

Stomach Points II (from Davis, 2000)

GB-3 (*shàng guān*)

上 *shàng*: upper, above; to rise

關 *guān*: gate, pass; joint

上 關

Upper Gate

Location: On the lateral aspect of the head, directly superior to the zygomatic arch, in temporalis muscle. The point is located directly above ST-7 (Xia Guan), which is in the depression formed in the inferior border of the zygomatic arch (anterior to the articular tubercle). GB-3 (Shang Guan) is best located with the mouth closed.

Features & Categories: Intersection point of the San Jiao Channel of hand Shao Yang and Stomach Channel of foot Yang Ming on the Gall Bladder Channel.

Functions: Frees the Channels and quickens the Connecting Vessels; opens the Portals and benefits hearing.

Indications: Headache; deafness; tinnitus; otitis media; toothache; wryness of the eyes and mouth; lockjaw; facial paralysis.

Supplementary Indications: Visual dizziness; aversion to wind and cold; painful upper jaw tooth decay; unilateral headache; fever and chills; tetany with bone pain.

DEADMAN'S COMMENTARY

Although less important than its neighbouring point Xiaguan ST-7, Shangguan GB-3 may be used as a local point in the treatment of disorders of the surrounding region, including the ears, eyes, face, teeth, jaw, lips and head. In the treatment of trigeminal neuralgia it is sometimes needed 0.5 cun anterior to its textbook location.

CLASSICAL COMBINATIONS

- Hemiplegia with deviation of the mouth and eye: Shangguan GB-3 and Xiaguan ST-7 (Supplementing Life).
- Lockjaw: Shangguan GB-3, Jiache ST-6 and Ahshi points (Compilation).

GB-6 (*xuán lí*)

懸 *xuán*: to suspend, to hang

釐 (厘) *lí*: a very small unit of length or weight; minute

懸 釐 (厘)

Suspended Tuft

Location: On the lateral aspect of the head in the temporal region. The point is located three quarters of the distance along a slightly curved line connecting ST-8 (Tou Wei) and GB-7 (Qu Bin). ST-8 (Tou Wei) is located on the corner of the forehead, 4.5 cun lateral to DU-24 (Shen Ting), 5 fen within the (natural) anterior hairline. This is on the superior border of temporalis muscle. GB-7 (Qu Bin) is located approximately 7 fen (one finger width) directly anterior to SJ-20 (Jiao Sun).

Features & Categories: Intersection point of the San Jiao Channel of hand Shao Yang and Stomach Channel of foot Yang Ming on the Gall Bladder Channel.

Functions: Eliminates Wind and quickens the Connecting Vessels; removes obstructions from the Channel; frees the Portals and promotes movement of Qi; benefits the ear.

Indications: Headache; migraine headache; pain in the outer canthus; toothache; neurasthenia; ear problems generally.

Supplementary Indications: Tinnitus; frequent sneezing; painful reddening of the outer canthus; absence of sweating in Heat diseases; flushed and swollen face; facial edema or swelling; unilateral headache; disturbances of the Will, lack of motivation; speech difficulties.

CLASSICAL COMBINATIONS

- Febrile disease with one-sided headache: Xuanli GB-6 and Jiuwei REN-15 (Thousand Ducat Formulas).

GB-4 (*hàn yàn*)

頤 *hán*: corner of the forehead; chin

厭 *yàn*: full, satiated

頤 厭

Forehead Fullness

Location: On the lateral aspect of the head in the temporal region. The point is located one quarter of the distance along a slightly curved line connecting ST-8 (Tou Wei) and GB-7 (Qu Bin). ST-8 (Tou Wei) is located on the corner of the forehead, 4.5 cun lateral to DU-24 (Shen Ting), 5 fen within the (natural) anterior hairline. This is on the superior border of temporalis muscle. GB-7 (Qu Bin) is located approximately 7 fen (one finger width) directly anterior to SJ-20 (Jiao Sun).

Features & Categories: Intersection point of the San Jiao Channel of hand Shao Yang and Stomach Channel of foot Yang Ming on the Gall Bladder Channel.

Functions: Eliminates Wind and quickens the Connecting Vessels; clears Heat, settles fright and relieves pain.

Indications: Unilateral headache; migraine headache; visual dizziness; vertigo; pain in the outer canthus; tinnitus; rhinitis; epilepsy; seizures; convulsions.

Supplementary Indications: Sneezing; toothache; pain in the wrist; articular Wind with sweating; convulsions.

DEADMAN'S COMMENTARY

Yan Zheng-shi of the Ming dynasty, in *Investigation of Points Along the Channels*, recommended Hanyan GB-4 specifically for head wind with pain in the region of both Taiyang (M-HN-9) points. Clinically, Hanyan GB-4 should always be palpated in cases of one-sided headache, and needled if tender. Unusually for a point on the head, Hanyan GB-4 is also indicated in the *Great Compendium of Acupuncture and Moxibustion* for pain and stiffness of the wrist as well as 'joint wind' (i.e. painful obstruction) accompanied by sweating.

CLASSICAL COMBINATIONS

- One-sided headache: Hanyan GB-4 and Xuanlu GB-5 (One Hundred Symptoms).
- Wind dizziness and one-sided headache: Hanyan GB-4, Qianding DU-21 and Houding DU-19 (Thousand Ducat Formulas).
- Wind dizziness: Hanyan GB-4, Houding DU-19 and Yuzhen BL-9 (Supplementing Life).

• Neck pain, joint pain and sweating: Hanyan GB-4, Feiyang BL-58 and Yongquan KID-1
(Thousand Ducat Formulas).

