

A Comprehensive Understanding of Chǐ Zé (LU-5): Part 1

Michael Brown


Abstract

The aim of this multi-part article is straightforward – to provide a comprehensive understanding of the acupuncture point Chǐ Zé (LU-5). In order to achieve this, we will break down the information into five main categories of knowledge: overview of the point, diseases and indications, successional literature, modern masters and case studies. In Part 1 of the article, we will cover up to the first half of the successional literature.

Keywords

Chi Ze, LU-5, acupuncture point, classical indications, point functions, lung disease

Introduction

 The objective of this article is straightforward: to offer a comprehensive understanding of the acupuncture point Chǐ Zé (LU-5). To achieve this goal, the information is organised into five primary categories of knowledge. The first category is the overview of the point, where we analyse the name of the point, its origin, location and related point categories. Next, we explore the diseases treated by this point. This will involve a thorough analysis divided into four sections: understanding the functions attributed to Chǐ Zé (LU-5) by renowned doctors, traditional Chinese medicine diseases with their Western medical equivalents, modern disease categories, and lastly a review of classical diseases with traditional commentary, supplemented by personal insights and experiences. In the third category, we delve into the historical writings regarding this point, emphasising its empirical usage and its presence in successional prescriptions found in various Chinese medical texts. With a textual understanding established, we transition to the realm of clinical practice. Here, we examine the approaches of three notable modern masters of acupuncture and their utilisation of this point in clinical settings. Finally, we conclude our exploration by examining case studies. These provide invaluable insights into the practical application of this point in a clinical setting, offering guidance for achieving effective outcomes. This first article will cover up to the first half of the third category above.

Overview

Name

In this section, we will start by analysing the two characters that make up Chǐ Zé (LU-5). Then, we will review two of the most important texts for elucidating the name of a point. The point consists of two characters:

尺 *Chǐ Cubit*
and
澤 *Zé Marsh*

To understand the meaning of these two characters, we can look to older texts to guide us.

尺：十寸也。
A chǐ is 10 cùn.

- *Explanation of [Simple] Graphs and [Complex] Characters (說文解字)*¹

澤，水之所鐘也。

A marsh is where water amasses.

- *The Rites of Zhou (周禮·地宮)*



Explanations of Channels and Points

Explanations of Channels and Points (經穴解) is the earliest text we have explaining point names. It was written by Yuè Hánzhēn 岳含珍 in the early Qing dynasty, circa 1692 CE. He offers a succinct interpretation of the name, as follows,

This point's name is Chǐ Zé (Cubit Marsh); by placing the arm [flat on a surface, the measurement] of chǐ (cubit) can be found, as the length from the wrist to this [point] is one chǐ (cubit).² At this point on the Lung channel, it is where it enters as uniting and water [point]; the place where water gathers is known as zé (marsh), therefore it is called Chǐ Zé (Cubit Marsh).

Explanations of the Acupuncture and Moxibustion Point Names

Gāo Shìguó 高式國 was born in 1886 and passed away in 1988 at the age of 102. He conducted extensive research on the classics of Chinese medicine while practising in hospitals for many years, eventually becoming the head of internal medicine at a hospital in Harbin City. He was also a renowned calligrapher, with his works showcased in the Beijing Museum of Culture and History. In addition to publishing *Explanations of the Acupuncture and Moxibustion Point Names* (針灸穴名解) in 1982, he authored *Supplement to the Inner Classic* (內經補正). His discussions on point names were often poetic, employing exquisite metaphors to provide a deeper understanding of the nature of the point. His text states:

The Classic of Difficulties states, 'ten cùn equate to a chǐ, while a chǐ divided equates to [ten] cùn.'¹³

The guān [pulse] region is the area one cùn behind the wrist crease on the arm. From the guān [pulse] to the crease at the elbow is a chǐ. When people would examine a patient they would state, 'the skin of the chǐ [region] is hot', this region of one chǐ [on the arm] is exactly [the region] they are speaking about. If the skin of this one chǐ region is hot, then people can ascertain that the skin of the whole body is hot.

This point is located at the lateral side of the transverse crease of the elbow, and moreover it is the uniting point of the hand taiyin channel. The uniting points have the image of water returning. Of the places which water returns to, those that are large are called rivers and seas, those that are small are called ponds and marshes.

