

THE FIVE SHU-POINTS

by Peter Deadman

The Five Shu-Points of the Yin Channels

Shu-Point	Jing-Well	Ying-Spring	Shu-Stream	Jing-River	He-Sea
Phase	Wood	Fire	Earth	Metal	Water
Lung (LU)	Shaoshang LU-11	Yujie LU-10	Taiyuan LU-9	Jingqu LU-8	Chize LU-5
Spleen (SP)	Yinbai SP-1	Dadu SP-2	Taibai SP-3	Shangqiu SP-5	Yinlingquan SP-9
Heart (HE)	Shaoshang HE-9	Shaofu HE-8	Shenmen HE-7	Lingdao HE-4	Shaohai HE-3
Kidney (KID)	Yongquan KID-1	Rangu KID-2	Taixi KID-3	Fuliu KID-7	Yingu KID-10
Pericardium (P)	Zhongchong P-9	Laogong P-8	Daling P-7	Jianshi P-5	Quze P-3
Liver (LIV)	Dadun LIV-1	Xingjian LIV-2	Taichong LIV-3	Zhongfeng LIV-4	Ququan LIV-8

The Five Shu-Points of the Yang Channels

Shu-Point	Jing-Well	Ying-Spring	Shu-Stream	Jing-River	He-Sea
Phase	Metal	Water	Wood	Fire	Earth
Large Intestine (L.I.)	Shangyang L.I.-1	Erjian L.I.-2	Sanjian L.I.-3	Yangxi L.I.-5	Quchi L.I.-11
Stomach (ST)	Lidui ST-45	Neiting ST-44	Xianggu ST-43	Jiexi ST-41	Zusanli ST-36
Small Intestine (SI)	Shaoze SI-1	Qianggu SI-2	Houxi SI-3	Yanggu SI-5	Xiaohai SI-8
Bladder (BL)	Zhiyin BL-67	Zutonggu BL-66	Shugu BL-65	Kunlun BL-60	Weizhong BL-40
Sanjiao (SJ)	Guanchong SJ-1	Yemen SJ-2	Zhongzhu SJ-3	Zhigou SJ-6	Tianjing SJ-10
Gall Bladder (GB)	Zuqiaoyin GB-44	Xiaxi GB-43	Zulinqi GB-41	Yangfu GB-38	Yanglingquan GB-34

There are many criteria that help determine the actions and indications of the acupuncture points. These include:

- The channel a point is located on (e.g. points of the Liver channel treat Liver disharmony).
- Its related channels (e.g. points of Pericardium Jueyin channel may treat disorders of the Liver Jueyin channel; points of the Large Intestine channel may treat Lung disorders).
- Its location on the body (e.g. all points on the chest have some effect on chest disorders).
- Its status, for example as a Shu-Point, Xi-Cleft point, Back-Shu or Front-Mu point, Luo-Connecting, Yuan-Source or Hui point, Confluent Point of the 8 extraordinary channels or crossing point of more than one channel.
- Its associated Phase or Element.
- Empirical observations that have been collected on its actions.

This article confines itself to discussing the classical theories concerning the five Shu-Points, and compares these theories with the indications of the points that have accumulated over the centuries in a number of classical clinical manuals. By trying to understand this sometimes difficult theory, we can improve our knowledge and understanding of the extraordinary phenomena that are the acupuncture points.

The five Shu-Points, namely the Jing-Well, Ying-Spring, Shu-Stream, Jing-River and He-Sea points, are an important grouping of acupuncture points of the twelve principal channels. All are located distal to, or at, the elbow and knee joints, and since the Qi flowing in these portions of the channels is passing through a particularly high rate of change in dynamic quality, the five Shu-Points play an important role in the formation of many acupuncture prescriptions. Also located on the portion of the channels distal to the elbows and knees are the Xi-Cleft points, the Luo-Connecting points and the Yuan-Source points. On the Yin channels only, the Yuan-Source points are the same as the Shu-Stream points. Each of the five Shu-Points corresponds to one of the 5 phases (see Tables above).

