

Third Edition

Traditional Chinese Medicine **CUPPING THERAPY**

Ilkay Zihni Chirali

中医传统拔罐疗法

Foreword by Michael McIntyre



CHURCHILL
LIVINGSTONE
ELSEVIER

ELSEVIER evolve

TRADITIONAL CHINESE MEDICINE CUPPING THERAPY



Evolve Learning Resources for Students and Lecturers.
See the instructions and PIN code panel on the inside cover for access to the web site:
<http://evolve.elsevier.com/Chirali/cupping/>

Think outside the book...evolve

DEDICATION

To my wife Emine, son Zihni and daughter Aliye

Senior Content Strategist: Alison Taylor
Content Development Specialist: Carole McMurray
Senior Project Manager: Beula Christopher
Designer: Christian Bilbow
Illustration Manager: Jennifer Rose
Illustrator: Ethan Danielson

TRADITIONAL CHINESE MEDICINE CUPPING THERAPY

Third Edition

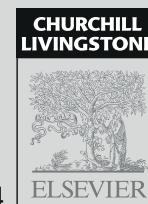
ILKAY ZIHNI CHIRALI MBACc RCHM

Private Practitioner, Acupuncture and Stress Therapy Clinic, London;
Lecturer, Cupping and Traditional Chinese Medicine

Member of The Register of British Acupuncture Council
Member of The Register of Chinese Herbal Medicine
Dip. Acupuncture (Australia); Cert TCM (Australia);
Dip. Clinical Hypnosis (Australia); Dip. Chinese Herbal Medicine (England);
Cert Pathology (England); Cert Paediatric Acupuncture (England);
Cert Chinese Herbal Medicine (Nanjing, PR China);
Cert Acupuncture – Clinical (Nanjing, PR China)

With contributions by
Bruce Bentley
Mark Bovey
Hui-juan Cao
Roslyn Gibbs
Jian-ping Liu
Hossam Metwally
Kei Ngu
Pedro Paiva

Foreword by
Michael McIntyre MA, FNIMH, MRCHM, MBACc, D.Univ.
Practicing Acupuncturist and Herbalist; Visiting Professor, Middlesex University,
London, UK



Edinburgh London New York Oxford Philadelphia St Louis Sydney Toronto 2014

© 2014 Elsevier Ltd. All rights reserved.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or any information storage and retrieval system, without permission in writing from the publisher. Details on how to seek permission, further information about the Publisher's permissions policies and our arrangements with organizations such as the Copyright Clearance Center and the Copyright Licensing Agency, can be found at our website: www.elsevier.com/permissions.

This book and the individual contributions contained in it are protected under copyright by the Publisher (other than as may be noted herein).

First edition 1999
Second edition 2007
Reprinted 2008
Third edition 2014

ISBN 978-0-7020-4352-9
ebook ISBN 978-0-7020-5834-9

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data

A catalog record for this book is available from the Library of Congress

Notices

Knowledge and best practice in this field are constantly changing. As new research and experience broaden our understanding, changes in research methods, professional practices, or medical treatment may become necessary.

Practitioners and researchers must always rely on their own experience and knowledge in evaluating and using any information, methods, compounds, or experiments described herein. In using such information or methods they should be mindful of their own safety and the safety of others, including parties for whom they have a professional responsibility.

With respect to any drug or pharmaceutical products identified, readers are advised to check the most current information provided (i) on procedures featured or (ii) by the manufacturer of each product to be administered, to verify the recommended dose or formula, the method and duration of administration, and contraindications. It is the responsibility of practitioners, relying on their own experience and knowledge of their patients, to make diagnoses, to determine dosages and the best treatment for each individual patient, and to take all appropriate safety precautions.

To the fullest extent of the law, neither the Publisher nor the authors, contributors, or editors, assume any liability for any injury and/or damage to persons or property as a matter of products liability, negligence or otherwise, or from any use or operation of any methods, products, instructions, or ideas contained in the material herein.

ELSEVIER your source for books,
journals and multimedia
in the health sciences
www.elsevierhealth.com



The
Publisher's
policy is to use
paper manufactured
from sustainable forests

CONTENTS

CONTRIBUTORS	vii
FOREWORD	viii
PREFACE TO THE FIRST EDITION	ix
PREFACE TO THE SECOND EDITION	xi
PREFACE TO THE THIRD EDITION	xii
ACKNOWLEDGEMENTS	xiii
GLOSSARY	xiv
ACUPUNCTURE/ACUPRESSURE POINTS	xvi
1 HISTORY OF CUPPING THERAPY	I
2 CUPPING'S FOLK HERITAGE: PEOPLE IN PRACTICE	17
	Bruce Bentley
3 PART 1 CUPPING IN BUDDHIST MEDICINE	33
	Pedro Paiva
PART 2 CUPPING IN THAILAND'S TRADITIONAL LANNA MEDICINE	41
	Kei Ngu
4 BENEFITS OF CUPPING THERAPY	47
5 PREPARING THE PATIENT FOR CUPPING TREATMENT	65
6 COMPLEMENTARY AND ALTERNATIVE MEDICINE (CAM) THERAPIES THAT CAN SAFELY INTRODUCE CUPPING TO THEIR TREATMENT PROTOCOL	72
7 THE CUPPING PROCEDURE	79
8 WHAT TO EXPECT DURING AND AFTER CUPPING THERAPY	87
9 TWELVE METHODS OF CUPPING THERAPY	91
10 CUPPING THERAPY ON CHILDREN AND ADULTS	118
11 COSMETIC CUPPING THERAPY	123
12 CUPPING THERAPY IN THE TREATMENT OF COMMON DISORDERS	144
13 TREATING MISCELLANEOUS DISORDERS WITH CUPPING THERAPY	184

14	SPORTS INJURIES	211
15	MYOFASCIAL TRIGGER POINTS CUPPING THERAPY	231
16	CUPPING THERAPY EVIDENCE-BASED RESEARCH	247
	RESEARCH STUDY 1 EFFECTS OF CUPPING THERAPY ON VARIOUS HAEMATOLOGICAL PARAMETERS	248
	RESEARCH STUDY 2 THE EFFECTS OF CUPPING THERAPY ON THE PLASMA CONCENTRATION OF INFLAMMATORY MEDIATORS	251
	<small>Ilkay Zihni Chirali, Roslyn Gibbs and Mark Bovey</small>	
	RESEARCH STUDY 3 CUPPING AND MYOFASCIAL PAIN SYNDROME	256
	<small>Hossam Metwally</small>	
	RESEARCH STUDY 4 A SYSTEMATIC LITERATURE REVIEW OF CLINICAL EVIDENCE-BASED RESEARCH	277
	<small>Hui-juan Cao and Jian-ping Liu</small>	
17	FREQUENTLY ASKED QUESTIONS AND PRECAUTIONS AND CONTRAINDICATIONS	311
	COLOUR PLATE SECTION	
	INDEX	315



NOTE The online materials accompanying this text include video sequences of the different cupping techniques indicated in the text by the computer mouse icon. To look at the video for a given technique, click on the relevant icon in the contents list on the website. The website is designed to be used in conjunction with the text and not as a stand-alone product.

CONTRIBUTORS

Bruce Bentley, MA, BA (Hons), BHSc
Director of Health Traditions,
Victoria, Australia

Mark Bovey, MSc
External Examiner for MSc Acupuncture,
Northern College of Acupuncture, North
Yorkshire; Middlesex University, London, UK

Hui-juan Cao, PhD
Research Associate, Centre for Evidence-Based
Chinese Medicine, Beijing University of
Chinese Medicine, Beijing, China

Roslyn Gibbs, BSc, PhD, MBAcc
Principal Lecturer and Division Head of
Biomedical Science, School of Pharmacy
and Biomedical Sciences, University of
Portsmouth, Portsmouth, UK

Jian-ping Liu, PhD, MD
Professor, Director of Centre for Evidence-
Based Chinese Medicine, Beijing
University of Chinese Medicine, Beijing,
China

**Hossam Metwally, MBChB, BSc.APh, MDA,
MRCA (London), MSc**
Chronic Pain Specialist, Diana Princess of
Wales Hospital, North East Lincolnshire
and Goole Hospitals; Managing Director,
Lincs Pain Management Clinic, Grimsby,
UK

**Kei Ngu, (R. de Feitas), Dip KHa, Dip Oc,
Dip TTA, Dip ATMmt, Dip OOm**
Principal Teacher, Shivago Thai School of
Traditional Thai therapy, Edinburgh and
London, UK; Member, Union of Thai
Traditional Medicine Society, Thailand

**Pedro Paiva, Dip SAt, Dip AVm, Dip TTm,
Dip OC**
Principal Teacher, Shivago Thai School;
Principal Teacher, Espaco Jivaka; Principal
Teacher, Centro de Estudos Tibetanos;
Lecturer, Tibetan phycology, Centro de
Estudos Tibetanos, Lisbon, Portugal;
Teacher, Oriental Medicine Academy,
Edinburgh, York and London, UK

FOREWORD

In 1982, whilst studying acupuncture in a hospital in Nanjing, PRC, I encountered cupping therapy on a daily basis. The Chinese doctors with whom I worked routinely treated a variety of acute and chronic ailments – from injuries, sprains and strains to chest infections – with bamboo and glass cups. In time I too became adept at creating a therapeutic vacuum in a cupping jar by the simple expedient of burning the oxygen in the cup with a lighted piece of cotton wool safely held in forceps before quickly applying the cup to my patient. I saw firsthand the remarkable improvements this simple technique could yield, but actually I knew this already as this was not my first experience of cupping. My mother, who is Greek, had regularly used cupping on my brother, sister and me when we suffered from childhood coughs and colds. This treatment was common in Greece until relatively recently and one of the cups I still use in my practice was purchased some 40 years ago from a chemist shop in Greece.

