

Stomach Points III (from Davis, 2000)

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.

ST-13 (*qì hù*)

氣 *qì*: qi, breath
 戶 *hù*: door, gate

氣戶

Qi Door

Location: On the superior chest, in the depression immediately inferior to the clavicle. The point is located at the midpoint of the clavicle, inferior to ST-12 (Que Pen), 4 cun lateral to Ren Mai, on the mamillary line. ST-13 (Qi Hu) is found medial to LU-2 (Yun Men).

Functions: Clears Heat and opens the chest.

Indications: Bronchitis; asthma; cough; hiccough; thoracic fullness and distension; intercostal neuralgia.

Supplementary Indications: Wheezing and dyspnea; pain in the chest, hypochondrium or back; swelling of the limbs.

CLASSICAL COMBINATIONS

- Chronic pain of the lateral costal region: Qihu ST-13 and Huagai REN-20 (One Hundred Symptoms).

ST-14 (*kù fáng*)

庫 *kù*: storehouse
 房 *fáng*: house, room

庫房

Storeroom

Location: On the superior chest, in the 1st intercostal space. The point lies on the mamillary line, 4 cun lateral to Ren Mai.

Functions: Rectifies flow of Qi and opens the chest.

Indications: Distension and pain in the chest and lateral costal region; cough; bronchitis; intercostal neuralgia.

Supplementary Indications: Cough; spitting of turbid foam, pus, or blood; pain in the chest; fullness in the chest and lateral costal region.

CLASSICAL COMBINATIONS

- Cough: Kufang ST-14, Wuyi ST-15 and Gaohuangshu BL-43 (Supplementing Life).

ST-15 (wū yì)

屋 wū: house, room

翳 yì: a shade, canopy; feather screen

屋翳

Roof

Location: On the superior chest, in the 2nd intercostal space. The point lies on the mamillary line, 4 cun lateral to Ren Mai.

Functions: Disperses Wind and relieves pain.

Indications: Cough, dyspnea; bronchitis; asthma; thoracic pain, fullness or distension; mastitis; intercostal neuralgia.

Supplementary Indications: Cough; pain in the breast; generalized Wind itching or pain with discomfort exacerbated by clothes; pain and lack of strength in the limbs; infantile dyspnea with distension.

CLASSICAL COMBINATIONS

- Itching with much pain: Wuyi ST-15 and Zhiyin BL-67 (One Hundred Symptoms).

ST-16 (yīng chuāng)

膺 yīng: breast, chest

窗 chuāng: window

膺窗

Breast Window

Location: On the superior chest, in the 3rd intercostal space. The point lies on the mamillary line, 4 cun lateral to Ren Mai.

Functions: Clears Heat and resolves Stagnation; relieves pain and disperses swelling.

Indications: Cough; bronchitis; asthma; thoracic pain and distension; mastitis; intercostal neuralgia.

Supplementary Indications: Wheezing and dyspnea; cough; fever and chills; thoracic fullness and shortness of breath; restless sleep; pain in the ribs; abdominal pain; swelling of the lips; rumbling intestines and diarrhea.

CLASSICAL COMBINATIONS

- Swelling of the lips: Yingchuang ST-16 and Taichong LIV-3 (Supplementing Life).
- Breast abscess, chills and fever with shortness of breath, restless sleep: Yingchuang ST-16 and Shenfeng KID-23 (Supplementing Life).

ST-17 (rǔ zhōng)

乳 rǔ: breast

中 zhōng: center

乳中

Breast Center

Location: On the chest, in the centre of the nipple. On males this is in the 4th intercostal space, 4 cun from the anterior midline.

Note: This point serves to determine point location on the chest and abdomen of other points and Meridians. The proportional distance between the nipples is 8 cun.

Contraindications: Acupuncture and moxibustion are contraindicated.

ST-18 (rǔ gēn)

乳 rǔ: breast

根 gēn: root

乳根

Breast Root

Location: On the chest, in the 5th intercostal space. The point lies on the mamillary line, 4 cun lateral to Ren Mai.

Functions: Frees the Connecting Vessels of the breast; quickens the Blood and resolves Stagnation; regulates Stomach Qi.

Indications: Cough; bronchitis; asthma; mastitis; insufficient lactation; thoracic pain; breasts swollen and painful with menstruation; breast problems generally, particularly in women.

Supplementary Indications: Cough and distressed rapid breathing; pain and swelling of the breast; pain and oppression below the chest; esophageal constriction with difficult ingestion; abdominal fullness; shortness of breath; belching; retention of afterbirth.

DEADMAN'S COMMENTARY

Rugen ST-18 is the principle local point for treating disorders of the breast. According to Zhu Dan-xi of the Jin-Yuan dynasty "The breasts are where the yangming passes, and the nipples are ascribed to the jueyin". Disharmony of the Stomach yangming or Liver jueyin channels is therefore involved in all breast disorders. Since Rugen ST-18 regulates the qi and blood of the breast area as a whole, it may be used for any excess type breast disorder characterised by pain, distention, swelling or abscess, whether due to Stomach fire or oppression and stagnation of Liver qi (the two main excess interior pathological factors in breast disease).

Nursing mothers are particularly prone to breast disorders. Zhu Dan-xi went on to say "If the breast-feeding mother has thick flavoured [food] or bears indignation or grudges, qi will therefore stop circulating and the portals will become blocked. [Because] milk is no longer able to come out, the blood of the yangming becomes hot and transforms into pus".

As well as breast abscess due to these internal factors, Rugen ST-18 is also indicated when exposure of the breast to exterior pathogenic factors, improper suckling, or even, according to Zhu Dan-xi, the burning hot breath of the new-born baby blowing onto the breast, lead to heat, stagnation and swelling. As far as scanty lactation is concerned, this is most commonly due to stagnation of Liver qi resulting in failure of free flow, or to insufficiency of qi and blood, mainly due to deficiency of the Stomach and Spleen. Rugen ST-18 is indicated whatever the pattern.

According to the Great Compendium of Acupuncture and Moxibustion Rugen ST-18 is recommended for "pain of the chest, diaphragm qi". This refers to oppression of the chest with shortness of breath due to stagnation of Liver qi. Rugen ST-18 may also be used more widely for cough or asthma.

Finally, according to the Ode of Xi-hong, Rugen ST-18 may be used to promote and hasten labour, although it is not traditionally contraindicated in pregnancy.

CLASSICAL COMBINATIONS

- Coughing and wheezing with phlegm: Rugen ST-18 and Shufu KID-27 (Ode of the Jade Dragon).

• Breast abscess: Rugen ST-18, Yingchuang ST-16, Xiajuxu ST-39, Taichong LIV-3 and Fuliu KID-7 (Compilation).

ST-19 (*bù róng*)

不 *bù*: not, negative

容 *róng*: to contain, to hold; to allow

不容

Not Contained

Location: On the upper abdomen 2 cun lateral to Ren Mai point REN-14 (Ju Que). This is 6 cun superior to the level of the umbilicus (ST-25, Tian Shu). KID-21 (You Men) is located 5 fen lateral to REN-14 (Ju Que). The proportional distance from the centre of the umbilicus to the xiphisternal junction is 8 cun.

Functions: Regulates the Centre and harmonizes the Stomach.

Indications: Abdominal distension; vomiting; stomach pain; poor appetite; anorexia; abnormal distension of the stomach; diarrhoea; intercostal neuralgia.

Supplementary Indications: Blood ejection from the mouth; cough and dyspnea; chest and back pain; difficult ingestion; shrugging of the shoulders to facilitate breathing; dry mouth; infantile eye infection; night blindness; rumbling of the intestines.

DEADMAN'S COMMENTARY

Because of its location, Burong ST-19 is sometimes selected for the treatment of hypochondriac pain, nausea and vomiting due to cholecystitis or cholelithiasis. Its name 'Not Contained' or 'Uncontainable' refers to the inability of the Stomach to retain its contents.

