



ACUSOURCE

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The Acupuncture Handbook

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ACKNOWLEDGEMENTS

I give thanks to the Tao for my chances and choices.

dew rise
clouds fall
rain wash
pain all

MAHALO

FOREWORD BY LOOKING BACKWARD

This foreword was written in 1972, by Frances Hamilton, my mother, when I was two years old. I can only hope that my compilations of acupuncture texts represent a worthy expansion of western (American) awareness of acupuncture since 1972.

Acupuncture: Ancient Art in a Modern World

The word “acupuncture” is derived from two Latin words: acus, meaning “needle,” and punctura, meaning “puncture.” “Acupuncture” has come to denote a method of healing whereby needles of various lengths are inserted into the body at specific points. The method originated in China thousands of years ago and has recently aroused scientific curiosity in the West. After a brief survey of the nature of acupuncture, this foreword will discuss the relation of acupuncture to China’s history of medicine and to the yin-yang doctrine, a basic tenet of Chinese philosophy. A somewhat detailed account of acupuncture procedures will follow, and the study will conclude with the West’s appraisal of this mysterious Chinese art.

Acupuncture is primarily used to relieve pain. This may seem ironic at first the insertion of needles into the body to eliminate pain. Acupuncture, properly practiced, is a bloodless, apparently painless procedure, however, and it has no unpleasant aftereffects. Hungarian-born Stephan Palos, a Buddhist monk thoroughly familiar with acupuncture procedures, reports that acupuncture produces no pain, except on the fingers (108). Other sensations may be produced, however, such as a bitter or sour taste or a feeling of warmth.

Acupuncture has been successfully employed in the treatment of a variety of diseases and ailments, including such diverse disorders as hay fever, ulcers, blindness, deafness, conjunctivitis, hemorrhoids, leukemia, anemia, tonsillitis, dysentery, tuberculosis, nephritis, diabetes, eczema, meningitis, high blood pressure, hepatitis, Parkinsonism, and insomnia. Between 1953 and 1955, ninety-eight cases of infantile paralysis were treated by acupuncture at Peking Children’s Hospital (Palos 119-120). The rate of success in illnesses with a duration of less than one year was 100 per cent. Illnesses with a duration of one to two years had a success rate of 92 per cent. Cases with a duration exceeding two years were found to resist acupuncture. Despite some dramatic results, acupuncturists generally do not claim the ability to cure serious organic illnesses (Lang 16). As was mentioned earlier, the primary purpose of acupuncture is the relief of pain. In some cases, acupuncture eliminates symptoms while the disorder itself remains unchecked. In a case of appendicitis, for example, acupuncture may alleviate the pain and fever while the inflammation continues to worsen (Lang 16).

Today China has about one million licensed acupuncturists, 150,000 of whom are physicians (White 147). Almost every Chinese citizen is familiar with a few basic acupuncture points, however, so that with the application of pressure to the appropriate point, minor discomforts, such as toothache, headache, or spasmodic stomach pains, may be relieved before a doctor is consulted. This type of self-treatment, called “natural acupuncture,” involves no needles and is more accurately classified as massage (Palos 104).

The Chinese first became interested in acupuncture in the fifth millenium BC when they observed that warriors struck by arrows appeared to recover from ailments in unrelated organs of their bodies. Flint arrowheads were used to stimulate this process. In time the arrowheads were replaced with stone needles, which were also used for surgery. Some of these “needles” were actually small lances. Others had ball points or triple cutting edges. Copper and iron needles replaced the stone ones, and these, in turn, were replaced by needles made of gold or silver. There is some evidence that needles made of a particular material are more effective than others in treating a specific illness (Palos 104). Most needles in use today are made of stainless steel.

Widespread use of acupuncture began about 2600 BC. when Emperor Huang Ti ordered that acupuncture replace all other forms of medicine. It was used, not only as a cure for illnesses, but in the maintenance of good health as well. Ancient Chinese physicians were paid only as long as their patients remained well (Lang 14). If a patient became ill, the doctor was required to pay his medical expenses.

The first written records on the subject of Chinese healing date back to the Thirteenth or Fourteenth Century BC. Excavations have unearthed oracle bones from this period bearing the characters for various diseases. The first mention of acupuncture was in the historical work Tso Chuan, compiled by Tso Chiu-ming who lived sometime between the Third and Fifth Centuries BC. China's first medical book, which is also the original text on the subject of acupuncture, was written about 300 BC. This work has been translated by Dr. Ilza Veith, professor of the history of health sciences at the University of California (San Francisco), as The Yellow Emperor's Classic of Internal Medicine.

In many instances Chinese medical knowledge significantly preceded its Western counterpart. The Yellow Emperor's Classic of Internal Medicine unmistakably refers to the circulation of blood through the body, a phenomenon which was not demonstrated in Europe for another 1500 years. Diagnosis by taking a patient's pulse was practiced by Pien Ch'ueh as early as the Fifth Century BC. Anesthesia was used in the Second Century BC, and skulls reveal that certain cranium operations were performed in China thousands of years ago. By the middle of the Sixteenth Century, it had been discovered that a powder prepared from the secretion from smallpox vesicles or from the dried vesicles themselves provided a powerful immunization against the disease when sniffed into the nose. This method of immunization, which had long been popular in folk medicine, spread to Russia and Turkey. Vaccination was not discovered by Western doctors, however, until 1717. The use of acupuncture for the maintenance of good health has already been mentioned. The Yellow Emperor's Classic of Internal Medicine also encouraged more conventional methods of disease prevention: "regular habits, proper diet, a suitable combination of work and leisure and the maintenance of a calm mind (Horn 75)." One thousand years later the concept of disease prevention remained foreign to the West, where illness was widely regarded as punishment for sin.

In light of these early discoveries, it may seem curious that Chinese medical knowledge did not advance more rapidly than it did. Two factors, primarily, are responsible for this: the Chinese philosophy and the vastness of the Chinese territory. Chinese philosophy did not encourage scientific investigation. Confucius taught that "the body which one had received from one's parents should not be mutilated but be returned to one's ancestors after death in a state of completeness (Palos 12)." Amputated parts if, indeed, amputation were performed--were buried with the person to whom they belonged. Dissection, likewise, was taboo, although it was sometimes secretly performed on the corpses of hanged criminals. This tradition persisted until the Chinese Revolution.

Because China's territory is so vast, climate and accordingly illness varies greatly from one region to another. Different types of treatment also evolved in various sectors. Until the coronation of the first emperor in 221 BC, China comprised small, often warring, principalities. There was little communication between them aimed at cultural advance. Linguistic difficulties also posed a barrier. Diseases were known by different names in different provinces. These terminological difficulties persist today.

During the first Opium War (1839-1842), China was introduced to modern Western medicine. Little attention was paid to Western practices, however, until after the People's Revolution of 1911. Then the government began to replace Chinese traditional medicine, including acupuncture, with modern Western techniques. With the Communist takeover in 1949, Mao Tse-tung realized the impossibility of training China's 500,000 traditional practitioners in the methods of Western medicine. He therefore, directed that modern and traditional methods of treatment be fully combined. Teachers of modern medicine were "sent to the countryside for a period of political reorientation (Dimond 18)." While they were away, their institutions came under the management of revolutionary committees, the chairmen of which were usually army officers. When the Peking Research Institute for Chinese Traditional Medicine opened in 1953, Mao Tse-tung required that Western-trained doctors undergo thirty months of intensive training in traditional medicine. Many of these doctors are now enthusiastic about the use of acupuncture (Lang 14).

Following his trip to China in mid-1971, Dr. E. Grey Dimond of the University of Missouri highly praised this unique synthesis which enabled China to achieve a higher standard of medical care than would have been possible using either system alone. Today China is up-to-date on the treatment of heart disease, has an excellent public health program, and maintains high standards of hospital care, including nursing, laboratory procedures, and cleanliness (Dimond 18). Dr. Dimond reports, however, that no Chinese

medical journals have been published for three years (Dimond 18). Rather, journals from the United States are studied.

A basic understanding of the yin-yang doctrine is essential to the study of acupuncture. The terms yin and yang were first-mentioned in the Book of Changes, written sometime during the first half of the first millenium BC. Yang represents the positive, active, masculine force in the universe. It predominates in things that are light and warm. Yin represents the negative, passive, feminine force and predominates in things cold and dark. Every object, every season, every aspect of Chinese life may be classified as either yin or yang. There is some yin implicit in every yang, however, and vice versa (Palos 28). It is the balance of these two forces which results in universal harmony.

The yin-yang doctrine became the link between two divergent schools of Chinese philosophical thoughts the humanistic Confucianism and the naturalistic Taoism (Chan 52). The yin-yang doctrine embodied the idea of harmony embraced by both schools. Confucianism taught the idea of central harmony; Taoism taught inner harmony. Both schools emphasized the importance of harmony between Man and Nature.

The forces of yin and yang are thought to flow through the human body, which is viewed by the Chinese as a microcosm of the universe. These forces must remain in precise balance if good health is to be maintained. "When that energy is blocked, an excess of one or the other force builds up in a specific part of the body and causes illness (Lang 14)." It is the job of the acupuncturist to "determine the location of the blockage, the organs involved in the energy excess or deficiency, and the points of acupuncture which will remedy the situation (Lang 14)." Strange as this concept may sound to one familiar with modern medical knowledge, it is not completely divorced from the Western medieval practice of bloodletting, which "was traditionally used to treat 'humours' or disease, by draining putrefactions from the body to redirect human energies (Science News 400)."

Organs of the body were also classified as yin or yang, depending upon whether their function was active or passive. The yin, or passive, organs are the liver, lungs, spleen, heart, and kidneys. To these is added a sixth "organ," the "controller of the heart." The "controller" regulates the composition of the blood and the supply of blood to the yin organs. These six organs are complemented by six yang, or active, organs: the large intestine, stomach, small intestine, urinary bladder, gall bladder, and "triple warmer." The "triple warmer" regulates respiration, digestion, ingestion, and the urogenital system. In so doing, it determines the chemical state of the entire organism and represents the body's main source of energy.

These twelve organs are believed to be linked in a kind of cyclical pathway. Along this pathway flows chi, the universal energy combination of yin and yang. The order of the organs in this cycle is as follows (Palos 43): liver, lungs, large intestine, stomach, spleen, heart, small intestine, urinary bladder, kidneys, "controller of the heart," "triple warmer," and gall bladder. In this cycle two yin organs are followed by two yang organs and so on.

Each organ may be affected by a number of acupuncture points, some of which are quite distant from the organ itself. An acupuncture point may be defined as a point "at which the insertion of a needle will produce a physiological effect (Time 38)." The exact number of acupuncture points is difficult to determine. Records indicate that originally there were 295 such points. Additional points have been discovered with the passage of time, however. Today there are said to be 722 "generally acknowledged" acupuncture points and an additional 180 secret points known only to the masters (Saar 34). Other sources report that the number of insertion points has recently been increased to about 1000 due to volunteer efforts of members of the People's Liberation Army who probed their own bodies with fine needles (Galston 14). An acupuncture point is one-tenth of an inch in diameter. One misplaced needle can kill in a matter of hours (Saar 34).

All points affecting the same organ are believed to be interconnected. They lie along a more or less vertical pathway called a meridian. There are twelve major meridians--one for each organ. Each meridian has a duplicate on the opposite side of the body. Some meridians traverse the trunk or the head, but the meridians are mainly distinguished by their positions on the limbs. There are three yin meridians on the

inside of each limb and three yang meridians on the outside (Palos 44-45). The average number of points on a meridian is twenty-six. The heart and "controller of the heart" meridians have the fewest points, with nine each (Palos 50-55). The urinary bladder meridian, with sixty-seven points, has the most (Palos 62).

The points on a meridian are not equally effective in treating a disorder of that meridian's particular organ. Some points affect other parts of the body whose function is related to the function of that organ. For example, some points on the stomach meridian affect the mouth, the gullet, or the stomach lining. Some points on the lung meridian affect the nose, the windpipe, the bronchia, or the lung vesicles. In addition, some points on a meridian can affect conditions completely unrelated to the organ with which that meridian is associated. Points on the heart meridian, for example, may affect, or may indicate diseases of the small intestine, the larynx, or the eyes (Palos 50). Points on the small intestine meridian may affect functional disorders of the stomach or heart, psychosis, Parkinsonism, or epilepsy (Palos 55).

In addition to the twelve major meridians are eight "special" meridians, twelve divergent meridians, and twelve "muscle" and cutaneous meridians (Palos 41). Of the eight special meridians the most important are two which run along the midlines of the body, one in front and one in back. The twelve divergent meridians serve as links between the major, vertical meridians. In each case they connect a yin meridian with a yang meridian. The muscle and cutaneous meridians comprise additional points which affect the skin and muscles rather than the internal organs.

Acupuncture treatment consists chiefly of tonification and sedation. Tonification is the strong, persistent stimulation of an organ. It is used in cases where the passive yin predominates and hypofunction occurs. Sedation is a weak, calming influence, which is used in cases where an overpowerful yang causes increased organic activity. A weak stimulus usually has a tonifying effect; a strong stimulus a sedating effect. Although this may seem paradoxical, it may be explained by considering the effect of the stimulus on the cortex of the brain. The reaction of the cortex to a weak or short stimulus causes increased organic activity. A strong stimulus, however, generates a "protective inhibition," which has a sedating effect (Palos 110). Stimulation may be varied by varying the method of insertion--jabbing or twirling--or by varying the length of duration. In determining the degree of stimulation, the acupuncturist must consider each patient as an individual (Palos 112). What would be a relatively weak stimulus for one patient might produce a strong reaction in another. Regarding tonification and sedation, "the most effective treatments are those which not only affect the meridian and the points belonging to the particular organ, but which also (in the case of tonification) stimulate the preceding organ and (in the case of sedation) affect the organ which follows it in the sequence (Palos 43-44)."

In making his diagnosis, the acupuncturist listens to his patient's complaints, observes his general behavior, his complexion, and his tongue, searches for points of tenderness along the meridians, and feels the pulse (Horn 74). Feeling the pulse is by far the most important aspect of diagnosis. It may require as long as one-half hour, and if the patient is agitated the examination may have to be postponed (Horn 74). Although the pulse is sometimes taken in the arteries of the neck and legs as well as the wrist, an entire diagnostic system has evolved just from taking the pulse in the wrist.

By taking six pulses in each wrist, the acupuncturist can determine the condition of each of the twelve organs. These different pulses are found by using different fingers and by varying the degree of pressure exerted. In each case, slight pressure reveals the condition of a yang organ; strong pressure reveals the condition of a yin organ. Israeli-born Giore Harel, who practices acupuncture in Taipei offers this comment on the feeling of the pulse: "In acupuncture you must take six pulses in each wrist to decide the diagnosis. Because there are twenty-eight qualities for each pulse, it is very difficult. Acupuncture succeeds in about eighty per cent of cases. The method is infallible, but sometimes we fail in application because we are human beings (Saar 34)."

The body of the patient must be firmly propped during acupuncture. A sitting posture is most common, the patient resting his forearms on a table (Palos 107). The patient may also lie on his stomach, back, or side, using a cushion to support his limbs or as a pad for his elbows.

The "individual inch" is the basic unit of measurement used in locating acupuncture points (Palos 105-107). It is equal to the length of the central bone on the patient's middle finger, as measured from one joint to another. Although it is seldom necessary for an experienced acupuncturist to rely on this method, it is essential for the novice to do so. Soviet acupuncturists believe that the location of Caucasian acupuncture points varies slightly from that of Oriental points (White 149).

Most needles used for acupuncture are slender and flexible. Some, however, have a triple cutting edge. "Skin needles," also, are occasionally used. They consist of five or six separate, adjacent needles contained in one holder. They are usually used in treating children, when only tapping is needed (Palos 104). The length of acupuncture needles varies from one-half inch to ten inches. The needles are sterilized before use. This was formerly done by dipping them into a solution prepared from medicinal herbs. Today, however, they are boiled in the same manner as hypodermic needles. Probably many acupuncturists follow procedures similar to those employed in a particular Taipei office, where needles are cleaned in alcohol only at the end of the day. Insertions are sometimes made through a patient's clothing. Yet there has not been one case of infection in sixteen years (Saar 34).

There are three basic angles at which the needle can be inserted (Palos 107). More sensitive points, and points located above thick layers of muscle, are usually stimulated with the needle at a right angle to the surface of the skin. Points on the chest are usually stimulated at a forty-five degree angle, and points on the face, head, and neck are usually stimulated at an angle ranging from twelve to fifteen degrees. The depth of insertion varies. Usually it is less than one-half inch. Sometimes it may be as great as six or seven inches, however. Depending upon the desired degree of stimulation, the needles may be rotated, withdrawn or left in the acupuncture point for a long period of time--sometimes longer than a day.

A relatively recent development is the use of acupuncture for anesthesia. Originally needles were placed superficially in the skin and allowed to remain there for ten to thirty minutes. A newer technique consists of placing the needles as deep as two inches and manipulating them in a one-half inch up-and-down motion (120 times per minute) while twirling them between the thumb and fingers (White 148). The latest development, however, is the use of electricity in conjunction with acupuncture. This technique, called electroacupuncture, was developed primarily by a woman, Dr. Chu Lien. It has come into general use only since 1966 although experiments were conducted for the previous decade. In electroacupuncture, electrodes are attached to the ends of needles, which are inserted in the usual manner, and the patient receives a 0.5 milliamperes current from a five-volt source for a period of twenty minutes.

During his recent trip to China, Major General Walter R. Tkach, physician to President Nixon, observed three operations in which the sole anesthesia was acupuncture. Major General Tkach reports that doctors prepared their patients for acupuncture and surgery by discussing the surgery with them and explaining where the needles would be inserted and what type of incision would be made (*Reader's Digest* 146). A bond of confidence between doctor and patient was thus established. There was no evidence of hypnosis, however.

The first case Major General Tkach observed involved a sixty-five-year-old man who underwent surgery for advanced cataracts on his left eye (Tkach 146). The two needles used in the electroacupuncture technique were inserted into his left ear. One needle passed through ear, almost parallel to the man's skull. The second needle, about three inches long, passed into the ear at a right angle to the head and probably penetrated to the base of the skull. The second case involved a twenty-six-year-old girl with a large thyroid tumor. She was anesthetized by the use of two needles in each ear. The third case involved a thirty-seven-year-old woman with an ovarian cyst. Her anesthesia consisted of five needles inserted in the vicinity of her nose. Major General Tkach observed that each needle was inserted with a twirling motion which allowed it to slip past, rather than penetrate, nerves or blood vessel (Tkach 147).

None of these patients showed any sign of discomfort during either the acupuncture or the surgery. They conversed with doctors during their operations, and their vital signs remained normal. Afterwards they walked unassisted to their rooms. The cataract patient reported that he had felt "no sensation whatsoever (Tkach 147)." The woman with the ovarian cyst said she felt "something like a scratch" on her stomach (Tkach 147).

There are several advantages to the use of acupuncture for anesthesia. It enables the patient to communicate with the doctor during surgery; it eliminates the need for complicated anesthetic equipment; and it minimizes the risks encountered with chemical anesthesia. Kao Fa-hsiang, head of the "revolutionary committee" which runs Peking's No. 3 Hospital, affiliated with the Peking Union Medical College, reports that over 400,000 operations have been performed there using acupuncture as the anesthetic (Martin 25). The rate of success in these cases, involving patients ranging from babies to eighty-year-olds, was eighty per cent.

The use of acupuncture during surgery does not prevent post-operative pain. Frequently, however, this pain may be alleviated with simple acupuncture techniques. Following his emergency appendectomy in Peking, New York Times columnist James Reston received acupuncture treatment to dispel intestinal gas. Three needles were inserted into his right elbow and below his knee. These were rotated for about twenty minutes to stimulate the intestine. Reston reports that this sent "ripples of pain" racing through his limbs and at least diverted his attention from the pain in his abdomen (37-38). The doctor next lit two pieces of an herb and held the smoldering wads near Reston's abdomen. The columnist soon felt better although he could not explain why.

Acupuncture was introduced into Western medicine in 1683 when the Dutch physician Ten Rhyne wrote a treatise on the subject (Gutman viii). Greater interest was aroused with Soulie de Morant's translations of some basic Chinese medical texts around 1930. It is only since World War II, however, that Western scientists have begun serious investigation of acupuncture. Most of this has been conducted in the Soviet Union, where there are about 1000 acupuncture specialists (White 149). Soviet acupuncturists seldom use needles, however. Instead they rely upon electrical stimulation, massage, ointments, or occasionally laser beams (White 149). Additional research has been carried out in Germany, Britain, and France, where the International Society of Acupuncture has its headquarters. American interest in acupuncture was not awakened until mid-1971, when Dr. Arthur Galston of Yale and Dr. Ethan Signer of Massachusetts Institute of Technology returned from China with their impressions of the art. Although they are not physicians, these two men were the first American scientists to visit Peking since 1949 (Galston 14).

Researchers throughout the world are attempting to explain acupuncture in terms acceptable to modern science. Although many acupuncture points are located near a nerve, the entire configuration of points fails to follow any anatomical system recognized by the West. In 1898 the English neurologist Henry Head discovered zones on the skin "which become hypersensitive to pressure when an organ connected by nerves to this skin region is diseased (Gutman viii)." This notion, incorporated with the idea of skin resistance, is foremost among theories currently being offered in explanation of acupuncture. In China, Europe, and the Soviet Union, electropotentiometers have been developed for measuring skin resistance. These devices have recorded constant potential values along the meridians but fluctuating values elsewhere (Palos 76). Such results were achieved even on corpses. Other experiments have shown that electrical conductivity on points along the major meridians is significantly higher than on the rest of the skin. Moscow experimenters have confirmed electronically that acupuncture points are located in connective tissue and that the tissue is looser in the vicinity of the points than in other places (Palos 76).

Some investigators believe that acupuncture may affect nerve impulses or stimulate the blood supply to the nerves. A neurologist, who wishes to remain anonymous because he has little data to support his speculation, says: "By placing probes into specific nerves with or without electricity, one could block local sensations and/or stimulate blood flow to various organs. The results could dull pain and perhaps arrest a disease process by increasing blood flow to a specific organ (Science News 400)." An experimental neurophysiologist, who also insisted upon anonymity, comments: "In the United States electrodes applied to the body, intense sounds, and other nerve stimulation have been used to relieve pain. Acupuncture may work in basically the same way by increasing nerve stimulation to the brain, by telling the brain to refuse pain sensation. (Science News 400)."

Many scientists, particularly in the United States, view acupuncture as a form of quackery. Dr. Galston points out that one reason the West is reluctant to accept the idea of acupuncture is that analgesic drugs and other pain-killing devices are readily available (Galston 14). Many persons, including Dr. Veith, believe that the patients emotional attitude plays an important part in acupuncture. Treatment is frequently extended over a period of several weeks. For some patients, the knowledge that they have a physician's care and attention during this time is enough to cure them of their illness. Some scientists suggest that patients may practice self-hypnosis. Experiments conducted on animals, which are not susceptible to the power of suggestion, indicate that acupuncture is more than a psychosomatic cure-all, however. Acupuncture is successfully practiced on animals at the Veterinary Medical Institute of Alfort in France. A team of Rumanian investigators experimentally implanted a gall bladder fistula in a horse (Gutman ix). When a point on the skin, said be related to the gall bladder, was pricked, the flow of bile was increased. This did not happen when other points were pricked.

American doctors continue to discredit acupuncture by saying that most illnesses disappear in time anyway. Such an approach is dangerous, for it indicates an unwillingness to investigate a form of treatment which has been practiced--apparently successfully--for nearly seven thousand years. Although the data is presently inconclusive, perhaps even contradictory, evidence indicates that acupuncture is a subject which merits further study. It is likely that some knowledge will emerge from this research which will enlighten man on the intricate operation of his body.

Apa style

¹ The Chinese Art of Healing, tr. Translagency Ltd. (New York: Herder and Herder, 1971), p. 108.

² Palos, pp. 119-120

³ Frances Lang, "Acupuncture," Ramparts, 10 (October 1971), 16.

⁴ Lang, p. 16.

⁵ John White, "Acupuncture--A Chinese Puzzle," Reader's Digest, 101 (July 1972), 147.

⁶ Palos, p. 104.

⁷ Palos, p. 104.

⁸ Lang, p. 14.

⁹ Joshua S. Horn, Away With All Pests, An English Surgeon in People's China: 1954-1969 (New York: Monthly Review Press, 1969), p. 75.

¹⁰ Palos, p. 12.

¹¹ E. Grey Dimond, "More than Herbs and Acupuncture," Saturday Review, December 18, 1971, p. 18.

¹² Lang, p. 14.

¹³ Dimond, p. 18.

¹⁴ Dimond, p. 18.

¹⁵ Palos, p. 28.

¹⁶ Wing-Tsit Chan, "The Story of Chinese Philosophy," in Charles A. Moore, ed., The Chinese Mind: Essentials of Chinese Philosophy and Culture (Honolulu: East-West Center Press, 1967), p. 52.

¹⁷ Lang, p. 14.

¹⁸ Lang, p. 14*

¹⁹ "Place in American Medicine?" Science News, 99 (June 12, 1971), 400.

²⁰ Palos, P. 43.

²¹ "Yang, Yin and Needles," Time, 98 (August 9, 1971), 38.

²² John Saar, "A Prickly Panacea Called Acupuncture," Life, 71 (August 13, 1971), 34.

²³ Arthur W. Galston, "Attitudes on Acupuncture," Natural History, LXXXI (March, 1972), 14.

²⁴ Saar, p. 34.

²⁵ Palos, pp. 44-45.

²⁶ Palos, pp. 50-55.

²⁷ Palos, p. 62.

²⁸ Palos, p. 50.

²⁹ Palos, p. 55.

³⁰ Palos, p. 41.

³¹ Palos, p. 110.

³² Palos, p. 112.

³³ Palos, pp. 43-44.

³⁴ Horn, p. 74.

³⁵ Horn, p. 74.

³⁶ Saar, p. 34.

³⁷ Palos p. 107.

³⁸ Palos, pp. 105-107.

³⁹ White, p. 149.

⁴⁰ Palos, p. 104.

⁴¹ Saar, p. 34.

⁴² Palos, p. 107.

⁴³ White, p. 148. This is an excellent example of a strong stimulus being used to achieve sedation.

⁴⁴ "I Watched Acupuncture Work," Reader's Digest, 101 (July 1972), 146.

⁴⁵ Tkach, p. 146.

⁴⁶ Tkach, p. 147.

⁴⁷ Tkach, p. 147.

⁴⁸ Tkach, p. 147.

⁴⁹ Robert P. Martin, "Acupuncture at Close Range: A Combination of 'Zeal and Science,'" U. S. News and World Report, LXXII (March 13, 1972), 25.

⁵⁰ "Yang, Yin, and Needles," pp. 37-38.

⁵¹ William Gutman, Introduction to Stephan Palos, The Chinese Art of Healing, tr. Translagency Ltd. (New York: Herder and Herder, 1971), p. viii.

⁵² White, p. 149.

⁵³ White, p. 149.

⁵⁴ Galston, p. 14.

⁵⁵ Gutman, p. viii.

⁵⁶ Palos, p. 76.

⁵⁷ Palos, p. 76.

⁵⁸ "Place in American Medicine?" p. 400.

⁵⁹ "Place in American Medicine?" p. 400.

⁶⁰ Galston, p. 14.

⁶¹ Gutman, p. ix.

PREFACE TO THE MAIN WORK

This Acupuncture Source Book targets anyone wanting to know more about Chinese acupuncture. The compilation of the information for this book was my method of studying for the acupuncture licensing examination. Therefore, it may be very good for licensing exam preparation. It is also intended to be a quick reference guide in professional practice.

This book concisely and completely compiles information from commonly used text sources studied in acupuncture schools today, and organizes the information to be referenced quickly. It systematically summarizes the **history of Chinese acupuncture and moxibustion, energetic theory, diagnostic method, syndrome evaluation, and treatment method**. The appendices include the diagnostic arts of **body analysis, face analysis, and hand analysis**, and additional treatment modalities utilizing acupoints, **electro-acupuncture, acupuncture anesthesia, auricular acupuncture, scalp acupuncture, Korean hand acupuncture, cupping, and gua sha**.

The sources are referenced at the beginning of each section in tabular form and at the beginning of each subsection in parentheses. All figures are located at the end of the document and referenced throughout. Quotations, all acupuncture medical terminology, and classical Chinese medical texts that are in *Pinyin* (presently used Chinese phonetic alphabetical language) or Wade-Giles (older Chinese phonetic alphabetical system) are shown in *italics*.

