

## 绪言 Introduction

经络腧穴学是针灸学的基础理论和核心内容，是学习针灸的入门课程。针灸的历史非常悠久，针法起源于古代的砭石，灸法起源于古代的生活用火。由于针法、灸法的应用，产生了对人体经络腧穴的认识，并逐渐形成了独立的理论体系。经络腧穴的起源和发展与针灸疗法的应用密切相关，故绪言部分将结合针灸的起源、形成和发展进行总体介绍。

Science of meridian and acupoint, as the basic and key theory of science of acupuncture and moxibustion, is an introductory course for learning acupuncture and moxibustion. Acupuncture and moxibustion are known to have a long history. Acupuncture therapy originated from ancient bian – stone therapy, while moxibustion therapy from ancient application of fire for life. With the application of acupuncture and moxibustion therapy, the meridians, collaterals and acupoints of human body were discovered and gradually formed separate theory. Since origination and development of meridians, collaterals and acupoints were closely related to the application of acupuncture and moxibustion therapy, the following will give an overall introduction of its origin and development combined with the origination, formation and development of acupuncture and moxibustion.

针灸学是以中医理论为指导，运用经络、腧穴理论和刺灸方法以防治疾病的一门学科。针灸学是中医学的重要组成部分，其主要内容包括经络、腧穴、刺灸和临床治疗等部分。针灸历史悠久，在长期的医疗实践中积累了丰富的经验，具有适应证广、疗效明显、操作方便、经济安全等特点，深受人们欢迎，为中华民族数千年的繁衍昌盛作出了巨大的贡献，并正在为世界人民的医疗保健事业发挥着越来越大的作用。

Science of acupuncture and moxibustion is a discipline within the framework of Traditional Chinese Medicine (TCM) concerning prevention and treatment of diseases with acupuncture and moxibustion therapy according to the theory of meridians, collaterals and acupoints.

As an important component of TCM, acupuncture and moxibustion mainly consist of four parts: meridians and collaterals, points, techniques of acupuncture and moxibustion, and clinical application of acupuncture and moxibustion. Acupuncture and moxibustion have been used for a long time for the treatment of diseases, thus abundant empirical experience have been accumulated. It has now been established that acupuncture and moxibustion are suitable for a wide range of applications, have good therapeutic efficacy, are inexpensive and easy to perform, and most importantly, have

an excellent safety profile. Over the centuries, they have always been well accepted by the general public as safe and efficacious therapies. Moreover, these methods have made great contributions to the popularization and prosperity of the Chinese nation for thousands of years, and are playing an increasingly important role in medical and health care all over the world today.

## 一、起源

### Origin of Meridians, Collaterals and Acupoints

关于针刺疗法起源的传说可追溯到原始社会的氏族公社时期。皇甫谧《帝王世纪》有伏羲“尝味百草而制九针”的记载。罗泌《路史》又说“伏羲尝草制砭，以治民疾”。针法起源于古代的砭石，而针刺疗法真正的产生时间应是砭石应用相当长一段时期后的新石器时代。在内蒙古多伦县的新石器时代遗址中及山东日照市的新石器时代墓葬里发现的砭石实物，为针刺起源于新石器时代之说提供了证据。早在石器时代，先民们就将不同形状的石块磨制成各种医用器具。尖锐的用来刺血、排脓，刀形的可用来切割，棒形、圆形的用于按摩和热熨。其中尖锐者最为常用，故《说文解字》说：“砭，以石刺病也。”《山海经·东山经》称之为箴石，“高氏之山，其上多玉，其下多箴石”。砭石是针具的雏形和前身，其后还出现骨针和竹针。人类进入青铜器时代和铁器时代时，随着冶金技术的发展，铜质、铁质的金属针才开始出现，之后又有金质、银质针的应用。

The legends about the origin of acupuncture therapy can be traced back to clan commune period of the primitive Chinese society. It was recorded in *Di Wang Shi Ji* written by Huang Fumi that Fuxi tasted hundreds of herbs and made the nine kinds of metal needles. And *Lu Shi* written by Luo Mi says Fuxi tasted hundreds of herbs and made bian - stone needles to treat diseases. Acupuncture therapy originated from ancient bian - stone therapy and developed in the Neolithic Age, a considerable length of time after the application of bian - stone therapy. Bian - stone needles were found as funerary objects in tombs of the Neolithic Age in the Neolithic sites in Inner Mongolia Autonomous Region and in the city of Rizhao located in Shandong province, which provided evidence that the origin of acupuncture can be traced back to the Neolithic Age. As early as in Stone Age, people ground different shapes of stones into medical instruments, among which the sharp was used for bloodletting and removing pus, while the lancet - shaped was used to create incisions, and the club or round shaped were used for massage and heat application. As the sharp was most commonly used, it was recorded in *Shuo Wen Jie Zi* (an analytical dictionary of characters) that Bian, means treating diseases with stones puncturing. Bian - stone had another name of zhen - stone in *Shan Hai Jing* (the Classic of Mountains and Seas), and there is a paragraph in the Volume of Dongshan saying: "Gaoshi mountain was riched in jade on the upper level and zhen - stone on the lower level." Therefore, Bian - stone needles is the predecessor of acupuncture instruments. There were bone needles and bamboo needles subsequently. Furthermore, with the development of metallurgy, metal needles such as copper needles, iron needles, gold needles and silver needles gradually used as

therapeutic tools.

灸法的起源也可追溯到原始社会的氏族公社时期。灸法的应用是在人类发明用火之后开始的，来源于我国北部以畜牧为生的民族。灸法的发明与寒冷的生活环境有密切联系。人们发现某些寒性病痛在烤火取暖后可以缓解或解除，经过长期的经验积累，发明了灸法和热熨疗法。灸法所用的材料，最初很可能是可烧灼、烫、熨的各种树枝，后来才发现用艾叶做成的艾绒易于引火缓燃而不起火焰，更适用于灸，遂使艾灸世代相传，沿用至今。

The origin of moxibustion therapy can also be traced back to clan commune period of the primitive Chinese society. It is believed that the use of moxibustion resulted from the discovery of fire by the Chinese people who were nomads and herdsmen living in the northern area. The invention of moxibustion therapy was closely correlated to the cold living conditions. Ancient people found that certain illnesses or pain caused by the cold were alleviated or cured when the body was warmed by fire. Initially, people practiced moxibustion with various kinds of tree branches that were used for burning, warming or burning the body surface. Later on, the moxa leaf (*Folium Artemisia Argyi*) was found to be more suitable because it was easy to ignite without producing a visible flame; thus the practice of moxibustion therapy was passed down from generation to generation up to this date.

