

Yellow Emperor's Medical Classic (Huang Di Nei Jing)

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Introduction

Contents

- **1. Plain questions (Su Wen)**
(81 chapters)
 - **2. Spiritual pivot (Ling Shu)**
(81 chapters)
- Totally 162 chapters with
2286 words

Background of Nei Jing

- **Written:** Before 26 BC
- **Author:** Unknown
- **Style:** Q & A
- **The most popular edition now:** 1963 People's Medical publishing Company, which is based on note of Bing Wang from Tang Dynasty . Most English translation are based on this edition.

Value of Nei Jing

1. The earliest medical classic of TCM
2. The most important medical classic of TCM

Discussed about

1. Yin Yang and five elements
2. Zhang Fu
3. Channels and collaterals
4. Etiology and pathology
5. Syndromes
6. Diagnostic methods
7. Treatment based on syndromes differentiation
8. Health preserving
9. Psychology
10. Yun Qi

About Yellow emperor



- “In ancient time there was a Yellow Emperor. He was smart, talked earlier, doing things modestly and uprightly, honest and justified. He became an emperor when he grew up.” 昔在黃帝，生而神靈，弱而能言，幼而徇齊，長而敦敏，成而登天。

Chapter 1

Health preservation

**Nothing is more important
than human between the
heaven and earth. Man need
Qi of heaven and earth and
live with the law of four
seasons.**

天復地載，萬物悉備，莫貴於人。人以天
地之氣生，四時之法成。

“In ancient times people could live one hundred years and were still strong and agile in movement. But nowadays people are not so nimble when they are fifty.”

上古之人，春秋皆度百歲，而動作不衰；

今時之人，年半百而動作皆衰者。

“In ancient times people knew the way of keeping health. They always kept their daily activity in accordance with nature and the principle of Yin and Yang. They did health reserving exercise.”

上古之人，其知道者，法于陰陽，和于術數。

“They had healthy diets, went to bed and got up regularly, and never overstrained. In this way they could maintain health bodily and mentally, and were able to live one hundred years old.”

食飲有節，起居有常，不妄作勞，故能形與神俱，而

盡終其天年，度百歲乃去。

“But nowadays people are quite different. They take alcohol as water, keep exhausting as a routine, indulge in sex that use up their essence. They waste genuine Qi by doing what they like, do not go to bed and get up regularly. Therefore, they become decrepit when they are only fifty.”

今時之人不然也，以酒為漿，以妄為常，醉以入房，以欲竭其精，以耗散其真，不知持滿，不時御神，務快其心，逆于生樂，起居無節，故半百而衰也。

“Avoid evil pathogens and wind, be free from all desires, and keep tranquil, the genuine Qi will be kept and harmonized. If we concentrate our mind internally, how can illness come in?”

虛邪賊風避之有時，
恬淡虛無，真氣從之，精神內守，病安從來。

Keep a cheerful mood with lower longing and do not worry about something bad happening; work without feeling fatigue; have calm spirit to save genuine Qi; not be covetous so we can be satisfied easily; enjoy food and clothes that you have; feel at ease with local custom. Do not follow or admire the better life of others. If we do so we are as plain as ancient

people. 是以志閑而少欲，心安而不懼，形勞而不倦，氣從以順，各從其欲，皆得所願。故美其食，任其服，樂其俗，高下不相慕，其民故曰樸。

“Keep eyes away from longing. Keep heart not be lured by erotic or criminal ideas. Although the intelligence and moral character of people are different, but all of us can forget gain or loss, and keep health in nature principle.”

是以嗜欲不能勞其目，淫邪不能惑其心，愚智賢不肖，不懼于物，故合于道。

Chapter 2

Yin and Yang

Yin and Yang are the leading principle of everything in the world, parents of change, basis of birth and death, dwelling of spirit. To treat diseases must base on Yin and Yang.

陰陽者天地之道也，萬物之綱紀也，變化之父母，生殺之本始，神明之府也。

治病必求於本。

Yu Qi MD (China)

“Yin and Yang can be counted from one to ten, ten to one hundred, one hundred to one thousand, one thousand to ten thousand and even to unlimited number. But the principle of Yin and Yang is just one.”

陰陽者數之可十，推之可百，數之可千，推之可萬，萬之大不可勝數，然其要一也。

**There are yin in the yin and yang
in the yang. Morning to noon is
yang period in the yang. Noon to
dusk is yin period in the yang.
Dusk to midnight is yin period in
the yin. Midnight to morning is
yang period in the yin.**

陰中有陰，陽中有陽。平旦至日中，天之陽，陽中之陽也；日中至黃昏，天之陽，陽中之陰也；合夜至雞鳴，天之陰，陰中之陰也；雞鳴至平旦，天之陰，陰中之陽也。

**Human beings can be
divided into Yin and
Yang.**

人有陰陽

Human body exists in Yin and Yang

人生有形，不離陰陽。

For human body, exterior parts are yang and interior parts is yin. The back is yang and the abdomen is yin. For Zhang Fu organs, Fu organs are yang and Zhang organs are yin.

夫言人之陰陽，則外為陽，內為陰。言人身之陰陽，則背為陽，腹為陰。言人身之臟腑中陰陽，則臟者為陰，腑者為陽。

**Yang accumulates and goes
up forming the heaven;
Yin concentrates and goes
down forming the earth. Yin is
calm and Yang is active.**

積陽為天，積陰為地。
陰靜陽燥。

**Yang activates the Qi
and yin shapes up the
body.**

陽化氣，陰成形。

**Yin deficiency causes
interior heat and yang
excess causes
exterior heat.**

陰氣不足則內熱，陽氣有餘則外熱。

**Yin stores essence
inside and yang
guards outside.**

陰者藏精而起極也，陽者衛外而為固也。

The clear Yang goes up to the upper orifices; the turbid Yin gets out from the lower orifices. The clear Yang is sent to the striae of skin; the turbid Yin moves inside the five Zang organs. The clear Yang strengthens the four limbs; the turbid Yin is stored in the six fu organs.

清陽出上竅，濁陰出下竅；清陽發腠理，濁陰走五臟；清陽實四肢，濁陰歸六腑。

The overabundant Yin will damage Yang, and the overabundant Yang will damage Yin. The overabundant Yang will lead to heat syndrome, and the overabundant Yin will bring about cold syndrome. The extreme heat may lead to cold, and the extreme cold may lead to heat.

陰勝則陽病，陽勝則陰病。陽勝則熱，
陰勝則寒。重寒則熱，重熱則寒。

**The extreme Yin will
change to Yang,
the extreme Yang will
change to Yin.**

重陰必陽，重陽必陰。

Examine if the disease belongs to Yin or Yang first, then determine treatment based on Yin and Yang. Treat Yin for Yang diseases, and treat Yang for Yin diseases.

