

## The Constellation of Posture

- 1) Bǎi Huì—‘hundred’ and ‘get together, assemble, meet:’ ‘The Hundred Meetings.’ An acupuncture point (DU-20) on the Governing Vessel where all Yang channels meet, it is also the Point of the Sea of Marrow. This point clears the mind, lifts the spirit, tonifies Yang, strengthens the ascending function of the Spleen, eliminates interior Wind and promotes resuscitation. *Qi* is directed to this point during some internal meditations and while absorbing *qi* from nature; in terms of correct *qigong* and *tàijí* posture, this is the point from which the head is ‘suspended’ by a silk thread.
- 2) Dàzhū—‘big, large, great’ and ‘vertebra:’ ‘Big Vertebra.’ An acupuncture point (DU-14) on the Governing Vessel which corresponds with the point at which the cervical vertebrae terminate and the spinal column proper begins. This point is focused upon in The Flying Crane (*Hè Xián Zhuàng*; Crane + soar, hover + form) *qigong* and the relaxation and loosening of this point will relax and loosen the entire neck. As an acupuncture point its nature is that of the meeting point of the Governing Vessel, Bladder, Gall Bladder and Stomach. It is the meeting point of all the Yang channels which transport clear Yang upwards to the head and can be used to clear the mind and stimulate the brain as well as releasing the Exterior and expelling Wind-Heat, regulating Nutritive and Defensive Qi and tonifying the Yang.
- 3) Shéndào—‘god, deity, spirit, mind’ and ‘road, way, path:’ ‘Mind Way.’ An acupuncture point (DU-11) on the Governing Vessel which regulates the Heart and calms the Mind. This is the point which is released with the opening of the 7<sup>th</sup> of the eight *bā duàn jìn* and it is also focused upon in the *hè xián zhuàng*.
- 4) Mìng Mén—‘life’ and ‘door, gate, entrance:’ ‘Gate of Life.’ An acupoint located on the spine between the second and third lumbar vertebrae (DU-4), directly across from the navel. This is the most powerful point to strengthen Kidney-Yang and all the Yang energies in general. It also strengthens the Original Qi (which is related to the Pre-Heaven Qi and to a person’s constitution and basic vitality) and is indicated for chronic weakness on a physical and mental level. In addition, it benefits the Yang aspect of the Kidney-Essence and is indicated in all sexual disorders. It is very effective in strengthening the lower back and knees and is indicated for chronic lower back ache deriving from deficiency of Kidney-Yang.
- 5) Huìyīn—‘get together, assemble, meet’ and ‘the feminine or negative principle in nature:’ ‘Meeting of Yin.’ This is the beginning point of the Directing or Conception (Remai), Penetrating and Governing (Dumai) Vessels as well as the connecting point of the Directing Vessel. This point nourishes Yin and benefits the Kidney-Essence. Together with the *bǎihuì* it forms the central ‘axis’ of the body upon which the body turns in the performance of *taiji* and *qigong* exercises. The *bǎihuì* and *huìyīn* should always be aligned.
- 6) Yǒng Quán—‘gush, well, pour, rise, surge, emerge’ and ‘spring:’ ‘Bubbling Well’ or ‘Gushing Spring.’ The first point on the Kidney meridian (K-1), whose nature is that of a well point, Wood point and sedation point. This point has a marked reducing effect on the body’s Qi and is used in excess patterns. It tonifies Yin, clears Full-Heat, subdues Wind and Empty-Heat. It has a very strong calming effect on the Mind and being on the sole of the foot it has a strong sinking action. This is the point through which the body ‘roots’ in the

ground. It is an essential point in self-massage and meditation; stimulating this point calms the spirit and promotes *qi* flow through the entire body.

- 7) Láo Gōng—‘work, labor; fatigue, toil; meritorious deed, service’ and ‘palace:’ ‘The Palace of Weariness’ or ‘Labor Palace,’ an acupoint (P-8) in the palm of each hand analogous to the *yǒng quán* in the soles of each foot. It is a Spring point and a Fire point and it clears Heart-Fire and calms the Mind.