经络的概念来源于医疗实践，与我国针灸、按摩、气功等独特医疗保健方法的应用是分不开的。经络主运行血气。“血气”一词，除《内经》外，在春秋战国时期的不少非医学著作中也有提到，说明那时人们对血气的概念已有较普遍的认识。古文献有关血气的论述常涉及“脉”的概念。脉，本义指血管，《说文解字》解释为“血理分袤（斜）行体者”。脉，原写作“脈”，又作“𩇓”。从“脉”字的字形构造可看出，古人是将水流现象比拟血流，“辰”就是“派”的意思。“经”、“络”名词的出现较“脉”晚，是对“脉”的概念的进一步认识。

The concept of meridians and collaterals derived from medical practice and was closely correlated to the Chinese distinctive therapies such as acupuncture, massage and qigong. The meridians and collaterals are pathways in which blood and qi of the human body are circulated. The term of Xue Qi (blood and qi) was recorded not only in *Nei Jing* (*Internal Classic*) but also in many non-medical literatures during the period of the Spring and Autumn to the Warring States, which shew that the term of blood and qi had been known generally. The description of blood and qi in the ancient literatures was often concerned with the term of Mai. Mai, originally meant blood vessels as was recorded in *Shuo Wen Jie Zi* (an analytical dictionary of characters) that Mai, meant vessels distributed around the body in which blood circulated. It is obvious that blood circulation was compared to water stream in ancient time from the font of Chinese character of Mai. The term of Jing (meridians) and Luo (collaterals) appeared after the term of Mai (vessels), as the derivative term from Mai (vessels).

腧穴是人们在长期的医疗保健实践中逐步发现和积累起来的。初期的针灸治疗是没有确

定的腧穴的，只是在病痛局部作砭刺、叩击、按摩、针刺或火灸等治疗，这就是《内经》所说的“以痛为输（腧穴）”。人们还在无意识中偶然发现了腧穴，如误伤或按压肢体某一部位而在局部出现疼痛或舒适感觉后，远离部位的脏器病痛得到缓解或随之消失。当再出现这种病痛时，人们就有意识地刺灸这些部位来进行治疗。《内经》中有不少有关这方面的记载，如“疾按之应手如痛，刺之”，“切之坚痛如筋者，灸之”，“以手疾按之，快然乃刺之”等。随着对体表刺激部位及其治疗作用的不断观察，对腧穴认识的逐步加深，人们便开始对腧穴进行定位和命名。通过大量的医疗实践，古医家对腧穴主治进行分析和归类，并结合经络理论，将某些主治作用相似、感传路线一致的腧穴加以归经，现在所谓的经穴，就是指这类腧穴。

Acupoints were discovered and accumulated gradually in the long-term medical care practice. At the initial stage, there were no certain acupoints but local pain points for bian-stone puncturing, percussion, massage or moxibustion manipulating, and acupuncture, just as the record in *Internal Classic* saying “taking the painful locations as acupoints”. Acupoints also have been discovered by accident. For example, when some part of limbs accidentally got injured or pressed, then pain or comfort occurred while the ailment of the remote organs got relieved or cured. Then when the same ailment occurred again, these parts would be consciously selected as the therapeutic point to manipulate acupuncture and moxibustion. There were many such records in *Internal Classic* as “puncturing where pain appeared by palpation”, “manipulating moxibustion where was painful and felt hard like tendon when palpated”, “puncturing where comfort feeling appeared when palpated quickly”. With the constant observation on such stimulation spots on the surface of human body and their therapeutic effects, acupoints were gradually known and have begun to be located and denominated. Then acupoints indications were analyzed and classified combined with the theory of meridians and collaterals through a great deal of medical practice. Those with similar therapeutic effects and the same propagated sensation route had been classified to pertain to certain meridian, that is so-called acupoints of fourteen meridians nowadays.

## 二、理论形成

### Establishment of the Theory of Meridians, Collaterals and Acupoints

针灸学的发展经历了一个漫长的历史过程。春秋、战国、秦、汉时期，政治、经济、文化的发展，为医药学的发展提供了条件。针刺工具由砭石、骨针发展到金属针具，特别是九针的出现更扩大了针灸实践范围，促进了针灸学发展，针灸理论也不断得以升华。

Acupuncture and moxibustion as academic disciplines have experienced an uninterrupted long course of development. The period from the Spring and Autumn (770 B. C. - 476 B. C.), the Warring States (475 B. C. - 221 B. C.) and the Qin (221 B. C. - 206 B. C.) to Han Dynasties (206 B. C. - 220 A. D.), the rapid progress in politics, economy and culture all provided a conducive milieu for the development of TCM. The instruments for acupuncture were improved from bian-

stone needles to bone needles and then to metal needles. The advent of the nine kinds of metal needles significantly extended the therapeutic indications for acupuncture and greatly advanced the acupuncture theories.

现存的经络文献原以《内经》最早，但近年出土的古代文物表明，在《内经》之前已有各种较为原始的文字记载。1973年，湖南长沙马王堆汉墓出土的帛书中载有“十一脉”的内容；1984年，湖北江陵张家山汉墓出土的竹简中也有同样的记载，且名为《脉书》。这是现存最早的经络学文献，反映了针灸学核心理论经络学说的早期面貌。《脉书》这一名称与《史记仓公列传》所说的仓公淳于意受其师阳庆传授“黄帝、扁鹊之《脉书》”之说相符。《脉书》有属于黄帝的，也有属于扁鹊的，可知有不同的本子。长沙马王堆汉墓出土的帛书就有几种文本：一种内容较简，按先“足三阳三阴脉”后“臂二阴三阳脉排列”，因称“足臂本”（《足臂十一脉灸经》）；另一种内容较详，按先六阳脉后五阴脉次序排列，因称“阴阳本”（《阴阳十一脉灸经》）。“阴阳本”在帛书中又有甲、乙两写本；又有江陵张家山汉墓出土的简书本，可见其传抄较多，影响更广。帛书的记载见于《马王堆汉墓帛书》和《五十二病方》书中。

