

# Stomach Meridians & Points I (from Davis, 2000)

## Stomach (Wei): Summary of Fu Functions

The Stomach is the Yang Organ of the Earth Element. It is known as 'the sea of food and fluid' or 'the sea of grains and water'. It is responsible for 'receiving' and 'ripening or decomposing' the food and fluids ingested. This may also be referred to as 'rotting and ripening' (Maciocia, 1989).

Together, the Spleen and Stomach are referred to as the 'root of post-heavenly qi'.

Food begins the process of decomposition in the Stomach with the 'pure' part going to the Spleen for transformation and transportation throughout the body, and the 'turbid' part going down to the Small Intestine for further digestion. 'Pure' refers to that which is useful to the body, while 'turbid' denotes that fraction which continues on through the Fu system.

The functions of the TCM Stomach and Spleen are closely related, with the Spleen ruling 'ascending' of the pure fraction, and the Stomach ruling 'descending' of the turbid fraction - it makes things move down. These activities complement each other.

In order to function properly the Stomach requires an abundance of fluids. Because of this it is an important source of fluids in the body. The Stomach likes 'wetness', the Spleen likes 'dryness'.

Su Wen, chpt.8, p.58 : "The Spleen and Stomach are the officials in charge of foods storage and from whom the five flavours are derived" (Lu, 1990).

Su Wen, chpt.11, p.78 : "The Stomach is the sea of water and grains, it is the grand source of nutrition for the six bowels (Yang organs). The five flavours enter through the mouth to be stored in the Stomach for nourishing the energies of the five viscera (Yin organs) ... And thus, the energies and flavours of the five viscera and the six bowels are all derived from the Stomach and then transformed..." (Lu, 1990).

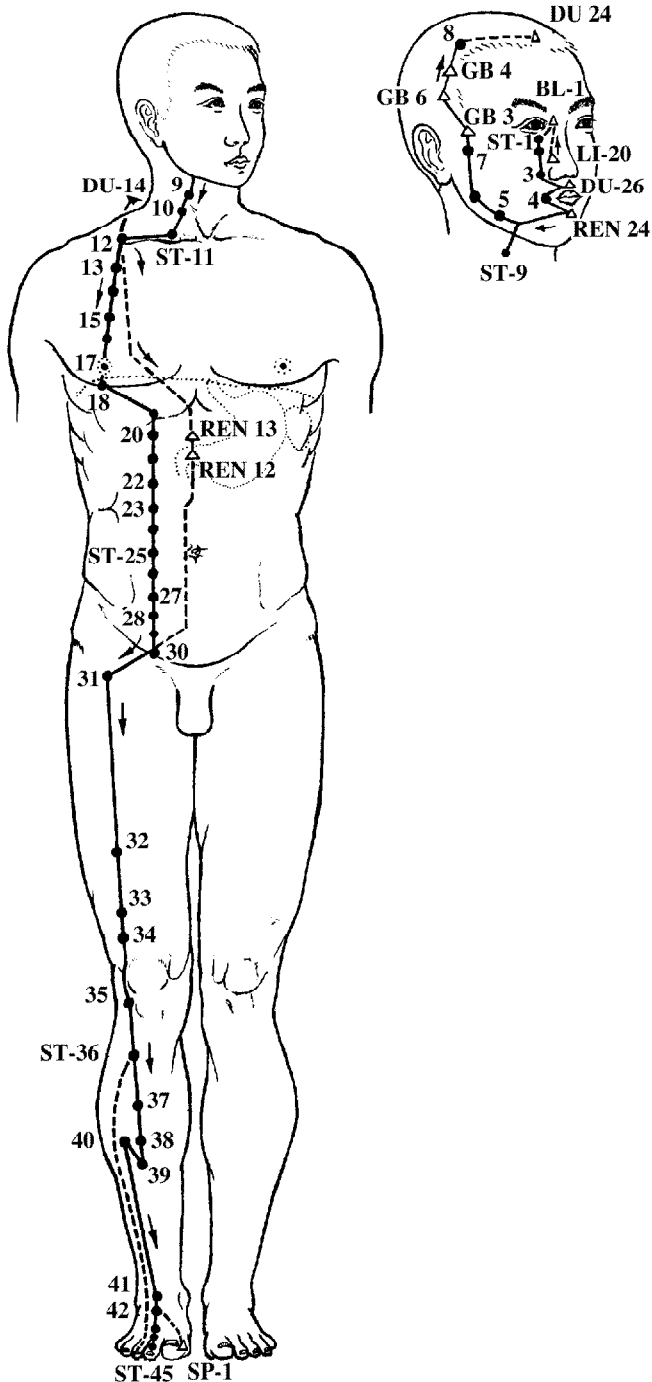
Nan Jing, Q.31 : " The Middle Burner is in the Stomach... ... and controls the rotting and ripening of food and drink" - quoted in Maciocia (1989).

Su Wen, chpt 19 : "The 5 Yin organs all derive Qi from the Stomach, and thus the Stomach is the root of the 5 Yin organs" - quoted in Maciocia (1989).

## Zu Yang Ming Wei Jing Stomach Channel of foot Yang Ming PRIMARY STOMACH MERIDIAN

The primary Stomach Channel of foot Yang Ming begins Internally at the side of the nose, at LI-20 (Ying Xiang). It ascends to the root of the nose where it intersects the Urinary Bladder Channel of foot Tai Yang at the inner canthus of the eye (BL-1, Jing Ming). It emerges under the eye at ST-1 (Cheng Qi), then descends parallel to the nose (ST-3, Ju Liao), penetrates into the upper (maxillary) gum, and joins Du Mai at DU-26 (Shui Gou) in the philtrum. It then curves around the upper and lower lips and joins Ren Mai at REN-24 (Cheng Jiang), in the mentolabial groove on the chin.

From there it runs along the mandible to ST-5 (Da Ying), and follows the angle of the jaw to ST-6 (Jia Che). It proceeds upward anterior to the ear, intersects the Gall Bladder Channel of foot Shao Yang at GB-3 (Shang Guan), and continues along the hairline.



### Primary Stomach Meridian

(modified from Shandong, 1982, p.13)

It descends along the thigh to the high point above the knee at ST-32 (Zu Fu Tu), and continues through (along the lateral aspect of) the patella. It then proceeds along the lateral aspect of the tibia to ST-42 (Chong Yang) on the dorsum of the foot, and finishes on the lateral side of the tip of the 2nd toe, at ST-45 (Li Dui).

A branch separates at ST-36 (Zu San Li), 3 cun below the knee, and runs down the leg lateral and parallel to the main branch. It terminates on the lateral side of the 3rd toe.

It intersects the Gall Bladder Channel of foot Shao Yang again at GB-6 (Xuan Li) and GB-4 (Han Yan) and reaches the corner of the forehead (ST-8, Tou Wei), then crosses to the midline of the forehead and intersects Du Mai at DU-24 (Shen Ting).

A branch separates at ST-5 (Da Ying), descends along the throat to ST-9 (Ren Jing), lateral to the laryngeal prominence, then continues down to enter the supraclavicular fossa (ST-12, Que Pen). From there it crosses to the midline of the upper back intersecting Du Mai at DU-14 (Da Zhui).

From the supraclavicular fossa it descends Internally, crosses the diaphragm and intersects with Ren Mai Internally at REN-13 (Shang Wan) and REN-12 (Zhong Wan) before homing to its pertaining Organ, the Stomach, and connecting with the Spleen Organ.

Another branch separates at ST-12 (Que Pen) in the supraclavicular fossa and runs superficially down the surface of the thorax along the mamillary line.