審其陰陽，以別柔剛。

陽病治陰，陰病治陽。

**Good doctors distinguish
whether the disease belongs
to Yin or Yang by examining
the complexion and palpating
the pulse.**

善診者，察色按脈，先別陰陽。

**Extreme cold leads to
heat and extreme heat
brings on cold.**

寒極生熱，熱極生寒

**Pungent and sweet herbs
that are dissipating belong
to Yang. Sour and bitter
herbs that are emetic and
laxative belong to Yin.**

氣味辛甘發散為陽，酸苦涌泄為陰。

**Following yin and yang
makes people survive, violate
yin and yang makes people
sick. If being sick, following
yin and yang makes people
survive, violate yin and yang
makes people die.**

從陰陽則生，逆之則死；

從之則治，逆之則亂。

**Things originate, develop, get
to extreme, then decline.
There are many complicated
changes of yin and yang.
Wise doctor treats patient
with unfixed formulas.**

物生謂之化，物極謂之變；陰陽不測謂之神；
神用無方，謂之聖。

**Yin and yang balance
makes people healthy,
yin and yang separation
makes people die.**

陰平陽秘，精神乃治；

陰陽離決，精氣乃絕。

**Over thinking and
working exhaust yin and
essence, leading to
syncope in summer .**

陽氣者，煩勞則張，精絕，
辟積于夏，使人煎厥。

Yang vitalize Shen and activate tendon.

陽氣者，精則養神，柔則養筋。

**Yang for human is
just like sun for the
earth. Without it
people will die.**

陽氣者，若天與日，
失其所，則折壽而不彰。

**If yang is abundant the eyes will be open widely.
If yin is abundant the eyes will be closed frequently.**

陽氣盛則瞋目，陰氣盛則瞑目。

**People feel sleepy
when yang has
declined and awake
when yin has
declined.**

陽氣盡則臥，陰氣盡則寤。

Chapter 3.

Physiological

development

**For woman, kidney Qi
become prosperous at
seven, their milk/baby teeth
fall out, permanent teeth
and hair grow.**

女子七歲腎氣盛，齒更髮長。

(For woman) **At the age of the second 7(fourteen), their Tian Gui appears, Ren channel opens, Chong channel becomes prosperous and menstruation begins. So they can become pregnant.**

二七而天癸至，任脈通，太沖脈盛，
月事以時下，故有子。

Tian Gui (天癸) --- the substance necessary for the promotion of growth, development and reproductive function of human body.

Kidney Qi – Tian Gui – Chong & Ren – Menses - Pregnancy

(For woman) **Their kidney Qi mature at the third 7 (twenty-one), their wisdom teeth have grown up and all teeth are completely developed.**

三七腎氣平均，故真牙生而長極。

(For woman) **At the age of the fourth 7 (twenty-eight), their bone and muscle become substantial, their hair are flourishing. Their body is in the strongest condition in this stage.**

四七筋骨堅，髮長極，身體盛壯。

(For woman) **At the age of the fifth
7 (thirty-five) their Yangming
channel decline gradually,
face becomes withered, and
hair begins to fall out.**

五七陽明脈衰，面始焦，髮始墮。

(For woman) **At the age of the sixth 7 (forty-two), their three Yang channels begin to decline. Their face complexion becomes wane, and hair begins to turn white.**

六七三陽脈衰于上，面皆焦，髮始白

(For woman) **After the age of the seventh 7(forty-nine), both their Ren and Chong channels have declined, menstruation stopped because Tiangui is exhausted. Their physique turns to feeble, and they can not conceive.**

七七任脈虛，太沖脈衰少，天癸竭，地道不通，
故形壞而無子也。

For man, their kidney Qi become prosperous at the age of eight. Their hair grows and permanent teeth emerge.

丈夫八歲腎氣實，髮長齒更。

(For man) **Their kidney qi becomes prosperous at the age of the second 8(sixteen), their Tian Gui appears and sperm come out. By conducting sexual intercourse with a woman, they can have a child.**

二八腎氣盛，天癸至，精氣溢瀉，
陰陽和，故能有子。

(For man) **At the age of the third
8 (twenty-four), their kidney
energy is developed well,
muscle and bone are strong,
wisdom teeth have grown up,
and all their teeth are
completely developed.**

三八腎氣平均，筋骨勁強，故真牙生而

長極。

Yu Qi MD (China)

(For man) **At the age of the fourth 8 (thirty-two), their whole body has developed in the best condition, and their muscles are very strong.**

四八筋骨隆盛，肌肉滿壯。

(For man) **At the age of the fifth 8 (forty), their kidney Qi decline gradually, hair begins to fall and teeth begin to wither.**

五八腎氣衰，髮墮齒槁。

(For man) **By the age of the sixth
8 (forty-eight), their kidney Qi
declines. Their complexion
becomes withered and hair
becomes white.**

六八陽氣衰竭於上，面焦，髮鬢頰白。

(For man) **After the age of the seventh 8 (fifty-six), their liver Qi declines. Their Tiangui is exhausted and sperm is limited. Tendons become rigid and fail to act nimbly.**

七八肝氣衰，筋不能動，天癸竭，精少，
腎臟衰，形體皆極。

(For man) After the age of the eight 8 (sixty-four), five Zhang organs are decrepit because the kidney Qi declined. Their teeth and hair fall, Tiangui has been used up, hair becomes white and the whole body becomes decrepit. They can not have child.

八八則齒髮去。腎者主水，受五臟六腑之精而藏之，故五臟盛，乃能瀉。今五臟皆衰，筋骨解墮，天癸盡矣，故髮鬢白，身體重，行步不正，

而無子耳
Yu-Qi MD (China)

Chapter 4.

Zhang Fu, Qi & blood, body fluid, and shen

**Heart is the monarch
of human body
dominating Shen.**

心者，君主之官也，神明出焉。

**Lung is the prime minister
managing vessels and
regulate Qi.**

肺者，相傳之官，治節出焉。

**Liver is the general who is
brave and resourceful to
make decision.**

肝者，將軍之官，謀慮出焉。

**Gallbladder is the justice
judging the right and wrong.**

膽者中正之官，決斷出焉。

Spleen and stomach are the officer in charge of the granary, it manages the digesting, absorbing, spreading and storing five cereals.

脾胃者，食廩之官，五味出焉。

Large intestine is the officer for transmitting waste and excrete them to the outside of body.

