

Dai Mai/ Girdle Vessel/ Belt Vessel

DAI MAI 帶脈

帶

圖行循脉帶



圖穴脈帶



Dai Mai
from the
Neiwaigong
tushuo
(Larre & Rochat,
1997).

LARRE & ROCHAT

Introductory Discussion

Elisabeth Rochat: Dai mai has the meaning of a belt and the etymology is quite simple. The character dai shows a garment or other objects held together by a belt or girdle. It is not only a belt, a ribbon or a strap but also the continuity of something and the possibility of having something hanging. The ancient Chinese custom was to have jade, jewellery, tablets and many things hanging

from the belt. According to Wiegier the etymology represents a girdle with three trinkets hanging from it.

But this character has other meanings which also have a relationship to the function of dai mai. It is any kind of band assuring the continuity of something, a current of water or a chain of several mountains. Another series of meanings is to be able to lead, to guide or to drive something, and these meanings are derived from the ability to attach something, and to hold it firmly. We have the meaning to conduct. And if you add the character dao, the way or the route, we have the expression to guide on the route, or in shipping it is the pilot ship which guides larger ships into the port.

It can also express the idea of connections and relationships, being close together and acting for the same purpose. If we add the radical for vegetation, the meaning is the stalk or stem of a flower; the part of the flower that is close to the roots, to the base or foundation of something, not just something added. It is central and fundamental to the power of guidance and of holding something firmly and conducting well. This character dai can also have the meaning of all kinds of abnormal discharge, especially vaginal discharge in women.

Claude Larre: To confirm what has been said, I would refer you to lesson 16A in Wiegier, where the garment is described as a robe waving and dragging. But when the character dai is used, the clothes are well arranged, there is no dragging or waving around. So the character has some idea of arrangement and control. To keep carefully and in the correct place.

Elisabeth Rochat: If we look at the classical commentators, we have the idea of a belt, but a belt extending and binding, like the way in which a bundle of sticks is bound together, firmly, not one being allowed to move. Dai mai has this name because its function is to bind together and at the same time to unify all the mai. This is the impression of Li Shizhen, who wrote a complete treatise on the extraordinary meridians in the second part of the 16th century.

Other commentators have said that as well as this ability to hold all the mai together it also has the role of harmonizing and regulating them, and we will see that from the texts of the Nei jing and Nan jing.

Finally, there is another character which is very important in Chinese pathology, zhi, which means blockage. It is one of the characters most frequently used for pathological blockage. It is made with the character dai and the radical for water; the meaning is ice. This suggests that the action of this belt is able to condense water up to the point of freezing, as if the water is condensed more and more until it solidifies. This kind of blockage is made by constraint, so the belt must be tight enough, but not too constricting.

Dai mai is not like a line on the surface, but the entire cross-section of the body at this level. It is an important way to harmonise and regulate all the pathways of animation, and all the meridians passing the influential area of dai mai. It is like a horizontal band, with the function of regulating all this movement, not only to bind together, but also by a very well balanced pressure, to allow all the meridians to flow up and down with good regularity.

With the character zhi we have blockage with the idea of constriction, and with dai, general discharges, where the dai mai is too relaxed.

Nan jing chapter 28:

Dai mai arises from the last ribs; it turns once around the body.

This trajectory of dai mai is like a belt, sloping forwards, and taking under its authority the area of the origin and the inner power which we have seen with the joint origin of du mai, ren mai and chong mai. Of course, in the interior at this level are the reproductive organs of the woman, which is one of the explanations of the importance of dai mai for the proper function of the uterus, and the balance of liquids, blood and humidity in the lower heater, especially for women. The connection with this area of ming men and the special yu point of the kidneys (shen shu, BL-23) is found in Ling shu chapter 11 in the description of the detached pathway of the kidney meridian (jing bie). Ling shu chapter 11:

The correct (zheng) of the shao yin of the foot (i.e. the principal pathway of the meridian) reaches the back of the knee and detaches (bie); it (the detached part) goes to the tai yang to which it unites (he). It rises and reaches the height of the 14th vertebra; it leaves and takes a dependent (shu) relation with dai mai. The pathway goes off directly to connect with the root of the tongue. Again it leaves at the nape of the neck, it reunites with the tai yang, this is the first reunion (or junction, he).

These reunions (or junctions) are the six reunions that the twelve meridians have through their bie, separate or divergent pathways. What is important here is that the bie of the kidney meridian has a special relationship with the dai mai. It is a relationship of dependency (shu) which indicates that the quality of qi is the same. For example the kidney meridian has a shu relationship with the viscera of the kidneys. And this suggests a community of qi which belongs to the same family. Another important thing is that the level of this conjunction is the 14th vertebra, which is the area of ming men (Du-4) and shen yu (BL-23). So here we have dai mai firmly anchored at ming men and connected with the power of the kidneys; and though the jing bie, which is the deep and inner pathway, there is a relationship with the kidneys and with the kidney and bladder meridians. This connection with the kidneys and ming men gives dai mai its relationship with the origin, and the origin as it expresses itself on the back, in the area of yang, of du mai and of the kidneys.

The presentation of the pathway in later texts gives a more usual description, for example Li Shizhen:

Dai mai surges from the point zhang men (Liv-13) on the jue yin of the foot, by the lower ribs. Together with the shao yang of the foot it runs along the point dai mai (GB-26). It makes a complete circuit of the body, like a belt which is tied together. It meets the shao yang of the foot again at wu shu (GB-27) and wei dao (GB-28). Altogether eight points.

THE POINTS OF DAI MAI

Liver-13 zhang men, Gallbladder-26 dai mai, Gallbladder-27 wu shu, Gallbladder-28 wei dao.

The three points of the gallbladder meridian give us the idea of holding something, not just holding but ensuring good conduction and free circulation in a very supervised freedom.

Yang shi says: dai mai takes all the mai under its command by linking them; it ensures that there is no erratic circulation, like a man who ties together a belt which hangs at the front. Hence its name.

So there is a relationship in the description of dai mai with ming men and the kidneys, and through the kidneys and ming men to the whole area of the origin of the du mai. Also there is a relationship with the liver and gallbladder, which are the pivot between yin and yang, and the shao yang in particular is the pivot between the biao and the li, the interior and the exterior. The liver and gallbladder meridians are the pivot because they are on the side of the body and the dai mai is also like a pivot but at the centre, ensuring regular circulation between the lower and upper parts of the body.

Some commentators emphasize the relationship with the spleen, especially in the pathology of dai mai related to vaginal discharge. Chong mai is the connection between the kidneys and original qi and the stomach, the middle heater and posterior heaven - the life coming from outside and assimilated into the body. Dai mai has a similar role, making a link between the kidneys and the spleen, especially related to the control of liquids, which we will see in the pathology.

The power of dai mai comes from the strength in the area of the back related to the kidneys, and from the expression of those forces through the liver and gallbladder, which are in the physical uprising of life. The ability of dai mai to hold and suspend is also very close to one of the functions of the spleen. We will see with the pathology of dai mai that the ability of the circulation to go down to the extremity of the limbs is to do with having the right kind of tension; not too relaxed and not too tight. This will also be seen in the relationship between dai mai and the ancestral muscle.

AN ACUPUNCTURE COMPENDIUM: Dai Mai (from Davis, 2000).

Dai Mai commences below the lateral extremity of the 10th rib in the hypo-chondrium, at the approximate level of the 2nd lumbar vertebra. It encircles the trunk like a belt or girdle. It runs down into the lower abdominal region anteriorly, and runs across the lumbar region posteriorly. It intersects the Gall Bladder Channel of foot Shao Yang at three points, GB-26 (Dai Mai), GB-27 (Wu Shu), GB-28 (Wei Dao).

Other points on this Meridian may include: LIV-13 (Zhang Men) (Matsumoto & Birch, 1986).