ST-8 (*tóu wéi*)

頭 *tóu*: head

維 *wéi*: to bind, to tie together (originally, a net for catching birds), corner

頭維

Head Corner

Location: On the corner of the forehead, 4.5 cun lateral to DU-24 (Shen Ting), 5 fen within the (natural) anterior hairline. This is on the superior border of temporalis muscle. Du-24 (Shen Ting) is located on the superior midline of the head, 5 fen posterior to the natural anterior hairline. This is 4.5 cun anterior to DU-20 (Bai Hui). The proportional distance between DU-20 (Bai Hui) and the midpoint of the natural anterior hairline is 5 cun.

Features & Categories: Intersection point of the Gall Bladder Channel of foot Shao Yang and Yang Wei Mai (Yang linking Vessel) on the Stomach Channel.

Functions: Disperses Wind and clears Heat; relieves pain; clears the head and brightens the eyes; relieves dizziness.

Indications: Headache; migraine headache; visual dizziness; vertigo; eye pain; lacrimation when exposed to wind; blurred vision; cloudiness or heaviness of the head; facial paralysis; psychosis.

Supplementary Indications: Dyspnea; vexation and fullness of the chest; splitting headache; frontal headache; eyes painful as if fit to burst from their sockets; sore eyes with excess lacrimation; eyelid spasms.

DEADMAN'S COMMENTARY

Touwei ST-8 is an important point to treat headaches located at the corner of the forehead, it is a meeting point of the Stomach channel with the Gall Bladder channel and the Yang Linking vessel. This meeting of three channels which have such influence on the head is reflected in the name of this point 'Head's Binding'. The Stomach channel belongs to yangming which rules the forehead, the Gall Bladder channel belongs to shaoyang which rules the temporal region, whilst the Yang Linking vessel links all the yang channels of the body including the Governing vessel and the Bladder channel which rule the vertex. Whilst the forte of Touwei ST-8 is the treatment of frontal headaches, with different needle direction it may also be used for temporal and vertex headaches.

Touwei ST-8 is particularly indicated in headaches and eye disorders due to wind, whether exterior pathogenic wind invading the channels of the head, or internally generated wind. As far as exterior headaches are concerned, although it is suitable for both wind-cold and wind-heat, many classics stress its use in the treatment of splitting headaches with bursting eye pain, symptoms more usually associated with wind-heat. Heat is a yang pathogen and its nature is to flare upwards and expand, obstructing the collaterals and leading to a distending and splitting sensation of the head. In the treatment of headache accompanied by pain or twitching of the eyes, Touwei ST-8 is frequently combined in classical prescriptions with Zanzhu BL-2.

Touwei ST-8 is also indicated for severe headache accompanied by vomiting, and is especially suitable for migraine headache with nausea or vomiting and dimness of vision or bursting pain of the

eyes. The ability of Touwei ST-8 to clear internally generated wind from the head is reflected not only in its use for this kind of headache, but also for dizziness and hemiplegia.

CLASSICAL COMBINATIONS

- Headache with eye pain: Touwei ST-8 and Zanzhu BL-2 (Ode of the Jade Dragon).
- Head wind with splitting pain, bursting pain of the eyes and lacrimation: Touwei ST-8 and Zanzhu BL-2 (Golden Mirror).
- Pain between the eyebrows: Touwei ST-8 and Zanzhu BL-2 (Song of the Jade Dragon)
- Twitching of the eyelids: Touwei ST-8 and Zanzhu BL-2 (Great Compendium).
- Splitting headache with bursting eye pain: Touwei ST-8 and Daling P-7 (Thousand Ducat Formulas).
- One-sided or generalised head wind: Touwei ST-8, Baihui DU-20, Qianding DU-21, Shangxing DU-23, Shenting DU-24, Sizhukong SJ-23, Fengchi GB-20, Hegu L.I.-4 and Zanzhu BL-2 (Great Compendium).
- Lacrimation on exposure to wind: Touwei ST-8, Jingming BL-1, Fengchi GB-20 and Toulinqi GB-15 (Great Compendium).

GV-24 (*shén tíng*)

神 *shén*: spirit

庭 *tíng*: court, courtyard; hall; palace

神庭

Spirit Court

Location: On the superior midline of the head, 5 fen posterior to the natural anterior hairline. This is 4.5 cun anterior to DU-20 (Bai Hui). The proportional distance between DU-20 (Bai Hui) and the midpoint of the natural anterior hairline is 5 cun. The proportional distance between the glabella (midway between the medial ends of the eyebrows) and the natural anterior hairline is 3 cun. Five points are located lateral to DU-24 (Shen Ting) - BL-4 (Qu Cha) is 1.5 cun lateral, GB-15 (Tou Lin Qi) is 2.25 cun lateral, GB-13 (Ben Shen) is 3 cun lateral, ST-8 (Tou Wei) is 4.5 cun lateral, BL-3 (Mei Chong) is midway between DU-24 (Shen Ting) and BL-4 (Qu Cha).

Features & Categories: Intersection point of the Urinary Bladder Channel of foot Tai Yang and the Stomach Channel of foot Yang Ming on Du Mai.

Functions: Calms the Liver and extinguishes Wind; calms the Heart and Shen.

Indications: Epilepsy; seizures; fright palpitations; insomnia; headache; visual dizziness; vertigo; rhinitis; rhinal polyps; deep source nasal congestion; mucosal inflammation of the mouth.

Supplementary Indications: Dizziness and headache; swelling of the eyes; eye screens; excess lacrimation; nosebleed; opisthotonos; protrusion of the tongue; mental illness; Wind epilepsy; hemiplegia.

LARRE & ROCHAT

Shen is the spirits, ting is a courtyard, a special place inside the ritual architecture of a palace. It is generally just before the entrance to the inner rooms, just before the last door, which gives entrance to the emperor's chambers. It is the place after the great gateway of the entrance and before the door leading to the inner chambers. It is often used as a court of justice. What is important is that it is just before the innermost sacred place and it receives illumination from this inner source. For example, the

court of justice of the emperor receives illumination from the emperor's wisdom. It can also be the place where you can watch visitors and decide whether to see them or not.

