



ACUPRESSURE



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IN THE EAST, MUCH CARE IS TAKEN TO FORTIFY THE BODY,
BUT NOT ENOUGH TO COMBAT THE DISEASE.

IN THE WEST, THE DISEASE IS DEALT WITH MOST EFFECTIVELY,
BUT NOT ENOUGH ATTENTION IS PAID TO THE BODY AS A WHOLE.

THE EAST ATTACKS WITH AN ARROW,
THE WEST WITH ARTILLERY.



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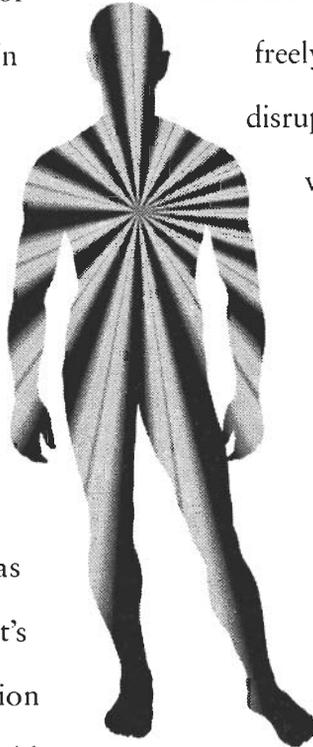
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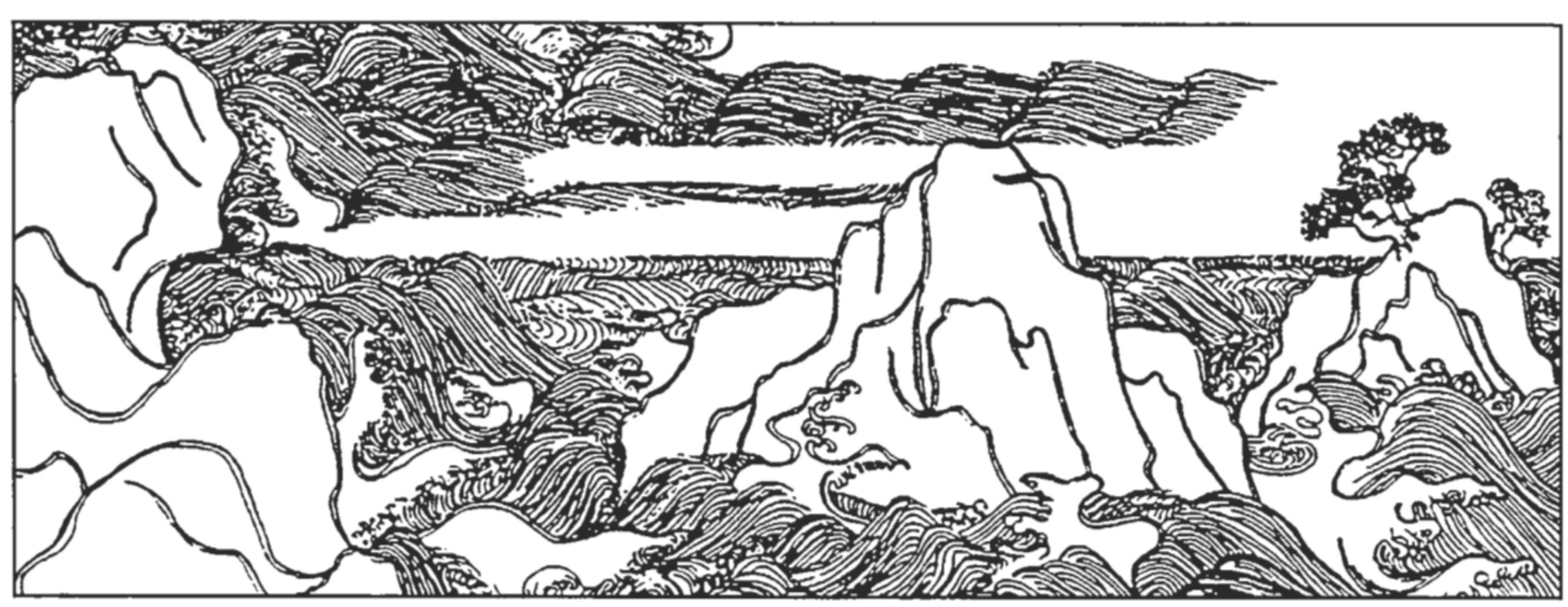
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Introduction

IN THE WEST we tend to think of ourselves only as physical beings. In actuality, we are energy beings that have attracted matter to give us form. This has been demonstrated with a specific type of photography (*Kirlian*) that shows the energetic field around living organisms. When we think of ourselves as energy beings that attract matter, it's easy to understand that dysfunction in our body's flow of energy could then cause physical dysfunction. According to Traditional Chinese Medicine, there are pathways of energy in our bodies called



meridians. When the energy (*Chi*) is flowing freely, we are healthy; when there is a disruption to the normal flow of energy, we manifest physical symptoms. Traditional Chinese Medicine practitioners focus on the causes of disease/dysfunction in the body rather than only working to alleviate symptoms. This energy-based way of thinking encourages a holistic approach to health and well being. Using finger pressure to stimulate specific points along meridians, we can affect the flow of energy in the body. When the energy flow is improved, physical symptoms also improve.



History of Acupressure

THE ANCIENT THERAPY known as acupressure has evolved from the same roots as the Oriental art of acupuncture. The Oriental medical view describes how the body works in terms of its energy, or Chi, rather than in the mechanical terms we are familiar with in the West. Oriental therapies work by treating imbalances in the level and flow of the body's energy and help to equalize and maintain a state of balance. The book *NEI CHING* records that during the reign of the Yellow Emperor (2690-2590 B.C.), stone tools were used to adjust the people's Chi circulation, making acupressure 4,500 years old. Archeological digs of the Shang Dynasty (1766-1154 B.C.) produced stones of this description. Later, bronze needles replaced the stones, and gold and iron needles replaced the bronze needles (220 B.C.-220 A.D.). As early as 200 B.C., the basic tenets of Chinese medicine were recorded in detail in the *HUANG DI NEI JING*—the “*Classic Textbook of Physical Medicine of the Yellow Emperor*,” and are presented in the form of a dialogue between Juang Di, the Yellow Emperor, and his doctor, Chi Po. The Emperor asks questions about health and the causes and treatment of illness. Chi Po explains to the Emperor the principles of a healthy way of life that will lead to longevity. Functions of the various organ systems and meridians and their harmonious interaction in the healthy human being are presented in detail throughout the course of the dialogue, as are the disturbances which are present in illnesses.

Chinese medicine was discouraged during the era of the Kuomintang government (1928-1949 A.D.) as its leaders flirted with Western medicine and its ability to quickly cure the epidemics of disease that ravaged the rural population of China. Today's China mixes both Western and Eastern medicines and applies each to the particular situation of the patient.

The Chinese doctors of ancient times saw man as an integral part of Nature, in a state of intensive interaction with his environment. Nature is in a constant state of change and continuous development. In a similar way, humans pass through different phases of development during their lives, from birth through growth and maturation to death. The Chinese regarded these developments as the expression of inherent conformity with a natural law which they called *TAO*. Basic knowledge of the natural process of irrigation in the fields also influenced the development of the concepts of the flow of life energy throughout the body.

*There was something formless yet complete
That existed before heaven and earth;
Without sound, without substance,
Dependent on nothing, unchanging,
All pervading, unfailing.*

*One may think of it as the mother
Of all things under heaven.*

Its true name I do not know;

“Tao” is the nickname I give it.

[Tao Teh Ching]

*Tao never does;
Yet through it
All things are done.*

[Tao Teh Ching]

Taoism

The roots of Taoism and Chinese medicine evolved from primitive Shamanism during the Bronze Age around 1500 B.C. The *Tao* is the Ultimate that creates and unites all things. Sometimes translated as “the Way,” “the One” or “the Absolute,” it is the unstructured continuum from which everything in the Universe has come. The essence of the Tao cannot be more clearly defined conceptually.

As Lao Tzu writes in the TAO TEH CHING:

“The Tao that can be described is not the real Tao.”

The Tao is the source and the power of creation.

The Tao creates the One.

The One creates the Two (Yin and Yang).

The Two generates the Three;

But the Three generates all things.





The *Pa Kua* or Eight Diagrams with the Yin/Yang symbol of Creation in the center.

Yin/Yang

The One gave birth to two things ...

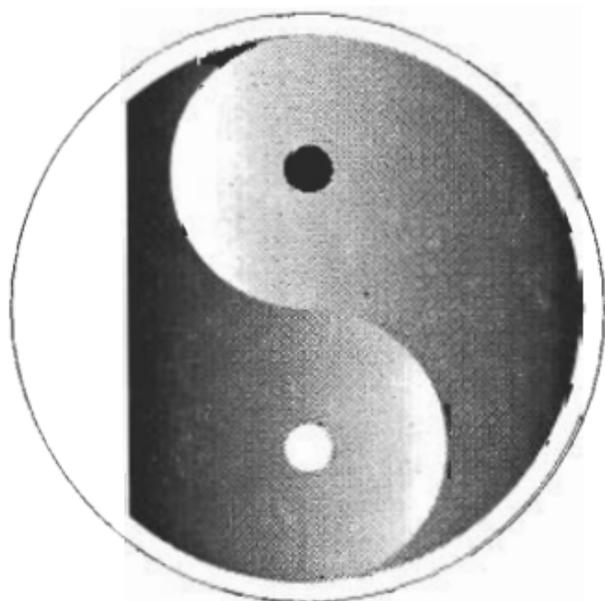
[Tao Teh Ching]

Difficult and easy complete one another.

Long and short compare one another.

High and low determine one another.

[Tao Teh Ching]



THE NATURE OF YIN AND YANG

IN THE NATURAL WORLD

Y A N G	Y I N
Day	Night
Clear Day	Cloudy Day
Spring/Summer	Autumn/Winter
East/South	West/North
Upper	Lower
Exterior	Interior
Hot	Cold
Fire	Water
Light	Dark
Sun	Moon
Heaven	Earth
Male	Female
Expansion	Contraction
Rising	Falling
Assertive	Receptive
Red/Orange/Yellow	Blue/Green/Purple
Grains (animal)	Fruits/Vegetables

IN THE BODY

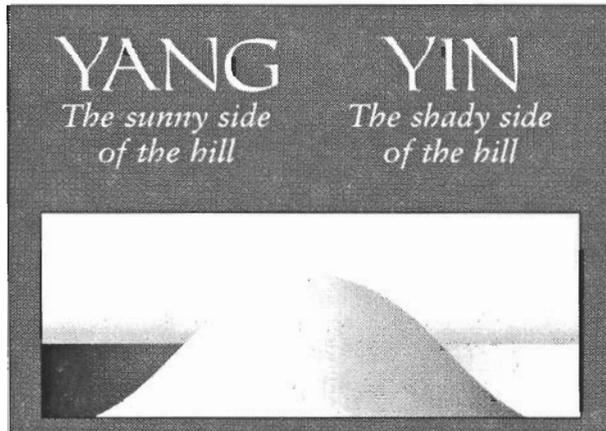
Y A N G	Y I N
Surfaces of the Body	Interior of the Body
Spine/Back	Chest/Abdomen
Male	Female
Energy (Chi)	Blood
Protecting Chi	Nourishing Chi
Yang Organ Meridians	Yin Organ Meridians

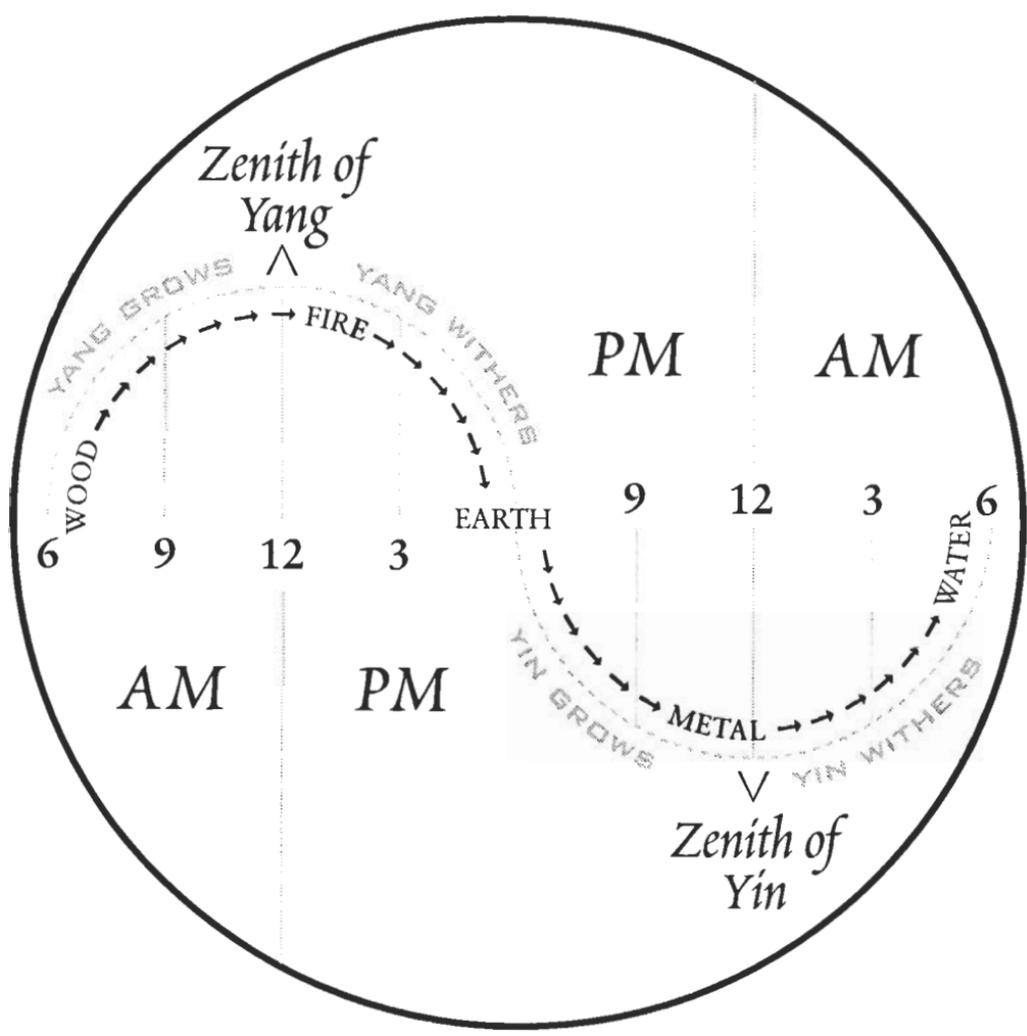
IN DISEASE

Y A N G	Y I N
Excess heat in one area or throughout body	General weakness of energy throughout body
Flushing	Lack of energy
Acute, shooting or cramp-type pain	Cold hands and feet, immoderate coldness
Nervousness, overexcitement	Low blood pressure
Agitation	Lack of drive, lowered activity
Inappropriately-high muscle tone	Slow movements, slack muscles
Muscle pains	Degenerative illnesses
Inflammatory illnesses	Diseases of old age
Hyperfunction	Hypofunction
	Depression

Yin and Yang

Yin and Yang are concepts that are central to the unique viewpoint of traditional philosophy, science and culture in China and Japan. Established from the observation of Nature and society, they form the basis of Traditional Chinese Medicine. Yin/Yang theory was first elaborated in the ancient and famous Chinese book of divination, *THE BOOK OF CHANGES*, which dates in its earliest form to the 2nd millennium B.C. The Chinese characters for Yin and Yang mean, literally, the shady side and the sunny side of a hill. The hill represents existence, the “ground” in and around which Yin and Yang are in constant but ever-changing interplay. Alone, Yin and Yang have no meaning. They cannot be separated either from each other or from existence itself. They both create and control each other. When Yin declines, Yang expands, and vice versa. Also, nothing is absolute Yin or Yang; each contains the seed of the other, and, in its extreme, becomes the other.





The Three Treasures

*The One gave birth to two things,
then to three things ...*

[Tao Teh Ching]

精

J I N G

氣

C H I

神

S H E N

精奇

Jing

The Essence of Life

JING is considered the life essence or the material basis of Chi. Jing is also designated “seed of life,” “elementary reproductive force” and “super-refined material.” The three basic forms of Jing are: blood-essence, hormone-essence and heavy body fluids (*lymph, synovial fluid*). The primary or congenital Jing arises from the union of the parental life essences, and it is this that determines the development of each individual and the nature of his or her particular constitution. According to traditional ideas, this primary Jing is nourished by acquired Chi which is derived from food. Jing does not increase as life proceeds; rather it declines continuously until it is completely exhausted at the point of death.

Jing, stored in the kidneys, governs:

- Nourishment of the embryo and fetus during pregnancy.
- Growth, development, and maturation of the individual from birth to death.
- The constitutional blueprint of the unique individual, including strength and vitality.
- The control of all bodily fluids.

The disharmonies of Jing manifest as:

- Improper maturation.
- Sexual dysfunction.
- Inability to reproduce.
- Premature aging.
- Congenital defects.

氣

Chi

The Energy of Life

The interaction or the opposing forces of Yin and Yang give rise to the flow of vital energy or CHI. Chi is omnipresent in Nature and is apparent in all life in the form of change and movement. Any stagnation leads to an impairment of the life processes. Complete standstill means death. Every life process, every organic function, is an expression of the action and movement of Chi. Chi is taken from the air in the form of “respiratory Chi,” the digestive process transforms food into “food Chi,” and the vital energy every person inherits from their parents and which brings about the person’s growth and development is known as “hereditary Jing.” These three types of energy combine in the body to manifest as the “fundamental Chi” that flows through the entire body. Chi flows through the body in a manner similar to the way in which water in rivers flows through continents.

Chi, the activating principle, is responsible for:

- All movement in the body.
- Protection against pathological factors.
- Harmonious transformation.
- Retention of body structure.
- Warming.

The disharmonies of Chi include:

- Deficiency - *causes lack of vitality, slowing of body processes, depression*
- Collapsed Chi - *usually seen as prolapsed organs*
- Stagnant Chi - *causes local pain, stress in muscles, distension, bruising*
- Rebellious Chi - *occurs when Chi moves in the wrong direction: vomiting, burping, coughing*

神

Shen

The Spirit of Life

SHEN is another vital concept in traditional Chinese medicine. It is the force of consciousness and is often translated as “spirit.” Shen gives birth to our thoughts. The capacity for reasoning and the differentiation of the personality are further functions of Shen. It is traditionally believed to be stored in the heart and revealed in the eyes. When Shen is disturbed, the eyes become clouded, colorless and dull; the patient becomes forgetful, and the sleep pattern is upset. Shen and Chi are considered to be Yang forces of the body, while Jing is classed as part of Yin. Shen encompasses all of our mental faculties including rational thought, intuition, spirit, attention, will and ego. Taoism regards Shen as the flowering blossom of the Three Treasures while Jing (*body essence*) is the root, and Chi is the energy of the system.

Shen or “Spirit - Mind” is the force of the individual consciousness and includes:

- Personality
- Intuition
- Awareness
- Will
- Thoughts
- Emotion

The disharmonies of Shen manifest as:

- Forgetfulness
- Insomnia
- Incoherent speech
- Dull eyes
- Mania or psychosis

FIRE
EARTH
METAL
WATER
WOOD

火

土

金

水

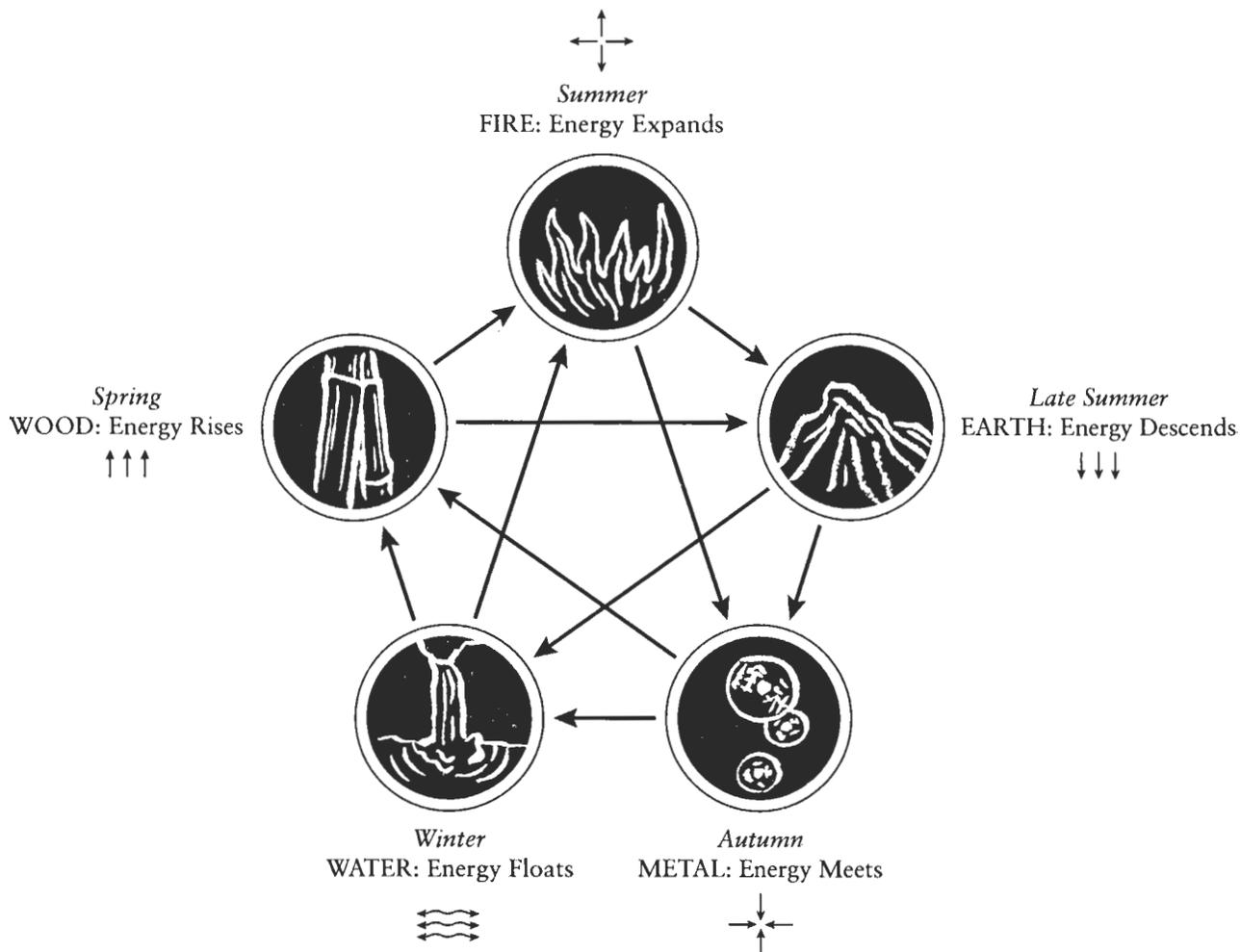
木

The Five Elements

Thousands of years ago, people lived in a very close and interactive way with Nature. They were affected by seasonal changes and weather much more than we are today. Day in and day out, the patterns of the seasons were observed and interactions between the elements were understood. If there was a drought, there would be fire. Too much rain would bring flooding and dampness. Springtime brought activity and planting; winter was a time to rest and reflect.

In China, this observation of the seasons and elements was also applied to our bodies and used as a way to heal illness and understand health. This tradition views the world as being made up of Five Elements (*not referring to chemical elements*).

These Five Elements (*also known as the Five Phases*) are: Wood, Fire, Earth, Metal and Water. Each element has many associated qualities. Each element also has a season, color, taste and Yin/Yang Organ Meridian pair that reflects some of those qualities.



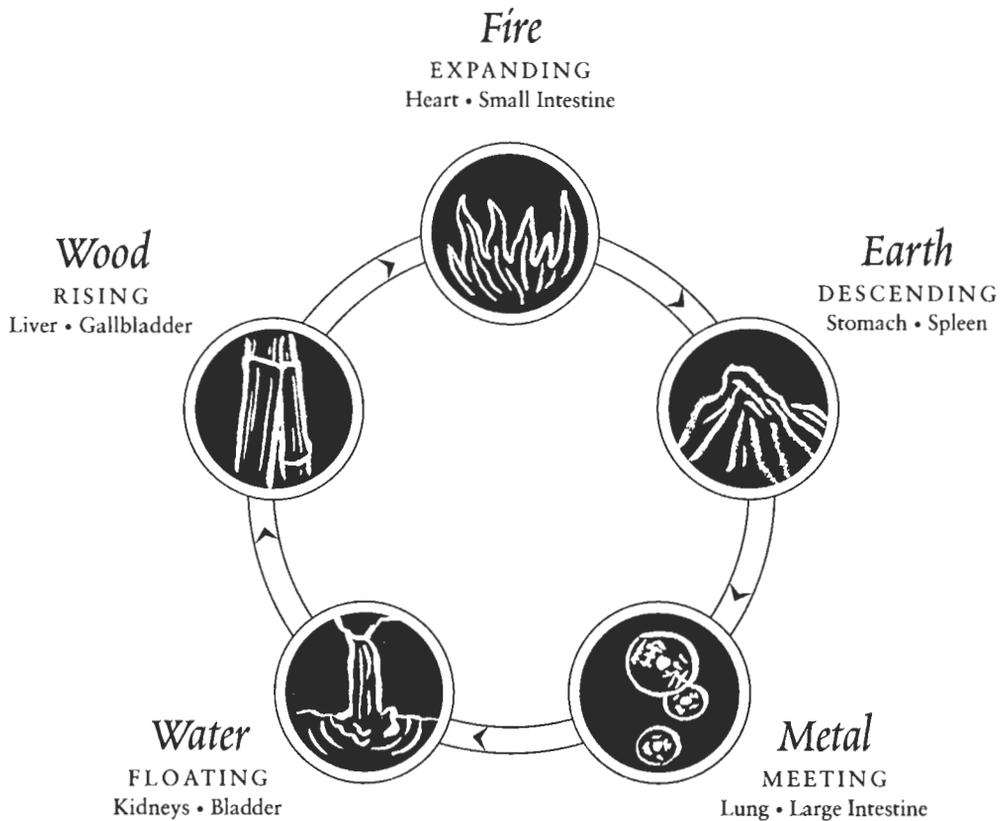
The Creation Cycle: SHENG

It is important to remember that each element is in direct relationship with all the other elements. These interactions can be described in two cycles—they are the Creation Cycle and the Control Cycle.

In the Creation Cycle, represented by a clockwise circle, each element supports and gives energy to the next.

A simple way to remember these relationships:

- METAL creates WATER by giving it life-sustaining minerals.
- WATER creates WOOD by making it grow.
- WOOD creates FIRE by being the fuel.
- FIRE creates EARTH in the ashes after the fuel is spent by fire (*also the molten core of the earth*).
- EARTH creates METAL when forming abundant mineral deposits.

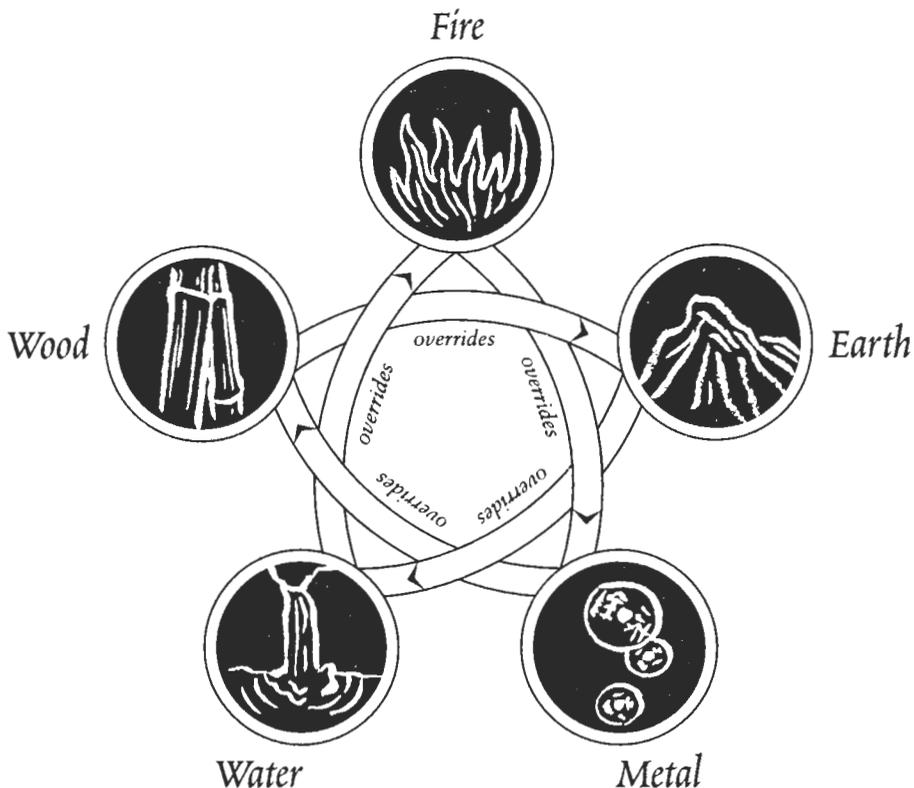


Creation Cycle. The energy of one stage creates and supports the following stage.

The Control Cycle: KO

The Control Cycle balances the Creation Cycle by inhibiting or suppressing the energy of the elements connected by lines to make a five pointed star.

- METAL controls WOOD by cutting it.
- WOOD controls EARTH by holding it in place with roots.
- EARTH controls WATER by containing and absorbing it.
- WATER controls FIRE by extinguishing it.
- FIRE controls METAL by melting it.



Control Cycle. The energy of one stage inhibits or suppresses the movement of an opposite stage.

The nature of things in both our external and internal environments can be described by the interaction between the Five Elements. Treatment plans that address imbalance and dysfunction in a person can be developed using this theory.

FIVE PHASE POWERS & CORRESPONDENCES

	WOOD	FIRE	EARTH	METAL	WATER
<i>Season</i>	Spring	Summer	Late Summer	Autumn	Winter
<i>Color</i>	Green	Red	Yellow	White	Blue/Black
<i>Yin Organ (ZANG - SOLID)</i>	Liver	Heart Pericardium	Spleen	Lungs	Kidney
<i>Yang Organ (FU - HOLLOW)</i>	Gallbladder	Small Intestine Triple Warmer	Stomach	Large Intestine	Bladder
<i>Climate</i>	Wind	Heat	Dampness	Dryness	Cold
<i>Direction</i>	East	South	Center	West	North
<i>Flavor/Taste</i>	Sour/Acid	Bitter	Sweet	Pungent/Spicy	Salty
<i>Smell</i>	Rancid	Scorched/Burnt	Fragrant/Sweet	Rotten/Rank	Putrid
<i>Emotion</i>	Anger	Joy/Happiness	Sympathy/Worry	Grief	Fear
<i>Orifice</i>	Eyes	Ears	Mouth	Nose	Genitals
<i>Sense Organ</i>	Eye/Sight	Tongue/Speech	Mouth/Taste	Nose/Smell	Ears/Hearing
<i>Fluid</i>	Tears	Perspiration	Saliva	Mucous	Urine
<i>Sound</i>	Shouting	Laughing	Singing	Weeping	Groaning
<i>Tissue</i>	Sinews	Blood Vessels	Muscles	Skin/Body Hair	Bones/Marrow
<i>Indicator</i>	Nails	Complexion	Lips	Skin/Body Hair	Head Hair
<i>Quality</i>	Birth Awakening	Growth Wakefulness	Ripening Transition	Harvest Quieting	Storage Slumber
<i>Life Cycle</i>	Idea	Action	Manifestation	Communication	Reflection Rest

FIVE PHASE POWERS & CORRESPONDENCES

	WOOD	FIRE	EARTH	METAL	WATER
<i>Sexual Values</i>	More/Longer Novelty	Fusion Ecstasy	Embrace Connection	Sacred Ceremonial	Penetration
<i>Dimension</i>	Motion	Space	Location	Shape	Time
<i>Fears</i>	Confinement	Dullness	Conflict	Chaos	Exposure
<i>Famous People</i>	Mother Theresa Norman Schwarzkopf	Mozart Martin Luther King, Jr.	Oprah Winfrey Jimmy Carter	Bach Margaret Thatcher	Einstein Georgia O' Keefe
<i>Culture</i>	American	Latin	Balinese	German	Chinese
<i>Animal</i>	Tiger	Horse	Dolphin	Camel	Owl
<i>Vocation</i>	Builder Entrepreneur	Actor Teacher	Social Worker Diplomat	Engineer Designer	Archeologist
<i>Power</i>	Determination Expansion Purpose	Completion Excitement Passion	Connection Nourishment Harmony	Virtue Contraction Refinement	Endurance Imagination Honesty
<i>Archetype</i>	Pioneer	Wizard	Peacemaker	Alchemist	Philosopher
<i>Personality</i>	Forceful Directed Independent	Sensual Intuitive Intimate	Loyal Diplomatic	Methodical	Philosopher
<i>Time of Day</i>	Dawn	Noon	Late Afternoon	Dusk	Night
<i>Circadian Rhythm</i>	Awakening	Peak Activity	Shifting	Calming Down	Sleeping

The Five Tastes of Food

SWEET

EARTH

Almonds
Beans
Beets
Black-Eyed Peas
Bran
Brazil Nuts
Cabbage
Cakes
Candy
Canned Fruits
Carrots
Cereals
Coconut
Corn
Cream
Cucumber
Dried Fruit
Eggplant
Eggnog
Fava Beans
Honey
Ice Cream
Jicama
Kale
Kentucky Wonder Beans
Lettuce
Milk
Milk Beverages
Molasses
Oatmeal
Pancreas (any type)
Pastry
Peanuts (raw)
Peas
Pecans
Pies
Pudding
Pumpkin
Rice
Sherbet/Sorbet
Snow Peas
Soft Drinks
Sorghum
Squash
Starch
String Beans
Sugar
Sunflower Seeds
Sweet Potatoes
Sweetened Fruit
Syrup
Walnuts
Wheat

SOUR

WOOD

Beef
Barbecue Sauce
Breads
Buttermilk
Chicken
Collards
Fish (fresh-water)
Fruit Juices (most)
Fruit (raw)
Liver (any type)
Mayonnaise
Meats (red)
Pickles
Rose Hips
Salad Dressings
Salami
Sausages
Sour Cream
Sprouts
Tartar Sauce
Tomatoes
Turkey
Vinegar
Yeast
Yogurt

BITTER

FIRE

Artichokes
Asparagus
Avocados
Bamboo Shoots
Black Fungus
Bitter Melon
Bok Choy
Broccoli
Cauliflower
Celery
Chard
Chinese Mustard
Chocolate
Cocoa
Coffee
Endive/Escarole
Gelatin
Green Vegetables
Heart (any type)
Leeks
Mushrooms
Mustard Greens
Napa Cabbage
Rutabagas
Spirulina
Tea
Turnips
Vegetables (green)

SALTY

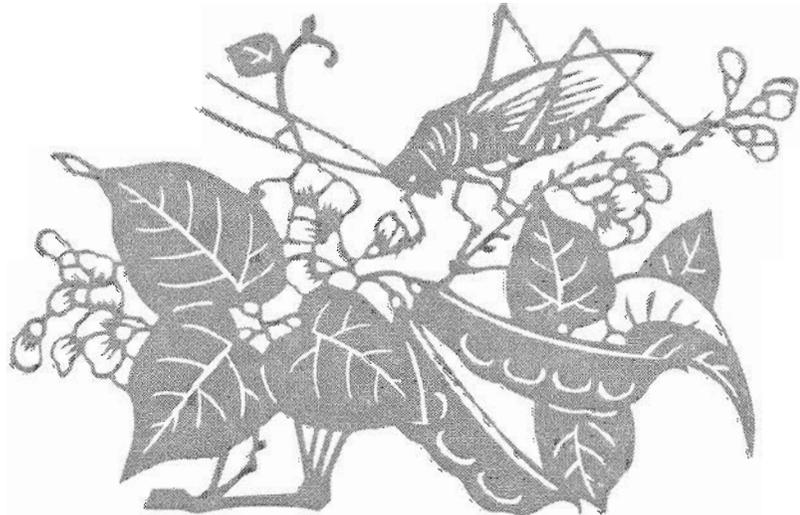
WATER

Beef (prepared)
Bones
Butter
Canned Foods
Caviars
Cheeses
Eggs
Fish (saltwater)
Frozen Foods
Ham
Kidneys (any type)
Olives (pickled)
Margarine
Processed Foods (most)
Salt
Seaweed
Shellfish
Soy Sauce
Tofu