It continues downward more medially over the abdomen, passing lateral (ST-25, Tian Shu) to the umbilicus and enters the Qi thoroughfare at ST-30 (Qi Chong) in the inguinal region.

Another branch starts (reconstitutes itself) in the region of the pylorus, and descends inside the abdominal cavity to join the branch just mentioned at ST-30 (Qi Chong). It emerges there and runs down to ST-31 (Bi Guan) on the anterior aspect of the proximal thigh.

Yet another branch separates from the main Channel on the dorsum of the foot at ST-42 (Chong Yang), and terminates on the medial side of the big toe, where it meets the Spleen Channel of foot Tai Yin, at SP-1 (Yin Bai).

There are 45 points on the Stomach Meridian, and 12 points intersecting other Meridians.

This Meridian pertains to the Stomach Organ and connects with the Spleen Organ. It also connects directly with the Organs of Heart, Small Intestine and Large Intestine.

#### FLOW OF QI/ DISTRIBUTION OF POINTS:

**Head:** LI-20 (Ying Xiang), BL-1 (Jing Ming), ST-1 (Cheng Qi), ST-2 (Si Bai), ST-3 (Ju Liao), DU-26 (Shui Gou), ST-4 (Di Cang), REN-24 (Cheng Jiang), ST-5 (Da Ying), ST-6 (Jia Che), ST-7 (Xia Guan), [GB-3 (Shang Guan), GB-6 (Xuan Li), GB-4 (Han Yan)], ST-8 (Tou Wei), [DU-24 (Shen Ting)]

**Neck, Back, Abdomen, Chest:** ST-9 (Ren Ying), ST-10 (Shui Tu), ST-11 (Qi She), ST-12 (Que Pen), [DU-14 (Da Zhui)];

i) REN-13 (Shang Wan), REN-12 (Zhong Wan), ST-30 (Qi Chong)

ii) ST-13 (Qi Hu), ST-14 (Ku Fang), ST-15 (Wu Yi), ST-16 (Ying Chuang), ST-17 (Ru Zhong), ST-18 (Ru Gen)

**Abdomen, Inguinal Region:** ST-19 (Bu Rong), ST-20 (Cheng Man), ST-21 (Liang Men), ST-22 (Guan Men), ST-23 (Tai Yi), ST-24 (Hua Rou Men), ST-25 (Tian Shu), ST-26 (Wai Ling), ST-27 (Da Ju), ST-28 (Shui Dao), ST-29 (Gui Lai), ST-30 (Qi Chong), ST-31 (Bi Guan)

**Lower Limb:** ST-32 (Fu Tu), ST-33 (Yin Shi), ST-34 (Liang Qiu), ST-35 (Du Bi), ST-36 (Zu San Li), ST-37 (Shang Ju Xu), ST-38 (Tiao Kou), ST-39 (Xia Ju Xu), ST-40 (Feng Long), ST-41 (Jie Xi), ST-42 (Chong Yang), [SP-1 (Yin Bai)], ST-43 (Xian Gu), ST-44 (Nei Ting), ST-45 (Li Dui).

#### MERIDIANS INTERSECTED BY THE STOMACH CHANNEL:

Gall Bladder Channel of foot Shao Yang: GB-3 (Shang Guan), GB-4 (Han Yan),

GB-6 (Xuan Li),

Large Intestine Channel of hand Yang Ming: LI-20 (Ying Xiang).

Spleen Channel of foot Tai Yin: SP-1 (Yin Bai).

Urinary Bladder Channel of foot Tai Yang: BL-1 (Jing Ming).

Du Mai (Governing Vessel): DU-26 (Shui Gou), DU-24 (Shen Ting), DU-14 (Da Zhui),

Ren Mai (Conception Vessel): REN-24 (Cheng Jiang), REN-13 (Shang Wan),

REN-12 (Zhong Wan)

#### MERIDIANS INTERSECTING ON THE STOMACH CHANNEL:

Gall Bladder Channel of foot Shao Yang: ST-5 (Da Ying), ST-6 (Jia Che), ST-7 (Xia Guan), ST-8 (Tou Wei), ST-12 (Que Pen), ST-30 (Qi Chong)

Large Intestine Channel of hand Yang Ming: ST-4 (Di Cang), ST-12 (Que Pen), [ST-37 (Shang Ju Xu)]

San Jiao Channel of hand Shao Yang: ST-12 (Que Pen)

Small Intestine Channel of hand Tai Yang: ST-12 (Que Pen), [ST-39 (Xia Ju Xu)]

Chong Mai (Penetrating Vessel): ST-30 (Qi Chong)

Du Mai (Governing Vessel): [ST-30 (Qi Chong)]

Ren Mai (Conception Vessel): ST-30 (Qi Chong), ST-1 (Cheng Qi)

Yang Qiao Mai (Yang heel/motility Vessel): ST-1 (Cheng Qi), ST-3 (Ju Liao), ST-4 (Di Cang),  
ST-9 (Ren Ying)

Yang Wei Mai (Yang linking Vessel): ST-8 (Tou Wei)

Yin Qiao Mai (Yin heel/motility Vessel): ST-9 (Ren Ying), ST-12 (Que Pen)

#### STOMACH SPECIAL POINTS/ COMMAND POINTS:

ST-45 (Li Dui):	Metal, Well-Jing.
ST-44 (Nei Ting):	Water, Spring, Gushing-Ying.
ST-43 (Xian Gu):	Wood, Stream, Transporting-Shu.
ST-42 (Chong Yang):	Yuan-Source.
ST-41 (Jie Xi):	Fire, River, Traversing-Jing.
ST-40 (Feng Long):	Luo-Connecting
ST-39 (Xia Ju Xu):	lower Sea, Uniting-He point of the Small Intestine Channel.
ST-37 (Shang Ju Xu):	lower Sea, Uniting-He point of the Large Intestine Channel.
ST-36 (Zu San Li):	Earth, Sea, Uniting-He. Horary point.
ST-34 (Liang Qiu):	Xi-Cleft, Accumulation.
REN-12 (Zhong Wan):	front Alarm-Mu, Collecting point.
BL-21 (Wei Shu):	back Associated-Shu, Transporting point.

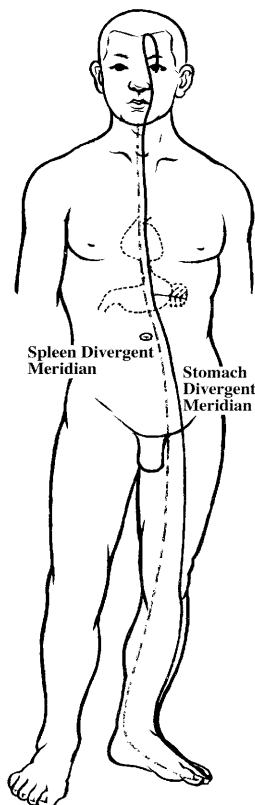
#### STOMACH PRIMARY MERIDIAN SIGNS/SYMPTOMS:

High fever, tidal fevers, flushed face, sweating, clouding of the Shen and delirium, manic agitation, malaria, aversion to cold, pain in the eyes, dry nose and nose bleed, lesions (ulcers) of the lips and mouth, sore throat, swelling in the neck, wryness of the mouth, facial paralysis, chest pain, cold, pain, redness or swelling of the lower limb.

#### STOMACH ORGAN SIGNS/SYMPTOMS:

Marked abdominal distension, abdominal fullness, stomach ache, oedema, vomiting, restlessness and discomfort whether active or recumbent, sleep disturbance, mania and withdrawal, possibly hyperpepsia, seizures, persistent hunger, yellow urine.

