

Earth Element: Spleen Points III (from: Davis, 2000)

SP-16 (*fù āi*)

腹 *fù*: abdomen

哀 *āi*: to lament, to sympathize with, to pity; sorrow, grief

腹哀

Abdominal Lament

Location: On the superio-lateral abdomen 3 cun superior to SP-15 (Da Heng). The point is located 4 cun lateral to REN-11 (Jian Li) on the lateral border of rectus abdominus muscle. ST-22 (Guan Men) is located 2 cun lateral to REN-11 (Jian Li), KID-18 (Shi Guan) is 5 fen lateral. [Some texts locate this point 3.5 cun laterally].

Features & Categories: Intersection point of Yin Wei Mai (Yin linking Vessel) on the Spleen Channel.

Functions: Clears Heat and resolves Damp; frees bowel Qi.

Indications: Abdominal pain; untransformed digestate in the stool; indigestion; constipation; dysentery.

Supplementary Indications: Abdominal Cold pain; umbilical pain; dysentery with pus and blood.

CLASSICAL COMBINATIONS

- Undigested food (in the stool): Fuai SP-16 and Taibai SP-3 (Supplementing Life).

GB-24 (*rì yuè*)

日 *rì*: sun; day

月 *yuè*: moon; month

日月

Sun and Moon

Location: On the anterior chest in the 7th intercostal space, approximately 4 cun lateral to the Ren Mai. The point is on the mamillary line, one intercostal space below LIV-14 (Qi Men). On males this is inferior to the nipple. Use palpation to confirm the location of this point. There is considerable variation in thoracic wall anatomy between individuals, so differences may be found in the distance this point is located from the midline.

Features & Categories: front Alarm-Mu, Collecting point of the Gall Bladder Fu; intersection point of the Spleen Channel of foot Tai Yin on the Gall Bladder Channel.

Functions: Frees Gall Bladder and Liver Qi and promotes their function; resolves Damp Heat; harmonizes the middle Jiao.

Indications: Borborygmi; diarrhea; abdominal distension; vomiting; jaundice; acute and chronic hepatitis; cholecystitis; cholelithiasis; stomach pain; peptic ulcer; lumbar and lateral costal pain; lateral costal pain and distension; intercostal neuralgia; hiccoughs; nausea with thick yellow tongue coat.

Supplementary Indications: Pain in the ribs; pain in the stomach region; retching and vomiting; acid regurgitation; jaundice; belching; sleepiness; sensation of bodily heaviness; sighing and sorrowful demeanour; Heat in the lower abdomen; disorders of the shoulder.

DEADMAN'S COMMENTARY

According to the Essential Questions "The Gall Bladder is the upright official from where judgement emanates". When the characters for sun and moon (the name of this point) are combined, they form a new character 'ming' which means 'clear', intelligent' or 'to understand'. 'Ming' describes the quality of judgement emanating from a healthy Gall Bladder. Riyue GB-24 has traditionally been ascribed the ability to rectify deficiency patterns of the Gall Bladder and was indicated as early as the Essential Questions (with Danshu BL-19) for the treatment of Gall Bladder deficiency giving rise to indecisiveness, and elsewhere for sighing with a tendency to sadness.

Riyue GB-24 was established as the front-mu point of the Gall Bladder by the time of the Yellow Emperor's Inner Classic. Although many centuries later the Great Compendium of Acupuncture and Moxibustion designated Zhejin GB-23 as the Gall Bladder front-mu point, it is Riyue GB-24 which has retained this status to the present day. 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.

Riyue GB-24 is an important point to treat diseases of the Gall Bladder fu which may derive from the following three aetiologies:

- i. emotional disharmony results in stagnation of Liver qi which impairs the circulation of qi in its interiorly-exteriorly related Gall Bladder channel, and gives rise to distention, fullness and pain of the lateral costal region, sighing and a sensation of heat in the lower abdomen;
- ii. disharmony of the Stomach and Spleen transportation and transformation function leads to accumulation of dampness which transforms to damp-heat and ferments in the Liver and Gall Bladder; bile does not flow and seeps into the muscles and skin giving rise to jaundice;
- iii. Gall Bladder qi invades the Stomach and interferes with its descending function resulting in vomiting, acid regurgitation, hiccup and epigastric pain. All these three patterns may be encountered in diseases such as cholecystitis, cholelithiasis and hepatitis.

CLASSICAL COMBINATIONS

- "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 Mu and the Shu of the Gall Bladder" [Riyue GB-24 and Danshu BL-19] (Essential Questions).
- Sighing with propensity to sadness: Riyue GB-24 and Shangqiu SP-5 (Supplementing Life).
- Loss of use of the four limbs: Riyue GB-24, Jiquan HE-1 and Pishu BL-20 (Supplementing Life).
- Cholecystitis: Riyue GB-24, Burong ST-19, Dannangxue (M-LE-23), Zhigou SJ-6 and Qiuxu GB-40.

LV-14 (*qí mén*)

期 *qí*: period, cycle; one hundred years; expect; one year
門 *mén*: gate, door

期門

Cycle Gate

Location: On the anterior chest in the 6th intercostal space, approximately 4 cun lateral to the Ren Mai. The point is on the mamillary line, one intercostal space above GB-24 (Ri Yue). On males this is usually directly inferior to the nipple. There is considerable variation in thoracic wall anatomy

between individuals, which means that differences may be found in the distance this point is located from the midline.

Features & Categories: front Alarm-Mu, Collecting point of the Liver, intersection point of the Spleen Channel of foot Tai Yin and Yin Wei Mai (Yin linking Vessel) on the Liver Channel.

Functions: Transforms and resolves Stagnant Blood; dispels pathogens and Heat from the Blood and Uterus; transforms Phlegm and disperses stasis; calms the Liver and spreads Qi; benefits the Stomach.

Indications: Pain in the chest and lateral costal region; intercostal neuralgia; hepatitis; enlarged liver; cirrhosis; cholecystitis; abdominal distention; thoracic fullness; pleurisy; mastitis; myocarditis; vomiting; hiccough; nervous dysfunction of the stomach; acid regurgitation.

Supplementary Indications: Heat in the chest; swelling of the lateral costal region; cardiac pain; running piglet pattern and abdominal hardness; malarial disease; febrile diseases; tidal fevers; spleen enlargement resulting from prolonged tidal fevers; Cold damage with Heat entering the Blood chamber (uterus) and excessive menstrual flow; abdominal tightness with respiratory difficulty; postpartum illness; retained placenta; desire to eat despite difficult ingestion; visual dizziness; depression.

