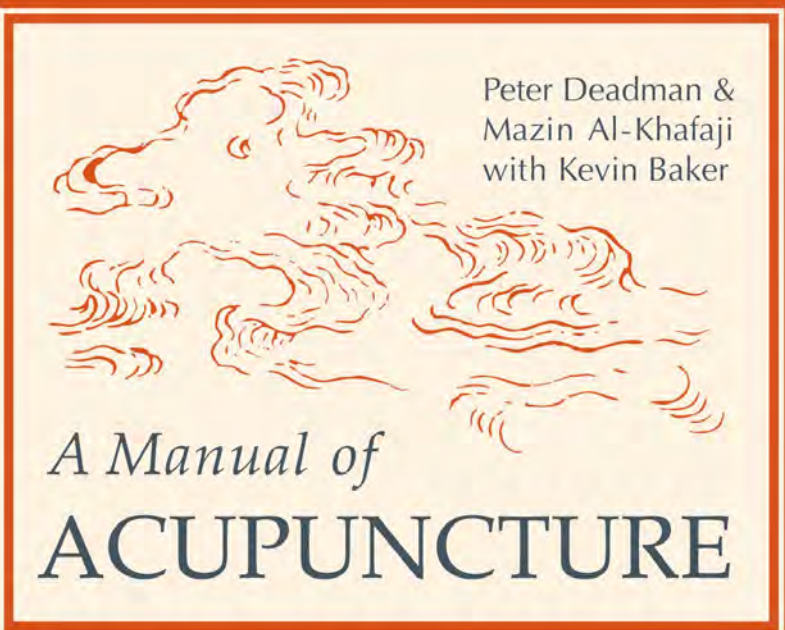


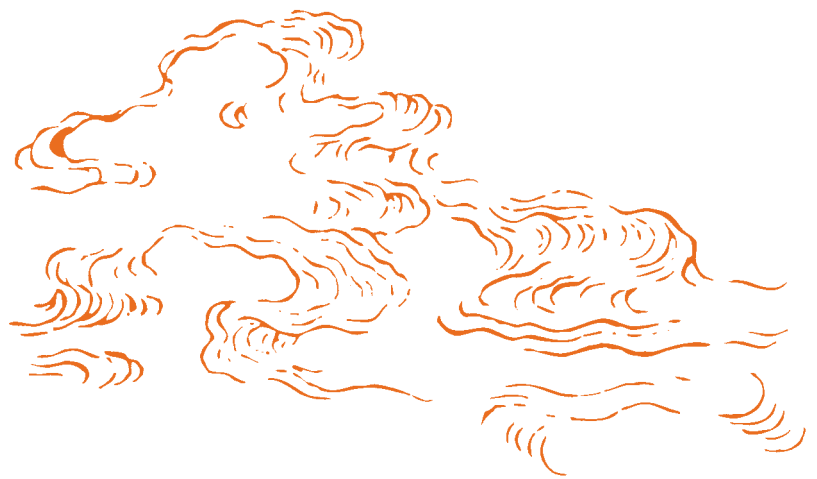
*A Manual of*  
**ACUPUNCTURE**



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Peter Deadman & Mazin Al-Khafaji  
with Kevin Baker



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The information given in this book is intended as a resource and guide to trained practitioners of acupuncture. It is not intended to substitute for such training and should not be considered to supplant the clinical judgement deriving from such training. Whilst every effort has been made to include cautions with regard to acupuncture treatment, the authors cannot accept responsibility for any treatment advice or information offered.

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## INTRODUCTION

This book is deeply rooted in the classical tradition of Chinese acupuncture. The practice of acupuncture has grown spectacularly in the Western world over the last three or four decades. During the early period of this expansion there was scanty source material available. China was firmly closed to access by students of Chinese medicine, few textbooks were available in translation, and even fewer translators were skilled in the difficult task of rendering the terminology of Chinese medicine into other languages. As a result of these difficulties it was not easy to gain an understanding of the genuine and varied classical traditions of acupuncture, and there was inevitably a great deal of misunderstanding and much necessary invention to fill the gaps.

In addition to these factors, acupuncture is a forgiving and extremely flexible science. The insertion of a needle into the body in order to contact the qi will usually produce some changes, whichever the points selected. In current practice throughout the world, there is enormous variety in point selection. Indeed this 'fuzziness' is not confined to the Western world. Within modern and classical Chinese traditions there is also enormous variation in understanding and predicting the effects of needling different points, and a great variety of ways of treating different diseases.

Such variation in practice calls into question the idea that there are any universally agreed criteria for choosing points. This is a disturbing thought, especially in an age and a culture that calls for certainty, and is one that cannot be considered at length in these pages. It is our belief, however, that the nearest thing to an objective body of theoretical and clinical knowledge is found within the Chinese classical tradition. This is largely because it represents the slow accretion of observation, recording and testing over a largely unbroken period of over twenty centuries (surely one of the most remarkable recorded historical traditions in world medicine). Many of the texts used and referred to in this book, for example the *Systematic Classic of Acupuncture and Moxibustion* and the *Great Compendium of Acupuncture and Moxibustion* were largely a record of the clinical practice of their day. Each of these great encyclopaedic compilations carried forward the theory and practice of earlier works, yet added, modified and crafted them according to the practice of contemporary physicians. This is most clearly seen in the classical point prescriptions, many of which are recorded in this book. Some date back to the *Yellow Emperor's Inner Classic* and are found repeated through later compilations. Yet they often show modifications, for example the addition

or subtraction of points and even the purpose for which they are used.

It is not our intention to present this traditional practice as cast in stone, as unchangeable, holy writ. The rapid development of acupuncture both within and outside China over the last few decades has itself led to great innovation in practice, and this is very much borne in mind in discussing the points. Furthermore, the enquiring and challenging nature of the modern Western mind can serve to dispel some of the rigid restraints of tradition, discarding what is not helpful and introducing new practice and perspective. It remains the case, however, that the historical tradition of Chinese acupuncture, this unique record of changing practice over two millennia, should serve as the foundation from which we work and develop.

### *Translation*

As anyone who has attempted to translate from classical (and therefore often archaic) Chinese knows, the task is fraught with difficulty. There is much debate at present on how best to convey the meaning of many difficult terms and concepts found within traditional Chinese medicine. Like everyone else we have wrestled with these problems and have made the following decisions:

- i. We have retained some Chinese (pinyin) terms which we feel are widely known, for example qi, yin, yang, jiao, Sanjiao, taiyang, yangming, shaoyang, taiyin, shaoyin, jueyin. We have kept these to a minimum, and the meaning of these terms is given in the glossary or within the text in case readers are not familiar with them. In some cases we have retained the Chinese term because there is not really any easy English alternative. Shan disorder, for example, is sometimes translated as hernia-like disorder in English texts. Hernia, however, only conveys one of three possible meanings of this term (see glossary).
- ii. In translating the majority of terms, we have carefully consulted a variety of previous English translations and selected those renderings that seem to best convey the original meaning, yet are relatively easy to use in daily practice. Examples of these include atrophy disorder for 'wei zheng', painful obstruction for 'bi zheng' etc. We have also frequently stayed with terminology that is well known in order to make the text easier to read, for example we refer to the 'descending and dispersing' function of the Lung rather than recent alternatives such as 'depurative downbearing'.
- iii. In many cases there does not seem to be any alternative but to adopt relatively new and unfamiliar terminology. This is especially the case with many of the indications of



the points. Quite a few of these may be unfamiliar to most readers, for example sudden turmoil disorder, shan disorder, wind-taxation coughing, cold inversion, Lung atrophy etc. Although we recognise that this may present a steep learning curve for some readers, we feel that it is important to include these terms. Sudden turmoil disorder, for example, might be translated as cholera, but really refers to a wider variety of clinical situations where acute vomiting and diarrhoea present together, for example food poisoning. The simple fact is that disease description in classical Chinese texts is often different from a modern Western model, and yet may accurately convey clinical reality. In other words these terms are not just retained for reasons of historical accuracy. We hope that with continued use of this text and its glossary, many of these terms will in time become familiar.

iv. On occasions we have included purely Western medical terms. Hypertension, for example, has no equivalent in traditional Chinese medicine, and yet several acupuncture points have a demonstrable effect in reducing blood pressure. We have used the term erysipelas in place of the literal Chinese 'cinnabar toxin' as the meanings of the two terms are virtually identical.

v. As far as longer translated passages are concerned, the meaning of ancient texts written in classical Chinese is invariably open to some interpretation. We have consulted whichever commentaries are available and have generally chosen the most easily readable rendering.

### *The point actions*

In general, it can be said that the ascribing of actions to acupuncture points is a modern (i.e. 20th century) practice, and one that draws from the Chinese herbal medicine tradition. Having said this, there is clear evidence of this practice in early texts. Among many examples, the *Systematic Classic of Acupuncture and Moxibustion* recommends Shangjuxu ST-37 for 'heat in the intestine' and the *Sagelike Prescriptions from the Taiping Era* recommends the same point for 'insufficiency of large intestine qi'. According to the *Essential Questions* Xiajuxu ST-39 'clears Stomach heat', whilst the *Great Compendium of Acupuncture and Moxibustion* recommends Sanyinjiao SP-6 for 'Spleen and Stomach deficiency'. Furthermore, in most cases ascribing actions to points is simply pragmatic. For example since Yinbai SP-1 is classically indicated for uterine bleeding, menorrhagia, blood in the urine, blood in the stool, vomiting blood, nosebleed and febrile disease with nosebleed, it is clear that it has the action of stopping bleeding. Lieque LU-7 is indicated for chills and fever and nasal congestion and discharge, and has clearly long been considered effective to release the exterior. Even a cursory examination of the classical indications of most points reveals such clear

patterns of disharmony that can be summarised into point actions. Generalising the information in this way helps to clarify the welter of indications and simplify the learning process. It is not intended to replace a deeper study of the indications and influence of the points but rather to assist and complement it.

### *The point indications*

The majority of the indications given in this text are taken from classical sources. Whilst not exhaustive, we have chosen to list them in greater number than most English texts. It is our observation that the more indications there are, the easier it is to form an impression of the nature and forte of each point. It is clear, also, that the recorded indications for the points represent an important record of clinical observation that is at least in part empirical rather than theoretical. In order to make the indications easier to absorb, we have chosen to group them according to type, and it should be stressed that these groupings are our own and are not found in classical texts.

The indications listed are not exclusively classical however. We have added modern indications when these clearly reflect current clinical practice. For example Zulinqi GB-41 is much used by contemporary doctors for one-sided headache, particularly in combination with Waiguan SJ-5 and especially for headaches associated with the menstrual cycle, despite the fact that all major classical references are to occipital pain, and pain of the vertex.

Finally we would like to stress that we have generally avoided adding indications to points when these are not listed in classical or modern Chinese texts. There has been a great deal of free interpretation in Western acupuncture, often based on supposition rather than either historical provenance or careful and lengthy clinical observation. One example of this process may be found with a point such as Shaofu HE-8. As the fire point of the Heart channel it is natural to assume that it clears Heart fire and thus that it would be indicated for disorders such as insomnia, mental agitation, sores in the mouth etc. and this is the impression given in a number of modern Western acupuncture books. In fact these indications are not found in classical Chinese texts and rarely in modern ones, and it is Laogong P-8 that has rather been used for these disorders. This is not to state categorically that Shaofu HE-8 does not have the ability to treat these disorders, only that it does not seem to have been used for this purpose. Our priority, therefore, has been to emphasise the historical records, not because we reject innovation and development, but rather because with a tradition as lengthy and unique as that of Chinese medicine, it is important first to establish what the tradition actually is, so as to innovate with care and respect.

### *The commentaries*

The actions and indications of the points can be found in many acupuncture books. What has been lacking is a systematic attempt to clarify and explain how the point has been used through time and how we might better understand its range of actions and indications. In the commentaries on the major points we have endeavoured to draw together and elucidate a great range of information. This includes the major classical and modern indications, the classical combinations in which the point appears, commentaries on the points in a variety of texts, the point's location and its relationship to various channel pathways, the point's status (for example as a xi-cleft or jing-well point), the phase (according to five phase theory) to which it is ascribed etc. Having considered all these factors we have finally added our own interpretation and experience as practitioners of long standing. Interpretation necessarily requires making judgements, and we have tried to balance our own original contribution with respect for the available information.

There are many different traditional theories that can determine point selection. It could be, statistically-speaking, that the most commonly practised method throughout the world is the needling of acupuncture points simply because they are tender i.e. ahshi points. At a more complex level are five phase theory, five shu point theory, the theory of the back-shu and front-mu points, the combination of luo-connecting and yuan-source points and so on. Between these different theories, however, we often find major contradictions. Which of these theories will we try to apply, and how do we approach the contradictions? Some practitioners, favouring one particular theory, are happy to apply it in an absolute sense. Thus a close adherent of five phase theory might in all cases select a 'mother' point to tonify a particular channel and a 'child' point to reduce it. How can we determine whether the abstract application of a particular theory like this, as though it is always appropriate, can be supported? For example, Quchi L.I.-11 is the earth and hence 'mother' point of the Large Intestine channel, and should therefore have a reinforcing function. How do we then accommodate the fact that whilst indeed it is an important point to tonify qi and blood in the upper limb, it is otherwise used to drain excess heat, fire, wind and damp from the body as a whole, not to mention the fact that its recorded indications include very few intestinal disorders. Similarly, according to five phase theory, Jiexi ST-41 as the fire point of the earth Stomach channel should have a tonifying action, whereas all the recorded indications suggest it is used to reduce excess heat in both the Stomach channel and the Stomach fu.