Its therapeutic effects are broad, with the potential to influence the dynamic of the entire body. As this point is able to treat patterns and symptoms such as dry and rough tongue and throat, blood failing to foster the sinew-muscles,⁴ hypertonicity of the shoulder, throat impediment, fluid (jinye) disorders, hypertonicity of the limbs and venous congestion.

When selecting this point for treatment, it is comparable to the timely rain that moistens everywhere, [from which] all the things on earth are then able to propagate. In addition, when suffering from acute diseases, it is extremely effective when bloodletting is applied and will result in immediate recovery.

One must also consider selecting the point Qū Zé 曲澤 (P-3),⁵ as it drains water in a spiral, it is able to free lakes and marshes, it is able to reduce the water level by moving water through rivers, it can stop the overflow and counterflow [of water]. Regarding its position, this point (LU-5) is located at the chǐ [region]; regarding its function, it is similar to that of a marsh, hence it is named Chǐ Zé 尺澤 (LU-5).

Additional names

Throughout history, there have been two other alternative names recorded for Chǐ Zé (LU-5). The first is,

Ghost Endurance (Guǐ Shòu, 鬼受)

This name was recorded in both of Sūn Sīmiǎo's 孫思邈 texts, *The Thousand Gold Emergency Formulary* (備急千金要方) and *The Wings of the Thousand Gold Formulary* (千金翼方). The next alternate name is,

Ghost Hall (Guǐ Táng, 鬼堂)

This name was recorded in *The Wings of the Thousand Gold Formulary* (千金翼方), however modern historian Huánglóng Xiáng 黃龍祥 argues that this name is an error and should not be ascribed to Chǐ Zé (LU-5). He says that Ghost Hall (Guǐ Táng) is in fact an alternate name for Shàng Xīng 上星 (DU-23), as recorded in the text.⁶ His argument is that Ghost Hall (Guǐ Táng) is not recorded in *The Thousand Gold Emergency Formulary* as an alternate name for Chǐ Zé (LU-5), but is only recorded as a specific treatment for a disease, thus Ghost Hall (Guǐ

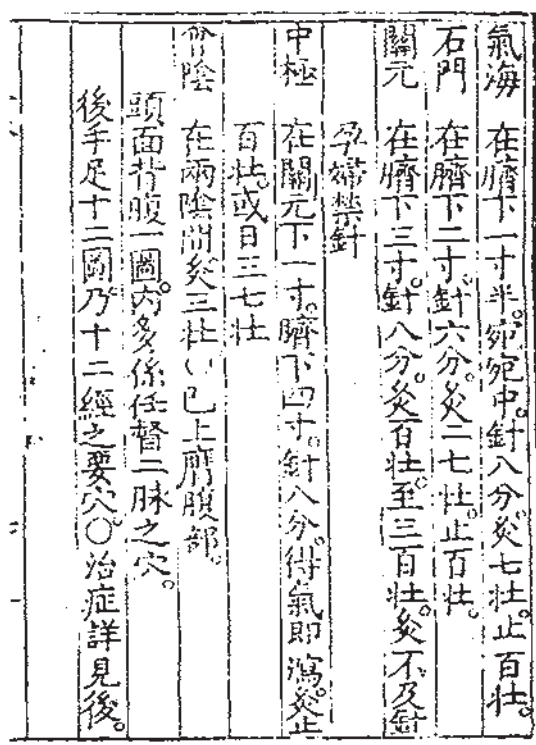


Image 1: The Hand Taiyin Lung Channel From the Great Compendium of Acupuncture and Moxibustion (針灸大成)



Image 2: The three arm yin channels from the Illustrated Wings of the Classified Canon (類經圖翼)

Táng) in this instance is actually referring to DU-23, and DU-23 should be selected with LU-5 to treat the disease.

Origin and location

Chǐ Zé (LU-5) is mentioned in two of the earliest Chinese medical texts, the *Divine Pivot* (靈樞) and *Systematic Classic* (甲乙經). In *Divine Pivot* Chapter 2, it is mentioned alongside the other five transport points of the channels:

入于尺澤，尺澤肘中之動脈也，為合。
It (ie the channel) enters at Chǐ Zé, Chǐ Zé is [located] on the pulsating vessel in the middle of the elbow, it is the uniting point.