Pinyin Pronunciations		
Pinyin	Wade-Giles	English Pronunciation (Example)
a	a	far
b	p	believe
c	ts', tz	its
ch	ch	chimes
d	t	door
e	e	her
f	f	fun
g	k	go
h	h	her
i	i	eat or 'i' in sir
j	ch	jeep
k	k'	kite
l	l	love
m	m	move
n	n	now
p	p'	park
q	ch'	charm
r	j	red or 'z' in azure
s	s, ss, sz	sister
sh	sh	shine
t	t'	time
u	u	you
v	v	used in foreign words, national minority words and local dialects
w	w	semi-vowel w/ 'u'; no preceding consonants: want
x	hs	shine
y	y	semi-vowel w/ 'i' or 'u'; no preceding consonants: yes
z	ts, tz	Zone
zh	ch	jump
ai		tie
ao		how
ei		way
ie		experience
ou		toe

TABLE OF CONTENTS

PRELIMINARY

ACKNOWLEDGMENTS	i
FOREWORD BY LOOKING BACKWARD	ii
PREFACE	ix
TABLE OF CONTENTS	x

MAIN WORK

HISTORY OF CHINESE ACUPUNCTURE AND MOXIBUSTION	1
SOURCES	2
ORIGIN OF ACUPUNCTURE AND MOXIBUSTION IN CHINA	3
ACADEMIC ACCOMPLISHMENTS	3
Warring States Period	3
Han Dynasty	4
Jin Dynasty	4
Southern and Northern Dynasties, Sui Dynasty, Tang Dynasty	4
Yuan Dynasty	5
Ming Dynasty	5
Qing Dynasty	6
SPREAD OF CHINESE ACUPUNCTURE AND MOXIBUSTION TO THE WORLD	6
MODERN DEVELOPMENTS IN ACUPUNCTURE	6
Modern Acupuncture	6
Modern Decline	6
Rejuvenation and the Republic	6
THEORY: Understanding Patterns of Energy	7
SOURCES	8
THE SINGULARITY POINT IN VOID: The Nature of <i>Qi</i> (The Pulse of Life)	9
Origins	11
Classifications	12
Functions	15
Dynamics	15
Transformations	16
THE DUALITY OF <i>YIN</i> AND <i>YANG</i> : The Products of <i>Qi</i>	20
Historical Development	20
Natural Philosophy	20
THREE TREASURES (<i>SAN BAO</i>): Three Realms	26
THE FIVE ELEMENTS (<i>WU XING</i>): The Manifestation of <i>Qi</i>	27
Basic Qualities	28
Interrelationships	29
Correspondences	31

ZANG-FU ORGANS: The Functional Manifestation of Qi	34
Zang Organs	35
Zang Organs Relationships	41
Spiritual Resources of the Five Viscera	43
Fu Organs	44
Extraordinary Fu (Curious) Organs	48
MERIDIANS AND POINTS: Path and Accumulation of Qi	50
General Meridian Function	50
Meridian Count	50
Meridian Types	50
Meridian Classifications: <i>Yin</i> and <i>Yang</i> Distinction	52
Meridian Relationships	54
Meridian Point Classifications (Energetic Integrity): General Locations and Functions	55
Horizontal Lines of Points	82
Body Measurements for Point Location: Biometrics	83
12 Regular Meridians: Flows and Points	84
8 Spiritual Vessels: Flows and Points	183
Non-Meridian Points	212
DIAGNOSIS: Discovering Syndrome with the Four Pillars	233
SOURCES	234
INSPECTION: Looking	235
Expression/ <i>Shen</i>	236
Face	236
Body	236
Tongue	238
Secretions/Excretions	246
AUSCULTATION AND OLFACTION: Listening and Smelling	246
Speech, Respiration, Cough	246
Abdomen	247
Odors	247
INQUIRING: 10 Questions	248
Chills and Fever	248
Perspiration	248
HA/Dizziness	249
Body Pain	250
Digestion	252
Stool	253
Urine	254
Sleep	254
Ears	256
Eyes	257
Gynecological Concerns	257
Children	258
PALPATION: Touching	259
28 Pulses	259
Hara	267
SYNDROME: Interpreting Diagnosis	269
SOURCES	270

ETIOLOGY: Causative Factors of Syndrome	271
Seven Emotional (Endogenous/Interior/Internal) Factors	272
Six Meteorological (Exogenous/Exterior/External) Factors	274
Diet	279
Over-exertion	280
Unregulated Sexual Activity	281
Traumatic Injury	282
Phlegm Fluid and Stagnant Blood	282
 PATHOGENESIS: Syndrome Occurrence, Development, and Change within the Body	 283
Pathogenic Factors of <i>Qi</i>	283
 DIFFERENTIATION OF SYNDROMES: Interpreting Etiology and Pathogenesis	 284
Eight Principles	284
<i>Qi</i> , Blood, and Fluid	289
Triple Warmer	292
Four Portions	293
Five Elements	295
Six Meridians	297
Meridians and Collaterals	299
<i>Zang-Fu</i> Organs	302
 TREATMENT: Correcting Syndrome	 323
SOURCES	324
 THEORY OF TREATMENT FUNCTION	 325
Traditional Theory	325
Scientific Theory	326
 PRINCIPLES OF TREATMENT	 331
Root and Manifestation	331
Supporting Upright <i>Qi</i> and Expelling Pathogenic Factors	332
Patient Constitution	333
 PRINCIPLES OF POINT PRESCRIPTION	 333
Point Quantity	333
Point Selection	333
Point Combination	334
 ANCIENT THERAPEUTIC INSTRUMENTS AND METHODOLOGIES	 335
Instruments	335
Methods	335
 BASIC TREATMENT PROCEDURE	 341
Preparation	341
Technique	342
Safety	344
 GENERAL ACUPUNCTURE: Instruments and Methodologies	 346
Filiform (Common): Fine Needle	346
Three-edged	347
Cutaneous (plum-blossom, seven-star, rolling drum)	347
Pressure (pushing)	348
Intradermal (thumbtack type, grain-like type)	348
Long (beard of wheat)	348
Bloodletting	348
Warm	349

Hot (tempered) 350

MOXIBUSTION 350

Herbal Identification 350

Treatment Characteristics 350

Treatment Methods 351

Safety 352

APPENDICES 353

SOURCES 354

DIAGNOSIS APPENDICES 355

BODY ANALYSIS 355

Expression Of Spirit: Quality of *Qi* 355

Energetic Balance: Integrity of *Yin* and *Yang* 355

Three Sections: Life Scenario 356

Elemental Type: Personality 356

Features: Life Attributes 363

FACE ANALYSIS 370

Expression Of Spirit: Quality Of *Qi* 370

Energetic Balance: Integrity Of *Yin* And *Yang* 372

Orientation 373

Elemental Types: Personality 374

Planet Areas: Vitality And Fortune 376

Star Points: Charisma 377

Twelve Palaces: Activity 377

100 Position Points Of The Floating Years: Present Position 378

Features: Life Attributes 378

HAND ANALYSIS 399

Overall Hand 399

Fingers 401

Palm 412

TREATMENT APPENDICES 429

ELECTRO-ACUPUNCTURE 429

Overview 429

Treatment Method 429

Treatment Indications 429

Electrical Impulse 430

Safety 431

Transcutaneous Electrical Nerve Stimulation (TENS) 431

ACUPUNCTURE ANESTHESIA 432

Method 432

Considerations 432

Prescriptions 433

AURICULAR ACUPUNCTURE 434

Point Location Inspection 434

Treatment Methods 435

Needling Technique 435

Ear Points 436

SCALP ACUPUNCTURE 442

Site Location Principles	442
Reference Lines and Crossings	442
Scalp Stimulation Areas (Lines)	442
Treatment Method	444
 KOREAN HAND ACUPUNCTURE	 444
Theory	444
Treatment	448
 CUPPING	 450
Jar Types	450
Treatment	451
 <i>GUA SHA</i>	 452
Instruments	452
Treatment	452
 FIGURES	 455
FIGURE KEY	456
 BIBLIOGRAPHY	 583



HISTORY

HISTORY OF ACUPUNCTURE AND MOXIBUSTION

SOURCES FOR HISTORY OF ACUPUNCTURE AND MOXIBUSTION

Origin of Acupuncture and Moxibustion in China: (CAM 1-2)

Academic Accomplishments: (Tyme 13-15), (CAM 2-7)

The Spread of Chinese Acupuncture and Moxibustion to the World: (CAM 9-10)

Modern Developments in Acupuncture: (CAM 7-9)

HISTORY OF ACUPUNCTURE AND MOXIBUSTION:

It is important to understand the chronology of the **origin of acupuncture and moxibustion in China, academic accomplishments, the spread of Chinese acupuncture and moxibustion, and modern developments in acupuncture.**

ORIGIN OF ACUPUNCTURE AND MOXIBUSTION IN CHINA: (CAM 1-2), (Welden)

- ⊙ Clan Commune Period (100,000- 4000 years ago)
- ⊙ *Fu Xi*: father of civilization; credited with the domestication of animals, fishing with nets, originator of *bagua*, 64 hexagrams (early sequence), and writing ideograms; invents stone needles (*bian*)
- ⊙ *Shen Nong*: father of agriculture and medicine, especially herbal; his family represents the trigrams of the *bagua*
- ⊙ *Huangdi*: credited with starting the calendar based on 60 year cycles; invents acupuncture and moxibustion
- ⊙ Old Stone Age (remote antiquity- 10,000 years ago): Stone knives and scrapers are used to incise abscesses, drain pus and blood letting
- ⊙ New Stone Age (10,000- 4000 years ago): *bian* stone needles (4.5 *cun*) are used for blood letting and regulating *qi*, and moxibustion is used (Xia Dynasty)
- ⊙ Spring and Autumn Period, slave society (Xia, Shang, Western Zhou Dynasties): *bian* stone, needles and sun-warmed rocks used for treatment (Xia); hieroglyphs on bones and tortoise shells (oracles), bone and bamboo needles used (Shang); bronze needle development, formation of the *yin* and *yang*, and the five element theories, period of a Hundred Philosophers (Zhou)

ACADEMIC ACCOMPLISHMENTS: Historical Bibliography of Classical Chinese Medical Texts (Tyme 13-15), (CAM 2-7), (Welden)

Warring States Period (476-221 BC):

Nei Jing, *Huangdi Nei Jing*, *Huangdi's Internal Classic*, or *Canon of Medicine*, or *The Inner Classic of the Yellow Emperor* (300-100 BC/Legend: 2698-2589 BC):

The works identify the cosmic forces (*yin-yang* and the five phases), and apply this philosophy to the treatment of disease and the promotion of health within the microcosm of the human being. Herbs, acupuncture, diet, and exercise are discussed.

Two parts:

- ⊙ *Su Wen*
- ⊙ *Ling Shu*

Su Wen, *Plain Questions*, *Simple Questions*, *Huangdi Nei Jing Su Wen*, or *Plain Questions of Huangdi's Internal Classic*:

Subjects originally in 81 chapters:

This classic originally had 9 volumes with 81 chapters, but was reduced to 8 volumes after the Wei Jin dynasties. In the Tang Dynasty (AD 762), Wang Bing made commentaries on the book, in which he divided it into 24 chapters and included supplements on seven lost chapters. Lin Yi and others edit the classic further.

- ⊙ *Yin-Yang* theory
- ⊙ Five element theory
- ⊙ Human anatomy and physiology
- ⊙ Diagnostic principles
- ⊙ Disease etiology and pathology
- ⊙ Differentiation of symptoms and signs by the eight principles
- ⊙ Disease prevention and treatment
- ⊙ Relationships between man and nature

Ling Shu, *Miraculous Pivot*, *Spiritual Axis*, or *Huangdi Nei Jing Ling Shu Jing*:

Subjects in 81 chapters:

- ⊙ Nature and transformations of *qi*
- ⊙ Systematic theory of meridians

- ⊙ Function and pathology of *Zang-Fu*
- ⊙ Summary of the nine needles
- ⊙ Names, locations, functions, and contraindications of acu-points
- ⊙ Needling techniques by sedation and tonification

Han Dynasty (206 BC- AD 220):

Nan Jing, Classic of Difficulties, Classic on Medical Problems (AD 100):

Subjects in 81 chapters:

- ⊙ 8 spiritual vessels
- ⊙ Five *Shu* (transformation) points
- ⊙ The mother-son law of sedation and tonification
- ⊙ Wrist pulses

Shang Han Lun, Discussion of Cold Induced Disorders, or Treatise on Febrile Diseases by Zhang Zhong Jing (AD 158-166):

- ⊙ Herbal medicine: (*Jin Kuei Yao Lueh Lun, Prescriptions from the Golden Chamber*)
- ⊙ Differentiation of syndromes according to the Six Divisions (meridian levels)

Han Shu: The History of the Han Dynasty

- ⊙ Further developed three realms (heaven, earth, human)
- ⊙ Further developed calendar: five elements, ten heavenly stems, twelve branches, sixty cycle

Hua-To's Classic of the Central Viscera by Hua-To (AD 110-207) (authorship unlikely):

- ⊙ Performed surgery w/herbal anesthesia
- ⊙ Created 5 Animal Frolics (*qi gong*)
- ⊙ Credited with the Hua-To Jia Ji acu-points along the spine

Three Kingdoms (AD 221-265):

Mai Jing, Pulse Classic by Wang Xi (AD 210-285): first comprehensive book on pulse diagnosis

Jin Dynasty (AD 265- 420):

Zhen Jiu Jia Yi Jing, Systematic Classic of Acupuncture compiled by Huang Fu Mi (AD 215- 282):

Subjects in 128 chapters:

- ⊙ *Zang-Fu* theory: physiology and pathology
- ⊙ *Qi* and blood theory
- ⊙ Meridian theory
- ⊙ 349 acu-points and point prescriptions
- ⊙ Pulse diagnosis
- ⊙ Treatment and prevention: different therapeutic methods for different diseases
- ⊙ Needle manipulation

Southern and Northern Dynasties (AD 420- 581), Sui Dynasty (AD 581- 618), Tang Dynasty (AD 618- 907): (formal medical education started in Tang Dynasty)

Liu Juan-Zhi Gui Yi Fang, Remedies Left Over by Ghosts by Gong Qing Xuan (AD 496-499): earliest medical work on surgery, with remarks on surgical nursing, drainage and sterilization

Zhu Bing Yuan Hou Zong Lun, Treatise on the Etiology and Symptomology of Diseases by Chao Yuan Fang (AD 550-630): first book of its kind

Qian Jin Yao Fang, Thousand Ducat Prescriptions by Sun Si Miao (AD 652):

Subjects:

- ⊙ Herbal medicine: 232 prescriptions
- ⊙ Febrile and women's diseases
- ⊙ 4 Chapters: Biometrics with proportional finger measurements for locating points
- ⊙ *Ah shi* points according to soreness, distention, and numbness
- ⊙ Disease prevention with moxibustion

Wai Tai Bi Yao, Necessities of a Frontier Official by Wang Tao (AD 752)

Subjects:

- ⊙ 6000 herbal prescriptions
- ⊙ Moxibustion applications

Li Shang Xu Duan Mi Fang, Secrets of Treating Wounds and Bone Setting by Lin Dao Ren (AD 846): earliest book on bone setting, with remarks on traction, reunion, and fixation of fractured and dislocated bone

Jing Xiao Chan Bao, Tested Treasures in Obstetrics by Zan Yin (AD 850): first book of its kind

Tong Ren Shu Xue Zhen Jiu Tu Jing, The Illustrated Classic of Acupuncture Points as Found on the Bronze Model by Wang Wei Yi (AD 1026): Two life sized bronze statues covered with wax and filled with water leaked when a correct point was needled.

Xiao Er Yao Zheng Zhi Yue, Key to Therapeutics of Children's Diseases by Qian Yi (AD 1032-1113): first book of its kind in three volumes

Pi Wei Lun, Treatise on Spleen and Stomach by Li Dong Yuan (AD 1180-1251): stressed the importance of diet, lifestyle and emotions in health

Zhen Jiu Zi Sheng Jing, Classic of Nourishing Life with Acupuncture and Moxibustion by Wang Shu Chuan (AD 1220):

Subjects in 7 volumes:

- ⊙ Acu-points and extra points
- ⊙ Acupuncture and moxibustion techniques
- ⊙ Treatment protocols to gynecology, pediatrics, and surgery
- ⊙ Personal case studies

Yuan Dynasty (AD 1271- 1368):

Shi Si Jing Fa Hui, Elaboration of the Fourteen Meridians by Hua Bo Ren (AD 1341):

- ⊙ 12 regular meridians and zang-fu organ correspondence
- ⊙ Du-Ren function of absorbing excess qi in the meridians and acu-points
- ⊙ 357 acu-point explanations

Ming Dynasty (AD 1368- 1644):

Zhen Jiu Da Cheng, The Great Compendium of Acupuncture and Moxibustion by Yang Ji Zhou (AD 1601):

Subjects in 10 volumes:

- ⊙ Internal medicine: pediatrics, gynecology, and surgery
- ⊙ Massage therapy for children
- ⊙ Case histories with point prescriptions
- ⊙ Songs of medical school experience
- ⊙ 20 needle manipulation descriptions

Bin Hu Mai Xue, Pulse Studies of Bin Hu by Li Shi Zhen (AD 1518-1593): describes 27 pulses and their diagnostic meaning

Ben Cao Gang Mu, The Great Pharmacopia by Li Shi Zhen (AD 1578):

Subjects in 50 volumes:

- ⊙ Herbal medicine: 1892 herbs, 1000 prescriptions, 1000 pages of illustration
- ⊙ Present day wrist pulse positions
- ⊙ Spiritual vessels

Qi Jing Ba Mai Kao, A Study on the Eight Extra Channels by Li Shi Zhen (AD 1518-1593)

Wen Yi Lun, Treatise on Epidemic Febrile Disease by Wu You Ke (AD 1642): a study of etiology

and pathology of febrile disease and emphasizing that epidemic toxic *qi* enters through the nose and mouth to cause febrile disease

Qing (Manchu) Dynasty (AD 1644-1911):

Wen Re Lun, *Treatise on Epidemic Fevers* by Ye Tian Shi (AD 1746): on the diagnosis and treatment of acute febrile disease using the theory of the four levels (*wei, qi, ying, xue*)

Fu Qing Zhu Nu Ke, *Fu Qing Zhu's Obstetrics and Gynecology* by Fu Qing Zhu (AD 1827): one of the more complete works written in the field

Xue Zheng Lun, *Treatise on Blood Troubles* by Tang Rong Chuan (AD 1844): describes diagnosis and treatment of over 170 diseases of the blood, and considered to be ground breaking in the field

THE SPREAD OF CHINESE ACUPUNCTURE AND MOXIBUSTION TO THE WORLD:

(CAM 9-10), (Welden)

- ⊙ 541: Emperor Liangwu sent doctors to Korea
- ⊙ 552: Canon of Acupuncture is presented to Mikado of Japan
- ⊙ 6th Century: Mi Yun introduces acupuncture to India
- ⊙ 702: Japan issues an imperial order to copy the medical education system of the Tang Dynasty
- ⊙ 688-763: Jian Zhen, Buddhist monk, journeys to Japan to teach Buddhism and introduce TCM
- ⊙ 14th Century: Zhou Yin introduces acupuncture to Viet Nam
- ⊙ 16th Century: Acupuncture introduced in Europe by Jesuit missionaries
- ⊙ 1930's: first book on acupuncture published in French by George Soulie de Morant
- ⊙ 1950s: China trains Soviet Union and other European countries in acupuncture
- ⊙ 1960's: three acupuncture schools in England
- ⊙ 1971: Nixon visits China; James Reston, New York Times Reporter, receives acupuncture for post-appendectomy pain
- ⊙ 1975: World Health Organization requests International Acupuncture Training Courses in Beijing, Shanghai, and Nanjing
- ⊙ 1979: All-China Association of Acupuncture and Moxibustion is founded to strengthen ties with academic organization in many countries

MODERN DEVELOPMENTS IN ACUPUNCTURE: (CAM 7-9), (Welden)

Modern Acupuncture:

- ⊙ Qing Dynasty to Opium War (AD 1644-1840): Western medical doctors regarded herbal medicine superior to acupuncture

Modern Decline:

- ⊙ 1914: Western medicine is introduced and traditional medicine is bashed but still maintained amongst the folk people
- ⊙ 1945: Acupuncture clinic was opened in the International Peace Hospital
- ⊙ 1948: Acupuncture training course sponsored by the Health Bureau of the People's Government

Rejuvenation and the Republic:

- ⊙ 1950: Mao Zedong adopts policy to unite western and traditional medical schools
- ⊙ 50s and 60s: Ancient literature is studied, various diseases are extensively summarized, propagation of acupuncture anesthesia is in clinical use, and experimental research is conducted on the effect of acupuncture and moxibustion on the organ system
- ⊙ 70s to now: Acupuncture anesthesia, analgesia from the viewpoint of operative surgery, anesthesiology, neuroanatomy, histochemistry, analgesia physiology, biochemistry, psychology, medical electronics pertaining to acupuncture sensation are investigated



THEORY

THEORY

SOURCES FOR THEORY: Understanding Patterns of Energy		
<p><u>Singularity Point in Void:</u> The Nature of <i>Qi</i> (Veith), (Maciocia 36), (Mann 47-48, 64), (Jing-Nuan 1-7), (Mitchell 37, 48), (Lau 132) Interactions: (Veith) Origins: (Maciocia 38-42), (Tyme 24) Classifications: (CAM 52), (Maciocia 41-46), (Tyme 31) Functions: (CAM 48), (Maciocia 46-47) Dynamics: (Maciocia 47-48), (Tyme 25) Transformations: (Mann 52-58), (CAM 49-51), (Maciocia 48-57)</p> <p><u>Duality of Yin and Yang:</u> Products of <i>Qi</i> (Mann 61-62) Historical Development: (Maciocia 1-2) Natural Philosophy: (CAM 12-13), (Mann 52-64), (Veith), (Maciocia 2-14)</p> <p><u>Three Treasures (San Bao):</u> (Maciocia 40-41)</p> <p><u>Five Elements (Wu Xing):</u> Manifestations of <i>Qi</i> (Maciocia 15-16), (CAM 18) Basic Qualities: (CAM 18-24), (Maciocia 15-17) Interrelationships: (CAM 18-24), (Maciocia 17-34)</p>		
<p>Correspondences: (Veith), (CAM 18-24), (Maciocia 21)</p> <p><u>Zang-Fu Organs:</u> The Functional Manifestation of <i>Qi</i> (CAM 25) Zang Organs: (CAM 25-34), (Maciocia 67-110), (Tyme 139), (Mann 82-87) Zang Organ Relationships: (Maciocia 105-110) Spiritual Aspects of 5 Viscera: (Tyme 125-133) Fu Organs: (CAM 35-37), (Maciocia 111-121) Extraordinary Fu (Curious) Organs: (CAM 37-38), (Maciocia 123-125), (Tyme 134)</p> <p><u>Meridians and Points:</u> Path and Accumulation of <i>Qi</i> Meridian Types and Functions: (CAM 55-59) Meridian Classifications: (CAM 55-81), (Mann 67), (Matsumoto) Meridian Treatment Laws: (Mann 5-26) Meridian Point Classifications: (Lade 15-25), (Mann 108-150), (CAM 358-372), (Tyme 139), (Maciocia 339-355), (Tai Hsuan) Trigger Points: (Harris) Horizontal Lines of Points Body Measurements for Point Location: Biometrics (CAM 110-114)</p>		
<p><u>12 Regular Meridians:</u> Attributes: Meridian Flows: (CAM 60-74, 83-107), (Shanghai 47-60, 75-102) Innervations: (Tyme 150-287) Meeting Points: (Shanghai 47-60)</p>	<p><u>8 Spiritual Vessels:</u> (Matsumoto), (Maciocia 355-365) Attributes: Characteristics: (Shanghai 67-73), (CAM 75-82) Flows: (Shanghai 67-73) Functions: (Shanghai 73-74) Taoist Functions: (Tai Hsuan) Herbs: (Acupuncture.com) Meeting, Master, Coupled (Shanghai 67-73)</p>	<p><u>All Points (Regular Meridians, Spiritual Vessels, Non-Meridian):</u> Pinyin Name, English Translation: (Lade), (Ellis) Location, Classical, Local Anatomical: (CAM 127-243), (Ellis), (Shanghai 141-392) Explanation of Point Name: (Ellis) Energetic Integrity (Point Associations): (Lade), (Ellis), (Mann 23-85), (Tai Hsuan) Functions/Indications: (Lade), (Ellis), (CAM 127-243), (Shanghai 141-392), (Maciocia 365-477) Insertion Depth, Stimulation, Moxa: (CAM 127-243), (Shanghai 141-305)</p>

KEY TO SYMBOLS USED ON POINT TABLES			
<p>(GC) = <i>Great Compendium</i> (GM) = <i>Golden Mirror</i> (SC) = <i>Systemized Cannon</i> (GA) = <i>Glorious Anthology</i> YE = <i>Yellow Emperor</i> [] = explanations</p> <p>Sed = Sedation point Ton = Tonification point</p> <p>[e] = Entry point [x] = Exit point Branch = Branch point Root = Root point Origin = Origin point End = End point Gen = <i>Gen</i> point Jie = <i>Jie</i> point Ben = <i>Ben</i> point Biao = <i>Biao</i> point</p> <p>A = <i>Mu/Alarm</i> point Shu = <i>Associated</i> point I = <i>Influent</i> point Y = <i>Yuan/Source</i> point LC = <i>Luo/Connecting</i> point XC = <i>Xi/Cleft</i> point</p>	<p>LHS = <i>Lower He/Sea</i> point S = 4 Seas point C = <i>Confluent/Master</i> point WOS = <i>Window of Sky</i> point GH = <i>Ghost</i> point</p> <p>⊗ = <i>Intersecting</i> point ☉ = <i>Taoist Source</i> point</p> <p>JW = <i>Jing/Well</i> point YS = <i>Ying/Spring</i> point SS = <i>Shu/Stream</i> point JR = <i>Jing/River</i> point HS = <i>He/Sea</i> point Wd = <i>Wood</i> point F = <i>Fire</i> point E = <i>Earth</i> point M = <i>Metal</i> point W = <i>Water</i> point</p> <p>Trigger = <i>Trigger</i> point Pulse = <i>Pulse</i> point</p> <p>C# = <i>cervical vertebra</i> T# = <i>thoracic vertebra</i> L# = <i>lumbar vertebra</i> S# = <i>sacral foramen</i></p>	<p>L = <i>Lung</i> LI = <i>Large Intestine</i> S = <i>Stomach</i> Sp = <i>Spleen</i> H = <i>Heart</i> SI = <i>Small Intestine</i> UB = <i>Urinary Bladder</i> K = <i>Kidney</i> P = <i>Pericardium</i> TW = <i>Triple Warmer</i> GB = <i>Gall Bladder</i> Lv = <i>Liver</i></p> <p>GV = <i>Governing Vessel</i> CV = <i>Conception Vessel</i> PV = <i>Penetrating Vessel</i> YgH = <i>Yang-heel</i> YnH = <i>Yin-heel</i> YgL = <i>Yang-linking</i> YnL = <i>Yin-linking</i></p> <p>UW = <i>Upper Warmer</i> MW = <i>Middle Warmer</i> LW = <i>Lower Warmer</i></p> <p>(point #) = <i>combination</i></p>	<p>umb = <i>umbilicus</i> ic = <i>intercostal space</i> SCM = <i>sternocleidomastoid m.</i> UTI = <i>Urinary Tract Infection</i> PMS = <i>Premenstrual Syndrome</i> TMJ = <i>Temporo-Mandibular Joint Disorder</i> HA = <i>Headache</i> TB = <i>Tuberculosis</i> HBP = <i>High Blood Pressure</i> LBP = <i>Low Blood Pressure</i> MI = <i>Mobility Impairment</i> PID = <i>pelvic inflammatory disorder</i> MS = <i>Multiple Sclerosis</i></p> <p>c = <i>cun</i> → = <i>lateral to</i> ← = <i>medial to</i> ↑ = <i>superior to/above</i> ↓ = <i>inferior to/below</i> ∠ = <i>oblique puncture</i> ⊥ = <i>perpendicular puncture</i></p> <p>sim = <i>similar</i> esp = <i>especially</i></p>

THEORY: Understanding Patterns of Energy

Energetic theory summarizes TCM concepts by progressively unfolding the categories used to describe the manifestations of energetic relationships. The acupuncturist studies and treats the *patterns in energetic relationships*, or the *qi*. The *qi* unfolds itself into a complex web of patterns, which serves as the acupuncturist's language, or theory-map. Acupuncture is the penetration of an energetic cavity, or point, in order to synergistically adjust the meridian network of *qi* closer to its inherent polar equilibrium.

Because acupuncture treats energy, the acupuncturist must first understand (observe) the common patterns of *qi*, or the **energetic frame of reference**, found in syndrome or good health. Then the acupuncturist gathers (discover) a set of pathological symptoms that characterize the particular syndrome (pattern of disease or disorder), which is then interpreted as the diagnosis. Finally, the acupuncturist formulates the treatment plan and point prescription, which is applied (create) through the utilization of appropriate energetic modalities in order to restore a balanced energetic environment.

Energetic theory in acupuncture is summarized in the following sequence of subheadings: ***qi*, *yin* and *yang*, three treasures, five elements, *zang-fu* organs, meridians, vessels, and points.**

A SINGULARITY POINT IN VOID: The Nature of *Qi* (The Pulse of Life)

The character for *qi* indicates something, which is intangible (literally “vapor,” “steam,” or “gas”) and tangible (literally “uncooked rice”). Therefore, *qi* can manifest as subtle phenomena (steam), which derives from coarse phenomena (rice).

