

# Du Mai/ Governing Vessel, part #2. Points#1

## POINTS OF DU MAI

### CV-1 (*huì yīn*)

會 *huì*: meeting, convergence

陰 *yīn*: yin, the complement of yang

會陰

*Meeting of Yin*

**Location:** In the centre of the perineum, midway between the anus and the posterior margin of the external genitalia - which is the posterior border of the scrotum in males and the posterior labial commissure in females.

**Features & Categories:** Intersection point of Du Mai (Governing Vessel) and Chong Mai (Penetrating Vessel) on Ren Mai - initial acupuncture point of all three Vessels. 11th of the 13 Ghost points - Gui Cang, Ghost Store. General Luo-Connecting point of the Yin.

**Functions:** Strengthens the lumbar and benefits the Kidneys; benefits Jing; regulates Chong Mai (Penetrating Vessel) and Ren Mai; nourishes Yin; clears Heat and resolves Damp; restores consciousness.

**Indications:** Genital itch; vaginitis; irregular menstruation; urethritis; vaginal discharge; pruritis vulvae; pain and swelling of the anus; urinary retention; enuresis; incontinence; nocturnal seminal emission; prostatitis; mania and withdrawal; fainting; respiratory failure; asphyxia.

**Supplementary Indications:** Genital sweating; pain at the glans of the penis; postpartum stupor; vaginal protrusion; pain and swelling of the vagina; chronic hemorrhoids; inability to urinate and defecate; Cold at the glans of the penis; Heat in the Portals; Connecting Vessel Excess or Deficiency; abdominal skin pain; itch; sudden infantile convulsions; pain or swelling of the lower abdomen, possibly reaching the genitals; hernia; revival from drowning.

### ST-30 (*qì chōng*)

氣 *qì*: qi

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

氣冲

*Surging Qi*

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

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

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

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

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

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

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

The Penetrating vessel emerges at the perineum and meets the Stomach yangming channel at Qichong ST-30. The Penetrating vessel influences the lower abdomen as a whole, including the genital organs, and especially helps regulate the function of the uterus and menstruation. Qichong ST-30 is therefore indicated for such genital disorders as swelling and pain of the penis and vagina, pain and retraction of the testicles, impotence etc., and such gynaecological and obstetrical disorders as irregular menstruation, sudden amenorrhoea, abnormal uterine bleeding, infertility, retention of the placenta and difficult lactation.

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

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

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

### CLASSICAL COMBINATIONS

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

## GV-1 (*cháng qiáng*)

長 *cháng*: long (in space or time);  
*zhǎng*: to grow; to excel; to lead  
 強 *qiáng*: strong, forceful; stiff

# 長強

*Long Strong*

**Location:** At the base of the trunk in the posterior triangle of the perineum. The point is located midway between the caudal tip of the coccyx and the anus. [An alternative location is immediately caudal (here anterior/ inferior) to the caudal tip of the coccyx.]

**Features & Categories:** Connecting-Luo point of Du Mai (Governing Vessel), connecting to the Ren Mai (Conception Vessel); intersection point of the Kidney Channel of foot Shao Yin on Du Mai. General Luo-Connecting point of the Yang.

**Functions:** Opens and regulates Ren and Du Mai; frees and regulates local Channel Qi; harmonizes Yin and Yang; regulates Qi of the Intestines and stops diarrhea; resolves Damp Heat; disperses swelling and relieves pain; calms the Shen.

**Indications:** Blood in the faeces; diarrhea; constipation; hemorrhoids; prolapse of the rectum or anus; scrotal eczema; impotence; induction of labour, psychosis; pain in the lumbar spine.

**Supplementary Indications:** Diarrhea; bloody stool; hemorrhoids; seminal emission; fright epilepsy; clonic spasm; mania and withdrawal; retching of blood; dysuria or turbid urine; low back pain and stiffness of the spine; difficult defecation and urination; red and white dysentery.

### LARRE & ROCHAT

This character qiang only occurs in one other point name, that of Du-18 (qiang jian). The meaning of qiang is strong and powerful. The meaning of chang is of a leader or chief, and it also means long, with a great duration in space or time.

Qiang is an image of a bow, a very solid and strong bow, and its meaning is the ability to ensure power and vigour to allow strain and effort. If you remember the charge of the kidneys in Su wen chapter 8, it was to be able to arouse the power. And to 'arouse power' used the characters zuo qiang. This is the ability to be a firm basis. If the bow is very firm and strong, there is the power to send the arrow a long way. But it is not the sending of the arrow which is indicated here, it is the ability to have this dynamic tension which is within the function of the kidneys. And it is this force which is referred to in the first point of du mai

If the du mai is the leader of the yang power of the body, then as a leader it is able to sustain and to make tension at the base of the trunk, in order to stimulate the rising power of the yang. It is because

this base is strong, that the power of the clear yang is able to reach the upper extremity of the body. But it must also have all the control of an archer drawing a bow. Of course archery was a great art in ancient China. You must be very strong, and also have the ability to control this strength with continuity.

This is a good image for the first point of the du mai. It suggests the strength needed for the uprightness of the backbone and the ability to circulate the qi to all the meridians. It is the place where the strength of the du mai may feel at home, may rest, it is the beginning of the rising up movement to heaven. Most of the indications of this point can be understood in this way. One of the ancient indications is long standing amenorrhea, needling stimulates the yang power and restores the proper circulation to the blood. All the stimulation of the basic tension of the yang is here, and you must be careful when needling the point not to cause exhaustion, which may be the case if it were amenorrhoea due to deficiency of blood.

Just above this point is the bladder point hui yang (BL-35) and this whole area at the base of the coccyx may be seen as a gathering of the yang power.

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

Changqiang DU-1 is the first point and the luo-connecting point of the Governing vessel, and all its indications reflect the pathways and functions of the Governing vessel principal and luo-connecting pathways.

The Governing vessel winds around the anus, and Changqiang DU-1 is an important local point in the treatment of haemorrhoids, prolapse of the rectum and disorders of defecation. The Governing vessel enters the Kidneys and its anterior pathway winds around the genitals. Changqiang DU-1 is therefore also indicated for various disorders of urination such as painful urinary dysfunction, difficult urination and retention of urine, as well as sexual taxation and the unusual symptom of seminal emission induced by fear and fright, emotions which are classically considered to injure the Kidneys and Heart.

The Governing vessel ascends along the entire length of the spinal column and enters the brain, whilst its luo-connecting channel spreads in the occiput. As well as lumbar and sacral pain and stiffness of the spine, Changqiang DU-1 is indicated for heaviness of the head. The Spiritual Pivot gives specific indications for disorders of the Governing luo-connecting channel. If it is excess there is stiffness of the spine, and if deficient there is heaviness of the head and shaking of the head.

Although the Heart is most frequently cited as the residence of the spirit, since its early beginnings Chinese medicine has been able to hold the concurrent belief that the head and brain also influence the spirit (refer Channel discussion). Thus the Essential Questions stated "the head is the residence of the intelligence" and Sun Simiao, in the Thousand Ducat Formulas said "The head is the supreme leader, the place where man's spirit concentrates". Since the Governing vessel enters the brain and its anterior pathway ascends through the Heart, Changqiang DU-1 is indicated for such manifestations of disordered spirit as mania, mad walking and fright epilepsy, as well as for pain of the Heart.

According to qigong theory, there are three important gates or passes (sanguan) in the practice of qi circulation through the Governing vessel. These gates, through which it is more difficult to circulate the qi are the Coccyx Pass (Weiluguan) in the region of Changqiang DU-1, the Lumbar Pass

(Jiajiguan) in the region of Mingmen DU-4, and the Occipital Pass (Yuzhenwan) in the region of Yuzhen BL-9. Changqiang DU-1 has been accorded a great variety of different names. Its best known, Changqiang (Long Strong), is said to refer either to the Governing vessel (of which this is the first point) which is long and strong, or to this point's ability to make the penis long and strong. Alternative names include Longhuxue (Dragon and Tiger Point), Chaotiantian (Heavenward-Looking Summit) and Shangtianti (Stairway to Heaven).

### CLASSICAL COMBINATIONS

- The five types of haemorrhoids: Changqiang DU-1, Weizhong BL-40, Chengshan BL-57, Feiyang BL-58, Yangfu GB-38, Fuliu KID-7, Taichong LIV-3, Xiaxi GB-43, Qihai REN-6 and Huiyin REN-1 (Great Compendium).
- The nine types of haemorrhoids (with bleeding): Changqiang DU-1 and Chengshan BL-57 (Song of the Jade Dragon).
- Chronic haemorrhoids: Changqiang DU-1, Erbai (M-UE-29) and Chengshan BL-57 (Great Compendium).
- Prolapse of the rectum and haemorrhoids: Changqiang DU-1, Erbai (M-UE-29), Baihui DU-20 and Zhishi BL-52 (Great Compendium).
- Prolapse of the rectum: Changqiang DU-1, Dachangshu BL-25, Baihui DU-20, Jianjing GB-21, Hegu L.I.-4 and Qichong ST-30 (Compilation).
- Prolapse of the rectum in children: Changqiang DU-1, Baihui DU-20 and Dachangshu BL-25 (Great Compendium).
- Difficult urination and defecation, dribbling and retention of urine: Changqiang DU-1 and Xiaochangshu BL-27 (Thousand Ducat Formulas).
- Hot constipation, qi constipation: first needle Changqiang DU-1 then Dadun LIV-1 and Yanglingquan GB-34 (Song of Points).
- Intestinal wind (blood in the stools): Changqiang DU-1 and Chengshan BL-57 (One Hundred Symptoms).
- Childhood fright epilepsy: Changqiang DU-1 and Shenzhu DU-12 (Supplementing Life).
- Childhood epileptic convulsions, vomiting and diarrhoea, fright and fear: Changqiang DU-1 and Qimai SJ-18 (Systematic Classic).
- Pain of the Heart with shortness of breath: Changqiang DU-1, Qimen LIV-14, Tiantu REN-22, Xiabai LU-4 and Zhongchong P-9 (Thousand Ducat Formulas).

