

CHAPTER 3

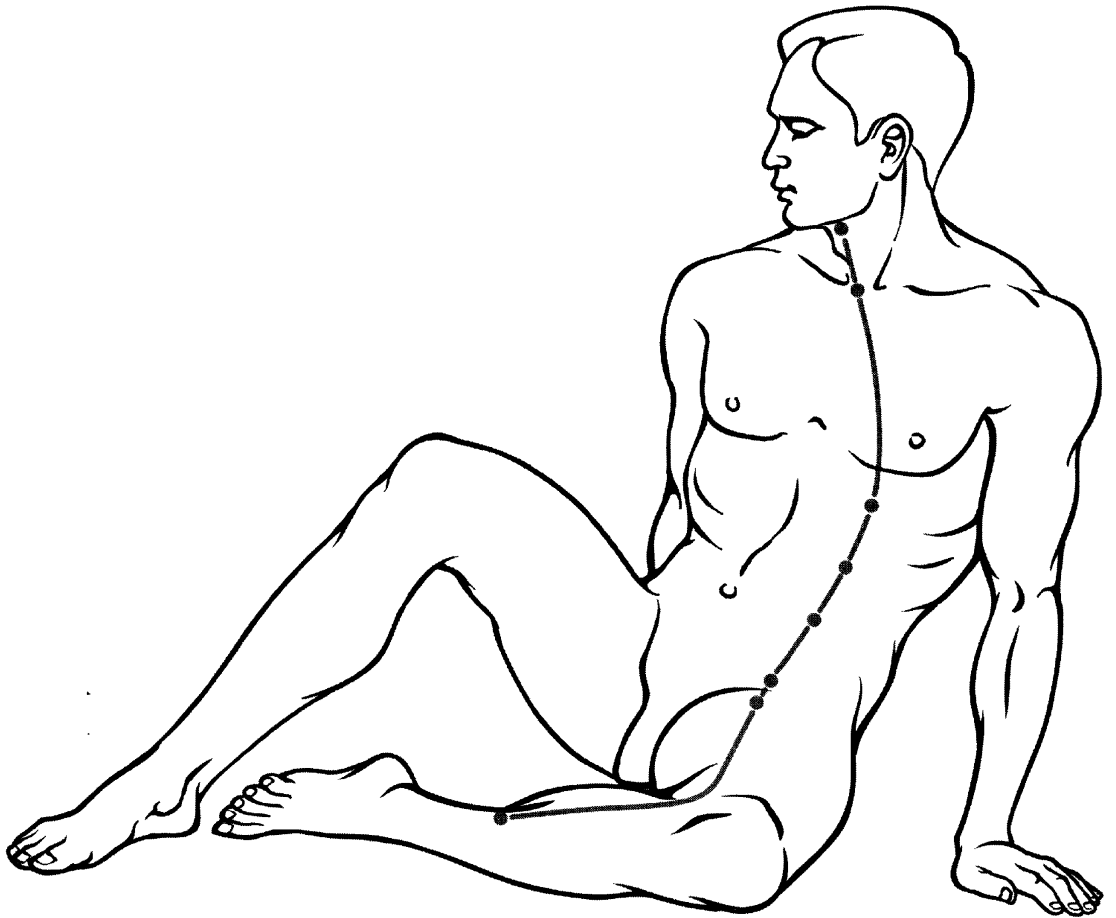
陰維脈

The Yin Wei Vessel

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陰維起於諸陰之交其脈發於足少陰築賓穴為陰維之郛在內踝上五寸腓分中上循股內廉上行入小腹合足太陰厥陰少陰陽明於府舍（在腹結下三寸去腹中行四寸半）上會足太陰於大橫腹哀（大橫在腹哀下三寸五分腹哀在日月下一寸五分並去腹中行四寸半）循脅肋會足厥陰於期門（直乳下一寸半）上胸膈挾咽與任脈會於天突廉泉上至頂前而終（天突在結喉下四寸半宛宛中。廉泉在結喉上二寸中央是穴）凡一十四穴