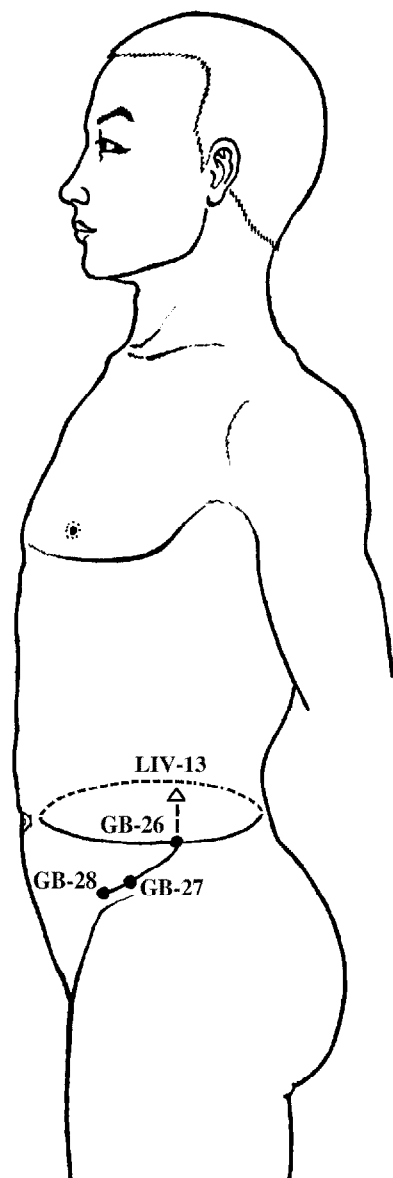
DAI MAI SPECIAL POINTS/ COMMAND POINTS:

GB-41 (Zu Lin Qi): Master point

SJ-5 (Wai Guan): Coupling point

FLOW OF QI/ DISTRIBUTION OF POINTS:

LIV-13 (Zhang Men), GB-26 (Dai Mai), GB-27 (Wu Shu), GB-28 (Wei Dao).

**Functions:**

(O'Connor & Bensky, 1981; Ellis et al, 1988):
Dai Mai binds all the Channels which run up and down the trunk, thereby regulating the balance between the upward and downward flow of Qi in the body. It deals with fullness and distension of the abdomen, pain and weakness of the lumbar region, and motor impairment of the lower limb.

(Ross, 1995): Calms hyperactive Liver Yang, disperses Liver and Gall Bladder Fire, moves stagnant Liver Qi, disperses Liver and Gall Bladder Damp Heat, regulates the menstrual cycle.

Indications:

(O'Connor & Bensky, 1981; Ellis et al, 1988; Shandong, 1982): Fullness and distension of the abdomen, irregular menstruation, leucorrhoea, prolapse of the uterus, pain or weakness in the lumbar region, weakness or motor impairment of the lower limb, redness and pain of the eyes, vertigo.

Dai Mai (modified from Shandong, 1982, p. 66)

LARRE & ROCHAT**PATHOLOGY OF DAI MAI**

Elisabeth Rochat: All the pathologies of the dai mai are related to the functions that we have seen. Generally there is congestion which hampers circulation in the abdomen. There can also be weakness in the lumbar area, with, as it says in the Nan jing, 'the feeling of sitting in water'. The pathology of dai mai given in the Nei jing and Nan jing often concerns gynaecology and especially vaginal discharge, which is differentiated into two categories, red or white: with or without blood, with heat or with cold. Remember that through the link with the spleen and kidneys there is this mastering of the liquids, water and dampness.

For women, dai mai also controls the uterus, bao, and the function of bao to be the sea of blood, like chong mai and the liver, and to organise the circulation and distribution of blood in the body of the woman, allowing proper regulation of the menstrual flow. If there is weakness in the meridians at that level and the pathways are too loose, there may be discharge. As all the pathways of the

meridians have a relationship with dai mai, if dai mai is not able to ensure circulation it is very easy for dampness, cold or heat to stagnate around the lumbar area and the inner part of the belly.

There can also be symptoms in the muscles related to dai mai, for example pain around the navel radiating to the lumbar area and in the spine. Also violent pain in the sides of the back. Sometimes there can be menstrual disturbance.

If the dai mai is prey to cold there is a tightening and all the meridians find difficulty in circulation because of this pressure. In cases of heat there can be a scattering and disorder of the meridians. We must not forget that if dai mai has its point of anchorage at Liver-13, there is a relationship to the diaphragm.

Through this relationship with the inner part of the belly, dai mai also has a close relationship with the common origin of du mai, ren mai and chong mai which is in the bao zhong, or intimate envelope. Many commentators stress the influence of dai mai in making a complete connection with the first four extraordinary meridians in this area of the origin.

Nan jing difficulty 29:

When dai mai gives rise to illnesses, the abdomen is congested, the lumbar area is like flowing water, and it is as if one is sitting in water.

This congestion in the belly is the consequence of the loosening of dai mai which is then unable to conduct the liquids and humidity. This causes swelling and congestion due to liquids, and is why we have the expression of water flowing in the lumbar area. It is a kind of congestion with stagnation and pervading cold. These symptoms also show a weakness of the kidneys, as the kidneys are unable to master water and cold, and also weakness of the spleen because the spleen is unable to transform the dampness and liquids and assimilate them into the organism. The expression 'to be seated in water' is a way to indicate this feeling of cold in the lumbar area and lack of strength. If you are sitting in cold water for a long time you are unable to move easily, especially to move the lower limbs, and there is a real lack of strength. All movements are hard, painful and slow.

The commentators give many symptoms related to this particular pathology. All kinds of gynaecological discharge from damp, and in men certain shan syndromes, including swelling and congestion in the lower abdomen, and especially those linked to the pathology of the liver and gallbladder with swellings and numbness. For example, there may be coolness in the liver meridian because dai mai is unable to regulate the circulation in this area. As usual with extraordinary meridian symptoms, they are very general. If we look at the symptoms linked with the liver meridian in the Ling shu we have a very precise description of certain shan syndromes, but this is not the case with the extraordinary meridian pathologies. The symptoms affect the circulation in the whole area of the lower abdomen.

Claude Larre: The vague and general are the normal pathology of the extraordinary meridians because they are at the primary level of life and precise distinction has not yet taken place. The body itself is not distinct, it is still under the influence of the chaotic state of the embryo, slowly developing more precise functions. Even in the adult, there is always a link with the past condition, which is the reason for this more vague description in the pathology.

Elisabeth Rochat: We can also see that certain schools of commentators in China said that if the kidneys are cold, and if there is this kind of weakness coming from the origin, a deficiency of the yang of the kidneys and ming men, there will be a weakness in the strength of the liver and gallbladder, and this is called 'a decreasing of the qi of the yang coming from the depths of the yin'. The yang of the liver and the gallbladder are rooted in the kidney yin, with consequences in circulation in the lower heater and the control of the lower orifices. That is also a way to indicate the relationship of dai mai with the liver and gallbladder meridians. The points of the dai mai are points on these meridians.

The commentator Zhang jing said that this kind of dai mai pathology could also appear after a long illness, causing the same decrease of yang at that level. In this case we have to tonify through herbs and use moxa on Liver-13 (zhang men) which would affect the liver and the spleen, and strengthen the yin of the five zang in order to invigorate the yang of the yin.

Su wen chapter 44:

Yin and yang meet together at the ancestral muscle; they meet at the street of qi (qi jie, St-30) and the yang ming is the most important. All this maintains a relation of dependence (shu) with the dai mai and a relation of connection (luo) with the du mai.

So, when the yang ming is empty, the ancestral muscle is relaxed (zong) the dai mai no longer guides (yin) and for this reason, the lower limbs are impotent (wei) and can no longer function.

This wei pathology originates from inside the body, and the weakness is caused by the lack of irrigation, humidity and movement in the muscles. That is why there is this kind of impotence. It begins at the feet and there may be difficulties with the knees and flaccidity and numbness or paralysis in the muscles of the legs. Many symptoms are possible, this is just the general pattern. One meaning is sexual impotence, when the ancestral muscle is attacked at the perineum; the mechanism is exactly the same.

