

Fire Element: Pericardium Meridians & Points

(from: Davis, 2000)

PERICARDIUM (XIN BAO) [Brief Theory]

The Heart and Pericardium are the Yin Organs of the Fire Element.

Although these Organs are clearly distinguished in Meridian theory, and usually in the clinic, in terms of Organ function, they are considered to be a single expressions of Heart energy (Larre and Rochat, 1992a). Quotes from the classics which mention five Zang and six Fu are referring to this (Kaptchuk, 1983).

The Pericardium may be thought of as the 'outer protective shield' (Maciocia, 1989) of the Heart, certainly physically, but more importantly in terms of identity - emotions, psyche, spirit etc. It is the mechanism of defence against External Pernicious Influences which may be attacking and influencing the Heart.

Some Pericardium Details (Wiseman & Feng, 1998)

pericardium, xin bao

Synonym: pericardiac network [vessel]. The outer covering of the heart. It is traditionally held that evils invading the heart first affect the pericardium, so that conditions such as "clouded spirit" (stupor) and delirious mania due to high fever were termed heat entering the pericardium. By contrast, mental derangement due to phlegm-damp was termed phlegm turbidity (the turbid aspect of phlegm) clouding the pericardium. Both these conditions are in reality heart diseases.

pericardiac network [vessel], xin bao luo: synonym: PERICARDIUM.

pericardiac pattern, xin bao zheng

Any warm disease arising when warm evils invade the pericardium and manifest in signs such as clouded spirit, delirious speech and manic agitation, and, in severe cases, by coma. Portending signs are agitation, somnolence, and trembling of the lip of the tongue. Warm evils usually, though not invariably, pass to the construction aspect before gradually falling inward to the pericardium. In some cases, such as that of what Western medicine calls infectious encephalitis B, the evil falls inward directly from the defense aspect without passing through the construction aspect. This is known as anticipated passage to the pericardium. Two main forms are identified. One is known as heat entering the pericardium, which is characterized by heat signs such as red to crimson tongue, and in most cases a burnt-yellow tongue. The other is a phlegm-damp pattern referred to as phlegm turbidity clouding the pericardium, which is marked by a grimy sticky slimy fur that covers what may or may not be a red or crimson tongue.

pericardium channel, xin bao jing

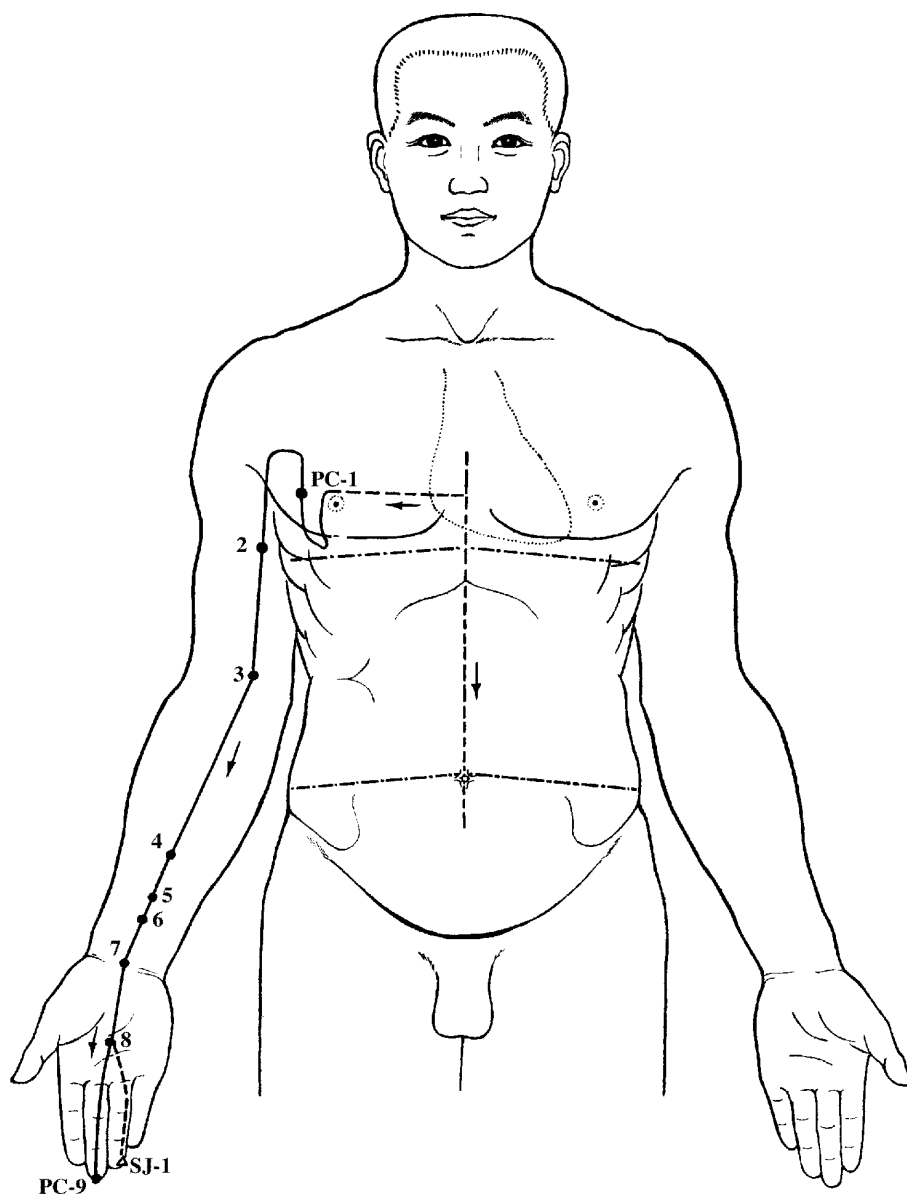
See details of the Pericardium Meridians in this volume.

pericardium connects with the triple burner, xin bao luo he san jiao:

The hand reverting yin (jue yin) and hand lesser yang (shao yang) triple burner channels are connected and stand in exterior-interior relationship with each other.

Shou Jue Yin Xin Bao Jing Pericardium Channel of hand Jue Yin

PRIMARY PERICARDIUM MERIDIAN (Davis, 2000)



Primary Pericardium Meridian (modified from Shandong, 1982, p. 41)

The primary Pericardium Channel of hand Jue Yin commences in the chest, where it homes to (or originates from) its pertaining Organ, the Pericardium. It descends through the diaphragm into the abdomen. It connects successively to the upper, middle and lower Jiaos.

A branch runs laterally from the centre of the chest (ie. inside), to emerge on the lateral aspect of the rib cage, 3 cun below the anterior axillary fold, at PC-1 (Tian Chi). It then ascends to the axilla and curves across the anterior aspect of the shoulder to the arm. It runs down the anterior midline of the arm between the Lung Channel of hand Tai Yin and the Heart Channel of hand Shao Yin.

It crosses the centre of the cubital fossa (PC-3, Qu Ze) medial to the tendon of biceps brachii muscle, then continues down the anterior forearm between the muscle bellies and tendons of palmaris longus and flexor carpi radialis to the wrist (PC-7, Da Ling). It enters the palm, travels through it, and reaches the lateral tip of the 3rd finger, at PC-9 (Zhong Chong).

Another branch separates in the palm, at PC-8 (Lao Gong), and travels along the medial (ulnar) aspect of the 4th finger to its tip, where it connects with the San Jiao Channel of hand Shao Yang (SJ-1, Guan Chong).

There are 9 points on the Pericardium Meridian, and 2 intersecting points on other Meridians. This Meridian pertains to the Pericardium Organ and connects with the San Jiao Organ.

FLOW OF QI/ DISTRIBUTION OF POINTS:

Anterior/Lateral Chest: [REN-17 (Dan Zhong)], PC-1 (Tian Chi).

Upper Limb: PC-2 (Tian Quan), PC-3 (Qu Ze), PC-4 (Xi Men), PC-5 (Jian Shi), PC-6 (Nei Guan), PC-7 (Da Ling), PC-8 (Lao Gong), [SJ-1 (Guan Chong)], PC-9 (Zhong Chong).

MERIDIANS INTERSECTED BY THE PERICARDIUM CHANNEL:

San Jiao Channel of hand Shao Yang: SJ-1 (Guan Chong).

Ren Mai (Conception Vessel): [REN-17 (Dan Zhong)].

MERIDIANS INTERSECTING ON THE PERICARDIUM CHANNEL:

Gall Bladder Channel of foot Shao Yang: PC-1 (Tian Chi).

Kidney Channel of foot Shao Yin: [REN-17 (Dan Zhong)].

PERICARDIUM SPECIAL POINTS/ COMMAND POINTS:

PC-9 (Zhong Chong): Wood, Well-Jing.

