽維於臑膺（在肩後大骨下胛上廉陷中）上行肩外廉舍手陽明於巨骨（在肩尖端上行兩叉骨罅間陷中）會手陽明少陽于肩髃（在髀骨頭肩端上兩骨罅陷宛宛中舉臂取之有空）

The *yang qiao* is a branch vessel of the foot greater yang. Its vessel arises in the center of the heel and emerges below the outer ankle at the foot greater yang Extending Vessel (BL-62) hole<sup>1</sup> (located in the depression five *fen* below the outer ankle in a depression as large as the edge of a finger nail at the border of the white flesh).<sup>2</sup> From behind the ankle, it encircles the heel to root at Subservient Visitor (BL-61) (located in a depression under the heel bone; find it by cupping the heel).<sup>3</sup> It rises above the outer ankle for three *cun* to Instep Yang (BL-59), the cleft [hole] (located three *cun* above the outer heel, it is a foot greater yang hole).<sup>4</sup> It ascends directly from here, proceeding along [the] outer thigh,<sup>5</sup> and proceeding behind the rib-sides to the scapula where it meets the hand greater yang and *yang wei* at Upper Arm Transport (SI-10) (located in a depression below the scapular crest on the upper border of the scapula).<sup>6</sup> [The *yang qiao*] then travels upward along the outer aspect of the shoulder to meet with the hand yang brightness at Great Bone (LI-16) (located above the tip of the shoulder in the rift that forms a depression between the two bones) and then moves on to meet the hand yang brightness and lesser yang at Shoulder Bone (LI-15) (located at the head of the humerus, at the tip of the shoulder in a rift that forms a depression between two bones; it is found in the hole that appears when the arm is raised).<sup>7</sup>

上人迎夾口吻會手足陽明任脈於地倉（來口吻旁四分外如近下有微脈動處）同足陽明上而行巨竅（來鼻孔旁八分直瞳子平水溝）復會任脈於承泣（在目下七分直瞳子陷中）至目內眥與手足太陽足陽明陰蹻五脈會於睛明穴（見陰蹻下）從睛明上行入髮際下耳後入風池而終（風池在耳後夾玉枕骨下發際陷中）凡二十二穴