This kind of impotence in the lower limbs is due to the dai mai and the weakness of dai mai is due to the weakness of the stomach and the qi of posterior heaven. The strength of dai mai is coming from the origin, from the original qi, but in order to maintain and rebuild this power there must be nutrition from the work of the spleen and stomach. If the stomach is unable to give essences and liquids and provide a good irrigation, gradually the releasing of qi will also diminish, and the circulation in the four limbs will be unable to nourish and irrigate the muscles.

We can see that if dai mai is in charge of holding, it is also in charge of controlling circulation, especially in the lower limbs. It conducts the qi of the whole organism in the correct direction and to its final destination. The image is the same as that of the expression dao yin. This character yin, Weiger lesson 87A, is made from the bow, but it also contains the image of a rope with the correct tension. The extra stroke means to draw the string of a bow, and by extension, to attract, to lead, to induce, to seduce. It is a good character for the dai mai, to induce, to conduct.

As always, this function or ability has two sides. For example, the kidneys master the water, essences and yin given to the body, but they are also able to master the overflowing of water. It is the same with the dai mai. It is able to ensure the binding, but with a kind of relaxation. If it is too

relaxed there is erratic circulation, congestion and knots. If it is too tight there may be other kinds of blockage and congestion. It must be able to keep a good balance between what is going down and what is coming up. It must be able to control all the circulation of liquids and humidity, not allowing it to overflow, for example as vaginal discharge or swellings in the genitals. But it is also in charge of making this circulation function in the lower limbs.

Let us look at some of the other classical indications found in Li Shizhen:

Dai mai (GB-26) masters all the symptoms mentioned in Nan jing 29. A loosening in the lumbar area and the belly with the feeling of cooling as if seated in cold water.

For the woman, the lower belly is painful with cramping and contractions, with the feeling of wanting to defecate. Disturbances in menstruation and red or white vaginal discharge. Needle 6 fen and moxa 7 times.

Liver-13, zhang men, is given in other texts for these symptoms, again with the use of moxa. Liver-13 is also given in other texts for different kinds of shan syndrome, for example painful swelling in the testicles, particularly in young boys.

DAI XIA 帶下

Elisabeth Rochat: An important pathology of the dai mai is dai xia. Dai is the dai of dai mai, xia is to go down, suggesting that at the level of the dai mai something is going down.

Li Shizhen:

In women, discharges follow dai mai to descend. Hence the name dai xia (abnormal discharges in women). It is mentioned that a woman can suffer from red discharges or white discharges. Some moxa qi hai (Ren-6) and if it is not sufficient the following day they moxa the point dai mai (GB-26).

Liu Zonghou says:

Women's discharges, dai xia, are fundamentally an emptiness of yin and an exhaustion of yang, yin xu yang jie. The nutritive qi (ying qi) does not rise, the meridians are congealed and circulate poorly;

the defensive qi (wei qi) collapses below; the jing qi accumulates and becomes blocked in the lower heater, in the area of the extraordinary meridians, qi mai; this leads to accumulation and fermentation which causes illness in the dai mai. Hence the name dai xia.

When it is white it is related to the qi, when it is red it is related to the blood.

The causes are especially from eating and drinking too much, from exhaustion or from excessive sexual activity. It can also be that dampness and phlegm pour out and flow into the lower heater; the yin of the liver and kidneys is uncontrolled and dampness prevails.

In other cases one is subject to movements of fear and fright; wood overrides the earth and unclear fluids flow out below. Or worries and preoccupations are endless, and set off muscular impotence (jin wei), this causes the illnesses of the second yang to be released to the heart and the spleen.

Or there is an excess of dampness and heat which forces the belt (dai) in the lower abdomen to give way. Or the lower origin is empty and cold, the palace of the child (the womb) is damp and without control...

This cause of vaginal discharges due to worries and preoccupations is similar to that in Su wen chapter 44:

When obsessive thought holds sway indefinitely and one does not obtain what one aspires to, when the intention (yi) flows out uncontrollably to the exterior and one spends one's intensity in the bedroom [excessive sexual activity], the ancestral muscle (zong jin) becomes completely spent. This causes muscular impotence (jin wei) to the point that there is uncontrollable leaking of the white substance [vaginal discharges or spermatorrhea].

The cause of this situation is obstruction of the interior due to worries and preoccupations or obsessive thinking and the fire of the desires, possibly a kind of sexual obsession - or a desire of something which cannot be obtained. This inner agitation due to unsatisfied desires leads to loss of blood and liquids. This causes a decline of yin and essences, a loss of irrigation and nourishment of the muscles, and especially the ancestral muscle.

After that we have the presentation of all kinds of muscular impotence throughout the body, and especially in the lower limbs, and a kind of loosening in the lower abdomen giving these white discharges.

These patterns have, as we have seen, a relationship with dai mai, but also with ren mai and chong mai in their control over the lower abdomen and especially with gynaecology. The liver, the spleen and the kidneys are also involved.

Dai xia is caused by some kind of blockage due to dampness which causes inner fermentation. The problem occurs at the level of the bao, the intimate envelope or uterus. At the same time there is an emptiness of the spleen which is unable to transform dampness, and the dai mai loses its power to conduct and to hold.

Dai xia caused by desire and obsessive thinking without limits can of course also cause an attack on the spleen, causing blockage at the level of the liver, or the heart, with all kinds of humidity and heat mixed together. Suppressed anger can also cause this kind of blockage with an attack from the liver to the spleen. And there may also be difficulties after delivery.

MATSUMOTO & BIRCH

Dai Mai Symptomology

When Wang Shu He describes the use of moxa on LV-13 as a method of treating dai mai disease, he also lists the diseases that the Nan Jing describes as caused by dai mai imbalance:

Fullness and looseness of the abdomen, with a feeling of sitting in cold water.

The "sitting in cold water" sensation may be literally interpreted; patients will describe the feeling as that of sitting in a tub with water up to the waist. Generally, it references pain and cold in the lumbar and sacral area.

In a dai mai problem, the pulse will feel as though it were "twisting" to the right and left with symptoms of umbilical, abdominal and lumbar pain or the feeling of something like a stick pressing against the groin. Quoting from the Ming Tang Textbook, Li Shi Zhen says that the symptoms of the dai mai are:

The lumbar and abdomen are like a balloon filled with water, there is a feeling of cold in the small abdomen with pain, tight anus, irregular menses and red or white discharge.

He continues by stating that these conditions can be treated by needling GB-26 to a depth of 0.6 divisions or applying moxa seven times.

POINTS OF DAI MAI

LV-13 (*zhāng mén*)

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

門 *mén*: gate, door

章門

Camphorwood Gate

Location: On the lateral aspect of the abdomen (hypogastric region) immediately inferior to (lower border of) the free end of the 11th (floating) rib. On obese individuals the point may be located by flexing the elbow of the adducted arm - the point is level with the tip of the olecranon process of the ulna.

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

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

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

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

The first point (of Dai Mai) is Liver-13 zhang men. This point has two particular attributes: one is to be the meeting (hui) point of the five zang, and the other to be the mu point for the spleen. So here we have an action on the five deep yin viscera and also as the mu point of the spleen. As the spleen is the centre of the five zang it is quite natural that we should find this point for both. The very close connection between dai mai and the spleen can also be seen in the control of all the liquids and their circulation in the middle and lower heaters.

DEADMAN'S COMMENTARY

Zhangmen LIV-13, located midway between the middle and lower jiao, is both a point of the Liver channel and the front-mu point of the Spleen. The term 'mu' means to gather or to collect, and the front-mu points are where the qi of the zangfu gathers and concentrates on the anterior surface of the body. Zhangmen LIV-13 is therefore an important point to harmonise the relationship both between the Liver and Spleen, and between the middle and lower jiao, with the emphasis on disorders of the abdomen and intestines.