## GV-2 (*yāo shū*)

腰 *yāo*: lumbus, lower back; kidney; waist  
 俞 *shū*: a general term for acupuncture points

腰俞

*Lumbar Shu*

**Location:** In the natal cleft on the posterior midline of the buttocks, in the sacral hiatus of the caudal posterior sacrum. The point is located inferior to the 4th sacral vertebra (inferior to the spinous tubercle if present).

**Functions:** Warms the Lower Jiao; extinguishes Interior Wind; expels Wind Damp and strengthens the knees and lumbar area; calms spasms and convulsions.

**Indications:** Irregular menstruation; pain and stiffness of the lumbar or sacral regions; epilepsy; seizures; hemorrhoids; loss of locomotive ability of the lower limbs; incontinence with paraplegia.

**Supplementary Indications:** Dysuria; enuresis; dark colored urine; bloody stool; malaria; fever without sweating; pain in the lateral costal region.

### LARRE & ROCHAT

The character yu refers to a place from which something can be sent and be effective. Yao is the loins. Without the flesh radical, which denotes a part of the body, we have the meaning of essential, a key position, also used in military vocabulary. The loins in the body are a strategic place, not only because of the pulling in of the waist, but also because it is the place corresponding to the kidneys, the power of ming men and many other important points.

It is at this point that the energy can be sent to give a good basis for the loins. It is a continuation of the power of the vitality of Du-1.

### DEADMAN'S COMMENTARY

The primary clinical use of Yaoshu DU-2 is to treat pain of the sacrum and lumbar region, especially when it radiates to the hips and down the legs.

According to the Essential Questions Yaoshu DU-2 is one of the 'eight points for draining heat from the extremities' (although in fact only seven are listed) namely Yunmen LU-2, Jianyu L.I.-15, Weizhong BL-40 and Yaoshu DU-2, and is indicated for 'injury by cold with ceaseless heat in the four limbs'.

### CLASSICAL COMBINATIONS

- Stiffness and pain of the lumbar region: Yaoshu DU-2, Weizhong BL-40, Yongquan KID-1, Xiaochangshu BL-27 and Pangguangshu BL-28 (Great Compendium).
- Stiffness of the lumbar region and back with inability to bend to the side: Yaoshu DU-2 and Feishu BL-13 (Great Compendium).
- Cold wind painful obstruction that is difficult to cure: Yaoshu DU-2 and Huantiao GB-30 (Ode of Xihong).
- Numbness of the legs: Yaoshu DU-2 and Fengfu DU-16 (Thousand Ducat Formulas).
- Malaria: Yaoshu DU-2 and Dazhui DU-14 (Supplementing Life).

## GV-3 (*yāo yáng guān*)

腰 *yāo*: lumbus, lower back; kidney; waist

陽 *yáng*: yang, the complement of yin

關 *guān*: pass, passageway; gate; joint

## 腰陽關

*Lumbar Yang Pass*

**Location:** On the posterior midline of the trunk in the lumbar region. The point is located in the depression immediately inferior to the spinous process of the 4th lumbar vertebra. BL-25 (Da Chang Guan) is located 1.5 cun lateral to DU-3 (Yao Yang Guan).

**Functions:** Warms the Uterus and the palace of Jing; regulates Kidney Qi; tonifies Yang; dispels Cold Damp in the Lower Jiao; benefits the lower back and knees.

**Indications:** Pain in the lumbosacral region; loss of locomotive ability or paralysis of the lower limbs; irregular menstruation; seminal emission; impotence; chronic enteritis.

**Supplementary Indications:** Red and white vaginal discharge; turbid dysuria; intestinal pain; lower abdominal distension; diarrhea; dysentery; incessant vomiting; copious watery saliva; knee pain; numbness and insensitivity in the lower limbs; scrofula.

### DEADMAN'S COMMENTARY

The principal clinical use of Yaoyangguan DU-3 is in the treatment of dual disorders of the lumbar region and legs, and it is one of the main points on the back itself which treats disorders of the lower limb.

### LARRE & ROCHAT

This point may be written yao yang guan, or simply yang guan. But again we have the character for the loins. This point does not appear in the old Chinese text books, but was mentioned for the first time in the Tang dynasty and became a normal point of du mai during the Song dynasty. This does not mean that this point did not exist before, but this is the first time that it is referred to in a book. The name of the point is interesting. Again we are concerned with this power of the loins, and this time the yang is passing through a gateway or a pass, guan.

At Du-2 there was an injection of vitality, and here we have a kind of passage of the yang to enrich and to occupy this area of the lower back. Through this character guan we can also imply the articulations of the vertebrae. The bone articulations are seen as a kind of passage from one vertebra to another. The loins are the area of control for the movement of the spine, and if the lower part of the spine is strong and firm there can be a good regulation of all the articulations throughout the spine by the yang qi. This can also be seen in the name of this point. A pass is always very well controlled, it is a place that is always watched over, and this is the strategic pass before arriving at ming men, which is the place of the precious original qi. This point also corresponds to the point on ren mai, guan yuan which is also a pass. This may all be part of the reason why in the 10th or 11th century they decided to give this name to this point of du mai.

Many books say that if you moxa this point the heat will radiate to the whole lower abdomen and the zang of the belly. This is another meaning of this yang passage from lower heater towards the abdomen and the zang. And perhaps through this point there is a general warming of the yin interior. If you are treating here you are invigorating the effect of this yang warmth inside the organism.

## GV-4 (*mìng mén*)

命 *mìng*: life; fate; command

門 *mén*: gate, door

命門

*Life Gate*

**Location:** On the posterior midline of the trunk in the lumbar region. The point is located in the depression immediately inferior to the spinous process of the 2nd lumbar vertebra. BL-23 (Shen Shu) is located 1.5 cun lateral to DU-4 (Ming Men), BL-52 (Zhi Shi) is 3 cun lateral.

**Functions:** Nourishes Yuan Qi and strengthens the Kidneys; tonifies Kidney Yang; warms Ming Men and expels Cold; secures Jing and stops vaginal discharge; soothes the Sinews and harmonizes Blood; opens the Channels and regulates Qi; benefits the lumbar region.

**Indications:** Stiffness of the spinal column; lumbar pain or sprain; vaginal discharge; endometritis; irregular menstruation; peritonitis; impotence; seminal emission; nephritis; enuresis; diarrhea; myelitis.

**Supplementary Indications:** Headache; tinnitus; aversion to cold, and fever without sweating; lumbar and abdominal pain; sciatica; malaria; epilepsy in children; sequelae of infantile paralysis; clonic spasm; intestinal pain; red and white vaginal discharge; profuse uterine bleeding; white turbid urethral discharge; intestinal Wind bleeding; urinary retention; bleeding hemorrhoids and fistulae; prolapse of the rectum; no food intake.

### **LARRE & ROCHAT**

Men is another kind of door or gate. Ming is destiny or mandate. This point makes the connection between du mai and the breath of life rooted in the depths at this level of ming men. Ming men being not only the name of this point but also the name of the first mysterious conjunction which gives life to a new living being. It gives not only life, but also the main principles of its own nature and the first composition of qi and essences (jing qi) which remains the pattern for the unfolding and renewal of this living being from birth to death. When you die, you have accomplished your mandate if you have realised all the possibilities of your own nature according to the circumstances of your life. This is the meaning of ming. This is the link with the individual destiny and accomplishment of life which is the accomplishment of its own nature. All that is implied in ming men.

In the embryonic respiration of Daoist meditation ming men and the cinnabar fields (dan tian) are very important, and this whole study of meditation and embryonic respiration is involved with the points and pathway of ren mai and du mai. That is quite a separate study, there is a crossover but we must be careful not to mix it up. Many points on ren mai and du mai have a strong relationship with meditation techniques and inner alchemy. It is impossible to make a precise identification because the schools are too different in their patterns. For instance, there may be six, seven or eight points on ren mai and ming men on du mai which may relate to the lower cinnabar field. Different texts seem to suggest different points.

### **DEADMAN'S COMMENTARY**

The Classic of Difficulties says "On the left is the Kidney, on the right is ming men" whilst according to ZhangJing-yue "Ming men resides between the Kidneys". The exact location of ming men (Gate of Life) has been described differently at different times, but as its name makes clear, Mingmen DU-4, located between the Kidney back-shu points, is an important point to influence the ming men and the ministerial fire to which it is closely related. As well as influencing the ming men fire, Mingmen DU-4 is a point of the Governing vessel, which is known as the 'sea of the yang channels', and therefore has a strong regulatory effect on the yang qi and the exterior portion of the body. These two considerations help explain the fact that the indications given for Mingmen DU-4 in classical texts emphasise the treatment of heat disorders, whether interior or exterior, excess or deficient. Mingmen DU-4 is able to drain heat manifesting as 'heat in the body like fire', steaming bone disorder and malaria. According to the Classic of Difficulties, the ministerial fire is the "root of the five zang". Mingmen DU-4 is specifically indicated for heat of the five zang and shares this special indication with Xinshu BL-15, the back-shu point of the Heart which dominates sovereign fire.

An alternative name for this point is Jinggong (Palace of Essence). The Governing vessel ascends through the spinal cord and enters the brain (the sea of marrow) as well as entering the Kidneys.