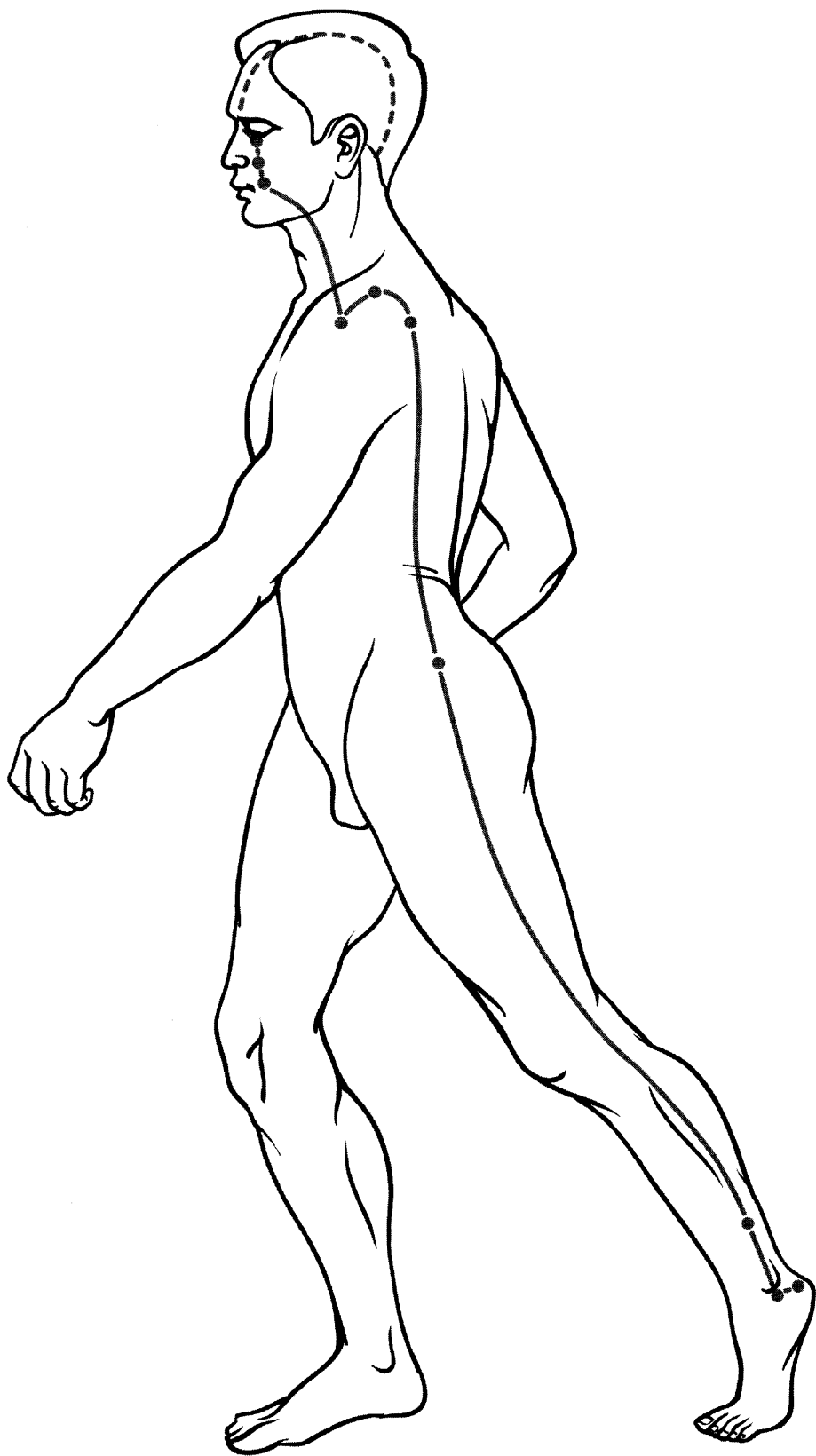
[The *yang qiao* vessel] ascends to Man's Prognosis (ST-9) and hugs the corners of the mouth where it meets with the hand and foot yang brightness and the *ren* vessel at Earth's Granary (ST-4) (located four *fen* out from the corners of the mouth, close below which a slightly pulsing vessel can be found).<sup>8</sup> Together with the foot yang brightness, it ascends and travels to Great Bone-Hole (ST-3) (beside the nostrils at a distance of eight *fen*, directly [below] the eyeball, level with the philtrum).<sup>9</sup> From here, it returns to meet the *ren* vessel at Tear Container (ST-1) (located seven *fen* below the eye in a depression directly below the eyeball)<sup>10</sup> and reaches the inner canthus to meet with the five vessels of the hand and foot greater yang, foot yang brightness, and *yin qiao* at Bright Eyes (BL-1) (see the *yin qiao* [discussed] previously).<sup>11</sup> From Bright Eyes, [the *yang qiao*] ascends to enter the hairline and then descends behind the ear to enter Wind Pond (GB-20) where it terminates (Wind Pond is located behind the ear where it hugs the occiput; it is in a depression under the hairline).<sup>12</sup> In all, there are 23 holes.

難經曰蹻脈從足至目長七尺五寸會一丈五尺

The *Classic of Difficulties* states: "The *qiao* vessels extend from the feet to reach the eye. They are seven *chi* and five *cun*, ... all together, this is one *zhang* and five *chi* long."<sup>13</sup>

甲乙經曰蹻脈有陰陽何者當其數曰男子數其陽女子數其陰當數者為經不當數者為絡氣之在身也如水之流如日月之行不休故陰脈營臟而陽脈營其腑如環之無端莫知其紀終而復始其流溢之氣內溉髒腑外濡腠理

The *Systematic Classic* states: "The *qiao* vessel has yin and yang [components], but which are counted? [Qi Bo] stated: For males, the yang is counted, and for females, the yin is counted. What is counted are the channels, and what are not counted are the networks." "The qi within the body is like flowing water, like the ceaseless movement of the sun and moon."<sup>14</sup> Therefore, the yin vessels nourish the yin viscera and the yang vessels nourish the yang receptacles like an endless circuit in which there is no break. Upon reaching the end, it just begins again. Its overflow of qi internally irrigates the yin viscera and yang receptacles and externally moistens the interstices."