In the *Systematic Classic* it is situated in the chapters describing the locations of the points.

尺澤者，水也。在肘中紋上動脈，手太陰之所入也，為合。
Chǐ Zé is the water point. It is located on the pulsating vessel in the transverse crease.

Categories

Chǐ Zé (LU-5) is designated to two categories of point. Firstly, it serves as the water point, acting as the child point for the Lung; secondly, it acts as a uniting point.⁷ The *Systematic Classic* states,

Chǐ Zé (LU-5) is the water point ... [and] the uniting point.

We further see this concept elaborated in *Explanations of Channels and Points*, which states,

It is the place where the hand taiyin Lung vessel enters and is categorised as uniting and water point, when the Lung is replete, drain it.

In this quote we can clearly see the integration of the mother-child supplementation-draining style implemented from the *Classic of Difficulties* (難經) Chapter 69.⁸ Another important principle guiding our understanding of uniting points comes from the *Classic of Difficulties*, which states,

The uniting points govern the counterflow and the leaking of qi.

Zhèng Kuíshān 郑魁山 1988	調理肺氣，清熱和中 Regulate and rectify the Lung qì, clear heat and harmonise the centre
Shí Xuémǐn 石学敏 1981	清泄肺熱，和胃理氣，舒筋止痛 Clear and drain Lung heat, harmonise the stomach and rectify qì, sooth the sinew-muscles and relieve pain
Yáng Jiǎsān 楊甲三 1989	清泄肺熱，和胃理氣，舒筋止痛 Clear and drain Lung heat, harmonise the stomach and rectify qì, sooth the sinew-muscles and relieve pain

Table 1: Functions ascribed to Chī Zé (LU-5) by famous Chinese acupuncturists

While most commentators interpret the phrase ‘leaking of qì’ (泄氣) as diarrhoea, which is a valid interpretation, I prefer to follow the interpretation of Wáng Jūyì 王居易. Wáng believed that the uniting points have the ability to regulate the ascending and descending, and entering and exit of the qì mechanism of the zàng-viscera and fǔ-bowels.⁹ This broadens the scope of uniting points in a clinical setting beyond just the treatment of diarrhoea.

Functions and diseases

In this section, we explore the clinical utilisation of Chī Zé (LU-5) according to literature. We begin by examining its functions, a concept familiar to acupuncturists trained in the West. We then progress to the identification of Western disease equivalents to Chinese medicine diseases, followed by the treatment of modern diseases. Finally, we enrich our discussion with insights from the classical perspective on traditional diseases, incorporating eloquent commentary from the Qing dynasty text *Explanations of Channels and Points*, supplemented by my own research.

Functions

Indications and functions differ in their scope and application within Chinese medicine. Indications typically denote a specific disease, whereas functions encompass broader actions that a particular point can perform, often addressing multiple related conditions. For instance, a function ascribed to a point might be documented as ‘clearing heat’, while the same point might be said to treat indications such as coughs, heat effusion and taxation heat.

In my research, I have identified three authors who I believe

were among the first to systematically deduce functions from the indications ascribed to acupuncture points. Prior to this, while some books recorded functions of certain points, not all points were assigned specific functions. I believe Zhèng Kuíshān 郑魁山 may have been the earliest to systematically record functions for every point in *A Collection of Choice Writings on Acupuncture and Moxibustion* (针灸集锦) published in 1978, although I am unable to confirm this as I only have access to the amended edition which was published in 1988. Therefore, the earliest instance I can definitively confirm is from Shí Xuémǐn 石学敏 in 1981.

Upon analysing these functions, we observe consensus among authors regarding the point’s ability to clear heat, rectify qì and harmonise the stomach (centre). Shí Xuémǐn and Yáng Jiǎsān include an additional function related to treating the sinew-muscles and pain. However, in discussing point functions, I contend that two other influential figures also contributed significantly to this concept: Lǐ Shìzhēn 李世珍¹⁰ and Wáng Yúnkǎi 王云凯. We will delve deeper into their contributions in the Modern Clinical Masters section of this article series. Their significance lies in their differentiation of function based on technique.