As far as the five shu points are concerned, the *Classic of*

*Difficulties* in the 68th Difficulty states that jing-river points should be needled for dyspnoea, cough, chills and fever. Should we take this to mean that all jing-river points have this effect, or that in these situations we should always needle the jing-river points? How do we combine this with the statement in the *Spiritual Pivot* that jing-river points should be needled in the late summer or for changes in the patient's voice? Or what of the *Spiritual Pivot* classification of the relative state of the qi and blood in the six channels? Yangming channel, for example, is abundant in qi and blood, and this theory is frequently called upon to explain the use of the Large Intestine and Stomach yangming channels in the treatment of atrophy disorder and painful obstruction. The *Spiritual Pivot* also states that taiyang and jueyin channels are abundant in blood, which helps to explain why points such as Weizhong BL-40 and Quze P-3 may be bled to clear heat from the body. What then of the contradictory clinical application of bleeding Shaoshang LU-11 in cases of sore throat, when the *Spiritual Pivot* states that taiyin channel is abundant in qi but not in blood?

Throughout the history of Chinese medicine, different theories have been developed, tested, contested, retained where useful and quietly dropped when not, and commonly kept in part when considered clinically or theoretically valuable. No matter that the theoretical body of acupuncture may contain contradictory theories. In certain situations one theory may be held to apply, in others not. In our commentaries on the points we have attempted to sift through these various theories and find those most relevant to understanding and explaining how a point has actually been used and tested in clinical practice, the final arbiter of such discussions.

### *The point combinations*

The majority of the point combinations listed under each point in this book are taken from classical sources, and these are given in parentheses. We have taken the liberty of changing the order of the points listed so that the same combination will appear several times throughout the text, under different points listed in the combination. A small proportion of the combinations are modern, some taken from contemporary Chinese sources and some from our own clinical experience. In these cases no source is given.

### *Capitalisation*

We have tried to keep capitalisation of words to a minimum. However we have kept the names of the zangfu (Lung, Stomach, Heart etc.) capitalised to distinguish them from the Western medicine names of the organs (lung, stomach, heart etc.)

**Point locations**

The locations given in this text are derived from a comprehensive review of the modern Chinese renderings of traditional sources, informed by the authors' clinical experience. We have made every effort to be as anatomically precise as possible and thus resolve the contradictions sometimes found in existing point location descriptions. Where there are in effect two alternative locations for a point this is clearly described in the text. The precision of anatomical description however does not relieve the practitioner of the responsibility for careful observation and palpation of the area to be needled so that relevant underlying structures such as blood vessels are protected and the fundamental importance of the role of palpation in point location is not neglected.

**Location notes**

These notes are derived from the authors' clinical experience taken together with the traditional sources. They are simply intended to facilitate the practitioner's ease of location of points in clinical practice.

**Needling**

The practitioner must remain aware that acupuncture is an invasive therapeutic procedure. The needling instructions given are intended to highlight the aspect of safety at least as much as that of therapeutic efficacy. To this end throughout the text specific cautions concerning the use of potentially harmful acupuncture points are clearly given.

**Extra points**

We have utilised the numbering system used in *Acupuncture: A Comprehensive Text*<sup>1</sup>.

**Errors**

Every attempt has been made to reduce errors in this text. Such is the nature of human existence, however, that mistakes are unavoidable. In the interests of improving future editions, the authors would be grateful to have their mistakes pointed out.

**Notes**

<sup>1</sup> *Acupuncture A Comprehensive Text*, Shanghai College of Traditional Medicine, translated and edited by John O'Connor and Dan Bensky, Eastland Press 1981.

## POINT CATEGORIES

### THE FIVE SHU POINTS

The five shu-points (transporting points) are the jing-well, ying-spring, shu-stream, jing-river and he-sea points of the twelve primary channels and are one of the most important groups of acupuncture points. All are located at or distal to the elbow and knee joints. Since the qi flowing in these portions of the channels is passing through a particularly dynamic change in quality, the five shu-points play an important role in the formation of many acupuncture prescriptions. Historically, the naming of these points first dates back to the *Spiritual Pivot*<sup>1</sup>:

“The five zang have five shu [points] so in all there are twenty-five shu; the six fu have six shu [points], so in all there are thirty-six shu. There are twelve main channels and fifteen luo-connecting channels - a total of twenty-seven [channels of] qi running up and down [the body]. The point at which the qi emanates 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-points”.

It is interesting to note that at the time this passage was written, the Heart and Pericardium were not differentiated, which is why only five zang are mentioned. This is explained in the *Spiritual Pivot*<sup>2</sup> when the Yellow Emperor asks his adviser Qi Bo “Why does the hand shaoyin channel alone have no shu points”? Qi Bo replies:

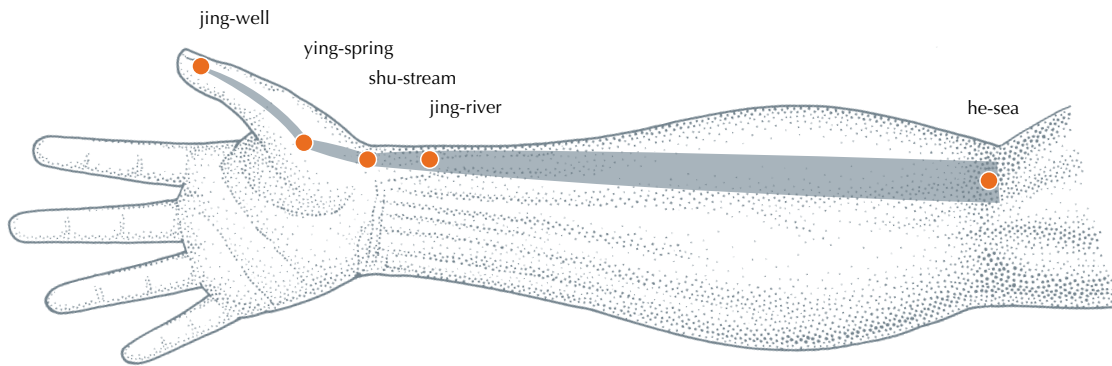
“The shaoyin is the Heart vessel. The Heart is the great master of the five zang and six fu and is the abode of the essence-spirit. It stores so firmly that no pathogen can come to reside. If it does, then the Heart will be injured and the spirit will depart. If the spirit departs there is death. It is for this reason that the pathogens destined to attack the Heart will attack the Pericardium. The Pericardium is the channel that is controlled by the Heart. Therefore the Heart alone has no shu points”.

**The five shu-points points of the yin channels (and their corresponding phase)**

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

**The five shu-points of the yang channels (and their corresponding phase)**

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



"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. The point at which the qi enters inwards is known as the he-sea" (*Spiritual Pivot* Chapter 71).

Also, it is clear that the yuan-source points of the yang channels (belonging to the fu) were considered at this time to belong to the shu-point grouping, thus the yang channels were each considered to have six shu-points. On the yin channels (belonging to the zang), the yuan-source point is the same point as the shu-stream point, and thus each of the yin channels has only five shu-points.

The first passage from the *Spiritual Pivot* quoted above emphasises two further important aspects of the five shu-point classification:

- That portion of each of the twelve 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.
- 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 channels. In other words, 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).

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 as flowing towards the hand from the chest, and the three yang channels of the leg as flowing towards the foot from the head.

This perception of channel flow is given greater weight in the Western acupuncture tradition due to the method of numbering the acupuncture points, whereas in China the points are known by their names only.

These two different views of channel circulation suggest two different ways of understanding the movement of qi in the body. In both cases it is easier to imagine a person standing with their arms raised to the sky. In the centripetal flow embodied in the theory of the five shu-points, the macrocosmic qi is seen as entering the body via the extremities like a stream which widens into a river, flows into a broad and deep sea at the elbows and knees and unites and gathers deep within the body. In the second, the historically later concept of a self-contained energy circulation<sup>3</sup>, the qi flows in continuous circuits around the body (from the chest to the hand, to the head, to the foot and back to the chest). This second view reflects the development of Chinese civilisation and agriculture, and especially the control and conservation of water through rivers, reservoirs, irrigation canals, ditches etc. upon which so much of acupuncture imagery is based. In this self-contained circulation, and most clearly seen by considering six channel theory, the yang channels descend from the hands to the feet in the same way that the yang heavenly qi radiates from above downwards, and the yin channels ascend from the feet to the hands, in the same way that the yin earthly qi rises upwards through the feet, like water through the roots of the tree. The yang channels move to and from the face which is circular like the symbol of heaven (yang), whilst the yin channels move to and from the chest which is square (a traditional symbol for earth).

Whilst these two different perceptions of channel flow

are another example of the readiness of Chinese medicine to embrace contradictory theories, we can say that the direction of flow in the five 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 situated on the tips of the fingers or toes (with the exception of Yongquan KID-1 which is located on the sole of the foot) where there is little flesh. The qi here is shallow and narrow, yet dynamic. The volatility of the qi at these points is emphasised by the fact that in the theory of the circulation of the twelve 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-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.

#### THE CLINICAL APPLICATION OF THE FIVE SHU-POINTS ACCORDING TO CLASSICAL THEORIES

During the long history of Chinese medicine, various attempts have been made to systematise the five shu-points in terms of their nature, their functions and their indications:

According to the *Classic of Difficulties*<sup>4</sup> the five shu-points are indicated in the following situations:

- jing-well points for fullness below the Heart.
- ying-spring points for heat in the body.
- shu-stream points for heaviness of the body and pain of the joints.
- jing-river points for cough and dyspnoea, chills and fever.
- he-sea points for counterflow qi and diarrhoea.

In his commentary on the above passage, Liao Run-hong of the Qing dynasty in *Compilation of Acupuncture and Moxibustion* related each of these indications to one of the zang (according to the five phase correspondences of the yin channels) as follows:

“Jing-well points are for fullness below the Heart, Liver pathogen; ying-spring points are for heat of the body, Heart pathogen; shu-stream points are for heaviness of the body, Spleen pathogen; jing-river points are for dyspnoea, cough, chills and fever, Lung pathogen; he-sea points are for counterflow qi and diarrhoea, Kidney pathogen”.

The *Spiritual Pivot*<sup>5</sup> has two sets of indications for the five shu-points:

#### 1 According to the seasons

- The five zang correspond to winter, in winter needle the jing-well points<sup>6</sup>.
- The five colours correspond to spring, in spring needle the ying-spring points<sup>7</sup>.
- The seasons correspond to summer, in summer needle the shu-stream points<sup>8</sup>.
- The musical sounds correspond to late summer, in late summer needle the jing-river points<sup>9</sup>.
- The flavours correspond to autumn, in autumn needle the he-sea points<sup>10</sup>.

#### 2 According to symptomatology

- When the disease is at the zang, needle the jing-well point.
- If manifesting as a change in the colour [complexion], 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 point.
- If there is disease of the Stomach and disorders resulting from irregular eating and drinking, needle the he-sea point.

The *Spiritual Pivot*<sup>11</sup> 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 *Spiritual Pivot*<sup>12</sup> further distinguishes when to needle particular shu-points depending on the location and 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-connecting 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. This 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 value, need necessarily be abandoned in the light of a new and apparently contradictory one. Some of the classical theories on the use of the five shu-points are contradictory, some are scarcely borne out by clinical practice, and in some cases important clinical uses of these points are not referred to in the classical theories. In several instances, however, these theories have been clearly adopted into traditional and modern practice.

### JING-WELL POINTS

“The point at which the qi emanates is known as the jing-well”. The jing-well points (‘jing’ means ‘well’) 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 discussed above, the jing-well points are indicated for:

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

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

#### *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 classically indicated for disorders such as coma, fainting and collapse, indeed all the twelve jing-well points in combination may be pricked and bled for collapse from windstroke or high fever. These actions reflect their particularly dynamic action on the qi.

#### *The jing-well points treat the uppermost reaches of the channels*

The jing-well points, situated at the extreme end of the channels, are in the main powerful points to clear heat and fullness from the uppermost reaches of their respective channel, particularly in acute disorders. For example:

- Shaoshang LU-11 for acute sore throat, throat painful obstruction and mumps.

- Shangyang L.I.-1 for throat painful obstruction, deafness, tinnitus and toothache.
- Lidui ST-45 for swelling of the face, toothache, lockjaw, throat painful obstruction, deviation of the mouth, nosebleed and yellow nasal discharge.
- Shaochong HE-9 for pain at the root of the tongue, swollen tongue, throat painful obstruction, heat in the mouth, pain and redness of the eyes.
- Shaoze SI-1 for headache, dizziness, red eyes, nosebleed, deafness, tinnitus, throat painful obstruction, curled tongue, stiff tongue, heat in the mouth, erosion of the mouth, mouth ulcers and drooling.
- Zhiyin BL-67 for vertex headache, occipital headache, nasal congestion, nosebleed, eye pain, pain of the inner canthus, deafness and tinnitus.
- Yongquan KID-1 for dizziness, vertex headache, throat painful obstruction, throat pain with inability to swallow, loss of voice, dry tongue and nosebleed.
- Zhongchong P-9 for pain at the root of the tongue, stiffness of the tongue and inability to speak.
- Guanchong SJ-1 for tinnitus, deafness, earache, stiff tongue, pain at the root of the tongue, dryness of the mouth, dry lips, bitter taste in the mouth, headache, redness of the eyes, throat painful obstruction and pain of the submandibular region.
- Zuqiaoyin GB-44 for headache, stabbing pain of the head, dizziness, sudden deafness, tinnitus, redness swelling and pain of the eyes, throat painful obstruction, stiffness of the tongue with inability to speak and curled tongue with dry mouth.
- Dadun LIV-1 for bitter taste in the mouth and ceaseless nosebleed.