Mingmen DU-4 is indicated for such manifestations of Kidney essence deficiency as shaking of the head, tinnitus and dizziness, and this reflects the ability of Mingmen DU-4 both to strengthen the Kidneys, and to open the Governing vessel and assist the ascent of essence. According to the Classic of Difficulties "When the Governing vessel is diseased, symptoms such as opisthotonos and fainting may occur". Mingmen DU-4 is able to pacify wind in the Governing vessel, reflected in indications such as opisthotonos, splitting headache and epilepsy.

The Governing vessel dominates the spinal column, the pillar of the body, and as reflects its location Mingmen DU-4 has its strongest action on the lumbar region. It may be used for rigidity and stiffness of the lumbar spine and is strongly indicated in classical sources for lumbar pain due to any kind of deficiency, especially of the Kidneys.

According to the Classic of Difficulties "The ming men is the residence of essence ... and stores semen in the male and connects with the uterus in the female". The anterior pathway of the Governing vessel encircles the genitals, and Mingmen DU-4 is indicated for such disorders as seminal emission, white turbidity and leucorrhoea.

The Governing vessel winds around the anus, and like several of the lower points of this channel, Mingmen DU-4 is indicated for prolapse of the rectum, haemorrhoids and blood in the stool.

Despite the common perception of Mingmen DU-4 as a major point to tonify and warm the ming men fire, it is remarkable that there are no clear classical indications for Kidney yang deficiency (compared for example with Shenshu BL-23, Guanyuan REN-4 and Qihai REN-6). Interestingly, however, the classical combinations for this point much more strongly emphasise its yang tonifying properties.

Finally, according to qigong theory, there are three important gates or passes (sanguan) in the practice of qi circulation through the Governing vessel. These gates, through which it is more difficult to circulate the qi are the Coccyx Pass (Weiluguan) in the region of Changqiang DU-1, the Lumbar Pass (Jiajiguan) in the region of Mingmen DU-4, and the Occipital Pass (Yuzhenwan) in the region of Yuzhen BL-9.

#### **CLASSICAL COMBINATIONS**

- Heat in the body like fire and splitting headache: Mingmen DU-4 and Zhongchong P-9 (Supplementing Life).
- Lumbar pain in the elderly: Mingmen DU-4 and Shenshu BL-23 (Compilation).
- Incontinence of urine and faeces in the elderly: moxa Mingmen DU-4 and Shenshu BL-23 (Ode of the Jade Dragon).
- Impotence: Mingmen DU-4, Shenshu BL-23, Qihai REN-6 and Rangu KID-2 (Illustrated Supplement).

**GV-5 (xuán shū)**

懸 xuán: to suspend, to hang; space

樞 shū: pivot, axis

懸樞

***Suspended Pivot***

**Location:** On the posterior midline of the trunk in the lumbar region. The point is located in the depression immediately inferior to the spinous process of the 1st lumbar vertebra. BL-22 (San Jiao Shu) is located 1.5 cun lateral to DU-5 (Xuan Shu), BL-51 (Huang Men) is 3 cun lateral.

**Functions:** Fortifies the Spleen and harmonizes the Stomach; strengthens the lumbar area and knees.

**Indications:** Deficient Spleen diarrhea; pain and stiffness of the lumbar spine; diarrhea.

**Supplementary Indications:** Red and white dysentery in children; prolapse of the rectum; abdominal pain; untransformed digestate; dysentery.

**LARRE & ROCHAT**

Shu is a pivot, and is the same character that is seen in the title of the Ling shu. It is a pivot and also a central axis, the hinge of a door, which allows the movement. Xuan is to be hanging from something, to be suspended. It is sometimes used in an expression 'to be suspended above the void'. Because the heart character appears in the lower part, it has the connotation of anxiety, when there is a void below the heart.

The whole spinal column can be seen as a series of suspended articulations and this name can also suggest the void between each vertebra which allows movement. If something is suspended it is necessarily above an empty space, I am not suspended if I have my feet on earth. Because of this kind of void and the possibility of movement because of the void, we have with this idea of a suspended pivot, in all the organisation of all articulatory mechanisms, and the power of the spring. There is first the idea of a pivot, and then the idea of being suspended, and being suspended implies that you are suspended in a void. The two ideas together suggest an articulation that can function perfectly. When you are just beginning to perform tai ji quan there is a subtle movement in the body to find the right axis, which is also like a pivot, and also implies a kind of suspension.

Another meaning is suggested by a special use of the character xuan, which is found in Su wen chapter 25 for example, that mankind is suspended by heaven for its destiny (ming) Human life on earth is as if being suspended from heaven. And as this point is following ming men, we can infer another meaning which is a kind of ease in the movement' not only in the body and the articulations of the bones, but also in articulating the conduct of life according to one's own nature; to have the same ease, the same space and articulation for the accomplishment of the movement of one's destiny. It is very Chinese, and not only Chinese but very realistic, to have at least two levels of interpretation, because it is the same movement and the same virtue which gives the ease of movement and also gives the ease to conduct my life. Because we are at the level of the foundation here. Both movement and the conduct of life are founded on the inspiration of the yang animation of the du mai. Because the du mai is this kind of verticality, we have the relationship with heaven and the question of how I can remain suspended from heaven in all my movements and with all my spirits.

**CLASSICAL COMBINATIONS**

• Undigested food (in the stool): Xuanshu DU-5, Zusanli ST-36, Dachangshu BL-25, Sanyinjiao SP-6, Xiawan REN-10, Sanjiaoshu BL-22 and Liangmen ST-21 (Supplementing Life).

## GV-6 (*jǐ zhōng*)

脊 *jǐ* (or *jī*): the spine

中 *zhōng*: center, central, middle

脊 中

*Spinal Center*

**Location:** On the posterior midline of the trunk in the lower thoracic region. The point is located in the depression immediately inferior to the spinous process of the 11th thoracic vertebra. BL-20 (Pi Shu) is located 1.5 cun lateral to DU-6 (Ji Zhong), BL-49 (Yi She) is 3 cun lateral.

**Functions:** Fortifies the Spleen and resolves Damp; strengthens the Kidneys and stems desertion of Yin and Yang; strengthens the lumbar region.

**Indications:** Jaundice; hepatitis; diarrhea; epilepsy patterns; seizures; low back pain; paralysis of the lower limb.

**Supplementary Indications:** Prolapse of the rectum in children; stomach pain; abdominal distention 'tight as a drum'; hemorrhoids.

### LARRE & ROCHAT

This is a very simple point name. Ji has the radical for a part of the body below, and a representation of the spinal column and the muscle attachments above. Zhong is the centre. This is the spinal column and the idea of a centre. The most obvious interpretation is that this point is in the middle of the backbone. If you count 21 vertebrae, it is at the level of the 11th, between da zhui (Du-14) and yao yu (Du-2). All the qualities of yang qi are needed in order to be at the same time firm and flexible. This is also like a kind of common point, being at the centre for all this flexibility and firmness of the spinal column and its muscular attachments. Remember that in Ling shu chapter 10 the bladder meridian, tai yang of the foot, is said to control all the diseases attacking the muscles.

### CLASSICAL COMBINATIONS

• Wind epilepsy: Jizhong DU-6 and Yongquan KID-1 (Supplementing Life).

## GV-7 (*zhōng shū*)

中 *zhōng*: center, central, middle

樞 *shū*: pivot, axis

中 樞

*Central Pivot*

**Location:** On the posterior midline of the trunk in the lower thoracic region. The point is located in the depression immediately inferior to the spinous process of the 10th thoracic vertebra. BL-19 (Dan Shu) is located 1.5 cun lateral to DU-7 (Zhong Shu), BL-48 (Yang Gang) is 3 cun lateral.

**Functions:** Supplements the Kidneys and strengthens the lumbar area; harmonizes the Stomach and relieves pain.

**Indications:** Pain in the stomach area; lumbar pain; stiffness of the spinal column; diminishing vision; cholecystitis.

**Supplementary Indications:** Fever and chills; lumbar pain with inability to stoop or bend back; yellowing of the body; abdominal fullness; vomiting with no thought of food; rigidity of the tongue; loss of visual acuity.

### LARRE & ROCHAT

Before the 20th century many Chinese authors considered this point to be an extra point, not belonging to du mai. That is why some texts have only 27 points on du mai. The number 27 was considered more suitable for the du mai, as 27 is three times three times three. This would be a complete expression of qi, which always has the number three in Chinese numerology. According to Nan jing difficulty 27 there is a discussion of the twelve main meridians and the 15 luo making a whole of 27 types of qi in the whole body. This is also mentioned in Ling shu chapter 1. The name zhong shu is really just a way to record the names of both the preceding points and to make a central pivot for the vitality; a pivot for movement and a centre for the movement around a common point.

## GV-8 (*jīn suō*)

筋 *jīn*: sinew, tendon

縮 *suō*: to contract, to shrink

## 筋縮

*Sinew Contraction*

**Location:** On the posterior midline of the trunk in the lower thoracic region. The point is located in the depression immediately inferior to the spinous process of the 9th thoracic vertebra. BL-18 (Gan Shu) is located 1.5 cun lateral to DU-8 (Jin Suo), BL-47 (Hun Men) is 3 cun lateral.

**Functions:** Fortifies the Spleen and harmonizes the Stomach; strengthens the lumbar and boosts the Kidneys; relieves pain and calms the Shen; eliminates Interior Wind and relaxes the Sinews.

**Indications:** Hepatitis; cholecystitis; epilepsy patterns; seizures; stiffness of the spinal column; stomach pain; hysteria; intercostal neuralgia.

**Supplementary Indications:** Madness; dizziness; loss of speech; visceral agitation; pain in the stomach area; fright epilepsy in children; clonic spasm.