Disease equivalents

Chéng Dàn’ān 承淡安 was an early pioneer of acupuncture, establishing one of the first acupuncture schools in China. His extensive writings reflect his deep appreciation for both classical medicine and modern insights. His work is particularly significant in the realm of point studies as it facilitates the correlation between biomedical diseases and those of Chinese medicine. However, it is important to recognise that while there are similarities, definitive

Lǐ Shìzhēn 李世珍 1985	Utilise draining method to clear Lung heat and diffuse the Lung qì. Utilise a three-edged needle for blood letting to drain the blood and dissipate heat.
Wáng Yúnkǎi 王云凯 2000	Use even supplementing and even reducing method to rectify the Lung and regulate qì. Use supplementing method to enrich yin and harmonise the centre. Use draining method to clear heat and diffuse the Lung.

Table 2: Technique-based functions of Chī Zé LU-5

Biomedical disease	Chinese medicine disease
Neuralgia of the shoulder 肩胛神經痛	Wind-moving impediment 風痺
Hemiplegia 半身不遂	Wind-stroke 中風
Infant convulsions 小兒搐搦	Quivering with cold and convulsions 振寒痙瘓
Panting 喘息	Distension of the Lung with rushing respiration 肺脹息賁
Pulmonary tuberculosis 肺結核	Cough 咳
Expectoration of blood 咯血	Blood ejection 吐血
Bronchitis 支氣管炎	Cough and counterflow ascent of qi 咳逆上氣
Pleuritis of the lung 胸膜炎	Propping fullness of the Lung and rib-sides 胸肋支滿
Frequent urination 尿意頻數	Frequent urination 溺數

Table 3: Biomedical and Chinese medicine disease equivalents for Chǐ Zé (LU-5) by Chéng Dàn'ān

assertions of diseases being identical should be approached with caution. In addition to this aspect, Chéng Dàn'ān's writings on points included discussions on local anatomy, other traditional Chinese medicine diseases, successional empirical indications, and point location methods.

Modern diseases

The following modern disease groupings for Chǐ Zé (LU-5) stem from a text edited by Yáng Jiǎsān, an extremely famous acupuncturist in Beijing who edited many state textbooks in addition to authoring many of his own works. Readers of this article may recognise these symptoms as being quite similar to those in *A Manual Of Acupuncture*,¹¹ which is because the authors used this text when writing that work.

Respiratory system diseases: Cough, asthma (panting), expectoration of blood (cough), tidal heat effusion (hot flushes), painful distension in the chest and rib-sides

Motor system diseases: Swelling of the kneecap, quivering with cold and spasming, generalised pain, stiffness and pain of the lumbar spine, hypertonicity and pain of the elbow and arm, sudden swelling of the four limbs, inability to extend the hand (fingers)

Nervous system diseases: Heart pain, sadness with unhappiness on verge of crying, absence of pulse, chronic fright wind in children (convulsions)

Urinary and reproductive System: Enuresis, hernias around the genitals, amenorrhoea

Digestive system: Acute vomiting and diarrhoea, dry tongue, vomiting of blood

Modern common diseases: Pulmonary tuberculosis, pneumonia, bronchitis, asthma, sore and swollen throat, pleurisy, urinary incontinence, mental disorders (i.e. psychosis), childhood convulsions (epilepsy),

hemiplegia, spasms in the forearm, neuralgia in the arm, erysipelas (cinnabar toxins)

Classical diseases

In this section, I will discuss an excerpt from the text *Explanations of Channels and Points* by Yuè Hánzhēn, supplemented with my own research and notes. Indications have always been the primary method to understand and utilise acupuncture points. The list of indications presented in *Explanations of Channels and Points* is based on indications that were recorded in early texts such as the *Systematic Classic* and later texts such as *Gathered Blooms of Acupuncture and Moxibustion* (針灸聚英)¹² and *The Great Compendium of Acupuncture and Moxibustion* (針灸大成).¹³

Explanations of Channels and Points is arranged in a unique way compared to earlier texts which would simply record the symptoms in a list without offering a cohesive way to understand them. *Explanations of Channels and Points* uniquely arranges diseases into categories according to which zàng and phase they pertain to. For example, the lumbar region corresponds to Kidney-water, so diseases related to the lumbar region are included in the Kidney diseases of the Lung section; cough is a Lung-metal disease, so it is included in the Lung diseases of the Lung section.