## STOMACH DIVERGENT MERIDIAN

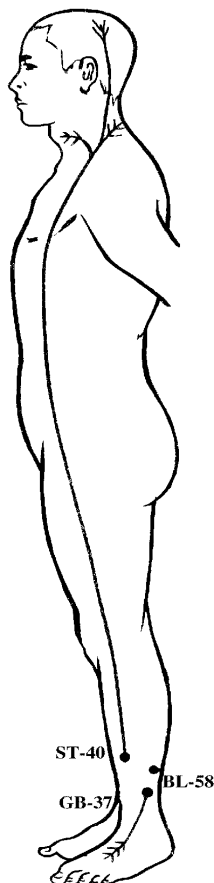


The Stomach Divergent Meridian separates from the primary Stomach Channel on the thigh and enters the abdominal cavity, near ST-30 (Qi Chong). It homes to the Stomach Organ and disperses through the Spleen Organ. It then rises across the Heart Organ, and follows the oesophagus and pharynx to the mouth. It continues up beside the nose to the infraorbital region, then enters behind the eye and rejoins its primary Channel, the Stomach Channel of foot Yang Ming, near BL-1 (Jing Ming).

### Earth Divergent Meridians

(from Cheng 1987, p. 85)

## STOMACH LUO (CONNECTING) MERIDIAN



The Stomach Luo Meridian separates from the primary Stomach Channel at ST-40 (Feng Long) on the leg, and connects to the Spleen Channel of foot Tai Yin. Another branch separates at the same point, runs up along the lateral aspect of the tibia, then ascends along the lateral aspect of the thigh and trunk to the crown of the head, where it unites with the other Yang Channels. Another branch separates in the neck and connects with the throat and upper opening of the oesophagus.

### Signs/ Symptoms:

Counterflow Qi in the Vessel: throat Bi and sudden loss of voice, pharyngitis

Shi: mania and withdrawal, epilepsy, insanity

Xu: atony, flaccidity or atrophy of the lower legs or feet muscles

### Yang Luo Meridians, Lower Limb

(from Cheng 1987, p. 93)

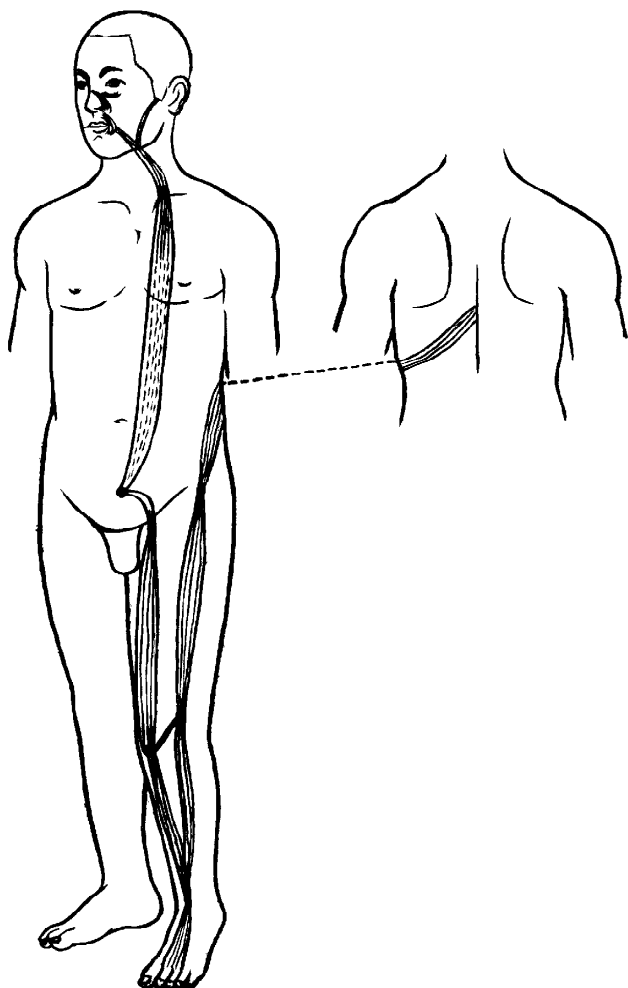
## STOMACH MUSCLE-TENDINO (SINEW) MERIDIAN

The Stomach Muscle-Tendino Meridian (MTM) begins at the second, third and fourth toes, crosses the dorsum of the foot, and binds at the anterior aspect of the ankle. One branch ascends along the lateral aspect of the leg and binds at the lateral aspect of the knee. It then rises and binds at the hip, then follows the lower ribs and connects to the spine.

Another branch separates from the first branch above the ankle. It follows the tibia upward and binds at the knee. Here a sub-branch binds to the lateral aspect of the tibia and head of the fibula, and unites with the Gall Bladder Channel of foot Shao Yang.

The main branch rises from the knee, crosses the anterior thigh, binds in the inguinal/pelvic region, and gathers at (joins with) the genitals.

This MTM then ascends across the abdomen and chest, binds at the supraclavicular fossa, and travels up the neck and around the mouth. It binds at the side of the nose. There it unites with the MTM of the Urinary Bladder Channel of foot Tai Yang.



The MTM of the Urinary Bladder Channel of foot Tai Yang enmeshes above the eye. The MTM of the Stomach Channel of foot Yang Ming enmeshes below the eye. This forms a muscular 'net' around the eye.

A sub-branch separates at the jaw and binds in front of the ear.

### Signs/ Symptoms:

Strained muscles of the middle toe, muscle spasms in the lower leg, spasms or hardening of the muscles in the foot, pain and muscle spasms in the thigh, swelling in the anterior pelvic region, hernia, spasms of the abdominal muscles, strained muscles of the neck and cheek, sudden appearance of awry mouth with inability to close the eye due to muscle spasm (Cold sign), flaccid muscles of the eyelid preventing their opening (Heat sign), muscles of the cheek tightly contracted pulling on the sides of the mouth (Cold sign), muscles of the cheek flaccid and unable to contract causing wry mouth (Heat sign).

### Stomach Muscle-Tendino Meridian

(from Cheng 1987, p. 99)

**DEADMAN'S MERIDIAN COMMENTARY**

The Stomach channel of foot yangming is interiorly-exteriorly coupled with the Spleen channel of foot taiyin, and paired with the Large Intestine channel of hand yangming according to six channel theory.

The Stomach-Spleen relationship is further strengthened by the fact that:

- the Stomach primary channel enters the Spleen.
- the Stomach divergent channel disperses in the Spleen.
- the Stomach luo-connecting channel from Fenglong ST-40 joins with the Spleen channel.

In addition it is clinically valuable to note that:

- the Stomach primary channel enters the upper gum, then joins with the Governing vessel at Renzhong DU-26, circles the lips and joins with the Conception vessel at Chengjiang REN-24, thus connecting with both the upper and lower teeth.
- the Stomach channel ascends in front of the ear and meets with the Gall Bladder channel (which enters the ear) at Xiaguan ST-7.
- the Stomach luo-connecting channel terminates at the throat whilst the Stomach primary channel descends through the throat region.
- the Stomach divergent channel penetrates the Heart, whilst the Stomach primary channel ascends to meet the Governing vessel at both Shenting DU-24 and Renzhong DU-26.
- the Stomach primary channel descends through the breast and nipple.
- the Stomach primary channel descends to cross the chest, epigastrium and upper and lower abdomen.
- a branch of the primary channel terminates at the lateral side of the middle toe, the only channel to go to this toe.

The functions of the Stomach fu are to control the 'rotting and ripening' of food, to control descending and to act as the first stage in the digestion of fluids.