The *Yang Qiao* Vessel

## 二蹻為病

### Diseases of the Two Qiao

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秦越人難經曰陰絡者陰蹻之絡陽絡者陽蹻之絡陰蹻為病陽緩而陰急陽蹻為病陰緩而陽急

Qin Yue-Ren states in the *Classic of Difficulties*: “The yin networks are the networks of the *yin qiao*. The yang networks are the networks of the *yang qiao*.”<sup>1</sup> “When the *yin qiao* is diseased, the yang is slack and the yin is tense. When the *yang qiao* is diseased, the yin is slack and the yang is tense.”

王叔和脈經曰陰蹻脈急當從內踝以上急外踝以上緩陽蹻脈急當從外踝以上急內踝以上緩

Wang Shu-He states in his *Pulse Classic*: “[When the] *yin qiao* ... vessel is tense, from the medial ankle and above, it is tense, and from the lateral ankle and above, it is slack. [When the] *yang qiao* vessel ... is tense, from the lateral ankle and above, it is tense, and from the medial ankle and above, it is slack.”<sup>2</sup>

又曰寸口脈前部左右彈者陽蹻也動苦腰背痛又為癩癩僵什羊鳴惡風偏枯瘡痺身體強又曰微澀為風癩並取陽蹻在外踝上三寸直絕骨是穴（跗陽穴也）

[Wang Shu-He] also states: A wrist pulse that is “tapping in the distal left and right positions is a *yang qiao* [pulse]. [When the pulse is] perturbed in this way, [the patient] suffers from back pain.” It also includes “withdrawal and seizures,” and “sheep-like bleating,” “aversion to wind, hemilateral withering” and “painful obstruction” and “generalized body stiffness.”<sup>3</sup> In addition, he states: A wrist pulse that is “faint and choppy indicates wind seizures,” and therefore “select the *yang qiao* [hole] (located three *cun* above the lateral ankle, directly [parallel] to the fibula” (the Instep Yang [BL-59] hole).

又曰寸口脈後部左右彈者陰蹻動苦癩癩寒熱皮膚淫痺又為少腹痛裏急腰及髕窮下相連陰中痛男子陰疝女子漏下不止（髕，髌骨也。窮，腰下穴也）

[Wang Shu-He] also states: A wrist pulse that is “tapping in the proximal left and right positions is a *yin qiao* [pulse]. [When the pulse is] perturbed in this way, [the patient] suffers from withdrawal and seizures, chills and feverishness, and stiffness and insensitivity of the skin.”<sup>4</sup> There will also be “lower abdominal pain, abdominal urgency, and lower back and pelvis [pain] radiating into the genitals. In males, this is yin bulging,<sup>5</sup> and in females, there is incessant spotting”<sup>6</sup> (*kuan* is the hip; *liao* are the foramina below the lumbar [spine]).<sup>7</sup>

又曰：癲癩癔癡， “不知所苦，兩蹻之下。男陽女陰。”

He also states: For seizures and tonic-clonic movements [associated with the *yin qiao*], “if the patient cannot tell where the trouble is, then [treat] the two *qiao* below. In men, [treat] the *yang* [*qiao*], and in women, [treat] the *yin* [*qiao*].”<sup>8</sup>

張潔古曰蹻者捷疾也二脈起于足使人蹻捷也陽蹻在肌肉之上陽脈所行通貫六腑主持諸表故名為陽蹻之絡陰蹻在肌肉之下陰脈所行通貫五藏主持諸裏故名為陰蹻之絡陰蹻為病陰急則陰厥脛直五絡不通表和裏痛陽蹻為病陽急則狂走目不昧表病裏和陰病則熱可灸照海陽陵泉（在膝下一寸外廉陷中足少陽之合也筋病治此）陽病則寒可針風池風府（風府在項後入發際一寸大筋內宛宛中督脈太陽陽維之會也）