Shen ting has this idea of a place of reception and observation, with an enlightenment coming from the spirits for the brain and the eyes, taking advantage of the clear essences coming from the five fu and rising to the level of the eyes and the brain. At the level of the forehead at the front, we have the expression of the relationship between the du mai and the heart, and the power of the spirits in the brain, because the brain is sometimes called the palace or the storehouse for the yuan shen, the spirits which are from the origin. The presence of the spirits inside the brain is essential and here we have a place where the spirits are not in their dwelling place, which is the heart. On the ren mai for example, at the area of the heart, we have a different kind of courtyard with the point yu tang. But shen ting is a courtyard where the spirits can practise their enlightenment, and give light, not completely hidden but protected by the bone of the skull, as the spirits of the heart are protected by the canopy of the lung.

DEADMAN'S COMMENTARY

Shenting DU-24 (Courtyard of the Spirit) is also known as Tianting (Courtyard of Heaven). Like several of the points of the Governing vessel, it has a strong action on calming the spirit and treating epilepsy and mania disorder. It is dramatically and graphically indicated for the treatment of those who undress, climb to high places, sing and mimic other people's speech. The action of the Governing vessel points on the spirit can be explained in three ways.

Firstly, of all the channels, the Governing vessel has the closest relationship with the brain. As explained in the introductory discussion to the Governing vessel the head and brain were considered among pre-Inner Classic and later Daoist traditions to be the seat of the spirit, and one cause of mental disorders was traditionally perceived to be wind entering the brain through the Governing vessel.

Secondly, the Governing vessel anterior pathway enters the Heart, and thus strongly links the brain and Heart which is more commonly understood to be the residence of the spirit.

Thirdly, mania disorder is characterised by heat, and points of the Governing vessel, the 'sea of the yang channels', are important to clear pathogenic heat from the whole body.

As far as Shenting DU-24 in particular is concerned, it is said to directly access Niwan (Mud Ball), also known as Huangting (The Yellow Courtyard). The Niwan in the Daoist tradition is the central one of the nine palaces of the brain and is considered to be the location of the material basis of the spirit. The Classic on the Central Void in the Inner Sphere said "The origin of essence-spirit in the brain is also called Niwan" and "The entire spirit that expresses in the face has its origin in Niwan", whilst the Daoist Classic Collected Wisdom by Master Magic Sword stated "The qi of the Heart is connected with the Niwan Palace above".

The second principal action of Shenting DU-24 is to pacify pathologically ascending interior wind (upward staring eyes, dizziness and epilepsy), and to dispel exterior pathogenic wind (head wind, headache with chills and fever and cold sensation of the head). Since Shenting DU-24 is a meeting point of the Governing vessel with the Stomach channel, it is specifically indicated for wind dizziness accompanied by vomiting, and vomiting with agitation and fullness.

Finally, like Shangxing DU-23, Shenting DU-24 is indicated for a variety of nasal and eye disorders including clear and ceaseless nasal discharge, nasal congestion and discharge, nosebleed,

lacrimation and lack of visual clarity. It is interesting to note, however, that a number of classics including the Systematic Classic of Acupuncture and Moxibustion and the Illustrated Classic of Acupuncture Points on the Bronze Man warn that this point is contraindicated for needling as it may give rise to adverse effects such as damage to the eyesight or mania.

CLASSICAL COMBINATIONS

- Madness with vomiting of foam: Shenting DU-24, Duiduan DU-27 and Chengjiang REN-24 (Systematic Classic).
- Wind epilepsy: Shenting DU-24, Suliao DU-25 and Yongquan KID-1 (Great Compendium).
- Inability to speak following windstroke: Shenting DU-24 and Qianding DU-21 (Song of the Jade Dragon).
- One-sided or generalised head wind: Shenting DU-24, Baihui DU-20, Qianding DU-21, Shangxing DU-23, Sizhukong SJ-23, Fengchi GB-20, Hegu L.I.-4, Zanzhu BL-2 and Touwei ST-3 (Great Compendium).
- Head wind and dizziness: Shenting DU-24, Shangxing DU-23 and Xinhui DU-22 (Supplementing Life).
- Visual dizziness: Shenting DU-24, Shangxing DU-23, Yongquan KID-1, Yixi BL-45, Yuji LU-10 and Dadu SP-2 (Supplementing Life).
- Rhinitis with clear nasal discharge: Shenting DU-24, Fengmen BL-12, Hegu L.I.-4, Zanzhu BL-2, Yingxiang L.I.-20, Zhiyin BL-67 and Futonggu KID-20 (Thousand Ducat Formulas).
- Lacrimation: Shenting DU-24 and Xingjian LIV-2 (Supplementing Life).

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.

ST-9 (*rén yíng*)

人 *rén*: man, person

迎 *yíng*: to predict, to calculate; to welcome, to receive;
to face

人迎

Man's Prognosis

Location: On the anterolateral aspect of the neck, in the same transverse plane as the thyroid prominence (Adam's apple). The point is located on the anterior border of sternocleidomastoideus muscle, approximately 1.5 cun lateral to the thyroid prominence. The pulse of the common carotid artery is readily palpable deep to this point. It is appropriate to apply a transverse plane to the neck rather than a strictly horizontal (and therefore oblique) plane when locating this point. [LI-18 (Fu Tu) is approximately 3 cun lateral to the thyroid prominence, SI-16 (Tian Chuang) is 3.5 cun lateral].

Features & Categories: Intersection point of Yang Qiao Mai (Yang heel/motility Vessel) on the Stomach Channel. Point of the Sea of Qi (BL-10, ST-9, DU-15, DU-14, REN-17). Window of the Sky point.

Functions: Frees the Channels and Connecting Vessels; regulates and balances Qi and Blood; resolves masses and swellings; clears Heat and calms dyspnea; benefits the throat.