PC-8 (Lao Gong): Fire, Spring, Gushing-Ying. Horary point.

PC-7 (Da Ling): i) Earth, Stream, Transporting-Shu. ii) Yuan-Source.

PC-6 (Nei Guan): i) Luo-Connecting
ii) Master point, Yin Wei Mai (Yin linking Vessel);
Coupling point, Chong Mai (Penetrating Vessel).

PC-5 (Jian Shi): i) Metal, River, Traversing-Jing.
ii) Meeting point of the Yin Channels (Heart, Pericardium, Lung) of the upper limb.

PC-4 (Xi Men): Xi-Cleft, Accumulation.

PC-3 (Qu Ze): Water, Sea, Uniting-He.

REN-17 (Dan Zhong): front Alarm-Mu, Collecting point.

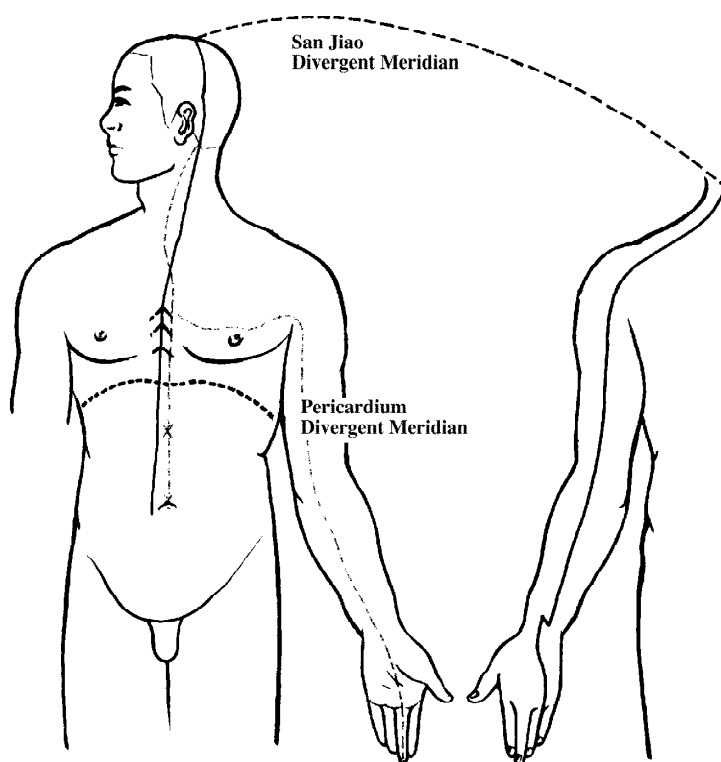
BL-14 (Jue Yin Shu): back Associated-Shu, Transporting point.

PERICARDIUM PRIMARY MERIDIAN SIGNS/SYMPTOMS:

Stiffness of the neck, spasms of the limbs (hands and feet), red flushed complexion, pain in the eyes, subaxillary swelling, hypertonicity (spasms and contracture) of the elbow and arm inhibiting movement, hot palms.

PERICARDIUM ORGAN SIGNS/SYMPTOMS:

Delerium, restlessness, dizziness and vertigo, fainting, irritability, fullness and oppression in the chest and lateral costal region, aphasia (possibly due to tongue motor impairment), palpitations, cardialgia, pericardiac pain, constant laughter, mania, other Jing/Shen disorders.

PERICARDIUM DIVERGENT MERIDIAN

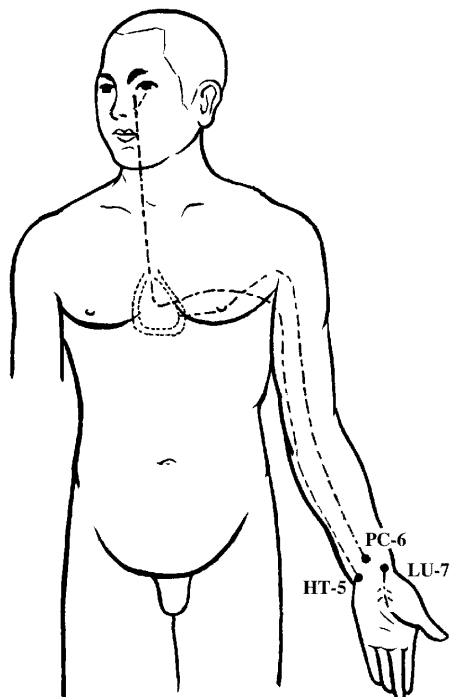
The Pericardium Divergent Meridian separates from the primary Pericardium Channel 3 cun below the axilla, near PC-1 (Tian Chi). It enters the chest and connects to the San Jiao Organ (all three Jiaos). A branch rises along the throat and emerges behind the ear, where it unites with the San Jiao Channel of hand Shao Yang, posterior and inferior to the mastoid process, near SJ-16 (Tian You).

Ministerial Fire Divergent Meridians

(from Cheng 1987, p. 90)

PERICARDIUM LUO (CONNECTING) MERIDIAN

The Pericardium Luo Meridian separates from the primary Pericardium Channel at PC-6 (Nei Guan), 2 cun proximal to the wrist, and connects to the San Jiao Channel of hand Shao Yang. It spreads out between the tendons of palmaris longus and flexor carpi radialis, then follows its primary Channel up to the Pericardium Organ, and connects with the Heart Organ.



Signs/Symptoms:

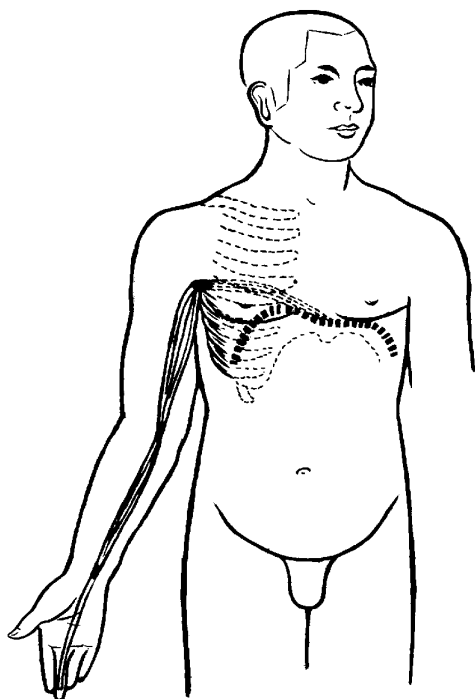
Shi: heart/ chest pains

Xu: vexation in the heart, irritability, stiffness and inability to turn the head

Yin Luo Meridians, Upper Limb

(modified from Cheng 1987, p. 91)

PERICARDIUM MUSCLE-TENDINO (SINEW) MERIDIAN



The Pericardium Muscle-Tendino Meridian commences on the palmar aspect of the middle finger and accompanies the MTM of the Lung Channel of hand Tai Yin proximally. It binds at both the medial aspect of the elbow and below the axilla. From there it disperses, spreading downward over the ribcage, both front and back.

A branch enters the chest at the axilla, disperses in the chest, and binds to the diaphragm.

Signs/ Symptoms:

Stiffness, strain or muscle spasms and pain along the course of the Sinew Channel. There may be chest pain and spasms when such muscular strain extends to the chest area. There may be a feeling of a palpable inverted cup below the lower right ribs.

Pericardium Muscle-Tendino Meridian (from Cheng 1987, p.106)

DEADMAN'S MERIDIAN COMMENTARY

The Pericardium channel of hand jueyin originates in the chest and descends through the diaphragm to the middle and lower jiao. It is interiorly-exteriorly coupled with the Sanjiao channel, and with the Liver channel of foot jueyin according to six channel theory. The Pericardium-Sanjiao relationship is strengthened by the fact that:

- a branch of the Pericardium channel separates from Laogong P-8 in the palm of the hand and connects with Guanchong SJ-1 on the ring finger.
- the Pericardium divergent channel connects with the Sanjiao channel behind the ear.
- as far as the Pericardium luo-connecting channel is concerned, in the Spiritual Pivot at least there is no reference to it connecting with the Sanjiao channel.

In addition, it is important to note that:

- from Neiguan P-6, the luo-connecting channel travels to the Heart, strengthening the Pericardium-Heart relationship.
- the Pericardium primary channel originates in the chest, its divergent channel enters the chest, and its sinew channel disperses in the chest.
- the primary channel descends through the diaphragm and the sinew channel binds at the diaphragm.
- both the primary and divergent channels connect with the upper, middle and lower jiao.
- the primary channel arches over the axilla and the sinew channel travels inferior to the axilla.
- the sinew channel disperses over the anterior and posterior ribs.