Studying the Knight's Tale by Chaucer at school in England in the 1960s, our class came across the following passage:

*But speke of palamon and of arcite.
Swelleth the brest of arcite, and the soore
Encreesseth at his herte moore and moore.
The clothered blood, for any lechecraft,
Corrupteth, and is in his bouk ylaft,
That neither veyne-blood, ne ventusyngre,
Ne drynke of herbes may ben his helpyngre.*

The Middle English word 'ventusynge' here means cupping, coming from the French 'ventouza' (βεντούζα) in Greek, but my English teacher looked totally nonplussed when I said that I knew all about this treatment referred to by Chaucer because my mother had applied cups to me at home when I was sick. I soon learnt not to mention my mother's cupping therapy to my English friends as discussion of it was always greeted with astonishment and I certainly did not appreciate my mother being called a witch! Ironically, today one of my most treasured possessions is the bamboo cupping jar my teacher in Nanjing presented me with when I left the hospital and I am proud to continue the ancient art of cupping therapy in my practice.

Given this, I am delighted to greet this third edition of Ilkay Chirali's excellent account of the use of cupping from ancient times till the present. Since it was first published in 1999, this has become the standard textbook for anyone interested in the history or practical uses of cupping therapy. This new expanded third edition contains valuable insights gained from consideration of traditional cupping techniques from the Middle Eastern, Jewish, Chinese, Tibetan and Thai traditions as well as practical advice about using a variety of modern cupping methods such as electromagnetic cupping and the use of rubber and silicon cups. The book also has satisfyingly informative chapters on the use of cupping in cosmetic treatment as well as on the use of this therapy for a range of common disorders such as bronchitis and allergic rhinitis, for treating sports and musculoskeletal injuries and additionally its use in myofascial therapy. Importantly in this age of evidence-based medicine, the book concludes with a survey of research into the outcomes of cupping therapy, some of which has been conducted by the author himself, which supports the launch of further more extensive outcome studies to validate this treatment. I thoroughly commend this book to anyone interested in cupping therapy – this is a most useful reference book to add to your bookshelf.

MICHAEL MCINTYRE MA, FNIMH, MRCHM, MBACC, D.UNIV.

PREFACE TO THE FIRST EDITION

The first time I experienced cupping was as a 7-year-old child, when I had a bad cold and my mother applied cups to my back. I remember that she first rubbed my back with olive oil and, as I lay down, she applied the cups. I could feel their edges digging into my flesh. It was a strange feeling of my skin being pulled away from me! With a sensation of my back becoming increasingly warm, coupled to a rather uncomfortable feeling of a heavy blanket covering me, I lay there. Then she removed the cups, only to reapply them even more vigorously! After a few more minutes she took the cups off and rubbed me with an alcohol preparation called Zivania. She put me back to bed and covered me with blankets. Half an hour later I was drenched with sweat. My mother was pleased because there was evidence that the cold was out. The next day I was able to go and play with other boys. My cold was gone.

My grandmother, Rahmeli Ebe (see photo), who died in 1964, was a village midwife and a herbalist. Her mother, Havva Ebe, was also the village midwife, and was even more popular than my grandmother. Havva Ebe travelled on horseback while Rahmeli Ebe preferred walking to visit her patients. My great grandmother Havva Ebe died just before I was born, but we lived with Rahmeli Ebe and later on, when she was old and no longer able to travel, she stayed with us in Gazi Baf (Paphos), Cyprus, until her death in 1964. Our house was always busy with people seeking remedies for their complaints. Their payments were usually in the form of a chicken, eggs, or home-made cheese! Rahmeli Ebe used cups for almost all her expectant mothers. She was a great believer in 'removing the Cold and Wind' from the body. She regarded cold as the biggest threat to expectant mothers and their babies. She would often take her clients to the Turkish baths (Hamams) where they would spend a few hours washing and sitting in a herbal steam room, while gaining benefit from cupping before finally relaxing.



In more recent years as a Chinese medicine practitioner of acupuncture and herbal medicine, I have taken special interest in cupping and its uses. Only now can I fully appreciate what my grandmother

and great grandmother, two ordinary village midwives, were trying to do! They were actually getting rid of the external pathogenic factors like Wind and Cold from the body, which could easily penetrate through the weak Wei Qi (Defensive or Protective energy) of a pregnant woman (see section on Glossary of terms at the front of the book). Not only were they concerned with the health of the expectant mother, but they were also equally concerned with the health of the newborn baby. It is an old Turkish custom that the new mother has to stay homebound for 40 days after the delivery, so that the baby is not exposed to external pathogenic factors such as Wind, Cold, Heat or air pollution. These 40 days of rest and care are thought to be enough for the child to build up his or her initial Protective/Defensive energy. The mother is also cared for, to build up her energies to a normal level again, during this invaluable convalescent period. While she is establishing a special bond between her and her child, she receives help and care from her entire family for 40 days!

In the West, however, this early care for mother and child is greatly underestimated and overlooked. It can be argued that, in the West, we now have much better sanitary and living conditions than most Eastern countries. But this relative comfort should not dismiss the most natural human need – to be taken care of – that we all need and expect from time to time, especially when our emotions and energies are running low.

Health care in the West is becoming more finance oriented, and the care for the new mothers and their babies is rapidly diminishing due to financial restraints. If the delivery goes smoothly and without any complications, the child and mother are usually discharged from hospital within a day or two.

It is also very common in the West to see mothers going out shopping with a baby just a few weeks old strapped to its pram, and sometimes turning blue from the effects of cold or wind. This clearly demonstrates that new mothers are unaware of the possible dangers of adverse weather conditions for their children or themselves.

This book is intended as a valuable manual for practitioners to use for effective cupping therapy, so that this ancient Chinese healing art and its benefits can be made known to many more practitioners in alternative therapies and also in more conventional medical practice. The sense of 'duty' to pass on my knowledge and experience has taken on a different dimension and urgency, since my studies in China during 1994. I have decided to write this book because I see a distinct lack of knowledge on the subject by many practitioners. I have also encountered a real enthusiasm from participants in my cupping workshops over the years. I am convinced that this simple, inexpensive and unsophisticated method could more frequently and effectively be put into practice.

ILKAY ZIHNI CHIRALI
LONDON 1997

PREFACE TO THE SECOND EDITION

Six years following publication of the first edition of *Cupping Therapy*, I am truly excited to encounter a massive new and growing interest in the training and application of this useful therapy. I am particularly pleased to find the general public enquiring about the treatment and its benefits.

In this edition I have decided to eliminate the word 'bruise' and replace it with 'cupping mark' as I am quite satisfied that these characteristics are not bruises but straightforward marks on the skin resulting from the cupping application.

I have added a number of explanatory drawings and pictorial illustrations in order to enhance the visual effect of the therapy itself and to simplify overall understanding for the reader. New chapters – *Sports Injuries* and *Myofascial Trigger Points Cupping Therapy* – have been added to this edition as the therapy reaches wider spheres of interest. I have also asked the publishers to move the Glossary and the Appendix (Acupuncture/Acupressure points) sections to the front of the book in order to help users (in particular non-TCM practitioners) to locate more acupuncture points quickly during the treatment.

ILKAY ZIHNI CHIRALI
2007



PREFACE TO THE THIRD EDITION

Twelve years on from the first edition and six years following the publication of the second edition of *Traditional Chinese Medicine Cupping Therapy*, we are witnessing a global increase in the practice of cupping therapy. This increase in the application of cupping therapy is particularly visible via social media networks and many cupping websites have appeared over the last few years. I am delighted to see that this increase is not restricted to TCM practitioners, but to wider healing professional bodies, as well as in the field of cosmetic medicine.

In this new edition I decided to invite contributing authors to share their cupping experiences. As a result four new chapters have been added: these are chapters on *Cupping's Folk heritage*; *Cupping Therapy in Buddhist Medicine*; *Cupping in Thailand Lanna Medicine* and an *Evidence-Based Research* chapter with contributions from authors from England and China. These are significant additions to this edition. A Frequently Asked Questions (FAQ) chapter is also included. Chapter 13, *Treating Miscellaneous Disorders with Cupping Therapy* has been extended to embrace further pathological conditions. Additionally the *Benefits of Cupping Therapy* chapter has been expanded. The herbal formulas present in the first and the second editions have been omitted from this edition. And finally, in order to enhance the visual effects of Cupping Therapy, there are many more illustrations and photographs.