Indications: Sore, swollen throat; tonsillitis; pharyngitis; dyspnea; asthma; dizziness; vertigo; red facial complexion; flushed face; headache; high or low blood pressure; speech impediment.

Supplementary Indications: Cough; pain, fullness, or thoracic oppression; dyspnea; wheezing; goitre; scrofulous lumps; vomiting and hiccoughing; headache; fever; tinnitus; lumbar pain; excess energy in the upper part of the body; hemiplegia; delerium.

DEADMAN'S COMMENTARY

Renying ST-9 is also known by its alternative name Tianwuhui (Heaven's Five Meetings). It is one of five points known as 'window of heaven' (literally 'five regions of the window of heaven') points in the Spiritual Pivot which states "headache due to rebellion of yang, fullness of the chest with difficulty in breathing, choose Renying ST-9".

Located in the pivotal neck region, Renying ST-9 dramatically illustrates the characteristic ability of this group of points to re-establish harmony in the flow of qi between the body and the head. The rebellion of qi, which arises when the qi in the lower regions is disordered and chaotic, may manifest in various ways. In the head it gives rise to headache, dizziness and redness of the face; in the neck region it stagnates giving rise to scrofula and goitre; in the middle and upper jiao it injures the normal descent of Stomach and Lung qi and gives rise to vomiting, sudden turmoil disorder, wheezing, asthma and fullness of the chest.

According to Zhou Zhi-cong's commentary on the above passage from the Spiritual Pivot, the condition known as inversion qi (disordered, chaotic and rebellious qi) underlies the clinical manifestations of all the points of the window of heaven. One of the manifestations of inversion qi is sudden acute pain, and this echoes the important modern use of Renying ST-9 for acute lumbar sprain, as well as sprain and severe pain in any region of the body. The ability of Renying ST-9 to reorder rebellion and upsurge of qi also explains its strong action in reducing hypertension.

According to the chapter 'Discourse On the Seas' of the Spiritual Pivot Renying ST-9 (along with Shanzhong REN-17, Yamen DU-15 and Dazhui DU-14) is a point of the 'sea of qi'. This passage gives the following indications for insufficiency and excess of the sea of qi "When the sea of qi is in excess there is fullness in the chest, urgent breathing and a red complexion. When the sea of qi is insufficient, there is scanty energy insufficient for speech". The dual and overlapping properties of Renying ST-9 as a point of the sea of qi and a point of the window of heaven underline its importance in harmonising and redistributing disordered qi in the body.

As long ago as the Yellow Emperor's Inner Classic, observation and palpation of the pulse at Renying ST-9 was considered an important diagnostic method. The Essential Questions in discussing obstructed urination describes a pattern of "heat in the body like charcoal, the neck and chest are obstructed as if separated, a restless and abundant pulse at Renying ST-9 and dyspnoea with counterflow qi". Elsewhere in the Essential Questions great diagnostic significance is ascribed to the

relative strengths of the pulses at the wrist and at Renying ST-9, whilst Zhang Zhong-jing refers to three methods of pulse diagnosis (Renying ST-9 in the upper, the wrist pulse in the middle and Chongyang ST-42 in the lower). Because of the complications inherent in these methods, they were abandoned relatively early in the history of Chinese medicine in favour of focusing on the wrist pulse.

CLASSICAL COMBINATIONS

- Sudden turmoil disorder, headache, chest pain and dyspnoeic rales: Renying ST-9, Neiguan P-6, Guanchong SJ-1, Sanyinjiao SP-6 and Zusanli ST-36 (Compilation).
- Scrofula: moxa Renying ST-9 and Shouwuli L.I.-13 thirty times (Thousand Ducat Formulas).
- Tinnitus with lumbar pain: first needle Renying ST-9, then needle Ermen SJ-21 and Zusanli ST-36 (Secrets of the Celestial Star).
- Hypertension: Renying ST-9, Quchi L.I.-11 and Zusanli ST-36.
- Hypertension: Renying ST-9, Baihui DU-20, Quchi L.I.-11 and Taichong LIV-3.
- Acute lumbar sprain or any acute pain: Renying ST-9 bilaterally or on the affected side.

ST-10 (*shuǐ tú*)

水 *shuǐ*: water

突 *tú*: prominence, to protrude; sudden, abrupt; splash

水突

Water Prominence

Location: On the anterolateral aspect of the neck, midway between ST-9 (Ren Ying) and ST-11 (Qi She). The point lies in the anterior fibres of the sternal head of sternocleidomastoideus muscle.

Functions: Benefits Lung Qi and frees the throat.

Indications: Sore, swollen throat; dyspnea; diseases of the vocal cords; goitre; asthma.

Supplementary Indications: Cough; shortness of breath.

CLASSICAL COMBINATIONS

- Swelling of the throat: Shuitu ST-10 and Qishe ST-11 (Supplementing Life).

ST-11 (*qì shè*)

氣 *qì*: qi, breath

舍 *shè*: residence, to reside; to bestow, to give away something

氣舍

Qi Abode

Location: At the base of the anterior neck, on the superior border of the medial end of the clavicle. The point is located between the sternal and clavicular heads of sternocleidomastoideus muscle.

Functions: Frees the flow of Qi and rectifies counterflow.

Indications: Sore, swollen throat; dyspnea; pharyngitis; hiccough; asthma; scrofula.

Supplementary Indications: Throat Bi; cough; pain and/or stiffness of the neck preventing turning of the head; goitre.

CLASSICAL COMBINATIONS

- Goitre, tumours of the neck and swollen throat: Qishe ST-11, Tianfu LU-3 and Naohui SJ-13 (Supplementing Life).
- Rebellious qi coughing: Qishe ST-11 and Pohu BL-42 (Systematic Classic).