DEADMAN'S COMMENTARY

Qimen LIV-14 is the last point on the Liver channel and indeed the last point in the great circulation of qi which begins at Zhongfu LU-1 and passes through all the twelve channels, ending one complete cycle at this point. This is reflected in its name 'Cycle Gate'.

Qimen LIV-14 is the front-mu point of the Liver. 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. It is in the region of this point that the Liver channel spreads through the lateral costal region, diaphragm and chest. Its main sphere of action therefore is on regulating the free flow of qi in these areas, and in contrast to Zhangmen LIV-13 which focuses on the middle and lower jiao, Qimen LIV-14 acts primarily on the middle and upper jiao.

The Spiritual Pivot states "With anger the qi rebels upwards and accumulates in the chest". If Liver qi is obstructed in the chest or lateral costal region, there will be pain, distention or fullness, whilst if Liver qi invades the Lung and obstructs its descending function, it will give rise to cough, sighing and dyspnoea. The Liver sinew channel links with the breast, and the entire breast region is strongly influenced by the Liver. If Liver qi is obstructed in the breast region, therefore, there will be pain, distention and even masses, all of which may fluctuate with the menstrual cycle, being most pronounced in the days immediately prior to menstruation. Qimen LIV-14 is an important adjacent point in the treatment of this common condition.

The intimate relationship between qi and blood is clearly expressed in the saying "Qi is the commander of blood ... when qi moves, blood moves". Severe or prolonged qi stagnation, therefore, will lead to blood stasis manifesting as hardness or masses with cutting pain in the chest, lateral costal region, abdomen or hypogastrium. Qimen LIV-14, by virtue of its ability to circulate both qi and blood, is indicated in all these situations. Qimen LIV-14 is also specifically indicated for cutting or stabbing pain of the Heart, reflecting its status as a meeting point of the Liver channel with the Yin

Linking vessel. According to the Classic of Difficulties "When the Yin Linking vessel is diseased, Heart pain will result".

According to ZhangJing-yue "If anger occurs during or after eating it injures the Stomach and Spleen". This vital observation emphasises the great importance ascribed to a peaceful and harmonious state of mind during mealtimes. If instead there is disturbance, conflict, frustration, resentment or outright anger they may wreak turmoil in the digestive system. If Liver qi transversely invades the Stomach in this way and impairs its descending function, the Stomach qi will stagnate or rebel upwards leading to epigastric distention and pain, acid regurgitation, vomiting and hiccup. Qimen LIV-14 is an essential local point in the treatment of this pattern of Liver-Stomach disharmony. If Liver qi transversely invades the Spleen and impairs the Spleen transportation and transformation function, there will be abdominal distention and diarrhoea, although Qimen LIV-14 is less used clinically in this situation than Zhangmen LIV-13.

A specific indication for Qimen LIV-14 is 'injury by cold leading to heat which enters the blood chamber'. This refers to attack and penetration of cold during menstruation or after childbirth. The cold transforms to heat and gives rise to alternating fever and chills, hardness and fullness in the lower abdomen, chest and lateral costal region, and clear consciousness during the day with disordered speech at night. This pattern was first described in the Treatise on Injury by Cold by Zhang Zhongjing who recommended the administration of Xiao Chai Hu Tang (Minor Bupleurum Decoction) and needling Qimen LIV-14, especially in the case of manic raving. The Tang dynasty author Xu Xue-shi, a scholar of the works of Zhang Zhongjing, in his discussion of the Treatise on Injury by Cold said "Concerning heat entering the blood chamber in women, when Xiao Chai Hu Tang is too slow, needle Qimen LIV-14". Qimen LIV-14 is also indicated for uterine bleeding.

Finally, like Zhangmen LIV-13, Qimen LIV-14 is an important point in the treatment of running piglet qi (see Zhangmen LIV-13 for a fuller discussion).

CLASSICAL COMBINATIONS

- Pain of the Heart with shortness of breath: Qimen LIV-14, Changqiang DU-1, Tiantu REN-22, Xiabai LU-4 and Zhongchong P-9 (Thousand Ducat Formulas).
- Stabbing pain of the Heart: Qimen LIV-14 and Burong ST-19 (Thousand Ducat Formulas).
- Chest pain: Qimen LIV-14, Feishu BL-13, Yunmen LU-2, Zhongfu LU-1, Yinbai SP-1, Hunmen BL-47 and Daling P-7 (Thousand Ducat Formulas).
- Heat in the chest: Qimen LIV-14 and Quepen ST-12 (Thousand Ducat Formulas).
- Chest pain due to injury by cold: Qimen LIV-14 and Daling P-7 (Great Compendium).
- Dyspnoea with inability to walk: Qimen LIV-14, Zhongwan REN-12 and Shanglian L.I.-9 (Great Compendium).
- Rebellion of qi with cough, fullness of the chest, shortness of breath with pain that radiates to the back: 50 moxa cones each on Qimen LIV-14 and Juque REN-14 (Thousand Ducat Formulas).
- Distention of the lateral costal region: Qimen LIV-14, Guanyuan REN-4 and Shaoshang LU-11 (Thousand Ducat Formulas).
- Difficult ingestion: Qimen LIV-14, Yanggang BL-48, Shaoshang LU-11 and Laogong P-8 (Thousand Ducat Formulas).

- Post-partum belching: Qimen LIV-14 and Xiang ST-43 (Supplementing Life).
- Running piglet qi in women: Qimen LIV-14, Guanyuan REN-4, Zhongji REN-3, Sanyinjiao SP-6, Shimen REN-5 and Xuehai SP-10 (Supplementing Life).
- Stiffness of the nape of the neck due to injury by cold: Qimen LIV-14 and Wenliu L.I.-7 (One Hundred Symptoms).
- Involuntary erection with difficult urination: Dadun LIV-1, Qimen LIV-14, Yingu KID-10, Weizhong BL-40 and Weiyang BL-39 (Supplementing Life).

SP-17 (*shí dòu*)

食 *shí*: food

竇 *dòu*: a hole, a drain

食竇

Food Hole

Location: On the lateral aspect of the chest in the 5th intercostal space, approximately 6 cun lateral to Ren Mai. The mamillary line lies 4 cun lateral to the anterior midline.

Functions: Rectifies Qi and disinhibits Water; benefits the San Jiao.

Indications: Pain and distention in the lateral costal region; ascites; gastritis.

Supplementary Indications: Thunderous rumbling in the diaphragm region; major detriment to Spleen Qi; fullness in the chest and lateral costal region; postpartum abdominal distension and Water swelling; urinary retention.

