



**ACUPRESSURE
FOR MASSAGE
THERAPY
ADVANCED**

Continuing Education E-Book



T E X A S
M A S S A G E C E U

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ACUPRESSURE FOR MASSAGE THERAPY- ADVANCED



12 HOUR CONTINUING EDUCATION UNIT CLASS

Approved by the Texas Department of Licensing and Regulation (TDLR)



ACUPRESSURE FOR MASSAGE THERAPY

Welcome to the Acupressure for Massage Therapy – Advanced

Online Continuing Education Class!

Class Description & Objective: This online class has been developed to educate Licensed Massage Therapists on the uses of acupressure in their massage therapy practice. Acupressure is a powerful healing agent and can greatly enhance your massage practice in treating pain, stress, and for general relaxation. It is also a wonderful tool for self-care. This advanced acupressure course focuses on acupressure for many pain syndromes, immune support, digestive issues, stress relief and a myriad of other symptoms. It is my hope that this material will be interesting, educational and a valuable resource to assist you with your massage therapy clients.



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Disclaimer

I am a Naturopathic Doctor (N.D.), Massage Therapy Instructor (MTI), Licensed Massage Therapist (LMT) in the State of Texas, and NOT a Medical Doctor (M.D.). I have been trained in holistic and natural therapies for the body and do not diagnose any medical condition nor prescribe any medications. Should you need immediate medical or psychiatric assistance, please telephone 911 or seek immediate treatment at an emergency room hospital. This course is not intended to replace the services of a licensed health care practitioner in the diagnosis or treatment of illness or disease. Any application of the material set forth in the following text is at the user's discretion and sole responsibility. Nothing listed within this e-book class should be considered as medical advice for dealing with a given problem. You should consult your health care professional for individual guidance for specific health problems. It is understood that the author is solely responsible for the content of this work.

“Acupressure for Massage Therapy – 12 CE” is an educational e-book class designed to be instructive and informative in nature. The ideas presented within this document are not intended to replace a one-on-one relationship with a qualified healthcare professional, and they are not intended as medical advice. I encourage you to make your own healthcare decisions based on your research and in partnership with a qualified healthcare professional. The use of this information, suggestions, recommendations, products, or services should be based on your own due diligence, and you agree I am not liable for your success or failure.

Melissa M. Wood, ND, MTI, LMT

About the Author/Instructor

My name is Melissa Wood, and I am a Naturopathic Doctor, Health and Wellness Coach, Massage Therapy Instructor, Licensed Massage Therapist and Aromatherapy Consultant located in Sherman, Texas. I have been studying alternative and natural medicine for over 25 years.



My mission is to enable everyone on this planet to be healthy and to be actively involved in their health and healing. My goal is to offer information that will provide you with new insights that are useful in your path to wellness. I envision a time when everyone will seek out herbs, essential oils, vitamins, minerals, nutritional supplements, and whole foods (not processed food!) to help heal themselves, as these are very powerful tools for enhancing your health and well-being.

APPROVED MASSAGE THERAPY INSTRUCTOR

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About the Co-Author/Guest Instructor

I am Leslie Droege LAc, RN, BSN, MA, MAcOM. I am a registered nurse for over 30 years, with 20 of those years spent in the United States Air Force. I worked in several areas, both inpatient and outpatient, including adult medical and surgical/trauma units, orthopaedics, obstetrics and aeromedical evacuation. In 2008, I graduated from the AOMA Graduate School of Integrative Medicine in Austin, Texas. I've been

a practitioner of Traditional Chinese Medicine (TCM) for over 10 years. My areas of interest include pain management, addiction, and emotional well-being.

It is not in the scope of practice of either a registered nurse or a licensed acupuncturist to provide western medical diagnoses or prescription medications for patients. However, I am allowed in the scope of Traditional Chinese Medicine and state licensure to provide diagnoses in Chinese Medicine and provide herbs, acupuncture and other TCM modalities as applicable to the patient's condition. Combining western and eastern medicine is optimal for a patient to heal in many cases, in my experience. I hope you find that acupressure in the context of massage therapy is rewarding for both you and your clients.

Leslie Droege, LAc, RN

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Special Message

This e-book class has been a joint project of collaboration between myself as a Licensed Massage Therapist who has used Acupressure during my massage therapy sessions and my friend and colleague Leslie Droege, LAc, RN, BSN, MA, MAcOM. Since Acupressure is so closely linked to Acupuncture, I invited Leslie (as a Licensed Acupuncturist and Registered Nurse) to help me in the preparation of this e-book class. Throughout the book, you might find instances where she refers to people as “patients.” As a Registered Nurse, she is allowed by law to refer that way; whereas as a Licensed Massage Therapist, we are allowed to refer to them as “clients.” For this book, please know that when she refers to them as patients that we are really talking about the clients on which you will be using Acupressure.

Also, in various places throughout the text, you will come across places where “I” is used. For clarification, I have put either her name or my name before such statements, so you know which one of us is making that particular statement.

Should you have any questions or comments about this work, please don’t hesitate to get in touch with me. Our contact information is found on the About the Author/Instructor pages before the Table of Contents.

Enjoy!

Melissa M. Wood, ND, MTI, LMT
Leslie Droege, LAc, RN, BSN, MA, MAcOM

Chapter 1 – Introduction to Acupressure for Massage Therapists

Many of us got into the field of massage therapy because we wanted to help people feel better. Chances are good that when you had aches and pains of your own, you would rub and massage them to alleviate the discomfort. Friends and family probably turned to you for some much-needed TLC also and eventually, you realized you have a gift and went to massage school to learn more and eventually get a license so you could help other people feel better who were outside of your immediate circle of friends and family. Turns out that there are wide ranges of healing modalities available to the massage therapist to use during a massage therapy session that can help their clients feel better. One of those modalities is Acupressure.

During this course, we will be referring to *Acupuncture* and *Acupressure* so it is important you understand the differences, so here are some definitions:

Acupuncture: Is a system of complementary medicine that involves pricking the skin or tissues with small needles, used to alleviate pain and to treat various physical, mental and emotional conditions. A Licensed Acupuncturist **MUST** perform this type of healing modality. A Licensed Massage Therapist **CANNOT** perform this healing modality.

Acupressure: A type of therapeutic massage in which finger pressure on the specific body sites described in acupuncture therapy are used to promote healing, alleviate fatigue, increase relaxation, encourage pain relief, etc.

So, you can see that Acupressure comes from points used in Acupuncture. As massage therapists, we of course DO NOT use needles in our therapy



treatments as that is outside the scope of our massage therapy practice and our license. But we are allowed to learn about those particular points that are used in Acupuncture and how to use them effectively to bring healing to our clients using Acupressure during a

massage session.

Acupressure is part of Traditional Chinese Medicine and is a portable, safe, effective, and beneficial modality to add within the context of a massage therapy session. This course will cover how to safely add acupressure to a massage treatment for the purposes of stress relief, relaxation and pain relief. We will also explore other useful points applicable to situations in daily life, such as nausea, hiccups, headaches, menstrual cramps, digestive complaints and other indications. Traditional Chinese Medicine has become more accepted and much more popular in recent years. Acupuncture, cupping, and herbal

therapy are cropping up all over the country, even in places usually not thought of as progressive in the alternative medicine arena.

This course will also give the massage therapist a basic familiarity with some concepts of Chinese medicine including history, concepts of Qi (“chee”), yin, yang, and meridian theory. We will also focus on point location (don’t worry—not a million points, just the most important ones that are commonly used in a typical acupuncture practice with good results) and combining points to provide an effective therapeutic treatment for your client. What we will **not** do is delve into the complicated realm of pulse or tongue diagnosis. Pulse diagnosis can take years to master, and neither are necessary for the massage therapist to give an effective acupressure treatment. It is said it can take a lifetime to master Chinese medicine. However, by grasping some basics of the practice, you can arm yourself with a valuable addition to a massage therapy session. You can also arm your clients with a powerful weapon to add to their wellness arsenal—self-care knowledge. They can try many of these points at home for a drug-free alternative to a myriad of problems. It is our hope that you will incorporate these points into your own practice of self-care.

As a massage therapist, you are in a healing industry that can see people at their most vulnerable. This is both a privilege and a



burden--a privilege because it is humbling for the practitioner when people put their well-being into your hands. It can be a burden because vulnerable people can sometimes lash out at those who are trying to help them heal, or ignore advice intended to lead them to wellness. There is an implicit level of trust when a client partners with you to help them achieve balance and well-being. The acupressure points you teach your clients can be helpful for them for their entire lives.

Chapter 2 - The Rise of CAM

During the past 20 years, alternative medicine has become an important part of the health care provided in this country. Additionally, countries around the world report from 9% to 65% usage of alternative therapies, according to the World Health Organization. These are often referred to as complementary alternative medicine or CAM. The term integrative medicine is also a term that has surfaced in recent years that denotes a partnership between western medicine and alternative therapies. The National Center for Complementary and Integrative Health (NCCIH) has developed a structure to categorize alternative therapies. It is helpful to look at them all briefly in order to understand where acupuncture falls in this context.

Mind-Body Therapies include music therapy, meditation, yoga, tai chi, biofeedback, and prayer.

Alternative Medicine therapies include Traditional Chinese Medicine, Ayurvedic Medicine, Naturopathic Medicine, and Homeopathy.

Acupuncture falls under Traditional Chinese Medicine. Another category is Biological Based Therapy which includes herbs, nutrition and food supplements. Manipulative and Body Based

Systems include massage, Rolfing, body work, light and color therapies and hydrotherapy, chiropractic, and reflexology. The final category is Energy Therapy and this category includes healing touch and therapeutic touch, Reiki, magnets and Qi gong.



What has fueled the interest in CAM over the last few years? According to a study in 2011, (Lee et al)., people believe that Western medicine treats the symptoms with no attention to the underlying cause of the symptoms or to the holistic concerns of the patient. Western medical doctors are frequently dismissive of CAM therapies, but this is changing. In a recent article, it was found that 53% of American physicians recommended at least one CAM modality to their patients in the previous 12 months. (Stussman, et al, 2020). Western medicine is currently pharmaceutical based. If you have acid reflux, you get a prescription for a pill. If you have a rash, you get a cream to smear on it. If you can't sleep, you get another pill. The question underlying our symptoms is "Why?" Why do we have these problems? Pain is another area that western medicine often struggles with; medication is amazing for treatment of pain, but there is often a cost to being pain-free in loss of concentration, constipation, and sometimes addiction. No one is arguing that western medicine saves lives. If you (unfortunately) get hit by a bus, western medicine can often save your life. On the battlefield, soldiers are more likely to be saved from devastating injuries now than at any other time in history. But for quality-of-life issues, complementary natural medicine should be explored at a deeper level. And you, in your role as caregivers and healers, are in a unique position to help your massage clients explore other avenues of finding balance and healing so they can live full and joyful lives.

CAM therapies generally look at people as holistic beings—connected in mind, body and spirit. If you think about it, even the very nature of western medicine is fractured—you have bone doctors, nerve doctors, heart doctors, kidney doctors, etc. We're often reduced to a body part in the mind of a specialist.

These specialists frequently don't speak to each other directly. **Leslie:** I saw it all the time as a nurse in the hospital. Let's say a dialysis patient with diabetes has a heart attack. Four or five different specialists are involved in the patient's care (cardiology, nephrology, endocrinology, internal medicine, maybe gerontology or a vascular and/or cardiothoracic surgeon), but it rarely seems integrated. I've seen doctors scratching their heads as to why a certain therapy was pursued by another specialist. The patient is in the dark as well on the treatment plan. People are also tired of taking yet another pill for every symptom.

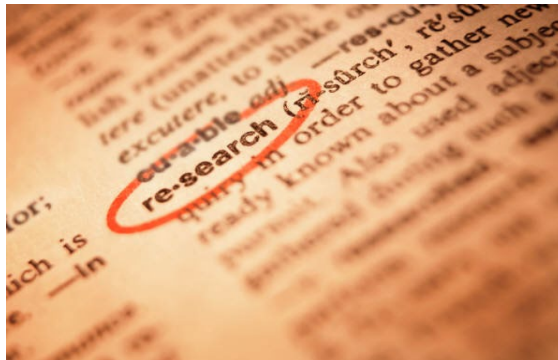


Just checking in to the hospital as a patient for an illness or a procedure will buy you a blood thinner—typically injectable once or twice daily, as well as a sleeping pill, a stool softener, and a proton pump inhibitor such as Nexium or Prilosec for stomach ulcer prevention. That doesn't even include the patient's usual medications, which can number from 25 to 40 doses of pills, creams, liquids, infusions, inhalers and injections per day (I've seen it!). Again, this system is only **symptom based**, instead of peeling back the layers to find out **why** the patient has an illness or disease. Probably the most glaring example

of fractured care is in my primary care doctor's office. Patients there can only present with "one problem at a time." If you have two symptoms or issues, you must make two appointments. Given that a lot of primary care during the pandemic happened over the phone or via video-conference, this situation hasn't improved. It may be a permanent shift in some locations! In Chinese Medicine and Naturopathic medicine, **everything** is connected (mind-body-spirit), so this type of thinking is totally illogical. It is my opinion that in a few short years, CAM therapies will be much more widely available in Western medical settings. There is also a recent study that shows medical schools, and physicians' continuing medical education programs are focusing more on CAM therapies, because their patients are using these therapies in record numbers (Patel, S et al., 2017). **Melissa**: As a Naturopathic Doctor, addressing the underlying **cause** of what is going on with someone is at the very heart of the work I do when working with clients. It is SO important to address **why** someone is having a symptom or illness and then work naturally with the body so it can correct the imbalance.

In our western model, we're used to thinking of health as either being healthy or not. The Chinese philosophy is that health is a continuum between healthy and sick. You may be technically healthy, but still don't feel very well, and you're not sure why. Acupressure is a healing art based on the belief that applying pressure to various acupoints (energy points) can promote health and relieve pain. Pain is thought to result from a blockage of Qi ("chee") or blood flow and using acupressure can help to relieve these blockages.

Chapter 3 - Acupressure Research



Does Acupressure work? A lot of promising research shows that it does. Several research studies show that acupressure is very effective for nausea and vomiting, even from chemotherapy drugs. **Leslie:** I have also effectively used acupressure points for nausea while working in the hospital as an RN. Here is a synopsis of a well-done study, still cited today:

“Despite the use of antiemetic drugs, chemotherapy commonly causes severe nausea and vomiting in patients. But scientists have discovered that acupressure may hold the solution to the problem. Researchers.... found that of 105 patients who had failed to respond favorably to drug therapy, acupressure succeeded in preventing nausea and vomiting in 66% of the patients and, in fact, only 6% of the patients failed to benefit from the acupressure treatment” (Dundee, et al, 1990).

They found that the results lasted about 6 to 8 hours and that adding an elastic band with a stud placed over the acupuncture point PC6, the results could last up to 24 hours. A similar study examining post-operative nausea showed

similar results using the elastic wristband over point the point used for nausea on the wrist. You will often find these bands available on cruise ships for motion sickness as well.

As massage therapists,-you will undoubtedly be seeing a lot of clients in pain. A study from 2014 showed that acupressure significantly lessened pain and improved joint movement in people with osteoarthritis of the knee (Sorour, et al). Another study from (Lee, et al, 2011) looked at a cross section of many studies and concluded that acupressure may be a useful strategy for the management of multiple symptoms in a variety of patient populations and may improve outcomes. There are literally hundreds of studies over the past 20 years. If you have a particular area of interest, see if there is corresponding research to support or negate your hypothesis! My favorite website to check this is Google Scholar at www.scholar.google.com.

Chapter 4 – History of Traditional Chinese Medicine



Let's briefly look at a history of how Chinese Medicine evolved. It is surmised that Chinese Medicine developed after centuries of observation that tender spots on the body arose when a patient had a disease. Manipulation of these tender spots through massage or heat led to the discovery of acupuncture points. A famous author in the acupuncture field explains "When sufficient points were known, they were linked into groups with common characteristics and effects and aided by the observation of propagated sensation when they were stimulated, understanding of channel pathways followed" (Deadman, pg 11). A second theory developed that sensations experienced during massage and also explored through meditation and Qi gong practice led to the discovery of channels, with the point discoveries coming later. There is a lot of evidence that acupressure was in use before acupuncture. Some of the texts referring to acupressure are 5,000 years old. One western author notes, "Many cultures have demonstrated that some form of rubbing, pressing, massaging or holding are natural manifestations of the desire to heal and care for one another" (Weiss, 2002, pg 205). Indeed, acupressure is integral to the practice of shiatsu, tuina, and tsubo as well.

Another theory is that observations on the battlefield are the genesis of how acupuncture and acupressure developed. According to Dupler, "One of the oldest texts of Chinese medicine is the Huang Di, The Yellow Emperor's

Classic of Internal Medicine, which may be at least 2,000 years old. Chinese medicine has developed acupuncture, acupressure, herbal remedies, diet, exercise, lifestyle changes, and other remedies as part of its healing methods. Nearly all the forms of Oriental medicine that are used in the West today, including acupuncture, acupressure, shiatsu, and Chinese herbal medicine, have their roots in Chinese medicine. One legend has it that acupuncture and acupressure evolved as early Chinese healers studied the puncture wounds of Chinese warriors, noting that certain points on the body created interesting results when stimulated. The oldest known text specifically on acupuncture points, the Systematic Classic of Acupuncture, dates to 282 A.D. **Acupressure is the non-invasive form of acupuncture, as Chinese physicians determined that stimulating points on the body with massage and pressure could be effective for treating certain problems.**

Acupressure and other modalities of Chinese medicine flourished in China for centuries until it fell out of favor with the Chinese in the 18th and 19th centuries as being “superstitious.” It was the communist government in the 20th century who encouraged it to flourish once again when they realized they couldn’t provide medical care for the nearly one billion citizens it had, without the traditions, modalities and herbal remedies of Traditional Chinese Medicine.



Acupressure was a mystery to our country for centuries. Traditional Chinese Medicine was introduced here during President Nixon's visit to China in the 1970s. During this trip, one of the journalists in attendance from the New York Times required an appendectomy: "... journalists were amazed to observe major operations being performed on patients without the use of anesthetics. Instead, wide-awake patients were being operated on, with only acupuncture needles inserted into them to control pain (Dupler, 2001)." At that time, a famous columnist for the New York Times, James Reston, had to undergo surgery and elected to use acupuncture for anesthesia. Later, he wrote some convincing stories on its effectiveness. Despite being neglected by mainstream medicine and the American Medical Association (AMA), acupuncture and Chinese medicine became central to alternative medicine practitioners in the United States. Today, there are millions of patients who attest to its effectiveness, and practitioners in all 50 states.

Chapter 5 - How Acupressure Works

Now let's examine how acupressure works in the body. Stimulating acupoints with needles or acupressure is thought to stimulate certain physiologic responses in the body. Weiss states that acupressure/acupuncture can cause the following reactions (pg 206-207):

1. "Conduction of electromagnetic signals that may start the flow of painkilling biochemicals, such as endorphins and of immune system cells to specific sites in the body that are injured or vulnerable to disease (Dale, 1997).
2. Activation of opioid systems thereby reducing pain (Han, 1997).
3. Changes in brain chemistry, sensation and involuntary responses by changing the release of neurotransmitters and neurohormones in a health promoting way" (Wu, Zhou & Zhou, 1994, Wu, 1995). Another interesting study from Taiwan showed that acupressure was more effective than physical therapy in six treatments for relieving low back pain (Hsieh, et al 2006).

Regardless of the exact mechanism, acupressure can promote changes in the brain that can help your massage client's body heal.

Chapter 6 – Traditional Chinese Medicine Theory

Energy is a key concept to understanding Traditional Chinese Medicine. To understand the theory of how energy works in the body, it is essential to have a basic understanding of yin and yang. Yin Yang theory is ancient—it was first mentioned around 700 BC in the Chinese text called Yi Jing. Honestly, Chinese theory can be complex and difficult to understand. **Leslie**: It took me three years of full-time study to grasp even a basic rudimentary knowledge of Chinese medicine theory, so please don't feel overwhelmed! It is a beautiful, elegant medicine, so perhaps it would be best to start with a bit of Chinese culture in examining yin and yang.

Yin and Yang are simple, yet profound concepts. One can transform into the other. Western logic is quite different from Chinese thought and philosophy. A current leader in Chinese Medicine explains:

“In general, Western logic is based upon the opposition of contraries, which is the fundamental premise of Aristotelian logic. According to this logic, a pair of contraries (such as ‘the table is square’ and ‘the table is not square’) cannot both be true. This has dominated Western thought for over 2000 years. The Chinese concept of Yin-Yang is radically different from this system of thought: Yin and Yang represent opposite but complementary qualities. Each thing or phenomenon could be itself and its contrary. Moreover, yin contains the seed of yang so that yin can transform into yang and vice versa” (Maciocia, pg 3).

Earliest yin/yang reference dates to 700 BC. It is based on observations and cyclical nature of day and night. East is yang, and west is yin. Noon is the most

yang part of the day, as the yin starts to rise after noon, and peaks at midnight. Nothing is totally yin or totally yang. Take a human being for instance. Males are yang entities, but there is also an element of yin within them (i.e., their feminine side, males have the hormone estrogen, etc.). Females also have male characteristics such as a masculine side and the male testosterone hormone, etc. They are opposing forces, yet one cannot exist without the other. There is no day without night, no energy without rest, no up without down. It is a constant state of dynamic balance. When weakness arises in yin or yang, disease can occur.



Yin (featured as black on this Tai Chi symbol) is female, cool, rest, the moon, receptive, the nighttime side of ourselves.

Yang is heat, sun, male, activity, and the daytime side of ourselves, and is represented by the white part of the symbol. Note how a bit of yin exists within yang and a bit of yang exists within yin. They cannot support themselves without the other and can transform into one another. Nothing is totally yin or totally yang.