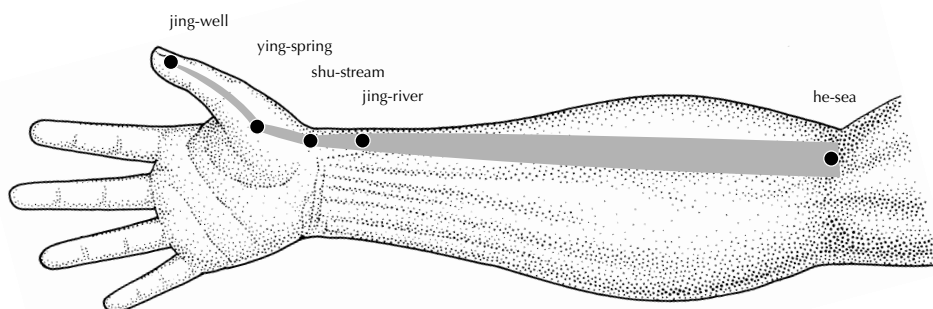
Historically, the naming of these points first appeared in the *Spiritual Axis* (Chapter: 'The Nine Needles and 12 Yuan'):

Each of the five zang have five Shu, so in all there are twenty-five Shu. Each of the six fu have six Shu, so in all there are thirty-six Shu. There are twelve main channels and fifteen Luo channels - a total of twenty-seven channels of Qi running up and down the body.

1. Literally: Jing = Well; Ying = Spring or Pool; Shu = to transport; Jing (same Jing as channel) = to pass through; He = to unite.

The point at which the Qi rises is known as the Jing-Well. The point at which the Qi glides is known as the Ying-Spring. The point at which the Qi pours through is known as the Shu-Stream. The point at which the Qi flows is known as the Jing-River and the point at which the Qi enters inwards is known as the He-Sea. Thus the flow of Qi in the twenty-seven channels reaches each of the five Shu points¹.

situated on the tips of the fingers or toes³, where there is little flesh. The Qi here is shallow and narrow, yet dynamic, pouring forth like a spring or a well. The volatility of the Qi at these points is emphasised by the fact that in the theory of the circulation of the 12 channels, it is at the extremities (Jing-Well points) that the Qi changes direction and where Yin and Yang channels transform into each other. By contrast, the Qi of the He-



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This passage emphasises two important aspects of the five Shu-Point classification:

- i. That portion of each of the 12 main channels that runs from the fingers or toes to the elbow joint or knee joint is compared to the flow of a river, emerging like a spring at the Jing-Well point and gradually growing in breadth and depth until it reaches the He-Sea point at the elbow or knee.
- ii. According to the five Shu-Point theory, the flow of Qi along the channel is always from the extremities proximally to the elbow or knee. It will be seen from the tables above that the ascribing of Five-Phase identities to the five Shu-points also bears out this perception of the flow of Qi from distal to proximal in all the twelve channels². By contrast, the theory of the circulation of the twelve channels (Lung to Large Intestine to Stomach to Spleen etc.) describes the three Yin channels of the arm and the three Yang channels of the foot as flowing *towards* the extremities from the chest and head respectively.

Whilst this is another example of the readiness of Chinese medicine to embrace contradictory theories, we can say that the *direction* of flow in the 5 Shu-Point theory is not as important as the *quality* of energy described at each of the points. The Jing-Well points, for example, are

Sea points, situated close to the large joints of the elbow and knee, runs deep and broad like an estuary flowing into the sea, preparing for its entry into the deepest levels of the body.

Clinical Application according to Classical Theories of the Five Shu-Points

During the long history of Chinese Medicine, various attempts have been made to systematise the 5 Shu-Points in terms of their nature, their functions and their indications:

1. According to the *Classic of Difficulties* (68th Difficulty) the 5 Shu-Points are indicated in the following situations:

- Jing-Well points for fullness below the heart,
- Ying-Spring points for heat of the body,
- Shu-Stream points for heaviness of the body and pain of the joints,
- Jing-River points for dyspnoea, cough, chills and fever,
- He-Sea points for rebellious Qi and diarrhoea.

The *Spiritual Axis* in chapter 44 ('The Sequence of Qi and the Four Seasons Within a Single Day') has two sets of indications for the five Shu-points :

i. According to Season

- The five zang correspond to winter, in Winter needle the Jing-Well points.
- The five colours correspond to Spring, in Spring needle the Ying-Spring points.
- The seasons correspond to summer, in Summer needle the Shu-Stream points.
- The musical sounds correspond to late summer, in Late-Summer needle the Jing-River points.
- The flavours correspond to winter, in Winter needle the He-Sea points.

1. The obvious implication of this passage is that the Yuan-Source points (which are discrete points on the Yang channels only) were included in discussion of the Shu-Points at this time. The modern-day convention is to discuss them separately, even though the Shu-Stream and Yuan-Source points of the Yin channels are the same.

2. Although the Yin channels begin with the Wood point and the Yang channels with the Metal point, the progression through the five Shu-Points - always from distal to proximal - corresponds to the generating cycle of the Five-Phases (i. Wood, Fire, Earth, Metal, Water; ii. Metal, Water, Wood, Fire, Earth).