The Pericardium (xin bao/ Heart wrapping) is described in Chinese medicine as a membrane surrounding the Heart, and its primary function is to protect the Heart (the Emperor) from attack by exterior pathogenic factors. In the Yellow Emperor's Inner Classic, the Pericardium was not accorded independent status as one of the zangfu, and this has been reflected in the Chinese medical tradition ever since in discussion of the 'five zang and six fu'. Although not considered a discrete zang, but rather an appendage of the Heart, the Pericardium channel paradoxically was originally considered the primary channel to treat Heart disorders. Thus in the Spiritual Pivot the Yellow Emperor asks Qi Bo "Why does the hand shaoyin channel alone have no shu points"? Qi Bo replies "The shaoyin is the Heart vessel. The Heart is the great master of the five zang and six fu and is the abode of the essence-spirit. It stores so firmly that no pathogen can come to reside. If it does, then the Heart will be injured and the spirit will depart. If the spirit departs there is death. It is for this reason that the pathogens destined to attack the Heart will attack the Pericardium. The Pericardium is the channel that is controlled by the Heart. Therefore the Heart alone has no shu points". In Chapter 2 of the Spiritual Pivot Qi Bo describes the Heart channel (rather than the Pericardium channel) as originating at Zhongchong P-9 and travelling to Laogong P-8, Daling P-7 etc. as far as Quze P-3. The Spiritual Pivot elsewhere, however, does discuss points of the Heart channel, for example Shenmen HE-7 for Heart disorders, reflecting some of the contradictions inherent in a text written by different authors at different times. It was not until the Systematic Classic of Acupuncture and Moxibustion, written in the third century, that the shu points of the Heart channel were first discussed.

In the theory of differentiation of patterns according to the zangfu, the Pericardium has no patterns of disharmony of its own. The only discussion of Pericardium disorders per se follows on from its

function as the wrapping or protector of the Heart, and the disturbance of consciousness manifesting as mental confusion and even coma that occurs during the course of febrile diseases is ascribed to the Pericardium rather than to the Heart.

The Pericardium channel pathways, as well as the status of the Pericardium as the protector of the Heart, help explain most of the actions and indications of the points of the Pericardium channel.

These can be summarised as:

- treating disorders of the Heart zang such as pain, palpitations, irregular Heart rhythm etc.
- treating disorders of the spirit.
- treating disorders of the chest in general, including disharmony of the Lung.
- treating disorders of the upper or middle jiao due to stagnation of the qi of the foot jueyin Liver channel with which the Pericardium channel is paired according to six channel theory.
- treating disorders of the middle jiao, especially the Stomach.
- treating disorders of the lateral costal region (the Pericardium sinew channel disperses over the anterior and posterior ribs).
- treating febrile diseases: the Pericardium belongs to fire, and takes the brunt of attack by exterior pathogens that might otherwise injure the Heart; the points of the Pericardium channel, therefore, are important in the treatment of febrile diseases, especially at the nutritive and blood levels and when there is disturbance of consciousness.
- treating swelling and pain of the axilla.

POINTS OF THE PERICARDIUM ZANG

CV-17 (*dàn zhōng*)

膻 *dàn*: the central area of the chest

中 *zhōng*: center, middle

膻中

Chest Center

Location: On the anterior midline, midway between the nipples, level with the medial end of the 4th intercostal space. It is best if the patient is supine. Use of the nipples to locate this point is obviously not so relevant for females. It is located midway between Ren-16 (Zhong Ting) and Ren-18 (Yu Tang), about 1.6 cun from each point. The point is approximately located at the junction of the superior $\frac{3}{4}$ and inferior $\frac{1}{4}$ of the body of the sternum. It is often sensitive to pressure with palpation. KID-23 (Shen Feng) is located 2 cun lateral to this point.

Features & Categories: Meeting point of the Qi; Intersection point of the 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 Pericardium Zang; front Alarm-Mu, Collecting point of the Upper Jiao. Point of the Sea of Qi (BL-10, ST-9, DU-15, DU-14, REN-17).

Note: An alternative name for this point is **Shan Zhong, Chest Centre**.

Note: Ellis, Wiseman & Boss (1991, 1989) and O'Connor & Bensky (1981) both list REN-17 (Dan Zhong) as an Intersection point of the Spleen Channel of foot Tai Yin and Kidney Channel of foot Shao Yin on Ren Mai, even though these Meridians do not make this overt intersection. The Pericardium Channel of hand Jue Yin may intersect in a similar way at this point (Rogers, 1981), thereby establishing the Meridian connection from the Kidney Channel.

Functions: Regulates Qi and rectifies rebellious Qi counterflow; tonifies Qi; dispels Fullness from the chest; clears the Lung and resolves Phlegm; opens the chest and frees the diaphragm; benefits the breasts.

Indications: Dyspnea; asthma; bronchitis; hiccough; breathlessness; pain or fullness of the chest; tightness or constriction of the chest; (chronic) cough; chronic bronchitis; difficulty in swallowing; angina pectoris; palpitations; mastitis; lactation insufficiency; intercostal neuralgia; Phlegm obstruction of the chest; insufficient dispersing and descending action of Lung Qi; hiatus hernia.

PC-1 (*tiān chí*)

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

池 *chí*: pool, pond

天池

Celestial Pool

Location: On the chest, 1 cun lateral to the centre of the nipple in the 4th intercostal space. This point is contra-indicated on women.

Features & Categories: Intersection point of the Gall Bladder Channel of foot Shao Yang on the Pericardium Channel. Meeting point of Jue Yin (Pericardium & Liver). Window of the Sky point.

Functions: Opens the chest and rectifies flow of Qi; suppresses cough and calms dyspnea; promotes smooth flow of Lung Qi and clears Heat.

Indications: Thoracic fullness or oppression; angina pectoris; pain in the lateral costal region; intercostal neuralgia; pain and swelling of the axillary region.

Supplementary Indications: Cough with copious phlegm; dyspnea; scrofula; breast abscess; malaria; headache; inability to move the limbs; throat rales.

DEADMAN'S COMMENTARY

Tianchi P-1 is one of ten points listed in Chapter 2 of the Spiritual Pivot that have come to be known as Window of Heaven points. With the exception of Tianchi P-1 and Tianfu LU-3, all are located in the neck region. In common with other points from this group, Tianchi P-1 is indicated for various manifestations of inversion qi (chaotic and rebellious qi), in this case affecting the Lung (uprising qi, cough etc.), head (headache), sense organs (blurred vision) and neck region (scrofula).

Tianchi P-1 is almost exclusively indicated for excess patterns. Because of its location it is used for disorders of the chest and lateral costal region, especially those characterised by stagnant qi and phlegm. When qi and phlegm stagnate in the chest there is cough with copious sputum, fullness of the chest, agitation of the chest and diaphragm etc. When qi stagnates in the lateral costal region there is pain. When qi and phlegm stagnate in the channels (the Pericardium primary channel arches over the axilla and the sinew channel travels inferior to the axilla) there is axillary swelling and scrofula. Although not classically indicated for breast disorders, modern indications for Tianchi P-1 include breast abscess and insufficient lactation. Both these disorders may be due to stagnation of qi and consequent stagnant heat.

CLASSICAL COMBINATIONS

- Swelling of the axilla: Tianchi P-1 and Weiyang BL-39 (One Hundred Symptoms).
- Swelling of the axilla: Tianchi P-1, Weiyang BL-39, Shenmai BL-62, Diwuhui GB-42, Yangfu GB-38 and Zulinqi GB-41 (Thousand Ducat Formulas).

- Scrofula: Tianchi P-1, Shaohai HE-3, Zhangmen LIV-13, Zulinqi GB-41, Zhigou SJ-6, Yangfu GB-38, Jianjing GB-21 and Shousanli LI-10 (Great Compendium).
- Rebellious qi cough: Tianchi P-1, Tiantu REN-22, Shanzhong REN-17, Jiexi ST-41 and Jianzhongshu SI-15 (Supplementing Life).

PC-2 (*tiān quán*)

天 *tiān*: celestial, of the heavens; sky; Nature; heaven
 泉 *quán*: source, spring

天泉

Celestial Spring

Location: On the anterior arm between the two heads of biceps brachii muscle. The point lies two cun below the level of the anterior axillary fold.

Functions: Opens the chest and rectifies Qi; nourishes the Heart and calms the Shen; quickens the Blood, transforms stasis, and relieves pain.

Indications: Cardiac pain; angina pectoris; palpitations; lateral costal distention; cough; pain in the anterior chest, back, shoulder blade, and medial anterior aspect of the upper limb.

Supplementary Indications: Palpitations; blurred vision; aversion to wind and cold.

CLASSICAL COMBINATIONS

- Heart pain radiating to the shoulder and arm: Tianquan P-2, Ximen P-4, Neiguan P-6 and Shanzhong REN-17.