According to Standards of Patterns and Treatments "The essence of the five zang is all transported from the Spleen". As the origin of the post-natal qi, the Spleen and Stomach are considered to play a central role among the zangfu, transforming and distributing the essence of food and drink throughout the body. For this reason, the Spleen may be said to dominate the zang and the Stomach the fu. The close relationship of Zhangmen LIV-13 to the Spleen, therefore, is further reflected in its status as the hui-meeting point of the zang, in the same way that Zhongwan REN-12, the front-mu point of the Stomach, is also the hut-meeting point of the fu.

The Liver tends to excess patterns and the Spleen to deficiency. Liver-Spleen disharmony may originate either from the Liver, when qi stagnation aggressively invades, obstructs and suppresses the transportation and transformation function of the Spleen, or from the Spleen, when Spleen qi deficiency is unable to resist the encroachment of exuberant Liver qi. This process is reflected in the saying "Anger is hard and the zangfu are soft; what is hard easily injures what is soft" and by Zhang Jing-yue's observation "If anger occurs during or after eating it injures the Stomach and Spleen". The origin of Liver-Spleen disharmony, therefore, may be either an excess condition of the Liver or a deficient condition of the Spleen, or a combination of the two. One characteristic of this disharmony is the fluctuation in severity of symptoms with changes in the emotional state, and the tendency for either Liver qi stagnation or Spleen deficiency to predominate at different times. Zhangmen LIV-13, which is able both to regulate the Liver qi and to tonify the Spleen, is the main point on the abdomen to treat all gradations of Liver-Spleen disharmony giving rise to symptoms such as propensity to anger, distention and pain of the abdomen, borborygmus, diarrhoea and loss of appetite.

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

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

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

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

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

CLASSICAL COMBINATIONS

- Invasion by cold or damp (dong) diarrhoea containing undigested food: Zhangmen LIV-13 and Shenshu BL-23 (Thousand Ducat Formulas).
- Borborygmus, abdominal distention and watery diarrhoea: Zhangmen LIV-13, Sanjiaoshu BL-22, Xiaochangshu BL-27, Xialiao BL-34 and Yishe BL-49 (Thousand Ducat Formulas).
- Vomiting: Zhangmen LIV-13, Zhongwan REN-12 and Geshu BL-17 (Thousand Ducat Formulas).
- Constipation: Zhangmen LIV-13, Taibai SP-3 and Zhaohai KID-6 (Great Compendium).
- Constipation: Zhangmen LIV-13, Taibai SP-3, Zhaohai KID-6 and Zhigou SJ-6 (Great Compendium).
- Pain of the lateral costal region: Zhangmen LIV-13 and Danshu BL-19 (Thousand Ducat Formulas).

- Pain of the lateral costal region: Zhangmen LIV-13, Gongsun SP-4, Zhigou SJ-6 and Yanglingquan GB-34 (Complete Collection).
- Pain of the lateral costal region: Zhangmen LIV-13, Zhigou SJ-6 and Waiguan SJ-5 (Great Compendium).
- Stone oedema of the upper abdomen: moxa Zhangmen LIV-13, Qichong ST-30, Rangu KID-2 and Siman KID-14 (Thousand Ducat Formulas).
- Running piglet qi: Zhangmen LIV-13, Shimen REN-5 and Sanyinjiao SP-6 (Thousand Ducat Formulas).
- Insomnia: Zhangmen LIV-13 and Qichong ST-30 (Supplementing Life).
- Rigidity of the lumbar spine with inability to turn: Zhangmen LIV-13 and Ciliao BL-32 (Supplementing Life).

GB-26 (*dài mài*)

帶 *dài*: girdle, belt; to lead, take in one's charge; to carry
 脈 *mài* (*mo*): vessel (of blood and qi); pulse

帶脈

Girdling Vessel

Location: On the lateral margin of the abdomen, level with the umbilicus (REN-8, Shen Que; KID-16, Huang Shu; ST-25, Tian Shu; SP-15, Da Heng). The point is located inferior to LIV-13 (Zhang Men).

Features & Categories: Intersection point of Dai Mai (Girdle Vessel) on the Gall Bladder Channel.

Functions: Frees the Channels and quickens the Connecting Vessels; clears and disperses Damp Heat; regulates the Uterus; regulates Dai Mai (Girdle Vessel).

Indications: Irregular menstruation; dysmenorrhoea; amenorrhoea; vaginal discharge; endometritis; profuse leukorrhoea and bleeding; cystitis; hernia; lumbar and lateral costal pain; paraplegia due to trauma.

Supplementary Indications: Lower abdominal pain in women; chronic vaginal discharge; uterine prolapse; colic; abdominal discomfort; clonic spasm; diarrhoea; convulsions.

LARRE & ROCHAT

This point is at the level of the umbilicus and with the name dai mai the meaning of this point gives the same idea of binding and connecting all the mai.

DEADMAN'S COMMENTARY

The Girdling vessel, encircling the waist like a belt, is the only major channel that runs horizontally. It passes through the points Daimai GB-26, Wushu GB-27 and Weidai GB-28, and encircles and binds the Penetrating, Conception and Governing vessels and the Kidney, Liver and Spleen channels. The Girdling vessel plays an important role in controlling leucorrhoea and may be damaged by turbid dampness which sinks downwards, deficiency of Kidney yin or Kidney yang, invasion of exterior dampness which transforms into heat, or pouring down of Liver and Gall Bladder channel damp-heat, all of which may result in leucorrhoea. In fact, the term 'dai xia' (leucorrhoea) is made up of the characters 'dai', meaning belt or girdle, and 'xia' meaning

downward. As the most important point to regulate the qi of the Girdling vessel, Daimai GB-26 is indispensable in the treatment of leucorrhoea resulting from any of the above patterns.

According to the Spiritual Pivot "The Penetrating and Conception vessels both start in the uterus", whilst Confucians' Duties to Their Parents, the 13th century classic by Zhang Cong-zheng, states "The Penetrating, Conception and Governing vessels have the same starting point but different circulation, the same source but different branches, each of them connects with the Girdling vessel". The Conception vessel, Penetrating vessel and Governing vessel therefore all originate in the uterus in females and are all bound by the Girdling vessel. Daimai GB-26 is not just an important point to activate the Girdling vessel itself, but has a significant influence on the Conception and Penetrating vessels, and is able to treat disorders of the uterus and menstruation such as infertility, irregular menstruation and amenorrhoea, and sinking of qi giving rise to uterine prolapse.

As well as regulating the qi of the Girdling vessel, Daimai GB-26 is effective as a local point to resolve stagnation of qi deriving from disharmony of the Liver. Disorder of the Girdling vessel and qi stagnation in the lower jiao may lead to pain, distention and hardness of the lower abdomen in women, pain of the lateral costar region, shan disorder and lumbar pain.

CLASSICAL COMBINATIONS

- Red and white leucorrhoea: Daimai GB-26, Guanyuan REN-4, Qihai REN-6, Sanyinjiao SP-6, Baihuanshu BL-30 and Jianshi P-5 (Great Compendium).
- Amenorrhoea: Daimai GB-26 and Xuehai SP-10 (Supplementing Life).
- Irregular menstruation: Daimai GB-26, Qihai REN-6, Zhongji REN-3, Shenshu BL-23 and Sanyinjiao SP-6 (Great Compendium).
- Pain and hardness of the hypogastrium: Daimai GB-26 and Xiaksi GB-43 (Supplementing Life).

GB-27 (*wǔ shū*)

五 *wǔ*: five, fifth

樞 *shū*: pivot, axis, central point; indispensable, cardinal

五 樞

Fifth Pivot

Location: On the lateral aspect of the lower abdomen, medial to the anterior superior iliac spine. The point is located 3 cun inferior to the level of the umbilicus, approximately level with REN-4 (Guan Yuan).

Features & Categories: Intersection point of Dai Mai (Girdle Vessel) on the Gall Bladder Channel.

Functions: Strengthens the lumbar and tonifies the Kidneys; frees the Liver and rectifies Qi; treats vaginal discharge; benefits Dai Mai (Girdle Vessel).

Indications: Vaginal discharge; endometritis; leukorrhoea; orchitis; lumbar and hip pain; painful hernia; lower abdominal pain.