- Cough with rebellious qi, dyspnoea, vomiting of foam and clenched teeth: Qishe ST-11, Pohnu BL-42, Futu L.I.-18, Tianrong SI-17, Lianquan REN-23 and Yixi BL-45 (Thousand Ducat Formulas).

ST-12 (*quē pén*)

缺 *quē*: empty, vacant; imperfect, defective

盆 *pén*: basin, bowl

缺盆

Empty Basin

Location: At the base of the neck in the middle of the supraclavicular fossa, 4 cun lateral to the anterior midline, REN-22 (Tian Tu). ST-12 (Que Pen) is the highest point of the mamillary line. This is the mid-point of the clavicle.

Features & Categories: Intersection point of the Gall Bladder Channel of foot Shao Yang, Large Intestine Channel of hand Yang Ming, San Jiao Channel of hand Shao Yang, Small Intestine Channel of hand Tai Yang and Yin Qiao Mai (Yin heel/motility Vessel) on the Stomach Channel.

Although ST-12 (Que Pen) is nominated by some authorities (Shandong 1982; Rogers 1981) as an intersection point on the Stomach Channel for these Meridians, it is presented by others as not actually participating in their pathways, even though the Channels pass through the supraclavicular fossa (Ming Shunpei 1997; Ellis, Wiseman & Boss 1991; O'Connor & Bensky 1981; Cheng 1987). It is probably best thought of as a 'landmark' point.

Functions: Diffuses and benefits Lung Qi; frees the Channels and quickens the Connecting Vessels; regulates Qi and the Blood; subdues rebellious Qi.

Indications: Cough; dyspnea; breathlessness; asthma; sore, swollen throat; pain in the supraclavicular fossa; intercostal neuralgia.

Supplementary Indications: Fullness in the chest, dyspnea and cough; stiff neck; scrofulous lumps; throat Bi; hiccoughs; pain in the shoulder reaching the neck; coughing of blood; lumbar pain preventing movement; Heat in the chest; ascites.

DEADMAN'S COMMENTARY

Quepen ST-12, is a meeting point of the Stomach channel with all the primary yang channels except the Bladder, and its principal function is to descend rebellion of qi. This is reflected both by its ability to treat rebellion of Lung qi manifesting as cough, dyspnoea and fullness of the chest, as well as by the traditional observation that it is contraindicated in pregnancy. The Essential Questions includes Quepen ST-12 among the eight points (bilateral Quepen ST-12, Dazhu BL-11, Zhongfu LU-1 and Fengmen BL-12) to clear heat from the chest.

Quepen ST-12 is also indicated for pain of the supraclavicular fossa, pain of the shoulder that radiates to the neck, and numbness and pain of the upper limb.

CLASSICAL COMBINATIONS

- Cough: Quepen ST-12, Shanzhong REN-17 and Jique REN-14 (Thousand Ducat Formulas).
- Coughing and spitting blood: Quepen ST-12, Xinshu BL-15, Ganshu BL-18, Jique REN-14 and Jiuwei REN-15 (Supplementing Life).
- Heat in the chest: Quepen ST-12 and Qimen LIV-14 (Thousand Ducat Formulas).

• Pain of the shoulder and back: Quepen ST-12, Tianyou SJ-16, Shendao DU-11, Dazhu BL-11, Tiantu REN-22, Shuidao ST-28 and Jugu L.I.-16 (Thousand Ducat Formulas).

GV-14 (*dà zhūī*)

大 *dà*: great, big, large

椎 *zhūī*: hammer, mallet; vertebra

大椎

Great Hammer

Location: On the posterior midline between the spinous processes of the 7th cervical and the 1st thoracic vertebrae, approximately at the level of the shoulder. Flexion and rotation of the neck may facilitate location, and help differentiate between the spinous processes of vertebrae C6, C7, T1. SI-15 (Jian Zhong Shu) is located 2 cun lateral to DU-14 (Da Zhui).

Features & Categories: Intersection point of all six primary Yang Channels on Du Mai. Point of the Sea of Qi (BL-10, ST-9, DU-15, DU-14, REN-17).

Functions: Relieves Exterior conditions and supports Yang; expels Wind; frees Yang Qi of the whole body; clears the Heart and calms the Shen; clears Lung Heat and regulates Qi.

Indications: Heat diseases; fever; heat stroke; malaria; common cold; tidal fever; cough; dyspnea; bronchitis; asthma; tuberculosis; emphysema; hepatitis; blood diseases; eczema; hemiplegia; stiffness of the neck; tension and stiffness of the spinal column; epilepsy; seizures; psychosis; pain in the posterior shoulder.

Supplementary Indications: Vexation and retching in Cold damage with pronounced fever; fever and chills; cough; constricted sensation in the chest; pulmonary distention and pain in the lateral costal region; stiffness of the neck; throat Bi; Qi fullness and dyspnea; Wind pathogen; acute and chronic infantile fright Wind; Deficiency perspiration; sensation of Heat in the bones with recurrent fever; Deficient Yin.

LARRE & ROCHAT

Zhui is a hammer, and it is also used to refer to the vertebra. This point da zhui is located at the top of the back where there is a meeting of all the yang meridians. It is at the beginning of the neck, or the passage from the back to the head. This character zhui is made with wood on the left and on the right a character which is used to classify a bunch or a group of things hanging together like a bunch of bananas, or the vertebrae all hanging attached to each other. As the final point on the back it is a concentration, a gathering of the yang, just before the inner penetration to the head, the orifices and the brain itself. The next point has a direct link with the tongue, which also has a direct link to the heart.

DEADMAN'S COMMENTARY

The Governing vessel is known as the 'sea of the yang channels' and Dazhui DU-14 is the meeting point of the Governing vessel with the six yang channels of the hand and foot. As a consequence, Dazhui DU-14 has a strong action on

- i. clearing pathogenic factors from and firming the exterior yang portion of the body,
- ii. clearing yang heat, and
- iii. tonifying qi and yang.