### LARRE & ROCHAT

Jin is the muscular force, and the kind of force able to attach the mass of flesh to the bone, especially near the bone articulation. The force is able to put in motion all the circulation inside this mass of flesh and as a result to give animation and movement to the body, particularly the limbs. Because there is no movement in the mass of flesh itself, the movement comes from the articulation and the link with the nerves and the bones and all the currents of vitality passing through the flesh. Suo has the meaning of 'to tie together'. Sometimes it has a pathological meaning of contraction, or even contraction leading to atrophy. But when it is not being used pathologically, it means to hold with a link, to tie, and sometimes there is a meaning of waiting in a place, or to remain in your own place, to fulfil your own function.

So we can see the double meaning of this point. The first is that through the virtue proper to the du mai all the muscular attachments, especially on the backbone, can be guaranteed to receive the strength of the qi and the good irrigation brought by the circulation which is made efficient by the qi. If this is not the case there is contraction. Remember the link between the bladder meridian and the jin, because at the same level as this point on the bladder meridian is the shu point of the liver (BL-18

gan yu). It is the relationship between the function of the du mai coupled at this level with the special function of the liver, and the way in which du mai can help the liver to be the master of the muscular forces. Of course these muscular forces are a yang expression of the body.

### DEADMAN'S COMMENTARY

The name of this point (Sinew Contraction, Jinsuo DU-8) and its location at the level of Ganshu BL-18 the back-shu point of the Liver, illuminate its function. Firstly, it is indicated for a wide variety of disorders resulting from the stirring upwards of Liver wind and characterised by abnormal movement, stiffness, contraction and spasm of the sinews (upward staring eyes, clonic spasm, epilepsy etc.).

Secondly, according to Investigation into Points Along the Channels, Jinsuo DU-8 may be selected for 'anger injuring the Liver', and its classical indications also include mania, mad walking and incessant talking, signs of Liver qi stagnation transforming to fire and disrupting the Heart and spirit.

### CLASSICAL COMBINATIONS

- Fright epilepsy, mad walking and madness: Jinsuo DU-8, Qugu REN-2, Yingu KID-10 and Xingjian LIV-2 (Thousand Ducat Formulas).
- Stiffness of the spine: Jinsuo DU-8 and Shuidao ST-28 (One Hundred Symptoms).

## GV-9 (*zhì yáng*)

至 *zhì*: extreme; to reach, to arrive

陽 *yáng*: yang, the complement of yin

至陽

*Extremity of Yang*

**Location:** On the posterior midline of the trunk in the mid-thoracic region. The point is located in the depression immediately inferior to the spinous process of the 7th thoracic vertebra. BL-17 (Ge Shu) is located 1.5 cun lateral to DU-9 (Zhi Yang), BL-46 (Ge Guan) is 3 cun lateral.

**Functions:** Regulates and moves Qi and opens the chest; regulates Liver and Gall Bladder; clears Heat and resolves Damp; frees the Channels and quickens the Connecting Vessel.

**Indications:** Hepatitis; cholecystitis; jaundice; stomachache; malaria; asthma; cough; panting; dyspnea; pleurisy; chest and back pain; stiffness of the spinal column.

**Supplementary Indications:** Stomach Cold; intestinal rumbling; fatigued limbs; body curled up and lethargic; fever and chills; aching in the lower legs; diminished Qi with difficulty in speaking; fullness in the chest and lateral costal region; intercostal neuralgia; marked emaciation; round worm in the bile duct.

### LARRE & ROCHAT

Zhi means supreme or absolute, or to reach something, with the image of a bird reaching its nest in the sunset. You can see this from the image of the character with just a little training! It is to reach your goal. All these ideas are contained in this character. The expression zhi yang is used in a dual expression with zhi yin, supreme yin, and they are both used frequently in classical texts, for example in Huainan zi chapter 6, which is a quotation of Zhuang zi chapter 21, we have this idea of supreme yin, perfect yin, black and chilled; and perfect yang, supreme yang, which burns red and hot. The two mingle and achieve harmony, and from them the ten thousand beings are born.

So how is this point the extreme yang? We are concerned with this rising up movement and are now at the level of the diaphragm. On the same horizontal line we have the yu point of the diaphragm (BL-17). The diaphragm is here to protect the upper part of the body from unclear influences, like a filter, and above the diaphragm we enter the area of the clear yang, and this is one interpretation of the zhi yang. We now enter the area of the yang which is supreme or perfect. Or possibly now, through the du mai, we reach the area of the yang which is the part above the diaphragm. And because it is at the level of the diaphragm, it is of course the level of the bottom of the lungs, which are related to heaven, they are the master of qi and so on. We enter the area of the upper heater where the heart resides.

Another interpretation is that this is the utmost point of the yang power, like an arch. There is the beginning of something with a lot of tension, and a bursting out and reaching a summit, where we arrive at a kind of zhi yang. But the movement is not yet finished, it is just the middle of the movement, the height, and perhaps this could be the meaning of this point, in that we have here the ending of the first part of the rush or push of the vitality from below, and the continuation of the movement to the top of the head.

I'm not sure whether we can make some kind of numerological commentary on this number nine, as it is only number nine according to the modern calculations, and has no meaning in the classical texts. The last point of the bladder meridian is called zhi yin, and maybe it is because this great yang meridian has just reached the yin. This is one of the possible interpretations. When the yin is reached, you cannot go any further.

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

Zhiyang DU-9 is located at the level of Geshu BL-17 (Diaphragm Shu). The diaphragm separates the middle and upper jiao, and Zhiyang DU-9 acts on both these areas. In fact an alternative name for this point is Feidi (Bottom of the Lung), again reflecting its location at the intersection of these two jiao.

In the middle jiao it is able to tonify and warm the Stomach and Spleen (cold in the Stomach, inability to eat, emaciation), as well as to drain dampness or damp-heat, especially of exterior origin (heaviness of the four limbs, and general malaise of the body). In modern clinical practice this point is much emphasised in the treatment of jaundice and was classically indicated for the five types of jaundice.

In the upper jiao it is able to unbind the chest (fullness of the chest and lateral costal region, cough and dyspnoea), and in common with many of the points of the Governing vessel is indicated for stiffness of the spine and lumbar pain.

Finally in the Essential Questions Zhiyang DU-9 is indicated for heat in the Kidneys. This indication clearly fell out of favour and was not mentioned in subsequent texts.

#### **CLASSICAL COMBINATIONS**

Jaundice: Zhiyang DU-9, Yinlingquan SP-9, Zusanli ST-36, Riyue GB-24, Danshu BL-19 and Yanggang BL-48.

**GV-10 (*líng tái*)****靈** *líng*: spirit, supernatural**台** *tái*: terrace, platform, tower

靈 台

*Spirit Tower*

**Location:** On the posterior midline of the trunk in the mid-thoracic region. The point is located in the depression immediately inferior to the spinous process of the 6th thoracic vertebra. BL-16 (Du Shu) is located 1.5 cun lateral to DU-10 (Ling Tai), BL-45 (Yi Xi) is 3 cun lateral.

**Functions:** Promotes flow of Lung Qi and resolves cough; frees the Channels and quickens the Connecting Vessel.

**Indications:** Cough; dyspnea; bronchitis; asthma; malaria; stomachache; back pain and stiffness of the neck; carbuncles; boils.

**Supplementary Indications:** Wheezing dyspnea and enduring cough; common cold; Heat in the Spleen.

**DEADMAN'S COMMENTARY**

The name Lingtai (Spirit Tower) DU-10, is a traditional term for the Heart and has come to denote the reasoning faculty. It originated with the Spirit Tower built by the emperor Wen Wang as a vantage point to survey all that lay beneath him. Despite this name and the fact that Lingtai DU-10 is located one vertebra below Xinshu BL-15, the back-shu point of the Heart, there are no indications or combinations reflecting this association in any major classic.

Lingtai DU-10 is an empirical point in the treatment of furuncle and red-thread furuncle (lymphangitis) as well as for clove sores (small, hard, deep-rooted, clove-shaped purulent lesions), and is used for this purpose in modern clinical practice. It is also indicated in the Essential Questions for heat in the Spleen. This indication clearly fell out of favour and was not mentioned in subsequent texts.

**CLASSICAL COMBINATIONS**

• Furuncle: Lingtai DU-10, Shenzhu DU-12, Ximen P-4, Hegu L.I.-4 and Weizhong BL-40.

**LARRE & ROCHAT**

*Claude Larre:* Tai is a terrace and in ancient China the people would go to the terraces to be in contact with fresh air, to refresh themselves. The connection with heaven would be so intimate there, that the spirits would play around the terraces and enter the mind more easily than at ordinary levels. So the spirits would be active. This activation of the spirits is called ling in Chinese. Ling is one character used to say that the spirits are efficacious and are sharing with human beings what they are. So ling tai gives the feeling of exaltation from the spirits. The character ling is made from the canopy of heaven with the four dots representing rain, which are used to express something coming from heaven. Rainfall is always a powerful symbol of a gift from heaven, because this was a time of a primitive agricultural society where people depended on rain to grow crops. Then there is a pictograph of three mouths which represent the sorceresses, as the witchcraft involved in rainmaking was attributed to women. Below that is the image of two people sitting on the ground.

If we gather all this information together we can see that there is a group of people, sitting on the ground, crying out for heavenly influence. This character soon came to represent the activity of the

spirits for the benefit of mankind. And the activity of the spirits is represented with the character ming, which is made with the sun and the moon and means brilliance. Because it is made with sun and moon there is an immediate reference to the difference between night and day, and once there is light there is also a way to distinguish things. So this character ming has the meaning of brilliance, and also the ability to distinguish things. When people die they do not remain in nothingness, they come back to the indistinct world from which they had been taken to life, and in that case to come back to the state of no distinction is also ming. So the same character is used for the ability to distinguish and to be in the state where there is no longer any distinction. Chinese characters often have this ability to represent one thing and also its opposite.