DEADMAN'S COMMENTARY

Shidou SP-17 is also known by the alternative name of Mingguan (Gate of Life). According to the Book of Bian Que's Secrets, Shidou SP-17 "connects the real Spleen qi and cures thirty-six kinds of Spleen disease. In severe disease, when life is hanging by a thread, moxibustion at this point with 200-300 moxa cones will assure the patient's survival. Use this point in any major Spleen disease". Despite this inspiring quotation, there are few references to this kind of application or combinations which include the point, in other classical texts, and Shidou SP-17 is mainly indicated for pain of the lateral costal region, distention and pain of the abdomen and diaphragm with belching, vomiting and indigested food in the stool, all clear indications of food stagnation.

SP-18 (*tiān xī*)

天 *tiān*: celestial, of the heavens; sky; Nature; heaven

谿 *xī*: ravine

天谿

Celestial Ravine

Location: On the lateral aspect of the chest in the 4th intercostal space, approximately 6 cun lateral to Ren Mai. The mamillary line lies 4 cun lateral to the anterior midline.

Functions: Loosens the chest and rectifies Qi; downbears counterflow and suppresses cough.

Indications: Thoracic pain and distention; cough; hiccough; bronchitis; asthma; mastitis; mammary Damp Heat and eczema; scant breast milk.

Supplementary Indications: Cough; throat rales.

CLASSICAL COMBINATIONS

- Abscess, ulceration and swelling of the breast: Tianxi SP-18 and Xiaxi GB-43 (Thousand Ducat Formulas).

SP-19 (*xiōng xiāng*)胸 *xiōng*: chest鄉 *xiāng*: countryside, village (district under 50,000)

胸鄉

Chest Village

Location: On the lateral aspect of the chest in the 3rd intercostal space, approximately 6 cun lateral to Ren Mai. The mamillary line lies 4 cun lateral to the anterior midline.

Functions: Diffuses and downbears Lung Qi; suppresses cough and stabilizes dyspnea.

Indications: Pain and distention in the lateral costal region; intercostal neuralgia.

Supplementary Indications: Fullness in the chest and lateral costal region; pain referred from the chest to the back; inability to turn over; cough.

CLASSICAL COMBINATIONS

- Pain of the chest radiating to the back: Xiongxiang SP-19, Neiguan P-6 and Xinshu BL-15.

SP-20 (*zhōu róng*)周 *zhōu*: all, whole, circumference榮 *róng*: flourish; honor, glory; to nourish

周榮

All-Round Flourishing

Location: On the lateral aspect of the chest in the 2nd intercostal space, approximately 6 cun lateral to Ren Mai. The mamillary line lies 4 cun lateral to the anterior midline. The point is located inferior and slightly lateral to LU-1 (Zhong Fu).

Functions: Diffuses and downbears Lung Qi; suppresses cough and stabilizes dyspnea.

Indications: Distension and fullness in the chest and lateral costal region; intercostal neuralgia; pleurisy; cough; pulmonary accumulation of pus; bronchiectasis.

Supplementary Indications: Spitting of foul pus; difficult ingestion.

CLASSICAL COMBINATIONS

- Difficult ingestion with desire to drink fluids: Zhourong SP-20 and Dachangshu BL-25 (Thousand Ducat Formulas).
- Difficult ingestion: Zhourong SP-20, Zhongfu LU-1, Kunlun BL-60, Chengman ST-20 and Yuji LU-10 (Supplementing Life).

SP-21 (*dà bāo*)大 *dà*: great, big包 *bāo*: to wrap, to contain, to include, to embrace;
bag, sack

大包

Great Embrace

Location: On the lateral thoracic wall in the mid-axillary line. The point is located in the 6th intercostal space. Use palpation to confirm its location as it is commonly sensitive to pressure.

Another means of location is to find the midpoint of the mid-axillary line between the apex of the axilla and the free end of the 11th rib - this is the location of the point. The proportional distance

between the apex of the axilla and the free end of the 11th rib is 12 cun. [Some texts locate this point in the 7th intercostal space].

Features & Categories: Connecting-Luo point of the Great Luo Channel of the Spleen. The Great Luo Channel, via the Spleen, regulates the minute Blood Luo Vessels throughout the body.

Functions: Regulates Qi and Blood; expels Cold from the Channels; regulates the Connecting Vessels; moves Blood in the Blood Connecting Vessels.

Indications: Fullness or pain in the chest and lateral costal region; intercostal neuralgia; cough; bronchitis; influenza; pleurisy; asthma; generalized aching or body soreness; limp, weak limbs.

Supplementary Indications: Connecting vessel Fullness: generalized pain in the whole body; Connecting vessel Deficiency: laxity of the hundred joints.

DEADMAN'S COMMENTARY

The name of the point Dabao SP-21 is made up of two characters, 'Da' meaning great, and 'Bao' meaning 'to wrap', or 'to envelop'. According to the Spiritual Pivot, "The great luo of the Spleen is known as Dabao; it emerges at three cun below the axilla spreading in the chest and lateral costal region. When it is excess there is pain of the whole body. When it is deficient the hundred joints are flaccid. This channel embraces the blood of all the luo [connecting channels]".

A possible explanation of this passage from the Spiritual Pivot is that one of the functions of the luo-connecting channels in general is to assist in the distribution of qi and more especially blood, to all the tissues of the body via the network of the minute luo-connecting channels. Since the Spleen controls blood, its great luo-connecting channel dominates this function of blood distribution throughout the body. When blood stagnates "there is pain of the whole body"; when blood is deficient and unable to nourish the tissues "the hundred joints are flaccid".

Dabao SP-21 is also mentioned in the Ode to Elucidate Mysteries which says that it dominates the upper region (Tianshu ST-25 dominates the middle region and Dijì SP-8 dominates the lower region). Despite these two classical references, Dabao SP-21 appears in no traditional combinations in any of the major classical texts.

CLASSICAL COMBINATIONS

- Pain of the whole body and weariness of the four limbs: Dabao SP-21, Yanglingquan GB-34, Quchi L.I.-11 and Tianzhu BL-10.
- Pain of the chest and lateral costal region: Dabao SP-21, Sanyangluo SJ-8, Ximen P-4, Yangfu GB-38 and Zulinqi GB-41.

LU-1 (*zhōng fǔ*)

中 *zhōng*: central, center

府 *fǔ*: treasury, storehouse; mansion

中府

Central Treasury

Location: On the anterior superior trunk, inferior to the concavity of the clavicle. The point lies approximately level with (lateral to) the first rib, 1 cun below LU-2 (Yun Men), and 6 cun lateral to Ren Mai. This is medial to the coracoid process of the scapula.