*Internal Classic* was thought to be the earliest extant literature of meridians and collaterals. But ancient relics excavated recently shew that there were all kinds of earlier original records. In 1973, silk books unearthed from a Han Dynasty Tomb at Mawangdui in Changsha city of Hunan province recorded eleven meridians. Likewise, in 1984, *Mai Shu* (Meridian Book) with the similar records about meridians and collaterals was found among the unearthed bamboo manuscripts in the Han Dynasty Tomb at Zhangjiashan in Jiangling city of Hubei province. These books are the earliest classics on meridians and collaterals that have been discovered, and represent the early doctrines of meridians and collaterals, the core theory of acupuncture and moxibustion. The book name of Meridian Book was also recorded in the Canggong Commentary Section of the Historical Records that Canggong, Chun Yuyi was taught knowledge of Huangdi's and Bianque's Meridian Books by his master Yangqing. Obviously, Meridian Book had different versions of Huangdi and Bianque. Even silk books unearthed from Han Dynasty Tomb at Mawangdui in Changsha city also have two following versions: one is Zu (Foot) Bi (Arm) Ben version with simple content edited by the sequence of three foot meridians of yang and yin before two yin meridians and three yang meridians of arm, thus called *Zu Bi Shi Yi Mai Jiu Jing* (the Moxibustion Classic of Eleven Foot – Arm Meridians); the other is Yin Yang Ben version with detailed description edited by the sequence of six yang meridians before five yin meridians, thus called *Yin Yang Shi Yi Mai Jiu Jing* (the Moxibustion Classic of Eleven Yin – Yang Meridians). The Yin Yang Ben version of silk book also had A and B editions. Moreover there was bamboo manuscripts version in the Han Dynasty Tomb at Zhangjiashan in Jiangling city. It was obvious that there were many private copies of a manuscript with a larger scaled effect. The records on silk books could be found in the two books of *Ma Wang Dui Han Mu Bo Shu* (Silk Books of a Han Dynasty Tomb at Mawangdui) and *Wu Shi Er Bing Fang* (Case Reports of Fifty – two Patients).

马王堆汉墓出土的医籍中尚有《脉法》一书。此书虽主要论述脉法，但多处提到用灸法和砭石治疗疾病的内容。如“阳上于环二寸而益为一灸（灸）”等。所载砭灸部位虽无规范的名称，但已具备了腧穴的某些特点。《五十二病方》虽然没有明确记载腧穴的具体名称和部位，但有几处描述的施灸部位已明显缩小，从书中“灸泰阴”、“灸（灸）左胛”、“灸（灸）足中指”等有关施灸部位的记载来看，其施灸范围由大到小，由某一条脉到某一个部位，最后接近腧穴点的范围，说明当时已初步形成了腧穴概念。此外，战国初期医家秦越人（扁鹊）曾“刺三阳五会（输）救治虢太子尸厥”；西汉初期医家淳于意（仓公）称针灸的部位为“俞”（“论俞所居”）和“砭灸处”。这些都是有关腧穴早期临床应用的文献记载。

There was another medical silk book named *Mai Fa* (Pulse Feeling Book) unearthed from a Han Dynasty Tomb at Mawangdui. It was mainly recorded pulse feeling methods and also included some records of clinical application of moxibustion and Bian - stone therapy. Though without formal name for the treating points, they had some characteristics of acupoints. In the other book of *Prescriptions for Fifty - two diseases* there were also no specific name and location of acupoints, but term of acupoints initially formed for some descriptions about sites for applying moxibustion had become smaller from a meridian to a certain location, then come near to the site of acupoint. In addition, the physician Qin Yueren who lived in the early period of Warring States had rescued a crown prince from cadaverous coma in Guo country by puncturing the point of Sanyang Wuhui. The other doctor Chun Yuyi who lived in the early period of Western Han Dynasty named the sites for acupuncture and moxibustion as Shu or location for bian - stone and moxibustion. All are the literatures records that reflected an early clinical application of acupoints.

《黄帝内经》，简称《内经》，分《灵枢》和《素问》两部，成书于战国、秦、汉时期。《内经》的面世标志着针灸学理论体系的基本形成。《内经》以阴阳、五行、脏腑、经络、精神、气血等为主要内容，从整体观阐述了人体生理病理、诊断要领和防治原则，重点论述了经络、腧穴、针法、灸法等。《汉书·艺文志》中有“《黄帝内经》十八卷”的记载，据晋代皇甫谧《针灸甲乙经》序文所说，就是指现存的《素问》九卷和《针经》九卷。《针经》写作在先，《素问》在后。《灵枢》较完整地论述了经络腧穴理论、刺灸方法和临床治疗等，对针灸医学做了比较系统的总结，为后世针灸学的发展奠定了基础。关于经络的记载，以《灵枢》为最详，如《经脉》、《经别》、《脉度》、《根结》等篇；《素问》则是在此基础上做进一步的阐发和讨论，故多以“论”或“解”为名，如《脉解》、《皮部论》、《经络论》、《骨空论》、《太阴阳明论》、《阳明脉解》等。但《素问》所引古文献并不完全与现存的《灵枢》相同，如《脉解》所载经脉文字不同于《灵枢·经脉》，却接近于帛书的记载，这当是古《脉书》的另一传本。凡名为“解”者自然是晚于原书的解释性著述。《内经》对人体腧穴的认识，已经到了从医疗实践上升到理论阶段。书中所载，有的有名称有定位，有的有定位无名称，还提到了“以痛为输”的取穴形式，除穴名和位置外，其内容涉及与经络的关系、主治病症、刺灸方法及其禁忌等。《内经》对部分腧穴已进行了分类，如各经的“脉气所发”，五输穴、原穴、络穴、下合穴、背俞穴、募穴等，并作了简要