大腸者，傳道之官，變化出焉。

Small intestine is the officer of receiving the food from the stomach, digesting it, dividing it into essence and dreg, then absorbing the essence and transmitting the dregs to the large intestine.

小腸者，受盛之官，化物出焉。

**Kidney is the powerful
officer keeping essence and
making people skillful and
wise.**

腎者，作強之官，伎巧出焉。

**Triple warmer is the officer
managing body water in
water passage.**

三焦者，決瀆之官，水道出焉。

**Bladder is the officer
storing body fluid and
excreting it after it is
transformed into urine by Qi.**

膀胱者，州都之官，津液藏焉，
氣化則能出矣。

**All twelve organs must
cooperate and supplement
each other.**

凡此十二官者，不得相失也。

Qi comes from refined substance transformed from cereals. When the cereals enter into the stomach, the refined substance will be transferred to the five Zang organs and the six Fu organs.

人受氣于穀，穀入于胃，以傳與肺，五臟六腑，皆以受氣，

The clear part of refined substance is called Ying Qi, and the turbid part is called Wei Qi, the Ying flows within the channels and vessels, and the Wei flows outside of the channels and vessels. They move in the whole body unceasingly.

其清者為營，濁者為衛，營在脈中，衛在脈外，營週不休。

Yellow Emperor asked: “Why an old man hardly fall asleep in the night time, and healthy young man can sleep soundly at night?”

老人之不夜暝者，何氣使然？少壯之人，
不晝暝者，何氣使然？

For young man, Qi and blood are abundant, their muscles are strong and their Qi passage is unobstructed, their Ying and Wei move normally. So, they are spirited in the daytime and sleep soundly at night.

壯者之氣血盛，其肌肉滑，氣道通，營衛之行不失其常，故晝精而夜暝。

For old man, Qi and blood has declined, muscles are emaciated, energy passage is unsmooth, the Qi of five Zhang organs are not harmonious, Ying is deficient and Wei is weaken. So they are not spiritual in daytime and can not sleep soundly at night.

老者之氣血衰，其肌肉枯，氣道澀，五臟之氣相博，其營氣衰少而衛氣內伐，故晝不精，夜不瞑。

**The upper Jiao is like mist,
the middle Jiao is like the
maceration tank, and the
lower Jiao is like the sewer.**

余聞上焦如霧，中焦如漚，
下焦如瀆，此之謂也。

**Heart is the base of life,
where Shen is located, its
quintessence appears on
face and it fills the blood into
the vessels.**

心者生之本，神之變也；
其華在面，其充在血脈。

**Lung is the base of Qi,
where Po is located, its
quintessence appears in the
body hair and it enriches the
skin.**

肺者，氣之本，魄之處也；
其華在毛，其充在皮。

**Kidney is the base of
essence, its quintessence
appears on the hair and it
enriches the bone marrow.**

腎者主蟄，封藏之本，精之處也；

其華在髮，其充在骨。

Liver is the base of the limbs,
where the Hun (soul) is located,
its quintessence appears in the
nails, and enriches tendons. It is
also the place for storing blood,
so it can regenerate the blood.

肝者，罷極之本，魂之居也；其華
在爪，其充在筋，以生血氣，

Spleen is the base of water and cereals, where the Ying Qi is generated. It transfers and transforms five tastes of cereals by absorption and excretion. It enriches muscles.

脾者、食廩之本，營之居也，名曰器，
能化糟粕，轉味而入出者也，
其華在唇四白，其充在肌。

**All eleven Zhang and Fu
organs are based on
gallbladder.**

凡十一臟，取決於膽也。

All vessels connect to the eyes, all marrows connect to the brain, all tendons connect to the joints, all blood connect to the heart, all Qi connect to the lung.

諸脈者，皆屬於目；諸髓者，皆屬於腦；諸筋者，皆屬於節；諸血者，皆屬於心；諸氣者，皆屬於肺。

**When people lie down, blood
goes into the liver.**

故人臥血歸於肝。

When eyes obtain blood, we can see, When feet obtain blood, we can walk, When hands obtain blood, we can hold, When fingers obtain blood, we can grasp.

肝受血而能視，
足受血而能步，掌受血而能握，
指受血而能攝。

The six organs, brain, spinal cord, bone, vessel, gallbladder and womb, are generated by earth Qi; they store essence and blood, just like the earth holding all things in place. So they are called “extraordinary Fu organs”.

腦、髓、骨、脈、膽、女子胞此六者，地氣之所生也。皆臟於陰而象於地，故藏而不瀉，名曰奇

恒之府。

The five organs, stomach, large intestine, small intestine, Sanjiao and bladder are generated by heaven Qi; they discharge continually without storing, like the heaven moving without stopping. So they are called “Fu organs for digestion and elimination”.

夫胃大腸、小腸、三焦、膀胱此五者天氣之所生也，其氣象天，故瀉而不藏。此受五藏濁氣，

名曰傳化之府。

**Five Zang organs store
essence without
discharging. They are filled,
but their Qi should move
properly without block.**

所謂五臟者，藏精氣而不瀉也，
故滿而不能實。

**Six Fu organs digest,
absorb and transport food
without keeping it.**

**Although they are filled
with food, they should be
empty respectively.**

六腑者，傳化物而不藏，

故實而不能滿也。

The door of Po (anus) is considered to be the sixth hollow organs, preventing the dross from remaining in the body too long.

魄門亦為五臟使，水穀不得久藏。

Five Zhang organs connect to seven orifices.

五藏常內閱於上七竅也。

The lung connects to the nose which can smell if the lung is fine. The heart connects to the tongue which can taste if the lung is fine. The liver connects to the eyes which can see if the liver is fine. The spleen connects to the mouth which can taste if the spleen is fine. The kidney connects to the ears which can the hear if the kidney is fine.

故肺氣通於鼻，肺和則鼻能知臭香矣；心氣通於舌，心和則舌能知五味矣；肝氣通於目，肝和則目能辨五色矣；脾氣通於口，脾和則口能知五穀矣；腎氣通於耳，腎和則耳能聞五音矣。

**Five tastes enter different
organs respectively :**

五味所入：

**Sourness enters the liver,
Acridness enters the lung,
Bitterness enters the heart,
Saltiness enters the kidney,
Sweetness enters the spleen.
These are so called the five
entering.**

五味所入：酸入肝、辛入肺、苦入心、
鹹入腎、甘入脾，是為五入。

**When essence of five
Zhang organs gather into
one wrong organ, people
will be mad:**

五精所並：

If essence gathered in heart, people will keep laughing; If gathered in lung, people will be sorrowful; If gathered in liver, people will be angry; If gathered in spleen, people will have anxiety; If gathered in kidney, people will be terrified.