CLASSICAL COMBINATIONS

- Vomiting: Burong ST-19, Shangwan REN-13 and Daling P-7 (Supplementing Life).
- Stabbing pain of the Heart: Burong ST-19 and Qimen LIV-14 (Thousand Ducat Formulas).
- Fullness of the chest and lateral costal region: Burong ST-19 and Zhangmen LIV-13 (One Hundred Symptoms).
- Acute pain of cholelithiasis: Burong ST-19 (right), Dannangxue (M-LE-23), Yanglingquan GB-34 (left), Qimen LIV-14 (right), Zhongwan REN-12, Hegu L.I.-4 and Taichong LIV-3.

ST-20 (*chéng mǎn*)

承 *chéng*: to take responsibility for; to receive, to support

滿 *mǎn*: full, fullness

承滿

Assuming Fullness

Location: On the upper abdomen 2 cun lateral to Ren Mai point REN-13 (Shang Wan). This is 5 cun superior to the level of the umbilicus (ST-25, Tian Shu). KID-20 (Tong Gu) is located 5 fen lateral to REN-13 (Shang Wan). The proportional distance from the centre of the umbilicus to the xiphisternal junction is 8 cun.

Functions: Harmonizes the Stomach and rectifies Qi.

Indications: Stomach pain; abdominal distension; vomiting; acute and chronic gastritis; borborygmos; colic; indigestion; poor appetite; anorexia.

Supplementary Indications: Rumbling intestines and hernia pain; difficult ingestion; diarrhea or dysentery; jaundice; painful hardening beneath the ribs; dyspnea; spitting blood.

CLASSICAL COMBINATIONS

- Difficult ingestion: Chengman ST-20, Zhongfu LU-1, Kunlun BL-60, Yuji LU-10 and Zhourong SP-20 (Supplementing Life).
- Hardness and pain of the lateral costal region: Chengman ST-20 and Zhongwan REN-12 (Thousand Ducat Formulas).

ST-21 (*liáng mén*)

梁 *liáng*: crossbeam, beam

門 *mén*: gate, door

梁門

Beam Gate

Location: On the upper abdomen 2 cun lateral to Ren Mai point REN-12 (Zhong Wan). This is 4 cun superior to the level of the umbilicus (ST-25, Tian Shu). KID-19 (Yin Du) is located 5 fen lateral to REN-12 (Zhong Wan) The proportional distance from the centre of the umbilicus to the xiphisternal junction is 8 cun.

Functions: Regulates the Qi of the Centre; harmonizes the Stomach and Intestines; subdues rebellious Qi; transforms accumulations and Stagnation; fortifies the Spleen, strengthening its function of moving and transforming digestate.

Indications: Stomach pain; stomach ulcers; abdominal distension; acute and chronic gastritis; nervous dysfunction of the stomach; nausea; vomiting; colic; poor appetite; anorexia; thin stool.

Supplementary Indications: Qi accumulation beneath the lateral costal region; no thought of food; pain in the stomach region; diarrhea; lower abdominal pain; prolapse of the rectum; painful binding accumulation of Qi in the abdomen; untransformed digestate in the stool.

DEADMAN'S COMMENTARY

Liangmen ST-21 is an important point for treating distention and pain due to stagnation of qi, especially in the lateral abdomen and the lateral costal region. It is used in preference to, or in combination with, Zhongwan REN-12 when there is severe epigastric and abdominal pain, particularly in these lateral regions.

More widely, Liangmen ST-21 is able to regulate the Stomach and Spleen and transform food accumulation, being indicated for vomiting, poor appetite, borborygmus, undigested food in the stool and diarrhoea, especially slippery diarrhoea. This term refers to diarrhoea which, because of its persistent and chronic nature, leads to downward collapse of qi. The collapse of qi in turn leads to a worsening of the diarrhoea which becomes ceaseless both at night and during the day, and is accompanied by symptoms such as shortness of breath, loss of appetite, emaciation etc.

The term 'liang' in the name of Liangmen ST-21 refers to one of the 'five accumulations' discussed in the Classic of Difficulties. This form of accumulation is said to pertain to the Heart and is characterised by a palpable mass in the region below the Heart (epigastrium), and the use of Liangmen ST-21 is emphasised in various classics for epigastric pain and qi accumulation belong both the chest and lateral costal region.

ST-22 (guān mén)關 *guān*: gate, barrier; to shut, to close門 *mén*: gate, door

關門

Pass Gate

Location: On the upper abdomen 2 cun lateral to Ren Mai point REN-11 (Jian Li). This is 3 cun superior to the level of the umbilicus (ST-25, Tian Shu). KID-18 (Shi Guan) is located 5 fen lateral to REN-11 (Jian Li). The proportional distance from the centre of the umbilicus to the xiphisternal junction is 8 cun.

Functions: Regulates the Stomach and Intestines.

Indications: Abdominal distension or pain; rumbling intestines; diarrhea; poor appetite; anorexia; edema.

Supplementary Indications: Thoracic fullness and pain; no desire to eat; malaria with quivering from cold.

DEADMAN'S COMMENTARY

Guanmen ST-22 is included in two elegant combinations for the treatment of enuresis. Both also include Shenmen HE-7, reflecting the principle that the involuntary discharge of urine, especially during sleep, indicates a disorder of the spirit as much as a disorder of the urinary system.

CLASSICAL COMBINATIONS

- Enuresis: Guanmen ST-22, Shenmen HE-7 and Weizhong BL-40 (Systematic Classic).
- Enuresis: Guanmen ST-22, Zhongfu LU-1 and Shenmen HE-7 (Thousand Ducat Formulas).

ST-23 (tài yǐ)太 *tài* - supreme, most, excessive乙 *yǐ* - one; the intestines of a fish; second of the ten heavenly stems

太乙

Supreme Unity

Location: On the upper abdomen 2 cun lateral to Ren Mai point REN-10 (Xia Wan). This is 2 cun superior to the level of the umbilicus (ST-25, Tian Shu). KID-17 (Shang Qu) is located 5 fen lateral to REN-10 (Xia Wan). The proportional distance from the centre of the umbilicus to the xiphisternal junction is 8 cun.

Functions: Clears the Heart and calms the Shen; fortifies the Spleen and harmonizes the Centre.

Indications: Mania and withdrawal; vexation; irritability; stomach pain; indigestion; hernia; beriberi.

Supplementary Indications: Intestinal pain; enuresis; vexation; protrusion of the tongue; insanity.

DEADMAN'S COMMENTARY

The action of this point, Taiyi ST-23, on calming the spirit and treating psycho-emotional disorders (recorded in various classics) is attributable to three factors:

- its ability, like several points of the Stomach channel (most notably Fenglong ST-40) to assist the Spleen in transforming phlegm,
- the internal connection between the Stomach divergent channel and the Heart zang,

iii. the meeting of the Stomach channel with the Governing vessel (and thus the brain) at points Shenting DU-24 and Renzhong DU-26, both of which strongly influence the brain and spirit.

Although there are many causes for the formation of phlegm, disharmony of the Stomach and Spleen is the most common. Once formed, phlegm or phlegm-heat may rise to veil the portals of the Heart and disturb the spirit, leading to such symptoms as mania-depression, agitation, and mad walking. The Heart channel ascends to the root of the tongue. When phlegm blocks the Heart there may be tongue thrusting, where the tongue is repeatedly thrust out of the mouth like a snake's tongue. This symptom is most commonly seen in the pattern of phlegm-heat accumulated in the Spleen and Heart, although it is also differentiated into Spleen and Kidney deficiency heat and may be seen in epilepsy. It is frequently accompanied by a red distended tongue, ulceration of the tongue, and thirst with desire for cold fluids.

The name 'Taiyi' (Supreme Unity) refers to the state of undifferentiated oneness that according to Daoist theory existed before the arising of yin and yang duality and the separation of heaven and earth. One explanation of the naming of this point is that Taiyi ST-23 lies close to that region of the abdomen that brings about separation of the pure and impure contents of the digestion, but where this process has not yet taken place.

The dual action of Taiyi ST-23 on psycho-emotional and abdominal disorders (such as pain and diarrhoea) renders it especially suitable for conditions where both present together. This combination of symptoms is commonly encountered in patients who present with anxiety focused both on the chest and abdomen, accompanied by palpitations, tightness of the chest, abdominal pain and diarrhoea.