O'uz Yorgancioglu, a historian, teacher, anthropologist and author to whom I am related and who comes from the same village as myself (Lemba [Çıralı] in Paphos), told me that my great-grandmother Havva Ebe (midwife and herbalist – see Preface to the 1st edition), who died 4 years prior to my birth on May 1942 when she was 111 years old, learned her midwifery skills from a Lusignan midwife who lived in the village next to ours, called Chloraga in Paphos. (The Lusignans ruled Cyprus between 1192 and 1489.) According to Yorgancioglu, when the island was handed over to the British Empire by the Ottoman Turks in 1878, the British Naval commander of the Paphos fleet who sailed to Paphos port had his heavily pregnant wife on board. On the day of the arrival to the port of Paphos she went into labour. Unfortunately the baby was breached, which meant that both the mother and the baby were at risk. The captain was notified of her predicament and he decided to ask for assistance. The locals advised him that there was a renowned midwife called Havva Ebe who lived in the nearby village Lemba, which was just 2 miles away from the port! She was duly summoned to the ship where she corrected the breached baby and a successful delivery was achieved as a result. From that time on in the Paphos region my great-grandmother and her daughter Rahmeli Ebe, my grandmother, were both held in great esteem as herbalists and as midwives. On numerous occasions during my teen years my grandmother continued to receive medical boxes as 'donations' from the British colonial authorities, mostly containing first aid material, although she had no idea how to make use of them! It was my job to take the medical boxes and donate them to the local hospital in Paphos.

ILKAY ZIHNI CHIRALI
2014

ACKNOWLEDGEMENTS

I am deeply indebted to my mother Cemaliye and my father Zihni Ali, who cared for us (five sisters and two brothers) through very difficult and turbulent years in Cyprus and yet injected us with love and compassion as well as an understanding of the magic of nature.

I wish to express my gratitude to all my patients over the last 30 years, and in particular those who volunteered to be part of this project. I would like to thank also the contributing authors Bruce Bentley, Dr Hossam Metwally, Kei Ngu, Pedro Paiva, Hui-juan Cao, Jian-ping Liu, Dr Roslyn Gibbs and Mark Bovey. I also wish to thank all my teachers and interpreters of Nanjing College of Traditional Chinese Medicine (Nanjing University of Traditional Chinese Medicine), Jason Tsai, who helped to translate Chinese medical texts, the doctors and the teachers of the Chang Gung Memorial Hospital, Taipei and China Medical University Hospital, Taichung, Taiwan, for sharing their cupping experiences with me, and Dr Winder Wen-Te Chang, Gabriel Fuentes, Cooper Wei for their unwavering support while in Taiwan. My special thanks go to great practitioners and friends Julian Scott, who wrote the 1st and the 2nd edition forewords, and Michael McIntyre for writing the present one.

I would also like to thank the staff of Elsevier for their expertise and efficiency, in particular Karen Morley, Carole McMurray and Claire Wilson for their encouragement and continued support throughout this project. Finally, this edition as well as the first publication would not have been possible without the colossal help of my friend Gerald Bishop; I am, once again, deeply indebted to him.

ILKAY ZIHNI CHIRALI
2014

GLOSSARY

Accumulation disorder is a digestive deficiency where food is retained in the digestive system, stomach or intestines; it is commonly observed in young children and the elderly.

Accumulation (Xi-Cleft) point is where the Qi of the organ / channel accumulates; it is mostly effective in the acute stages of the disease.

Ashi (Ah Shi) point is a point that is painful when palpated.

Artery Blood vessel taking blood from the heart to the tissues of the body; **arcuate artery**=curved artery in the foot or kidney; **axillary artery**=artery leading from the subclavian artery at the armpit; **basilar artery**=artery that lies at the base of the brain; **brachial artery**=artery running down the arm from the axillary artery to the elbow, where it divides into the radial and ulnar arteries; **cerebral arteries**=main arteries taking blood into the brain; **common carotid artery**=main artery leading up each side of the lower part of the neck; **communicating arteries**=arteries that connect the blood supply from each side of the brain, forming part of the circle of Willis; **coronary arteries**=arteries that supply blood to the heart muscle; **femoral artery**=continuation of the external iliac artery, which runs down the front of the thigh and then crosses to the back; **hepatic artery**=artery that takes blood to the liver; **common iliac artery**=one of the two arteries that branch from the aorta in the abdomen and divide into the internal and external iliac arteries; **ileocolic artery**=branch of the superior mesenteric artery; **innominate artery**=largest branch from the aortic arch, which continues as the right common carotid and right subclavian arteries; **interlobar artery**=artery running towards the cortex on each side of a renal pyramid; **interlobular arteries**=arteries running to the glomeruli of the kidneys; **lingual artery**=artery that supplies

the tongue; **lumbar artery**=one of four arteries that supply the back muscles and skin; **popliteal artery**=artery that branches from the femoral artery at the knee and leads into the tibial arteries; **pulmonary arteries**=arteries that take deoxygenated blood from the heart to the lungs to be oxygenated; **radial artery**=artery that branches from the brachial artery, starting at the elbow and ending in the palm of the hand; **renal arteries**=pair of arteries running from the abdominal aorta to the kidneys; **subclavian artery**=artery running from the aorta to the axillary artery in each arm; **tibial arteries**=two arteries that run down the front and back of the lower leg; **ulnar artery**=artery that branches from the brachial artery at the elbow and joins the radial artery in the palm of the hand.

Back-Shu points are the points on the Bladder channel on the back of the body where the Qi of a particular organ converges; they are mostly used in chronic diseases.

Blood injury occurs through poor dieting and excessive demand on the body, such as overwork without having adequate rest or sleep in between, long-lasting bleeding, excessive sexual activity, and a demanding exercise regimen despite poor, ineffective recovery from a previous activity or physical injury.

Blood stasis indicates obstruction of the movement of blood in the channels.

Connecting (Luo) points are the points on main channels from which collaterals diverge to join nearby Yin–Yang (Exterior–Interior)-related channels.

Ebe: Turkish for ‘midwife’.

Extraordinary points are important treatment points outside the regular 14 channels.

Front-Mu points or Alarm points are the points on the chest and abdomen where the Qi of the respective organs meet.

Identification of Patterns according to the Four Stages is mainly concerned with the febrile disorders caused by external Heat.

Identification of Patterns according to the Six Stages is more concerned with the diseases caused by external Cold progressively penetrating to deeper layers, turning into a febrile disease on the way.

Lingering pathogenic factor is a condition that is not completely cured and acts as a stepping stone for a new disease.

Moxibustion treatment using the dried leaves of *Artemisia vulgaris* (mugwort), which are rolled into a cigar-like cone and lit for their therapeutic properties.

Original Qi or Essential Qi originates from the Kidneys; it is considered the ultimate resource of the Yin- and Yang-Qi of the body.

Pathogenic factors are the six external weather factors influencing and altering the general health of the body. They are Wind, Cold, Summer Heat, Damp, Dryness and Heat.

Release the Exterior mean to get rid of the external pathogen, usually by inducing sweating or applying acupuncture, cupping or Gua Sha.

San Jiao (Triple Burner/Warmer/Energizer) is an organ (system) in charge of controlling and maintaining the proper circulation of the body fluids between the three energetic layers of the body (Upper Jiao, Middle Jiao, Lower Jiao).

Shi indicates an Excess condition.

Source (Yuan) points all 14 main channels have a Source point. This is where the Original Qi of that particular organ and channel is retained; therefore they are considered to be very effective treatment points.

Tonify means to strengthen.

Xu (Empty) indicates Deficiency.

Yang is the stronger of the two, the outside, active, the brighter side of things, hot, fire.

Yin is the weaker of the two, the inner aspect, passive, the darker side, cold, water.

ACUPUNCTURE / ACUPRESSURE POINTS

ABBREVIATIONS

LU	Lung
LI	Large Intestine
ST	Stomach
SP	Spleen
HT	Heart
SI	Small Intestine
BL	Bladder
K	Kidney
P	Pericardium
SJ	San Jiao (Triple Warmer / Burner / Energizer – TW / TB / TE)
GB	Gall Bladder
Liv	Liver
Ren	Ren Mai (Conception / Directing Vessel – CV / DV)
Du	Du Mai (Governing Vessel – GV)

POINTS

LU-1 Zhongfu Central treasury (Front-Mu point of the Lung). Location: 'Three ribs above the breast, in the depression where the artery is felt'. Indications: Regulates the Lung-Qi, disperses the Heat in the Lung, helps with the descending action of the Lung-Qi and stops coughing.

LU-2 Yunmen Cloud gate. Location: Below the clavicle, in the depression 2 inches (5 cm) to the side of ST-13 Qihu (Qi door). Indications: Cough, asthma, pain in the chest, shoulder and arm, and fullness in the chest. This is also the point where the channel-Qi cycle begins and goes through the 12 organ channels, hence the name 'Cloud Gate'.

LU-5 Chize Cubit marsh (He / Sea, Water point). Location: 'At the centre of the elbow above the crease and at the artery'. Indications: Regulates the circulation of the Body Fluids, clears pathogenic Heat in the Lungs, clears Phlegm from the Lungs, stops coughing, sore

throat, oedema and restricted movement of the elbow.

LU-6 Kongzui Collection hole (Xi-Cleft, Accumulation point). Location: 'Below LU-5, 7 cun from the wrist crease, in the depression between the two bones'. Indications: All acute Lung conditions, clears Lung Heat, stops bleeding, regulates the Lung-Qi, epigastric pain and arm pain.

LU-7 Lique Broken sequence (Connecting / Luo point, connects to the Large Intestine channel). Location: 'Above the wrist 1.5 cun, as the two hands are clasped, the point is where the forefinger of the opposite hand reaches between the two tendons'. Indications: One of the most important acupuncture points influencing the Defensive Qi, clears the Exterior of pathogens, invigorates the channels, strengthens the Lung-Qi descending action, clears nasal blockage and stops coughing.

LU-9 Taiyuan Greater abyss (Shu / Stream and Yuan / Source point). Location: 'At the pulsating vessel, at the inner extremity of the crease, behind the hand'. Indications: Ventilates and moistens the Lungs, tonifies the Lung-Qi, resolves Phlegm and stops coughing; a major point to use in cases of asthma or wheezing.