的论述，反映了腧穴理论的早期面貌。略晚于《内经》的《明堂孔穴针灸治要》一书，为早期有关腧穴理论的总结性著作，可惜早已散佚，其内容保留于《针灸甲乙经》中。

*Huang Di Nei Jing* (Huangdi's Internal Classic) or *Internal Classic* for short, was written during the Warring States (475 B. C. – 221 B. C. ) to Qin Dynasty (221 B. C. – 206 B. C. ) or Han Dynasty (206 B. C. – 220 A. D. ), and comprises of two parts, namely *Ling Shu* (*Miraculous Pivot*) and *Su Wen* (*Plain Questions*). The completion of *Internal Classic* marked the establishment of the theory of acupuncture and moxibustion. The main contents of *Internal Classic* were yin – yang, five elements, zang – fu organs, meridians and collaterals, essence, qi and blood. It explained the physiology and pathology of the human body, provided guiding principles for diagnosis and prevention and treatment of diseases from a holistic perspective. It also focused on the discussion of meridians and collaterals, points, and techniques of acupuncture and moxibustion. It was recorded in *Book of Han Shu Yi Wen Zhi* (*Chronicles of the Han Dynasty · Bibliographic Treatise*) that there were eighteen volumes of *Huangdi's Internal Classic*, that is extant *Plain Questions* and *Zhen Jing* (*Classic of Acupuncture*) nine volumes respectively according to the preface of *Zhen Jiu Jia Yi Jing* (*The AB Classic of Acupuncture and Moxibustion*) written by Huang Fumi. *Zhen Jing* (*Acupuncture Classic*) was also called *Jiu Juan* (*the Nine Volumes*) before Tang Dynasty while *Miraculous Pivot* afterward. It is obvious that *Miraculous Pivot* was compiled before the *Plain Questions* through comparison. *Miraculous Pivot* comprehensively discussed the theories of meridians collaterals, and points, techniques of acupuncture and moxibustion, and its clinical application for treatment. It gave a systematic summarization of the science of acupuncture and moxibustion, and laid the theoretical foundation for the development of these disciplines in later generations. There were most minute records of meridians and collaterals in *Miraculous Pivot* such as chapter 10, chapter 11, chapter 17, chapter 5 and so on. Further explanation and discussion were made in *Plain Questions* and the corresponding chapters were named with “Lun (discussion)” or “Jie (explanation)” such as chapter 30, chapter 56, chapter 57, chapter 2, chapter 62, chapter 29, chapter 30, etc. But the reference literatures of *Plain Questions* were not the same as those of *Miraculous Pivot*. For example, the description of meridians in the chapter 30 were different from that in the chapter 10 of *Miraculous Pivot*, while similar to that in *the Silk Books*. It could be one circulating edition of Meridian Book for explanation chapter must written on the basis of relative original book. Records on acupoints in *Internal Classic* shew that knowledge of acupoints had been raised from the medical practice up to theory. It recorded some acupoints with definite name and fixed location and others with fixed location but without definite name, set up the point locating method of taking the painful sites as points, and also recorded the relationship between acupoints and meridians, indications and manipulating method of acupuncture and moxibustion and contraindication of acupoints. Some acupoints where meridian – qi transported of each meridian also had been classified in that book into five – shu points, yuan – source points, luo – connecting points, lower he – sea points, back – shu points and front – mu points and brief discussion was further made. These repre-

sented the early outlook of acupoints theory. Slightly later than *Internal Classic* there was another concluding literature of early acupoints theory of *Ming Tang Kong Xue Zhen Jiu Zhi Yao* (*Treatment Essentials of Acupuncture and Moxibustion Points*), had long been lost, and its content had been kept in *The AB Classic of Acupuncture and Moxibustion*.

大约成书于汉代的《难经》，原称《黄帝八十一难经》，以阐明《内经》为要旨，是继《内经》以后又一部中医经典著作。书中就《内经》等古经提出 81 个问题，并进行解答。有关经络的问题特别注重寸口脉诊、元气、奇经八脉以及对“是动”、“所生病”的解释。《难经》首先提出“奇经八脉”这一名称，并对奇经八脉内容作了集中的论述，补充《内经》之不足。《难经》对经络理论的补充、阐发主要体现在奇经八脉、经脉病候、十五络脉等方面，对腧穴理论则主要体现在八会穴、原穴及五输穴的五行配属和治疗作用等方面。《难经》还完善了各经五输穴的五行配属关系，并以刚柔相济理论作了解释，同时对其临床应用加以阐发，使之成为后世子午流注法的理论基础，在此基础上又提出了“虚则补其母，实则泻其子”和“泻南补北”理论，对针灸和中医临床各科均具有启示意义。

总之，从战国至西汉及东汉时期，是《内经》和《难经》的著作年代，也是针灸理论的形成和奠基时期。《内经》、《难经》同属于针灸基础理论的早期文献，都属医学经典。

Written during the Han Dynasty (206 B. C. - 220 A. D.), *Classic on Medical Problems*, originally called *Huangdi's Classic of Eighty - One Problem* was a TCM classic after *Internal Classic*. It intended to explain *Internal Classic*, raising eighty one questions of the ancient classics such as *Internal Classic* and answering. Among the questions of meridians and collaterals, it focused especially on explaining pulse taking method over radial artery on the wrist, original qi, the eight extra meridians and the indications of meridians like “Shi Dong” and “Suo Sheng Bing”. It put forward the term of the eight extra meridians for the first time and described them in detail, supplementing the deficiency of *Internal Classic*. It developed the theory of meridians and collaterals by supplementing and explaining the contents of the eight extra meridians, indications of meridians and fifteen collaterals. The development of *Classic on Medical Problems* in acupoints theory were mainly manifested in therapeutic effect of the eight confluent points, yuan - source points and the property of five elements and indications of five - shu points. It put forward the term of eight confluent points for the first time and further explained the relationship between the eight confluent points and the qi, blood, tendon, vessel, bone, marrow, zang - organ and fu - organ in detail. It explained the primary qi distributed all over the zangfu organs and twelve regular meridians through pathway of Sanjiao, the yuan - source points were where the original qi passes and gathers, and added the yuan - source point of heart meridian on the basis of *Internal Classic*, which thus brought the theory of yuan - source points to a whole. It defined the property of five elements of five - shu points and recorded their clinical application, which laid the theoretical foundation of later “Ziwu Liuzhu” acupuncture. Then based on the mutual generating relationship of the five elements, *Classic on Medical Problems* established a principle of reinforcing the “mother” when the “son” is deficient and reducing



the “son” when the “mother” is excessive and principle of reducing the pathogenic fire of heart and reinforcing the kidney yin, all these principles had great significance to acupuncture and moxibustion and other clinical disciplines of TCM.

In summary, the period from the Warring States (475 B. C. – 221 B. C. ) to the Western Han (206 B. C. – 23 A. D. ) and Eastern Han Dynasties (25 – 220 A. D. ) was not only the period when *Internal Classic* and *Classic on Medical Problems* were compiled, but it also was an era when the theory of acupuncture and moxibustion was established. Both *Internal Classic* and *Classic on Medical Problems* are TCM classic as the early literatures of the basic theory of acupuncture and moxibustion.