When we are dealing with the spirits (shen) we are dealing with our most precious intermediary with heaven. But the special connection between myself and heaven is that there will be shen coming from heaven and dwelling in my heart, as long as my heart is tranquil and still. The spirits are moving around and if they come and stay they change our state of mind, because mind and heart are the same character in the Chinese. To be in a good relationship with heaven we must offer a very pure heart, and the heart is pure when it is void. So the void in the heart enables us to live at other levels. It is the condition for the spirits to inhabit me. If I have been inhabited by the spirits, I am represented to heaven as someone to care for. The spirits seem to be a necessary intermediary between heaven and myself.

The spirits of this quality are not to be confused with the lower level spiritual powers which are not called shen but gui. The gui are not exactly demons or devils in the Christian sense or even the Buddhist. They are not necessarily such bad guys. They are crawling around, remnants of this and that, but they are not something totally evil. The devil in the Christian mind is something antagonistic to Christ, which is not relevant in the Chinese or Indian traditions. The shen are easy for us to understand, because they are more like angels, but when the shen are acting with radiance, the expression in Chinese is shen ming. Ling is nearly the same thing as ming. It implies some sort of gift of light, which may depend on the authors and the times. In some of the ancient books we have both the expressions ling tai, which comes from the Book of Odes, and shen ming.

*Elisabeth Rochat:* Ling tai is also the name of a famous terrace or tower built, according to legend, by King Wen at the beginning of the Zhou dynasty. This terrace was built in a beautiful park where all kinds of animals lived in freedom, And in the Han dynasty, around the time of the beginning of the Christian era, we know that ling tai was the name of one of the three ritual buildings of one of the three harmonious halls in the royal palace. These terraces or watchtowers were placed in a position from where one could see in each direction and also observe the sky, the stars and the constellations. It was a place for observation, and also for the reception of information, knowledge and spiritual influence. All that together. It is because the king or the emperor was able to receive this kind of information directly, and because he was able to interpret the information and unify it within himself, that he was able to regulate his own life and the life of his people.

For instance, it was because the emperor had good information and knew exactly the unfolding of time and the position of the stars, and if enemies were approaching or not, that he was able to perform the walking ritual within the ming tang, the house of the calendar. Doing this kind of ritual

walking or circum-perambulation around the ming tang, he was able to regulate exactly all the people in the kingdom and to redistribute all the influence he was able to receive from above. The ming tang was one of the other three ritual buildings. Tang is found in the name of Ren-18 (yu tang) and it is the temple, or inner chamber of a building.

In many texts such as Zhuang zi and many Daoist and meditation texts, ling tai is the name for the heart, because the heart is just like the sovereign. It must be able to receive information and influence, interpret them correctly and exactly and make a unity, and thus be able to be the master. There is an English translation of a poem from the end of the Han dynasty, presenting the building of a palace.

*The emperor presents the three sacrificial animals, offers the five victims. He worships the celestial and terrestrial spirits (shen gui), attracts the hundred deities. He holds audience in the luminous hall (ming tang) and visits the circular moat. Radiating continuous brightness, he promulgates august teaching. He ascends the divine tower (ling tai), studies the good omens, looks up to heaven (tian) down to the abyss (kun); Matching the images to his divine person. Gazing over the Middle Kingdom he dispenses his grace; Viewing the four marches he emanates awesome majesty. (Eastern Capital Rhapsody, translated by. David R. Knechtges, Princeton University Press).*

This is a very good definition of the expression ling tai. It is elaborated in the footnote which accompanies the translation. The divine tower (ling tai) lay slightly south of the luminous hall (ming tang). The divine tower served as the imperial observatory, from which the sun, moon, stars, wind, ethers (qi), and the pitchpipes were watched. If you want to be efficient you have to be realistic and you can only be realistic if you know the signs and if you are able to observe reality.

So there are two meanings of ling tai. It is the place for the observation of heaven and receiving information and influx coming from above, and consequently it is possible to maintain good order; to maintain regulation and to avoid disorder in the kingdom or in the body. In the body this place is the heart, which is for the reception and the perception of reality and adaptation to reality, too. It is the ability to adapt to the changing outside circumstances. The heart is the dwelling place of the spirits, where we are able to interpret reality and to adapt our conduct - following this interpretation and the relationship to reality, exterior and interior. It is in this way that the heart is said, for instance in Su wen chapter 9, to be the place for all change taking place under the authority of the spirits.

This point is in the area of the heart, having reached the area of the pure and clear, above the diaphragm, the first stage is this kind of possibility for observation, receiving of influx, in order to go to the ming tang. The next point concerns the ability to conduct life according to the information given by the spirits.

**GV-11 (*shén dào*)**神 *shén*: spirit道 *dào*: path, road, way

神道

*Spirit Path*

**Location:** On the posterior midline of the trunk in the mid-thoracic region. The point is located in the depression immediately inferior to the spinous process of the 5th thoracic vertebra. BL-15 (Xin Shu) is located 1.5 cun lateral to DU-11 (Shen Dao), BL-44 (Shen Tang) is 3 cun lateral.

**Functions:** Settles tetany and extinguishes Wind; calms the Heart and Shen; relieves pain.

**Indications:** Impaired memory; fright palpitations; cardiac pain; heart disease; pain and stiffness in the back and spinal column; cough; intercostal neuralgia.

**Supplementary Indications:** Body fever and headache; impaired memory; Wind epilepsy and clonic spasm in children; malaria; distraction, sorrow and worry.

**LARRE & ROCHAT**

The shen represent the heavenly inspiration of life, the ability to guide our life. And dao is the way, the right way to conduct life according to your proper nature. Shen dao is an expression with a very exact meaning. It can be the pathway leading the spirits to the cemetery, the way to turn back to the spirit when we are dealing with worship of the dead. In Japan shen dao is the shinto of Shintoism, the way of the spirits. Here on the du mai meridian, the most interesting interpretation is of the free communication with the spirits of the heart, allowing the good conduct of life. And we must not forget that at this level the du mai makes a connection between the origin in the lower abdomen and the heart, and that after that it continues to the brain and the upper orifices, especially the eyes. It is between these three levels, which we may call the three cinnabar fields (dan tian), or the dwelling places of the three hun, that we also find the three great stations of the du mai.

In some old texts of the 3rd and 4th century AD this expression shen dao is also the name of a particular section of the magical arts, especially a kind of divinatory art by the observation of the sky, which is a kind of superior integration with the cosmos. We know very little about this kind of magical art. But it is a good expression of shen dao, as a kind of conduct which is entirely inspired by the spirits, the total integration of your own body and the cosmos. And certainly du mai has a vital role in this integration at the level of the dynamism of the yang between the origin and the heart and the brain. It is a way of communication.

**DEADMAN'S COMMENTARY**

Shendao DU-11 (Spirit Pathway) is located on the upper back in the region of the Lung, at the level of Xinshu BL-15 the back-shu point of the Heart. The Lung dominates qi and the Heart stores the spirit, and together they are activated by the gathering qi. Shendao DU-11 is indicated for deficiency of the gathering qi and malnourishment of the Heart and spirit giving rise to such indications as lack of qi, timidity with shortness of breath, palpitations, disorientation, poor memory and sadness and anxiety.

In common with many points of this channel, Shendao DU-11 is also able to pacify internally generated wind which ascends along the Governing vessel and gives rise to such disorders as epilepsy, clonic spasm, childhood fright wind and lockjaw.

Finally Shendao DU-11 is indicated for a variety of heat symptoms including fever, heat in the body, hot dyspnoea and, according to the Essential Questions, heat in the Liver. This last indication clearly fell out of favour and was not mentioned in subsequent texts.

### CLASSICAL COMBINATIONS

- Poor memory: Shendao DU-11, Youmen KID-21, Lieque LU-7 and Gaohuangshu BL-43 (Supplementing Life).
- Sadness, anxiety and disorientation: Shendao DU-11, Xinshu BL-15 and Tianjing SJ-10 (Supplementing Life).
- Fright palpitations: Shendao DU-11, Yemen SJ-2, Tianjing SJ-10 and Baihui DU-20 (Supplementing Life).
- Frequent attacks of wind epilepsy: Shendao DU-11 and Xinshu BL-15 (One Hundred Symptoms).
- Heat in the body with headache that comes and goes: Shendao DU-11 and Guanyuan REN-4 (Thousand Ducat Formulas).

## GV-12 (*shēn zhù*)

身 *shēn*: body; person

柱 *zhù*: pillar, post; support

身 柱

*Body Pillar*

**Location:** On the posterior midline of the trunk in the upper thoracic region. The point is located in the depression immediately inferior to the spinous process of the 3rd thoracic vertebra. BL-13 (Fei Shu) is located 1.5 cun lateral to DU-12 (Shen Zhu), BL-42 (Po Hu) is 3 cun lateral.

**Functions:** Disperses pathogens and reduces fever; clears the Heart and stabilizes the Shen; eliminates Interior Wind; calms spasm; strengthens the Lung.

**Indications:** Cough; dyspnoea; common cold; bronchitis; pneumonia; asthma; tuberculosis; mental diseases; hysteria; epilepsy patterns; pain and stiffness of the lumbar region; boils; carbuncles.

**Supplementary Indications:** Clonic spasm; Deficiency cough; bleeding from upper orifices; body fever with raving; Wind strike with inability to speak; seizures; infantile convulsions; Heat in the chest.

### LARRE & ROCHAT

It is after this communication with the depths and with the heart and the spirit that we have the possibility for the person to stand firmly. This character shen is often used in the medical texts for the body, and it is also used for a person. Zhu is a column, a pillar, and also the name for a column able to hold up a house or link heaven and earth. In the old way of representing the square of earth below and the circle of heaven above, they are joined together by eight great pillars. And their name was zhu.

