

Shanghai State-level Intangible
Cultural Heritage Series

Lu's Therapy of Acupuncture



陆氏针灸

陆氏 针灸 疗法

上海市国家级非物质文化遗产名录项目丛书

陆氏针灸流派形成于清末民初，
是我国近现代在国内外影响最大的针灸流派之一。
陆氏针灸疗法具有丰富而翔实的系统学术理论及临床经验，
为传承、发扬针灸医学作出了杰出成就。
2011年，陆氏针灸疗法被列入国家级非物质文化遗产名录。



上海市文化广播影视管理局

上海人民出版社

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总序

中国是一个拥有五千年历史的文明古国，勤劳智慧的中华民族，创造了丰富多彩的非物质文化遗产。这些非物质文化遗产蕴含着中华民族的价值观念、审美追求与情感记忆，展现着中华民族的文明特征和充沛的创造力，连接着各民族的深厚情感和恒久血脉，为当代文化的发展与创新提供着强大的动力。保护和弘扬优秀的非物质文化遗产，对建设社会主义核心价值体系具有重要的作用。

上海文化的源头，可以追溯到6000年以前。青浦崧泽、福泉山、金山查山、闵行马桥等地的考古表明，那时先民们已经劳动、休养、生息在这片土地上了。后来，随着时间的推移，海岸线不断东移，上海先民们的活动也不断顺势东进，约在10世纪前叶才全部形成现今的格局。千百年以来，上海都曾经只是个小渔村，但因其水陆交通便利，自唐宋时期逐渐成为繁荣的港口；南宋咸淳三年（1267），正式设立镇治；元朝至元二十八年（1291），上海正式建县，这是上海建城的开始。到了明代，上海地区商肆酒楼林立，已经成为远近闻名的“东南名邑”；清政府在公元1685年设立上海江海关，一个国际性大商埠从此发展起来。至1840年鸦片战争前夕，上海县因交通便利、万商云集、物产丰富而被称为“江海之通津，东南之都会”。鸦片战争结束后，英国强迫清政府签订丧权辱国的《南京条约》，上海被开放成通商口岸，外国资本的入侵摧残了上海的传统手工业，但同时也带来了先进的科学技术和管理经验，促进了上海的商业、金融、纺织、轻工业、交通运输的发展，形成了新型的工商文明。

时空变幻，朝代更迭。正是这种独特的工商业文明的生态环境，孕育了丰富多彩的非物质文化遗产。其中有反映古代人们民间信仰的民俗，有人们喜闻乐见的歌舞、戏曲和丝竹乐曲，还有巧夺天工的传统工艺，撼人心魄的民间竞技和令人叹服的工艺美术等。这些文化瑰宝世代流传，有的流传区域较小，仅限于某一乡镇；有的流传广泛，辐射至周边省份，在流传过程中还在不断地演变。这些古老而鲜活的城市文化历史传统，是我们建设国际文化大都市和加强城市文化软实力的重要基础。目前，上海市已经认定了157项上海市级非物质文化遗产名录项目，其中的49项已经列入了国家级非物质文化遗产名录。

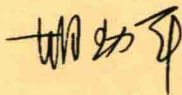
然而，非物质文化遗产面临传统整体断裂的危机依然存在，我们必须以最急切的心情和最快的速度投入拯救非物质文化遗产的行动中去。非物质文化遗产并不会因为

列入保护名录就立刻走出困境，保护工作也不会就此大功告成，我们仍需竭尽所能，通过种种途径，大声疾呼对非物质文化遗产的抢救、保护与传承，并且在力所能及的范围内开展保护工作，努力让珍贵的历史文化遗产薪火相传。

近年来，党中央和国务院高度重视非物质文化遗产保护工作。党的十七大报告指出，要“加强对各民族文化的挖掘和保护，重视文物和非物质文化遗产保护”。2011年，《中华人民共和国非物质文化遗产法》正式施行，使得我国非物质文化遗产保护工作步入了有法可依的阶段。十七届六中全会上通过的《中共中央关于深化文化体制改革推动社会主义文化大发展大繁荣若干重大问题的决定》，更为在全社会开展非物质文化遗产保护工作提供了良好的环境。在各级政府的高度重视下，在各地文化管理部门的共同努力下，非物质文化遗产保护工作已经取得了突破性进展。

让伟大先辈们创造的文化遗产代代相传，使其在全球化的语境中发扬光大，是我们今人的责任。筚路蓝缕的先辈们有权要求我们承担这份责任，经受这一考验，作出让历史满意的回答。编辑出版“上海市国家级非物质文化遗产名录项目丛书”就是我们当下给出的回答之一。自2009年起，我们通过“一个项目一本书”的形式，采用文字、图片、大事记、知识链接等方式，对列入国家级非物质文化遗产名录的上海项目进行了生动而全面的介绍。截至目前，这套大型丛书已经累计出版分卷22部，对本市珍贵的文化遗存进行了系统性的整理，也为非物质文化遗产在社会公众中的传播普及起到了积极作用。在编辑出版丛书的过程中，我们深深体会到上海非物质文化遗产挖掘、抢救和保护工作的紧迫性和必要性，这将不断鞭策我们努力将这项工程不断推进下去。