3. With the exception of Yongquan KID-1 which is located on the sole of the foot.

ii. According to Symptomatology:

- When the disease is at the Zang, needle the Jing-Well point.
- If manifesting as a change in the colour, needle the Ying-Spring point.
- When the disease attacks intermittently, needle the Shu-Stream point.
- When the disease manifests as changes in the patient's voice, needle the Jing-River point¹.
- If there is disease of the stomach and irregular appetite, needle the He-sea point.

The *Spiritual Axis* Chapter 4 ('Disease Patterns of Zangfu as Caused by Pathogenic Qi') also says:

The Divergent branches of the Yang channels reach into the interior and connect with the Fu ... the Ying-Spring and Shu-Stream points treat the channel, the He-Sea points treat the Fu.

The *Ling Shu* Chapter 6 ('Longevity, Premature Death, Strength and Weakness') distinguishes when to needle particular Shu points depending on the site/depth of the disease:

There is Yin within Yin and Yang within Yang ... Internally the five zang are Yin whilst the six Fu are Yang. Externally the sinews and bones are Yin whilst the skin is Yang. Thus it is said:

- When the disease is at the Yin within Yin (zang), needle the Ying-Spring and the Shu-Stream points of the Yin channels.
- When the disease is at the Yang within Yang (skin), needle the He-Sea points of the Yang channels.
- When the disease is at the Yin within Yang (sinews and bones), needle the Jing-River points of the Yin channels.
- When the disease is at the Yang within Yin (fu), needle the Luo points."

Clinical Application with Reference to Classical Indications

It is a commonplace that Chinese medicine allows and indeed even embraces contradiction much more readily than Western scientific thought. It is perhaps an inevitable feature of a system that has developed over such a long period of time, and in which no theory, if it offers something of clinical or philosophical interest, necessarily need be abandoned in the light of a new and apparently contradictory one. Some of the classical theories on the use of the 5 Shu points are contradictory, some are barely borne out by clinical practice, and in some cases important clinical uses of these points are not referred to in the classical theories.

Jing-Well

The Jing-Well points all lie on the extremities and are the first or last points of their respective channels. With the exception of Yongquan KID-1, all are located on the tips of the fingers or toes. According to the classical sources

1. The Chinese text which continues here is unclear, literally saying "channel full and blood". The *Systematic Classic of Acupuncture and Moxibustion* changed this to "Luo full and blood", implying blood stasis, but it is not clear whether this refers to the Jing-River points or the He-Sea points.

discussed above, the Jing-Well points are indicated for:

- fullness below the heart
- diseases of the zang
- channel disorders.

In the light of traditional and modern clinical use, the following observations may be made.

i. As far as "fullness below the Heart" is concerned, 'below the Heart' normally refers to the epigastric area. Examination of the indications of the Jing-Well points, however, show that many specifically treat fullness and pain of the heart region itself. Thus Shaoshang LU-11 is indicated for fullness of the heart with sweating and fullness below the heart; Shangyang L.I.-1 for Qi fullness of the chest radiating to the flank etc.

Jing-Well Points Effect on "fullness below the Heart"	
Shaoshang LU-11	Fullness of the heart with sweating, fullness below the heart.
Shangyang L.I.-1	Qi fullness of the chest radiating to the flank.
Lidui ST-45	Fullness and distention of the chest and abdomen.
Yinbai SP-1	Agitated heart, heat in the middle of the chest.
Shaochong HE-9	Heart pain, pain of the chest and flank.
Shaoze SI-1	Cold sensation below the heart, agitation with heart pain, oppression and pain of the chest and diaphragm.
Zhongchong P-9	Heart pain, epigastric pain.

ii. The Jing-Well points, situated at the extremities, are in the main powerful points to clear heat and fullness from the uppermost end of their respective channel, particularly in acute syndromes. Thus Shaoshang LU-11 is indicated for swelling and pain of the throat and mumps; Shangyang L.I.-1 for throat pain, deafness, tinnitus and toothache; Lidui ST-45 for swelling of the face, toothache, lockjaw, throat Bi, cracked lips, deviation of the mouth, nosebleed and yellow nasal discharge; Shaochong HE-9 for pain at the root of the tongue, swollen tongue, throat Bi, dry throat, heat in the mouth, eye pain, red eyes, yellow eyes; and so on.