CLASSICAL COMBINATIONS

- Mania-depression with tongue thrusting: Taiyi ST-23 and Huaroumen ST-24 (Systematic Classic).
- Madness and mania disorder with tongue thrusting: Taiyi ST-23, Feiyang BL-58 and Huaroumen ST-24 (Thousand Ducat Formulas).
- Tongue thrusting: Taiyi ST-23 and Zhubin KID-9 (Supplementing Life).

ST-24 (*huá ròu mén*)

滑 *huá*: slippery, glossy

肉 *ròu*: flesh, meat, muscle

門 *mén*: gate, door

滑肉門

Slippery Flesh Gate

Location: On the abdomen 2 cun lateral to Ren Mai point REN-9 (Shui Fen). This is 1 cun superior to ST-25 (Tian Shu).

Functions: Calms the Shen and stabilizes the disposition; regulates and harmonizes the Stomach and Intestines.

Indications: Mania and withdrawal; vomiting; stomach pain; chronic and acute gastritis.

Supplementary Indications: Stiff tongue; vomiting of blood; gastrointestinal disorders; prolapse of the rectum; retching; protrusion of the tongue; insanity.

DEADMAN'S COMMENTARY

Refer to Deadman's commentary on Taiyi ST-23 above.

CLASSICAL COMBINATIONS

- Stiff tongue, tongue thrusting: Huaroumen ST-24, Shaohai HE-3 and Wenliu L.I.-7 (Supplementing Life).

ST-25 (*tiān shū*)

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

樞 *shū*: pivot, axis

天 樞

Celestial Pivot

Location: On the middle abdomen 2 cun lateral to Ren Mai point REN-8 (Shen Que), level with the centre of the umbilicus. ST-25 (Tian Shu) is located 1.5 cun lateral to KID-16 (Huang Shu). The proportional distance between ST-25 (Tian Shu) and ST-30 (Qi Chong) is 5 cun. SP-15 (Da Heng) is located approximately 2 cun lateral to ST-25 (Tian Shu) on the lateral border of rectus abdominus muscle.

Features & Categories: front Alarm-Mu, Collecting point of the Large Intestine Channel.

Functions: Facilitates and regulates the Large Intestine; supports Earth and transforms Damp; regulates Qi and eliminates Stagnation; clears Heat; relieves food retention.

Indications: Abdominal pain; vomiting; diarrhoea; dysentery; thirst; constipation; borborygmi; abdominal distension; acute and chronic gastritis or enteritis; heat sensation in the epigastrium; peritonitis; appendicitis; edema; irregular menstruation; endometritis; lumbar pain; mental irritation; anxiety; mania; schizophrenia.

Supplementary Indications: Dysuria; infertility; severe Heat with raving; umbilical swelling with localized pain sometimes surging up to the heart; lower abdominal pain; abdominal obstruction; abdominal masses; retching; facial swelling; untransformed digestate; generalized swelling; uterine pain; dysmenorrhoea; urination retention; urinary incontinence; cholera; chronic diarrhea; frequent defecation; round worm in the intestinal tract.

DEADMAN'S COMMENTARY

The close relationship between the Stomach and intestines is emphasised in the Spiritual Pivot which states "the Small and Large Intestines both pertain to the Stomach". Furthermore, the Stomach is interiorly-exteriorly coupled with the Spleen which dominates transportation and transformation and plays an important role in regulating the intestines. Tianshu ST-25 is the front-mu point of the Large Intestine, located on the Stomach channel, and is thus the point where the qi of the Large Intestine gathers and concentrates on the anterior surface of the body.

Tianshu ST-25, located on either side of the umbilicus, was said by the Ode to Elucidate Mysteries to dominate the middle region, and its name 'Heaven's Pivot' or 'Celestial Pivot' refers to its central position between the upper and lower abdomen, the Stomach and the intestines. The Essential Questions states "[The area] above the celestial pivot is ruled by celestial qi; [the area] below the celestial pivot is ruled by the earthly qi. The place where these qi intersect is the origin of man's qi and the ten thousand things".

The two principal actions of Tianshu ST-25 are

- i. treating intestinal disorders, and
- ii. regulating qi and eliminating stasis in the lower abdomen.

Tianshu ST-25 is the single most important point for the treatment of the widest variety of intestinal disorders. Due to its ability to regulate the Spleen and transform dampness, its forte is in the treatment of diarrhoea; indeed the Ode of the Jade Dragon states "The pattern of Spleen diarrhoea, look no further, needle bilateral Tianshu ST-25".

Diarrhoea and dysenteric disorder may be acute and due to accumulation of cold-damp, damp-heat or fire-poison, or may be chronic and due to deficiency of the Spleen and Kidneys or disharmony of the Liver and Spleen. Whatever the aetiology, Tianshu ST-25 should form a pivotal role in the prescription, in combination with other suitable points selected according to differentiation. In modern practice Tianshu ST-25 is much used in the treatment of bacillary dysentery and acute simple appendicitis in combination with such points as Shangjuxu ST-37 and Quchi L.I.-11.

Although an important local point in the treatment of constipation, many authorities consider the more lateral Daheng SP-15 to be more effective.

The damp draining action of Tianshu ST-25 is further evidenced by its indications for oedema, swelling of the face, drum distention and turbid painful urinary dysfunction.

Because of its central position between the upper and lower abdomen, the effect of Tianshu ST-25 extends upwards to the Stomach. It is indicated for vomiting, retching and sudden turmoil disorder in which vomiting is accompanied by diarrhoea. Various classics also emphasise the ability of Tianshu ST-25 to tonify deficiency, the Investigation Into Points Along the Channels recommending it for 'lower yuan (origin) deficient and cold' and the Ode to Elucidate Mysteries for 'deficiency damage'.

Tianshu ST-25 also has an important action on regulating qi and eliminating stagnation in the lower abdomen. It is indicated for a wide range of problems including distention and pain of the abdomen, intestinal abscess, shan disorder, severe cutting periumbilical pain etc., as well as the treatment of menstrual disorders and abdominal or uterine masses due to stasis of either qi or blood.

CLASSICAL COMBINATIONS

- Ceaseless diarrhoea: Tianshu ST-25, Zhongwan REN-12 and Zhongji REN-3 (Great Compendium).
- Undigested food (in the stool), no pleasure in eating, periumbilical pain: Tianshu ST-25, Neiting ST-44 and Lidui ST-45 (Supplementing Life).
- Red (bloody) dysenteric disorder: Tianshu ST-25, Neiting ST-44, Yinbai SP-1, Qihai REN-6, Zhaohai KID-6 and Neiguan P-6 (Great Compendium).
- Vomiting and sudden turmoil disorder: Tianshu ST-25 and Zhigou SJ-6 (Supplementing Life).
- Irregular menstruation Tianshu ST-25 and Shuiquan KID-5 (One Hundred Symptoms).
- Umbilical shan disorder: Tianshu ST-25, Shenque REN-8 and Shimen REN-5 (Supplementing Life).
- Hypogastric shan disorder: Tianshu ST-25, Shimen REN-5, Qihai REN-6 and Shenque REN-8 (Thousand Ducat Formulas).
- Facial swelling: Tianshu ST-25, Fenglong ST-40, Chongyang ST-42, Xianggu ST-43 and Lidui ST-45 (Thousand Ducat Formulas).

ST-26 (*wài líng*)外 *wài*: outside, outer陵 *líng*: tomb, burial mound

外陵

Outer Mound

Location: On the lower abdomen 2 cun lateral to Ren Mai point REN-7 (Yin Jiao). This is 1 cun superior to ST-27 (Da Ju) and 1 cun inferior to the level of the umbilicus, ST-25 (Tian Shu). ST-26 (Wai Ling) is located 1.5 cun lateral to KID-15 (Zhong Zhu).

Functions: Dissipates Cold; relieves pain; rectifies Qi.

Indications: Abdominal pain; hernia; dysmenorrhoea.

Supplementary Indications: Menstrual pain.