魏晋时皇甫谧编集的《针灸甲乙经》，全名《黄帝三部针灸甲乙经》，简称《甲乙经》，是现存最早的针灸学专著和经穴专著，是继《内经》之后对针灸学的又一次总结。《甲乙经》是汇集《素问》、《针经》及《明堂孔穴针灸治要》三部书并加以分类整理而成的。《明堂孔穴针灸治要》又称《黄帝明堂》，原有书有图，自皇甫谧把它编入《甲乙经》后，原书渐趋散佚。“明堂”这一名称，原意是指国君议政的场所。《内经》中假设黄帝做名堂之上鱼类宫灯臣子讨论医道，后来便称经穴之学为“明堂”。这方面的书称“明堂经”，图称“明堂图”。《黄帝明堂》是《内经》之后的经穴专著，约成书于东汉时，现只能从《甲乙经》中间接了解其内容。经络所属穴和交会穴均详见于该书。书中所载各经穴名共 349 个，其中有交会关系者 84 穴。各经都有所属专穴，有些穴位几条经所交会则称交会穴。《甲乙经》以“头身分部，四肢分经”的排列形式，对十四经穴进行整理和归类，将基础理论和针灸治疗内容集合成古代针灸学专著。这是皇甫谧对针灸学的重大贡献。《甲乙经》于公元 6 世纪传到日本、朝鲜等国，是针灸走向世界的先导。

东汉末年，张仲景“撰用《素问》、《九卷》、《八十一难》”等书著成《伤寒杂病论》（《伤寒论》）。《伤寒论》一书运用六经辨证，是对《内经》、《难经》理论的继承和发展，也是对经络理论的灵活应用。

*The A. B. Classic of Acupuncture and Moxibustion, The Huangdi's ABC Classic of Acupuncture and Moxibustion* as full name of or *Jia Yi Jing (AB Classic)* for short, was written by Huangfu Mi during the period of the Wei and Jin Dynasties (265 – 420 A. D. ). It is the earliest existing monograph on acupuncture and moxibustion, acupoints monograph as well. It provided another summary on acupuncture and moxibustion after *Internal Classic*. It sorted out relevant contents from *Plain Questions*, *Miraculous Pivot* and *Ming Tang Kong Xue Zhen Jiu Zhi Yao (Treatment Essentials of Acupuncture and Moxibustion Points)* into appropriate categories. *Treatment Essentials of Acupuncture and Moxibustion Points* was also called *Huang Di Ming Tang (Huangdi's Classic)*. The original book with charts had lost gradually after beeing compiled into the book *AB Classic*. The term of *Mingtang*, originally meant the place where emperor discussed political affairs. In *Internal Classic*, Emperor Huangdi was assumed to sit in the *Mingtang* to discuss medicine issues with his courtiers such as Lei Gong. Since then, the theory of acupoints had been called *Mingtang*, and the relevant books as *Mingtang Jing*, the acupoints charts called *Mingtangtu*. *Huang Di Ming Tang*, written in

the period of Eastern Han Dynasty, as monograph on acupoints after *Internal Classic*, can only be acquired from *AB Classic* indirectly now. It recorded 349 acupoints of meridians in total and 84 crossing points among them. In the book of *AB Classic*, each meridian had its own points, only those distributed at the place where several meridians met were called crossing points, which made the coincide relationship among meridians clear. And all the distribution charts of meridians and collaterals were drawn with their own acupoints and crossing points. Furthermore, the acupoints of fourteen meridians have been sorted and categorized in the following order: acupoints of head and trunk arranged according to physical region and acupoints of four limbs listed according to meridians. As a ancient monograph including basic theory and clinical application of acupuncture and moxibustion, *AB Classic* was the significant contribution to science of acupuncture and moxibustion that Huangfu Mi had made. Later, *AB Classic* was introduced to other countries such as Korea and Japan in the 6th century A. D. making acupuncture and moxibustion known worldwide.

In the last years of the Eastern Han Dynasty, on the basis of *Plain Questions*, *Miraculous Pivot* and *Eighty - One Problem Classic*, Zhang Zhongjing wrote *Shang Han Za Bing Lun* (*Treatise on Exogenous Febrile Disease*), or *Shang Han Lun* (*Treatise on Febrile Disease*) for short. The method of syndrome - differentiation of six meridians was applied in the book and that was flexible application of theory of meridians and collaterals inherited and developed from the theory of *Internal Classic* and *Classic on Medical Problems*.

### 三、学术发展 Academic Development of Meridians, Collaterals and Acupoints

魏晋时皇甫谧《针灸甲乙经》对经络腧穴理论的贡献已进行了介绍。

晋代以炼丹闻名的葛洪所著《抱朴子》和《肘后备急方》（《肘后方》）均提到《明堂流注偃侧图》，这是指关于经穴的前、侧、后图形，简称“明堂图”。《肘后方》载录针灸医方109条，其中99条为灸方，从而使灸法得到了进一步的发展。其妻鲍姑，亦擅长用灸，是中国历史上不可多得的女灸疗家。晋代尚有名医秦承祖、陶弘景等，对针法、灸法均有研究。

The contribution of *The AB Classic of Acupuncture and Moxibustion* written by Huangfu Mi during the period of the Wei and Jin Dynasties (265 - 420A. D. ) was introduced above.

During the Jin Dynasty (265 - 420 A. D. ), Ge Hong, a famous alchemist compiled two books of *Bao Pu Zi* and *Zhou Hou Bei Ji Fang* (*the Handbook of Prescriptions for Emergencies*) or *Zhou Hou Fang* (*Prescriptions Handbook*) for short. In these two books, *Ming Tang Liu Zhu Yan Ce Tu*, *Mingtang Charts* for short, was mentioned about acupoints charts of the front, the back and the side of human body. It recorded 109 prescribed treatments using acupuncture and moxibustion, 99 of which were prescriptions for moxibustion. This made a significant contribution for the development of moxibustion therapy. Bao Gu, Ge Hong's wife, was also adept at applying moxibustion, and was one of the few female practitioners of moxibustion in Chinese medical history. Some other fa-

mous physicians included Qin Chengzu and Tao Hongjing, who all specialized in acupuncture and moxibustion.

隋、唐时期，随着经济文化的繁荣，针灸医学也有很大的发展。至唐代，针灸已成为一门专科，针灸教育也占有重要地位，促进了针灸学的全面发展。著名医家孙思邈在其所著《备急千金要方》中绘制了五色“明堂三人图”，还首载阿是穴和指寸法。这一时期灸法最为盛行，尤以王焘著《外台秘要》、崔知悌著《骨蒸病灸方》最享盛名。

When it came to the period of the Sui (581 - 618A. D. ) and Tang (618 - 907A. D. ) Dynasties, acupuncture and moxibustion also experienced a rapid development along with a prosperous economy and culture. In the Tang Dynasty, acupuncture and moxibustion developed into a medical specialty, where teaching and learning of acupuncture and moxibustion became important, thus enabling its all - round development. The famous physician Sun Simiao drew three multicolored charts of acupuncture and moxibustion in his renowned medical book *Bei Ji Qian Jing Yao Fang* (*Invaluable Prescriptions for Emergencies*) . He is the first physician to mention the ashi - points and to introduce the method of locating points by finger - length measurement. Moxibustion therapy was most popular at that time, and *Wai Tai Mi Yao* (*Medical Secrets of an Official*) written by Wang Tao as well as *Gu Zheng Bing Jiu Fang* (*Prescriptions of Moxibustion for Tuberculosis*) by Cui Zhibao are among the most famous medical works on moxibustion.