This confirms the statement in the *Spiritual Axis* (Chapter 4) that Jing-Well points treat channel disorders, and demonstrates clearly the principle that the most distal points on any channel are the strongest to clear excess and heat from the opposite end of the channel. It should be stressed that treating channel disorders, in this context, does not mean that these are important points for stiffness, pain and discomfort along the course of the channel as a whole, and thus the Jing-Well points are not indicated for Bi or Wei syndromes, or traumatic injury. A careful examination of the indications of the Jing-Well points, however, clearly contradicts the statement in Chapter 44 of the *Spiritual Axis* that the Jing-Well points treat disorders of the zang.

iii. The Jing-Well points are used for clearing heat, restoring consciousness and rescuing collapse. This important use is not referred to in the classical theories given above. With the exception of Zuqiaoyin GB-44, Zhiyin BL-67 and Guanchong SJ-1 all the Jing-Well points are indicated for disorders such as coma, fainting and collapse, indeed all the 12 Jing-Well points in combination may be pricked and bled for collapse from windstroke. This action reflects their particularly dynamic action on the Qi. Furthermore, the Jing-Well points in the main share a common ability to regulate disorders of the Shen. For example, Lidui ST-45, Shaochong HE-9 and Dadun LIV-1 are all indicated for mania-depression disorder.

Jing-Well Points Effect on restoring consciousness	
Shaoshang LU-11	Coma from windstroke, fainting.
Shangyang L.I.-1	Coma, collapse.
Lidui ST-45	Fainting.
Yinbai SP-1	Corpse fainting.
Shaochong HE-9	Collapse from windstroke.
Shaoze SI-1	Coma from windstroke.
Yongquan KID-1	Coma from windstroke, fainting.
Zhongchong P-9	Coma, windstroke.
Dadun LIV-1	Coma, fainting.

Ying-Spring

The Ying-Spring points are all located on the hands or feet and are the second or penultimate points of their respective channel. According to the classical sources discussed above, the Ying-Spring points are indicated for:

- i. heat in the body
- ii. changes in the colour (complexion)
- iii. diseases of the Yang channels.
- iv. diseases of the zang (with the Shu-Stream point).

In the light of traditional and modern clinical use, the following observations may be made:

i. The Ying-Spring points without exception have an important effect on clearing heat from their respective zangfu or channel (especially, like the Jing-Well points, from the uppermost portion). Among the 5 Shu points they reflect the closest correspondence of classical Shu point theory, 5 Phase theory and clinical practice. The Ying-Spring points of the Yin channels belong to Fire and those of the Yang channels to Water. Although theoretical considerations might therefore lead the practitioner to think that in order to clear heat the Fire points should be reduced and the Water points reinforced, in fact all the Ying-Spring points are reduced to achieve this purpose. Among the most important of the Ying-Spring points with this effect are the following:

- Yuji LU-10 is effective to clear heat from the throat (the upper extremity of the Lung channel), to clear dry heat from the Lung zang in cases of coughing especially when accompanied by bleeding, and to clear heat transmitted

Jing-Well Points Effect on the Shen	
Shaoshang LU-11	Mania, childhood fright wind.
Lidui ST-45	Excessive dreaming, severe fright with desire to sleep, inability to sleep, dizziness, mania-depression disorder, aversion to people, likes to ascend to high places and sing, likes to undress and run around.
Yinbai SP-1	Propensity to melancholy, sighing, mania-depression disorder, excessive dreaming, excessive sleeping, acute or chronic fright wind.
Shaochong HE-9	Mania-depression disorder, epilepsy, excessive sighing, excessive anger, fright and worry with insufficiency of Qi.
Yongquan KID-1	Insomnia, aphasia, epilepsy, propensity to fear, anger with desire to kill people, depression with disordered speech and crying and laughing.
Zhongchong P-9	Inability to speak, night-time crying in children.
Guanchong SJ-1	Febrile illness with confused spirit.
Zuqiaoyin GB-44	Excessive dreaming, insomnia, restlessness and anxiety.
Dadun LIV-1	Epilepsy, mania-depression disorder, fondness for sleeping.

from the Lung to the Stomach in the middle jiao and the Heart in the upper jiao.

- Erjian L.I.-2 is indicated for heat disorders of the teeth, eyes, nose, throat, mouth and face, all areas traversed by the Large Intestine channel.

- Neiting ST-44, like Erjian L.I.-2, is indicated for heat disorders affecting the upper portion of the channel in the face and head as well as clearing heat and damp-heat from the intestines.

- Shaofu HE-8 is particularly indicated for the pattern of Heart Fire which transmits first to the Small Intestine and thence to the Bladder.

- Qiangqu SI-2 strongly clears heat from the head, being indicated for mumps, tinnitus, swelling of the cheek radiating to the ear, swelling and pain of the neck, red eyes, nosebleed, throat Bi and thirst.