CLASSICAL COMBINATIONS

- Severe abdominal pain: Wailing ST-26 and Tianshu ST-25 (Supplementing Life).

ST-27 (*dà jù*)大 *dà*: big, great巨 *jù*: large, big, great

大巨

Great Gigantic

Location: On the lower abdomen, 2 cun lateral to Ren Mai point REN-5 (Shi Men). This is 1 cun superior to ST-28 (Shui Dao) and 2 cun inferior to the level of the umbilicus, ST-25 (Tian Shu). ST-27 (Da Ju) is located 1.5 cun lateral to KID-14 (Si Man).

Functions: Benefits the Kidneys and tonifies Qi; regulates Stomach Qi; invigorates Yang.

Indications: Lower abdominal distension or fullness; urinary retention; dysuria; cystitis; hernia; seminal emission; premature ejaculation; intestinal obstruction; lateral abdominal pain.

Supplementary Indications: Pain or swelling of the genitals; hemiplegia; fatigued limbs; loss of sleep and susceptibility to fright; thirst; stagnant Qi in the lower Jiao.

CLASSICAL COMBINATIONS

- Cold-damp shan disorder: Daju ST-27, Diji SP-8 and Zhongdu LIV-6 (Systematic Classic).
- Palpitations and insomnia: Daju ST-27, Qihai REN-6 and Sanyinjiao SP-6 (Supplementing Life).

ST-28 (*shuǐ dào*)水 *shuǐ*: water道 *dào*: path

水道

Waterway

Location: On the lower abdomen, 2 cun lateral to Ren Mai point REN-4 (Guan Yuan). This is 1 cun superior to ST-29 (Gui Lai) and 3 cun inferior to the level of the umbilicus, ST-25 (Tian Shu). ST-28 (Shui Dao) is located 1.5 cun lateral to KID-13 (Qi Xue).

Functions: Clears Damp Heat and benefits the Lower Jiao; opens the Water passages and benefits urination; regulates menstruation and relieves pain.

Indications: Lower abdominal distension or fullness; hernia; urinary retention; dysuria; ascites; oedema; cystitis; orchitis; nephritis; dysmenorrhoea; infertility.

Supplementary Indications: Cold in the Bladder; Heat and constriction in the San Jiao; menstrual low back pain; back pain leading to the genitals; uterine masses, possibly associated with pain or distension.

DEADMAN'S COMMENTARY

Although this point, Shuidao ST-28, is most commonly known as Shuidao (Water Passage), the great 7th century physician Sun Simiao referred to left Shuidao as Baomen (Gate of the Uterus) and right Shuidao as Zihu (Child's Door), emphasising its action on gynaecological disorders. These two ways of naming this point reflect its dual actions of clearing stasis from the Bladder and promoting urination on the one hand, and clearing stasis of qi and blood from the uterus on the other. As far as the former action is concerned, Shuidao ST-28 is indicated when excess pathogenic factors obstruct the qi transformation function of the Bladder leading to retention of urine. As for the latter action, Shuidao ST-28 is particularly indicated for cold congealing the uterus (see Guilai ST-29 for a fuller discussion) and giving rise to obstruction of blood, manifesting with a variety of symptoms of blood stasis such as dysmenorrhoea, infertility, menstrual pain radiating to the lumbar region or down the thighs, and retention of the placenta or retention of dead foetus. It is also specifically indicated for uterine (jia) masses, implying masses of indefinite form and changing location, primarily due to qi stagnation. The unifying factor between these two spheres of action is obstruction, emphasising that this point is almost exclusively used for excess patterns.

Shuidao ST-28 is also indicated for pain of the lumbar region and pain of the shoulder and back and appears in at least two classical combinations for this purpose. This is an example of the method of selecting points from the front of the body to treat the back, and also reflects the fact that the Stomach sinew channel passes through the lower ribs and connects with the spine.

CLASSICAL COMBINATIONS

- Stiffness of the spine: Shuidao ST-28 and Jinsuo DU-8 (One Hundred Symptoms).
- Pain of the shoulder and back: Shuidao ST-28, Tianyou SJ-16, Quepen ST-12, Shendao DU-11, Dazhu BL-11, Tiantu REN-22 and Jugu L.I.-16 (Thousand Ducat Formulas).

ST-29 (*guī lái*)

歸 *guī*: to return; to restore

來 *lái*: to come, to arrive

歸來

Return

Location: On the lower abdomen, 2 cun lateral to Ren Mai point REN-3 (Zhong Ji). This is 1 cun superior to ST-30 (Qi Chong) and 4 cun inferior to the level of the umbilicus, ST-25 (Tian Shu). ST-29 (Gui Lai) is located 1.5 cun lateral to KID-12 (Da He).

Functions: Benefits the Lower Jiao; warms the Uterus; relieves Blood Stagnation.

Indications: Abdominal pain; hernia; irregular menstruation; dysmenorrhoea; leukorrhoea; prolapse of the uterus; inflammation of the adnexa; orchitis.

Supplementary Indications: Pain and distension of the lower abdomen possibly extending to the genitals; colic; retraction of the testicles; frigidity, swelling and pain of the genitals; vaginal discharge; amenorrhoea; accumulated Cold of the Uterus; infertility; impotence.

DEADMAN'S COMMENTARY

The name of this point 'Guilai' (Return), ST-29, is normally understood to refer to its ability to restore the condition of the uterus and genitals to normal.

According to the Essential Questions "qi and blood desire warmth and dislike cold; when [there is] cold they coagulate; when [there is] warmth they disperse and flow". The Spiritual Pivot states "The blood [vessels], nutritive and defensive [qi] of man circulate without stopping, in the same way that the stars do in the upper region and the rivers in the lower region. When a cold pathogen comes to reside in the channels as a guest, the blood will coagulate; when the blood coagulates the channels do not move".

The over-riding action of Guilai ST-29 is to warm the lower jiao, most particularly the uterus in women and the genital region in both men and women. Cold may be excess or deficient in nature. As far as excess cold is concerned, the uterus (along with the Stomach, Spleen and intestines) belongs to that group of the zangfu or extra fu that can suffer from direct penetration by exterior pathogenic cold (i.e. without initial symptoms and signs of an exterior pattern such as chills and fever, body aches, etc.). Injury of the uterus by cold may be due to inadequate clothing or sitting on cold ground, or over-consumption of cold foods and drinks, especially during menstruation or after childbirth. Pathogenic cold causes stagnation of qi and coagulation of blood in the uterus and disrupts the function of the Conception and Penetrating vessels, giving rise to disorders such as amenorrhoea, irregular menstruation, uterine masses etc. Guilai ST-29 is one of the primary points to warm the uterus and drive out pathogenic cold.

As far as deficiency cold is concerned, Guilai ST-29 is also an important point for treating disorders due to decline of Kidney yang which generates cold, giving rise to irregular menstruation, amenorrhoea, infertility, etc. The ability of Guilai ST-29 to treat such disorders derives from its action of warming and benefiting the uterus rather than by directly tonifying Kidney yang. Guilai ST-29 is also indicated for running piglet qi which may arise when Kidney yang deficiency leads to accumulation of cold in the lower jiao (refer also Qichong ST-30).

Amenorrhoea may be due to either excess or deficient patterns (stagnation of qi and stasis of blood, pathogenic cold, phlegm stagnation, blood deficiency, Kidney deficiency or heat pathogen which consumes yin blood). Due to its action of 'returning' the menstruation, Guilai ST-29 is commonly used in the treatment of amenorrhoea due to any of these patterns.

The genital region in both men and women is equally susceptible to attack by pathogenic cold, giving rise to a variety of symptoms characterised by pain and retraction of the testicles, penis or vagina. As well as being able to warm and scatter excess cold in this region, Guilai ST-29 can firm and warm the lower jiao and is used in the treatment of disorders such as impotence, seminal emission, leucorrhoea and nocturnal urination due to decline of ming men fire.

Although the clinical manifestations will be somewhat different in each of the above situations, most will be characterised by aversion to cold and preference for and amelioration with heat. Since Guilai ST-29 is mainly indicated for cold patterns it is particularly suited to treatment by combined needling and moxibustion.