These are so called five gatherings.

精氣並於心則善，並於肺則悲，並於肝則憂，並於脾則畏，並於腎則恐，是謂五並。

The five Zhang organs have their own detestations:

五臟所惡：

**Heart detests heat;
Lung detests cold;
Liver detests wind;
Spleen detests dampness;
Kidney detests dryness.
These are the so called **five
detestations.****

心惡熱、肺惡寒、肝惡風、脾惡濕、腎惡
燥。是謂五惡。

**There are different
secretions from five Zhan
organs:**

五臟化液：

Sweat is the secretion of the heart; Nasal discharge is the secretion of the lung; Tears are the secretion of the liver; Serous saliva is the secretion of the spleen; Mucous saliva is the secretion of the kidney. These are the so called five secretions.

心為汗、肺為涕、肝為淚、脾為涎、腎為唾。

是為五液。
Yu Qi MD (China)

There are different mental storages in the five Zhang organs:

五臟所藏：

**Heart stores mind (Shen),
Lung stores corporeal soul
(Po), Liver stores ethereal
soul (Hun), Spleen stores
thought (Yi), Kidney stores
will power (Zhi). These are so
called the five storages.**

心藏神、肺藏魄、肝藏魂、脾藏意、腎藏
志。是謂五臟所藏。

There are different controlment of the five Zhang organs:

五臟所主：

**Heart controls vessels;
Lung controls skin;
Liver controls tendons;
Spleen controls muscles;
Kidney controls bones.
These are so called
five controlment.**

心主脈、肺主皮、肝主筋、脾主肉、腎主
骨。是為五臟所主。

**There are five kinds of
impairments by
overstraining:**

五勞所傷：

Long time watching damages blood; Long time lying damages Qi; Long time sitting damages e muscle; Long time standing damages bone; Long time walking damages tendon. These are so called five impairments.

久視傷血、久臥傷氣、久坐傷肉、久立傷骨、
久行傷筋。是謂五勞所傷。

When water enters the stomach, the clear part spreads to the spleen; and the spleen spreads it to the lung; the lung connects the water passage, and transports turbid water to the bladder. The refined part of water spreads by channels to the whole body.

飲入於胃，游溢精氣
上輸於脾，脾氣散精，上歸於肺，通調水道，下
輸膀胱，水精四佈，五經併行。

**The original substance that
forms a new life is called
essence (Jing).**

生之來謂之精

**Yin and Yang are combined to
produce the activities of life
are called spirit (Shen).**

兩精相搏謂之神

Spirit as mental activity is called the soul (Hun).

隨神往來者謂之魂

Action with soul (Hun) is called the inferior spirit (Po).

並精而出入者謂之魄

**The organ which is in charge
of the thinking is called heart.**

所以任物者謂之心

The recall and thinking of heart is called Yi (expect).

心有所憶謂之意

**The expect kept in heart is called
will.**

意之所存謂之志

**Adapting the change based
on understanding is called
Shi (thinking).**

因 志 而 存 變 謂 之 思

**Considering about the future
by thinking called Lun
(worrying).**

因思而遠慕謂之慮

**Making decision to solve
problems is called Zhi
(wisdom).**

因慮而處物謂之智。

When Yin and Yang have done intercourse, a new life will form. The substance that produces the new life is called essence.

兩神相搏，合而成形，常先身生，
是謂精。

When the upper Jiao disperses the refined substances of the five cereals to warm skin and muscle, fill into the physique and moisten the fine hairs like dew moistening grasses and woods, it is called Qi.

上焦開發，宣五谷味，熏膚、充身、澤毛，若霧露之溉，是謂氣。

When the striae excrete plenty of sweat, it is called thin fluid (Jin).

腠理發泄，汗出溱溱，是謂津。

When water and cereals enter the stomach, the whole body will get Qi. The moist juice permeates into bone marrow making the bone joints smooth and be able to bend and stretch freely, invigorate the cerebral marrow inside and moisten the skin outside, it is called fluid (Ye).

穀入氣滿，淖澤注於骨，骨屬屈伸，泄澤補益腦髓，皮膚潤澤，是謂液。

When the middle Jiao receives the food, absorbs its refined substance and transforms it into red fluid, it is called blood.

中焦受氣，取汁變化而赤，是謂血。

The structures that keep Ying moving inside are called the vessels.

壅遏營氣，令無所避，是謂脈。

The Qi of six Fu are dominated by a certain organ respectively; but **stomach is the sea of five cereals as energy source of life.**

六氣者，各有部主也，其貴賤善惡，可為常主，然五穀與胃為大海也。

**In the beginning of human life
the essence of life is formed
first, then it develops into the
brain and the spinal cord, and
finally, the human body is
shaped.**

人始生，先成精，精成而腦髓生

**Skeletons like pillars of wall,
channels like the barracks
connecting each other,
tendons like strings, muscles
like walls, and skins and hairs
to protect them.**

骨為幹，脈為營，筋為剛，肉為牆，
皮膚堅而毛髮長

When the five cereal enter the stomach, the refined substances change to Qi and blood going to vessels and operating body unceasingly.