Disharmony of the Stomach therefore manifests as

- i. disorders of appetite and digestion,
- ii. distention and pain in the epigastrium due to failure of the Stomach qi to descend, or
- iii. belching, nausea or vomiting due to rebellious ascent of Stomach qi.

Many points of the Stomach channel, both local abdominal points and the more distal points, are used to treat such disorders.

According to the Spiritual Pivot "Yangming channel is abundant in qi and blood". Points of foot yangming channel are therefore much used clinically to regulate qi and blood in the lower limb and to treat atrophy disorder and painful obstruction, hemiplegia and pain of all kinds.

In the Chinese tradition the 'sage faces South', and thus the light and warmth of the sun fall on the front of the body. The yangming channels on the anterior of the limbs receives the full intensity of the sun, as does the abdominal and chest portion of the foot yangming Stomach channel, the only yang channel to run along the anterior of the body. For this reason, yangming or 'yang brightness' is considered to be particularly full of yang qi. Points of the Stomach channel, therefore, are among the

most important points to clear excess of yang in the form of febrile heat, or heat which rises to disturb the Heart and spirit.

Apart from the above, the primary actions and indications of the points of the Stomach channel can be summarised as:

- treating all disorders of the yangming channel in the head including the eyes, face and cheeks, forehead, nose, lips, gums and teeth.
- treating disorders of the ear.
- treating disorders of the throat.
- regulating the function of the intestines.
- treating disorders of the upper, middle and lower jiao, especially the Lung, Heart, chest, epigastrium, Stomach, Spleen, uterus and Bladder.
- tonifying qi, blood, yin and yang.
- treating both acute and chronic disorders of the breast.
- treating disturbance of the spirit, especially mania-depression.

## POINTS OF THE STOMACH FU

### LI-20 (*yíng xiāng*)

迎 *yíng*: to welcome, to receive

香 *xiāng*: fragrance

迎香

*Welcome Fragrance*

**Location:** On the face, in the nasolabial groove. The point is located at the level of the middle of the lateral border of the nasal ala. [This point is sometimes located between the nasolabial groove and the nasal ala]. LI-19 (He Liao) and LI-20 (Ying Xiang) are located on the contralateral side of the body to the rest of the Large Intestine Meridian.

**Features & Categories:** Intersection point of the Stomach Channel of foot Yang Ming on the Large Intestine Channel.

**Functions:** Unblocks the nose; disperses Wind; clears Fire.

**Indications:** Nasal congestion or obstruction; nosebleed; rhinitis; sinusitis; sneezing; wryness of the mouth; facial itching; facial swelling; trigeminal neuralgia; facial paralysis; diseases of the nasal cavity generally.

**Supplementary Indications:** Nasal polyps; heat and redness of the eye; runny nose; inability to distinguish odours; ascariasis.

### DEADMAN'S COMMENTARY

As its name 'Welcome Fragrance' implies, Yingxiang LI-20 is the foremost local point for treating all disorders of the nose. As such it is the primary local point for treating the Chinese disease categories of 'bi yuan', 'bi qiu', nasal polyps and sores. Bi yuan (literally 'nose pool' but translated in this text as nasal congestion and discharge) more or less corresponds to sinusitis and encompasses symptoms such as thin or thick nasal discharge and blocked and stuffy nose, commonly accompanied by pain and loss of sense of smell and taste. Bi qiu (translated in this text as rhinitis) also includes allergic rhinitis and encompasses such symptoms as sneezing, nasal discharge and itching.

Yangming channel governs the facial area, and Yingxiang LI-20, a meeting point of the Large Intestine and Stomach channels, is able to expel wind and heat from the face as a whole. It is particularly indicated for swelling and itching of the face, as well as for pain and swelling of the lip, heat and redness of the eyes and deviation of the mouth.

In recent years this point, needled to join with Sibai ST-2, has been much used to control the pain of biliary ascariasis. This disorder, which is endemic in China, is passed by eating contaminated raw vegetables fertilised by human 'night soil'. If the worms, which grow in the gall bladder, pass into the biliary duct, there is severe pain which is similar to that of cholelithiasis. The first step in treatment is to needle from Yingxiang LI-20 through to Sibai ST-2 with strong manipulation. This is usually effective to control the pain within one or two minutes. Additional points on the body are used to consolidate the effect, whilst herbal medicine is used subsequently to eliminate the worms.

#### CLASSICAL COMBINATIONS

- Nasal congestion with inability to distinguish the fragrant from the foul: Yingxiang LI-20, Shangxing DU-23, Wuchu BL-5 and Kouheliao LI-19 (Great Compendium).
- Rhinitis with clear nasal discharge: Yingxiang LI-20, Hegu LI-4, Fengmen BL-12, Shenting DU-24, Zanzhu BL-2, Zhiyin BL-67 and Futonggu KID-20 (Thousand Ducat Formulas).
- Rhinitis with nose bleed: Yingxiang LI-20, Erjian LI-2 and Fengfu DU-16 (Great Compendium).
- Itching and swelling of the face: Yingxiang LI-20 and Hegu LI-4 (Ode of Xi-hong).

### BL-1 (*jīng míng*)

睛 *jīng*: eye, pupil

明 *míng*: to brighten, bright

睛明

*Bright Eyes*

**Location:** On the face at the medial border of the orbit, in the depression 1 fen superior to the inner canthus. The patient's eye should be closed when locating and needling this point.

**Features & Categories:** Intersection point of the Small Intestine Channel of hand Tai Yang, Stomach Channel of foot Yang Ming, Yin Qiao Mai (Yin heel/motility Vessel), Yang Qiao Mai (Yang heel/motility Vessel) and Du Mai (Governing Vessel) on the Urinary Bladder Channel.

**Functions:** Eliminates Wind and clears Heat; opens the Channels, nourishes Water and brightens the eyes; stops pain, itching and lacrimation.

**Indications:** Acute and chronic conjunctivitis; myopia; hypermetropia; astigmatism; strabismus; glaucoma; redness, pain and swelling of the eye; optic nerve atrophy; optic nerve neuritis; excess lacrimation, possibly on exposure to wind; itching of the inner canthus; night blindness; colour blindness; blurred vision; early stage of cataract; pterygium; keratoleukoma; insomnia, or chronic somnolence, with Yin or Yang Qiao Mai signs and symptoms.

**Supplementary Indications:** Dislike of cold with headache; visual dizziness; near sightedness; red, dry and sore eyes; polyps extending into the orbit; opacity of the cornea; obstructive membrane on the eye.

**DEADMAN'S COMMENTARY**

Jingming BL-1 (Bright Eyes) is the meeting point of all the yang channels (except the Large Intestine) and the Governing, Yang Motility and Yin Motility vessels. Although the pathology of eye diseases is complex and varied, they may be summarised as due to

- i. exterior pathogenic factors (mostly wind and heat), or
- ii. to deficiency or excess patterns of interior disharmony.

Yang governs the exterior, and due both to its location and the fact that most of the yang channels meet at this point, Jingming BL-1 is the primary local point for the treatment of virtually any eye disease of exterior origin. It was traditionally indicated for redness, swelling, pain, lacrimation, itching and blurred vision.

Equally, Jingming BL-1 is an essential local point for the treatment of eye diseases due to interior disharmony, whatever the pathology, and was traditionally indicated for night blindness, photophobia, blurred vision, visual dizziness, etc., and in modern times for glaucoma, optic nerve atrophy, pterygium, astigmatism, optic neuritis, retinal haemorrhage and early cataract.