CLASSICAL COMBINATIONS

- Sagging and swollen testicle without pain: Guilai ST-29, Dadun LIV-1 and Sanyinjiao SP-6 (Great Compendium).
- Retracted testicle: Guilai ST-29 and Wushu GB-27 (Supplementing Life).

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).

Features & Categories: Intersection point of the Gall Bladder Channel of foot Shao Yang, Ren Mai (Conception Vessel), Chong Mai (Penetrating Vessel), and Du Mai (Governing Vessel) on the Stomach Channel. Point of the Sea of Nourishment (ST-30, ST-36).

Functions: Soothes the Sinews; disperses counterflow Qi; regulates Stomach Qi; regulates the Urinary Bladder; harmonizes Ying and Blood; regulates Chong Mai (Penetrating Vessel); benefits Jing.

Indications: Pain and swelling of the external genitalia; hernia; abdominal pain or masses; borborygmus; irregular menstruation; other menstrual disorders; retained placenta; swollen prostate; impotence; diseases of the reproductive organs generally.

Supplementary Indications: Abdominal pain and sagging; infertility; fullness in the lateral costal region; severe abdominal distension and fullness; colic; prolapse of the rectum; sensation of pain and weakness of the shins; urinary retention; dysuria; oedema; difficulty in lactation; foetus surging up below the heart causing pain that makes rest difficult; disorders related to childbirth; impotence; Stomach/Spleen deficiency; rumbling intestines.

DEADMAN'S COMMENTARY

The name of this point Qichong may be translated as 'Rushing Qi' or 'Pouring Qi'. The character 'chong' is the same as in the Penetrating vessel (chong mai). This name reflects both the ability of Qichong ST-30 to regulate the circulation of qi in the lower abdomen and its status as the point where the Penetrating vessel emerges on the abdomen. Qichong ST-30 has a broad action in treating many disorders affecting this area. By regulating qi, Qichong ST-30 may be used to disperse stagnation, pain, cold and heat in the genital region, intestines, Bladder and the abdomen as a whole, and is indicated for such disorders as pain, fullness and distention of the lower abdomen, abdominal heat, twisting pain of the abdomen, heat in the Large Intestine, retention of urine and faeces, hot painful urinary dysfunction, stone oedema etc.

The Penetrating vessel emerges at the perineum and meets the Stomach yangming channel at Qichong ST-30. The Penetrating vessel influences the lower abdomen as a whole, including the genital organs, and especially helps regulate the function of the uterus and menstruation. Qichong ST-30 is therefore indicated for such genital disorders as swelling and pain of the penis and vagina,

pain and retraction of the testicles, impotence etc., and such gynaecological and obstetrical disorders as irregular menstruation, sudden amenorrhoea, abnormal uterine bleeding, infertility, retention of the placenta and difficult lactation.

According to the Classic of Difficulties, when the Penetrating vessel is diseased, there will be upsurging qi and acute abdominal disturbance. Qichong ST-30, located on the lower abdomen and the point where the Penetrating vessel emerges, is the single most important point in the treatment of running piglet qi. According to the Essentials from the Golden Cabinet "Running piglet disorder arises from the lower abdomen; it rushes up to the throat with such ferocity that the patient feels he is close to death. It attacks and then remits. It is brought about by fear and fright". Running piglet qi primarily arises when stagnant Liver qi transforms to heat, or when Kidney yang deficiency leads to accumulation of cold in the lower jiao. In both cases, qi is violently discharged and rushes upwards along the Penetrating vessel causing great agitation and anxiety. Qichong ST-30 is also indicated for foetal qi rushing up to the Heart. This condition, described by Zhu Dan-xi, manifests as distention, fullness and pain of the abdomen and Heart in a pregnant woman.

In the chapter 'Discourse On the Seas' in the Spiritual Pivot Qichong ST-30 is given as the upper point of the 'sea of water and grain' (Zusanli ST-36 is the lower point). According to this passage, when the sea of water and grain is in excess, there is abdominal fullness, and when it is deficient there is hunger with inability to eat. Finally, the Essential Questions includes Qichong ST-30 among the eight points to clear heat from the Stomach (bilateral Qichong ST-30, Zusanli ST-36, Shangjuxu ST-37 and Xiajuxu ST-39).

CLASSICAL COMBINATIONS

- Insomnia: Qichong ST-30 and Zhangmen LIV-13 (Supplementing Life).
- Prolapse of the rectum: Qichong ST-30, Dachangshu BL-25, Baihui DU-20, Changqiang DU-1, Jianjing GB-21 and Hegu L.I.-4 (Compilation).
- Stone oedema of the upper abdomen: moxa Qichong ST-30, Rangu KID-2, Siman KID-14 and Zhangmen LIV-13 (Thousand Ducat Formulas).

ST-31 (*bì guān*)

髀 *bì*: thigh; the lateral aspect of the groin

關 *guān*: gate; joint, hinge; pass

髀關

Thigh Joint

Location: On the anterior proximal thigh, on a line drawn between the anterior superior iliac spine and the superior lateral corner of the patella, at the level of the perineum. This is at the lateral border of sartorius muscle.

Functions: Warms the Channels and quickens the Connecting Vessels; eliminates Wind and dissipates Cold; removes obstructions from the Channel.

Indications: Pain in the thigh; atrophy, Bi, and inhibited movement of the lower limb/ thigh and buttock; paralysis of the lower limbs; arthritis of the knee; low back pain; inflamed inguinal lymph nodes.

Supplementary Indications: Pain in the lumbar region and Cold in the knees; abdominal pain; numbness or pain of the lower limbs; jaundice; inhibited movement or tightness due to Sinew tightness.

DEADMAN'S COMMENTARY

Biguan ST-31 (Thigh Gate) is located close to the pivotal hip region, the 'gate' of the lower limb. According to the Spiritual Pivot "Yangming channel is abundant in qi and blood", and points of both arm and foot yangming channel are much used clinically to promote the circulation of qi and blood in the extremities, rendering them ideal for treating numbness, paralysis, stiffness and pain in the four limbs.

Biguan ST-31 is an important point to regulate the circulation of qi and blood in the leg as a whole, and in the Stomach channel in particular. In this respect it may be viewed as the equivalent point on the lower limb of Jianyu L.I.-15 on the upper limb. Its main applications are in the treatment of atrophy disorder, hemiplegia and painful obstruction of the whole leg, or in the treatment of pain from the hip radiating down the Stomach channel. In such cases it is frequently combined in the 'chain and lock' method with Zusanli ST-36 and Jiexi ST-41.

A number of classics also specifically recommend Biguan ST-31 for cold painful obstruction of the knees and for lumbar pain.

CLASSICAL COMBINATIONS

- Numbness of the knee: Biguan ST-31, Dubi ST-35, and Yanglingquan GB-34 (Supplementing Life).
- Weakness and paralysis of the legs: Biguan ST-31, Zusanli ST-36, Yanglingquan GB-34, Xuanzhong GB-39 and Jiexi ST-41.

ST-32 (*fú tù*)

伏 *fú*: to bend over; lie prostrate; to hide
兔 *tù*: rabbit

伏兔

Crouching Rabbit

Location: On the anterior thigh, on a line drawn between the anterior superior iliac spine and the superior lateral corner of the patella, 6 cun superior to the superior border of the patella. The proportional distance from the superior border of the greater trochanter to the joint line of the knee is 19 cun. After calculating 6 cun of this distance, the same distance should be applied proximal to the patella.

Functions: Warms the Channels and dissipates Cold; eliminates Wind and quickens the Connecting Vessels; removes obstructions from the Channel.

Indications: Pain in the lumbar and iliac region; cold knees; paralysis, motor impairment or pain of the lower limb; arthritis of the knee; beriberi.

Supplementary Indications: Pain in the waist and groin; hernia; urticaria; mania and withdrawal; deficient Qi.

DEADMAN'S COMMENTARY

Although principally used for channel disorders of the lower limb, the Sage-like Prescriptions from the Taiping Era recommends Futu ST-32 for diseases of the eight regions in women. These are

i. the external genitals, ii. the breast, iii. disorders of pregnancy, iv. post-partum disorders, v. uterine bleeding, vi. leucorrhoea, vii. menstruation, and viii. abdominal masses.