穀入於胃，脈道以通，血氣乃行。

**Lung is canopy of five
Zhang and six Fu
organs.**

肺者，五藏六府之蓋也

**All vessels connect to
lung.**

肺朝百脈

**The anterior Yin organs
(genital organs) are the place
where tendons assemble and
Taiyin & Yangming channel
pass by.**

前陰者，宗筋之所聚，
太陰陽明之所合也。

**Take good care of Qi and
blood because they are the
Shen of human.**

血氣者，人之神，不可不謹養。

**If Qi and blood is fine people
can have long life.**

氣血正平，長有天命。

**The Shen of man is converted
from essence of food.**

神者，水谷之精氣也。

**The so called Shen is upright
Qi.**

神者，正氣也

**With Shen, patient is curable;
without Shen, patient is not
curable.**

得神者昌，失神者亡。

Chapter 5

Etiology & pathology

19 sentences of pathogenesis

Most trembling and dizziness are related to the liver

諸風掉眩，皆屬於肝

**Most pain and skin
suppuration are related
to the heart.**

諸痛癢瘡，皆屬於心

**Most damp edema and
abdominal distention
are related to the spleen.**

諸濕腫滿，皆屬於脾

**Most wheezing and
feeling of chest
oppression are related
to the lung.**

諸氣臏鬱，皆屬於肺

Most muscle cold stiffness are related to the kidney

諸寒收引，皆屬於腎

**Most atrophy, wheezing
and vomiting are related
to the upper Jiao.**

諸痿喘嘔，皆屬於上

**Most cold extremities,
feces and urine
retention, or
incontinence are related
to the lower Jiao.**

諸厥固泄，皆屬於下

**Most sudden muscle
stiffness are related to
wind.**

諸暴強直，皆屬於風

**Most clear and cold
excretion are related to
cold.**

諸病水液，澄徹清冷，皆屬於寒

**Most muscle convulsion
and neck stiffness are
related to dampness.**

諸瘧項強，皆屬於濕

**Most fever with a
change of
consciousness and
convulsion are related
to fire.**

諸熱瞽瘈，皆屬於火

**Most trismus, shivering
and chattering of the
teeth are related to fire.**

諸禁鼓栗，如喪神守，
皆屬於火

**Most Qi counterflowing
up are related to fire.**

諸逆沖上，皆屬於火

**Most mentally irritability,
and mania are related to
fire.**

諸燥狂越，皆屬於火

**Most swelling with
unbearable pain are
related to fire.**

諸病肘腫，疼酸驚駭，皆屬於火

**Most abdominal
distention and fullness
are related to heat.**

諸脹腹大，皆屬於熱

**Most borborygmus with
drum-like abdomen are
related to heat.**

諸病有聲，鼓之如鼓，皆屬於熱

**Most cramp,
opisthotonus and turbid
excreted fluid are
related to heat.**

諸轉反戾，水液渾濁，皆屬於熱

**Most vomiting with,
acute diarrhea are
related to heat.**

諸嘔吐酸，暴注下迫，皆屬於熱

**Essence deficiency causes
deafness.**

精脫者，耳聾

**Qi deficiency causes blurred
vision.**

氣脫者，目不明

**The skin striae open
with perfused sweat
causes Jin deficiency.**

津脫者，腠理開，汗大泄

**Ye (thick fluid) deficiency
causes the joints movement
disorder, lusterless
complexion, cerebral marrow
empty, sore legs, and tinnitus.**

液脫者，骨屬屈伸不利，色夭，腦髓消，
脛痺，耳數鳴

Blood deficiency causes pale skin without luster and vessels empty.

血脫者，色白，天然不澤，其脈空虛

**Lung heat consuming
fluid of five zhang
organs causes flaccidity.**

五臟因肺熱葉焦

發為痿躄

**Bi syndrome is caused by the
attacked of wind, cold and
dampness. If wind is dominant, it
is called migratory Bi, If cold is
dominant, it is called painful Bi,
If dampness is dominant, it is
called fixed Bi.**

風寒濕三氣雜至合而為痺。其風氣勝者為行痺，
寒氣勝者為痛痺，濕氣勝者為著痺也。

**Overeating is harmful for
the intestine and stomach.**

飲食自倍，腸胃乃傷。

**Overwhelming wind
causes trembling.**

風勝則動。

**Overwhelming heat
causes swelling.**

熱勝則腫。

**Overwhelming
desiccation causes
dryness.**

燥勝則乾。

**Overwhelming cold
causes edema.**

寒勝則浮。

Overwhelming dampness causes diarrhea.

濕勝則濡瀉。

**Most diseases are
caused by Qi disorder.**

百病生於氣也。

Anger raises Qi up.

怒則氣上

Overjoy slows Qi.

喜則氣緩

Sorrow disperses Qi.

悲則氣消

Fear lowers Qi down.

恐則氣下

Cold blocks Qi.

寒則氣收

Heat discharges Qi.

炅則氣泄

Fright disturbs Qi.

驚則氣亂

Overwork consumes Qi.

勞則氣耗

Overthinking stagnates Qi.

思則氣結

**Not only can lung but
the entire five Zang and
six Fu organs cause
cough.**

五臟六腑皆令人咳，非獨肺也。

**Most diseases are
caused by overstrain.**

生病起於過用

**Upright Qi deficiency
results in the possibility
of an evil pathogen
attack.**

邪之所湊，其氣必虛

The evil pathogen invades the body surface first. If it remains there longer, then it invades small collaterals, then collaterals, then channels, then Zhang Fu organs. Starting from body surface finally to five Zhang organs is the sequence of invasion of the evil pathogen.

邪之客於形也，必先舍於皮毛，留而不去，入舍於孫脈，留而不去，入舍於絡脈，留而不去，舍於經脈，內連五臟，散於腸胃，陰陽俱感，五臟乃傷，此邪之從皮毛入，極於

五臟之次也。
Yu Qi MD (China)

**It is an excess syndrome
when evil pathogen is
overabundant. It is a
deficient syndrome when
upright Qi is injured.**

邪氣盛則實，精氣奪則虛。

**If dampness invades the
body, patient will feel
heaviness of the head
like it is being wrapped.**

因于濕，首如裹。

**Uncomfortable feeling
of the stomach can
cause insomnia.**

胃不和則臥不安

**Indulging in fatty food
causes foot ulcer.**

高粱之變，足生大丁

**Emotional stress
disturbs heart leading to
uneasiness of all Zang
fu organs.**

悲哀愁憂則心動，
心動則五臟六腑皆搖

**Fatty food causes inner heat,
sweet food causes abdominal
distention. This situation may
lead to Qi disorder and
transform to diabetes.**

肥者令人內熱，甘者令人中滿，
故其氣上溢，轉為消渴。

Most of the diseases start from attack of wind, rain, cold, heat; indulging in sex; over joy or anger; unhealthy eating and life style; or strong and sudden fright.

夫百病之始生也，皆生於風雨寒暑，陰陽喜怒，飲食居處，大驚卒恐。

**When a cold pathogen
invades vessels, blood will
stagnate; when a hot
pathogen invades vessels,
blood will overflow.**

邪之入於脈也，
寒則血凝泣，暑則氣淖澤

Wind attacks mostly the upper body, dampness attacks mostly the lower body.

傷於風者，上先受之，
傷於濕者，下先受之。

If Qi and blood mix and ascend, it may lead to coma or even death. If Qi and blood return, patient may survive; otherwise, they are dying.

血之與氣併走於上，則為大厥，厥則暴死，氣復反則生，不反則死。

**All diseases can be divided
into excess syndrome and
deficiency syndrome.**

百病之生，皆有虛實。

Chapter 6

Diagnosis

It is better to do pulse diagnosis in the early morning when Qi of Yin and Yang have not been stirred and dispersed, the food and drink have not been taken, the channel-Qi is not hyperactive, the collateral Qi is in harmony, and the Qi and blood have not been disturbed. In this situation we can diagnose pulse disorder.