**CLASSICAL COMBINATIONS**

- Liver qi night blindness: Jingming BL-1 and Xingjian LIV-2 (One Hundred Symptoms).
- Redness, swelling and unbearable pain of both eyes with photophobia: needle Jingming BL-1 and Yuwei (M-HN-7) and bleed Taiyang (M-HN-9) (Song of the Jade Dragon).
- When Jingming BL-1 is ineffective in treating diseases of the eye, combine it with Hegu L.I.-4 and Guangming GB-37 (Ode of Xi-hong).
- Lacrimation on exposure to wind: Jingming BL-1, Touwei ST-8, Fengchi GB-20 and Toulinqi GB-15 (Great Compendium).
- Superficial visual obstruction: Jingming BL-1, Hegu L.I.-4 and Sibai ST-2 (Great Compendium).
- Internal eye obstruction: Jingming BL-1, Tongziliao GB-1, Hegu L.I.-4 and Zulinqi GB-41 (Great Compendium).

**ST-1 (*chéng qì*)**

承 *chéng*: to contain, to hold, to carry; to receive

泣 *qì*: tears

承泣

*Tear Container*

**Location:** On the face, directly inferior to the centre of the pupil. The point is located within the orbit, between the eyeball and the infraorbital ridge. The patient should be looking straight ahead.

**Features & Categories:** Intersection point of Ren Mai (Conception Vessel) and Yang Qiao Mai (Yang heel/motility Vessel) on the Stomach Channel.

**Functions:** Disperses Wind and dissipates Fire; eliminates Pathogens and brightens the eyes.

**Indications:** Painful, red or swollen eyes; lacrimation when exposed to wind; night blindness; colour blindness; twitching of the eyelids; acute and chronic conjunctivitis; myopia; astigmatism; convergent squint; glaucoma; cataract; keratitis; retinitis; inflammation or atrophy of the optic nerve; wryness of the mouth and eyes; facial paralysis.

**Supplementary Indications:** Near sightedness; excess lacrimation; corneal opacity.

**DEADMAN'S COMMENTARY**

Chengqi ST-1 is one of the two principal local points of the primary channels for the treatment of eye diseases (the other being Jingming BL-1), and is the meeting of a network of channels. The Stomach primary channel meets the Bladder channel at Jingming BL-1 before descending along the infraorbital ridge to Chengqi ST-1, the Stomach divergent channel connects with the eye, and the Stomach sinew channel joins with the Bladder sinew channel to form a muscular net around the eye.

The aetiology and pathology of eye disorders is complex and varied but may be simplified into

- i. attack by exterior pathogenic wind-heat or wind-cold,
- ii. interior disharmony (primarily flaring of Liver fire, uprising of Liver yang or deficiency of Liver yin and blood), or
- iii. a combination of both interior disharmony and exterior pathogens.

Not only is Chengqi ST-1 able to dispel pathogenic factors such as wind, cold and heat from the eye, but by strongly invigorating and stimulating the qi and blood of the local area it is equally applicable for disorders due to any kind of interior disharmony, and is therefore indicated for the fullest range of eye diseases. This includes the traditional categories of redness, swelling and pain, lacrimation, superficial visual obstruction, dimness of vision, short sightedness, night-blindness, itching of the eyes, upward staring eyes, visual dizziness and twitching of the eyelids. In terms of modern disease categories, Chengqi ST-1 is indicated for acute and chronic conjunctivitis, myopia, glaucoma, astigmatism, colour blindness, neuritis of the optic nerve, keratitis, and blepharospasm.

As the name 'Container of Tears' suggests, Chengqi ST-1 is especially important in the treatment of excessive lacrimation, which is classically subdivided into cold or hot types, in both cases complicated by exterior wind. The cold type may be due to deficiency and cold of the Liver channel or exhaustion of the Liver and Kidneys, whilst the hot type may be due to Liver channel wind-heat or Liver yin deficiency with heat.

**CLASSICAL COMBINATIONS**

- Deviation of the mouth with inability to speak: Chengqi ST-1, Sibai ST-2, Juliao ST-3, Kouheliao L.I.-19, Shanguan GB-3, Daying ST-5, Quanliao SI-18, Qiangjian DU-18, Fengchi GB-20, Yingxiang L.I.-20 and Renzhong DU-26 (Supplementing Life).
- Short-sightedness: Chengqi ST-1, Jingming BL-1, Fengchi GB-20, Guangming GB-37, Taichong LIV-3 and Hegu L.I.-4.
- Redness, swelling and pain of the eye: Chengqi ST-1, Zanzhu BL-2, Fengchi GB-20, Taiyang (M-HN-9), Hegu L.I.-4 and Xingjian LIV-2.

**ST-2 (*sì bái*)**

四 *sì*: four

白 *bái*: white

***Four Whites***

**Location:** On the face, in the depression of the infraorbital foramen. The point is located directly inferior to the pupil and ST-1 (Cheng Qi).

**Functions:** Eliminates Wind and quickens the Connecting Vessels; soothes the Sinews and relieves pain; clears the vision and brightens the eyes; spreads Liver Qi and benefits the Gall Bladder.

**Indications:** Painful, red eyes; wryness of the eyes and mouth; twitching of the eyelids; facial paralysis or pain; facial muscular spasms; trigeminal neuralgia; keratitis; myopia; sinusitis; facial swelling due to allergy; round worms in the bile duct.

**Supplementary Indications:** Headache; dizziness; itchy eyelid rims; membrane on the cornea.

#### DEADMAN'S COMMENTARY

Although not a major point, Sibai ST-2 may be used in the following three clinical situations:

- i. as a substitute for Chengqi ST-1 in the treatment of eye diseases for those who have not mastered the more difficult technique of needling the latter point,
- ii. as a local point - often joined to adjacent points - for facial pain and paralysis, and
- iii. in the treatment of round worms in the bile duct (see Yingxiang L.I.-20).

#### CLASSICAL COMBINATIONS

- Superficial visual obstruction: Sibai ST-2, Jingming BL-1 and Hegu L.I.-4 (Great Compendium).
- Headache and visual dizziness: Sibai ST-2, Yongquan KID-1 and Dazhu BL-11 (Supplementing Lip).

## ST-3 (*jù liáo*)

巨 *jù*: great, big, giant

髃 *liáo*: bone-hole

巨 髃

*Great Bone-Hole*

**Location:** On the face, directly below ST-1 (Cheng Qi) and ST-2 (Si Bai), level with the inferior border of the nasal ala. This is lateral to the nasolabial groove.

**Features & Categories:** Intersection point of Yang Qiao Mai (Yang heel/motility Vessel) on the Stomach Channel.

**Functions:** Eliminates Wind and quickens the Connecting Vessels; disperses swelling and relieves pain.

**Indications:** Wryness of the eyes and mouth; twitching of the eyelids; nosebleed; toothache; swelling of the lips and cheek; rhinitis; trigeminal neuralgia; facial paralysis.

**Supplementary Indications:** Nearsightedness; excess lacrimation; aversion to wind and cold in the face; blurred vision.

#### CLASSICAL COMBINATIONS

- Pain and swelling of the cheek: Juliao ST-3 and Tianchuang SI-16 (Supplementing Life).

## GV-26 (*shuǐ gōu*)

水 *shuǐ*: water

溝 *gōu*: trough, ditch

水 溝

*Water Trough*

**Location:** On the midline of the face, in the philtrum of the upper lip. The point is located at the junction of the superior one third and inferior two thirds of this groove.

LI-19 (He Liao) is located 5 fen lateral to this point.

**Features & Categories:** Intersection point of the Stomach Channel of foot Yang Ming and the Large Intestine Channel of hand Yang Ming on Du Mai. Regional Command point for resuscitation. First of the thirteen Ghost points - Gui Gong, Ghost Palace.