The *yin wei* arises from [its places of] intersection of all the yin.<sup>1</sup> Its vessel issues from the foot lesser yin hole, Guest House (KI-9), which is the cleft [hole] of the *yin wei*, [and is located] five *cun* above the inner ankle in the parting of the flesh of the calf.<sup>2</sup> It proceeds along the inner thigh, traveling upward to enter the lower abdomen where it unites with the foot greater yin, reversing yin, lesser yin, and yang brightness at Abode (SP-13) (which is located three *cun* below the Abdominal Knot (SP-14) [hole], four-and-a-half *cun* lateral to the midline of the abdomen).<sup>3</sup> [The vessel] ascends to meet the foot greater yin at the Great Horizontal (SP-15) and Abdominal Lament (SP-16) holes (Great Horizontal is located one-and-a-half *cun* below Abdominal Lament, and Abdominal Lament is located one-and-a-half *cun* below Sun and Moon (GB-24); all of these holes are located four-and-a-half *cun* lateral to the midline of the abdomen).<sup>4</sup> [From here, the vessel] proceeds along the rib-sides to meet with the foot reversing yin at Cycle Gate (LR-14) (located one-and-a-half *cun* directly below the nipple).<sup>5</sup> [The *yin wei* vessel then] ascends to the chest and diaphragm and the throat to meet with the *ren* vessel at Celestial Chimney (CV-22) and Ridge Spring (CV-23). It then ascends to the front of the vertex and terminates (Celestial Chimney is in a depression four-and-a-half *cun* below the laryngeal prominence. Ridge Spring is located two *cun* above the laryngeal prominence and this hole is right in the center.<sup>6</sup>) There are 14 holes in all.



The *Yin Wei* Vessel

## CHAPTER 4

# 陽維脈

## The Yang Wei Vessel

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陽維起於諸陽之會其脈發於足太陽金門穴在足外踝下一寸五分上外踝七寸會足少陽於陽交為陽維之郛（在外踝上七寸斜屬二陽之間）循膝外廉上髀厭抵少腹側會足少陽於居膠（在章門下八寸監骨上陷中）

The *yang wei* arises from [the places it] meets with all the yang. Its vessel issues from the foot greater yang hole, Metal Gate (BL-63), which is located one-and-a-half *cun* below the outer ankle.<sup>1</sup> It ascends seven *cun* above the outer ankle to meet the foot lesser yang [channel] at Yang Intersection (GB-35), the cleft [hole] of the *yang wei* (located seven *cun* above the outer ankle beside the space between the two yang).<sup>2</sup> It proceeds along the lateral aspect of the knee, ascending the thigh, and bores inward to reach the sides of the lower abdomen to meet the foot lesser yang at Squatting Bone-Hole (GB-29) (located eight *cun* below Camphorwood Gate [LR-13] in a depression on the hip bone).<sup>3</sup>

循脅肋斜上肘上會手陽明手足太陽於臂臑（在肘上七寸兩筋罅陷中肩髃下一寸）過肩前與手少陽會於臑會天膠（臑會在肩前廉去肩端三寸宛宛中天膠在缺盆中上髂骨際陷中央）即會手足少陽足陽明於肩井（在肩上陷中缺盆上大骨前一寸五分）