When exterior pathogenic factors attack the body they most commonly first lodge in the exterior portion, known in the six channel and four level theories of febrile diseases as the taiyang stage and defensive level respectively. Typical symptoms of this pattern are chills and fever, aversion to wind, shivering, and throat painful obstruction. If the pathogen penetrates to the interior (yangming stage or qi level) there will be high fever with agitation. If the pathogen resides between the exterior and interior (shaoyang stage) there will be alternating chills and fever, epitomised by malaria. Dazhui DU-14 is unique in its ability to clear pathogens from all these three stages. Zhang Zhongjing, in the Treatise on Injury by Cold which otherwise discusses few acupuncture points, recommends needling Dazhui DU-14 in combination with Feishu BL-13 and Ganshu BL-18 for the treatment of overlapping taiyang and shaoyang patterns.

According to the Ming dynasty author Zhang Jing-yue "Malaria is an exogenous disease only in the condition of delicate health or overstrain or stress, is one apt to be attacked by the malarial pathogenic factor". By virtue of its ability to clear pathogenic factors from shaoyang and to tonify qi and yang, Dazhui DU-14 is ideally suited to treat both the root and manifestation of malaria.

Dazhui DU-14 is one of the principal acupuncture points to treat disorders of sweating. Deficiency sweating arises either when pathogenic wind attacks the exterior and leads to disharmony of the nutritive qi and defensive qi, or when the defensive qi is deficient and unable to firm and control the pores. By virtue of its ability both to tonify the qi and to regulate the exterior, Dazhui DU-14 is able to treat both these forms of deficiency sweating. Night sweating and steaming bone disorder are most commonly seen in patterns of yin deficiency with heat, and here the action of Dazhui DU-14 is both to control the pores and clear the heat, and to tonify the deficiency.

Bailao (Hundred Taxations) is an alternative name for this point found in the Glorious Anthology of Acupuncture and Moxibustion and other classics. This name vividly illustrates the ability of Dazhui DU-14 to treat deficiency and exhaustion of the whole body manifesting as lack of strength, the five taxations and the seven injuries. Another indication that reflects the ability of Dazhui DU-14 to tonify and strengthen the body is shortness of breath with inability to speak. This is explained in the Spiritual Pivot which classifies Dazhui DU-14 (along with Renying ST-9, Shanzhong REN-17 and Yamen DU-15) as a point of the 'sea of qi'. This passage states "When the sea of qi is deficient, there is scanty energy insufficient for speech".

According to the Treatment Strategies for Assorted Syndromes "Painful obstruction syndrome ... is due to deficiency of nutritive and defensive qi and to the space between skin and muscles being open, thus allowing wind-cold-dampness to ride the deficiency". Not only can underlying deficiency render a person prone to painful obstruction in this way, but if pathogenic wind-damp penetrates the bones and joints, over time it may lead to exhaustion. Dazhui DU-14, which is able to expel wind, regulate the pores and tonify qi is specifically indicated for pain of the hundred joints (i.e. all the joints) and for wind-taxation (chronic painful obstruction leading to exhaustion of qi and blood).

Like many points of the Governing vessel, Dazhui DU-14 is able to pacify interior wind (epilepsy and acute childhood fright wind), and to benefit the entire spine, particularly in the neck region. In clinical practice, Dazhui DU-14 is often needled towards one or other shoulder when neck pain radiates laterally.

After ascending to the vertex, the Governing vessel descends through the midline of the nose.

Dazhui DU-14 is indicated for nosebleed which does not stop, an indication that mirrors the folk practice of placing a key or other piece of cold metal, or a cold sponge, at the back of the neck to stop nosebleed.

CLASSICAL COMBINATIONS

- Malaria with much heat and little cold: Dazhui DU-14, Houxi SI-3, Jianshi P-5 and Quchi L.I.-11 (Great Compendium).
- Malaria with much cold and little heat: Dazhui DU-14, Houxi SI-3 and Quchi L.I.-11 (Great Compendium).
- Malaria: Dazhui DU-14 and Yaoshu DU-2 (Supplementing Life).
- Injury by cold with great heat that does not recede: reduce Dazhui DU-14, Quchi L.I.-11, Xuanzhong GB-39, Zusanli ST-36, Yongquan KID-1 and Hegu L.I.-4 (Great Compendium).
- Spleen cold malaria: Dazhui DU-14, Jianshi P-5 and Rugen ST-18 (Great Compendium).
- Spontaneous sweating: Dazhui DU-14, Fuliu KID-7 and moxa Gaohuangshu BL-43 (Divine Moxibustion).
- Nosebleed: moxa Dazhui DU-14 and Yamen DU-15 (Secrets of the Master of Cinnabar Creek).

ST-12 (*quē pén*)

缺 *quē*: empty, vacant; imperfect, defective

盆 *pén*: basin, bowl

缺盆

Empty Basin

Location: At the base of the neck in the middle of the supraclavicular fossa, 4 cun lateral to the anterior midline, REN-22 (Tian Tu). ST-12 (Que Pen) is the highest point of the mamillary line. This is the mid-point of the clavicle.

CV-13 (*shàng wǎn*)

上 *shàng*: above, upper

腕 *wǎn (guǎn)*: venter

上腕

Upper Venter

Location: On the anterior midline, 5 cun superior to the centre of the umbilicus. The proportional distance from the centre of the umbilicus (REN-8, Shen Que) to the xiphisternal junction (REN-16, Zhong Ting) is 8 cun. KID-20 (Tong Gu) is located 5 fen lateral to REN-13 (Shang Wan), ST-20 (Cheng Man) is 2 cun lateral.

Features & Categories: Intersection point of the Stomach Channel of foot Yang Ming and Small Intestine Channel of hand Tai Yang on Ren Mai.