Because *qi* is the foundation of everything, and can therefore manifest into anything, it is a difficult word to translate. *Qi* has been translated as “energy,” “matter” (also known as *ji*), “material force,” “ether,” “matter-energy,” “vital force,” “life force,” vital power,” and “moving power.” Since *qi* is the fundamental quality in all phenomena, it also provides a continuity between coarse material form and subtle non-material energy.

Interactions: (see fig. 2-3)

“Dao originated from emptiness and emptiness produced the universe. The universe produced qi...that which was clear and light drifted up to become heaven, and that which was heavy and turbid solidified to form earth.” (Huaì Nán Zǐ as quoted in Maciocia 36)

Before the beginning of all life and the interplay of heaven and earth, there was the ‘Great Void,’ which nothing created, nothing preceded, and nothing sustained, till it was brought into movement by the original ‘Great *Qi*.’ This movement enabled earth *qi* to ascend and heaven *qi* to descend and from their interplay came change, movement and transformation; and thus there was life. In other words, the intercourse of heaven *qi* and earth *qi* created humanity. (Mann 64)

“Every birth is a condensation and every death is a dispersion. Birth is not a gain, death is not a loss. When condensed the energy becomes a living being and when dispersed it is the substratum of mutations.” (Zhang Cai as quoted in Veith)

“The root of the way of life of birth and change is qi; the myriad things of heaven and earth all obey this law. Thus qi in the periphery envelops heaven and earth, qi in the interior activates them. The source wherefrom the sun, moon and stars derive their light, the thunder, rain, wind, and cloud their being, the four seasons and the myriad things their birth, growth, gathering, and storing: all this is brought about by qi. Man’s possession of life is completely dependent upon this qi.” (Zhangshi leijing as quoted in Mann 47)

“That which was from the beginning in heaven is qi; on earth it becomes visible as form; qi and form interact, giving birth to the myriad things.” (Su Wen as quoted in Mann 48)

The elemental interaction of the heaven and earth creates the myriad things.

"In heaven there is wind, in earth there is wood; in heaven there is heat, in earth there is fire; in heaven there is damp, in earth there is earthiness; in heaven there is dryness, in earth there is metal; in heaven there is cold, in earth there is water; in heaven there is qi, in earth there is form; form and qi interact thus creating the myriad things." (Su Wen as quoted in Veith)

QI INTERACTIONS	
Heaven	Earth
Wind	Wood
Heat	Fire
Damp	Earth
Dryness	Metal
Cold	Water
Qi	Form

The interconnected field (singularity point), the force that surrounds, permeates, and binds everything, is what the Chinese call the *qi*, or the energy of life. The original energy force represents the root of oneness. When *qi* condenses (aggregates) it gives birth to matter, or form (*xing*) and when it is dispersed it gives rise to energy. *Qi* cannot be created nor destroyed, it can only be transformed. The *qi* in the body can assume many forms and roles but the *qi* is essentially one.

Medicine:

Chinese healers were concerned with the forces that enabled someone to move, breath, eat, and think. In the body, *qi* is the fundamental source for all vital substances, which vary in degree, ranging from course material body fluids and *jing* to subtle immaterial mind, or *shen*. The vital substances are *qi*, blood, essence (*jing*), and body fluids. (see fig. 4, 18-23, 35) In Chinese physiology, the body is viewed as a vortex of energy that interacts with vital substances to form the body-mind. (see fig. 82)

In summary, there are two concepts of *qi* that are particularly relevant in medicine:

- 1) *Qi* is energy which manifest simultaneously on the physical and spiritual level
- 2) *Qi* is in a constant state of flux, varying in states of aggregation

There is only one *qi* manifesting into different forms (types); it is universal and particular (according to its locality) simultaneously.

Treatment: (see fig. 1)

When acupuncture is done correctly, treating from the root (*dan tian*), centroid, in order to break the chain of evil within disease pattern, the acu-point becomes a spiritual pivot. A point is essentially a doorway to the void, or center space, where the great *qi* resides. In other words, the point is merely a doorway that allows the moving power of energy to accomplish peace and harmony throughout the entire system. Treating from the root, or being centered, means being connected to the source of all things. This centeredness is what the acupuncturist channels through himself, or herself, through the point, or cavity, of the patient in order to balance the patient's meridian system. In other words, the patient and practitioner become one with the original and eternal source, the 'great *qi*.'

"Ordinary skills of acupuncture maintain the physical body; high skills maintain the spirit, use spirit to reveal the guest at the door... Ordinary techniques guard the gates; high techniques control the moving power. The moving power is inseparable from its space. The moving power, at the center of this space, is clear, quiet, and subtle. Its coming cannot be hurried; its going cannot be chased." (Ling Shu as quoted in Jing-Nuan 1)

The center space reflects the Taoist idea of *wu wei*, describing the skilled acupuncture technique,

or the acu-point, as doing nothing but accomplishing everything.

"The Tao never does anything, yet through it all things are done. If powerful men and women could center themselves in it, the whole world be transformed by itself, in its natural rhythms. People would be content with their simple, everyday lives, in harmony, and free from desire. When there is no desire, all things are at peace." (Daodejing as quoted in Mitchell 37)

"In the pursuit of knowledge, everyday something is added. In the practice of Tao, everyday something is dropped. Less and less do you need to force things, until finally you arrive at non-action. When nothing is done, nothing is left undone. True mastery can be gained by letting things go their own way. It can't be gained by interfering." (Daodejing as quoted in Mitchell 48)

"The master said, 'If there was a ruler who achieved order without taking any action, it was perhaps Shun. There was nothing for him to do but to hold himself in a respectful posture and to face due south'" (Confucius Analects as quoted in Lau 15:5)

GENERATIONS OF QI TRANSFORMATIONS (see fig. 18-36)						
Mother's ovum				Father's sperm		
Xian Tian Qi (pre-natal qī/ congenital qī)						
Jing (K essence)						
Gu Sui (bone marrow): Blood Spinal/Brain fluid		Yuan Qi (source qī): Zhi qī Gu qī K qī		Hou Tian Qi (post-natal qī): K qī Zong qī Jing		K yin: K: zhi K yang: mingmen fire Blood
Qing qī (clean air qī): Zong qī L K		Zong qī (gather- ing qī): L: po H: shen Throat Limbs	Gu qī (food qī): Wei qī Ying qī Zhi qī Zong qī Yuan qī Blood H: shen L: po	Ying qī (nutritive qī): Blood Zang organs	Zhi qī (meridian qī)	K qī: Sp Gu qī K yang: Sp
L: po Blood	H: shen Blood	Sp: yī Ye (thick fluid) → skin/muscles; blood Jin (thin fluid) → joints; spine/brain Gu qī S (i)			Lv: hun Wei qī (p) GB (i)	K: zhi Lv (p) UB (i)
LI → out	SI: K (p) LI (i)	S: Sp (p) SI (i)			GB: S (p) SI (i)	UB → out
Zheng (antipathogenic) qī						
Xie (pathogenic) qī						

Qi is discussed in terms of **origins, classifications, functions, dynamics, and transformations.**

Origins: *Jing* (Essence); (Maciocia 38-42), (Tyme 24) (see fig. 18-23, 36)

Prenatal *qi* originates in the genes and postnatal *qi* originates in food, water, and air. Natal or heaven in this context refers to 'birth.' Prenatal *qi* and postnatal *qi* derive kidney essence (*jing*).

Xian Tian Qi (before heaven *qi*): pre-natal/pre-heaven/congenital/innate constitution/semen *jing*
Parental semen *jing* derives the embryonic *xian tian qi* (essentially embryonic congenital semen *jing*). It is present in the male as spermatozoa and in the female as ova. The embryo is formed by the union of male and female semen *jing*. Pre-heaven essence determines one's constitutional strength. It is fixed quantitatively, but can be influenced qualitatively through the practice of a balanced lifestyle (indirectly through moderation: balance between work and rest, restraint of sexual activity, balanced diet; directly through meditation, *qi gong*). Semen *jing* is known as the 'life essence of former heaven.'

- ⊙ Inherited from the mother's ovum and father's sperm at birth
- ⊙ Essential for the growth of the embryo and the fetus
- ⊙ Stored in the kidneys
- ⊙ This *qi* can be depleted or restored depending on one's lifestyle, but never augmented

Hou Tian Qi (after heaven qi): post-natal/post-heaven/essence *jing*

Essence *jing* is derived from and generates *hou tian qi*. It is formed by transforming action of *qi* (digestion) on the food (*gu*) and water in the stomach and spleen, then stored in the kidneys (also known as kidney *jing*). Essence *jing* is known as the 'life essence of latter heaven.'

- ⊙ Derived from food essence (*gu qi*), air essence (*qing qi*)
- ⊙ Derived from and generates *jing* (kidney essence)

Kidney Essence:

Kidney *jing* is a fluid-like type of energy, essential in physiology, which derives from both pre-natal and post-natal essence. It is hereditary like semen *jing*, as well as interacts with and replenished by essence *jing*. The kidneys, which store this essence, inject it into the body to circulate throughout the organs (via the 8 spiritual vessels). This essence *jing* helps in the formation of *ying qi*, *wei qi*, and blood. (see fig. 18)

DIFFERENCES BETWEEN <i>QI</i> AND <i>JING</i>	
<i>Jing</i>	<i>Qi</i>
Pre-natal	Post-natal
Fluid-like	Energy-like
Mostly resides in K	Everywhere
Replenished w/difficulty	Replenished daily
Follows long cycles (7/8 years)	Follows short cycles (1 year, daily, hourly)
Changes slowly	Changes quickly

Functions:

- ⊙ Growth and reproduction (see section on Kidney function of 'Dominates Growth and Reproduction')
- ⊙ Foundation of kidney *qi*: There is close interaction among the various types of kidney energy (kidney *jing*, kidney *yin*, kidney *yang*, and kidney *qi*). Fluid-like kidney *jing* belongs to and holds the potential for kidney *yin* to become kidney *qi* through the heating action of the kidney *yang*. Using the analogy of a steaming cauldron of water on fire, the fire is *ming men* (life gate fire) and kidney *yang*, the water is kidney *jing*, and the steam is kidney *qi*.
- ⊙ Produces marrow (see section on Kidney function of 'Produces Marrow')
- ⊙ Foundation of constitutional strength: determines resistance to exterior pathogenic factors; protective *qi* draws strength from kidney essence
- ⊙ Essence and *qi* are the material foundation of the *shen* (mind)

Classifications: (CAM 52), (Maciocia 41-46), (Tyme 31), (see fig. 19-23)

The classifications of *qi* are derived from pre-natal and post-natal *qi*. The following classifications of *qi* can be grouped according to singular (*qi*), polar (*yin-yang*), and trinity (three treasures: *jing*, *qi*, *shen*) distinctions.

Singular distinctive *qi* classification:

- ⊙ *Zong*: gathering *qi*; middle *dantian* (*shen*)
- ⊙ *Zhong*: middle *qi*
- ⊙ *Zhen*: true *qi*

Polar distinctive *qi* classifications:

- ⊙ *Ying*: inside vessel; nutritive *qi* (*yin*)
- ⊙ *Wei*: outside vessel; protective *qi* (*yang*)

- ⊙ *Zang-fu*: deep organ *qi* (*yin*)
- ⊙ *Jing-Luo*: superficial meridian *qi* (*yang*)
- ⊙ *Zheng*: upright, antipathogenic interior *qi* (*yin*)
- ⊙ *Xie*: pathogenic exterior *qi* (*yang*)

Trinity distinctive *qi* classifications: (see 'Three Treasures')

- ⊙ *Yuan*: lower warmer (kidney); source *qi*; vitality (*jing*)
- ⊙ *Gu*: middle warmer (spleen); grain *qi*; energy (*qi*)
- ⊙ *Qing*: upper warmer (lung); clean air *qi*; spirit (*shen*)/*Zong*: gathering *qi*; middle *dantian* (*shen*)

Yuan (primary, original): (see fig. 18)

Yuan qi is the energetic form of *jing* (fluid). Since *yuan qi* is derived from *xian tian qi* via the kidney *jing*, its regulation is a function of the spiritual (extraordinary) vessels, which are conduits of *jing*. Originating between the kidneys at GV4-*mingmen*, *yuan qi* is predominantly associated with the kidney and the lower warmer, even though it accumulates at the three *dan tians* (elixir field) via the central channel, which is located in the center of the body between the *du*-governing and *ren*-conception vessels. The *yuan qi* spreads to all the organs via the triple warmer and accumulates at the *yuan*-source points of each organ meridian. It includes *yuan yin* (original *yin*) and *yuan yang* (original *yang*), being the foundation of all the *yin* and *yang* in the body.

- ⊙ Foundation of kidney *qi* (*yin* and *yang*): Promotes longevity
 - Derived from refined congenital essence (*jing*) which must be nourished from food essence (*gu qi*) after birth
 - Originates between the two kidneys at *mingmen*
 - Stored in the kidneys and accumulated in lower *dantian*, or *qihai*
 - Spreads via the triple warmer to all the organs and meridians and emerges at the source points
- ⊙ Motive force for organ function
- ⊙ Facilitates *qi* transformation (*zong qi* into *zhen qi*); assists respiration
- ⊙ Facilitates blood transformation (*gu qi* into blood in the heart)

Gu (grain, food): (see fig. 19-22)

Gu qi is the first stage of the transformation of food into *qi*. After the stomach rots and ripens the food, the spleen transforms it into *gu qi*, which is not yet usable by the body due to its coarse quality. From the middle warmer (spleen), assisted by the kidney *qi* and *yuan qi*, *gu qi* ascends to the lungs to combine with *qing qi* (clean air *qi*) to form *zong qi* (gathering *qi*), and then to the heart to form blood.

- ⊙ Derived from food essence by the spleen
- ⊙ Nourishes *yuan qi*, *zong qi*, blood, *ying qi*, *zhi qi*, and *wei qi*

Qing (clean air): (see fig. 19, 21)

Since *qing qi* is derived from clean air breathed into the lung it is associated with the upper warmer.

- ⊙ Clean air *qi* which is inhaled into the lung, enables its function of fluid refinement
- ⊙ Most refined fluid goes to the skin
- ⊙ Least refined fluid goes to the kidneys

Zong (gathering, ancestral, genetic, essential)/*Xiong* (pectoral, chest)/*Da* (big): (see fig. 19, 21)

Zong qi derives from the interaction of *gu qi* from the spleen and *qing qi* from the lungs. It gathers in the chest, area of the middle *dan tian*, the district of the *shen*, which resides in the heart.

Therefore, *zong qi* promotes heart and lung functions and is associated with the upper warmer.

Zong qi is more subtle and therefore usable by the body.

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yang is a normal process, which maintains balanced physiological functions (homeostasis). Pathologically, *yin* or *yang* may exceed their normal range and lead to consumption of their opposite.

There are four possible states of imbalance (see fig. 111, 113-114):

- ⊙ Excess of *yin*: excess cold (interior/exterior) consumes heat (*yang*); full-cold
- ⊙ Excess of *yang*: excess heat (interior/exterior) consumes body fluids (*yin*) leads to dryness; full-heat
- ⊙ Consumption of *yin*: depletion of *yin* energy with apparent excess *yang*; empty-heat
- ⊙ Consumption of *yang*: spontaneous deficiency of *yang* energy consumed by greater *yin* energy; empty-cold

Yang will gain if the *yin* is consumed. The nutrient substance is deficient because functional activity is excess (ie. overwork, overactive sexual activity). *Yin* will gain if the *yang* is consumed. When the nutrient substance is in excess, the functional activity becomes deficient (ie. overeating requires much energy for digestion thus one becomes tired) (CAM 13).

Inter-transforming:

At a particular phase of development, *yin* or *yang* can transform into each other.

There are two conditions for transformation:

- ⊙ Space factor: transformation occurs through internal conditions (ripe interior) primarily and external conditions secondarily (ie. fertilized egg)
- ⊙ Time factor: transformation occurs when the time is ripe (certain stage of development)(ie. gestation period)

[Transformation = ripe internal condition (space) X development (time)]

“Extreme yin will necessarily produce yang, and extreme yang will necessarily produce yin...Severe cold will give birth to heat, and severe heat will give birth to cold.” (Su Wen as quoted in CAM 13)

An example of this is when acute febrile diseases in the form of extreme heat consume and damage the *wei qi*, severe cold manifestations may appear, like cold limbs and frail pulse. In this case treat *yang qi*.

THREE TREASURES (SAN BAO): Three Realms (Maciocia 40-41); (see fig. 4)

The sublimation of *jing* into *shen* is the refinement of the most coarse (physical) substance to the most delicate (psychic) substance.

“Although the spirit is produced from life essence and qi, nevertheless that which governs and selects life essence and qi controls their function, is the spirit of the heart.” (Zhangshi as quoted in Mann 58)

- ⊙ *Jing* (pre-heaven):
 - Most coarse and dense (earth realm)
 - Formed from food and water
 - Indicates inherited constitution
 - Stored in kidneys (lower warmer; lower *dan tian*): bone development
 - Indicates inherited physical constitution
 - Foundation for *qi* and *shen*
- ⊙ *Qi* (post-heaven):
 - Most refined (human realm)

- Formed from food, water, and air
- Indicates *qi* produced or depleted day to day
- Produced by stomach and spleen (middle warmer; middle *dan tian*)
- Governed by lungs
- Indicates daily energetic condition

⊙ *Shen* (mind):

- Most immaterial and subtle (heaven realm)
- Formed from *jing* (pre-heaven) and *qi* (post-heaven)
- Indicates emotional and mental condition
- Dwells in heart (upper warmer; upper *dan tian*)

Qi correlates with *yang*, while blood correlates with *yin*. The *qi* creates the *shen*, which controls it. *Jing* and *qi* are the creators of the *shen*, while the *shen* commands the *jing* and *qi*. The created rules its creator.

FIVE ELEMENTS (WU XING): The Manifestation of Qi (see fig. 8-13)

Together *yin-yang* and five element theory constitute the basis of Chinese medical theory. The term *wu xing* translates as “five movements,” “five processes” (phases), “five behaviors,” (all describing a dynamic state of cyclical transformation), or as “five elements” (describing a static, basic constituent of matter). Since all phenomena are subject to constant change, the former translation is more accurate.

Ancient Greek philosophy also held a dynamic view of the elements which seems to have been modified later to a static one to explain the fundamentals of the modern sciences (ie. chemistry). Empedocles called them ‘roots’ (*rhizomata*), Plato called them ‘simple components’ (*stoicheia*), and Aristotle called them ‘primary form’ (*protosomata*). The Greek elements consisted of four with one ethereal element, earth, water, fire, air, and ether. These were verbatim to the Vedic and Hebrew elemental designations, a possible source.

“Earth and fire are opposites also due to the opposition of the respective qualities with which they are revealed to our senses: fire is hot, earth is cold. Besides the fundamental opposition of hot and cold, there is another one, that of dry and wet: hence the four possible combinations of hot-dry (fire), hot-wet (air), cold-dry (earth), and cold-wet (water)...the elements can mix with each other and can even transform into one another...thus earth, which is cold and dry, can generate water if wetness replaces dryness.” (Aristotle as quoted in Maciocia 15)

The five elements can be traced back to Chinese philosopher Zhou Yan (350-270 BC), who either invented or compiled the doctrine. The five element theory, developed after *yin* and *yang*, was a numerological expansion of the Naturalist School, which had great influence over the state of ancient China, giving the five elements political connotation. The ancient naturalist philosophers, sages, or “*fangshi*” (masters of method), held a prestigious position equivalent to modern scientists. The earliest references refer to the five elements as “seats of government” (*fu*), or “ability, talent, material” (*cai*), and were six rather than five. In terms of the six seats of government, grain was considered the 6th element.

“Heaven send the five abilities and the people use them... The six seats of government are water, fire, metal, wood, earth, and grain.”

“Water and fire provide food, metal and wood provide prosperity and earth makes provisions.” (Great Transmission of the Valued Book as quoted in Maciocia 16)

A similar translation:

“Food relies on water and fire. Production relies on metal and wood. Earth gives birth to everything. They are used by the people.” (CAM 18)

The five elements work together to create food (the 6th element), which gives birth to all things. Food represents earth, which unifies everything by being its creator. It is a fundamental source of the *hou tian qi* (post-natal *qi*). Food relies on rain (water) and light (fire) for growth. Likewise, the growth in the body relies on the stomach's digestive fire and its ability to separate clear from turbid fluid (water). The production of food relies on tools. Wood sticks are sometimes used to brace sprouting plants and metal tools are used to harvest.

The five elements are summarized through the **basic qualities, interrelationships, and correspondences**.

Basic Qualities: Movements of Phases (Maciocia 15-17)

"The five elements: wood, fire, earth, metal, water, encompass all the phenomena of nature. It is a symbolism that applies itself equally to man." (Su Wen as quoted in Mann 77)

The five elements are most accurately expressed through the constant developmental phases (movement and transformation) of phenomenon. Four phases are expressed on a receptive field, which is considered the fifth phase. The receptive field, or holding (harmonizing/stabilizing) force, activates the rotation of the four phases, thus there are actually 5 phases in a cycle of movement.

The five elements are not five different things, but rather one cosmic force differentiated into five appearances by time and space. In other words, it is not the elements themselves, but the patterned relationships between them that are distinguished.

The five elements are represented geometrically by a pentagram inscribed in a pentagon inscribed in a circle.

"The five elements are water, fire, wood, metal and earth. Water moistens downwards, fire flares upwards, wood can be bent and straightened, metal can be moulded and can harden, earth permits sowing, growing, and reaping." (Shang Shu as quoted in Maciocia 17)

Movements of Phases: *Yi Jing* Cosmological Sequence (see fig. 6, 8-13, 14-17)

- ⊙ Lesser *Yang*: wood symbolizes expansion; to grow and flourish (nurtures)
- ⊙ Strong *Yang*: fire symbolizes ascension; to flare-up (advances)
- ⊙ Lesser *Yin*: metal symbolizes contraction; to descend and be clear (consolidates)
- ⊙ Strong *Yin*: water symbolizes return; to be cold and descend (yields)

- ⊙ Center (0): earth symbolizes neutrality, stability, harmony; to give birth to all things (unifying)

Origin of Movement: Central Hub

All movement comes from stillness. Stillness is the central pivot point for movement. The earth element represents the center of the universe that harmonizes the other elements, as illustrated in the *He tu*.

The *He tu* was a prototype for the Former Heaven Sequence of trigrams of the *ba gua*, a numerological arrangement of the elements. According to legend, it was discovered on a dragon-horse (unicorn) emerging from the river *He* by the shaman-king *Fu Xi*.

Elemental Numerology according to *He tu*: (see fig. 11-13)

Designated elemental numbers have 5 added to them. Five (elements) is associated with earthly phenomenon, while six (climates) is associated with heaven phenomenon.

- ⊙ Water: 1, 6
- ⊙ Fire: 2, 7
- ⊙ Wood: 3, 8
- ⊙ Metal: 4, 9
- ⊙ Earth: 5, 10 (0)

This arrangement reflects the anatomical position of the seasonal phases, the internal viscera, the triple warmer system, and emphasizes the middle warmer (spleen and stomach) as the pivotal element.

Emphasis on Vertical Axis: Three Treasures (see fig. 12)

- ⊙ Foundational water (1): kidneys are the foundation of *yin* and *yang* for all other organs; the source of water (essence: original *yin*) and fire (gate of vitality: original *yang*)
- ⊙ Water and fire (1-2): extremes on the vertical axis that provide mutual support, heart fire (heaven-*shen*) and kidney water (earth-*jing*)
- ⊙ Earth as center (5): the stomach and spleen are earth in the center, the root of post-heaven *qi*, therefore the origin of the *qi* and blood that nourish all other organs; as the center, earth also unifies the elements (at the end of each season the energy returns to the earth, the center, to regenerate)

"The spleen belongs to earth which pertains to the center, its influence manifests for 18 days at the end of each of the four seasons and it does not pertain to any season on its own." (Classic of Categories as quoted in Maciocia 18)

"During the last period of each season, the spleen is strong enough to resist pathogenic influences." (Discussion of Prescriptions from the Golden Chest as quoted in Maciocia 18)

- Earth supports fire (5-2): the stomach and spleen in the center nourish the heart
- Vertical axis of water-earth-fire (1-5-2): reflective of the three treasures, kidney stores *jing*, spleen derives *qi*, and the heart houses the *shen*

Interrelationships: Laws of Movement (Maciocia 17-28) (see fig. 8-10)

Mathematically, there are 36 possible interrelationships between the five elements. Chinese medicine examines three sequences. Since there are five elements, their laws of movement (sequences), **generating**, **controlling**, **overacting**, or **insulting** can be studied within a particular geometrical model: a pentagram inscribed in a pentagon inscribed in a circle, with each element designated at a pentagram vertex point.

There are two characterizations of elemental sequence, normal and abnormal. Normal (physiological) relationships, generating and controlling, promote elemental balance. The two sequences form an elemental triangle (ie. wood controls earth, but earth generates metal which controls wood), which promotes a self-regulating system of balance. Abnormal (pathological) relationships, generating (deficient or excess), overacting (excess), and insulting (deficient), occur during elemental imbalance. (see also 'Five Element' in 'Syndrome' section)

"When the qi of a given element is excess, it will insult the acted (destroyed) element and overact on the acting (destroying) element. When the qi of a given element is deficient, it will be insulted by the acting (destroying) element and overacted by the acted (destroyed) element." (Su Wen as quoted in CAM 21)

When examining an organ syndrome (excess or deficiency), it is important to consider that there may be one or more different pathological influences (sequences) that occur. The number of possible sequences depends on if the elemental organ is excess or deficient.

Deficient element (empty): drawn from by the child element (full), failed to be nourished by the mother element (empty), overacted upon by winning element (minute), and insulted by losing element (thief); (see fig. 9)

Excess element (full): drawing from mother element (empty), overacting on the losing element (thief), insulting winning element (minute); (see fig. 10)

Generating (interpromoting, creative, 'mother-son' relationship): (Sheng)

- ⊙ Cycle: wood→fire→earth→metal→water
- ⊙ Representation: clockwise motion about the pentagon
- ⊙ Image: wood fuels fire; fire (molten core) makes earth; earth creates metal; metal holds water; water feeds wood

- ⊙ Physiological Relationships:
 - Liver is mother of the heart: liver stores blood, and blood houses the mind; if liver blood is weak the mind will suffer
 - Heart is mother of the spleen: heart *qi* pushes blood, thus helping the spleen's function of transportation
 - Spleen is mother of the lungs: spleen *qi* provides food (*gu*) *qi* to the lungs where it interacts with air to form gathering (*zong*) *qi*
 - Lungs are the mother of the kidneys: lung *qi* descends to meet kidney *qi*; the lungs send fluid down to the kidneys
 - Kidneys are the mother of the liver: kidney *yin* nourishes liver blood

- ⊙ Pathological Relationships: Mother and Child
Mother element not nourishing child element (deficient)
 - Liver affects heart: liver blood fails to nourish heart blood; deficient gall bladder (decision making) causes timid *shen*
 - Heart affects spleen: a troubled heart *shen* fails to support the spleen *yi* (concentration); insufficient heart fire (ultimately derived from kidney fire) fails to warm spleen *yang*
 - Spleen affects lungs: spleen's function of transformation and transportation is impaired causing phlegm to settle in the lungs
 - Lungs affect kidneys: failure of lungs to descend *qi* and fluids to kidneys, which in turn grasp the lung *qi*
 - Kidneys affect liver: insufficient kidney *yin* causes deficient liver *yin* and blood
Child element taking too much from the mother element (excess)
 - Heart affects liver: heart blood deficiency affects liver storage of blood
 - Spleen affects heart: spleen's failure to make enough blood causes heart blood deficiency
 - Lungs affect spleen: lungs govern *qi*; deficient lung *qi* often causes simultaneous deficient spleen *qi*
 - Kidneys affect lungs: deficient kidney *qi* fails to hold *qi* down; rebelling upwards to obstruct the lung
 - Liver affects kidneys: liver blood nourishes kidney essence; deficient liver blood leads to deficient kidney *jing*

Controlling (interacting, restraining): (Ke)

Controlling actually means supporting rather than suppressing (organ functions).

- ⊙ Cycle: wood→earth→water→fire→metal
- ⊙ Representation: clockwise motion about the pentagram
- ⊙ Image: wood pierces earth; earth dams water; water douses fire; fire melts metal; metal cuts wood

- ⊙ Physiological Relationships:
 - Liver controls stomach and spleen: liver *qi* helps rotting and ripening
 - Heart controls lungs: both in upper warmer, heart governs blood and lungs govern *qi*, mutually nourishing and assisting each other
 - Spleen controls kidneys: both fluid transformers, the spleen's transformation and transportation is essential to the kidney's transformation and excretion
 - Lungs control liver: lungs *qi* descends to regulate liver *qi* ascending
 - Kidneys control heart: kidney *yin* cools heart fire; kidney *jing* is the foundation for the

heart *shen*

Overacting (destructive):

This sequence follows the same as the controlling, but an element gets out of control “over-controls,” becoming excessive causing a decrease in the controlled element.