Zhang Jie-Gu says that “*qiao* means nimble and fast. The two vessels arise in the foot and put a spring in the step. The *yang qiao* travels above the muscle and flesh, circulating among the yang vessels, linking the six receptacles, mastering and maintaining the exterior. It is therefore called the network of the *yang qiao*. The *yin qiao* travels below the muscle and flesh, circulating among the yin vessels, linking the five viscera, mastering and maintaining the interior. It is therefore called the network of the *yin qiao*. When the *yin qiao* is diseased the yin is tense, causing the yin channels to contract,<sup>9</sup> making the shins rigid, and impeding the five networks. Hence, the exterior is harmonious, but the interior is diseased. When the *yang qiao* is diseased and the yang is tense, then [the afflicted] walk about manically, never closing their eyes [to sleep]. Hence, the exterior is diseased, and the interior is harmonious. When the yin is diseased, there is heat. One may perform moxibustion on Shining Sea (KI-6) and Yang Mound Spring (GB-34) (located one *cun* below the knee in a depression on the outer aspect of the leg; it is the confluence hole of the foot lesser yang; sinew diseases are treated here). If the yang is diseased, then there is cold, and one may needle Wind Pond (GB-20) and Wind Adobe (GV-16) (located on the back of the neck, one body *cun* within the hairline, in a depression in the large sinew; it is the meeting of the governing vessel, greater yang, and *yang wei*).”

又曰在陽表者當汗之在陰裏者當下之

[Zhang Jie-Gu] also says that “[when disease is located] in the exterior yang, one must sweat it, and [when disease] is located in the interior yin, one must purge it.”

又曰癲癩晝發灸陽夜發灸陰

[Zhang Jie-Gu] also says that “for diurnal seizures, one should perform moxibustion on the *yang qiao*, and for nocturnal [seizures], one should perform moxa on the *yin qiao*.”

素問腰痛論曰腰痛不可舉者申脈僕參舉之（太陽之穴陽蹻之本也）

[Ch. 41 of] *Basic Questions*, “Discussion on Lower Back Pain,” states: “For lumbar pain where one cannot lift [himself up out of bed, needling] Extending Vessel (BL-62) and Subservient Visitor (BL-61) will allow the patient to lift [himself up]. ([These are] holes on the greater yang channel and the root of the *yang qiao*).”

又曰會陰之脈令人腰痛痛上漑漑然汗出汗幹令人欲飲飲已欲走刺直陽之脈上三疔在蹻上郛下五寸橫居視其盛者出血

[Ch. 41 of *Basic Questions*] also states: “The Meeting Yin vessel causes people to suffer from lower back pain that ascends [up the back] with soaking perspiration, an urge to drink after the sweat has dried, and an urge to walk after drinking. Prick the Straight Yang vessel with three punctures. This is located on the *qiao* in a cleft five body *cun* below the transverse crease [of the popliteal fossa]. If one sees [local] congestion, then let out some blood.”

王啟玄云足太陽之脈循腰下會於後陰故曰會陰直陽之脈挾脊下行貫臀至臍循臍過外踝之後條直而行者故曰直陽之脈也蹻為陽蹻所生申脈穴也

Wang Qi-Xuan states that the vessels of the foot greater yang “traverse the lower back and meet in the area of the anus [literally, posterior yin], therefore, [this area] is called Meeting in the Yin.” “The Straight Yang vessel ... travels down along the spine penetrating through the buttock to the popliteal area, proceeding along the calf to behind the lateral ankle. Its trajectory is straight, and therefore it is called the straight yang vessel. [The location called] the *qiao* is the place where the *yang qiao* originates; it is the Extending Vessel (BL-62) hole.”