Here is an example of yin and yang together in nature:



The valley recedes (yin) and resides in the shadow of the mountain which has yang properties. Think of a city (yang) quieted by a blanket of snow (yin). Yin within yang and vice versa. To apply yin and yang in terms of the human body, think of the back, head, and the exterior of the body as yang, and the front, and interior organs as yin. Above the waist is yang, and below the waste is yin. The closer to the center of the body, the more yin, and closer to the outside of the body, the more yang is the structure of the organ.

Another concept that is foreign to westerners is the concept of Qi (“chee”). It is the life force, energy, the wind in the trees, the steam rising from your coffee in the morning, the buzz under your skin that tells you you’re alive. One text states: “In Chinese philosophy and medicine, the body and the mind are not seen as a mechanism (however complex) but as a vortex of Qi in its various manifestations interacting with each other to form an organism” (Macocia, pg 41). Qi can be translated as material force, matter, matter-energy, life force, or energy. “Qi is in a constant state of flux and in varying states of aggregation. When Qi condenses, energy transforms and accumulates into physical shape; when Qi is dispersed, it gives rise to more subtle forms of matter. It is also an energy that manifests simultaneously on the physical and mental-spiritual level (Macocia, pg 43). Qi is energy that takes various forms in the body and performs various functions.

Stagnation is a state of being when Qi isn’t properly flowing in an area, or perhaps not flowing at all. Stagnation is not a healthy state---in the human body, a stagnated state is a cause of pain and disease. For example, if you have a river that becomes blocked, everything downstream



dies. Substitute your blood flow for river flow and it is the same concept. Imagine what happens to your body if you are on bed rest due to surgery or an illness: your intestines stagnate—constipation. Your blood vessels stagnate--

blood clots. Your lungs stagnate—pneumonia. Your brain stagnates—depression. Stagnation is not a natural state in the human body. It can be illustrated in the picture above with stagnant, standing water that is filled with algae and other “stuff.”

Now let’s think of stagnation in different terms. Think of stagnation as a 12-car pile-up in your channels. The Qi moving through the channels are the cars. The channels are like streets. If you have a 12-car pile-up on your street, it will affect everything feeding into the street and around the area, and even further on down the highway. We’ve all been in major traffic jams on highways like the one depicted below; think about your body being stagnant in that same way.



Chapter 7 – Channel/Meridian Theory

Channel theory is at the heart of Traditional Chinese Medicine. The term channel or meridian are interchangeable, and we tend to use the term “channel” (for clarification purposes). One famous author in the acupuncture world, Peter Deadman explains, “The study of the channels in Traditional Chinese Medicine can be said to be the equivalent of the study of anatomy in Western medicine. Chinese medicine has paid scant attention to the physical structure of the interior of the body, and references to the shape and location of the internal (organs) in classical texts are few and very brief. Furthermore, there was no study of the distribution of the nerves or the origins and insertion of the muscles. Traditional Chinese Medicine did, however, describe in minute detail the pathways of the wide variety of channels that serve to circulate the Qi and blood to every part of the body” (Deadman, pg. 11).

Each channel is a Yin Yang pair, meaning each yin organ is paired with its corresponding yang organ. The Yin Lung organ, for example, corresponds with the Yang Large Intestine. Most acupressure classes teach that there are 12 channels. Sometimes they follow nerve pathways, sometimes blood vessels. In Chinese medicine, Qi and blood flow together. The most important thing to note however is that these channels are what “link the tissues and structures of the body into an integrated whole” (Deadman, pg 11).

There are 12 primary channels and these are the most important in Chinese Medicine as nearly 300 points act like “valves” on these channels and allow the acupuncturist or acupressurist to access the Qi through that point. “Acupuncture points are used for acupressure. The points...are described by their location relative to other anatomical landmarks” (Weiss, pg 206-207).

There are also 8 Extraordinary Channels with 52 points on them, 12 Divergent Channels, 12 muscular regions, minute collaterals and superficial collaterals. This is offered just for your general information. Channels transport Qi and blood through the body, protect the body from pathogens, respond to dysfunction in the body, and transmit Qi to diseased areas. For example, a back injury can cause pain, aching and tingling in the channels in the lumbar region and leg. A chronic back injury can cause stagnation in the channel resulting in achiness and pain as well. Clinical approaches to this channel problem are different in Chinese medicine depending on the kind of injury. Again, if you learn about symptoms and causes, you will be better prepared to use the exact point with your clients to help alleviate whatever symptom they are having.

Qi flows in a precise manner through the twelve regular/primary channels. Note that these channels are all associated with an organ. As a general concept, Qi flows from the chest area along the three arm Yin channels (Lung, Pericardium, and Heart) to the hands. There they connect with the three paired arm Yang channels (Large Intestine, San Jiao and Small Intestine) and flow upward to the head. In the head they connect with their three corresponding leg Yang Channels (Stomach, Gall Bladder and Bladder) and flow down the body to the feet. In the feet they connect with their corresponding leg Yin channels (Spleen, Liver, Kidney) and flow up again to the chest to complete the cycle of Qi. Classically speaking, Qi flows from LU (Lung) to LI (Large Intestine) to ST (Stomach) to SP (Spleen) to HT (Heart) to SI (Small Intestine) to BL (Bladder) to KD (Kidney) to PC (Pericardium) to SJ (San Jiao) to GB (Gallbladder) to LV (Liver) and back to LU (Lung).

Abbreviations for the 12 Primary Channels:

LU = Lung
LI = Large Intestine
ST = Stomach
SP = Spleen
HT = Heart
SI = Small Intestine
BL = Bladder
KD = Kidney
PC = Pericardium
SJ = San Jiao
GB = Gallbladder
LV = Liver

Abbreviations for 2 of the 8 Extraordinary Vessels (used most frequently)

RN=Ren
DU=DU

The following are the official names of the primary channels:

- Arm Tai Yin channel corresponds to the Lung
- Leg Tai Yin channel corresponds to the Spleen
- Arm Shao Yin channel corresponds to the Heart
- Leg Shao Yin corresponds to the Kidney
- Arm Jue Yin corresponds to the Pericardium
- Leg Jue Yin corresponds to the Liver
- Arm Yang Ming corresponds to the Large Intestine
- Leg Yang Ming corresponds to the Stomach
- Arm Tai Yang corresponds to the Small Intestine
- Leg Tai Yang corresponds to the Bladder
- Arm Shao Yang corresponds to the San Jiao

- Leg Shao Yang Channel corresponds to the Gall Bladder

The arm and leg channels of the same name are considered to 'communicate' with each other in Chinese medicine. Therefore, problems in a given channel or organ can be treated by using various points on the communication 'partner'. As an example: a problem with the lungs can be treated by using points on the Spleen channel as they are both Tai Yin channels. This is an advanced concept, but I wanted you to be able to grasp why you can treat certain conditions using certain channels which on the surface, doesn't make sense. It is beyond the scope of this class to discuss the intricacies of how the primary, extraordinary and divergent channels work together. **Leslie:** It took me well into my second year of acupuncture school before much of this began to manifest as any understanding at all. It is a fascinating topic however, and the difference between a master acupuncturist and an acupuncture technician is an understanding of channel functions and how they are integrated in the body.

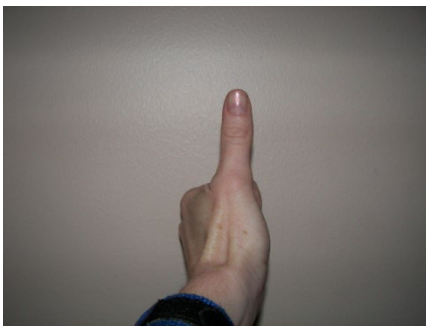
Each of the acupoints will have an identifying name: i.e., LI10 or ST36. By consulting the abbreviation chart on page 31, we can see that "LI" stands for Large Intestine and "ST" stands for Stomach. The numbers reference the particular location that is the acupoint or acupressure point that you'll be using in your massage therapy. It is a lot like mileage markers on our interstates. "LI" refers to the highway (channel) and the number refers to the mile marker location (acupoint).

Chapter 8 – Proportional Measurement and Acupressure Techniques



The TCM system of measurement is known as proportional. Proportional measurement is applicable on any client of any size or age, and it is simple to learn. The unit of measure is known as “cun” loosely translated as “human inch.” It is pronounced “chun” or “tsoon” depending on the speaker’s dialect. Its traditional measure is the width of a person's thumb at the knuckle (the widest part), whereas the width of the two forefingers denotes 1.5 cun, three fingers is 2 cun, and the width of all four fingers side-by-side is three cun. Take care when you move on to point location, that you are using the **client’s** thumb/fingers for proportional measurement, and not your own.

In the following chapters when discussing certain points, you will need to understand how to get to them. It is not enough to look at the chart and guesstimate where a point is. To be exact, you need to use proportional measurement.



1 cun across widest part of thumb



2 fingers is 1.5 cun



3 fingers is 2 cun



4 fingers is 3 cun

Chapter 9 - Performing Acupressure

When incorporating acupressure into a massage therapy session, there are a variety of processes. When the client first comes in, obviously you will talk with them to find out if they have any particular issues they are dealing with. For some of your regular clients, you may just “know”. These people you probably work on very frequently (once a week or so) and you will know their body and where their problem areas are. Even though you may feel you know this person well and what they struggle with, I would still ask them if they are experiencing anything NEW. Sometimes in our massage practice, we become complacent and forget to inquire with our clients each time we see them. I would encourage you to ALWAYS ask each client what is going on with them. Even if you just saw them yesterday; take an extra minute and check in with them.... has anything happened since they saw you last? Any new pain or illness? Anything happening emotionally that you need to know that could help you to give them a better massage session? Often, this sort of inquiry will yield big results. First, it lets them know that you care and secondly, if something has happened that is new, it will allow you to take that information and form your massage treatment around that information.

If you want to start off with acupressure even before you start massaging, this often will help the client to relax. Also, alleviating pain and discomfort using acupressure often will make the massage more comfortable for the client and therefore will be more rewarding not only physically but emotionally for them.

After communicating with your client and finding out about any special problem areas, locate the area of the acupoint that you want to address using acupressure (consult the following chapters for this information). The acupoint is approximately the size of a dime. With practice, you may begin to feel a difference at each point as you lightly run your finger up the channel. This is good practice to try on yourself; the feeling I get when my finger runs along a channel is kind of a “sticking” feeling in my finger when I hit an acupoint. Try it and see how it manifests for you. This takes practice, so don’t get discouraged if you can’t “feel” it right away. It’s just like learning how to feel “knots” and muscular tension when you’re doing massage. You may not have had that gift when you first started doing massage; but with practice, you soon developed the ability to feel some muscular tension...this will be the same way. Part of learning about acupressure is about learning the feel that goes along with it. And again, communicate with your client and ask them about a tender feeling in that area.

Once you find the acupoint, probe the particular area or point with your finger or knuckle in tight, deep circles. Use deep firm pressure on each acupoint—you can use tip of finger, pencil eraser, or knuckle. There are also tools now available for this, perhaps with a rolling ball held in place in a pen-type device. Generally, I use my middle finger on the arms or back or thumb or knuckle if the point is on a muscular area such as the thigh. Usually, acupressure points are more sensitive than the surrounding area; they might be tender and sore. If you think of acupoints as access valves into the channels, it makes more sense. Once you find the tender place, massage every point chosen until a numbing feeling is produced—usually 1-2 minutes. I recommend 2-4 points for

a treatment (remember you're doing acupressure on both sides of the body, so when I say 2-4 points, I mean ST36 on both sides=1 point). This is totally up to you as the massage therapist as to how many points you would like to do. Keep your client's energy level in mind as well. ***Tired, chronically ill or people with weakened immune systems and elderly people should have fewer points.***

Now what direction should you massage an acupoint? This is technical, but if you'd like to think in terms of what you're doing with these points, it would be interesting to incorporate the following techniques. Basically, with tired, fatigued people, with low energy, massage the acupoints in a clockwise direction. This is known as "reinforcing" or helping them build their qi. Reinforcing is a term used when you want to add qi, or nourish qi—steady pressure adds energy, and enhances energy flow in the channel. Reducing is a term when you want to decrease the energy in an area; counterclockwise on the point will clear blockages in the channels. Blockage may manifest as tension, pain or heat.

Again, this is a finer point, and useful to incorporate into your practice as you gain more confidence with it.

If you are doing an acupressure treatment without massage, it may make sense to incorporate more points. But typically, I think you'll be utilizing acupressure along with a massage, so then it makes sense to use just a few acupressure points during your session and incorporate along with massage during the session. For instance, when someone comes in and complains of a shoulder

pain, while you are working on massaging the shoulder area, you can at that time, massage the acupressure points that correspond to the shoulder.

If you're going to use acupressure as a stand-alone therapy and not do a typical massage, then generally you will start using acupressure on the side that is not painful and then do acupressure on the painful side. For example, with a one-sided headache, you would start your therapy by working on the point that corresponds on the non-painful side. For instance, if a client comes in with left shoulder pain, start using acupressure on the right leg point for shoulder pain (ST38) first. Often you can affect change in the painful body part by going across the body to the opposite side. We do this in acupuncture all the time. Sometimes you can get relief from the painful condition by applying acupressure on the opposite side. Then do acupressure on the same side. For example, if a client has shoulder pain on the front (anterior) part of the joint on the left side, you can frequently palpate a tender point in the exact same location on the right side of the shoulder. This technique is frequently done in acupuncture. You can often relieve pain in the affected joint by doing acupressure on the opposite joint.

Start from the head and work toward the feet. **Leslie**: In acupuncture, often we will start on the right side for females and the left side for males. One of my Chinese Medicine professors used to say, "The right side of the body is the female side, because females are always right." (Ha ha).

After starting from the head and working toward the feet, you can move front to back as well. You may choose to do points on only one side of the body, i.e., face up, face down, or both if you wish.

You can repeat acupressure sessions as often as you want for healthy individuals. On weak or debilitated individuals (i.e., the elderly or chronically ill), limit to one treatment per day (acupressure can cause fatigue if it is done more often on weak people).

It is optimal to treat with acupressure daily when working on a specific problem. Maintenance treatments can be 2 to 3 times per week after that. Remember this when you're doing acupressure on yourself! Chronic conditions can take longer to heal, so you may need to repeat a treatment for awhile depending on which condition you're working on. Acute problems generally take less time. Everyone is different.

When applying deep pressure, the acupoint may hurt initially. When you are using acupressure, be sure to communicate often with your client. As you probably already know, sometimes clients are hesitant to speak up. As the therapist, it is your responsibility to check in with them...is the pressure OK? Is it too firm? After a minute or so, ask them if they are sensing any relief in that area. You may tell your client to take a few deep breaths while the acupressure is being conducted. If you're pressing too deep for them, reduce the pressure to a comfortable level and persist with massaging the acupoint. Increase the pressure as the initial painful sensation begins to subside. Continue until numbing feeling is produced, usually 1-2 minutes. Stay away from scars, burns, ulcers, and open skin.

Tip: **Melissa**: While learning about acupressure, I would suggest you practice on family and friends first. While you're familiarizing yourself with the location of these points, you may want to mark the point with a water-soluble marker

prior to starting. In time and after experimenting, these points will become second nature as you delve more into acupressure. After you have done a few sessions on family and friends, I would suggest approaching one of your “regular” clients. Often, they would be excited to have you try out a new therapy on them and are all too happy to oblige! Tell them you want to use this treatment and ask them if it is OK and then go forward. Again, be sure you are communicating with them at all times during the treatment in case they are not enjoying the treatment. But most of the time, people find the pressure to be relaxing and the benefits are great!

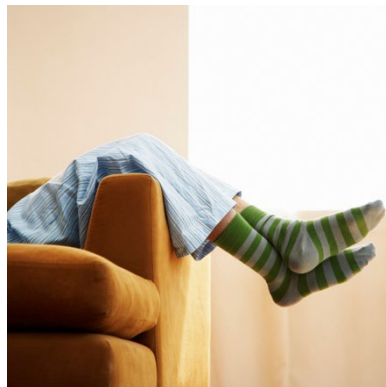
When massaging acupressure points on yourself, sit comfortably or lie down, close your eyes and breathe deeply. Also, you can ask somebody else to massage your acupoints.

Chapter 10 – Point Locations

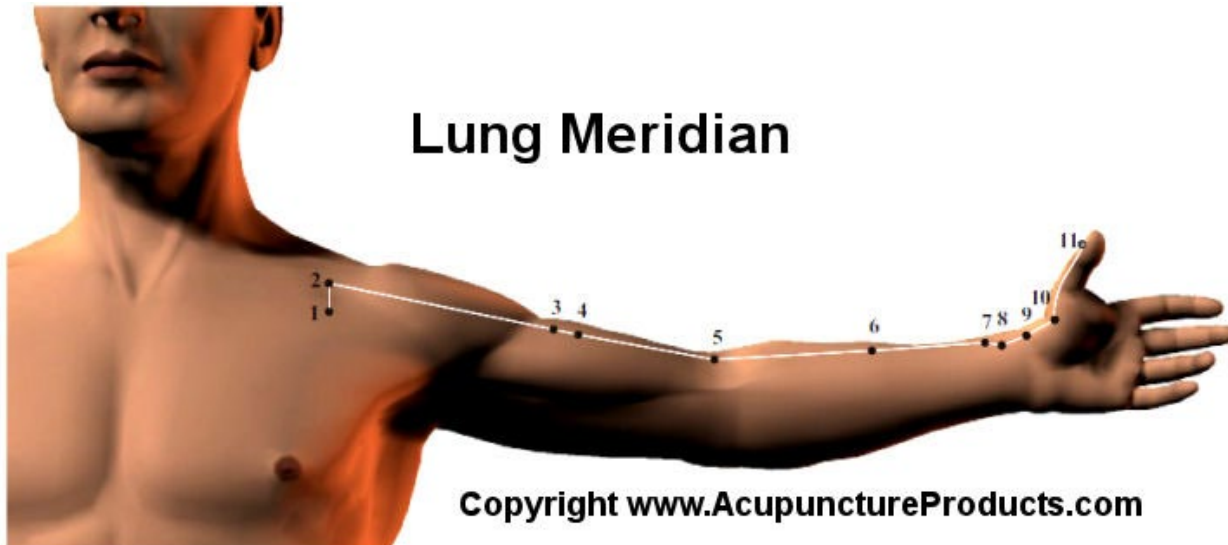


Nothing strikes more fear in the heart of an acupuncture student than having to memorize 365 points, plus another 100 or so “extra points” including their locations and indications. Don’t worry; as an acupressure student, you do NOT have to do this. We will start with each meridian and where it begins and ends so you have an idea of what part of the body the meridian runs through. We are including all the 365 points and their indications but have “**bolded**” the points that are most often used in Traditional Chinese Medicine. The point indications are italicized; please note that we have given you western symptom-based descriptions or indications for these points, and generally not the Chinese Medicine indications. Also, if a point is contraindicated for acupressure due to its co-location to arteries, the contraindication is listed in red. ***Some points are forbidden in pregnancy since they can trigger uterine contractions.*** Also, points with a downward action, that is, points that cause Qi to move downwards strongly, will be forbidden during pregnancy.

They are known as “forbidden points.” Those contraindications are also in red. Please check in Chapter 27~Point Combinations Chart page for a list that you can print out of acupoints and indications that are symptom based. Points are labeled based on an abbreviation of the channel name, and then the numeric designation on the channel where the point is located. As a reminder, the abbreviations are on page 31. Please note that the point names are not important for successful acupressure treatments. They are included to deepen your understanding of how ancient Chinese practitioners used these points. Some translations between texts vary. The translations included will be from the Deadman text, and alternate names indicated by parentheses. These additional translated names (in parentheses) are from the Grasping the Wind book. Extra points are generally given Chinese names. Page numbers are also listed. Again, the bolded points are the points that are used the most. Now, sit back, relax, and let’s boldly go forth and learn some locations of the most popular and effective points in Traditional Chinese Medicine!



Chapter 11 – Point Location: Lung Meridian Pathway



Lung Meridian Pathway & Point Locations

The Hand Greater Yin (Tai Yin) of the Lung has 11 points

The lung channel of the Hand Taiyin originates from the lateral aspect of the chest near the armpit. It then travels along the anterior-medial aspect of the upper arm, passing the cubital (elbow) region and arrives at the radial (thumb) side of the wrist containing the radial artery for pulse palpation. Passing the thenar eminence of the thumb, it travels along the radial border of the palm ending at the medial side of the tip of the thumb.

The Lung channel's points are good for treatment of respiratory problems such as sore throat, coughing, wheezing, sneezing, nosebleeds, congestion, bladder problems (not the main points for this) and pain in the shoulder, wrist or thumb. The emotion associated with the lung is grief—too much grief will injure the lung organ. This can manifest itself as excessive crying or respiratory

problems. The lung is also vulnerable to “wind” and pathogens which manifest itself as upper respiratory infections.

LU1 Zhong Fu/Middle Palace (Central Treasury)

6 cun lateral to anterior midline level with the 1st intercostal space, 1 cun below LU2 (*Good point for people who are grieving or have respiratory issues*).

LU2 Yun Men/Cloud Gate (Cloud Door)

6 cun lateral to the anterior midline below the clavicle, in the center of the hollow of the delto-pectoral triangle. This point is easiest to find with the arm outstretched in front of the body, parallel to the ground (*good for coughing, pain in shoulder*).

LU3 Tian Fu/Palace of Heaven (Celestial Storehouse)

3 cun inferior to the anterior axillary fold on radial side of biceps brachii muscle (*grounding point—good for sadness, arm pain*).