Reading guide

Bold – Classical diseases

Normal – Yue Hanzhen's commentary

Boxed italics – my supplementary commentary

Lung diseases of the Lung: shoulder and arm pain, sweating due to wind-strike, tendency to sneeze, sorrow

and crying, chills and fever with wind impediment, throat impediment with qì ascent, cough with turbid spittle, intervallic malaria with shortness of breath, swelling of the Lung, taxation heat with panting and fullness, and Lung accumulation with rushing respiration.

Explanation: the shoulder and arm are areas where this channel travels, therefore when there is evil in [the channel] there will be pain; as this point resides in the elbow, it is appropriate to drain it.

*According to Divine Pivot Chapter 10, 'The vessel of the hand Lung taiyin ... departs from the Lung connector horizontal to descend following the upper arm.'*¹⁴

Sweating due to wind-strike, which initially reaches the skin, drain the water [point] of the Lung channel, in order to exhaust the wind in the Lung. Tendency to sneeze in general is a result of the Lung being struck by wind, it is appropriate to drain this point¹⁵ in order to eliminate the wind evil.

Many people may question here why do we need to drain the Lung when it is weak and has allowed a pathogen to enter it? This is because when applying a draining technique we are draining the evil, not the Lung qì itself. By draining the evil we can then allow the normal physiology to be restored, as opposed to supplementing the Lung when there is an evil present.

When the Lung is dry, there will be signs of sorrow and crying, it is appropriate to tonify the water [point] of the Lung in order to moisten the dryness.

In this section, one might be perplexed as to why Yue is blaming sorrow and crying on dryness in the Lung, yet Yue is actually paying homage to one of the most influential authors on pathophysiology, Jin dynasty physician Liú Wánsù 劉完素. In Liú's text he states,

It (sorrow) is the will 志 of Lung-metal 金肺. Metal has its foundation in dryness, what is able to control this dryness is fire. Heart-fire 心火 is governed by heat, [and fire has] a tendency to cause pain; thus for [the diseases] such as sorrow, painful sorrow and agonising affliction, this is because the Heart-mind is unable to be clear and still due to heat vexation and chaotic agitation. So in regards to crying due to sorrow, this is when all five fluids come out [of the orifices], and this indicates fire-heat reaching its zenith, and conversely, the same water¹⁶ is transformed in an attempt to control it. Regarding the five zàng, they are Liver, Heart, Spleen, Lung and Kidney; regarding the five wills of the zàng, they are anger, happiness, sorry, thinking and fear. Sorrow can

*also be written as worry. If there is an excessive amount of a certain will then it will cause taxation (fatigue), taxation will then damage the foundation of that zàng. In general, all of the five wills are also damaged by heat.*¹⁷

Diseases with chills and fever are generally a result of the Lung contracting summer-heat evil; for wind impediment, it will initially strike the Lung, and then subsequently enter the interior; in all cases it is appropriate to seek this point.

Throat impediment is due to heat-evil in the Lung, it is appropriate to drain this point.

Throat impediment is often related to Liver qì stagnation, yet the Lung channel pathway also traverses the throat, and moreover the throat is called the Lung connector in Divine Pivot Chapter 10.

Qì ascent is due to counterflow of Lung qì, it is appropriate to drain the water [point] of metal. Cough with turbid spittle is dampness in the Lung, it is appropriate to drain the water [point] of metal. For intervallic malaria see the previous explanation.

In Explanations of Channels and Point Yuè discusses intervallic malaria under Tiān Fǔ (LU-3), where he quotes Divine Pivot Chapter 74 and states, 'As for cold and heat struggling with each other, this is due to damage by summer-heat in summer, which manifests as in autumn as intervallic malaria.' This disease is further explained by the text Explaining Graphs and Analysing Characters which states, 'It is malaria that occurs once every two days.'