LU-10 Yuji Fish border (Ying / Spring point). Location: 'Back of the main joint of the thumb, on the inner aspect, in the centre of the vessels'. Indications: Clears Lung Heat, Wind, and induces perspiration, moistens the Lungs and stops coughing.

LI-4 Hegu Union valley (Yuan / Source point). Location: 'In the depression where the index finger and thumb bones part'. Indications: This is the major point used for pain relief; removes obstruction from the channel and releases the exterior Wind-Heat, regulates the Qi and Blood.

LI-10 Shousanli Arm three miles. Location: '2 cun below Quchi (LI-11) at the end of the muscle'. Indications: Invigorates the flow of the Qi and Blood, removes obstruction; a very important point for tonifying the upper muscles and tendons, facial paralysis, rheumatic pain in the upper extremities.

LI-11 Quchi Pool at the bend (He / Sea point). Location: 'The outer portion of the elbow at the end of the elbow crease'. Indications: Very important point for tonifying the body, clears exterior Wind and internal Heat, especially from the Blood level, therefore it is used in all hot Skin conditions such as eczema, psoriasis and itching.

LI-14 Binao Upper arm. Location: '7 cun above the elbow at the end of the muscle'. Indications: Clears the obstruction from the channels and promotes the circulation of Blood, sedates pain; often used in the treatment of painful 'Bi' syndrome.

LI-15 Jianyu Shoulder bone. Location: 'In the centre of the depression at the end of the shoulder, a hollow appears at the point when the arm is lifted'. Indications: Clears obstruction from the channels, invigorates the flow of Qi and Blood, expels external Wind, benefits the sinews; a major point when treating painful shoulder and paralysis of the arm.

LI-16 Jugu Great bone. Location: In the upper aspect of the shoulder, in the depression between the acromial extremity of the clavicle and the scapular spine. Indications: Pain and motor impairment of the upper extremities, pain in the shoulder and back.

LI-20 Yingxiang Welcome fragrance. Location: '0.5 cun to the sides of the nostrils'. Indications: Clears exterior Wind, such as in facial paralysis, dissipates Lung Heat, opens nasal obstructions, and restores the sense of smell.

ST-1 Chengqi Tear container. Location: '0.7 cun below the eye, on the vertical line of the pupil'. Indications: Clears pathogenic Wind and Heat, improves vision, lacrimation and facial paralysis.

ST-2 Sibai Four whites. Location: '1 cun below the eye, under ST-1, in the hollow of the cheekbone, level with the pupil'. Indications: Expels Wind and Heat; used in facial paralysis, trigeminal neuralgia; brightens the eyes.

ST-3 Nose Juliao Great bone-hole. Location: '0.8 cun to the sides of the nostrils, on the

vertical line of the pupil'. Indications: Expels pathogenic Wind and invigorates the channel; used in facial paralysis, trigeminal neuralgia, lacrimation.

ST-4 Dicang Earth granary. Location: '0.4 cun from the corner of the mouth'. Indications: Expels Wind, opens the channels and strengthens the local muscle and tendons; used in facial paralysis, trigeminal neuralgia.

ST-6 Jiache Jawbone. Location: '0.8 cun below the ear in the depression in front of the angle of the jaw'. Indications: Expels Wind and invigorates the channels, promotes the circulation of Qi and benefits the muscles and the ligaments.

ST-7 Xiaguan Lower gate. Location: 'In the centre of the depression in front of the ear, which when the mouth is closed there is a space, and when open the space is closed'. Indications: Clears external Wind, opens the channels, benefits the ear and stops pain.

ST-12 Quepen Empty basin. Location: In the midpoint of the supraclavicular fossa, 4 cun lateral to the Ren Mai. Indications: Coughing, asthma, sore throat, and pain in the supraclavicular fossa.

ST-14 Kufang Storeroom. Location: 'In the first intercostal space, on the mammillary line'. Indications: Clears pathogenic Heat from the Lungs, stops coughing, asthma, fullness and pain in the chest.

ST-15 Wuyi Roof. Location: 'In the second intercostal space, on the mammillary line'. Indications: Cough, asthma, fullness and pain in the chest; clears pathogenic Heat from the Lungs and mastitis.

ST-18 Rugen Breast root. Location: 'In the intercostal space, one rib below the nipple'. Indications: Regulates the circulation of Qi and Blood and removes stagnation from the breast, benefits the Stomach-Qi.

ST-19 Burong Cannot contain. Location: 'On the abdomen, 6 cun superior to the umbilicus, and 2 cun either side of the midline'. Indications: Regulates the Spleen and Stomach, abdominal distension and pain, vomiting, sighing and diarrhoea.

ST-21 Liangmen Beam gate. Location: 'On the abdomen 4 cun superior to the umbilicus, and 2 cun lateral to the anterior midline'. Indications: Regulates the Stomach and Spleen, calms Rebellious Qi, and stops vomiting and gastric pain.

- ST-22 Guanmen** Lower gate of the Stomach. Location: 'One cun below ST-21 and 2 cun either side of the midline'. Indications: Treats diarrhoea, borborygmus, regulates the Stomach / Spleen and sedates pain.
- ST-24 Huaroumen** Slippery flesh gate. Location: '1 cun superior to the umbilicus, and 2 cun lateral to the anterior midline'. Indications: Regulates the gastrointestinal system, sedates the mind, dysphonia, insomnia, stiffness of the tongue, abdominal discomfort, borborygmus and diarrhoea.
- ST-25 Tianshu** Heavenly pillar (Front-Mu point of the Large Intestine). Location: '2 cun lateral to the centre of the umbilicus'. Indications: Regulates the Stomach and Spleen, resolves Dampness, clears Heat in the Stomach and Intestines, stops diarrhoea, vomiting and abdominal pain. A very important point when treating gastrointestinal (Excess) patterns.
- ST-29 Guilai** Returning. Location: 4 cun inferior to ST-25, or 2 cun lateral to Ren-3. Indications: Regulates the Lower Burner, relieves Blood stagnation, warms and benefits the uterus. A very influential point when treating gynaecological complaints.
- ST-30 Qichong** Surging Qi. Location: 5 cun below the umbilicus, 2 cun lateral to Qugu (Ren-2). Indications: Abdominal pain, hernia, swelling and pain of the genitalia, impotence, dysmenorrhoea, infertility, and irregular menstruation. The name 'Surging Qi' reflects this point's location at the beginning of the Chong Mai (Penetrating Vessel) and its influence on the Uterus.
- ST-31 Biguan** Thigh joint. Location: 'Directly below the anterior superior iliac spine, in the depression on the lateral side of m. sartorius when the thigh is flexed'. Indications: Clears Wind and Damp, invigorates the channels, relieves rheumatism, treats muscular atrophy of the lower extremities, and strengthens the leg muscles.
- ST-32 Futu** Crouching rabbit. Location: On the line connecting the anterior superior iliac spine and lateral border of the patella, 6 cun above the laterosuperior border of the patella, in mid rectus femoris. Indications: Pain in the lumbar and iliac region, weakness of the knee, paralysis or motor impairment and pain of the lower extremities.
- ST-33 Yinshi** Yin market. Location: when the knee is flexed, the point is 3 cun above the upper border of the patella, on the line joining the laterosuperior border of the patella and the anterior superior iliac spine. Indications: Numbness, pain, and motor impairment of the leg and the knee.
- ST-34 Liangqiu** Beam hill (Xi-Cleft point). Location: '2 cun above the knee, between the two tendons'. Indications: 'Clears obstruction from the Stomach channel, invigorates the collaterals, regulating the Stomach and sedating the pain, expels Wind and Damp from the lower extremities.
- ST-35 Dubi** Calf's nose (also known as External Xiyuan). Location: 'Ask the patient to flex the knee. The point is in the depression below the patella and lateral to the patellar ligament'. Indications: Expels Wind, invigorates the channel, reduces swelling, stops pain and soothes the knee joint. A very effective local point when dealing with knee complaints.
- ST-36 Zusanli** Three miles of the leg (He / Sea point). Location: '3 cun below the knee, at the outer edge of the shin-bone'. Indications: This is one of the most important acupuncture points on the body, influencing and tonifying the entire Qi and Blood. Regulates and tonifies the Stomach and Spleen, clears obstructions from the Stomach channel and has a profound effect on general health. Expels Wind and Damp and is always used in painful 'Bi' syndrome.
- ST-37 Shangjuxu** Upper great hollow. Location: '3 cun below the ST-36, in the depression between the tendon and bone'. Indications: This point is also known as the 'Lower combination point of the Large Intestine'; it clears Damp and Heat from the gastrointestinal system, moves the bowels, stops abdominal pain, and is especially effective in the treatment of chronic diarrhoea.
- ST-39 Xianjuxu** Lower great hollow (the Lower He / Sea Point of the Small Intestine). Location: 3 cun below ST-37 Shangjuxu, one finger-breath from the anterior crest of the tibia, in mid tibialis anterior. Indications: Lower abdominal pain, backache referring to the testis, mastitis, numbness and paralysis of the lower extremities.
- ST-40 Fenglong** Abundant bulge (Luo / Connecting point). Location: '8 cun above the outer ankle, in the depression on the outer aspect of the lower shin-bone'. Indications: Resolves Damp and Phlegm. The most

important point in clearing the Phlegm from the body; clears Stomach Heat, calms asthma, dispels Wind and invigorates the channel; used in paralysis of the lower extremities.