蹻上郛下乃承筋穴也即臍中央如外陷看中也太陽脈氣所發禁針刺但視其兩臍中央有血絡盛滿者乃刺之出血

Above the *qiao* and below the cleft is the Supporting Sinew (BL-56), “which is located in a depression on the outer side of the center of the calf. What issues from there is the qi of the greater yang vessel. It is contraindicated to pricking with a needle ... . However, if one observes that there are engorged blood vessels in the center of both calves, then prick them to let blood out.”

又曰昌陽之脈令人腰痛痛引膺目然甚則反折舌卷不能言刺內筋為三瘡在內踝上大筋前太陰後上踝二寸所

[Ch. 41 of *Basic Questions*] also states: “The Abundant Yang vessel causes people to experience low back pain, which radiates to the breast, along with blurred vision, and in serious [cases], arched-back rigidity and a curled tongue with an inability to speak. Prick the inner sinew three times, [or more exactly, this hole that is located] above the medial ankle in front of the large sinew and behind the greater yin [vessel], two body *cun* or so above the ankle.”

王啟玄云陰蹻起於然谷之後上內踝之上循陰股入陰而循腹入胸裏缺盆上出人迎之前入頰內廉屬目內眥會於太陽陽蹻而上行故病狀如此內筋即陰蹻之郛交信穴也

Wang Qi-Xuan states: “The *yin qiao* ... arises from behind Burning Valley (KI-2) and ascends to above the medial ankle, proceeding along the yin aspect of the thigh to enter the yin [genitals. From here it] proceeds along the abdomen to enter the interior of the chest, moving to the Empty Basin (ST-12) and ascending to emerge in front of Man’s Prognosis (ST-9). It then enters the corner of the cheekbone<sup>10</sup> and joins up to the inner canthus of the eye, unites with the greater yang and *yang qiao*, and goes upward. Hence, the presentation of illness is like this.” “The inner sinew ... is the cleft of the *yin qiao*, the Intersection Reach (KI-8) hole.”

素問繆刺論曰邪客於足陽蹻之脈令人目痛從內眥始刺外踝之下半寸所各二瘡（即申脈也）左刺右右刺左如人行十里頃而已

[Ch. 63 of] *Basic Questions*, “Discussion of Cross Needling,” states: “When pathogens visit the foot *yang qiao* vessel, this causes people to suffer from eye pain that begins from the inner canthus. Prick [the hole] one half *cun* below the lateral ankle with two punctures (at the Extending Vessel [BL-62] hole). [If the affliction is] on the left, then prick the right, and [if the affliction is] on the right, then prick the left, and it will be cured in the time it takes a person to walk ten *li*.”<sup>11</sup>

靈樞經曰目中赤痛從內眥始取之陰蹻（交信穴也）

[Ch. 23 of] *Divine Pivot* classic states: “When the eye is red and painful, beginning at the inner canthus, then select the *yin qiao* (the Intersection Reach [KI-8] hole).”

又曰風痙反折先取足太陽及膕中及血結出血若中有寒邪取陰蹻及三毛上及血絡出血

[Ch. 23 of] *Divine Pivot* also states: “For wind spasm and arched-back rigidity, first select the greater yang in the popliteal fossa at a blood network and let out blood. If the attack is due to a cold pathogen, select ... the *yin qiao* above the Three Hairs at the blood networks and let blood out there.”

李瀕湖曰足太陽京骨穴也在足外側小指本節後大骨下赤白際陷中針三分灸七壯膕中委中穴也在曲膝後橫文中針三分陰蹻取交信穴見前三毛大敦穴也在足大指外側三毛中肝脈之井也針三分灸三壯血絡者視其處有始脈盛滿者出其血也

Li Bin-Hu says that the foot greater yang is the Capital Bone (BL-64) hole. It is located on the lateral side of the foot behind the joint of the small toe, below the large bone in the depression at the border of the red and white flesh. Needle to a depth of three *fen* and moxa seven cones. The popliteal fossa is the Bend Center (BL-40) hole. It is located in the horizontal crease in the crook behind the knee. Needle to a depth of three *fen*. For the *yin qiao*, select Intersection Reach (KI-8) (see above). The Three Hairs is the Large Pile (LR-1). It is located on the large toe of the foot on the lateral side of the three hairs and is the well [hole] of the liver vessel. Needle to a depth of three *fen* and moxa three times. As for the blood networks, observe the place where the blood vessels are engorged, and let out blood there.