These indications demonstrate 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 the channel 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 generally indicated for painful obstruction, atrophy disorder or traumatic injury. A careful examination of the indications of the jing-well points, however, clearly contradicts the statement in the *Spiritual Pivot* that the jing-well points treat disorders of the zang.

#### *The jing-well points treat fullness below the Heart*

The term ‘below the Heart’ normally refers to the apex of the epigastrium. Examination of the indications of the jing-well points, however, show that many specifically treat stagnation and fullness throughout the chest region. This application does reflect Liao Run-hong’s suggestion that they treat Liver pathogen, in other words Liver qi

stagnation. For example:

- Shaoshang LU-11 for agitation [of the Heart] with cough and dyspnoea, fullness of the Heart with sweating and fullness below the Heart.
- Shangyang L.I.-1 for qi fullness of the chest radiating to the lateral costal region, dyspnoea and cough.
- Lidui ST-45 for fullness and distention of the chest and abdomen.
- Yinbai SP-1 for heat in the chest, fullness of the chest, dyspnoea and sighing.
- Shaochong HE-9 for Heart pain and pain of the chest and lateral costal region.
- Shaoze SI-1 for cold sensation below the Heart, agitation with Heart pain, oppression and pain of the chest and pain of the lateral costal region.
- Zhiyin BL-67 for pain of the lateral costal region and chest and agitation of the Heart.
- Yongquan KID-1 for Heart pain, cough and dyspnoea.
- Zhongchong P-9 for Heart pain, agitation of the Heart and oppression of the Heart with absence of sweating.
- Guanchong SJ-1 for congested heat of the upper jiao, oppression of the Heart with absence of sweating and Heart pain.
- Zuqiaoyin GB-44 for pain of the lateral costal region (with cough and inability to catch the breath).
- Dadun LIV-1 for sudden Heart pain.

#### *The jing-well points treat disorders of the spirit*

The jing-well points in the main share a common ability to regulate disorders of the spirit. For example, Shaoshang LU-11, Lidui ST-45, Yinbai SP-1, Shaochong HE-9, Shaoze SI-1, Yongquan KID-1 and Dadun LIV-1 are all indicated for various kinds of mania, and Lidui ST-45, Yinbai SP-1, Zuqiaoyin GB-44 and Dadun LIV-1 for various disorders of sleep such as insomnia, nightmares and somnolence.

#### **YING-SPRING POINTS**

“The point at which the qi glides is known as the ying-spring”. The ying-spring points (‘ying’ means ‘spring’) 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:

- heat in the body.
- changes in the colour (complexion).
- diseases of the yang channels.
- diseases of the zang (with the shu-stream point).

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

#### *The ying-spring points clear heat*

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 of the channel. Among the five shu-points they reflect the closest correspondence of classical shu-point theory, five phase theory and clinical practice. The ying-spring points of the yin channels belong to fire and those of the yang channels to water, and both may be reduced to clear heat and fire from the body. Among the most important of the ying-spring points with this effect are the following:

- Yuji LU-10 clears heat from the throat (the upper extremity of the Lung channel), clears dry heat from the Lung zang in cases of coughing (especially when accompanied by bleeding) and chest pain and clears heat transmitted from the Lung to the Stomach in the middle jiao and the Heart in the upper jiao.
- Erjian L.I.-2 and Neiting ST-44 treat heat disorders affecting the upper portion of the channel in the face and head, whilst Neiting ST-44 also clears heat and damp-heat from the intestines.
- Dadu SP-2 clears heat and damp-heat from the Spleen, Stomach and intestines giving rise to diarrhoea, constipation, vomiting and epigastric pain.
- Shaofu HE-8 treats Heart fire which transmits first to the Small Intestine and thence to the Bladder.
- Rangu KID-2 is the strongest point on the Kidney channel to clear deficiency heat from the Kidneys which either rises to the upper jiao and manifests as throat painful obstruction, coughing of blood and wasting and thirsting disorder, or blazes in the lower jiao giving rise to genital itching, uterine prolapse, infertility, irregular menstruation, 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.
- Xiashi GB-43 clears heat and stagnant heat (i.e. heat deriving from qi stagnation) from the head, ears, eyes, face, breast and lateral costal region, 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 spirit, transversely invading the Lungs or Stomach, entering the blood and causing reckless bleeding, or disturbing the lower jiao.



### *The ying-spring points treat changes in the complexion*

As far as changes in the complexion are concerned, this theory may be explained by Liao Run-hong's statement "ying-spring points are for heat of the body, Heart pathogen", since it is the Heart which manifests in the complexion. However the use of the ying-spring points in this way has little application in clinical practice.

### *The ying-spring points treat diseases of the yang channels and diseases of the zang (with the shu-stream point)*

As far as acting on the yang channels is concerned, the ying-spring points of all the twelve channels (both yin and yang) have a strong action on clearing excess 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 have a relatively greater action on disorders along the whole course of the channel (rather than just its upper end). Erjian L.I.-2, for example, in addition to its ability to treat disorders in the head and face, is also indicated for pain and stiffness of the shoulder and back, and cold and pain in the region of the point Jianyu L.I.-15. Similarly Qiangu SI-2, in addition to treating such disorders as mumps, swelling and pain of the neck and cheek, throat painful obstruction etc., also treats stiffness and pain of the neck and back and pain of the scapula, arm and wrist.

With reference to the combination of the ying-spring and shu-stream points referred to above, the following classical combinations indicate that this has been a commonly-used pairing:

- Pain of the Lung and Heart: Taiyuan LU-9 and Yuji LU-10 (*Systematic Classic*).
- Somnolence: Erjian L.I.-2 and Sanjian L.I.-3 (*Supplementing Life*).
- Deafness: Qiangu SI-2, Houxi SI-3 and Pianli L.I.-6 (*Supplementing Life*).
- Swelling of the inside of the throat: Rangu KID-2 and Taixi KID-3 (*Supplementing Life*).
- Ceaseless laughter: Daling P-7 and Laogong P-8 (*Supplementing Life*).
- Oppression of the Heart: Daling P-7 and Laogong P-8 (*Ode of the Jade Dragon*).
- Pain of the Liver and Heart: Xingjian LIV-2 and Taichong LIV-3 (*Thousand Ducat Formulas*).

## SHU-STREAM POINTS

"The point at which the qi pours through is known as the shu-stream" ('shu' means 'to transport'). The shu-stream points of the three arm yin are all located at the flexure of

the wrist. The shu-stream points of the other nine channels are all located proximal to the metacarpo-phalangeal or metatarso-phalangeal joints, with the exception of Taixi KID-3 which is located posterior to the medial malleolus. 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:

- disorders of the zang (with the ying-spring point).
- yang channel disorders (with the ying-spring point).
- heaviness of the body and pain of the joints.
- diseases which attack intermittently.

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

### *Disorders of the zang*

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 points for tonifying 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.
- Shenmen HE-7 tonifies and nourishes the Heart in all kinds of deficiency, whether of qi, blood, yin or yang.
- Taixi KID-3 nourishes Kidney yin and tonifies Kidney qi and yang.
- Daling P-7 clears pathogenic factors from the Pericardium during the course of febrile diseases and strongly calms the spirit when disturbed by heat.
- Taichong LIV-3 is indicated for any pattern of the Liver zang whether deficient or excess.

This fully bears out the classical perspective that the shu-stream points treat disorders of the zang. This is partly determined, however, by the fact that on the yin channels they are the same point as the yuan-source point (where the original qi emerges on the channel) and according to the *Spiritual Pivot*<sup>13</sup> "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 Xiangju ST-43 for disorders of the Stomach and intestines.

### *Disorders of the yang channels*

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 yang. 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 the taiyang channel and the Governing vessel; Zhongzhu SJ-3 is important for disorders of shaoyang channel, especially affecting the ears; Zulinqi GB-41 has a particularly strong action on dispersing stagnation of Liver qi throughout the shaoyang channel.

### *Heaviness of the body and pain of the joints*

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 painful obstruction, especially when due to attack of dampness, reinforcing Liao Run-hong's observation that shu-stream points treat Spleen pathogen. 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 (pain of the knee and thigh, joint pains, lumbar pain, atrophy disorder), 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 painful obstruction leading to exhaustion of qi and blood, whilst Houxi SI-3 is an important distal point for all disorders of the neck as well as disorders of the shoulder, elbow, arm, lower back and knees. Xiangu ST-43 is frequently used in current practice for general aching due to wind, and for damp-heat painful obstruction.

### *Diseases manifesting intermittently*

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 eight of the shu-stream points treat this disease (Sanjian L.I.-3, Xiangu ST-43, Shenmen HE-7, Houxi SI-3, Shugu BL-65, Taixi KID-3, Zhongzhu SJ-3 and Zulinqi GB-41).

## **JING-RIVER POINTS**

"The point at which the qi flows is known as the jing-river". The jing-river points ("jing" means 'to pass through')

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:

- cough and dyspnoea, chills and fever.
- diseases manifesting as changes in the patient's voice.
- 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:

### *Cough and dyspnoea, chills and fever*

The proposition that the jing-river points are effective for treating cough and dyspnoea derives from the status of the jing-river points of the yin channels as metal points, (the Lung pertains to metal), hence Liao Run-hong's observation that they treat Lung pathogen. 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:

- Jingqu LU-8: cough, asthma, wheezing, dyspnoea, febrile disease with absence of sweating, febrile disease with breathlessness.
- Yangxi L.I.-5: cold cough, fever with absence of sweating.
- Jiexi ST-41: febrile disease with absence of sweating, malarial disorders.
- Shangqiu SP-5: chills and fever with vomiting, coughing and diarrhoea in children with no desire to eat, cough.
- Yanggu SI-5: febrile disease with absence of sweating, chills and fever.
- Kunlun BL-60: dyspnoea, cough, malaria, malaria with copious sweating.
- Fuliou KID-7: fever with absence of sweating.
- Jianshi P-5: aversion to wind and cold, febrile disease, malaria, obstruction of qi following windstroke leading to impaired breathing.
- Zhigou SJ-6: cough, cough with redness and heat of the face, febrile disease with absence of sweating.
- Yangfu GB-38: chills and fever, sweating with cold shivering, malaria.

### *Diseases manifesting in the patient's voice*

This kind of indication is frequently found for the jing-river points:

- Yangxi L.I.-5: manic raving, propensity to laughter.
- Jiexi ST-41: Stomach heat with raving.
- Jianshi P-5: loss of voice, halting speech, manic raving as if seeing ghosts.

- Shangqiu SP-5: stiffness and pain of the root of the tongue, impaired speech, propensity to laughter, cold body with much sighing.
- Lingdao HE-4: sudden loss of voice.
- Fuliu KID-7: curled tongue with inability to speak, propensity to anger with incessant talking, propensity to laughter.
- Zhigou SJ-6: sudden loss of voice.
- Yangfu GB-38: sighing.
- Zhongfeng LIV-4: sighing.

#### *Diseases of the sinews and bones*

Several of the jing-river points have an important action on the sinews and bones, and this is not confined to the yin channels:

- Jiexi ST-41: sinew painful obstruction, damp painful obstruction, atrophy disorder of the leg.
- Shangqiu SP-5: pain and contraction of the sinews, bone painful obstruction, heavy body with painful joints.
- Lingdao HE-4: cold bones and marrow, clonic spasm.
- Yanggu SI-5: lockjaw, stiffness of the tongue in babies preventing suckling, clonic spasm.
- Kunlun BL-60: stiff neck, contraction of the shoulder and back, lumbar pain, sacral pain, pain of the coccyx, heel pain, ankle pain, lockjaw.
- Fuliu KID-7: cold and hot bones, atrophy disorder of the leg.
- Yangfu GB-38: wind painful obstruction with numbness, wandering pain of the joints, hemiplegia, contracted sinews, pain of the hundred joints (i.e. all the joints), lower limb painful obstruction, severe lumbar pain, lumbar pain like a small hammer in the middle of the back, pain of the lateral malleolus.
- Zhongfeng LIV-4: contracted sinews, lumbar pain.

#### **HE-SEA POINTS**

“The point at which the qi enters inwards is known as the he-sea”. The he-sea points (‘he’ means ‘to unite’) of all the twelve channels are situated close to the elbow or knee joints. In addition to the twelve he-sea points, the Large Intestine, Small Intestine and Sanjiao (the three fu whose channel pathways lie on the upper limb) each have a lower he-sea point on the leg, namely Shangjuxu ST-37, Xiajuxu ST-39 and Weiyang BL-39. According to the classical sources discussed above, the he-sea points are indicated for:

- counterflow qi and diarrhoea.
- disease of the Stomach and disorders resulting from irregular eating and drinking.
- diseases of the fu.
- diseases of the skin (yang he-sea points only).

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

#### *Counterflow qi and diarrhoea, disease of the Stomach & disorders resulting from irregular eating and drinking*

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. This reflects the principal that as the channels reach the elbow or knee, their points have a correspondingly greater effect on the centre of the body and thus the zangfu:

- Chize LU -5 is indicated for vomiting, diarrhoea and abdominal distention, reflecting the origin of the Lung channel in the middle jiao and its connection with the Large Intestine fu in the lower jiao.
- Quchi L.I.-11 is indicated for distention and pain of the abdomen, vomiting and diarrhoea and dysenteric disorder.
- 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 or Spleen disease, including nausea, vomiting and diarrhoea.
- Yinlingquan SP-9 is an important point for lack of appetite, diarrhoea, dysentery-like disorders and sudden turmoil disorder due to interior or exterior pathogenic dampness.
- Shaohai HE-3 is indicated for vomiting of foamy (watery) saliva.
- Weizhong BL-40 is indicated for sudden turmoil disorder with abdominal pain, vomiting and diarrhoea and dysenteric disorder.
- Yingu KID-10 is indicated for diarrhoea, abdominal distention, abdominal pain and periumbilical pain.
- Quze P-3 is indicated for diarrhoea, dysentery-like disorders, and vomiting, especially when due to summer-heat.
- Tianjing SJ-10 is indicated for vomiting pus and blood, cough with fullness of the abdomen and no desire to eat or drink, and distention and pain of the lower abdomen.
- Yanglingquan GB-34 is especially indicated for vomiting due to shaoyang pattern or jaundice.
- Ququan LIV-8 is indicated for diarrhoea containing undigested food and diarrhoea containing blood and pus.
- 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.
- Weiyang BL-39 is indicated for distention and fullness of the lower abdomen and constipation.