CLASSICAL COMBINATIONS

- Wind leg qi: first moxa Fengshi GB-31 then moxa Futu ST-32 (Thousand Ducat Formulas).

ST-33 (*yīn shì*)

陰 *yīn*: yin, the complement of yang
市 *shì*: city, market

陰市

Yin Market

Location: On the anterior thigh, on a line drawn between the anterior superior iliac spine and the superior lateral corner of the patella, 3 cun superior to the superior border of the patella. This is 1 cun proximal to ST-34 (Liang Qiu). The proportional distance from the superior border of the greater trochanter to the joint line of the knee is 19 cun.

Functions: Eliminates Wind and disperses Cold; frees the Channels and quickens the Connecting Vessels; relieves the joints.

Indications: Paralysis, pain or motor impairment of the lower limb; arthritis of the knee.

Supplementary Indications: Cold pain of the lower abdomen or genitals; abdominal distension and fullness; Cold in the knees; hypertonicity of the lower limbs.

CLASSICAL COMBINATIONS

- Lack of strength in the legs: Yinshi ST-33 and Fengshi GB-31 (Ode of the Jade Dragon).
- Pain of the legs and lumbar region: Yinshi ST-33, Huantiao GB-30, Fengshi GB-31, Weizhong BL-40, Kunlun BL-60, Chengshan BL-57 and Shenmai BL-62 (Great Compendium).
- Redness, swelling and pain of the knees: Yinshi ST-33, Xiguan LIV-7, Weizhong BL-40 and Zusanli ST-36 (Great Compendium).
- Disorders of the knee and the region above the knee: moxa Yinshi ST-33 and Huantiao GB-30 (Great Compendium).
- Cold abdominal shan disorder: Yinshi ST-33, Ganshu BL-18 and Taixi KID-3 (Great Compendium).

ST-34 (*liáng qiū*)

梁 *liáng*: crossbeam, ridge
丘 *qiū*: mound, hill

梁丘

Beam Hill

Location: On the anterior thigh, 2 cun proximal to the superior lateral border of the patella. The point is located at the lateral border of rectus femoris muscle.

Features & Categories: Xi-Cleft, Accumulation point of the Stomach Channel.

Functions: Regulates the Stomach and rectifies counterflow of Qi; harmonizes the Centre; expels Wind and Damp; frees the Channels and quickens the Connecting Vessels.

Indications: Pain, swelling or numbness of the knees; paralysis or motor impairment of the lower limbs; stomach pain; mastitis; gastritis; diarrhoea; hiccough; nausea; vomiting; belching.

Supplementary Indications: Low back and leg pain; cold lower limbs; swelling and pain of the breast.

DEADMAN'S COMMENTARY

Liangqiu ST-34 is the xi-cleft point of the Stomach channel and is the only one of the xi-cleft points of the twelve primary channels which is located proximal to the knee or elbow. It is an important adjacent point in the treatment of knee disorders (often combined with such points as Xiyan (M-LE-16), Xuehai SP-10, Yinlingquan SP-9 and Yanglingquan GB-34) and for painful obstruction, cold and pain of the leg.

The xi-cleft points are where the qi and blood, which flow relatively superficially along the channels from the jingwell points, gather and plunge more deeply. The xi-cleft points in general are indicated in the treatment of acute conditions and pain. The yangming Stomach channel traverses the breast and passes through the nipple, and Liangqiu ST-34 is classically indicated for such acute disorders of the breast as swelling, pain and abscess. In clinical practice it is also used for acute epigastric pain, although this seems to be a modern rather than traditional usage.

CLASSICAL COMBINATIONS

- Breast abscess: Liangqiu ST-34 and Diwuhui GB-42 (Supplementing Life).
- Contracted sinews with difficulty in flexing and extending the knee, and inability to walk: Liangqiu ST-34, Ququan LIV-8 and Xiyangguan GB-33 (Thousand Ducat Formulas).
- Acute epigastric pain: Liangqiu ST-34 and Liangmen ST-21.
- Stiffness, soreness and pain of the knee: Liangqiu ST-34, Xuehai SP-10, Xiyan (M-LE-16), Yanglingquan GB-34 and Yinlingquan SP-9.

ST-35 (*dú bī*)

犢 *dú*: calf

鼻 *bí*: nose

犢鼻

Calf's Nose

Location: On the anterolateral aspect of the knee in the large depression lateral to ligamentum patellae, at the level of the joint cavity between the femur and the tibia. The point is located and needled with the knee flexed. This is the lateral 'knee eye', the medial 'knee eye' lies in the depression medial to ligamentum patellae.

Functions: Frees the Channels and quickens the Connecting Vessels; eliminates Wind and dissipates Damp and Cold; disperses swelling and relieves pain.

Indications: Pain or numbness of the knee; motor impairment of the knee; diseases of the knee and surrounding soft tissue; beriberi.

Supplementary Indications: Swelling of the calf's nose; paralysis of the lower limb.

DEADMAN'S COMMENTARY

Dubi ST-35, located in the lateral visible hollow below the patella, is an essential point in the treatment of all knee disorders, whether due to deficiency or excess, heat or cold. In clinical practice it is frequently combined with the extra point medial Xiyan (located in the medial visible hollow below the patella), and is therefore often known as lateral Xiyan.

CLASSICAL COMBINATIONS

- Disorders of the knee and below the knee: moxa Dubi ST-35, Xiguan LIV-7, Zusanli ST-36 and Yanglingquan GB-34 (Supplementing Life).
- Numbness of the knee: Dubi ST-35, Biguan ST-31 and Yanglingquan GB-34 (Supplementing Life).

ST-36 (zú sān lǐ)

足 zú: foot

三 sān: three

里 lǐ: measurement of distance (equal to approximately one third of an English mile)

足三里

Leg Three Li

Location: On the proximal anterior leg, 3 cun distal to ST-35 (Du Bi), one (middle) finger breadth lateral to the anterior crest of the tibia in tibialis anterior muscle. The proportional distance between ST-35 (Du Bi) and ST-41 (Jie Xi) is 16 cun, so ST-36 (Zu San Li) is located 2 fen distal to one fifth of the distance between these landmarks. One (middle) finger width below the lower border of the tibial tuberosity is a useful landmark.

Features & Categories: Earth, Sea, Uniting-He point of the Stomach Channel; Horary point. One of the nine needles for returning Yang. Regional Command point of the abdomen. Point of the Sea of Nourishment (ST-30, ST-36). A Heavenly Star point of Ma Dan-Yang.

Functions: Regulates and benefits the Spleen and Stomach; regulates Zhong Qi; harmonizes the Intestines and disperses Stagnation; strengthens weak and Deficient conditions; eliminates Wind and transforms Damp; regulates Ying Qi and Wei Qi; frees and regulates Qi and Blood of the Channels; dispels Cold; dispels Pathogens and prevents disease; disperses thoracic Blood Stagnation; brightens the eyes.

Indications: Stomach pain; abdominal distension or pain; indigestion; vomiting; hiccough; borborygmi; acute and chronic gastritis or enteritis; gastric or duodenal ulcers; acute appendicitis; acute pancreatitis; lack of appetite; diarrhea; constipation; dysentery; mastitis; abscessed breast; dizziness; epilepsy; paralysis due to Wind strike; beriberi; oedema of the limbs; aching knee joint and leg; dysuria; hemiplegia; dizziness; shock; emaciation and general weakness; neurasthenia; anaemia; hypertension; allergies; seizures; cough; asthma; diseases of the reproductive system; insomnia; mania.

Supplementary Indications: Pain, fullness and distension in the stomach region; abdominal pain; cholera; restriction of the diaphragm and throat; difficult ingestion; wryness of the mouth; eye disease; pharyngeal Bi; fever; enuresis; swelling of the feet; rumbling intestines; heaviness in the head and pain in the forehead at the outset of Heat disease; vexation, thoracic oppression and generalized fever; urinary retention; urinary incontinence; lower abdominal swelling and pain; fullness in the chest and lateral costal region; swelling and pain in the limbs; thoracic Blood Stagnation; palpitations with vexation and agitation.