- Rangu KID-2 is the strongest point on the Kidney channel to clear Xu-heat which rises up the channel to the

upper jiao and gives rise to throat Bi, coughing of blood and wasting and thirsting syndrome, or blazes in the lower jiao giving rise to genital itching, difficult urination etc.

- Laogong P-8 is a powerful point to clear heat from the Ying and blood levels and from the Pericardium during febrile diseases, to cool Heart-Fire in the upper jiao (for which purpose it is more strongly indicated than Shaofu HE-8), and to drain Stomach heat.

- Xiaxi GB-43 clears heat and stagnant heat (i.e. heat from Qi stagnation) from the head, ears, eyes, face breast and flanks - indeed the whole of the Gall Bladder channel.

- Xingjian LIV-2 is the principal acupuncture point to clear Liver-Fire affecting any part of the body, whether blazing upwards to the head and eyes, disturbing the Heart and Shen, transversely invading the Lungs or Stomach, entering the blood and causing reckless bleeding or disturbing the lower jiao.

2. As far as changes in the complexion are concerned, this is probably an extrapolation from the fact that the Ying-Spring points of the Yin channels belong to Fire and thus have an affinity for the Heart which manifests in the complexion. It has little application in clinical practice.

3. Diseases of the Yang channels/diseases of the zang (with the Shu-Stream point): As far as acting on the Yang channels is concerned, it should rather be noted that the Ying-Spring points of the 12 channels have in *all* cases a strong action on clearing Shi pathogenic factors, stagnation and heat from their respective channels, particularly, like the Jing-Well points, from the uppermost regions of the channel. In comparison with the Jing-Well points, however, they also have a relatively greater action on disorders along the course of the channel (rather than just its opposite/upper end). Erjian L.I.-2, for example, in addition to its ability to clear heat from the upper end of the channel and clear wind from the face, manifesting as deviation of the mouth and eye and nasal obstruction, also treats pain and stiffness of the shoulder and back, and cold and pain in the region of the point Jianyu L.I.-15.

The Yin channel Ying-Spring points in particular, as well as Neiting ST-44, also have an important action on clearing heat from and regulating their respective zang (see Table).

As far as the combination of the Ying-Spring and Shu-Stream points referred to above, the following classical combinations indicate that this was a commonly-used pairing:

- Pain of the Lung and Heart: Taiyuan LU-9 and Yuji LU-10 (*A Systematic Classic of Acupuncture and Moxibustion*).
- Fondness for lying down and propensity to sleep: Erjian L.I.-2 and Sanjian L.I.-3 (*Supporting Life*).
- Tinnitus: Qiangu SI-2, Houxi SI-3 and Pianli L.I.-6 (*Supporting Life*).
- Heat illness with restlessness, cold feet, much sweating: first needle Rangu KID-2, then Taixi KID-3 (*A Systematic Classic of Acupuncture and Moxibustion*).
- Vomiting clear saliva: Daling P-7, Laogong P-8, Shanzhong REN-17 and Zhongwan REN-12 (*The Great Compendium of Acupuncture and Moxibustion*).
- To heal oppression of the heart, injuries and scars:

Ying-Spring Points Effect on disorders of the Zang	
Yuji LU-10	Cough (with blood, hiccup, hypogastric or sacral pain), chest Bi with difficulty in breathing, shortness of breath with Heart Bi.
Neiting ST-44	Abdominal pain and distention, borborygmus, dysentery-like disorders, bloody stool, diarrhoea, constipation.
Dadu SP-2	Abdominal distention, diarrhoea, constipation, heavy body, sudden oedema of the limbs, oppression of the chest, inability to lie down.
Shaofu HE-8	Palpitations, chest pain.
Rangu KID-2	Asthma, coughing blood, irregular menstruation, infertility, nocturnal emissions, spermatorrhoea, impotence, wasting and thirsting syndrome, difficult urination, diarrhoea.
Laogong P-8	Delirium, coma, epilepsy, mania-depression disorder, fright, propensity to anger, ceaseless laughter at other's misfortune, heart pain, chest and flank pain, cough.
Xingjian LIV-2	Paroxysmal coughing with flank pain or haemoptysis, pain of the Heart and the Liver, pain and distention of the chest, flank and hypochondrium, much sighing.

Daling P-7 and Laogong P-8 (*The Great Compendium of Acupuncture and Moxibustion*).