Supplementary Indications: Cold hernia in males; lumbar and back pain; abdominal pain; colic; constipation; abdominal discomfort; clonic spasm; vaginal discharge containing blood; infantile convulsions.

Wu shu is translated as five pivots. If we have five, we have a totality, but always a totality with a centre. Dai mai is related to the middle heater and all the inner forces of life - through the five zang and ming men and the kidneys. It expresses this power like a belt holding all the mai like a central axis, for a totality of rotation and circulation. It allows all circulation between the upper and lower parts of the body and also for the qi coming from the five elements. The number five suggests that this activity is all well regulated and harmonised because there is a centre. There is always this same idea with the number five. And of course this point is on the gallbladder meridian, and we must not forget that shao yang is the pivot.

Anatomically speaking we have an area where the study of the muscles is quite interesting, the meeting of the internal and external oblique muscles. Gallbladder-27 is nearly at the same height as guan yuan, Ren-4, and on the stomach meridian as shui dao, St-28. There is a suggestion of the ability to command movement in all directions.

Claude Larre: The name shu implies a verticality given by the tree radical on the left of the character, which gives the impression of revolving parts, a bit like a revolving door.

DEADMAN'S COMMENTARY

Like Daimai GB-26, Wushu GB-27 (a coalescent point of the Girdling vessel) regulates the Girdling vessel, treats menstrual disorders and leucorrhoea, and spreads the Liver qi in the lower abdomen (lower abdominal pain and constipation).

In comparing the two points, however, it is interesting to note that the traditional qi moving and pain relieving indications of this point, Wushu GB-27, lean more towards male disorders such as cold shan disorder in men and abdominal pain due to retraction of the testicles, whilst those of Daimai GB-26 lean more towards female disorders such as hardness of the hypogastrium in women and lower abdominal pain in women. This is reflected in Zhu Danxi's statement "Serious shan qi is acute pain in the testicles extending to the lower abdomen. The pain may be in the testicles or in the neighbourhood of the point Five Pivots (Wushu GB-27). In either case it involves the foot jueyin channel".

CLASSICAL COMBINATIONS

- Retracted testicle: Wushu GB-27 and Guilai ST-29 (Supplementing Life).

GB-28 (*wéi dào*)

維 *wéi*: to link, to hold together; to protect
道 *dào*: road, path, way; to lead, to guide

維道

Linking Path

Location: On the lateral aspect of the lower abdomen, medial and inferior to the anterior superior iliac spine. The point is located 5 fen inferior and slightly medial to GB-27 (Wu Shu).

Features & Categories: Intersection point of Dai Mai (Girdle Vessel) on the Gall Bladder Channel.

Functions: Moves stagnant Qi; rectifies the Small and Large Intestines; benefits Dai Mai (Girdle Vessel).

Indications: Lumbar and hip pain; vaginal discharge; leukorrhoea; endometritis; inflammation of the adnexa; prolapse of the uterus; lower abdominal pain; painful intestinal hernia; chronic constipation.

Supplementary Indications: Water swelling; intestinal inflammation and stagnation; Cold pain and swelling of the lower abdomen, possibly extending to the genitals; vomiting; no thought of food; lower abdominal pain.

LARRE & ROCHAT

Elisabeth Rochat: Dao is the way, and wei is the same character used for yin and yang wei mai, the power to attach, to moor something. Another name for this point is wai shu, the external pivot, or the pivot turned towards the exterior. Wei dao suggests proper conduction, well maintained as if kept in a net, and attached as with a mooring. This suggests the proper maintenance and protection of all the routes of the yin and yang mai throughout the body; a combining together of all the routes and pathways.

This point is very close to the anchorage point of the sartorius muscle, and the sartorius has a connection with the knee, which may have an effect on some of the pathology of dai mai in connection with the lower limbs. This interplay with the muscles could be a very important study.

GB-41 (*zú lín qì*)

足 *zú*: foot

臨 *lín*: to overlook, to face toward; to arrive at

泣 *qì*: tears; to weep (silent tears)

足臨泣

Foot Overlooking Tears

Location: On the dorsum of the foot in the depression immediately distal to the 'V' formed by the bases of the 4th and 5th metatarsal bones. The point is located lateral to tendon to the small toe of extensor digitorum longus muscle.

Features & Categories: Wood, Stream, Transporting-Shu point of the Gall Bladder Channel. Horary point. Master point of Dai Mai (Girdle Vessel), Coupling point of Yang Wei Mai (Yang linking Vessel).

Functions: Clears Fire and extinguishes Wind; brightens the vision and benefits hearing; frees Liver and Gall Bladder Qi Stagnation; transforms obstructing Phlegm Heat; resolves Damp Heat; regulates Dai Mai (Girdle Vessel).

Indications: Headache; conjunctivitis; pain in the outer canthus; visual dizziness; vertigo; pain in the lateral costal region; scrofula; painful swelling of the dorsum of the foot; mastitis; pain and distension of the breasts; breast abscess; irregular menstruation; chronic vaginal discharge; cystitis; urethritis; malarial disease; disorders along the Channel in the lower limb.

Supplementary Indications: Axillary swelling; dyspnea; dry eyes; fever and chills; thoracic Bi; pain in the supraclavicular fossa; mastitis; menstrual disorders; scrofulus lumps; migratory Wind pain; Damp swelling of the dorsum of the foot; pain at the vertex; migraine headache; fullness and pain in the region of the hypochondrium; arthritis of the knee or hip.

DEADMAN'S COMMENTARY

Zulinqi GB-41 is an indispensable point to spread the Liver qi, especially when qi stagnation manifests along the course of the Gall Bladder channel, and this action underpins all the indications of

this point. Although the primary cause of Liver qi stagnation is emotional, it may manifest both with physical symptoms and emotional changes. Zulinqi GB-41 predominantly treats the physical symptoms of Liver qi stagnation, namely distention, pressure and pain along the Gall Bladder channel in the chest, head, eyes, breast, lateral costal region and axilla.

The smooth flow of Liver qi assists the ascending and descending of the qi of all the zangfu. If Liver qi stagnates in the chest region, therefore, it may hinder the descent of Lung qi and prevent smooth respiration. As well as fullness of the chest, chest painful obstruction and dyspnoea, there may be inability to catch the breath. This symptom, which may be described by the patient as a kind of breathlessness, is more an abnormal awareness of breathing accompanied by a feeling that the Lungs cannot be filled adequately.

If Liver qi stagnation transforms to Liver fire, or if Liver fire subsequently consumes yin and leads to uprising of Liver yang, the fire or yang may ascend to the head along the Gall Bladder channel (occiput, temporal region and ears) or the Liver channel (vertex) and cause pain, dizziness, tinnitus or even deafness. Although Zulinqi GB-41 is much used in modern clinical practice for one-sided headache, particularly with Waiguan SJ-5 and especially for headaches associated with the menstrual cycle, it is interesting to note that all major classical references are to occipital pain and pain of the vertex.

In the Ode of the Obstructed River the use of Zulinqi GB-41 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, Zulinqi GB-41 is indicated for disorders of the eyes. The Liver 'opens' into the eyes, and the Liver, Gall Bladder and Gall Bladder divergent channels all connect with the eye. When Liver fire or Liver yang rise to disturb the eyes, or exterior wind-heat enters the Liver channel, there may be lacrimation or dry eyes, redness, swelling and pain of the eyes, especially at the outer canthus, or visual dizziness. Zulinqi GB-41, as the name (Foot Governor of Tears) implies, is an important point to adjust the fluid in the eye and treat these conditions.

Zulinqi GB-41 is the confluent point of the Girdling vessel which encircles the waist and binds the Penetrating and Conception vessels and the Kidney, Liver and Spleen channels, all of which channels influence the menstrual cycle. Furthermore, the Gall Bladder primary channel descends through the chest region, the Gall Bladder sinew channel links with the breast, and the nipples are ascribed to the jueyin Liver channel. Zulinqi GB-41 is particularly used therefore in situations where Liver qi stagnation impairs the regularity of the menstrual cycle, and more especially for symptoms of stagnant qi such as distention and pain of the breast and headache which precede the menstrual period. Zulinqi GB-41 is also indicated for breast abscess and is combined in a modern prescription with Guangming GB- 37 to stop lactation. After needling, moxibustion is applied to the points for ten minutes.