The name of Bladder 10 is tian zhu, heavenly pillar, which is a good place to symbolise the relationship between the head which is like heaven and the body which is like earth. This pillar of Du-12 is not at the neck, but anatomically it is at a central point in the scapula. The image is of the great bone mass of the two scapula reinforcing the impression of solidity of the backbone and the ribs. At this level we have this shen zhu, allowing the person to be straight like a pillar and ensuring all the communication between above and below.

After the Way of the Spirits, shen dao, it is like a free communication of the qi and the lungs.

Because here we are at the level of the special yu point of the lungs, giving strength and force to the circulation. There is also the idea of a good verticality - to stand up straight and the suggestion of a main beam which is taking all the weight of a building. It is very strong, but is quite vulnerable.

### DEADMAN'S COMMENTARY

As early as the Essential Questions Shenzhu DU-12 was said to clear heat from the chest, and this is reinforced by many indications found in subsequent classical texts. Shenzhu DU-12, located below the third thoracic vertebra at the level of Feishu BL-13 the back-shu point of the Lung, is able to clear heat from the Lung, giving rise to cough, dyspnoea and fever. According to the Warp and Woof of Warm Febrile Diseases "The Lung and Heart are mutually connected; when there is Lung heat it most easily enters the Heart". This passage helps explain why Shenzhu DU-12 is also indicated for heat in the Heart which gives rise to such excess pattern manifestations of spirit disturbance as mad walking, ranting and raving, 'seeing ghosts' and rage with desire to kill. This ability to clear heat from the Lung and calm the spirit in excess patterns can be contrasted to the action of the previous point, Shendao DU-11, which is primarily used for deficiency patterns of the Heart and Lung.

Like many other points of this channel, Shenzhu DU-12 is also able to pacify wind in the Governing vessel and is indicated for epilepsy and clonic spasm.

### CLASSICAL COMBINATIONS

- Madness: Shenzhu DU-12 and Benshen GB-13 (One Hundred Symptoms).
- Childhood fright epilepsy: Shenzhu DU-12 and Changqiang DU-1 (Supplementing Life).
- Opisthotonos, clonic spasm, epilepsy and headache: Shenzhu DU-12, Wuchu BL-5, Weizhong BL-40, Weiyang BL-39 and Kunlun BL-60 (Thousand Ducat Formulas).

## BL-12 (*fēng mén*)

風 *fēng*: wind

門 *mén*: gate

風門

*Wind Gate*

**Location:** On the superior dorsal aspect of the trunk, 1.5 cun lateral to the depression immediately inferior to the spinous process of the 2nd thoracic vertebra. This is about 2 (middle) finger widths from Du Mai. BL-41 (Fu Fen) is 1.5 cun lateral to BL-12 (Feng Men), 3 cun from the posterior midline.

**Features & Categories:** Intersection point of Du Mai (Governing Vessel) on the Urinary Bladder Channel of foot Tai Yang. Special point to treat (Exterior) Wind.

**Functions:** Eliminates Wind and benefits the Lungs dispersing function; frees the Channels and releases the Exterior; regulates Ying Qi and Wei Qi.

**Indications:** Common cold; sneezing; chills; bronchitis; pneumonia; pleurisy; asthma; Wind damage; chronic rhinitis; cough; fever; headache; stiff neck; pain in the back and lumbar; urticaria; shoulder sprain; disorders of the back generally. Frequently used for acupuncture anesthesia in head/brain surgery.

**Supplementary Indications:** Wind dizziness and headache; nasal congestion and runny nose; heavy eyes; sneezing; cough due to Cold; counterflow Qi retching; belching; vomiting; pain in the back and chest; Heat in the chest; inflamed skin on the back; jaundice.

### **DEADMAN'S COMMENTARY**

As its name 'Wind Gate' implies, Fengmen BL-12 is an important point to expel wind and release pathogenic factors from the exterior portion of the body. This action may be explained by three principal factors:

- i. Fengmen BL-12 belongs to taiyang channel, the most exterior of the six channels, and therefore most commonly the first to be attacked by exterior pathogenic factors;
- ii. Fengmen BL-12 is located on the upper back, over the upper portion of the Lung which is known as the 'delicate zang' due to its predisposition to be easily injured by exterior pathogens;
- iii. Fengmen BL-12 is a meeting point of the Bladder channel with the Governing vessel which dominates all the yang channels of the body and hence has a close relationship to the exterior (yang) portion of the body.

When exterior pathogenic wind attacks via the skin, nose or mouth, it may

- i. obstruct the defensive qi and impair its warming function, giving rise to chills, aversion to wind and cold and headache, whilst fever which accompanies chills is a sign of the struggle between the defensive qi and the pathogen;
- ii. impair the disseminating and descending function of the Lung, resulting in copious nasal discharge and cough;
- iii. obstruct taiyang channel giving rise to rigidity and pain of the head and neck. Fengmen BL-12 may be treated by needling or cupping to release the exterior in all cases of attack by wind-cold, wind-heat or wind-dryness which bind the superficial portion of the body and give rise to such excess exterior pathology. In the case of wind-cold, moxibustion may be used. Fengmen BL-12 is also indicated for patterns of exterior deficiency where attack by wind gives rise to disharmony of nutritive qi and defensive qi, characterised by fever and chills unrelieved by sweating, aversion to wind and a weak floating pulse.

The ability of Fengmen BL-12 to firm the exterior and strengthen the defensive qi, thus helping the body to resist attack by exterior pathogenic factors, is discussed in various classics. The Song of the Jade Dragon recommends it for "flaccidity of the interstices with frequent coughing and clear watery nasal discharge", whilst Methods of Acupuncture and Moxibustion from the Golden Mirror of Medicine recommends it for "flaccidity of the interstices with susceptibility to catching wind-cold". In other words, as well as releasing the exterior and expelling wind, Fengmen BL-12 may be treated by needling or moxibustion to tonify the defensive qi in patients with susceptibility to catching frequent colds.

The nose is the gateway of the Lung. According to the Spiritual Pivot "The qi of the Lung opens into the nose; when the Lung is in harmony the nose is able to distinguish the fragrant from the foul". Methods of Acupuncture and Moxibustion from the Golden Mirror of Medicine recommends Fengmen BL-12 for "nosebleed and all kinds of nose disorders". Nasal blockage and discharge commonly result from Lung and defensive qi deficiency with concomitant retention of pathogens in

the nose and Lung, which render a person liable to frequent nasal stuffiness and discharge, sensitivity to dust and pollen, sneezing, etc. The ability of Fengmen BL-12 to firm the defensive qi, expel exterior pathogens and benefit the nose make it especially suitable in the treatment of such cases of perennial and seasonal allergic rhinitis.

It is useful to compare the points Fengmen BL-12 and Feishu BL-13, each reflecting different aspects of the Lung function. Although Fengmen BL-12 is indicated for painful cough and cough with bleeding, this is primarily in the context of exterior disease and its affinity for releasing the exterior and firming the defensive qi underlines its close connection with the more superficial and yang aspect of the Lung. It is significant however, that despite its ability to strengthen the defensive qi which is distributed by the Lung, it is not used to tonify other aspects of Lung deficiency for which the deeper (yin) action of Feishu BL-13 is preferred.

According to the Illustrated Classic of Acupuncture Points on the Bronze Man "If Fengmen BL-12 is repeatedly needled it will clear the hot yang qi and the back will always be free of sores and carbuncles". Finally the Essential Questions includes Fengmen BL-12 among the eight points (bilateral Quepen ST-12, Dazhu BL-11, Zhongfu LU-1 and Fengmen BL-12) to clear heat from the chest.

#### CLASSICAL COMBINATIONS

- Rhinitis with clear nasal discharge: Fengmen BL-12, Shenting DU-24, Zanzhu BL-2, Yingxiang L.I.-20, Hegu L.I.-4, Zhiyin BL-67 and Futonggu KID-20 (Thousand Ducat Formulas).
- Constant sneezing: Fengmen BL-12 and Wuchu BL-5 (Thousand Ducat Formulas).
- Nosebleed with stifled breathing: Fengmen BL-12, Chengling GB-18, Fengchi GB-20, Yixi BL-45 and Houxi SI-3 (Thousand Ducat Formulas).
- Pain of the shoulder and back: Fengmen BL-12, Jianjing GB-21, Zhongzhu SJ-3, Zhigou SJ-6, Houxi SI-3, Wangu SI-4 and Weizhong BL-40 (Great Compendium).
- Injury by cold with fever which clears and then reoccurs: Fengmen BL-12, Hegu L.I.-4, Xingjian LIV-2 and Xuanzhong GB-39 (Outline of Medicine).

## GV-13 (*táo dào*)

陶 *táo*: kiln; pleased or happy

道 *dào*: path, road, way

## 陶道

*Kiln Path*

**Location:** On the posterior midline of the trunk in the upper thoracic region. The point is located in the depression immediately inferior to the spinous process of the 1st thoracic vertebra. BL-11 (Da Zhu) is located 1.5 cun lateral to DU-13 (Tao Dao), SI-14 (Jian Wai Shu) is 3 cun lateral.

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

**Functions:** relieves Exterior conditions; clears Lung Heat; calms the Shen; strengthens Deficiency; regulates Shao Yang.

**Indications:** Fever; stiffness of the spinal column; headache; malaria; seizures; psychosis; tuberculosis; Heat diseases; head and neck muscle spasm.

**Supplementary Indications:** Fever and chills; absence of sweating; heavy headedness and visual dizziness; tidal fevers; infantile convulsions; sensation of heat in the bones; Deficient Yin.

### LARRE & ROCHAT

Dao is the way, and tao the potter, and also the kiln in which pots are made. It is also the potter's wheel which has a kind of mechanical movement. At the front of the body at this level we have the point xuan ji, Ren-21, which suggests something turning and distributing influences. Here on the du mai we are arriving at the end of the trunk and we have the achievement of something, which has to do with the movement of the potter's wheel and the heat of the kiln. That fits quite well with the idea of the du mai in this area.