診法常以平旦，陰氣未動，
陽氣未散，飲食未進，經
脈未盛，絡脈調勻，氣
血未亂，故乃可
診有過之脈。

**Concentrate mind and calm
down when take pulse.**

持脈有道，虛靜為保。

Yellow Emperor asked: “How can we know the conditions of Zhang Fu organ when palpating Qi Kou (It is called Cun Kou now)?”

帝曰：氣口何以獨為五臟之主？

The five tastes are taken through the mouth and stored in the stomach, then transported by spleen which is Taiyin. Cun Kou belongs to the Hand Taiyin which dominates all vessels. So, all Qi of Zhang Fu organs come from the stomach, their conditions will be reflected on the Cun Kou pulse. 五味入口，

藏於胃以養五臟氣，氣口亦太陰也，是以五臟六腑之氣味，皆出於胃，變見於氣口。

If stomach Qi is absent in the pulse, it is called an adverse condition, which means the patient is dying.

**When treating a disease, we
must inspect the tongue,
urine and stool conditions,
distinguish and analyse the
pulse, observe emotion of the
patient.**

凡治病必察其下，適其脈，觀其志意，
與其病也。

When physique is fine but pulse is weak patient will die, when physique is weak but pulse is fine patient will survive.

形氣有餘，脈氣不足，死；
脈氣有餘，形氣不足，生。

**If shaoyin pulse is strong
against finger, it means the
lady is pregnant.**

陰搏陽別，謂之有子。

If woman hand Shaoyin pulse is violent, it means pregnancy.

婦人手少陰脈動甚者，妊子也。

Inquire the life condition change when treating a patient. If the patient was noble and is now humble, without having been attacked by the evil pathogen, he may have disease coming from interior. This is called “exhaustion of nutrition”. If the patient was rich and now is poor, it also causes diseases. This is called “depletion of essence”. 凡未診病者，必問嘗貴後賤，雖不中邪，病從內生，名曰脫營。嘗富後貧，名曰

**Patient is noble or humble,
rich or poor, happy or
unhappy must be inquired in
diagnosis.**

診有三常，必問貴賤，封君敗傷，
及欲侯王

**The symptoms of cardiac
Bi syndrome are: vessel
blockage, irritability,
palpitation, wheezing, dry
throat, hiccup and panic.**

心痺者，脈不通，煩則心下鼓，暴上氣而
喘，噎乾善噫，厥氣上則恐。

Chapter 7

Treatment

**For treating flaccidity,
puncture
Yang Ming only.**

治痿者，獨取陽明

**When using only one
king herb and two
minister herbs in a
formula, it is called
small formula.**

君一臣二，制之小也

When using one king herb, three minister herbs and five assistant herbs in a formula, it is called medium formula.

君一臣三佐五，制之中也

When using one king herb, three minister herbs and nine assistant herbs in a formula, it is called large formula.

君一臣三佐九，制之大也

If the patient believes in ghosts, you do not need to explain the treatment; if the patient detests stone needles, you do not need to tell him the effect of treatment; if the patient is reluctant to be treated, you do not need to treat him. In such cases, there will be no effect.

拘於鬼神者，不可與言至德；惡於針石者，不可與言至巧。病不許治者，病必不治，治之無功矣。

If a patient lost blood, they can not be treated by sweating, If patient sweats a lot, they can not be treated by bleeding; If patient lost both blood and body liquid, death will be inevitable without hope of surviving.

故奪血者無汗，奪汗者無血，故人生有兩死，而無兩生。

**Apply formulas with violent property and rich flavor to patients who are strong.
Give formulas with mild property and light flavor for patients who are weak.**

能毒者以厚藥，不勝毒者以薄藥，

此之謂也。

**Treat the upper part of the
body when the disease is
in the lower part, and treat
the lateral of the body
when the disease is in the
middle.**

病在上，取之下；病在下，取之上；
病在中，傍取之。

Treat hot syndrome with cold herbs, and take the decoction when it is warm.

治熱以寒，溫而行之。

**Treat cold syndrome with
hot herbs, and take the
decoction when it is cold.**

治寒以熱，涼而行之。

**Treat warm syndrome with
cool herbs, and take the
decoction when it is cool.**

治溫以清，冷而行之。

Treat cool syndrome with warm herbs, and take the decoction when it is warm.

治清以溫，熱而行之。

**The extreme toxic formulas
should be stopped when
disease is 60% removed.**

大毒治病，十去其六

**The mild toxic formulas
with should be stopped
when the disease is 70%
removed.**

常毒治病，十去其七

**The smaller toxic formulas
should be stopped when
the disease is 80%
removed.**

小毒治病，十去其八

The formulas with no toxicity should be stopped when the disease is 90% removed.

無毒治病，十去其九

After using herbs, patient should take the cereals, meats, fruits and vegetables to eliminate the remaining pathogen. If it is not effective, give patient herbs again with the same method as above.

穀肉果菜，食養盡之，無使過之，傷其正也。不盡，行復如法。

If a pregnant woman is ill that needs herbs, it is not harmful for both mother and fetus.

有故無損，亦無殞也。

To treat a pregnant woman with severe stagnation and accumulation, the violent herbs can be used for removing them, but stop them when it is removed by a half. If using herbs more than enough, it may kill both patient and fetus. 大積大聚，其可犯也，哀其

太半而止，過者死。

**To be a good doctor,
one must know:**

聖人之治病也，必知：

**(1). The relation between Ying
and Yang, heaven and
earth, and the four
seasons.**

天地陰陽，四時經紀

(2). The five Zang organs and the six Fu organs, the channels and collaterals, the female (the six Yins) and the male (the six Yangs), the interior and the exterior, the diseases that can be cured by acupuncture, moxibustion, stone needle or herbs.

五臟六腑，雌雄表裏，刺灸砭石，毒藥所主。

(3).Be able to analyse the changes in a patient's life and follow the rule of diagnosis and treating. Must know if patient is young or old, noble or humble, rich or poor, strong or weak.

從容人事，以明經道，貴賤貧富，各異品理。問年少長勇懼之理審於分部，知病本始，

(4). He must be able to inspect the outside manifestation of five organs. Refer to the eight solar terms of the year (the four equinoxes and the four solstices) and the conditions of the nine subparts of the pulse.

八正九候，診必副矣。

**The evil pathogens invade
is just like a storm or
hurricane. So a good
doctor treats diseases in
the beginning when the evil
just attack the exterior.**

邪風之至，疾如風雨，故善治者，治皮毛，

Do not delay to treat evil in the muscle, Not at all delay to treat evil in the tendons and the channels, in no way delay to treat evil in six Fu organs, and absolutely not to delay to treat evil in five Zang organs.