Liver qi stagnation may impair the smooth circulation of fluids resulting in their condensation into phlegm, or may transform into fire which scorches and condenses the body fluids leading to the formation of phlegm. Zulinqi GB-41 is indicated when phlegm and stagnant qi combine to form swelling and nodules in the neck, breast and axilla.

Finally, Zulinqi GB-41 is used for swelling and pain of the feet (especially the dorsum) and pain and contraction of the toes. According to Investigation into Points Along the Channels Zulinqi GB-41 is suitable for "all disorders of the feet".

CLASSICAL COMBINATIONS

- Internal eye obstruction: Zulinqi GB-41, Jingming BL-1, Tongziliao GB-1 and Hegu L.I.-4 (Great Compendium).
- Cold lacrimation: Zulinqi GB-41, Jingming BL-1, Fengchi GB-20 and Wangu SI-4 (Great Compendium).
- Lacrimation: Zulinqi GB-41, Baihui DU-20, Yemen SJ-2, Houxi SI-3, Qianggu SI-2 and Ganshu BL-18 (Great Compendium).
- Deafness: Zulinqi GB-41, Jinmen BL-63 and Hegu L.I.-4 (Song of Points).
- Grinding of the teeth: Zulinqi GB-41 and Guangming GB-37 (Thousand Ducat Formulas).
- Swelling of the axilla: Zulinqi GB-41, Yangfu GB-38, Diwuhui GB-42, Weiyang BL-39, Shenmai BL-62 and Tianchi P-1 (Thousand Ducat Formulas).
- Swelling of the axilla: Zulinqi GB-41, Qiuxu GB-40 and Yangfu GB-38 (Great Compendium).
- Sabre lumps of the axilla: Zulinqi GB-41, Yuanye GB-22, Zhigou SJ-6 and Waiguan SJ-5 (Illustrated Supplement).
- Scrofula: Zulinqi GB-41, Shaohai HE-3, Tianchi P-1, Zhangmen LIV-13, Zhigou SJ-6, Yangfu GB-38, Jianjing GB-21 and Shousanli L.I.-10 (Great Compendium).
- Swelling of the supraclavicular fossa [Quepen ST-12]: Zulinqi GB-41, Shangyang L.I.-1 and Taixi KID-3 (Great Compendium).
- Heart pain: Zulinqi GB-41, Jueyinshu BL-14 and Shenmen HE-7 (Supplementing Life).
- Chest painful obstruction and Heart pain: Zulinqi GB-41 and Tianjing SJ-10 (Supplementing Life).
- Fullness of the chest: Zulinqi GB-41 and Yangjiao GB-35 (Supplementing Life).
- Fullness of the abdomen and lateral costal region: Zulinqi GB-41, Yanglingquan GB-34 and Shanglian L.I.-9 (Great Compendium).
- Swelling of the breasts in women: Zulinqi GB-41 and Shaoze SI-1 (Divine Moxibustion).
- Breast abscess: Zulinqi GB-41, Xiajuxu ST-39, Zusanli ST-36, Xiashi GB-43, Yuji LU-10, Weizhong BL-40 and Shaoze SI-1 (Great Compendium).
- Inhibited menstruation: Zulinqi GB-41, Sanyinjiao SP-6 and Zhongji REN-3 (Great Compendium).
- Pain of the hip with difficulty in walking and pain of the skin of the lateral aspect of the leg: Zulinqi GB-41 and Sanyinjiao SP-6 (Thousand Ducat Formulas).
- To stop lactation: Zulinqi GB-41 and Guangming GB-37.

TB-5 (*wài guān*)

外 *wài*: outer, outside

關 *guān*: pass, gate

外 關

Outer Pass

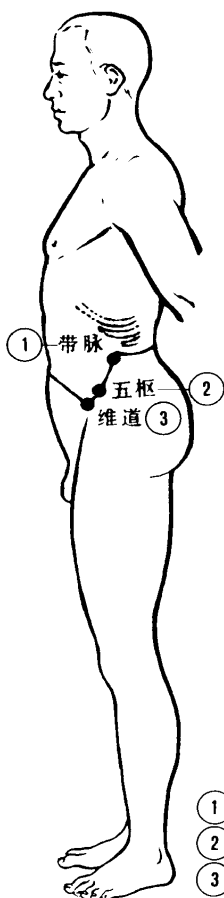
Location: On the posterior forearm two cun proximal to SJ-4 (Yang Chi) between the ulna and radius bones. The point lies on the opposite side of the wrist to PC-6 (Nei Guan), and is best located with the forearm supinated.

Features & Categories: Luo-Connecting point of the San Jiao Channel, connecting to the Pericardium Channel of hand Jue Yin. Master point of Yang Wei Mai (Yang linking Vessel), Coupling point of Dai Mai (Girdle Vessel). General Luo-Connecting point of the Yang.

Functions: Disperses Wind and relieves the Exterior; clears Heat and resolves toxins; frees the Channels and quickens the Connecting Vessels; benefits the ear; disperses rising Liver Yang; benefits the Gall Bladder.

Indications: Heat diseases; headache; common cold; fever; pneumonia; pain in the cheek; parotitis; lateral costal pain; deafness; tinnitus; inhibited flexion and extension of the elbow and arm; pain in the fingers; tremor of the hand; paralysis; abdominal pain and constipation.

Supplementary Indications: Migraine headache; enuresis; stiff neck; hemiplegia; swollen throat.



- ① GB-26 (*Daimai*)
- ② GB-27 (*Wushu*)
- ③ GB-28 (*Weidao*)

Dai Mai

(from O'Connor & Bensky, 1981, p. 71).

DEADMAN'S COMMENTARY

Waiguan SJ-5, the confluent point of the Yang Linking vessel, is the most important and frequently used distal point of the Sanjiao channel with wide clinical application. The Yang Linking vessel, which has no points of its own, links the six yang channels and the Governing vessel. Yang corresponds to the exterior while yin corresponds to the interior, and the yang channels as a whole therefore relate more to the exterior portion of the body. According to the Classic of Difficulties "when the Yang Linking vessel is diseased, there will be severe chills and fever", whilst the Song of Points for Miscellaneous Diseases says "use Waiguan SJ-5 for all wind, cold, summer-heat and damp pathogens, headaches and fever". In the Ode of the Obstructed River the use of Waiguan SJ-5 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, Waiguan SJ-5 is indicated for injury by cold to the exterior accompanied by headache. These classical references emphasise two of the principle applications of Waiguan SJ-5 namely:

- i. dispelling exterior pathogenic factors, and
- ii. treating headache.

Exterior pathogenic factors attack the superficial portion of the body first, giving rise to the typical symptoms of chills and fever, and at this stage of progression the treatment principle is to release the

exterior. In current clinical practice some authorities emphasise the special ability of Waiguan SJ-5 to resolve wind-heat and Hegu L.I.-4 to resolve wind-cold, whilst others take the opposite view. This inevitably raises the question of when to use Waiguan SJ-5 and when to use Hegu L.I.-4. Although there is no clear-cut answer, it is worth noting that whilst Hegu L.I.-4 is classically indicated for chills and fever accompanied by absence of sweating (characteristic of wind-cold), the only reference to sweating and Waiguan SJ-5 in classical sources is 'sweating with heat on the exterior' (characteristic of wind-heat). Hegu L.I.-4 belongs to yangming channel which dominates the central portion of the face and is strongly indicated for pathogenic factors giving rise to sneezing and nasal discharge, whilst Waiguan SJ-5 belongs to the Sanjiao channel which traverses the lateral portion of the neck and is indicated for swelling of the glands (including scrofula and mumps).