Perhaps, if we have a series of points, for example from Du-9 to Du-13 or 14, we have reached the clear yang area where we can receive the influence and information from heaven, and from there follow the way inspired by the spirits. Because we are following the right way we are able to firmly ensure the ability to stand up in life. And finally from all that something is able to take shape and form - some kind of emanation - with this movement and heat there is a flourishing. When this character tao is repeated, tao tao, it can mean to be full of elation and joy. It is often used in the Book of Odes. It is this idea of the celestial yang which continues its movement in order to reach the summit of the trunk.

### DEADMAN'S COMMENTARY

The Governing vessel is the 'sea of the yang channels' and many of its points are effective to reduce yang heat in the body, including febrile diseases and most especially malaria. In both traditional and modern clinical practice Taodao DU-13 has been an important point in the treatment of malaria, whether acute or chronic. This is primarily due to its ability to clear heat from the Governing vessel, and this action is reflected also in the indications for chills and fever and steaming bone disorder.

Like many points of the Governing vessel, Taodao DU-13 is also able to regulate the channel and to clear wind and is indicated for stiffness of the spine, heaviness of the head and clonic spasm. Finally, as its name 'Way of Happiness' suggests, Taodao DU-13 is indicated for unhappiness and disorientation.

### CLASSICAL COMBINATIONS

- Seasonal fever: Taodao DU-13 and Feishu BL-13 (Glorious Anthology).
- Headache: Taodao DU-13, Houxi SI-3, Tianzhu BL-10, Dazhu BL-11 and Kongzui LU-6 (Thousand Ducaf Formulas).
- Visual dizziness, dimness of vision with bursting eye pain: Taodao DU-13, Tianzhu BL-10 and Kunlun BL-60 (Supplementing Life).

### GV-14 (*dà zhuī*)

大 *dà*: great, big, large

椎 *zhuī*: hammer, mallet; vertebra

大椎

*Great Hammer*

**Location:** On the posterior midline between the spinous processes of the 7th cervical and the 1st thoracic vertebrae, approximately at the level of the shoulder. Flexion and rotation of the neck may

facilitate location, and help differentiate between the spinous processes of vertebrae C6, C7, T1. SI-15 (Jian Zhong Shu) is located 2 cun lateral to DU-14 (Da Zhui).

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

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

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

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

### LARRE & ROCHAT

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

### DEADMAN'S COMMENTARY

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

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

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

Dazhui DU-14 in combination with Feishu BL-13 and Ganshu BL-18 for the treatment of overlapping taiyang and shaoyang patterns.

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

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

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

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

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

After ascending to the vertex, the Governing vessel descends through the midline of the nose. Dazhui DU-14 is indicated for nosebleed which does not stop, an indication that mirrors the folk practice of placing a key or other piece of cold metal, or a cold sponge, at the back of the neck to stop nosebleed.

#### **CLASSICAL COMBINATIONS**

- Malaria with much heat and little cold: Dazhui DU-14, Houxi SI-3, Jianshi P-5 and Quchi L.I.-11 (Great Compendium).

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

## GV-15 (*yǎ mén*)

啞 *yǎ*: a mute

門 *mén*: gate, door

*Mute's Gate*

**Location:** On the posterior midline of the neck, superior to the spinous process of the 2nd cervical vertebra (axis). The point is located inferior to the external occipital protuberance, 5 fen above the hairline, and inferior to the tubercle on the posterior arch of the atlas (1st cervical vertebra). BL-10 (Tian Zhu) is located 1.3 cun lateral to DU-15 (Ya Men).

**Features & Categories:** Intersection point of Yang Wei Mai (Yang linking Vessel) on Du Mai; one of the nine points for returning Yang. Point of the Sea of Qi (BL-10, ST-9, DU-15, DU-14, REN-17).

**Functions:** Clears the Shen and consciousness; disinhibits the joints; frees the Portals and Connecting Vessel; stimulates facility with speech.

**Indications:** Mania and withdrawal; epilepsy; seizures; deaf mutism; cerebral palsy; sudden loss of voice; hysteria; convulsions; insanity; Wind strike with stiffness of the tongue and loss of speech; occipital headache; stiffness of the neck; nosebleed.

**Supplementary Indications:** Sluggish tongue with loss of speech; dizziness; clonic spasm; large scrofulous lumps; phlegm nodules; Wind strike.

### LARRE & ROCHAT

This point may be known as ya men or yin men. Men is a gate or a door. Yin means to be dumb. Ya is also to have difficulty in speaking, sometimes hoarseness. But the explanation of the name is made through the relationship with the tongue. The tongue has a special relationship to the heart and the spirits of the heart, to words and the ability to speak. If the speech is clever and articulate it is because of the zang, especially the heart and the liver. If you have some kind of hoarseness, particularly from cold, you need to stimulate the yang to resolve the problem. And if it is coming from the depths of the heart or the kidneys it may be some kind of psychological dumbness. You can't speak because you have no desire to speak, which is dumbness due to the kidneys, or you don't speak because your mind is not clear enough to organise your speech which is linked with the heart.

You can treat on du mai to correct the yang of these zang and to restore clear speech. You can also work with the power of the lung qi for the clarity and power of the voice. So we can see the possible relationship with the heart and also with the liver for the clear articulation of speech, but also with the

kidneys or lungs or spleen, because the essences and qi are coming from the spleen to the other zang. This point on the du mai is very good to stimulate the yang inside the zang, to reorganise the speech and resolve dumbness, not only in temporary hoarseness, but for a deeper attack as well.

This is one of the 'nine points to regain the yang' given in the classical compendium of acupuncture, the Zhenjiu dacheng, the others are lao gong (P-8), san yin jiao (Sp-6), yong quan (Ki-1), tai xi (Ki-3), zhong wan (Ren-12), huan tiao (Gb-30), san li (St-36) and he gu (LI-4).

When you lose consciousness, it is a loss of the presence of the spirits at the level of the communication with the exterior. Particularly with the closing of the upper orifices, and the closing of the free communication of the qi of the heart with the upper orifices. This point is indicated to restore the yang to the upper orifices. Most important is the link with the tongue, and therefore with the speech and the yang of the heart.

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

Yamen DU-15, on the back of the neck just above the hairline, lies directly opposite the root of the tongue, and according the Great Compendium of Acupuncture and Moxibustion a channel from Yamen DU-15 (Gate of Muteness) binds at the root of the tongue. The Spiritual Pivot lists Yamen DU-15 as a point of the 'sea of qi' and states "When the sea of qi is deficient, there is scanty energy insufficient for speech". As early as the Systematic Classic of Acupuncture and Moxibustion, and reasserted in later texts, it was said that moxibustion at this point could cause a person to become mute, whilst needling it could cure muteness. These classical references provided the basis for the claims made during the turbulent years of the Cultural Revolution that deep needling of Yamen DU-15 could have almost miraculous effects in the treatment of deaf-mute children. Photographs were published of whole classrooms of previously deaf-mute children singing 'The East is Red'. Like many of the extreme claims made during this period, this was later discredited, indeed it was confirmed that many patients suffered injury to the spinal cord from excessively deep needling. Notwithstanding this reservation, Yamen DU-15 is one of the few acupuncture points classically indicated for loss of voice and muteness, as well as for stiffness and flaccidity of the tongue, and the condition known as lotus flower tongue (distention and prominence of the blood vessels beneath the tongue), all of which may prevent normal speech. The Great Compendium of Acupuncture and Moxibustion advises the use of Yamen DU-15 for "all kinds of yang heat and qi exuberance", whilst the Secrets Of A Border Official says that it "drains all yang qi and heat". In this context, it is interesting to note that many of the tongue disorders referred to arise due to excess heat and yang exuberance.

The second principal action of Yamen DU-15 is to eliminate either exterior or interior wind giving rise to such symptoms as head wind, stiff neck, loss of consciousness, epilepsy, clonic spasm and chills and fever with absence of sweating. Moreover the location of this point on the neck, and the pathway of the Governing vessel through the spine, renders it suitable for the treatment of stiff neck and spine due to any aetiology.

Like Dazhui DU-14, Yamen DU-15 is also indicated for nosebleed that does not stop.

Finally Yamen DU-15 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

- Loss of voice: Yamen DU-15 and Kongzui LU-6 (Supplementing Life).
- Sudden loss of voice: Yamen DU-15 and Sanyangluo SJ-8 (Supplementing Life).
- Flaccidity of the tongue with inability to speak: Yamen DU-15 and Guanchong SJ-1 (One Hundred Patterns).
- Windstroke, flaccidity of the tongue and sudden loss of voice: Yamen DU-15 and Fengfu DU-16 (Golden Mirror).
- Stiffness of the tongue: Yamen DU-15, Shaoshang LU-11, Yuji LU-10, Erjian L.I.-2, Zhongchong P-9, Yingu KID-10 and Rangu KID-2 (Great Compendium).
- Heaviness of the head: Yamen DU-15, Tongtian BL-7 and Fuyang BL-59 (Supplementing Life).
- Nosebleed: moxa Yamen DU-15 and Dazhui DU-14 (Secrets of the Master of Cinnabar Creek).

## GV-16 (*fēng fǔ*)

風 *fēng*: wind

府 *fǔ*: mansion, palace; storehouse, treasury

風府

*Wind Mansion*

**Location:** On the posterior midline of the neck, in the depression immediately inferior to external occipital protuberance. The point is located 1 cun superior to the posterior hairline between the attachment of trapezius muscle on either side.

**Features & Categories:** Intersection point of Yang Wei Mai (Yang linking Vessel) and Yang Qiao Mai (Yang heel/motility Vessel) on Du Mai; the sixth of the thirteen Ghost points - Gui Zhen, Ghost Pillow. Point of the Sea of Marrow (DU-16, DU-20). Window of the Sky point.