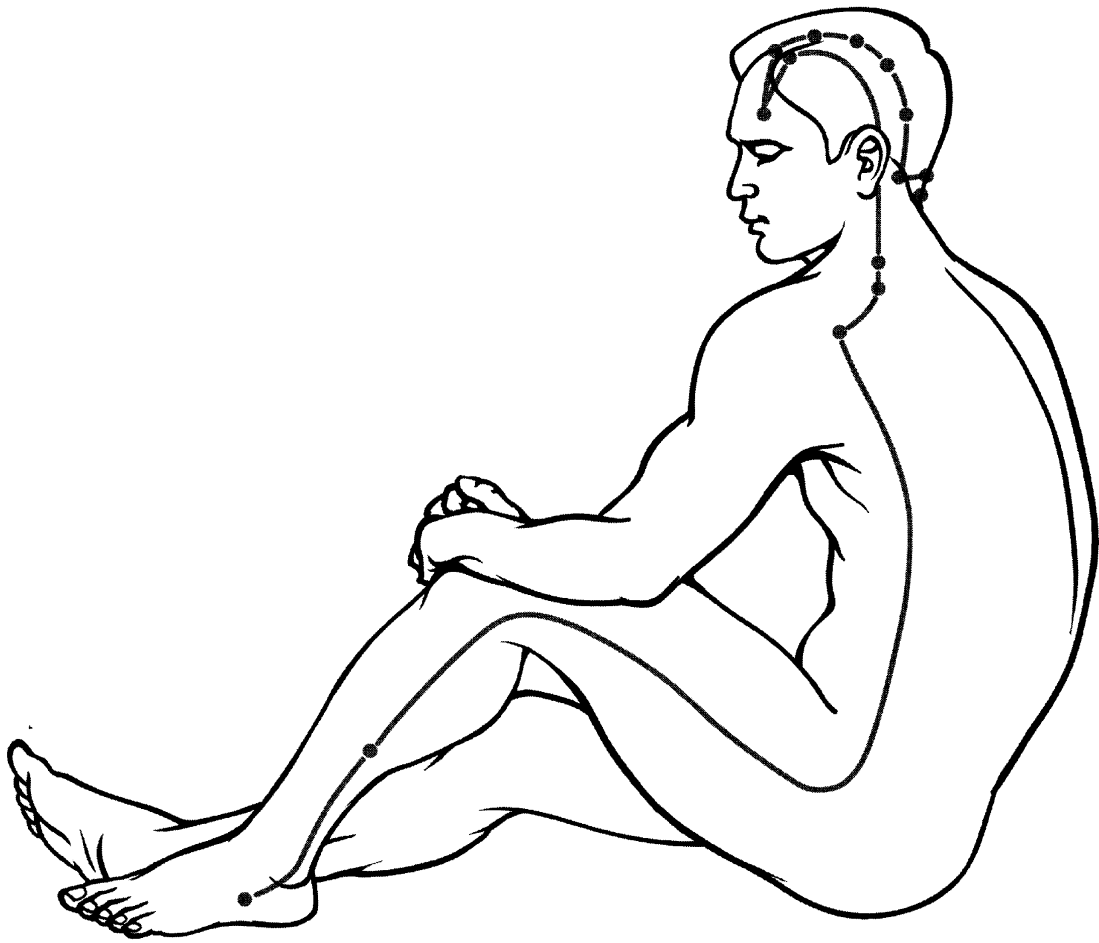
[The *yang wei* vessel] then proceeds along the rib-sides, ascending obliquely to a place above the elbow where it meets the hand yang brightness and both hand and foot greater yang at Upper Arm (LI-14) (located seven *cun* above the elbow in a depression in the gap between the sinews; it is one *cun* below Shoulder Bone [LI-15]).<sup>4</sup> It passes in front of the shoulder to meet with the hand lesser yang at Upper Arm Meeting (TB-13)<sup>5</sup> and Celestial Bone-Hole (TB-15). (Upper Arm Meeting is located on the frontal aspect of the shoulder in a depression three *cun* lateral to the tip of the shoulder; Celestial Bone-Hole is located in the supraclavicular fossa, at the center of the depression above the clavicle).<sup>6</sup> Next, it meets the hand and foot lesser yang and the hand yang brightness at the Shoulder Well (GB-21) (located in a depression on the shoulder, one *cun* and five *fen* above the empty basin in front of the large bone).<sup>7</sup>

入肩後會手太陽陽蹻於臑膺（在肩後大骨下胛上廉陷中）上循耳後會手足少陽于風池（在耳後髮際陷中）上腦空（承靈後一寸半夾玉枕骨下陷）承靈（正營後一寸半）正營（目窗後一寸）目窗（臨泣後一寸）臨泣（在瞳人直上，入髮際五分陷中）

[Here, the *yang wei* vessel] enters behind the shoulder to meet the hand greater yang and the *yang qiao* at Upper Arm Transport (SI-10) (located behind the shoulder below the large bone in a depression above the shoulder blade).<sup>8</sup> It proceeds upward behind the ear to meet the hand and foot lesser yang at Wind Pond (GB-20) (located behind the ear in a depression on the hairline) and then ascends to Brain Hollow (GB-19) (located one-and-a-half *cun* behind Spirit Support in the depression below the occipital bone), Spirit Support (GB-18) (located one-and-a-half *cun* behind Upright Construction), Upright Construction (GB-17) (located one *cun* behind Eye Window), Eye Window (GB-16) (located one *cun* behind Overlooking Tears), and Overlooking Tears (GB-15) (located directly above the pupil in a depression five *fen* within the hairline).<sup>9</sup>

下額與手足少陽陽明五脈會於陽白（眉上一寸直瞳人雙對）循頭入耳上至本神而止（本神直目上入髮際中）凡三十二穴

[The *yang wei* vessel then] descends to the forehead to meet with the five vessels of the hand and foot lesser yang and yang brightness at Yang White (GB-14) (located one *cun* above the brow, directly above the pupil),<sup>10</sup> where it proceeds [into] the head to enter the eye. [Finally], it ascends to Spirit Root (GB-13)<sup>11</sup> and stops. (Spirit Root is on the hairline, directly above the eye.)<sup>12</sup> There are 32 holes in all.