LU4 Xia Bai/Clasping the White (Guarding White)

4 cun inferior to the anterior axillary fold, 1 cun below LU3 on radial (thumb) side of biceps brachii muscle (*respiratory issues, pain medial aspect of arm*).

LU5 Chi Ze/Cubit Marsh

On the cubital crease, in the depression lateral to biceps brachii tendon (*used for dry mouth, nosebleeds, sneezing, yellow, or green phlegm from sinuses or lungs*).

LU6 Kong Zui/Maximum Opening (Collection Hole)

7 cun above the transverse crease of the wrist (*cough, sore throat*).

LU7 Li Que/Broken Sequence

1.5 cun above the transverse crease of the wrist, above to the styloid process of the radius. (*Great for allergies, colds*).

LU8 Jing Qu/Channel Gutter (Channel Ditch)

1 cun above the transverse crease of the wrist in the hollow on the lateral side of the radial artery (*used for pain in upper back, sore throat, wrist problems*).

LU9 Tai Yuan/Supreme Abyss (Great Abyss)

On transverse crease of the wrist on the lateral side of the radial artery (*Good for cough, yawning, burping; use in combination with PC6 and HT7—Buddha's Triangle to calm the mind*).

LU10 Yu Ji/Fish Border

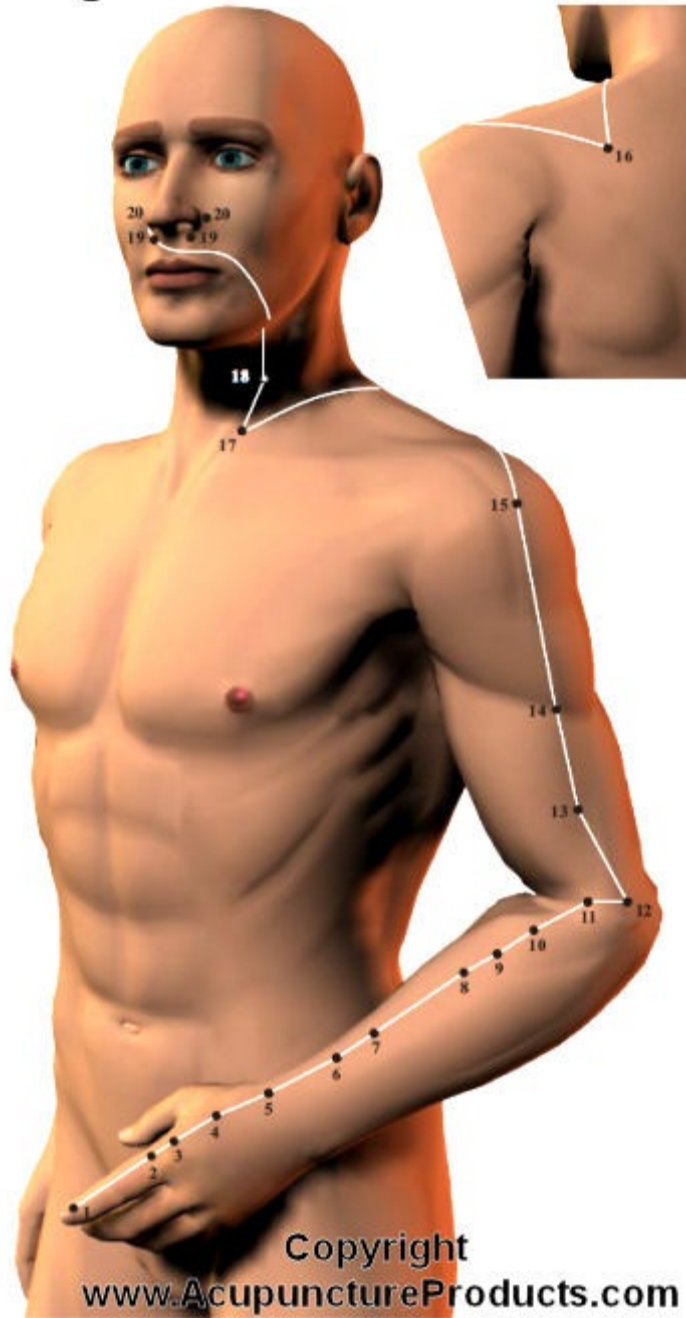
On the palm side of the hand, at the midpoint of 1st metacarpal bone, at the junction of the red and white skin. (*Good for sadness and fear, local problems in thumb*)

LU11 Shao Shang/Lesser Shang

0.1 cun posterior to the nail on the radial side of the nail (*good for sore throat, nosebleed*).

Chapter 12 – Point Location: Large Intestine Meridian Pathway

Large Intestine Meridian



Large Intestine Meridian Pathway & Point Locations

The Hand Bright Yang (Yang Ming) of the Large Intestine has 20 points

The large intestine channel starts from the tip of the index finger. Running upward along the radial aspect of the index finger, it passes through the interspace of the first and second metacarpal bones and ascends along the lateral anterior aspect of the upper arm to the highest point of the shoulder. It then travels along the anterior border of the acromion, then descends to the supraclavicular fossa. From there it travels upward to the neck and to the cheek, then it curves around the upper lip and exits at the corner of the mouth, where it crosses the opposite large intestine channel of the Hand-Yangming at the philtrum. It ends at the side of the nose (LI20), where it connects with the stomach channel of the Foot-Yangming.

The Large Intestine Channel is good for arms, shoulder and neck problems. Also, it is good for headaches, allergies and problems with the teeth and throat. The Lung channel and the LI channel are paired together.

LI1 Shang Yang

0.1 cun posterior to the corner of the nail on the radial (thumb) side of the index finger (*throat, ear, tooth problems*).

LI2 Er Jian/Second Space

On the radial (thumb) side of the index finger distal to the 2nd metacarpal-phalangeal joint in a depression at the junction of the red & white skin (*problem in finger joints*).

LI3 San Jian/Third Space

On the radial (thumb) side of the index finger proximal to the head of the 2nd metacarpal bone (*shoulder, finger joint pain*).

LI4 He Gu/Joining Valley (Union Valley)

On the dorsum of the hand, between the 1st and 2nd metacarpal bones. It's the highest point on the thenar muscle when the thumb and the index finger are brought together. (*Very important point—use for any problem on the face, neck, shoulder, elbow, mouth or teeth, including headaches. Use with LV3 for stress treatments. Some texts state it is good for all over body. Contraindicated in pregnancy*)

LI5 Yang Xi/Yang stream (Yang Ravine)

On the radial side of the wrist between the extensor pollicis longus & brevis tendons in a depression formed when the thumb is tilted upward (anatomical snuffbox) --(*Used for ear, eye, teeth problems, panic attacks, stopping smoking*).

LI6 Pian Li/Veering Passage

3 cun above the transverse crease of the wrist (LI5) on the radial side of the forearm (*used for coughing, edema, arm pain*).

LI7 Wen Liu/Warm Flow (Warm Dwelling)

5 cun above the transverse crease of the wrist (LI5) on the radial side of the forearm (*used for toothache, constipation*).

LI8 Xia Lian/Lower Angle (Lower Ridge)

4 cun below LI 11 on the radial side of the forearm on the line connecting LI5 and LI11 (*used for small intestine problems, abdominal distention*)

LI9 Shang Lian/Upper Angle (Upper Ridge)

3 cun below LI 11 on the radial side of the forearm on the line connecting LI5 and LI11 (*used for constipation, diarrhea, arm pain, numbness, respiratory problems*).

LI10 Shou San Li/Arm Three Miles (Arm Three Li)

2 cun below LI 11 on the radial side of the forearm on the line connecting LI5 and LI11; (*Great with ST36 to boost immune system and Qi; also for tennis elbow pain and acute lumbar muscle strain*).

LI11 Qu chi/Pool at the Crook (Pool at the Bend)

With an elbow bent to 90 degrees, this point lies in the depression at the lateral end of the transverse cubital crease, midway between LU5 and the lateral epicondyle of the humerus (*any kind of skin rash, shoulder, face or head pain*).

LI12 Zhou Liao/Elbow Crevice (Elbow Bone-Hole)

With the elbow flexed, on the radial side of the upper arm 1 cun above and lateral to LI11 on the lateral/posterior border of the humerus (*elbow pain and stiffness*).

LI13 Shou Wu Li/Arm Five Miles (Arm Five Li)

3 cun above LI11 on the line connecting LI11 and LI15 line (*local problems*).

LI14 Bi Nao/Upper Arm

4 cun above LI13 at the inferior border of the deltoid, on the line connecting LI11 and LI15 (*shoulder pain*).

LI15 Jian Yu/Shoulder Bone

Anterior and inferior to the acromion, on the upper portion of the deltoid muscle, in a depression formed when the arm is in full abduction (*anterior shoulder pain*).

LI16 Ju Gu/Great Bone

Slightly posterior to the shoulder, in the depression between the acromion process and the scapular spine (*local problems*).

L17 Tian Ding/Heaven's Tripod (Celestial Tripod)

On the lateral side of the neck, 1 cun below LI 18 on the posterior border of the SCM muscle (*local problems*).

LI18 Fu Tu/Support the Prominence (Protuberance Assistant)

On the lateral side of the neck, level with the tip of the Adam's Apple between the sternal head and the clavicular head of the SCM (*hiccup, throat pain*).

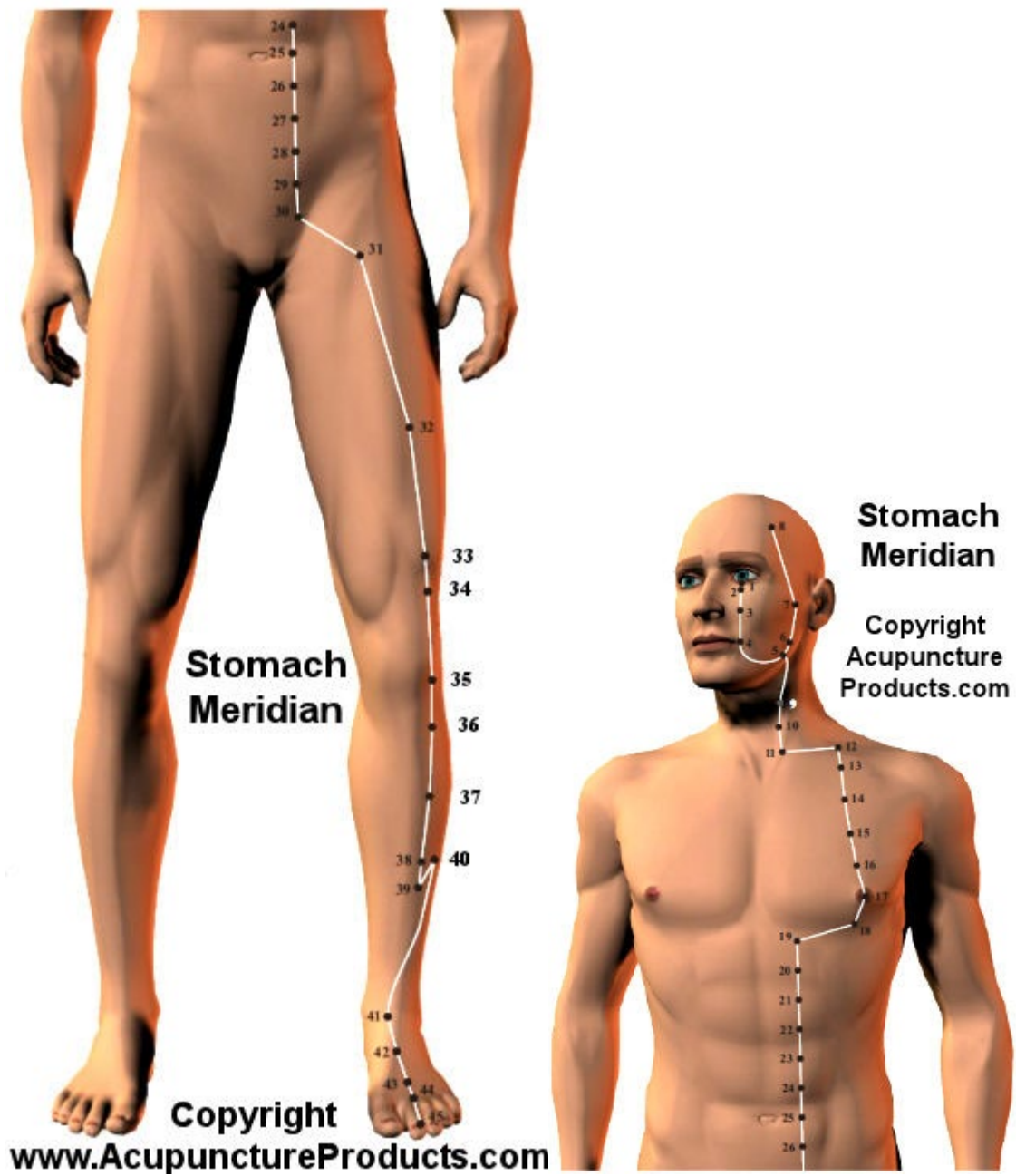
LI19 He Liao/Mouth Grain Crevice (Grain Bone-Hole)

Directly below the lateral margin of the nostril 0.5 cun lateral to DU26 (*congestion, allergies, or mouth pain*).

LI20 Ying Xiang/Welcome Fragrance

In the nasolabial sulcus (smile lines), level with the midpoint of the lateral border of the nose--(*Good for nasal congestion and allergies—may be painful with sinusitis*).

Chapter 13 – Point Location: Stomach Meridian Pathway



Stomach Meridian Pathway & Point Locations

The Foot Bright Yang (Yang Ming) of the Stomach has 45 points

The stomach channel of the Foot-Yangming starts directly below the pupil between the eyeball and the infraorbital ridge. It runs downward along the lateral side of the nose, to the lateral corner of the mouth, then curving posterior to the anterior angle of the mandible. Then it travels to the posterior aspect of the mandible ascending in front of the ear and following the anterior hairline, it reaches the forehead. It then runs along the throat and enters the supraclavicular fossa. The straight line of the channels separates the supraclavicular fossa and runs downward along the middle mammillary line. It travels to the side of the umbilicus and descends to the inguinal groove. Running downward it travels along the anterior aspect of the thigh and reaches the knee. From there it continues further down along the anterior border of the lateral aspect of the tibia to the dorsum of the foot and reaches the lateral side of the tip of the second toe.

The Stomach channel and the points located on it are excellent for digestive disorders and is good for Qi (energy) and blood issues, including fatigue. It also has local points for leg or knee pain.

ST1 Cheng Qi/Container of Tears

Directly below the pupil between the eyeball and the infraorbital ridge (*eye problems, twitching eye lid, watery and red eyes, not often used*).

ST2 Si Bai/Four Whites

Directly below the pupil in a depression at the infraorbital foramen (*eye problems, facial twitching*).

ST3 Ju Liao/Great Crevice (Great Bone-Hole)

Directly below the pupil in a depression level with the lower border of the nose (*good for upper teeth or gums, sinus pressure, facial twitching*).

ST4 Di Cang/Earth Granary

Directly below the pupil lateral to the corner of the mouth (*canker sores, Bell's palsy*).

ST5 Da Ying/Great Welcome (Great Reception)

Anterior to the angle of the mandible on the anterior border of the masseter muscle in a groove like depression when the cheek is bulged (*lower teeth pain, tight jaw muscles*).

ST6 Jia Che/Jaw Bone

One finger width anterior and superior to the lower angle of the mandible, at the prominence of masseter muscle (*tight jaw/TMJ issues, lower teeth pain*).

ST7 Xia Guan/Below the Joint

Anterior to the ear, with mouth closed, in the depression at the lower border

of the zygomatic arch, anterior to the condyloid process of the mandible (*joint problems in jaw, grinding, facial pain*).

ST8 Tou Wei/Head's Binding (Head Corner)

At the corner of the forehead, 0.5 cun within the hairline at the corner of the forehead, 4.5 cun lateral to the midline at DU24 (*good for frontal headache*).

ST9 Ren Ying/Man's Welcome (Man's Prognosis)

Level with the tip of the Adam's Apple on the anterior border of the SCM (*headache, high blood pressure—do not do acupressure here due to the proximity of the carotid artery*).

ST10 Shui Tu/Water Prominence

Midway between ST9 and ST11 at the anterior border of the SCM (do not use for acupressure).

ST11 Qi She/Abode of Qi

At the superior border of the medial end of the clavicle between the sternal head and the clavicular head of the SCM (*esophagus problems*).

ST12 Qu Pen/Empty Basin

In the midpoint of the supraclavicular fossa 4 cun lateral to the midline (No indications—do not use in pregnancy).

ST13 Qi Hu/Qi Door

In the infraclavicular fossa, 4 cun lateral to the midline, below ST12 (*digestive problems*).

ST14 Ku Fang/Store House (Storeroom)

4 cun lateral to the midline in the 1st intercostal space (*no indications*).

ST15 Wu Yi/Room Screen (Roof)

4 cun lateral to the midline in the 2nd intercostal space (*breast problems—nodules. Not used*).

ST16 Ying Chuang/Breast Window

4 cun lateral to the midline in the 3rd intercostal space (*breast problems—not used*).

ST17 Ru Zhong/Middle of the Breast

4 cun lateral to the midline in the 4th intercostal space in the center of the nipple (*Used as a landmark only*).

ST18 Ru Gen/Root of the Breast

4 cun lateral to the midline in the 5th intercostal space (*good for breast problems such as decreased milk supply, or mastitis. Not often used*).

ST19 Bu Rong/Not Contained

2 cun lateral to the midline lateral to [RN14](#) (pg 119), 6 cun above the umbilicus (*upper digestive tract problems*).

ST20 Cheng Man/Supporting Fullness (Assuming Fullness)

2 cun lateral to the midline lateral to [RN13](#) (pg 119), 5 cun above the umbilicus (*digestive problems*).

ST21 Liang Men/Beam Gate

2 cun lateral to the midline lateral to RN12, 4 cun above the umbilicus
(*digestive problems, gassy, bloating*).

ST22 Guan Men/Pass Gate

2 cun lateral to the midline lateral to RN11, 3 cun above the umbilicus
(*digestive problems*).

ST23 Tai Yi/Supreme Unity

2 cun lateral to the midline lateral to RN10, 2 cun above the umbilicus
(*digestive problems*).

ST24 Hua Rou Men/Slippery Flesh Gate

2 cun lateral to the midline lateral to RN9, 1 cun above the umbilicus
(*digestive problems*).

ST25 Tian Shu/Heaven's Pivot (Celestial Pivot)

**2 cun lateral to the midline lateral to RN8 at the level of the umbilicus
(used for constipation or diarrhea, gassy, bloating—good for babies too,
also used for weight loss in acupuncture). Contraindicated in pregnancy**

ST26 Wai Ling/Outer Mound

2 cun lateral to the midline lateral to RN7, 1 cun below the umbilicus
(*digestive problems*).

ST27 Da Ju/The Great (Great Gigantic)

2 cun lateral to the midline lateral to RN5, 2 cun below the umbilicus
(*digestive problems*).

ST28 Shui Dao/Water Passage (Waterway)

2 cun lateral to the midline lateral to RN4, 3 cun below the umbilicus (*urinary frequency*).

ST29 Gui Lai/Return

2 cun lateral to the midline lateral to CV3, 4 cun below the umbilicus
(*amenorrhea, hernia, not used often*).

ST30 Qi Chong/Rushing Qi (Surging Qi)

2 cun lateral to the midline lateral to CV2, level with symphysis pubis (*acid reflux, menstrual problems, not often used*).

ST31 Bi Guan/Thigh Gate (Thigh Joint)

With the thigh flexed, in the depression lateral to the sartorius muscle, directly inferior to the anterior superior iliac spine (ASIS) (*local problems, pain, not often used*).

ST32 Fu Tu/Crouching Rabbit

6 cun above the superior lateral border of the patella on line connecting the ASIS (*local problems*).

ST33 Yin Shi/Yin Market

3 cun above the superior lateral border of the patella on line connecting the ASIS found with knee flexed (*local problems*).

ST34 Liang Qiu/Ridge Mound (Beam Hill)

2 cun above the superior lateral border of the patella on line connecting the ASIS found with knee flexed (*pain along the channel, breast pain, stomach ache*).

ST35 Du Bi/Calf's Nose

Below the patella in a depression lateral to the patella ligament found with knee flexed (*knee pain—good point for this*).

ST36 Zu San Li/Leg Three Miles (Leg Three Li)

3 cun below ST35 one finger width lateral from the anterior crest of the tibia, in the tibialis anterior muscle. (*Arguably the most important point in Chinese medicine—good for immune system, calms the mind, prevents disease, strengthens the body, good for digestion problems, hiccups, belching, nausea, vertigo, cough with phlegm*).

ST37 Shang Ju Xu/Upper Great Void (Upper Great Hollow)

3 cun below ST36 one finger width lateral from the anterior crest of the tibia (constipation, diarrhea, stomach problems).

ST38 Tiao Kou/Lines Opening (Ribbon Opening)

5 cun below ST36 one finger width lateral from the anterior crest of the tibia. (*Awesome for shoulder pain—use opposite side from the pain for best results*).

ST39 Xia Ju Xu/Lower Great Void (Lower Great Hollow)

1 cun below ST38 one finger width lateral from the anterior crest of the tibia (*digestive problems*).

ST40 Feng Lung/Abundant Bulge (Bountiful Bulge)

8 cun superior to the tip of the external malleous (outside ankle bone), one finger width lateral to ST38 (good for lipomas, cysts, emotional problems).

ST41 Jie Xi/Stream Divide (Ravine Divide)

On the dorsum of the foot at the midpoint of the transverse crease of the ankle joint, approximately level with the tip of the external malleolus in a depression between the extensor digitorum longus and hallucis longus tendons (*stomach problems—better points are available*).