### Diseases of the fu

As we have seen above, many of the he-sea points have a strong action on the Stomach and intestines. As far as a wider action on the fu is concerned, this applies primarily to the he-sea points of the lower limb. Even the yang he-sea points of the Large and Small Intestines on the upper limb have relatively little action on the fu, and this reflects the general observation that the points of the three arm yang channels as a whole have scant 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 important points on their respective channels for treating disorders of their related fu (Gall Bladder and Stomach), equivalent in importance to the effect the shu-stream points of the yin channels have on their related zang.
- 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 (the lower he-sea point of the Sanjiao) acts on the qi transforming action of the Bladder and is an important point in the treatment of retention of urine or difficult urination.

### Diseases of the skin

Certain of the he-sea points are indicated for skin disorders, although this action is not limited to the yang he-sea points. However Quchi L.I.-11 and Weizhong BL-40 are probably the two most important acupuncture points for treating skin disorders:

- Quchi L.I.-11: erysipelas, urticaria, wind rash, dry skin, scaly skin, itching of the skin, shingles, pain and itching of the whole body as if bitten by insects, clove sores on the back.
- Weizhong BL-40: clove sores, erysipelas (cinnabar toxin), eczema, urticaria.
- Yingu KID-10: itching of the scrotum.
- Quze P-3: wind rash.
- Tianjing SJ-10: urticaria.
- Ququan LIV-8: itching of the genitals.

## THE FIVE PHASE POINTS

The five phase properties of the five shu-points were established in the *Classic of Difficulties*<sup>14</sup>. On the yin channels, the jing-well point is ascribed to wood, the ying-spring

point to fire and so on through the generating sequence (wood, fire, earth, metal and water) to the he-sea point which is ascribed to water. On the yang channels, the jing-well point is ascribed to metal, the ying-spring to water and so on through the generating sequence to the he-sea point which is ascribed to earth. Each phase is the 'child' of the one preceding it and the 'mother' of the one following it.

The *Classic of Difficulties*<sup>15</sup> says "In cases of deficiency reinforce the mother, in cases of excess reduce the child". This has been understood to describe the method of selecting points to tonify or reduce a channel or zangfu according to the generating sequence of the five phases. For example to tonify the Heart (fire) select the Heart channel point that belongs to the mother phase (wood) i.e. Shaochong HE-9; to reduce the Heart select the Heart channel point that belongs to the child phase (earth) i.e. Shenmen HE-7. The complete list of these mother and child points is as follows:

The mother-child points of the twelve channels		
	Mother point	Child point
<b>Lung</b>	Taiyuan LU-9	Chize LU-5
<b>Large Intestine</b>	Quchi L.I.-11	Erjian L.I.-2
<b>Stomach</b>	Jiexi ST-41	Lidui ST-45
<b>Spleen</b>	Dadu SP-2	Shangqiu SP-5
<b>Heart</b>	Shaochong HE-9	Shenmen HE-7
<b>Small Intestine</b>	Houxi SI-3	Xiaohai SI-8
<b>Bladder</b>	Zhiyin BL-67	Shugu BL-65
<b>Kidney</b>	Fuliu KID-7	Yongquan KID-1
<b>Pericardium</b>	Zhongchong P-9	Daling P-7
<b>Sanjiao</b>	Zhongzhu SJ-3	Tianjing SJ-10
<b>Gall Bladder</b>	Xiaxi GB-43	Yangfu GB-38
<b>Liver</b>	Ququan LIV-8	Xingjian LIV-2

As might be expected from such a highly theoretical perspective, when we examine these mother and child points in the light of traditional point usage, some have indeed been used to tonify or reduce their related zangfu or channel, whilst in other cases there appears to have been no application of this kind:

- Taiyuan LU-9 (mother) is the principal point on the Lung channel to tonify any Lung deficiency, whilst Chize LU-5 (child) is important to reduce either excess or deficiency heat in the Lung.
- Quchi L.I.-11 (mother) is characterised primarily by its ability to clear a variety of excess pathogenic factors (heat, dampness etc.) from the body and its

- only tonifying effect is on the flow of qi and blood in the upper limb, whilst Erjian L.I.-2 (child), as a distal point, is able to expel wind, clear heat and reduce swelling from the upper reaches of the channel.
- Both Jiexi ST-41 (mother) and Lidui ST-45 (child) act primarily to reduce excess pathogenic factors from the Stomach channel and zang, and the only tonifying effect of Jiexi ST-41, like that of Quchi L.I.-11, is to benefit the flow of qi and blood in the limb.
  - Dadu SP-2 (mother), like most of the shu-points of the Spleen channel, has some effect on tonifying the Spleen. Other points, however, such as Taibai SP-3 and Sanyinjiao SP-6 are considered superior for this purpose. Shangqiu SP-5 (child) is an important point to clear exterior or interior dampness deriving from Spleen deficiency.
  - Shaochong HE-9 (mother) was, surprisingly in view of its status as a jing-well point, indicated in various classical texts for deficiency of the Heart. Shenmen HE-7 (child) is able to regulate all patterns of disharmony of the Heart zang, but as the shu-stream and yuan-source point is primarily used to tonify deficiency rather than drain excess.
  - As emphasised throughout this text, the points of the three arm yang channels have little effect on their related fu, and Houxi SI-3 (mother) has no intestinal indications, whilst Xiaohai SI-8 (child) has only two. These points could in no sense, therefore, be said to tonify or reduce the Small Intestine fu. As far as the Small Intestine channel is concerned, both have a strong action on reducing heat, stagnation and pain from the channel and neither could be said to have any tonifying effect.
  - As with the Small Intestine channel, neither Zhiyin BL-67 (mother) nor Shugu BL-65 (child) are significant points to treat their related fu, and both points primarily act to clear excess pathogenic factors from the channel.
  - Fuliu KID-7 (mother) is an important point to strengthen the Kidney's function of dominating body fluids and regulating urination, whilst Yongquan KID-1 is able to help lower pathologically ascending heat, qi, yang and wind, especially when due to deficiency below.
  - Zhongchong P-9 (mother) has no discernible action on tonifying the Pericardium or Heart zang or the Pericardium channel, whilst Daling P-7 (child) is an important point to clear heat from the Heart and Pericardium and to calm the spirit.
  - Zhongzhu SJ-3 (mother) has no discernible action on tonifying any aspect of the Sanjiao function or channel, whilst Tianjing SJ-10 (child) has a strong action on

resolving phlegm, descending rebellion of Lung and Stomach qi, and calming the spirit.

- Both Xiaxi GB-43 (mother) and Yangfu GB-38 (child), the water and fire points respectively of the Gall Bladder channel, are important to clear heat and uprising of yang from the Gall Bladder channel, and neither has any discernible tonifying effect.
- Although emphasised by some practitioners as a point to tonify the Liver yin and blood, Ququan LIV-8 (mother) is primarily used to clear damp-heat from the lower jiao and to resolve blood stasis in the uterus. Xingjian LIV-2 (child) is an important point to reduce excess in the form of fire, uprising yang and qi stagnation from the Liver zang and channel.

## THE XI-CLEFT POINTS

The xi-cleft points of the twelve channels			
<b>Lung</b>	Kongzui LU-6	<b>Bladder</b>	Jinmen BL-63
<b>Large Intestine</b>	Wenliu L.I.-7	<b>Kidney</b>	Shuiquan KID-5
<b>Stomach</b>	Liangqiu ST-34	<b>Pericardium</b>	Ximen P-4
<b>Spleen</b>	Diji SP-8	<b>Sanjiao</b>	Huizong SJ-7
<b>Heart</b>	Yinxi HE-6	<b>Gall Bladder</b>	Waiqiu GB-36
<b>Small Intestine</b>	Yanglao SI-6	<b>Liver</b>	Zhongdu LIV-6

The xi-cleft points of the extraordinary vessels			
<b>Yang Motility</b>	Fuyang BL-59	<b>Yang Linking</b>	Yangjiao GB-35
<b>Yin Motility</b>	Jiaoxin KID-8	<b>Yin Linking</b>	Zhubin KID-9

The xi-cleft points were first discussed in the *Systematic Classic of Acupuncture and Moxibustion*. The term 'xi' implies a cleft, crevice, hole or opening, and the xi-cleft points are where the qi and blood, which flow relatively superficially along the channels from the jing-well points, gather and plunge more deeply. The xi-cleft points in general are indicated in the treatment of acute conditions and pain, whilst the xi-cleft points of the yin channels have an additional action of treating disorders of blood. These theoretical concepts are clearly demonstrated by the clinical applications of these points:

- Kongzui LU-6 is an important point both for acute diseases of the Lung and for disorders of blood. It was traditionally indicated for attack by exterior pathogenic wind-heat or wind-dryness giving rise to febrile

disease, acute cough and wheezing, swelling and pain of the throat and loss of voice and for coughing blood due to any aetiology. In modern clinical practice the principal use of this point is in the treatment of acute cough, wheezing or asthma of any pattern.

- Wenliu L.I.-7 is indicated in the treatment of acute disorders and pain affecting the Large Intestine channel, and can clear heat and detoxify poison in cases of clove sores, carbuncle and furuncle, throat painful obstruction, and heat and swelling of the face.
- Liangqiu ST-34 is unique among the xi-cleft points of the twelve channels in being located proximal to the knee or elbow. The Stomach channel passes through the breast and nipple, and Liangqiu ST-34 is traditionally indicated for acute disorders such as breast pain and breast abscess. In modern clinical practice it is also used for acute epigastric pain.
- Dijì SP-8 has an important action on resolving blood stasis in the uterus and lower abdomen and is indicated in the treatment of dysmenorrhoea (especially when acute), irregular menstruation and abdominal masses in women due to this pathology.
- Yinxi HE-6 is indicated for severe and unbearable Heart pain due to blood stasis, and for bleeding disorders due to excessive heat agitating the blood. In current practice, however, Ximen P-4 (the xi-cleft point of the Pericardium channel) is more used for acute Heart pain. The relationship of Yinxi HE-6 to blood is also expressed via its effect on treating disorders of sweating (see commentary page 218).
- Yanglao SI-6 is indicated for pain of the shoulder, scapula and arm that is so severe that it feels as if they are broken or dislocated. It is also used as a distal point for acute contraction and sprain of the lumbar region.
- Jinmen BL-63 is indicated for sudden onset of shan disorder, sudden turmoil disorder (acute vomiting and diarrhoea) with cramps, epilepsy and 'white tiger' joint pain (intense pain due to painful obstruction).
- Shuiquan KID-5 is indicated for a variety of menstrual disorders such as amenorrhoea, irregular menstruation, dysmenorrhoea and delayed menstruation, characterised either by deficiency of blood or stasis of blood.
- Ximen P-4 is the primary point for treating acute stasis of blood in the chest and Heart, giving rise to pain. It is also indicated for hot reckless bleeding in the upper jiao manifesting as nosebleed, and vomiting or coughing of blood.
- Huizong SJ-7 has no relevant indications and seems to have been little used in classical practice.

- Waiqiu GB-36 is indicated for painful skin associated with painful obstruction and atrophy disorder, as well as for rabies.
- Zhongdu LIV-6 is indicated for stasis of blood in the uterus, shan disorder and lower abdominal pain.
- Fuyang BL-59 is the xi-cleft point of the Yang Motility vessel but has few relevant indications.
- Jiaoxin KID-8 is the xi-cleft point of the Yin Motility vessel and is indicated for irregular menstruation, dysmenorrhoea, amenorrhoea and especially for uterine bleeding.
- Yangjiao GB-35 is the xi-cleft point of the Yang Linking vessel but has few relevant indications.
- Zhubin KID-9 is the xi-cleft point of the Yin Linking vessel and is traditionally indicated for acute and severe mental disorders such as madness, mania, mania depression disorder, raving, fury and cursing, vomiting of foamy (i.e. watery) saliva and tongue thrusting.

## THE YUAN-SOURCE POINTS

Each of the twelve primary channels has a yuan-source point where it is said the original qi surfaces and lingers. The *Classic of Difficulties*<sup>16</sup> says:

"The dynamic qi below the navel, between the Kidneys [the basis] of human life, and the root of the twelve channels is known as the original [qi]. The Sanjiao is the envoy of the original qi, it dominates the movement of the three qi<sup>17</sup> and passes through the five zang and six fu. The term 'source' is an honorary name for the Sanjiao, therefore the places where it resides are known as the yuan-source [points]". The yuan-source points were first listed in Chapter 1 of the

The yuan-source points of the twelve channels			
<b>Lung</b>	Taiyuan LU-9	<b>Bladder</b>	Jinggu BL-64
<b>Large Intestine</b>	Hegu L.I.-4	<b>Kidney</b>	Taixi KID-3
<b>Stomach</b>	Chongyang ST-42	<b>Pericardium</b>	Daling P-7
<b>Spleen</b>	Taibai SP-3	<b>Sanjiao</b>	Yangchi SJ-4
<b>Heart</b>	Shenmen HE-7	<b>Gall Bladder</b>	Qixu GB-40
<b>Small Intestine</b>	Wangu SI-4	<b>Liver</b>	Taichong LIV-3

*Spiritual Pivot* as follows: Taiyuan LU-9 for the Lung, Daling P-7 for the Heart, Taibai SP-3 for the Spleen, Taichong LIV-3 for the Liver, Taixi KID-3 for the Kidney, Jiuwei REN-15 for the 'gao' (the area below the Heart) and Qihai REN-6 for the 'huang' (the area above the diaphragm). It

is notable that in this passage, Daling P-7 is given as the yuan-source point of the Heart, and it was not until the *Systematic Classic of Acupuncture and Moxibustion* that the shu points (including the yuan-source point) of the Heart channel were first discussed. The yuan-source points of the six fu were given in Chapter 2 of the *Spiritual Pivot*.