PC-3 (*qū zé*)

曲 *qū*: bend, curve, crook; bent
 澤 *zé*: marsh

曲澤

Marsh at the Bend

Location: On the transverse cubital crease just medial to the tendon of biceps brachii muscle. An aponeurosis (of variable size) is usually present. The point should be needled medial to the aponeurosis.

Features & Categories: Water, Sea, Uniting-He point of the Pericardium Channel.

Functions: Clears Heat and cools the Blood; moves Blood and dispels stasis; expels Fire pathogen; downbears counterflow and stops vomiting; calms the Shen and settles convulsions. Pacifies the Stomach and regulates the Intestines; opens the Heart portals and frees Heart Qi.

Indications: Stomach pain; vomiting; diarrhoea; gastroenteritis; enteritis; febrile diseases; vexation and agitation; cardiac pain; palpitations; bronchitis; pain in the elbow and arm; trembling of the upper limb.

Supplementary Indications: Susceptibility to fright; body fever; heat exhaustion; vexation and abdominal fullness; thirst and dry mouth; Cold damage, seasonal febrile disease, acute gastroenteritis; scourges and pestilences; cholera; cramp; headache and visual dizziness; cough.

DEADMAN'S COMMENTARY

In the 3rd century CE, the Treatise on Injury by Cold by Zhang Zhongjing classified fevers according to their progression through the six channels (taiyang, yangming, shaoyang, taiyin, shaoyin and jueyin). This theory, according to which pathogenic cold attacked and penetrated the

body via the skin, dominated Chinese medicine until the early 17th century when the 'wen bin' or 'warm disease' theory was developed (predominantly by Wu You-he, Ye Tian-shi and Wu Ju-tong). The warm disease school placed the emphasis on febrile diseases due to injury by heat which penetrates the body via the nose and mouth, and classified fevers according to four levels of depth: the defensive level (wei), the qi level (qi), the nutritive level (ying) and the blood level (xue). The defensive and qi levels correspond broadly to the taiyang and yangming stages respectively of the Treatise on Injury by Cold. When pathogenic heat penetrates further to the deeper levels of the body, it first enters the nutritive level, scorching the body fluids and the yin and disturbing the Pericardium and spirit, and then enters the blood level, giving rise to reckless bleeding. Quze P-3, the water point of the Pericardium fire channel, clears heat and may be needled or bled for heat at the qi level giving rise to high fever, agitation, thirst etc., or for heat which has reached the nutritive and blood levels giving rise to agitation and restlessness, dry mouth and haemorrhage from the Lung and Stomach.

According to the Classic of Difficulties the he-sea points treat 'counterflow qi and diarrhoea', whilst the Spiritual Pivot says "in disorders of the Stomach and in disorders resulting from irregular eating and drinking, select the he-sea point". These theories are clearly illustrated by Quze P-3 which has the functions of harmonising the Stomach and intestines and stopping vomiting and diarrhoea, especially when these are acute and due to pathogenic heat. It is also worth noting that the interior pathway of the Pericardium channel descends through the diaphragm to the lower abdomen, connecting the upper, middle and lower jiao, which helps to explain the powerful action of this point on these disorders. The dual action of Quze P-3 in harmonising the Stomach and intestines and clearing pathogenic heat, makes it particularly suitable for treating diseases due to summer-heat (heatstroke or sunstroke) characterised by fever, sweating, vomiting and diarrhoea.

According to the Spiritual Pivot "jueyin channel is abundant in blood and limited in qi ... [it is thus suitable to] prick to bleed jueyin and drain blood ...". This theory explains the effect of bleeding Quze P-3 on reducing heat in the blood in cases of febrile haemorrhage. Interestingly, one of the two other channels "abundant in blood and limited in qi" according to this passage in the Spiritual Pivot is the taiyang channel, and this may help to explain certain similarities between Quze P-3 (the he-sea point of the Pericardium jueyin channel located at the flexure of the elbow) and Weizhong BL-40 (the he-sea point of the Bladder taiyang channel located at the flexure of the knee). Both points may be pricked to bleed to clear heat from the blood level, and are used in the treatment of summer-heat stroke and sudden turmoil disorder with heat of the four limbs, ceaseless thirst, vomiting and diarrhoea.

Finally, Quze P-3 is also widely used for disorders of the Pericardium channel such as pain of the elbow, arm and hand. It is indicated for tremor of the head, and like its close neighbour Shaohai HE-3, for tremor of the hand and arm.

CLASSICAL COMBINATIONS

- Vomiting blood: Quze P-3, Shenmen HE-7 and Yuji LU-10 (Great Compendium).
- Spitting blood: Quze P-3, Kongzui LU-6 and Feishu BL-13 (Supplementing Life).
- Pounding sensation below the Heart and propensity to fright: Quze P-3 and Daling P-7 (Thousand Ducat Formulas).

- Pain of the Heart and chest: Quze P-3, Neiguan P-6 and Daling P-7 (Great Compendium).
- Heart pain: Quze P-3, Ximen P-4 and Daling P-7 (Thousand Ducat Formulas).
- Dry mouth: Quze P-3 and Zhangmen LIV-13 (Thousand Ducat Formulas).
- Thirst from blood deficiency: Quze P-3 and Shaoshang LU-11 (One Hundred Symptoms).
- Absence of sweating: Quze P-3, Fuliu KID-7, Yuji LU-10, Shaoze SI-1, Shangxing DU-23, Ququan LIV-8, Kunlun BL-60, Xiaxi GB-43 and Zuqiaoyin GB-44 (Great Compendium).

PC-4 (*xī mén*)

郤 *xī*: cleft, crevice

門 *mén*: door, gate

郤門

Cleft-Xi Gate

Location: On the anterior forearm five cun proximal to the transverse wrist crease between the tendons of palmaris longus and flexor carpi radialis muscles. The point is on a line drawn between PC-3 (Qu Ze) at the elbow and PC-7 (Da Ling) at the wrist.

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

Functions: Calms the Heart and Shen; regulates and cools the Blood; opens the chest and rectifies Qi; removes obstructions from the Channel; stops pain; expands the diaphragm.

Indications: Cardiac pain; palpitations; tachycardia; rheumatic heart disease; myocarditis; angina pectoris; retching of blood; nosebleed; skin heat sores; hysteria; pleurisy; mastitis.

Supplementary Indications: Vexation; pain in the chest, possibly with vomiting; melancholy; insufficiency of Shen; epilepsy; fear and fright; fearfulness of people or strangers.

DEADMAN'S COMMENTARY

Ximen P-4 is the xi-cleft point of the Pericardium channel. The xi-cleft points are where the qi and blood, which flow relatively superficially along the channels from the jing-well points, gather and plunge more deeply. The xi-cleft points in general are indicated in the treatment of acute conditions and pain, whilst the xi-cleft points of the yin channels have an additional action of treating disorders of blood. Ximen P-4 is an important point to treat both acute stasis of blood and heat in the blood.

Through its dual actions of invigorating blood and moderating acute conditions, Ximen P-4 is a primary point for treating stagnation of blood in the chest and Heart, giving rise to acute pain which may radiate to the neck, back or left arm, or be accompanied by vomiting. Its important role in the treatment of Heart pain was both emphasised in the classics and is borne out by modern clinical practice and research.

By virtue of its ability to clear heat from the blood and stop bleeding, Ximen P-4 is indicated for hot reckless bleeding in the upper jiao giving rise to nosebleed, and vomiting or coughing of blood.

The second principal group of indications for Ximen P-4 includes a variety of mental and emotional disorders such as agitation of the Heart, insomnia, melancholy, and fear and fright of people. The relationship between Ximen P-4 and emotional disorders is expressed through its effect on the blood and the Heart qi. The Heart rules the blood and houses the spirit, and there is therefore a reciprocal relationship between blood and disturbance of the spirit. On the one hand when the blood is stagnant and does not flow freely, essential nourishment will not reach the Heart and the Heart's function of housing the spirit may be disrupted. On the other hand, emotional disturbance may lead to

stagnation of blood. The Spiritual Pivots states " ... Internally a person may be injured by worry and anger; when this occurs the qi will rebel upwards; when the qi rebels thus the six shu [points of the six channels] will not flow, the warm qi will not circulate and internally the congealed blood will coagulate and not scatter ...". By resolving stasis of blood Ximen P-4 is able both to treat emotional disharmony and to resolve the Heart blood stasis that results from it.

Blood stasis in the Heart most commonly occurs as a result of deficiency of Heart qi and yang. These patterns frequently give rise to feelings of fear, melancholy and a diminished spirit, typically seen in patients after a myocardial infarct or cardiac surgery (the shock of which may further injure the Heart qi). Ximen P-4 is able to regulate the Heart qi, as well as the blood, and is classically indicated for insufficiency of the spirit qi.