Note: This point is also called **Ren Zhong, Man's Centre**.

**Functions:** Returns consciousness; calms the Shen; dispels Wind pathogens; disperses Heat in the Interior and clears the senses; benefits the lumbar spine.

**Indications:** Mania and withdrawal; epilepsy; shock; infantile fright Wind; coma; stupor; clenched jaws; wryness or spasm of the eyes or mouth; facial edema; heat exhaustion; motion sickness; halitosis; nasal diseases; pain and stiffness of the lumbar spinal column.

**Supplementary Indications:** Wind strike with clenched jaws; loss of consciousness; trembling lips; fright Wind; convulsions; red, itchy, painful eye Wind; clear, runny nose; loss of smell; gripping pain in the heart and abdomen; Qi surging into the heart and chest; inability to stand erect; emaciation and thirst; edema; headache.

### LARRE & ROCHAT

Shui is water, gou a kind of ditch. It is the image of the nasal labial groove. This groove is in between the nose and the mouth, between the two upper orifices which have a special relationship with du mai. The nose is for receiving the qi of heaven through the breath, the mouth for receiving the qi of earth coming from food. This groove is just between heaven and earth in the upper orifices, a place for the reception of qi and essences. In physiognomy we see this groove as the middle of all the orifices, because in this text, above there are the three yang orifices, the nose, eyes and ears, and below the three yin orifices, the mouth and the two lower orifices. But that is just one way of looking at the central position of this point between yin and yang, between heaven and earth, between qi and essences (jing). That is the reason why this point is also called ren zhong meaning the centre of the being.

It is also very close to the meeting with the ren mai as, especially in the Nei jing, the last points of du mai, Du-27 and 28, can sometimes belong to ren mai, it is not always clear. This is the area of the connection between the yin and the yang through the du mai and ren mai. There is also a relationship with the yang ming meridians, the stomach and large intestine. The stomach is of course also linked to the centre, the earth, and the meridian has a central position.

But perhaps this is a reference to the kind of exercise given in Daoist books in which to nourish the vital principle you have to close the mouth and touch the tongue against the palate to swallow the liquids and saliva arriving in the mouth. This allows them to irrigate and humidify the whole organism and to increase the power of all the zang and the fu, all the bone articulations, by the quality of the essences which enrich themselves with the preservation and the swallowing of body fluids (jin ye) and saliva.

### DEADMAN'S COMMENTARY

The name of this point (Man's Middle), Renzhong DU-26, reflects the location of this point close to the junction of the Governing and Conception vessels, and between the nose and mouth. The Governing vessel which governs all the yang channels, and the nose which receives heavenly qi, both correspond to heaven (yang). The Conception vessel which governs all the yin channels, and the

mouth which receives earthly sustenance, both correspond to earth (yin). According to Chinese cosmology 'man' lies between heaven and earth, and Renzhong DU-26 is considered to establish connection between the two.

When the harmonious interaction of yin and yang is lost and they begin to separate, there is loss of consciousness (death being the ultimate manifestation of this separation). Renzhong DU-26 (along with Neiguan P-6) was one of two points added by later commentators to Gao Wu's 'four command points' to make the 'six command points'. In this grouping of the most essential acupuncture points, Renzhong DU-26 was indicated for resuscitation, and it is the single most important acupuncture point to revive consciousness and re-establish yin-yang harmony. In any kind of fainting or loss of consciousness, including needle shock, Renzhong DU-26 may be needled or strongly pressed (obliquely upwards towards the root of the nose). The Ode of the Golden Needle specifically recommends needling Renzhong DU-26 and Zusanli ST-36 for dizziness following needling (needle shock).

The powerful effect of Renzhong DU-26 on restoring consciousness is mirrored in its equally strong effect on calming the mind. The Governing vessel both enters the brain and connects (via its anterior pathway) with the Heart. Renzhong DU-26 is an important point in the treatment of severe psycho-emotional disorders, and is indicated in classical texts for unexpected and inappropriate laughter and crying. The importance of Renzhong DU-26 in the treatment of mania disorder and epilepsy is reflected in its inclusion under its alternative name of Guigong (Ghost Palace) among the 'thirteen ghost points' of Sun Si-miao for the treatment of mania disorder and epilepsy. According to the Ode of Xi-hong the ability of Renzhong DU-26 to treat mania disorder is supreme; the thirteen ghost points must not be overlooked".

Renzhong DU-26 is a meeting point of the Governing vessel with the hand and foot yangming (Large Intestine and Stomach) channels which dominate the face and nose. It is therefore indicated for various disorders of the nose, including blockage, discharge, bleeding and loss of sense of smell, as well as swelling of the face and wind disorders such as deviation of the face and mouth and lockjaw.

According to the Yellow Emperor's Inner Classic "When the disease is below select [points] from above". Renzhong DU-26, located close to the termination of the Governing vessel, is therefore an important point clinically in the treatment of sprain of the lumbar spine, traversed by the lower portion of the Governing vessel and close to its origin. It is normally selected when the pain is acute and on the midline, and needled whilst the patient stands and rotates and bends the waist.

#### **CLASSICAL COMBINATIONS**

- Loss of consciousness from windstroke: Renzhong DU-26, Zhongchong P-9 and Hegu L.I.-4; if this is ineffective, needle Yamen DU-15 and Dadun LIV-1 (Great Compendium).
- Loss of consciousness from summerheat stroke: Renzhong DU-26, Hegu L.I.-4, Neiting ST-44, Baihui DU-20, Zhongji REN-3 and Qihai REN-6 (Great Compendium).
- Tendency to excessive crying: Renzhong DU-26 and Baihui DU-20 (Great Compendium).
- Frequent laughter: Renzhong DU-26, Lieque LU-7, Yangxi L.I.-5 and Daling P-7 (Great Compendium).
- Madness: Renzhong DU-26 and Yinjiao DU-28 (Systematic Classic)

- Epilepsy: Renzhong DU-26 and Jianshi P-5 (Ode of Spiritual Brightness).
- Nasal discharge with inability to distinguish the fragrant from the foul: Renzhong DU-26 and Tianyou SJ-16 (Thousand Ducat Formulas).
- Deficiency swelling of the face: Renzhong DU-26 and Qianding DU-21 (One Hundred Symptoms).
- Deviation of the mouth and eye: Renzhong DU-26, Jiache ST-6, Dicang ST-4, Chengjiang REN-24, Tinghui GB-2 and Hegu L.I.-4 (Illustrated Supplement).
- Lockjaw following wind stroke : Renzhong DU-26, Jiache ST-6, Baihui DU-20, Chengjiang REN-24 and Hegu L.I.-4 (Great Compendium).
- Pain of the lumbar region and leg: Renzhong DU-26 and Weizhong BL-40 (Great Compendium).
- Pain of the lumbar region and lateral costal region due to sprain: Renzhong DU-26, Chize LU-5 and Weizhong BL-40 ... afterwards needle Kunlun BL-60, Shugu BL-65, Zhigou SJ-6 and Yanglingquan GB-34 (Great Compendium).

## ST-4 (*dì cāng*)

地 *dì*: earth

倉 *cāng*: granary, storehouse

地倉

*Earth Granary*

**Location:** On the face, approximately 4 fen lateral to the corner of the mouth (oral fissure). The point is located on a line drawn from the centre of the pupil, through ST-1 (Cheng Qi) and ST-3 (Ju Liao). This is directly inferior to ST-3 (Ju Liao).

**Features & Categories:** Intersection point of the Large Intestine Channel of hand Yang Ming and Yang Qiao Mai (Yang heel/motility Vessel) on the Stomach Channel.