唐代的杨上善除撰注《黄帝内经太素》之外，又将《内经》与《明堂孔穴》的内容汇合编成《黄帝内经明堂类成》十三卷，即十二经脉各一卷，奇经八脉合一卷，现仅存第一卷。从残存的卷一内容看，该书对经脉、腧穴已按气血流注次序排列，并对部分穴名作了释义，开创了循经考穴的先河，对经络腧穴理论体系的完善有重要意义。

In Tang Dynasty, apart from the book of *Huang Di Nei Jing Tai Su* (*Huangdi's internal classic: Tai Su*), Yang Shangshan also compiled the other book of *Huang Di Nei Jing Ming Tang Lei Cheng* (*Acupuncture Points in Internal Classic*) which revised the relevant contents of *Internal Classic* and *Ming Tang Kong Xue Zhen Jiu Zhi Yao* (*Treatment Essentials of Acupuncture and Moxibustion Points*) . The book had thirteen volumes in total including twelve volumes of twelve regular meridians and one volume of extra meridians, but only the first volume exists now. The remained first volume shew that meridians and acupoints had been sorted by the sequence of circulation of blood and qi, and furthermore the meaning of some acupoints had been explained. That book established a precedence of Textual Researches on acupoints along meridians and was important to improve the theoretical system of meridians, collaterals and acupoints.

宋代注重对医书的编纂和校正，早期组织编写的《太平圣惠方》，其第九十九卷称《针经》，第一百卷称《明堂》（《明堂灸经》），后人又称为“明堂上经”和“明堂下经”，其中列有“十二人形”的经穴图；后期组织编写《圣济总录》，其中按经排列腧穴，为元代各书

所继承。《难经》曾对奇经八脉的分布、功能和病候作了集中论述,《圣济总录》则对奇经八脉的有关腧穴和循行路线作了完整的描述。北宋翰林医官王惟一还奉诏编成了《铜人腧穴针灸图经》三卷,共载 354 经穴,次年铸成“铜人”经穴模型两座,并以图经刻石,对统一经穴定位影响甚广。

In Song Dynasty, the government attached great importance to compilation and revision of medical books. In the early years, *Tai Ping Sheng Hui Fang* (*Taiping Royal Prescriptions*) was compiled, in which the ninety-ninth volume was *Zhen Jing* (*Classic of Acupuncture*) and the one hundredth volume was *Ming Tang* (*Moxibustion Classic of Ming Tang*). They also have been called *Ming Tang Shang Jing* (*the first half of Ming Tang classic*) and *Ming Tang Xia Jing* (*the second half of Ming Tang classic*) respectively. Twelve figure charts of acupoints were included in the book. In the late years, *Sheng Ji Zong Lu* (*General Medical Collection of Royal Benevolence*) was finished in which acupoints were listed according to meridians that had been adopted by other medical books in Yuan Dynasty. Different from *Classic on Medical Problems* that had expounded the distribution, function and indications of eight extra meridians, it described the distribution and their acupoints of the eight extra meridians completely, obeying the Imperial Edict of the Northern Song government, academican medical officer named Wang Weiyi wrote the book *Tong Ren Shu Xue Zhen Jiu Tu Jing* (*Illustrated Manual on the Points for Acupuncture and Moxibustion on a New Bronze Figure*) of three volumes in total and in which 354 acupoints were recorded. The book was engraved on stone tablets in the subsequent year and two bronze figures of acupoints were cast and made. All these promoted the unification of the location of acupoints.

宋、金时期还将古代“候气而刺”、“顺时而刺”的思想发展为具体的子午流注针法。金代何若愚写成《流注指微针赋》一篇,阎明广加以注解,并收集有关资料扩展成为《子午流注针经》一书,这是子午流注法的初期著作。明代徐凤《针灸大全》又改编成《子午流注逐日按时定穴歌》十首,各书加以转载,影响遂广。此法的特点就是按时选用十二经的井、荣、输、经、合穴。其后,又有将八脉交会穴也结合日时选用,称为“飞腾八法”或“灵龟八法”,初见元代王国瑞的《扁鹊神应针灸玉龙经》。

During the period of Song and Jin Dynasty, the ancient theory such as puncturing when needle sensation occurred and puncturing in conformance with time had been developed as acupuncture therapy of Zi wu liu zhu (the Midnight - noon Ebb - flow acupuncture). Firstly, He Ruoyu of Jin Dynasty wrote an article of "*Liu Zhu Zhi Wei Zhen Fu*". Then Yan Mingguang made explanatory notes on it and collected relevant materials to write *Zi wu liu zhu Zhen Jing* (*Acupuncture Classic of Zi wu liu zhu*), the initial works of "Zi wu liu zhu" therapy. And in *Zhen Jiu Da Quan* (*Complete Collection of acupuncture and moxibustion*) written by Xu Feng of Ming Dynasty, it was developed into ten formulas put into verse of "*Zi wu liu zhu Zhu Ri An Shi Ding Xue Ge*" and reprinted by other books then and thus spread widely. Zi wu liu zhu (the Midnight - noon Ebb - flow acupuncture) meant five - shu points such as jing - well point, ying - spring point, shu - stream point, jing - river point and he -

sea point would be selected to puncture according to Chinese two - hour time on the basis of Heavenly Stems and Earthly Branches. Later on, eight confluent points were also selected to puncture according to date, called "Feitengbafa" or "Lingguibafa", and was first recorded in the book of "Bian Que Shen Ying Zhen Jiu Yu Long Jing" written by Wang Guorui in Yuan Dynasty.