ST-41 Jiexi Separating stream (Jing / River point). Location: 'In the centre of the ankle, 6.5 cun directly above the midpoint of the great and the second toes'. Indications: Expels Wind and stops spasm, clears Stomach Heat, calms the mind and reduces inflammation of the ankle.

ST-44 Neiting Inner court (Ying / Spring point). Location: 'In the depression on the outer aspect of the second toe'. Indications: Clears Heat from the gastrointestinal system, treats disorders of the face, bleeding gums, and conjunctivitis, regulates Qi and benefits the digestion.

SP-4 Gongsun Yellow Emperor (Luo / Connecting point). Location: '1 cun behind the base joint of the great toe'. Indications: Tonifies and regulates the Stomach and Spleen, clears Damp-Heat from the Stomach and stops bleeding, regulates menstruation owing to the connection with the Chong Mai.

SP-5 Shangqiu Shang (Sound of metal) hill (Jing / River point). Location: 'In the depression slightly in front of the point below the internal ankle'. Indications: Tonifies the Spleen and clears Dampness; the most important point for clearing Damp and reducing swelling in the lower extremities.

SP-6 Sanyinjiao Three Yin intersection. Location: '3 cun directly above the tip of the medial malleolus, on the posterior border of the tibia'. Indications: This is the meeting point of the three Yin meridians (Kidney, Liver and Spleen); it is one of the most important tonification points, tonifying the Spleen / Stomach, Kidneys, and Liver (Blood); it resolves Dampness, regulates the flow of Qi and Blood, benefits menstruation, impotence and enuresis, and stops pain.

SP-7 Lougu Leaking valley. Location: '6 cun above the inner anklebone'. Indications: Abdominal distension and pain, nausea, vomiting, pain of the lower extremities, oedema of the ankle and foot. This point is great for draining Damp from the Spleen and Stomach, also helps reducing the swelling caused by Damp.

SP-8 Daji Earth's pivot (Xi-Cleft point). Location: '5 cun below the knee, in the

depression below the inner aspect of the knee'. Indications: Regulates the Uterus, removes obstruction and stops pain; a major point when treating gynaecological and lower extremity conditions; stimulates the Spleen and Stomach.

SP-9 Yinlingquan Yin mound spring (He / Sea Water point). Location: 'Below the knee, at the depression at the end of the crease when the knee is flexed'. Indications: Warms the Middle, tonifies the Spleen and expels Dampness, opens the Water passages; a major point for removing Damp from the lower extremities.

SP-10 Xuehai Sea of Blood. Location: '2.5 cun above the inner border of the kneecap, on the margin of the white muscle'. Indications: A major point for removing Blood stasis, stimulates the circulation of Blood; one of its important functions is the cooling effect on the Blood, therefore it is used in all hot skin complaints such as eczema or psoriasis.

SP-12 Chongmen Surging gate. Location: Located in the inguinal region, 3.5 cun lateral to Ren-2, and lateral to the femoral artery. SP-12 is also the 'connecting' point of the Spleen and Liver channels, and as such represents a major thoroughfare in the Qi network.

SP-15 Daheng Great horizontal. Location: 'On the abdomen 4 cun lateral to the umbilicus'. Indications: Tonifies the Spleen, promotes the peristaltic movement of the Large Intestine, improves the flow of Qi and removes excess Water from the intestines.

SP-20 Zhourong All-round flourishing. Location: In the second intercostal space, 1 cun and 6 fen below LU-1 Zhongfu, 6 cun lateral to Ren Mai. Indications: Fullness in the chest and hypochondriac region, coughing, hiccup, and upper arm pain.

HT-7 Shenmen Spirit gate (Shu / Stream and Yuan / Source point). Location: 'On the transverse crease of the wrist, in the depression at the end of the wrist bone, i.e. at the head of the ulna'. Indications: Regulates and nourishes the Heart and sedates the mind; one of the most important and used points on the Heart channel, used in all Heart deficiency syndromes, such as insomnia, anxiety, palpitations and mental depression.

SI-9 Jianzhen True shoulder. Location: 'Below the shoulder blades, between the two bones, in the indentation behind the shoulder muscle'.

Indications: Expels pathogenic Wind and invigorates the channels, sedates pain in the shoulder, scapula and arm.

SI-10 Naoshu Upper arm point. Location: When the arm is adducted, the point is directly above SI-9 Jianzhen, in the depression inferior to the scapular spine. Indications: Pain, weakness and swelling of the shoulder and arm.

SI-11 Tianzong Heavenly gathering. Location: 'In the centre of the infrascapular fossa'. Indications: Opens the channels and invigorates the collaterals, reduces swelling and stops pain; an important point when treating painful shoulder joints.

SI-12 Bingfeng Grasping the wind. Location: 'In the centre of the suprascapular fossa, directly above the point SI-11. A depression appears when the arm is lifted'. Indications: Same as SI-11 Tianzong.

SI-13 Quyuan Crooked wall. Location: On the medial extremity of the suprascapular fossa, about midway between SI-10 Naoshu and the spinous process of the second thoracic vertebrae. Indications: Pain and stiffness of the scapular region.

SI-14 Jianwaishu Outer shoulder point. Location: 'The upper border of the shoulder blade, 3 cun lateral to the midpoint of the spinous processes of T1 and T2'. Indications: Expels pathogenic Wind and moves the channels, treats stiffness of the neck and shoulders, back pain and numbness of the hand and fingers.

BL-2 Zanzhu Gathering bamboo. Location: 'In the depression at the head of the eyebrow'. Indications: Dispels Wind and Heat from the face, particularly from the eye; an important point when treating facial paralysis.

BL-10 Tianzhu Celestial pillar. Location: At the hairline on either side of the nape, in the depression on the outer face of the large tendon, 1.5 cun lateral to Du-15 Yamen. Indications: Treats all disorders of the neck and head; clears Wind and Cold, relaxes the neck muscles and tendons and invigorates the collaterals, clearing the head and improving the vision, eye pain and inflammation. Also benefits occipital headaches, shoulder and upper back pain, wry neck, cough, sore throat and asthma.

BL-11 Dashu Great shuttle. Location: '1.5 cun lateral to the lower border of the spinous process of the first thoracic vertebra'. Indications:

This is the influential point of the bones. Expels Wind, nourishes Blood, strengthens bones and the sinews, relaxes muscles and tendons; also ventilates the Lung and stops coughing.

BL-12 Fengmen Wind gate. Location: '1.5 cun either side of the spine, below the second vertebra'. Indications: Dispels the Wind and Cold or Wind-Heat, regulates the Lung-Qi and stops coughing; a very effective point when treating pathogenic Wind syndromes, Hot or Cold.

BL-13 Feishu Lung back transporting point (Back-Shu point). Location: '1.5 cun either side of the spine, below the third vertebra'. Indications: Regulates and tonifies the Lung-Qi, stops coughing and clears Heat, benefits the Nutritive and Defensive Qi.

BL-14 Jueyinshu Pericardium back transporting point (Back-Shu point). Location: '1.5 cun lateral to the lower border of the spinous process of the fourth thoracic vertebra'. Indications: Regulates the Heart-Qi, removes Liver-Qi stagnation, clears the channels and invigorates the collaterals.

BL-15 Xinshu Heart back transporting point (Back-Shu point). Location: '1.5 cun either side of the spine, below the fifth vertebra'. Indications: Nourishes the Heart Blood and calms the Spirit, sedates and relaxes the mind.

BL-17 Geshu Diaphragm back transporting point (Back-Shu point), and also the influential point of Blood. Location: '1.5 cun either side of the spine, below the seventh vertebra'. Indications: This is the influential point of the Blood, strengthens the Spleen and Stomach, regulates and tonifies the Blood, moves the Qi in the chest, therefore is an important point when treating fullness in the chest, belching or hiccups.

BL-18 Ganshu Liver back transporting point (Back-Shu point). Location: 1.5 cun lateral to Du-8 Jinsuo, at the level of the lower border of the spinous process of the ninth thoracic vertebrae. Indications: Jaundice, pain in the hypochondriac region, redness of the eye, night blindness, mental disorders, epilepsy and backache.

BL-20 Pishu Spleen back transporting point (Back-Shu point). Location: '1.5 cun either side of the spine, below the 11th thoracic vertebra'. Indications: Tonifies the Spleen and Stomach, eliminates Dampness and Phlegm,

regulates and calms Rebellious Stomach-Qi; a very important point when tonifying the Qi and Blood.

BL-21 Weishu Stomach back transporting point (Back-Shu point). Location: '1.5 cun either side of the spine, below the 12th vertebra'. Indications: Strengthens the Spleen and regulates the Stomach, dispels pathogenic Damp and removes intestinal stasis, abdominal distension and pain, vomiting, anorexia, diarrhoea, borborygmus and dysentery.

BL-23 Shenshu Kidney back transporting point (Back-Shu point). Location: '1.5 cun either side of the spine, below the 14th vertebra'. Indications: One of the most important acupuncture points on the body, tonifies the Kidneys, nourishes the Yin and strengthens the Yang, benefits the brain and marrow, improves the vision; a point to be used in all back pains, sexual deficiencies, gynaecological diseases and growth problems in children.

BL-24 Qihaisu Sea of Qi. Location: '1.5 cun either side of the spine, below the 15th vertebra'. Indications: Tonifies the Kidney-Qi and the lower back, lumbago, sprain of the lower back, paralysis of the lower extremities, and removes Blood stasis.