On the yin channels only, the yuan-source points are the same as the shu-stream points. The *Spiritual Pivot* in Chapter 1 states “When the five zang are diseased, select the yuan-source points”, whilst in Chapter 6 it recommends the use of the shu-stream points in the treatment of disorders of the zang. There is therefore considerable overlap in these two methods of classifying these points of the yin channels and we have seen in the discussion of the shu-stream points above that they are of fundamental importance in tonifying and regulating their respective zang, and are indeed the primary point on the yin channels for this purpose.

On the yang channels, however, the yuan-source points are discrete points lying between the shu-stream and jing-river points. They are usually the fourth point from the distal end of the channel, but in the case of the Gall Bladder channel, the fifth. In terms of their importance and indications they are quite different from the yuan-source points of the yin channels. They have a negligible tonifying effect and indeed have little ability to regulate their related fu, despite the fact that the *Classic of Difficulties*<sup>18</sup> says “When the ... six fu are diseased, select from the yuan-source points”. Their principal actions are to dispel various kinds of excess pathogenic factors and to treat disorders along the pathway of their respective channels. Thus Hegu L.I.-4, for example, dispels exterior wind pathogen and regulates the whole course of the Large Intestine channel yet has negligible action on the Large Intestine fu, whilst Wangu SI-4 primarily treats contraction, stiffness and pain along the entire length of the Small Intestine channel, including the hand, elbow, arm, shoulder, neck and back.

Finally, the *Spiritual Pivot*<sup>19</sup> states:

“If the five zang are diseased, abnormal reactions will appear at the twelve yuan-source points; by knowing the correspondence of the yuan-source points to the relevant zang, the reaction can be seen, and thus one can identify which of the five zang are injured”.

## THE LUO CONNECTING POINTS

Each of the twelve primary channels has a luo-connecting channel which diverges from the primary channel at the luo-connecting point. In addition there are three further luo-connecting points: Jiuwei REN-15 (for the Conception vessel), Chengqiang DU-1 (for the Governing vessel) and Dabao SP-21 (the great luo-connecting point of the Spleen). The actions of the luo-connecting points may be summarised as: i. treating disorders of their interiorly-exteriorly related channel or zangfu, ii. treating disorders in regions reached by the luo-connecting channel, and iii. treating psycho-emotional disorders.

The luo-connecting points of the twelve channels			
<b>Lung</b>	Lieque LU-7	<b>Bladder</b>	Feiyang BL-58
<b>Large Intestine</b>	Pianli L.I.-6	<b>Kidney</b>	Dazhong KID-4
<b>Stomach</b>	Fenglong ST-40	<b>Pericardium</b>	Neiguan P-6
<b>Spleen</b>	Gongsun SP-4	<b>Sanjiao</b>	Waiguan SJ-5
<b>Heart</b>	Tongli HE-5	<b>Gall Bladder</b>	Guangming GB-37
<b>Small Intestine</b>	Zhizheng SI-7	<b>Liver</b>	Ligou LIV-5

### *Treating disorders of their interiorly-exteriorly related channel or zangfu*

The *Guide to the Classic of Acupuncture* states “the luo-connecting points are located between two channels ... if they are punctured, symptoms of the exteriorly-interiorly related channels can be treated”<sup>20</sup>. In clinical practice, many of these points are used to treat disorders of both their corresponding zangfu and channel as well as their interiorly-exteriorly related zangfu or channel, for example:

- Lieque LU-7 is an important point in the treatment of headache, pain of the neck and nape, wind disorders which affect the head etc. despite the fact that the Lung channel does not ascend higher than the throat, and these indications are explained by the pathway of its interiorly-exteriorly related Large Intestine channel.
- Pianli L.I.-6 is used in the treatment of acute oedema which occurs when external wind disrupts the function of the Lung in regulating the water passages.
- Fenglong ST-40 is an essential point to assist the transformation of phlegm which accumulates when the Spleen’s transportation and transformation function is impaired.
- Gongsun SP-4 is able to harmonise the function of the Stomach and intestines (which are governed by the Spleen) and to treat both upper (Stomach) and lower

(Spleen) abdominal pain.

- Zhizheng SI-7 has a pronounced effect on regulating and calming the Heart spirit and is indicated for a wide range of psycho-emotional disorders.
- Feiyang BL-58 is able to treat Kidney deficiency and cold in the lower part of the body (coldness and weakness of the legs, lumbar pain etc.) as well as uprising of yang along the Bladder channel to the head (headache, dizziness, heat etc.).
- Neiguan P-6 is universally known for its ability to treat nausea and vomiting. Both the Pericardium channel and its interiorly-exteriorly related Sanjiao channel descend through the upper, middle and lower jiao, reinforcing the ability of Neiguan P-6 to treat disorders of the middle jiao.
- Guangming GB-37 is much used in the treatment of eye disorders due to disharmony of the Liver.

#### *Treating disorders in regions reached by the luo-connecting channel*

- Lieque LU-7: the Lung luo-connecting channel spreads through the thenar eminence, and Lieque LU-7 is an important point in the treatment of thumb disorders.
- Pianli L.I.-6: the Large Intestine luo-connecting channel ascends to the ears, and Pianli L.I.-6 is especially applicable in the treatment of ear disorders such as tinnitus and deafness.
- Fenglong ST-40: the Stomach luo-connecting channel terminates at the throat and Fenglong ST-40 is indicated for swelling and pain of the throat, throat painful obstruction with sudden loss of voice, and plumstone throat.
- Gongsun SP-4: the Spleen luo-connecting channel enters the abdomen and connects with the intestines and Stomach, reinforcing the ability of Gongsun SP-4 to treat pain and disharmony in both these areas.
- Tongli HE-5: the Heart luo-connecting channel ascends to the root of the tongue and Tongli HE-5 is much used clinically to treat stiffness of the tongue and speech impairment, especially following windstroke.
- Dazhong KID-4: the Kidney luo-connecting channel ascends to a point below the Pericardium, and Dazhong KID-4 is indicated in the treatment of palpitations, restlessness and agitation of the Heart with fullness and vomiting.
- Ligou LIV-5: the Liver luo-connecting channel ascends to the genitals and Ligou LIV-5 is the primary point on the channel to treat a wide variety of disorders affecting this region.

#### *Treating psycho-emotional disorders*

Whilst it is true that classical texts include a variety of psycho-emotional indications for many of the acupuncture points, several of the luo-connecting points are particularly important in this respect, for example:

- Lieque LU-7: poor memory, propensity to laughter.
- Fenglong ST-40: mania-depression, mad laughter, great happiness, desires to ascend to high places and sing, discards clothing and runs around, seeing ghosts.
- Gongsun SP-4: mania-depression disorder, manic raving, insomnia and restlessness, Gall Bladder deficiency, much sighing.
- Tongli HE-5: frequent yawning and groaning with sadness, vexation and anger, sadness and fright, frequent agitation with burning sensation of the Heart, depressive disorder.
- Zhizheng SI-7: mania-depression, fear and fright, sadness and anxiety, restless zang disorder.
- Dazhong KID-4: palpitations, restlessness, dementia, mental retardation, somnolence, propensity to anger, fright, fear and unhappiness, desire to close the door and remain at home.
- Neiguan P-6: insomnia, the five types of epilepsy, mania, poor memory, apprehensiveness, fear and fright, sadness, loss of memory following windstroke.
- Ligou LIV-5: plumstone sensation in the throat, depression, fright palpitations, fear and fright, worried oppression.

In addition to the luo-connecting points of the twelve primary channels there are three further luo-connecting points:

- Jiuwei REN-15 is the luo-connecting point of the Conception vessel, from where the qi disperses and spreads down over the abdomen.
- Chengqiang DU-1 is the luo-connecting point of the Governing vessel, from where the qi ascends bilaterally along the sides of the spine to the nape of the neck and spreads over the occiput; at the scapular region it connects with the Bladder channel and threads through the spine.
- Dabao SP-21 is the great luo-connecting point of the Spleen, which emerges at three cun below the axilla spreading in the chest and lateral costal region.

#### **THE METHOD OF COMBINING THE YUAN-SOURCE AND LUO-CONNECTING POINTS**

The combination of the yuan-source and luo-connecting points in clinical practice is known as the 'host and guest



combination<sup>21</sup>. According to this theory, the yuan-source point of the first or primarily affected channel is combined with the luo-connecting point of its interiorly-exteriorly coupled channel. An examination of many classical point combinations shows that this method seems to have been little used (or at least recorded) through the centuries. It does, however, reflect some interesting combinations of points, some of which are frequently used in modern clinical practice:

- Hegu L.I-4 and Lieque LU-7: this combination is frequently applied when exterior pathogenic wind invades the exterior of the body. Hegu L.I-4 is able to expel the pathogen whilst Lieque LU-7 both assists in expelling the pathogen and restores the descending and disseminating functions of the Lung.
- Taiyuan LU-9 and Pianli L.I-6: Pianli L.I-6 is an important point to open and regulate the water passages and is indicated when pathogenic wind disrupts the function of the Lung resulting in acute oedema, especially of the upper part of the body, accompanied by absence of sweating and difficult urination. Since the root of this pattern is Lung deficiency, its combination with Taiyuan LU-9 is able to treat both the root and branch of this disorder.
- Taibai SP-3 and Fenglong ST-40: deficiency of the Spleen is the root cause of the formation of excessive phlegm. Taibai SP-3 is an important point to tonify the Spleen, whilst Fenglong ST-40 is the primary point on the body to resolve phlegm.
- Shenmen HE-7 and Zhizheng SI-7: Shenmen HE-7 is the principal point on the Heart channel to calm and regulate the spirit, and this is complemented by the strong action Zhizheng SI-7 has on treating psycho-emotional disorders.
- Taixi KID-3 and Feiyang BL-58: Taixi KID-3 is the main point on the Kidney channel to benefit Kidney yin below, whilst Feiyang BL-58 (Soaring Upwards) lowers excessive yang, which, not rooted and secured by deficient yin, rushes upwards to the head.
- Taichong LIV-3 and Guangming GB-37: the Liver 'opens into the eyes' and deficiency of Liver blood or yin, or blazing up of Liver fire or Liver yang may all give rise to eye disorders. Taichong LIV-3 is the primary point on the Liver channel to regulate these disharmonies of the Liver zang, whilst Guangming GB-37 (Bright Light) is an important point to benefit the eyes.

Some modern texts also refer to the combined use of the yuan-source and luo-connecting point of the same yin channel in the case of chronic diseases, for example Taiyuan LU-9 with Lieque LU-7 for chronic cough. This

is based on the sayings "chronic disease often involves deficiency" and "at the outset disease is in the channels, later it will be in the luo-collaterals". For example, the yuan-source point (Taiyuan LU-9) is the main point on the Lung channel to tonify deficiency of the Lung, whilst Lieque LU-7, the luo-connecting point, is able to root out the disease from the luo-connecting channels.

## THE BACK-SHU POINTS

The twelve back-shu points corresponding to the twelve zangfu lie along the Bladder channel on the back, 1.5 cun lateral to the midline. The term 'shu' means to transport and the name of each of the back-shu points is made up of the name of its corresponding zang or fu, followed by 'shu'. For example the back-shu point of the Heart (xin) is Xinshu BL-15, implying that the qi of the Heart is transported between the zang and this point.

The back-shu points of the twelve zangfu			
<b>Lung</b>	Feishu BL-13	<b>Bladder</b>	Pangguangshu BL-28
<b>L. Intestine</b>	Dachangshu BL-25	<b>Kidney</b>	Shenshu BL-23
<b>Stomach</b>	Weishu BL-21	<b>Pericardium</b>	Jueyinshu BL-14
<b>Spleen</b>	Pishu BL-20	<b>Sanjiao</b>	Sanjiaoshu BL-22
<b>Heart</b>	Xinshu BL-15	<b>Gall Bladder</b>	Danshu BL-19
<b>S. Intestine</b>	Xiaochangshu BL-27	<b>Liver</b>	Ganshu BL-18

The back-shu points lie at roughly the same anatomical level as their related zang or fu, thus Feishu BL-13, the back-shu point of the Lung, is the uppermost at the level of T3, then the Pericardium (Jueyinshu BL-14 at T4) and Heart (Xinshu BL-15 at T5) etc. The back-shu point of the Sanjiao (Sanjiaoshu BL-22) lies between the Stomach and the Kidney, i.e. between the middle and lower jiao. The back-shu points also lie more or less opposite their corresponding front-mu points, thus Feishu BL-13, the back-shu point of the Lung, lies both at the same level as the upper portion of the lung and at the level of its front-mu point, Zhongfu LU-1; Shenshu BL-23, the back-shu point of the Kidneys, lies at the same level as both Jingmen GB-25, its front-mu point, and the kidneys themselves.