- Ceaseless laughter at other's misfortune: Daling P-7 and Laogong P-8 (*1000 Ducats*).
- Pain of the Heart with a grey-green complexion like death, unable to heave a sigh all day, pain of the Liver and Heart: Xingjian LIV-2 and Taichong LIV-3 (*The Great Compendium of Acupuncture and Moxibustion*).

Shu-Stream

The Shu-Stream points are the third or second from last point of both the Yin and Yang channels with the exception of Zulinqi GB-41 which is the third from last point of the Gall Bladder channel. The Shu-Stream points of the six Yin channels are also the Yuan-Source point of their respective channel. According to the classical sources discussed above, the Shu-Stream points are indicated

for:

- i. disorders of the zang (with the Ying-Spring point).
- ii. disorders of the Yang channels.
- iii. heaviness of the body and pain of the joints.
- iv. diseases manifesting intermittently.

In the light of traditional and modern clinical use, the following observations may be made:

1. The Shu-Stream points of the Yin channels have to be viewed separately from the Shu-Stream points of the Yang channels as their range of actions is quite different. The Shu-Stream points of the Yin channels are the primary point on each channel for regulating and harmonising their respective zang, and may therefore be considered as the single most important point of their respective channel:

- Taiyuan LU-9 is an essential point to tonify both Lung-Qi and Yin.
- Taibai SP-3 strongly fortifies Spleen-Qi and Yang and is indicated by the classic of the *Jade Dragon* for "Spleen and Stomach deficient and feeble".
- Shenmen HE-7 is able to tonify and nourish the Heart in all kinds of deficiency, whether of Qi, blood, Yin or Yang, as well as to regulate the Heart function of storing the Shen.
- Taixi KID-3 both nourishes Kidney-Yin and tonifies Kidney-Yang.
- Daling P-7 clears pathogenic factors from the Pericardium during the course of febrile diseases and strongly calms the Shen when disturbed by heat.
- Taichong LIV-3 is simply indicated for any pattern of the Liver zang whether Xu or Shi.

This fully bears out the classical perspective that the Shu-Stream points treat disorders of the zang, but is partly determined by their equal status as Yuan-Source points (where the Yuan Qi emerges on the channel). According to the *Spiritual Axis*: "When the five zang are diseased, select the Yuan-Source points".

The Shu-Stream points of the Yang channels, by comparison, have relatively little action on zangfu disorders. However, Sanjian L.I.-3 is indicated for borborygmus and diarrhoea due to dampness, and Xianggu ST-43 for disorders of the Stomach and intestines.

2. The Shu-Stream points of the Yin channels, like all acupuncture points, have some action on regulating their respective channel but this action is overshadowed by their primary action on disorders of the zang. By contrast, the Shu-Stream points of the Yang channels have important actions on their respective channels. Sanjian L.I.-3 clears wind and heat from the head, throat, teeth, eyes and mouth; Houxi SI-3 is a vital point for regulating disorders of Tai Yang and Du Mai channels; Zhongzhu SJ-3 is important for disorders of Shao Yang channel, especially the ears; Zulinqi GB-41 has a particularly strong action on dispersing stagnation of Liver-Qi throughout the Gall-Bladder and Shao Yang channels.

3. According to the *Classic of Difficulties*, Shu-Stream points are indicated for "heaviness of the body and pain of the joints". This is a clear reference to Bi syndrome, especially when due to attack of dampness. Theoretically one would expect this observation to apply primarily to the Yin channels whose Shu-Stream points pertain

to Earth, the phase associated with dampness. With the exception of Taibai SP-3, however, this is not borne out by the classical indications for the points. As far as the Yang Shu-Stream points are concerned, there is relatively more evidence for this action. Sanjian L.I.-3 and Houxi SI-3 are both important points for disorders of the finger joints. Sanjian L.I.-3 is further indicated for "shoulder and back pain from chronic Bi leading to exhaustion of Qi and blood", whilst Houxi SI-3 is an important distal point for all disorders of the neck. Xianggu ST-43 is much used currently for general aching due to wind and damp-heat Bi.