When wind-dampness attacks the body, in addition to chills and fever there is typically pain of the joints, and the Classic of the Jade Dragon recommends Waiguan SJ-5 for 'chills and fever and pain of the hundred joints'. In terms of the four levels theory of febrile diseases, Waiguan SJ-5 predominantly treats pathogens at the defensive and qi levels. In terms of the Sanjiao theory of differentiating fevers, it focuses on the more exterior upper jiao Lung pattern, rather than the Pericardium pattern. This is in contrast to points of its coupled Pericardium channel, which predominantly treat pathogens at the nutritive and blood levels according to four level theory, and the Pericardium pattern according to the Sanjiao theory.

As well as chills and fever, Waiguan SJ-5 is indicated for either wind-cold or wind-heat attacking the eyes and ears and giving rise to symptoms such as redness, pain and swelling, lacrimation, deafness and tinnitus etc.

Waiguan SJ-5 is classically indicated for many different kinds of headache, including temporal, vertex, frontal and occipital headaches as well as headache due to Kidney deficiency, head wind and 'thunder head wind' (severe headache with a thundering sound in the head). The widespread action of Waiguan SJ-5 on such varied kinds of headache may be explained by a number of different factors:

i. as stated above, Waiguan SJ-5 is an important point to expel pathogenic factors and may be used in the treatment of headache due to penetration by wind-cold, wind-heat or wind-damp;

ii. the Yang Linking vessel links all the yang channels (the occipital region is governed by the Governing vessel and taiyang channel, the temporal region by the Yang Linking vessel and shaoyang channel, and the frontal region by yangming channel);

iii. the Sanjiao channel specifically connects with such important points for headaches as Benshen GB-13 through to Fengchi GB-20, Touwei ST-8 and Fengfu DU-16;

iv. the Sanjiao and Gall Bladder shaoyang channels are linked according to six channel theory, and the Sanjiao channel intersects the Gall Bladder channel at points Tongziliao GB-1, Shangguan GB-3, Hanyan GB-4, Xuanli GB-6 and Jianjing GB-21, whilst the Gall Bladder and Liver channels are interiorly-exteriorly coupled. Waiguan SJ-5 is therefore an especially important point in the treatment of headaches due to Liver disharmony, especially when this gives rise to one-sided temporal headache (shaoyang region). For this purpose Waiguan SJ-5 is often combined with Gall Bladder channel points such as Zulinqi GB-41 (predominantly for headaches due to Liver qi stagnation, including

premenstrual headaches), and Yangfu GB-38 and Xiashi GB-43 (predominantly for headaches due to Liver fire or Liver yang rising).

The Yang Linking vessel passes behind the ear whilst the Sanjiao channel both encircles and enters the ear. Waiguan SJ-5 is therefore an important point in the treatment of various ear disorders including tinnitus, deafness, earache and itching of the ear, and along with Zhongzhu SJ-3 is one of the principal distal points in the treatment of disorders of this region.

The Sanjiao channel belongs to fire and its internal pathway passes through all the three jiao. According to Methods of Acupuncture and Moxibustion from the Golden Mirror of Medicine Waiguan SJ-5 resolves knotting of heat in the five zang and six fu. Its action on clearing heat from the middle and lower jiao is reflected in its ability to treat constipation, abdominal pain, pain of the lateral costal region and vomiting, but it is especially effective in treating heat disorders of the head (swelling and pain of the cheek, nosebleed, toothache, ulceration of the mouth, cracked lips etc.) and clearing heat and fire poison from the Sanjiao channel in the neck (scrofula and mumps).

Waiguan SJ-5 is also a vital point in the treatment of a wide variety of channel disorders affecting the shoulder, arm, elbow, wrist, hand and fingers. In this respect it acts almost like a point of the hand yangming Large Intestine channel, and is often incorporated with Jianyu L.I.-15, Quchi L.I.-11 and Hegu L.I.-4 in the treatment of painful obstruction, atrophy disorder and hemiplegia of the upper limb. The action of Waiguan SJ-5 on the elbow region is emphasised in the Great Compendium of Acupuncture and Moxibustion which gives specific indications for excess and deficiency of the luo-connecting points. In the case of Waiguan SJ-5 these are contraction of the elbow (excess) and flaccidity of the elbow (deficiency).

Finally, Waiguan SJ-5 is the luo-connecting point of the Sanjiao channel from where the luo-connecting channel rises to converge with the Pericardium channel in the chest. Although this strengthens the Sanjiao-Pericardium relationship, with the exception of oppression and tightness of the chest there are no specific indications of this linkage. In clinical practice, however, the points Neiguan P-6 and Waiguan SJ-5 are often joined by through-needling for pain of the chest which radiates to the back.

CLASSICAL COMBINATIONS

- Pain of the head and eyes: Waiguan SJ-5 and Houxi SI-3 (Divine Moxibustion).
- Impaired hearing and deafness: Waiguan SJ-5 and Huizong SJ-7 (Thousand Ducat Formulas).
- Impaired hearing and deafness: Waiguan SJ-5 and Tinghui GB-2 (Supplementing Life).
- Deafness: Waiguan SJ-5, Zhongzhu SJ-3, Shangyang L.I.-1, Erheliao SJ-22, Tinghui GB-2, Tinggong SI-19, Hegu L.I.-4 and Zhongchong P-9 (Precious Mirror).
- Deafness and tinnitus: Waiguan SJ-5 and Tianchuang SI-16 (Supplementing Life).
- Abdominal pain: Waiguan SJ-5 and Daling P-7 (Song of the Jade Dragon).
- Abdominal pain and constipation: Waiguan SJ-5, Zhigou SJ-6 and Daling P-7 (Ode of the Jade Dragon).
- Pain of the lateral costal region: Waiguan SJ-5, Zhigou SJ-6 and Zhangmen LIV-13 (Great Compendium).

- Inability to bend the elbow and fingers: Waiguan SJ-5, Zhongzhu SJ-3, Quchi L.I.-11 and Shousanli L.I.-10 (Great Compendium).
- Atrophy disorder and numbness of the arm: Waiguan SJ-5, Tianjing SJ-10 and Quchi L.I.-11 (Thousand Ducat Formulas).
- Sabre lumps of the axilla: Waiguan SJ-5, Zhigou SJ-6, Yuanye GB-22 and Zulinqi GB-41 (Illustrated Supplement).

LARRE & ROCHAT

SUMMARY OF DAI MAI

Elisabeth Rochat: So, what is the difference between ren mai, du mai and chong mai, and what is the new stage reached with dai mai? Dai mai is not only a circle but the expression of the volume of the body. We have du mai and ren mai, with chong mai in the centre, but here we are only in two dimensions, dai mai gives us the volume, like blowing up a balloon. The dai mai comes from within, and expands, giving an expansion of volume, and also a limit to this expansion. From its position at the centre of the body, it holds all the circulation and connections. This is why the dai mai is associated with the idea of the six junctions. But remember that the six junctions are the four directions on a flat surface plan, plus height and depth. Here we have the plan expanded into a living area, which is also the meaning of the six junctions or reunions of the twelve meridians through the jing bie; to build and to limit the area of life - to give volume but also to contain and close. So in dai mai there is always the function of maintaining the relationship between the height and the depths.

Even though dai mai has this horizontal position, it is not a luo. Because although the luo are generally transversal and horizontal and the meridians are vertical, dai mai is definitely a jing, a meridian, because it is giving the norm for the circulation. It is giving the norm for the regulation and good balance for the whole circulation inside the body. The luo function appears with the qiao mai.

As far as du mai, ren mai, chong mai and dai mai are concerned, there is no anchorage into the limbs. Chong mai has a great descent down to the bottom of the foot but it is coming from the centre. It is only with the qiao mai and wei mai that there is a beginning and anchoring in the lower limbs. But in the pathology of the extraordinary meridians there are symptoms of the whole body and we see the mastery of the du mai over all the yang meridians and all the yang functions in the body, and the mastery of the ren mai over all the yin functions throughout the body. In the pathology of the dai mai we are concerned with the lower limbs, where a deficiency of the function of dai mai leads to a relaxation of the muscles in the thighs and legs.