In addition there are a number of other back-shu points which are independent of the zangfu, and therefore are not normally included in the listing of the back-shu points: Dushu BL-16 (Governing Shu), Geshu BL-17 (Diaphragm

Shu), Qihai shu BL-24 (Sea of Qi Shu), Guanyuan shu BL-26 (Gate of the Source Shu), Zhonglushu BL-29 (Mid-Spine Shu), Baihuanshu BL-30 (White Ring Shu) and Gaohuangshu BL-43 (Vital Region Shu).

### *The functions of the back-shu points*

The first mention of the back-shu points is in the *Spiritual Pivot*<sup>22</sup>:

“The back-shu point for the centre of the thorax is below the tip of the big vertebra [C7], that for the Lungs is below the third vertebra, that for the Heart below the fifth vertebra, that for the diaphragm below the seventh vertebra, that for the Liver below the ninth vertebra, that for the Spleen below the eleventh vertebra, that for the Kidneys below the fourteenth vertebra, all of them are situated three cun from the spine. To locate the point accurately, press on the area, if the [original] pain is relieved, the point is correctly located”.

This passage continues by saying that the back-shu points are contraindicated to needling and should only be treated by moxibustion. Later commentators, however, have interpreted this passage rather as warning against excessively deep needling.

The *Classic of Difficulties*<sup>23</sup> said:

“Yin diseases travel through the yang region and yang diseases travel through the yin region. The mu points are situated in the yin region, they may be used to treat yang diseases; the shu points are situated in the yang region, they may be used to treat yin diseases”.

Taken together with the general concept “In diseases of yin, treat the yang”<sup>24</sup>, these quotations suggest that the back-shu points should primarily be selected in cases of deficiency and cold (yin), and for diseases of the zang (yin) rather than the fu. It is certainly true that the classical indications for these points include many examples of deficiency and cold, for example:

- Feishu BL-13: cold Lung, Lung atrophy.
- Xinshu BL-15: Heart qi deficiency in children, frightened and cautious with Heart deficiency.
- Danshu BL-19: deficiency taxation.
- Pishu BL-20: Spleen qi cold.
- Weishu BL-21: Stomach cold and feeble.
- Shenshu BL-23: Kidney deficiency deafness, the five taxations and the seven injuries, taxation of the five zang, chronic cold of the water (Kidney) zang.

However it is equally true that there are numerous classical indications for excess disorders among the back-shu points, for example:

- Feishu BL-13: fullness of the chest, difficult breathing on lying down.
- Jueyinshu BL-14: oppression of the chest, pain of the chest and diaphragm due to accumulation of qi.
- Ganshu BL-18: pain and distention of the lateral costal region, hypogastric fullness and pain, fullness of the chest, much anger, mania-depression disorder, epilepsy.

In current clinical practice, and as far as we know for a long way back in the historical tradition, back-shu points have been selected equally for any pattern of their corresponding zangfu whether hot or cold, excess or deficient, and indeed have been considered vital points for these purposes. However it is probably true that most practitioners use the back-shu points of the zang more frequently than those of the fu, and this reflects the experience that whilst the back-shu points of the zang are of fundamental importance clinically, the front-mu points may be favoured for diseases of the fu.

Finally due to their location on the Bladder channel, the back-shu points, whilst treating the zangfu, clearly do not treat channel disorders (other than those of the Bladder channel). They are however indicated in some instances for disorders of the sense organs which pertain to the zangfu. Thus Ganshu BL-18 is much used for eye disorders, Shenshu BL-23 for ear disorders, and Xinshu BL-15 for “lack of strength in the root of the tongue”.

## THE FRONT-MU POINTS

There are twelve front-mu points, located on the chest or abdomen in close proximity to their respective zang or fu. All lie on the anterior of the body except Jingmen GB-25 which lies at the free end of the twelfth rib. Of the twelve points, only three lie on the channel corresponding to their related zang or fu (Zhongfu LU-1 front-mu point of

The front-mu points of the twelve zangfu			
<b>Lung</b>	Zhongfu LU-1	<b>Bladder</b>	Zhongji REN-3
<b>L. Intestine</b>	Tianshu ST-25	<b>Kidney</b>	Jingmen GB-25
<b>Stomach</b>	Zhongwan REN-12	<b>Pericardium</b>	Shanzhong REN-17
<b>Spleen</b>	Zhangmen LIV-13	<b>Sanjiao</b>	Shimen REN-5
<b>Heart</b>	Juque REN-14	<b>Gall Bladder</b>	Riyue GB-24
<b>S. Intestine</b>	Guanyuan REN-4	<b>Liver</b>	Qimen LIV-14

the Lung, Qimen LIV-14 front-mu point of the Liver, and Riyue GB-24 front-mu point of the Gall Bladder). Of the remaining nine, six lie on the Conception vessel.

The term ‘mu’ means to gather or to collect, and the front-mu points are where the qi of the zangfu gathers and concentrates on the anterior surface of the body. There are few early classical references to these points.

The *Essential Questions* for example says:

“When a person is frequently indecisive, the Gall Bladder is deficient. The qi will flow upwards giving rise to a bitter taste in the mouth. To treat this use the front-mu and the back-shu of the Gall Bladder”.

The *Classic of Difficulties*<sup>25</sup> says:

“The mu of the five zang are located at the yin [aspect], whilst the shu points are located at the yang [region]”.

The *Classic of the Pulse* was the first text to list the front-mu points as a group, discussing ten points, and the *Systematic Classic of Acupuncture and Moxibustion* then added the front-mu points of the Sanjiao and Pericardium, completing this grouping as it is recognised today.

The *Classic of Difficulties*<sup>26</sup> says:

“Yin diseases travel through the yang region and yang diseases travel through the yin region. The mu points are situated in the yin region, they may be used to treat yang diseases; the shu points are situated in the yang region, they may be used to treat yin diseases.”

We have seen that the back-shu points have a wide application in diseases of both the zang and the fu and the same is true for the front-mu points. Thus for example, Qimen LIV-14, the front-mu point of the Liver, is important for the treatment of Liver patterns, Juque REN-14 the front-mu point of the Heart for Heart patterns etc. Nor does it seem correct to say that the front-mu points are more used for yang diseases manifesting as acute, excess or hot patterns, for example points such as Zhangmen LIV-13, Zhongwan REN-12 or Tianshu ST-25 are equally applicable in excess or deficient, acute or chronic disorders. What is true, however, is that the front-mu points of the fu are located on the soft and unprotected regions of the abdomen, where needling can deeply reach them. These points (especially Tianshu ST-25, Zhongji REN-3, Guanyuan REN-4 and Zhongwan REN-12) are of particular importance in treating disorders of the intestines, Bladder and Stomach.

Few generalisations can therefore be made about the

clinical application of these points, except for one obvious fact. With the exception of the three points mentioned above that do lie on their corresponding channel (Zhongfu LU-1, Qimen LIV-14 and Riyue GB-24), the front-mu points treat disorders of their respective zangfu but not their respective channel. In other words, whilst Juque REN-14, the front-mu point of the Heart, treats disorders of the Heart zang, it does not treat disorders of the Heart channel.

There are two other aspects of the back-shu and front-mu points that can be mentioned. The first is that they are likely to become tender in response to disharmony of their respective zang and fu, and thus can contribute towards making a diagnosis. The second is that they are commonly combined in treatment, for example Juque REN-14 and Xinshu BL-15 for the treatment of Heart patterns, and Pangguangshu BL-28 and Zhongji REN-3 for the Bladder.

## THE HUI-MEETING POINTS

The hui-meeting points			
<b>Zang</b>	Zhangmen LIV-13	<b>Sinews</b>	Yanglingquan GB-34
<b>Fu</b>	Zhongwan REN-12	<b>Vessels</b>	Taiyuan LU-9
<b>Qi</b>	Shanzhong REN-17	<b>Bone</b>	Dazhu BL-11
<b>Blood</b>	Geshu BL-17	<b>Marrow</b>	Xuanzhong GB-39

The eight hui-meeting points were listed for the first time in the *Classic of Difficulties*<sup>27</sup>.

- Zhangmen LIV-13 is both the hui-meeting point of the zang and the front-mu point of the Spleen. The *Standards of Patterns and Treatments* states “The essence of the five zang is all transported from the Spleen”. Zhangmen LIV-13 is therefore an important point to tonify the Spleen itself as well as all the zang and the body as a whole.
- Zhongwan REN-12 is both the hui-meeting point of the fu and the front-mu point of the Stomach. As the origin of the post-natal qi, the Stomach (and Spleen) is considered to play a central role among the zangfu, transforming and distributing the essence of food and drink throughout the body. For this reason, the Stomach may be said to dominate the fu.
- Shanzhong REN-17 is the hui-meeting point of the qi and is also known as Shangqihai (Upper Sea of Qi). According to the *Spiritual Pivot*<sup>28</sup> Shanzhong REN-17 is the ‘sea of qi’ (linking with Dazhui DU-14, Yamen DU-15 and Renying ST-9). Located in the centre of

the chest, Shanzhong REN-17 has a strong effect on the gathering (zong) qi which in turn regulates both the Lung functions of dominating qi and controlling respiration and speech, and the Heart function of governing the blood and blood vessels.

- Geshu BL-17 is the hui-meeting point of blood and is the single most important acupuncture point for the treatment of any disorder arising from blood heat, blood stasis or blood deficiency.
- Yanglingquan GB-34 is the hui-meeting point of the sinews and has long been considered the main point to influence the sinews throughout the body, for example in cases of contraction of the sinews, stiffness of the neck and shoulders, stiffness and tightness of the muscles and joints, and most especially disorders of the leg such as knee pain, hemiplegia, atrophy disorder and painful obstruction.
- Taiyuan LU-9 is the hui-meeting point of the pulse and vessels. The *Classic of Difficulties*<sup>29</sup> states “The vessels gather at Taiyuan LU-9”. Taiyuan LU-9 is an important point to harmonise the relationship between the gathering (zong) qi and the blood flowing in the vessels. When the gathering qi is deficient and fails to circulate the blood, it will pool and stagnate in the chest and Heart, giving rise to various manifestations of blood stasis. Taiyuan LU-9 is further indicated for disorders of the blood vessels in general such as vomiting, spitting or coughing blood and pulseless syndrome.
- Dazhu BL-11 is the hui-meeting point of bone and is indicated for various bone diseases and rigidity and pain of the neck, spine and lumbar region. In modern clinical practice it is used when painful obstruction penetrates deeply into the bones and joints causing deformity (known as bony painful obstruction).
- Xuanzhong GB-39 is the hui-meeting point of marrow, the origin of the bone marrow. It is able to benefit the sinews and bones and is indicated for a wide range of disorders characterised by weakness, flaccidity, contraction and pain of the limbs.

## THE CONFLUENT POINTS OF THE EIGHT EXTRAORDINARY VESSELS

The confluent points of the extraordinary channels			
<b>Conception</b>	Lieque LU-7	<b>Yin Motility</b>	Zhaohai KID-6
<b>Governing</b>	Houxi SI-3	<b>Yang Motility</b>	Shenmai BL-62
<b>Penetrating</b>	Gongsun SP-4	<b>Yin Linking</b>	Neiguan P-6
<b>Girdling</b>	Zulinqi GB-41	<b>Yang Linking</b>	Waiguan SJ-5

There are two principal, and inter-related, ways that these points may be used: i. to activate their respective extra-ordinary channel, and ii. according to the *Ode of the Obstructed River*.

### To activate their respective extraordinary channel

#### Lieque LU-7 (the Conception vessel)

The Conception vessel ascends along the anterior midline of the body and is closely related to the uterus and the genito-urinary organs. By opening and regulating the flow of qi in the Conception vessel, Lieque LU-7 is able to treat such symptoms as retention of the lochia and dead foetus, pain of the genitals and urinary disorders.

#### Zhaohai KID-6 (the Yin Motility vessel)

The regions traversed by the Yin Motility vessel include the medial aspect of the leg, the throat, the brain and the inner canthus. Zhaohai KID-6 is an important point for chronic throat disorders, and is indicated for a variety of eye disorders, day-time epilepsy, and tightness and contraction of the inner aspect of the leg, a traditional indication of disorder of the Yin Motility vessel.

#### Neiguan P-6 (the Yin Linking vessel)

According to the *Classic of Difficulties*<sup>30</sup> “When the Yin Linking vessel is diseased, Heart pain will result”. Other traditional indications for this extraordinary channel include chest pain and fullness and pain of the lateral costal region. Neiguan P-6 is probably the single most important point for the treatment of pain of the Heart and chest, as well as pain of the lateral costal region, whatever the aetiology.

#### Gongsun SP-4 (the Penetrating vessel)

According to the *Classic of Difficulties*<sup>31</sup> “When the Penetrating vessel is diseased, counterflow qi and abdominal urgency will occur”. The term abdominal urgency refers to a sensation of acute cramping abdominal pain, usually associated with dysenteric disorder, and Gongsun SP-4

is an important point not only for this kind of abdominal pain but for distention and pain due to any aetiology in any area of the abdomen. As far as counterflow qi is concerned, Gongsun SP-4 is indicated for rebellion of Stomach qi manifesting as vomiting and sudden turmoil disorder.

The Penetrating vessel ascends to the face, and Gongsun SP-4 is indicated for (and included in various classical combinations for) oedema, especially oedema of the face.

Despite the fact that the Penetrating vessel (Sea of Blood) originates in the uterus in females, it is notable that there are few gynaecological indications in either classical or modern texts for Gongsun SP-4.

#### *Houxi SI-3 (the Governing vessel)*

The Governing vessel ascends along the spinal column from the coccyx to the head, and Houxi SI-3 is an essential distal point in the treatment of occipital headache, and stiffness and pain of the neck, scapula and upper or lumbar spine.