Finally there may be symptoms of mental and emotional agitation, as well as haemorrhage, when heat enters the nutritive or blood levels during febrile disease and rises to disturb the spirit. Thus the Treatise on Epidemic Warm Febrile Disease stated "When the nutritive system is invaded by heat, the blood is consumed, the spirit is disturbed and there is insomnia". Ximen P-4 is able to calm the spirit in such cases by clearing heat from the nutritive and blood levels.

CLASSICAL COMBINATIONS

- Heart pain: Ximen P-4, Quze P-3 and Daling P-7 (Thousand Ducat Formulas).
- Heart pain with retching, agitation and fullness: Ximen P-4 and Jiquan HE-1 (Supplementing Life).
- Coughing blood: Ximen P-4 and Daling P-7 (Systematic Classic).
- Fright and fear of people, spirit qi insufficient: Ximen P-4 and Dazhong KID-4 (Thousand Ducat Formulas).
- Pain of the chest and lateral costal region: Ximen P-4, Dabao SP-21, Sanyangluo SJ-8, Yangfu GB-38 and Zulinqi GB-41.

PC-5 (*jiān shǐ*)

間 *jiān*: among, between; to separate

使 *shǐ*: a messenger; to employ; to cause, to allow

間使

Intermediary Courier

Location: On the anterior forearm three cun proximal to the transverse wrist crease between the tendons of palmaris longus and flexor carpi radialis muscles. The point is on a line drawn between PC-3 (Qu Ze) at the elbow and PC-7 (Da Ling) at the wrist.

Features & Categories: Metal, River, Traversing-Jing point of the Pericardium Channel; 9th of the 13 Ghost points - Gui Cu, Ghost Cave. Group Luo-Connecting point of the Yin Channels of the upper limb.

Functions: Nourishes and regulates Heart Qi and calms the Shen; opens the chest, transforms Phlegm in the Heart; clears Heat; regulates the Stomach; soothes the Sinews and quickens the Connecting vessels.

Indications: Cardiac pain; palpitations; rheumatic heart disease; stomach pain; vomiting; febrile diseases; vexation and agitation; malaria; mania and withdrawal; hysteria; epilepsy; axillary swelling; hypertonicity of the elbow; pain in the arm.

Supplementary Indications: Cold damage chest bind; critical Wind strike conditions of Qi blockage, rising thin phlegm and clouding consciousness; loss of voice; enduring malaria; menstrual irregularity and clotted discharge; red complexion and yellow eyes; seizures; psychosis.

DEADMAN'S COMMENTARY

The key action of Jianshi P-5 is to transform phlegm in the upper jiao, and predominantly in the Heart. Together with Fenglong ST-40 it is one of the two main acupuncture points to treat phlegm disorders. Phlegm obstructing the Heart may arise in one of the following ways:

- i. excess of any of the seven emotions results in stagnation of qi which hinders the smooth circulation of body fluids, and by transforming into fire, further condenses the stagnant body fluids to form phlegm;
- ii. stagnation of Liver qi impairs the Spleen's function of transforming and transporting fluids which form phlegm and rise with stagnant qi to disturb the Heart;
- iii. high fever condenses the body fluids into phlegm, in which case Chinese medicine convention ascribes the disorder to the Pericardium;
- iv. fright generates phlegm, a concept expounded by Gong Ju-zhong in A Spot of Snow on a Red Hot Stove "Phlegm is produced by fright. The spirit leaves its residence, and when the residence is empty, the fluids will form phlegm".

When phlegm or phlegm-fire obstruct and agitate the portals of the Heart, the spirit will be disturbed to varying degrees. There may be milder symptoms such as agitation, apprehension, propensity to fright, poor memory, restlessness and being easily startled, or more severe symptoms such as mania, manic raving, epilepsy and what was known as 'ghost evil', a disorder probably attributed to demonic possession. Jianshi P-5 also treats phlegm manifestations such as drooling following windstroke, vomiting of foam, swelling of the axilla, goitre, scrofula, and plumstone qi (globus hystericus), a form of stagnation and obstruction by qi and phlegm characterised by a sensation of throat blockage which worsens or ameliorates according to fluctuations in the emotional state. The importance of Jianshi P-5 in the treatment of mania disorder and epilepsy is reflected by the fact that Sun Si-miao's Supplement to the Thousand Ducat Formulas suggested that this point was Guilu (one of the thirteen ghost points), rather than Shenmai BL-62 which was said to correspond to Guilu in the Thousand Ducat Formulas.

The Pericardium channel and its interiorly-exteriorly related Sanjiao channel both connect with the upper, middle and lower jiao. The action of Jianshi P-5, therefore, is not confined to the upper jiao. In the middle jiao, like Neiguan P-6, it regulates the function of the Stomach and promotes its descending function, being indicated when Stomach qi stagnates giving rise to pain, and when Stomach qi rebels upwards giving rise to vomiting and nausea. Its ability to regulate the Stomach is considered less powerful than that of Neiguan P-6, but it may be used when nausea and vomiting is due to retention of phlegm in the middle jiao. Jianshi P-5 is also indicated for sudden turmoil disorder characterised by acute vomiting and diarrhoea.

According to the Essential Questions "The bao mai (uterine channel) pertains to the Heart and is connected with the uterus". Jianshi P-5 is one of the few points of either the Heart or Pericardium channels that has an action on gynaecological disorders, being indicated for irregular menstruation,

dysmenorrhoea, clotted menstrual flow, retention of the lochia and leucorrhoea. Its action on the lower jiao also extends to the treatment of painful urinary dysfunction and urethral pain.

Finally, according to the Spiritual Pivot the jing-river points are indicated for 'changes in the patient's voice' and Jianshi P-5 is indicated for halting speech and loss of voice.

CLASSICAL COMBINATIONS

- Sudden mania: Jianshi P-5, Hegu LI-4 and Houxi SI-3 (Great Compendium).
- Mania: Jianshi P-5, Baihui DU-20, Fulu KID-7, Yingu KID-10 and Zusanli ST-36 (Illustrated Supplement).
- Epilepsy: Jianshi P-5 and Renzhong DU-26 (Ode of Spiritual Brightness).
- Excessive fright: Jianshi P-5, Yinxi HE-6, Erjian LI-2 and Lidui ST-45 (Supplementing Life).
- Obstruction of the throat: Jianshi P-5 and Sanjian LI-3 (Great Compendium).
- Swelling of the face and abdomen: Jianshi P-5, Zhongfu LU-1 and Hegu LI-4 (Thousand Ducat Formulas).
- Red and white leucorrhoea: Jianshi P-5, Baihuanshu BL-30, Daimai GB-26, Guanyuan REN-4, Qihai REN-6 and Sanyinjiao SP-6 (Great Compendium).
- The five types of malaria with severe chills and even more severe fever: Jianshi P-5 and Dazhu BL-11 (Song More Precious Than Jade).
- Contraction of the elbow: Jianshi P-5, Xiaohai SI-8, Chize LU-5, Jianyu LI-15, Daling P-7, Houxi SI-3 and Yuji LU-10 (Great Compendium).

PC-6 (*nèi guān*)

內 *nèi*: inner, inside

關 *guān*: gate, passage; to shut, to close

內 關

Inner Pass

Location: On the anterior forearm 2 cun proximal to the transverse wrist crease between the tendons of palmaris longus and flexor carpi radialis muscles. The point is on a line drawn between PC-3 (Qu Ze) at the elbow and PC-7 (Da Ling) at the wrist.

Features & Categories: Connecting-Luo point of the Pericardium Channel, connecting to the San Jiao Channel of hand Shao Yang; Master point of Yin Wei Mai (Yin linking Vessel), Coupling point of Chong Mai (Penetrating Vessel). General Luo-Connecting point of the Yin. Regional Command point of the chest and lateral costal region.

Functions: Clears Heat and eliminates vexation; Calms the Shen; opens the chest; regulates Heart Qi and Blood; downbears counterflow and stops vomiting; harmonizes the Stomach and relieves pain; regulates Jue Yin and the San Jiao.

Indications: Cardiac and chest pain; palpitations; shock; angina pectoris; stomach and abdominal pain; nausea; retching; irritability; mania and withdrawal; migraine headache; hysteria; insomnia; dizziness; hyperthyroidism; epilepsy; swollen and painful throat; pain and hypertonicity of the elbow and arm; febrile diseases; malaria.

Supplementary Indications: Gastric reflux; splenogastric disharmony; vomiting; tidal fever; jaundice; diseases of the chest and ribs; hot, red face; red eyes; prolapse of the rectum; poor memory and derangement; lump glomus; concretions; Wind strike, apoplexy.