ST42 Chong Yang/Rushing Yang (Surging Yang)

On the dorsum of the foot, 1.5 cun inferior to ST41, in the depression between the second and third metatarsals and cuneiform bone (*local problems*).

ST43 Xian Gu/Sunken Valley

In a depression distal to the junction of the 2nd and 3rd metatarsal bones (*local pain, swelling in foot*).

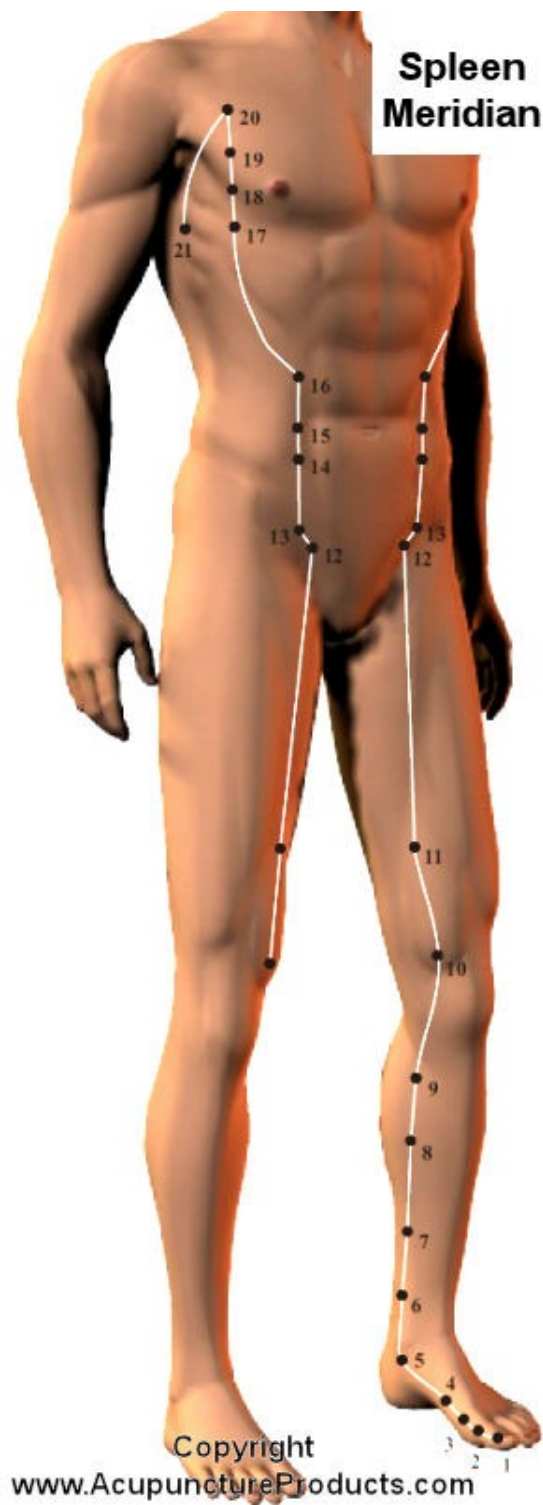
ST44 Nei Ting/Inner Courtyard (Inner Court)

At the proximal end of the web between the 2nd and 3rd toes in the depression distal and lateral to the 2nd metatarsodigital joint (*stomach organ problems*).

ST45 Li Dui/Strict Exchange (Severe Mouth)

0.1 cun posterior to the corner of nail on the lateral side of the 2nd toe (*local toe problems*).

Chapter 14 – Point Location: Spleen Meridian Pathway



Spleen Meridian Pathway & Point Locations

The Foot Greater Yin (Tai Yin) of the Spleen has 21 points

The spleen of the Foot-Taiyin starts from the medial aspect of the tip of the big toe. It travels along the medial aspect of the foot at the junction between the red and white skin, ascends anteriorly to the medial malleolus up to the medial aspect of the leg. Passing through the anterior medial aspect of the thigh, it enters the inguinal region traveling along the anterior of the abdomen. It then curves lateral to the midline to the intercostal space up to the 2nd intercostal space. Then turns inferior to midway between the axilla and the free end of the eleventh rib.

The emotion associated with the spleen is worry—too much worrying will damage the spleen. This results in digestive upsets (diarrhea and/or constipation), abdominal distention, gassiness, easy bruising, etc.

SP1 Yin Bai/Hidden White

0.1 cun posterior to the corner of the nail, on the medial side of the great toe (*digestive, local problems*).

SP2 Da Du/Great Metropolis

On medial side of the great toe, distal and inferior to the 1st Metatarsophalangeal joint in a depression at the juncture of the red and white skin (*digestive, local problems*).

SP3 Tai Bai/Supreme White

Proximal and inferior to the head of the 1st metatarsal bone in a depression

at the junction of the red and white skin (*heavy feeling in body, edema, low energy*).

SP4 Gong Sun/Grandfather Grandson (Yellow Emperor)

In a depression distal and inferior to the 1st metatarsal bone at the junction of the red and white skin (*abdominal cramps, diarrhea, frontal headache, reproductive problems*).

SP5 Shang Qui/Shang Mound (Shang Hill)

In a depression distal and inferior to the medial malleolus, midway between the tuberosity of the navicular bone and the tip of the medial malleolus (*local problems*).

SP6 San Yin Jiao/Three Yin Intersection

3 cun directly above the tip of the medial malleolus on the posterior border of the tibia (*contraindicated in pregnancy*); *digestive problems, urinary and reproductive problems, menstrual problems, discharge, male and female infertility*). **can be painful to palpate if problems in the organ or channel**

SP7 Lou Gu/Dripping Valley (Leaking Valley)

6 cun from the tip of the medial malleolus on line connecting tip of medial malleolus and SP9 on the posterior border of the tibia (3 cun above SP6); (*local problems*)

SP8 Di Ji/Earth Pivot (Earth's Crux)

3 cun below SP9 on the line connecting SP 9 and medial malleolus (*menstrual problems, spotting*).

SP9 Yin Ling Quan/Yin Mound Spring

On the lower border of the medial condyle of the tibia, in the depression between the posterior border of the tibia and gastrocnemius muscle (*Great for digestive problems, edema, diarrhea, local knee problems*).

***can be painful to palpate if there are SP organ/channel problems**

SP10 Xue Hai/Sea of Blood

With the knee in flexion, 2 cun superior to the superior border of the patella, on the bulge of the medial portion of the quadriceps femoris muscle (*Local problems, urinary issues, stress incontinence or retention*).

SP11 Ji Men/Winnowing Gate (Winnower Gate)

6 cun above SP10 on the line connecting SP12 and SP10 (*local problems only*).

SP12 Chong Men/Rushing Gate (Surging Gate)

3.5 cun lateral to the midline at DU2, in the inguinal region, on the lateral side of the femoral artery (*reproductive problems*).

SP13 Fu She/Abode of the Fu (Bowel Abode)

0.7 cun laterosuperior to SP12 and 4 cun lateral to the anterior midline (*hernia*).

SP14 Fu Jie/Abdomen Knot (Abdominal Bind)

1.3 cun below SP15 and 4 cun lateral to the anterior midline, on lateral side of rectus abdominis muscle (*constipation*).

SP15 Da Heng/Great Horizontal

4 cun lateral to the center of the umbilicus, lateral to rectus abdominus muscle (*digestive problems, emotional problems, used for weight loss in acupuncture*).

SP16 Fu Ai/Abdomen Sorrow (Abdominal Lament)

3 cun above SP 15 and 4 cun lateral to the anterior midline at RN11 (*rarely used*).

SP17 Shi Dou/Food Cavity (Food Hole)

6 cun lateral to the anterior midline in the 5th intercostal space (*rarely used*).

SP18 Tian Xi/Heavenly Stream (Celestial Ravine)

6 cun lateral to the anterior midline in the 4th intercostal space (*rarely used*).

SP19 Xiong Xiang/Chest Village

6 cun lateral to the anterior midline in the 3rd intercostal space (*rarely used*).

SP20 Zhou Rong/Encircling Glory (All-Round Flourishing)

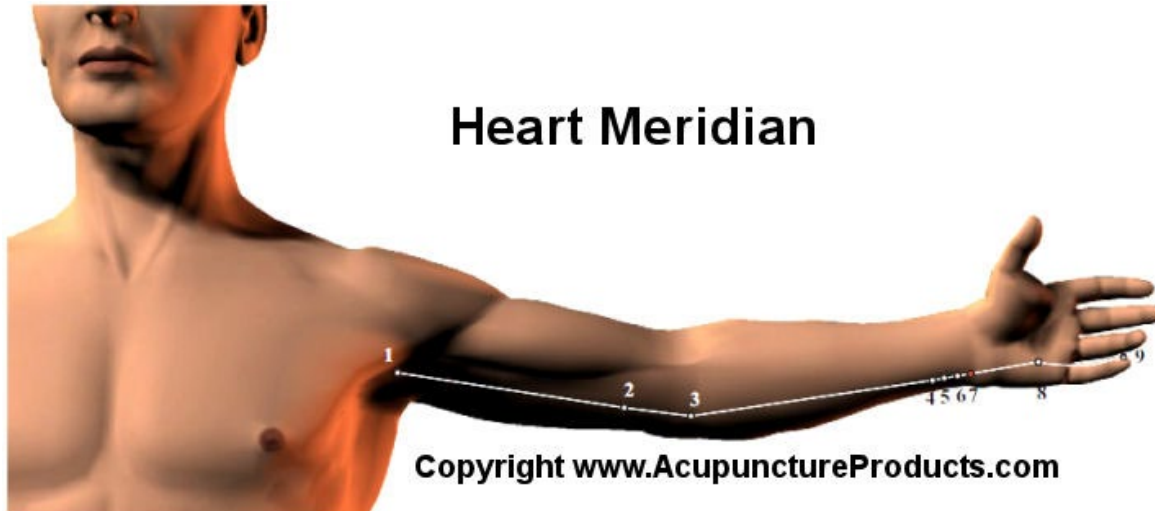
6 cun lateral to the anterior midline in the 2nd intercostal space (*rarely used*).

SP21 Da Bao/Great Wrapping (Great Embrace)

On the midaxillary line, 6 cun inferior to the anterior axillary crease.

Midway between the axilla and the free end of the eleventh rib (*general pain in the whole body—great for fibromyalgia*).

Chapter 15 – Heart Meridian Pathway



Heart Meridian Pathway & Point Locations

The Hand Lesser Yin (Shao Yin) of the Heart has 9 points

The heart channel of the Hand-Shaoyin starts in the center of axilla. From there it goes along the posterior border of the medial aspect of the upper arm. Passing through the cubital region, it descends to the pisiform region proximal to the palm and enters the palm. Then it ends at the medial aspect of the tip of the little finger.

The emotion associated with the heart is joy—too much joy (mania) can injure the heart organ. This can result in insomnia, heart palpitations, anxiety, and dream disturbed sleep.

HT1 Ji Quan/Summit Spring (Highest Spring)

In the depression at the center of the axilla. This point is located with the arm abducted, in the depression at the highest point of the axillary hollow. Center of axilla on the medial side of the axillary artery (*mania in ancient times*).

HT2 Qing Ling/Green Spirit (Cyan Spirit)

With elbow flexed, the point is found 3 cun above the medial end of the transverse cubital crease in the groove medial to the biceps brachii (*local symptoms*).

HT3 Shao Hai/Lesser Sea

With elbow flexed, at the medial end of the transverse cubital crease (*palpitations, irregular heartbeat, insomnia, vivid dreams, sadness*).

HT4 Ling Dao/Spirit Path

With the palm facing up, the point is found 1.5 cun above the transverse crease of the wrist at HT7 (*hoarseness, used in ancient times for chest pain*).

HT5 Tong Li/Penetrating the Interior (Connecting Li)

1 cun above HT 7 on a line connecting HT3 and HT7 (*Best point for speech difficulties, good for hot flashes*).

HT6 Yin Xi/Yin Cleft

0.5 cun above HT 7 on a line connecting HT3 and HT7 (*night sweats in menopause*).

HT7 Shen Men/Spirit Gate

On the ulnar end of the transverse crease of the wrist, in the small

depression between the pisiform and ulna bones (*calms the mind, crying, depression, wrist pain*).

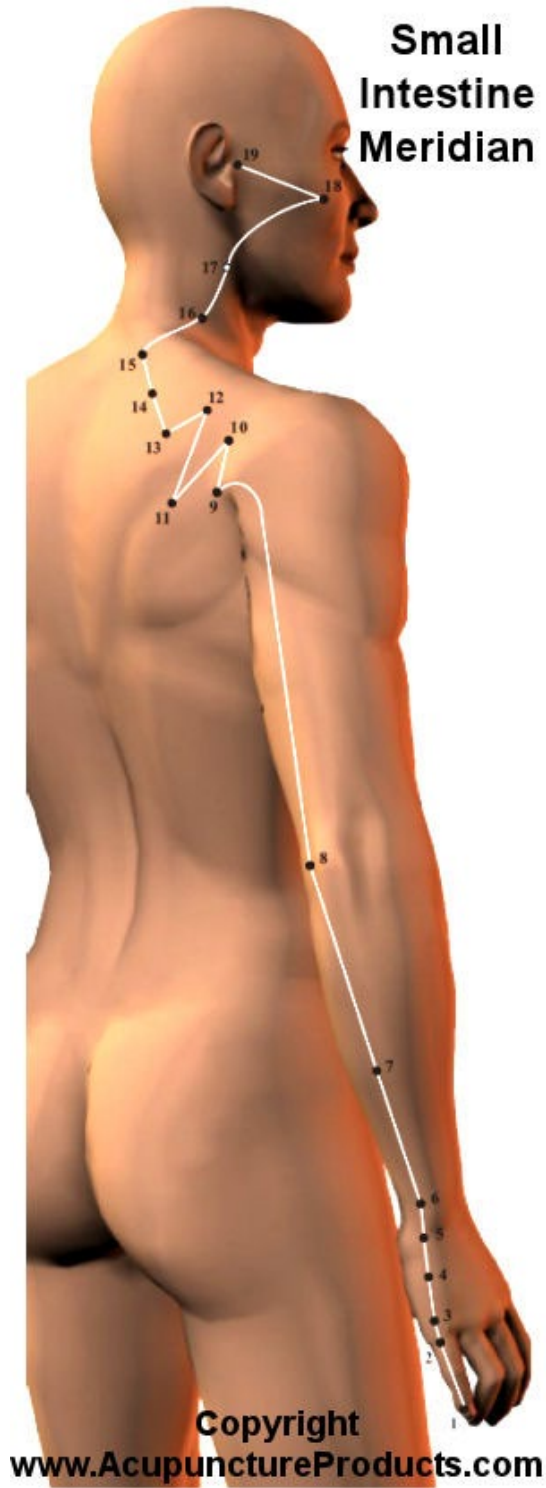
HT8 Shao Fu/Lesser Palace (Lesser Mansion)

With a fist made, where the little finger falls between the 4th and 5th metacarpal bones (*local problems*).

HT9 Shao Chong/Lesser Rushing (Lesser Surge)

0.1 cun posterior to the corner of the nail on the radial side of the little finger (*used to revive in loss of consciousness in ancient times*).

Chapter 16 – Small Intestine Meridian Pathway



Small Intestine Meridian Pathway & Point Locations

The Hand Greater Yang (Tai Yang) of the Small Intestine has 19 points

The small intestine channel of the Hand-Taiyang starts at the ulnar aspect of the tip of the little finger, and travels along the ulnar border of the hand dorsum upward to the posterior border of the lateral aspect of the upper arm. It passes through the cubital region curving around the scapular region. Then turning downward to the supraclavicular fossa and ascends to the neck. Travels up to the cheek going through the outer canthus of the eye, and ends anterior to the tragus of the ear.

The SI channel is for hand arm, shoulder, scapula pain, ear problems, TMJ issues due to where the channel passes through.

SI1 Shao Ze/Lesser Marsh

0.1 cun posterior to the corner of the nail on the ulnar side of the little finger (*problems along the channel*).

SI2 Qian Gu/Front Valley

With a loose fist made the point is found on the ulnar side of the fifth digit, in the depression distal to the metacarpophalangeal joint, at the junction of the red and white skin (*Same as SI1*).

SI 3 Hou Xi/Back Stream (Back Ravine)

On the ulnar border of the hand, in the substantial depression proximal to the head of the fifth metacarpal bone (*Back of the shoulder pain, neck pain, occipital headache, all over headache, dizziness, night sweats*).

SI4 Wan Gu/Wrist Bone

On the ulnar edge of the palm, in the depression between the fifth metacarpal bone and the hamate and pisiform bones (*used in ancient times for jaundice*).

SI5 Yang Gu/Yang Valley

Near the ulnar end of the transverse wrist crease on the dorsal side of the hand in a depression between the styloid process of the ulna and the triquetral bone (*local point*).

SI6 Yang Lao/Support the Aged (Nursing the Aged)

On the dorsal side of the wrist, in the bony cleft on the radial side of the styloid process of the ulna (*local point, acute shoulder pain, not used often*).

SI7 Zhi Zheng/Branch of the Upright (Branch to the Correct)

5 cun above SI5 on a line connecting SI 5 and SI8, between the anterior border of the ulna and flexor carpi ulnaris muscle (*not used often*).

SI8 Xiao Hai/Small Sea

With elbow flexed, in a depression between the olecranon process of the ulna and the medial epicondyle of the humerus (*used for goiters in ancient times, not used often today*).

SI9 Jianzhen/True Shoulder

With arm abducted, 1 cun above the posterior end of the axillary fold, posterior and inferior to the shoulder joint (*shoulder pain*).

SI10 Nao Shu/Upper Arm Shu

With arm abducted, directly above SI9 in a depression inferior to scapular spine (*shoulder pain*).

SI11 Tian Zong/Heavenly Gathering (Celestial Gathering)

In the depression of the infrascapular fossa, one-third the distance between the lower border of the scapular spine and the inferior angle of the scapula, approximately level with T4 spinous process (*shoulder pain*).

SI12 Bing Feng/Grasping the Wind

Above SI11 in the center of the suprascapular fossa, in a depression when arm is lifted (*not used often*).

SI13 Qu Yuan/Crooked Wall

On the medial extremity of the suprascapular fossa, about midway between SI10 and the spinous process of T2 (*used more in cupping*).

SI14 Jian Wai Shu/Outer Shoulder Shu

3 cun lateral to the lower border of the spinous process of T1 (GV 13) (*used more with cupping*).

SI15 Jian Zhong Zhu/Middle Shoulder Shu (Central Shoulder Shu)

2 cun lateral from the posterior midline below the spinous process of C7 (DU 14) (*respiratory problems*).

SI16 Tian Chuang/Heavenly Window (Celestial Window)

On lateral neck posterior to SCM, posterior and superior to LI18 level with the Adam's apple (*emotional problems*).

SI17 Tian Rong/Heavenly Appearance (Celestial Countenance)

Posterior to the angle of the mandible in a depression on the anterior border of the SCM (*emotional problems*).

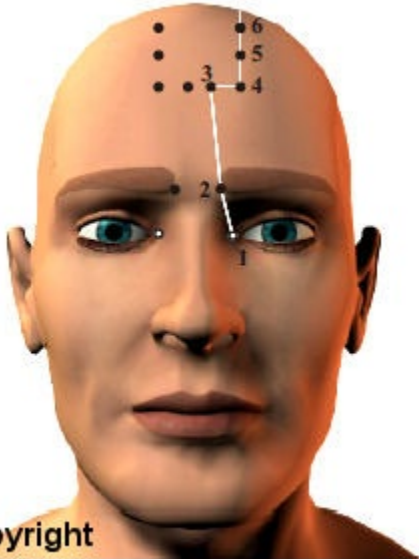
SI18 Quan Liao/Cheek Bone Crevice (Cheek Bone-Hole)

Directly below the outer canthus of the eye in a depression on the lower border of the zygomatic bone (*Bell's palsy, trigeminal neuralgia, sinus pressure*).

SI19 Ting Gong/Palace of Hearing (Auditory Palace)

Anterior to the tragus and posterior to the condyloid process of the mandible in a depression formed when mouth is opened (*good for inner or outer ear problem, calms the mind*).