When the Lung qì stagnates, it will cause fullness, which will lead to signs of swelling and distension, so drain this point in order to descend Lung qì.

If we remember that Chǐ Zé (LU-5) is a uniting point which has the ability to regulate the ascending and descending function of the zàng, we can understand how it can rectify and descend qì.

Taxation heat with panting and fullness, Lung accumulation with rushing respiration,¹⁸ these are both a result of the heat evil in the Lung, urgently drain the child point.

Spleen diseases of the Lung: retching, vomiting and dry mouth, swelling of the four limbs and abdomen.

Explanation: retching and vomiting with dry mouth is due to Lung heat, it is appropriate to drain this point in order to eliminate Lung heat.¹⁹

These diseases are related to heat, hence these relate to the capacity of Chǐ Zé (LU-5) as a water point to clear heat.

For simultaneous swelling of the four limbs and abdomen, although it is a Spleen disease, it is also caused by depression of Lung qì. It is appropriate to drain the uniting point of the Lung in order to dissipate the Lung depression.²⁰

This emphasises the taiyin relationship of the Lung and Spleen, showcasing their capacity to mutually transform each other's qì, which aids in their ability to treat to the other.

Heart diseases of the Lung: Heart pain with cold arms, Heart vexation with fullness and scantness of qì.

Explanation: Heart pain leading to cold arms, this is cold entering from the Lung channel [into the interior], it is appropriate to drain the uniting [point] of the Lung to eliminate the cold-evil. Vexation of the Heart is due to depression of qì; it is also caused by the depression [of qì] due to the scantness of qì and obstruction of qì; thus, it is appropriate to drain this point in order to dissipate the depression.

Kidney diseases of the Lung: frequent urination, stiffness and pain of the lumbar spine.

Explanation: when the Lung is weak in the upper, there will be insufficient contracting of the Kidneys causing frequent urination, it is appropriate to tonify the uniting point of the Lung.

This is referencing the fact that the Lung is upper the source of water while the Kidneys are the lower source of water. By supplementing the water point of the Lung we are able to supplement Kidney water.

Metal engenders water, Lung is the mother of the Kidneys; the lumbar spine is the residence of the Kidneys, stiffness and pain is due to the Kidney deficiency; it is appropriate to supplement the mother of the Kidney. The uniting point is categorised as water, it is that which metal engenders.

While the Lung channel does not enter the Kidneys, the Kidney channel does enter the Lung as Divine Pivot Chapter 10 states, 'The vessel of Kidney shàoyīn ... ascends into the Liver from the Kidneys to piercing through diaphragm, it then enters the Lung.'²¹ Thus, we know the Lung can have indirect influence over the spine via its communication with the Kidney channel.

Liver diseases of the Lung: chronic fright wind in children, upper arm and elbow hypertonicity, inability to raise the arm.

Explanation: chronic fright wind is a Spleen disease. The Spleen disease is a result of effulgence of the Liver. The Liver effulgence is due to debilitation of the Lung, it is appropriate to supplement the uniting point of the Lung in order to balance Liver wood.

Upper arm and elbow hypertonicity is a disease of the sinews, the diseased location is the area where the Lung channel traverses. This point is located in the place where the upper and lower [arms] turn and bend, it is appropriate to drain this point in order to eliminate the wind-dampness. Inability to raise the arm is a wilting disease, with Lung heat there will be this type of sign, it is appropriate to drain this point in order to eliminate Lung heat.

As we saw in the discussion on functions, this point is extremely important for treating pain in the arm and shoulder.

Successional literature

One noticeable gap in the practice of Chinese medicine in the West lies in the scarce usage of successional acupuncture literature.²² When reading case studies of famous acupuncturists, one will notice they often quote successional acupuncture literature as a source for their treatment. It would not be fair to blame this lack of use on teachers; rather, it stems from limited access to the writings that convey these prescriptions. In Chinese herbal medicine, formulas are taught as the basis for treatment, and while we might slightly alter the formula, the base formula should always be apparent. It is quite uncommon for a practitioner to create their own formula from scratch.