The Governing vessel governs all the yang channels and hence the exterior portion of the body as a whole and Houxi SI-3 has a strong influence on dispelling febrile disease, especially malaria and attack by exterior pathogenic wind-cold or wind-heat which gives rise to chills and fever accompanied by severe neck pain or pain of the spine.

The Governing vessel enters the brain and Houxi SI-3 is an important point in the treatment of epilepsy.

#### *Shenmai BL-62 (the Yang Motility vessel)*

The Yang Motility vessel traverses the lateral side of the body and head, connects with the Gall Bladder channel at Fengchi GB-20 and enters the brain at Fengfu DU-16. Shenmai BL-62 is indicated for attack of exterior wind with stiff neck and headache, and for interior wind which rushes upwards to the head and brain giving rise to such symptoms as lockjaw, opisthotonos, upward staring eyes, deviation of the mouth and eyes, windstroke, hemiplegia and epilepsy. The Yang Motility vessel ascends to the inner canthus, and like the Yin Motility vessel is indicated for insomnia (excessive opening of the eyes).

#### *Waiguan SJ-5 (the Yang Linking vessel)*

The Yang Linking vessel links all the yang channels of the body, including the Governing vessel, and Waiguan SJ-5 is an important point to dispel pathogenic factors from the exterior (yang) portion of the body.

The forehead belongs to yangming channel, the temporal region to shaoyang channel and the occipital region to taiyang channel, whilst the Governing vessel ascends to the vertex. As a result of its influence on all these yang channels, Waiguan SJ-5 is indicated for temporal, frontal, occipital and vertex headaches.

#### *Zulinqi GB-41 (the Girdling vessel)*

The Girdling vessel encircles the waist and binds the Penetrating and Conception vessels and the Kidney, Liver and Spleen channels, whilst various pathways of the Gall Bladder channel traverse the chest region and breast. Zulinqi GB-41 is indicated for distention and pain of the breast, breast abscess, menstrual disorders and inhibited menstruation, and is particularly used in situations where Liver qi stagnation impairs the smoothness and regularity of the menstrual cycle.

#### *According to the Ode of the Obstructed River*

In the *Ode of the Obstructed River*, a passage on 'The Eight Therapeutic Methods' discusses the application of the eight confluent points of the extraordinary channels to affect specific symptoms and areas of the body:

- Lieque LU-7 for disorders of the head region, rebellion and blockage of phlegm and dry throat.
- Zhaohai KID-6 for throat wind (swelling and pain with difficulty in swallowing).
- Neiguan P-6 for disorders of the chest.
- Gongsun SP-4 for abdominal pain below the umbilicus.
- Houxi SI-3 for diseases of the Governing vessel and for mania-depression.
- Shenmai BL-62 to expel cold and heat and to treat one-sided and generalised head-wind and fright.
- Waiguan SJ-5 for injury by cold to the exterior accompanied by headache.
- Zulinqi GB-41 for disorders of the eyes.

## THE TWELVE HEAVENLY STAR POINTS OF MA DAN-YANG

Ma Dan-yang, the great physician of the Jin dynasty, was the originator of the *Song of the Eleven Heavenly Star Points*, a list of what he considered to be the most important acupuncture points on the body. It first appeared in print in the *Classic of the Jade Dragon*. Xu Feng, who included this song in his work *Complete Collection of Acupuncture and Moxibustion* added a twelfth point (Taichong LIV-3) and this group of twelve points is nowadays known as the Twelve Heavenly Star Points of Ma Dan-yang.

The heavenly star points of Ma Dan-yang		
Lieque LU-7	Neiting ST-44	Kunlun BL-60
Hegu L.I.-4	Tongli HE-5	Huantiao GB-30
Quchi L.I.-11	Weizhong BL-40	Yanglingquan GB-34
Zusanli ST-36	Chengshan BL-57	Taichong LIV-3

The points, with Ma Dan-yang's (and in the case of Taichong LIV-3 Xu Feng's) indications are:

- Lieque LU-7: one-sided headache, wind painful obstruction and numbness of the whole body, obstruction of phlegm in the upper body, and lockjaw.
- Hegu L.I.-4: headache, swelling of the face, malaria with chills and fever, tooth decay, nosebleed and lockjaw with inability to speak.
- Quchi L.I.-11: aching elbow, hemiplegia with inability to close the hand, inability to draw a bow, flaccidity of the sinews so that a person cannot comb their hair, throat painful obstruction as if going to die, recurring fevers, skin disorders due to wind.
- Zusanli ST-36: cold Stomach, borborygmus and diarrhoea, swelling of the leg, soreness of the knee and calf, injury by cold, weakness, emaciation, parasitic infection of all types.
- Neiting ST-44: deathly chill in the hands and feet, dislike of voices, skin rashes, sore throat, continuous yawning, toothache, malaria with inability to eat.
- Tongli HE-5: inability to speak despite a desire to do so, vexation and anger, pounding of the Heart, when excess there is heaviness of the four limbs, the head, cheeks and face are red, when deficient there is inability to eat, sudden loss of voice and an expressionless face.
- Weizhong BL-40: lumbar pain with inability to straighten up, severe lumbar pain that radiates up the back with pain and stiffness of the sinews and bones, wind painful obstruction that frequently reoccurs, difficulty in stretching and bending the knee.
- Chengshan BL-57: lumbar pain, haemorrhoids, difficulty in defecation, leg qi, swelling of the knee, cramps and spasms and pain with cholera, tremors.
- Kunlun BL-60: cramping of the lumbar region and sacrum, sudden dyspnoea, fullness of the Heart, inability to walk or even take a step, as soon as he moves he groans.
- Huantiao GB-30: cold wind and damp painful obstruction, pain radiating from the hip to the calf, sighing with pain when turning over.
- Yanglingquan GB-34: swelling and numbness of the knee, cold painful obstruction, hemiplegia, inability to raise the leg
- Taichong LIV-3: fright epilepsy wind, distention of the throat and Heart, both legs unable to walk, the seven types of shan disorder, unilateral sagging and swelling of the testicle, cloudy vision, lumbar pain.

## THE FOUR AND SIX COMMAND POINTS

This pre-Ming dynasty grouping of points first appeared in print in the *Glorious Anthology of Acupuncture and Moxibustion* by the Ming dynasty author Gao Wu. The four command points, which were clearly considered the four most useful and important of all the points, are:

- Zusanli ST-36 for disorders of the abdomen.
- Weizhong BL-40 for disorders of the lumbar region and back.
- Lieque LU-7 for disorders of the head and nape.
- Hegu L.I.-4 for disorders of the face and mouth.

These points can be used to treat any kind of disorder in these regions, whether deficient, excess, hot, cold, chronic or acute. Later generations added two more points to this grouping (thus known as the Six Command Points):

- Neiguan P-6 for disorders of the chest and lateral costal region
- Renzhong DU-26 for resuscitation.

## POINTS OF THE FOUR SEAS

The *Spiritual Pivot*<sup>32</sup> describes four 'seas' in the human body. These are known as the sea of qi, the sea of blood, the sea of water and grain and the sea of marrow. This ancient classification gives symptoms of disorder of the four seas as follows:

### *The sea of qi*

The points associated with the sea of qi are Renying ST-9, Shanzhong REN-17, Yamen DU-15 and Dazhui DU-14. The *Spiritual Pivot* says "When the sea of qi is in excess there is fullness in the chest, urgent breathing and a red complexion. When the sea of qi is insufficient, there is scanty energy insufficient for speech".

### *The sea of blood*

The *Spiritual Pivot* says "The Penetrating vessel is the sea of the twelve channels. In the upper it is conveyed to Dazhu BL-11, and in the lower it emerges at both Shangjuxu ST-37 and Xiajuxu ST-39 ... When the sea of blood is in excess, there is a sensation as if the body were big; one feels disquiet, but does not know what disease there is; when the sea of blood is insufficient, one has the sensation of one's body being small; one feels reduced but does not know what could be the illness". Despite this passage it is worth noting that such indications are not found in subsequent discussions of these three points.

### *The sea of water and grain*

Qichong ST-30 is given as the upper point of the ‘sea of water and grain’ and Zusanli ST-36 as its lower point. According to the *Spiritual Pivot* “when the sea of water and grain is in excess, there is abdominal fullness, and when it is deficient there is hunger with inability to eat”.

### *The sea of marrow*

The *Spiritual Pivot* says “Its point above is the top of the head; below it is Fengfu DU-16” and “When the sea of marrow is in excess then there is lightness of the body and much strength and a person’s self exceeds the normal level; when the sea of marrow is insufficient there is a whirling sensation of the brain, dizziness, tinnitus, pain of the lower legs, impairment of vision, indolence and desire to sleep”. The ‘top of the head’ is taken to be Baihui DU-20.

## THE POINTS OF THE WINDOW OF HEAVEN

This is a group of ten points which have come to be known in Western acupuncture circles as ‘Window of the Sky’ points<sup>33</sup>, or perhaps more suitably ‘Window of Heaven’ points. They are first referred to in the *Spiritual Pivot*<sup>34</sup> which says:

“Headache due to rebellion of yang, fullness of the chest with difficulty in breathing, choose Renying ST-9. Sudden loss of voice with fishbone [i.e. obstructed] qi in the throat, choose Futu L.I.-18 and bleed the root of the tongue. Sudden deafness with excess of qi, dimness of vision and hearing, select Tianyou SJ-16. Sudden twitching, epilepsy and dizziness, with inability of the legs to support the body, select Tianzhu BL-10. Sudden and severe thirst, internal rebellion, Liver and Lung struggle against each other, blood overflows from the mouth and nose, treat with Tianfu LU-3. These are the five regions of the window of heaven”.

There is no further discussion of the significance of this grouping in this chapter, but Zhou Zhi-cong, in his commentary on this passage<sup>35</sup> stated:

“The points and the orifices of the head and face are like the great windows of a high pavilion by virtue of which qi moves. When there is inversion qi [i.e. chaotic and rebellious qi] below, then the channels in the upper region do not move and there is lack of clarity of vision and hearing, sudden loss of speech, convulsions and dizziness. The qi of speech of the three yang originates in the lower and emanates in the upper. Therefore, to summarise, it is said these are the five regions of the great window”.

Inversion qi may be complicated by disharmony of yin and yang, disturbance in the flow of qi and blood, obstruction of turbid phlegm, obstruction and stagnation of food etc. It is said to arise suddenly at a time of change and transformation in the course of an illness, and can give rise to various new symptoms such as disturbance of the mental faculties as well as sudden fainting and inversion cold of the four limbs.

In Chapter 2, the *Spiritual Pivot* includes the five window of heaven points listed above in a list of ten points (with the addition of Tiantu REN-22, Tianchuang SI-16, Tianrong SI-17, Fengfu DU-16 and Tianchi P-1). This passage first discusses Tiantu REN-22, and then the six yang channel points as a sequence of vertical lines spreading from the Conception vessel and ending with Fengfu DU-16 on the Governing vessel, with Tianfu LU-3 and Tianchi P-1 as additional points.

The window of heaven points	
Tianfu LU-3	Tiantu REN-22
Renying ST-9	Tianchuang SI-16
Futu L.I.-18	Tianrong SI-17
Tianyou SJ-16	Fengfu DU-16
Tianzhu BL-10	Tianchi P-1

Later commentators (particularly Ma Shi, the great physician of the Ming dynasty and expert on the *Yellow Emperor’s Inner Classic*<sup>36</sup>) pointed out that Tianrong SI-17 should in fact be Tianchong GB-9<sup>37</sup>. This is because the original passage, before listing Tianrong SI-17, says “the next slice is shaoyang”, and of course Tianrong SI-17 belongs to taiyang channel not shaoyang. Replacing Tianrong SI-17 by Tianchong GB-9 would be more logical since each of the six yang channels would then be represented.

This passage from Chapter 2 of the *Spiritual Pivot* does not refer to this grouping as window of heaven points and offers no explanation or clinical or diagnostic application. The evidence for all ten points to be classified as window of heaven points is therefore very unclear, but there are a few interesting observations that can be made.

Firstly, most of the point names include the character ‘tian’ (Heaven, or Sky), in their name (although it should be stressed that there are other acupuncture points that also include this character, such as Tianquan P-2, Tianding

L.I.-17, Tianzong SI-11 that are not included in this list). It is interesting, though, that an alternative name for Renying ST-9 is Tianwuhui (Heaven's Five Meetings).

Secondly, as indicated above, all but two of the ten points are located around the neck (the junction of the head and the body), whilst in terms of the human body, the heavenly region refers to the upper part or head.

Thirdly, there are some hints of a discernible pattern in their indications, the following appearing with some frequency:

- goitre or scrofula, or throat disorders.
- coughing, wheezing or chest oppression from rebellion of Lung qi.
- vomiting from rebellion of Stomach qi.
- headache and dizziness.
- heat, redness or swelling of the face or eyes.
- sudden onset of disorders.
- disorders of the sense organs.
- in some cases mental and emotional disorders.

When these observations are put together, we can suggest that the window of heaven points are indicated in the following situations:

***Disharmony between the qi of the body and the head, with qi or blood rebelling upwards***

If rebellious qi affects the Lung it gives rise to cough, wheezing or oppression of the chest. If it affects the Stomach there will be hiccup, nausea or vomiting. If it ascends to the head there may be headache and dizziness, heat, redness or swelling of the face, and disorders of the sense organs, especially the ears and eyes.