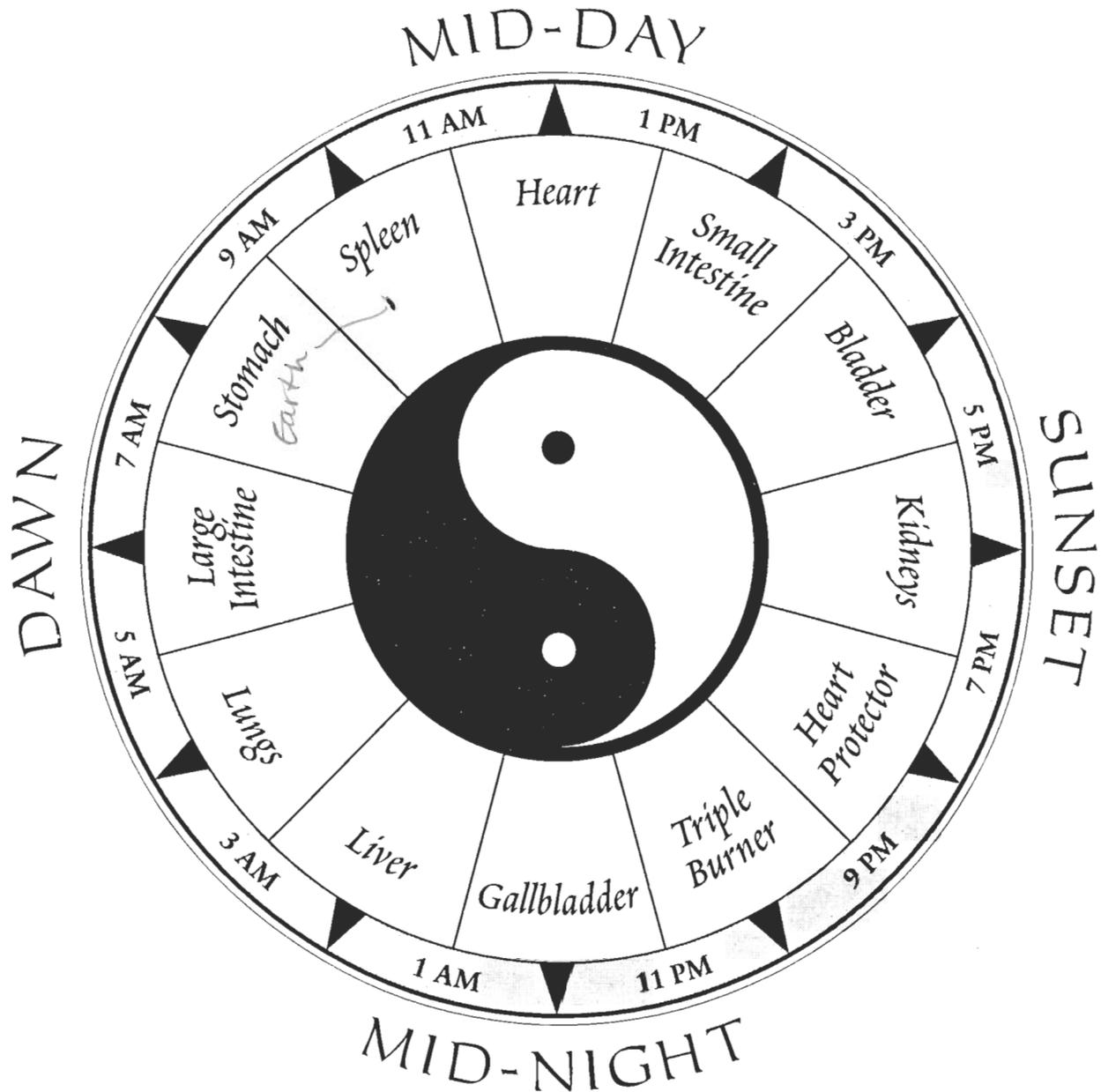
SPICY

METAL

Anise
Basil
Cayenne
Pepper
Chili
Curry
Dill
Garlic
Ginger
Leek
Liquor
Lung (any type)
Mint
Mustard
Onions
Oregano
Parsley
Pepper
Rhubarb
Thyme
Truffle
Vanilla
Wine



THE BODY CLOCK



THE MERIDIAN CYCLE

MERIDIAN

First Point

Second Point

Lung

Large Intestine

Stomach

Spleen

Heart

Small Intestine

Bladder

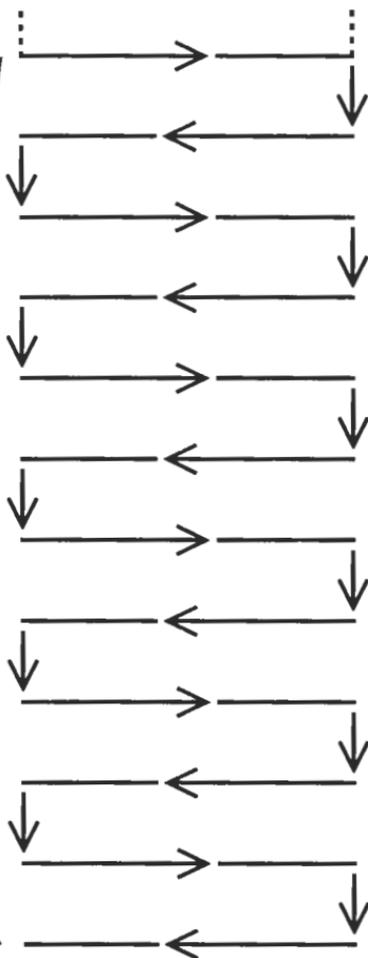
Kidney

Pericardium

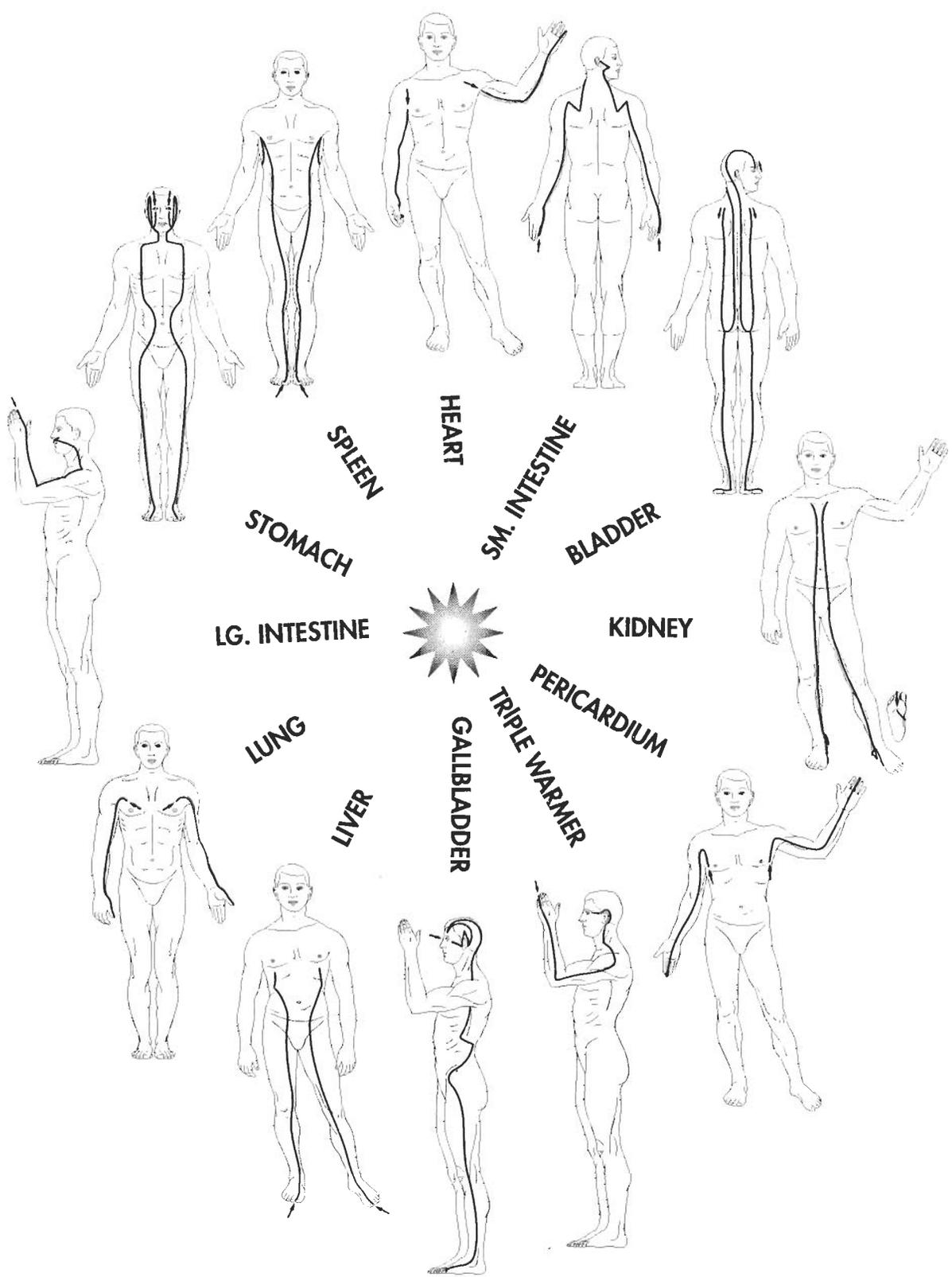
Triple Warmer

Gallbladder

Liver



MERIDIAN CYCLES



木
火
土
金
水

PIONEER
WIZARD

PEACEMAKER
ALCHEMIST
PHILOSOPHER

Chinese Medicine: The Five Archetypes

The world view of Chinese medicine pictures people as miniatures of a cosmos composed of five elemental powers: Wood, Fire, Earth, Metal and Water. Every person embodies all five powers, yet can be typified by one. The archetypes of PIONEER, WIZARD, PEACEMAKER, ALCHEMIST and PHILOSOPHER reflect five ways of being—five styles of thinking, feeling, behaving or falling sick.

PIONEER

The Pioneer pushes to be on the move—her power springs from the muscles which execute action.

WIZARD

The Wizard evokes passion and excitement—his power tingles across the surface where sensation is experienced.

PEACEMAKER

The Peacemaker sustains contact—her power spreads from the belly where nourishment is taken.

ALCHEMIST

The Alchemist makes perfect order—his power sets the boundaries of breath and pulsation.

PHILOSOPHER

The Philosopher gives birth to new ideas—her power percolates in the deep inner chasm of the mind.

Just as wood bends readily in the wind, the WOOD type is vulnerable to the gusts of change and sudden rage. Fire easily flares and the FIRE type is prone to inflammation and high anxiety. Earth becomes easily oversaturated, so the EARTH type is subject to edema and mental quagmires. Metal cuts away and restricts, so the METAL type may become stiff and insensitive. Water freezes and hardens, so the WATER type is prey to sclerosis and isolation.

Whereas raw, juicy fruits and salads cool and moisturize WOOD, METAL, and FIRE, drier, cooked foods are better for EARTH and WATER. METAL can barely tolerate the flamboyant intensity of FIRE, and FIRE feels inhibited by the controlled cool calm of METAL. WOOD does well under the pressure that EARTH shuns, yet WOOD does not have the tolerance of EARTH. WATER has great tenacity, but little of WOOD's ambition or FIRE's spark. We each march to one of these five drummers. Understanding our type reveals how we handle relationships with our family, friends and co-workers, our symptoms and their remedies, what foods best suit us and our areas of aptitude and weakness.



WOOD

A R C H E T Y P E

The Pioneer

The WOOD type is the PIONEER who, driven by the adventure of penetrating the wilderness, is adaptive, cunning and fiercely independent. She strikes out on her own, infatuated with what is new, curious about what is untried, eager to innovate, reform and revolutionize. Action compels the Pioneer who vanquishes resistance with great determination.

KEYS TO WOOD

- Seeks challenge and pushes to the limit
- Enjoys and does well under pressure
- Loves action, movement and adventure
- Likes to be first, best and only

TYPICAL PROBLEMS

- Intolerance and impatience
- Volatile emotions
- Vascular headaches, muscle spasms, high blood pressure, nerve inflammations
- Migratory pain, abuse of stimulants and sedatives

A FRIENDLY REMINDER

The power of WOOD comes from the capacity to expand rapidly and build up pressure. WOOD types need to modulate their intensity and stay flexible, and be able to retreat and yield as well as surge forward undaunted.



FIRE

ARCHETYPE

The Wizard

The FIRE type is the WIZARD who imbues the mundane with the extraordinary, merging human aspirations with divine purpose. The Wizard manifests miracles by welding divergent elements into one, generating the heat of excitement so that the reaction of fusion occurs. With catalytic energy, he brings the transforming power of light, love and awareness into the world. Enchanting and persuasive, the Wizard uses personal magnetism and the gift of expression to meld an assemblage of individuals into one body, gathering them up into a shared expanse of vision and feeling.

KEYS TO FIRE

- Relishes excitement and delights in intimacy
- Keenly intuitive and passionately empathetic
- Believes in the power of charisma and desire
- Loves sensation, drama and sentiment

TYPICAL PROBLEMS

- Anxiety, agitation, and frenzy
- Bizarre perceptions and sensations
- Nervous exhaustion and insomnia
- Palpitations, sweating, hypoglycemia, rashes, hysteria

A FRIENDLY REMINDER

The power of FIRE comes from the capacity to liberate heat and light and realize joy and fulfillment. FIRE types need to temper their chemistry and contain their fervor, conserving as well as sharing their resources, withdrawing and separating as well as embracing and merging.



EARTH

A R C H E T Y P E

The Peacemaker

The EARTH type is the PEACEMAKER who, through her power to establish and sustain relationships, nurtures and promotes our connectedness to each other and our world. The Peacemaker values serenity and stability, mediating conflict through her gift of focusing on what is mutually shared and converting discord into harmony. Chameleon-like, she can assume and enhance the attributes of those around her, putting people at ease in an environment of trust. The Peacemaker embodies sympathy and caring, a ready advocate for those in greatest need of friendship, sustenance and recognition.

KEYS TO EARTH

- Wants to be involved
- Wants to be all things to all people
- Seeks harmony and togetherness
- Insists upon loyalty, security and predictability

TYPICAL PROBLEMS

- Worry, obsession and self-doubt
- Overextended and inert
- Lethargy, indigestion, unruly appetites, water retention, muscle tenderness

A FRIENDLY REMINDER

The power of EARTH comes from the capacity to link, nurture, and sustain. EARTH types need to balance their devotion to relationships with solitude and self-expression, developing self-reliance as well as building community.



METAL ARCHETYPE

The Alchemist

The METAL type is the ALCHEMIST who seeks the perfection of form and function. Through his power of discernment, he distills what is good and pure from what is coarse and primitive. In his striving to extract order from chaos, he molds situations so that people perform their tasks with elegant precision. Defining and refining, the Alchemist is the keeper of standards and measures, the source of aesthetic and moral values, the defender of virtue, principle, and beauty.

KEYS TO METAL

- Likes definition, structure and discipline
- Respects virtue, discretion and authority
- Seeks to live according to reason and principle
- Reveres beauty, ceremony and refinement

TYPICAL PROBLEMS

- Indifferent, formal, distant and inhibited
- Autocratic, strict and persnickety
- Stiff joints and muscles, dry skin and hair, shallow breathing, sensitive to climate, poor circulation
- Self-righteousness and disillusionment

A FRIENDLY REMINDER

The power of METAL comes from the capacity to shape and define. METAL types need to compensate for their rationality, self-control and meticulousness with passion, spontaneity and social involvement.



WATER ARCHETYPE

The Philosopher

The WATER type is the PHILOSOPHER who brings to light that which is hidden, uncovering new knowledge, dispelling mystery and eroding ignorance. Like an old-time prospector, she sifts through the gravel of notions and beliefs, tireless in her effort to apprehend the nature of reality. Time is the pick and shovel of the Philosopher who exhumes the enduring bones of culture, doggedly in search of truth. Able to envision what can be, she is critical of what is. As the custodian of our ancestral memories and dreams, she articulates.

KEYS TO WATER

- Articulate, clever, self-sufficient and introspective
- Penetrating, critical and scrutinizing
- Seeks knowledge and understanding
- Likes to remain hidden, enigmatic and anonymous

TYPICAL PROBLEMS

- Emotionally inaccessible and undemonstrative
- Isolation and loneliness
- Tactless, unforgiving and suspicious
- Hardening of the arteries, deterioration of teeth and gums, back ache, chilliness, loss of libido

A FRIENDLY REMINDER

The power of WATER comes from the capacity to conceive, concentrate, and conserve. Water types need to offset their toughness, bluntness and detachment with tenderness, sensitivity and openness, risking softness and contact, exposure and attachment.

WOOD/PIONEER

Questionnaire

- ___ feel confident and act assertively
- ___ enjoy being competitive and ambitious
- ___ feel powerful and invulnerable
- ___ reluctantly acknowledge other people as my equal
- ___ openly discuss my abilities and achievements with others
- ___ am comfortable with conflict or pressure
- ___ enjoy being first, best, unique or even outlandish
- ___ act with assurance and confidence, regardless of what other people may think or feel
- ___ am comfortable with difficult tasks or emergencies that require “thinking on my feet”
- ___ feel that I’m right, even if others strongly disagree with or disapprove of me
- ___ can be direct or provocative, even when it causes discomfort or embarrassment to others
- ___ take pleasure in public recognition and admiration of my talents and achievements
- ___ am comfortable directing or leading others
- ___ follow my own hunches about what is right or wrong
- ___ take the lead when it is necessary to get things done quickly and effectively
- ___ act boldly and decisively, even when I don’t have all the expertise or information that I need
- ___ enjoy for its own sake, the process of striving against the odds
- ___ want to reject or argue with other people’s appraisals of me

- ___ TOTAL

SCORING

Assign a numerical value (1-5) for each statement with 5 being most like you and 1 being least like you. Add the values to obtain a total for each questionnaire.

FIRE/WIZARD

Questionnaire

- ___ am animated and enthusiastic
- ___ enjoy the pleasures of my senses
- ___ easily know what another thinks and feels
- ___ enjoy physical contact and emotional intimacy
- ___ am comfortable in very stimulating environments
- ___ openly share my innermost feelings and desires
- ___ live in the here and now, and don't worry about the future or dwell on the past
- ___ see the humorous side of life
- ___ thoroughly enjoy getting what I want and need
- ___ can be tender, intimate, and vulnerable with another person
- ___ enjoy being moved emotionally
- ___ become easily and completely involved in the events going on around me
- ___ am emotionally sensitive, responsive and intuitive
- ___ remain optimistic and hopeful despite what others may say or believe
- ___ can be completely open and exposed
- ___ identify and sympathize with another's joy and pain
- ___ am unabashed in showing enthusiasm and excitement
- ___ enjoy being attractive and magnetic

_____ TOTAL

EARTH/PEACEMAKER

Questionnaire

- ___ am nurturing and supportive
- ___ put the needs of others before my own
- ___ enjoy frequent socializing with friends and family
- ___ care for others and try to satisfy their needs
- ___ enjoy being the hub of my social and family networks
- ___ am agreeable and accommodating
- ___ enjoy settling disputes so that all parties are satisfied
- ___ help people work together in a harmonious manner
- ___ get involved in other peoples' lives
- ___ create a relaxed and comfortable environment in which very different people can enjoy being together
- ___ am loyal and accessible to my friends, relations and people who are involved in some important way in my life and work
- ___ can be diplomatic and tactful
- ___ rely on the skill and intelligence of others
- ___ accept other peoples' characterizations of who I am
- ___ enjoy being in the company of other people
- ___ sympathize with the circumstances of others
- ___ get close enough to need another person
- ___ am comfortable and sociable with people I don't know well

_____ TOTAL

METAL/ALCHEMIST

Questionnaire

- ___ maintain a neat and orderly personal lifestyle
- ___ enjoy a convivial but undemanding social life
- ___ am in control of my environment and the way I do things
- ___ am strongly committed to my moral principles and standards of conduct
- ___ feel secure and comfortable in my work when I know everyone is following proper procedure
- ___ enjoy tasks that require logical, analytic and systematic approaches to problem solving
- ___ appreciate being thought of as meticulous and discriminating
- ___ think of myself as being impeccable and above reproach
- ___ am self-contained and not overly-involved in other peoples' affairs
- ___ work easily and efficiently in situations where goals and guidelines are well defined
- ___ like to be judged according to objective criteria rather than personal biases or intuitions
- ___ accept the authority of those with more competence
- ___ am systematic and methodical in my work
- ___ enjoy the process of solving puzzles and mysteries
- ___ put virtue and principles before pleasure and fulfillment
- ___ restrain myself in expressing my feelings or opinions
- ___ enjoy temperance and moderation
- ___ am tasteful and discriminating

_____ TOTAL

WATER/PHILOSOPHER

Questionnaire

- ___ am cautious and sensible
- ___ enjoy frequent periods of solitude and introspection
- ___ enjoy indulging my imagination and curiosity
- ___ keep my feelings, thoughts and opinions to myself
- ___ am content being anonymous or on the periphery of social events
- ___ am considered unusual or eccentric
- ___ involve myself in intellectual pursuits
- ___ am content with a few good friends and minimal social activities
- ___ am careful about what I reveal to other people
- ___ can be a stubborn defender of the truth as I see it
- ___ am patient and persevering in spite of defeats or dead ends
- ___ am objective and dispassionate
- ___ feel self-sufficient either in or out of a relationship
- ___ choose privacy over intimacy, solitude over socializing
- ___ put virtue and principles before pleasure and fulfillment
- ___ pursue my own interests regardless of what others consider important
- ___ enjoy projects that don't involve other people
- ___ remove myself from everyday affairs and turn inward to quietly reflect upon the place of my life in the grand scheme of things

_____ TOTAL

M E T A L / A U T U M N

Fall is the season of harvest — a time to pull inward and gather together on all levels, a time to store up fuel, food and warm clothing, a time to study and plan for the approaching stillness of Winter. Everything in Nature contracts and moves its essence inward and downward. Leaves and fruits fall, seeds dry, the sap of trees goes to the roots. The earth's grasses start to lose their deep green color, turning lighter and drier.

PHYSICAL	MENTAL/EMOTIONAL	SPIRITUAL

EARTH / LATE SUMMER

Late Summer, a short and relatively unrecognized “season,” is approximately the last month of Summer and the middle of the Chinese Year. It is the point of transition from Yang to Yin, between the expansive growth phases of Spring and Summer and the inward, cooler, more mysterious Fall and Winter seasons. A pleasant, tranquil, and flourishing season, it is as if time stops here and activity becomes effortless, dreamlike. Unity, harmony and the middle way are summoned between the extremes. To attune with Late Summer, one may listen to its subtle currents, as if living at the instant where the pendulum reverses its swing. Find the rhythms and cycles that make life simple and harmonious. Rigid or discordant mental/physical conditions can be transformed through centering practices that take one beyond all conditions — e.g., meditation and breathing exercises.

PHYSICAL	MENTAL/EMOTIONAL	SPIRITUAL

FIRE / SUMMER

To unify with Summer, a Yang season, one should express the Yang principle— expansion, growth, lightness, outward activity, brightness and creativity. Summer is a period of luxurious growth. To be in harmony with the atmosphere of Summer, awaken early in the morning and reach to the sun for nourishment to flourish as the gardens do. Work, play, travel, be joyful and grow into selfless service. The bounty of the outside world enters and enlivens us.

PHYSICAL	MENTAL/EMOTIONAL	SPIRITUAL

W A T E R / W I N T E R

Winter is the end of all the seasons. To unify with Winter, one emphasizes the Yin principle to become more receptive, introspective and storage-oriented; one cools the surface of the body and warms the body's core. Cold and darkness drive one to seek inner warmth. It is a time to rest, to meditate deeply, refine the spiritual essence and store physical energy — in the form of a little added weight — for the cold season. Even though the slow Yin processes dominate, one must stay active enough to keep the spine and joints flexible.

PHYSICAL	MENTAL/EMOTIONAL	SPIRITUAL

W O O D / S P R I N G

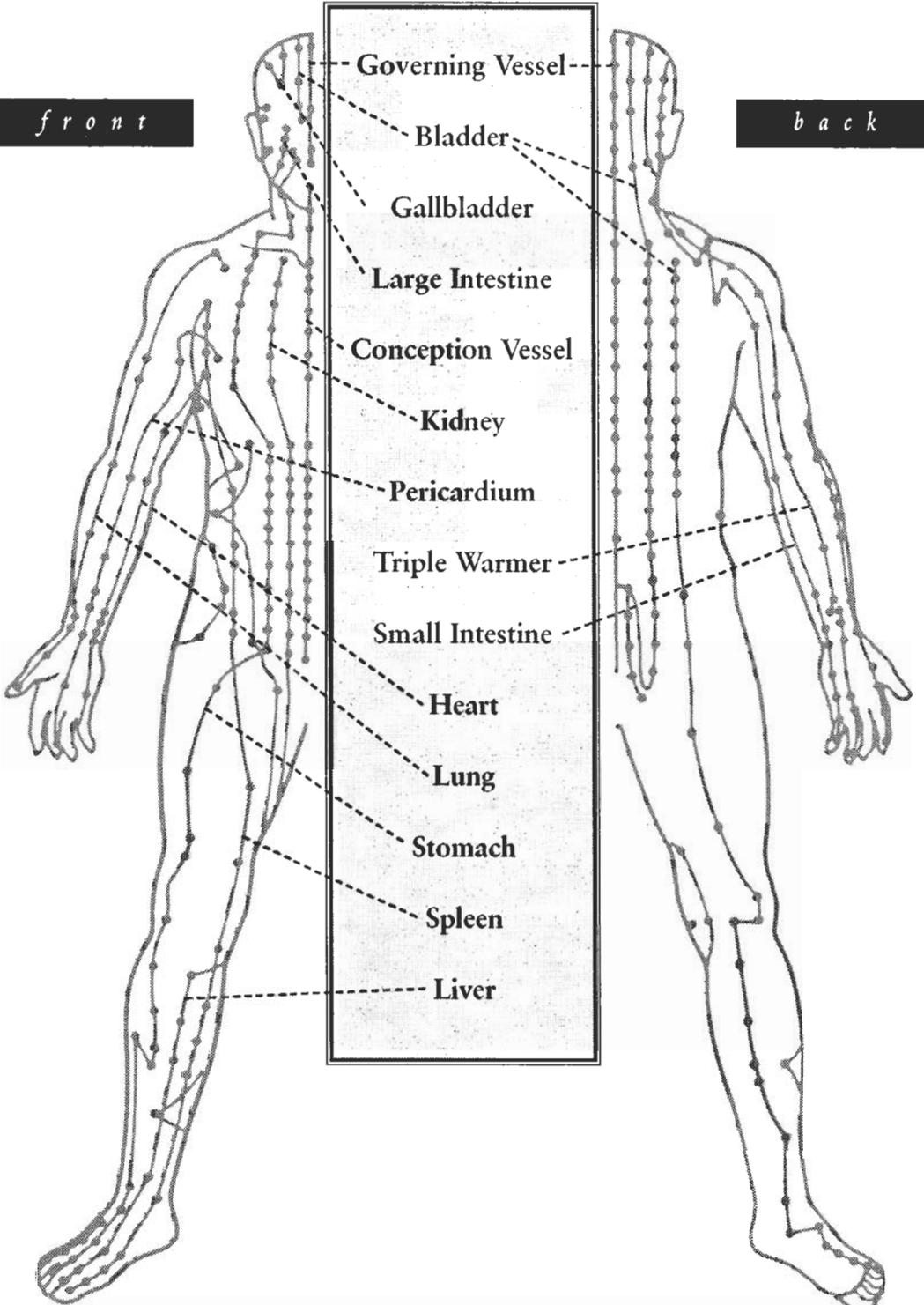
Spring is a new beginning—the time of year to “rise early with the sun” and take “brisk walks” which are Yang activities, reflecting the ascending and active nature of Spring. One cannot help but notice plant life pushing upwards after Winter’s slumber. The sight of the green color of tender young plants nourishes the soul through the eyes, so the appetite for food decreases and the body naturally cleanses itself, not only of food residues, but of excessive desire and the accompanying emotions of dissatisfaction, impatience and anger as well. The metaphorical membrane over the eyes and mind disappears and vision becomes clearer. Things are seen in new ways. This is a time for contacting your true nature and giving attention to self-awareness and self-expression.

PHYSICAL	MENTAL/EMOTIONAL	SPIRITUAL

front

back

- Governing Vessel
- Bladder
- Gallbladder
- Large Intestine
- Conception Vessel
- Kidney
- Pericardium
- Triple Warmer
- Small Intestine
- Heart
- Lung
- Stomach
- Spleen
- Liver



The Twelve Organ Meridians

MERIDIANS are the fundamental energetic pathways through which Chi flows. Also referred to as channels, meridians are named according to the organ or system that they are most directly connected to, and along each meridian lay the acupuncture points that have direct therapeutic correspondence to that same organ or system. For example, the external pathway of the Lung Meridian originates on the upper chest and runs down the arm to the thumb. It is called the Lung Meridian because it is connected with the lung. Acupuncture points along this meridian may be used to treat lung problems, just as points along the Liver Meridian may be used to treat liver difficulties.

There are twelve primary organ meridians, and although each one of them corresponds with a specific organ or system, the actual pathways run throughout the body. Additionally, there are two midline energy channels. One runs from the perineum along the front of the body to the lower lip and is called the Ren or Conception Vessel. The other runs from the tip of the coccyx, up the back, over the midline of the head to the upper lip. This is called the Du or Governing Vessel. There are other extraordinary meridians, but each of these is composed of points shared with the twelve primary and/or the two midline meridians.

Each meridian is classified as being either yin or yang, and each meridian is paired with another meridian of the opposite type. For example, the Lung Meridian is yin, and is paired with the Large Intestine Meridian which is yang. If one meridian becomes deficient, its paired meridian may provide compensating relief by moving toward excess. In this way, the energy system exhibits a built-in pattern of fail-safes and compensatory mechanisms.

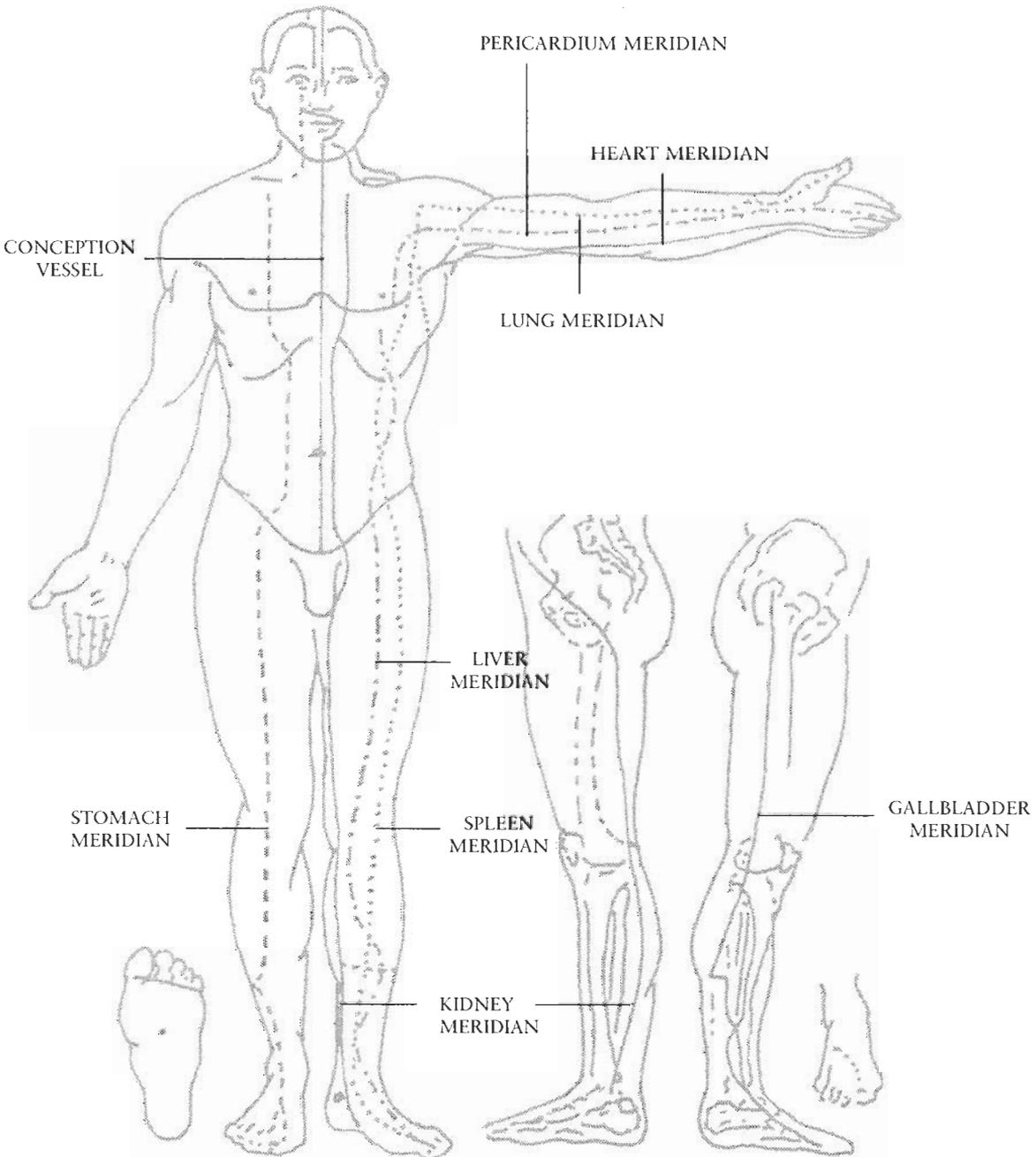
*The means whereby man is created,
the means whereby diseases occur,
the means whereby man is cured,
the means whereby diseases arise:
the twelve meridians are the basis
for all theory and treatment.*

*The meridian is that which
decides over life and death.*

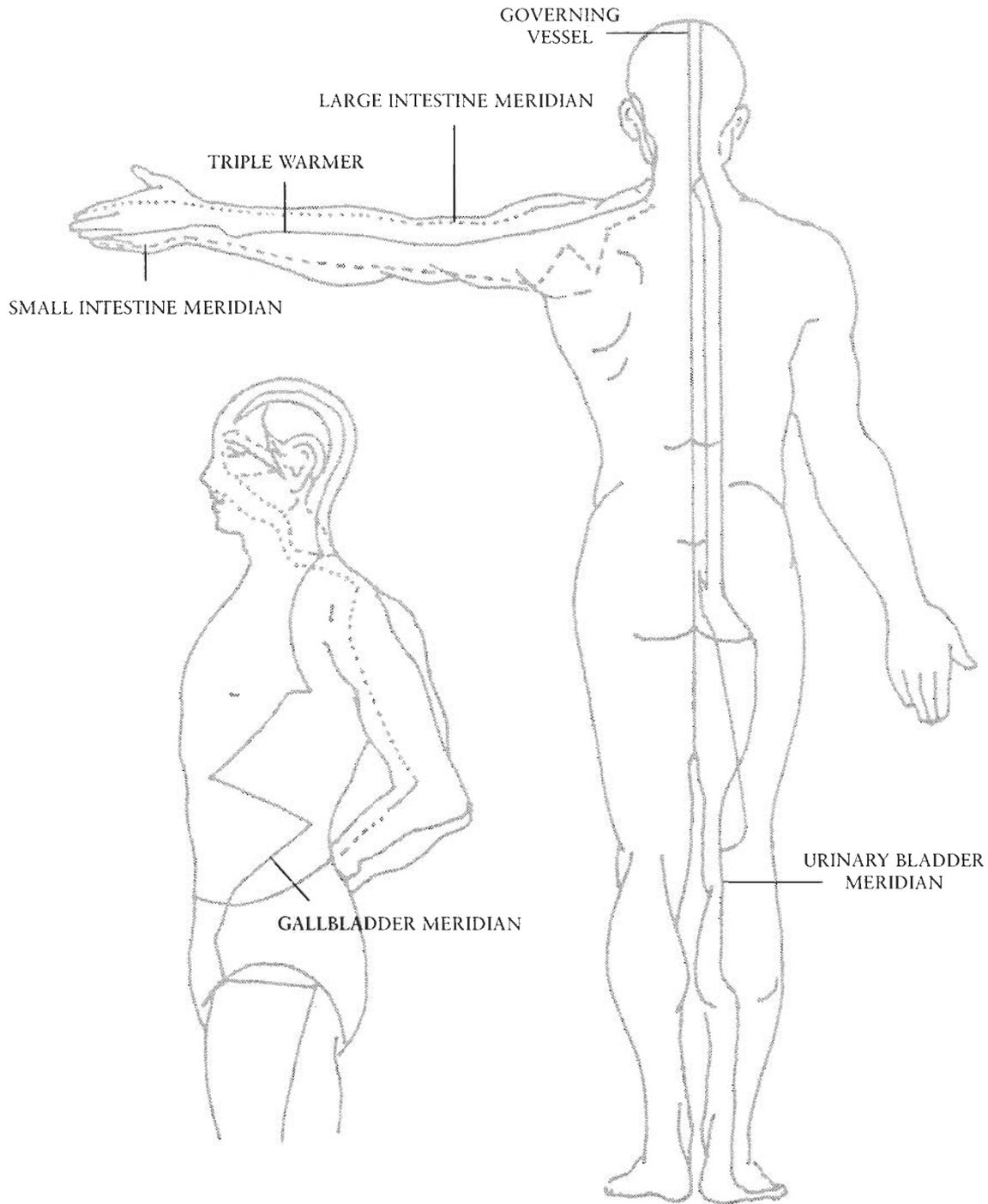
*Through it, the hundred
diseases may be treated.*

[Nei Ching]

MERIDIAN PATHWAYS



MERIDIAN PATHWAYS

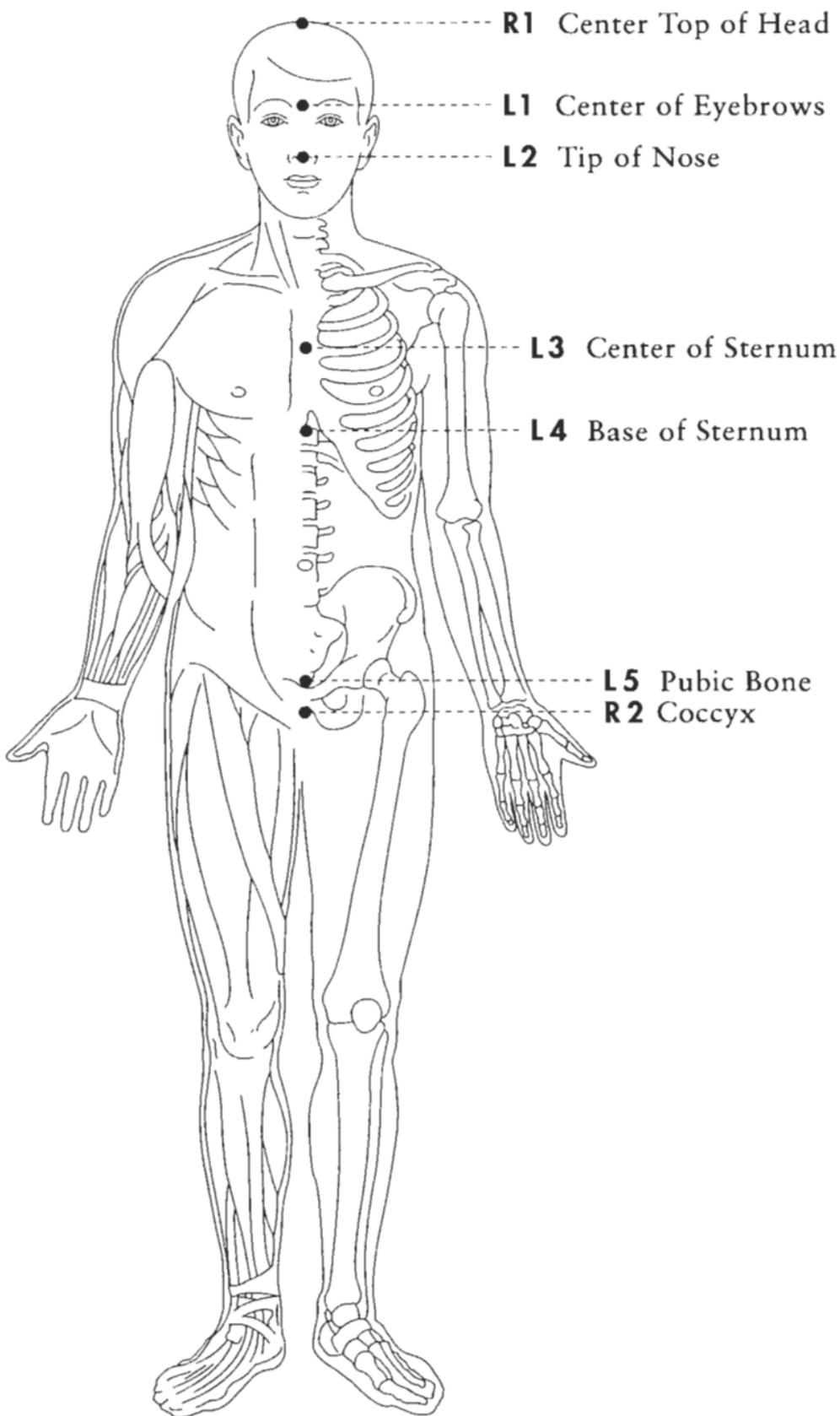


*Acupressure
Release
Patterns*



Jin Shin Jyutsu

Main Central Vertical Flow



Neck Release

- BL 44 3 tsun lateral to inferior edge of spinous process of T 5
- BL 42 3 tsun lateral to inferior edge of spinous process of T 3
- SI 9 1 tsun superior to posterior axillary fold
- GB 21 Midway along the line joining C 7 and the acromion process above the nipple line
- BL 10 1 tsun inferior to the occiput and 1 tsun lateral to spine on hairline
- GB 20 In the occipital depression between the attachments of trapezius and SCM muscles
- TW 15 On the superior angle of the scapula
- TW 16 Adjacent to the angle of the mandible on the edge of the SCM

CENTERING AND GROUNDING

- GV 14 Inferior to C 7
- GV 16 In the depression superior to the atlas
- GV 20 Crown of the head
- Yin Tang Midpoint between the medial ends of the eyebrows
- CV 22 In the sternal notch
- CV 17 In the depression on the sternum between the nipples
- CV 6 2 tsun inferior to the navel
- CV 12 4 tsun superior to the navel
- CV 2 Superior border of pubic symphysis on the midline

Neck Release

Sit at head of table and hold bilaterally.