⊙ Pathological Relationships: excess

- Liver overacts on stomach and spleen: if liver *qi* stagnates, it invades middle, impairing the stomach's rotting and ripening, and the spleen's transforming and transporting; when liver *qi* invades the stomach, stomach *qi* cannot descend (nausea) and spleen *qi* cannot ascend (diarrhea)
- Heart overacts on lungs: heart fire dries up lung fluids (lung *yin* deficiency)
- Spleen overacts on kidneys: excess spleen dampness obstructs the kidneys transformation and excretion
- Lungs overact on liver: lung *qi* deficiency causing liver *qi* stagnation
- Kidneys overact on heart: kidney *yin* deficiency transmits empty heat to the heart

Insulting (counteracting, opposite direction of controlling):

⊙ Cycle: wood→metal→fire→water→earth

⊙ Pathological Relationships: deficiency

- Liver insults lungs: during ascension, liver *qi* stagnates in chest to obstruct breathing
- Heart insults kidneys: heart fire infuses downward causing kidney *yin* deficiency
- Spleen insults liver: spleen retention of dampness can cause liver *qi* stagnation
- Lungs insult heart: lungs obstructed by phlegm can impair heart *qi* circulation
- Kidneys insult spleen: kidneys fail to transform fluids, causing spleen dampness obstruction

Correspondences: (Veith), (Maciocia 21)

The elemental correspondences to phenomenon can be studied (pentology) through different scopes, such as astrological, ecological, sociological, spiritual, physiological, sensual, pathological, and medical. All phenomena have elemental attributes due to their resonance at a particular frequency. This elemental resonance can be expressed as a sphere of influence which interconnects many functions and attributes beyond the phenomenon itself. In TCM the correspondences are most commonly applied to physiology, pathology, diagnosis, and treatment (especially diet and herbs).

“By observation one can distinguish the five colors thus identifying disease; by hearing one can distinguish the five sounds, thus identifying the disease; by interrogation one can distinguish the five tastes, thus identifying the disease.” (Classic of Difficulties as quoted in Maciocia 28)

CORRESPONDENCES OF ELEMENTAL PENTOLGY					
Element	WOOD	FIRE	EARTH	METAL	WATER
Astrological/Cosmological					
8 Trigrams	<i>Zhen, Sun</i>	<i>Li</i>	<i>Kun, Gen</i>	<i>Dui, Qian</i>	<i>Kan, Dui</i>
Directional Triangular Sum	8	9	5	7	6
10 Celestial Stems	1, 2 (<i>Jia, Yi</i> : armor, a hook)	3, 4 (<i>Ping, Ding</i> : fire, an unknown person)	5, 6 (<i>Wu, Ji</i> : flourishing, extreme)	7, 8 (<i>Geng, Xin</i> : evening star, bitter)	9, 10 (<i>Ren, Gui</i> : great north, water)
12 Earthly Branches	<i>Yin, Mao</i>	<i>Si, Wu</i>	<i>Chou, Chen, Wei, Xu</i>	<i>Shen, Yu</i>	<i>Zi, Hai</i>
Hetu	3, 8	2, 7	5, 10 (0)	4, 9	1, 6
Luoshu	3, 4	9	2, 5, 8	6, 7	1
Cyclical Numbers	5, 6, 19, 20, 27, 28, 35, 36, 49, 50, 57, 58	3, 4, 11, 12, 25, 26, 33, 34, 41, 42, 55, 56	7, 8, 15, 16, 23, 24, 37, 38, 45, 46, 53, 54	1, 2, 9, 10, 17, 18, 31, 32, 39, 40, 47, 48	13, 14, 21, 22, 29, 30, 43, 44, 51, 52, 59, 60
Dragon/General	Azure/Green	Red	Yellow	White/Blue	Black

CORRESPONDENCES OF ELEMENTAL PENTOLOGY					
Element	WOOD	FIRE	EARTH	METAL	WATER
Star Palace/ Sacred Animal	Azure Dragon	Vermilion Bird/ Phoenix	Yellow Dragon/Ox	White Tiger/ Dog/ Unicorn/ <i>Ling</i>	Black Tortoise/ Dark Warrior/ Snake
Animal Class	Scaled	Feathered	Naked/Human	Hairy	Shelled
Heavenly Bodies	Stars	Sun	Earth	Lunar Mansions	Moon
Planet	Jupiter	Mars	Saturn	Venus	Mercury
Season	Spring	Summer	Late summer: later part of season	Autumn	Winter
Direction	East	South	Center	West	North
Peak Time	Dawn	Noon		Dusk	Midnight
Time	Cock to dawn→ <i>yang w/in yin</i>	Dawn to midday→ <i>yang w/in yang</i>	Extreme <i>yin</i>	Midday to dusk→ <i>yin w/in yang</i>	Dusk to cock→ <i>yin w/in yin</i>
Ecological					
Control	Sun	Life	Universal Stability	Moon	Death
Growth & Development	Germination	Cultivation	Transformation	Harvest	Storage
Phase	Generating	Developing	Stabilizing/ Harmonizing	Contracting	Returning
Topography	Sea	Sun and Dew	Fertile Land	Hills	Mountain
Feature Shape	Columnar: tall soaring hills, chimneys, narrow skyscrapers, minarets, pillars	Pointed: sharp mountain peaks, church and temple spires	Flat: flat hills, plateaux, table mountains, flat roof buildings	Round: gently rounded summits, domes	All shapes and no shape: irregular and undulating hills, complex structures
Material	Wood	Plastics, animals	Brick	Metal	Glass
Climate	Wind	Heat	Humidity	Dryness	Cold
Weather	Wind	Heat	Sunshine	Cold	Rain
Grain	Wheat	Gluten	Millet	Rice	Bean
Domestic Animal	Fowl	Sheep	Ox	Horse/Dog	Pig
Venom	Centipede	Toad	Spider	Scorpion	Snake
Sociological					
Wartime Strategy	Advance	Attack	Hold/Reinforce	Consolidate	Yield
Ministry	Agriculture	War	State	Justice	Works
Occupation	Electrical worker, professional	Soldier, professional	Farmer, laborer, storekeeper	Laborer, clerical worker	Miner, chemical worker, clerical worker
Political	Loyal Subjects	Affairs of State or Public Works	Emperor/Prince	Ministers	Produce or Material Things
Dynasty	<i>Xia</i>	<i>Zhou</i>	<i>Shun</i>	<i>Shang</i>	
Emperor	Heaven Sovereign (medicine): <i>Tai Hao</i> / <i>Fu Xi</i> = <i>Chung</i> (animal tamer)	Earth Sovereign (medicine/ agriculture): <i>Yen Ti</i> / <i>Shen Nong</i> = <i>Li</i> (divine farmer)	Human Sovereign (civilization): <i>Huangdi</i> = <i>Kou-Lung</i>	Longevity Sovereign: <i>Xiao Hao</i> = <i>Kai</i>	<i>Chuan Shu</i> = <i>Xiu Xi</i>
Guardian Spirit	<i>Ku Meng</i>	<i>Chou Yung</i>	<i>Hou Tu</i>	<i>Ju Shou</i>	<i>Xuan Ming</i>
Heavenly King/ Buddhist Guardian <i>Chinkang</i>	<i>Mo-Li Ching</i> : Land Bearer: white face, carries jade ring, spear, and magic sword	<i>Mo-Li Hung</i> : Lord of Growth: red face, holds umbrella		<i>Mo-Li Hai</i> : Far Gazer: blue face, carries 4 string guitar	<i>Mo-Li Shou</i> : Well-Famed: black face, carries 2 whips, bag, and snake
Biblical Archangel	Ezekiel	Gabriel		Michael	Lucifer
Biblical Gospel	Luke Symbol: Ox (power, sacrifice) Christ Teaching: To Greeks (Good Physician/ Savior of Mankind)	John Symbol: Eagle (truth) Christ Teaching: To Eternity (Eternal Son/Incarnate Word)		Mark Symbol: Lion (courage, dignity, energy) Christ Teaching: To Romans (Son of God/Lord of the World)	Matthew Symbol: Man/King/Christ Christ Teaching: To Jews (Messiah of Jews)
Kabalic Animals	Horned, fishtailed creature	Winged Sphinx		Dog	Snakes
Place of Sacrifice	Doors	Hearth	Center	Gates	Passageways

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MERIDIANS AND POINTS: Path and Accumulation of Qi (see fig. 37-110, 151-155)

The *qi* travels on paths called meridians and accumulates in clefts called points. Meridians can be thought of as the energetic (*qi*) projections of the *zang-fu* organs having a duty to the *shen* to become one organ. More specifically, the meridians are projections from the spiritual resources (*zhi, hun, shen, yi, po*), and supply their houses with *jing* (essence) and *qi*. Meridians can be classified by polarity, element, level, anatomical location, or flow type. In fact, meridians are named by the classifications of anatomy, level, and *zang-fu* organ. All meridians except for the governing and conception vessels are bilateral.

Points may be thought of as cavities, holes, or communication nodes on meridians where the *qi* travels out and in. Points are typically found near blood vessels in topological recesses or sometimes at meridian crossings. Points can be classified by anatomical location, energetic integrity, and function and indication. It is through the treatment of meridian points where a synergetic effort can be made towards restoring equilibrium.

Meridians and points are summarized according to **general meridian functions, meridian count, meridian types, meridian classifications** (polar distinctions), **meridian relationships**, meridian **point classifications, horizontal lines of points, body measurement for point location** (biometrics), the **twelve regular meridians**, the **eight spiritual vessels**, and **non-meridian points**.

General Meridian Functions: (CAM 55-59)

- ⊙ Transports *qi* and blood, and regulates *yin* and *yang*
- ⊙ Resists pathogens and reflects symptoms and signs
- ⊙ Regulates deficiency and excess conditions

Meridian Count:

MERIDIAN COUNT		
Meridian Type	Unilateral Number	Bilateral Number
Regular	12	24
Branch	27/ (28)	52 (54)
Collateral	15 (16 including stomach) (2 are GV/CV)	28 (30)
Divergent	12	24
Regional	24	48
Cutaneous	12	24
Muscular	12	24
Spiritual	8	14
Unilateral	2 (GV/CV)	2
Bilateral	6	12
TOTAL	71 (72)	138 (140)

Meridian Types: Specific Meridian Functions

The various meridian types create an intricate web distributing *qi* and blood throughout the body. Meridians should be thought of as areas of influence rather than lines. There are four types: **regular, branch, regional**, and **spiritual** or extraordinary vessels. Regulars are also called primary, and branch and regional are called secondary. Particular meridian types have specific meridian functions.

Regular (internal/external): (Primary) (see fig. 152)

- ⊙ Moves *qi* and blood for nourishment, protection, and *zang-fu* organ function maintenance
- ⊙ The connecting, divergent, and spiritual meridians are supplementary branches of the primary channels.

Branch Meridians (via Luo-connecting points): (Secondary)

Branch meridians consist of **collateral** and **divergent**.

Collateral (Connecting):

- ⊙ Regular meridian collateral channels are distributed **superficially** on the four limbs, and the governing and conception vessels are distributed on the anterior and posterior aspects of body
- ⊙ Govern the **surface** of the body
- ⊙ Strengthens and connects internal-external related meridians, maintaining an easy transition in the flow of *qi*
- ⊙ Very Minute Connecting Channels: capillary-like channels (very good diagnostic indicators)
 - Minute
 - Blood
 - Superficial

Divergent:

- ⊙ Regular meridian divergent channels are distributed **deep** in the body
- ⊙ Governs the **inside** of the body
- ⊙ Connects internal-external related meridians
- ⊙ Strengthens meridian relationship with the *zang-fu* organs (meridian extensions)
- ⊙ Distribute *qi* to the face and head
- ⊙ Contains *wei qi* that acts as a second line of defense against pathogens
- ⊙ Generally opens internal flow from the joints (ie.knees, hips, shoulders)

Regional Meridians: (Secondary)

Regional meridians consist of **cutaneous** and **muscular**.

Cutaneous:

- ⊙ Distributed **superficially** in the skin, correlating with the regions of the regular meridians and collaterals (per *yin/yang* level, and hand/foot classification)
- ⊙ Distributes *qi* and blood of the regular meridians to the **skin**, regulates the pores
- ⊙ Acts as diagnostic indicator

“Skin is the place where the meridians are distributed. When the pathogen attacks the skin, the sweat pores will open, and the pathogen may advance toward the collaterals, meridians of zang-fu through the sweat pores.” (Su Wen as quoted in CAM 106)

Muscular:

- ⊙ Distributed **deeply** in the skin, correlating with the regions of the regular meridians and collaterals (per *yin/yang* level, and hand/foot classification)
- ⊙ Travel in depression and planes between **muscles and tendons** (covering broad surface areas)
- ⊙ Distributes *qi* and blood of the regular meridians to nourish the muscles, tendons, and skin, strengthens bone and joint connections, maintains joint flexibility
- ⊙ Originates from limb extremities (*jing-well* points) and ascends to the trunk and head
- ⊙ Knot at joints
- ⊙ Contains *wei qi* which acts as the first line of defense against pathogens
- ⊙ Acts as diagnostic indicator

MUSCLE REGION CONNECTIONS			
Muscle Region	Elements	Connection	Dantian
Hand Yang	Fire-Fire-Metal	Angle of forehead	Upper
Foot Yang	Water-Wood-Earth	Eyes	Upper
Hand Yin	Fire-Fire-Metal	Thoracic cavity	Middle
Foot Yin	Water-Wood-Earth	Genital region	Lower

Spiritual Vessels: (see fig. 153)

- ⊙ Reservoir of *qi* and blood (fire and water)
- ⊙ Draws on the *kidney jing*: spreads *jing* throughout entire body; conduit of *jing*
- ⊙ Assists circulation of *wei qi*

Meridian Classifications: *Yin* and *Yang* Distinctions (CAM 55-81) (fig. 37)

"The means whereby man is created, the means whereby disease occurs, the means whereby man is cured: the twelve meridians are the basis of all theory and treatment." (Ling Shu as quoted in Mann, Art 35)

Unity represents the eternal matrix of transforming *qi*. This matrix of energy highways is called the 12 primary meridians and the 8 spiritual vessels in TCM. Depending on the orientation and function of the meridian, they are classified as *yin* or *yang*. There are six *yin-yang* paired regular meridians and four *yin* and four *yang* spiritual vessels.

The integrated meridian system of the *qi* body is synergetic. That is the behavior of the whole is predictable by the behavior of its parts. Synergy represents the integrated behavior of a system. In acupuncture, needling one point can affect the entire *qi* body.

Polar distinction in meridians can be classified according to **anatomical location**, **six meridians**, **zang-fu meridian distinction**, and **spiritual vessel distinction**. Polar relationships in meridians are apparent in their *qi* flows.

Anatomical Location: (Mann, Art 67)

The *qi* of the *yin* channels moves outward and upward on the medial aspects of the limbs. The *qi* of the *yang* channels moves inward and downward on the lateral aspects of the limbs.

- 1) *Upper Yin*: heart, pericardium, and lung become external at the chest and travel down the medial aspect of the arm to the fingertips.
- 2) *Upper Yang*: small intestine, triple warmer, and large intestine become external at the fingertips and travel up the lateral aspect of the arm to the face.
- 3) *Lower Yin*: spleen, liver, kidney become external at the toes and travel up the medial aspect of the leg, over the abdomen and chest to end near the origin of the *upper yin*.
- 4) *Lower Yang*: stomach, gall bladder, and urinary bladder become external at the head and travel down the body and the lateral aspect of the legs to the toes.

Six Meridians:

Regular meridians can be classified according to the meridian level of febrile disease development. Febrile disease development begins acutely from the external and develops chronically to the internal: *taiyang*, *shaoyang*, *yangming*, *taiyin*, *shaoyin*, *jueyin* (see also differentiation of disease according to the six meridian levels).

- ⊙ Taiyang: small intestine↔urinary bladder
- ⊙ Yangming: large intestine↔stomach
- ⊙ Shaoyang: triple warmer↔gall bladder

- ⊙ Taiyin: lung↔spleen
- ⊙ Shaoyin: heart↔kidney
- ⊙ Jueyin: pericardium↔liver

Meridian Relationships between Qi and Blood: (Mann 53) (see fig. 113-115)

The optimum relationship of blood (*yin*) and *qi* (*yang*) quantities depends on the meridian level it exists on. The meridian level or stage of disease correlates with a particular trigram designating a predominant seasonal period. External disease invades first the *Taiyang* level in the spring and progresses internally (diagrammatically clockwise) to the *Jueyin* level, which correlates with winter. Generally, blood predominates below the horizontal axis, while *qi* predominates above.

MERIDIAN LEVEL RELATIONSHIPS OF QI AND BLOOD				
Yang Meridians	Relationships of Qi and Blood to Meridian Level			Yin Meridians
<i>Yangming</i> (sunlight yang)	More	Qi	More	<i>Taiyin</i> (greater yin)
	More	Blood	Less	
<i>Shaoyang</i> (lesser yang)	More	Qi	More	<i>Shaoyin</i> (lesser yin)
	Less	Blood	Less	
<i>Taiyang</i> (greater yang)	Less	Qi	Less	<i>Jueyin</i> (absolute yin)
	More	Blood	More	

Zang-Fu Meridian Distinction:

There are six *yin-yang* paired regular meridians.

ZANG-FU MERIDIAN DISTINCTIONS	
Yin	Yang
Lung (L)	Large Intestine (LI)
Spleen (Sp)	Stomach (S)
Heart (H)	Small Intestine (SI)
Kidney (K)	Urinary Bladder (UB)
Pericardium (P)	Triple Warmer (TW)
Liver (Lv)	Gall Bladder (GB)

Zang-Fu Meridian Qi Flow: (see fig. 37)

- ⊙ L→LI→S→Sp→H→SI→UB→K→P→TW→GB→Lv
- ⊙ *yin*→*yang*→*yang*→*yin*→*yin*→*yang*→*yang*→*yin*→*yin*→*yang*→*yang*→*yin*

Spiritual (Extraordinary) Vessels Distinction: (Matsumoto)

There are four *yin* and four *yang* spiritual vessels.

VESSEL POLAR DISTINCTIONS	
Yin	Yang
<i>Ren</i> (Conception)	<i>Du</i> (Governing)
<i>Chong</i> (Penetrating)	<i>Dai</i> (Girdle)
<i>Yinwei</i> (Yin-linking)	<i>Yangwei</i> (Yang-linking)
<i>Yinqiao</i> (Yin-heel)	<i>Yangqiao</i> (Yang-heel)

Spiritual Vessel Coupled Qi Flow:

- ⊙ *Chong* (father) ↔ *Yinwei* (mother)
- ⊙ *Dai* (male) ↔ *Yangwei* (female)
- ⊙ *Du* (husband) ↔ *Yangqiao* (wife)
- ⊙ *Ren* (master) ↔ *Yinqiao* (guest)

Kinetic (*yang*) ↔ Potential (*yin*) of Spiritual Vessels: respective of above

- ⊙ *yin* ↔ *yin*
- ⊙ *yang* ↔ *yang*
- ⊙ *yang* ↔ *yang*
- ⊙ *yin* ↔ *yin*

Meridian Relationships: (Mann, Art 102-107) (see fig. 38)

Meridian treatment laws are **mother-son**, **husband-wife**, **midday-midnight**, **physiological relationships**, and **anatomical relationships**. These relationships are applied through utilizing tonification or sedation points in treatment.

Mother-Son:

"If a meridian is empty, tonify its mother. If it is full disperse the child." (Zhenjiu Yixue as quoted in Mann, Art 102)

- ⊙ Tonification of the mother meridian produces tonification of the son and the preceding meridian.
- ⊙ Sedation of the mother meridian produces sedation of the son and the preceding meridian.
- ⊙ Two Applications:
 - Superficial Circulation of Energy: energy flow through the meridians in accordance with the hour (see fig. 7, 37-38)
 - Deep Circulation of Energy: energy flow through the meridians in accordance with the creative (*sheng*) cycle of the five elements (expressed in the plan of the *zang-fu* pulse positions) (see fig. 8, 38)

Husband-Wife:

"Weak husband, strong wife; then there is destruction. Strong husband, weak wife; then there is security." (Zhenjiu Dacheng as quoted in Mann, Art 105)

The Husband-Wife relationship is actually an organ relationship according to triple warmer level. Organ pulse positions that are parallel on the left and right wrists are related like husband and wife.

HUSBAND-WIFE RELATIONSHIP TO PULSE LOCATIONS		
Left Wrist (Husband- Yin)	Dominates→	Right Wrist (Wife- Yang)
SI/H	←Puts in danger	LI/L
GB/Lv		S/Sp
UB/K		TW/P

Midday-Midnight: (Mann, Art 106)

In accordance with the hour, organs that receive their maximal flow at opposed times (12-hour difference) are related.

- ⊙ Application: Moderate stimulation of the meridian affects only that meridian. Strong stimulation of the meridian affects that meridian and the meridian attached by the 'midday-midnight' law in the opposite sense. This law is more effective if a *yin* meridian is stimulated at a *yin* time (midday to midnight), and a *yang* meridian is stimulated at a *yang* time (midnight to midday).
- ⊙ Tonification: in the hour of the following or opposite meridian, of the meridian to be tonified
- ⊙ Sedation: in hour of the meridian to be sedated

Physiological Relationships: (Mann, Art 107)

- ⊙ Liver/Large Intestine: To help liver function sedate the large intestine. If the large intestine is ill, tonify the liver.
- ⊙ Spleen/Small Intestine: If the spleen is ill, disperse the small intestine. If the small intestine is ill, disperse the spleen.

Anatomical Relationships: (Mann, Art 107)

- ⊙ Upper body diseases: stimulate large intestine
- ⊙ Central body diseases stimulate spleen
- ⊙ Lower body diseases: stimulate liver
- ⊙ Front of chest diseases: stimulate stomach
- ⊙ Back diseases: stimulate bladder

Meridian Point Classifications (Energetic Integrity): General Locations and Functions

Sources: (Lade 15-25), (Mann, Art 108-150), (Tyme 139), (CAM 358-372), (Maciocia 329-355)

Points can be classified by their unique energetic integration with the whole meridian network. These points are usually specifically classified by **location** and have specific treatment **functions**. On the meridian point tables listed below, point classifications have their own designated column named "integrity."

Point classifications:

- ⊙ tonification and sedation
- ⊙ entry and exit
- ⊙ origin and end
- ⊙ root and branch
- ⊙ *gen* and *jie*
- ⊙ *ben* and *biao*
- ⊙ *yuan*-source
- ⊙ *luo*-connecting
- ⊙ *mu*-collecting/alarm
- ⊙ *shu*-transporting/associated
- ⊙ *xi*-cleft (accumulating)
- ⊙ *shokanten*
- ⊙ special meeting
- ⊙ *three jiao*
- ⊙ muscle meridian meeting
- ⊙ 4 command points
- ⊙ 5 element transporting *shu* points
 - *jing*-well
 - *ying*-spring
 - *shu*-stream
 - *jing*-river
 - *he*-sea
- ⊙ lower *he*-sea
- ⊙ 4 sea
- ⊙ gathering/influential
- ⊙ confluent/master
- ⊙ window of sky
- ⊙ ghost

Tonification (Mother): (Mann, Art 109-112)

Identification: the tonification or mother point has the element preceding the element of the respective meridian according to the generative cycle of the 5 elements

Locus: distal to the elbows or knees on the extremities

Functions:

- ⊙ Direct: tonifies pertaining meridian of point
- ⊙ Indirect: modified utilization of treatment laws
 - Husband-Wife Law (relates to opposite organ according to the wrist pulse positions): restores energy quantities of the affected meridian and related meridian to the appropriate level, if the relationship is destructive; tonifies affected deficient meridian and sedates relating (husband-wife) meridian; (works like short circuit, draining opposite meridian; take and give relationship)
 - Midday-Midnight Law: sedates opposite meridian (separated by 12-hours), if opposite meridian is in excess, and if the affected meridian is tonified in its designated time of day (*yin* or *yang*); (works like short circuit, draining opposite meridian by opening a circadian bridge; bending space-time)
 - Mother-Son Law (Superficial Flow-Circadian Flow): tonifies the meridian that comes before and after the affected meridian according to the superficial flow (relates to primary meridian flows); (tonification point creates a big bang that tonifies the meridians of past and future through expansion)
 - Mother-Son Law (Deep Flow-Creative Cycle of the Five Elements): tonifies the meridian that comes before and after the affected meridian according to the deep flow (relating to how the organs are situated in the thorax); (tonification point creates a big bang that tonifies the meridians of past and future through expansion)

Sedation (Son): (Mann, Art 112-114)

Locus: distal to the elbows or knees on the extremities

Functions:

- ⊙ Direct: sedates pertaining meridian of point
- ⊙ Indirect: modified utilization of treatment laws
 - Husband-Wife Law (relates to opposite organ according to the wrist pulse positions) : restores energy quantities of the affected meridian and related meridian to the appropriate level, if the relationship is destructive; sedates affected excess meridian and tonifies opposite (husband-wife) meridian; (works like short circuit, tonifying opposite meridian; give and take relationship)
 - Midday-Midnight Law: tonifies opposite meridian (separated by 12-hours), if opposite meridian is deficient, and if the affected meridian is sedated in its designated time of day (*yin* or *yang*); (works like short circuit, tonifying opposite meridian by opening a circadian bridge; bending space-time)
 - Mother-Son Law (Superficial Flow-Circadian Flow): sedates the meridian that comes before and after the affected meridian according to the superficial flow (relates to primary meridian flows); (sedation point creates a vacuum that sedates the meridians of past and future through contraction; black hole)
 - Mother-Son Law (Deep Flow-Creative Cycle of the Five Elements): sedates the meridian that comes before and after the affected meridian according to the deep flow (relating to how the organs are situated in the thorax); (sedation point creates a vacuum that sedates the meridians of past and future through contraction; black hole)

POINTS OF TONIFICATION AND SEDATION		
Meridian	Point of Tonification	Point of Sedation
L	9- <i>taiyuan</i> (wrist)	5- <i>chize</i> (elbow)
LI	11- <i>quchi</i> (elbow)	2- <i>erjian</i> (wrist) 3- <i>sanjian</i>
S	41- <i>jiexi</i> (ankle)	45- <i>lidui</i> (toe)
Sp	2- <i>dadu</i> (toe)	5- <i>shangqiu</i> (ankle)
H	9- <i>shaochong</i> (finger)	7- <i>shenmen</i> (wrist)
SI	3- <i>houxi</i> (hand-wrist)	8- <i>xiaohai</i> (elbow)
UB	67- <i>zhiyin</i> (toe)	65- <i>shugu</i> (ankle)
K	7- <i>fuliu</i> (ankle)	1- <i>yongquan</i> (sole-toe)
P	9- <i>zhongchong</i> (finger)	7- <i>daling</i> (wrist)
TW	3- <i>zhongzhu</i> (hand-wrist)	10- <i>tianjing</i> (elbow)
GB	43- <i>xiaxi</i> (toe)	38- <i>yangfu</i> (ankle-knee)
Lv	8- <i>ququan</i> (knee)	2- <i>xingjian</i> (toe)

Observation: Almost all tonification and sedation points express a cross-paired relationship between internal-external related meridians through similar anatomical locations. Only fire element meridian pairs show a tendency to deviate from the pattern, however their deviations are identical (heart and pericardium tonification points are located on the finger, while the small intestine and triple warmer sedation points are located on the elbow).