The *Yang Wei* Vessel

## 二維為病

### Diseases of the Two Wei

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越人曰陽維陰維者維絡於身溢蓄不能環流灌溉諸經者也故陽維起於諸陽之會陰維起於諸陰之交陽維維於陽陰維維於陰陰陽不能自相維則悵然失志溶溶不能自收持（溶溶緩慢貌）

[Qin] Yue-Ren says: “The *yang wei* and *yin wei* are a binding network in the body. When they overflow from accumulation, [their contents] stagnate and they are unable to circulate and irrigate all the other [primary] channels. Therefore, the *yang wei* arises from [the places it] meets with all the yang, and the *yin wei* arises from [the places it] intersects with all the yin. The *yang wei* binds to the yang and the *yin wei* binds to the yin such that when yin and yang are unable to bind with one another, then one experiences such disappointment that one loses one’s sense of purpose. One becomes sluggish and unable to support oneself. (Sluggish as in a lethargic bearing.)”

又曰陽維為病苦寒熱陰維為病苦心痛

[He] also says: “When the *yang wei* is diseased, [the patient] suffers from chills and fever; when the *yin wei* is diseased, [the patient] suffers from heart pain.”

張潔古曰衛為陽主表陽維受邪為病在表故苦寒熱營為陰主裏陰維受邪為病在裏故苦心痛陰陽相維則營衛和諧矣營衛不諧則悵然失不能自收持矣何以知之

Zhang Jie-Gu says that the protective is yang and it governs the exterior. When the *yang wei* contracts a pathogen, it produces a disease in the exterior, and therefore [the patient] suffers from chills and fever. The nutritive is yin, and it governs the interior. When the *yin wei* contracts a pathogen, it produces a disease in the interior, and therefore [the patient] suffers from heart pain. When the yin and yang are bound together, then the nutritive and protective all work in harmony. When the nutritive and the protective do not work in harmony, then one disconsolately loses a sense of purpose and one cannot contain oneself. How would one know this?

仲景云病常自汗是衛氣不與營氣和也宜桂枝湯和之

[Zhang] Zhong-Jing says: “When a disease is characterized by frequent spontaneous sweats that are due to a lack of harmony between the protective qi and nutritive qi, one should give Cinnamon Twig Decoction (*gui zhi tang*) to harmonize it.”<sup>1</sup>

又云服桂枝反煩不解先刺風池風府即與桂枝湯

He also says: “If one administers Cinnamon Twig Decoction (*gui zhi tang*) and on the contrary, [the patient becomes] irritable and [the condition] is unresolved, one must first prick Wind Pond (GB-20) and Wind House (GV-16) and then administer Cinnamon Twig Decoction (*gui zhi tang*) [again].”<sup>2</sup>

此二穴乃陽維之會也謂桂枝後尚自汗發熱惡寒其脈寸浮尺弱而反煩為病在陽維故先針此二穴

These two holes are the meeting [holes] of the *yang wei* vessel. This means that if after [administering] Cinnamon Twig [Decoction] (*gui zhi [tang]*) the patient presents with spontaneous sweats, fever and chills, his pulse is floating in the distal position and weak in the proximal position, and yet [the patient] is irritable, then this disease is located in the *yang wei*. Therefore, one must first needle these two holes.

仲景又云臟無他病時發熱自汗出而不愈此衛氣不和也桂枝湯主之

[Zhang] Zhong-Jing also said: “[When patients] whose yin viscera have no other disease have periodic heat effusion and spontaneous sweating that does not get better, this means the protective qi is disharmonious, and Cinnamon Twig Decoction (*gui zhi tang*) masters it.”<sup>3</sup>

又曰陰維為病苦心痛治在三陰之交太陰證則理中湯少陰證則四逆湯厥陰證則當歸四逆湯吳茱萸湯主之

[Zhang Jie-Gu] also said: “When the *yin wei* is diseased, [the patient] suffers from heart pain” [so one must] treat the intersection of the three yin. [As for herbal treatment], for greater yin patterns, use Regulate the Middle Pill (*li zhong wan*), while for lesser yin patterns, use Frigid Extremities Decoction (*si ni tang*); reversing yin patterns are mastered by Tangkuei Decoction for Frigid Extremities (*dang gui si ni tang*) or Evodia Decoction (*wu zhu yu tang*).