现在，当我们饱览这套正在持续出版的丛书之余，不能不向长期致力于保护传承上海非物质文化遗产的传承人和工作者肃然起敬，也不能不向为“上海市国家级非物质文化遗产名录项目丛书”编辑出版工作倾注心血的撰稿人、审稿专家和编辑们表示诚挚的感谢。对于丛书编纂工作中出现的不当之处，敬请读者批评指正。



上海市国家级非物质文化遗产名录项目丛书编委会主任
上海市文化广播影视管理局局长
二〇一二年十月

General Preface

With five thousand years of history stretching from ancient civilizations to a contemporary, developing modern nation, Chinese people long used their diligence and intelligence to create a rich variety of intangible cultural heritage. China's intangible cultural heritage contains the values, aesthetic pursuits and emotional memories of the Chinese nation, and in turn demonstrates the creative characteristics of Chinese civilization. Cultural heritage is both a heartstring and lifeblood of a civilization, and this heritage provides us with powerful momentum for the development and innovation of contemporary culture. Protecting and promoting our outstanding intangible cultural heritage plays an important role in constructing the socialist core of our value system.

In fact, the origin of Shanghai culture can be traced back six thousand years, as demonstrated by archaeological findings in the areas of Qingpu's Songze, Fuquanshan Hill, Jinshan's Chashan Hill and Minhang's Maqiao showing that our ancestors were already working and living in the Shanghai area. Over time, the coastline gradually shifted eastward and along with our ancestor's activities. A geographical and municipal starting point that would be familiar to us today didn't form until around early 10th century. Until then, for thousands of years, Shanghai was just a small fishing village. Given its proximity to convenient waterway transportation, Shanghai has gradually become a busy port starting from the Tang and Song Dynasties. In the year 1267, during the Southern Song Dynasty, Shanghai was formally established as a town. During the Yuan Dynasty in 1291, Shanghai was officially established as a county, which we take as the origin of Shanghai as a city. By the Ming Dynasty, shops and restaurants proliferating in Shanghai, and the city became one of the most important and famous in southeastern China. In 1685, the Qing government established an official customs operation Jianghaiguan in Shanghai, an international commercial port began to take shape. Before the Opium War in 1840, Shanghai was already known as the region's "Southeast metropolis and communications hub", due to good transportation systems, large number of merchants, and rich natural resources. After the Opium War, Britain forced the Qing to sign the humiliating Treaty of Nanking, requiring Shanghai to become an open trading port. Although

the subsequent invasion of foreign capital devastated Shanghai's traditional handicrafts, it also brought advanced science and technology and management experience, promoting the development of Shanghai's commercial, financial and industrial sectors, including textiles, light industry, and transportation, and helped spur the emergence of a new industrial and commercial civilization.

Spatial and temporal changes, the rising and falling of different dynasties, especially with Shanghai's unique ecological environment and industrial and commercial civilization, gave birth to a variety of intangible cultural practices, reflecting traditional folk beliefs and values, their beloved dances, opera and "string and bamboo" music, as well as intricate traditional crafts, breathtaking folk athletics and creative arts. These cultural treasures were handed down from generation to generation, some being active only in small areas, such as a township; some spreading widely to surrounding provinces, continuing to evolve and spread today. These ancient but still living cultural and historical traditions remain an important foundation for building an international cultural metropolis and enhancing the positive soft power of our urban culture. At present, Shanghai has already identified 157 Shanghai city-level intangible cultural heritage items, of which, 49 have been listed as state-level intangible cultural heritage.

However, intangible cultural heritage is still facing the crisis of the breakdown and dissolution of tradition, and with this in mind, we must take the fastest possible action to rescue the Intangible Cultural Heritage. Intangible Cultural Heritage will still face challenges even being included in the protection list, the protection work is yet more to be done. We need to continue to do all that we can, in the strongest of terms and through a variety of channels, to rescue, protect and pass down our precious intangible cultural heritage.

In recent years, the CPC Central Committee and the State Council have attached great importance to the protection of intangible cultural heritage. The 17th Party Congress Report requires us "to strengthen the excavation and protection of the national culture, with emphasis on cultural relics and intangible cultural heritage protection." In 2011, the People's Republic of China Intangible Cultural Heritage Act came into effect, providing China's intangible cultural heritage protection work a legal framework. Adopted by the 17th Session of the Sixth Plenary Session of the CPC Central Committee's Decision on Deepening Reform of Cultural System to Promote Socialist Cultural Development and Prosperity of Some Major Issues, this framework has provided a good environment for more intangible cultural heritage protection work to be carried out society wide. Given the great importance attached to these efforts by all levels of governments and local departments of cultural administration, we have collectively made breakthroughs in intangible cultural heritage protection work.