Entry and Exit: (Mann, Art 125-130)

Locus: near the beginning and end of the meridian flow, connecting meridians according to the superficial flow of energy

Functions:

- ⊙ Tonification of a point of entry tonifies the affected meridian, provided the previous (related) meridian has an excess of energy to pass on.
- ⊙ Sedation of a point of entry sedates the affected meridian, provided the previous (related) meridian has a deficiency of energy so that excess energy of the affected meridian may pass into it.
- ⊙ Sedation or tonification of a point of exit sedates the affected meridian, provided the following (related) meridian is deficient in energy so that the excess energy of the affected meridian may pass into it.
- ⊙ Points of entry are more reliable in their effects than the points of exit

Origin and End (Ma Chen-tai): (Mann, Art 145-147)

Locus: origin points of meridians (river source) are at the ends of the toes and the end points of meridians (lake) are on the trunk or face (leg meridians only)

Root (Ben) and Branch (Biao) (Ma Chen-tai): (Mann, Art 145-147), (Tyme 374)

Locus: root points are on the limbs and branch points are on the trunk and head

Treatment Plans:

- ⊙ Root (Chronic/Interior diseases): treat root before branch
- ⊙ Branch (Acute/Exterior diseases): treat branch before root
- ⊙ Can treat root and branch simultaneously

POINTS OF ENTRY-EXIT, ORIGIN-END, AND ROOT-BRANCH						
Meridian	Entry	Exit	Origin	End	Root	Branch
L	1-zhongfu	7-lieque			11-shaoshang	1-zhongfu
LI	4-hegu	20-yingxiang			11-quchi 14-binao	20-yingxiang
S	1-chengqi	42-chongyang	45-lidui	8-touwei	45-lidui	9-renying 4-dicang
Sp	1-yinbai	21-dabao	1-yinbai	CV12-zhongwan	6-sanyinjiao	UB20-pishu CV23-lianquan
H	1-jiquan	9-shaochong			7-shenmen	UB15-xinshu
SI	1-shaoze	19-tinggong			6-yanglao	UB2-zanzhu
UB	1-jingming	67-zhiyin	67-zhiyin	1-jingming	59-fuyang	1-jingming
K	1-yongquan	22-bulang	1-yongquan	CV23-lianquan	8-jiaoxin	UB23-shenshu
P	1-tianchi	8-laogong			6-neiguan	1-tianchi
TW	1-guanchong	23-sizhukong			3-zhongzhu	23-sizhukong
GB	1-tongziliao	41-zulinqi	44-zuqiaoyin	SI19-tinggong	44-zuqiaoyin 43-xiaxi	SI19-tinggong
Lv	1-dadun	14-qimen	1-dadun	CV18-yutang	4-zhongfeng	UB18-ganshu

Gen and Jie Points:

Locus:

- ⊙ Gen are located at the *jing*-well points
- ⊙ Jie are located at head, face, chest, or abdomen points

Function: like origin/end and root/branch points for the six meridian levels (stages of diseases)

GEN AND JIE POINTS OF THE SIX MERIDIANS		
Six Meridians (Stages)	Gen	Jie
<i>Taiyang</i>	UB67-zhiyin	GV4-mingmen
<i>Yangming</i>	S45-lidui	S5-daying
<i>Shaoyang</i>	GB44-zuqiaoyin	Chuanglong (inside ear)
<i>Taiyin</i>	Sp1-yinbai	CV12-zhongwan
<i>Shaoyin</i>	K1-yongquan	CV23-lianquan
<i>Jueyin</i>	Lv1-dadun	CV18-yutang

Ben and Biao Points:

Locus:

- ⊙ Ben are located near the roots
- ⊙ Biao are located in the head, chest, or abdomen

Function: variations of root and branch points

BEN, BIAO, AND QI STREET OF THE TWELVE MERIDIANS			
Meridian	Ben	Biao	Qi Street
UB	59- <i>fuyang</i>	GV4- <i>mingmen</i> (eyes)	Head
GB	44- <i>zuqiaoyin</i>	<i>Chuanglong</i> (ears)	
S	45- <i>lidui</i>	9- <i>renying</i> (cheek)	
SI	6- <i>yanglao</i>	1c above CV4- <i>mingmen</i> (eyes)	
TW	3- <i>zhongzhu</i>	Retroauricular ear	
LI	11- <i>quchi</i> to TW4- <i>yangchi</i>	S5- <i>daying</i>	
L	9- <i>taiyuan</i>	1- <i>zhongfu</i>	Chest
H	7- <i>shenmen</i>	UB15- <i>xinshu</i>	
P	6- <i>neiguan</i>	1- <i>tianchi</i>	
K	8- <i>jiaoxin</i>	UB23- <i>shenshu</i>	Abdominal
Lv	4- <i>zhongfeng</i>	UB18- <i>ganshu</i>	
Sp	6- <i>sanyinjiao</i>	UB20- <i>pishu</i> , root of tongue	

Source (Yuan): (see fig. 18)

Locus:

- ⊙ Wrists and ankles
- ⊙ *Yin* channel *yuan* points coincide with stream points
- ⊙ *Yang* channel *yuan* points are located immediately proximal to stream points

Functions:

- ⊙ Stores corresponding organ's *yuan qi*
- ⊙ Encourages movement in corresponding meridian; has rapid effect on pertaining meridian; if used after tonification or sedation point, it will enhance the treatment
- ⊙ Harmonizes corresponding organ: regulates excess and deficiency, creating a homeostatic effect on corresponding organs
- ⊙ Works as a tonification (esp. *yin* organs) or sedation (esp. *yang* organs) point indirectly utilizing their associated treatment laws (husband-wife, midday-midnight, superficial and deep mother-son); mostly tonifies *yin* organs (*yuan qi* is associated with *zang* organs)
- ⊙ Diagnostic indicator of deficiency or excess *qi* in pertaining meridian through palpation to evaluate the pulse, temperature, or size; also for *yuan qi* for *yin* organs (*yin* source points only)

Connecting (Luo):

Locus: proximal to wrist and ankles

Types:

- 1) Superficial
- 2) Blood
- 3) Minute

Functions:

- ⊙ Bridges with internal-external related (elemental) meridian (opens collateral and divergent flows of pertaining meridian): if both interior-exterior meridians are diseased, treat the *luo* point of the meridian with the most predominant symptoms
- ⊙ Harmonizes corresponding organ: tonify deficient meridian's *luo*, or sedate excess meridian's *luo* (short-circuit)
- ⊙ Converges with *qi* and blood of connecting channels which regulate the whole system
- ⊙ Balances left and right aspects of a meridian (excess or deficient conditions)
- ⊙ Balances meridians according to Midday-Midnight Law
- ⊙ Reinforces *yuan*-source point tonification (ie. host-guest treatment law)

- ⊙ Diagnostic indicator for full (seen: color or temperature) or empty (unseen) symptoms (see table below and 'Meridian' differentiation section of 'Syndrome' section)

LUO-CONNECTING CHANNEL DIAGNOSTIC INDICATORS		
Luo- Connecting Channel	Empty	Full
L	Dyspnea, frequent urination, enuresis	Hot palms
LI	Sensation of cold in teeth, tight sensation in diaphragm	Toothache, deafness
S	Leg atrophy or flaccidity	Epilepsy, insanity, sore throat, aphasia
Sp	Abdominal distention	Abdominal pain
H	Aphasia	Congested diaphragm
SI	Scabies	Loose joints, stiff elbow
UB	Runny nose, nose bleed	Stuffy nose, HA, backache
K	Low back ache	Mental restlessness, depression
P	Stiffness of head	Chest pain
TW	Loosening of elbow joint	Elbow spasm
GB	Weakness and flaccidity of foot muscles	Fainting
Lv	Itching of pubis	Testicular swelling, abnormal erection
CV	Itching of abdomen	Abdominal skin pain
GV	Heaviness and shaking of head	Stiff spine
Great Sp	Weakness of all joints	General body ache
Great S	Palpitations	Chest congestion

Collecting (Alarm) (Mu):

Locus: convergence point on the anterior aspect of the body where the *qi* of the corresponding *zang-fu* organ is infused

Functions:

- ⊙ Treats the acute condition (*yang* illness; branch of syndrome) of the corresponding *zang-fu* organ; regulates *zang-fu*
- ⊙ Treats *fu*-organ diseases
- ⊙ Tonifies corresponding organ (classical)
- ⊙ Tonifies *yin* aspect of corresponding organ
- ⊙ Combines well with back-*shu* points (for longer lasting therapeutic affects)
- ⊙ Acts as diagnostic reflex point (tenderness)

"The illnesses of the yang act on the yin. That is why the points of alarm are all in the yin. The front of the abdomen and chest are the yin; that is why the points of alarm are there." (Zhenjiu Yixue as quoted in Mann, Art 117)

Transporting (Associated) (Shu):

Locus: convergence point on the posterior aspect of the body where the *qi* of the corresponding *zang-fu* organ is infused

Functions:

- ⊙ Treats chronic conditions (*yin* illness; root of syndrome) of the corresponding *zang-fu* organ
- ⊙ Treats *zang*-organ diseases (interior)
- ⊙ Tonifies *yang* aspect of corresponding organ
- ⊙ Sedates corresponding organ (classical): subdues rebellious *qi*
- ⊙ Treats sensory organs and orifices of the corresponding organ
- ⊙ Corrects vertebral displacements
- ⊙ Produces stronger and more rapid effect than front-*mu* points
- ⊙ Acts as diagnostic reflex point (tenderness)

"If you press with your finger on these points, the pain of the corresponding organ is immediately relieved." (Neijing as quoted in Mann, Art 119)

"To treat disease caused by wind or cold, you must stimulate the associated point of a storage,

hollow organ. In fact the illness entered by the yang and then flowed through the meridians. If it started by a cold exterior it must finish by returning to the exterior by warmth.” (Li Kao Tong-iuann as quoted in Mann, Art 120)

Accumulating (Xi):

Locus: where major muscle groups of the legs and arms meet the bone; between fingers and elbows, and toes and knees

Functions:

- ⊙ Holds corresponding channel's *qi* and blood in a crevice, where bone meets flesh (body temples, “*hung*,” another name given to *xi*-cleft points)
- ⊙ Treats acute-stage disorders and excess conditions (esp. when there is pain)
- ⊙ Acts as diagnostic indicator for excess

MERIDIAN POINT CLASSIFICATIONS (Lade 9-14)					
Meridian	<i>Yuan</i> (source) Host	<i>Luo</i> (connecting) Guest	<i>Mu</i> (alarm)	<i>Shu</i> (associated)	<i>Xi</i> (accumulating)
L	9- <i>taiyuan</i>	7- <i>lieque</i>	1- <i>zhongfu</i>	UB13- <i>feishu</i>	6- <i>kongzui</i>
LI	4- <i>hegu</i>	6- <i>pianli</i>	S25- <i>tianshu</i>	UB25- <i>dachangshu</i>	7- <i>wenliu</i>
S	42- <i>chongyang</i>	40- <i>fenglong</i>	CV12- <i>zhongwan</i>	UB21- <i>weishu</i>	34- <i>liangqiu</i>
Sp	3- <i>taibai</i>	4- <i>gongsun</i>	Lv13- <i>zhangmen</i>	UB20- <i>pishu</i>	8- <i>diji</i>
H	7- <i>shenmen</i>	5- <i>tongli</i>	CV14- <i>juque</i>	UB15- <i>xinshu</i>	6- <i>yinxi</i>
SI	4- <i>wangu</i>	7- <i>zhizheng</i>	CV4- <i>guanyuan</i>	UB27- <i>xiaochangshu</i>	6- <i>yanglao</i>
UB	64- <i>jinggu</i>	58- <i>feiyang</i>	CV3- <i>zhongji</i>	UB28- <i>pangguangshu</i>	63- <i>jinmen</i>
K	3- <i>taixi</i>	4- <i>dazhong</i>	GB25- <i>jingmen</i>	UB23- <i>shenshu</i>	5- <i>shuiquan</i>
P	7- <i>daling</i>	6- <i>neiguan</i>	CV17- <i>shanzhong</i> ; CV15- <i>jiuwei</i> (Soulie de Morant)	UB14- <i>jueyinshu</i>	4- <i>ximen</i>
TW - main, superior, middle, inferior	4- <i>yangchi</i>	5- <i>waiguan</i>	CV5- <i>shimen</i> ; CV17- <i>shanzhong</i> ; CV12- <i>zhongwan</i> ; CV7- <i>yinjiao</i>	UB22- <i>sanjiaoshu</i>	7- <i>huizong</i>
GB main; secondary	40- <i>qiuxu</i>	37- <i>guangming</i>	24- <i>riyue</i> ; 23- <i>zhejin</i>	UB19- <i>danshu</i>	36- <i>waiqiu</i>
Lv	3- <i>taichong</i>	5- <i>ligou</i>	14- <i>qimen</i>	UB18- <i>ganshu</i>	6- <i>zhongdu</i>
CV		15- <i>jiuwei</i>			
GV		1- <i>changqiang</i>		UB16- <i>dushu</i>	
Yin-linking					K9- <i>zhubin</i>
Yang-linking					GB35- <i>yangjiao</i>
Yin-heel					K8- <i>jiaoxin</i>
Yang-heel					UB59- <i>fuyang</i>
Whole System		Sp21- <i>dabao</i>			

Host-Guest Treatment Law: Treat the *yuan* (host) point of the host meridian, or the meridian

affected first, with the *luo* (guest) point of the guest meridian, or the internally-externally connected meridian, affected second.

Back-*Shu*/ Front-*Mu* Combinations: back-*shu* and front-*mu* points can be combined to enhance a treatment for the corresponding disordered organ

Shokanten: (Mann, Art 137)

Locus: abdomen

Function: indicate disease within the greater, middle, or lesser *yin* or *yang* meridian levels through the manifestation of tenderness

SHOKANTEN	
Meridian Level	Tender Point
<i>Taiyang</i>	K12- <i>dahe</i>
<i>Shaoyang</i>	S25- <i>tianshu</i> K21- <i>youmen</i>
<i>Yangming</i>	S27- <i>daju</i>
<i>Taiyin</i>	Lv13- <i>zhangmen</i>
<i>Jueyin</i>	Lv14- <i>qimen</i> K19- <i>yindu</i>
<i>Shaoyin</i>	K16- <i>huangshu</i>

Special Meeting Points: (Mann, Art 131)

Locus: varies

Function:

- ⊙ Stimulates related group of meridians
- ⊙ Group-*Luo*: balances upper-lower, left-right, *yin-yang*

SPECIAL MEETING POINTS	
Point	Related Meridian Group
CV3- <i>zhongji</i> CV4- <i>guanyuan</i>	3 leg <i>yin</i> , CV
GV20- <i>baihui</i>	3 leg <i>yang</i> , GV
GB39- <i>xuanzhong</i>	3 leg <i>yang</i> (group <i>luo</i>)
TW8- <i>sanyangluo</i>	3 arm <i>yang</i> (group <i>luo</i>)
GV14- <i>dazhui</i>	7 <i>yang</i>
P5- <i>jianshi</i>	3 arm <i>yin</i> (group <i>luo</i>)
Sp6- <i>sanyinjiao</i>	3 leg <i>yin</i> (group <i>luo</i>)
L1- <i>zhongfu</i>	<i>Taiyin</i>
UB1- <i>jingming</i>	<i>Taiyang</i>
GB1- <i>tongziliao</i>	<i>Shaoyang</i>
LI20- <i>yinxiang</i>	<i>Yangming</i>

Three Jiao Points: (Tyme 139)

Locus: on the conception vessel

Function: influences irrigation of water passages of the particular warmer

SAN JIAO POINTS	
Warmer	Point
Upper	CV17- <i>shanzhong</i>
Middle	CV12- <i>zhongwan</i>
Lower	CV7- <i>yinjiao</i>

Muscle Meridian Meeting Points: (Tyme 139)

Locus: varies

Function: connects with muscle meridian

MUSCLE MERIDIAN MEETING POINTS	
Appendage Region	Point
3 arm <i>yang</i>	GB13- <i>benshen</i>
3 arm <i>yin</i>	GB22- <i>yuanye</i>
3 leg <i>yang</i>	SI18- <i>quanliao</i> , S3- <i>juliao</i>
3 leg <i>yin</i>	CV3- <i>zhongji</i>

Four Command Points: (Tyme 139)

Locus: varies

Function: influential command to particular region of body

4 COMMAND POINTS	
Region	Point
Abdomen	S36- <i>ZSL</i>
Head and back of neck	L7- <i>lieque</i>
Back (upper and lower)	UB40- <i>weizhong</i>
Face and mouth	LI4- <i>hegu</i>

Five Element Meridian *Shu* (Transporting; Command) Points: (Lade 15-20), (Maciocia 335-343)
 Located distal to the elbows and knees, the particular point describes how *qi* is transported. The *qi* moves faster on a superficial level at the *jing*-well points and gradually slows down on a deep level becoming more stable when the *qi* reaches the *he*-sea points. The points situated in this region are much more dynamic than other points for several reasons:

Regional Dynamics:

- ⊙ Located distally on the limbs (most external body) which connect with the environment
- ⊙ Points of entry for external pathogenic factors (wind, heat, damp, dry, cold)
- ⊙ Polar transformation inertia between internal-external related channels: (see fig. 13)
 - Generative element progression of energy at *jing*-wells: *yin* meridians begin with wood while *yang* meridians begin with metal
 - Complementary opposites: *yin* meridians have the tendency to be deficient so its *jing*-well begins with *yang*-wood (rising energy: tonifying), while *yang* meridians have the tendency to be excess so its *jing*-well begins with *yin*-metal (descending energy: reducing)
- ⊙ Energy is more unstable and therefore more easily influenced

"...at the well points qi flows out, at the spring points it slips and glides, at the stream points it pours, at the river points it moves, at the sea points it enters..." (Ling Shu as quoted in Maciocia 337)

Well (*Jing*):

- ⊙ Locus: on the ends of the fingers and toes
- ⊙ Quality: small, superficial, thin, most unstable (quick, most dramatic effect); point of departure
- ⊙ Movement: outward (centrifugal), fast
- ⊙ Function: dispels wind, revives consciousness; treats mental illness, and fullness in the heart (chest distention, pain, or mental illness)

Spring (*Ying*):

- ⊙ Locus: on metacarpal and metatarsal regions
- ⊙ Quality: minute trickle, begins to flow, powerful, full of potential energy, whirlpool; point of convergence
- ⊙ Movement: slips and glides, swift
- ⊙ Function: clears heat; treats febrile diseases; foot points are stronger than hands (hands are preferred); to be used sparingly

Stream (*Shu*):

- ⊙ Locus: near and on the wrists and ankles
- ⊙ Quality: bigger and deeper swirl, large enough to carry things (transporting); point of pathogenic entry
- ⊙ Movement: pours, rapid
- ⊙ Function: transforms dampness; treats heavy body sensations and joint pain caused by painful obstruction (*bi* syndrome) or chronic damp-heat; where exterior pathogenic factors are transported to interior; where *wei qi* gathers

River (*Jing*):

- ⊙ Locus: on the forearm and lower leg
- ⊙ Quality: deeper, wider, bigger; point of concentration
- ⊙ Movement: slow, less dynamic, more stable than *shu*
- ⊙ Function: moistens dryness; treats alternate chills and fever, throat problems, coughing, and asthma, lung diseases; exterior pathogenic factors turn towards joints, tendons, and bones

Sea (*He*): (see also 'Lower *He*-Sea' below)

- ⊙ Locus: on the elbows and knees
- ⊙ Quality: vast, deep, collects, joins energy flow of whole body, least unstable (slow, least dramatic effect); point of union
- ⊙ Movement: inward (centripetal), slow
- ⊙ Function: treats *yang* organ disorders of rebellious *qi*, irregular appetite, and diarrhea

FIVE TRANSPORTING POINTS OF YIN CHANNELS					
	<i>Jing</i> (well/ emerging)	<i>Ying</i> (spring/ gushing, flowing)	<i>Shu</i> (stream/ transporting, pouring)	<i>Jing</i> (river/ penetrating, moving)	<i>He</i> (sea/ uniting, entering)
Zang Organ	Wood	Fire	Earth	Metal	Water
L	11-shaoshang	10-yuji	9-taiyuan	8-jingqu	5-chize
Sp	1-yinbai	2-dadu	3-taibai	5-shangqiu	9-yinlingquan
H	9-shaochong	8-shaofu	7-shenmen	4-lingdao	3-shaochai
K	1-yongquan	2-rangu	3-taixi	7-fulu	10-yingu
P	9-zhongchong	8-laogong	7-daling	5-jianshi	3-quze
Lv	1-dadun	2-xingjian	3-taichong	4-zhongfeng	8-ququan
FIVE TRANSPORTING POINTS OF YANG CHANNELS					
	<i>Jing</i> (well)	<i>Ying</i> (spring/ gushing)	<i>Shu</i> (stream/ transporting)	<i>Jing</i> (river/ traversing)	<i>He</i> (sea/ uniting)
Fu Organ	Metal	Water	Wood	Fire	Earth
LI	1-shangyang	2-erjian	3-sanjian	5-yangxi	11-quchi
S	45-lidui	44-neiting	43-xiangyu	41-jixi	36-zusanli
SI	1-shaoze	2-qiangyu	3-houxi	5-yanggu	8-xiaohai
UB	67-zhiyin	66-zutonggu	65-shugu	60-kunlun	40-weizhong
TW	1-guanchong	2-yemen	3-zhongzhu	6-zhigou	10-tianjing
GB	44-zuqiaoyin	43-xiaxi	41-zulinqi	38-yangfu	34-yanglingquan
Bold = Horare (element) points					

Shu Point Syndromes: A *shu* point syndrome relates directly with its corresponding element on *yin* meridians. The correspondence between the five elements and external pathogenic factors is mostly applied to excess patterns and *yin* meridians.

SHU POINT SYNDROMES				
Shu Point	Element	External Factor Treated	Syndromes Treated According to <i>Classic of Difficulties</i>	Syndromes Treated/Generative Season According to <i>Spiritual Axis</i>
Jing-Well	Wood	Wind	Fullness under heart Quickly change mood: irritability, anxiety, insomnia	Yin organs Season: winter
Ying-Spring	Fire	Heat	Hot sensations Febrile disease	Illness manifests in complexion change; Channel (exterior) diseases; Yin within yin: Yin organs (combined w/stream of yin channels) Season: spring
Shu-Stream	Earth	Dampness	Feeling of heaviness and joint pain Painful obstruction (applies more w/yang channels)	Intermittent; Channel (exterior) diseases; Yin within yin: Yin organs (combined w/spring of yin channels) Season: summer
Jing-River	Metal	Dryness	Cough, hot and cold sensations UR: cough, asthma (applies more w/yin, or yangming channels)	Voice; qi and blood stagnation; Yin within yang: sinews and bones (yin channels) Season: late summer
He-Sea	Water	Cold	Rebellious qi and diarrhea GI: (applies more w/yang channels)	Loss of appetite, Stomach diseases; Organ (interior) diseases; Yang within yang: Skin and muscles (yang channels) Season: fall
NOTE: According to the <i>Spiritual Axis</i> , <i>luo</i> -connecting points are used to treat Yang within yin diseases (yang organs)				

Basic Treatment:

"In case of deficiency tonify the mother, in case of excess sedate the child." (Classic of Difficulties as quoted in Maciocia 33)

Four Point Treatment Law: (Tyme 390-391)

Four Point Law uses tonification (mother), sedation (son), and element (*horare*) points, or various five element transporting points. Determine diseased organ and determine if the organ meridian is in excess or deficiency. Use *yin* meridian points for diseased *yin* meridian and *yang* meridian points for diseased *yang* meridians.

Four Point Prescription:

⊙ Deficient conditions:

- 1) Tonify the element (*horare*) point of the mother meridian
- 2) Tonify the mother point of the affected meridian
- 3) Sedate the element point of the controlling meridian
- 4) Sedate the controlling point of the affected meridian

⊙ Excess Conditions:

- 1) Tonify the element point of the controlling meridian
- 2) Tonify the controlling point of the affected meridian
- 3) Sedate the element point of the son meridian
- 4) Sedate the son point of the affected meridian

FOUR POINT TREATMENT PRESCRIPTIONS				
Meridian	Deficient Conditions		Excess Conditions	
	Tonify	Sedate	Tonify	Sedate
L	Sp3-taibai L9-taiyuan	H8-shaofu L10-yuji	H8-shaofu L10-yuji	K10-yingu L5-chize
LI	S36-ZSL LI11-quchi	SI5-yanggu LI5-yangxi	SI5-yanggu LI5-yangxi	UB66-zutonggu LI2-erjian
S	SI5-yanggu S41-jiexi	GB41-zulinqi S43-xiangyu	GB41-zulinqi S43-xiangyu	LI1-shangyang S45-lidui
Sp	H8-shaofu Sp2-dadu	Lv1-dadun Sp1-yinbai	Lv1-dadun Sp1-yinbai	L8-jingqu Sp5-shangqiu
H	Lv1-dadun H9-shaochong	K10-yingu H3-shaohai	K10-yingu H3-shaohai	Sp3-taibai H7-shenmen
SI	GB41-zulinqi SI3-houxi	UB66-zutonggu SI2-qiangyu	UB66-zutonggu SI2-qiangyu	S36-ZSL SI8-xiaohai
UB	LI1-shangyang UB67-zhiyin	S36-ZSL UB40-weizhong	S36-ZSL UB40-weizhong	GB41-zulinqi UB65-shugu
K	L8-jingqu K7-fuliu	Sp3-taibai K3-taixi	Sp3-taibai K3-taixi	Lv1-dadun K1-yongquan
P	Lv1-dadun P9-zhongchong	K10-yingu P3-quze	K10-yingu P3-quze	Sp3-taibai P7-daling
TW	GB41-zulinqi TW3-zhongzhu	UB66-zutonggu TW2-yemen	UB66-zutonggu TW2-yemen	S36-ZSL TW10-tianjing
GB	UB66-zutonggu GB43-xiaxi	LI1-shangyang GB44-zuqiaoyin	LI1-shangyang GB44-zuqiaoyin	SI5-yanggu GB38-yangfu
Lv	K10-yingu Lv8-ququan	L8-jingqu Lv4-zhongfeng	L8-jingqu Lv4-zhongfeng	H8-shaofu Lv2-xingjian

Lower Sea (Xia He): (CAM 363)

Locus: near or on knees

Functions: like *he*-sea; power action on *yang* organ disorder

XIA HE XUE (LOWER SEA POINTS)	
Meridian	Point
S	S36- <i>zusanli</i>
LI	S37- <i>shangjuxu</i>
SI	S39- <i>xiajuxu</i>
GB	GB34- <i>yanglingquan</i>
TW	UB39- <i>weiyang</i>
UB	UB40- <i>weizhong</i>

4 Sea (*Si Hai*): (Mann, Art 135)

"Man possesses 4 seas and 12 meridians, which are like rivers that flow into the sea." (Ling Shu as quoted in Mann, Art 135)

Locus: connected internally at organs and externally at extremities

Sea Locus: relate to the *san bao* (three treasures or realms)

- 1) Qi: chest (human)
- 2) Blood: Penetrating vessel (*chong*)
- 3) Nourishment: stomach (earth)
- 4) Marrow: head, brain (heaven)

Functions:

- ⊙ Stores particular substance
- ⊙ Regulates conditions of excess or deficiency within the seas

SI HAI XUE (4 SEA POINTS)			
Qi	Blood	Nourishment	Marrow
CV17- <i>shanzhong</i>	UB11- <i>dazhu</i>	S30- <i>qichong</i>	GV16- <i>fengfu</i>
S9- <i>renying</i>	S37- <i>shangjuxu</i>	S36- <i>zusanli</i>	GV20- <i>baihui</i>
GV14- <i>dazhui</i>	S39- <i>xiajuxu</i>		
GV15- <i>yamen</i>			

8 Gathering (Influential) Points (*Ba Hui Xue*): (CAM 368)

Locus: where the *qi* and essence of the eight types of tissues and substances converge

Functions: treats corresponding tissue or organ

BA HUI XUE (EIGHT INFLUENTIAL POINTS)		
Influence	Point	4 Tips
Yin Organ	Lv13- <i>zhangmen</i>	Tip of flesh: tongue
Yang Organ	CV12- <i>zhongwan</i>	
Qi	CV17- <i>shanzhong</i>	
Blood	UB17- <i>geshu</i>	hair
Sinews	GB34- <i>yanglingquan</i>	nails
Blood vessels	L9- <i>taiyuan</i>	
Bones	UB11- <i>dazhu</i>	teeth
Marrow	GB39- <i>xuanzhong</i>	

8 Confluent (Master) (*Ba Mai Jiao Hui*): (CAM 365) (see fig. 153)

Locus: where the 12 regular meridians and 8 spiritual vessels converge on the wrists and ankles

Functions:

- ⊙ Regulates 8 spiritual vessels
- ⊙ Maintains communication between the 12 regular meridians and the 8 spiritual vessels
- ⊙ Treats specific body regions

Couples:

The eight confluent (master) points of spiritual vessels are coupled with the confluent point of the coupled vessel.

- 1) *houxi-shenmai* (GV-YgH)
- 2) *lieque-zhaohai* (CV-YnH)
- 3) *waiguan-zulingqi* (YgL-G)
- 4) *neiguan-gongsun* (YnL-PV)

BA MAI JIAO HUI XUE (EIGHT CONFLUENT POINTS)						
Confluence	Point	Trigram: 9 Square Number	Key Symptoms	Trigram Element: Regular Meridian	Regulated Function	Region of Influence
Governing	SI3- <i>houxi</i>	<i>Dui</i> (7)	Neck stiffness	Metal/water: L/LI	Cognition, motion, coordination	Head, brain, neck, shoulder, back, spine, inner canthus, posterior leg
Yang-heel	UB62- <i>shenmai</i>	<i>Kan</i> (1)	Excessive sleepiness	Water: K/UB		
Conception	L7- <i>lieque</i>	<i>Li</i> (9)	Anterior midline pain	Fire: H/SI	Menstruation, reproduction, digestion, urination	Chest, lungs, diaphragm, throat, face
Yin-heel	K6- <i>zhaohai</i>	<i>Kun</i> (2)	Insomnia	Earth (generated): Sp/S	Cognition, motion, sleep, respiration, digestion	
Yang-linking	TW5- <i>waiguan</i>	<i>Zhen</i> (3)	Alternate chills and fever	Wood: P/TW	Immunization, motion	Neck (side), shoulder, cheek, back of ear, outer canthus, flanks, outer leg
Girdle	GB41- <i>zulingqi</i>	<i>Sun</i> (4)	Lower back and loin weakness and pain	Wood: Lv/GB	Digestion, menstruation, reproduction, motion	
Yin-linking	P6- <i>neiguan</i>	<i>Gen</i> (8)	Chest pain	Earth: Sp/S	Circulation, cognition, digestion, motion	Heart, chest, stomach, inner leg
Penetrating	Sp4- <i>gongsun</i>	<i>Qian</i> (6)	Lower abdominal pain	Metal (generated): L/LI	Menstruation, reproduction, digestion, respiration	

Master-Couple Treatment Law: (Maciocia 355-365)

The master-couple law utilizes the extraordinary vessels in treatment by needling the master point first and the coupled point second on opposite sides (unilaterally). Treat the master (confluent) point (left side for men; right side for women) with the coupled point (right side for men; left side for women). Insert needles in this order and withdraw in reverse order.