DEADMAN'S COMMENTARY

The Pericardium primary channel originates in the chest, its divergent channel enters the chest and its sinew channel disperses in the chest and over the anterior and posterior ribs. Neiguan P-6, a point of the Pericardium channel, is also the confluent point of the Yin Linking vessel which ascends through the chest. According to the Classic of Difficulties⁹ "When the Yin Linking vessel is diseased, Heart pain will result". In the Ode of the Obstructed River the use of Neiguan P-6 is referred to as one of 'the eight therapeutic methods'. In this description of the application of the eight confluent points of the extraordinary vessels to affect specific symptoms and areas of the body, Neiguan P-6 is indicated for disorders of the chest. The Investigation into Points Along the Channels by the Ming dynasty author Yan Zhen-shi says "Neiguan P-6 treats all kinds of pain of the zangfu, chest and lateral costal region". Furthermore, Neiguan P-6 was included among the 'six command points' (a grouping derived by later commentators from Gao Wu's 'four command points') for its pre-eminent effect on diseases of the chest and lateral costal region. Neiguan P-6, therefore, has long been considered the single most important distal point for the treatment of pain and stuffiness of the chest and it is one of the primary points in acupuncture analgesia for chest surgery. Its range of actions extends not only to the Heart, but also to the Lung.

Pain and stuffiness of the Heart and chest may result from various aetiologies including:

- i. Heart qi and yang deficiency,
- ii. accumulation of cold,
- iii. accumulation of phlegm,
- iv. blood stasis,
- v. constrained Liver qi,
- vi. traumatic injury.

Whatever the pattern, Neiguan P-6 forms an essential part of any point combination. In the treatment of angina pectoris, however, certain doctors emphasise the use of Ximen P-4 (the xi-cleft point of the Pericardium channel) during acute attacks and Neiguan P-6 during remission. Neiguan P-6 is also effective to treat other disorders of the chest such as asthma and cough, as well as pain in the lateral costal region and hypochondrium. These last two symptoms reflect not only the pathway of the Pericardium sinew channel, but also the relationship of Neiguan P-6 to stagnation of Liver qi, explained by the paired relationship of the Pericardium and Liver jueyin channels. Neiguan P-6, therefore, is especially effective in treating stagnation of Liver qi anywhere in the upper and middle jiao.

The Pericardium is the 'wrapping' of the Heart which stores the spirit, and the Pericardium luo-connecting channel links Neiguan P-6 directly with the Heart. The action of Neiguan P-6 on regulating the Heart zang and calming the spirit emphasises its dual effect on both the physical and emotional aspects of the Heart. It is an important point in the treatment of palpitations, pounding of the Heart and disorders of Heart rhythm, and is also one of the main acupuncture points for regulating and calming the spirit and treating a wide range of emotional disorders whatever the underlying pattern. It is therefore indicated for insomnia, epilepsy, mania, poor memory, loss of memory following windstroke, fright, sadness, fear and apprehension.

The Investigation into Points Along the Channels, echoing many other classical texts, states that Neiguan P-6 is indicated "for disharmony of the Stomach and Spleen". The Pericardium primary and divergent channels both descend through the diaphragm to connect with the middle and lower jiao, and this explains the powerful effect of Neiguan P-6 on the function of the middle jiao. Neiguan P-6 is the pre-eminent point to treat nausea and vomiting due to any aetiology, including vomiting of pregnancy and the side-effects of chemotherapy and radiotherapy. Its considerable effect in the treatment of such side-effects has rendered it the subject of more research in recent years than any other acupuncture point. Neiguan P-6 is further indicated for distention, fullness and pain of the epigastrium and abdomen, and is often combined with Gongsun SP-4, the confluent point of the Penetrating vessel, for this purpose.

The Pericardium channel belongs to fire, and like many other points of the channel Neiguan P-6 is indicated for a variety of manifestations of heat, including fevers, jaundice, red face with hot skin, painful urinary dysfunction, cracked and bleeding tongue etc.

Finally the Great Compendium of Acupuncture and Moxibustion gives specific indications for excess and deficiency of the luo-connecting points. In the case of Neiguan P-6 these are sudden Heart pain (excess); stiffness [and pain] of the head [and neck] (deficiency).

CLASSICAL COMBINATIONS

- Oppression of the chest: Neiguan P-6 and Jianli REN-11 (One Hundred Symptoms).
- Pain of the Heart and chest: Neiguan P-6, Quze P-3 and Daling P-7 (Great Compendium).
- Fear and fright with Heart pain: Neiguan P-6, Shenmen HE-7, Shaochong HE-9 and Yanglingquan GB-34 (Compilation).
- Epilepsy: Neiguan P-6, Houxi SI-3, Shenmen HE-7, Xinshu BL-15 and Yinbai SP-1 (Complete Collection).
- Sudden turmoil disorder, headache, chest pain and dyspnoeic rales: Neiguan P-6, Renying ST-9, Guanchong SJ-1, Sanyinjiao SP-6 and Zusanli ST-36 (Compilation).
- Difficult ingestion: Neiguan P-6, Yuji LU-10 and Zusanli ST-36 (Great Compendium).
- For quickly treating abdominal disease: Neiguan P-6 and Zhaohai KID-6 (Ode of the Jade Dragon).
- Abdominal pain: Neiguan P-6 and Gongsun SP-4 (Ode of Xi-hong).
- Abdominal pain: Neiguan P-6, Zusanli ST-36 and Zhongwan REN-12 (Great Compendium).
- Cracked and bleeding tongue: Neiguan P-6, Taichong LIV-3 and Yinjiao REN-7 (Miscellaneous Diseases).
- Red (bloody) dysenteric disorder: Neiguan P-6, Tianshu ST-25, Neiting ST-44, Yinbai SP-1, Qihai REN-6 and Zhaohai KID-6 (Great Compendium).
- Insufficient lactation due to Liver qi stagnation: Neiguan P-6, Rugen ST-18, Shanzhong REN-17, Shaoze SI-1 and Taichong LIV-3.

PC-7 (*dà líng*)大 *dà*: great, large, big陵 *líng*: mound, small hill

大陵

Great Mound

Location: In a depression between the tendons of palmaris longus and flexor carpi radialis muscles on the transverse anterior wrist crease.

Features & Categories: Earth, Stream, Transporting-Shu point, Source-Yuan point of the Pericardium Channel; 4th of the 13 Ghost points - Gui Xin, Ghost Heart (alternative to LU-9, Tai Yuan); one of the nine needles for returning Yang (alternative to PC-8, Lao Gong). Historically used as the Source-Yuan point of the Heart Channel of hand Shao Yin.

Functions: Clears Heat in the Heart and Pericardium, calms the Shen; harmonizes the Stomach and opens the chest; clears construction and cools the Blood.

Indications: Cardiac pain; palpitations; myocarditis; stomach pain; vomiting; insomnia; tonsillitis; fright palpitations; mania and withdrawal; insomnia; irritability; halitosis; mental disorders; pain or oppression in the chest and lateral costal region; intercostal neuralgia.

Supplementary Indications: Blood ejection; pain at the root of the tongue; sensation of throat blockage; heat in the palms; reddening or yellowing of the eyes; fire-like body fever; shortness of breath; vexation; joy, sorrow, weeping, fright and fear; incessant laughter; scabies; prickly, itchy and hot skin sores (Damp Heat).

DEADMAN'S COMMENTARY

Daling P-7 is the shu-stream, yuan-source and earth point of the Pericardium channel. The Classic of Difficulties states "in cases of deficiency reinforce the mother, in cases of excess reduce the child". The Pericardium channel belongs to fire, and as the earth (child) point of a fire (mother) channel Daling P-7 is able to reduce excess heat or fire from the Pericardium.

The Pericardium is known as the 'wrapping' of the Heart, and like most points of the Pericardium channel, Daling P-7 has a profound action on the Heart and spirit. So close was the relationship between the Pericardium and Heart perceived to be, that the Spiritual Pivot listed only five zang (omitting the Pericardium entirely as a discrete zang) whilst describing the Pericardium channel as the channel pertaining to the Heart. Thus, for example, Daling P-7 rather than Shenmen HE-7 was listed as the yuan-source point of the Heart.

Daling P-7 is indicated in a wide variety of emotional disorders and is especially used whenever heat rises to disturb the spirit, whether due to:

- i. excess of any of the seven emotions transforming into fire;
- ii. stagnation of qi which both impairs the circulation of body fluids and transforms into fire resulting in phlegm-fire which harasses the Heart;
- iii. febrile heat collapsing into the Pericardium;
- iv. blazing heat arising from deficiency of yin.