又曰陰蹻陽蹻陰陽相交陽入陰陰出陽交於目銳眥陽氣盛則瞋目陰氣盛則瞑目熱厥取足太陽少陽

[Ch. 21 of *Divine Pivot*] also states: “The *yin qiao* and *yang qiao* are the intersection of the yin and yang. The yang enters the yin and the yin emerges from the yang. They intersect at the outer corner of the eye. When the yang qi is overly full, then the eyes will stare, and when the yin qi is overly full, then the eyes will be closed.<sup>12</sup> With heat reversal, select the foot greater yang and lesser yang.”<sup>13</sup>

甲乙經曰人病目閉不得視者衛氣留於陰不得行於陽留於陰則陰氣盛陰氣盛則陰蹻滿不得入於陽則陽氣虛故目閉也

*The Systematic Classic* states: “When a patient’s eyes are shut and they cannot see..., this is due to protective qi being lodged in the yin and unable to travel to the yang. When it is lodged in the yin, then the yin qi is overly full, and when the yin qi is overly full, then the *yin qiao* is full. [When the protective qi] cannot enter the yang, then the yang qi is deficient and, hence, the eyes are shut.”<sup>14</sup>

病目不得瞑者衛氣不得入於陰常留於陽留於陽則陽氣滿陽氣滿則陽蹻盛不得入於陰則陰氣虛故目不瞑也

“When a patient’s eyes cannot close ... , the protective qi cannot enter the yin and constantly lodges in the yang. If [the protective qi] lodges in the yang, then the yang qi is full. If the yang qi is full, then the *yang qiao* is overly full. [If the protective qi] cannot enter the yin, then the yin qi is deficient, hence, the eyes cannot close.”<sup>15</sup>

靈樞曰五穀入於胃也其糟粕津液宗氣為三隧故宗氣積於胸中出於喉嚨以貫心肺而行呼吸焉營氣者泌其津液注之於脈化而為血以營四末內注五藏六腑以應刻數焉衛氣者出其悍氣之慄疾而先於四末分肉皮膚之間而不休焉晝日行於陽夜行於陰常從足少陰分間行於五藏六腑

[Ch. 71 of] *Divine Pivot* states: “The five grains enter the stomach and are divided into three pathways of dregs, fluids, and the gathering qi. Thus, gathering qi accumulates in the chest and emerges in the throat to link with the heart and lungs and propel respiration there. The nutritive qi secretes the fluids and pours into the vessels. It transforms and becomes blood to nourish the four extremities. Internally, it pours into the five viscera and six receptacles in accordance with the time of the day.”<sup>16</sup>

Protective qi emerges with an impetuous ferocity, first in the four extremities in the partings between the flesh and skin, and it does so in a ceaseless manner. During the daytime, it circulates in the yang, and at night, it circulates in the yin from the level of the foot lesser yin, traveling to the five viscera and six receptacles.”

今厥氣客於五藏六腑則衛氣獨衛其外行於陽不得入於陰行於陽則陽氣盛陽氣盛則陽蹻陷不得入於陰則陰氣虛故目不瞑也

“When a reversal qi visits the five viscera and six receptacles, then the protective qi alone protects the outside. It travels in the yang but cannot enter the yin. By traveling [only] in the yang, the yang qi becomes overly full, and when the yang qi is overly full, then the *yang qiao* caves in. When [the yang qi] cannot enter the yin, then the yin qi is deficient and the eyes cannot close.”