金末元初，窦默（字汉卿）著有《针经指南》一书，内载《标幽赋》、《通玄指要赋》及流注八穴、十四手法等内容，并对络脉提出新的观点：“络有一十五，有横络三百余，有丝络一万八千，有孙络不知其纪。”明代钱雷《人镜经附录》对络脉也有新的认识：“十二经生十五络，十五络生一百八十系络，系络生一百八十缠络，缠络生三万四千孙络。”这一说法为以后的《医门法律·络脉论》等书所引用，对清代医家有重要影响。

During the last years of Jin Dynasty to the first years of Yuan Dynasty, Doumo (Hanqing as courtesy name) wrote a book of *Zhen Jing Zhi Nan* (*Guidelines of Acupuncture Classic*). It recorded the contents of "Biao You Fu", "Tong Xuan Zhi Yao Fu" and "Liu Zhu Ba Xue" and fourteen kinds of acupuncture manipulation and presented new viewpoint on collaterals that there were fifteen collaterals and over three hundred transverse collaterals, eighteen thousand floating collaterals and uncounted mini - collaterals. It also presented a new views on collaterals in the book of *Ren Jing Jing Fu Lu* written by Qian Lei in Ming Dynasty that the twelve regular meridians branched out into fifteen collaterals, from which one hundred and eighty xi - luo branched out, then one hundred and eighty chan - collaterals branched out and at last thirty four thousand mini - collaterals branched out. This viewpoint was cited by the physician Yu Jiayan in his book of *Yi Men Fa Lu Luo Mai Lun* and thus affected the other physicians in Qing Dynasty.

元代滑寿（字伯仁）在元代忽泰必烈《金兰循经取穴图解》的基础上编著成《十四经发挥》，将任、督二脉与十二经并论。该书对循经考穴影响甚广，明、清各家注解经脉者多以此书为主要参考，如明代夏英以滑氏注解配合经脉原文编成《灵枢·经脉翼》，高武《针灸聚英》也依照此书流注次序排列经穴。

In Yuan Dynasty (1279 - 1368 A. D. ), on the basis of the book of "Jin Lan Xun Jing Qu Xue Tu Jie" written by Hutai Bilie, Hua Shou (Boren as courtesy name) compiled *Shi Si Jing Fa Hui* (*Elaboration on the Fourteen Meridians*), in which the conception vessel and governor vessel were regarded as important as the twelve regular meridians. This had a deep influence on the study of acupoints along meridians. In the following Ming and Qing Dynasty the other physicians took this book as Main reference when they made explanatory notes on meridians. For example, on the basis of *Elaboration on the Fourteen Meridians*, Xia Ying of Ming Dynasty compiled *Ling Shu Jing Mai Yi* (Supplement to the chapter 10, Miraculous Pivot) combined with the original records of meridians and the other physician Gaowu wrote *Zhen Jiu Ju Ying* (*Collective Essentials of Acupuncture and Moxibustion*), in which acupoints was listed according to the sequence of meridian - qi circulation that recorded in *Elaboration on the Fourteen Meridians*.

明代是针灸学术发展的高潮，名医辈出，理论研究深化，其间以杨继洲《针灸大成》影响最大。此书是以杨继洲原编的《卫生针灸玄机秘要》一书为基础，由靳贤选集有关文献扩充而成，内载经络穴位资料非常丰富，共载经穴 359 个，并载录杨氏的著述和医案等，是继《甲乙经》后对针灸学的第三次总结。明代李时珍就奇经八脉文献进行汇集和考证，作《奇经八脉考》，补《十四经发挥》所未备。

The Ming Dynasty (1368 – 1644 A. D.) was the peak time for the development of acupuncture and moxibustion. Many famous acupuncturists emerged in succession, and studies of acupuncture and moxibustion theories deepened. Among a myriad of medical works published during this period, the *Zhen Jiu Da Cheng* (*Great Compendium of Acupuncture and Moxibustion*) written by Yang Jizhou had the most pronounced influence. This book was a grand compilation on the basis of Jin Xian's chrestomathy and *Wei Sheng Zhen Jiu Xuan Ji Mi Yao* (*Mysterious Secrets of Acupuncture and Moxibustion*) written by Yang Jizhou. Abundant record of meridians, collaterals and acupoints of 359 in total and works of Yang and case record were included in that book. It is the third summary of acupuncture and moxibustion after the *Jia Yi Jing* (*AB Classic*). During this period, Li Shizhen collected literatures of the eight extra meridians and made textual research on it, then wrote the book of *Qi Jing Ba Mai Kao* (*Textual Research on the Eight Extra Meridians*), which supplemented the deficiency of *Elaboration on the Fourteen Meridians*.

清代，除了见于注释《内经》和针灸书中的经络内容外，经络专书较少。《医宗金鉴·刺灸心法要诀》中载有经穴歌诀，分绘经脉图和经穴图。李学川《针灸逢源》一书，共载经穴 361 个，这是对经穴的又一次总结，此经穴数被沿用至今。清代在药物归经和运用方面有所发展，严西亭等人的《得配本草》、赵观澜的《医学指归》及姚澜的《本草分经》，都将经络学说与药物结合起来，认为“何经之病，宜用何经之药”，是掌握药物性能的要领。温病学派叶天士等人注重分经辨证用药，于十二经之外更重视奇经，在辨证上创立“初为气结，在经”，“久则血伤，入络”，以及“卫气营血”的分层理论，还有“八脉辨肝肾”和“厥阴之阳”等说，都为经络理论在方药方面的运用作出贡献。

In Qing Dynasty, there was fewer monographs of meridians and collaterals apart from comments on meridians and collaterals of *Internal Classic* and other books of acupuncture and moxibustion. In the book of *Yi Zong Jin Jian Ci Jiu Xin Fa Yao Jue* (*Golden Mirror of Medicine, Essentials of Acupuncture and Moxibustion in Verse*) the formulas put into verse of acupoints was recorded, the charts of meridians and that of acupoints were drawn respectively. *Zhen Jiu Feng Yuan* (*Achieving the Effect of Acupuncture and Moxibustion*) by Li Xuechuan made a record of 361 acupoints, another conclusion of acupoints, which has since become the standard number of regular meridian points until today. The meridian tropism theory of Chinese herbs developed at that time. In the book of *De Pei Ben Cao* written by Yan Xi Ting, *Yi Xue Zhi Gui* written by Zhao Guanlan and *Ben Cao Fen Jing* written by Yao Lan, theory of meridians and collaterals had been combined with Chinese

herbs, and put forward the key point to master the properties of Chinese herbs that the disorder of certain meridians should be treated by the herbs with the corresponding meridians tropism. Ye Tian-shi, a representative of the School of Epidemic Febrile Disease, emphasized syndrome differentiation in terms of meridians (not just the twelve regular meridians but the extra meridians were included) when applying Chinese herbs. Furthermore he developed stratification theory of syndrome differentiation such as “pathology of qi stagnation in meridians at the initial stage of diseases, and blood hurt in collaterals long after” and syndrome differentiation in terms of wei, qi, ying and blood system and other theory like liver – yang and syndrome differentiation in terms of the eight extra meridians, all these made great contribution for applying theory of meridians and collaterals in TCM prescription.