Thus, for example, Tianfu LU-3 is indicated for when Liver fire attacks the Lung causing an upsurge of reckless hot bleeding from the mouth and nose, and rebellion of Lung qi with wheezing and asthma. Renying ST-9 is indicated for wheezing, coughing and vomiting due to rebellion of Lung and Stomach qi as well as for red face, dizziness and headache. Tianzhu BL-10 is indicated for dizziness, headache, stiff neck, spasms and redness of the eyes in the upper body, and for deficiency below manifesting as inability of the legs to support the body. Fengfu DU-16 is indicated for stirring of interior wind which gives rise to headache, head wind, all types of wind disease, stiff neck, nosebleed, dizziness and 'the hundred diseases of the head'.

<b>Window of heaven points</b> Effect on cough or wheezing from rebellious Lung qi or vomiting from rebellious Stomach qi	
Tianfu LU-3	Wheezing, dyspnoea, cough, asthma, coughing blood
Futu L.I.-18	Cough, wheezing, asthma, coughing with much spittle
Renying ST-9	Fullness of the chest, shortness of breath, asthma, sudden turmoil disorder, vomiting
Tianrong SI-17	Chest fullness with difficulty in breathing, wheezing, cough, chest pain, vomiting foam
Tianchi P-1	Cough with copious phlegm, fullness of the chest, shortness of breath, uprising qi
Fengfu DU-16	Difficulty in breathing, heat in the chest, ceaseless vomiting
Tiantu REN-22	Obstruction in the chest, fullness of the chest, rebellious qi with cough, asthma, sudden dyspnoea, inability to breathe, abscess of the Lung with purulent bloody coughing, vomiting

<b>Window of heaven points</b> Effect on headache and dizziness and heat, redness or swelling of the face or eyes	
Tianfu LU-3	Dizziness
Renying ST-9	Headache, dizziness, red face
Tianchuang SI-16	Headache, swelling and pain of the cheek, heat sensation of the skin of the face
Tianrong SI-17	Swelling of the cheek
Tianzhu BL-10	Dizziness, redness of the eyes
Tianchi P-1	Headache
Tianyou SJ-16	Dizziness, headache, head wind, swollen face
Tiantu REN-22	Heat sensation of the skin of the face, red face
Fengfu DU-16	Headache, head wind, dizziness, the hundred diseases of the head

***Scrofula and goitre***

The majority of these points are indicated for scrofula (nodules which are mostly found on the sides of the neck) or goitre, as well as for swelling, pain and stagnation in the throat region. Whilst this may seem self-evident, as most are located in the neck region, it is worth noting that Tianfu LU-3 and Tianchi P-1, as well as Tianchong GB-9, which are located on the arm, chest and head respectively, also have these indications. Since stagnation of qi in the neck region is a major part of the pathogenesis of scrofula or goitre, once again these points demonstrate an ability to harmonise the flow of qi in this pivotal area between the head and body.



Window of heaven points Effect on goitre, scrofula or throat disorders	
Tianfu LU-3	Goitre, swelling of the throat
Futu L.I.-18	Goitre, scrofula, swelling and pain of the throat, rattling sound in the throat, difficulty in swallowing
Renying ST-9	Goitre, scrofula, swelling and pain of the throat, difficulty in swallowing
Tianchuang SI-16	Goitre, throat pain
Tianrong SI-17	Goitre, scrofula, throat painful obstruction, obstruction of the throat
Tianzhu BL-10	Swelling of the throat
Tianchi P-1	Scrofula of the neck
Tianyou SJ-16	Goitre, throat painful obstruction
Tiantu REN-22	Goitre, ulceration of the throat which prevents eating, swelling of the throat, cold sensation of the throat, dry throat, throat painful obstruction, rattling sound in the throat, accumulation of phlegm in the throat, plumstone qi
Fengfu DU-16	Swelling and pain of the throat

### Sudden onset

Many of these points are indicated for sudden onset of disorders, reflecting their ability to treat the sudden chaos that arises during inversion qi disorders.

Window of heaven points Effect on sudden onset of disorders	
Futu L.I.-18	Sudden loss of voice
Renying ST-9	Sudden turmoil disorder
Tianchuang SI-16	Sudden loss of voice following windstroke, sudden loss of voice
Tianzhu BL-10	Epilepsy, sudden muscular contractions
Tianyou SJ-16	Sudden deafness
Tiantu REN-22	Sudden dyspnoea
Fengfu DU-16	Sudden inability to speak following windstroke

### Psycho-emotional disorders

It is difficult to assess the importance of the mental and emotional disorders listed for some of these points. There is a tendency among some commentators, especially in the West, to ascribe important psycho-emotional effects to points which include the character tian (Heaven) in their name. However many points which are named in this way have few or no psycho-emotional disorders, whilst most of the powerful psycho-emotionally acting points do not include the name tian.

Window of heaven points Effect on emotional disorders	
Tianfu LU-3	Somnolence, sadness, weeping, disorientation and forgetfulness, absent-mindedness, insomnia, floating corpse ghost-talk, melancholy crying ghost talk
Tianchuang SI-16	Manic ghost talk, mania-depression
Tianzhu BL-10	Mania, incessant talking, seeing ghosts, epilepsy, childhood epilepsy
Tianyou SJ-16	Confused dreaming
Fengfu DU-16	Mania, incessant talking, mad walking and desire to commit suicide, sadness and fear with fright palpitations

### Disorders of the sense organs

Finally, the ability of these points to regulate the flow of qi and blood to the head means that several of them are indicated for disorders of the sense organs.

Window of heaven points Effect on disorders of the sense organs	
Tianfu LU-3	Nosebleed, visual dizziness, short-sightedness
Renying ST-9	Visual dizziness
Tianchuang SI-16	Deafness, tinnitus, ear pain
Tianrong SI-17	Tinnitus and deafness
Tianzhu BL-10	Bursting eye pain, redness of the eyes, blurred vision, lacrimation, difficulty in speaking, nasal congestion, loss of sense of smell
Tianyou SJ-16	Impaired hearing, dimness of vision, pain of the eyes with inability to see, inability to open the eyes, lacrimation, rhinitis with nosebleed, loss of smell, stuffy nose
Fengfu DU-16	Flaccid tongue with inability to speak, visual dizziness, blurred vision, nosebleed
Tiantu REN-22	Inability to speak

## THE THIRTEEN GHOST POINTS OF SUN SI-MIAO

The thirteen ghost points were listed in the *Thousand Ducat Formulas* by the great 7th century physician Sun Si-miao for the treatment of mania disorder and epilepsy. The thirteen ghost points are:

- Guigong (Ghost Palace) i.e. Renzhong DU-26.
- Guizhen (Ghost Pillow) i.e. Fengfu DU-16.
- Guitang (Ghost Hall) i.e. Shangxing DU-23.
- Guishi (Ghost Market) i.e. Chengqiang REN-24.

- Guixin (Ghost Faith) i.e. Shaoshang LU-11.
- Guitui (Ghost Leg) i.e. Quchi L.I.-11.
- Guichuang (Ghost's Bed) i.e. Jiache ST-6.
- Guilei (Ghost Fortress) i.e. Yinbai SP-1.
- Guixin (Ghost Heart) i.e. Daling P-7.
- Guiku (Ghost Cave) i.e. Laogong P-8.
- Guilu (Ghost Path) i.e. Shenmai BL-62.
- Guifeng (Ghost Seal) i.e. Haiquan (M-HN-37) below the tongue.
- Guicang (Ghost Store) was also known as Yumentou (Extra) in women and Yinxiang (Extra) in men, both points more or less corresponding to Huiyin REN-1.

Historically however, there has been a certain amount of ambiguity concerning these points. Some authorities considered that Guixin was in fact Taiyuan LU-9 rather than Daling P-7, and that Guilu was either Jianshi P-5 or even Laogong P-8 rather than BL-62. Gao Wu's alternative list of these points in the *Glorious Anthology of Acupuncture and Moxibustion* included Shenting DU-24, Ruzhong ST-17, Yanglingquan GB-34 and Xingjian LIV-2 and omitted Shenmai BL-62, Shangxing DU-23, Quchi L.I.-11 and Yumentou/Yinxiang.

## THE NINE NEEDLES FOR RETURNING THE YANG

The *Song of the Nine Needles for Returning the Yang*, a chapter in the *Glorious Anthology of Acupuncture and Moxibustion* lists nine points for the treatment of collapse of yang characterised by loss of consciousness, aversion to cold, cold counterflow of the limbs, purple lips etc. These are Hegu L.I.-4, Zusanli ST-36, Sanyinjiao SP-6, Yongquan KID-1, Taixi KID-3, Laogong P-8, Huantiao GB-30, Yamen DU-15 and Zhongwan REN-12.

## MEETING POINTS OF MORE THAN ONE CHANNEL

In the course of the complex network of channel pathways, many of the channels intersect other channels at specific points. These points are thus able to influence more than one channel, and are frequently used for this purpose in clinical practice. For charts of the meeting points, please see the following pages.

## NOTES

- 1 *Spiritual Pivot* Chapter 1.
- 2 *Spiritual Pivot* Chapter 71.

- 3 According to *The Practical Application of Meridian Style Acupuncture*, by John E. Pirog, Pacific View Press.
- 4 *Classic of Difficulties* 68th Difficulty.
- 5 *Spiritual Pivot* Chapter 44.
- 6 The *Classic of Difficulties* (74th Difficulty) says that in winter the he-sea points should be needed.
- 7 The *Classic of Difficulties* (74th Difficulty) says that in spring the jing-well points should be needed.
- 8 The *Classic of Difficulties* (74th Difficulty) says that in summer the ying-spring points should be needed.
- 9 The *Classic of Difficulties* (74th Difficulty) says that in late summer the shu-stream points should be needed.
- 10 The *Classic of Difficulties* (74th Difficulty) says that in autumn the jing-river points should be needed.
- 11 *Spiritual Pivot* Chapter 4.
- 12 *Spiritual Pivot* Chapter 6.
- 13 *Spiritual Pivot* Chapter 1.
- 14 *Classic of Difficulties* 64th Difficulty.
- 15 *Classic of Difficulties* 69th Difficulty.
- 16 *Classic of Difficulties* 66th Difficulty.
- 17 The three qi referred to here are considered by most authorities to refer to the nutritive qi, defensive qi and gathering qi.
- 18 *Classic of Difficulties* 66th Difficulty.
- 19 *Spiritual Pivot* Chapter 1.
- 20 Quoted in *Chinese Acupuncture and Moxibustion*, Foreign Languages Press, Beijing.
- 21 This appears to be a modern name and it is difficult to find any reference to this method of point combination in older sources.
- 22 *Spiritual Pivot* Chapter 51.
- 23 *Classic of Difficulties* 67th Difficulty.
- 24 *Essential Questions* Chapter 5.
- 25 *Classic of Difficulties* 67th Difficulty.
- 26 *Classic of Difficulties* 67th Difficulty.
- 27 *Classic of Difficulties* 45th Difficulty.
- 28 *Spiritual Pivot* Chapter 33.
- 29 *Classic of Difficulties* 45th Difficulty.
- 30 *Classic of Difficulties* 29th Difficulty.
- 31 *Classic of Difficulties* 29th Difficulty.
- 32 *Spiritual Pivot* Chapter 33.
- 33 They are listed, for example, in Felix Mann's *Treatment of Disease by Acupuncture* although no further information is given.
- 34 *Spiritual Pivot* Chapter 21.
- 35 *Yellow Emperor's Inner Classic*, Tianjing Scientific Publications, 1989, p195.
- 36 *Yellow Emperor's Inner Classic*, Tianjing Scientific Publications, 1989, p24.
- 37 In the *Spiritual Pivot* Tianrong was classified as a point of the Gall Bladder channel, whilst in the *Systematic Classic of Acupuncture and Moxibustion* it was listed as belonging to the Sanjiao channel. It was not until the 10th century classic *Necessities of a Frontier Official*, that Tianrong was finally ascribed to the Small Intestine channel.





	Lung	Large Intestine	Stomach	Spleen	Heart	Small Intestine	Bladder	Kidney	Pericardium	Sanjiao	Gall Bladder	Liver	Conception v.	Governing v.	Yang Linking v.	Yin Linking v.	Yang Motility v.	Yin Motility v.	Penetrating v.	Girdling v.
GB-10							•				•									
GB-11						•	•			•	•									
GB-12							•				•									
GB-13											•				•					
GB-14		•	•							•	•				•					
GB-15							•				•				•					
GB-16											•				•					
GB-17											•				•					
GB-18											•				•					
GB-19											•				•					
GB-20										•	•				•		•			
GB-21			•							•	•				•					
GB-23							•				•									
GB-24				•							•									
GB-26											•									•
GB-27											•									•
GB-28											•									•
GB-29											•						•			
GB-30							•				•									
GB-35											•				•					
LIV-13											•	•								
LIV-14				•								•				•				
DU-1								•			•		•	•						
DU-13							•							•						
DU-14		•	•			•	•			•	•			•						
DU-15														•	•					
DU-16														•	•					
DU-17							•							•						
DU-20							•			•	•	•		•						
DU-24			•				•							•						

	Lung	Large Intestine	Stomach	Spleen	Heart	Small Intestine	Bladder	Kidney	Pericardium	Sanjiao	Gall Bladder	Liver	Conception v.	Governing v.	Yang Linking v.	Yin Linking v.	Yang Motility v.	Yin Motility v.	Penetrating v.	Girdling v.
DU-26		●	●											●						
DU-28			●										●	●						
REN-1													●	●					●	
REN-2												●	●							
REN-3				●				●				●	●							
REN-4				●				●				●	●							
REN-7								●					●						●	
REN-10				●									●							
REN-12			●			●				●			●							
REN-13			●			●							●							
REN-17				●		●		●		●			●							
REN-22													●			●				
REN-23													●			●				
REN-24		●	●										●	●						