BL44s, BL 42s, SI 9

GB 21s, BL 10s, GB 20s, TW 15s, TW 16s

Centering and Grounding

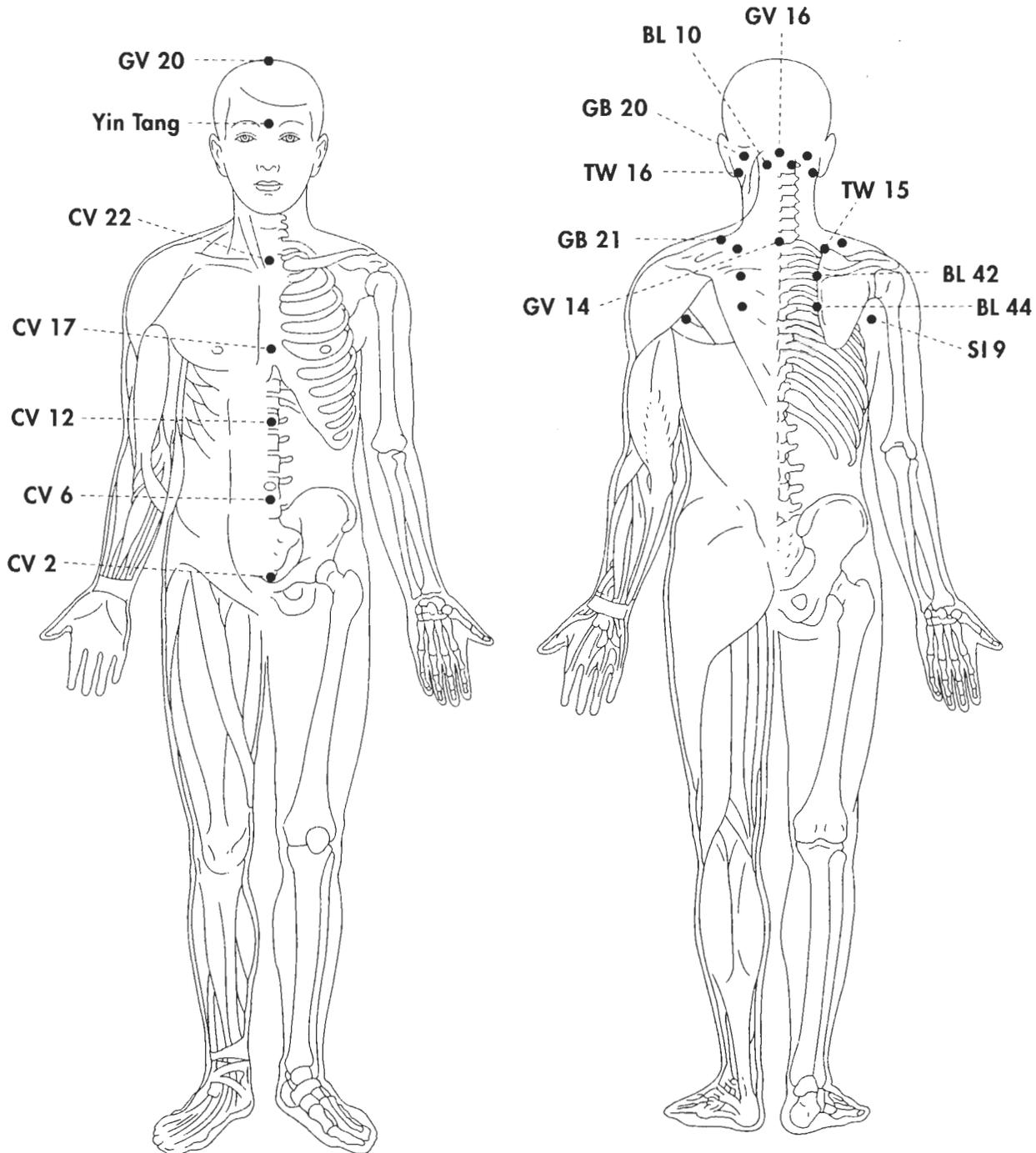
GV 14 → GV 16

GV 16 → GV 20 (Crown), Yin Tang (Third Eye), CV 22 (Throat), CV 17 (Heart)

CV 17 (Heart) → CV 6 (Hara)

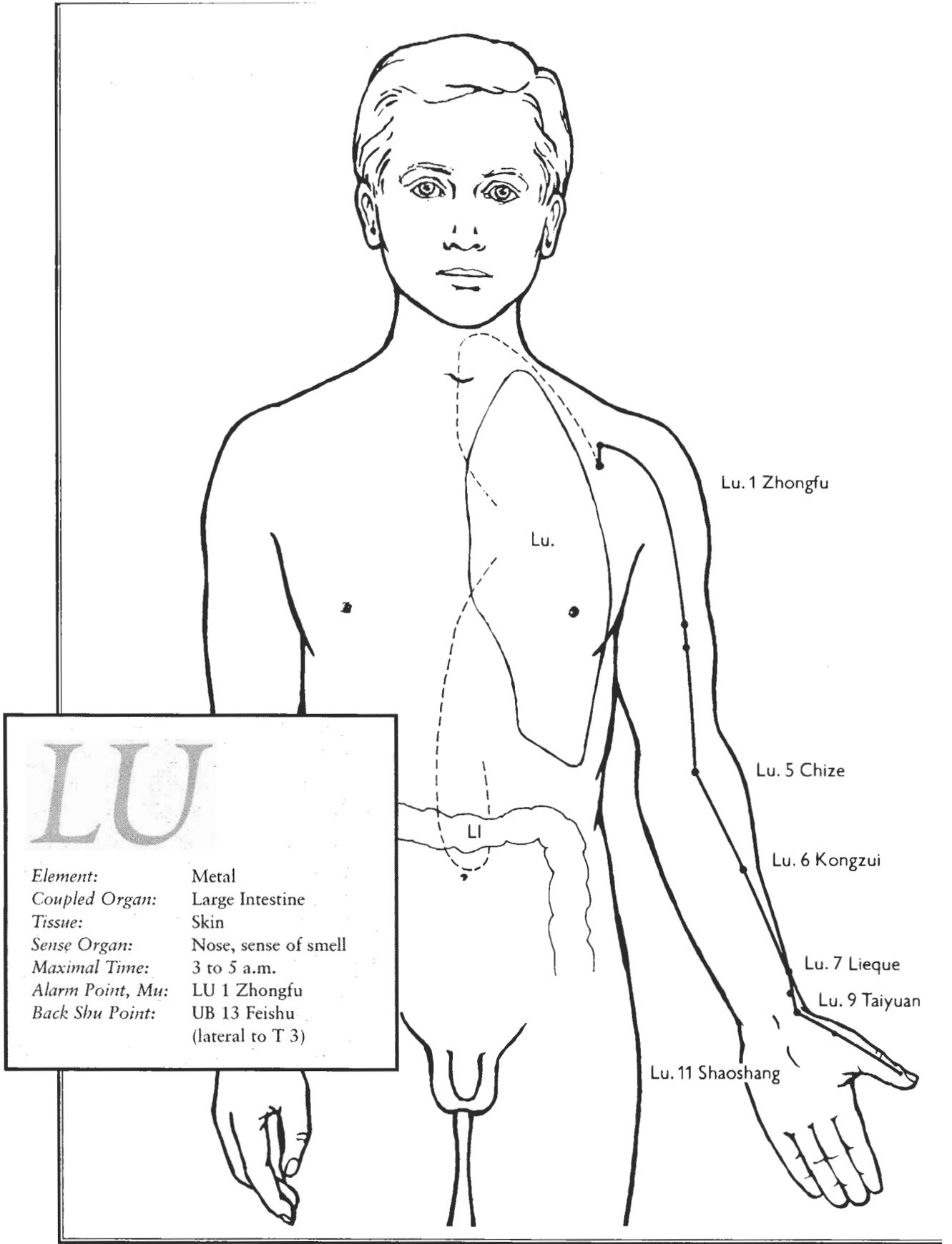
CV 12 (Solar Plexus) → CV 2 (Root)

Brush off legs; hold feet



Organ Release Patterns

- | | | |
|-----|--------------------------------------|-----------------|
| 1. | LUNG MERIDIAN OF THE HAND | <i>Taiyin</i> |
| 2. | LARGE INTESTINE MERIDIAN OF THE HAND | <i>Yangming</i> |
| 3. | STOMACH MERIDIAN OF THE FOOT | <i>Yangming</i> |
| 4. | SPLEEN MERIDIAN OF THE FOOT | <i>Taiyin</i> |
| 5. | HEART MERIDIAN OF THE HAND | <i>Shaoyin</i> |
| 6. | SMALL INTESTINE MERIDIAN OF THE HAND | <i>Taiyang</i> |
| 7. | BLADDER MERIDIAN OF THE FOOT | <i>Taiyang</i> |
| 8. | KIDNEY MERIDIAN OF THE FOOT | <i>Shaoyin</i> |
| 9. | PERICARDIUM MERIDIAN OF THE HAND | <i>Jueyin</i> |
| 10. | TRIPLE WARMER MERIDIAN OF THE HAND | <i>Shaoyang</i> |
| 11. | GALLBLADDER MERIDIAN OF THE FOOT | <i>Shaoyang</i> |
| 12. | LIVER MERIDIAN OF THE FOOT | <i>Jueyin</i> |



Lu. 1 Zhongfu

Lu.

Lu. 5 Chize

Lu. 6 Kongzui

Lu. 7 Lieque

Lu. 9 Taiyuan

Lu. 11 Shaoshang

LU

Element: Metal
Coupled Organ: Large Intestine
Tissue: Skin
Sense Organ: Nose, sense of smell
Maximal Time: 3 to 5 a.m.
Alarm Point, Mu: LU 1 Zhongfu
Back Shu Point: UB 13 Feishu
 (lateral to T 3)

Lung Meridian

The lungs receive the heavenly Chi through the breath, so it is easy to see why the classics say “the lungs are in charge of physical energy” when we consider the lungs’ role in respiration. They control the rate and depth of respiration and therefore, the absorption of heavenly Chi from the air. The energy from the lungs circulates through and warms the skin, enabling the skin to breathe through its pores and adapt to environmental changes. In cold weather, the pores close and in heat, they open. The nose is also related to the lungs. Additionally, mucous, the secretion of the lungs, is associated with this meridian. A person with a lung imbalance may cough when excited. The lungs are important for resistance to disease and a deficiency in lung Chi decreases a person’s defenses against colds, flus and related illnesses.

LUNG CHANNEL (LU)

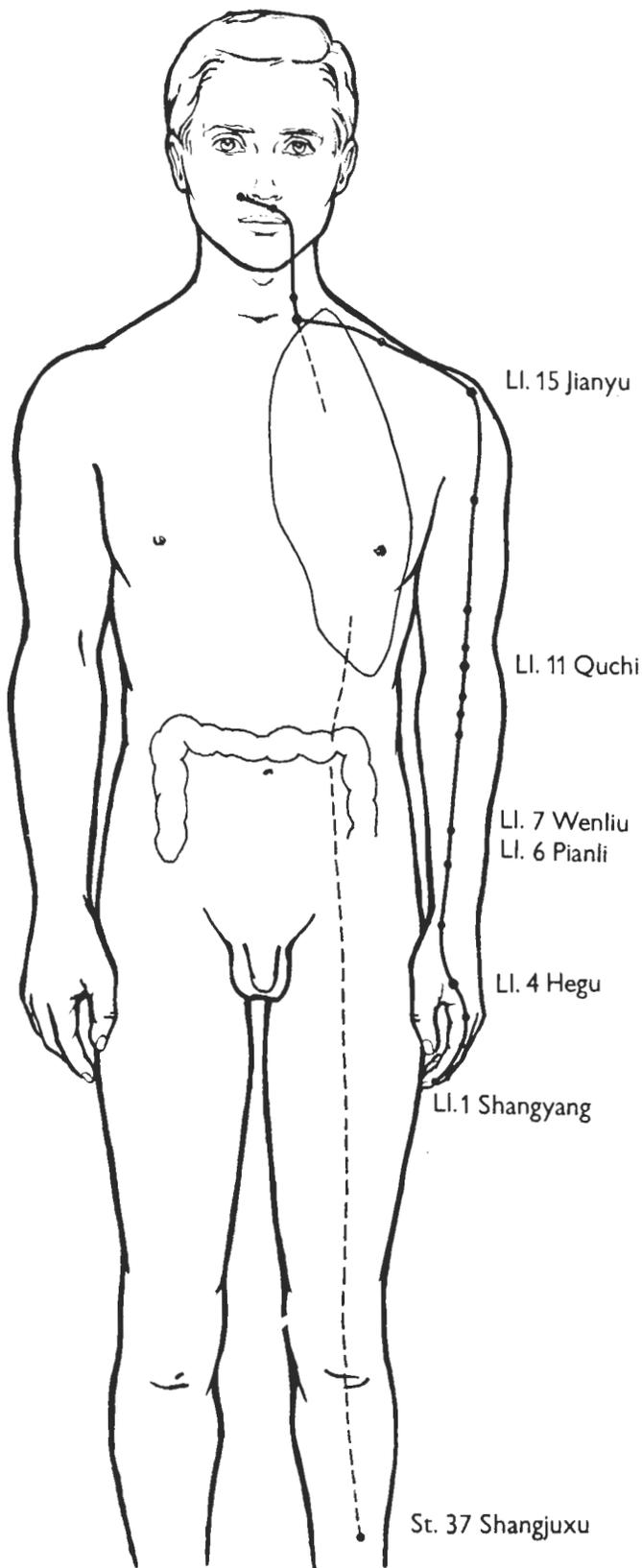
The Lung Channel is a Yin channel. The Lung and Spleen Channels together make up the Tai Yin axis.

Course

According to traditional theory, each channel has an internal course which connects the peripheral and superficial course with the corresponding organ (*lung*) and with its connected organ (*large intestine*). The internal course of the Lung Channel originates from the “middle burner” (*Jiao*) in the epigastric region and first runs downward to the large intestine, then back up to the stomach and on to the cardia, subsequently passing through the lung to the neck and from there sideways to the point LU 1 Zhongfu. The superficial course of the Lung Channel starts on the lateral side of the thorax in the 1st intercostal space, then descends along the radial side of the upper arm, along the radial side of the forearm to the wrist joint and ends on the radial corner of the thumbnail.

Clinical Applications

Treatment of respiratory disorders, disorders of throat and nose, skin disorders and painful disturbances along the channel.



LI

Element: Metal
Coupled Organ: Lung
Tissue: Skin
Sense Organ: Nose, sense of smell
Maximal Time: 5 to 7 a.m.
Alarm Point, Mu: ST 25 Tianshu
(2 tsun lateral to the navel)
Back Shu Point: UB 25 Dachangshu
(lateral to L 4)
Luo Connection: LI 6 to LU 9

St. 37 Shangjuxu

Large Intestine Meridian

The large intestine is in charge of transporting, transforming and eliminating surplus solid matter. It is known as the “drainer of the dredges.” When the small intestine has finished digesting and absorbing food, the remainder passes through the ileocecal valve into the cecum, which is the first part of the large intestine located in the lower right iliac region of the abdomen. The cecum is also where the appendix is attached. The appendix, like the tonsils, contains an abundance of lymph tissue. The colon, the next part of the large intestine, has four parts: the *ascending* colon runs up the right side of the abdomen from the cecum; the *transverse* colon extends across the abdomen; the *descending* colon runs down the left side and bends into an “S” shape forming the *sigmoid* colon. The sigmoid colon empties into the rectum which is a temporary storage area. The anal canal leads from the rectum out of the body at the anus. In all, the large intestine measures about five feet.

Traditionally, the large intestine is associated with elimination. If the large intestine is not functioning properly, toxic wastes accumulate throughout the body and every system is affected. Constipation or diarrhea may occur on more than the physical level; a general negativity may indicate mental constipation. Since the Large Intestine Meridian runs through the arm, shoulder and neck to the face, shoulder pain and headaches can be a reflection of imbalance in this meridian.

LARGE INTESTINE CHANNEL (LI)

The Large Intestine Channel is a Yang channel. The Large Intestine Channel and the Stomach Channel together make up the Yang Ming axis.

Course

The channel course runs from the radial corner of the index fingernail along the tabatiere to the radial and dorsal side of the forearm, then to the radial side of the elbow crease. Along the lateral side of the upper arm, it ascends to the shoulder where it forms a connection with DU 14 Dazhui below the prominence, returns to the fossa supraclavicularis where the internal branch originates, passing to the lung and on to the large intestine. An internal connection runs to the lower HE point ST 37 Shangjuxu. From the fossa supraclavicularis the external course of the channel continues along the side of the neck to the face and ends lateral to the nose at the opposite side with LI 20 Yingxiang.

Clinical Applications

The Large Intestine Channel is coupled with the Lung Channel and the two together constitute a functional unity; distal points of the Large Intestine Channel are stimulated in disorders of the related organ, the lung, and in skin disorders. Stimulation of large intestine points is also indicated in disorders along the channel course. LI 4 Hegu is the most important analgesic point in the body and is stimulated in all painful conditions. LI 11 Quchi, because of its homeostatic and immune-enhancing effects, is one of the most frequently used acupuncture points.

LUNG MERIDIAN

Treatment Patterns:

LU 1 → LU 3, LU 10, BL 13

BL 13 → CV 17

Point Location:

LU 1 CENTRAL MANSION

6 tsun lateral to the midline of the body and 1 tsun below the clavicle in the middle of the crease between the shoulder and the chest

LU 3 HEAVEN'S MANSION

3 tsun below the axillary fold on the lateral border of the biceps muscle

LU 10 FISH BORDER

At the midpoint of the thenar eminence at the base of the thumb along the line where the flesh changes texture

BL 13 LUNG SHU

1.5 tsun lateral to the lower border of the spinous process of T 3

CV 17 HEART PALACE

Midpoint of the sternum in between the nipples (nipples are located in the fourth intercostal space of the ribs)

LARGE INTESTINE MERIDIAN

Treatment Patterns:

ST 25 → ST 36, BL 25, LI 4

LI 4 → LI 18

Point Location:

ST 25 UPPER PIVOT

2 tsun lateral to the navel

ST 36 LEG THREE LI

3 tsun below the inferolateral border of the patella

BL 25 LARGE INTESTINE SHU

1.5 tsun lateral of the lower border of the spinous process of L 4

LI 4 UNION VALLEY (HEGU)

Midpoint between the conjunction of the 1st and 2nd metacarpal bones and the web between the thumb and forefinger

LI 18 THREE TSUN PROMINENCE

3 tsun lateral to the Adam's Apple, midpoint on the sternocleidomastoid muscle

LUNG MERIDIAN RELEASE

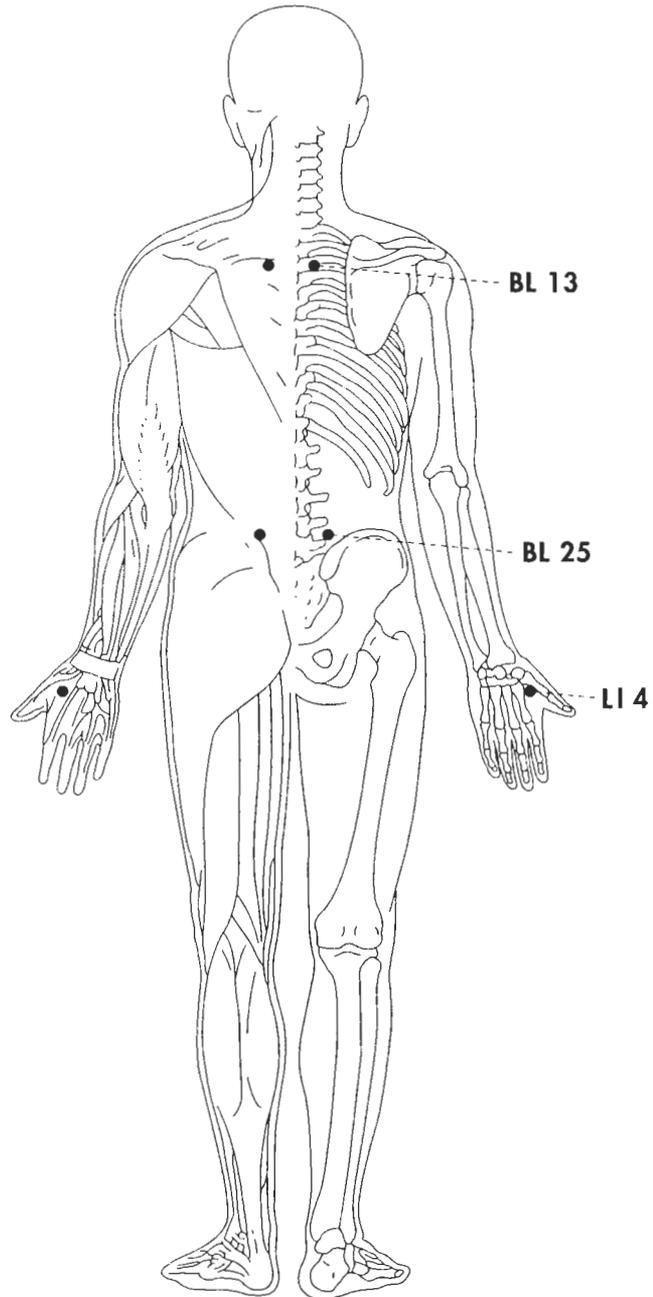
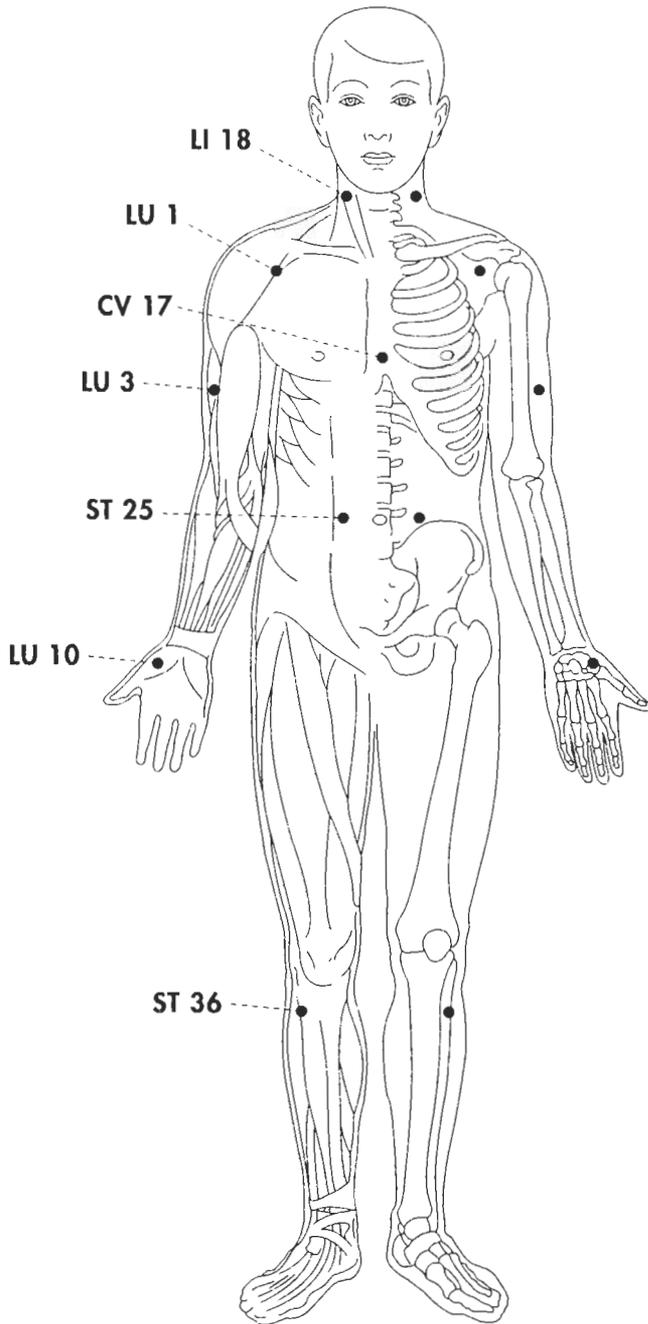
LU 1 → LU 3, LU 10, BL 13

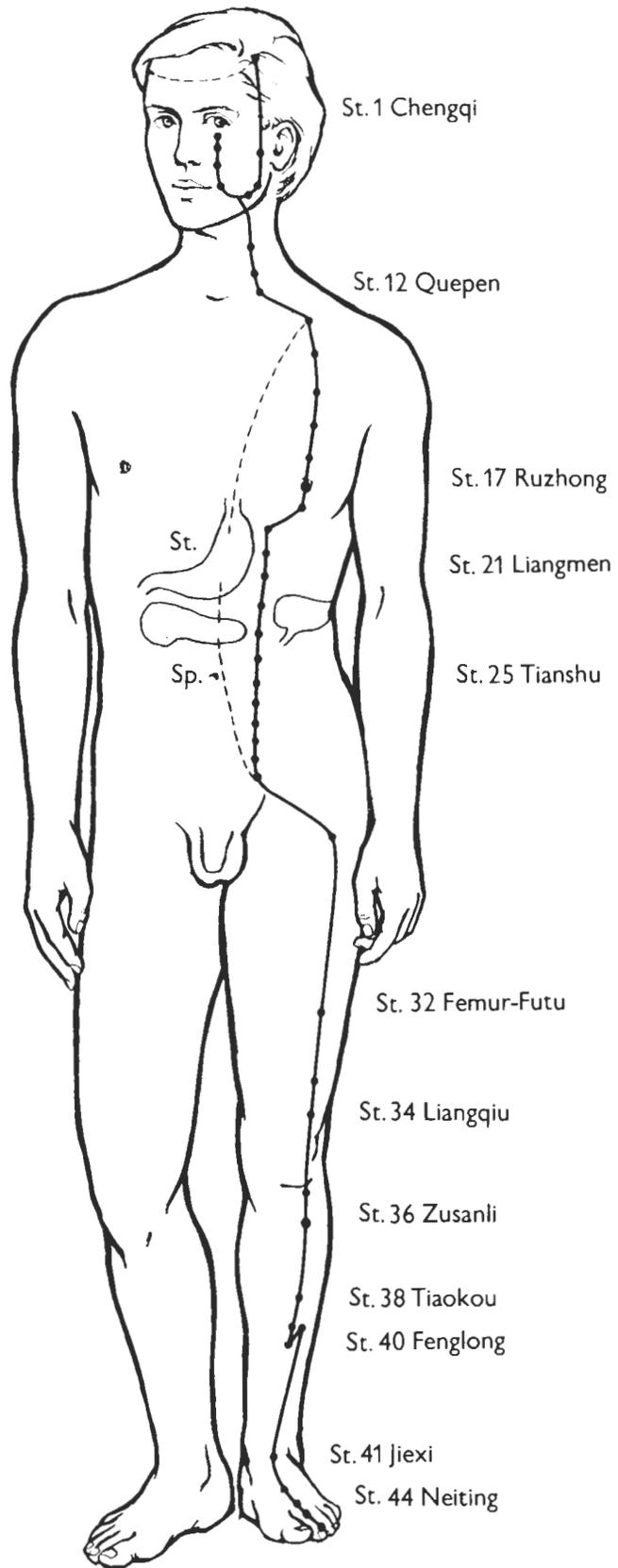
BL 13 → CV 17

LARGE INTESTINE MERIDIAN RELEASE

ST 25 → ST 36, BL 25, LI 4

LI 4 → LI 18





ST

Element:	Earth
Coupled Organ:	Spleen
Tissue:	Fatty tissue, muscle, "flesh"
Sense Organ:	Mouth
Maximal Time:	7 to 9 a.m.
Alarm Point, Mu:	Ren 12 Zhongwan (middle navel xiphoid)
Back Shu Point:	UB 21 Weishu (lateral to T 12)

Stomach Meridian

The traditional Chinese concept of the stomach encompasses more than its physiology; it is called the “sea of nourishment.” The stomach is responsible for pulling nourishment from food and passing it on for distribution by the spleen. Not just food, but whatever is taken in is utilized through the function of the stomach. The meridian passes close to the sense organs: mouth, eyes, ears and nose. Since every part of the body needs nourishment, when there is an imbalance in the Stomach Meridian, the other organs are quickly affected. The stomach is easily affected by stress and can serve as a front line detector for emotional distress.

STOMACH CHANNEL (ST)

The Stomach Channel is a Yang channel. The Stomach Channel and the Large Intestine Channel (*also Yang*) together make up the Yang Ming axis.

Course

The Stomach Channel starts below the middle of the eye with point ST 1 Chengqi and courses in a U-turn to the temple to ST 8 Touwei. From ST 1 Chengqi, an internal connection runs first to the bridge of the nose (*UB 1 Jingming*) and then to point LI 20 Yingziang at the ala nasi. A further internal branch turns downward from point ST 1 to the upper gums, circles around the lips, connects to the Ren Mai below the mouth and continues to the cheek. From ST 5 Daying on the cheek, the external branch runs downward along the throat to the fossa supraclavicularis, descending to point ST 12 Quepen. From here, the internal branch passes through the thorax to the stomach and then to the spleen. The superficial course follows the mammillary line along the thorax to the abdomen, where 2 tsun lateral to the midline, it continues on the anterior side of the thigh to the lateral side of the knee and lateral border of the tibia to the dorsum of the foot. The channel ends at the lateral corner of the 2nd toenail in point ST 45 Lidui.

Clinical Applications

The points of the face (*ST 1-8*) are used in disorders of this area, e.g., eye disorders, migraines, facial paralysis, trigeminal neuralgia and toothache. The points of the thoracic area are indicated in chest pain and in disorders of the mammary gland. Abdominal points (*ST 21, 25, 29*) are selected in gastrointestinal and pelvic disorders. Points of the lower extremity are used in the treatment of paralysis and joint disorders. Stimulation of points below the knee, as distal points, is indicated in abdominal disorders (*ST 36, 40*) and in disorders of the shoulder joint (*ST 38*) and of the face (*ST 44*).

SP

Element: Earth
Coupled Organ: Stomach
Tissue: Connective tissue, fatty tissue, "flesh"
Sense Organ: Mouth
Maximal Time: 9 to 11 a.m.
Alarm Point, Mu: LIV 13 Zhangmen (11th rib)
Back Shu Point: UB 20 Pishu (lateral to T 11)

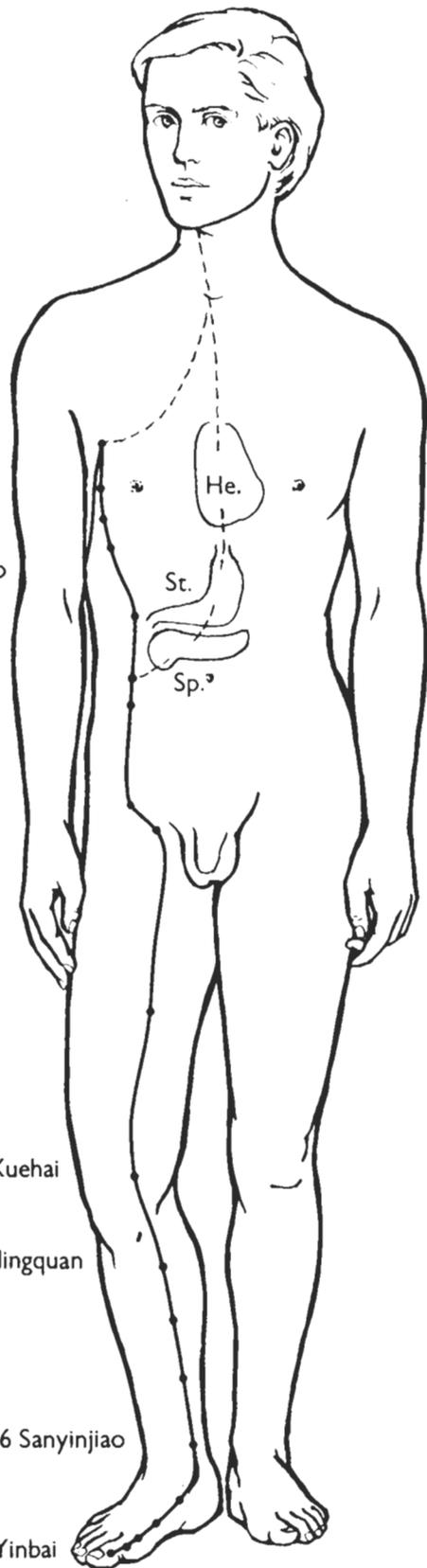
Sp. 21 Dabao

Sp. 10 Xuehai

Sp. 9 Yinlingquan

Sp. 6 Sanyinjiao

Sp. 1 Yinbai



Spleen Meridian

The spleen is located in the upper left abdominal region, protected by the lower part of the rib cage. It is a soft, semi-flattened organ, five or six inches long and two or three inches wide. The spleen contains lymph tissue for filtering worn-out red cells from the blood. Along with the bone marrow, it produces white blood cells (*which engulf bacteria and other foreign cells*), antibodies and stores blood for use in emergencies. The spleen is stimulated by impulses from the sympathetic nervous system and epinephrine from the adrenal glands, and is strongly activated in emotional states and in times of physical stress.

The Spleen Meridian governs the pancreas and therefore should be called the Spleen-Pancreas Meridian. The pancreas manufactures several fluids: the pancreatic juice and insulin. Pancreatic juice is a powerful digestive aid containing enzymes that work in the small intestine on starches, proteins and fats. Insulin is released into the blood and regulates the amount of sugar used in the tissues.

SPLEEN CHANNEL (SP)

The Spleen Channel is a Yin channel. The Spleen Channel and the Lung Channel together make up the Tai Yin axis (*Tai Yin = Large Yin*).

Course

The Spleen Channel starts on the medial side of the great toe nail, then runs along the medial side of the foot to the medial side of the leg and to the lateral side of the abdomen. From there, an internal connection passes through the spleen and pancreas, then through the stomach and esophagus to reach the root of the tongue. In the thoracic area, an internal branch is traditionally believed to connect with the heart. The superficial course runs from the abdomen to the lateral and upper side of the thorax. It turns in a downward and lateral direction to end at the axillary line in the 6th intercostal space in SP 21 Dabao. SP 21 Dabao is called the “Major Luo.” From here, connections radiate into the rest of this area like spokes of a wheel.

Clinical Applications

According to traditional ideas, the functions of the spleen system include the functions of the pancreas, i.e., the humoral part of the digestive function (*Yin part*), and also the functions of the spleen, with the reticuloendothelial system. The spleen system is traditionally believed to regulate water and blood metabolism, to influence the skeletal muscles, and to nourish the lips and the tongue. Points of the Spleen Channel are indicated in disorders of the digestive system, urogenital disorders, and skin disorders in edema and ascites.