其次治肌膚，其次治筋脈，其次治六腑，其次治五臟。

**If evils have invaded the
five Zang organs, the
survival possibility of the
patient is only 50%.**

治五臟者，半死半生也。

**Acupuncture needs
patient's Shen to cooperate.
If patient's Shen
disappears, we can not
help them.**

針石，道也。精神不進，志意不治，
故病不可愈。

**For treating edema, open the
ghost door and purify the
clean Fu organ.**

開鬼門，潔淨府

**Best doctor treats pre-illness,
does not treat illness.**

上工治未病，不治已病

Treat the sign if urinary retention and constipation. Treat the root when urine and stool are normal.

小大不利，治其標；

小大利，治其本。

If the body temperature is as high as hot charcoal, reduce it by perspiration.

體若燔炭，汗出而散。

**Treat blood stasis by
bleeding.**

血實宜決之

**Treat cold diseases by hot
herbs.**

寒者熱之

**Treat hot diseases by cold
herbs.**

熱者寒之

**Treat hard stagnation by
paring.**

堅者削之

**Treat dry diseases by
moistening.**

燥者濡之

**Treat losing diseases by
keeping.**

散者收之

**Treat diseases caused by
exterior pathogens by
dispelling.**

客者除之

**Treat deficient diseases by
warming.**

勞者溫之

**Treat retention diseases by
dispersing.**

留者攻之

**Treat spasm disease by
relaxing.**

急者緩之

**Treat Qi counter-movement
by guiding.**

逸者行之

**Treat terror diseases by
calming.**

驚者平之

**Straightly treat diseases in
which the symptoms reflex to
the causes**

逆者正治

**Contrarily treat diseases in
which the symptoms are
contrary to the causes.**

從者反治

**Best doctors do acupuncture
in accordance with heaven
above, with earth below and
with patient's personal affairs.**

聖人之為道者，上合于天，
下合于地，中合于人事。

Chapter 8

Acupuncture

Channels can determine survival or death, treat diseases, and adjust excess or deficiency. So they should not be blocked.

經脈者，所以能決死生、處百病、調虛實，不可不通。

**Painful points can be
punctured for treatment.**

以痛為輸

Treat patient according to Shen condition.

凡刺之法，先必本於神。

Qi and blood of all 12 channels and 365 branches reach the face and empty orifices.

十二經脈，三百六十五絡，其血氣皆上於面而走空竅。

**12 channels connect Zhan
Fu organs interiorly and limbs
and joints exteriorly.**

十二經脈者，

內屬於腑臟，外絡於肢節

Treat 5 Zhang diseases by 12 Yuan points.

五臟有疾，當取之十二原。

Treat Fu diseases by He-Sea points.

邪在腑，取之合；

If acupuncture needles are not effective, use moxibustion.

針所不為，灸之所宜。

**It is important in acupuncture:
get Qi.**

刺之要，氣至而有效。

Puncturing too deep or too shallow are big problems of acupuncture.

淺深不得，反為大賊

Needling against the moving direction of channel is reducing method. Needling with the moving direction of channel is tonifying method.

瀉者迎之，補者隨之

Bone measurement

**The width between two
Wangu (GB 12) behind ears is
9 cun.**

耳後當完骨者，廣九寸。

**The length from popliteal to
ankle level is 16 cun.**

膝臑以下至附屬，長一尺六寸。

**From hip joint to middle point
of knee cap is 19 cun.**

髀樞以下至膝中，長一尺九寸。

**The length from sternal
xiphoid process to Tanshu
(ST 25, naval level) is 8 cun.**

□□ 以下至天樞，長八寸。

The width between two nipples
is 8 cun.

兩乳之間，廣九寸半(=八寸)

Meridians

THE LUNG MERIDIAN

- **Starts from --- Middle Jiao**
- **Connected organ --- ST**
- **Connected orifice --- Throat**
- **Number of branches --- 1**

LARGE INTESTINE MERIDIAN

- **Starts from --- LI 1**
- **Connected organ --- LU**
- **Connected orifice --- Gum, lower teeth**
- **Number of branches --- 1**

STOMACH MERIDIAN

- **Starts from --- LI 20**
- **Connected organ --- SP**
- **Connected orifice --- upper gum**
- **Number of branches --- 4**
- **Meeting point --- UB 1**

SPLEEN MERIDIAN

- **Starts from --- SP 1**
- **Connected organs --- ST, HT**
- **Connected orifice --- The root of tongue**
- **Number of branches --- 1**

HEART MERIDIAN

- **Starts from --- HT**
- **Connected organs --- SI, LU**
- **Connected orifice --- Eye system**
- **Number of branches --- 1**

SMALL INTESTINE MERIDIAN

- **Starts from --- SI 1**
- **Connected organs --- HT**
- **Connected orifice --- Outer & inner canthus**
- **Number of branches --- 2**
- **Meeting points --- DU 14**

BLADDER MERIDIAN

- **Starts from --- UB1**
- **Connected organs --- Brain, KI, UB**
- **Connected orifice --- lumbar**
- **Number of branches --- 3**

KIDNEY MERIDIAN

- **Starts from --- Small toe**
- **Connected organs --- UB, LV, LU, HT**
- **Connected orifice --- Throat, tongue**
- **Number of branches --- 1**

PERICARDIUM MERIDIAN

- **Starts from --- Chest**
- **Connected organs --- PC, upper, middle and lower jiao**
- **Connected orifice ---**
- **Number of branches --- 2**

TRIPLE ENERGIZER MERIDIAN

- **Starts from --- TE 1**
- **Connected organ --- PC**
- **Connected orifice --- Ear, outer canthus**
- **Number of branches --- 2**

GALLBLADDER MERIDIAN

- **Starts from --- GB 1**
- **Connected organ --- LV**
- **Connected orifice --- Ear, outer canthus**
- **Number of branches --- 2**

LIVER MERIDIAN

- **Starts from --- LV 1**
- **Connected organ --- GB**
- **Connected orifice --- Eye system**
- **Number of branches --- 2**

The Hand Taiyin Channel of Lung starts from middle Jiao, goes to large intestine below, returns to pass through the upper entrance of stomach, ascends through diaphragm and links to the lung.

肺手太陰之脈，起於中焦，下絡大腸，還循胃

口，上膈屬肺，

Yu Qi MD (China)

The eight extra meridians

1. Governor Vessel

The Governor Vessel arises from the **lower abdomen** and emerges from the **perineum**. Then it runs posterior along the interior of the **spinal column** to Fengfu (GV 16) at the **nape**, where it enters the **brain**. It further ascends to the vertex and winds along the forehead to the **columnella of the nose**.