Functions: Harmonizes the Spleen and Stomach; transforms turbid Phlegm; stabilizes flow of Qi; rectifies rebellious Stomach Qi; calms the Shen.

Indications: Stomach pain; gastric reflux; acute and chronic gastritis; abdominal distension; distended stomach; epigastric fullness; stomach spasms; cardiac spasms; nausea; belching; hiccough; vomiting; insomnia; epilepsy; lower esophageal constriction; spasm of cardiac sphincter.

Supplementary Indications: Abdominal distension with Qi fullness; fright palpitations; inability to eat; periodic retching of blood; copious Phlegm and dribbling; upsurging Kidney Qi or Liver Fire; sudden cardiac pain; Wind epilepsy Heat disease; visual dizziness; headache and dizziness; body fever with or without perspiration; cholera; abdominal masses; abdominal fullness and intestinal rumbling; Heat vexation in the Heart; jaundice; Stomach Deficiency fullness and distension.

DEADMAN'S COMMENTARY

Shangwan REN-13 (Upper Cavity) is also known as Shangguan (Upper Controller). This point was traditionally considered to affect the upper portion of the Stomach whilst Xiawan REN-10 (Lower Cavity) was considered to affect its lower portion. Between these two points lies Zhongwan REN-12 (Middle Cavity). The Spiritual Pivot states "When there is difficult ingestion and obstruction in the diaphragm, this indicates the pathogen is in the Stomach. When the disorder is in the upper cavity, then needle Shangwan REN-13 to restrain the rebellion and descend it. When the disorder is in the lower cavity, then needle Xiawan REN-10 to scatter and move it". Shangwan REN-13 is indicated for rebellion of Stomach qi manifesting as nausea, vomiting, vomiting of blood and Stomach reflux and for stagnation in the epigastrium and abdomen manifesting as pain, distention, fullness and masses.

The Conception vessel ascends through the middle of the chest, whilst Shangwan REN-13 is a meeting point of the Conception vessel with the Stomach and Small Intestine channels, both of which connect with the Heart via their primary or secondary pathways. Shangwan REN-13 is indicated (and included in classical combinations) for heat, agitation and pain of the Heart and palpitations. In clinical practice however, Jique REN-14, the next point along the channel and the front-mu point of the Heart, is more commonly used for such Heart disorders.

CLASSICAL COMBINATIONS

- Vomiting blood and spontaneous external bleeding: Shangwan REN-13, Pishu BL-20, Ganshu BL-18 and Yinbai SP-1 (Great Compendium).
- Vomiting blood: Shangwan REN-13, Burong ST-19 and Daling P-7 (Thousand Ducat Formulas).
- Vomiting: Shangwan REN-13, Burong ST-19 and Daling P-7 (Supplementing Life).
- The nine types of Heart pain: Shangwan REN-13 and Zhongwan REN-12 (Ode of the Jade Dragon).
- Unbearable Heart pain: Shangwan REN-13 and Daling P-7 (Thousand Ducat Formulas).
- Distention and fullness of the Heart and abdomen: Shangwan REN-13 and Jique REN-14 (Supplementing Life).
- Manic rushing around: Shangwan REN-13 and Shenmen HE-7 (One Hundred Symptoms).

CV-12 (*zhōng wǎn*)

中 *zhōng*: center, central, middle
 腕 *wǎn (guǎn)*: venter

中腕

Central Venter

Location: On the anterior midline, 4 cun superior to the centre of the umbilicus. The point is located midway between the xiphisternal junction (REN-16, Zhong Ting) and the centre of the umbilicus (REN-8, Shen Que). The proportional distance between these landmarks is 8 cun. (The xiphisternal

junction is the articulation between the xiphoid process and the body of the sternum). KID-19 (Yin Du) is located 5 fen lateral to REN-12 (Zhong Wan), ST-21 (Liang Men) is 2 cun lateral.

Features & Categories: Intersection point of the Stomach Channel of foot Yang Ming, San Jiao Channel of hand Shao Yang and Small Intestine Channel of hand Tai Yang on Ren Mai. Front Alarm-Mu, Collecting point of the Stomach Fu; front Alarm-Mu, Collecting point of the Middle Jiao; Meeting point of the Fu Organs; one of the nine needles for returning Yang.

Functions: Regulates and harmonizes the Stomach and rectifies rebellious Qi; fortifies the Spleen and resolves Damp.

Indications: Stomach pain; abdominal distension; gastric reflux and acid regurgitation; hiccough; lack of appetite; indigestion; acute or chronic gastritis; gastric ulcers; prolapsed stomach; nausea; vomiting; tiredness; dull stomachache relieved by eating; almost any digestive system condition; diarrhea; dysentery; acute intestinal obstruction; constipation; untransformed digestate in stool; insomnia; hypertension; neurasthenia; mental illness.

Supplementary Indications: Abdominal pain; abdominal fullness; abdominal rumbling; pain in the stomach region; vomiting food long after ingestion; scorched stench in the nose; difficulty with defecation; yellow or dark-colored urine; loss of taste; sour taste with swallowing; cholera; fainting; urgent or chronic fright Wind; damage due to preoccupation or obsession; cardiac pain; generalized swelling; Deficiency and vomiting blood; spitting blood with tuberculosis; mania and withdrawal; jaundice; upsurging Kidney Qi or Liver Fire; postpartum Blood Deficiency dizziness; Internal damage to the Spleen and Stomach.

DEADMAN'S COMMENTARY

Zhongwan REN-12 (Middle Cavity), also known as Zhongguan (Middle Controller), is the front-mu point of the Stomach and the hui-meeting point of the fu. The term 'mu' means to gather or to collect, and the front-mu points are where the qi of the zangfu gathers on the anterior surface of the body. As the origin of the post-heaven qi, the Stomach and Spleen 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 Stomach may be said to dominate the fu and the Spleen the zang. The close relationship of Zhongwan REN-12 to the Stomach, therefore, is further reflected in its status as the hui-meeting point of the fu, in the same way that Zhangmen LIV-13, the front-mu point of the Spleen, is also the hui-meeting point of the zang.