STOMACH MERIDIAN

Treatment Patterns:

CV 12 → ST 36, ST 42, ST 6

ST 6 → ST 16, ST 19

ST 19 → BL 21, ST 30

Point Location:

CV 12 MID EPIGASTRIUM

Halfway between the xiphoid process of the sternum and the navel

ST 36 LEG THREE LI

3 tsun below the inferolateral border of the patella

ST 42 THROBBING YANG

Just above the second metatarsal bone on the mound of the foot

ST 6 JAW VEHICLE

One finger width anterior and superior to the lower mandibular angle

ST 16 CHEST WINDOW

In the 3rd intercostal space above the nipple (4 tsun lateral from the midline)

ST 19 CONTAINER'S LIMIT

6 tsun above the navel and 2 tsun lateral of the anterior midline (under the cartilage of the rib cage)

BL 21 STOMACH SHU

1.5 tsun lateral to the lower border of the spinous process of T 12 (even with the bottom of the rib cage)

ST 30 CHI POURING

5 tsun below navel and 2 tsun lateral to the anterior midline (just above the pubic bone)

SPLEEN MERIDIAN

Treatment Patterns:

SP 13 → SP 10, SP 9, SP 6, SP 4

SP 4 → SP 15, SP 21

Point Location:

SP 13 CONVERGING HOUSE

4 tsun lateral to the linea alba (anterior midline) and 2 tsun above the inguinal ligament

SP 10 SEA OF BLOOD

2 tsun above the medial superior border of the patella

SP 9 MOUND YIN SPRING

In the depression on the lower border of the medial condyle of the tibia

SP 6 THREE YIN CROSSING

3 tsun directly above the tip of the medial malleolus, on the posterior border of the tibia

SP 4 GRANDSON OF A PRINCE

On the medial side of the foot in the depression distal and inferior to the base of the first metatarsal bone along the line where the flesh changes texture

SP 15 GREAT TRANSVERSE LINE

6 tsun lateral to the navel

SP 21 GENERAL CONTROL

6 tsun below axilla along the mid axillary line in the 6th intercostal space

STOMACH MERIDIAN RELEASE

CV 12 → ST 36, ST 42, ST 6

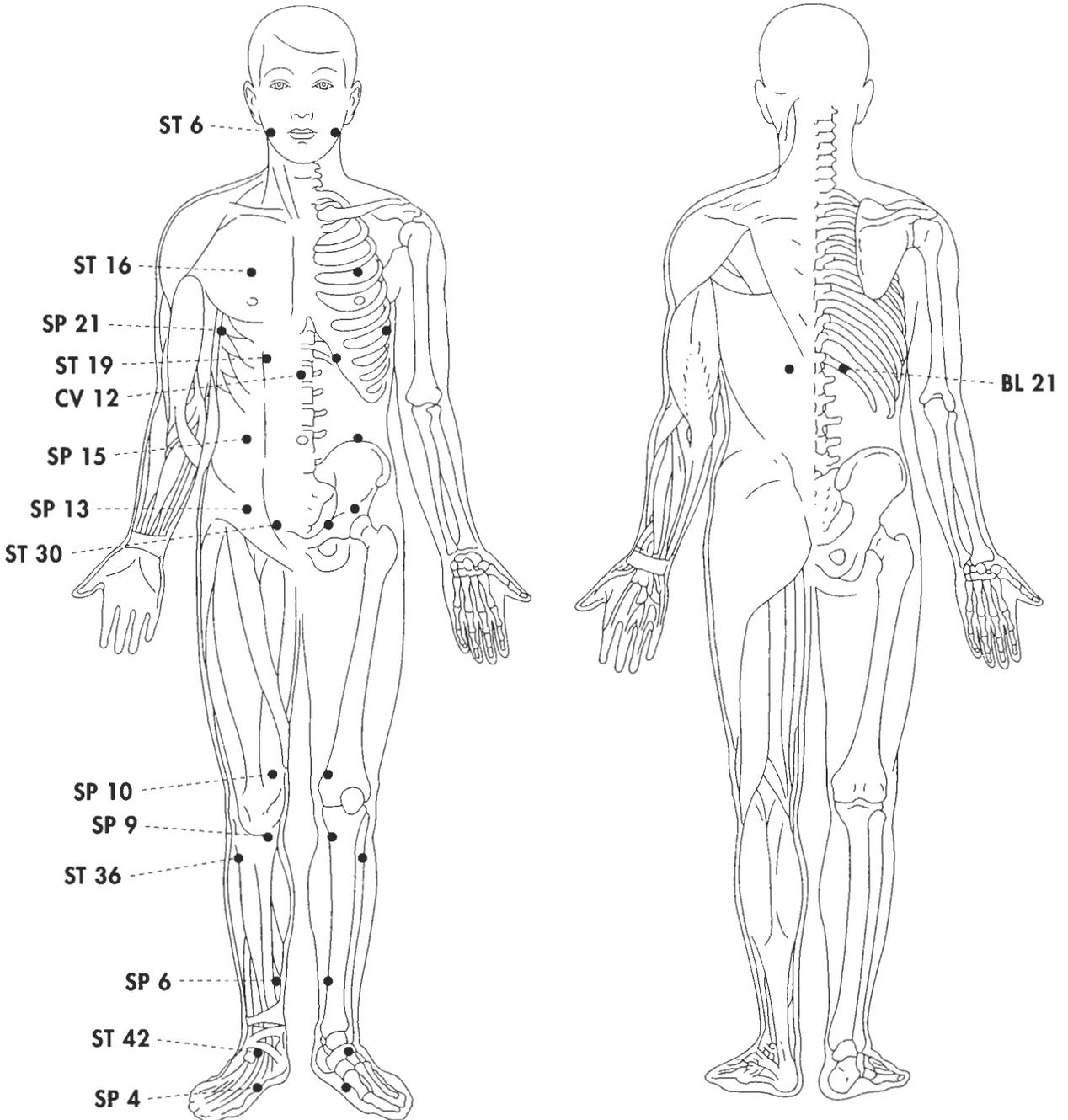
ST 6 → ST 16, ST 19

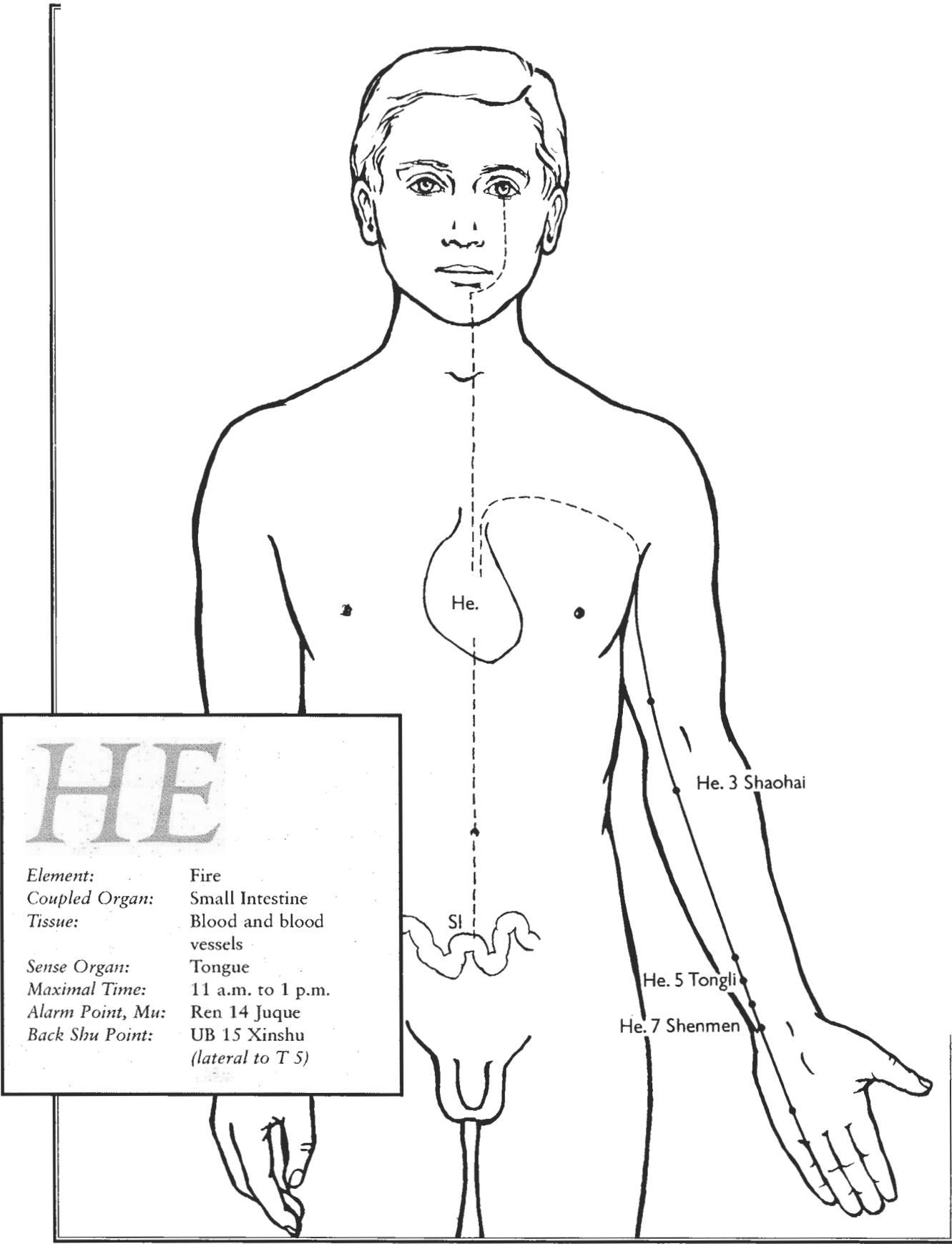
ST 19 → BL 21, ST 30

SPLEEN MERIDIAN RELEASE

SP 13 → SP 10, SP 9, SP 6, SP 4

SP 4 → SP 15, SP 21





HE

Element: Fire
Coupled Organ: Small Intestine
Tissue: Blood and blood vessels
Sense Organ: Tongue
Maximal Time: 11 a.m. to 1 p.m.
Alarm Point, Mu: Ren 14 Jique
Back Shu Point: UB 15 Xinshu
 (lateral to T 5)

He. 3 Shaohai

He. 5 Tongli

He. 7 Shenmen

He.

SI

Heart Meridian

The heart is a muscular pump consisting of four chambers. The right side receives the venous blood from the body by way of the superior and inferior vena cava and sends it to the lungs for oxygenation. The left side of the heart receives the oxygenated blood from the lungs and sends it into the aorta for circulation throughout the body. The heart beats about 72 times per minute, although this rate varies with emotions and disease processes. It is located between the lungs, is slightly larger than a fist, and is well protected by the rib cage. The NEI CHING says, “The heart is the root of life and causes the versatility of the spiritual faculties. The heart influences the face and fills the pulse with blood.” The heart unites all meridians so that their functions are coordinated. The heart governs “Shen”—the spirit. The heart is also associated with the thyroid, depth of communication and the faculty of speech. Since the heart itself is protected by the pericardium, imbalances of the Heart Meridian are often seen in the Pericardium Meridian. Sedation of the Heart Meridian is not recommended.

HEART CHANNEL (HE OR HT)

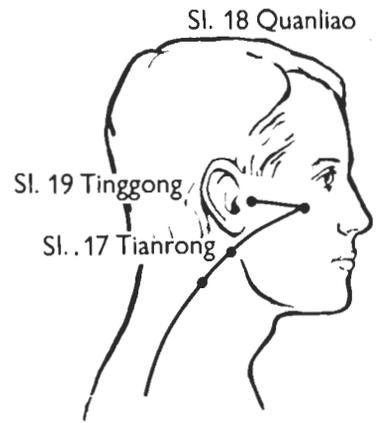
The Heart Channel is a Yin channel. The Heart Channel and the Small Intestine Channel together make up the Shao-Yin axis.

Course

The internal course starts from the heart and passes through the diaphragm to connect with its coupled organ, the small intestine. A further internal branch connects the heart with the eye. The third internal branch runs from the heart to the axilla and emerges in HI 1 Jiquan to the surface. The peripheral and superficial course descends from the axilla along the medial and posterior side of the arm ulnar to the palm and ends on the radial side of the little finger at the nail corner in HI 9 Shaochong.

Clinical Applications

The functional system of the heart, according to traditional theory, includes the function of the circulation system and its regulation besides the function of the heart, and also the function of the brain, especially the consciousness. The activity of the mind and feelings are associated with the heart. Thus, points on the Heart Channel are psychologically effective. The heart “opens to the mouth” and determines the color of the tongue. Stimulation of points on the Heart Channel is indicated in heart disorders, psychological disorders such as insomnia, agitation and speech disturbances, and furthermore, in mental disorders such as schizophrenia and epilepsy and in painful disorders along the channel, e.g., epicondylitis and tendovaginitis. Heart points are also effective in the treatment of psychosomatic illness.



SI. 10 Naoshu

SI. 11 Tianzong

SI. 9 Jianzhen

SI. 8 Xiaohai

SI. 6 Yanglao

SI. 3 Houxi

SI. 1 Shaoze

SI

Element: Fire
Coupled Organ: Heart
Tissue: Blood and blood vessels
Sense Organ: Tongue
Maximal Time: 1 to 3 p.m.
Alarm Point, Mu: Ren 4 Guanyuan
Back Shu Point: UB 27 Xiaochangshu
(lateral to S 1)

Small Intestine Meridian

Food is liquefied and partially digested in the stomach by the gastric juices but most digestion takes place in the small intestine. The pancreas and liver both contribute to the digestive juices of the small intestine. The small intestine is also responsible for the absorption of food, salt and water into the blood.

The small intestine is about 20 feet long. The first 10-12 inches are known as the duodenum, which connects to the stomach. The next eight feet is called the jejunum, and the last eleven feet is called the ileum which connects to the large intestine. The NEI CHING says, "The small intestines are like the officials who are trusted with riches, and create changes of the physical substance." The "sorting of the pure and impure" relates to more than just food. Ideas, emotions, even sights and sounds need to be sorted and the non-useful discarded. The Small Intestine Meridian clarifies information for the heart, the supreme ruler.

SMALL INTESTINE CHANNEL (SI)

The Small Intestine Channel is a Yang channel. The Small Intestine Channel and the Urinary Bladder Channel together make up the Tai Yang axis.

Course

The Small Intestine Channel starts from the ulnar nail corner of the little finger and passes upward along the ulnar and dorsal side of the arm to the dorsal side of the shoulder. Here it forms a connection with Du Mai 14, Dazhui, which is located below the prominent vertebra. The internal branch originates from the dorsal side of the shoulder and runs to the heart, stomach and small intestine. The channel runs along the shoulder in a zigzag line and continues on the lateral side of the neck and cheek to the ear. A connecting branch runs from the cheek along the nose to the Urinary Bladder Channel to UB 1 Jingming.

Clinical Applications

Treatment of painful disorders along the channel, e.g., epicondylitis, periarthrosis of the shoulder, torticollis, cervical spondylosis, toothache, trigeminal neuralgia and ear disorders.

HEART MERIDIAN

Treatment Patterns:

BL 15 → PC 2, Little Finger

Little Finger → CV 17 → SP 6

Point Location:

BL 15 HEART SHU

1.5 tsun lateral to the lower border of the spinous process of T 5

PC 2 CELESTIAL SPRING

2 tsun below the axillary fold in the belly of the biceps muscle

Little

Finger

Hold around the little finger

CV 17 HEART PALACE

Midpoint of the sternum in between the nipples (fourth intercostal space of the rib cage)

SP 6 THREE YIN CROSSING

3 tsun directly above the tip of the medial malleolus, on the posterior border of the tibia

SMALL INTESTINE MERIDIAN

Treatment Patterns:

BL 27 → SI 11, SI 10, SI 4

SI 4 → SI 16

Point Location:

BL 27 SMALL INTESTINE SHU

1.5 tsun lateral to S 1 (above and *inside* PSIS)

SI 11 HEAVENLY CONVERGENCE

golden point

1 tsun below the midpoint of the *spine of the scapulae* (center of the infrascapular fossa)

SI 10 POINT OF HUMERUS

Directly above the posterior axillary fold in the depression inferior and lateral to the scapular spine

SI 4 WRIST BONE

On the outer edge of the hand between the proximal end of the metacarpal and wrist bones

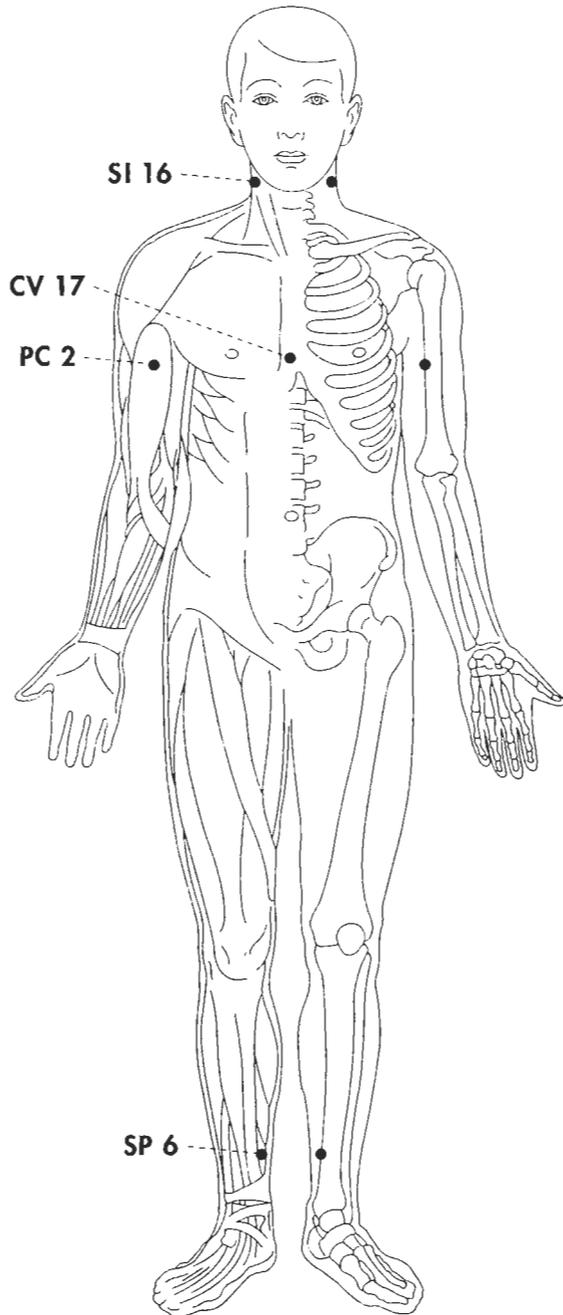
SI 16 CELESTIAL WINDOW

3.5 tsun lateral to the Adam's Apple on the posterior border of the sternocleidomastoid muscle

HEART MERIDIAN RELEASE

BL 15 → PC 2, Little Finger

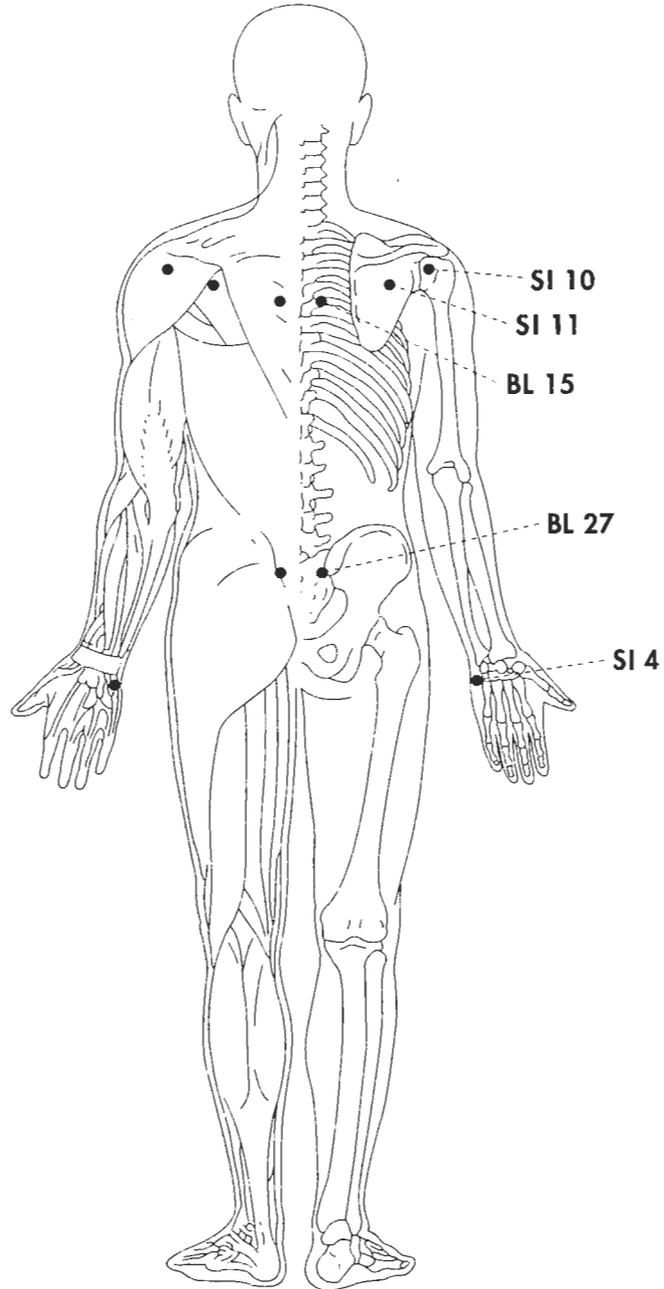
Little Finger → CV 17 → SP 6



SMALL INTESTINE MERIDIAN RELEASE

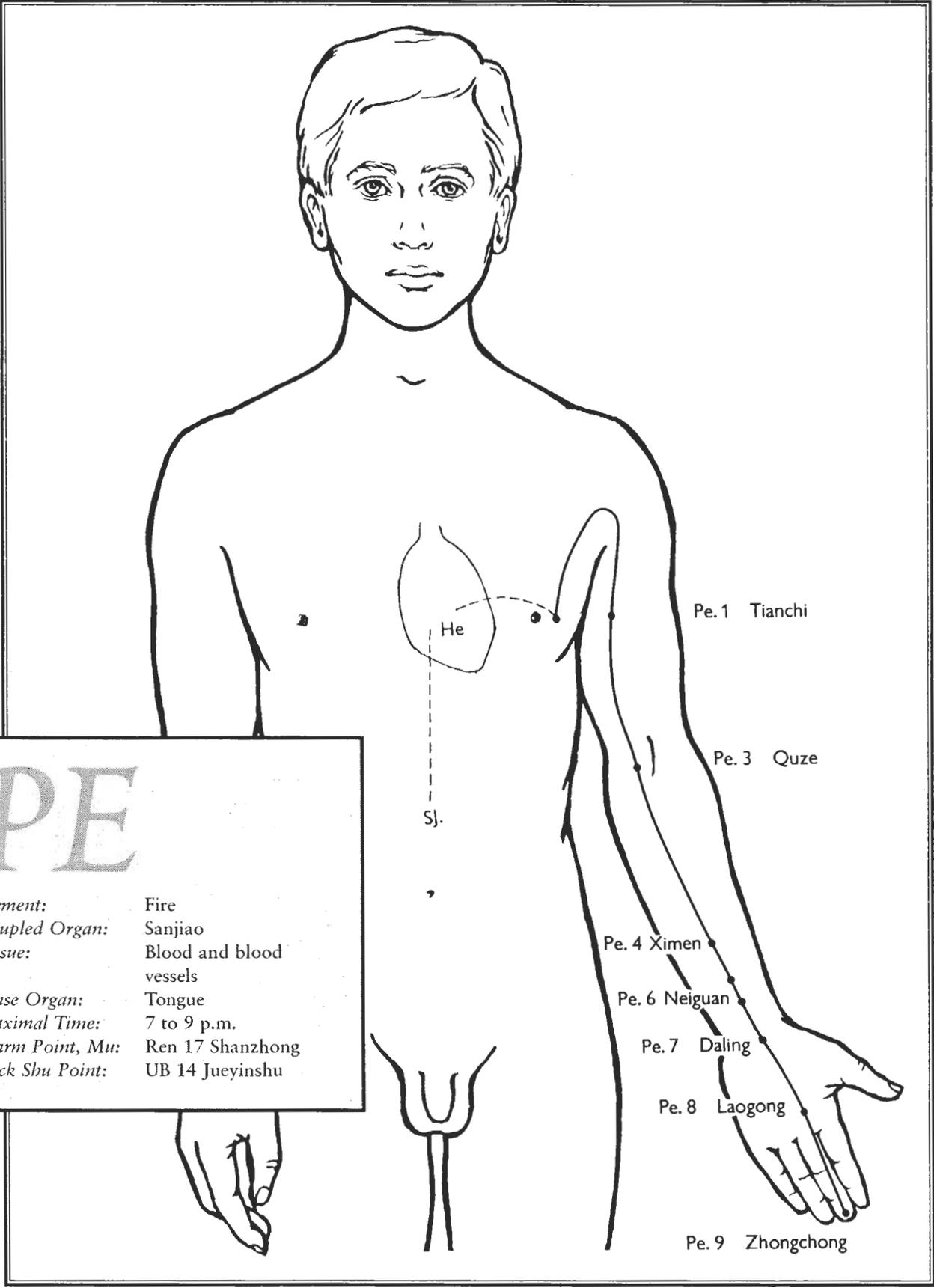
BL 27 → SI 11, SI 10, SI 4

SI 4 → SI 16



PE

<i>Element:</i>	Fire
<i>Coupled Organ:</i>	Sanjiao
<i>Tissue:</i>	Blood and blood vessels
<i>Sense Organ:</i>	Tongue
<i>Maximal Time:</i>	7 to 9 p.m.
<i>Alarm Point, Mu:</i>	Ren 17 Shanzhong
<i>Back Shu Point:</i>	UB 14 Jueyinshu



Pericardium Meridian

The pericardium is a sac which surrounds the heart. It takes any initial trauma directed at the heart and acts as a protective barrier. The lubrication it provides enables the heart to move freely. The pericardium has an influence on the entire vascular circulation. The Pericardium Meridian is also called circulation/sex, heart protector and heart constrictor. It is traditionally associated with the circulation of blood and the protection of the heart on an emotional as well as physical level. Diseases of the heart affect the pericardium first and only reach the heart when the pericardium is weakened. Since Shen (*spirit*) resides in the heart, the pericardium executes the orders of Shen. The pericardium controls the lubrication of the sexual organs. It can be used for sexual disorders, not because it is concerned with the sexual function, but because it is concerned with the psyche, and many sexual dysfunctions are related to psychological factors. The pericardium is also used to balance the emotions and integrate the heart and mind in sexual relationships.

PERICARDIUM CHANNEL (PE OR PC)

The Pericardium Channel is a Yin channel. The Pericardium Channel and the Liver Channel together make up the Jue Yin axis. The pericardium channel has a marked effect on the regulation of circulation.

Course

The Pericardium Channel starts from the middle of the thorax in the area of the pericardium. An internal branch passes in the caudal direction through the upper, middle and lower “warmers” to the stomach region. The major branch runs laterally from the pericardium and emerges lateral to the mammilla in PE 1 Tianchi, then passes to the axilla, descending along the medial aspect of the arm to end in the palm at the tip of the middle finger.

Clinical Applications

According to Chinese theory, the Heart and Pericardium Channels are associated with the brain and its mental functions. Heart and pericardium form a functional unit according to this idea, and this corresponds to the element Fire.

The pericardium is considered to protect and regulate cardiac function. The heart is related more to the mental functions. Points of the Pericardium Channel have a strong effect on circulation and are therefore indicated in cardiac and circulatory disorders.

Mental and psychosomatic disorders and gastroenterological disorders are also indications for stimulation of points on the pericardium channel.

SJ. 23 Sizhukong

SJ. 17 Yifeng

SJ. 14 Jianliao

He

Sj.

SJ. 6 Zhigou

SJ. 5 Waiguan

Sanyangluo

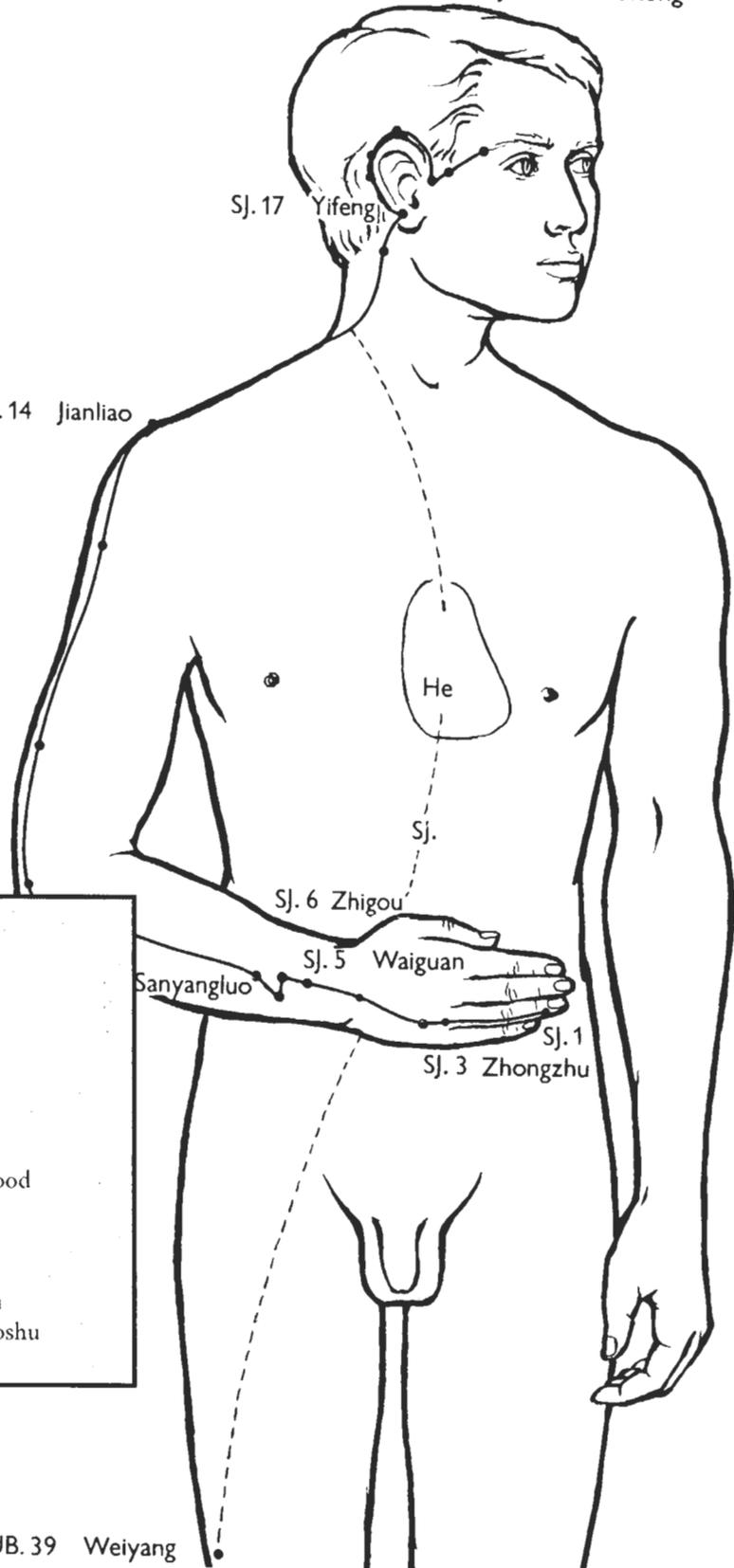
SJ. 1

SJ. 3 Zhongzhu

SJ

Element: Fire
Coupled Organ: Pericardium
Tissue: Blood and blood vessels
Sense Organ: Tongue
Maximal Time: 9 to 11 p.m.
Alarm Point, Mu: Ren 5 Shimen
Back Shu Point: UP 22 Sanjiaoshu

UB. 39 Weiyang



Triple Warmer Meridian

Western science relates only one physical organ to the Triple Warmer, an area of the brain at the part of the hypothalamus situated on the Circle of Willis (*a circle of arteries at the base of the brain*). The human “thermostat” located here by Western medical science is regarded by the Chinese as the coordinating center for the Triple Warmer.

The Triple Warmer is also known as the thermoregulator, or the three burning spaces. The Chinese located three burners in the thorax: the upper burner associated with the lungs and heart (*respiratory*); the middle burner with the stomach, spleen, liver and gallbladder (*digestive and assimilative*); and the lower burner with the reproductive and eliminating organs (*eliminative*). The Triple Warmer governs the endocrine system, the autonomic nervous system, basic drives and appetite balance. It is also associated with family or social relationship dynamics. The Triple Warmer has the influential task of coordinating bodily functions in the trunk. The internal branch is closely associated with the psychic channels of the body and is a direct connection to intuition.

SANJIAO CHANNEL (SJ OR TW)

The name of this channel is translated as “triple burner” or “triple heater.” The Sanjiao Channel is a Yang channel. The Sanjiao Channel and the Gallbladder Channel together make up the Shao Yang axis.

Course

The Sanjiao Channel starts on the ulnar corner of the nail of the ring finger, ascends along the dorsal side of the hand and arm to the shoulder, circles around the auricle and runs to the lateral side of the eyebrow. From the shoulder, an internal branch originates, passing to the pericardium and then in a caudal direction to the Sanjiao to the stomach area. On the face, a branch curves along the cheek to end below the orbita.

Clinical Applications

The HUANG DI NEI JING and further ancient literature describe the Sanjiao as “burning, heating three cavities.” There are no anatomical descriptions, and therefore the Sanjiao is regarded as the three body cavities. The upper “warmer” corresponds to the thorax and controls the respiration, the middle one corresponds to the abdominal cavity and controls the digestive function, and the lower warmer is related to the pelvic region and rules the urogenital functions.