4. As far as 'diseases manifesting intermittently' is con-

Shu-Stream Points Effect on 'heaviness of the body and pain of the joints'.	
Sanjian L.I.-3	Acute stiff neck, redness and swelling of the dorsum of the hand, difficulty in flexing and extending the fingers.
Xianggu ST-43	Swelling and pain of the dorsum of the foot, difficulty in flexing and extending the toes.
Taibai SP-3	Pain of the knee and thigh, joint pains, bone pain, lumbar pain, Wei syndrome.
Houxi SI-3	Stiffness and pain of the head and neck, difficulty in turning the neck, pain of the back and shoulder, pain of the shoulder, elbow and arm, spasm of the elbow, spasm and pain of the fingers, pain of the lower back and knees.
Shugu BL-65	Stiff neck, pain of the lumbar region and back, thigh pain.
Taixi KID-3	Backache, pain and swelling of the heel, swelling and pain of the ankle.
Zhongzhu SJ-3	Inability to extend and flex the fingers, pain of the spine, pain of the elbow, arm and shoulder, numbness of the limbs.
Zulinqi GB-41	Swelling and pain of the feet, pain and spasm of the toes, swelling and pain of the dorsum of the feet.

cerned, this is rather difficult to elucidate from examining the traditional indications. The classic intermittent

disease, however, is malaria, and whilst this is a commonly found indication, no fewer than seven of the Shu-Stream points treat this disease (Erjian L.I.-2, Xianggu ST-43, Shenmen HE-7, Houxi SI-3, Shugu BL-65, Zhongzhu SJ-3 and Zulinqi GB-41). Perhaps significantly, Houxi SI-3 is the most important of the Shu-Points in the treatment of malaria.

Jing-River

The Jing-River points are situated at or proximal to the wrist and ankle joints. According to the classical sources discussed above, the Jing-River points are indicated for:

- i. dyspnoea, cough, chills and fever.
- ii. for diseases manifesting in the patient's voice.
- iii. for diseases of sinews and bones (Jing-River points of the Yin channels).

In the light of traditional and modern clinical use, the following observations may be made.

1. The proposition that the Jing-River points are effective for treating cough and dyspnoea may have developed from the status of the Jing-River points of the Yin channels as Metal points, as the Lungs pertain to Metal. There is some evidence, however, that Jing-River points of both the Yin and Yang channels have an action on either coughing and dyspnoea or chills and fever. In addition several of the Jing-River points (Jingqu LU-8, Yangxi L.I.-5, Jiexi ST-41, Kunlun BL-60, Jianshi P-5 and Yangfu GB-38) are indicated for malaria.

2. The Jing-River points in the main have many indica-

Jing-River Points Effect on 'dyspnoea, cough, chills and fever'.	
Jingqu LU-8	Cough, wheezing, dyspnoea, heat illness without sweating, heat illness with breathlessness.
Yangxi L.I.-5	Cold cough, fever without sweating.
Jiexi ST-41	Heat illness without sweating.
Shangqiu SP-5	Cough, chills and fever with vomiting.
Yanggu SI-5	Fever without sweating, chills and fever.
Kunlun BL-60	Fullness of the chest, dyspnoea, cough.
Fuliu KID-7	Fever without sweating
Zhigou SJ-6	Cough, febrile disease.

tions for "diseases manifesting in the patient's voice".

3. Several of the Jing-River points have an important action on the sinews and bones, and this is not confined to the Yin channels.

He-Sea

The He-Sea points of all the twelve channels are situated at the elbow or knee joints. In addition to the twelve He-Sea points, the Large Intestine, Small Intestine and Sanjiao

Jing-River Points 'Diseases manifesting in the patient's voice'.	
Yangxi L.I.-5	Manic speech, mad laughter.
Jiexi ST-41	Melancholy and weeping, Stomach heat with wild raving.
Shangqiu SP-5	Sighing, impaired speech, propensity to laughter.
Lingdao HE-4	Sudden inability to speak.
Yanggu SI-5	Stiffness of the tongue in babies.
Fuliu KID-7	Easily angry with much talking.
Jianshi P-5	Loss of speech.
Zhigou SJ-6	Sudden aphasia.
Yangfu GB-38	Bitter taste with sighing.
Zhongfeng LIV-4	Sighing.

Jing-River Points Effect on 'diseases of the sinews and bones'.	
Jiexi ST-41	Tendon Bi, Damp Bi, Wei of the leg, drop foot.
Shangqiu SP-5	Bone Bi, bone ulcers, heavy body with painful joints.
Lingdao HE-4	Cold bones and marrow, convulsions, spasm of the elbow and arm.
Fuliu KID-7	Cold and hot bones, cold legs, lumbar pain, Wei of the leg, tooth decay.
Yangfu GB-38	Lumbar pain like a small weight in the middle of the back, lower limb Bi.

(the three Fu pertaining to the three Yang channels of the arm) each have a lower He-Sea point on the leg, namely Shangjuxu ST-37 for the Large Intestine, Xiajuxu ST-39 for the Small Intestine and Weiyang BL-39 for the Sanjiao. According to the classical sources discussed above, the He-Sea points are indicated for:

- i. rebellious Qi and diarrhoea.
- ii. disease of the stomach and irregular appetite.
- iii. diseases of the Fu.
- iv. diseases of the skin (Yang He-Sea points only).