BL-26 Guanyanshu Origin gate back transporting point (Back-Shu point). Location: '1.5 cun either side of the spine, below the 17th vertebra'. Indications: Tonifies the back and spine, expels Wind and Cold, opens obstructions in the channel.

BL-28 Pangguangshu Bladder back transporting point (Back-Shu point). Location: '1.5 cun either side of the spine, below the 19th vertebra'. Indications: Tonifies the Original Qi, clears Heat and regulates Water metabolism in the lower parts of the body; used in all urinary Excess or Deficiency syndromes.

BL-31 to BL-34 (Biliao) Location: These points are located at the four sacral foramina and have similar properties; they all treat gynaecological disorders in women and genital disorders in men and women – leucorrhoea, prolapse of uterus and sterility in women; impotence and prostatitis in men.

BL-32 Ciliao Second bone / hole. Location: In the second posterior sacral foramen, about midway between the lower border of the posterior superior iliac spine and the Du Mai. Indications: Clears the obstruction from the

channel, benefits the reproductive organs, sedates pain; therefore it is used in the treatment of dysmenorrhoea and sciatica.

BL-35 Huiyang Meeting of Yang. Location: On either side of the tip of the coccyx, 0.5 cun lateral to the Du Mai. Indications: Clearing pathogenic Heat from the Lower Jiao, pruritus vulvae, leucorrhoea, impotence, infertility, coccyx pain, chronic haemorrhoids and chronic diarrhoea. Qi from the Bladder channel and Du Mai, the two most Yang channels of the body, meet here.

BL-36 Chengfu Support. Location: In the middle of the transverse gluteal fold. Indications: Pain in the lower back and gluteal region, muscular atrophy, pain, numbness and motor impairment of the lower extremities.

BL-37 Yinmen Gate of abundance. Location: '6 cun below Cengfu (BL-36, on the buttock crease)'. Indications: Strengthens the back, relaxes the tendons and muscles of the leg and sedates pain.

BL-40 Weizhong Bend middle (He / Sea Point). Location: 'This point is at the centre of the crease at the bend of the knee'. Indications: Cools Blood Heat and is frequently used in hot skin complaints, moves the Qi in the Bladder channel and is used for painful Bi syndromes of the lower extremities.

BL-41 Fufen Attached branch. Location: Below the second vertebrae, on the inner border of the shoulder blade, 3 cun either side of the spine. Indications: Clears pathogenic Cold and Wind, strengthen the tendons and bones, pain and stiffness of the neck, shoulder and back, also good point for numbness of the neck and the arms.

BL-42 Pohu Soul / spirit door. Location: Three cun either side of the spine, below the third vertebrae. The Po (Soul) is housed in the Lung. BL-42 is located lateral to Lung Shu (BL-13) and hence is called 'Soul door'. Indications: ventilating and regulating Lung-Qi, reversing the adverse flow of Qi (feeling emotionally low and panic attacks), breathlessness, shoulder and upper back pain, stiffness of the neck, cough with phlegm and asthma.

BL-43 Gaohuangshu Below the Heart. Location: '3 cun lateral to the lower border of the spinous process of the 4th thoracic vertebra'. Indications: Tonifies the Kidney-Qi, fullness of the chest, pulmonary tuberculosis, cough and asthma.

- BL-44 Shentang** Spirit hall. Location: '3 cun either side of the spine, below the fifth vertebrae'. Indications: Moves the Qi in the chest, nourishes the Heart and calms the mind.
- BL-45 Yixi** Sighing, laughing sound. Location: On the inner side of the shoulder, 3 cun either side of the spine, below the sixth vertebrae (this point is sensitive when firmly pressed). Indications: Chest pain radiating to the back, cough, light-headedness, eye pain, asthma, epistaxis and malaria. BL-45 also induces perspiration and clears pathogenic Lung Heat.
- BL-46 Geguan** Diaphragm pass. Location: In the depression 3 cun either side of the spine, below the seventh vertebra. The point is found in straight sitting posture with shoulders spread. Location: 1.5 cun lateral to the diaphragm Shu point (BL-17), and is thus called 'Diaphragm pass'. Indications: Pain and stiffness of the back, anorexia, abdominal distension, hiccups and vomiting; also strengthens the Spleen, and removes pathogenic Dampness, regulating the Stomach and resolving stasis, relaxing the muscles and tendons and invigorating the flow of Qi.
- BL-49 Yishe** Reflection abode. Location: Three inches either side of the spine, below the 11th vertebrae. Indications: Strengthens the Spleen, regulates Stomach and removes Dampness. Treats epigastric pain and abdominal distension, diarrhoea, borborygmus, anorexia, vomiting, nausea, jaundice, diabetes and back pain.
- BL-52 Zhishi** Will-power chamber. Location: '3 cun either side of the spine, below the fourteenth vertebra'. Indications: This point reinforces the actions of Shenshu (BL-23), also strengthens the will-power in depressive and emotional conditions.
- BL-53 Baohuang** Bladder vitals (Bladder; Womb; Uterus membrane). Location: 3 cun lateral to the Du Mai, at the level of the second sacral posterior foramen. Indications: Borborygmus, abdominal distension and pain in the lower back. BL-53 is intimately related to the urinary bladder and it is particularly effective when treating the urinary blockages.
- BL-54 Zhibian** Lowermost edge. Location: '3 cun either side of the spine, below the 20th vertebra'. Indications: Strengthens the lower back and the knees, removes channel obstruction and sedates pain.
- BL-57 Chengshang** Mountain support. Location: 'In the parting of the flesh at the lower tip of the belly of the calf'. Indications: Invigorates the channel, removes Blood stasis, relaxes the tendons and muscles and stops the pain.
- BL-60 Kunlun** Kunlun mountains (Jing / River point). Location: 'In the depression between the external malleolus and tendocalcaneus'. Indications: Clears Heat, strengthens the back, removes the obstruction from the channel, and is used in all painful conditions, especially pain of the Middle and Lower Jiao; some call this the 'aspirin point'.
- BL-62 Shenmai** Extending pulse. Location: 'In the depression 0.5 cun below the outer ankle bone between the two tendons'. Indications: Clears Wind, relaxes the tendons and muscles of the ankle.
- K-1 Yongquan** Rushing spring (Jing / Well point). Location: 'In the depression of the heart of the foot, in the indentation as the foot is extended'. Indications: Nourishes the Yin, revives consciousness and clears the mind.
- K-3 Taixi** Great ravine (Shu / Stream and Yuan / Source point). Location: '0.5 cun behind the inner ankle bone, in the depression above the heel bone where pulse can be felt'. Indications: Nourishes the Liver- and Kidney-Yin, regulates the Ren Mai and Chong Mai; therefore it is used in all gynaecological and reproductive complaints, such as infertility and impotence; one of the most important tonification points on the body.
- K-7 Fuli** Returning flow. Location: 'In the depression 2 cun above the inner ankle bone'. Indications: Tonifies the Kidney-Yang and resolves Damp, therefore it is often used in oedema of the leg, ankle and foot; also regulates perspiration.
- K-11 Henggu** Pubic bone. Location: 5 cun below the umbilicus, on the superior border of symphysis pubis, 0.5 cun lateral to Ren-2 Qugu. Indications: Distension and pain of the lower abdomen, dysuria, enuresis, nocturnal emission, impotence, and pain of the genitalia.
- K-12 Dahe** Great manifestation. Location: 4 cun below the umbilicus, 0.5 cun lateral to Ren-3 Zhongji. Indications: Nocturnal emission, impotence, leucorrhoea, prolapse of the uterus, and pain in the genitalia.
- K-24 Lingxu** Spirit burial-ground. Location: 'In the third intercostal space, 2 cun lateral to the midsternal line'. Indications: Relaxes the chest,

- benefits the Heart and the mind and stops coughing.
- K-25 Shencang** Mind storage. Location: 'In the second intercostal space, 2 cun lateral to the midsternal line'. Indications: Benefits the Lung, dissolves Phlegm, stops coughing. Calms the mind and alleviates anxiety.
- P-4 Ximen** Xi-Cleft gate. Location: 'Behind the palm, 5 cun from the wrist'. Indications: Clears Heat from the Nutritive and Blood levels, subdues the Heart, calms the mind, removes obstructions from the channel and stops pain.
- P-6 Neiguan** Inner gate (Luo / Connecting point). Location: '2 cun above the transverse crease of the wrist, between the two tendons'. Indications: Regulates the Heart-Qi and Blood, clears Heat from the Heart, calms the mind, subdues anxiety and panic attacks, maintains the proper flow of Stomach-Qi, stopping nausea and vomiting; a major point when treating emotional complaints.
- SJ-4 Yangchi** Yang pool (Yuan / Source point). Location: 'In the depression on the back of the wrist, in the centre of the crease'. Indications: Clears Wind and Heat, opens the collaterals, relaxes the tendons and stops pain in the arm, benefits the Stomach and the Original-Qi, transforms Damp from the Lower Burner.
- SJ-5 Waiguan** Outer gate (Luo / Connecting point). Location: '2 cun above the wrist crease, between the radius and ulna'. Indications: Clears Wind-Heat; a major point when treating Wind-Heat syndromes, removes channel obstructions, consequently always used when treating pain in the arm and hand; also benefits the ear.
- SJ-6 Zhigou** Branching ditch (Jing / River point). Location: '3 cun behind the wrist, in the depression between the two bones'. Indications: Expels Wind-Heat, especially from the skin, therefore it is often used when treating itching skin; regulates Qi of the body; an empirical point in the treatment of chronic constipation.
- SJ-8 Sanyangluo** Three Yang connection (the three Yang channels of the hand all pass near this point). Location: 4 cun above SJ-4 (wrist crease) between the radius and ulna. Indications: Clearing the channels, disperses pathogenic Dampness and Fire, treats sudden loss of voice, deafness, toothache, hoarseness of voice and pain in the elbow and hand.
- SJ-10 Tianjing** Heavenly well (He / Sea point). Location: 'The outer aspect of the elbow, and

in the depression 1 cun above the elbow'. Indications: Clears Damp and Phlegm from the chest; especially beneficial when treating the lymphatic blockage of the neck in children; invigorates the Qi and relaxes the tendons and muscles of the arm and neck.