李瀕湖曰陽維之脈與手足三陽相維而足太陽少陽則始終相聯附者寒熱之證惟二經有之故陽維為病亦苦寒熱蓋衛氣晝行於陽夜行於陰陰虛則內熱陽虛則外寒邪氣在經內與陰爭而惡寒外與陽爭而發熱則寒熱之在表而兼太陽證者有汗當用桂枝無汗當用麻黃寒熱之在半表半裏而兼少陽證者當用小柴胡加減治之若夫營衛慳卑而病

## 寒熱者黃耆建中及八物湯之類主之

Li Bin-Hu says that the vessel of the *yang wei* binds with the three yang of the hand and foot. Of these, the foot greater yang and lesser yang are in continuous contact [with the *yang wei*]. The symptoms of chills and fever belong to these two channels alone, and therefore when the *yang wei* is diseased, [the patient] also suffers from chills and fever. The protective qi moves in the yang during the day and moves in the yin at night. When the yin is deficient, there will be internal heat, and when the yang is deficient, there will be external cold. When there is pathogenic qi in the channels it internally contends with the yin, which leads to chills, and externally contends with the yang, which leads to fever. Thus, when there is cold and heat in the exterior along with a greater yang presentation that has sweating, one should administer Cinnamon Twig [Decoction] (*gui zhi [tang]*). When sweating does not occur, one should administer Ephedra Decoction (*ma huang tang*). When chills and fever that is half in the exterior and half in the interior occurs along with a lesser yang presentation, one should use a modified form of Minor Bupleurum [Decoction] (*xiao chai hu [tang]*) to treat it. Now if the nutritive and the protective are fearful and powerless and produce a disease of chills and fever, then [prescriptions] in the class of Astragalus Decoction to Construct the Middle (*huang qi jian zhong tang*) and Eight-Treasure Decoction (*ba zhen tang*) master it.

潔古獨以桂枝一證屬之陽維似未擴充至於陰維為病主心痛潔古獨以三陰溫裏之藥治之則寒中三陰者宜矣而三陰熱厥作痛似未備矣蓋陰維之脈雖交三陰而行實與任脈同歸故心痛多屬少陰厥陰任脈之氣上衝而然暴痛無熱久痛無寒按之少止者為虛不可接近者為實

Jie-Gu limited his use of Cinnamon Twig [Decoction] (*gui zhi [tang]*) to a single symptom that pertained to the *yang wei* [vessel], and he did not expand [its scope of application to symptoms with a] similar [pathodynamic]. Once the *yin wei* has become diseased, it governs heart pain. Jie-Gu limited himself to medicinals that [influenced] the three yin by warming the interior. Hence, these were indicated [only] once cold had struck the three yin. [For instance], in the case of heat reversal of the three yin producing pain, he did not prepare [prescriptions] such as this. Now although the *yin wei* vessel intersects with the three yin and travels [along their trajectories], in actuality, it [also] returns to the *ren* vessel. Therefore, heart pain typically pertains to an upsurge of qi in the lesser yin, reversing yin, and *ren* vessel. [This pattern presents as] sudden pain with an absence of heat or long-term pain with an absence of cold. If gentle pressure stops [the patient's pain, then this an indicator of] deficiency, and if one cannot tolerate deep pressure, this is an indicator of excess.