Features & Categories: front Alarm-Mu, Collecting point of the Lung. Intersection point of the Spleen Channel of foot Tai Yin on the Lung Channel.

Functions: Enhances and frees Lung Qi, clears and disperses fullness of the Upper Jiao, stimulates the descent of Lung Qi.

Indications: Cough, asthma, bronchitis, pneumonia, tuberculosis, tonsillitis, sore throat, fullness in the chest, pain in the chest, shoulder and back.

Supplementary Indications: Coughing or vomiting of pus and blood; pulmonary distension and fullness; sweating; facial swelling; abdominal distention; somnolence; throat bi; fever and vomiting; difficult ingestion; diminished Qi with inability to lie flat; aversion to cold; generalized heat vexation; pain in the skin and bone; running piglet; nasal congestion; turbid nasal discharge; goitre and tumors of the neck.

DEADMAN'S COMMENTARY

Zhongfu LU-1 is the front-mu point of the Lung. 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. Zhongfu LU-1, like all the front-mu points, therefore acts primarily on the Lung zang rather than the Lung channel.

According to the Spiritual Pivot "The Lung is the canopy of the five zang and the six fu". As the uppermost zang, the Lung receives via respiration the clear qi of heaven (qing qi) in the same way that the canopy of a forest receives the light and air essential for life. Through inhalation, the Lung descends the qi to the Kidneys, and through exhalation, the Lung disseminates qi to the surface of the body and expels waste qi. The Lung is therefore said to dominate respiration and to both descend and disseminate the qi.

These functions may be impaired either when the Lung qi is deficient, or when excess pathogenic factors (whether internally or externally generated) obstruct the Lung. The forte of Zhongfu LU-1 is to clear excess of all kinds from the Lung, whether due to exterior pathogenic factors (e.g. wind-cold or wind-heat) which penetrate to the Lung zang, or to internally generated disharmony (e.g. turbid phlegm or phlegm-heat, qi stagnation etc.). In all such cases there will be dyspnoea, coughing or wheezing and an oppressive full sensation of the chest, thus the Spiritual Pivot says "The Lung stores the qi ... when excess there is dyspnoea and fullness of the chest with an upturned face". These symptoms will often be exacerbated on lying down, which places more strain on the Lung descending function as well as allowing phlegm to accumulate, thus the Essential Questions says "The Lung is the canopy of the zang. When Lung qi is abundant, the mai [pulse] is large; when the mai is large, [the patient] is unable to lie flat".

According to the Spiritual Pivot "Lung qi opens into the nose; when the Lung is in harmony, the nose will distinguish the fragrant from the foul". Zhongfu LU-1, although primarily used to regulate the Lung zang, is indicated when excess type Lung patterns are accompanied by such Lung channel disorders as nasal obstruction and throat painful obstruction.

According to a saying of Chinese medicine "The Lung is the upper source of water". The Lung can be compared to a lid, for example the lid of a teapot. When the lid is too tight, the tea cannot pour, and when the Lung in the upper body is in excess, the fluids remain above and are not excreted below. Zhongfu LU-1 is indicated for acute swelling of the face which occurs when exterior

pathogenic wind obstructs the Lung's function of regulating the water passages and descending body fluids.

The Lung and the Stomach both dominate descending, and disharmony of one may affect the other. If Lung qi accumulates above, it may adversely influence the descending function of the Stomach, giving rise to difficult ingestion, vomiting, retching, and abdominal distention. Conversely, obstruction in the Stomach may impair the Lung descending function leading to cough, dyspnoea and wheezing. In Essential Questions Qi Bo, the Yellow Emperor's minister, explains that cough may originate in any of the zangfu and says "When cold food and drink enters the Stomach, it may rise upwards by way of the Lung channel to the Lung, leading to cold in the Lung". The name of this point 'Middle Palace' refers to the origin of the Lung channel, which arises in the middle jiao (in the region of the Stomach) and descends to the Large Intestine before ascending to emerge at Zhongfu LU-1. Zhongfu LU-1, therefore, is especially indicated in this dual disharmony of the Lung and Stomach. Interestingly, Zhongfu LU-1 is also indicated for Gall Bladder heat vomiting, perhaps reflecting the five phase theory that metal (the Lung) is able to control wood (Gall Bladder).

According to the Essential Questions "The Lung dominates the skin ... of the entire body". The Spiritual Pivot states "when the pathogen is in the Lung there will be painful skin, chills and fever, rebellious qi, dyspnoea and sweating." Zhongfu LU-1 is one of the few acupuncture points indicated for the painful skin which can commonly accompany exterior diseases. Finally, the Essential Questions includes Zhongfu LU-1 among the eight points to clear heat from the chest (bilateral Ouepen ST-12, Dazhu BL-11, Zhongfu LU-1 and Fengmen BL-12).

CLASSICAL COMBINATIONS

- Fullness of the chest with oesophageal constriction: Zhongfu LU-1 and Yishe BL-49 (One Hundred Patterns).
- Chest pain: Zhongfu LU-1, Yunmen LU-2, Feishu BL-13, Qimen LIV-14, Yinbai SP-1, Hunmen BL-47 and Daling P-7 (Thousand Ducat Formulas).
- Swelling of the face and abdomen: Zhongfu LU-1, Jianshi P-5 and Hegu LI-4 (Thousand Ducat Formulas).
- Enuresis: Zhongfu LU-1, Guanmen ST-22 and Shenmen HE-7 (Thousand Ducat Formulas).
- Abdominal fullness, shortness of breath with a rattling sound: moxa Zhongfu LU-1, Shanzhong REN-17 and Shenque REN-8 (Thousand Ducat Formulas).
- Difficult ingestion: Zhongfu LU-1, Kunlun BL-60, Chengman ST-20, Yuji LU-10 and Zhourong SP-20 (Supplementing Life).
- Oesophageal constriction, with difficult ingestion and vomiting: Zhongfu LU-1 and Zhongting REN-16 (Thousand Ducat Formulas).

LV-13 (*zhāng mén*)

章 *zhāng*: complete (an essay); a chapter; a strain of music; the flat area on top of a hill

門 *mén*: gate, door

章門

Camphorwood Gate

Location: On the lateral aspect of the abdomen (hypogastric region) immediately inferior to (lower border of) the free end of the 11th (floating) rib. On obese individuals the point may be located by

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flexing the elbow of the adducted arm - the point is level with the tip of the olecranon process of the ulna.

Features & Categories: front Alarm-Mu, Collecting point of the Spleen, intersection point of the Gall Bladder Channel of foot Shao Yang and Dai Mai (Girdle Vessel) on the Liver Channel; Meeting point of the Zang Organs.