When the spirit is disrupted in this way it will give rise to such symptoms as palpitations, agitation, epilepsy, mania, manic raving, restlessness, insomnia, and anxiety. Under its alternative name of Guixin (Ghost Heart) Daling P-7 was included by Sun Si-miao among his 'thirteen ghost points' for the treatment of mania disorder and epilepsy.

The relationship of excessive laughter to Heart fire has long been recognised, for example Gong Tian-xian in *Achieving Longevity by Guarding the Source* stated "Ceaseless laughter is due to blazing of Heart fire". However as long ago as the Yellow Emperor's Inner Classic it was recognised that extravagant joy and deep sadness were equally manifestations of a disordered Heart spirit. Thus the Spiritual Pivot says "The Heart rules the vessels, the vessels are the residence of the spirit, when Heart qi is deficient there is sadness, when excess there is ceaseless laughter", whilst the Essential Questions states "The Heart stores the spirit ... when the spirit is in excess there is ceaseless laughter, when the spirit is insufficient there is sadness". The fact that Daling P-7 is indicated not only for ceaseless laughter but also for sadness and weeping with grief, reflects its application in both excess and deficiency disorders of the spirit.

If Heart fire transmits to its interiorly-exteriorly coupled Small Intestine channel, and from the Small Intestine (hand taiyang channel) to the Bladder (foot taiyang channel) and thence to the Bladder fu, there may be difficult and bloody urination, both indications for this point.

The Pericardium is interiorly-exteriorly coupled with the Sanjiao channel, whilst the interior pathway of the Pericardium primary and divergent channels pass through the middle and lower jiao. Daling P-7 therefore, like many points of the Pericardium channel, is used to harmonise the Stomach and intestines, especially when fire causes the Stomach qi to rebel upwards with symptoms such as foul breath, epigastric pain, vomiting, vomiting of blood, and sudden turmoil disorder.

The Pericardium (hand jueyin) channel and its coupled Liver (foot jueyin) channel are said to 'share the same qi'. This has special significance in relation to the actions of Daling P-7 in clearing heat from the Heart, calming the spirit and harmonising the Stomach and intestines. Liver qi stagnation may either transform to fire and rise to disturb the Heart and spirit, or transversely invade the Stomach causing Stomach qi to rebel upwards. As a result of the primary focus of Daling P-7 on the upper jiao, its special relationship to the Liver, and the pathway of the Pericardium sinew channel to the anterior ribs, Daling P-7 is also used to unbind the qi of the chest and treat such symptoms as fullness of the chest, shortness of breath, pain of the chest and lateral costal region, sighing and breast pain. In common with several other points of the channel, Daling P-7 is indicated when febrile disease penetrates to the nutritive and especially the blood levels, agitating the Pericardium and spirit and giving rise to symptoms such as fever with agitation, cracked tongue, insomnia and even mania. This action of Daling P-7 on cooling the blood level further explains its use in the treatment of eczema, wind rash and carbuncles and furuncles. Finally Daling P-7 is the principal point used in the treatment of carpal tunnel syndrome, in which case the needle is inserted obliquely and distally along the carpal tunnel.

CLASSICAL COMBINATIONS

- Frequent laughter: Daling P-7, Renzhong DU-26, Lieque LU-7 and Yangxi LI-5 (Great Compendium).
- Ceaseless laughter: Daling P-7 and Laogong P-8 (Supplementing Life).
- Weeping with grief: Daling P-7, Xinshu BL-15, Shenmen HE-7 and Jiexi ST-41 (Supplementing Life).

- Pounding sensation below the Heart and propensity to fright: Daling P-7 and Quze P-3 (Thousand Ducat Formulas).
- Oppression of the Heart: Daling P-7 and Laogong P-8 (Ode of the Jade Dragon).
- Heart pain: Daling P-7, Ximen P-4 and Quze P-3 (Thousand Ducat Formulas).
- Unbearable Heart pain: Daling P-7 and Shangwan REN-13 (Thousand Ducat Formulas).
- Pain of the Heart and chest: Daling P-7, Neiguan P-6 and Quze P-3 (Great Compendium).
- Chest pain: Daling P-7, Yunmen LU-2, Zhongfu LU-1, Yinbai SP-1, Qimen LIV-14, Feishu BL-13 and Hunmen BL-47 (Thousand Ducat Formulas).
- Shortness of breath: Daling P-7 and Chize LU-5 (Great Compendium).
- Coughing and dyspnoea: Daling P-7 and Shaoshang LU-11 (Thousand Ducat Formulas).
- Coughing blood: Daling P-7 and Ximen P-4 (Systematic Classic).
- Splitting headache with bursting eye pain: Daling P-7 and Touwei ST-8 (Thousand Ducat Formulas).
- Red eyes: Daling P-7 and Muchuang GB-16 (Supplementing Life).
- Vomiting clear (watery) saliva: Daling P-7, Shanzhong REN-17, Zhongwan REN-12 and Laogong P-8 (Great Compendium).
- Vomiting: Daling P-7, Burong ST-19 and Shangwan REN-13 (Supplementing Life).
- Abdominal pain: Daling P-7 and Waiguan SJ-5 (Song of the Jade Dragon).
- Abdominal pain and constipation: Daling P-7, Zhigou SJ-6 and Waiguan SJ-5 (Ode of the Jade Dragon).
- Obstructed urination: Sanyinjiao SP-6, Yinlingquan SP-9 and Qihai REN-6, followed by Yingu KID-10 and Daling P-7 (Great Compendium).
- Abdominal pain and constipation: Daling P-7, Waiguan SJ-5 and Zhigou SJ-6 (Ode of the Jade Dragon).

PC-8 (*láo gōng*)

勞 *láo*: toil, labor; taxation, weariness

宮 *gōng*: palace

勞宮

Palace of Toil

Location: On the palm between the second and third metacarpal bones. The point is located on the proximal transverse palmar crease ("head" line in palmistry). An alternative location for this point is between the third and fourth metacarpal bones on the proximal transverse palmar crease (Shandong, 1982).

Features & Categories: Fire, Spring, Gushing-Ying point of the Pericardium Channel. Horary point. One of the nine needles for returning Yang (alternative to PC-7, Da Ling). Alternative to PC-5 (Jian Shi) as the 9th of the 13 Ghost points - Gui Cu, Ghost Cave.

Functions: Clears Heart Fire; drains and eliminates Damp Heat; extinguishes Wind and cools the Blood; calms the Shen and harmonizes the Stomach.

Indications: Cardiac pain; angina pectoris; mania and withdrawal; epilepsy; stomatitis; vomiting; nausea; coma from stroke; heat exhaustion; mouth ulcers; halitosis; hysteria; psychosis; mental

disorder; excess sweating of palms and feet; Damp Heat skin diseases; fainting due to fright in infants.

Supplementary Indications: Wind strike; irascibility; elation; apprehensiveness; difficult ingestion; nosebleed; jaundice; numb fingers or hand tremors; bloody stool or urine; erosion of the gums in infants; mouth ulcers; lower abdominal accumulations and masses.

DEADMAN'S COMMENTARY

Laogong P-8 is the ying-spring and fire point of the Pericardium channel. According to the Classic of Difficulties ying-spring points are indicated for "heat in the body". Laogong P-8 is a powerful point to revive consciousness and calm the spirit in cases where heat 'collapses' into the Pericardium during the course of febrile diseases, leading to disturbance of the emotions, and in severe cases coma.

There are two major discussions on the relationship of the Heart and the Pericardium channel in the Spiritual Pivot. At this early date, it is clear that the Pericardium channel was considered to be the main channel that linked with and treated the Heart itself, and indeed it was said that the Heart channel had no shu points of its own, Laogong P-8 being listed as the ying-spring and fire point of the Heart channel. It is therefore not only used to clear febrile heat from the Pericardium, the 'wrapping of the Heart', but is one of the principal points to clear Heart fire generated by internal disharmony. Heart fire may result from a number of different factors (see Daling P-7), but due to the close relationship of the Pericardium and Liver jueyin channels, Laogong P-8 is particularly indicated when stagnant Liver fire transmits to the Heart. If Heart fire agitates the spirit there will be various manifestations of psycho-emotional disharmony such as mania-depression, propensity to anger, ceaseless laughter and epilepsy. Like Daling P-7, Laogong P-8 is also able to bolster the spirit and is indicated for such manifestations of deficiency as fright, sadness and apprehension.

If Heart fire condenses body fluids it may generate phlegm, and when this is combined with wind stirred up by Liver yang, the resultant wind-phlegm may give rise to epilepsy or windstroke. The importance of Laogong P-8 in the treatment of epilepsy and also mania- depression is reflected in its inclusion (under its alternative name of Guicu 'Ghost Cave') by Sun Si-miao in his 'thirteen ghost points' for the treatment of these conditions.