Although it is impossible to give the exact location of the Sanjiao, physiological functions and disorders are related to the channel. Points of the Sanjiao Channel are selected:

- In deafness, tinnitus, dizziness
- In gastrointestinal disorders such as constipation
- In chest and shoulder pain
- In headache and eye disorders

PERICARDIUM MERIDIAN

Treatment Patterns:

BL 43 → BL 40, PC 3, PC 6

PC 6 → CV 17

CV 17 → Yin Tang

Point Location:

BL 43 VITAL ENERGY POINT

3 tsun lateral to the lower border of the spinous process T 4

BL 40 POPLITEAL CENTER

Midpoint of the crease of the popliteal fossa (back of the knee)

PC 3 CURVED POND

At the midpoint of the transverse crease of the elbow on the ulnar side of the tendon of the biceps brachii muscle

PC 6 INNER GATE

2 tsun up from the anterior crease of the wrist between the ulna and the radius

CV 17 HEART PALACE

Midpoint of the sternum in between the nipples (fourth intercostal space of the rib cage)

Yin DECORATING HALL

Tang Midway between the eyebrows

TRIPLE WARMER MERIDIAN

Treatment Patterns:

TW 5 → TW 15, TW 16, CV 6

CV 6 → CV 12, CV 17

Point Location:

TW 5 OUTER GATE

2 tsun up from the joint of the wrist on the posterior side of the arm between the radius and ulna

TW 15 CELESTIAL CREVICE

In the depression over the superior angle of the scapula or 1.5 tsun below GB 21

TW 16 CELESTIAL OPENING

On the posterior border of the sternocleidomastoid muscle level with the angle of the mandible

CV 6 SEA OF ENERGY

1.5 tsun below the navel on the anterior midline

CV 12 MID EPIGASTRIUM

Halfway between the xiphoid process of the sternum and the navel

CV 17 HEART PALACE

Midpoint of the sternum in between the nipples (fourth intercostal space of the rib cage)

PERICARDIUM MERIDIAN RELEASE

BL 43 → BL 40, PC 3, PC 6

PC 6 → CV 17

CV 17 → Yin Tang

TRIPLE WARMER MERIDIAN RELEASE

TW 5 → TW 15, TW 16, CV 6

CV 6 → CV 12, CV 17

Yin Tang

CV 17

CV 12

PC 3

CV 6

PC 6

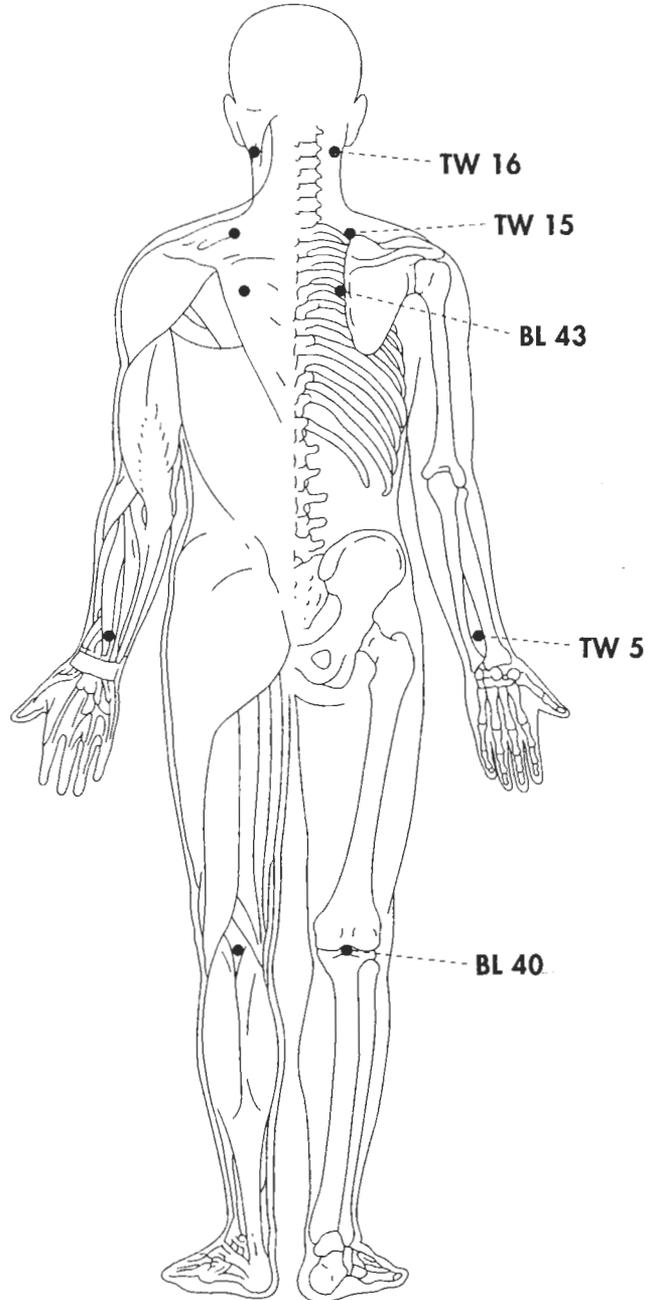
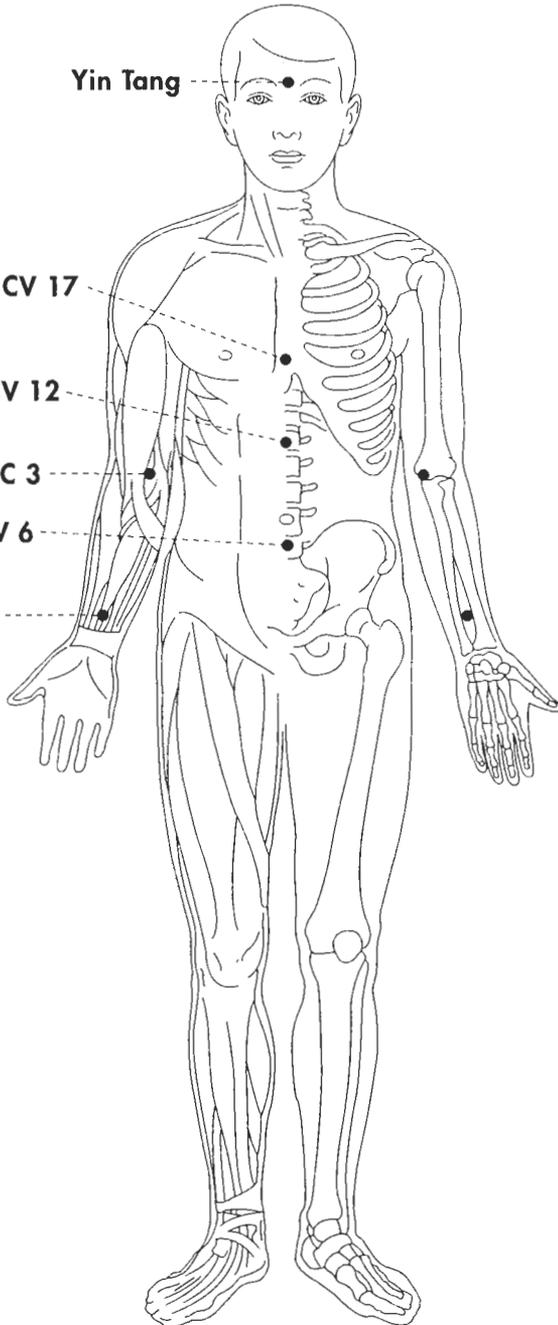
TW 16

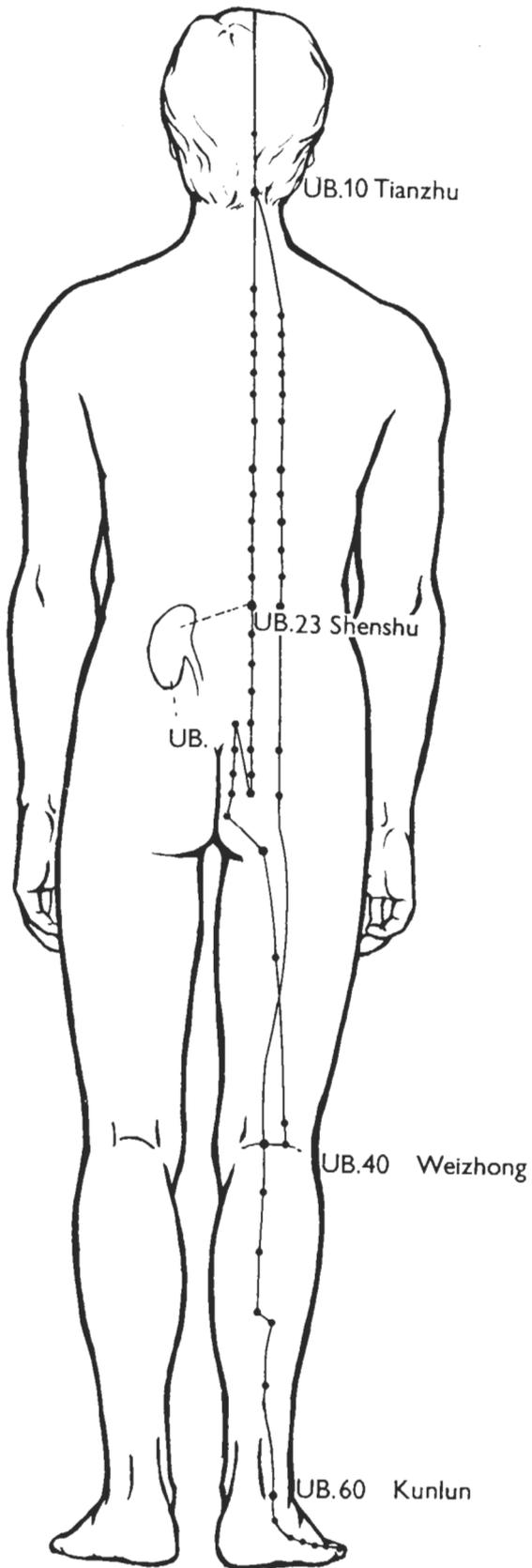
TW 15

BL 43

TW 5

BL 40





UB

<i>Element:</i>	Water
<i>Coupled Organ:</i>	Kidney
<i>Tissue:</i>	Bones and joints
<i>Sense Organ:</i>	Ear
<i>Maximal Time:</i>	3 to 5 p.m.
<i>Alarm Point, Mu:</i>	Ren 3 Zhongji
<i>Back Shu Point:</i>	UP 28 Panguangshu

Bladder Meridian

The urinary bladder is located just behind the pubic joint when empty. When full, it can extend into the abdominal cavity. It is used for the temporary storage of urine. If the bladder doesn't function properly, the body can become very toxic as waste products accumulate. In addition, the bladder influences and maintains the normal level of fluid in the body. If too much urine is excreted, dehydration can occur; if too little, then edema (*swelling*) results. The bladder adapts with ease to being empty or full. Adaptability and flexibility are associated with the Bladder Meridian.

URINARY BLADDER CHANNEL (UB)

The Urinary Bladder Channel is a Yang channel. The Urinary Bladder Channel and the Small Intestine Channel together make up the Tai Yang axis.

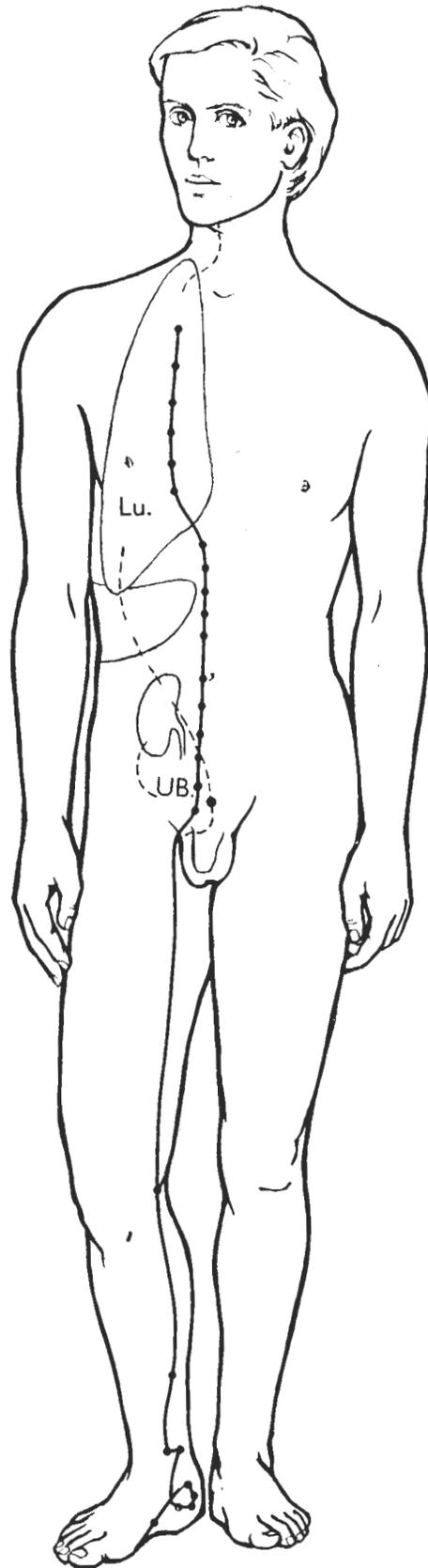
Course

The Urinary Bladder Channel starts from the inner canthus of the eye and ascends parallel to the midline (*Du Mai*) over the forehead to the neck. At the vertex, the channel forms a connection to DU 20 Baihui (*100 connections*). At the neck, the channel bifurcates into two branches; the more important medial branch descends 1.5 tsun lateral and parallel along the midline to the level of the 4th sacral foramen where it turns back upward to the 1st sacral foramen and then continues caudal to the dorsal side of the thigh to the hollow of the knee to connect with the lateral branch. In the lumbar region, an internal branch ramifies first to the kidney and then to the urinary bladder. From the hollow of the knee the channel descends along the dorsal side of the lower leg to the malleolus lateralis to the lateral aspect of the foot and ends on the lateral corner of the little toenail. The Urinary Bladder Channel, with 67 points, is the longest channel.

Clinical Applications

In disorders along the channel:

- Points on the face are used for eye disorders and for headaches.
- Points on the neck are selected for occipital headache and cervical spondylosis.
- The Shu points on the medial branch are located segmentally. These paravertebrally-located points have a direct influence on the segmentally-corresponding internal organ. In acute and chronic disorders of the corresponding organs, the Back Shu points become tender to pressure or painful. The Back Shu points are important for diagnosis and treatment.
- The Back Shu points are also indicated as local points in chest pain, lumbago and sciatica.
- The points of the lumbar and sacral area are stimulated for the treatment of kidney and urogenital disorders.
- The points located peripherally are indicated as distal points in lumbago, sciatica and urogenital disorders.



Du 1 Changqiang

KI

<i>Element:</i>	Water
<i>Coupled Organ:</i>	Urinary bladder
<i>Tissue:</i>	Bone
<i>Sense Organ:</i>	Ear
<i>Maximal Time:</i>	5 to 7 p.m.
<i>Alarm Point, Mu:</i>	GB 25 Jingmen
<i>Back Shu Point:</i>	UP 23 Shenshu

Kidney Meridian

The kidneys are under the dome of the diaphragm and are protected by the ribs. They rest against the back muscles in the upper abdomen. The basic functioning unit of the kidney is a tiny coiled tube called a nephron. The nephron filters waste material, useful material, and water from the blood. Most of the water, along with the useful material, is reabsorbed by the blood. The rest of the water and waste are collected and passed down the ureters to the bladder. The kidneys filter about 50 gallons of blood per day. The three main functions of the kidneys are: excretion of wastes (*mainly urea and salts from the blood plasma*), maintaining water balance and maintaining the acid-base balance.

The kidneys have several functions in Traditional Chinese Medicine. They store Chi for the entire body, produce reproductive energy, and contribute to the nurturance of the fetus. They also regulate the amount of water in the body and help keep the body's temperature under control. And life processes are closely related to the kidneys. The kidneys are also associated with the bones, marrow, brain, adrenal glands and parathyroids. Lethargy, a general lack of energy, can indicate an imbalance of the Kidney Meridian.

KIDNEY CHANNEL (KI)

The Kidney Channel is a Yin channel. The Kidney Channel and the Heart Channel together make up the Shao Yin axis.

Course

The Kidney Channel is the only one that originates on the sole of the foot. It runs to the medial side of the leg, then along to the abdomen where the channel is located .5 tsun lateral to the midline. In the thoracic area, the distance from the midline is 2 tsun. The channel ends below the depression of the clavicle with point KI 27 Shufu. From the lower abdomen, the internal course ramifies in the dorsal direction, courses along the spine toward the cranium, passes through the kidney, then ascends through the liver and lung to the throat and ends at the root of the tongue. From the kidney, a further connection passes to the urinary bladder, the coupled Yang organ. A further branch connects the starting point KI 1 Yongquan with the medial side of the little toe at the corner of the nail. This branch connects with the urinary bladder channel which ends at the lateral nail corner of the little toe in UB 67 Zhiyin.

Clinical Applications

The Kidney Channel is coupled with the Urinary Bladder Channel and together they form a functional system. This includes the excretory function of the kidney and of the urinary tract and also the reproductive functions of the external genitalia. According to traditional theory, the system of the Fire or Yang kidney describes the humoral functions of the adrenals. The Chinese kidney system influences the willpower. Therefore, renal deficiency is relevant to the lack of willpower and thus also to mental depression. The points on the kidney channel are mainly indicated in urogenital disorders, rheumatoid arthritis, and mental depression.

BLADDER MERIDIAN

Treatment Patterns:

BL 54 → BL 40, BL 62, BL 10
BL 10 → BL 57, BL 28
BL 28 → CV 3

Point Location:

BL 54 ORDER EDGE
3 tsun lateral to S 4 (hiatus of the sacrum)

BL 40 POPLITEAL CENTER
Midpoint of the crease of the popliteal fossa (back of the knee)

BL 62 RELAXING MERIDIANS
In the depression 1 tsun below the tip of the lateral malleolus

BL 10 CELESTIAL PILLAR
1.3 tsun lateral to the midline of the spine at the hairline on the lateral border of the trapezius muscle

BL 57 SUPPORTING HILL
In the depression formed by the lambdoidal suture of the belly of the calf (between the two bellies of the gastrocnemius muscle)

BL 28 BLADDER SHU
1.5 tsun lateral to S 2 (inside and below the PSIS)

CV 3 MIDDLE POSITION
4 tsun below the navel or 1 tsun above the pubic symphysis on the anterior midline

KIDNEY MERIDIAN

Treatment Patterns:

BL 23 → SP 6, KI 6, CV 6
CV 6 → CV 17, KI 27

Point Location:

BL 23 KIDNEY SHU
1.5 tsun lateral to the lower border of the spinous process of L 2

SP 6 THREE YIN CROSSING
3 tsun directly above the tip of the medial malleolus, on the posterior border of the tibia

KI 6 SHINING SEA
1 tsun below the tip of the medial malleolus

CV 6 SEA OF ENERGY
1.5 tsun below the navel on the anterior midline

CV 17 HEART PALACE
Midpoint of the sternum in between the nipples (fourth intercostal space of the rib cage)

KI 27 POINT RESIDENCE
In the depression on the lower border of the clavicle 2 tsun lateral to the anterior midline

BLADDER MERIDIAN RELEASE

BL 54 → BL 40, BL 62, BL 10

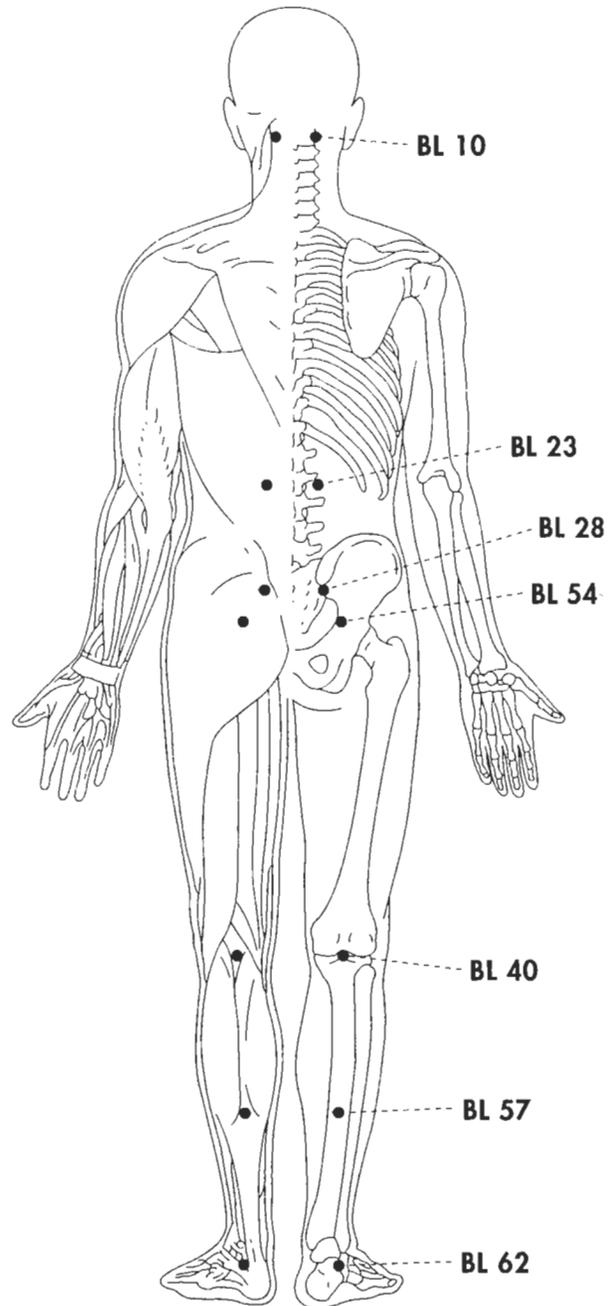
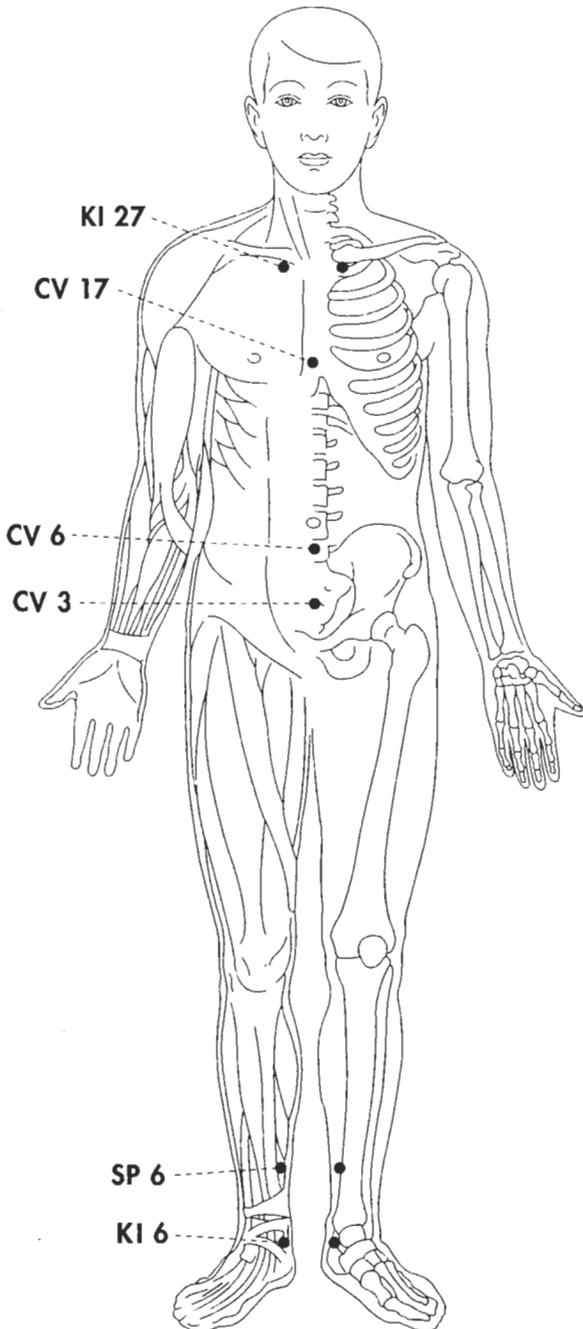
BL 10 → BL 57, BL 28

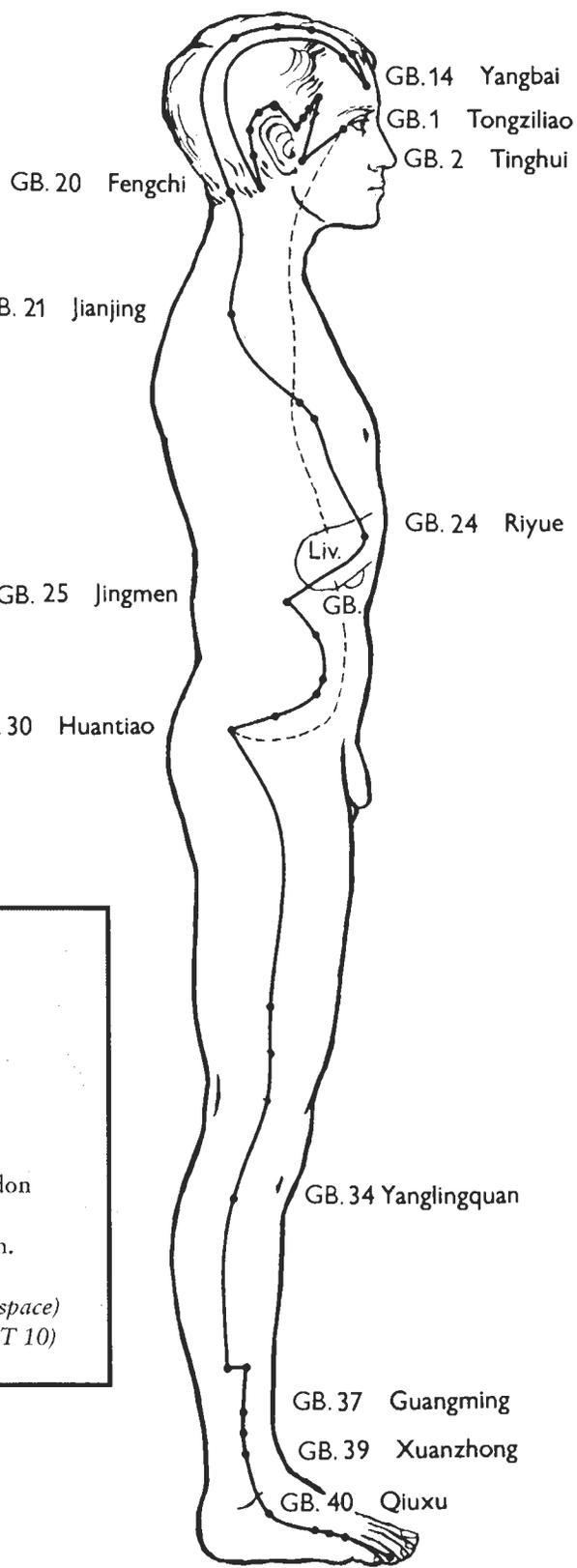
BL 28 → CV 3

KIDNEY MERIDIAN RELEASE

BL 23 → SP 6, KI 6, CV 6

CV 6 → CV 17, KI 27





GB

<i>Element:</i>	Wood
<i>Coupled Organ:</i>	Liver
<i>Tissue:</i>	Muscle and tendon
<i>Sense Organ:</i>	Eye
<i>Maximal Time:</i>	11 p.m. to 1 a.m.
<i>Alarm Point, Mu:</i>	GB 24 Riyue (7th intercostal space)
<i>Back Shu Point:</i>	UP 19 Danshu (T 10)

Yang

Gallbladder Meridian

The gallbladder is a muscular green sac located on the underside of the liver. It stores the bile produced by the liver, squeezing it into the small intestine when food comes from the stomach and enters the duodenum. Its primary function is to break down fats and fat-digestion products.

The gallbladder is one of the longest meridians, covering the body from head to toe. The route of this meridian makes it easy to see why problems like sciatica and headaches are related to the gallbladder. The NEI CHING attributes to the gallbladder “the position of an important and upright official who excels through his decisions and judgement,” and thus, a person’s decision-making ability can reflect the condition of the gallbladder. Because of its relationship to the liver, it is very influential in breaking down and ridding the body of toxins, thus promoting a more balanced state.

GALLBLADDER CHANNEL (GB)

The Gallbladder Channel is a Yang channel. The Gallbladder Channel and the Sanjiao Channel together make up the Shao Yang axis.

Course

The Gallbladder Channel originates from the outer canthus of the eye and runs to the ear, circling around it and then curving downward to the occipital region. From here, the channel runs back to the forehead and then returns backward parallel to the midline of the neck, passing further along the shoulder to the side of the chest and descending on the lateral side of the trunk along the lateral side of the abdomen along the lateral side of the leg and foot. In the neck area, the internal branch ramifies from the superficial course and passes through the thorax to the liver and gallbladder, continuing on in a caudal direction until it reaches the major channel course again in the hip area. From the temple an internal connection passes to the ear and then in the ventral direction to the Stomach Channel.

Clinical Applications

The Gallbladder Channel is closely related functionally with the liver. Both channels influence metabolic functions and, according to traditional theory, are responsible for the circulation of the vital energy, Chi. Stimulation of points on the Gallbladder Channel of the trunk region and of important distal points is indicated in liver and gallbladder disorders, low back pain, sciatica, paralysis and disorders of the mamma. Points on the head and in the neck area are used in eye and ear disorders, headaches, migraines and for cervical spondylosis.

LV

Element: Wood
Coupled Organ: Gallbladder
Tissue: Muscle and tendon
Sense Organ: Eye
Maximal Time: 1 to 3 a.m.
Alarm Point, Mu: LIV 14 Qimen
Back Shu Point: UB 18 Ganshu

Liv. 14 Qimen

Liv. 13 Zhangmen

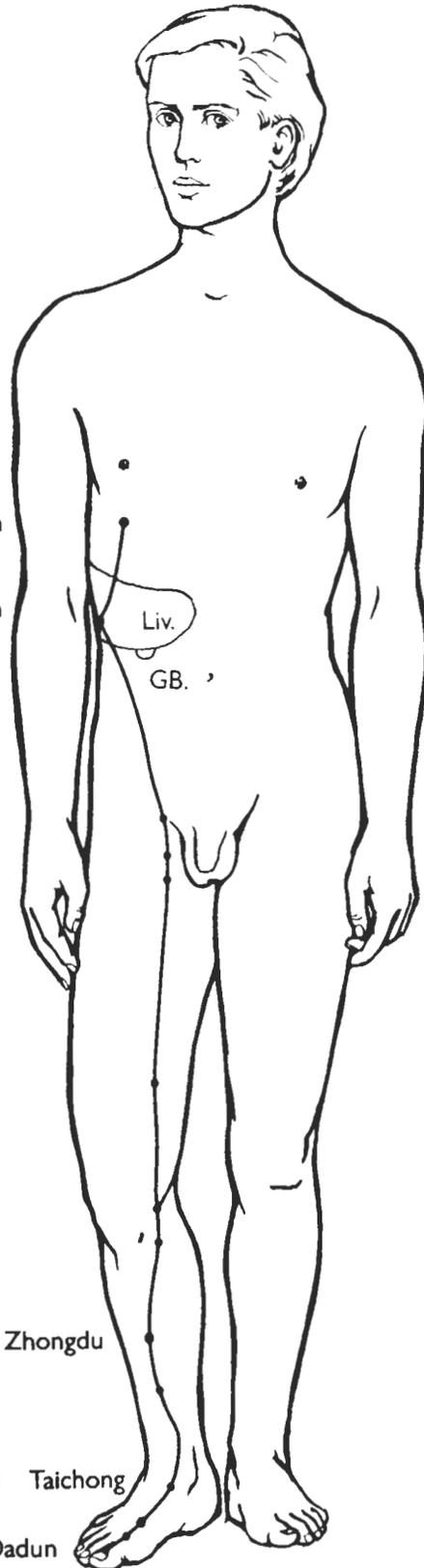
Liv.

GB.

Liv. 6 Zhongdu

Liv. 3 Taichong

Liv. 1 Dadun



Liver Meridian

Located under the dome of the diaphragm on the right side, the liver is composed of four lobes, with the right lobe being the largest. The liver produces bile (*which helps digest fats*), then completes the breakdown of fats, removes toxins from the blood, stores glycogen (*a form of sugar*), stores vitamins A, D, and some B, manufactures heparin (*which prevents blood clotting*), forms antibodies, produces fibrinogen and albumin (*blood plasma protein*) and removes urea from amino acids.

Traditionally, the feeling of good spirits and well-being is related to a healthy liver. “The liver has the functions of a military leader who excels in his strategic planning,” according to the NEI CHING. A lack of planning or follow-through results in frustration, a possible reflection of liver imbalance. It is also known to house the “soul” and therefore the deeper consciousness of oneself.

LIVER CHANNEL (LIV OR LV)

The Liver Channel is a Yin channel. The Liver Channel and the Pericardium Channel together make up the Jue Yin axis.

Course

The Liver Channel runs from the great toe along the medial side of the leg and thigh to the external genitalia, then ascends to the abdomen to end at the lateral chest wall in the 6th intercostal space below the mammilla. In the genital region, an internal branch ramifies in the cranial direction through the stomach to the liver and gallbladder, subsequently crossing the chest and throat to the face and eyes to end in the area of DU 20 Baihui.

Clinical Applications

The Liver Channel is closely related to the genitalia and their functions and also the eye. The distal points of the Liver Channel are indicated in eye disorders, liver and gallbladder disorders and headache. The points of the lower extremities are selected in disturbances of urogenital functions and in hepatic and metabolic disorders. Points on the trunk are used in hepatic, cholecytic and metabolic disorders.

GALLBLADDER MERIDIAN

Treatment Patterns:

GB 21 → GB 29, GB 31, GB 34, GB 40

GB 40 → GB 20

Point Location:

GB 21 SHOULDER WELL

Midway along the line joining the 7th cervical and the acromion process directly above the nipple line

GB 29 SQUATTING CREVICE

Midway between the anterior superior iliac spine (ASIS) and the peak of the greater trochanter along the crease when the leg is bent

GB 31 WIND MARKET

Midway along the lateral aspect of the thigh, 7 tsun above the transverse popliteal crease; with palms closed at the side, it is the point where the tip of the middle finger touches

GB 34 OUTER MOUND SPRING

In the depression between the lateral head of the fibula and the tibia at the peak of the hollow

GB 40 HILL RUINS

In the depression anterior and inferior to the lateral malleolus

GB 20 WIND POND

In the depression at the base of the skull between the upper attachment of the sternocleidomastoid and trapezius muscles

LIVER MERIDIAN

Treatment Patterns:

BL 18 → BL 62, GB 34, LV 14

LV 14 → LV 3

LV 3 → CV 17

Point Location:

BL 18 LIVER SHU

1.5 tsun lateral to the lower border of the spinous process T 9

BL 62 RELAXING MERIDIANS

In the depression 1 tsun below the tip of the lateral malleolus

GB 34 OUTER MOUND SPRING

In the depression between the lateral head of the fibula and the tibia at the peak of the hollow

LV 14 CYCLE GATE

In the depression of the 6th intercostal space directly below the nipples

LV 3 GREATER POURING

In the depression between the 1st and 2nd metatarsal bones, 1.5 tsun above the web between the toes

CV 17 HEART PALACE

Midpoint of the sternum in between the nipples (fourth intercostal space of the rib cage)

GALLBLADDER MERIDIAN RELEASE

GB 21 → GB 29, GB 31, GB 34, GB 40

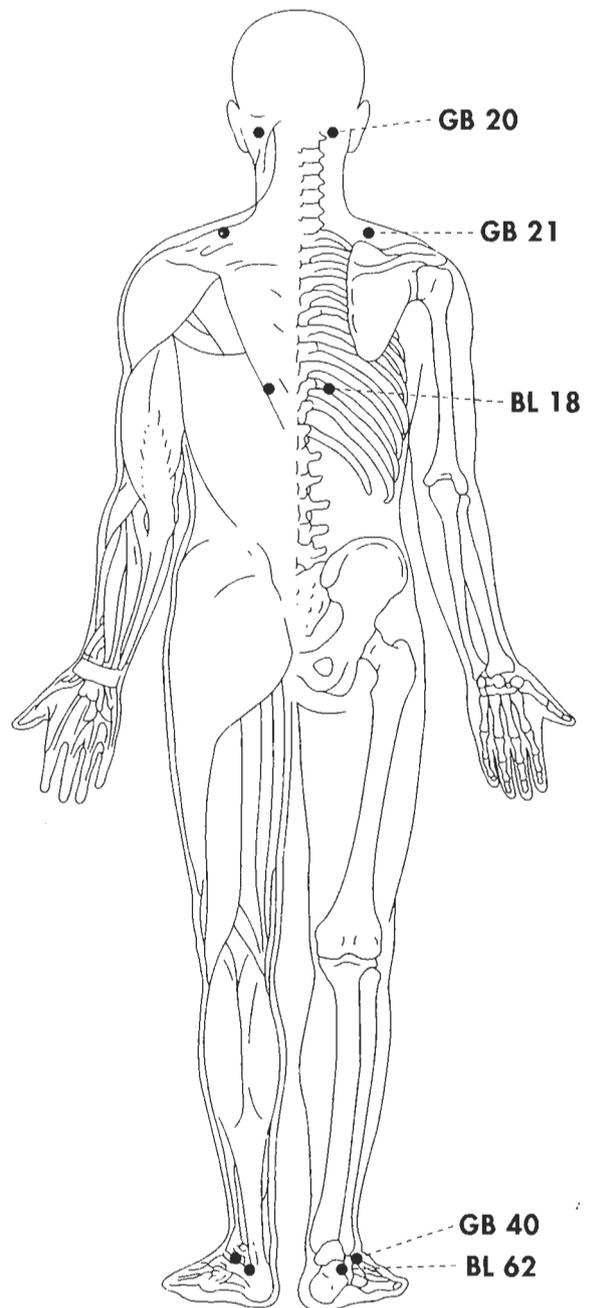
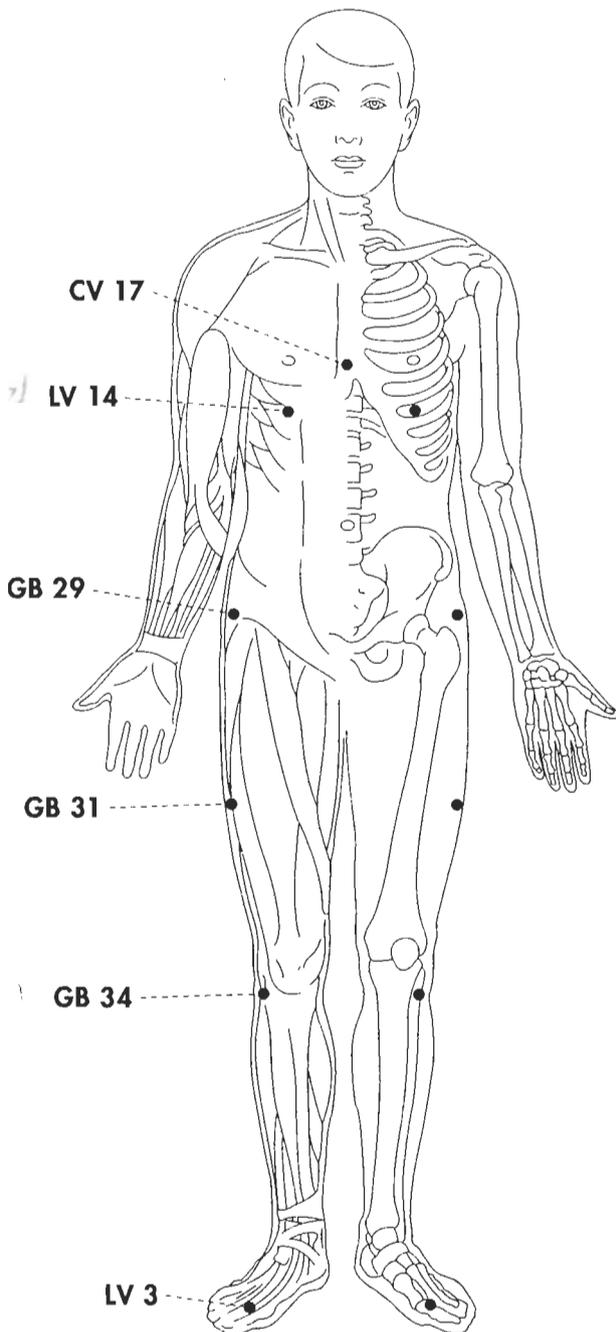
GB 40 → GB 20

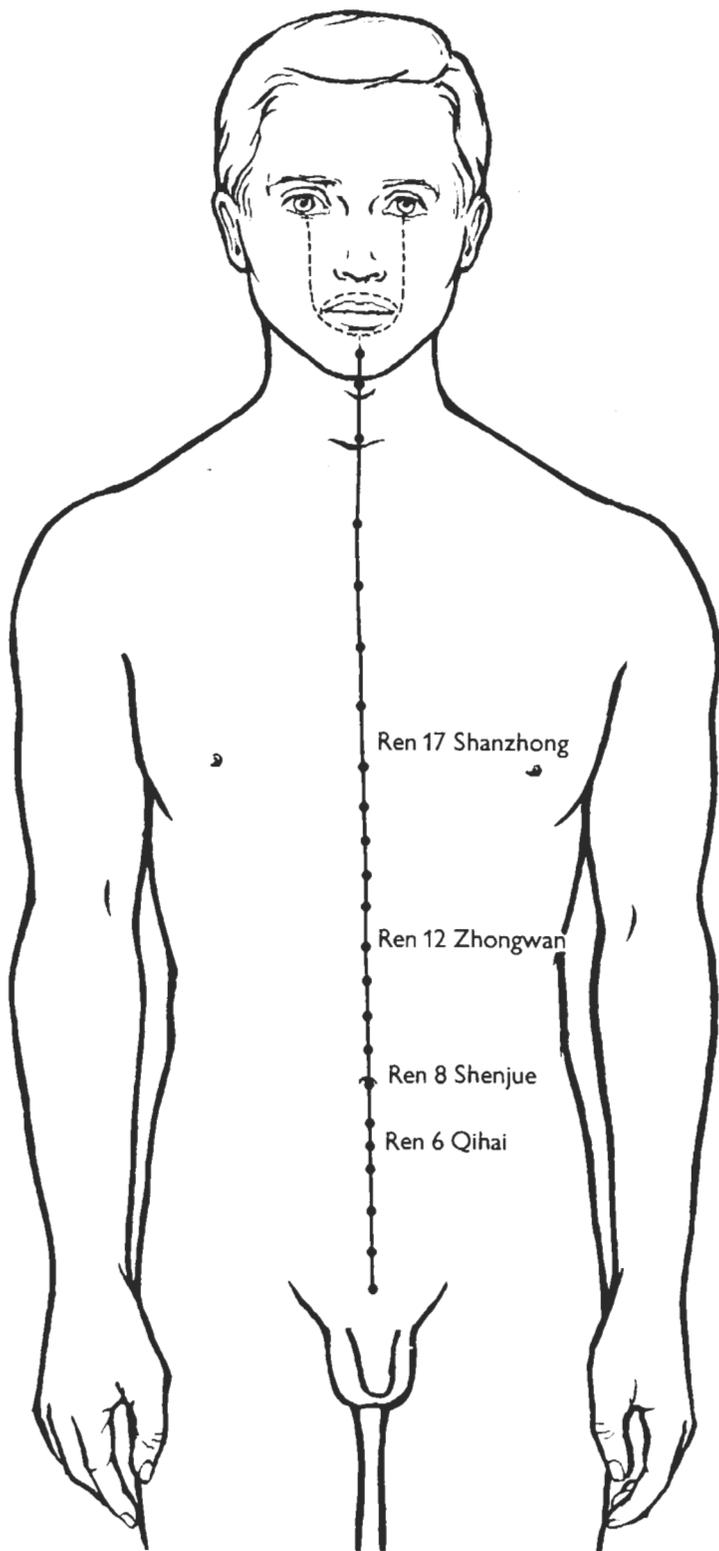
LIVER MERIDIAN RELEASE

BL 18 → BL 62, GB 34, LV 14

LV 14 → LV 3

LV 3 → CV 17





Ren 17 Shanzhong

Ren 12 Zhongwan

Ren 8 Shenjue

Ren 6 Qihai

Ren Mai (Conception Vessel)

The Wade-Giles nomenclature refers to the Ren Channel as Jenn Mo; in Western literature, it is called the Conception Vessel (CV). The Ren and Du Channels do not correspond directly to an internal organ.