清初至民国时期，针灸医学由兴盛逐渐走向衰退。清朝医者多重药轻针，清代竟以“针刺火灸，究非奉君之所宜”为由废除太医院的针灸科。民国时期政府曾下令废止中医，但针灸疗法仍受到广大民众喜爱，在民间广为应用而得以流传。以承淡安先生为代表的许多有识之士为保存和发展针灸学术这一中医学的文化瑰宝，成立了针灸学社，编印针灸书刊，开展针灸函授教育等，为振兴针灸学术作出了贡献。

During the early Qing Dynasty to the Republic of China (1912 – 1949), acupuncture and moxibustion suffered a gradual decline. The physicians regarded herbal medication as superior to acupuncture. The authorities of the Qing Dynasty declared an order to abolish the acupuncture – moxibustion department from the Imperial Medical College because acupuncture and moxibustion were not suitable to be applied to the emperor. In the period of the Republic of China, the government announced to abolish TCM. However, acupuncture and moxibustion remained well – accepted by the general public such that it was still practiced extensively and the techniques were successfully passed down by practicing physicians. In order to preserve and develop this national treasure, many person-ages with an intellectual vision represented by Cheng Dan'an, established an association of acupuncture and moxibustion. They also compiled and published books and periodicals, carried out the correspondence mode of education and made great contributions to revitalize acupuncture and moxibustion practices.

中华人民共和国成立以来，针灸医学得到前所未有的普及和提高。针灸医疗、教学、科研等各方面取得了明显的发展，同时也加速了针灸医学的对外传播。针灸医学源于中国，几千年来不仅对中国人民的健康事业起了重大作用，而且早在公元 6 世纪就传到朝鲜、日本等国。随着中外文化交流的不断深入，针灸也随之传到东南亚及印度大陆。公元 16 世纪末，针灸开始传入欧洲，此后国际上的针灸学术交流甚为频繁，学术团体也日渐增多。在 20 世纪 50 年代，我国曾帮助前苏联和东欧国家的一些医疗工作者学习针灸。1975 年，受联合国世界卫生组织（WHO）委托，在中国北京、上海、南京设立了三大国际针灸培训中心，为许多国家和地区培训了大批针灸人才。1979 年，WHO 就列出适宜针灸治疗的 43 种疾病名

称。据统计,目前可用针灸治疗的病证已达300多种,包括内、外、妇、儿、五官和皮肤各科,其中对100种左右的病证有较好或很好的疗效。1987年11月,世界针灸学会联合会成立大会暨第一届世界针灸学术大会在北京召开,至今已召开七届世界针灸学会联合会会员大会暨学术大会。世界针灸学会联合会总部设在北京,由世界55个针灸学会联合组成,是覆盖面最广的世界针灸组织。1990年,WHO宣布针灸已成为世界医学的一个重要组成部分。1997年,美国国立卫生院(National Institutes of Health, NIH)的专家听证会也明确指出,起源于中国的针刺疗法对许多疾病有显著疗效,作用确切而副作用极小,可广泛应用。这对针灸学向世界各国的普及和推广具有重要意义。

Since the founding of the People's Republic of China (1949 - ), the discipline of acupuncture and moxibustion has been popularized and improved in a scale unmatched by previous periods. Great achievements have been made in many aspects, such as clinical application, teaching and scientific research. All these academic activities have accelerated the worldwide dissemination of acupuncture and moxibustion. Originating from China, the disciplines of acupuncture and moxibustion not only have significant roles in the medical care of the Chinese people for thousands of years, but they were also introduced to other countries such as Korea and Japan as early as the 6th century A. D. With more and more cultural exchanges, acupuncture and moxibustion were spread to Southeast Asia and India. International academic exchange has become a frequent event while more academic associations were established, especially after acupuncture and moxibustion were introduced to Europe in the late 16th century A. D. In the 1950s, medical staff from the Pre - Soviet Union and Eastern Europe began to learn acupuncture in China. In 1975, entrusted by World Health Organization (WHO), three international training centers of acupuncture and moxibustion were set up in the cities of Beijing, Shanghai and Nanjing respectively in China, where a great number of acupuncturists from different countries and regions have been trained. In 1979, WHO assured that 43 kinds of diseases are suitable indications for acupuncture and moxibustion therapy. According to available statistics, more than 300 kinds of diseases in the speciality areas of internal medicine, surgery, gynecology, pediatrics, five sense organs and dermatology can be treated by acupuncture and moxibustion. Among them, about 100 of them have moderate to good responses to acupuncture and moxibustion. In November 1987, the World Federation of Acupuncture - Moxibustion Societies was established and the 1st International Conference on Acupuncture and Moxibustion was held in Beijing. Since then, seven such conferences have been held. Composed of 55 associations worldwide with its headquarters located in Beijing, the World Federation of Acupuncture - Moxibustion Societies is the biggest acupuncture organization in the world. In 1997, it was clearly stated in the specialists' hearing of the National Institute of Health (NIH) of the United States of America that acupuncture can be effectively used for a wide range of diseases because of its significant therapeutic effects and few side effects. This recommendation is of great significance for successful propagation of acupuncture and moxibustion all over the world.



# 总 论

## General Introduction

### 第一章 经络概述

#### Meridians and Collaterals

经络是运行气血，联系脏腑、体表及全身各部的通道。经，有路径之义，就是直行主线的意思，是经络系统中的主干，深而在里，沟通内外，贯通上下；络，有网络之义，是经脉别出的分支，浅而在表，纵横交错，遍布全身。经络学说阐述人体经脉的循行分支、生理功能、病理变化及其与脏腑的相互关系，是针灸学科的基础，也是中医基础理论的重要组成部分。经络理论贯穿于中医的生理、病理、诊断和治疗等各个方面，对中医各科的临床实践有重要指导意义。

Meridians and collaterals are pathways that transport qi and blood, and connect the internal zang - fu organs with the every parts of the body. "Jing" originally means "longitudinal line" and is translated as "meridian" or "channel" which has the meaning of path or straight line. Meridians are the main components of the meridian system, and travel at a relatively deeper level and connect the entire body from both the interior to the exterior, upward and downward. "luo" means "network," which is translated as "collaterals" and refers to branches which are separated from meridians and run superficially and transversely all over the body. The theory of meridian and collateral studies the pathway distribution, physiological functions, and pathological changes of the meridians and collaterals in the human body, as well as their relationships with internal zang - fu organs. It is the foundation for science of acupuncture and moxibustion and an important component in the basic theories of traditional Chinese medicine (TCM). Moreover, the theory of meridian and collateral runs through all aspects of physiology, pathology, diagnosis and treatment and plays a significant role in clinical practice of all subjects of TCM.