- ⊙ Governing Vessel: (esp. when tonifying kidney *yang*, and straightening spine) use prior to local insertions (10-15 min retention)
 - Men: governing vessel treated on its own (L-SI3, R-UB62)
 - Women: combine governing vessel with conception vessel (R-SI3, L-UB62; L-L7, R-K6)
- ⊙ Conception Vessel: when nourishing *yin*, combine master-couple points with CV4

Astrological Master Point Treatment Law: (Tai Hsuan); (see fig. 93)

This law enables the practitioner to open the spiritual vessel that is receiving *qi* from heaven, during a designated bi-hour, in order to appropriately reinforce a treatment plan. Each spiritual vessel correlates with a *bagua* trigram and a *luoshu* magic square number, which represents a bi-hour. To utilize this law, the practitioner needs to know what 60-cycle day it is for the given

treatment. Follow the steps below:

- 1) Derive the 60-cycle day's number (solar astrology of the Yellow Emperor) with the given conversion formula.
- 2) Find the day's number (column) on the outer ring of the 60-cycle diagram.
- 3) Find the hour's number (row) by counting down from the outer ring towards the inner. (The outer ring begins with 11pm to 1am.)
- 4) Match the hour's number with the designated master point.
- 5) Treat the master point first. (If the master point is paired with its couple, the same laws apply as mentioned above.)

Window of Sky: (Mann, Art 133)

"All the energies of yang come from the yin, for the yin is earth. This yang energy always climbs from the lower part of the body towards the head; but if it is interrupted in its course it cannot climb beyond the abdomen. In that case one must find which meridian is diseased, tonify the yin (as it creates the yang) and disperse the yang so that the energy is attracted towards the top of the body and the circulation is re-established." (Nei Jing as quoted in Mann, Art 133)

Locus: neck and upper shoulder; top 1/3 of the body

Notes on neck:

- ⊙ All channels pass through the neck
- ⊙ Where *qi* and blood converge to maintain a balanced flow
- ⊙ *Qi* syndromes of neck:
 - Excess: hyperthyroid
 - Deficient: hypothyroid
 - Stasis: goiter, hard masses, nodules

Functions:

- ⊙ Tonifies *yin* (deficient) and disperses *yang* (excess)
- ⊙ Opens heavenly windows (sensory orifices: eyes and ears)
- ⊙ Re-establishes connection between heaven and earth
- ⊙ Reflex points for the treatment of divergent channels (Boyd)

Indications:

- ⊙ Disharmony between head and body; rebellious *qi* and blood (**jue qi**: disharmonious *yin* and *yang*; disturbance in *qi* and blood flow; stagnant turbid phlegm; stagnant food; interior wind; sudden change in the course of illness; ie. meridian level) (Zhou Zhi Cong)
- ⊙ Throat stagnation: goiter
- ⊙ Sudden onset of disorders
- ⊙ Mental or emotional disorders: effects psyche; accesses higher self (most window of sky points begin w/*tian*)

WINDOW OF SKY POINT INDICATIONS				
Window of Sky Point Original WOS	Related <i>Jue Qi</i> Syndromes: Indications; Sudden Disorders	Divergent Channel Reflex	Element	Meridian Level
S9-<i>renying</i> (reflex)	Rebellious <i>yang</i>; rebellious S and L <i>qi</i>: HA, dyspnea, cough, wheezing, vomiting, red and swelling face, loss of voice	Sp/S	Earth	<i>Yangming</i>
LI18-<i>futu</i> (reflex)	Obstructed <i>qi</i> by hardness: aphasia	L/LI	Metal	<i>Yangming</i>
TW16-<i>tianyou</i> (reflex)	Covered and obstructed <i>qi</i>: blocked eyes and ears, deafness	P/TW	Fire	<i>Shaoyang</i>
UB10-<i>tianzhu</i> (reflex)	Ascending Lv wind and fire: HA, dizziness, spasm , epilepsy, stiff neck, legs cannot support weight of body, red eyes	K/UB	Water	<i>Taiyang</i>
GV15- <i>yamen</i>	Stirring internal wind: 100 disorders of head			
CV22- <i>tiantu</i>	Dyspnea, loss of voice			
L3-<i>tianfu</i>	Lv fire attacks L: thirst, fever, epistaxis, hemoptosis	L/LI	Metal/ Wood	<i>Yangming</i>
P1- <i>tianchi</i>	Mastitis, Pericardium syndromes	TW/P	Fire	<i>Shaoyang</i>
SI16- <i>tianchuang</i>	Aphasia	SI/H	Fire	<i>Taiyang</i>
SI17- <i>tianrong</i> ; GB9- <i>tianchong</i> ; GB12- <i>wangu</i> (reflex)	Reflex point	SI/H; GB/Lv	Fire; Wood	<i>Shaoyang</i>

Divergent Reflex Point: diagnosis and treatment

⊙ Diagnosis: procedure

- 1) Check the 5 original window of sky points for tenderness (substitute GB12 for L3 to represent the wood element)
- 2) After determining and palpating tender reflex point, palpate corresponding and ipsilateral *he*-sea points of the same meridian *yin-yang* pairs
- 3) Then palpate the window of sky reflex point (if tenderness has decreased 30%, then points are worthy of treatment)

⊙ Treatment: procedure

- 1) Treat window of sky reflex point (sedate, or disperse *yang*)
- 2) Treat ipsilateral *he*-sea points (sedate *yang he*-sea, tonify *yin he*-sea)
- 3) If flare-ups occur (at window of sky reflex points) during the course of the treatment series, then sedate the contralateral *jing*-well point of the *yang* meridian

Ghost: (Siou, Ghost) (see fig. 154)

Taoists believe that correct behavior supports good health while incorrect behavior invites ghosts, or disease, specifically psychiatric disorders. Early Taoists of the Han dynasty linked moral behavior to one's longevity (lifespan + 7 future generations). Misdeeds of drunkenness, debauchery and theft were recorded by the gods of earth and corrected by public confession, community service, and purity chamber retreats. Sickness was viewed as a punishment for misdeeds (sin). Celestial Master Taoists use public exorcism ritual to deliver souls from future earthly incarnations (insects or animals) by expelling old ghosts and welcoming new bonds between heaven and humanity. These rituals re-established the *zhen ren* (true men), immortals, "seed people," or chosen ones, in order to perfect society.

Since moral behavior was linked to longevity, the Taoists developed therapeutic techniques to achieve immortality. Longevity techniques included living morally and frugally, ritual fasting (*zhai*), and abstaining from eating grains (*bi gu*), using medicinal herbs, acupuncture and moxibustion, talismans and curses, therapeutic music, qi gong, and meditation (internal alchemy).

The five grains (rice, barley, wheat, millet, beans) (*wu ya*), were believed to nourish the three worms (*san chung*), inhabiting the *dantians*, causing disease, and inevitably a shorter lifespan. These five grains, are considered the essence of earth, which has coarse energy. According to Taoist belief, disease caused from consuming the five grains, can be passed on to succeeding

generations. For *bi gu* to be successful, the adept must also abstain from meat, fatty foods, and drinking alcohol.

Internal alchemy (*neidan*), or fire-phasing, consists of refining the coarse unnecessary activities to the subtle essentials, the "seed" of awareness. Internal alchemy is self-exorcism. *Neidan* can be thought of as looking internally and extracting the pure/real self and preserving it.

The procedure of *neidan* consists of simultaneously establishing polarity while denying it in order to transcend it, or the rediscovery of true non-being (*zhenwu*) and miraculous existence (*miaoyou*):

- ⊙ Extraction of the pure/real: invention or identification of materials used in task; finding the kernel inside the fruit; inversion of materials/reversal of ordinary phenomena; the mother begets, enwraps, protects, and veils the son
 - True Mercury (earth *yang* ascending to heaven) (*po*)
 - True Lead (heaven *yin* descending to earth) (*hun*)
- ⊙ Preservation:
 - Men (*yang*) must treasure (ascend) kidney *jing* (*yang* water: monkey) corresponding to *yin* soul (*po*)
 - Women (*yin*) must treasure (descend) heart (or head) blood (*yin* fire: horse) corresponding to *yang* soul (*hun*)

Components of fire-phasing:

- ⊙ *Jing* (essence, fluid, body): potential, vitality, promise of life contained in chaos (*daodejing* 21)
- ⊙ *Qi* (energy, breath)
- ⊙ *Shen* (spirit)

Stages of fire-phasing progress from coarse to subtle:

- ⊙ *Jing* to *Qi*: recognizing the initial moment (*shi*) of awareness/awakening, and gathering the all-important spark of eternal *yang*, or true ingredients, found in the depths of a human (inner line of *Kan*; *mingmen* between kidneys, or transcendent w/o specific location) that begins the alchemical reversal of being, from the later worldly time to an earlier time before heaven and earth; desire or devotion to carry out the task; recognizing the moment
- ⊙ *Qi* to *Shen* (*yang*): implementation (consolidation) of what was discovered in the first stage, repetition of the initial gathering, purification through extraction, internal advancement
- ⊙ *Shen* to *Tao/hundun* (*yin*): returning to the original nature (stillness that underlies action); mental emptiness (inner line of *Li*); dragon guarding pearl, or a hen who broods on her egg; the true void is a state of complete darkness and stillness from which the light and movement bursts forth; recognizing that the spark of eternal *yang* is cosmic *yuan qi*

"Maintain yourself in calm non-intervention, and there will be no need for exorcism or invocation; the Tao is here and not far away, and our fate lies in ourselves, not in the exterior world." - Zhuangzi

The fire-phasing process can also be identified as seven steps of returning to the source of Tao:

- 1) Embrace the one and keep the mean
- 2) Devotee regains youthful appearance
- 3) Reaches immortality: rises into the sacred mountains; can fly through air; celestial boys and maidens surround and protect him
- 4) Sublimates body into breath, he gives forth light, and becomes a true man (*zhen*)
- 5) Refines breath into spirit becoming a divine man (*shen*): he can move heaven and earth, shift the position of mountains and dry up seas
- 6) Refines spirit and merges w/world of appearances, he changes shape according to circumstances and the needs of beings
- 7) Beyond the world of beings reaching the ultimate Tao

Acupuncture points particular to internal alchemy coupled with particular herbal seeds were

grouped by Sun Si Miao, also known as Xun Zhen Ren (true man, immortal, or saint), to treat ghost possession, or psychiatric disorders.

Ghost points correspond to the 13 methods of longevity or martial art forms (relating to the sum of the 8 directions of *ba gua*, or 8 spiritual vessels, and 5 subtle elements, or spiritual resources of the 5 viscera).

The ordered number designated for each ghost point tells a story (the fire phasing process), from the birth of GV26-*renzhong* to the resurrection of *zhenzhongfeng*.

The seed ghost herbs provide the patient with fundamentally condensed procreative energy, or precision power. Most of the herbs have parasitic indications. Parasites measure our degree of health, our ability to absorb nutrients, and/or even past-life syndromes that we brought with us to this life. Parasites represent the undead leeches, the spectres, that suck the life, suck the experiences from us.

Treatment:

The ghost point exorcism is a ceremony designed to synergistically return the *qi* body back to a balanced, undistorted state. Traditionally, treatment consists of only one ghost point and one herbal seed per treatment. These two factors contribute to the exorcism's powerful intent.

Because ghosts are moving, point selection and treatment timing are essential. The treatment is not logical but intuitive: the *fangshih* (master of method) must get into a trance (by simultaneously denying true non-existence and marvelous existence in order to transcend them both) to locate and expel (directing it to an exit left open) the ghost.

- ⊙ Location: Ghosts hide in deep recesses and therefore are hard to find. By matching ghost point indications with the patient's symptoms, clues can be discovered to the location of the ghost. Ghost point palpation measures the patient's longevity, and thus locates the ghost.
- ⊙ Timing (expelling): Following the husband-wife law, treat the right side (wife) first with females and the left side (husband) with males. According to the nature of the *qi* distortion (deficiency/excess), follow the lunar calendar to plan the treatment time: tonify on odd (*yang*) numbered days, and sedate or cleanse on even (*yin*) number days. The nature of the manipulation directs the movement of the ghost against or with the flow of the meridian.

The Song of the Thirteen Ghost Points by Xun Zhen Ren:

If the 100 devil *qi* acts violently and resides, they turn into various types of diseases which can best be treated by the 13 ghost points.

Before doing acupuncture you have to know the locations (ghost palace) of the ghost points exactly and if you don't believe the action of the ghost point, don't try treating.

Insert the needle one by one from the head. Start from the left side for men and right side for women.

The first point is GV26- *renzhong*, which is called ghost court. Insert the needle from the left inferior side and take out the needle to the right.

The second point is under the nail of the thumb, which is called ghost belief. Insert the needle to the depth of 3 *fen* (1/3 *cun*).

The third point is under the nail of the big toe that is called the ghost spirit. Insert the needle to the depth of 2 *fen*.

The fourth point in P7- *daling* is called ghost mind. Insert the needle 5 *fen*.

The fifth point in UB62- *shenmai* is called ghost road. Insert a fire needle 3 *fen*.

The sixth point is above UB11- *dazhu*, which is called ghost pillow and the ghost exists 1 *cun* inside the hairline.

The seventh point is S6- *jiache*. Insert the needle in the direction towards the area under the ear to the depth 5 *fen*. The needle needs to be warm because the ghost is called wooden bed.

The eighth point in CV24- *chengjiang* is called ghost market, or gathering place. Insert the needle from the right as the man of virtue and take out the needle to the left.

The ninth point in P8- *laogong* is called superior ghost barrack.

The tenth point in GV23- *shangxing* is called ghost shrine.

The eleventh point in CV1- *huiyin* is called ghost chest and indicates the head of the jade-gate for a woman. This point needs to be closed (pucker, contraction) up to 3 times instead of needling.

The twelfth point in LI11- *quchi* is called ghost subject, or majesty's servant. Use the fire needled-knife.

The thirteenth point is the head (root) of the tongue, which is called ghost seal (or paper envelope).

Before inserting the needle, make the point free flowing of the *qi* with a gentle hand touch.

When you treat the patient with ghost points needle both sides simultaneously.

At first, understanding the ghost points is the solution of the treatment.

If you follow the instructions of the 13 ghost point song, the mad and rebellious ghosts should be expelled out.

Locus: varies

Functions:

- ⊙ Exorcise ghosts
- ⊙ Treat illness in late stages (mental disorders, seizures)

- ⊙ Clears obstruction
- ⊙ Dispels wind (neurological problems)
- ⊙ Calms spirit
- ⊙ Expels parasites
- ⊙ Boosts immune system
- ⊙ Promotes balance
- ⊙ Revives consciousness
- ⊙ Treats cancer
- ⊙ Relieves toxicity

Characteristics:

- ⊙ Knock-out points or striking areas
- ⊙ Mechanisms in internal alchemy (*neidan*)
- ⊙ Can be tied into any treatment point prescription

GHOST MERIDIAN OF XUN ZHEN REN (Sun Si Miao)						
#	Alchemical Phase	Trigram	Point	Herb (seed)	M/V	Image
1	☉ Jing	Dui	GV26- <i>renzhong</i>	<i>shi jun zi</i>	GV	Source: birth; sublimation of <i>jing</i> into <i>qi</i> ; recognition of initial moment of awareness; spark of eternal <i>yang</i>
2	Qi		L11- <i>shaoshang</i>	<i>ku lian zi</i>	L UW	Yin soul (po): earth ascends to thumb
3			Sp1- <i>yingbai</i>	<i>bing lang zi</i>	Lv LW	Yang soul (hun): heaven descends to big toe
4			P7- <i>daling</i>	<i>nan gua zi</i>	H MW	Shen (immortal spirit): <i>qi</i> sublimates into <i>shen</i>
5		Kan	UB62- <i>shenmai</i>	<i>man jing zi</i>	YgH	Expanded shen: all spiritual vessels
6			UB60- <i>kunlun</i> (brain) GV16- <i>fengfu</i> (brainstem)	<i>ya dan zi</i>	K	Zhi (will power): projecting the 5 viscera as the 5 mountains Ancestors: memory area of brain relating to K
7	☉		S6- <i>jiache</i>	<i>qin jiao</i>	Sp	Yi (intent): to generate saliva for immortality pill (<i>yu jiang</i> : jade nectar)
8	Shen	Li	CV24- <i>chengjiang</i>	<i>ba zi, zi zi</i>	CV	Immortality pill: forming and swallowing immortality pill for longevity; sublimation of <i>qi</i> into <i>shen</i> (<i>yu jiang</i> : jade nectar)
9		Ken	P8- <i>laogong</i>	<i>ban bian lian zi</i>	YnL	Plum Blossom Hand: healing gate
10		Chen	GV23- <i>shangxing</i>	<i>xi xin zi</i>	YgL	7 Dipper Stars: wisdom
11		Chien	CV1- <i>huiyin</i>	<i>qian jin zi</i>	PV	Essence (jing): consistent preservation and sublimation of <i>jing</i>
12		Sun	LI11- <i>quchi</i>	<i>wu zhu yu zi</i>	G	Protection (wei)
13	☉ Hundun	Kun	<i>zhengzhongfeng</i>	<i>huang yao zi</i>	YnH	Rebirth: resurrection; <i>shen</i> returns to void

Note: The columns above, 'Alchemical Phase,' 'Meridian/Vessel,' and 'Image,' are a speculative self study based upon the ghost point channel, channel and point function and indication, and alchemical image association. The trigram follows the designation described in '8 Confluent Points' section.

POINT AND SEED COMPARRISON			
POINT CHARACTERISTICS		SEED CHARACTERISTICS	
Point Name: English Translation GHOST CAVITY [Insertion/Locus/Depth] Integrity	Functions: Indications Medical Alchemical Martial	Seed: (mm page) Latin name English name Properties CHannels entered	Functions: Indications
GV26- <i>shui gou</i> (water trough) <i>ren zhong</i> (human center) [nose receives from heaven; mouth receives from earth] gate of coming in GHOST COURT <i>gui gong</i> (ghost palace) <i>gui ke ting</i> (ghost reception) <i>gui shi</i> (ghost market) [pinch philtrum and insert horizontally 3f from left and withdraw at right] ⊗ LI, S	1) Revives consciousness, calms <i>shen</i>, clears brain, restores collapsed <i>yang</i>: wind-stroke, seizures, shock, heat-stroke, fainting 2) Strengthens lumbar spine: acute sprain of lower back (spine pain), muscular tetany 3) Regulates GV 4) TX reproductive or sexual disorders 5) Transforms H phlegm: chest pain, palpitations, hysteria, depression 6) Clears heat, dispels wind: eye muscle twitching, lockjaw, toothache 7) Clears nose Harmonizes heaven (descending) and earth (ascending): initiates descent of <i>hun</i> (true lead) and ascent of <i>po</i> (true mercury); represents an individuals rebirth capabilities or procreative potential; relates to CV1; [head of the dragon (spine); where tongue (dragon) connects during inhalation in order to guide <i>qi</i> up and promote saliva generation; exiting junction of GV and CV]; represents UW Target: knockout point	<i>shi jun zi</i> (p433) <i>quisqualis indica</i> rangoon creeper fruit seed envoy seed P: sweet, warm CH: S, Sp	Cleans out toxins: parasites, worms, food poisoning

<p>L11- shao shang (lesser metal's note; young merchant)</p> <p>GHOST BELIEF gui xin (ghost sincerity)</p> <p>[insert 3f under thumb nail]</p> <p>JW, W root</p>	<ol style="list-style-type: none"> 1) Disperses and descends L qi, clears L fire, heat, and summer-heat, dispels wind-heat: diabetes (UW), febrile diseases, asthma, pneumonia, cough, vomiting from summer heat, epistaxis, chest pain w/ excess sweating 2) Moistens throat: tonsillitis, mumps, throat pain, dryness, redness, swelling 3) Revives consciousness, opens orifices, calms shen, restores collapsed yang: wind-stroke, seizures, heatstroke, hysteria, coma, delirium, disorientation 4) Local: finger pain and contracture <p>Residence for the po yin-soul (true mercury) which enters heaven from earth: relates to center of brain in palmistry; connects w/P8 in sitting meditation; focuses yi; represents the heaven sphere</p> <p>Target: thumb is weakest point in a grab</p>	<p>ku lian zi (p434) <i>melia azidarach</i> toosendan, melia seed</p> <p>P: bitter, cold, toxic CH: L, Lv, Sp, S</p>	<p>Clears serious skin diseases: rash, boils, skin parasites, infections</p>
<p>Sp1- yin bai (hidden clarity/white)</p> <p>GHOST SPIRIT gui lei (ghost pile) gui yan (ghost eye)</p> <p>[insert 2f under big toe nail]</p> <p>JW, Wd [e] Origin <i>Taiyin-Gen</i></p>	<ol style="list-style-type: none"> 1) Strengthens Sp (yang), S, LI, SI, facilitates blood flow: childhood convulsions, poor appetite, borborygmus, abdominal edema, obesity, prolonged menstruation, nausea, gastritis, stagnant blood in intestines, abdominal distention, chest and epigastric fullness or pain, sudden diarrhea 2) Expels parasites and worms 3) Contains blood: epistaxis, abnormal uterine bleeding, blood in urine or stool (Sp ↓) 4) Calms shen, clears brain: mania, depression, melancholia, convulsions, dream-disturbed sleep, insomnia <p>Residence for the hun yang-soul (true lead) which enters earth from heaven: highest point on leg/foot when sitting in full lotus; focuses yi; represents the earth sphere</p> <p>Stance: extension of root when striking w/palm</p>	<p>bing lang zi (p438) <i>areca catechu</i> betel nut</p> <p>P: bitter, acrid, warm CH: LI, S, Sp</p>	<p>Kills intestinal parasites Clears intestinal obstruction</p>
<p>P7- da ling (big mound)</p> <p>GHOST MIND gui xin (ghost heart)</p> <p>[insert 5f into P7]</p> <p>Y SS, E, sed, son</p>	<ol style="list-style-type: none"> 1) Calms shen, clears brain: panic, depression (relationship breakups), anxiety, mania 2) Regulates H (qi), expands and relaxes chest, clears H fire: tonsillitis, tongue root pain, palpitations (fright) 3) Clears throat blockages: asphyxiation 4) Regulates S, clears heat, cools heat in blood: appendicitis, gastritis, dyspepsia, vomiting, scabies, eczema, acne, conjunctivitis 5) Local: carpal tunnel syndrome <p>Unifies hun and po w/shen in the heart while on their passage to one another: jing healing gate; represents the human sphere</p> <p>Striking area: palm strike, block</p>	<p>nan gua zi (p441) <i>cucurbita</i> <i>moschata</i> pumpkin seed</p> <p>P: sweet, neutral CH: LI, SI, S</p>	<p>Calms ascending Lv fire affecting the spirit Kills intestinal worms Moistens intestines Treats postpartum swelling in hands and feet</p>

<p>UB62- shen mai (extended meridian; spirit path)</p> <p>GHOST ROAD gui lu (ghost road)</p> <p>[insert fire needle 3f/5f into depression inferior the external malleolus]</p> <p>C YgH; coupled w/GV-(SI3) ⊗ YgH</p>	<ol style="list-style-type: none"> 1) Opens YgH: chronic backache, meningitis, fatigue 2) Relaxes sinews: outer leg tightness 3) Benefits eyes: glaucoma, swollen eyes 4) Calms and stretches shen: insanity, depression, disorientation, insomnia (-UB62, +K6) 5) Dispels interior wind: HA, neck stiffness and pain, seizures, epilepsy, hemiplegia, nasal congestion, tinnitus, uterine spasms, voice loss (stroke), dizziness 6) Clears 8 spiritual channels 7) Balances interior excess w/exterior deficiency: false heat inside, deficient outside <p>Expands spirit, clears mind: shen begins journey; sprouts from the first celestial branch to receive heaven</p> <p>Striking area: kicking w/blade (dragon whipping tail)</p>	<p>man jing zi (p44) <i>vitex rotundifolia</i> vitex fruit seed</p> <p>P: bitter, acrid, cool CH: UB, Lv, S</p>	<p>Clears wind and heat Brightens eyes and head</p>
<p>UB60- kun lun (brain; Kunlun mountains)</p> <p>GHOST PILLOW</p> <p>[insert 5f into UB60]</p> <p>JR, F</p>	<ol style="list-style-type: none"> 1) Strengthens back: chronic low back ache 2) Relaxes sinews: back, gluteal, sacral, ankle, and heel pain, stiffness, sciatica 3) Dispels wind: HA (occipital; K↓), vertigo, neck and shoulder pain, seizures 4) Clears internal heat (UB): burning dysuria, tidal fever 5) Invigorates blood: dysmenorrhea (w/dark clots) 6) Balances interior excess w/exterior deficiency 7) Drains excess water: edema 8) Expedites labor: lochioschesis <p>Disciplines zhi (will) to root shen during noble pursuits: regulates the strength of the root through settling the body weight; represents the elemental generating source of the 5 viscera, (the Kunlun mountains, the highest place on earth, is the final earthly projection of the viscera to heaven before the viscera become the planets; considered the Western Paradise of the immortals; axis mundi, or center of world)</p> <p>Stance/Footwork: relating to the use of the heel for grounding stances, stepping, springing, sweeping, and kicking</p>	<p>ya dan zi (p97) <i>brucca javanica</i> brucea</p> <p>P: bitter, cold, toxic CH: LI, Lv</p>	<p>Clears toxins: snakebites, centipedes, insect bites, rabies, diarrhea due to food poisoning, hemorrhoids</p> <p>Breaks up tumors: CX, warts (excess water)</p>
<p>GV16- feng fu (actual) (wind palace; jade pillow)</p> <p>GHOST PILLOW gui xue (ghost hole) gui lin (ghost forest) gui zhen (ghost pillow)</p> <p>[insert 2f/5f into GV16 (1c↑ hairline, below occipital protuberance, in depression between the m. trapezius)]</p> <p>WOS S marrow ⊗ UB, YgL ☉ Microcosmic Orbit: Third Lock</p>	<ol style="list-style-type: none"> 1) Benefits and clears brain, opens sensory orifices, dispels wind (interior/exterior): epilepsy, seizures, mania, hemiplegia, aphasia, wind-stroke, delirium, suicidal behavior, anxiety, common cold, HA, stiff neck, dizziness, deaf-mutism, blurred vision, sinusitis, epistaxis, sore and swollen throat, cerebral hemorrhage <p>Assists shen to remember immortality: jade pillow must be opened by pulling up on the base of the skull in order to sublimate jing through spinal alignment w/GV20; relates to memory center of brain (ancestors); where seasonal breaths are diverted to via the viscera; site of cranial nerves of the parasympathetic division of ANS that regulate the senses, saliva, and viscera by slowing H rate, dilating blood vessels, and stimulating digestion secretion</p> <p>Target: gate to brain stem; decapitation</p>		