**Functions:** Dispels Wind; frees Qi stagnation; removes obstructions from the Channel; benefits the tendons and muscles.

**Indications:** Wryness of the mouth; facial paralysis; dribbling; excess salivation; muteness; twitching of the eyelids; toothache; swollen cheek.

**Supplementary Indications:** Loss of speech; loss of voice; constipation in children; inability to close the eyes; inability to eat; mouth and eyes awry.

### DEADMAN'S COMMENTARY

The 12th century classic Secret Writings of Bian Que states "use Dicang ST-4 in all cases where treacherous wind enters the ear, mouth and eye and leads to deviation". Dicang ST-4 is an important local point to eliminate wind from the face and is frequently used in the treatment of facial paralysis, whether due to exterior pathogenic wind or the sequelae of windstroke, particularly when the mouth is affected with symptoms such as drooling and deviation. Dicang ST-4 is also important in the treatment of facial pain such as trigeminal neuralgia.

Pain of the face is usually differentiated into:

i. invasion of the channels of the face by wind and cold, ii. flaring up of Stomach and Liver fire, and iii. heat due to yin deficiency.

Due to its location, Dicang ST-4 may be needled whatever the pattern.

Dicang ST-4 is commonly joined to points such as Jiache ST-6, Quanliao SI-18, Yingxiang L.I.-20 and Chengjiang REN-24 by transverse needling. The Great Compendium of Acupuncture

and Moxibustion recommends needling left Dicang ST-4 for diseases of the right side of the face, and vice-versa. This principle of contralateral needling is discussed in the Spiritual Pivot which states "Contralateral insertion, that is, if the left is affected, the right is treated, and if the right affected, the left is needled", and the Essential Questions which says "When evils invade the channels, if the left side is in excess, the disease occurs on the right side, and vice versa ... for these conditions, contralateral insertion should be used".

Although common practice emphasises needling the diseased side, these statements underline the important principle of treating the healthy side, where the qi is plentiful, in chronic cases and those involving great deficiency.

It is interesting to note the use of Dicang ST-4 for leg disorders, reflecting the principle stated in the Yellow Emperor's Inner Classic "When the disease is below select [points] from above". Whilst the use of points on the lower body to treat diseases of the upper body is extremely common, the reverse is relatively rare. Other examples are Baihui DU-20 for anal disorders, Renzhong DU-26 and Renying ST-9 for lumbar pain, and Shuaigu GB-8 for vomiting.

#### CLASSICAL COMBINATIONS

- Deviation of the mouth: Dicang ST-4 and Jiache ST-6 (Ode of the Jade Dragon).
- Deviation of the mouth: Dicang ST-4 and Lieque LU-7 (Supplementing Life).
- Deviation of the mouth and eye: Dicang ST-4, Jiache ST-6, Renzhong DU-26, Chengjiang REN-24, Tinghui GB-2 and Hegu L.I.-4 (Illustrated Supplement).
- Legs withered and lame: Dicang ST-4 and Taiyuan LU-9 (Thousand Ducat Formulas).

---

## CV-24 (*chéng jiāng*)

承 *chéng*: to receive; to support  
 漿 *jiāng*: sauce, juice, rich fluid

承漿

*Sauce Receptacle*

**Location:** On the anterior midline of the face, on the mandible, in the depression at the centre of the mentolabial groove.

**Features & Categories:** Intersection point of the Stomach Channel of foot Yang Ming on Ren Mai; 8th of the 13 ghost points - Gui Shi, Ghost Market.

Note: Ellis, Wiseman & Boss (1991, 1989) and O'Connor & Bensky (1981) both list REN-24 (Cheng Jiang) as an Intersection point of the Large Intestine Channel of hand Yang Ming and Du Mai (Governing Vessel) on Ren Mai, even though these Meridians do not overtly intersect at this point.

**Functions:** Eliminates Wind, disperses swelling and frees the Connecting Vessels; relieves pain and settles tetany; calms the Shen.

**Indications:** Wryness of the eyes and mouth; facial swelling or puffiness; facial paralysis; hemiplegia; trigeminal neuralgia; swelling of the gums; mouth ulcers; toothache; dribbling; mania and withdrawal; mental illness.

**Supplementary Indications:** Sudden loss of voice; emaciation and thirst; hemilateral Wind; facial edema; paralysis of the mouth.

**DEADMAN'S COMMENTARY**

Chengjiang REN-24 is a meeting point of the Conception vessel with the hand and foot yangming channels (Large Intestine and Stomach). Yangming channel dominates the facial region whilst Chengjiang REN-24 is located just inferior to the mouth. Its principal clinical application, therefore, is in the treatment of facial disorders, especially pain and numbness of the face and deviation of the mouth and eye (i.e. facial paralysis). Facial paralysis may be due either to exterior wind, which attacks and obstructs the channels of the face, or to interior wind which stirs upwards and leads to malnourishment of the channels. These two patterns correspond more or less exactly to peripheral and central nervous system facial paralysis in modern medicine. In the treatment of this disorder, Chengjiang REN-24 is usually joined by through-needling to points such as Dicang ST-4 or Jiache ST-6. The ability of Chengjiang REN-24 to extinguish wind, especially in the region of the face and jaw, extends to the treatment of hemiplegia, lockjaw and epilepsy.

As its name 'Contain Fluid' implies, Chengjiang REN-24 is able to affect the production of fluids in the mouth and is indicated for excessive production of watery saliva, dry mouth and wasting and thirsting disorder with great desire to drink.

Chengjiang REN-24 is a meeting point of the Conception and Governing vessels and lies directly opposite the neck which is traversed by the Governing vessel. A number of classics, for example the Ode of the Essentials of Understanding, recommend it for stiffness and pain of the nape of the neck.

As the terminal point of the Conception vessel, Chengjiang REN-24 is indicated for disorders of the lower portion of the channel such as dark urination, shan disorder in men and abdominal masses in women. Finally, Chengjiang REN-24 was included under its alternative name Guishi (Ghost Market) by Sun Si-miao among his 'thirteen ghost points' for the treatment of epilepsy and mania-depression.

**CLASSICAL COMBINATIONS**

- Deviation of the mouth and eye: Chengjiang REN-24, Hegu L.I.-4, Jiache ST-6, Dicang ST-4, Renzhong DU-26 and Tinghui GB-2 (Illustrated Supplement).
- Lockjaw following windstroke: reduce Chengjiang REN-24, Hegu L.I.-4, Jiache ST-6, Renzhong DU-26 and Baihui DU-20 (Great Compendium).
- Loss of voice: Chengjiang REN-24 and Fengfu DU-16 (Supplementing Life).
- Ceaseless nosebleed: Chengjiang REN-24 and Weizhong BL-40 (Systematic Classic).
- Wasting and thirsting disorder with great desire to drink: Chengjiang REN-24, Yishe BL-49, Rangu KID-2 and Guanchong SJ-1 (Thousand Ducat Formulas).
- Wasting and thirsting disorder: Chengjiang REN-24, Jinjin (M-HN-20a), Yuye (M-HN-20b), Renzhong DU-26, Lianquan REN-23, Quchi L.I.-11, Laogong P-8, Taichong LIV-3, Xingjian LIV-2, Shangqiu SP-5, Rangu KID-2 and Yinbai SP-1 (Great Compendium).
- Mouth ulcers: Chengjiang REN-24 and Laogong P-8 (Compilation).
- Stiffness and pain of the head and nape with difficult rotation: Chengjiang REN-24 and Fengfu DU-16 (Song of the Jade Dragon).