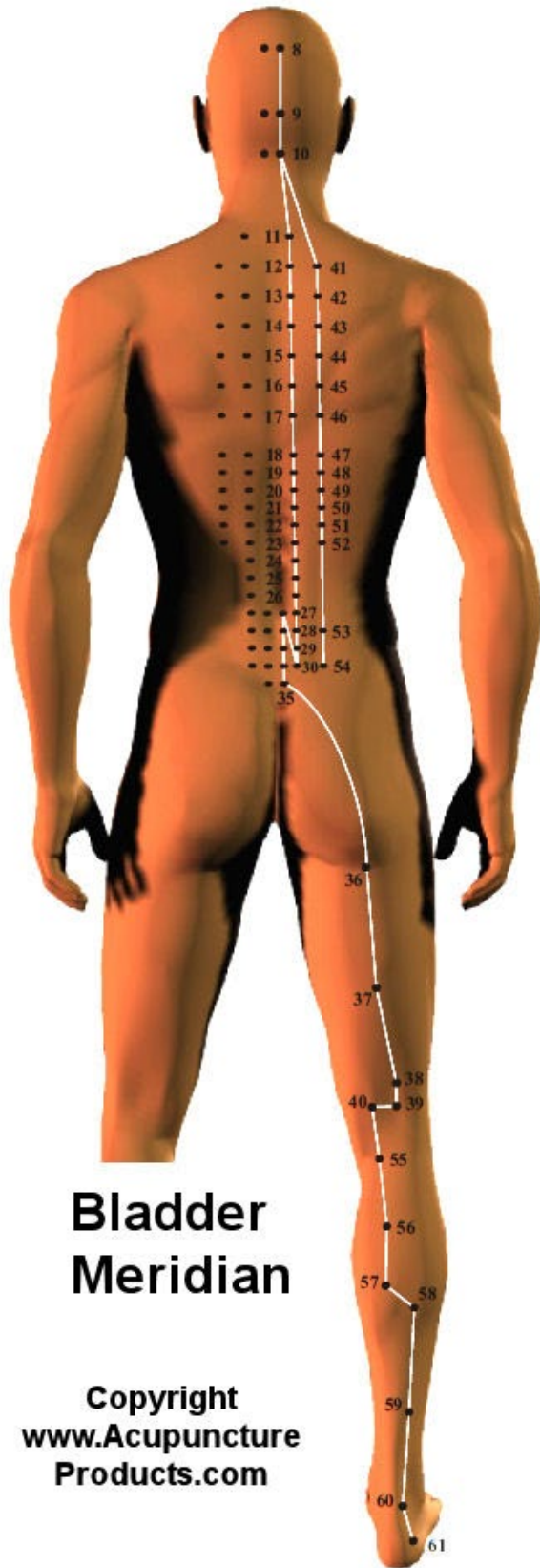
Chapter 17 – Point Location: Bladder Meridian Pathway



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Bladder Meridian

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Bladder Meridian Pathway & Point Locations

The Foot Greater Yang (Tai Yang) of the Bladder has 67 points

The urinary bladder channel of the Foot-Taiyang originates from the inner canthus of the eye. Passing through the forehead, it flows up to the vertex. It bifurcates above the posterior hairline into two lines. One line runs from the posterior aspect of the neck downward along the medial border of the scapula (3 cun lateral to the back mid-line). Passing through the gluteal region. Another line runs straight downward (1.5 cun lateral to the mid-line of the back) to the lumbar region. From there it descends along the posterior aspect of the thigh to the popliteal fossa. Descending to the posterior aspect of the gastrocnemius muscle and further to the posterior inferior aspect of the lateral malleolus. Ending at lateral posterior side of the tip of the little toe.

The Bladder Channel is used to treat issues involving the bladder or kidneys, and is great for back pain and sciatica because of where the channel passes through. It is also used for strengthening the functions of the HT, LV, LU, KD, and SP.

BL1 Jing Ming/Bright Eyes

0.1 cun superior to the inner canthus of the eye in a depression (*seldom used*).

BL2 Zan Zhu/Gathered Bamboo (Bamboo Gathering)

In the supraorbital notch at the medial end of the eyebrow (*headache, sinus pressure, eye problems such as pain, floaters, blurry vision*).

BL3 Mei Chong/Eyebrows' Pouring (Eyebrow Ascension)

0.5 cun within the anterior hairline directly above BL2 and 0.5 cun lateral to DU24 (*headaches, dizziness, congestion, seizures, problems with HT or LU organ*).

BL4 Quchai/Crooked Curve (Deviating Turn)

1.5 cun lateral to DU24 and 0.5 cun within the anterior hairline (*headache, congestion*).

BL5 Wu Chu/Fifth Place

0.5 cun above BL4 or 1 cun above the anterior hairline and 1.5 cun lateral to DU23 (*headache, congestion, seizures*).

BL6 Cheng Guang/Receiving Light (Light Guard)

1.5 cun posterior to BL5 and 2.5 cun above the anterior hairline, 1.5 cun lateral to the midline (*headache, congestion, vomiting*).

BL7 Tong Tian/Heavenly Connection (Celestial Connection)

1.5 cun posterior to BL6 and 4 cun above the anterior hairline, 1.5 lateral to the midline (*congestion, neck pain, facial paralysis*).

BL8 Luo Que/Declining Connection (Declining Connection)

1.5 cun posterior to BL7, 1.5 cun lateral to the midline (*calms the mind, facial paralysis*).

BL9 Yu Zhen/Jade Pillow

1.3 cun lateral to DU17, on the lateral side of the superior border of the external occipital protuberance (*balance problems, headache*).

BL10 Tian Zhu/Celestial Pillar

1.3 cun lateral to DU15 and 0.5 cun above the posterior hairline, in a depression on the lateral aspect of the trapezius muscle (*stiff neck, occipital headache*).

BL11 Da Zhu/Great Shuttle

1.5 cun lateral to DU13 level with the spinous process of T1 (from the midline to the medial border of the scapula is considered 3 cun); (*respiratory problems, local pain, bone problems*).

BL12 Feng Men/Wind Gate

1.5 cun lateral to midline level with the spinous process of T2 (*skin rashes, local point for pain, good for the first day of being sick with a cold, or that pre-cold feeling*).

BL13 Fei Shu/Lung Shu

1.5 cun lateral to DU12 level with the spinous process of T3 (*Important point for LU organ, respiratory or skin problems, nasal problems, calms the mind*).

BL14 Jue Yin Shu/Jue Yin Shu

1.5 cun lateral to midline level with the spinous process of T4 (*heart disease, pulmonary disease*).

BL15 Xin Shu/Heart Shu

1.5 cun lateral to DU11 level with the spinous process of T5 (*Important point for HT organ, heart problems, palpitations, calms the mind, night sweats*).

BL16 Du Shu/Governor Shu (Governing Shu)

1.5 cun lateral to DU10 level with the spinous process of T6 (*good for back problems*).

BL17 Ge Shu/Diaphragm Shu

1.5 cun lateral to DU9 level with the spinous process of T7 (*important point for the diaphragm, hiccups, nausea*).

BL18 Gan Shu/Liver Shu

1.5 cun lateral to DU8 level with the spinous process of T9 (*any liver related problem, stagnated qi, emotional problems such as depression or irritability, migraines*).

BL19 Dan Shu/Gall Bladder Shu

1.5 cun lateral to DU7 level with the spinous process of T10 (*hard to make decisions, timid, calms the mind*).

BL20 Pi Shu/Spleen Shu

1.5 cun lateral to DU6 level with the spinous process of T11 (*Any digestive problem, transforms dampness, muscle problems such as fibromyalgia*).

BL21 Wei Shu/Stomach Shu

1.5 cun lateral to midline level with the spinous process of T12 (*any stomach problems*).

BL22 Sanjiao Shu (Triple Burner Shu)

1.5 cun lateral to DU5 level with the spinous process of L1 (*promotes urination*).

BL23 Shen Shu/Kidney Shu

1.5 cun lateral to DU4 level with the spinous process of L2 (*helps kidneys, good for reproductive system, urinary problems, joint, bone problems*).

BL24 Qihai Shu/Sea of Qi Shu

1.5 cun lateral to midline level with the spinous process of L3 (*local problems, lower back pain*).

BL25 Da Chang Shu/Large Intestine Shu

1.5 cun lateral to DU3 level with the spinous process of L4 (*large intestine problems*).

BL26 Guan Yuan Shu/Gate of Origin Shu (Origin Pass Shu)

1.5 cun lateral to midline level with the spinous process of L5 (*local problems, pain*).

BL27 Xiao Chang Shu/Small Intestine Shu

1.5 cun lateral to midline level with the first posterior sacral foramen (*small intestine problems*).

BL28 Pang Guang Shu/Bladder Shu

1.5 cun lateral to midline level with the second posterior sacral foramen (*bladder problems*).

BL29 Zhong Shu/Mid-Spine Shu (Central Backbone Shu)

1.5 cun lateral to midline level with the third posterior sacral foramen (*local problems*).

BL30 Baihuan Shu/White Ring Shu

1.5 cun lateral to midline level with the fourth posterior sacral foramen (*local problems*).

BL31 Shang Liao/Upper Crevice (Upper Bone-Hole)

In the first posterior sacral foramen (*local problems, pain*).

BL32 Ci Liao/Second Crevice (Second Bone-Hole)

In the second posterior sacral foramen (*local problems, pain*).

BL33 Zhong Liao/Middle Crevice (Central Bone-Hole)

In the third posterior sacral foramen (*local problems, pain*).

BL34 Xia Liao/Lower Crevice (Lower Bone-Hole)

In the fourth posterior sacral foramen (*local problems, pain*).

BL35 Hui Yang/Meeting of Yang

0.5 cun lateral to either side of the tip of the coccyx (*local problems, pain*).

BL36 Cheng Fu/Hold and Support (Support)

Just below the buttock, on a line superior to BL 40 (*hemorrhoids*).

BL37 Yin Men/Gate of Abundance

On the back of the thigh 8 cun proximal to BL 40 (*leg pain, sciatica, local problems*).

BL38 Fu Xi/Floating Cleft

On the back of the knee, 1 cun superior to BL 39 on the medial side of the tendon biceps femoris (*local problems*).

BL39 Wei Yang/Outside of the Crook (Bend Yang)

On the popliteal crease toward the lateral end, in the depression medial to the tendon biceps femoris (*water metabolism issues—edema, urinary retention*)

BL40 Wei Zhong/Middle of the Crook (Bend Middle)

At the back of the knee on the popliteal crease in a depression midway between the tendon of biceps femoris and semitendinosus (*best distal point for back pain, lower back pain, also good for urinary problems*)

BL41 Fu Fen/Attached Branch

3 cun lateral to the DU meridian, at the level of the lower border of the spinous process of T2, same level as BL12 (*used for respiratory problems, local pain*)

BL42 Po Hu/Door of the Corporeal Soul (Po Door)

3 cun lateral to the DU meridian, at the level of the lower border spinous process of T3, same level as BL13 (*used for grief, sadness, anxiety, respiratory problems*).

BL43 Gao Huang Shu/Vital Region Shu

3 cun lateral to the DU meridian, at the level of the lower border of the spinous process of T4, level with BL 14 (*chronic asthma, immune system*).

BL44 Shen Tang/Hall of the Spirit (Spirit Hall)

3 cun lateral to DU11, at the level of the lower border of the spinous process of T5, level with BL15 (*calms the mind*).

BL45 Yi Xi/Yi Xi

3 cun lateral to DU10, at the level of the lower border of the spinous process of T6, level with BL16 (*respiratory problem, eye problems*).

BL46 Ge Guan/Diaphragm Gate (Diaphragm Pass)

3 cun lateral to DU9, at the level of the lower border of the spinous process of T7, level with BL17 (*diaphragm problems*).

BL47 Hun Men/Door of the Ethereal Soul (Hun Gate)

3 cun lateral to DU8, at the level of the lower border of the spinous process of T9, level with BL18 (*liver problems*).

BL48 Yang Gang/Yang's Key Link (Yang Headrope)

3 cun lateral to DU7, at the level of the lower border of the spinous process of T10, level with BL19 (*digestive problems, calms the mind*).

BL49 Yi She/Abode of Thought (Reflection Abode)

3 cun lateral to DU6, at the level of the lower border of the spinous process of T11, level with BL20 (*good for thought, memory issues*).

BL50 Wei Cang/Stomach Granary

3 cun lateral to the DU meridian, at the level of the lower border of spinous process of T12, level with BL21 (*local problems*).

BL51 Huang Men/Vitals Gate (Huang Gate)

3 cun lateral to DU5, at the level of the lower border of the spinous process L1, level with BL22 (*abdominal masses*).

BL52 Zhi Shi/Residence of the Will (Will Chamber)

3 cun lateral to DU4, at the level of the lower border of the spinous process of L2, level with BL23 (*kidney, reproductive problems or urinary issues*).

BL53 Bao Huang/Bladder's Vitals (Bladder Huang)

3 cun lateral to DU5, at the level of the 2nd posterior sacral foramen, level with BL 28 and BL 32 (*local problems, lower back pain*).

BL54 Zhi Bian/Order's Limit (Sequential Limit)

Lateral to the hiatus of the sacrum, at the level of the 4th posterior sacral foramen, 3 cun lateral to DU2 (*local problems*).

BL55 He Yang/Confluence of Yang (Yang Union)

2 cun directly below BL40, between the medial and lateral heads of the gastrocnemius muscle on the line connecting BL54 and BL57 (*back, leg pain, hemorrhoids*).

BL56 Cheng Jin/Support the Sinews (Sinew Support)

5 cun below BL40, in the center of the belly of the gastrocnemius muscle (*hemorrhoids, hernia, nose bleeds*).

BL57 Cheng Shan/Support the Mountain (Mountain Support)

In a depression below the gastrocnemius muscle, 8 cun inferior to BL40 (*hemorrhoids, local problems*).

BL58 Fei Yang/Soaring Upwards (Taking Flight)

7 cun above BL60 on the posterior border of the fibula about 1 cun lateral and inferior to BL57 (*hemorrhoids, head or back pain*).

BL59 Fu Yang/Instep Yang

3 cun directly above BL60 (*sleeping problems, headache*).

BL60 Kunlun/Kunlun Mountains

In a depression between the tip of the lateral malleolus and the achilles tendon. (Do not use if pregnant**) (*Good for back pain, stiff neck, local problems*).**

BL61 Pu Can/Servant's Respect (Subservient Visitor)

Posterior and inferior to the lateral malleolus, directly below BL60, in a depression on the lateral calcaneus, at the junction of the red and white skin (*local problems, low back pain, stiff neck, nose bleeds*).

BL62 Shen Mai/Extending Vessel

In a depression directly below the lateral malleolus (*chronic backache, eye dryness, relaxes muscles in legs*).

BL63 Jin Men/Golden Gate (Metal Gate)

Anterior and inferior to BL 62, in the depression posterior to the fifth metatarsal bone (*frequency, burning urination*).

BL64 Jing Gu/Capital Bone

Below the tuberosity of the 5th metatarsal bone at the junction of the red and

white skin (*bladder problems, headache or neck pain, seizures in ancient times*).

BL65 Shu Gu/Restraining Bone (Bundle Bone)

Posterior to the head of the 5th metatarsal bone at the junction of the red and white skin (*any problem along Bladder channel, neck, headache, seizures in ancient times*).

BL66 Zu Tong Gu/Foot Connecting Valley (Valley Passage)

In a depression anterior to the 5th metatarsophalangeal joint (*cystitis, early symptoms of cold or flu*).

BL67 Zhi Yin/Reaching Yin

0.1 cun posterior to the corner of the nail on the lateral side of the small toe (**don't use during pregnancy**) (*Good for blurred vision or eye pain*).

Chapter 18 – Point Location: Kidney Meridian Pathway

Kidney Meridian



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Kidney Meridian Pathway & Point Locations

The Foot Lesser Yin (Shao Yin) of the Kidney 27 points

The kidney channel of the Foot-Shaoyin starts from the interior aspect of the little toe (on the sole of the foot, depending on the text), and runs through a depression in the lower aspect of the tuberosity of the navicular bone. It travels behind the medial malleolus and encircles the malleolus. Ascending along the medial side of the leg, it passes the medial side of the popliteal fossa and goes further upward along the posterior-medial aspect of the thigh. Traveling to the superior border of the symphysis pubis forming a straight line 0.5 cun from the midline. It ascends diverging at the diaphragm, ending in a depression on lower border of clavicle 2 cun from the midline.

The emotion that harms the kidney is fear. If the kidney is injured, it shows up as bladder problems, weak back and knees and hearing.

KD1 Yong Quan/Bubbling Spring (Gushing Spring)

On the sole of the foot, in a depression when the foot is in plantar flexion at the junction of the anterior 1/3 and posterior 2/3 of line connecting base of 2nd and 3rd toes and the heel (*Good for yin deficient symptoms as the most yin part of the body, good for insomnia, menopause symptoms such as night sweats, chronic dry throat, local pain*).

KD2 Ran Gu/Blazing Valley

Anterior and inferior to the medial malleolus in a depression on the lower border of the tuberosity of the navicular bone (*night sweats, dry throat, asthma*).

KD3 Tai Xi/Supreme Stream (Great Ravine)

In depression midway between the tip of the medial malleolus and the attachment of the achilles tendon, level with the tip of the medial malleolus (*regulates the kidneys, uterus, strengthens low back and kidneys*).

KD4 Da Zhong/Great Bell (Large Goblet)

Posterior and inferior to the medial malleolus in a depression anterior to the medial attachment of the Achilles tendon (*Strengthens the back and lifts the spirit, heel pain*).

KD5 Shuiquan/Water Spring

1 cun directly below KI3 in a depression anterior and superior to the medial tuberosity of the calcaneus (*stops abdominal pain, regulates the uterus, benefits urination*).

KD6 Zhao Ha/Shining Sea

In a depression 1 cun below the tip of the medial malleolus (*benefits chronic eye diseases, calms the mind, for skin rashes, and regulates the uterus in amenorrhea*).

KD7 Fu Liu/Returning Current (Recover Flow)

2 cun above KI3 on the anterior border of the achilles tendon (*night sweats, edema, voice problems*).

KD8 Jiao Xin/Exchange Belief (Intersection Reach)

0.5 cun anterior to KI7, 2 cun above KI3, posterior to the medial border of the tibia (*regulates menses/hormone point, insomnia or lethargy*).

KD9 Zhu Bin/Guest House

5 cun above KI3 on the line drawn from KI3 to KI10 at the lower border of the gastrocnemius muscle (*hernia, lower leg and foot pain*).

KD10 Yin Gu/Yin Valley

At the medial side of the popliteal fossa when the knee is flexed, between the tendons of semitendinosus and semimembranosus muscles level with BL54 (*reproductive problems, arthritis of knee in medical area, diseases of urogenital system*).

KD11 Heng Gu/Pubic Bone

At the superior border of the symphysis pubis, 5 cun below umbilicus (*pain in lower abdomen, dysuria, impotence*).

KD12 Da He/Great Luminescence (Great Manifestation)

4 cun below RN8, 0.5 cun lateral to RN3 (*external genitalia pain, impotence, uterine prolapsed*).

KD13 Qi Xue/Qi Cave (Qi Hole)

3 cun below RN8 (umbilicus), 0.5 cun lateral to RN4 (*irregular menstruation, dysuria, abdominal pain, diarrhea*).

KD14 Si Man/Four Fullness (Fourfold Fullness)

2 cun below RN8, 0.5 cun lateral to RN5 (*abdominal distention, diarrhea, irregular menstruation, postpartum pain*).

KD15 Zhong Zhu/Middle Flow (Central Flow)

1 cun below RN8, 0.5 cun lateral to RN7 (*abdominal pain, constipation*).

KD16 Huang Shu/Vitals Shu (Vitals Transporting Shu)

0.5 cun lateral to the umbilicus level with RN8 (*not often used*)

KD17 Shang Qu/Shang Bend

2

cun above the umbilicus, level with RN10 (*abdominal pain, irregular menstruation, constipation, diarrhea*).

KD18 Shi Guan/Stone pass (Stony Pass)

3 cun above the umbilicus, level with RN11 (*infertility, digestive problems*).

KD19 Yin Du/Yin Metropolis

4 cun above umbilicus, level with RN12 (*infertility, digestive problems*).

KD20 Fu Ton Gu/Abdomen Connecting Valley (Open Valley)

5 cun above the umbilicus, level with RN13 (*palpitations, digestive problems*).

KD21 You Men/Hidden Gate (Dark Gate)

6 cun above the umbilicus, level with RN14 (*local problems, digestion*).

KD22 Bu Lang/Walking Corridor (Corridor Walk)

5th intercostal space, 2 cun lateral to the midline (*cough, local problems of lungs, heart*).

KD23 Shen Feng/Spirit Seal

4th intercostal space, 2 cun lateral to the midline (*heart, cough, chest problems*).

KD24 Ling Xu/Spirit Ruin (Spirit Ruins)

3rd intercostal space, 2 cun lateral to the midline (*heart, cough, asthma lung problems*).

KD25 Shen Cang/Spirit Storehouse

2nd intercostal space, 2 cun lateral to the midline (*cough, asthma, heart, lung problems*).

KD26 Yu Zhong/Comfortable Chest (Lively Center)

In the middle of the 1st intercostals space (*phlegm, cough, heart, lung problems*)

KD27 Shu Fu/Shu Mansion

In the depression on the lower border of the clavicle, 2 cun lateral to the Ren meridian (*cough, asthma, chest pain*)

Chapter 19 – Point Location: Pericardium Meridian Pathway

Pericardium Meridian Pathway & Point Locations

The Hand Terminal Yin (Jue Yin) of the Pericardium has 9 points

The pericardium channel of the Hand-Jueyin originates in the chest lateral to the nipple. It then ascends to the axillary fossa and runs along the medial aspect of the upper arm, passing through the cubital fossa. It goes further downward to the forearm between the tendons of the m. palmaris longus and m. flexor carpi radialis. It enters the palm and passes along the middle finger to its tip.

This channel treats the heart for structural (ancient times) and functional problems. It is also good for mental issues including insomnia, anxiety, dream disturbed sleep, worry, depression and poor memory. It also is helpful for nausea, hiccups, reflux and vomiting.



PC1 Tian Chi/Heaven's Pool (Celestial Pool)

5 cun lateral to the anterior midline or 1 cun lateral to the nipple in the 4th intercostal space (*Not commonly used*).

PC2 Tian Quan/Heavenly Pool (Celestial Spring)

2 cun below the anterior axillary fold between the 2 heads of the biceps brachii (*arm pain, palpitations, cough*).

PC3 Qu Ze/Marsh at the Crook (Marsh at the Bend)

On the transverse cubital crease, at the ulnar side of the biceps brachii tendon (*angina, coronary heart disease, palpitations, stomachache, vomiting, diarrhea*).

PC4 Xi Men/Xi-Cleft Gate

5 cun above the transverse crease of the wrist PC7, between the palmaris longus and flexor carpi radialis tendons, on the line connecting PC3 and PC7 (*blood problems, vomiting blood in ancient times*).