DEADMAN'S COMMENTARY

Zusanli ST-36 (Leg Three Miles) is the he-sea and earth point of the Stomach earth channel. It was included by Ma Dan-yang, the great physician of the Jin dynasty, among the 'eleven heavenly star

points', his grouping of the most vital acupuncture points, and was indicated by him for cold in the Stomach, borborygmus and diarrhoea, swelling of the leg, pain of the knee, emaciation due to injury by cold and all parasitic diseases. The Glorious Anthology of Acupuncture and Moxibustion by the Ming dynasty author Gao Wu includes Zusanli ST-36 among the 'four command points' (for disorders of the abdomen). Qin Cheng-zu of the Song dynasty declared that by using the point Zusanli ST-36 "all diseases can be treated".

The term 'li' in the name Zusanli may variously be interpreted as meaning a measure of distance (a Chinese mile) or as a homonym for 'to rectify'. The former interpretation reflects the idea that stimulating Zusanli ST-36 would enable a person to walk a further three li, even when exhausted, as well as that the point is located three cun below the knee. The latter interpretation reflects the concept that Zusanli ST-36 is able to rectify either the three vital zangfu (Stomach, Spleen and Kidneys) or the three jiao (upper, middle and lower).

The Classic of Difficulties recommended the use of the he-sea points for "counterflow qi and diarrhoea", whilst the Spiritual Pivot not only recommended their use for diseases of the internal fu, but also stated "in disorders of the Stomach and in disorders resulting from irregular eating and drinking, select the he-sea point".

Zusanli ST-36 may be used in the treatment of any disorder of the Stomach fu, whether due to cold or heat, deficiency or excess, stagnation and retention of food, fluid or blood etc. Under normal conditions the Stomach has the function of receiving food and drink, "rotting and ripening" them, and descending the products of digestion. When these functions are impaired, which can be due to any of the above patterns, two principal disharmonies may appear:

- i. Stomach qi may fail to descend, leading to stagnation of qi and food and giving rise to epigastric or abdominal fullness, distention and pain, poor appetite etc., or
- ii. Stomach qi may rebel upwards giving rise to nausea, vomiting, belching, hiccup and difficult ingestion.

In the case of Stomach heat there may be excessive hunger, whilst in the case of Stomach yin deficiency there may be hunger without desire to eat. In any one of these possible disorders of the Stomach, Zusanli ST-36 is indicated.

Zusanli ST-36, the earth point of the Stomach channel, also has a profound effect on regulating its coupled earth zang, the Spleen, and is able to strengthen the Spleen's function of transforming and transporting both food essence and fluid. As such it is an important point for the treatment of diarrhoea or dysenteric disorder, borborygmus, oedema, inability to urinate and heaviness of the limbs. Its important action on all disorders of the intestines, which are dominated by the Spleen, is reflected in the Spiritual Pivot which advises the use of Zusanli ST-36 "when the intestines do not function correctly; if it is full reduce it, if it is empty reinforce it".

It should be emphasised that the ability of Zusanli ST-36 to transform damp derives from its primary action of tonifying the Spleen. This differentiates Zusanli ST-36 from a point such as Yinlingquan SP-9 where the action of transforming damp is primary.

The Stomach and Spleen in the middle jiao are the root of the post-heaven qi and the prime source for the production of qi and blood and the continual supplementation of the pre-heaven essence. This

vital role is emphasised in countless statements found in the ancient classics such as "The Stomach is the root of the zangfu", "The five zang and six fu all receive qi from the Stomach", "The Stomach is the sea of qi and blood", as well as traditional sayings such as "Stomach qi is the root of man". Another saying "With Stomach qi there is life, without Stomach qi there is death" emphasises the vital importance of assessing the state of the Stomach qi (manifested by the patient's appetite and digestion) in prognosis.

It is said that even in serious disease, strong Stomach qi is an encouraging prognostic sign, whilst in a less serious disease, exhaustion of Stomach qi is a poor prognostic sign. This principle is reinforced in the Essential Questions which says "Water and grain are the root of human life; without water and grain a person will die, as one will die when Stomach qi is absent from the pulse". In the chapter 'Discourse On the Seas' in the Spiritual Pivot, Zusanli ST-36 is given as the lower point of the 'sea of water and grain' (Qichong ST-30 is the upper point). According to this passage, when the sea of water and grain is in excess, there is abdominal fullness, and when it is deficient there is hunger with inability to eat.

Zusanli ST-36 is the single most important point in the body to stimulate the action of the Stomach and Spleen in generating qi and blood. The post-heaven qi derives from the interaction of the grain qi (extracted from food and drink by the Spleen and Stomach) and the clear qi of air (transformed by the Lung), with the assistance of the original qi. Zusanli ST-36 alone is an important point to tonify the qi of the whole body, or in combination with Taiyuan LU-9 (the earth point of the Lung metal channel) to tonify the Lung qi according to the principle of 'cultivating the earth to generate metal'. It is indicated for insufficiency of original qi, deficient dyspnoea, dyspnoea with inability to stand for long, coughing and shortness of breath. By virtue of its action of tonifying qi, Zusanli ST-36 is also able to nourish the blood and is indicated for palpitations, dimness of vision, dizziness and post-partum blood dizziness.

Zusanli ST-36 is also renowned for its ability to support the correct qi. This is expressed in the recommendation by Sun Si-miao to apply regular moxibustion to Zusanli ST-36 to preserve and maintain health, and in the ancient proverb (quoted for example by the 13th century doctor Wang Zhi-zhong) "if you wish to be safe never allow Sanli (ST-36) to become dry", referring to the prophylactic use of moxibustion. This saying implies that a constant suppurating sore should be maintained at Zusanli ST-36 through the repeated use of burning moxibustion. The Great Compendium of Acupuncture and Moxibustion also emphasises the profound tonifying effect of this point by stating "frequently moxa Zusanli ST-36 and Qihai REN-6 in young people whose qi is feeble" whilst Ma Dan-yang advocates regular needling and moxibustion at Zusanli ST-36 for those who have passed the age of thirty. It is sometimes suggested that Zusanli ST-36 should not be needled in case of attack by exterior pathogens, since its effect of reinforcing the correct qi may also reinforce the pathogen. In this respect, however, it is interesting to note that Zusanli ST-36 is classically indicated for chills and fever, febrile disease with absence of sweating, and febrile disease with heavy head and pain of the forehead.

The great Han dynasty physician Hua Tuo is said to have valued the use of Zusanli ST-36 to treat the five taxations and the seven injuries. The five taxations as discussed in the Spiritual Pivot are:

- i. excessive use of the eyes which injures the blood,
- ii. excessive lying down which injures the qi,
- iii. excessive sitting which injures the flesh,
- iv. excessive standing which injures the bones, and
- v. excessive walking which injures the sinews.

In later texts, the concept of the five taxations was also used to refer to taxation of each of the five zang. Although also referring to a range of male genital disorders, the seven injuries in this context are:

- i. overeating which injures the Spleen,
- ii. great anger which injures the Liver,
- iii. heavy lifting or prolonged sitting on damp ground which injure the Kidneys,
- iv. pathogenic cold which injures the Lung,
- v. worry and anxiety which injure the Heart,
- vi. wind, rain, cold and summer-heat which injure the body, and
- vii. excessive fear which injures the emotions.

Zusanli ST-36 is also indicated classically for insufficiency of both original qi and yin. Original qi originates in the Kidneys but is dependent on the post-heaven qi of the Stomach and Spleen. The Treatise on the Spleen and Stomach by Li Dong-yuan says "Sufficiency of original qi is dependent on the qi of the Spleen and Stomach being free of injury; only then can the original qi be supplemented and nourished". As far as deficiency of yin is concerned, according to Secrets of a Frontier Official "When a person passes the age of thirty, if moxa is not applied to Zusanli ST-36 then the qi will rise and rush to the eyes". This statement emphasises that Zusanli ST-36 is also able to supplement the inevitable decline of Kidney yin that occurs with advancing age, and thus prevent pathologically ascending yang from rushing to the head and eyes.