凡寒痛兼少陰及任脈者四逆湯兼厥陰者當歸四逆湯兼太陰者理中湯主之凡熱病兼少陰及任脈者金鈴子散延胡索散兼厥陰者失笑散

兼太陰者承氣湯主之若營血內傷兼夫任衝手厥陰者則宜四物湯養營湯妙香散之類因病藥之如此則陰陽虛實庶乎其不差矣

All cold pain presenting along with a lesser yin and *ren* vessel [pattern is treated by] Frigid Extremities Decoction (*si ni tang*). When presenting along with a reversing yin pattern, [the cold pain] is treated by Tangkuei Decoction for Frigid Extremities (*dang gui si ni tang*). When presenting along with greater yin pattern, Regulate the Middle Pill (*li zhong wan*) treats [the cold pain]. All heat pain presenting along with a combined lesser yin and *ren* vessel [pattern is treated by] Melia Toosendan Powder (*jin ling zi san*) or Corydalis Decoction (*yan hu suo tang*). When presenting along with a reversing yin pattern, [heat pain is treated by] Sudden Smile Powder (*shi xiao san*). When presenting along with a greater yin pattern, Order the Qi Decoction (*cheng qi tang*) masters it. If the nutritive and blood are internally damaged with combined [involvement] of the *ren*, *chong*, and hand reversing yin, then prescriptions in the class of Four-Substance Decoction (*si wu tang*), Nourish the Nutritive Decoction (*yang rong tang*), and Marvelously Fragrant Powder (*miao xiang san*) are indicated. If one administers medicinals based on the cause of the illness, attending to yin and yang, deficiency and excess, [then following these] broad outlines, one will rarely make mistakes.

王叔和脈經曰寸口脈從少陰斜至太陽是陽維脈也動苦肌肉痺癢皮膚痛下部不仁汗出而寒又苦癩仆羊鳴手足相引甚者失音不能言宜取客主人（在耳前起骨上廉開口有空乃手足少陽陽明之會）

Wang Shu-He in the *Pulse Classic* asserts: A wrist pulse that beats “from the [foot] lesser yin obliquely to the [foot] greater yang is a *yang wei* pulse.<sup>4</sup> [When the pulse is] perturbed in this way, [the patient] suffers from obstruction and itching of the muscles and flesh, skin pain, numbness in the lower parts, and sweating with chills.”<sup>5</sup> In addition, patients will “suffer from suddenly falling down<sup>6</sup> where they bleat like sheep, their arms and legs will be drawn in, and in extreme [cases, suffer from] loss of voice and inability to speak. In such instances, one should select Guest Host (GB-3).” (Located above the bone in front of the ear where a hollow appears when the mouth is opened; it is the meeting of the hand and foot lesser yang and yang brightness.)<sup>7</sup>

又曰寸口脈從少陽斜至厥陰是陰維脈也動苦癩癩僵仆羊鳴又苦僵仆失音肌肉痺癢應時自發汗出惡風身洗洗然也取陽白金門（見前）僕參（見陽蹻）

[Wang Shu-He] also states: “A wrist pulse that beats obliquely from the lesser yang to the reversing yin is a *yin wei* pulse.<sup>8</sup> [When the pulse is] perturbed in this way, [the patient] suffers from seizures, sudden collapse, and bleating.” He also says: “[the patient] will suffer from sudden collapse, loss of voice, and obstruction and itching of the

muscles and flesh [and] aversion to wind accompanying spontaneous sweating and a drenching sweat.” Choose Yang White (GB-14), Metal Gate (BL-63) (see above), and Subservient Visitor (BL-61) (see the *yang qiao*).

瀕湖曰王叔和以癲癩屬陰維陽維靈樞經以癲癩屬陰蹻陽蹻二說義異旨同蓋陽維由外踝而上循陽分而至肩肘歷耳額而行於衛分諸陽之會陰維由內踝而上循陰分而上脅至咽行於營分諸陰之交陽蹻起於跟中循外踝上行於股外至脅肋肩膊行於一身之左右而終於目內眥陰蹻起於跟中循內踝上行於股內陰器行於一身之左右至咽喉會任脈而終於目內眥邪在陰維陰蹻則發癲邪在陽陽蹻循陰則發癩癩動而屬陽陽脈主之癲靜而屬陰陰脈主之大抵二疾當取之四脈之穴分其陰陽而已

[Li]Bin-Hu says: Wang Shu-He attributes seizure disorders to the *yin wei* and *yang wei*, and yet the *Divine Pivot* classic attributes seizure disorders to the *yin qiao* and *yang qiao*. The meanings of the two statements differ, but their intention is the same. The *yang wei* arises at the outer ankle and ascends, proceeding along the yang aspect to arrive at the shoulder and travels around the ear and cheek to travel to the protective aspect at the meeting of all the yang. The *yin wei* arises at the inner ankle, proceeding along the yin aspect, ascending to the ribs and to the throat where it travels to the nutritive aspect to intersect with all the yin. The *yang qiao* arises in the heel and proceeds upward from the outer ankle, traveling along the outer thigh to arrive at the rib-sides and shoulder, traveling along the left and right sides of the body to terminate in the inner corner of the eye. The *yin qiao* arises in the heel and proceeds upward along the inner thigh and genitals, traveling along the left and right sides of the body to arrive at the throat where it meets the *ren* vessel, terminating at the inner corner of the eye. Pathogens in the *yin wei* or *yin qiao* will produce withdrawal;<sup>9</sup> pathogens in the *yang wei* or *yang qiao* will produce seizures. Seizure-like perturbations pertain to yang and are governed by yang vessels. Withdrawal-like quiescence pertains to yin and is governed by yin vessels. Generally speaking, [in treating] these two illnesses, one should select the holes of these four vessels by differentiating yin and yang.