It is our responsibility today to pass on our cultural heritage from generation to the next, and ensure that it will flourish amid globalization. We have a deep responsibility to those who came before us to make sure this happens. Editing and publishing the Shanghai State-level Intangible Cultural Heritage Book Series is one of the ways we can fulfill this responsibility. Since 2009, in the form of "one item, one volume", we have provided a vivid and comprehensive introduction to Shanghai items that were included in the state-level intangible cultural heritage list. We have done this by assembling text, pictures, memorabilia and knowledge chain etc. Thus far, this large series has published 22 volumes, giving a systematic collation of city's precious cultural relics, and doing so in a way that has also played a positive role in spreading and popularizing Intangible Cultural Heritage. In the process of editing and publishing these books, we have deepened our appreciation for the urgency and necessity of excavating, rescuing and protecting Intangible Cultural Heritage, and this will continue to spur our efforts to push forward the project.

Now, as we enjoy the publication of this book series, we cannot fail to pay respect to the long committed inheritors and workers who continue to develop, protect, and pass along Shanghai Intangible Cultural Heritage. We also cannot fail to express our deep appreciation for the writers, peer reviewers and editors who have dedicated themselves wholeheartedly for "Shanghai State-level Intangible Cultural Heritage Book Series". We welcome any feedback that helps us enrich this series of works.

Hu Jinjun

Director of the Editorial Committee

Shanghai State-level Intangible Cultural Heritage Book Series

Director-General of Shanghai Municipal Administration of Culture, Radio, Film & Television

October 2012

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前言

陆氏针灸是我国目前在国内外影响最大的针灸流派之一，2009年被列入上海市非物质文化遗产名录，2011年被列入国家级非物质文化遗产名录。

陆氏针灸流派形成于清末民初。奠基人李培卿（1865—1947），字怀德，上海嘉定人，他重视脾肾的虚实，强调经络理论的指导作用，注重补泻手法。晚年，提倡慢针细捻，创用温针、伏针、伏灸，有“神针”之誉。

陆氏针灸疗法的创始人是陆瘦燕（1909—1969）、朱汝功（1913—）伉俪。陆瘦燕系李培卿之子，原姓李，因出嗣陆门，故改姓陆，自幼随生父李培卿学医。朱汝功毕业于上海中国医学院，业从章次公、李培卿等名师。在1930年代、1940年代，当局几欲废除中医，中医衰败，针灸更是陷入绝境。在如此险恶的环境中，陆氏伉俪坚信中医针灸是中华瑰宝，他们以自己的崇高品格和对针灸事业的赤诚之心，与中医界的同仁一起，克服重重困难，继承、宣传、普及、发扬针灸医学，兴办针灸教育，使针灸绝学不致被

湮没。

1950年代，陆瘦燕针灸诊所在上海滩可以说是家喻户晓、妇孺皆知。陆瘦燕和朱汝功分别接诊上、下午，他们针术精湛，疗效显著，一天的门诊量最多时达800号。私人诊所每天要治疗如此多的患者，完成如此多的门诊量，不能说后来者，也是前无古人、绝无仅有的，因而被香港《大公报》誉为“针灸大王”。

1958年，陆瘦燕离开收入丰厚的私人诊所，受聘于上海中医学院。1960年，朱汝功也放弃了私人门诊，受聘于上海中医学院附属龙华医院。进入国营单位工作，为他们进一步研究针灸的作用机理提供了条件。他们对“烧山火”与“透天凉”这两种复式补泻手法以及对“行气针法”所做的实验研究，将古老的针刺手法与现代的实验方法相结合，开创了针灸实验之先河。

他们一生从事针灸医疗、教育和科研工作，形成了自己独有的医疗风格和学术体系，成为针灸学术界一大流派。

本书较为全面地介绍了陆氏针灸疗法

的起源、学术体系和医疗特点，陆氏针灸疗法对针灸医学的影响，陆氏针灸疗法的文化内涵，陆氏针灸疗法的传承工作以及

当下各级政府的重视，在人力和财力上的大力支持。我们有理由相信，陆氏针灸疗法一定能得到很好的传承、研究和发扬。

流派起源

清末民初，社会动荡，李培卿尊父命弃武习医。
他博采众长，医术日精，为陆氏针灸流派奠定了坚实的基石。

父传子承，陆瘦燕勤奋好学，尽得父术，1927年，悬壶海上，开始行医生涯。

1943年，陆瘦燕与朱汝功结为伉俪。婚后，夫妇各自设诊，诊余，
一起切磋针术。经过20余年的努力，逐步形成了陆氏针灸学术流派。

The Origin of Lu's Therapy Genre

In the late Qing and early Republic of China, as to the social turbulence,
Li Peiqing abandoned martialism for medicine by his father's order.

He learned from experts and gained the eclecticism and
originality to develop his own skills. He created the origin of Lu's Therapy Genre.

While the medical skills were passed on from father to son,
Lu Shouyan began to practice all he learned in Shanghai from 1927.

Lu Shouyan married with Zhu Rugong in 1943.

After that, each of them operated private clinic.

Through exchanges and discussions of 20 years,
they carried forward and further developed Lu's Therapy Genre in perpetuity.