**Functions:** Dispels Wind pathogens and dissipates Cold; clears the Shen and benefits the brain; disinhibits the joints and drains Fire.

**Indications:** Headache; stiffness of the neck; visual dizziness; nosebleed; sore, swollen throat; common cold; Wind strike with loss of speech (stroke); mania and withdrawal; mental illness; hemiplegia.

**Supplementary Indications:** Headache with aversion to cold; loss of voice; jaundice; running amok; head wind and dizziness; Wind Cold Exterior patterns; numbness or lack of sensation in the legs.

### LARRE & ROCHAT

The storehouse of the wind. As we saw in Nan jing difficulty 28, it is because of its great affinity with the wind and the yang, that this point was chosen to manifest the passage of the du mai from the back to the brain. It is also because the du mai is, in a way, the supreme yang inside the body, that it has a great power of attraction towards the yang, and also with all kinds of qi including the wind. This point is at the height of the back and is able to attract the wind. There is the possibility of attracting wind which is the beneficial qi of life, but also the perverse wind.

Penetration of wind through feng fu is developed in several classical books, for example in Su wen chapter 35, which presents the progression of the perverse invasion starting at feng fu and gaining ground day after day following the vertebrae, pushing back the power of the wei qi of the defence. In other texts we see the possibility of perversion and disease inside the brain like vertigo and finally illness of the eyes coming from a perverse penetration through fengfu. In Ling shu chapter 33, which gives a presentation of the four seas, fengfu is the lower command point for the brain as the sea of marrow. This point is a place of great vitality, and therefore any perversion will be very violent too.

### **DEADMAN'S COMMENTARY**

In the Essential Questions the Yellow Emperor says "I have heard that wind is the beginning of the hundred diseases; what is the method of treating it by acupuncture?" His adviser Qi Bo replies "Wind enters from the exterior giving rise to shivering, sweating, headache, heaviness of the body and aversion to cold. Treat it by needling Fengfu DU-16".

Wind, which may be of exterior or interior origin, is a yang pathogenic factor that therefore tends to affect the outer and upper (yang) portions of the body. Exterior wind predominantly injures the head and the superficial portion of the body, whilst interior wind stirs upwards and harasses the top of the body. The Governing vessel is known as the 'sea of the yang channels', and whilst many of its points are effective to eliminate both exterior and interior wind, Fengfu DU-16 (Palace of Wind) is pre-eminent for this purpose. Its importance in the treatment of both kinds of wind disorder is emphasised in Investigation into Points Along the Channels by the Ming dynasty author Yan Zhen-shi who said that Fengfu DU-16 is indicated for "all types of wind disease".

When pathogenic wind invades the exterior portion of the body and impairs the ability of defensive qi to warm the skin, there will be aversion to cold and shivering. If defensive qi is deficient and pathogenic wind attacks, the pattern known as disharmony of the nutritive qi and defensive qi may ensue, characterised by chills and shivering accompanied by sweating. The application of Fengfu DU-16 in the treatment of this particular pattern of taiyang wind disorder is emphasised in the Treatise on Injury by Cold which says "In taiyang disorder, initially prescribe Gui Zhi Tang (Cinnamon Twig Decoction). If this causes agitation, needle Fengchi GB-20 and Fengfu DU-16 then (once again) re-prescribe Gui Zhi Tang. Recovery will follow". If pathogenic wind enters the channels and collaterals and penetrates the joints, there may be migratory aching and pain, known as 'wind painful obstruction'. In all such cases Fengfu DU-16 is indicated.

Fengfu DU-16 is of equal importance in the treatment of interior wind which derives from disharmony of the zangfu, particularly the Liver, and rushes upwards to the neck, head and brain. It is therefore indicated for headache, head wind, dizziness, blurred vision, upward staring eyes and windstroke. Not only is Fengfu DU-16 able to descend pathogenic wind from the head in such cases, but it is also an important point to nourish the brain. According to the Spiritual Pivot Fengfu DU-16 is a point of the sea of marrow, "Its point above is the top of the head; below it is Fengfu" and "When the sea of marrow is in excess then there is lightness of the body and much strength and a person's self exceeds the normal level; when the sea of marrow is insufficient there is a whirling sensation of the brain, dizziness, tinnitus, pain of the lower legs, impairment of vision, indolence and desire to

sleep". The wide-ranging effect of Fengfu DU-16 on the head region is further emphasised both by the statement by Sun Si-miao in the Thousand Ducat Formulas that Fengfu DU-16 treats 'the hundred diseases of the head', and by the alternative name Xingxing (Clear Headedness) given to this point in the classic Song to Keep Up Your Sleeve.

Due to the location of Fengfu DU-16 in the neck region, the pivot of the head, as well as to its ability to eliminate wind and nourish the sea of marrow, Fengfu DU-16 is an important point in the treatment of headache, head wind and neck disorders. The traditional term head wind has two principal meanings.

Firstly it is used to refer to severe, long-standing and recurring headaches (for example migraine) that are recalcitrant to treatment, in contrast to a single incident of headache.

Secondly, it describes a condition deriving from attack by exterior wind which invades the channels of the head and gives rise to headache, dizziness and deviation of the mouth and eye.

Although primarily indicated for occipital (taiyang region) headache, as would be expected from its location, Fengfu DU-16 is a meeting point of the Governing vessel with the Yang Linking vessel. This extraordinary vessel also links all the yang channels, and specifically connects with such important points for headache as Benshen GB-13 through to Fengchi GB-20 on the lateral side of the head, and Touwei ST-8 on the forehead. Fengfu DU-16 may therefore be needed in shaoyang (temporal) or yangming (frontal) region headaches when the primary pathogen is wind. As far as the neck is concerned, the ability of Fengfu DU-16 to benefit this region is emphasised in the Great Compendium of Acupuncture and Moxibustion which recounts how the great 2nd century physician Hua Tuo treated the Emperor Wu of the Three Kingdoms era for stiff neck. It is related that as soon as Hua Tuo needled Fengfu DU-16, the Emperor was cured.

It is a reflection of yin-yang theory that when excess accumulates at the top of the body there is often a corresponding deficiency below, and this is borne out in the statement in the classic Song to Keep Up Your Sleeve "when the legs and feet are diseased choose Fengfu DU-16". The ability of Fengfu DU-16 to treat numbness of the legs reflects the principle stated in the Yellow Emperor's Inner Classic "When the disease is below select [points] from above".

Although the Heart is most frequently cited as the residence of the spirit, since its early beginnings Chinese medicine (particularly in the Daoist tradition) has been able to hold the concurrent belief that the head and brain also influence the spirit. Thus the Essential Questions said "the head is the residence of the intelligence", Sun Si-miao in the Thousand Ducat Formulas said "The head is the supreme leader, the place where man's spirit concentrates" and Li Shi-zhen said "The brain is the residence of the original spirit". The Governing vessel enters the brain at Fengfu DU-16, which is also said to mark its lower border, whilst another branch of the vessel passes through the Heart. Fengfu DU-16 is therefore indicated for various mental disorders such as mania, incessant talking with inability to rest, mad walking and desire to commit suicide, as well as sadness and fear with fright palpitations. It was included under its alternative name of Guizhen (Ghost Pillow) by Sun Si-miao in his 'thirteen ghost points' for the treatment of mania disorder and epilepsy.

Finally, Fengfu DU-16 is one of ten points listed in Chapter 2 of the Spiritual Pivot that have come to be known as Window of Heaven points. It shares with the other points of this group the ability to

- i. treat headache and dizziness,
- ii. descend rebellious qi (vomiting),
- iii. treat throat disorders,
- iv. benefit the sense organs (eyes, nose and tongue), and
- v. treat sudden onset of disorders (sudden inability to speak following windstroke, sudden loss of voice).

### CLASSICAL COMBINATIONS

- "In taiyang disorder, initially prescribe Gui Zhi Tang (Cinnamon Twig Decoction). If this causes agitation, needle Fengchi GB-20 and Fengfu DU-16, then re-prescribe Gui Zhi Tang. Recovery will follow" (Treatise on Injury by Cold).
- The hundred disorders due to injury by cold: Fengfu DU-16 and Fengchi GB-20 (Ode of Xi-hong).
- Throat pain: Fengfu DU-16, Tianchuang SI-16 and Laogong P-8 (Thousand Ducat Formulas).
- Loss of voice: Fengfu DU-16 and Chengjiang REN-24 (Supplementing Life).
- Windstroke, flaccidity of the tongue and sudden loss of voice: Fengfu DU-16 and Yamen DU-15 (Golden Mirror).
- Pain of the eyes with inability to see: Fengfu DU-16, Fengchi GB-20, Naohu DU-17, Yuzhen BL-9 and Shangxing DU-23 (Thousand Ducat Formulas).
- Rhinitis with nose bleed: Fengfu DU-16, Erjian L.I.-2 and Yingxiang L.I.-20 (Great Compendium).
- Stiffness and pain of the neck with inability to turn the head: Fengfu DU-16 and Yinjiao DU-28 (Supplementing Life).
- Stiffness and pain of the head and nape with difficult rotation: Fengfu DU-16 and Chengjiang REN-24 (Song of the Jade Dragon).
- Mania, incessant talking without rest: Fengfu DU-16, Kunlun BL-60 and Shugu BL-65 (Thousand Ducat Formulas).
- Mad walking with desire to commit suicide: Fengfu DU-16 and Feishu BL-13 (Thousand Ducat Formulas).
- Mad walking: Fengfu DU-16 and Yanggu SI-5 (Great Compendium).
- Numbness of the legs: Fengfu DU-16 and Yaoshu DU-2 (Thousand Ducat Formulas).