- SJ-13 Naohui** Upper-arm convergence. Location: On the line joining SJ-14 Jianliao and the olecranon process, on the posterior border of mid deltoid muscle. Indications: Goitre, pain in the shoulder and arm.
- SJ-14 Jianliao** Shoulder-bone hole. Location: Posterior and inferior to the acromion, in the depression about 1 cun posterior to LI-15 Jianyu. Indications: Pain and motor impairment of the shoulder and the upper arm.
- SJ-15 Tianliao** Celestial-bone hole. Location: Midway between GB-21 Jianjing, and SI-13 Quyuan, on the superior angle of the scapula. Indications: Pain in the shoulder and elbow, and stiff-neck syndrome.
- SJ-17 Yifeng** Wind screen. Location: 'In the depression behind the ear'. Indications: Clears Wind and Heat, removes the channel obstruction, benefits hearing, tinnitus, facial paralysis, trigeminal neuralgia and toothache.
- SJ-23 Sizhukong** Silk bamboo hole. Location: 'In the depression at the lateral end of the eyebrow'. Indications: Expels Wind, subdues the Liver-Yang and clear headaches and fright; an important point when treating facial paralysis and dropped eyelid.
- GB-1 Tongziliao** Pupil bone-hole. Location: '0.5 cun out from the outer canthus'. Indications: Clears Wind-Heat and Liver Fire; an important point when treating eye disorders or facial paralysis.
- GB-14 Yangbai** Yang white. Location: '1 cun above the eyebrow, on a line with the pupil'. Indications: Expels Wind-Heat and promotes the circulation of Qi; it is an important point when treating headache, pain in the eye, facial paralysis and trigeminal neuralgia.
- GB-20 Fengchi** Wind pool. Location: 'In the back of the ear and temple, on the hairline, between the heads of the sternocleidomastoid and trapezius muscles'. Indications: It is a major point in eliminating Wind-Heat or Wind-Cold from the head and neck; subdues the Liver-Yang and clears Heat, benefits the eyes and improves vision.

- GB-21 Jianjing** Shoulder well. Location: 'Midway between T1 and the acromion, at the highest point of the shoulder'. Indications: Opens obstructions and invigorates the channels, dissolves Phlegm, promotes lactation and delivery in difficult labour; a very important point when treating Wind-Cold or Wind-Heat syndromes of the neck and shoulders.
- GB-25 Jingmen** Capital gate (Front-Mu point of the Kidney). Location: On the lateral side of the abdomen, on the lower border of the free end of the twelfth rib. Indications: Abdominal distension, borborygmus, diarrhoea, pain in the lumbar and hypochondriac region.
- GB-26 Daimai** Girdle Vessel. A junction point of the Gall Bladder channel and Dai Mai (Girdling Vessel). Location: 1.8 cun below the lower rib Zangmen (Liv-13). Indications: regulates the Girdling vessel, dissipating pathogenic Heat and Dampness, clearing and invigorating the channels, regulating the menses and stopping the flow of leucorrhoea, prolapsed uterus, hernia, lower abdominal pain and infertility in women.
- GB-27 Wushu** Fifth pivot. Location: In the lateral side of the abdomen, anterior to the superior iliac spine, 3 cun below the level of the umbilicus. Indications: Leucorrhoea, lower abdominal pain, lumbar pain, hernia and constipation.
- GB-28 Weidao** Linking path. Location: Anterior and inferior to the anterior superior iliac spine, 0.5 cun anterior and inferior to GB-27 Wushu. Indications: Leucorrhoea, lower abdominal pain, hernia, and prolapse of uterus.
- GB-29 Femur-Juliao** Squatting bone-hole. Location: 'Midway between the anterosuperior iliac spine and the greater trochanter'. Indications: Opens the obstruction from the channel and sedates pain; a very effective point when treating one-sided radiating pain to the leg.
- GB-30 Huantiao** Jumping circle. Location: 'In the centre of the hip joint'. Indications: A major point when treating hip and leg pains; also has a tonifying effect to the lower back, removes obstruction from the channel, relaxes muscles and tendons and stops pain; a cardinal point when treating sciatica.
- GB-31 Fengshi** Wind market. Location: 'Between the two ligaments on the outer side above knee, at the end of the middle finger when the hand is placed on the thigh'. Indications: Clears Wind-Heat and Wind-Cold; however, it is more effective when treating Wind-Heat in the Blood causing itchiness on the skin; it is also a major point when treating paralysis and painful legs.
- GB-32 Zhongdu** Central river. Location: On the lateral aspect of the thigh, 5 cun above the transverse popliteal crease, between the mid vastus lateralis and mid biceps femoris. Indications: Pain and soreness of the thigh and knee, weakness and numbness of the lower limbs.
- GB-33 Xiyangguan** Knee Yang joint. Location: '3 cun above Yanglingquan (GB-34) point, in the depression side of the knee'. Indications: Invigorates the collaterals, removes channel blockage, relaxes the muscles and tendons of the knee joint and stops pain.
- GB-34 Yanglingquan** Yang hill spring (He / Sea point). Location: '1 cun below the knee, in the depression on the outer face of the shin bone'. Indications: This is the influential point of the tendons; it is therefore one of the most important points when treating muscular weaknesses, cramps and pain, especially in the lower extremities; it promotes the smooth circulation of the Liver and Gall Bladder-Qi.
- GB-39 Xuanzhong** Hanging bell. Location: '3 cun above the ankle'. Indications: This is the influential point of the marrow; it is therefore used in all Blood deficiency syndromes, invigorates Qi and Blood circulation and removes obstruction from the channel; it is often used in the treatment of muscle pain due to stroke, pain and stiffness of the neck.
- Liv-2 Xingjian** Moving between (Ying / Spring points). Location: 'On the web of the great toe, in the depression where the pulse may be felt'. Indications: Clears Blood-Heat from the Liver, dispels Liver-Wind and subdues the Liver-Yang; it is an important point when treating Liver Excess conditions such as vertigo, dry throat, and bitter taste in the mouth, epilepsy and infantile convulsions.
- Liv-3 Taichong** Great surge (Shu / Stream and Yuan / Source point). Location: '1.5 to 2 cun behind the main joint of the great toe'. Indications: Promotes the smooth flow of Liver-Qi; the most important point for relieving Liver-Qi stagnation; calms the mind and is used in all emotional complaints, subdues Liver-Yang rising, therefore it is the cardinal point when treating hypertension due to Liver-Yang; it is also a major point when treating muscular spasms.

Liv-5 Ligou Woodworm canal (Luo-connecting point). Location: 5 cun above the tip of the medial malleolus, on the medial aspect and near the medial border of the tibia. Indications: retention of urine, enuresis, hernia, irregular menstruation, leucorrhoea, weakness and atrophy of the leg.

Liv-8 Quguan Spring at the bend (He / Sea point). Location: 'On the medial side of the knee joint, when the knee is bent, the point is above the medial end of the transverse popliteal crease'. Indications: Expels Damp from the Lower Jiao, invigorates the channels, regulates the flow of Qi and Blood and stops pain; therefore it is very much used in the treatment of urinary and period complaints.

Liv-9 Yinbao Yin bladder. Location: 4 cun above the medial epicondyle of Femur, between mid vastus medialis and mid sartorius. Indications: Removing Liver-Qi stagnation, regulating the Chong Mai and Ren Mai, infertility, clearing pathogenic Heat and Dampness from the Lower Jiao, benefits dysuria, enuresis, impotence, spermatorrhoea and sacral pain radiating to the lower abdomen.

Liv-11 Yinlian Yin corner. Location: 2 cun below ST-30 in the groin crease. Indications: Promotes circulation of blood, regulates the Chong Mai, treats female infertility, painful menstruation and thigh and leg pain.

Liv-12 Jimai Urgent pulse. Location: Inferior and lateral to the pubic bone, 2.5 cun lateral to the Ren Mai (Conception Vessel). Indications; Clears the channels and disperses pathogenic Cold, benefits female infertility, pain in the external genitalia, hernia, orchitis and pain in lower abdomen.

Liv-13 Zhangmen Chapter gate (Front-Mu point of the Spleen). Location: 'The outside of the pelvis, on the edge of the free ribs, at the level of the umbilicus'. Indications: Removes Liver-Qi stagnation, especially when it affects the digestive system; also invigorates the Spleen- and Stomach-Qi.

Liv-14 Qimen Cycle (one hundred years) gate. Front-Mu point of the Liver. Location: On the nipple line, two ribs below the nipple, in the 6th intercostal space. Indications: removes Liver-Qi stagnation, invigorating the flow of blood and removing stasis, strengthens the Spleen and Stomach, treats pain in the epigastric region, vomiting during pregnancy and hiccups.