<p>S6- jia che (jaw chariot)</p> <p>WOODEN BED gui chuang (ghost bed) gui lin (ghost forest)</p> <p>[insert warm needle 5f into S6 towards ear lobe]</p> <p>⊗ GB Trigger</p>	<ol style="list-style-type: none"> 1) Moistens throat, dispels wind, cold, and mucus, clears heat: [mumps], sore throat, voice loss 2) Tonifies immune system, enhances longevity 3) Cools H fire: stress, anxiety 4) Benefits teeth and jaws, relaxes sinews: [toothache], teeth grinding, [TMJ], [lockjaw], spasm (masseter m.), [facial paralysis], neck pain and stiffness <p>Focuses yi on generating saliva for immortality pills: <i>yu jiang</i> (jade nectar): saliva (upper <i>jing</i>) is generated through the act of clapping teeth (36x during inhalation) and swallowing (3x for each <i>dantian</i> to kill <i>san chung</i>); saliva kills infection, digests food, and fills the stomach so one doesn't eat very much (<i>bi gu</i>) in order to keep the energy moving the blood (keeping light)</p> <p>Target: knockout point</p>	<p>qin jiao (p156) <i>radix gentianae maerophylla</i></p> <p>P: bitter, acrid, slightly cold CH: GB, Lv, S</p>	<p>Nourishes blood: (when nearing death) Relieves joint pain: rheumatism Clears heat and dampness: low grade fevers, jaundice, hepatitis</p>
<p>CV24- cheng jiang (receiving fluid)</p> <p>GHOST MARKET (gathering place) gui shi (ghost market)</p> <p>[insert 3f into CV24 horizontally from right to left]</p> <p>⊗ LI, S, GV</p>	<ol style="list-style-type: none"> 1) Dispels wind (exterior) and cold, transforms dampness and phlegm: [facial paralysis], seizures, lockjaw, hemiplegia, sudden voice loss, excessive salivation, depression 2) Clears S heat: (S4, S6); mouth and tongue ulcers, gingivitis, gum or tooth pain, thirst 3) Clears lymph <p>Catches saliva generated by S6 to form immortality pill (dragon pearl) in order to enhance longevity: each pill (<i>yu jiang</i>: jade nectar) is swallowed 3x through each <i>dantian</i>, killing the three worms (<i>san chung</i>), and returning to the lower <i>dantian</i> (like nourishing rain falling to earth) during exhalation</p> <p>Target: knockout point</p>	<p>ba zi, zi zi <i>gardenia jasminoides</i></p> <p>P: bitter, cold CH: H, L, S, TW</p>	<p>Relieves stress: high fever w/HA and [delirium] Clears heat, dampness, cold, and blood toxins: dark putrid urine</p>
<p>P8- lao gong (labor palace)</p> <p>SUPERIOR GHOST BARRACK gui ku (ghost cave) gui lu (ghost road)</p> <p>[insert 2f where the life line meets the head line]</p> <p>YS, F, horare [x] Trigger</p>	<ol style="list-style-type: none"> 1) Regulates H (qi, yang), clears H fire and heat, cools heat in blood, transforms damp-heat: [febrile diseases], jaundice, HA, epistaxis, gingivitis, [tongue ulcers], halitosis, dysphagia, pyorrhea, fungal infections of hands and feet 2) Calms shen: mental disorders 3) Benefits the 3 centers: pituitary of brain, heart of chest, genitals of LW 4) Revives consciousness, clears brain <p>Promotes healing: emits <i>qi</i> through the plum blossom hand (red and white speckled palm that is full of <i>qi</i> and blood); one of the 5 breathing gates (gate of healing); represents central palace (5) on the fire plain of Mars; receives the thumb in sitting meditation; depth of one's learning potential</p> <p>Gate: where index and middle fingers (sword of intent) condense when making a fist (the size of the heart)</p>	<p>ban bian lian zi (p149) <i>lobelia chinensis</i> half lotus seed</p> <p>P: sweet, neutral CH: H, SI, L</p>	<p>Clears heat: [ocean herb] Dispels cold: [mountain herb] Drains excess water: edema, bloated, clears mucus (bad water), CX (tumor: prolonged extreme dampness) Relieves toxicity: bee stings, herpes, painful nerve attacks [topically applied]</p> <p>[use 2 halves together] [contraindicated for deficient cases]</p>
<p>GV23- shang xing (upper star)</p> <p>GHOST SHRINE gui tang (ghost hall)</p> <p>[insert 2f into GV23 (1c posterior to anterior hair line)]</p>	<ol style="list-style-type: none"> 1) Clears nose, transforms phlegm: sinusitis, rhinitis, nasal polyps, epistaxis, HA, laryngitis 2) Brightens eyes, clears heat: redness, myopia, sudden blindness, facial edema, fever <p>Relates to the North Star (7 Dipper Stars): returns the mind to source; keeps the mind focused slightly forward; reflects the star quadrant, constellation, or direction faced</p> <p>Striking Area: head butt</p>	<p>xi xin zi (p35) <i>asarum neteropoides</i> wild ginger asarum seed</p> <p>P: acrid, warm CH: L, K</p>	<p>Harmonizes water function between L and K, assists K to grasp L qi: influenza, asthma, cough, wheezing Clears nasal congestion (add artemesia vulgaris for nasal spray)</p>

<p>CV1- hui yin (meeting of yin gate of going out head of jade gate)</p> <p>GHOST CHEST gui cang (ghost store)</p> <p>[close CV1 by contracting m. perineum 3x; insert 3f into CV1]</p> <p>⊗ GV, PV ☉ Sea of Qi</p>	<ol style="list-style-type: none"> 1) Nourishes yin, stabilizes essence and lower orifices, regulates CV and menstruation: hernia, amenorrhea, irregular mense, uterovaginal or rectal prolapse, impotence, <u>nocturnal emissions</u>, spermatorrhea, urinary retention, <u>incontinence</u>, enuresis, constipation 2) Transforms damp-heat (genitals): genital or perineal pain, <u>itching</u> and swelling, hemorrhoids, prostatitis, dysuria, <u>leukorrhea</u>, pruritis vulvae 3) Revives consciousness: coma, <u>asphyxia (from drowning)</u> 4) Calms shen, clears brain: hysteria, insanity, depression <p>Prevents leakage of qi and essence: locking mechanism of sublimating <i>jing</i>; start point of internal heavenly circuit at beginning of inhalation; the lock is left open during exhalation and closed during inhalation; slight contraction of the anal sphincter muscle at perineum lifts the <i>qi</i> and <i>jing</i> up to initiate the reverse breathing process up the spine; inhalation should be employed during defecation, urination, or ejaculation in order to hold in <i>jing</i> while eliminating physical waste; grounding point for the spine in sitting meditation</p> <p>Target: death</p>	<p>qian jin zi <i>euphorbia lathyris</i> gold coin</p> <p>P: toxic (raw) CH: Lv, K, LI</p>	<p>Relieves toxicity, drains dampness: edema, elephantitis, CX, poisonous bites (snake, scorpion, centipede), chronic skin diseases</p> <p>[Contraindicated in pregnancy]</p>
<p>LI11- qu chi (crooked pond)</p> <p>GHOST SUBJECT (majesty's servant) gui chen (ghost minister) gui tui (ghost leg)</p> <p>[insert fire needled-knife 5f into LI11]</p> <p>HS, E, ton, mother Root <i>Ben</i> Trigger</p>	<ol style="list-style-type: none"> 1) Clears fire, heat, wind-heat, damp-heat, summer-heat, heat in blood: febrile diseases, malaria, <u>all skin disorders</u>, herpes zoster, scabies, erysipelas, urticaria, eczema, psoriasis, measles, mumps, heat-stroke 2) Dispels wind: <u>wind-stroke</u>, infantile paralysis, convulsions, hemiplegia, toothache 3) Transforms damp: throat pain and obstruction, urinary dysfunction 4) Invigorates flow of ying qi and blood: anemia, scanty mense, menopausal hot flash, lassitude and depression, blurred vision, acute lower back pain 5) Regulates and moistens LI: abscess, appendicitis, diarrhea w/fever, constipation, abdominal pain and distention 6) Expels parasites and worms 7) Regulates L, expels exterior from L: bronchitis, chest fullness and pain, common cold, <u>allergies</u> 8) Calms emotions and shen: anxiety, <u>hypertension</u> (Lv fire) 9) Softens masses: <u>goiter</u>, scrofula, boils, carbuncles 10) Benefits shoulders: pain, rigidity, motor impairment, upper body atrophy, upper extremity edema 11) Local: elbow pain, swelling, motor impairment <p>Focuses yi to protect: should be aligned w/third eye, knee, big toe, Taoist sword; the support hand is often aligned w/active hand elbow</p> <p>Target/Striking Area: locks, elbow strikes; elbow should be kept down and near the anterior midline (this protects the vitals while winding up power)</p>	<p>wu zhu yu zi (p303) <i>evodia rutaecarpa</i> evodia fruit seed</p> <p>P: bitter, hot, acrid, slightly toxic CH: Lv, Sp, S, K</p>	<p>Warms the middle: excess vomiting, stomach bloating, ulcers</p> <p>Improves circulation</p> <p>Alleviates pain: hernia, HA, leg</p> <p>Clears Lv fire, dryness, and stagnation: hernia</p>

Zhen zhong feng (true middle barrier) GHOST SEAL (paper envelope) <i>Sitou</i> (head of tongue) [1- close 6 body gates; 2- tx SI3 and P5; 3- insert fire needle 3f under the tongue where it connects to the floor of the mouth]	Revives consciousness: emergency revival (after someone is recently pronounced clinically dead) Guides exhalation: the tongue (dragon) should drop from the roof of the mouth to the floor at the beginning of exhalation, just after swallowing, in order to connect GV w/CV (allowing the rain to fall); by keeping the tongue at its root, promotes the generation of saliva, tonifies the K to cool the H fire	huang yao zi (p189) <i>dioscarta</i> <i>bulbifaria</i> yellow medicine P: bitter, neutral, cooling CH: L, Lv, H	Dissipates nodules, reduces hard masses: tumors, cysts Cools blood, stops bleeding: vomiting blood, epistaxis, metorrhagia Relieves toxicity: swelling, boils (yin areas), open sores, snakebite
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Trigger Points: (Harris)

Myofascial trigger points are hyper-irritable areas within muscle or fascia that refer pain to other predictable areas. Because these referred pain areas follow the meridian pathways, trigger points function as acupoints.

Locus: typically where muscle connects with bone (tendon) at the head, torso, and extremities

Functions:

- ⊙ Relaxes muscles and sinews
- ⊙ Clears heat and wind
- ⊙ Alleviates pain

Points: Points are grouped by head and neck, torso, upper extremities, and lower extremities. Points are listed in order per the superficial meridian flow.

TRIGGER POINT CORRESPONDENCES TO ACUPOINTS		
Acupoint	Muscle Domain of Point	Referred Muscle Areas
Head and Neck		
LI17- <i>tianding</i>	Deep sternocleidomastoid	Inner ear, retroauricle
LI18- <i>futu</i>	Superficial sternocleidomastoid; Scalene	Neck, occipital, temple, jaw, cheek, eyebrow; Chest, shoulder, anterior lateral arm
S4- <i>dicang</i>	Masseter	Jaw, top molars
S6- <i>jiache</i>	Masseter (superficial, mid belly)	Jaw, bottom molars
S7- <i>xiaguan</i>	Lateral pterygoid; masseter	Cheek, tragus
SI17- <i>tianrong</i>	Digastric (posterior belly); masseter	Occipital head, neck, jaw
SI18- <i>quanliao</i>	Zygomaticus major	Cheek, frontal area
UB9- <i>yuzhen</i>	Occipitalis	Occipital, vertex , parietal head areas
UB10- <i>tianzhu</i>	Upper Splenius Cervicis; Splenius capitus	Vertex of head , occipital, temporal, outer canthus
TW22- <i>erheliao/</i> GB7- <i>qubin</i>	Temporalis	Temple, cheek, top second premolar and first thru third molars
TW20- <i>jiaosun/</i> GB8- <i>shuaigu</i>	Temporalis	Temple
GB1- <i>tongziliao</i>	Temporalis	Temple, eye brow, cheek, top central and lateral incisors
GB14- <i>yangbai</i>	Frontalis	Frontal area
GB20- <i>fengchi</i>	Suboccipital muscles	Occipital, retroauricle , temple
M-HN-6- <i>yuyao</i>	Orbicularis oculi	Eyebrow, nose, philtrum
M-HN-9- <i>taiyang</i>	Temporalis	Temple, cheek, top canine, first premolars

TRIGGER POINT CORRESPONDENCES TO ACUPOINTS		
Acupoint	Muscle Domain of Point	Referred Muscle Areas
M-HN-18- <i>jiachengjiang</i>	Digastric (anterior belly)	Chin
Torso		
L1- <i>zhongfu</i>	Pectoralis major	Chest, shoulder
LI16- <i>jugu</i>	Trapezius	Trapezius near acromion
S29- <i>biguan</i> / S30- <i>qichong</i>	Lower external oblique	Abdomen, inguinal groove, upper medial thigh
Sp20- <i>zhourong</i>	Pectoralis major	Chest , shoulder, medial arm
Sp21- <i>dabao</i>	Serratus anterior	Hypochondriac , armpit, medial anterior arm
SI9- <i>jianzhen</i>	Upper external oblique	Epigastrium
SI10- <i>naoshu</i>	Teres minor	Shoulder
SI13- <i>quyuan</i>	Trapezius	Medial scapula
SI14- <i>jianwaishu</i>	Trapezius	Lower neck (C7)
SI15- <i>jianzhongshu</i>	Trapezius; Levator scapula	Superior and posterior shoulder
UB11- <i>dazhu</i>	Lower Splenius Cervicis	Superior shoulder, neck
UB19- <i>danshu</i>	Longissimus thoracis	Mid back, low back, buttocks
UB22- <i>sanjiaoshu</i>	Longissimus thoracis	Lower back , buttocks, hips
UB23- <i>shenshu</i>	Multifidus @ L2	Lower back
UB26- <i>guanyuanshu</i>	Multifidus @ S1	Lower back , hips, upper posterior thigh
UB41- <i>fufen</i>	Serratus posterior superior; Romboideus major/minor; Trapezius	Posterior shoulder, posterior medial arm, medial scapula
UB42- <i>pohu</i>		
UB43- <i>gaohuangshu</i>		
UB44- <i>shentang</i>		
UB45- <i>yixi</i>		
UB46- <i>geguan</i>		
UB48- <i>yanggang</i>	Serratus posterior inferior	Mid back
UB51- <i>huangmen</i>	Iliocostalis lumborum	Low back, buttocks, hips
K11- <i>hengu</i>	Rectus abdominis (lower)	Lower abdomen
K21- <i>youmen</i>	Rectus abdominis (upper)	Upper abdomen
K25- <i>shencang</i>	Sternalis	Medial chest
K27- <i>shufu</i>	Subclavius	Shoulder , anterior lateral arm
TW15- <i>tianliao</i>	Trapezius	Neck (to base of skull), jaw , shoulder
GB21- <i>jianjing</i>	Trapezius	Neck, jaw , retroauricular, inner ear , outer canthus
GB22- <i>yuanye</i>	Latissimus dorsi; Pectoralis major;	Middle back , inferior scapula , shoulder, medial arm; chest
N-UE-10- <i>jubi</i> / M-CA-2- <i>tanchuan</i>	Pectoralis minor	Chest, shoulder , medial anterior arm
M-BW-10- <i>yinkou</i>	Teres major	Scapula, lateral shoulder and arm
Upper Extremities		
L7- <i>lieque</i>	Flexor pollicis longus	Wrist, thumb
L9- <i>taiyuan</i>	Flexor carpi radialis	Wrist, thumb
LI4- <i>hegu</i>	First dorsal interosseus	Dorsum of hand, pinky, index finger
LI10- <i>shousanli</i> / M-UE-8- <i>mingyan</i>	Extensor carpi radialis longus; Supinator	Lateral radial aspect of forearm, elbow , web between thumb and index finger
LI11- <i>quchi</i>	Brachioradialis	Lateral radial aspect of forearm, elbow , web between thumb and index finger
LI12- <i>zhouliao</i>	Triceps brachii	Lateral radial aspect of forearm, elbow

TRIGGER POINT CORRESPONDENCES TO ACUPOINTS		
Acupoint	Muscle Domain of Point	Referred Muscle Areas
LI14- <i>binao</i>	Triceps brachii	Shoulder , lateral posterior upper arm
LI16- <i>jugu</i> / SI12- <i>bingfeng</i>	Supraspinatus	Shoulder , lateral posterior arm, elbow
H2- <i>qingling</i>	Triceps brachii	Medial elbow and forearm
SI4- <i>wangu</i>	Abductor digiti minimi	Wrist, pinky finger
SI10- <i>naoshu</i>	Infraspinatus	Posterior neck, lateral shoulder , arm, and hand
SI10- <i>naoshu</i> ; SI11- <i>tianzhong</i> ; SI12- <i>bingfeng</i>	Subscapularis	Posterior shoulder , upper arm, wrist
P2- <i>tianquan</i> / N-UE-9- <i>gongzhong</i>	Brachialis	Shoulder, elbow, wrist and thumb
P3- <i>quze</i>	Pronator teres	Radial aspect of forearm and wrist
P8- <i>laogong</i>	Adductor pollicis	Palm, wrist, thumb
TW5- <i>waiguan</i>	Extensor indicis	Elbow, lateral forearm, ring finger
TW9- <i>sidu</i> / N-UE-7- <i>yingxia</i>	Extensor and flexor carpi radialis brevis	Lateral forearm and wrist
TW10- <i>tianjing</i>	Triceps brachii	Elbow , forearm, ring and pinky fingers
TW12- <i>xialuo</i> ; TW13- <i>naohui</i>	Triceps brachii	Posterior shoulder and arm
TW14- <i>jianliao</i>	Posterior deltoid	Posterior shoulder
M-UE-21- <i>quanjian</i> ; M-UE-22- <i>baxie</i> ; N-UE-3- <i>luolingwu</i>	2 nd dorsal interosseus	Dorsal aspect of hand, wrist , forearm, middle finger
M-UE-30- <i>bizhong</i>	Flexor digitorum superficialis	Medial forearm, middle finger
M-UE-46- <i>zhoujian</i>	Anconeus	Elbow
N-UE-5- <i>xishang</i>	Opponens pollicis	Medial radial wrist , thumb
N-UE-7- <i>yingxia</i>	Middle finger extensor	Dorsal aspect of forearm, middle finger
N-UE-11- <i>taijian</i>	Anterior deltoid	Anterior shoulder
N-UE-25- <i>xiaxiabai</i>	Biceps brachii	Anterior shoulder , upper arm, elbow
Lower Extremities		
S33- <i>yinshi</i> ; S34- <i>liangqiu</i>	Vastus lateralis	Lower lateral thigh, knee
S36- <i>zusanli</i> ; S37- <i>shangjuxu</i>	Tibialis anterior; extensor digitorum longus	Lateral lower leg , dorsum of foot, big toe
Sp10- <i>xuehai</i>	Vastus medialis	Knee, space between tibia and fibula
UB37- <i>yinmen</i>	Biceps femoris	Posterior thigh and knee
UB53- <i>baohuang</i> ; UB54- <i>zhibian</i>	Posterior gluteus minimus	Posterior hip and leg
UB57- <i>chengshan</i>	Soleus	Posterior lower leg, heel
K2- <i>rangu</i>	Abductor hallucis	Big toe , medial ankle and sole
GB29- <i>juliao</i>	Tensor fasciae latae	Hip , lateral thigh
GB30- <i>huantiao</i>	Gluteus minimus; Piriformis	Buttocks , lateral leg , lateral ankle ; posterior leg
GB34- <i>yanglingquan</i>	Peroneus longus	Lateral lower leg, lateral ankle
GB41- <i>zuling</i>	Extensor digitorum brevis	Lateral dorsal aspect of foot
N-LE-24- <i>jiaoling</i>	Adductor longus	Medial leg, hip joint
Key: Bold = primary referred body areas Regular = secondary referred body areas		

Horizontal Lines of Points:

These imaginary horizontal lines that transverse the torso can be used as a guide for locating points. These horizontal lines trace the reflex dermatomes.

HORIZONTAL POINT LINES								
←----- 6c -----→								
←-2c→			←-2c→			←-1.5c→		←-1.5c→
GB	Sp	S	K	CV	V/IC	GV	UB	UB
		13-qihu	27-shufu	21-xuanji	T1	13-taodao	11-dazhu	SI14-jian-waishu
		14-kufang	26-yuzhong	20-huagai	T2 IC1		12-fengmen	41-fufen
	20-zhourong	15-wuyi	25-shencang	19-zigong	T3 IC2	12-shenzhu	13-feishu	42-pohu
	19-xiongxiang	16-ying-chuang	24-lingxu	18-yutang	T4 IC3		14-jueyin-shu	43-gao-huangshu
	18-tianxi	Nipple 17-ruzhong	23-shenfeng	17-shan-zhong	T5 IC4	11-shendao	15-xinshu	44-shen-tang
	17-shidao	18-rugen	22-bulang	16-zhong-ting	T6 IC5	10-lingtai	16-dushu	45-yixi
				15-jiuwei	T7	9-zhiyang	17-geshu	46-geguan
←----- 4c -----→								
←-2c→			←-1.5c→		←.5c→			
	Lv14-qimen	19-burong	21-youmen	14-juque	T8 IC6			
	GB24-riyue	20-chengmen	20-futongu	13-shang-guan	T9 IC7	8-jinsuo	18-ganshu	47-hunmen
		21-liangmen	19-yindu	12-zhongwan	T10	7-zhongshu	19-danshu	48-yanggang
	16-fuai	22-guanmen	18-shiguan	11-jianli	T11	6-jizhong	20-pishu	49-yishe
		23-taiyi	17-shang-guan	10-xiawan	T12		21-weishu	50-weicang
		24-houra-oumen		9-shifen	L1	5-xuanshu	22-san-jiaoshu	51-huangmen
26-daimai	15-daheng	25-tianshu	16-huangshu	Navel 8-shenque	L2	4-mingmen	23-shenshu	52-zhishi
		26-wailing	15-zhongshu	7-yinjiao	L3		24-qihaishu	
				6-qihai				
	14-fujie	27-daju	14-siman	5-shimen	L4		25-da-changshu	
27-wushu		28-shuidao	13-qixue	4-quanyuan	L5		26-guan-yuanshu	
						Sacral Foramen		
						UB		
	13-fushe	29-guilai	12-dahe	3-zhongji	S1	31-shangliao	27-xiao-changshu	
	12-chongmen	30-qichong	11-hengu	2-qugu	S2	32-ciliao	28-pang-guangshu	53-baohuang
					S3	33-zhongliao	29-zhong-lushu	
					S4	34-xialiao	30-bai-huanshu	54-zhibian
Key: V = Vertebrae IC = Intercostal spaces ←-nc→ = space between meridian points (vertical columns)								

Body Measurement for Point Location: Biometrics (CAM 110-114) (see fig. 39)
Knowing distances to landmarks are necessary for locating meridian points. The *cun* measurement is relative to the patient rather than the practitioner.

BIOMETRICS		
Body Part	Landmark Distance	Proportional Measurement (1 <i>cun</i> = 10 <i>fen</i> = 2 cm)
Full Body Height	Crown of head to heel	75
Head	Anterior hairline to posterior hairline	12
	Between two mastoid processes	9
	Glabella to C7	18
	From left and right mastoid processes	9
Chest and abdomen	Acromium process to midline	8
	Suprasternal fossa to sternocostal angle	9
	Between two nipples	8
	Xiphoid process to umbilicus	8
	Umbilicus to the upper border of symphysis pubis	5
Back	Medial border of scapula to posterior midline	3
Flank	Axilla to tip of 11 th rib	12
	12 th rib to greater trochanter	9
Upper extremities	Axilla to transverse cubital crease	9
	Transverse cubital crease to transverse wrist crease	12
Lower extremities	Upper border of symphysis pubis to medial epicondyle of the femur	18
	Lower border of medial condyle of tibia to tip of medial malleolus	13
	Great trochanter prominence to middle of patella	19
	Transverse gluteal fold to popliteal fossa	14
	Middle of patella to the tip of the lateral malleolus	16
	Tip of lateral malleolus to heel	3
	Length of foot	12
Finger Measurement	Between medial creases of interphalangeal joints of middle finger	1
	Width of interphalangeal joint of thumb	1
	Width of interphalangeal joints of two fingers when together	2
	Width of interphalangeal joints of four fingers when together	3

12 Regular Meridians: Flows, Innervations, and Points (see fig. 40-79, 94-110)

The twelve regular meridians, **lung (L)**, **large intestine (LI)**, **stomach (S)**, **spleen (Sp)**, **heart (H)**, **small intestine (SI)**, **urinary bladder (UB)**, **kidney (K)**, **pericardium (P)**, **triple warmer (TW)**, **gall bladder (GB)**, and **liver (Lv)**, are presented according to the superficial flow of energy and relate directly to their particular *zang-fu* organ.

General Attributes:

The twelve meridians are summarized according to their general attributes, which are **flows**, **innervations**, and **points**.

Flows:

Meridian flows are summarized according to **internal** and **external primary, collateral, divergent**, and **muscular** (cutaneous flow is similar to muscular flow).

Innervations:

Meridians innervate with **organs** and **tissues**.

Points:

Points are summarized according to **meeting points** and **associated meeting points** with other meridians, and the pertaining **meridian points** (described by the number of points). A meeting point is directly innervated as an intersection between another meridian and the pertaining meridian. An associated meeting point is indirectly innervated as a nearby point or non-primary flow intersection between another meridian and the pertaining meridian. Meridian point **general functions** are highlighted in a box preceding the pertaining meridian point table.

Meridian points are summarized through table according to **meridian point number**, **pinyin name** and **English translation**, **classical** (using TCM *cun* measurements) and **anatomical** (using anatomical landmarks) **locus**, **energetic integrity**, **functions and indications**, and **depth of insertion** (in inches or *cun*).

Lung (Shou Taiyin Fei Jing):

Flows:

☉ Primary: (see fig. 40)

Internal:

- 1) Begins internally in the middle warmer at CV12-*zhongwan*
- 2) Descends to connect with the large intestine at CV9-*shuifen* (some sources say connects with kidney)
- 3) Returning, it ascends up the anterior midline, crossing the upper aspect of the stomach at CV13-*shangwan*
- 4) Passes through diaphragm and divides to enter its associated organs, the lungs at CV17-*shanzhong*
- 5) The branches converge in the area between the lung and the throat to ascend up the midline of the throat

External:

- 6) The channel then descends to connect with L1-*zhongfu*, to become external
- 7) Ascends to L2-*yunmen*
- 8) The external flow descends on the anterior aspect of the arm lateral to the heart and pericardium meridians to terminate at the radial side of the thumb tip

☉ Collateral: (see fig. 52)

- 1) Arising from **L7-lieque** it connects with the large intestine meridian at LI4-*hegu*
- 2) From L7-*lieque* spreads through the thenar eminence in the palm

- ⊙ Divergent: (see fig. 56)
 - 1) Follows under the lung meridian, anterior to the pericardium meridian, into the chest at L1-*zhongfu*
 - 2) Descends in chest (possibly through GB22-*yuanye*) and connects with the lung, where it branches
 - 3) Descends to the large intestine and disperses
 - 4) Extends upward to S12-*quepen*
 - 5) Ascends across the throat to converge with the large intestine meridian at LI18-*futu*
- ⊙ Muscular: (innervated muscles) (see fig. 68)
 - 1) Starts at L11-*shaoshang* to bundle at the wrist, L9-*taiyuan* (opponens pollicis, abductor pollicis brevis, flexor pollicis brevis)
 - 2) Follows lung meridian up the arm lateral to the pericardium meridian, knotting at the lower thenar prominence and the elbow at L5-*chize* (brachioradialis, brachialis, extensor carpi radialis longus, extensor pollicis longus, extensor pollicis brevis, abductor pollicis longus, flexor pollicis longus)
 - 3) Ascends to enter the chest below the axilla at L1-*zhongfu* (biceps brachii, deltoid, pectoralis minor, pectoralis major)
 - 4) Descends to GB22-*yuanye* (pectoralis minor, pectoralis major)
 - 5) Ascends internally to S12-*quepen* (intercostal muscles, pectoralis major)
 - 6) Knots lateral to LI15-*jianyu* externally (deltoid)
 - 7) Knots with the clavicle above and the chest below at the solar plexus internally (intercostal muscles, pectoralis major)
 - 8) Disperses over the diaphragm to converge again over the lowest rib (serratus anterior)

Innervations:

- ⊙ Organs: stomach, kidney, large intestine, lung

- ⊙ Tissues: throat

Points:

- ⊙ Meeting Points: CV12-*zhongwan*, CV9-*shuifen*, CV13-*shangwan*, CV17-*shanzhong*
- ⊙ Associated Meeting Points: LI1-*shangyang*, LI4-*hegu*, LI15-*jianyu*, LI18-*futu*, S12-*quepen*, GB22-*yuanye*
- ⊙ Meridian Points: (11)

General Functions:

- L1-2, 5-8, 11 disperse and descend L *qi*
- L10-11 moisten the throat
- L1-2, 5, 8 expand and relax the chest
- L6-7, 10 promote sweating

Comparative Functions:

- L5 clears L heat, resolves phlegm
- L7 releases exterior, circulates *wei qi*
- L9 tonifies L
- L10 clears L heat
- L11 dispels wind-heat