Claude Larre: The separation of the eight extraordinary meridians falls quite naturally into four and four. The dai mai closes the first series. Being the fourth, the only position is to encircle the previous three like a girdle. It has to be at that horizontal level to complete the geometrical construction, which is normal, as the body is spherical, especially if we are talking about the embryo or the newly born child where the limbs are not yet developed. The power of life is greater at the beginning than at the end, so what has been the initiating force for life still stays after the other energetic pathways are developed.

Dai mai is the ability to make communication with what is above and what is below, but excluding the relationship with the limbs. The limbs are more defined with yin and yang qiao mai. Whenever there are three mai, and even when there are four, we are inclined to use numerology to define what comes first, and what comes after, and then to see what develops between them. The four is seen as the extension of what has been seen at level three, and the three as something surging from the fact that between the two a third entity is welcomed.

But this numerology is only a pattern, to help us understand more easily that life is a unity, because Chinese numerology starts from one and is always returning to the one, for example one is one but two is a couple which is the unity of the two parts joining again. If the two as a couple has to find a way to keep the unity of the two, the third coming between the one and the two, makes three, but the three is seen as a kind of family of life, so life is unique even if it is presented as the number three. And whatever is true for the individual is true for the community of all beings. The community of beings is seen on the earth, earth is containing and sustaining them, and this is the extension to the number four.

You can go further to the organisation of power which is five and the relationship between three and three which is six, and the emerging of life which is the surging between three and three, which is seven, in the same way that three was surging between two. Seven may be extended to eight, and again there is a view of life in the completeness of the eight, in the same way that the three extended to the four directions. If we want to replenish all that is possible with the eight then we come to nine and it is finished. The most essential numerology will be from one to nine. If you start again with ten you have more complexity but you are always referring to the first nine.

MATSUMOTO & BIRCH: CLINICAL APPLICATIONS

Zhen Jiu Ju Ying - Dai Mai Treatments

Treat GB-41 then SJ-5 for:

- swelling and pain on top of the foot: stomach
- numbness of the hands and feet: small intestine
- shaking of the hands and fingers: liver, master of the heart
- red eyes, cold tearing: bladder
- swollen and painful throat {pharyngitis or tonsillitis}: triple warmer
- tightness and spasming of the arms and legs: liver, kidney
- pain in the sides and ribs: gallbladder
- toothache: stomach, large intestine
- heat of the hands and feet: master of the heart
- shanghan with diarrhea: bladder
- inguinal joint pain: gallbladder
- leg and knee swollen: stomach, liver
- lack of control over the four limbs: gallbladder
- head wind {deeper chronic, recurrent headache or headache with dizziness, Bell's palsy, itchiness of the head with severe dandruff, swollen head}: bladder

- top of the head swollen: bladder
- itchiness and floating wind, {puffiness of the skin, as in allergic reactions}: lung
- body swollen: kidney, stomach
- body numbness: liver, spleen
- head and eye dizziness: bladder
- muscle spasms and bone pain: liver, stomach
- pain in the cheek and chin: large intestine
- thunder head wind: gallbladder
- eyes swollen and painful: liver, heart
- stroke {attack by wind}, cannot raise the arms and legs: kidney
- deafness: kidney, gallbladder

Zhen Jiu Da Cheng - Dai Mai Treatments

The Zhen Jiu Da Cheng says that GB-41 mainly treats diseases the four limbs. Using GB-41 and SJ-5 together one can treat:

- Hemiplegia of the arms and legs, with inability to raise them {like stroke}
- pain, fever, numbness and spasms (anywhere in the body)
- head wind pain
- swelling from the back of the neck to the chin
- red and swollen eyes with vertigo
- toothache
- deafness
- swollen throat
- "floating wind" with itching and muscular tension {a skin rash or allergy}
- thigh pain and the sides of the body swollen, with an imbalance of one side of the body from the ribs down to the legs.

Zhen Jiu Da Cheng - Dai Mai Treatment Combinations

- chronic swelling and pain on the dorsum of the foot: GB-41 and LV-2, BL-62
- numbness of the arms and legs (difficulty feeling itchiness or pain in the limbs): GB-41 and LV-3, LI-11, PC-7, LI-4, ST-36, SJ-3
- both legs shaking and difficulty walking: GB-41 and LV-3, BL-60, GB-34
- both hands shaking and inability to hold anything: GB-41 and PC-3, SI-4, LI-4, SJ-3
- spasming, tightness and inability to open the toes: GB-41 and GB-40, SP-4, GB-34, wheat grain size moxa five times on top of the toes with toes bent (on the middle joints)
- fingers numb, pain when bending and straightening: GB-41 and LU-5, LI-5, SJ-3, wu hu, wheat grain size moxa five times on the tops of the fingers with the hands clenched in a fist {on the middle joints}
- heat in the soles of the feet {damp heat}: GB-41 and KI-1, BL-64, LI-4
- external ankles red and swollen: GB-41 and BL-60, GB-40, KI-6

- feeling of heat on the dorsum of the feet with pain in the joints of the five toes: GB-41 and ST-42, GB-43, shi xuan
- heat in both hands with pain in the five fingers: GB-41 and SJ-4, SJ-2, LI-4
- both knees red, swollen and sore {"crane knee wind", related to gout}: GB-41 and LV-7, LV-2, GB-31, GB-34
- bone pain in the hands and arms: GB-41 and LU-9, SI-4, PC-7
- lumbar and groin pain {"sudden cold pain", a sharp stabbing pain, possibly hernia}: GB-41 and GB-27, BL-54, SP-6
- pain of the whole arm related to problems of the shoulder and back: GB-41 and GB-21, LI-11, SJ-3
- thigh and bladder pain: GB-41 and GB-30, BL-54, GB-34
- gout pains: GB-41 and GB-21, ST-36, LI-11, BL-54, LI-4, LV-2, tian ying
- wind bi, moving pain in the four limbs {cold damp evil attacks the joints or meridians}: GB-41 and LI-11, BL-54, ST-36, tian ying.
- floating wind, whole body itching {itchy rashes, allergies}: GB-41 and GV-20, bai lao, GV-4, visible blood vessel around tai yang, LI-11, GB-31, GB-39, CV-9, CV-6, SP-10, BL-54
- redness, swelling, pain and tension on the head and back of the neck: GB-41 and CV-24, GB-20, GB-21, GV-16
- deficient kidney lumbar pain, difficulty moving, strained movements: GB-41 and BL-23, GV-6, BL-54
- lumbar pain from strain: GB-41 and GV-6, GV-2, BL-23, BL-54
- deficient, damp, stagnant lumbar pain, with no power of activity: GB-41 and GV-6, GV-2, BL-23, BL-54
- whole body weak, no energy in the four limbs: GB-41 and bai lao, BL-15, ST-36, CV-4, BL-38
- stabbing pain below the rib cage with a palpable lump {probably liver related}: GB-41 and LV-13, SJ-6, CV-12, PC-7, GB-34

Tian ying is an extra point that is similar to an "ah shi" point. Locate the painful point that is made comfortable or is relieved by pressure. Use a long needle with strong stimulation, then bleed the point.

Dr. Yang's Dai Mai Treatments

- spasming of the arms and legs: GB-41 and SJ-3, LU-5, GB-39, ba xie, LI-5, GB-34
- wind bi of the four limbs: GB-41 and ST-36, BL-54, GV-4, tian ying, LI-11, SJ-5
- pain in the knees and shins: GB-41 and LV-2, GB-39, LV-3, eyes of the knees, ST-36, GB-34
- cold bi pain of the thigh: GB-41 and the four gates (LV-3, LI-4), GB-39, GB-31, GB-30, SP-6
- cold bi pain of the arm: GB-41 and GB-21, LI-11, ST-36, SJ-5
- all joints painful {sharp, almost burning pain, severe arthritis}: GB-41 and BL-42, GB-39, GV-4, SJ-5.