**The coalescent points of
Governor Vessel are
Fengmen (BL 12) and Huiyin
(CV 1).**

Clinical actions

1. Tonifies kidney yang
2. Strengthens the back
3. Nourishes brain and marrow
4. Strengthens the mind (Shen)
5. Expels exterior wind
6. Distinguishes interior wind

2. Conception Vessel

The Conception Vessel **starts from the inside of the lower abdomen** and emerges from the **perineum**. It goes anteriorly to the pubic region and ascends along the interior of the abdomen, passing through Guanyuan (CV 4) and the other points along the front midline to the throat. Ascending further, it curves around the lips passes through the cheek and enters the infra-orbital region **Chengqi (ST 1)**

The coalescent points of the
Conception Vessel are Chengqi
(ST 1), Yinjiao (GV 28).

Clinical actions

- 1. Nourishes Yin
- 2. Regulates uterus
- 3. Moves Qi in the lower Jiao & uterus
- 4. Promotes lung Qi descending and kidney Qi receiving
- 5. Promotes the transformation, transportation and excretion of fluid
- 6. Activates San Jiao
- 7. Controls fat tissue and membranes
- 8. Combination of Ren and Du points

3. Thoroughfare Vessel

The Thoroughfare Vessel starts from the inside of the **lower abdomen** and emerges at the **perineum**. Ascending, it runs inside of the **spinal column**. Where its superficial branch passes through the region of Qichong (ST 30) and **communicates with the Kidney Meridian** of Foot-Shaoyin. Running along the both sides of the abdomen, it goes up to the **throat** and curves **around the lips**.

The coalescent points of the Thoroughfare Vessel are Huiyin (CV 1), Heng-gu (KI 11), Dahe (KI 12), Qixue (KI 13), Simen (KI 14), Zhongzhu (KI 15), Huangshu (KI 16), Shangqu (KI 17), Shiguan (KI 18), Yindu (KI 19), Futonggu (KI 20) and Youmen (KI 21).

4. Belt Vessel

The Belt Vessel originates below the **hypochondriac region** and runs obliquely downward through **Daimai (GB 26), Wushu (GB 27), and Weidao (GB 28)**. It runs transversely around the waist like a belt. The coalescent points of the Belt Vessel are Daimai (GB 26), Wushu (GB 27), and Weidao (GB 28).

Clinical application

1. Harmonizes liver and gall bladder
2. Resolves dampness in the lower Jiao
3. Regulates Qi circulation of legs
4. Affects Qi of stomach channel in the legs
5. The Girdle vessel (Dai Mai) problems with abdominal pain
6. Gynaecology
7. Fullness and emptiness of girdle vessel
8. Girdle vessel and hip

5. Yang Heel Vessel

The Yang Heel Vessel starts from the **lateral side of the heel** (Shenmai, BL 62), Pushen (BL 61). It runs upward along the **external malleolus** and passes the **posterior border of the fibula**. It then goes onwards along the lateral side of the thigh and posterior side of the **hypochondrium** to the **posterior axillary fold**. From there, it winds over to the **shoulder** and ascends along the **neck** to the **corner of the mouth**. Then it enters the **inner canthus** Jingming, (BL 1) to communicate with the Yin Heel Vessel. Running further upward along the **Bladder Meridian** of Foot-Taiyang to the forehead, it meets the **Gallbladder Meridian** of Foot-Shaoyang at Fengchi (GB 20).

The coalescent points of the Yang Heel Vessel are Shenmai (BL 62), Pushen (BL 61), Fuyang (BL 59), Femur-Juliao (GB 29), Naoshu (SI 10), Jianyu (LI 15), Jugu (LI 16), Dicang (ST 4), Nose-Juliao (ST 3), Chengqi (ST 1), Jingming (BL 1) and Fengchi (GB 20).

Clinical actions

1. Absorbs excess Yang from head
2. Eye
3. Mental problems
4. Backache and sciatica
5. Hip

6. Yin Heel Vessel

The Yin Heel Vessel starts from the posterior aspect of the navicular bone (Zhaohai, KI 6). Ascending to the upper portion of the medial malleolus, it runs straight upward along the posterior border of the medial aspect of the thigh to the external genitalia. Then it goes upward along the chest to the supraclavicular fossa and runs further upward lateral to the Adam's apple in front of Renying (ST 9) and then along the zygoma. From there, it reaches the inner canthus Jingming, (BL 1) and communicates with the Yang Heel Vessel.

The coalescent points of the Yin Heel Vessel are Zhaohai (KI 6), and Jiaoxin (KI 8).

Clinical application

- Sleep
- Atrophy syndrome (Wei Zhen)
- abdominal pain

7. Yang Link Vessel

The Yang Link Vessel originates from the heel Jinmen, (BL 63) and emerges from the external malleolus. Ascending along the Gallbladder Meridian of Foot-Shaoyang, it passes through the hip region. Then it runs further upward along the posterior aspect of the hypochondriac and costal regions and the posterior aspect of the axilla to the shoulder and to the forehead. It then turns backward to the back of the neck, where it communicates with the Governor Vessel Fengfu, (GV 16), Ya-men, (GV 15).

The coalescent points of the Yang Link Vessel are Jinmen (BL 63), Yangjiao (GB 35), Naoshu (SI 10), Tian-liao (TE 15), Jianjing (GB 21), Benshen (GB 13), Yangbai (GB 14), Toulinqi (GB 15), Muchuang (GB 16), Zhengying (GB 17), Chengling (GB 18), Naokong (GB 19), Fengchi (GB 20), Fengfu (GV 16) and Yamen (GV 15).

Clinical application

1. Intermittent fever
2. Side of body
3. Ear problems

8. Yin Link Vessel

The Yin Link Vessel starts from the **medial aspect of the leg Zhubin**, (KI 9), and ascends along the **medial aspect of the thigh** to the **abdomen** to communicate with the Spleen Meridian of Foot-Taiyin. Then it runs along the chest and communicates with the Conception Vessel at the neck Tiantu, (CV 22), **Lianquan (CV 23)**.

The coalescent points of the Yin Link Vessel are Zhubin (KI 9), Fushe (SP 13), Daheng (SP 15), Fuai (SP 16), Qimen (LR 14), Tiantu (CV 22) and Lianquan (CV 23)

Clinical application

1. Nourishes Yin and blood
2. Mental problems
3. headache

- **Start from ---**
- **Connected organs ---**
- **Connected orifice ---**
- **Number of branches ---**
- **Meeting points ---**