Functions: Enhances and frees Liver Qi, and regulates Qi; quickens the Blood and transforms Stasis; relieves food retention; harmonises Liver and Spleen; benefits the Spleen and Stomach.

Indications: Vomiting; abdominal distension or swelling; enlargement of liver or spleen; hepatitis; cirrhosis; enteritis; diarrhea; jaundice; untransformed digestate; borborygmus; lumbar pain; pain in the costal region or hypochondrium.

Supplementary Indications: Cold strike diarrhea; diarrhea due to Cold in the Middle Jiao; copious urine and white turbid urethral discharge; cold and pain in the back and lumbar region; pain in the lateral costal region; fullness in the chest and lateral costal region; all types of accumulations, gatherings, and lumps of the abdomen or chest; oedema; yellowing of the body and marked emaciation; Heat vexation with no pleasure in eating; dyspnea; cardiac pain and retching; irascibility; diminished Qi inversion patterns; inability to raise the arms and shoulders; scrofula; twitching of the body; foetal pressure causing an inability to urinate; enduring jaundice developing into black jaundice; yellowing of the body with darkening of the forehead.

DEADMAN'S COMMENTARY

Zhangmen LIV-13, located midway between the middle and lower jiao, is both a point of the Liver channel and the front-mu point of the Spleen. 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. Zhangmen LIV-13 is therefore an important point to harmonise the relationship both between the Liver and Spleen, and between the middle and lower jiao, with the emphasis on disorders of the abdomen and intestines.

According to Standards of Patterns and Treatments "The essence of the five zang is all transported from the Spleen". As the origin of the post-natal qi, the Spleen and Stomach are 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 Spleen may be said to dominate the zang and the Stomach the fu. The close relationship of Zhangmen LIV-13 to the Spleen, therefore, is further reflected in its status as the hui-meeting point of the zang, in the same way that Zhongwan REN-12, the front-mu point of the Stomach, is also the hui-meeting point of the fu.

The Liver tends to excess patterns and the Spleen to deficiency. Liver-Spleen disharmony may originate either from the Liver, when qi stagnation aggressively invades, obstructs and suppresses the transportation and transformation function of the Spleen, or from the Spleen, when Spleen qi deficiency is unable to resist the encroachment of exuberant Liver qi. This process is reflected in the saying "Anger is hard and the zangfu are soft; what is hard easily injures what is soft" and by Zhang Jing-yue's observation "If anger occurs during or after eating it injures the Stomach and Spleen". The origin of Liver-Spleen disharmony, therefore, may be either an excess condition of the Liver or a deficient condition of the Spleen, or a combination of the two. One characteristic of this disharmony

is the fluctuation in severity of symptoms with changes in the emotional state, and the tendency for either Liver qi stagnation or Spleen deficiency to predominate at different times. Zhangmen LIV-13, which is able both to regulate the Liver qi and to tonify the Spleen, is the main point on the abdomen to treat all gradations of Liver-Spleen disharmony giving rise to symptoms such as propensity to anger, distention and pain of the abdomen, borborygmus, diarrhoea and loss of appetite.

Diarrhoea due to Liver-Spleen disharmony is distinguished by two main characteristics. The first is that the diarrhoea is often preceded by distention and pain, both of which are relieved after passing stools. The second is that the diarrhoea frequently alternates with constipation, for which this point is also indicated. This pattern is frequently encountered in irritable bowel syndrome and premenstrual bowel disorders.

Zhangmen LIV-13 may also be used for Spleen disharmony without Liver complications, or Liver disharmony without Spleen complications. Through its action of fortifying the Spleen, it is indicated for weariness of the limbs, emaciation, injury to the Stomach and Spleen from over-indulgence in eating, and diarrhoea containing undigested food. By resolving Liver qi stagnation it is able to treat oesophageal constriction, fullness of the chest, focal distention, pain of the lateral costal region and constipation.

If Liver qi stagnation leads to stasis of blood, there may be abdominal masses and (in terms of western medicine) enlargement of the liver and/or spleen. If Liver qi stagnation transforms to fire, there may be agitation and heat with a dry mouth, mad walking and propensity to anger. If the Liver is deficient, there will be propensity to fear. If Liver qi invades the Stomach or Lung, and impairs their descending function, there will be vomiting, cough or dyspnoea. Through its dual action on the Liver and Spleen, Zhangmen LIV-13 is also able to drain dampness or damp-heat from the middle and lower jiao with such symptoms as jaundice and frequent urination with turbid white discharge.

The Liver channel is interiorly-exteriorly coupled with the Gall Bladder channel which controls the sides of the body and facilitates turning and bending. Zhangmen LIV-13, a meeting point of the Liver and Gall Bladder channels, is located close to the waist and lumbar region and is indicated for rigidity of the spine, lumbar pain and inability to turn and bend the waist. The Great Compendium of Acupuncture and Moxibustion recommends Zhangmen LIV-13 for cold and pain of the lumbar spine, whilst Sun Si-miao in the Thousand Ducat Formulas is more specific and recommends it for cold and painful lumbar spine in men.

Finally, Zhangmen LIV-13 is indicated for the pattern of running piglet qi arising from severe stagnation of qi. According to the Essentials From the Golden Cabinet "Running piglet disorder arises from the lower abdomen; it rushes up to the throat with such ferocity that the patient feels he is close to death. It attacks and then remits. It is brought about by fear and fright". Running piglet qi primarily arises when stagnant Liver qi transforms to heat, or when Kidney yang deficiency leads to accumulation of cold in the lower jiao. In both cases, qi is violently discharged and rushes upwards along the Penetrating vessel. In clinical practice, running piglet qi may be encountered in a number of variants, all involving a rushing sensation, usually upwards, along the trunk, back or limbs. It is usually accompanied by feelings of intense anxiety.