REN MAI CHANNEL (REN OR CV)

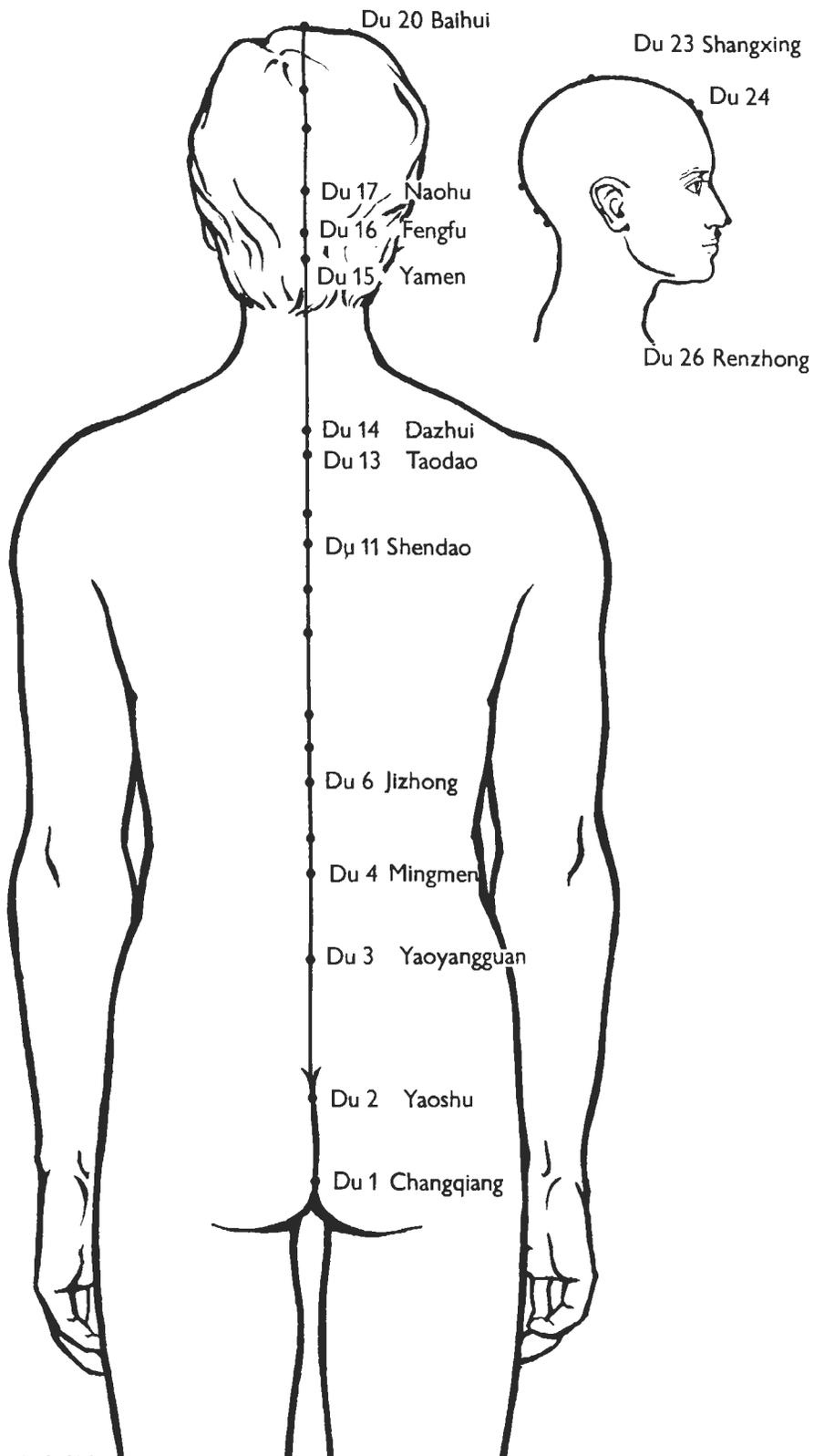
The Ren Mai controls the six Yin channels and the alarm points. The Ren Mai influences the genital organs and is also called the Conception Vessel.

Course

The Ren Channel starts from the perineum and ascends along the front midline over the abdomen and thorax to end below the mouth.

Clinical Applications

The Ren Mai, controlling the six Yin channels, has a coordinating effect in disorders of the Yin organs, e.g., spleen, liver, kidney, lung and heart. The points of the Ren Mai are often indicated in gastrointestinal disorders and in disorders of the heart and lung. The Ren Mai is the site of many alarm points: Ren 12 Zhongwan, the alarm point of the stomach; Ren 14 Juque, that of the heart; and Ren 17 Shanzhong, that of the pericardium. There are also many tonification points on the Ren channel such as Ren 6 Qihai, “Sea of Energy” and Ren 8 Shenque, the navel (*only for moxibustion*).



Du Mai (Governing Vessel)

This channel is also called Du (*Wade-Giles: Tou Mo*) Governing Vessel (*GV*). Du means “to govern.” The Du Mai, together with the Ren Channel and the 12 paired (*regular, main*) channels, is one of the “14 channels.” The Du Mai and Ren Channels are classed among the eight “extraordinary Channels,” Qi Jingba Mai.

DU MAI CHANNEL (DU OR GV)

No internal organ is related to the Du Channel, but the Du Mai is closely related to the central nervous system. The Du Mai is considered to be the governor of the six Yang channels, with an important controlling and governing role. The Du Mai has significant influences on the functions of the central nervous system, especially the mental functions.

Course

The Du Mai starts at the os coccygis and passes upward along the dorsal midline to the neck, then runs along the midline of the head to the forehead and nose to end below the upper lip in the mouth.

Clinical Applications

Governing the six Yang channels, the Du Mai has an important coordinating and harmonizing effect on all regions of the body and all organs. Points in the lumbar and sacral region are indicated in urogenital disorders and in lumbago. Points in the chest and neck regions are selected in chest pain, cervical spondylosis, intercostal neuralgia, immune deficiency, fever and infectious disorders. Points on the cranial course are important in mental, psychosomatic and neurologic disorders, and in headache and migraine. The point DU 20 Baihui, located on the vertex of the skull, is the most important governing and harmonizing point and is therefore indicated for every acupressure treatment.

GOVERNING/CONCEPTION VESSELS

Central Channels

Treatment Patterns:

GV 20 → GV 14, GV 16, GV 5

GV 5 → CV 17, CV 6, CV 2

CV 6 → GV 4, GV 1

Yin Tang → GV 26, CV 12

Point Location:

GV 20 HUNDRED MEETINGS

At the top of the head on the line connecting the lowest and highest points of the ear lobes

GV 14 LARGE VERTEBRA

Below spinous process of C 7

GV 16 PERFECTURE IN THE WIND

Directly inferior to occipital protuberance

GV 5 HANGING TURNING POINT

Inferior to spinous process of L 1

CV 17 SEA OF TRANQUILITY

Center of sternum on nipple line

CV 6 SEA OF ENERGY

1.5 tsun inferior to navel

CV 2 CURVED BONE

Directly superior to pubic symphysis

GV 4 GATE OF LIFE

Inferior to spinous process of L 2

GV 1 PERPETUAL AND CONTINUOUS

Tip of coccyx

Yin

Tang On the midline between the eyebrows

GV 26 CENTER OF THE UPPER LIP

Between the nose and the upper lip

CV 12 IN THE MIDDLE OF THE STOMACH PIT

Influential point for all Yin organs and Stomach Mu point; on the midline between the xiphoid process and the navel

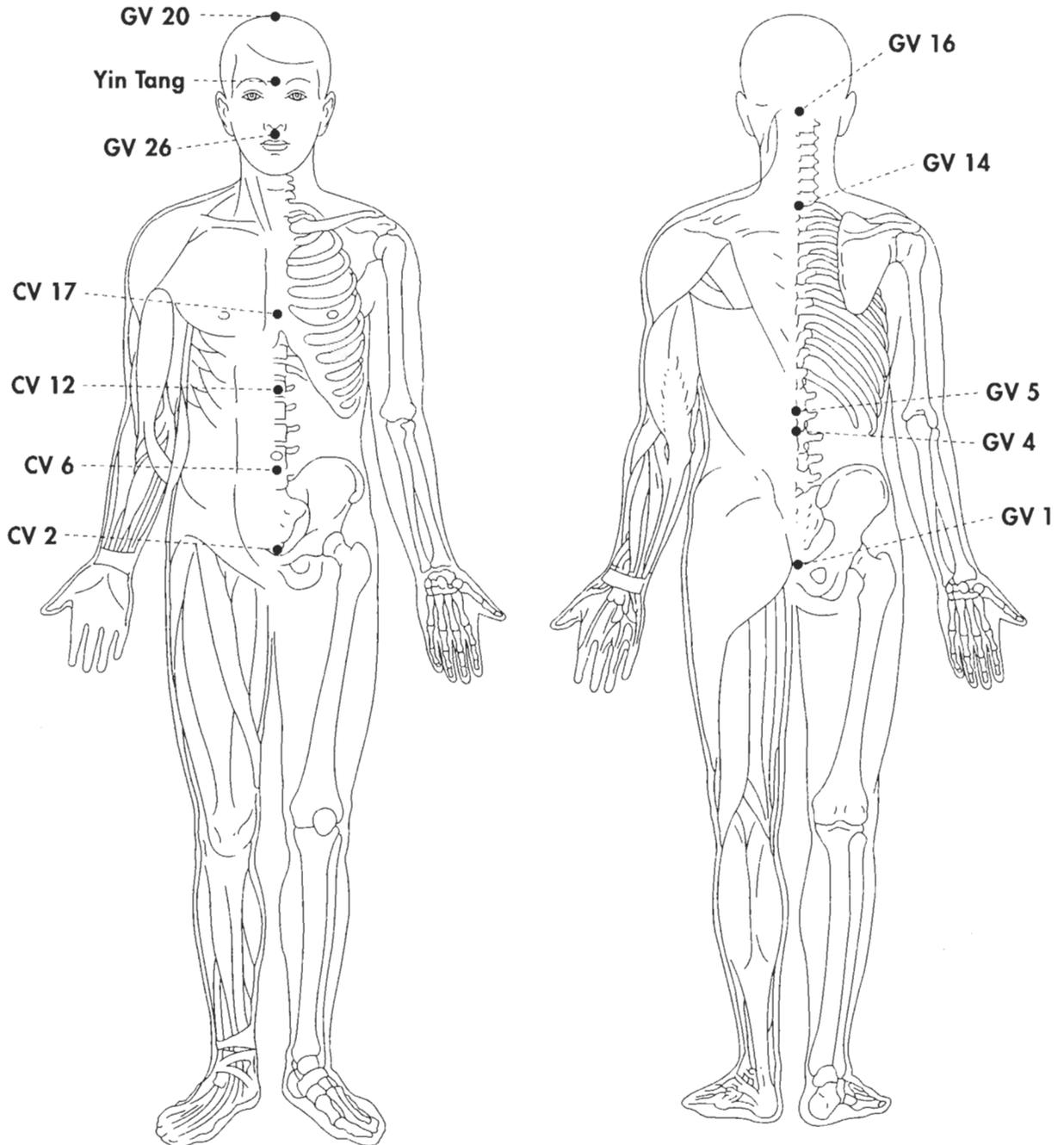
CENTRAL CHANNEL RELEASE (GOVERNING/CONCEPTION VESSELS)

GV 20 → GV 14, GV 16, GV 5

GV 5 → CV 17, CV 6, CV 2

CV 6 → GV 4, GV 1

Ying Tang → GV 26, CV 12



*Segmental
Release
Patterns*



HEADACHE RELEASE

<i>At feet:</i>	KI 1, BL 62, GB 41, LV 3, ST 42
<i>Lateral:</i>	GB 21, GB 20, GB 8, GB 6, GB 3, GB 14, BL 2
<i>Frontal:</i>	GV 16 → GV 20, Yin Tang BL 2, GB 14, ST 3, ST 6, LI4
<i>Occipital:</i>	BL 44, GB 21, GB 20, BL 10, GB 16 GV 16 → GV 20, Yin Tang

KI 1	BUBBLING SPRING On the sole of the foot proximal to the 2nd and 3rd metatarsophalangeal joints
BL 62	RELAXING MERIDIANS In the depression 1 tsun below the tip of the lateral malleolus
GB 41	FOOT OVERLOOKING TEARS In the depression distal to the junction of the 4th and 5th metatarsal bones
LV 3	LARGE IMPULSE Between the 1st and 2nd metatarsal bones, 2 tsun proximal to margin of the web
ST 42	THROBBING YANG On the high point of the foot in line with the 2nd metatarsal
GB 21	SHOULDER WELL At high point on the shoulder between C 7 and the acromion
GB 20	WIND POND In the depression at the base of the skull between the upper attachment of the sternocleidomastoid and trapezius muscles
GB 8	LEADING VALLEY Superior to the apex of the ear, 1.5 tsun within the hairline
GB 6	SUSPENDED MINUTE Just within the temporal hairline, anterior to GB 8
GB 3	UPPER GATE In the hollow superior to the zygomatic arch in front of the ear
GB 14	YANG WHITE On the forehead, 1 tsun superior to midpoint of eyebrow
BL 2	COLLECTING BAMBOO On the supraorbital notch at the medial end of the eyebrow
GV 16	PERFECTURE IN THE WIND Directly inferior to the occipital protuberance
GV 20	HUNDRED MEETINGS At the high point of the head on a line connecting the lowest and highest points of the ear lobes
Ying Tang	On the midline between the eyebrows
ST 3	GREAT BONE HOLE Inferior to zygomatic arch directly below the pupil of the eye
ST 6	JAW VEHICLE One finger width anterior and superior to the lower mandibular angle
LI 4	UNION VALLEY Midpoint between the conjunction of the 1st and 2nd metacarpal bones and the web between thumb and forefinger
BL 44	SPIRIT HALL 3 tsun lateral to the lower border of spinous process of T-5
BL 10	CELESTIAL PILLAR 1 tsun inferior to the occiput and 1 tsun lateral to spine on the hairline
GB 16	EYE WINDOW On the line directly superior to the midpoint of the eyebrow, 2 tsun within the hairline

HEADACHE RELEASE

At feet (hold bilaterally): KI 1, BL 62, GB 41, LV 3, ST 42

*Then go to the head of the table and treat
the headache bilaterally at the pain site.*

Lateral: GB 21, GB 20, GB 8, GB 6, GB 3, GB 14, BL 2

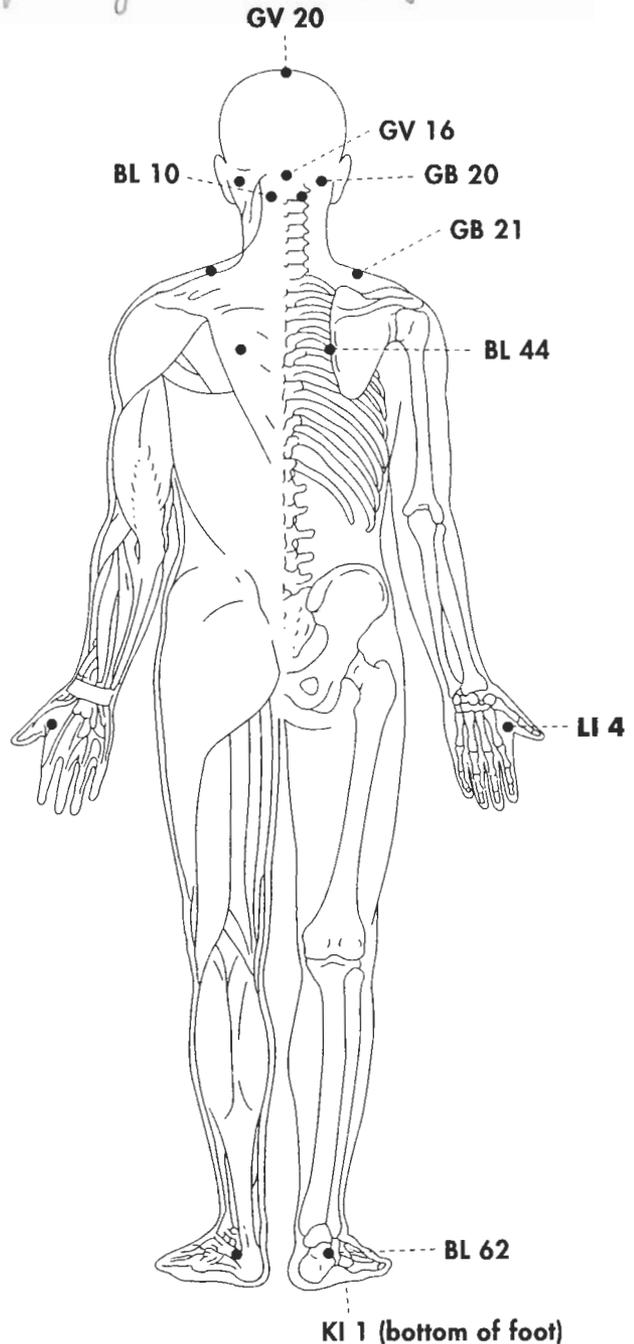
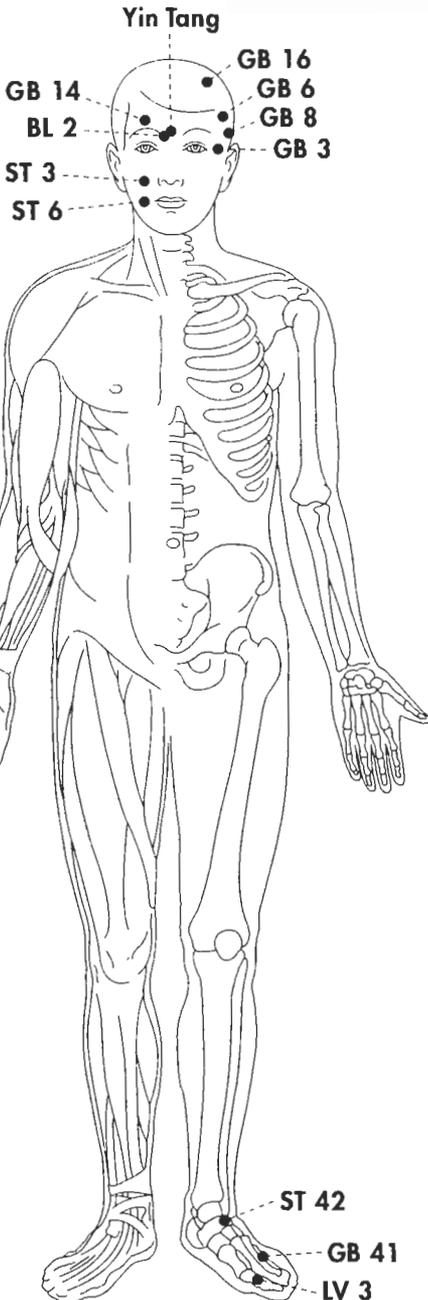
Frontal: GV 16 → GV 20, Yin Tang

BL 2, GB 14, ST 3, ST 6, LI 4

Occipital: BL 44, GB 21, GB 20, BL 10, GB 16

GV 16 → GV 20, Yin Tang

finish w/the feet again - really grounded



(points shown: one side only)

KI 1 (bottom of foot)

CHEST RELEASE

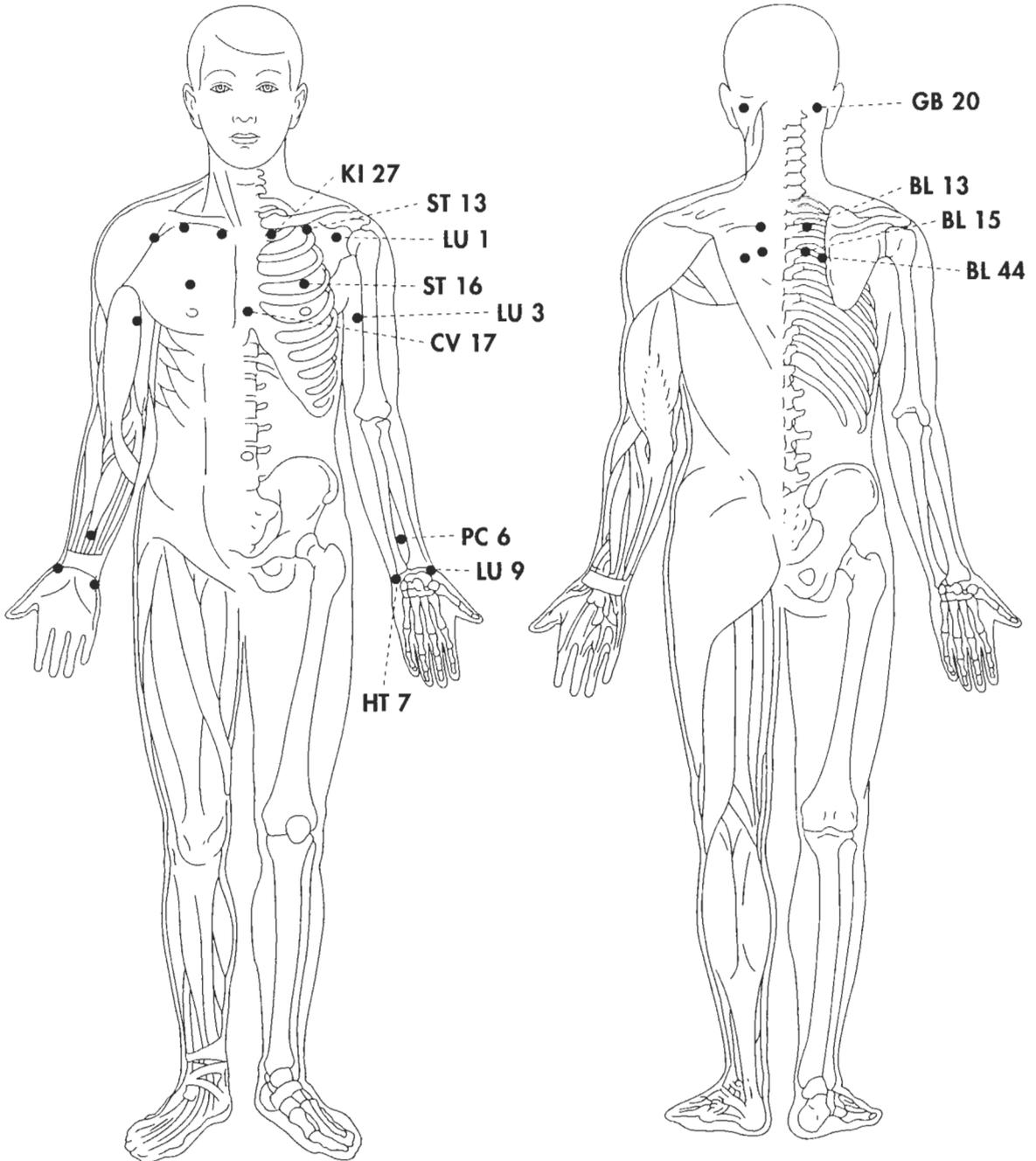
LU 1 → BL 13, BL 15, LU 3, PC 6, LU 9

BL 44 → CV 17, KI 27, ST 13, ST 16, HT 7

- LU 1 CENTRAL MANSION
On the chest, at the level of the 1st intercostal space, inferior to the coracoid process
- BL 13 LUNG TRANSPORT
1.5 tsun lateral to the lower border of spinous process of T 3
- BL 15 HEART TRANSPORT
1.5 tsun lateral to the lower border of the spinous process of T 5
- LU 3 HEAVENLY RESIDENCE
On the radial side of biceps brachii, 3 tsun inferior to axillary fold
- PC 6 INNER PASS
On the palmar side of forearm, 2 tsun proximal to the wrist between the ulna and the radius
- LU 9 DEEP POND
In the depression at the radial end of the wrist crease on the radial side of the radial artery
- BL 44 SPIRIT HALL
3 tsun lateral to the lower border of spinous process of T 5
- CV 17 HEART PALACE
On the midline between the nipples at the level of the 4th intercostal space
- KI 27 TRANSPORT MANSION
In the depression inferior to the sternal head of the clavicle
- ST 13 QI DOOR
Inferior to the clavicle, 4 tsun lateral to the midline
- ST 16 BREAST WINDOW
4 tsun lateral to the midline in the 3rd intercostal space
- HT 7 SPIRITUAL GATE
At the ulnar end of the transverse crease in the wrist

CHEST RELEASE

LU 1 → BL 13, BL 15, LU 3, PC 6, LU 9
BL 44 → CV 17, KI 27, ST 13, ST 16, HT 7



SHOULDER RELEASE

SI 9 → LU 1, GB 21, SI 3

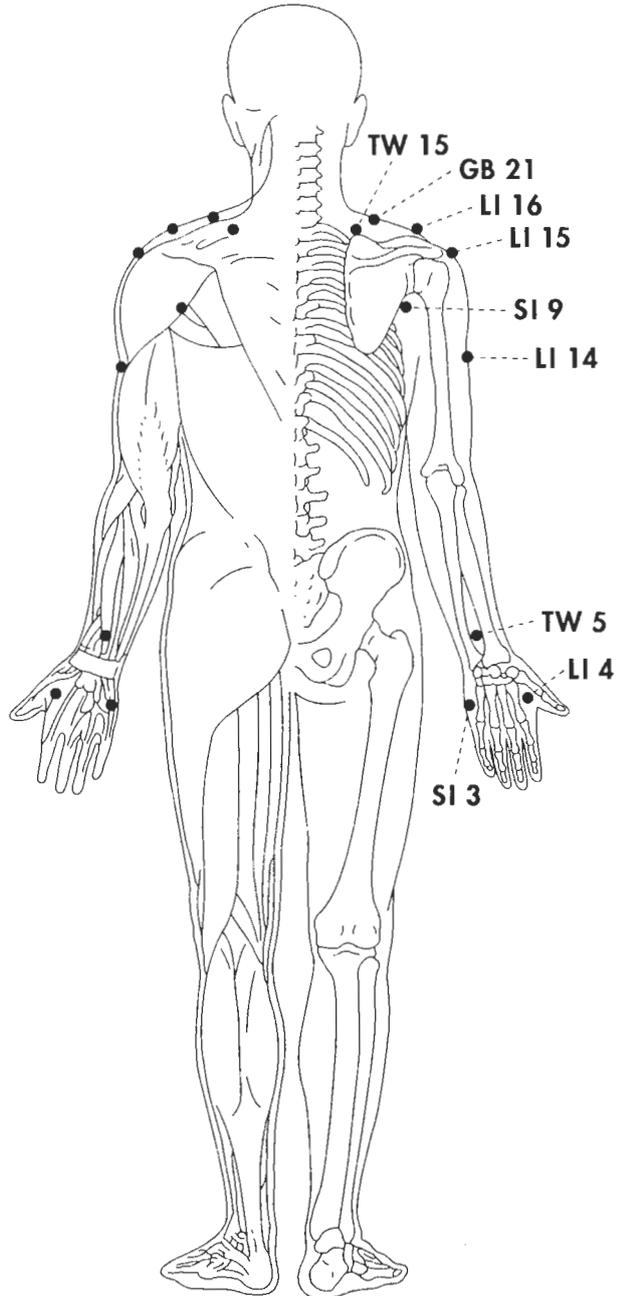
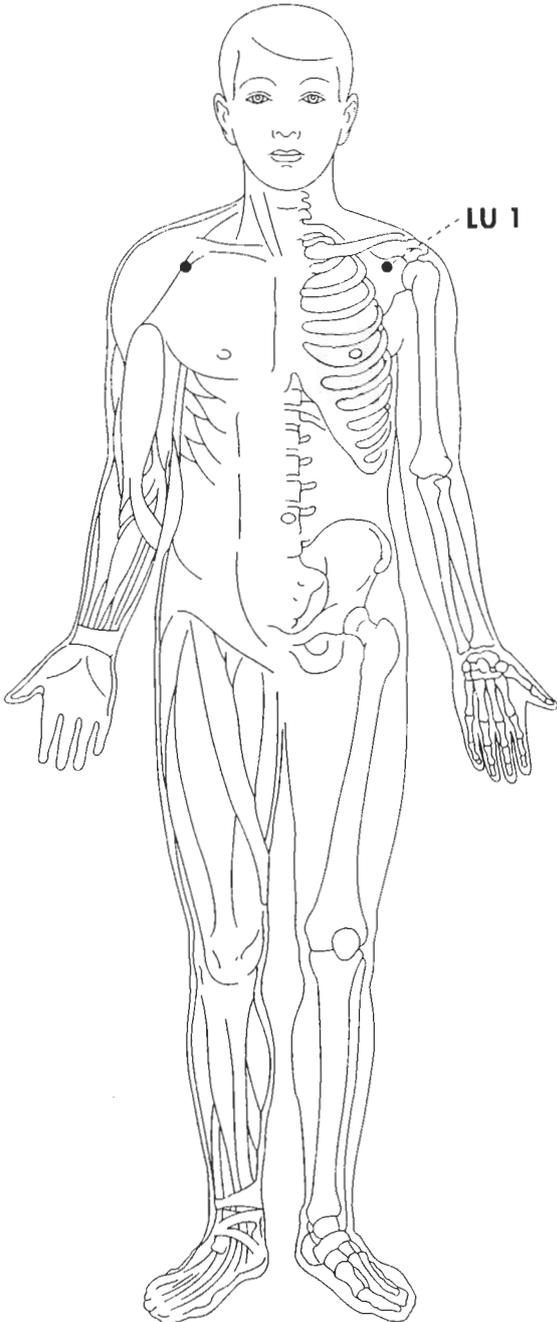
TW 15 → LI 16, LI 15, LI 14, TW 5, LI 4

- SI 9 UPRIGHT SHOULDER
On the lateral border of the scapula, 1 tsun superior to the posterior end of the axillary fold
- LU 1 CENTRAL MANSION
On the chest at the level of the 1st intercostal space, inferior to the coracoid process
- GB 21 SHOULDER WELL
On the shoulder midway between C 7 and the acromion
- SI 3 BACK STREAM
Proximal to the head of the 5th metacarpal bone on the line where the flesh changes color
- TW 15 HEAVENLY CREVICE
On the superior angle of the scapula
- LI 16 GREAT BONE
In the depression between the acromial extremity of the clavicle and the scapular spine
- LI 15 SHOULDER BONE
Antero-inferior to the acromion, on the upper portion of the deltoid
- LI 14 UPPER ARM
On the radial side of the humerus, superior to the lower ends of the deltoid
- TW 5 OUTER PASS
On the posterior forearm, 2 tsun proximal to the wrist between the radius and the ulna
- LI 4 CONVERGING VALLEY
In the web between the 1st and 2nd metacarpal bones

SHOULDER RELEASE

SI 9 → LU 1, GB 21, SI 3

TW 15 → LI 16, LI 15, LI 14, TW 5, LI 4



ARM RELEASE

LI 15 → LI 14, LI 11, TW 5, LI 4

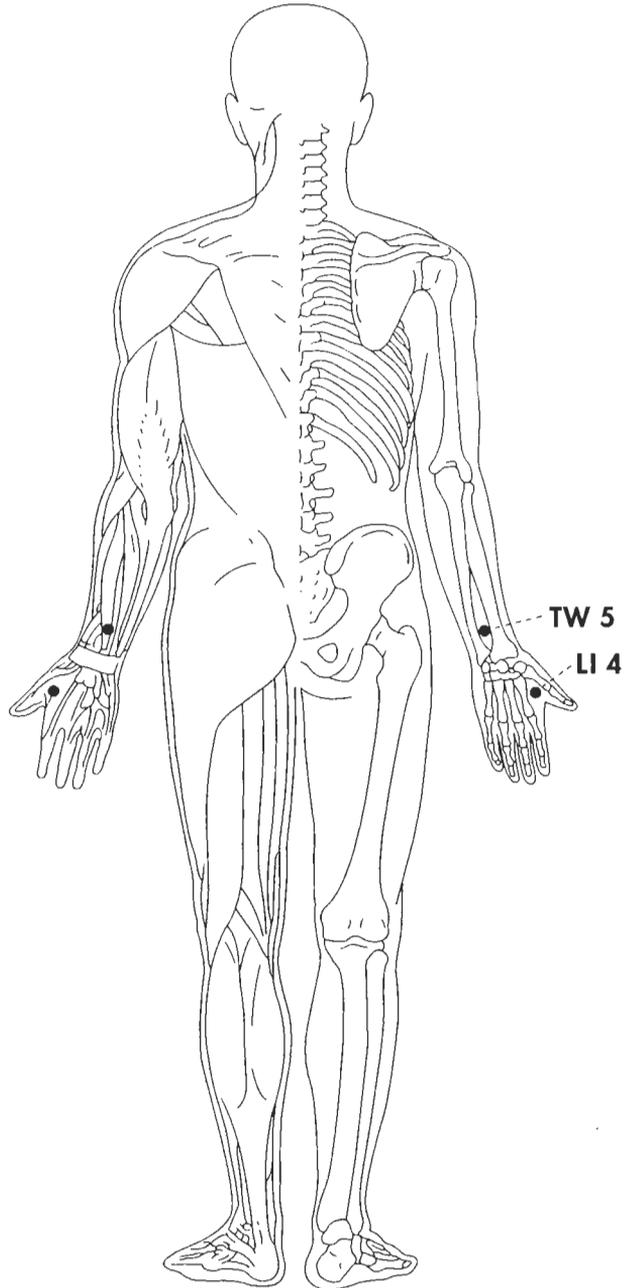
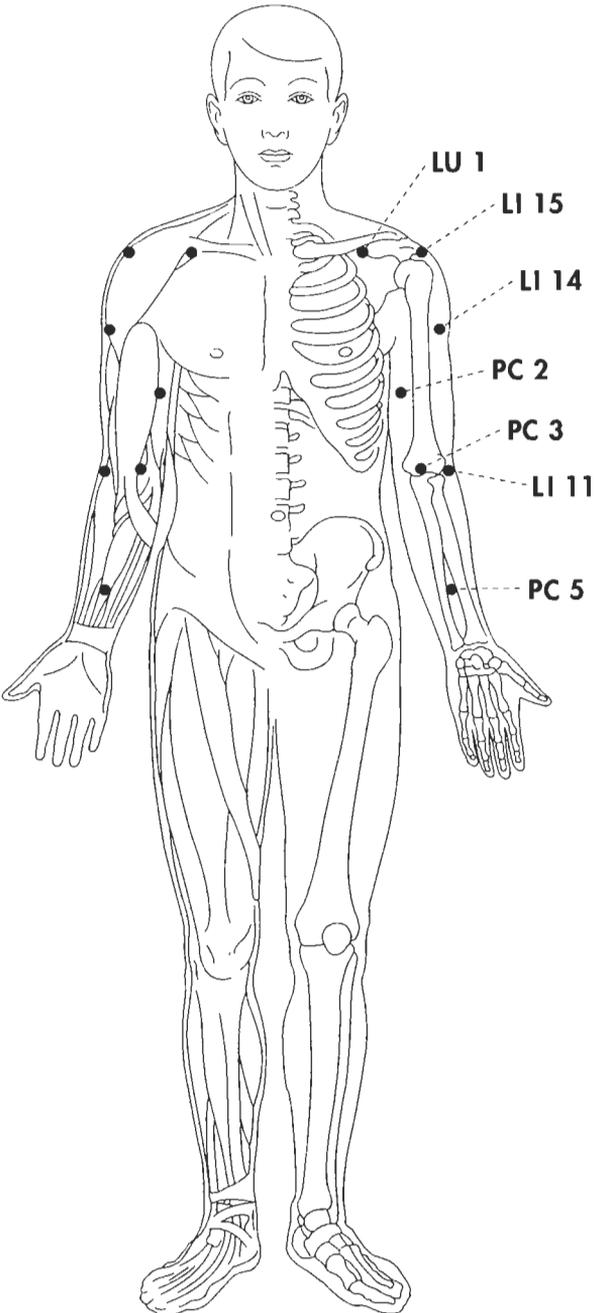
LU 1 → PC 2, PC 3, PC 5