Zhongwan REN-12 is the principal point on the abdomen to regulate the function of the Stomach. The Investigation into Points Along the Channels simply states that Zhongwan REN-12 can treat "all diseases of the Stomach and Spleen". In comparison with neighbouring points such as Liangmen ST-21, Shangwan REN-13 and Xiawan REN-10 which are predominantly indicated in excess patterns, Zhongwan REN-12 is equally applicable in disorders characterised by either excess or deficiency.

The Stomach is the 'sea of water and grain' and its principal functions are to receive food and drink, 'rot and ripen' them and then descend these transformed products. Disorders of the Stomach may be deficient or excess in nature, due to cold or heat, exterior pathogens or interior disharmony. Whatever the aetiology, disharmony of the Stomach will always manifest in disturbance of one or

more of these functions. If the Stomach fails to receive food and drink, there will be inability to eat and difficult ingestion; if the Stomach fails to 'rot and ripen' and to descend there will be fullness, distention and pain; if the Stomach qi rebels upwards there will be nausea, vomiting, Stomach reflux and hiccup.

Traditional Chinese methods of health preservation have long recognised the importance of emotional harmony in the smooth functioning of the Stomach. The constant dissipation of qi resulting from worry, anxiety and overthinking may deplete the Stomach and Spleen and impair the function of the Stomach. Excess of any of the seven emotions may result in stagnation of qi which then injures the Stomach leading to epigastric pain. Most injurious of all the emotions are anger, frustration or resentment, particularly if experienced whilst eating. At this time the qi is focused on the Stomach, rendering it particularly susceptible to qi stagnation. In all these cases Zhongwan REN-12 is a primary point. In practice, epigastric pain or distention deriving from Liver qi stagnation may be accompanied by pain or distention of the lateral costal region. Not only is Zhongwan REN-12 indicated for this symptom, but the needling sensation from Zhongwan REN-12 commonly transmits to this area.

The Stomach and Spleen are intimately related. According to the Treatise on the Spleen and Stomach by Li Dong-yuan "when Stomach deficiency gives rise to failure of the taiyin to receive [what is naturally due it], the foot yangming mu point [Zhongwan REN-12] will lead it through". This highlights the important secondary action of Zhongwan REN-12 in strengthening the Spleen in cases of deficiency. It is indicated for diarrhoea, undigested food (in the stool), deficiency-taxation, post-partum dizziness and sallow complexion.

Finally Zhongwan REN-12 is cited in the Song of the Nine Needles for Returning the Yang for the treatment of collapse of yang characterised by loss of consciousness, aversion to cold, cold counterflow of the limbs, purple lips, etc.

CLASSICAL COMBINATIONS

- Vomiting: Zhongwan REN-12, Geshu BL-17 and Zhangmen LIV-13 (Thousand Ducat Formulas).
- Vomiting clear (watery) saliva: Zhongwan REN-12, Shanzhong REN-17, Daling P-7 and Laogong P-8 (Great Compendium).
- Stagnation of food in the mid-abdomen, stabbing pain that does not cease: Zhongwan REN-12, Gongsun SP-4, Jiexi ST-41 and Zusanli ST-36 (Complete Collection).
- Abdominal pain: Zhongwan REN-12, Neiguan P-6 and Zusanli ST-36 (Great Compendium).
- Hardness of the abdomen: Zhongwan REN-12 and Xiawan REN-10 (Ode of Spiritual Brightness).
- Hardness and pain of the lateral costal region: Zhongwan REN-12 and Chengman ST-20 (Thousand Ducat Formulas).
- Abdominal masses in the hypogastrium due to qi stagnation and blood stasis that are hard and big like a plate, with epigastric distention and undigested food (in the stool): Zhongwan REN-12 and Sanjiaoshu BL-22 (Thousand Ducat Formulas).
- Undigested food (in the stool): Zhongwan REN-12 and Sanyinjiao SP-6 (Supplementing Life).
- Ceaseless diarrhoea: Zhongwan REN-12, Tianshu ST-25 and Zhongji REN-3 (Great Compendium).

- Blood in the stool: Zhongwan REN-12, Zusanli ST-36 and Qihai REN-6 (Glorious Anthology).
- Difficulty in defecation: Zhongwan REN-12, Dazhong KID-4, Zhongliao BL-33, Guanyuan REN-4, Chengjin BL-56, Taichong LIV-3, Chengshan BL-57 and Taixi KID-3 (Supplementing Life).
- All phlegm disease, head wind, dyspnoea and cough, all types of tanyin (phlegm-fluid): Zhongwan REN-12 and Fenglong ST-40 (Outline of Medicine).
- Dyspnoea with inability to walk: Zhongwan REN-12, Qimen LIV-14 and Shanglian L.I.-9 (Great Compendium).
- Jaundice with weakness of the four limbs: Zhongwan REN-12 and Zusanli ST-36 (Classic of the Jade Dragon).
- Spleen deficiency jaundice: Zhongwan REN-12 and Wangu SI-4 (Ode of the Jade Dragon).

ST-30 (*qì chōng*)

氣 *qì*: qì

冲 *chōng*: to flush, surge; a thoroughfare; important place;
to rush against

氣冲

Surging Qi

Location: At the lower border of the abdomen in the depression immediately superior to the pubic bone. The point is located 2 cun lateral to Ren Mai point REN-2 (Qu Gu), 1.5 cun lateral to KID-11 (Heng Gu), and medial to the femoral nerve and vessels. This location is 5 cun inferior to the level of the umbilicus (ST-25, Tian Shu).