POINTS OF SHOU TAIYIN FEI JING (LUNG MERIDIAN) (L)					
No.	Pinyin Name(s) (English trans.)	Location: Classical-Anatomical	Energetic Integrity	Functions: Indications	Insertion Depth (in)
CHEST POINTS					
1	Zhong fu (central palace) zhong = central fu = treasury, storehouse, mansion fu zhong shu (treasury center shu) ying zhong shu (breast center shu) ying shu (breast shu) fei mu (lung mu)	Below acromial extremity of clavicle, 1c↓ center of infracavicular fossa, 6c→CV 1c+6f↓L2, ↑ breast in 3 rd ic, 6c→CV20, in a depression where a pulsating vessel can be felt (GC)	A L [e] Lv14 Branch Biao ⊗ <i>Taiyin</i> ⊗ <i>Sp</i> Pulse Trigger	1) Disperses and descends L qi, regulates UW (acute, excess patterns): <u>pulmonary TB</u> (N-BW-6, N-BW-20, UB13), <u>pneumonia</u> , <u>bronchial asthma</u> (M-BW-1, P6, CV17), <u>chronic bronchitis w/cough or wheezing</u> (UB13, L6), hemoptysis (L6), edema, dyspnea 2) Stops cough (exterior pathogens penetrating interior): pertussis (2 nd stage), cough (w/phlegm) (releasing exterior- L7, LI4) 3) Expands and relaxes chest (L heat, phlegm-heat, damp-phlegm, stagnant H blood or phlegm): sore or obstructed throat, chest (stagnant H blood or phlegm- P6, S40), shoulder, neck, back pain (UB44; H9) 4) Clears heat (esp. UW): diabetes (UW), fever, excess sweating, dry cough 5) Tonifies L (esp. qi and yin), and yuan qi: depression (from grief) (UB13; tonifies Sp and L- S36, Sp3)	.5-1 ∟ away from L pointed ↑ (moxa)
2	Yun men (cloud gate) yun = cloud men = gate, door [name of ancient music piece]	Depression below acromial extension of clavicle, 6c→CV ↓clavicle, in depression 2c→S13, 6c→midline, where a pulsating vessel can be felt; when arm is raised (GC)	[e] Lv14 Pulse	Similar to above but less strong	Similar as above
ARM POINTS					
3	Tian fu (heavenly mansion; celestial storehouse) tian = celestial, sky, nature, heaven fu = storehouse, treasury, mansion [ancient expression for breast]	On medial aspect of upper arm, on radial side of biceps brachii, 3c↓ axillary fold; where tip of nose touches arm At pulse 3c↓armpit and 5c↑elbow; tip of nose can reach point (GC)	WOS Pulse	1) Tonifies L: asthma 2) Clears heat: <u>great thirst</u> , epistaxis, bleeding in mouth, reckless blood 3) Treats emotional problems: depression, claustrophobia, confusion, forgetfulness 4) Local: arm pain	.5-1 ∟
4	Xia bai (guarding white) xia = to protect, to guard, hero bai = white jia bai (pinching white)	1c↓ L3 1c↓ L3, at pulse, 5c↑elbow (GC)	Pulse	1) Tonifies L: cough, asthma, fullness and pain in chest 2) Local: upper arm pain	.5-1 ∟

POINTS OF SHOU TAIYIN FEI JING (LUNG MERIDIAN) (L)					
No.	Pinyin Name(s) (English trans.)	Location: Classical-Anatomical	Energetic Integrity	Functions: Indications	Insertion Depth (in)
5	Chi ze (cubit marsh) chi = Chinese unit of measure (about one foot) ze = marsh, dregs gui shou (ghost endurance) gui tang (ghost hall)	On cubital crease on radial side of tendon of m. biceps brachii, with elbow slightly bent Where pulse is felt on elbow crease, in depression between sinew and bone, felt w/elbow flexed (GC)	HS W sed, son Pulse	1) Clears heat, dispels wind-heat, wind-dry, moistens L: <u>diabetes</u> (UW wasting-thirsting), <u>fever (↓ yin)</u> (injured body fluids- K7), <u>cough</u> , hemoptysis, sore throat, thirst, atrophy, <u>erysipelas</u> (bleed UB54), psoriasis 2) Disperses and descends L qi, expands and relaxes chest: pulmonary TB (GV14 joined to N-BW-6; CV20 joined to CV21), dyspnea, sore neck and throat, vomiting 3) Expels L phlegm: <u>chronic bronchitis</u> (phlegm-heat- S40), asthma, <u>pertussis (2nd stage)</u> (L10, S40), chest pain and fullness 4) Tonifies L (esp. yin and qi): childhood nutritional impairment 5) Benefits UB: urinary retention (damp-phlegm- Sp9, CV3) 6) Relaxes sinews (local): spasmodic elbow, arm pain (LI11), unable to raise arm	.5-1 ⊥
6	Kong zui (extreme aperture; collection hole) kong = hole, aperture zui = to collect, to gather; "most," -est [reminder for mouth]	7c↑ L9, on line connecting L9 and L5 ↓L5, 7c↑wrist crease, in depression between two bones (GM)	XC	1) Clears heat, stops bleeding, promotes sweating: pulmonary TB, <u>hemoptysis</u> (LI11, UB13), fever w/o sweating, pneumonia (GV14, UB13), hemorrhoids 2) Disperses and descends L qi: <u>sudden laryngitis</u> , <u>tonsillitis</u> , bronchiectasis, asthma (acute attacks), cough, <u>sore throat</u> , epigastric pain, HA, belching 3) Local: pain and MI of arm, difficulty bending arm	.5-1 ⊥
7	Lie que (broken sequence) lie = sequence; to arrange, to place zui = imperfect, incomplete, deficient; vacant tong xuan (child mystery) wan lao (wrist taxation) [ancient expression for lightning] "thunder head spitting fire" (Ma Dan Yang) lie (homophone) = "bursting forth"	When index fingers and thumbs are interlocked, where index finger of one hand is placed on styloid process of radius of other 1.5c↑wrist; when thumb and index finger of one hand are interlocked w/other; point lies on the edge of index finger, in depression between sinew and bone (GC)	LC C CV; Coupled w/ YnH- K6 Command (head/neck) [x] LI4 Heavenly Star (<i>Ma Dan Yang</i>) Trigger	1) Disperses and descends L qi: bronchitis, asthma, productive cough, <u>sore throat</u> , tonsillitis 2) Releases exterior, promotes sweating (activates wei qi): <u>common cold</u> (early stages) (LI4, LI20), <u>HA</u> (frontal, lateral) (LI4) 3) Expels exterior wind: urticaria, facial paralysis, hemiplegia, deviation of mouth and eyes, lockjaw, <u>stiff neck</u> , toothache 4) Opens nose: sneezing, sinusitis, absence of smell, rhinitis, nasal discharge 5) Opens CV: chills, pain and itching along CV, umbilicus pain, sternum pain 6) Benefits UB, opens water passages: urinary retention, burning sensation during urination, chronic asthma, facial edema 7) Communicates w/LI: constipation, <u>shoulder pain</u> 8) Treats emotional problems: worry, grief, sadness 9) Local: wrist pain	.3-.5 ∠ towards elbow
8	Jing qu (channel ditch) jing = channel, river; warp qu = gutter, ditch, canal	1c↑ transverse crease of wrist, on lateral side of radial artery In depression at cun pulse (GC)	JR M horare	1) Disperses and descends L qi, expands and relaxes chest: <u>asthma</u> , <u>cough</u> , chestpain w/vomiting, chest pain radiating to upper back, esophageal spasm or pain, <u>sore throat</u> , dyspnea 2) Local: wrist pain	.1-.3 ⊥, (no moxa)

POINTS OF SHOU TAIYIN FEI JING (LUNG MERIDIAN) (L)					
No.	Pinyin Name(s) (English trans.)	Location: Classical-Anatomical	Energetic Integrity	Functions: Indications	Insertion Depth (in)
9	Tai yuan (great abyss) <i>tai</i> = great <i>yuan</i> = abyss, source of water gui xin (ghost heart) tai quan (great spring)	On radial end of transverse crease of wrist in depression on lateral side of radial artery At pulsating vessel, at inner extremity of crease, behind hand (GC)	Y I vessels SS E ton, mother <i>Ben</i> Pulse Trigger	1) Tonifies L qi, enriches yin: chronic asthma 2) Stops cough: pertussis (P6, M-UE-9), chronic cough (wind-phlegm: L7) 3) Clears heat, moistens dryness 4) Transforms phlegm, redirects rebellious qi downward (clears L and Lv heat obstructing L qi): pulmonary TB, bronchitis, dry throat (L10) 5) Augments zong qi: cold hands, weak voice 6) Unblocks the pulses, opens the sensory orifices: heatstroke, coma, collapsed pulse, varicose veins 7) Tonifies H qi and blood: dyspnea, chest pain, palpitations, irritability, heat in palms 8) Local: wrist pain, weakness	.3-.5 ±
HAND POINTS					
10	Yu ji (fish border; fish belly) <i>yu</i> = fish <i>ji</i> = border	On radial aspect of midpoint of 1 st metacarpal bone, on junction of red and white skin Behind base joint of thumb, in depression on inside border of red and white flesh (GC)	YS F	1) Clears L fire and heat, cools heat in blood, dispels wind-heat, phlegm-heat, promotes sweating: diabetes (UW), pneumonia, asthma, fever, emotional distress, mastitis, chest and back pain, hemoptysis (LI16, L5), HA 2) Moistens throat: <u>sore throat</u> (↓yin- K6; TW2)), hoarseness, voice loss, cough, dryness, redness, swelling, tonsillitis, dyspnea	.5-.8 ±
11	Shao shang (lesser metal's note) <i>shao</i> = few, little <i>shang</i> = 5 th tone on the Chinese musical scale (associated w/metal); merchant, trader gui xin (ghost sincerity)	On radial side of thumb, .1c posterior to corner of nail On inside of thumb, about width of a Chinese leek leaf from corner of the nail (GC)	JW Wd GH (2) <i>ku lian</i> <i>zi</i> Root	1) Disperses and descends L qi, clears L fire, heat, and summer-heat, dispels wind-heat: diabetes (UW), febrile diseases, asthma, pneumonia, cough, vomiting from summer heat, epistaxis, chest pain w/ excess sweating 2) Moistens throat: tonsillitis, mumps, throat pain, dryness, redness, swelling 3) Revives consciousness, opens orifices, calms shen, restores collapsed yang: wind- stroke, seizures, heatstroke, hysteria, coma, delirium, disorientation 4) Local: finger pain and contracture	.1or prick to bleed

Large Intestine (Shou Yangming Da Chang Jing):

Flows:

☉ Primary: (see fig. 41)

External:

- 1) Starts at the tip of the index finger, LI1-*shangyang*
- 2) Ascends along the radial side of the index finger passing between the 1st and 2nd metacarpals to LI4-*hegu*
- 3) Dips between tendons m.extensor pollicis longus and brevis, and ascends the lateral anterior aspect of the arm to the highest point of the shoulder, LI15-*jianyu*
- 4) Follows along the anterior border of the acromion through S12-*bingfeng* to connect with GV14-*dazhui* at C7
- 5) Continues over the shoulder to the supraclavicular fossa, at S12-*quepen*
- 6) From S12-*quepen*, an external branch ascends the neck at LI17-*tianding* and LI18-*futu*
- 7) Traverses the cheek at S4-*dicang*
- 8) Enters the gums of the lower teeth at CV24-*chengjiang*
- 9) Curves around the upper lip to cross its bilateral meridian at the philtrum, GV26-*renzhong*
- 10) Terminates at the nostril of the opposite side, and connect with the stomach at LI20-*yingxiang*

À



FIGURES

FIGURES

KEY TO SYMBOLS USED ON FIGURES

Reference to Sequence in Meridian Flow:

E = refer to **External** primary meridian flow

I = refer to **Internal** primary meridian flow

Meridian abbreviation (sim to point table abbreviations) # = refer to **Collateral** meridian flow sequence

D = refer to **Divergent** meridian flow sequence

M = refer to **Muscle** meridian flow sequence

Point Names:

Bold text for points names = points belong to corresponding meridian

Regular text for point names = points belong to other meridians but are meeting points

Anatomical:

C = Cervical

T = Thoracic

L = Lumbar

S = Sacrum

SH = Sacral Hiatus

Cx = Coccyx

Umb = Umbilicus

i.c. = Intercostal Spaces

lsbp = Lateral Superior Border of Patella

mm = Medial Malleolus

msh = Medial Superior Border of Patella

em = External Malleolus

tpc = Transverse Popliteal Crease

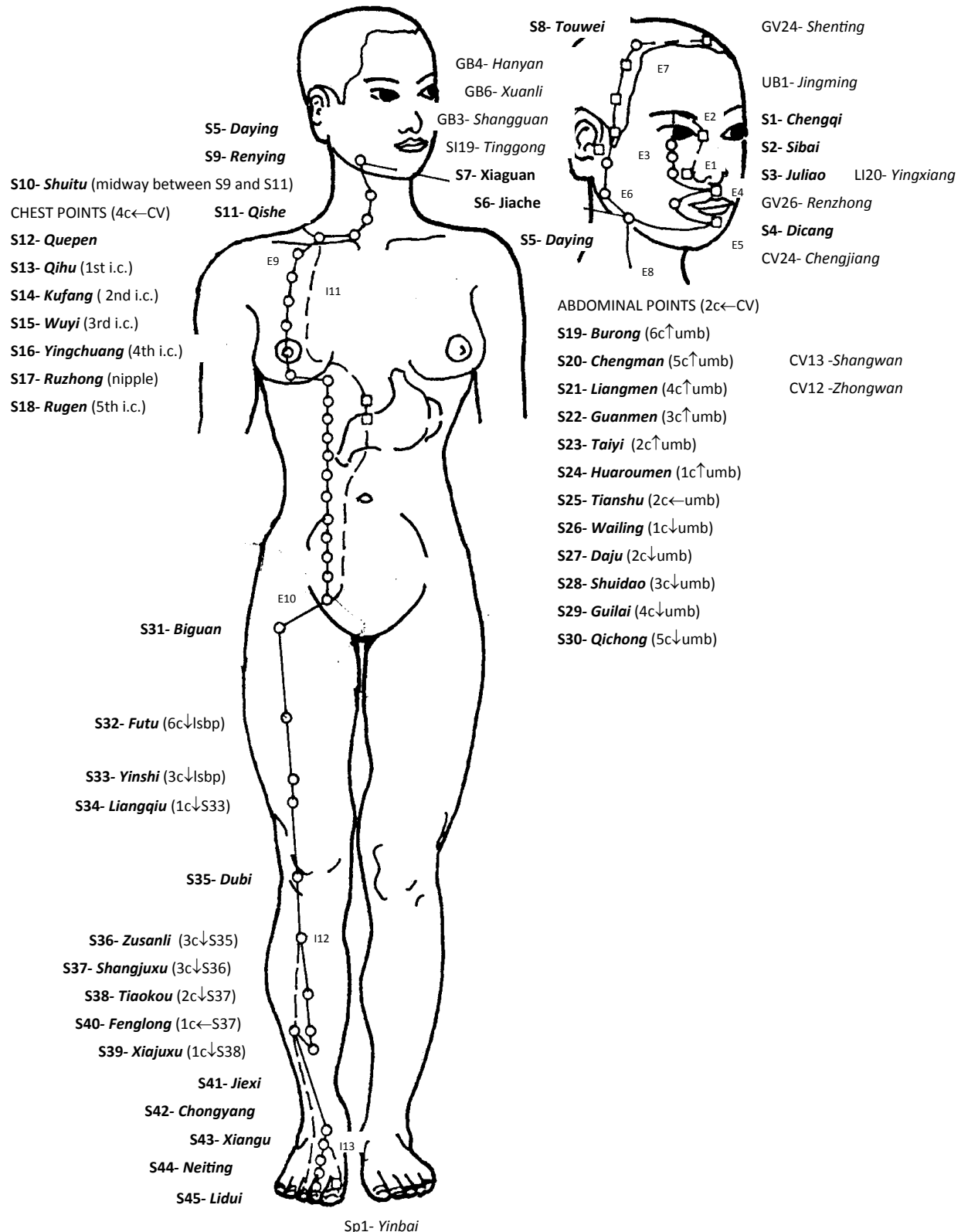
sis = Superior Iliac Spine

ssf = Suprasternal Fossa

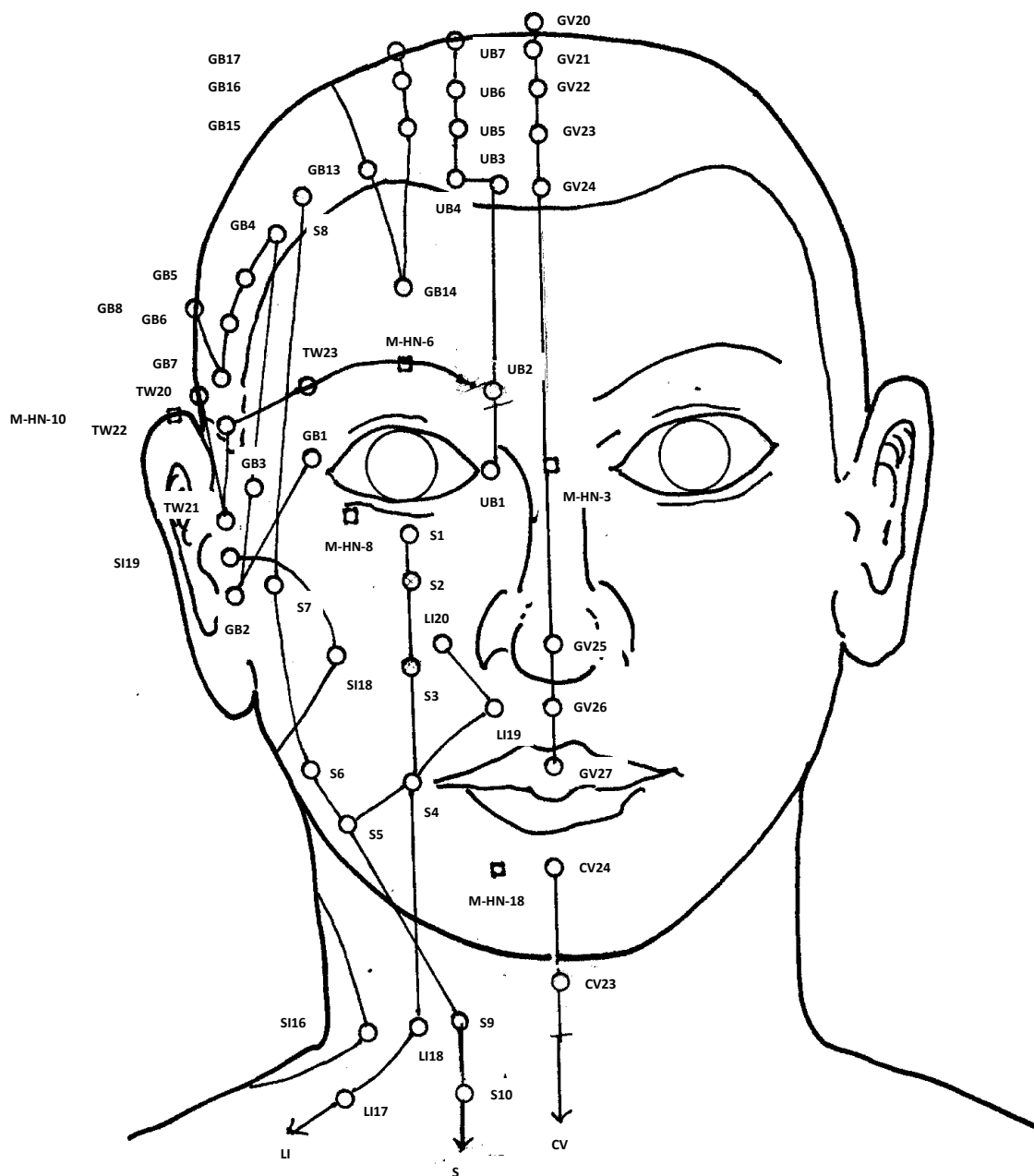
Lx = Larynx

Note: Refer to 'Mediators' Table in 'Scientific Model for Acupuncture' section for abbreviations on corresponding figures.

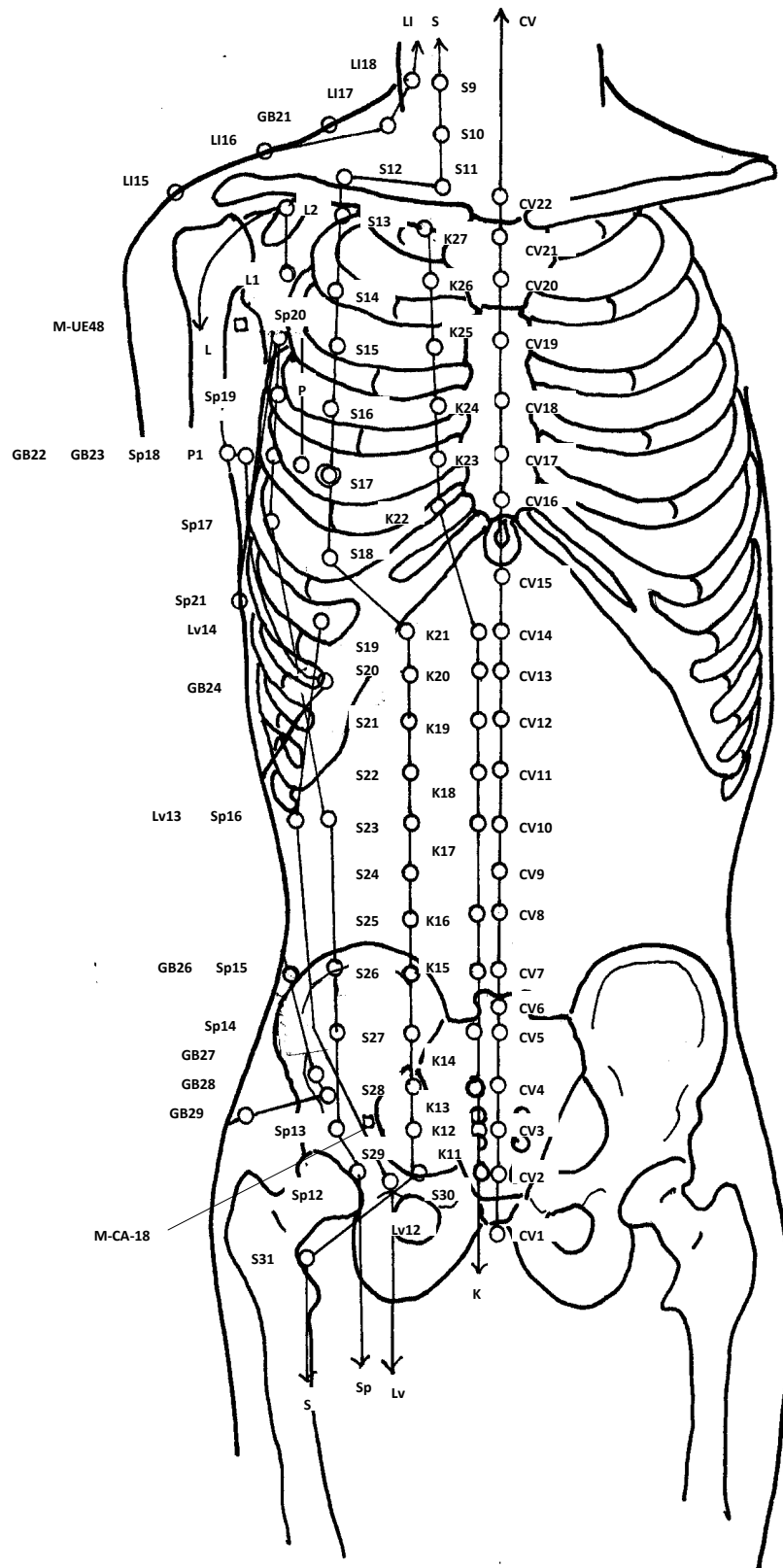
STOMACH PRIMARY MERIDIAN- ZU YANGMING WEI JING (FIGURE 42)



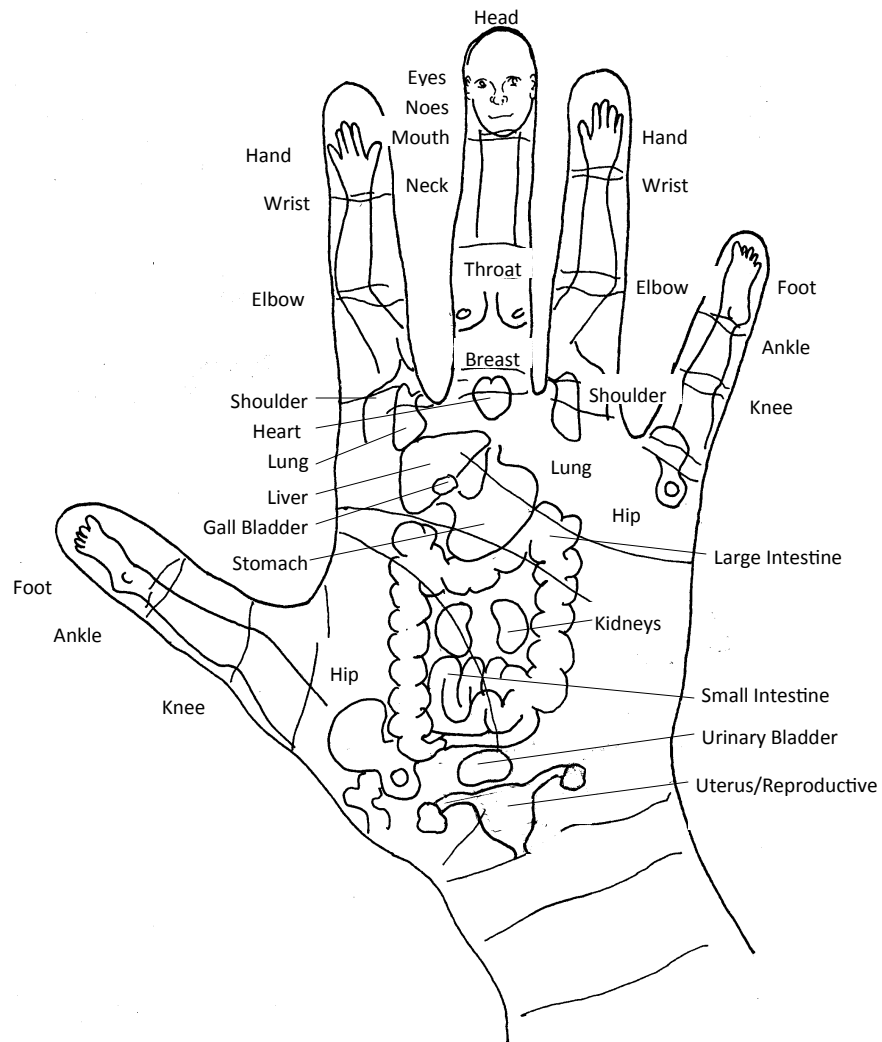
FACIAL HEAD POINTS (FIGURE 94)



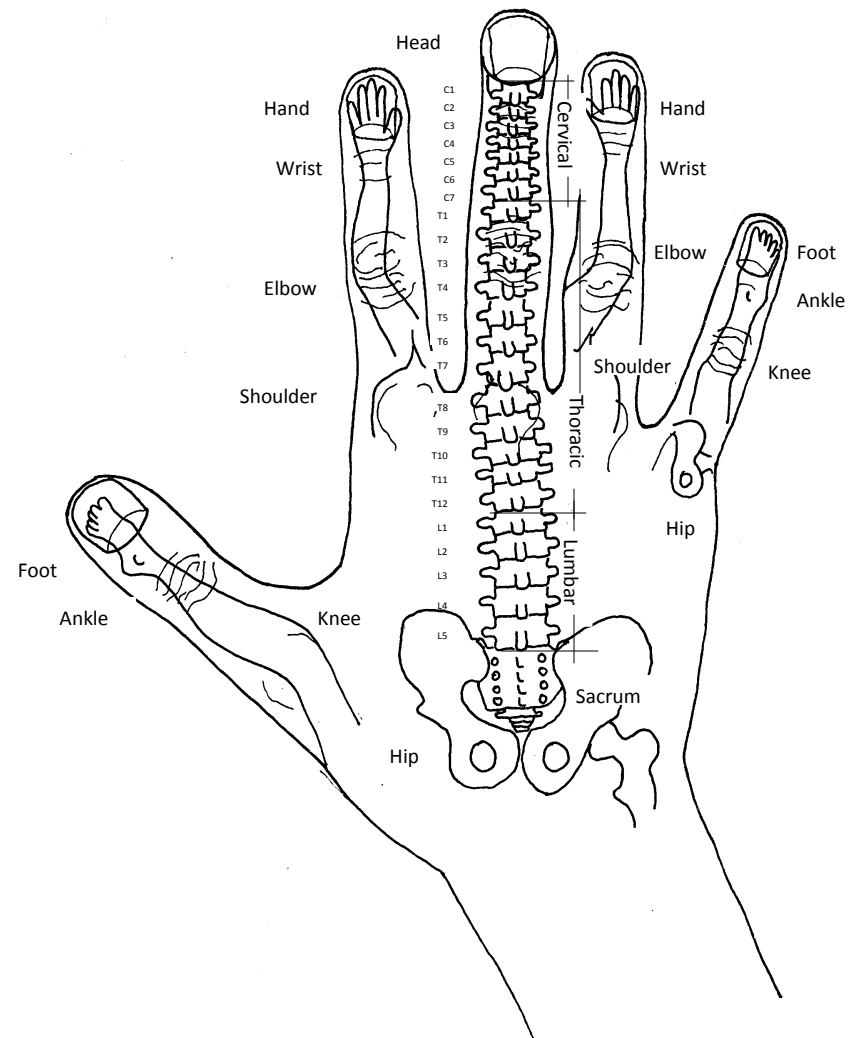
ANTERIOR TORSO POINTS (FIGURE 97)



YIN ORIENTATION OF HAND HOMUNCULUS (FIGURE 135)



YANG ORIENTATION OF HAND HOMUNCULUS (FIGURE 136)





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BIBLIOGRAPHY

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