The Heart flowers into the tongue and the Spleen opens into the mouth. Mouth and tongue ulcers are differentiated into six main patterns:

- i. Heart fire,
- ii. Spleen and Stomach smouldering heat,
- iii. Kidney and Heart yin deficiency,
- iv. Spleen qi deficiency complicated with heat,
- v. blood deficiency with dry heat, and
- vi. Kidney yang deficiency.

Laogong P-8 is indicated for ulceration or erosion of the mouth and tongue from any of these patterns, especially when heat is involved.

The Pericardium primary and divergent channels pass through the diaphragm to the middle and lower jiao and the Pericardium channel is interiorly-exteriorly coupled with the Sanjiao channel. Like

many points of the Pericardium channel, therefore, Laogong P-8 also has a strong action on the middle jiao and is indicated in cases where fire disrupts the descent of Stomach qi resulting in foul breath, vomiting and difficult ingestion.

In common with Quze P-3, Daling P-7 and Zhongchong P-9, Laogong P-8 clears heat from the nutritive and blood levels. It may therefore be used when febrile heat at the blood level leads to reckless bleeding disorders such as vomiting blood, nosebleed, blood in the stool etc. Its ability to clear heat from the blood as well as its location, make it suitable for skin disorders affecting the palm such as eczema, tinea and scaling, as well as for heat and abnormal sweating of the palms. It is also indicated for hand painful obstruction and hand tremors.

In qigong practice, Laogong P-8 can be thought of as mirroring Yongquan KID-1 on the soles of the feet. It is common practice to 'breathe through' either of these points, and focusing on and building the qi at Laogong P-8 is a pre-requisite for emitting qi in the treatment of disease by qigong therapy. Finally Laogong P-8 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

- The five types of epilepsy: Laogong P-8 and Yongquan KID-1 (Miscellaneous Diseases).
- Incessant laughter: Laogong P-8 and Daling P-7 (Supplementing Life).
- Oppression of the Heart: Laogong P-8 and Daling P-7 (Ode of the Jade Dragon).
- Incessant nosebleed: Laogong P-8, Kouheliao LI-19 and Duiduan DU-27 (Supplementing Life).
- Mouth ulcers: Laogong P-8 and Chengjiang REN-24 (Compilation).
- Erosion, heat and dryness of the mouth: Laogong P-8, Shaoze SI-1, Sanjian LI-3 and Taichong LIV-3 (Thousand Ducat Formulas).
- Throat pain: Laogong P-8, Fengfu DU-16 and Tianchuang SI-16 (Thousand Ducat Formulas).
- Difficult ingestion: Laogong P-8, Yanggang BL-48, Qimen LIV-14 and Shaoshang LU-11 (Thousand Ducat Formulas).
- Vomiting: Laogong P-8 and Shaoshang LU-11 (Thousand Ducat Formulas).

TB-1 (*guān chōng*)

關 *guān*: passage, gate, door

衝 *chōng*: hub, thoroughfare; 冲 surge, flush

關衝

Passage Hub

Location: On the medial dorsal (ulnar) aspect of the 4th digit approximately 1 fen proximal to the medial proximal corner of the finger nail.

Features & Categories: Metal, Well-Jing point of the San Jiao Channel. Intersecting point of the Pericardium Channel of hand Jue Yin on the San Jiao Channel.

Functions: Disperses Wind and dissipates Pathogens; resolves San Jiao Pathogenic Heat; frees Channel and Connecting Vessel Qi; clears Heat and drains Fire; invigorates Blood; restores consciousness.

Indications: Headache; red or swollen eyes; conjunctivitis; sore, swollen throat; stiff tongue; laryngitis; Heat diseases; fever; irritability; fainting; ear ache.

Supplementary Indications: Pain in the shoulder and arm; tinnitus; deafness; difficult ingestion; pterygium; pathogenic Heat in the San Jiao; absence of sweating in Heat diseases; throat Bi; curled tongue; dry mouth; pain at the root of the tongue.

PC-9 (*zhōng chōng*)

中 *zhōng*: central, center, middle

衝 *chōng*: a hub, thoroughfare; (冲) to surge, to flush

中衝

Central Hub

Location: One fen proximal to the lateral proximal corner of the fingernail on the radial (lateral) side of the middle finger. An alternative location for this point is in the centre of the tip of the middle finger (Shandong, 1982).

Features & Categories: Wood, Well-Jing point of the Pericardium Channel.

Functions: Clears Heat from the Heart and Pericardium; opens the portals; restores consciousness; returns Yang and stems counterflow; expels Internal Wind.

Indications: Cardiac pain; angina pectoris; palpitations; vexation and oppression; shock; syncope; fainting; high fever; stiffness of the tongue impeding speech; febrile diseases; heat exhaustion or heat stroke; convulsions; fright coma; heat in the palm.

Supplementary Indications: Elbow pain; thoracic oppression; tinnitus; pain or swelling in the root of the tongue.

DEADMAN'S COMMENTARY

Zhongchong P-9 is the jing-well point of the Pericardium channel, and in common with many of the jing-well points (the terminal and most dynamic point of the channel) has a powerful effect to restore consciousness. There are some particular differences, however, that distinguish Zhongchong P-9 from the other jing-well points. Firstly, located on the middle finger, this is the most distal of all the jing-well points and the only one located in the centre rather than at the corner of the nail. Secondly, as a point of the Pericardium channel, Zhongchong P-9 is especially suitable for restoring consciousness, which occurs when the spirit is dislodged from the Heart.

Loss of consciousness with stiffness of the tongue may occur during the course of febrile diseases when pathogenic heat, complicated with phlegm, collapses into the Pericardium. The affinity of Zhongchong P-9 for the tongue, reflected in such classical indications as pain at the root of the tongue, stiffness of the tongue and inability to speak, underlines the intimate relationship that was held to exist between the Pericardium and the Heart, since it is the Heart which flowers into the tongue and the Heart (luo-connecting) channel rather than the Pericardium channel that travels to the root of the tongue.

Like several points of the Pericardium channel, Zhongchong P-9 also treats injury by summer-heat characterised by fever, agitation, vomiting, diarrhoea and collapse.

The Pericardium primary and divergent channels traverse all three jiao and the Pericardium is interiorly-exteriorly coupled with the Sanjiao channel. Like many points of the Pericardium channel, therefore, Zhongchong P-9 also has a strong action on the middle jiao and is indicated for vomiting and diarrhoea, epigastric pain and sudden turmoil disorder. In the treatment of paediatric disorders, it may be used for night-time crying in children and childhood nutritional impairment. Among other

patterns, the former may be due to accumulated heat in the Heart and the latter to heat and blockage in the middle jiao.

CLASSICAL COMBINATIONS

- Loss of consciousness from windstroke: Zhongchong P-9, Renzhong DU-26 and Hegu LI-4. If this is ineffective, needle Yamen DU-15 and Dadun LIV-1 (Great Compendium).
- Swelling and pain below the tongue: Zhongchong P-9 and Lianquan REN-23 (One Hundred Symptoms).
- Stiffness of the tongue: Zhongchong P-9, Shaoshang LU-11, Yuji LU-10, Yamen DU-15, Erjian LI-2, Yingu KID-10 and Rangu KID-2 (Great Compendium).
- Heart pain with fullness and agitation and stiff tongue: Zhongchong P-9 and Yinxi HE-6 (Supplementing Life).
- Pain of the Heart with shortness of breath: Zhongchong P-9, Qimen LIV-14, Changqiang DU-1, Tiantu REN-22 and Xiabai LU-4 (Thousand Ducat Formulas).
- Heat in the body like fire and splitting headache: Zhongchong P-9 and Mingmen DU-4 (Supplementing Life).

BL-14 (*jué yīn shū*)

厥 *jué*: faint, lose consciousness

陰 *yīn*: yin, the complement of yang

俞 *shū*: acupuncture point

厥陰俞

Jue Yin Shu

Location: Between the scapulae on the posterior aspect of the trunk, 1.5 cun lateral to Du Mai. The point is located 1.5 cun lateral to the depression immediately inferior to the spinous process of the 4th thoracic vertebra. BL-43 (Gao Huang Shu) is 1.5 cun lateral to BL-14 (Jue Yin Shu), 3 cun from the posterior midline.

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

Functions: Frees the Channels and quickens the Connecting Vessels; soothes the Pericardium and Liver and rectifies Qi; regulates the Heart.

Indications: Cough; palpitations; cardiac pain; chest pain; angina pectoris; rheumatic heart disease; coronary heart disease; arrhythmias; tachycardia; Heart diseases generally; neurasthenia; thoracic oppression; stuffy chest; intercostal neuralgia; vomiting; insomnia; epilepsy; mental disorder.