CLASSICAL COMBINATIONS

- Invasion by cold or damp (dong) diarrhoea containing undigested food: Zhangmen LIV-13 and Shenshu BL-23 (Thousand Ducat Formulas).
- Borborygmus, abdominal distention and watery diarrhoea: Zhangmen LIV-13, Sanjiaoshu BL-22, Xiaochangshu BL-27, Xialiao BL-34 and Yishe BL-49 (Thousand Ducat Formulas).
- Vomiting: Zhangmen LIV-13, Zhongwan REN-12 and Geshe BL-17 (Thousand Ducat Formulas).
- Constipation: Zhangmen LIV-13, Taibai SP-3 and Zhaohai KID-6 (Great Compendium).
- Constipation: Zhangmen LIV-13, Taibai SP-3, Zhaohai KID-6 and Zhigou SJ-6 (Great Compendium).
- Pain of the lateral costal region: Zhangmen LIV-13 and Danshu BL-19 (Thousand Ducat Formulas).
- Pain of the lateral costal region: Zhangmen LIV-13, Gongsun SP-4, Zhigou SJ-6 and Yanglingquan GB-34 (Complete Collection).
- Pain of the lateral costal region: Zhangmen LIV-13, Zhigou SJ-6 and Waiguan SJ-5 (Great Compendium).
- Stone oedema of the upper abdomen: moxa Zhangmen LIV-13, Qichong ST-30, Rangu KID-2 and Siman KID-14 (Thousand Ducat Formulas).
- Running piglet qi: Zhangmen LIV-13, Shimen REN-5 and Sanyinjiao SP-6 (Thousand Ducat Formulas).
- Insomnia: Zhangmen LIV-13 and Qichong ST-30 (Supplementing Life).
- Rigidity of the lumbar spine with inability to turn: Zhangmen LIV-13 and Ciliao BL-32 (Supplementing Life).

BL-20 (*pí shū*)脾 *pí*: spleen俞 *shū*: acupuncture point

脾俞

Spleen Shu

Location: On the posterior trunk 1.5 cun lateral to Du Mai point DU-6 (Ji Zhong). DU-6 (Ji Zhong) is located on the midline in the depression immediately inferior to the spinous process of 11th thoracic vertebra. BL-49 (Yi She) is 1.5 cun lateral to BL-20 (Pi Shu), 3 cun from the posterior midline.

Features & Categories: back Associated-Shu, Transporting point of the Spleen Zang.

Functions: Tonifies Earth and eliminates Damp; regulates the Spleen, supporting its transportation and transformation functions; nourishes and harmonizes Blood and Ying Qi.

Indications: Abdominal distension; epigastric pain; jaundice; indigestion; vomiting; nervous vomiting; tiredness; loose stools; diarrhea; dysentery; blood in the stools; gastritis; gastric ulcers; lack of appetite; untransformed digestate; prolapsed stomach; hepatitis; enteritis; edema; anorexia; back pain; anemia; enlargement of liver or spleen; (chronic) hemorrhage diseases; profuse menstrual bleeding; prolapsed uterus; urticaria; weakness of the limbs; chronic weakness or exhaustion; Damp and Phlegm Patterns; disorders of the Stomach and Spleen.

Supplementary Indications: Jaundice; pain and distension in the lateral costal region and abdomen; severe pain in the chest and lateral costal region; cough and vomiting; esophageal constriction inhibiting swallowing; accumulations, gatherings, lumps and focal distension of the chest

or abdomen; lassitude or prostrate exhaustion; thinness despite large food intake; or no pleasure in eating; abdominal 'drum' distension; (chronic) infantile convulsions; Phlegm patterns; muscle spasms; fever and chills.

DEADMAN'S COMMENTARY

Pishu BL-20 is the back-shu point of the Spleen zang, where the qi of the Spleen emanates from the interior to the body surface, and like all the back-shu points (especially those of the zang) has a strong action on regulating and tonifying its corresponding zangfu at the deepest level.

According to the Complete Works of Jing-yue "Ming men is the sea of essence [and] blood, the Spleen is the sea of water and grain, together they are the root of the five zang and six fu". The principal function of the Spleen is to dominate the transportation and transformation of the products of food and drink. This vital activity, the basis of the post-natal qi of the body, requires continual yang activity and heat and pathologically therefore, the Spleen suffers mainly from deficiency of qi and yang. This tendency underlies all patterns of disharmony of the Spleen zang.

Spleen qi deficiency may result from constitutional deficiency, irregular diet, excessive thinking or overwork, insufficient or excessive exercise or prolonged illness. Deficiency of Spleen qi and impairment of the transportation and transformation function will give rise to such symptoms as lassitude, lack of appetite, diarrhoea with undigested food in the stools and childhood nutritional impairment, and Pishu BL-20 is an essential point in the treatment of such disorders.

Pishu BL-20 is specifically indicated for the symptom of remaining thin despite much eating. The Treatise on the Spleen and Stomach by Li Dong-yuan offers an interesting discussion on the various possible relationships between appetite and obesity or leanness, saying

- i. that if the Spleen and Stomach are both excess, food intake is large and a person easily becomes fat;
- ii. if both are deficient there is either inability to eat and a person is thin, or alternatively a person easily becomes fat (yet weak), despite a low food intake, this latter condition being due to accumulation of phlegm-dampness;
- iii. "There are also cases of thinness despite large food intake. [In this case] fire hidden in the qi phase in the Stomach results in large food intake, while Spleen vacuity leads to withered flesh. This is known as food languor. Shu-he has said, 'Large food in take is not incompatible with weak muscles' ". The apparently contradictory condition of Spleen deficiency with a large appetite is often encountered in clinical practice and Li Dong-yuan's explanation of hidden Stomach fire with Spleen qi deficiency explains this well.

The important role that dampness plays in the pathology of the Spleen has been discussed in many classics. According to the Essential Questions "The Spleen loathes dampness", "Damp, swelling and fullness all pertain to the Spleen" and "When the Spleen is diseased, damp is generated", whilst the Case Histories from the Guide to Clinical Patterns by Ye Tian-shi of the Qing dynasty states "The Spleen likes dryness whilst the Stomach likes moisture". The origin of dampness may be interior or exterior. Interior deficiency of Spleen qi and impairment of the transportation and transformation function may give rise to incomplete separation of the clear and the turbid and the subsequent formation of interior dampness. This dampness may be carried to all parts of the body by virtue of the

Spleen's function of distributing qi, but especially to the lower parts since 'the nature of dampness is heavy and turbid'.

Alternatively, if exterior dampness or damp-heat attack the body, especially in cases of underlying Spleen deficiency, the function of the Spleen may quickly be compromised. Dampness gives rise to such symptoms as heaviness of the body, lassitude, somnolence, diarrhoea, dysenteric disorder, yin jaundice and oedema. Pishu BL-20 is an essential point both to tonify the Spleen qi and to resolve dampness, whether of internal or external origin.

Two further patterns that may develop from deficiency of Spleen qi are:

- i. failure of the Spleen to hold the blood, and
- ii. sinking of Spleen qi.

According to the Treatise on Disorders of Blood "When Spleen yang is deficient it is unable to gather the blood", whilst the Supplement to The Thousand Ducat Formulas states "The Spleen gathers the blood, when the Spleen is deficient it is unable to unite the blood". Part of the Spleen's function of controlling the blood is to hold the blood in the vessels. Weakness of this function will lead to haemorrhage in any part of the body, giving rise to such indications as blood in the urine or stools, menorrhagia, vomiting of blood and indeed any kind of chronic haemorrhage. When the Spleen's function of raising the qi is impaired, there may be sinking or prolapse of the uterus. Pishu BL-20, through its action of tonifying and hence raising the Spleen qi, is able to treat both these conditions.