It is my hope that we can return to using successional literature to help guide us in selecting points in acupuncture. I must acknowledge the *Manual of Acupuncture* for its comprehensive compilation of point combinations and empirical uses derived from ancient songs and odes. It is essential for teachers not to overlook these valuable resources when instructing students about acupuncture points. While I strive to provide a comprehensive list, I have not included everything and encourage readers to refer to the original texts to further their own understanding.

Empirical usage

Great Compendium of Acupuncture and Moxibustion (針灸大全)

These empirical indications are from the *Great Compendium of Acupuncture and Moxibustion (針灸大全)* by Xú Fèng 徐鳳 (1439 CE).

Ode of the Spiritual Light (靈光賦)

- 吐血定喘補尺澤
– [To cease] blood ejection and stabilise panting, one must supplement LU-5.

Ode of Xí Hóng (席弘賦)

- 五般肘痛尋尺澤，太淵針後卻收功。
– For the five types of elbow pain, one must seek Chǐ Zé (LU-5), and after [also] needling Tàì Yuān (LU-9) there will be successful [treatment].
- 治五般肘痛，又須針清冷淵以收功。
– It treats the five types of elbow pain, in addition it requires the needling of Qīng Lěng Yuān (SJ-11) to obtain successful [treatment].

Ode for the Essentials for Penetrating Mysteries (通玄指要賦)

- 尺澤去肘疼筋緊。
– LU-5 is able to eliminate pain and tightness of the sinew-muscles in the elbow.

Gathered Blooms of Acupuncture and Moxibustion (針灸聚英)

These empirical indications are from the *Gathered Blooms of Acupuncture and Moxibustion* by Gāo Wǔ 高武 (1529 CE).

Ode of the Jade Dragon (玉龍賦)

- 尺澤理筋急之不用。
– Chǐ Zé (LU-5) rectifies tension and inability to use the sinews.
- 肘攣痛兮，尺澤合於曲池。
– For hypertonicity and pain of the elbow and upper arm, [choose] Chǐ Zé (LU-5) together with Qū Chí (LI-11).

A Song to Keep Up Your Sleeve (肘後歌)

- 鶴膝腫勞難移步，尺澤能舒筋骨疼。
– For bent and swollen knee with difficulty walking due to taxation, Chǐ Zé (LU-5) is able to sooth the pain in the sinew-muscles and bones.
- 更有手臂拘攣急，尺澤刺深去不仁。
– Also, for hypertonicity of the arm and hands, pierce Chǐ Zé (LU-5) deeply to eliminate the insensitivity.

The Golden Mirror of Ancestral Medicine (醫宗金鑑)

The Golden Mirror of Ancestral Medicine was compiled and edited by in 1742 CE by Wú Qiān 吳謙.

- 尺澤主刺肺諸疾，絞腸痧痛鎖喉風，傷寒熱病汗不解，兼刺小兒急慢風。
- When Chǐ Zé (LU-5) is pierced it governs various Lung illnesses, intestine-gripping sand with pain and throat-locking wind,
- Cold damage and febrile disease with absence of sweating, in addition to acute or chronic wind in infants
- 【注】尺澤穴，主治咳唾膿血，喉痺，肺積息賁，及絞腸痧痛，傷寒汗不出，小兒急慢驚風等證。刺三分，或三稜針出血，禁灸。
- Commentary: the point Chǐ Zé (LU-5), governs the treatment of symptoms such as cough with spittle, pus or blood, throat impediment, Lung accumulation

with rushing respiration, intestine-gripping sand (dry cholera) with pain, cold damage with absence of sweating, acute or chronic infant fright wind. Pierce 3 fen, or bleed with a three-edged needle, moxa is contraindicated.

There is additional commentary by famous acupuncturists Gāo Lìshān 高立山 and Gāo Fēng 高峰, who discuss how to utilise this point according to this song.

The point Chǐ Zé (LU-5), it is the uniting point of the hand tàiyīn Lung channel. It has the ability to clear Lung heat, depurative descend of Lung qì, thus it can treat patterns such as painful swollen throat, and panting and cough. I commonly pair LU-5 with BL-40 and performs bloodletting, in addition to BL-17, this treats blood stasis of the entire body. When there are obvious symptoms in the upper body I will frequently bloodlet LU-5 in order to transform the blood stasis. Moreover, LU-5 has the ability to soothe the sinews and cease pain, hence it treats hypertonicity of the arm and hand, numbness and insensitivity, swelling and pain of the knee, and difficulty walking. I frequently use LU-5 paired with GB-34 to treat knee pain.