In the light of traditional and modern clinical use, the following observations may be made:

1, 2. The He-Sea points of both the Yin and Yang channels as well as the lower He-Sea points are among the most important acupuncture points for treating disorders of the Stomach and intestines. Chize LU -5 is indicated for vomiting and diarrhoea, reflecting the origin of the Lung channel in the middle jiao and its connection with the Large Intestine in the lower jiao. Zusanli ST-36 is the

foremost point on the body for harmonising the Stomach and fortifying the Spleen and is indicated for every kind of Stomach disease, including nausea, vomiting and diarrhoea. Yinlingquan SP-9, by virtue of tonifying the Spleen, draining damp and benefiting the lower jiao is an important point for lack of appetite, diarrhoea, dysentery-like disorders and sudden turmoil disorder due to interior or exterior pathogenic dampness. Quze P-3 has the action of benefiting the Stomach and intestines and stopping vomiting and is indicated for diarrhoea, dysentery-like disorders, and vomiting, especially when due to summer-heat. Through its actions of spreading the Liver and clearing Liver and Gall-Bladder damp-heat, Yanglingquan GB-34 is especially indicated for vomiting due to Shao Yang disorder or jaundice. Shangjuxu ST-37 is an essential point for regulating the intestines and clearing damp-heat and is much used for all intestinal diseases, whilst Xiajuxu ST-39, although less used, has a similar range of action.

3. Diseases of the Fu:

As the above chart has indicated, many of the He-Sea points have a strong action on the Stomach and intes-

He-Sea Points Effect on 'rebellious Qi and diarrhoea'; 'diseases of the Stomach and irregular appetite'.	
Chize LU-5	Vomiting, diarrhoea
Quchi L.I.-11	Vomiting and diarrhoea, dysentery-like disorders.
Zusanli ST-36	Nausea, vomiting, bitter vomiting, vomiting pus and blood, sudden turmoil disorder, hiccup, belching, rebellious qi in abdomen, diarrhoea, chronic diarrhoea, dysentery-like disorder.
Yinlingquan SP-9	Sudden turmoil disorder, diarrhoea, dysentery-like disorder.
Shaohai HE-3	Vomiting of foamy sputum.
Weizhong BL-40	Sudden turmoil disorder, vomiting and diarrhoea, dysentery-like disorder.
Yingu KID-10	Diarrhoea.
Quze P-3	Vomiting, diarrhoea, dysentery-type disorders, sudden turmoil disorder.
Tianjing SJ-10	Coughing and vomiting pus and blood.
Yanglingquan GB-34	Vomiting
Shangjuxu ST-37	Diarrhoea, dysentery-like disorder, Qi rushes up to the chest.
Xiajuxu ST-39	Diarrhoea, dysentery-like disorder

tines. As far as a wider action on the Fu is concerned, this applies primarily to the He-Sea points of the lower limb. The Yang He-Sea points of the upper limb have little action on the Fu, and this reflects the general observation that the points of the three arm Yang channels as a whole have relatively little action on their respective Fu. On the lower limb, the Yin He-Sea points (Yinlingquan SP-9, Yingu KID-10, Ququan LIV-8) all strongly drain dampness and damp-heat from the Fu (or Extraordinary Fu) in the lower jiao, specifically the Bladder, intestines and uterus. Yanglingquan GB-34 and Zusanli ST-36 are the most effective points on their respective channels for treating disorders of their related Fu, equivalent in importance to the Shu-Stream points of the Yin channels. Shangjuxu ST-37 (lower He-Sea point of the Large Intestine) is one of the most important distal points for treating disorders of the intestines. Weiyang BL-39 (lower He-Sea point of the Bladder) acts on the Qi transforming action of the Bladder and is an important point in the treatment of retention of urine or difficult urination.

4. Certain of the He-Sea points are indicated for skin disorders, although this action is not limited to the Yang He-Sea points. The most notable is Quchi L.I.-11. By virtue of its actions in clearing heat and fire, expelling wind and stopping itching, it is indicated for a wide range of skin disorders.

He-Sea Points Effect on skin diseases	
Quchi L.I.-11	Erysipelas, urticaria, dry skin, scaly skin, itching of the skin, shingles, pain and itching of the whole body as if bitten by insects, carbuncles.
Weizhong BL-40	Carbuncles, erysipelas.
Quze P-3	Wind-rash
Tianjing SJ-10	Urticaria.
Ququan LIV-8	Genital eczema.

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