An important further symptom of Spleen disharmony is stagnation in the middle jiao manifesting as abdominal fullness, distention and pain, or pain of the lateral costal region. There are three main causes of this disharmony:

- i. Spleen qi deficiency leads to impaired circulation of qi, and the treatment principle here is to both tonify and circulate the qi,
- ii. the formation and retention of dampness in the middle jiao may obstruct the circulation of qi, and the principle of treatment in this case is to resolve damp and circulate qi,
- iii. Liver-Spleen disharmony, due either to excess of the Liver which overacts on the Spleen, or deficiency of the Spleen which fails to counter the normal aggressive qi of the Liver. The aggressive Liver qi impairs the transportation and transformation function of the Spleen leading to stagnation. The treatment principle in this case is to harmonise the Liver and Spleen. In all these patterns Pishu BL-20 is a primary point.

One particular form of abdominal stagnation for which Pishu BL-20 is indicated is known as focal distention. This is characterised primarily by a sensation of severe blockage and distention, or the appearance of a swelling like an upturned bowl. It is one of what is known as the 'five accumulations' and pertains to the Spleen.

Since Pishu BL-20 tonifies the Spleen and regulates the middle jiao, it may also be used for treating the commonly encountered dual disharmony of the Stomach and Spleen with distention of both the epigastrium and abdomen, nausea and vomiting, and diarrhoea.

Finally the Illustrated Supplement to the Classic of Categories states that Pishu BL-20 is one of five points (Feishu BL-13, Xinshu BL-15, Ganshu BL-18, Pishu BL-20 and Shenshu BL-23) which "drain heat from the five zang".

CLASSICAL COMBINATIONS

- Spleen deficiency with undigested food (in the stool): Pishu BL-20 and Panguangshu BL-28 (One Hundred Symptoms).
 - Much eating but remains thin: Pishu BL-20 and Weishu BL-21 (Great Compendium).
 - Abdominal pain with no pleasure in eating: Pishu BL-20 and Weishu BL-21 (Supplementing Life).
 - Sadness below the Heart: Pishu BL-20 and Tinggong SI-19 (One Hundred Symptoms).
 - Vomiting blood and spontaneous external bleeding: Pishu BL-20, Yinbai SP-1, Ganshu BL-18 and Shangwan REN-13 (Great Compendium).
 - Loss of use of the four limbs: Pishu BL-20, Jiquan HE-1 and Riyue GB-24 (Supplementing Life).
 - Acute pain of both lateral costal regions: Pishu BL-20, Ganshu BL-18 and Zhishi BL-52 (Thousand Ducat Formulas).
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SPLEEN POINTS: Neural Innervation & Spinal Cord Segments

Acupuncture Point	Cutaneous Innervation, Muscle Innervation, Spinal Cord Segment
SP-1 (Yin Bai, Hidden White)	Cutaneous: Superficial Peroneal N (L4,5 S1). Medial Plantar N (L4,5).
SP-2 (Da Du, Great Metropolis)	Cutaneous: Superficial Peroneal N (L4,5 S1). Medial Plantar N (L4,5). Muscles: Tendon of Abductor Hallucis, Medial Plantar N (S1,2). Tendon of Flexor Hallucis Brevis, Medial Plantar N (L5,S1,2).
SP-3 (Tai Bai, Supreme White)	Cutaneous: Superficial Peroneal N (L4,5 S1). Medial Plantar N (L4,5). Saphenous N (L3,4). Muscles: Abductor Hallucis, Medial Plantar N (S1,2). Flexor Hallucis Brevis, Medial Plantar N (L5,S1,2).
SP-4 (Gong Sun, Yellow Emperor)	Cutaneous: Superficial Peroneal N (L4,5 S1). Medial Plantar N (L4,5). Saphenous N (L3,4). Muscles: Abductor Hallucis, Medial Plantar N (S1,2). Flexor Hallucis Brevis, Medial Plantar N (L5,S1,2).
SP-5 (Shang Qiu, Shang Hill)	Cutaneous: Saphenous N (L3,4). Superficial Peroneal N (L4,5 S1). Muscles: Tendon of Tibialis Posterior, Tibial N (L4,5). Articular: Saphenous N (L3,4). Deep Peroneal N (L4,5,S1,2).
SP-6 (San Yin Jiao, Three Yin Intersection)	Cutaneous: Saphenous N (L3,4). Medial Calcaneal N (S1,2). Sural N (L5,S1,2). Muscles: Tibialis Posterior, Tibial N (L4,5,S1). Flexor Digitorum Longus, Tibial N (L5,S1,2). Flexor Hallucis Longus, Tibial N (L5,S1,2).
SP-7 (Lou Gu, Leaking Valley)	Cutaneous: Saphenous N (L3,4). Muscles: Soleus, Tibial N (S1,2). Flexor Digitorum Longus, Tibial N (L5,S1,2). Tibialis Posterior, Tibial N (L4,5).
SP-8 (Di Ji, Earth's Crux)	Cutaneous: Saphenous N (L3,4). Muscles: Soleus, Medial head Gastrocnemius; both by Tibial N (S1,2). Flexor Digitorum Longus, Tibial N (L5,S1,2).
SP-9 (Yin Ling Quan, Yin Mound Spring)	Cutaneous: Saphenous N (L3,4). Cutaneous branch of Obturator N (L2,3,4). Muscles: Medial head Gastrocnemius; Soleus, both by Tibial N (S1,2). Popliteus, Tibial N (L4,5,S1). Tendon of Semitendinosus, Sciatic N (Tibial) (L5,S1,2).

SP-10 (Xue Hai, Sea of Blood)	Cutaneous: Medial & Intermediate Femoral Cutaneous N (L2,3). Saphenous N (L3,4). Cutaneous branch of Obturator N (L2,3,4). Muscles: Vastus Medialis, Femoral N (L3,4).
SP-11 (Ji Men, Winnower Gate)	Cutaneous: Medial & Intermediate Femoral Cutaneous N (L2,3). Cutaneous branch of Obturator N (L2,3,4). Muscles: Vastus Medialis, Femoral N (L3,4). Sartorius, Femoral N (L2,3,4).
SP-12 (Chong Men, Surging Gate)	Cutaneous: Anterior Cutaneous br of Iliohypogastric N (L1). Femoral br of Genitofemoral N (L1,2). Subcostal N (T12). Lateral Femoral Cutaneous N (L2,3). Muscles: Psoas Major, anterior rami Spinal N (L1,2,3). Iliacus, Femoral N (L2,3). Pectineus, Femoral N (L2,3), & occasional twig from Obturator N (L2,3).
SP-13 (Fu She, Bowel Abode)	Cutaneous: Anterior Cutaneous br of Iliohypogastric N (L1). Femoral br of Genitofemoral N (L1,2). Subcostal N (T12). Lateral Femoral Cutaneous N (L2,3). Muscles: Psoas Major, anterior rami Spinal N (L1,2,3). Iliacus, Femoral N (L2,3).