PC5 Jian Shi/Intermediate Messenger (Intermediary Courier)

3 cun above the transverse crease of the wrist PC 7, between palmaris longus and flexor carpi radialis tendons, on the line connecting PC3 and PC7 (*stomach aches, structural heart problems, vomiting, nausea*).

PC6 Nei Guan/Inner Pass

2 cun above the transverse crease of the wrist PC7, between palmaris longus and flexor carpi radialis tendons, on the line connecting PC3 and PC7 (*frequently used for anxiety, palpitations, panic attacks, nausea, vomiting, hiccups, reflux, depression, insomnia, migraines; important point*).

PC7 Da Ling/Great Mound

In the middle of the transverse crease of the wrist between palmaris longus

and flexor carpi radialis tendons (*calms the mind, balances emotions, good for a “broken heart”*).

PC8 Lao Gong/Palace of Toil

On the transverse crease of the palm just below where the tip of the middle finger rest when a fist is made. Between the 2nd and 3rd metacarpal bones (*mouth ulcers, halitosis, excessive sweating of palms*).

PC9 Zhong Chong/Middle Rushing (Central Hub)

In the center of the tip of the middle finger (*shock, seldom used*).

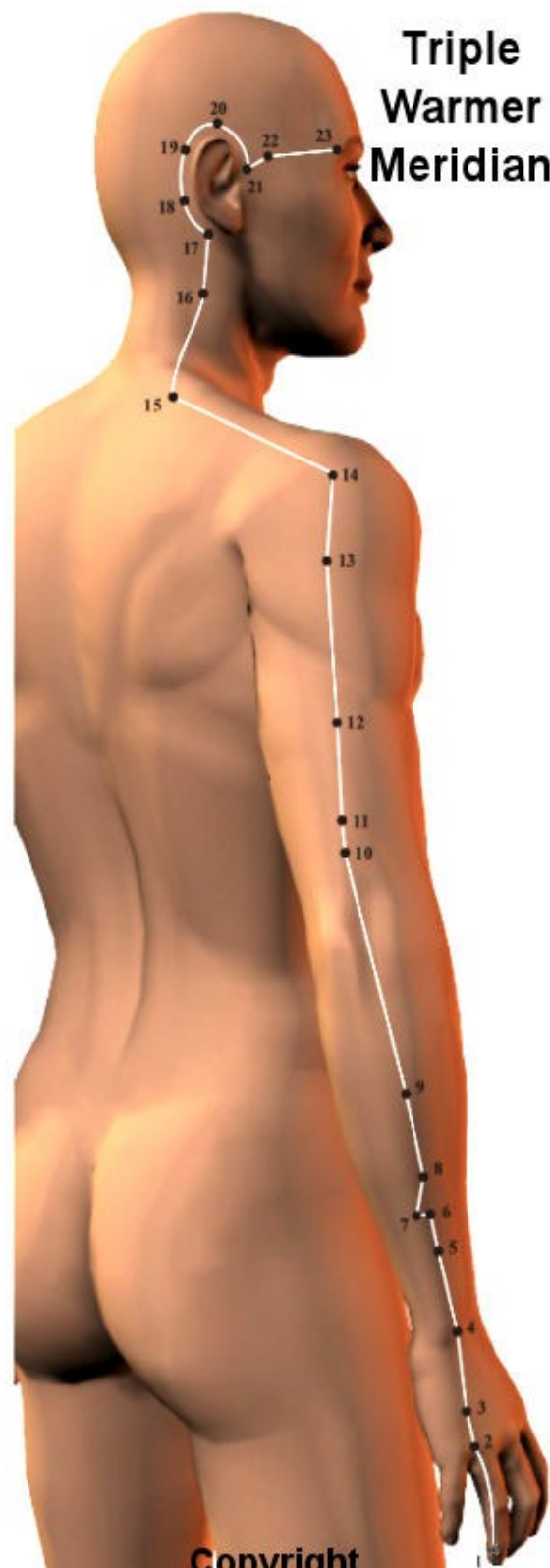
Chapter 20 – Point Location: San Jiao Meridian Pathway

San Jiao/Triple Warmer/Triple Burner Meridian Pathway & Point Locations **The Hand Lesser Yang (Shao Yang) of the San Jiao has 23 points**

The San Jiao channel of the Hand-Shaoyang originates from the tip of the ring finger. It travels upward between the fourth and fifth metacarpal bones and along the dorsal side of the wrist and the lateral side of the forearm between the radius and ulna, it passes through the olecranon. Then it runs along the lateral aspect of the upper arm and reaches the shoulder region. Crossing over the shoulder, it enters the supraclavicular fossa. It then ascends to the neck, running along the posterior border of the ear. It crosses from the superior aspect of the ear to the corner of the forehead. Then it turns downward to the cheek and terminates in the depression at the lateral end of the eyebrow.

The points on this channel are good for ear problems, finger, wrist, arm and shoulder pain, and also pain under the ribs. It also has several indications for digestive problems such as stomach pain, nausea, vomiting and poor appetite. This channel was also used in ancient times for illnesses with chills and fever.

Triple Warmer Meridian



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SJ1 Guan Chong/Rushing Pass (Passage Hub)

0.1 cun posterior to the corner of the nail on the ulnar side of the fourth digit (*headache, red eyes, sore throat*).

SJ2 Ye Men/Fluid Gate (Humor Gate)

0.5 cun proximal to the margin of the web between the fourth and fifth digit (*pain, swelling of fingers, sudden deafness, malaria in ancient times*).

SJ3 Zhong Zhu/Central Islet

With fist clenched, on the dorsum of the hand between the fourth and fifth metacarpal bones in a depression proximal to the fourth metacarpophalangeal joint (*tinnitus, headache, elbow and arm pain*).

SJ4 Yang Chi/Yang Pool

On the transverse crease of the dorsum of the wrist between the tendons of muscles extensor digitorum and extensor digiti minimi (*carpal tunnel syndrome, wrist pain, deafness*).

SJ5 Wai Guan/Outer Pass (Outer Gate)

On the dorsum of the forearm, 2 cun above SJ4 between the radius and the ulna (*common colds, tinnitus, temporal migraines, stiff neck, arm, shoulder, neck pain*).

SJ6 Zhi Gou/Branch Ditch

On the dorsum of the forearm, 3 cun above the SJ4 between the radius and the ulna (*great point for constipation*).

SJ7 Hui Zong/Ancestral Meeting (Convergence and Gathering)

One finger width lateral to SJ6 on the radial side of the ulna (*ear pain, temple pain, deafness, arm pain*).

SJ8 San Yang Luo/Three Yang Luo (Three Yang Connection)

On the dorsum of the forearm 4 cun above SJ4 between the radius and the ulna (*Pain in arm, toothache, loss of voice*).

SJ9 Si Du/Four Rivers

On the dorsum of the forearm, 5 cun below the olecranon between the radius and the ulna (*toothache, loss of voice, sore throat*).

SJ10 Tian Jing/Heavenly Well (Celestial Well)

1 cun superior to the olecranon in a depression formed with the elbow flexed (*migraines, tennis elbow*).

SJ11 Qing Leng Yuan/Clear Cold Abyss

With the elbow flexed, 1 cun above SJ10 (*eye jaundice, headache, local problems*).

SJ12 Xiao Luo/Dispensing Luo River (Dispensing Riverbed)

5 cun superior to the olecranon on a line midway between SJ10 and SJ14 (*headaches, stiff neck, toothaches*).

SJ13 Nao Hui/Upper Arm Meeting (Upper Arm Convergence)

3 cun below SJ14 on the posterior border of the deltoid muscle, on the line joining the olecranon and SJ14 (*local problems, red eyes*).

SJ14 Jian Liao/Shoulder Crevice (Shoulder Bone-Hole)

In the depression posterior and inferior to the acromion process, about 1 cun posterior to LI15 (*frozen shoulder, arthritis of shoulder*).

SJ15 Tian Liao/Heavenly Crevice (Celestial Bone-Hole)

Midway between GB21 and SI13 on the superior angle of the scapula (*local pain, stiff neck, shoulder and arm pain*).

SJ16 Tian You/Window of Heaven (Celestial Window)

Posterior and inferior to the mastoid process, on the posterior border of the SCM muscle and level with BL10 (*not commonly used, headaches, dizzy, insomnia, stiff neck*).

SJ17 Yi Feng/Wind Screen

Posterior to the lobule of the ear in a depression between the mandible and the mastoid process (*all ear problems, tinnitus, TMJ issues, dizziness*).

SJ18 Qi Mai/Spasm Vessel

In the center of the mastoid process at the junction of the middle and lower third of the curve formed by SJ17 and SJ20, posterior to the helix (*tinnitus, headache, deafness*).

SJ19 Lu Xi/Skull's Rest (Skull Rest)

Posterior to the ear at the junction of the upper and middle third of the curve formed by SJ17 and SJ20, posterior to the helix (*headache, tinnitus, deafness*).

SJ20 Jiao Sun/Minute Angle (Angle Vertex)

Directly above the ear apex just above the hairline (*toothache, tinnitus*).

SJ21 Er Men/Ear Gate

With the mouth open, in the depression anterior to the supratragic notch and posterior to the mandibular condyloid process (*tinnitus, ear infection, TMJ issues*).

SJ22 Er He Liao/Ear Harmony Crevice (Harmony Bone-Hole)

Anterior and superior to SJ21, level with the root of the auricle on the posterior border of the hairline of the temple where the superficial temporal artery passes (*TMJ issues, migraine, tinnitus*).

SJ23 Si Zhu Kong/Silken Bamboo Hollow) (Silk Bamboo Hole

In the depression at the lateral end of the eyebrow (*redness and eye pain, blurry vision, twitching eye lid*).

Chapter 21 – Point Location: Gallbladder Meridian Pathway

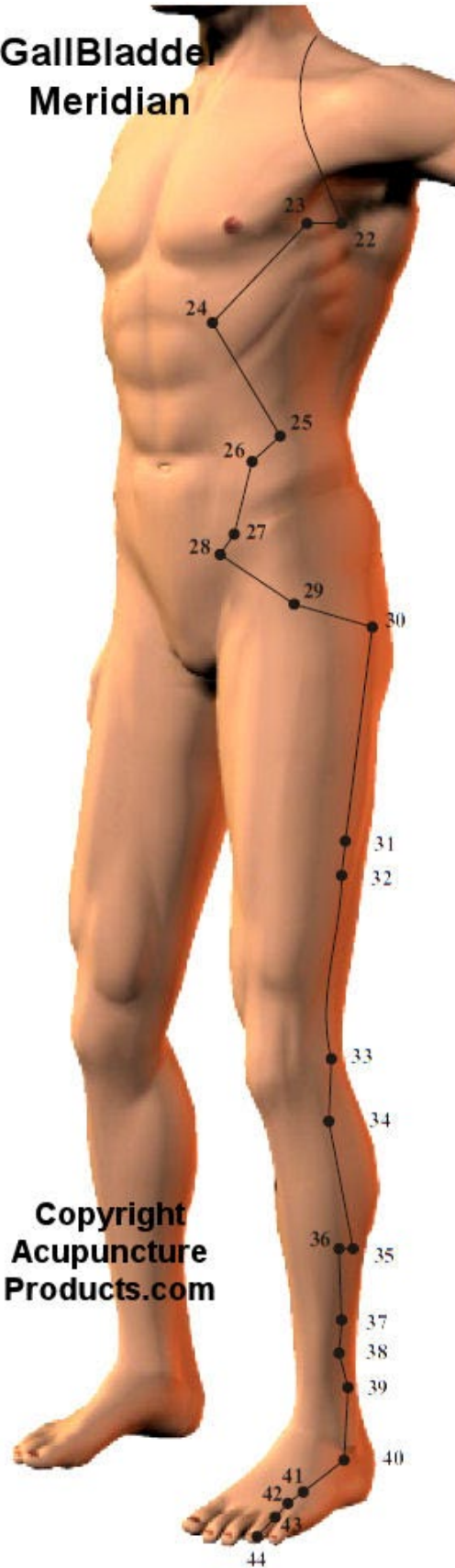
Gall Bladder Meridian Pathway & Point Locations

The Foot Lesser Yang (Shao Yang) of the Gall bladder has 44 points

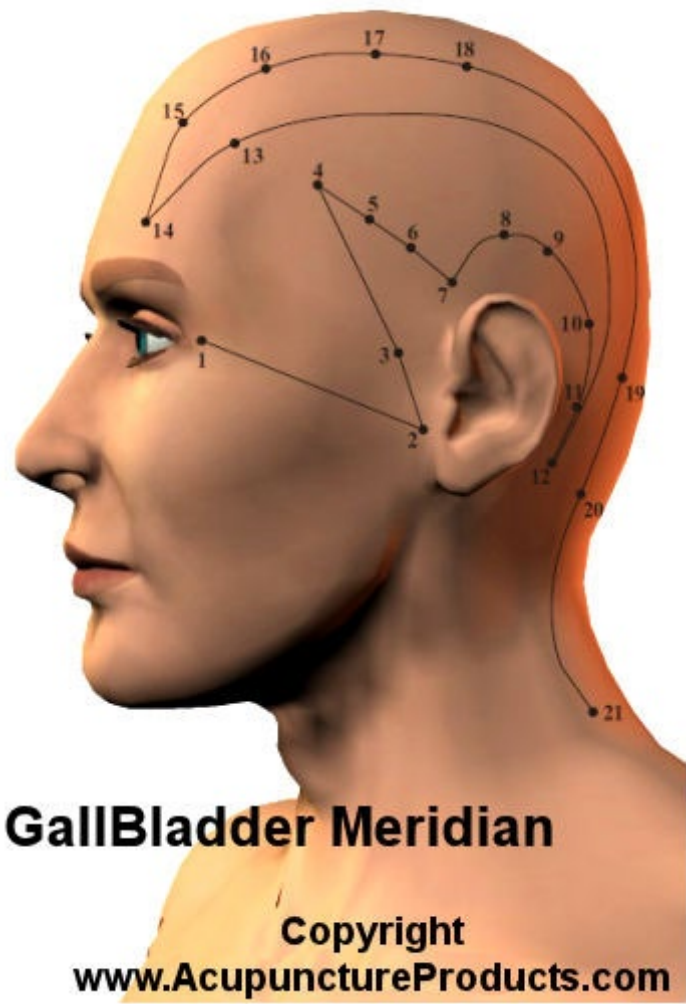
The gall bladder channel of the Foot-Shaoyang starts from the outer canthus of the eye, and descends to the anterior aspect of the ear. Then it ascends to the corner of the forehead, and then winds downward posterior to the ear. Then arches forward to the forehead at the midpoint of the eyebrow. It then runs above the hairline to the lateral side of the neck. Travels highest point of the trapezius muscle. From there it further descends to the axilla and enters the chest. It then travels interiorly in the hypochondriac region, emerging at the lateral side of the lower abdomen near the femoral artery in the inguinal region. Then it curves along the margin of the pubic hair and runs transversely into the hip region. It then travels downward along the lateral side of thigh to the lateral side of the knee. Further descending along the anterior aspect of the fibula, it reaches the lower end of the fibula, and the anterior aspect of the lateral malleolus. Following the dorsum of the foot, it terminates at the lateral side of the fourth toe's tip.

The Gallbladder channel treats disorders of the head, face, five sense organs, neck/shoulder pain, pain beneath the ribs, genital organ disorders including discharge, hip and lateral foot pain.

GallBladder Meridian



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GB1 Tong Zi Liao/Pupil Crevice (Pupil Bone-Hole)

0.5 cun lateral to the outer canthus of the eye in a depression on the lateral side of the orbit (*eye diseases, trigeminal neuralgia, headache*).

GB2 Ting Hui/Meeting of Hearing (Auditory Convergence)

Anterior to the intertragic notch at the posterior border of the condyloid process of the mandible with the mouth open (*ear problems, toothache, TMJ issues*).

GB3 Shang Guan/Above the Joint (Upper Gate)

Anterior to the ear, in the depression directly above ST7 on the upper border of the zygomatic arch (*headache, deafness, tinnitus, toothache*).

GB4 Han Yan/Jaw Serenity (Forehead Fullness)

Within the hairline at the junction of the upper 1/4 and lower 3/4 distance between ST8 and GB7 (*migraine, vertigo, tinnitus*).

GB5 Xuan Lu/Suspended Skull

Within the hairline midway between ST8 and GB7 (*migraine, facial swelling*).

GB6 Xuan Li/Suspended Hair (Suspended Tuft)

Within the hairline at the junction of the lower 1/4 and upper 3/4 distance between ST8 and GB7 (*migraine, frequent sneezing*).

GB7 Qu Bin/Crook of the Temple (Temporal Hairline Curve)

Within the hairline, anterior and superior to the auricle, about 1 cun anterior to SJ20 (*headache, cheek swelling, temple pain*).

GB8 Shuai Gu/Leading Valley (Valley Lead)

Superior to the apex of the auricle, 1.5 cun within the hairline (*nausea, vomiting, migraines, vertigo, hangovers*).

GB9 Tian Chong/Heavenly Rushing (Celestial Hub)

0.5 cun posterior to GB8, 2 cun within the hairline directly above the posterior border of the auricle (*headache, gum swelling*).

GB10 Fu Bai/Floating White

Posterior and superior to the mastoid process at the junction of the middle 1/3 and upper 1/3 of the curve between GB9 and GB12 (*headache, tinnitus*).

GB11 Tou Qiao Yin/Yin Portals of the Head (Head Portal Yin)

Posterior and superior to the mastoid process at the junction of the middle 1/3 and lower 1/3 of the curve between GB9 and GB12 (*head and neck pain, tinnitus, deafness*).

GB12 Wan Gu/Mastoid Process (Completion Bone)

In the depression posterior and inferior to the mastoid process (*headache insomnia, neck pain*).

GB13 Ben Shen/Root of the Spirit (Root Spirit)

0.5 cun within the hairline on the forehead, 3 cun lateral to DU4. Midway between ST8 and BL4 (*calms the mind, insomnia, neck pain, migraines*).

GB14 Yang Bai/Yang White

On the forehead directly above the pupil, 1 cun above the midpoint of the eyebrow (*headache, sinus headache, allergies*).

GB15 Tou Lin Qi/Head Governor of Tears (Head Overlooking Tears)

Directly above GB14, within the hairline, midway between DU24 and ST8 (*headache, vertigo, calms the mind, stops vacillations in bipolar patients*).

GB16 Mu Chuang/Window of the Eye (Eye Window)

1.5 cun posterior to GB15, 2 cun above the hairline and 2.25 cun lateral to DU22 (*vertigo, headache, red eyes*).

GB17 Zheng Ying/Upright Nutrition (Upright Construction)

1.5 cun posterior to GB16, 3.5 cun above the hairline and 2.25 cun lateral to DU21 (*migraine, vertigo*).

GB18 Cheng Ling/Support Spirit (Spirit Support)

1.5 cun posterior to GB17, 5 cun above the hairline and 2.25 cun lateral to DU20 (*headache, runny nose, dizziness, nosebleed*).

GB19 Nao Kong/Brain Depression (Brain Hollow)

At the upper border of the external occipital protuberance, 2.5 cun lateral and level to DU17, directly above GB20 (*stiff neck, vertigo, headache, tinnitus*).

GB20 Feng Chi/Wind Pool

In the depression created between the origins of the sternocleidomastoid and trapezius muscles, at the junction of the occipital and nuchal regions. Lateral and level with DU16 (*common*

colds, nasal obstruction, occipital headache, high blood pressure, insomnia, stiff neck).

GB21 Jian Jing/Shoulder Well

Midway between the spinous process of C7 (DU14) and the acromion process at the highest point of the trapezius muscle; (Contraindicated in pregnancy) (good to use for weakness, fatigue, difficult labor, shoulder, neck pain).

GB22 Yuan Ye/Armpit Abyss

With the arm raised, 3 cun below the axilla on the midline in the 4th intercostal space, below HT1 (*pain beneath the ribs, local problems*).

GB23 Zhe Jin/Flank Sinews (Sinew Seat)

1 cun anterior to GB 22 in the 4th intercostal space, level with the nipple (*asthma, local problems*).

GB24 Ri Yue/Sun and Moon

Directly below the nipple, the 7th intercostal space, inferior to LV14 (*used for gallstones and jaundice in ancient times, ulcers, hepatitis, nausea, vomiting*).

GB25 Jing Men/Capital Gate

On the lateral side of the abdomen, at lower border of the free end of the 12th rib (*nephritis, low back pain, kidney stones, chronic urinary tract infection*).

GB26 Dai Mai/Girdling Vessel

Directly below LV 13 at the free end of the 11th rib level with the umbilicus (RN8); (*vaginal discharge, irregular menses, heavy menses, endometriosis*).

GB27 Wu Shu/Five Pivots (Fifth Pivot)

On the lateral side of the abdomen, anterior to the ASIS, 3 cun below the level of umbilicus, lateral to RN4 (*lumbar pain, hernia, constipation*).

GB28 Wei Dao/Linking Path (Linking Path)

Anterior and inferior to the ASIS, 0.5 cun anterior and inferior to GB27 (*prolapsed uterus*).

GB29 Ju Liao/Stationary Crevice (Squatting Bone-Hole)

In a depression at the midpoint between the ASIS and the greater trochanter of the femur (*numbness, skin itching, paralysis of lower limbs*).

GB30 Huan Tiao/Jumping Circle (Jumping Round)

At the junction of the lateral 1/3 and medial 2/3 of the distance between the greater trochanter and the hiatus of the sacrum (DU2); (helps with *sciatica, hip, lumbar, thigh pain, diseases of hip joint, endometriosis*).

GB31 Feng Shi/Wind Market

7 cun above the transverse popliteal crease on the lateral midline of thigh, where the tip of the middle finger touches when the patient is standing and hands are at their sides (*sciatica with lateral leg pain, paralysis, itching*).