**ST-5 (dà yíng)**大 *dà*: great, large迎 *yíng*: to receive, to welcome

大迎

*Great Reception*

**Location:** On the lateral aspect of the face, at the anterior inferior border of masseter muscle. The point is located anterior to the angle of the mandible on the lateral aspect of the mandibular body, approximately 5 fen superior to its lower border. The pulse of the facial artery is palpable at this point.

**Features & Categories:** Intersection point of the Gall Bladder Channel of foot Shao Yang on the Stomach Channel.

**Functions:** Eliminates Wind and quickens the Connecting Vessels.

**Indications:** Clenched jaws; lockjaw; wryness of the mouth; swelling of the cheek; facial paralysis; facial pain; toothache.

**Supplementary Indications:** Fever; stiff tongue inhibiting speech; scrofulous lumps; fullness in the stomach; dyspnea; inability to chew; frequent yawning; inability to close the eyes; dislocation of the jaw.

**CLASSICAL COMBINATIONS**

- Toothache with aversion to cold: Daying ST-5, Quanliao SI-18, Tinghui GB-2 and Quchi L.I.-11 (Thousand Ducat Formulas).
- Pain from tooth decay: Daying ST-5, Sanjian L.I.-3 and Zhengying GB-17 (Supplementing Life).
- Toothache and tooth decay: Daying ST-5, Xiaguan ST-7, Yifeng SJ-17 and Wangu SI-4 (Supplementing Life).
- Deviation of the mouth with inability to speak: Daying ST-5, Chengqi ST-1, Sibai ST-2, Juliao ST-3, Kouheliao L.I.-19, Shangguan GB-3, Quanliao SI-18, Qiangjian DU-18, Fengchi GB-20, Yingxiang L.I.-20 and Renzhong DU-26 (Supplementing Life).

**ST-6 (jiá chē)**頰 *jiá*: jaw車 *chē*: vehicle, chariot, car

頰車

*Jawbone*

**Location:** On the lateral aspect of the lower jaw, approximately one (middle) finger breadth anterior and superior to the angle of the mandible. The point is located in the centre of the belly of masseter muscle. This is prominent when the teeth are clenched.

**Features & Categories:** Intersection point of the Gall Bladder Channel of foot Shao Yang on the Stomach Channel; seventh of the thirteen Ghost points - Gui Chuang, Ghost Bed.

**Functions:** Benefits the teeth and jaw and frees the Connecting Vessels; disperses Wind and regulates Qi.

**Indications:** Wryness of the mouth; swelling of the cheek or face; (lower jaw) toothache; clenched jaws; painful stiffness of the neck; parotitis; mumps; temporo-mandibular arthritis; spasm of masseter muscle; facial paralysis.

**Supplementary Indications:** Loss of voice; aversion to wind and cold; lockjaw; mouth and eyes awry.

### DEADMAN'S COMMENTARY

Jiache ST-6 (Jaw Bone) is an important point in the treatment of a wide range of local disorders affecting the jaw, including inability to chew, inability to open the mouth after windstroke, lockjaw, and tension, pain or paralysis of the jaw. Its range of action extends upwards along the Stomach channel into the face for deviation of the mouth and eye and swelling of the cheek, and downwards along the channel for mumps, and stiffness and pain of the neck. The predominant pathogenic factor in all these different disorders is wind, whether of external or internal origin. Jiache ST-6 is also a major point in the treatment of disorders of the gum and teeth of the lower jaw.

Jiache ST-6 is one of the 'thirteen ghost points', listed under its alternative name Guichuang (Ghost's Bed) in the Supplement to the Thousand Ducat Formulas by Sun Simiao. This grouping of points was used to treat mania and epilepsy, and it is unclear why Jiache ST-6 was ascribed this action, especially in the light of the fact that there are no indications of this kind listed for the point. One possible explanation is the fear that epileptics might bite off their tongue while gnashing their teeth during a fit, in which case Jiache ST-6 would be included in a prescription for epilepsy in order to relax the jaw.

### CLASSICAL COMBINATIONS

- Pain and deviation of the mouth, aversion to wind and cold, inability to chew: Jiache ST-6 and Quanliao SI-18 (Thousand Ducat Formulas).
- Deviation of the mouth and eye: Jiache ST-6, Dicang ST-4, Renzhong DU-26, Chengjiang REN-24, Tinghui GB-2 and Hegu L.I.-4 (Illustrated Supplement).
- Lockjaw following windstroke: reduce Jiache ST-6, Renzhong DU-26, Baihui DU-20, Chengjiang REN-24 and Hegu L.I.-4 (Great Compendium).
- Lockjaw: Jiache ST-6, Shangguan GB-3 and Ahshi points (Compilation).
- Inability to chew: Jiache ST-6 and Jiaosun SJ-20 (Thousand Ducat Formulas).
- Swelling, pain and redness of the ear: Jiache ST-6, Tinghui GB-2 and Hegu L.I.-4 (Great Compendium).

## ST-7 (*xià guān*)

下 *xià*: below, lower

關 *guān*: joint, hinge; barrier; to shut, to close

下關

*Below the Joint*

**Location:** In the depression formed by the inferior border of the zygomatic arch. The point is located anterior to the articular tubercle of the zygomatic arch. It is therefore anterior to the head and neck of the mandible. GB-3 (Shang Guan) is directly above ST-7 (Xia Guan), immediately superior to the zygomatic arch.

**Features & Categories:** Intersection point of the Gall Bladder Channel of foot Shao Yang on the Stomach Channel.

**Functions:** Eliminates Wind and quickens the Connecting Vessels; opens the Portals and benefits the ear; removes obstructions from the Channel.

**Indications:** Deafness; tinnitus; ear pain with purulent discharge; otitis media; dryness of the mouth and eyes; (upper jaw) toothache; inhibited opening and closing of the jaws; temporo-mandibular arthritis; spasms of masseter muscle; facial paralysis; facial pain; trigeminal neuralgia; deaf-mutism.

**Supplementary Indications:** Lockjaw; loss of voice; aversion to wind and cold; ear ache; recovery from jaw dislocation.

#### **DEADMAN'S COMMENTARY**

Xiaguan ST-7 is an important and commonly used point for the treatment of local disorders affecting the ear (deafness, tinnitus, pain and discharge), cheek (pain and swelling), teeth (toothache, swelling and pain of the gum) and upper jaw (lockjaw and dislocation). Its ability to treat ear disorders is explained both by its location, and by the fact that the Gall Bladder channel, which enters the ear, meets with the Stomach channel at this point.

In the treatment of facial pain and trigeminal neuralgia Xiaguan ST-7 is sometimes needed 0.5 cun anterior to its textbook location.

#### **CLASSICAL COMBINATIONS**

- Tinnitus and deafness: Xiaguan ST-7, Yangxi L.I.-5, Guanchong SJ-1, Yemen SJ-2 and Yanggu SI-5 (Systematic Classic).
- Deafness: Xiaguan ST-7, Huizong SJ-7 and Yifeng SJ-17 (Systematic Classic).
- Toothache and tooth decay: Xiaguan ST-7, Daying ST-5, Yifeng SJ-17 and Wangu SI-4 (Supplementing Life).
- Hemiplegia with deviation of the mouth and eye: Xiaguan ST-7 and Shangguan GB-3 (Supplementing Life)
- Yawning and pain of the lower teeth: Xiaguan ST-7, Daying ST-5 and Yifeng SJ-17 (Thousand Ducat Prescriptions).
- Facial paralysis: Xiaguan ST-7, Yifeng SJ-17, Dicang ST-4, Jiache ST-6, Sibai ST-2 and Hegu L.I.-4.