- LI 15 SHOULDER BONE
On the lateral aspect of the shoulder, inferior to the acromioclavicular articulation in the most anterior of the depression formed when arm is abducted; relieves pain, courses and frees channels and vessels
- LI 14 UPPER ARM
On the lateral aspect of the arm, superior to the attachment of the deltoid muscle and 2 tsun inferior to the anterior axillary fold; frees channels and relieves pain
- LI 11 POOL AT THE BEND
In the depression at the lateral end of transverse cubital crease, just distal to the lateral epicondyle of the humerus; courses evil heat, harmonizes Qi and blood
- TW 5 OUTER PASS
On the posterior forearm, 2 tsun proximal to the wrist between the radius and the ulna; dissipates wind and drains heat, resolves toxins
- LI 4 CONVERGING VALLEY
In the web between the 1st and 2nd metacarpal; disperses wind, calms spirit, relieves pain, and tonifies Wei Qi
- LU 1 CENTRAL MANSION
On the chest at the level of the first intercostal space interior to the coracoid process; Lung Mu
- PC 2 CELESTIAL SPRING
On the upper arm, 2 tsun inferior to anterior axillary fold between the two heads of the biceps brachii muscle; opens chest, rectifies Qi, nourishes the heart and calms the spirit
- PC 3 CURVED POND
Midpoint on the transverse cubital crease; cools the blood, downbeats counter flow and checks vomiting
- PC 5 INNER MESSENGER
3 tsun proximal to the transverse crease of the wrist; nourishes the heart, quiets Qi

ARM RELEASE

LI 15 → LI 14, LI 11, TW 5, LI 4

LU 1 → PC 2, PC 3, PC 5



ABDOMEN RELEASE

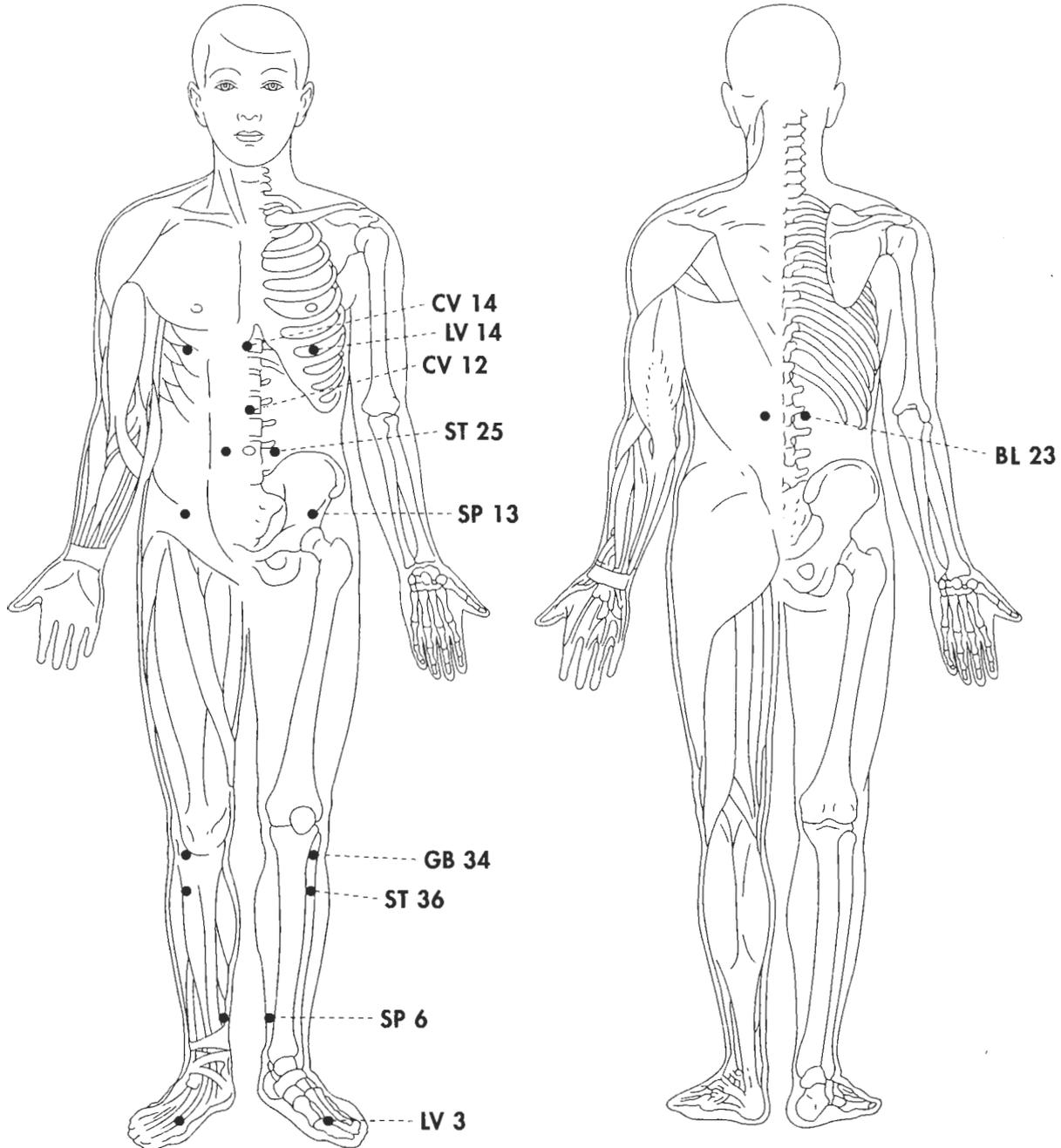
BL 23 → CV 14, CV 12, LV 14, ST 25

ST 25 → SP 13, GB 34, ST 36, SP 6, LV 3

- BL 23** BACK SHU POINT TO KIDNEY
1.5 tsun lateral to the lower border of spinous process of L 2
- CV 14** GREAT PALACE
On the midline, 6 tsun superior to the navel
- CV 12** MID EPIGASTRIUM
On the midline halfway between the xiphoid process of the sternum and the navel
- LV 14** LAST GATE (Liver Mu Point)
On the vertical nipple line in the 6th intercostal space
- ST 25** CELESTIAL PIVOT (Liver Mu Point)
2 tsun lateral to the umbilicus
- SP 13** CONVERGING HOUSE
4 tsun lateral to linea alba (anterior mid line) and 2 tsun superior to inguinal ligament
- GB 34** YANG GRAVE SPRING
At the point of intersection of lines from the anterior and inferior borders to the head of the fibula
- ST 36** LEG THREE LI
3 tsun below the inferiolateral border of the patella
- SP 6** THREE YIN CROSSING
3 tsun superior to the tip of the medial malleolus on the posterior border of the tibia
- LV 3** LARGE IMPULSE
Between the 1st and 2nd metatarsal bones, 2 tsun proximal to the margin of the web

ABDOMEN RELEASE

BL 23 → CV 14, CV 12, LV 14, ST 25
ST 25 → SP 13, GB 34, ST 36, SP 6, LV 3



PELVIS RELEASE

BL 26 → CV 6, SP 13, ST 30, BL 54

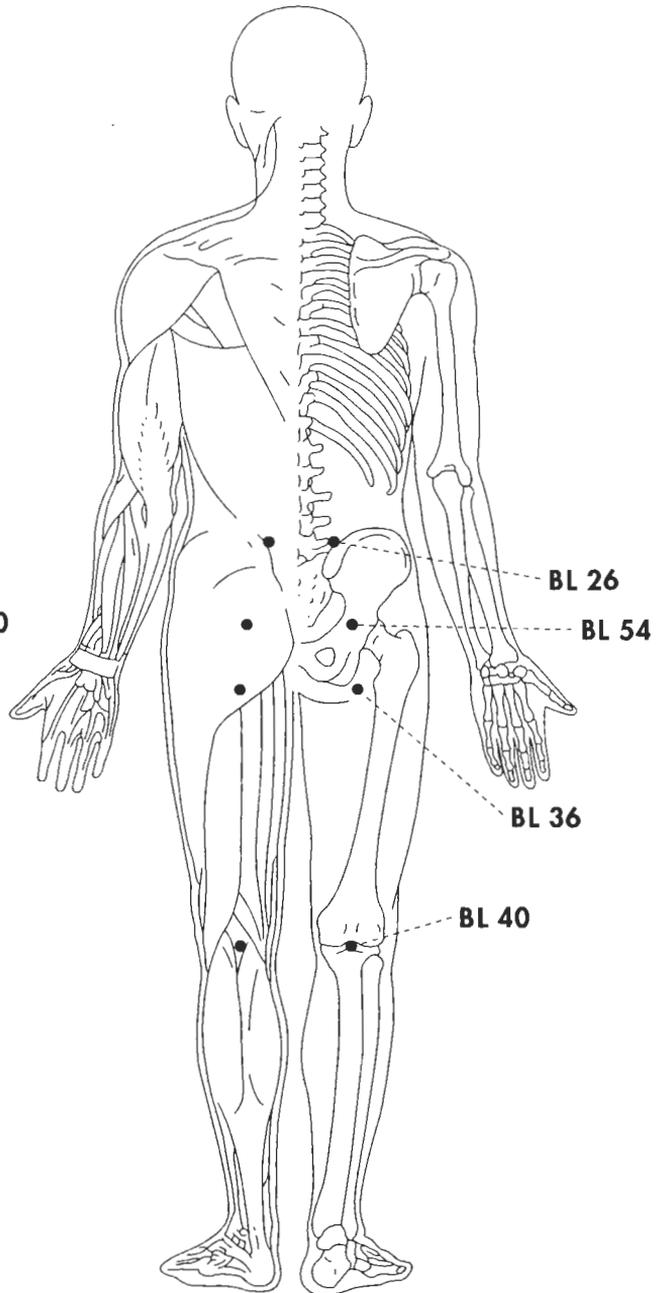
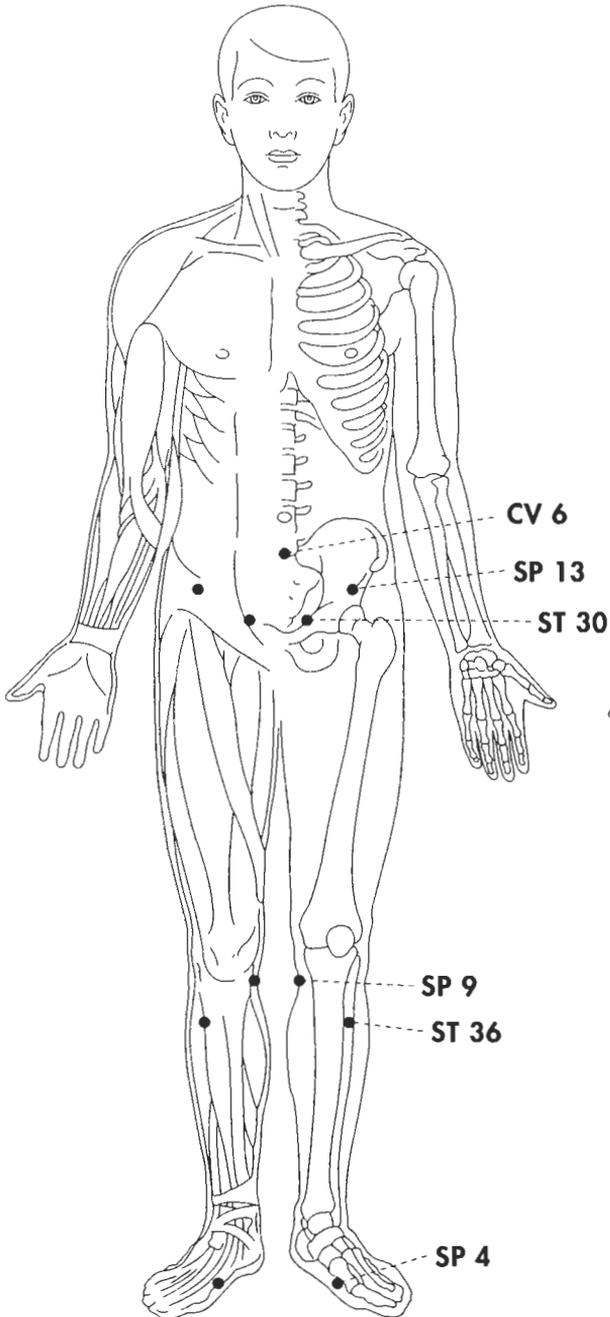
BL 54 → BL 36, BL 40, SP 9, ST 36, SP 4

- BL 26 GATE OF ORIGIN
1.5 tsun lateral to the lower border of the spinous process of L 5
- CV 6 SEA OF CHI
1.5 tsun inferior to the navel
- SP 13 CONVERGING HOUSE
4 tsun lateral to linea alba (anterior mid line) and 2 tsun superior to inguinal ligament
- ST 30 VITAL ENERGY IMPULSE
2 tsun lateral to the midline above the pubic symphysis
- BL 54 LOWERMOST EDGE
3 tsun lateral to S 4 (hiatus of the sacrum)
- BL 36 RECEIVING SUPPORT
In the center of the transverse gluteal fold
- BL 40 POPLITEAL CENTER
Midpoint of the crease of the popliteal fossa
- SP 9 SPRING AT THE YIN GRAVE HILL
On the medial side of the leg in the depression below the lower border of the medial condyle at the level of the tibial tuberosity
- ST 36 LEG THREE LI
3 tsun below the inferior lateral border of the patella
- SP 4 GRANDSON OF THE DUKE
On the medial side of the foot, in the depression distal to the base of the 1st metatarsal bone

PELVIS RELEASE

BL 26 → CV 6, SP 13, ST 30, BL 54

BL 54 → BL 36, BL 40, SP 9, ST 36, SP 4



LUMBAR RELEASE

BL 23 → CV 6, BL 36

BL 36 → BL 24, BL 25, BL 27, BL 54

BL 23 → BL 40, BL 62, KI 3

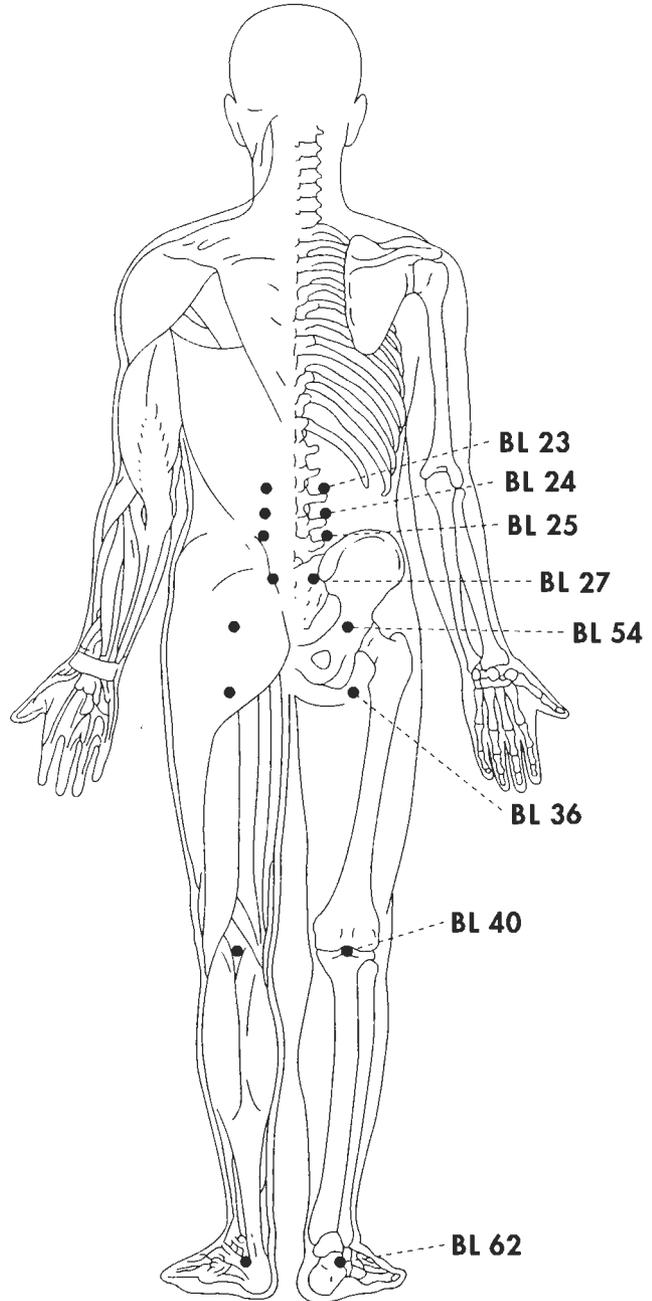
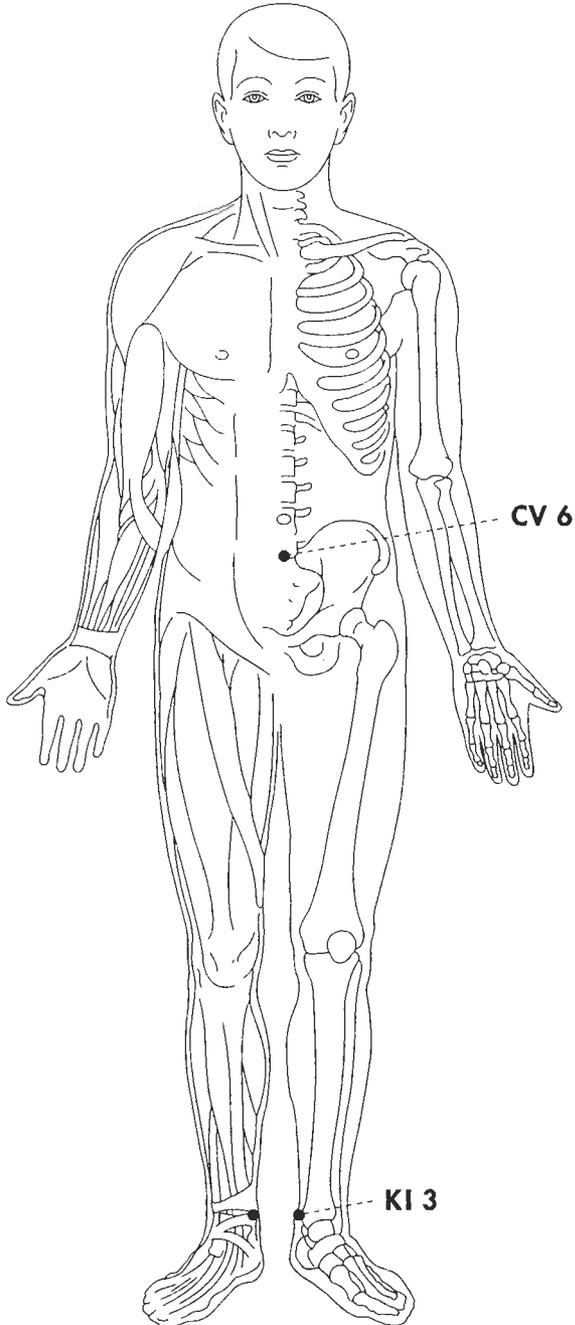
- BL 23 KIDNEY TRANSPORT
1.5 tsun lateral to the lower border of spinous process of L 2
- CV 6 SEA OF QI
1.5 tsun inferior to the navel
- BL 36 RECEIVING SUPPORT
In the center of the transverse gluteal fold
- BL 24 SEA OF QI SHU
1.5 tsun lateral to the lower border of spinous process of L 3
- BL 25 LARGE INTESTINE SHU
1.5 tsun lateral to the lower border of spinous process of L 4
- BL 27 SMALL INTESTINE SHU
1.5 tsun lateral to the lower border of spinous process of S 1
- BL 54 LOWERMOST EDGE
3 tsun lateral to the hiatus of the sacrum
- BL 23 KIDNEY TRANSPORT
1.5 tsun lateral to the lower border of spinous process of L 2
- BL 40 BEND CENTER
Midpoint in the popliteal crease
- BL 62 RELAXING MERIDIANS
In the depression inferior to the lateral malleolus
- KI 3 GREAT RAVINE
Midway between the medial malleolus and the Achilles' tendon

LUMBAR RELEASE

BL 23 → CV 6, BL 36

BL 36 → BL 24, BL 25, BL 27, BL 54

BL 23 → BL 40, BL 62, KI 3



LEG RELEASE

BL 26 → ST 30, SP 10, SP 9, ST 36, KI 6

BL 54 → BL 36, BL 40, BL 57, BL 62

GB 29 → GB 31, GB 34, GB 40

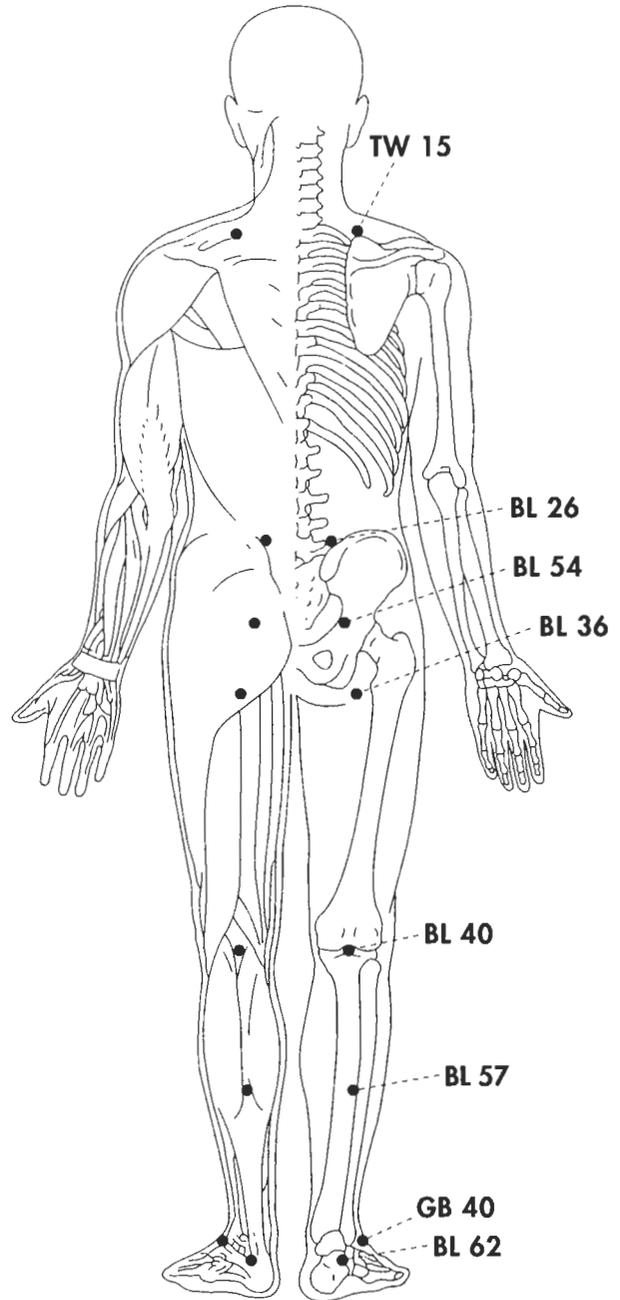
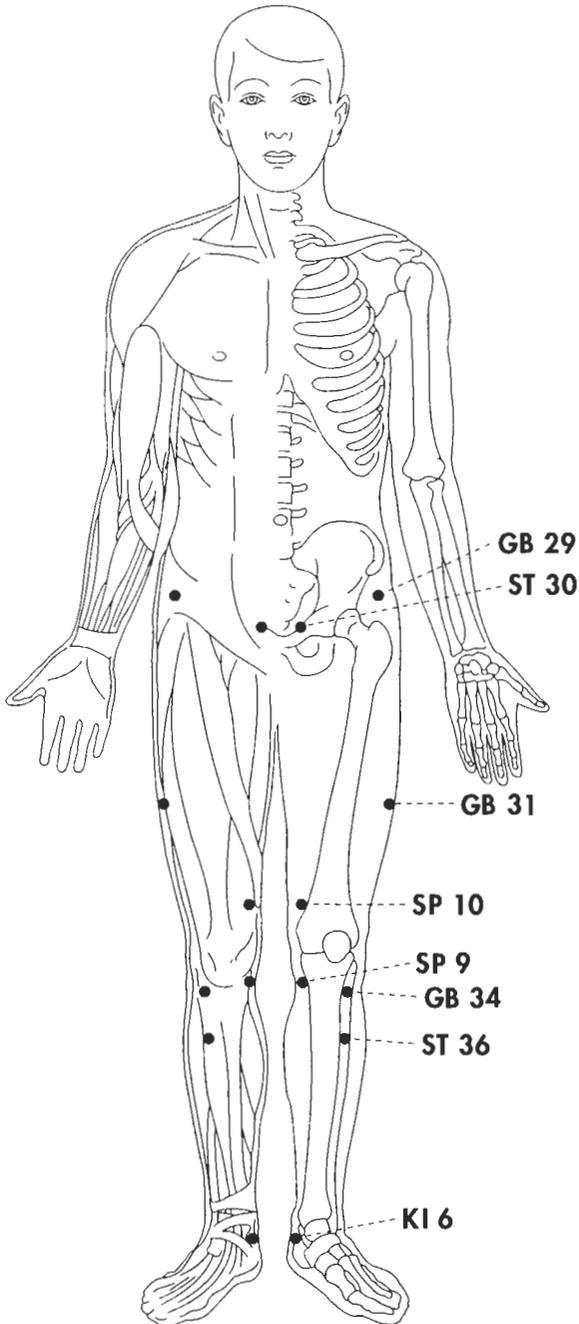
- BL 26 GATE OF ORIGIN
1.5 tsun lateral to the lower border of the spinous process of L 5
- ST 30 CHI POURING
3 tsun inferior to the navel and 2 tsun lateral to the midline (just above the pubic bone)
- SP 10 SEA OF BLOOD
The highest point of the vastus medialis, 2 tsun proximal to the upper border of the patella
- SP 9 SPRING AT THE YIN GRAVE HILL
On the medial side of the leg, in the depression below the lower border of the medial condyle at the level of the tibial tuberosity
- ST 36 LEG THREE LI
3 tsun below the inferiolateral border of the patella
- KI 6 DIRECTION TO THE SEA
1 tsun directly below the inferior border of the medial malleolus
- BL 54 LOWERMOST EDGE
3 tsun lateral to S 4 (hiatus of the sacrum)
- BL 36 RECEIVING SUPPORT
In the center of the transverse gluteal fold
- BL 40 POPLITEAL CENTER
Midpoint of the crease of the popliteal fossa
- BL 57 SUPPORTING HILL
In the depression formed by the lamboidal suture of the belly of the calf (between the two bellies of the gastrocnemius muscle)
- BL 62 RELAXING MERIDIANS
In the depression 1 tsun inferior to the tip of the lateral malleolus
- GB 29 BONE HOLE
In the depression between the ASIS and the greater trochanter
- GB 31 WIND MARKET
On the lateral aspect of the thigh, 7 tsun superior to the patella
- GB 34 YANG MOUND SPRING
In the depression anterior and inferior to the head of the fibula
- GB 40 HILLOCK
Anterior and inferior to the lateral malleolus in the hollow

LEG RELEASE

BL 26 → ST 30, SP 10, SP 9, ST 36, KI 6

BL 54 → BL 36, BL 40, BL 57, BL 62

GB 29 → GB 31, GB 34, GB 40





Acupoints

GOLDEN POINTS

L 1	<i>Letting Go</i>	Two fingers below midline of clavicle in depression lateral to ribs <i>Strengthens lungs, difficulty breathing, asthma, fatigue, clears chest, emotions</i>
LI 4	<i>Joining the Valley</i>	Web of thumb and index finger <i>Frontal headache, constipation, depression, analgesic for pain, balances gastrointestinal</i>
ST 3	<i>Facial Beauty</i>	On the edge of cheekbone, in line with pupil <i>Head congestion, stuffy nose, clears sinus swelling on face</i>
ST 25	<i>Upper Pivot</i>	2 tsun out from navel <i>Abdominal distention and pain, diarrhea, intestinal obstruction, menstrual pain</i>
ST 36	<i>3-Mile Point</i>	GENERALLY TONIFY AND ENERGIZE 3 tsun inferior to the patella on the lateral side <i>Relieves fatigue and stomach disorder, nausea, restores immune system</i>
ST 42	<i>Throbbing Yang</i>	High point of foot in line with second toe <i>Face swelling, toothache, gastric pain</i>
SP 6	<i>3-Yin Crossing</i>	3 tsun superior to the medial malleolus (spleen, kidney and liver cross this point) <i>Water retention, diarrhea, regulates menstrual cramps</i>
SP 13	<i>Mansion Cottage</i>	4 tsun lateral to linea alba, 2 tsun superior to inguinal ligament <i>Impotency, cramps, abdominal pain, bloating</i>
SI 11	<i>Heavenly Convergence</i>	1 tsun inferior to midpoint of scapular spine <i>Pain or soreness in shoulder and arm</i>
BL 2	<i>Drilling Bamboo</i>	Medial end of eyebrow <i>Sinus headaches, foggy vision, hayfever</i>

BL 23	<i>Sea of Tranquillity</i>	1.5 tsun lateral to lower border of spinous process of L 2 <i>Backache, fortify vitality</i>
BL 44	<i>Mind House</i>	3 tsun lateral to lower border of spinous process of T 5 <i>Calms mind, alleviates heaviness in chest</i>
BL 62	<i>Calm Sleep</i> (healing point)	Depression 1 tsun below lateral malleolus <i>analgesic, ankle pain, back pain, insomnia, hypertension</i>
K 1	<i>Bubbling Spring</i>	Bottom of foot between two balls on foot <i>Impotency, hot flashes, stimulate kidneys, rejuvenate spirit</i>
K 6	<i>Illuminated Sea</i>	One tsun below inferior edge of medial malleolus <i>Swollen ankle, heel pain, menstruation disorders</i>
PC 6	<i>Inner Gate</i> (healing point)	Two tsun proximal to the transverse crease of the wrist between the tendons on the anterior side <i>Relieve wrist pain, calming, nausea</i>
TW 5	<i>Outer Gate</i> (healing point)	Opposite side of P 6, 2 tsun proximal to the wrist on the posterior side (some authorities caution holding P 6 and TW 5 at the same time) <i>Allergic reactions, tendonitis, rheumatism, relaxes body</i>
GB 34	<i>Sunny Side of Mountain</i>	In the depression between lateral head of tibia and fibula <i>Knee pain, sciatic, muscular pain, relaxes muscles of lower body</i>
GB 40	<i>Wilderness Mound</i>	In the depression anterior and inferior to the lateral malleolus <i>Swollen armpit, chest pain, swollen heel</i>
GB 20	<i>Gates of Consciousness</i>	Depression of occipital ridge between the trapezius and the sternocleidomastoid <i>Ankle pain, sideache, shoulder pain, headache</i>
GB 21	<i>Shoulder Well</i>	Top of shoulder well, straight up from nipple line <i>Softens hard muscles, nervousness, irritability, fatigue, shoulder pain</i>
LV 3	<i>Gates of Pain</i>	In the depression between the first and second metatarsal bones, 1.5 tsun above the web between the toes <i>Headache, tired eyes, congestion, invigorates</i>
GV 14	<i>Big Vertebrae</i>	In between C 7 and T 1 vertebra <i>Stiff neck, irritability, dizziness</i>

GV 16	<i>Wind Mansion</i>	Base of medulla <i>Headache, nosebleed, sore throat, clears head and nose</i>
CV 17	<i>Sea of Tranquillity</i>	HEART CHAKRA Center of sternum on nipple line <i>Depression, grief, emotional trauma</i>
CV 6	<i>Sea of Energy</i>	HARA CHAKRA 1.5 tsun inferior to the navel <i>Replenishes energy, low back pain, weakness, strengthens low back</i>
CV 4	<i>Gate of Origin</i>	3 tsun inferior to the navel <i>SI Mu Point that tonifies Yin, kidney and intestinal disorders</i>
GV 20	<i>Crown Chakra</i>	Top of head <i>Headache, vertigo, anemia, calms and relaxes</i>

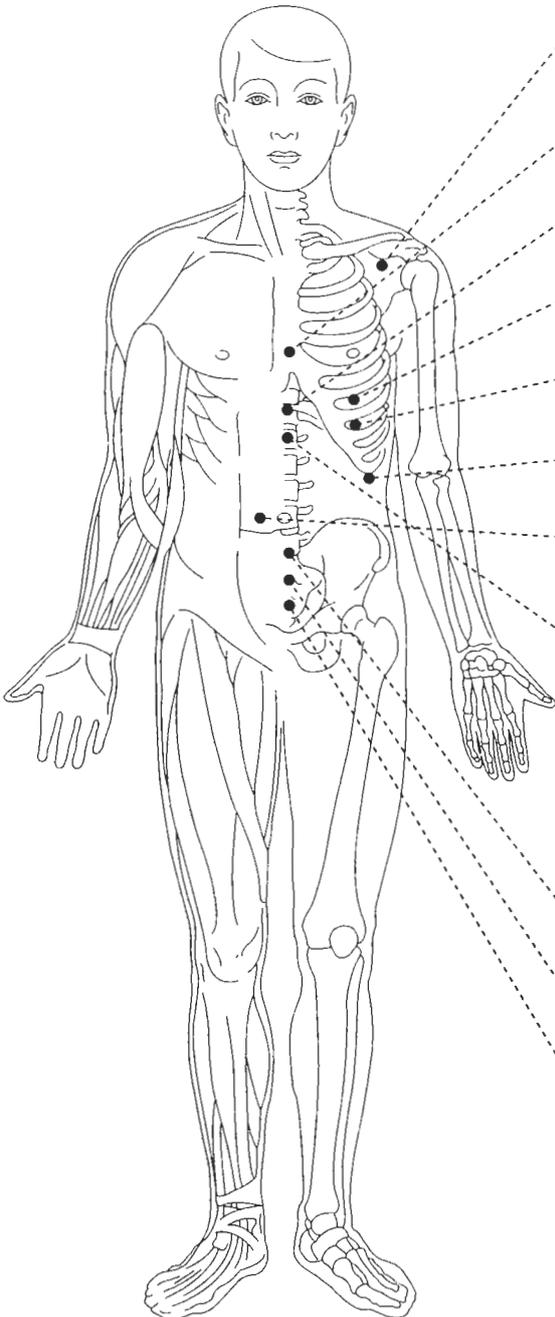
Acupressure Points to Avoid During Pregnancy:

SP 6

GB 21

LI 4

Front "Mu" Points for Acute Conditions



Lung (LU 1)

*Inferior to the coracoid process of the scapula;
in the fleshy depression between the arm and the chest*

Pericardium (CV 17)

Midpoint between the nipples

Heart (CV 14)

Six tsun superior to the umbilicus

Liver (LV 14)

Two ribs below the nipples

Gallbladder (GB 24)

One rib below Liver 14

Spleen (LV 13)

End of the eleventh rib

Large Intestine (ST 25)

Two tsun lateral to the umbilicus

Stomach (CV 12)

*Halfway between the xyphoid process of the sternum
and the umbilicus*

Kidney (GB 25)

End of the twelfth rib (not illustrated)

Sanjiao/Triple Warmer (CV 5)

Two tsun inferior to the umbilicus

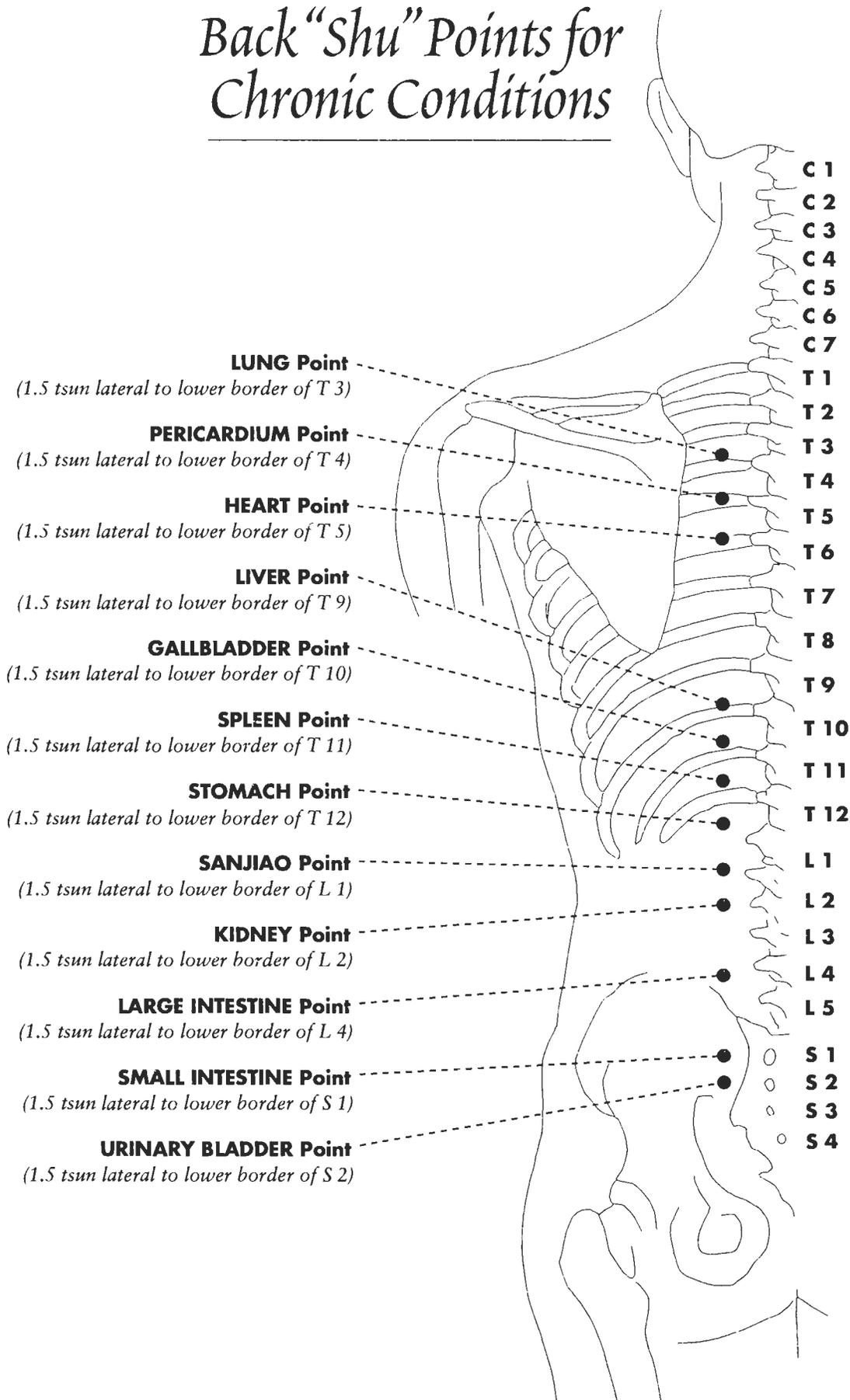
Small Intestine (CV 4)