Ren-3 Zhongji Central pole (Front-Mu point of the Bladder). Location: 'Directly above the pubic bone, 4 cun below the umbilicus'. Indications: Clears Damp-Heat and strengthens the Bladder; it is the main point when treating bladder complaints such as enuresis, bed-wetting, prolapse of bladder and genitalia; it also has a gentle tonifying effect on the Kidney-Yang.

Ren-4 Guanyuan Passageway of Original-Qi (Front / Mu point of the Small Intestine). Location: 'On the midline of the abdomen, 3 cun below the umbilicus'. Indications: Undoubtedly the most important tonifying point on the body, it reinforces the Original-Qi, tonifies the Kidney-Yang and nourishes the Essence, hence its significant use in the treatment of infertility, frigidity, impotence and lack of libido; also invigorates and nourishes Blood and Yin, and is therefore used in all gynaecological deficiency syndromes.

Ren-6 Qihai Sea of Qi. Location: 'On the midline of the abdomen, 1.5 cun below the umbilicus'. Indications: This is a major point for tonifying Qi and Blood and reinforcing the Essence; it is especially effective when moxa is used on this point to warm the Yang-Qi, and is a cardinal point when treating abdominal distension and pain, diarrhoea, impotence, infertility, prolapse of the bladder or uterus, anaemia and insomnia.

Ren-8 Shenque Spirit gate. Location: 'In the centre of the umbilicus'. Indications: Regulates and strengthens the Spleen and Stomach Yang-Qi, strongly tonifies and rescues collapsed Yang-Qi.

Ren-10 Xiawan Lower epigastrium. Location: 'On the midline of the abdomen, 2 cun above the umbilicus'. Indications: Tonifies the Spleen and regulates the descending action of the Stomach-Qi; also relieves stagnation of Food in the Stomach and intestines.

Ren-12 Zhongwan Middle of the epigastrium (Front-Mu point of the Stomach). Location: 'On the midline of the abdomen, 4 cun above the umbilicus'. Indications: A cardinal point when treating Stomach patterns, it regulates the Stomach-Qi and tonifies the Spleen and resolves Dampness from the digestive system; moxibustion applied to this point is particularly effective.

Ren-15 Jiuwei Dove tail (Luo / Connecting point). Location: 'Below the xiphoid process, 7

cun above the umbilicus'. Indications: Relaxes the chest (Heart, Lung and diaphragm), calms the mind, especially when treating emotional complaints, and also dissolves Phlegm and stops coughing. This point is often tender to the touch when the patient is under a great deal of emotional stress. I personally employ this point as a diagnostic tool to determine the severity of the emotional pressure upon the patient: the more tender the point, the less is the ability of the person to cope.

Ren-17 Shanzhong Middle of the chest (Front-Mu point of the Pericardium). Location: 'On the middle of the sternum, between the nipples, level with the fourth intercostal space'. Indications: Benefits the chest Qi, regulates the descending action of Lung-Qi, dissolves Phlegm and removes the obstruction from the chest, and relaxes the Heart. A very important point when treating mental and emotional conditions, it 'frees' the chest, namely the Heart and Lungs; Gua Sha applied to this point is especially effective.

Ren-20 Huagai Floral canopy. Location: 'On the midsternal line level with the first intercostal space'. Indications: Relaxes the chest and diaphragm, clears the Lungs of pathogenic Heat and stops coughing.

Ren-21 Xuanji Jade pivot. Location: 'In the depression 1 cun directly above Ren-20'. Indications: Relaxes the chest and regulates the flow of Qi, and sedates coughing.

Ren-24 Chengjiang Saliva receiver. Location: 'In the depression below the lips, in the centre of the mentolabial groove'. Indications: Expels pathogenic exterior Wind and opens the collaterals. It is an important point when treating facial paralysis with deviation of the mouth or lips.

Du-1 Changqiang (Guiwei) Long strong. Location: 'At the lower end of the spine, midway between the tip of the coccyx and the anus'. Indications: Sedates spasm and pain, dispels pathogenic Heat from the Blood level, strengthens the rectum against prolapse, tonifies Yang-Qi and strengthens the Kidney; used for rectal prolapse, diarrhoea, haemorrhoids, lumbar and sacral pain and eczema of the scrotum.

Du-2 Yaoshu Lumbar point. Location: In the coccyx region on the posterior midline at the mid-point of the sacral hiatus. Indications: Lumbar and sacral pain, atrophy of the lower extremities, haemorrhoids, epilepsy.

Du-3 Yaoyangguan Lumbar Yang gate. Location: 'Below the spinous process of the fourth lumbar vertebrae'. Indications: Tonifies the Kidney and strengthens the lower back, removes Cold and Damp, stops sacral pain; it is often used in the treatment of lower back and leg pain.

Du-4 Mingmen Life gate. Location: 'Below the spinous process of the second lumbar vertebra'. Indications: This is the most important acupuncture point for tonifying the Kidney-Yang and the Original-Qi, especially when used in conjunction with moxa; it strengthens the back and knees and nourishes the Essence, therefore it is the cardinal point when treating Kidney deficiency syndromes such as impotence, infertility, tiredness, feelings of cold, bed-wetting or dysmenorrhoea.

Du-10 Lingtai Spirit tower. Location: 'Below the sixth vertebra'. Indications: Benefits the Lungs and stops coughing, clears pathogenic Heat and detoxifies the Blood; it is therefore used in hot skin complaints such as acne, eczema or psoriasis.

Du-12 Shenzhu Body pillar. Location: 'Between the shoulder blades, below the third thoracic vertebra'. Indications: Tonifies Lung-Qi, strengthens the body, calms spasms, disperses pathogenic Heat and Wind, sedates coughing, clears the Heart and calms the Spirit.

Du-14 Dazhui Great hammer. Location: 'Above the first vertebra'. Indications: Clears Heat, expels Wind and Cold, also clears the mind and stimulates the brain. It is a major point when treating Heat patterns such as convulsions, epilepsy, hypertension, eczema, psoriasis, acne and restless mind syndrome.

Du-20 Baihui Hundred meetings. Location: 'In the hair-whorl at the centre of the vertex'. Indications: This is the meeting point of all the Yang meridians of the hand and foot with the Du Mai. Clears Heat, tonifies Yang, opens the orifices, calms the mind and strengthens the brain; it is also an empirical point when treating the prolapse of internal organs.

Du-24 Shenting Mind courtyard. Location: 'Directly above the nose, 0.5 cun within the hairline'. Indications: Calms the Heart and Spirit; used in all mental disorders and insomnia.

Du-26 Renzhong Middle of person. Location: 'Below the nose, a little above the midpoint

of the philtrum'. Indications: Expels exterior Wind, therefore it is used in the treatment of facial paralysis affecting the upper lip. Revives the sensory organs and restores the unconsciousness.

EXTRA POINTS

Anmian Location: 'This point is located at the midpoint between SJ-17 and GB-20'. Indications: Calms the mind; it is an important point when treating insomnia, epilepsy, mania and hysteria; especially effective during depression or a panic attack.

Dingchuan Asthma relief. Location: '0.5 cun lateral to Du-14'. Indications: Expels exterior Wind and calms asthma; especially effective when cupping therapy is applied.

Huatuo Jiaji Location: '0.5 cun bilateral to the spinal column, between the spinous process, from C1 to S1; altogether 24 pairs of points'. Indications: The indications of these points are very similar to those of Back-Shu points, but milder in action.

Heiding Location: In the depression of the midpoint of the superior patellar border. Indications: Knee pain, weakness and paralysis of the foot and the leg.

Jianneiling (Jianqian) Inner shoulder mound. Location: 'Midway between the end of the anterior axillary fold and LI-15 Jianyu'. Indications: Expels external Wind and Cold, removes obstruction from the channel and stops pain. Very important point when treating frozen shoulder syndrome.

Shixuan Location: 'On the tips of the ten fingers, about 0.1 cun distal to the nails'. Indications: Clears Blood Heat, treats hypertension,

tonsillitis, high fever, mania and infantile convulsions.

Shiqizhui Location: 'In the depression between the spinous process of L5 and S1'. Indications: Sacral pain, dysmenorrhoea and paraplegia caused by injury.

Sifeng Location: 'In the centre of the palmar aspect skin creases of the proximal interphalangeal joints of the second through fifth fingers'. Indications: Resolves Damp and promotes digestion in children; especially effective when treating Food accumulation syndrome.

Taiyang Greater Yang. Location: 'In the depression about 1 cun posterior to the midpoint between the lateral end of the eyebrow and the outer canthus'. Indications: Eliminates Wind, clears Fire. Very important point when treating one-sided headache such as migraine; also treats redness and pain in the eye.

Xiyian Knee eyes. Location: 'A pair of points in two depressions medial and lateral to the patellar ligament'. Indications: Expels Wind-Damp from the knees; it is an empirical point when treating painful or swollen knees.

Yaoyan Location: 'In the depression 4 cun bilateral to the point between the spinous process of L3 and L4'. Indications: Lumbago, diabetes and gynaecological disorders.

Yintang Location: Midway between the medial ends of the two eyebrows. Indications: Headache, nosebleed, rhinorrhoea, infantile convulsion, frontal headache, mental confusion and insomnia.

Yuyao Fish spine. Location: 'In the middle of the eyebrow'. Indications: Clears Heat, brightens the eyes and promotes clear thinking.

This page intentionally left blank