The Stomach divergent channel connects with the Heart, whilst the Stomach primary channel meets with the Governing vessel (and thus the brain) at Shenting DU-24 and Renzhong DU-26. If yangming fire blazes out of control it may be transmitted along these channels to the Heart and brain and agitate the spirit.

Heart fire may be complicated by phlegm, which usually derives from prolonged dampness or from condensation of body fluids by fire. Zusanli ST-36 is able to clear yangming fire and, due to its influence on the Spleen, to resolve dampness and transform phlegm. This renders it effective in treating a wide variety of mental disturbances, especially those characterised by manic behaviour, for example mania-depression, manic singing, raving, abusive talk, anger and fright and outrageous laughter. One alternative name for Zusanli ST-36 given in the Illustrated Supplement to the Classic of Categories is Guixie (Ghost Evil), underlining its ability to treat mental disorders. In addition, since blood is the material basis for the Heart to house the spirit, the blood enhancing property of Zusanli ST-36 also renders it effective to treat emotional disorders arising from Heart blood deficiency. More widely, due to the pathway of the Stomach channel in the upper body, Zusanli ST-36, like Fenglong ST-40, is indicated for pain of the Heart and chest, especially when due to blood stasis.

Zusanli ST-36 is an important point to treat disorders of the Stomach channel, including swelling, pain and abscess of the breast as well as pain of the thigh and shin. The fact that yangming channel is abundant in qi and blood, allied with the inherent nourishing quality of this point, renders Zusanli ST-36 a vital point in the treatment of disorders of the lower limb as a whole, especially atrophy disorder and hemiplegia. This is emphasised in the Essential Questions which states "When there is illness in the Spleen it fails to transport body fluids for the Stomach. The four limbs do not receive the nourishment of water and grain and therefore become weak. There is no free flow through the vessel-pathways and there is no qi to engender the sinews, bones and muscles which therefore cannot function". Zusanli ST-36 is no less important in the treatment of painful obstruction due to cold and dampness, especially when chronic in nature. The Spiritual Pivot says "for damp painful obstruction that is not expelled, for chronic cold that does not cease, choose Zusanli ST-36".

In the treatment of atrophy disorder and painful obstruction, Zusanli ST-36 is frequently combined in the chain and lock method with other points of the Stomach yangming channel such as Biguan ST-31 and Jiexi ST-41.

Zusanli ST-36 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. The Essential Questions includes Zusanli ST-36 among the eight points to clear heat from the Stomach (bilateral Qichong ST-30, Zusanli ST-36, Shangjuxu ST-37 and Xiajuxu ST-39).

In conclusion, such is the range of actions and indications of this singular point, that it barely seems an exaggeration to state, as did Qin Cheng-zu nearly a thousand years ago, that by the use of Zusanli ST-36 "all diseases can be treated".

CLASSICAL COMBINATIONS

- Internal injury by accumulation of food in the Stomach: Zusanli ST-36 and Xuanji REN-21 (Miscellaneous Diseases).
- Accumulation in the Stomach: Zusanli ST-36 and Xuanji REN-21 (Ode of Xi-hong).
- Obstruction of food in the Stomach: Zusanli ST-36 and Xuanji REN-21 (Heavenly Star Points).
- Stagnation of food in the mid-abdomen, stabbing pain that does not cease: Zusanli ST-36, Gongsun SP-4, Jiexi ST-41 and Zhongwan REN-12 (Complete Collection).
- Difficult ingestion: Zusanli ST-36, Yuji LU-10 and Neiguan P-6 (Great Compendium).
- Abdominal fullness: Zusanli ST-36 and Yixi BL-45 (Supplementing Life).
- Abdominal pain: Zusanli ST-36, Neiguan P-6 and Zhongwan REN-12 (Great Compendium).
- Sudden turmoil disorder: Zusanli ST-36 and Yingu KID-10 (One Hundred Symptoms).
- Sudden turmoil disorder, headache, chest pain and dyspnoeic rales: Zusanli ST-36, Renying ST-9, Neiguan P-6, Guanchong SJ-1 and Sanyinjiao SP-6 (Compilation).
- Undigested food (in the stool), vomiting immediately after ingestion: first needle Xiawan REN-10, then reduce Zusanli ST-36 (Thousand Ducat Formulas).
- Undigested food (in the stool): Zusanli ST-36, Dachangshu BL-25, Sanyinjiao SP-6, Xiawan REN-10, Sanjiaoshu BL-22, Xuanshu DU-5 and Liangmen ST-21 (Supplementing Life).

- All types of diarrhoea and abdominal disorders: Zusanli ST-36 and Neiting ST-44 (Miscellaneous Diseases).
- Dysenteric disorder: Zusanli ST-36 and Hegu L.I.-4; if severe add Zhonglushu BL-29 (Song of Points).
- Blood in the stool: Zusanli ST-36, Zhongwan REN-12 and Qihai REN-6 (Glorious Anthology).
- Deficiency constipation: reduce Zusanli ST-36 and reinforce Zhigou SJ-6 (Song of Points).
- Difficult urination or retention of urine: Zusanli ST-36 and Shaofu HE-8 (Thousand Ducat Formulas).
- Jaundice with weakness of the four limbs: Zusanli ST-36 and Zhongwan REN-12 (Classic of the Jade Dragon).
- Acute dyspnoea: Zusanli ST-36 and Lieque LU-7 (Song of Points).
- Liver blood deficiency with cloudy vision: reduce Zusanli ST-36 and reinforce Ganshu BL-18 (Song of the Jade Dragon).
- Post-partum dizziness: Zusanli ST-36, Zhigou SJ-6 and Sanyinjiao SP-6 (Great Compendium).
- To hasten delivery: Zusanli ST-36 and Zhiyin BL-67 (Miscellaneous Diseases).
- Haemorrhage: moxa Zusanli ST-36 and needle Yinbai SP-1 (Glorious Anthology).
- Breast abscess: Zusanli ST-36, Yuji LU-10, Xiajuxu ST-39, Xiaxi GB-43, Weizhong BL-40, Zulinqi GB-41 and Shaoze SI-1 (Great Compendium).
- Feebleness of the legs: Zusanli ST-36, Weizhong BL-40 and Chengshan BL-57 (Great Compendium).
- Atrophy disorder: moxa Zusanli ST-36 and Feishu BL-13, needle Zhongdu GB-32 and Huantiao GB-30, (Glorious Anthology).
- Cold damp leg qi: Zusanli ST-36 and Sanyinjiao SP-6 (Song of the Jade Dragon).
- Leg qi: Zusanli ST-36, Xuanzhong GB-39 and Sanyinjiao SP-6 (Ode of the Jade Dragon).
- Pain and soreness of leg qi: first needle Jianjing GB-21, then needle Zusanli ST-36 and Yanglingquan GB-34 (Celestial Star).
- Redness, swelling and pain of the knees: Zusanli ST-36, Yinshi ST-33, Xiguan LIV-7 and Weizhong BL-40 (Great Compendium).
- Inability to walk: Zusanli ST-36, Taichong LIV-3 and Zhongfeng LIV-4 (Ode of the Jade Dragon).
- Disorders of the knee and below the knee: moxa Zusanli ST-36, Dubi ST-35, Xiguan LIV-7 and Yanglingquan GB-34 (Supplementing Life).
- Windstroke with one-sided withering and incessant pain: Zusanli ST-36, Jianyu L.I.-15, Xuanzhong GB-39, Taixi KID-3, Quchi L.I.-11 and Kunlun BL-60 (Great Compendium).
- Mania: Zusanli ST-36, Jianshi P-5, Baihui DU-20, Fuliou KID-7 and Yingu KID-10 (Illustrated Supplement).
- Injury by cold with great heat that does not recede: reduce Zusanli ST-36, Hegu L.I.-4, Quchi L.I.-11, Xuanzhong GB-39, Dazhui DU-14 and Yongquan KID-1 (Great Compendium).