GB32 Zhong Du/Central Ditch (Central River)

At the lateral side of the thigh 5 cun above the transverse popliteal crease between vastus lateralis and biceps femoris muscles, 2 cun below GB31 (*pain of thigh, knee*).

GB33 Xi Yang Guan/Knee Yang Gate (Knee Yang Joint)

On the lateral side of the thigh 3 cun above the transverse popliteal crease in a depression superior and posterior to the lateral condyle of the femur, between the femur and the tendon of biceps femoris (*knee issues*).

GB34 Yang Ling Quan/Yang Mound Spring

In a depression anterior and inferior to the head of the fibula (*important point for musculoskeletal problems, shoulder pain, muscle strains or sprains, stiffness of neck, leg disorders, gall bladder problems*).

GB35 Yang Jiao/Yang Crossroads (Yang Intersection)

7 cun above the tip of the lateral malleolus on the posterior border of the fibula (*leg paralysis*).

GB36 Wai Qui/Outer Hill

7 cun above the tip of the lateral malleolus on the anterior border of the fibula (*rage, excess sweating*).

GB37 Guang Ming/Bright Light

5 cun above the tip of the lateral malleolus on the anterior border of the fibula (*any eye problems*).

GB38 Yang Fu/Yang Assistance

4 cun above and slightly anterior to the tip of the lateral malleolus on the anterior border of the fibula (*migraines, whole body pain*).

GB39 Xuan Zhong/Suspended Bell

3 cun above the tip of the lateral malleolus in a depression between the

posterior border of the fibula and the tendons of peroneus longus and brevis muscles (*stiff neck, migraines, sciatica, knee pain*).

GB40 Qiu Xu/Mound of Ruins (Hill Ruins)

Anterior and inferior to the lateral malleolus in a depression on the lateral side of the extensor digitorum longus tendon (*stiff neck, malaria in ancient times*).

GB41 Zu Lin Qi/Foot Governor of Tears (Foot Overlooking Tears)

On the dorsum of the foot, in the depression between the fourth and fifth metatarsal bones (*headache, vertigo, good for ligament pain in pregnancy*).

GB42 Di Wu Hui/Earth Five Meetings (Earth Fivefold Convergence)

Posterior to the 4th metatarsophalangeal joint between the fourth and fifth metatarsal bones, on the medial side of the tendon of extensor digiti minimi (*tinnitus, breast distension pain, foot pain*).

GB43 Xia Xi/Clamped Stream (Pinched Ravine)

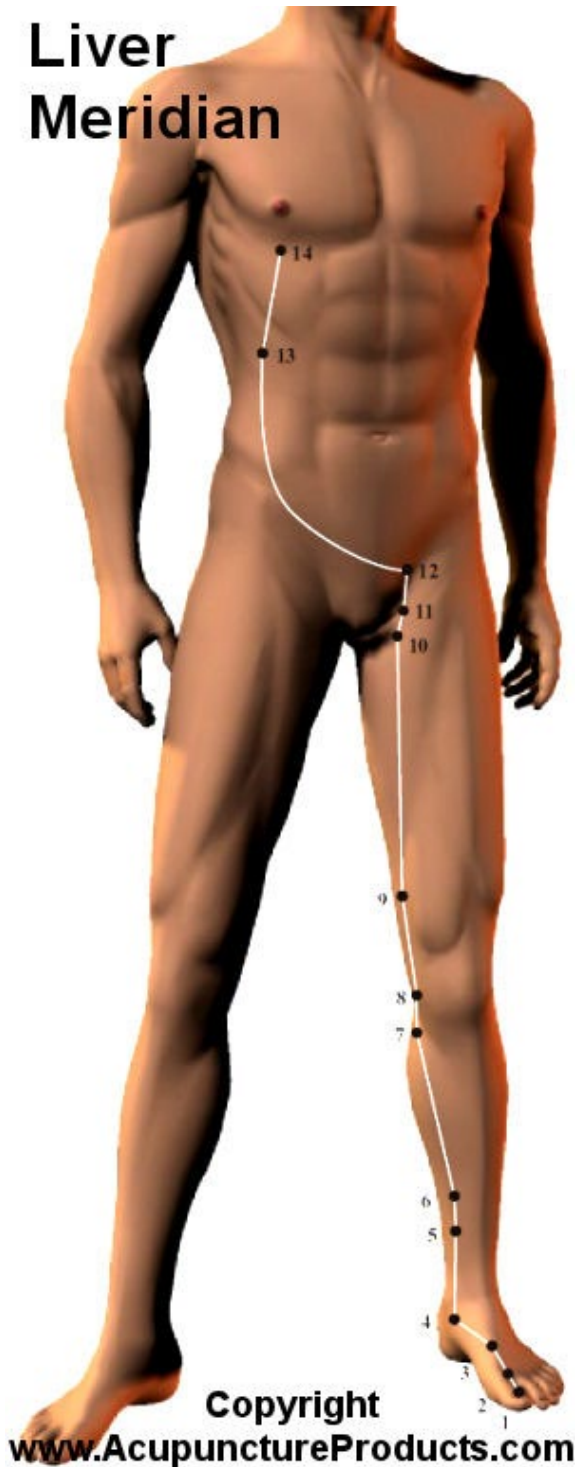
On the dorsum of the foot between the fourth and fifth metatarsals 0.5 cun proximal to the margin of the web at the junction of the red and white skin (*headache, dizziness, vertigo, tinnitus*).

GB44 Zu Qiao Yin/Yin Portals of the Foot (Foot Portal Yin)

0.1 cun posterior to the corner of the nail on the lateral side of the fourth toe (*migraines, headaches, nightmares*).

Chapter 22 – Point Location: Liver Meridian Pathway

Liver Meridian



Liver Meridian Pathway & Point Locations

The Foot Terminal Yin (Jue Yin) of the Liver has 14 points

The liver channel of the Foot-Jueyin originates on the lateral side of the great toe. Ascending along the dorsum of the foot, it flows further upward to the anterior aspect of the medial malleolus. Then it runs upward to the medial side of the knee and along the medial aspect of the thigh into the pubic region. From there it curves around the external genitalia and crosses the midline up to the lower abdomen, ending directly below the nipple.

The emotion that harms the liver is anger. When the liver is injured, the emotion is irritability, and Qi is stagnated resulting in PMS, irregular periods, feeling of a lump in the throat, and pain under the ribs.

LV1 Da Dun/Big Mound (Large Pile)

On the lateral side of the great toe, 0.1 cun from the corner of the nail
(abnormal uterine bleeding in ancient times).

LV2 Xing Jian/Moving Between

On dorsum of the foot between the 1st and 2nd toes, proximal to the margin of the web at the junction of the red and white skin (*Top of the head/vertex headache, dizziness, eyes read, heavy menses*).

LV3 Tai Chong/Great Rushing (Great Surge)

On dorsum of the foot in a depression distal to the junction of the 1st and 2nd metatarsal bones (*improves vision, vertex and ocular headache, hypertension, insomnia, irregular menstruation, hepatitis*)

Used with LI4 for stress.

LV4 Zhong Feng/Middle Seal (Mound Center)

1 cun anterior to the medial malleolus, midway between SP5 and ST41, in a depression on the medial side of the tendon of tibialis anterior (*numbness of body, pain in medial knee, ankle problems, lumbar pain*).

LV5 Li Gou/Woodworm Canal

5 cun above the tip of the medial malleolus on the medial side of the tibia
(genital itching, irregular menstruation, feeling of “lump in throat”).

LV6 Zhong Du/Central Capital (Central Metropolis)

7 cun above the tip of the medial malleolus and posterior to the medial tibia
(abdominal pain, diarrhea).

LV7 Xi Guan/Knee Joint (Knee Joint)

1 cun posterior to SP9, posterior and inferior to the medial condyle of the tibia in the upper portion of the medial head of the gastrocnemius muscle. In the depression of the medial border of the tibia (*knee pain*).

LV8 Qu Quan/Spring at the Crook (Spring at the Bend)

When the knee is flexed, the point is found above the medial end of the transverse popliteal crease, posterior to the medial epicondyle of the tibia in a depression on the anterior border of the insertions of the semimembranosus and semitendinosus muscles (*genital herpes, medial knee pain*).

LV9 Yin Bao/Yin Wrapping (Yin Bladder)

4 cun above the medial epicondyle of the femur, between vastus medialis and sartorius muscles (*lumbosacral pain, lower abdominal pain*).

LV10 Zu Wu Li/Leg Five Miles (Foot Five Li)

3 cun below ST30 at the proximal end of the thigh on the lateral border of adductor longus muscle (*lower abdominal fullness, urinary retention*).

LV11 Yin Lian/Yin Angular Ridge (Yin Corner)

2 cun below ST30, 2 cun from the midline at the proximal end of the thigh and on the lateral border of adductor longus muscle (*Irregular menstruation, lower abdominal pain, thigh and leg pain*).

LV12 Ji Mai/Urgent Pulse

2.5 cun lateral and inferior to the superior border of the pubic symphysis. In the inguinal groove lateral and inferior to ST30 (*hernia, lower abdominal pain*).

LV13 Zhang Men/Completion Gate (Chapter Gate)

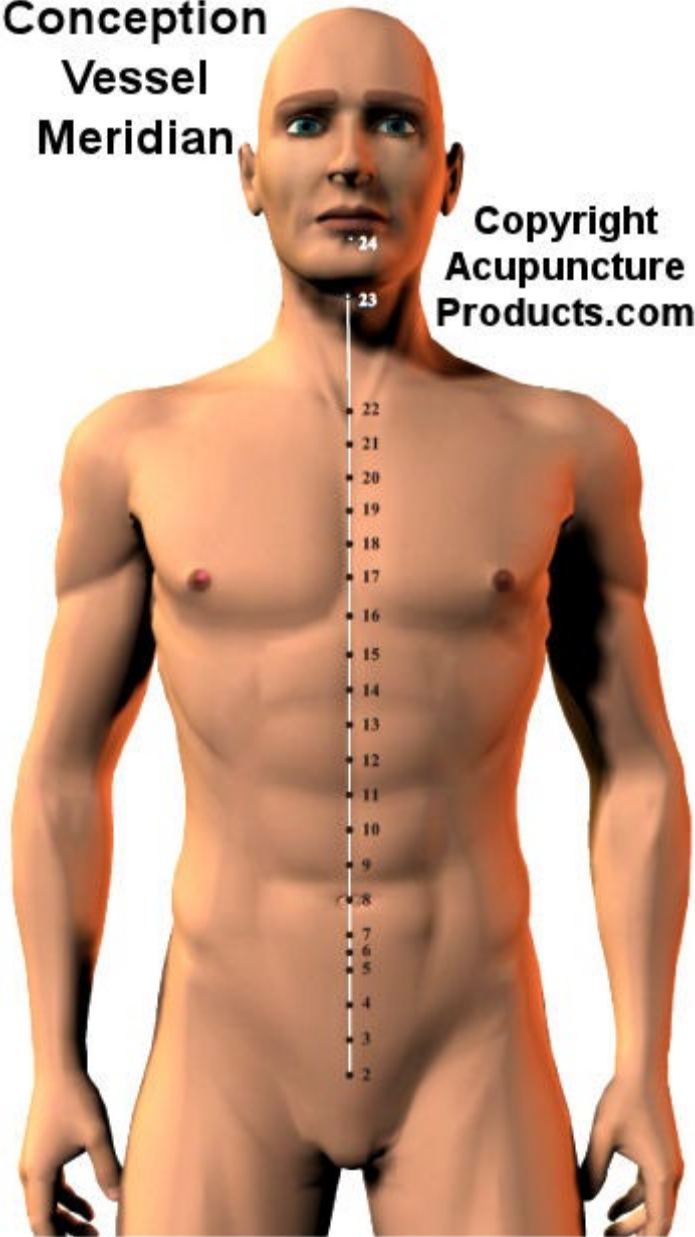
On the lateral side of the abdomen below the free end of the 11th rib
(digestive problems, constipation, diarrhea).

LV14 Qi Men/Cycle Gate (Camphorwood Gate)

Directly below the nipple, 4 cun lateral to the midline in the 6th intercostal
groove *(vomiting, hiccups, hepatitis, tight chest from anger and frustration).*

Chapter 23- Point Location: Conception Vessel (Ren) Meridian Pathway

Conception Vessel Meridian



Conception (Ren) Vessel Meridian Pathway & Point Locations

This Channel has 24 points

The Ren channel starts on the midline between the anus and the scrotum in males. Between the anus and the posterior labial commissure in females. It ascends anteriorly to the pubic region. Along the midline of the abdomen, it flows upward reaches the throat. Flowing further upward, it ends in the depression in the center of the mentolabial groove.

Ren points help balance yin and yang and are helpful for fertility problems in males and females, menstrual disorders, and nourishing organs along the pathway.

RN1 Hui Yin/Meeting of Yin

On the midline between the anus and the scrotum in males. Between the anus and the posterior labial commissure in females (*rarely used, hemorrhoids, urinary retention, vaginitis*).

RN2 Qu Gu/Curved Bone

On top of the notch in the center of the superior border of the pubic symphysis (*urinary problems, dysmenorrhea*).

RN3 Zhong Ji/Middle Pole (Central Pole)

1 cun above CV2, on the midline, 4 cun inferior to the umbilicus (*urinary problems, dysmenorrhea, any urinary tract disorder*).

RN4 Guan Yuan/Gate of Origin (Origin Pass)

On the midline, 3 cun inferior to the umbilicus (*abdominal pain, GYN problems*).

RN5 Shi Men/Stone Gate

On the midline, 2 cun inferior to the umbilicus (*abdominal pain, diarrhea, hernia*).

RN6 Qi Hai/Sea of Qi

On the midline, 1.5 cun inferior to the umbilicus (*impotence, infertility, all urinary problems, abdominal distention related to digestion*).

RN7 Yin Jiao/Yin Intersection

On the midline, 1 cun inferior to the umbilicus (*edema, hernia*).

RN8 Shen Que/Spirit Gateway (Spirit Gate)

In the center of the umbilicus (*rarely used, landmark only*).

RN9 Shui Fen/Water Separation (Water Divide)

On the midline, 1 cun superior to the umbilicus (*ascites, diarrhea, fluid retention in the body*).

RN10 Xia Wan/Lower Cavity (Lower Venter)

On the midline, 2 cun superior to the umbilicus (*indigestion, food retention after eating, prolapsed stomach*).

RN11 Jian Liao/Strengthen the Interior (Interior Strengthening)

On the midline, 3 cun superior to the umbilicus (*stomach pain, vomiting, decreased appetite*).

RN12 Zhong Wan/Middle Cavity (Central Venter)

On the midline, 4 cun superior to the umbilicus (*fatigue, gastritis, ulcers, vomiting, nausea, constipation*).

RN13 Shang Wan/Upper Cavity (Upper Venter)

On the midline, 5 cun superior to the umbilicus (*nausea, vomiting, reflux*).

RN14 Ju Que/Great Gateway (Great Tower Gate)

On the midline, 6 cun superior to the umbilicus (*calms the mind, palpitations, nausea, vomiting*).

RN15 Jiu Wei/Turtledove Tail

On the midline, 7 cun superior to the umbilicus and inferior to the xiphoid process (*good for fatigue, calms the mind*).

RN16 Zhong Ting/Center Courtyard (Center Palace)

On the midline level with the 5th intercostal space at the sternocostal angle (*hiccup, nausea, anorexia*).

RN 17 Shan Zhong/Chest Center

On the midline level with the 4th intercostal space midway between the nipples (*asthma, bronchitis, calms the mind, heart problems, nice energy point*).

RN18 Yu Tang/Jade Hall

On the midline level with the 3rd intercostal space (*hiccup, nausea, loss of appetite*).

RN19 Zi Gong/Purple Palace

On the midline level with the 2nd intercostal space (*cough*).

RN20 Hua Gai/Magnificent Canopy (Florid Canopy)

On the midline level with the 1st intercostal space (*asthma, cough*).

RN21 Xuan Ji/Jade Pivot

On the manubrium midline, 1 cun below RN22 (*cough, asthma*).

RN22 Tian Tu/Heavenly Prominence (Celestial Chimney)

0.5 cun superior to the suprasternal notch, in the center of the depression (*sore throat, esophageal spasms, hiccup, vocal cord problems*).

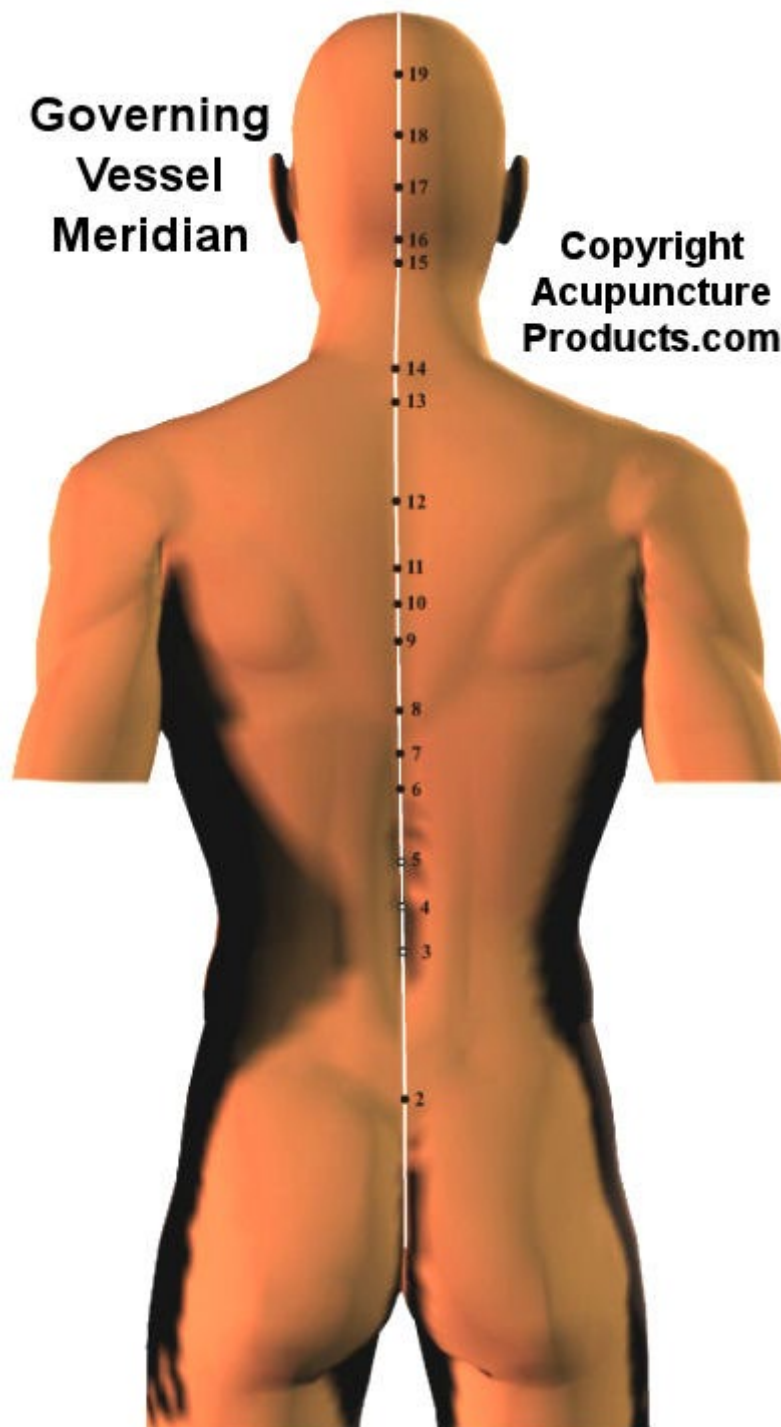
RN23 Lian Quan/Corner Spring (Ridge Spring)

On the midline, in the depression superior to the hyoid bone (*loss of voice, excessive salivation, lump in throat feeling*).

RN24 Cheng Jiang/Container of Fluids (Sauce Receptacle)

In the depression in the center of the mentolabial groove, below the middle of the lower lip (*facial paralysis, edema of face*).

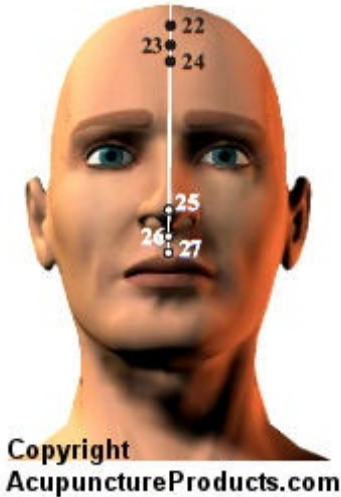
Chapter 24 – Point Location: DU Meridian Pathway



Governing Vessel Meridian Pathway & Point Locations **The Governing Channel has 28 points**

The DU channel starts midway between the tip of the coccyx bone and the anus with patient lying prone. It then flows upward inside the spinal column to the nape of the neck, and ascends to the vertex. Along the forehead, it descends to the nose bridge, then to the lips. Ending at the labial frenulum inside the upper lip.

The DU channel points help balance yin and yang, works on emotional issues, spinal problems, or issues with weakness in the knees and legs, dizziness and tinnitus.



DU1 Chang Qiang/Long Strong

Midway between the tip of the coccyx bone and the anus with patient lying prone (*diarrhea, constipation, coccyx pain, hemorrhoids*).

DU2 Yao Shu/Lumbar Shu

In the sacral hiatus (*hemorrhoids, low back pain*).

DU3 Yao Yang Guan/Lumbar Yang Gate (Lumbar Yang Pass)

Below the spinous process of L4 (*low back pain, impotence, paralysis of lower limbs*).