王叔和曰診得陽維脈浮者暫起目眩陽盛實者苦肩息灑灑如寒

Wang Shu-He says: “When examination reveals that the *yang wei* pulse is floating, vertigo will occur with standing. This is due to the yang being overabundant and overfull [so the patient also] suffers from raised-shoulder breathing<sup>10</sup> and shivering as if cold.”<sup>11</sup>

診得陰維脈沉大而實者苦胸中痛脅下支滿心痛其脈如貫珠者男子兩脅下實腰中痛女子陰中痛如有瘡狀

“When examination reveals that the *yin wei* pulse is deep, large, and excessive, [the patient] suffers from pain in the chest, propping fullness below the hypochondrium,<sup>12</sup> and heart pain. If the pulse<sup>13</sup> feels like a string of pearls, then in men there will be an excess below both rib-sides and lumbar pain, while in women there will be genital pain as if sores have formed.”

素問腰痛論曰陽維之脈令人腰痛痛上怫然腫刺陽維之脈與太陽合  
臑間去地一尺

[Ch. 41 of] *Basic Questions*, “Discourse on Lumbar Pain,” states: “The vessel of the *yang wei* causes people to have lumbar pain accompanied by sudden swelling in the painful area. Prick the *yang wei* vessel where the vessel meets the greater yang vessel below the calf, one *chi* above the ground.”<sup>14</sup>

王啟玄曰陽維起於陽則太陽之所生並行而上至臑下復與太陽合而  
上也去地一尺乃承山穴也在銳臑腸下分肉間陷中可刺七分

Wang Qi-Xuan states: “The *yang wei* arises in the yang, and it is engendered by the greater yang.” ... “It travels parallel with [the greater yang], ascending to below the calf where it unites with the greater yang and continues its ascent. ... One *chi* above the ground is the hole Mountain Support (BL-57), which is in the lower tip of the calf in a depression formed by the parting of the flesh. It may be pricked [to a depth of] seven *fen*.”<sup>15</sup>

肉裏之脈令人腰痛不可以咳咳則筋縮急刺肉裏之脈為二痛在太陽  
之外少陽絕骨之後

“The Interior Flesh vessel causes people to suffer from lumbar pain that prohibits coughing. When a patient coughs, this causes the sinew networks to tense and contract into a spasm.<sup>16</sup> Prick the Interior Flesh vessel with two punctures, [one] lateral to the greater yang [and the other] on the lesser yang behind the fibula.”

王啟玄曰肉裏之脈少陽所生陽維脈氣所發絕骨之後陽維所過分肉  
穴也在足外踝直上絕骨之端如後二分筋肉分間刺可五分

Wang Qi-Xuan states: “The Interior Flesh vessel is engendered by the lesser yang, and the *yang wei* vessel qi issues from it.” “Behind the fibula, the *yang wei* travels ... to the hole in the parting of the flesh. It is located on the outer ankle of the foot directly above the end of the fibula behind two sinews in the parting of the flesh. ... It may be pricked to a depth of five *fen*.”<sup>17</sup>

飛陽之脈令人腰痛痛怫怫然甚則悲以恐

“The Soaring Yang vessel causes people to have lumbar pain, producing sudden swelling in the painful area, and in extreme cases, it results in sorrow that borders on fear.”

啟玄曰此陰維之脈也去內踝上五寸痛分中並少陰經而上也

[Wang] Qi-Xuan states: “This is the *yin wei* vessel that departs from the inner ankle five *cun* from the parting of the calf, where it merges with the lesser yang channel and ascends.”

刺飛陽之脈在內踝上五寸少陰之前與陰維之會築賓穴也甲乙經曰  
太陽之絡別走少陰者名曰飛陽

“Prick the Soaring Yang vessel five *cun* above the inner ankle in front of the lesser yin where it meets the *yin wei*.” This is the Guest House (KI-9) hole. *The Systematic Classic* states: “Where the network of the greater yang diverges to travel to the lesser yin is called the Soaring Yang.”