治當補其不足瀉其有餘以通其道而去其邪飲以半夏湯一劑陰陽已通其臥立至

“[Such a condition should] be treated by tonifying what is insufficient and draining what has a surplus, ... to open the pathways and expel the pathogen. One need only drink one packet of Pinellia [and Sorghum] Decoction (*ban xia [shu mi] tang*), and the yin and yang will communicate and the patient will immediately be able to lie down.”

其方用流水千里以外者八升揚之萬遍取其清五升煮之炊以葦薪火沸置秫米一升治半夏五合徐炊令至一升半去其滓飲汁一小杯日三稍益以知為度故其病新發者覆杯則臥汗出則已久者三飲而已

“This prescription employs eight *sheng* of [water] dipped many times from a ten-thousand *li* source. Select five *sheng* of the clearest [liquid] for cooking, make a reed-fueled fire and bring it to a boil. Obtain one *sheng* of husked sorghum and [decoct this] and five *he* of Pinellia Rhizoma (*ban xia*) over a slow fire down to one-and-a-half *sheng*. Remove the dregs, and drink one small cup three times a day or increasing slowly until the effect is apparent. If the illness is recent, the person will be able to go to bed after downing one cup, and once they sweat, [the problem] will be over. Chronic cases will be cured after having taken three doses.”

李瀕湖云靈樞有云足太陽之筋為目上綱足陽明之筋為目下綱寒則筋急目不合熱則筋縱目不開

Li Bin-Hu says, [Ch. 13] of *Divine Pivot* has a statement: “The sinew of the foot greater yang forms the upper ocular network, and the sinew of the foot yang brightness forms the lower ocular network.<sup>17</sup> When cold tenses the sinews, the eye [lids] will not close. When heat loosens the sinews, the eye [lids] will not open.”

又云壯者血氣盛肌肉滑營衛不失其常故晝精而夜瞑老人氣血衰氣道澀衛氣內伐故晝不精而夜不瞑

[Ch. 18 of *Divine Pivot*] also states: “Those who are strong are brimming with qi and blood, have supple muscle and flesh, and the nutritive and protective ... have not lost their normalcy. Hence, they are energetic by day and shut [their eyes] at night. The elderly have depleted qi and blood, ... the qi pathways do not flow smoothly, ... [and therefore] the protective qi is cut off in the inside. Hence, their days are not energetic, and they cannot shut [their eyes] at night.”

又云多臥者腸胃大而皮膚澀分肉不解衛氣行遲故也

[Ch. 80 of *Divine Pivot*] also states: “In those who spend their time lying down, the intestines and stomach [become] enlarged, the skin is rough, and it is not separated from the partings of the flesh. For this reason, the protective qi moves slowly.”

張子和云思氣所至為不眠為嗜臥

Zhang Zi-He states: “[Excessive] pensiveness will result in either insomnia or a propensity to lie down.”<sup>18</sup>

巢元方云脾病困倦而嗜臥膽病多煩而不眠

Chao Yuan-Fang says that spleen diseases cause fatigue and a propensity to lie down, while gallbladder diseases cause frequent bouts of irritability and insomnia.<sup>19</sup>

王叔和脈經云水流夜疾有聲者土休故也人亦應之人夜臥則脾不動  
搖脈為之數疾也

Wang Shu-He in his *Pulse Classic* says that water flows more swiftly at night and with [a rippling] sound. This is because earth is at rest. Humans are analogous to this.<sup>20</sup> When humans lie down at night, their spleens do not stir and their pulse beats more rapidly [than during the day].

一云脾之候在瞼瞼動則知脾能消化也脾病則瞼澀嗜臥矣

It is also said that the spleen's indicators are the eyelids. If the eyelids are mobile, one knows that the spleen is able to perform its digestive function. If the spleen is diseased, then the eyelids do not move smoothly, and the patient has a propensity to lie down.

數說皆論目閉目不瞑雖不言及二蹻蓋亦不離乎陰陽營衛虛實之理  
可互考者也

All of these many statements discuss the closure of the eyes and eyes that will not close, [and] although they make no mention of the two *qiao*, they do not diverge from the principles of yin and yang, nutritive and protective, deficiency and excess, all of which should be considered.