DU4 Ming Men/Gate of Life (Life Gate)

Below the spinous process of L2 (*low back pain, diarrhea, irregular periods, sciatica*).

DU5 Xuan Shu/Suspended Pivot

Below the spinous process of L1 (*diarrhea, indigestion*).

DU6 Ji Zhong/Spinal Center

Below the spinous process of T11 (*diarrhea, stiffness and back pain*)

DU7 Zhong Shu/Central Pivot

Below the spinous process of T10 (low back pain, back stiffness, epigastric pain).

DU8 Jin Suo/Sinew Contraction

Below the spinous process of T9 (*gastric pain, back stiffness*).

DU9 Zhi Yang/Reaching Yang (Extremity of Yang)

Below the spinous process of T7 (*cough, asthma, back pain*).

DU10 Ling Tai/Spirit Tower

Below the spinous process of T6 (*back pain, neck stiffness, cough*).

DU11 Shen Dao/Spirit Pathway (Spirit Path)

Below the spinous process of T5 (*poor memory, palpitation, back pain, calms the mind*).

DU12 Shen Zhu (Body Pillar)

Below the spinous process of T3 (*cough, asthma, back pain*).

DU13 Tao Dao/Way of Happiness (Kiln Path)

Below the spinous process of T1 (headache, back stiffness).

DU14 Da Zhui/Great Vertebra (Great Hammer)

Below the spinous process of C7 (*colds, pain in shoulder, neck pain, stimulates the brain*).

DU15 Ya Men/Gate of Muteness (Mute's Gate)

0.5 cun above the midpoint of the posterior hairline in a depression below the spinous process of C1 (*mental problems, voice problems, stimulates speech after stroke*).

DU16 Feng Fu/Palace of Wind (Wind Mansion)

1 cun directly above the midpoint of the posterior hairline directly below the external occipital protuberance. In the depression between the trapezius muscles of both sides (*headache, sore throat, stiff neck, numbness*).

DU17 Nao Hu/Brain's Door

Midway between DU16 and DU18, 1.5 cun above DU16 (*neck stiffness*).

DU18 Qiang Jian/Unyielding Space

Midway between DU16 and DU20, 1.5 cun above DU17 (*headache, blurry vision, neck pain*).

DU19 Hou Ding/Behind the Crown (Behind the Vertex)

5.5 cun above the midpoint of the posterior hairline. Midway between DU18 and DU20, 1.5 cun above DU18 (*headache, vertigo, seizures in ancient times*).

DU20 Bai Hui/Hundred Meetings (Hundred Convergences)

7 cun above the midpoint of the posterior hairline, 5 cun above midpoint of anterior hairline, midway on a line connecting the apex of both ears (*vertex headache, frontal headache, insomnia, dizziness, congestion, diarrhea, hemorrhoids, tinnitus, TMJ issues, clears the mind, most yang part of the body*).

DU21 Qian Ding/In Front of Crown (Before the Vertex)

1.5 cun anterior to DU20. Midway between DU20 and DU22 (*dizziness, blurry vision, runny nose*).

DU22 Xin Hui/Fontanel Meeting

2 cun posterior to the anterior hairline, 3 cun anterior to DU20 (*headache, blurry vision, nose bleed*).

DU23 Shang Xing/Upper Star

1 cun posterior to the anterior hairline, 0.5 cun posterior to DU24 (*headaches, runny nose, congestion*).

DU24 Shen Ting/Courtyard of the Spirit (Spirit Court)

0.5 cun above the midpoint of the anterior hairline (*frontal, sinus headache, calms the mind*).

DU25 Su Liao/White Crevice (White Bone-Hole)

On tip of nose (*congestion, rosacea, loss of consciousness in ancient times*).

DU26 Ren Zhong/Man's Middle (Water Trough)

At junction of the upper and middle third of philtrum (*acute low back; pain, drowning, coma, seizures in ancient times*).

DU27 Dui Duan/Mouth Extremity

At junction of upper lip and philtrum (*mental disorders, pain, swelling in the gum, calms the mind*).

DU28 Yin Jiao/Gum Intersection

At junction of gum and frenulum of upper lip (*mental disorders pain, swelling of gums, runny nose*).

Chapter 25 - Extra Points

These are points that were developed over time and may fall outside the range of points on the regular channels. The ones included below are particularly helpful for a wide range of ailments.

Yin Tang: With the tip of your thumb or index finger probe the area midway between the medial end of the two eyebrows as indicated on the picture until you feel a slight dip. This point, also known as the third eye, is excellent to calm the mind, calm anxiety, and for sinus pressure/pain.



Tai Yang: Follow the lateral end of the eyebrow to the temple, and in the dip at the temple is Tai Yang. This point is excellent for temporal headaches, and also calms the mind.



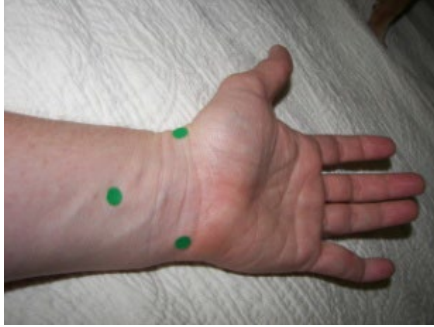
Shi Shen Cong: These four points are located in a square pattern around DU20 at the uppermost part of the crown of the head. You can massage all four of these at once. They are good energy points, good for forgetfulness, focus and poor concentration, and calm the mind.



Chapter 26 - Point Combinations

One of the great things about acupuncture and acupressure is the power to affect changes in the body by using some specific point combinations. I'm going to give you several that would make a wonderful foundation for a great treatment. I would recommend doing acupressure at the beginning of a massage for most of your clients for the following reasons. If you are seeing someone who is extremely stressed, acupressure will help ground him or her and they will receive a massage in a much more relaxed state. If they have pain, it will help override pain pathways in the area you want to affect. You may also do points for pain after you massage them as well if you feel that muscle spasms are contributing to their pain. It is nice to finish a massage with an immune system boosting point combination before they go back out into the world. Remember you do not have to do all the points listed for each condition.

Four Gates: **THE** classic anti-stress point combination as it strongly moves Qi and is great for irritability and stress. Moves stagnated Qi: LI4, LV3. If a client has ticklish feet or if your client is a pregnant woman, use PC6 and GB34 to move Qi for stress. Remember that stress causes stagnation, so gently moving Qi is excellent for all clients. We don't want to strongly move Qi in pregnancy, which is why the alternate point combination is offered.



Buddha's Triangle: Great for anxious, worried patients, also insomnia. PC6, LU9, and HT7 make a triangle pattern on the wrist. Very popular in acupuncture.

Organ points: BL 13 for Lungs, BL15 for Heart, BL18 for Liver, BL20 for Spleen, BL23 for kidneys--good for all yin organs; good for weak, debilitated, or physically stressed patients.

Boost immune system, supports "defensive Qi": LI10, ST36 Good for allergies, and to boost immune system function. The only time we don't boost immune system function is during cancer treatment or other treatment that lowers immune system for therapeutic affect such as for rheumatoid arthritis or lupus, or other autoimmune conditions. All other times are encouraged.

Back pain: BL 23, BL 40, BL62 and SI3 are all excellent for back pain, and especially when done in combination with each other. BL 62 and SI3 open the DU channel that runs down the middle of the back, and BL 23 is a point that helps kidney function and is great for any orthopedic problem in the low back, or for weak knees. BL 40 is also a great point for any type of low back pain.

Chapter 27 – Points Chart

Point Combinations for Miscellaneous Conditions*

*Points **highlighted in yellow** are not to be used for pregnant women. Just leave them off the point combination and do remaining points.

<i>Indication</i>	<i>Acupoint Combination</i>	<i>Best while client is face up or face down</i>
Allergies, prevention	ST36, pg 58 LI10 pg 48	Either
Allergies with sinus involvement, coughing, sore throat	LI4 , LI5, pg 47 LI11, pg 48 BL2, pg 75 LI20, pg 50 LU1 pg 43	Face up
Anxiety	Buddha's Triangle: HT7 pg 67,128 PC6 pg 93 LU9 pg 43	Either
Arm pain radiating to shoulder	LV3 pg 111 LI4 pg 47	Either
Back pain down the middle of the back	SI 3 pg 69 BL60 pg 84	Either

Back pain in elderly	KD3 pg 88 BL60 pg 84	Either
Back pain (general)	BL60 pg 84 GB30 pg 107 BL40 pg 81	Face Down
Constipation	SJ6 pg 97 ST36 pg 58 LI11 pg 48	Face up
Diarrhea	ST25 pg 56 ST36 pg 58 SP9 pg 63 LI4 pg 47 LI11 pg 48	Face up
Digestive problems, general	ST36 pg 58 SP9 pg 64	Face up
Edema/fluid retention	LI4 pg 47 SP9 pg 64 ST40 pg 59	Face up
Fatigue/low energy	DU20 pg 122 KD27 pg 91 ST36 pg 58	Face up
Forearm pain	SI3 pg 69 LI10, LI11 pg 48	Either
Gas and Bloating	SP9 pg 63	Face up

	ST36 pg 58	
Headache	GB20 pg 105 LI4 pg 47	Either
Headache + Eye Pain	SJ5 pg 97 SI3 pg 69	Either
Headache, sinus	ST8 pg 54 BL2 pg 75	Face Up
Headache, entire head	LI4 pg 47 LI11 pg 48	Either
Headache, top of head	LV2 pg 114 LI4 pg 47	Face Up
Heel pain	GB40 pg109 BL60 pg 86	Either
Hot flashes	KD1 pg 87 LI4 pg 47 HT5 pg 66 ST36 pg 58	Face up
Hiccups	PC6 pg 93	Either
Hip pain	SP6 pg 62 GB30 pg 107 GB41 pg 109	Either
Immune system	ST36 pg 58 LI10 pg 48	Either

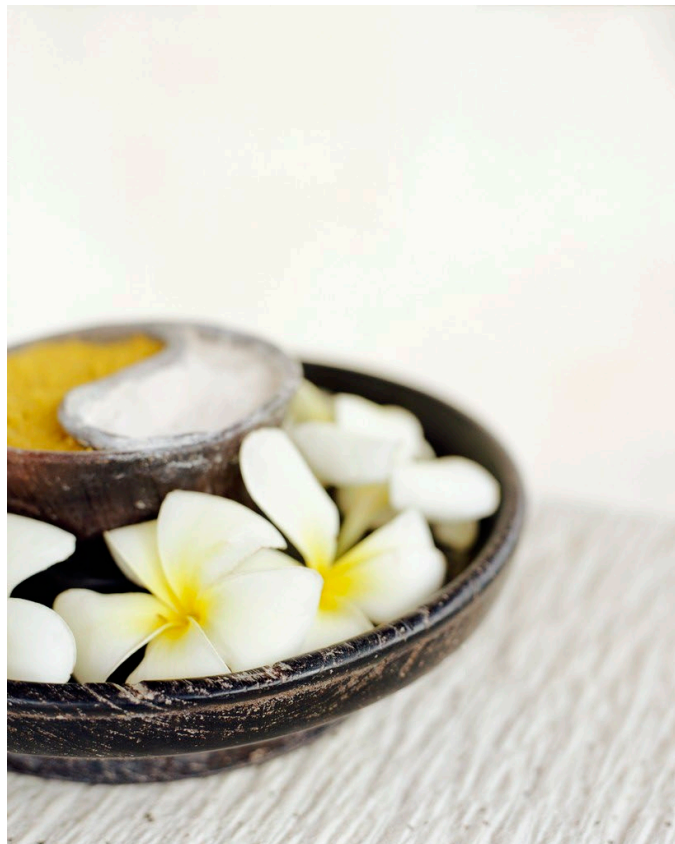
Insomnia	PC6 (pg 93), LU9 (pg 44), HT7 (pg 67) (Buddha's Tri pg 128)	Face up
Knee pain (do opposite side if swelling)	ST 35 & 36, pg 58 LV7, pg 112 GB34 pg 108	Face Up
Knee swelling	SP 9, pg 63 GB 34 pg 108	Face Up
Memory problems, lack of concentration	Si Shen Cong, pg 126 LI11, pg 48 KD3, pg 88 DU20 pg 122	Either
Reflux or belching	ST36, pg 58 PC6 pg 93	Either
Shoulder pain	ST38 pg 58	Either
Stress Relief, Depression, Irritability	Four Gates: LV3, pg 111 LI4 pg 47	Face up
Stress Relief (if pregnant)	PC6, pg 93 GB34 pg 108	Either
Tinnitus	SJ3, pg 97 SJ17, pg 99 KD3 pg 88	Face up
Weak body due to chronic illness	BL13 BL15 BL18	Face down

	BL20 BL23 pgs 79-81	
Weight loss points	ST36, pg 58 ST25, pg 56 ST40 pg 59 SP9, pg 63 SP15 pg 64	Face up
Whole body pain	SP 21 pg 64	Either

*Points **highlighted in yellow** are not to be used for pregnant women. Just leave them off the point combination and do remaining points.

Chapter 28 - Conclusion

We hope that you find this guide useful in your exploration of acupressure for your massage therapy practice. There are a couple of book recommendations in the Reference section also that you may find helpful as you hone your skills in this ancient and powerful modality. Don't be surprised if your friends and family ask you to help them with common ailments, and of course, to give them an acupressure treatment! Best wishes to you and your clients as you help them achieve balance and healing.



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Charts used for illustration of points:

<http://acupunctureproducts.com> (used with permission)

For acupressure quick reference charts:

There are numerous apps available now for acupressure points/charts to download to your phone. One particularly high-rated free one is:

“Learn Acupressure Points and Acupuncture Tips” from LeopardDevelopers, available in your phone’s app store.

<http://www.eclecticenergies.com/acupressure/indexemotional.php> which features acupressure points for a variety of issues affecting emotional wellbeing.

Books to further your study:

Bleecker, D. Acupressure Made Simple: Easily treat yourself for common ailments. (2019) Draycott Publishing

Stein, A. Acupressure Guide: Alleviate headaches, neck and joint pain, anxiety attacks, and other ailments. (2009): Canada: MobileReference.com

Gach, M. Acupressure’s Potent Points: A guide to self-care for common ailments. (1990). New York: Bantam.

How to find an acupuncturist in your area:

If you feel your clients would benefit from acupuncture and herbs along with massage therapy, I recommend using www.healthprofs.com or nccaom.org/find-a-practitioner-directory since both will tell you about the acupuncturist's education, areas of clinical interest, and will link to their websites as applicable. You can be assured that all acupuncturists featured on either site have had their education and licensure verified.

Interesting Additional Information (not testable)

One more concept of Traditional Chinese Medicine you may find interesting is Five-Element Theory (very briefly, as this is a huge topic). If you can recognize certain characteristics or patterns seen with each element, it will help you effectively pick points to help bring that client back into balance. It is interesting to see how clients fit into certain patterns, and you may find yourself in one or more of these elemental patterns. You may already be familiar with Aristotle's four elements: air, water, fire, and earth. "To Aristotle, the four elements became the four basic qualities of natural phenomena, classified as combinations of four qualities: hot, cold, dry and wet.... Aristotelian elements could even transform into one another and generate each other" (Maciocia, pg 19). The Chinese five-element theory is similar, because the elements are also qualities of nature. The elements have a multi-faceted nature as well, much like Yin and Yang. Maciocia quotes the Chinese text 'Shang Shu' in describing the five elements:

"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 molded and can harden, Earth permits sowing, growing, and reaping. That which soaks and descends (Water) is salty. That which blazes upwards (Fire) is bitter, that which can be bent and straightened (Wood) is sour, that which can be molded and become hard (Metal) is pungent, that which permits sowing and reaping (Earth) is sweet" (Maciocia, pg 21). Let's look at how these five-elements translate into personality types, starting with Fire.

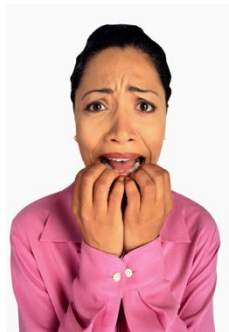
Fire type personality: (summer is the season associated with this type, and the organ is the Heart). This type of person relishes excitement, and intimacy.



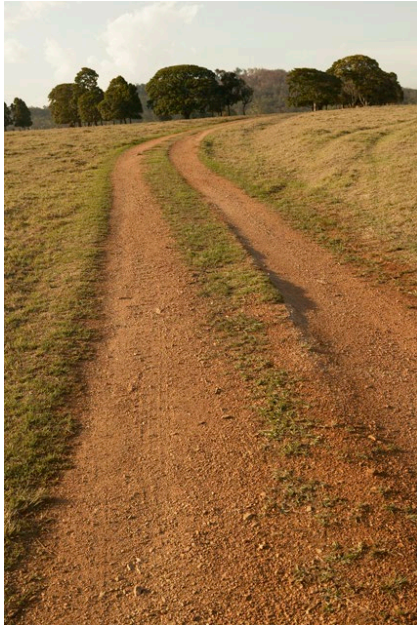
They are intuitive by nature and empathetic. They like things hot, bright and vibrant! We do see some problems associated with this type when they are not in balance: anxiety, agitation, exhaustion, insomnia, palpitations, sweating, rashes, and this type is more prone to addictions

than others.

Leslie: Let's look at a case study that I had in my practice with this Fire personality. This patient was a young female with panic disorder. She was a "life of the party" sort of person, in a rocky marriage. She developed a panic disorder while visiting a department store seven weeks earlier.

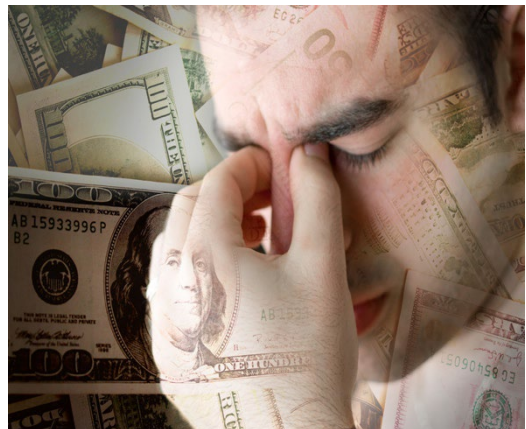


This patient responded well to Traditional Chinese Medicine (three treatments) and herbs and reported looking for work. Among other points, I used Heart organ points on her (HT 7).



The next type is the Earth type personality. The season associated with this type is late summer, and the organ associated with this type is the Spleen. This type wants to be involved and needed. This type also likes to be in charge, but not in the limelight. They are agreeable and accommodating and want to be all things to all people. They seek harmony and togetherness. They like loyalty, security, and predictability. Typical problems we see with this type are worry, obsession, self-doubt, meddling, overprotective of others, and overextended on their energy. They are also prone to inertia, lethargy, digestion problems, muscle tenderness, water retention, unrealistic expectations, and disappointment.

These types of clients are worriers, very stressed out, often overweight, no energy, and lots of digestion problems. They are typically female, but men can also be this type. They respond well to treatment, but they have to make some lifestyle changes (diet, exercise, stress management).



Massage Therapy is frequently recommended for them. This type needs acupressure on Spleen points, and points that calm the mind.



The Metal type personality is associated with the season of autumn, and the organ associated with this type is the Lung. This type likes definition, structure, and discipline. Think of Dwight Schrute of The Office TV show, or perhaps a regimented military personality. They respect virtue, discretion, and authority. They seek to live according to reason and principle and hold themselves and others to the highest standards. They revere beauty, ceremony, and refinement. Typical problems with this type include indifference, inhibition, autocratic personality, strictness, and they can lean towards being persnickety. They can be formal and distant. Stiff joints, muscles, dry skin and hair, and poor circulation can occur. They can also be self-righteous and experience disillusionment when others don't measure up to their high standards.



Water type personalities are associated with winter, and their organ system is the Kidney. Articulate, clever, and introspective, this type is also very self-contained, and self-sufficient. They can also be penetrating, critical and scrutinizing of others. They like to seek knowledge and understanding, but also like to remain hidden, and enigmatic.

Typical problems associated with this type include being emotionally inaccessible and undemonstrative, as well as being isolated and lonely at times. They can also be tactless, unforgiving, and suspicious. Medical problems seen with this type include atherosclerosis, tooth and gum problems, chilliness, and decreased libido. A typical client who presents as this type is often difficult to discern what is going on—they often withhold information or reveal only what they want you to know. It can take some time to get them to warm up to you. Kidney points are good for this client.

The final element is the Wood type personality. This type is associated with spring, and the organ associated with it is the Liver. This type seeks challenges and pushes to the limit. They enjoy and do well under pressure. They also admire speed, novelty, and skill. They love action, movement, and adventure. They like to be first, and the best! Typical problems associated with this type include intolerance, impatience, volatile emotions and extremism. They can be overindulgent, self-punishing or impulsive. Medical issues can include vascular headaches, muscle spasms, high blood pressure, and nerve inflammation.





Leslie: A patient who fits this element perfectly was a male in his 30s with a very high stress job in the construction industry. He wanted to quit smoking. He was INTENSE in his personality. He answered phone calls during his appointment and was making deals while I was trying to speak with him. He reported drinking 90 cups of coffee per week and used beer at

night to calm down. He was borderline hypertensive, and I recommended he see his medical doctor for blood pressure follow-up, but I included points to calm him down, lower his blood pressure, and help him quit smoking. I only saw him one time, unfortunately. He was unable to relax at all during the treatment. “We can’t help everyone” was the lesson I took from that experience. Indeed, you may find in your massage practice that you aren’t able to reach certain people because of the emotional place they’re at in their lives. You can only offer your gift of well-being and it is up to the client to accept it.

You may find parts of yourself in more than one element. This is very common. This brief examination of the Five Elements is included to help you look at your clients (and yourself!) in a different way.