Conclusion

As we conclude the first portion of this article, the next section will delve deeper into successional point prescription, explore modern masters' approaches to utilising this point in clinical practice, and finally, present case studies that illustrate its real-world clinical application. 醫宗

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Michael Brown is a seasoned scholar-physician of Chinese medicine with almost 15 years of experience in the field. He has a rich background in translation and editing of numerous Ming and Qing dynasty works, both in acupuncture and herbal medicine traditions. His current list of works, all published by Purple Cloud Press includes, *Explanations of Channels and Points* (2 volumes, translator), *Complete Compendium of Zhang Jingyue* (3 volumes, editor) and *An*

Archaeology of the Qiao Vessels (editor). Additionally, he collaborates with his colleagues at the Academy of Source-Based Medicine (ASBM) where they provide high level continuing education and mentoring for Chinese medicine practitioners. Currently, they are working on a series called *ASBM in Clinic* which aims to offer mentorship to students by analysing case studies from famous doctors (see <<https://linktr.ee/asbmcm>> and <<https://www.patreon.com/ASBMinClinic/>>). The author would like to express his thanks to everyone who helped with this article, especially the team at the *Journal of Chinese Medicine*.

Endnotes

- 1 A Han dynasty dictionary authored in the 2nd century that explains the meaning of Chinese characters.
- 2 Though we learn that from the wrist to the elbow crease is 12 cùn in Chinese medicine, it is commonly accepted as 10 cùn or a chi as demonstrated by the quote from the *Explanation of [Simple] Graphs and [Complex] Character*.
- 3 分寸为尺, 分尺为寸。
- 4 While 筋 is commonly translated as 'sinew', I am of the opinion that only translating it as sinew fails to convey the full meaning of the character, which should also include the muscles.
- 5 Marsh at the bend.
- 6 第十針直鼻上入髮際一寸名鬼堂, 火針七針針三下 (即上星穴也。) (備急千金要方)
- 7 Also commonly known as he-sea point.
- 8 (難經六十九難) 經言虛者補之, 實者瀉之, 不實不虛, 以經取之, 何謂也? 然: 虛者補其母, 實者瀉其子, 當先補之, 然後瀉之。不實不虛, 以經取之者, 是正經自生病, 不中他邪也 當自取其經, 故言以經取之。
- 9 经络医学概论 p.110.
- 10 Not to be confused with the Ming dynasty physician Lǐ Shízhēn 李時珍.
- 11 Deadman P., Al-Khafaji M., Baker K. (2001). *A Manual of Acupuncture*. Journal of Chinese Medicine Publications: Hove. Under the entry for LU-5 in a *Manual of Acupuncture* similar symptoms are grouped together but without the heading. For example, respiratory diseases are grouped together such as cough, coughing phlegm, asthma, wheezing, dyspnoea, shortness of breath, and agitation and fullness of the chest; another groups digestive diseases together such as vomiting, diarrhoea and abdominal distention. While the symptoms from each book have some differences, the influence of grouping symptoms is evident.
- 12 1529 CE.
- 13 1601 CE.
- 14 肺手太陰之脈.....從肺系橫出腋下, 下循臑內, 行少陰心主之前, 下肘中, 循臂內上骨下廉。
- 15 All mentions of 'this point' in this section relate to LU-5 unless otherwise noted.
- 16 1e the five fluids that are exiting the orifices.
- 17 (素問玄機原病式·熱類·悲)
- 18 This is one of the five accumulations noted in *Nànjīng Difficulty 56*.
- 19 The distinction here is that other types of retching do not present with a dry mouth.
- 20 鬱 is translated as depression in this translation. In other works, it may be translated as stagnation or constraint.
- 21 腎足少陰之脈.....從腎上貫肝膈, 入肺中
- 22 Successional literature refers to works written after the classics, also known as canons. This term is often used when contrasting classical formulae (經方) with successional formulae (時方), which is also translated as post-antique formulae.