REN-3 (Zhong Ji, Central Pole)	Cutaneous & Linea Alba: Anterior cutaneous br thoracic Spinal N (T12,11,L1). Muscles: Rectus Abdominis, thoracic Spinal N anterior rami (T7-12).
REN-4 (Guan Yuan, Origin Pass)	Cutaneous & Linea Alba: Anterior cutaneous br thoracic Spinal N (T11, 10, 12). Muscles: Rectus Abdominis, thoracic Spinal N anterior rami (T7-12).

SP-14 (Fu Jie, Abdominal Bind)	Cutaneous, Rectus Sheath, Abdominal Fascia, Linea Semilunaris: Anterior/ Lateral cutaneous br thoracic Spinal N (T11, 10, 12). Muscles: Rectus Abdominis, thoracic Spinal N anterior rami (T7-12). External Oblique Abdominis, Internal Oblique Abdominis, Transversus Abdominis, all by anterior rami Spinal N (T7-12).
SP-15 (Da Heng, Great Horizontal)	Cutaneous, Rectus Sheath, Abdominal Fascia, Linea Semilunaris: Anterior/ Lateral cutaneous br thoracic Spinal N (T10, 9, 11). Muscles: Rectus Abdominis, thoracic Spinal N anterior rami (T7-12). External Oblique Abdominis, Internal Oblique Abdominis, Transversus Abdominis, all by anterior rami Spinal N (T7-12).

REN-10 (Xia Wan, Lower Venter)	Cutaneous & Linea Alba: Anterior cutaneous br thoracic Spinal N (T9,8,10). Muscles: Rectus Abdominis, thoracic Spinal N anterior rami (T7-12).
SP-16 (Fu Ai, Abdominal Lament)	Cutaneous, Rectus Sheath, Abdominal Fascia, Linea Semilunaris: Anterior/ Lateral cutaneous br thoracic Spinal N (T8,7,9). Muscles: Rectus Abdominis, thoracic Spinal N anterior rami (T7-12). External Oblique Abdominis, Internal Oblique Abdominis, Transversus Abdominis, all by anterior rami Spinal N (T7-12).
GB-24 (Ri Yue, Sun and Moon)	Cutaneous: Anterior/ Lateral cutaneous br thoracic Spinal N (T7,6,8). Muscles: External Oblique Abdominis, anterior rami Spinal N (T7-12). Intercostals, Intercostal N (T7).
LIV-14 (Qi Men, Cycle Gate)	Cutaneous: Anterior/ Lateral cutaneous br thoracic Spinal N (T6,5,7). Muscles: External Oblique Abdominis, anterior rami Spinal N (T7-12). Sternocostal head of Pectoralis Major, medial & lateral Pectoral N (C6,7,8, T1). Intercostals, Intercostal N (T6).
SP-17 (Shi Dou, Food Hole)	Cutaneous: Lateral cutaneous br thoracic Spinal N (T5,6,4). Muscles: Sternocostal head of Pectoralis Major, medial & lateral Pectoral N (C6,7,8, T1). External Oblique Abdominis, anterior rami Spinal N (T7-12). Serratus Anterior; Long Thoracic N (C5-7). Intercostals, Intercostal N (T5).
SP-18 (Tian Xi, Celestial Ravine)	Cutaneous: Lateral cutaneous br thoracic Spinal N (T4,5,3). Muscles: Sternocostal head of Pectoralis Major, Pectoralis Minor, both from medial & lateral Pectoral N (C6,7,8, T1). Serratus Anterior; Long Thoracic N (C5-7). External Oblique Abdominis, anterior rami Spinal N (T7-12). Intercostals, Intercostal N (T4).
SP-19 (Xiong Xiang, Chest Village)	Cutaneous: Lateral cutaneous br thoracic Spinal N (T3,2,4). Muscles: Sternocostal head of Pectoralis Major, Pectoralis Minor, both from medial & lateral Pectoral N (C6,7,8, T1). Serratus Anterior; Long Thoracic N (C5-7). Intercostals, Intercostal N (T3).

<p>SP-20 (Zhou Rong, All-Round Flourishing)</p>	<p>Cutaneous: Lateral cutaneous br thoracic Spinal N (T2,3). Supraclavicular N (C4). Muscles: Sternocostal head of Pectoralis Major, Pectoralis Minor, both from medial & lateral Pectoral N (C6,7,8, T1). Serratus Anterior; Long Thoracic N (C5-7). Intercostals, Intercostal N (T2).</p>
<p>SP-21 (Da Bao, Great Embrace)</p>	<p>Cutaneous: Lateral cutaneous br thoracic Spinal N (T6,5,7). Muscles: Serratus Anterior; Long Thoracic N (C5-7). Intercostals, Intercostal N (T6).</p>
<p>LU-1 (Zhong Fu, Central Treasury)</p>	<p>Cutaneous: Supraclavicular N (C4); Anterior cutaneous br thoracic Spinal N (T2,3). Muscles: Pectoralis Major, clavic. head; Lateral Pectoral N (C 5,6,7). Platysma, Facial N (CN VII). Serratus Anterior; Long Thoracic N (C5 - to muscular slips to ribs 1&2)</p>
<p>LIV-13 (Zhang Men, Camphorwood Gate)</p>	<p>Cutaneous: Lateral cutaneous br thoracic Spinal N (T11, 10, 12). Muscles: External Oblique Abdominis, Internal Oblique Abdominis, Transversus Abdominis, all by anterior rami Spinal N (T7-12).</p>
<p>BL-20 (Pi Shu, Spleen Shu)</p>	<p>Cutaneous: Dorsal rami of Spinal N (T8,7,9). Muscles: Spinalis Thoracis, dorsal rami thoracic Spinal N (T6-12). Longissimus Thoracis, Multifidus, Rotatores ; all by dorsal rami thoracic & lumbar Spinal N (T6-L4). Levator Costarum, dorsal rami Spinal N (T11).</p>