Three tsun below the umbilicus

Urinary Bladder (CV 3)

Four tsun below the umbilicus

Back "Shu" Points for Chronic Conditions



	<i>1st Chakra</i> Root	<i>2nd Chakra</i> Sacral	<i>3rd Chakra</i> Solar Plexus	<i>4th Chakra</i> Heart	<i>5th Chakra</i> Throat	<i>6th Chakra</i> Third Eye	<i>7th Chakra</i> Crown
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Description

Matter, survival, grounding, the body, food, beginning, unity, individuality, earth	Change, polarities, movement, pleasure, emotions, sexuality, nurturance, water	Fire, power, will, energy, metabolism, technology, transformation, magic, humor	Love, air, breath, balance, relationship affinity, unity, healing	Ether, vibration, communication, creativity, telepathic, media	Light, color, seeing, visualization, imagination, clairvoyance	Thought, knowing, information, understanding, transcendence, meditation, enlightenment, consciousness
-------------------------------------------------------------------------------------	--------------------------------------------------------------------------------	---------------------------------------------------------------------------------	-------------------------------------------------------------------	----------------------------------------------------------------	----------------------------------------------------------------	-------------------------------------------------------------------------------------------------------

Location

Between base of spine and pubic bone	Lower abdomen just below navel	Between navel and Solar Plexus	Between the breasts	Throat above sternum	Center of the forehead slightly above eye level	Top of the head
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Color/Pitch

Red/C	Orange/D	Yellow/E	Green/F	Blue/G	Indigo/A	Violet/B
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Element

Earth	Water	Fire	Air	Ether	Light	
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Function

Survival, grounding, concept of ideas	Desire, pleasure, sexuality, procreation, feeling	Will, power, opinion	Love, devotion, heartfelt feelings	Communication, creativity, resonance, expression	Insight, intuition, inspiration	Understanding, release, surrender
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Malfunction

Obesity, hemorrhoids, constipation, sciatica, degenerative arthritis, anorexia nervosa, knee troubles	Impotence, frigidity, uterine, bladder, kidney trouble, stiff low back	Ulcers, diabetes, hypoglycemia	Asthma, high blood pressure, heart disease, lung disease	Sore throat, stiff neck, colds, thyroid and hearing problems	Blindness, headaches, nightmares, blurred vision	Depression, alienation, confusion, boredom, inability to learn or comprehend
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Auric Level

Ethereal body	Lower emotional body	Lower mental body	Astral body	Ethereal Template (blueprint for physical)	Celestial body	Ketheric body
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Sense

Smell	Taste	Sight	Touch	Hearing	All senses including extrasensory perception	
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Glands

Adrenals	Ovaries and testicles	Pancreas	Thymus	Thyroid, Parathyroid	Pineal	Pituitary
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Nerve Ganglia

Coccygeal Plexus	Sacral Plexus	Solar Plexus	Pulmonary and Heart Plexus	Pharyngeal Plexus	Carotid Plexus	Cerebral Cortex
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Acupoint

CV 1	CV 6	CV 12	CV 17	CV 22	GV 24-25	GV 20
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Gem

Carnelian	Citrine	Amber	Jade	Turquoise	Amethyst	Quartz
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Verb

I have	I feel	I can	I love	I speak	I see	I know
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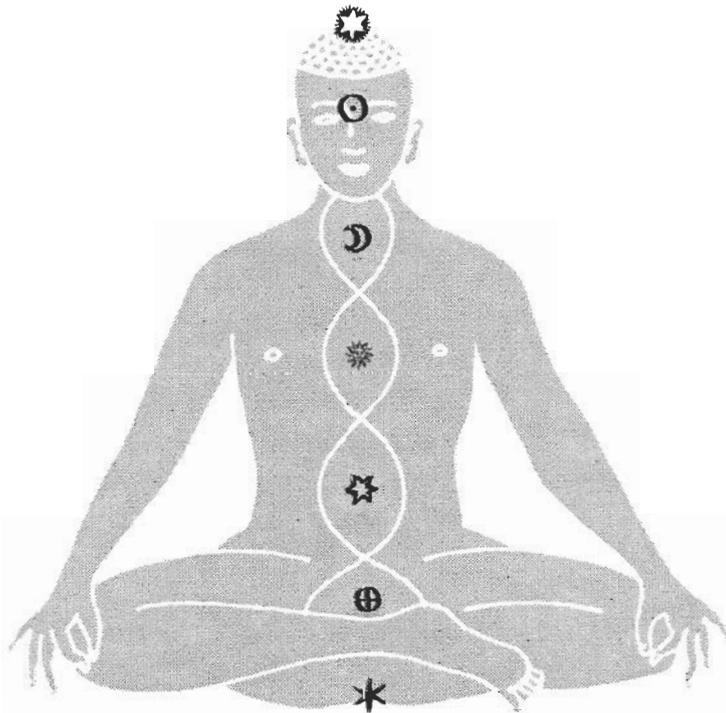
THE CHAKRA SYSTEM

Chakras are healing energy centers within the body. The root of the word “chakra” means wheel or vortex. Chakras have been described as “spinning wheels of light” or “whirls of energy.” Chakras form as centers of concentrated energy that flow outward with a positive or negative charge.

These centers draw energy from Nature and the universe and adapt that energy for use within the body. This energy moves according to definite patterns that must be continuously recharged, or exhaustion will take place. When a chakra is said to be open, the energy is understood to be flowing freely.

There are seven major chakras, each relating to a different area of the body. The first five chakras are associated with one of the five elemental energies (Earth, Water, Fire, Air and Ether or Light). Each chakra also relates to specific bodily functions. Certain issues are linked to specific chakras. Each chakra is said to be associated with a color and a form. These are an aid in meditation and in imagining the energy when doing therapy.

THE SEVEN CHAKRAS



Tsun Measurement Chart



The Eight Principles or Parameters

Yin

Yang

Cold
Interior
Deficiency

Heat
Exterior
Excess



The
Six
Divisions



Pulse Diagnosis

The Chinese have elaborated the reading of the pulses as a diagnostic procedure to a degree unknown in Western medicine. According to Chinese medicine, each of the twelve bilateral meridians is reflected in the radial artery and can be felt as a pulse at the wrist. There are three pairs of pulses on each wrist at the following positions: *tsun*, between the fold of the wrist and the styloid protuberance; *kuan*, at the level of the styloid protuberance; and *ch'ih*, beyond the styloid protuberance. At each location, two pulses can be palpated, one superficial (*Yang*) and one deep (*Yin*). In addition, the left wrist is considered Yang and the right wrist Yin, therefore, the pulses of both wrists are palpated simultaneously.

Listed below are the pulses, their locations, and the meridians and organs that they reflect:

LEFT WRIST

<i>Pulse</i>	<i>Superficial</i>	<i>Deep</i>
tsun	small intestine	heart
kuan	gallbladder	liver
ch'ih	bladder	kidneys

RIGHT WRIST

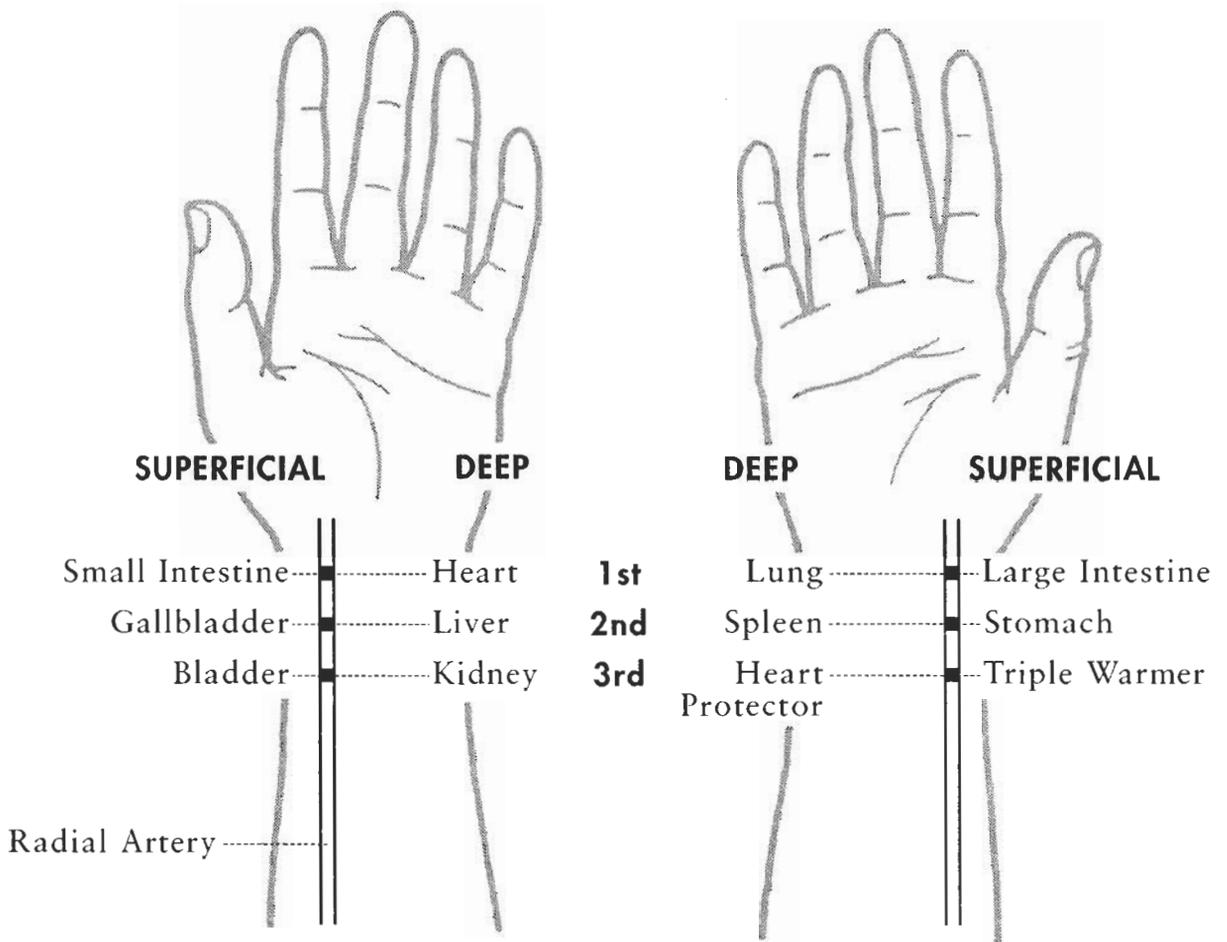
<i>Pulse</i>	<i>Superficial</i>	<i>Deep</i>
tsun	large intestine	lungs
kuan	stomach	spleen/pancreas
ch'ih	triple warmer	heart protector

The relative differences among the pulses indicate the state of energy balance within the body; reading the pulses reveals excess or depletion of energy in the regular meridians.

Generally, a “strong” pulse is considered a sign of possible excess. But the deciding factor is not the quality of any single pulse but the differences in intensity and quality of the pulses at all three wrist segments. In the West, the pulse is considered only in terms of frequency and strength of beat; the position at the wrist is of no particular significance. But in Chinese medicine, location is the key factor, for it is this that directly indicates which organs are being reflected in the pulses and the organs’ energy conditions.

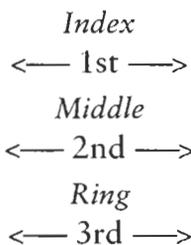
Other considerations include both quantitative and qualitative factors. Quantity (*strength and frequency of the pulse beat*) is evaluated according to what is normal for the individual and in terms of overall strength. Among the criteria for judging normality are whether the Yin pulses are stronger or weaker than the Yang and whether the Yin or Yang pulse at one location is different from the pulses at other locations. Quality is judged according to a complex set of criteria which involve eighteen different characteristics of the pulses.

BASIC PULSE FINDING



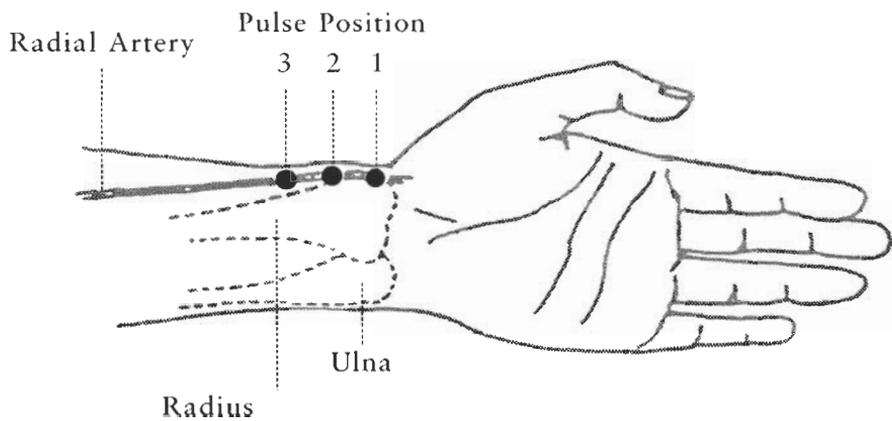
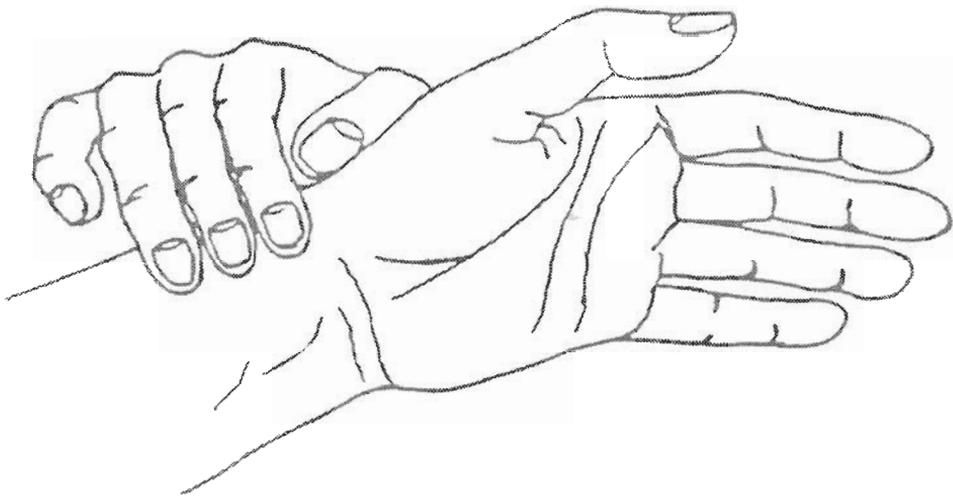
LEFT HAND	
<i>Superficial</i>	<i>Deep</i>
Small Intestine	Heart
Gallbladder	Liver
Bladder	Kidney

Finger Positions



RIGHT HAND	
<i>Superficial</i>	<i>Deep</i>
Large Intestine	Lung
Stomach	Spleen
Triple Warmer	Heart Protector

PULSE-TAKING CHINESE STYLE



The Causes of Disease

The causes of disease in Oriental medicine are categorized according to those that are INTERNAL (*i.e., emotional*), those that are EXTERNAL (*i.e., climactic*), and those that are miscellaneous.

The Internal Causes of Disease

In Oriental medicine, there is a direct relationship between the emotional life of a person and their physical health. Each internal organ is closely associated with a range of associated emotions. The organs dominate the expression of particular emotions and their function is in turn affected by them. For example, a disharmony of the lungs will lead to sadness and melancholy; conversely, always feeling sad will weaken the lungs. Thus, in diagnosis, little distinction is ultimately made between the mind and the body. Remembering this, it is easy to understand how certain emotions can play a role in the causation of disease.

The seven basic emotions that make up the Internal Causes of Disease are:

1 - FEAR

2 - ANGER

3 - JOY

4 - SHOCK OR FRIGHT

5 - WORRY

6 - PENSIVENESS

7 - SADNESS

These terms are broad categories and include a wide range of associated feelings. In normal circumstances, they play a generally positive role in the life of body/mind. They only exert a negative influence when they become too intense or dominate the psyche over a long period of time.

FEAR

An appropriate sense of instinctive fear is important for survival. However, excessive or prolonged fear makes Chi descend and drains the kidneys. In particular, fear depletes the Kidneys of Yin, causing Heat in the Heart and related emotions such as anxiety and insecurity.

ANGER *is sometimes necessary to establish authority*

~~An appropriate sense of instinctive fear is important for survival.~~ However, excessive and inappropriate anger makes Chi rise and causes Stagnation or Heat in the Liver. Headaches, indigestion and other problems commonly result. The term "anger" here may include many associated feelings such as frustration, irritability and resentment.

JOY

Joy is naturally beneficial to one's emotional well-being, but overexcitement and an abnormal degree of mental stimulation, which are excessive forms of joy, are both harmful. These types of excessive joy slow Chi.

SHOCK

Mental shock scatters Chi and adversely affects both the kidneys and the heart. The Chi of the Heart rapidly weakens and requires the Kidney Essence to support it. This in turn puts a strain on the kidneys.

WORRY and PENSIVENESS

Worry and pensiveness (*excessive thinking*) tend to "knot" Chi, thereby disrupting the flow of Chi in the spleen and, to some extent, the lungs. Because the spleen houses Thought, it is affected in particular by obsessive thinking and over-concern. The spleen's central role in digestion becomes disrupted and Dampness accumulates in the body. The lungs react to worry by causing difficulty in breathing.

SADNESS

When in a state of harmony, the lungs are the source of vitality and optimism. However, when we are overcome with sadness and grief, the lungs are weakened. Because the lungs govern Chi, sadness "dissolves" Chi and tiredness results. Moreover, it is now well known that prolonged depression weakens the immune system. This is explained by the fact that the lungs also govern the Defensive Chi.

The External Causes of Disease

Whereas the Internal Causes of Disease are more subtle and arise from within, the External Causes are of a physical nature and encroach upon the body from the environment. They are called "external pathogenic factors" and are climactic in origin. They include:

1 - WIND

2 - COLD

3 - HEAT/FIRE

4 - SUMMER HEAT

5 - DRYNESS

6 - DAMPNESS

Susceptibility to these pathogenic factors depends on the strength of their impact on the body and on the body's strength in resisting them. Living in a region of extreme weather conditions will make

diseases of an External origin common. However, those with a poor constitution and weak Defensive Chi will fall prey to the same diseases in a similar but less extreme climactic region.

These climactic terms refer both to the origin of the symptoms and the type of symptoms that are manifesting. They are primarily used for classifying disharmonies caused by the physical environment. All disharmonies of an External origin are Excess conditions. There may be an underlying deficiency of Chi that allows external pathogenic factors to penetrate the body. These factors are usually Excess in nature because they must be dispelled before the body can recover.

WIND

Whereas the other External Causes of Disease are more closely related to specific climactic influences, the term “Wind” suggests a pattern of disharmony rather than a climactic factor. Wind characterizes symptoms that in modern terms can be labeled as a cold or flu. At the onset of these symptoms, Wind invades the body and penetrates to the Exterior level between the skin and muscles where the Defensive Chi circulates. Since the lungs are the most “external” organ of the body, and because they control the Defensive Chi, they are the first organ to be affected by an invasion of Wind. Wind affects the dispersing and descending function of the lungs, causing sneezing, blocked sinuses, muscular aching, headaches and an aversion to cold.

Wind is characterized by acute symptoms that reflect the action of wind in Nature: it arises swiftly, changes quickly and blows forcefully and sporadically. Climactic wind makes the trees shake and sway; pathogenic wind causes shivering. Since it is Yang in nature, Wind will sometimes cause injury to the Yin.

The presence of External Wind causes Chi to rise to the superficial Defensive level of the body to fight off the pathogenic factor. There are two types of external wind: Wind-Cold and Wind-Heat.

WIND-COLD

Wind-Cold is characterized by sneezing, shivering, an aversion to cold, coughing and a runny nose with white or clear mucous. There is also likely to be stiffness and aching (*especially in the neck and back of the head*), a light fever and an absence of sweating or thirst.

WIND-HEAT

Wind-Heat is characterized by feverishness and sweating, thirst, coughing and nasal congestion with yellow mucous. A sore throat and headache are also likely to arise. In comparison to Wind-Cold, muscular aching and aversion to cold will be mild, whereas fever will be heavy.

COLD

External Cold may penetrate into the body of those people who live or work in cold conditions. It is also more likely among people who do not, or cannot, dress properly. Cold causes Chi-stagnation and results in contraction of the muscles and joints, cramping pain and watery discharges.

HEAT - FIRE

External Heat can penetrate into the body of someone who lives or works in an excessively hot

environment — in an overly hot kitchen or bakery, for example. However, Heat and Fire most commonly originate from the Interior. They combine with External pathogenic factors such as Wind or Damp to produce additional symptoms of a Hot nature.

Because of their strong Yang nature, Heat and Fire injure the Yin of the body. Apart from making one feel hot, Heat dries up the Body Fluids and causes thirst and dry mouth. It can also cause burning pain.

Fire displays these same characteristics, but is stronger and more “solid” than Heat. Fire more commonly dries out the stools or causes constipation, and can make the Blood “boil over” to cause bleeding. It greatly affects the Mind and more often results in mental agitation and insomnia. Its tendency to move upwards means that it can produce mouth ulcers and a bitter taste in the mouth.

SUMMER-HEAT

Summer-Heat is a specific type of Heat invasion, only occurring because of exposure to very hot weather, as in the case of sunstroke. Like Heat and Fire, it damages the Yin of the body causing thirst, sweating, headache, and dark and scanty urine. If Summer-Heat invades the Heart Protector, it can cause delirium and possibly unconsciousness.

DRYNESS

Dryness is another external pathogenic factor that attacks the moist Yin of the body. The extreme dryness of certain natural and artificial environments can lead to dryness of the mouth, the tongue, the lips and the throat. Stools may become dry and urination dark and scanty.

DAMPNESS

Dampness is heavy and clogging and so impedes the Yang of the body, especially the transformative function of the spleen. Exposure to damp weather, wearing wet clothing or living in a damp environment may allow External Dampness to invade. External Dampness frequently penetrates the meridian channels and gathers in the joints to produce rheumatic symptoms. These are characterized by fixed dull aching, stiffness and swelling joints. External Dampness can also combine with heat to generate a fever.

Dampness can also be generated from within by a weakness in spleen function involving the subsequent poor transformation and transportation of Body Fluids. This condition is often compounded by excessive consumption of Damp-producing foods such as dairy products and sugar. Internal Dampness is characterized by symptoms that arise much more slowly than External Dampness. It often causes tiredness and a heavy feeling in the limbs. It tends to sink to the Hara where it produces swelling and a sense of fullness. Internal Dampness collects in the chest to produce a feeling of congestion and commonly makes one feel heavy-headed. It is also evident in vaginal discharges and skin diseases involving pus.

An important pathogenic factor that is similar to Dampness is Phlegm. Phlegm is also generated by an impairment of the body’s ability to transform and transport Body Fluids. However, with Phlegm production, this process involves not only the spleen, but the kidneys and lungs as well. Moreover, Phlegm is only produced internally, so is not an External Cause of Disease. Rather than sinking to

the Hara, Phlegm tends to collect in the stomach and rise to the lungs, nose and throat.

The Other Causes of Disease

Causes of disease that do not fit into the previous categories are:

1 - POOR CONSTITUTION

2 - POOR DIETARY HABITS

3 - OVEREXERTION

4 - EXCESSIVE SEXUAL ACTIVITY

5 - TRAUMA

6 - PARASITES AND POISONS

POOR CONSTITUTION

An individual's constitutional strength is dependent on the health of their parents, particularly at the time of conception. This is the moment at which the Pre-Heaven Essence is formed from the fusion of the Parental Essences. The Fetal Essence becomes dependent on nourishment from the Mother. Her health during gestation is an important factor in deciding the strength of the child's constitution.

POOR DIETARY HABITS

Diet is, of course, a major cause of ill health and plays a role in the development of almost all diseases. The subject of diet and health is a huge one but we can take a brief look at its most important aspects.

Dietary patterns in the West have two main problems: the overconsumption of foods of an animal origin and the excessive influence of technology on agriculture and food production. The heavy reliance on meat and dairy products leads to a diet that is too rich in fats. In addition, the livestock that produce these foods are fed hormones and antibiotics to enhance their profitability. The encroachment of technology upon the modern diet is further apparent in the heavy use of chemical fertilizers and pesticides as well as the widespread presence of chemical additives in food. These influences heighten the possibility of degenerative diseases.

Malnutrition is another serious problem in the Third World and poorer areas of the West. It seriously weakens Chi and Blood and results in Spleen deficiency, making it harder to absorb and use the small amount of nourishment taken. Overeating also weakens the spleen and stomach, and leads to "Retention of Food," characterized by a bloated feeling in the stomach, belching, nausea, and gastric reflux (*heartburn*).

Regularly eating foods that are excessively Hot or Cold in energy is also detrimental to health. Too many cooling foods (*such as salads, fruit, fruit juice, and ice cream*) can injure the Yang of the Spleen. This impairs its transformative function (*a function that requires warmth*) and leads to the accumulation of Dampness and Phlegm. Abdominal swelling and diarrhea can result.

Foods that are very Hot in nature include beef, pork, alcohol and spicy foods. Eaten in excess, they can create symptoms of Heat in the Liver or Stomach. These include a burning pain in the stomach and a bitter taste in the mouth. Oily, fried and greasy foods will again lead to a buildup of Dampness and Phlegm, particularly impairing the function of the spleen. Phlegm will be evident in congested sinuses and a thick tongue coating.

It is considered that a healthy diet should include cereal grains and their products, vegetables, beans, fruits, seeds and nuts. Eating fish and white meat is preferable to frequent consumption of red meat. Moderate use of cold-pressed oils and refined sweeteners is also advisable.

Those who are predominantly Yang-deficient will require a greater degree of warming foods such as cereal grains and cooked vegetables in their diet. They will do well to make use of items such as ginger and garlic in their cooking, both of which strengthen the body's Yang functions. Those who are predominantly Yin-deficient will need a higher proportion of cooling and moistening foods such as lightly-cooked or raw vegetables and fruit. Pumpkin and fruits especially help to tonify Yin.

Foods should always be eaten in a calm and settled state. Eating when upset or worried, eating in a hurry, or eating and working at the same time will deplete the stomach and spleen. It will also impair digestion.

OVEREXERTION

Mental and physical overexertion are a frequent cause of health problems in the West. Adequate rest is always necessary to replenish one's reserve of Chi. Insufficient rest over several months or years will mean that the body must draw on the Essence for additional strength. This will ultimately lead to a depletion of the Essence and to a weakening of the constitution.

Physical overwork puts a particular strain on the spleen because it dominates the muscles. Repetitive use of certain muscles may cause localized stagnation of Chi or Blood. An associated form of physical overexertion is found in people who engage in irregular and exhausting exercise, thus injuring Chi. On the other hand, a lack of exercise will lead to stagnation of Chi.

Because the spleen houses Thought, it is easily weakened by excessive mental activity. Mental overwork also consumes the Yin of the body and therefore depletes the stomach and kidneys.

EXCESSIVE SEXUAL ACTIVITY

Excessive sexual activity has, in the East, traditionally been viewed as depleting to one's vital energy. The sexual energies of both men and women are derived from the Kidney Essence. The body draws on the Essence in order to achieve ejaculation and orgasm. When there is insufficient time allowed between sexual activity for replenishment of the Essence, it will strip one's reserve and a deficiency will ensue.

What is considered excessive sexual activity depends upon the strength of one's Essence. The Essence reaches a peak in the early twenties and then slowly declines. The strength of one's constitution is also a factor.

There is a distinction between men and women. Men are weakened by excessive ejaculation, whereas women are weakened through childbirth. Women become deficient when the birth of one

child is too quickly followed by another. Deficiency can lead to impotence and premature ejaculation in men and infertility in women.

TRAUMA

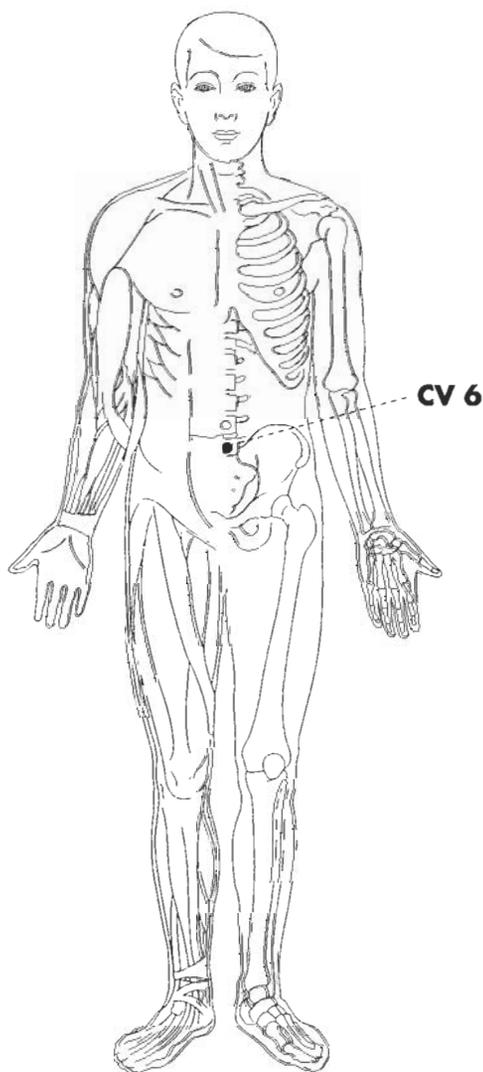
Trauma refers to physical accidents such as broken bones and bruising. Traumas result in localized stagnation of Chi and Blood. External factors more easily penetrate into areas of the body weakened by a previous trauma and complicate an existing problem.

PARASITES AND POISONS

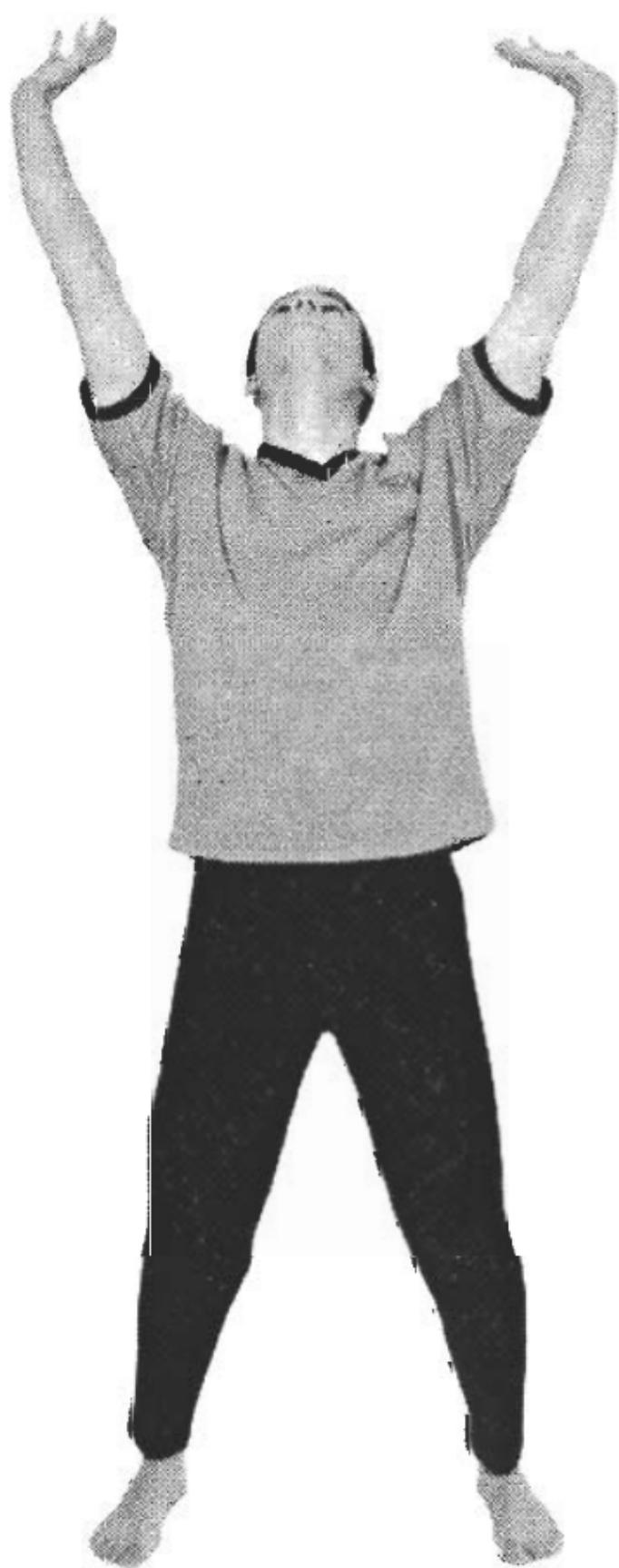
Parasites, in the form of worms, and poisons are causes of diseases that are not easily treated with acupuncture/acupressure. They are better treated by Western medical technique.

H A R A B R E A T H I N G

Hara Breathing nourishes the internal organs, giving the body power and endurance. The Hara is a vital energy center located three fingers width below the navel at the acupuncture point Conception Vessel 6 (CV 6). Concentrate on this point while breathing deeply into the lower abdomen. Let your belly come out as you inhale. Feel the breath being expanded into the depths of the belly. Exhale, drawing the belly in, letting the energy circulate throughout the body. Directing the breath through the "Sea of Energy," as the Hara is called, strengthens the general condition of the body.



Exercises



Upholding Heaven with the Two Hands

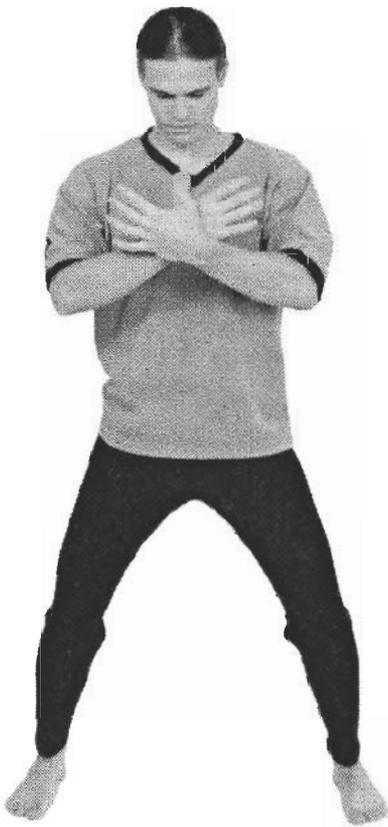
1. Stand with your feet comfortably apart and your arms at your sides. Keep your eyes open during this exercise.
2. Inhale, raising your arms out to the sides and up above your head.
3. With your palms facing down, interlock your fingers. Rotate your hands so that your palms face the sky. Look up at the back of your hands. Inhale more, stretching upward as if you are upholding heaven.
4. Exhale and let your arms float down to your sides.
5. Repeat five or six times.



BENEFITS: *This longevity exercise strengthens the body as a whole. It harmonizes the three major segments or “warmers” of the trunk. The upper segment controls the respiratory system, the middle houses the digestive system, and the lower segment governs the excretory and sexual functions. Upholding Heaven with the Two Hands stretches the Triple Warmer Meridian which harmonizes the vital organs in each of these segments. According to the classical teachings of the Chinese sages, this exercise unifies the relationships between the internal organs, improves circulation, and releases shoulder tension. The stretch also benefits the muscular system and helps prevent arthritis. The tendons and ligaments are stretched, increasing circulation to the extremities.*

Opening the Bow

1. Stand with your feet comfortably apart.
2. Cross your arms in front of you at the level of your heart and clench your fists firmly. Imagine you are holding a large bow.
3. Turn your head to the left—the direction you are going to visualize shooting the arrow. Use your imagination to aim very far, as if shooting the arrow toward an eagle.
4. Inhale deeply as you open the bow and bring your left arm straight to the left as if pulling the bow forward. Simultaneously, bend your right arm and pull your fist toward your right as if pulling the bow string back.
5. Exhale as you gently release the bow, crossing your arms in front of your chest once again.
6. Repeat the exercise on the right side.
7. Practice the exercise three times on each side, breathing with the movement.



BENEFITS: *The capacity and resiliency of the lungs are increased by this exercise. This helps the luster of the skin and also aids in building resistance to chills. Additionally, Opening the Bow strengthens the shoulder and arm muscles.*

Raising the Arms One at a Time

1. Stand with your feet comfortably apart and your arms crossed in front of your solar plexus.
2. Inhale and raise your left hand straight above your head with the palm facing the sky (*fingers turned inward*). The right hand is simultaneously lowered to the thigh with your right palm facing the ground (*fingers turned inward*). Bring your head back during the exhalation.
3. Exhale and return your arms and head to starting position.
4. Repeat the movement on the other side, raising your right arm while lowering your left.
5. Alternate sides, practicing the movement six times in all.



BENEFITS: *The spleen and stomach are adjusted and harmonized through the movements of this exercise. The Large and Small Intestine Meridians, which run along the arms, are also regulated from this stretch. The balancing points for the Triple Warmer Meridian at the back of the wrists are stimulated to further aid in balancing the digestive system.*

Looking Behind

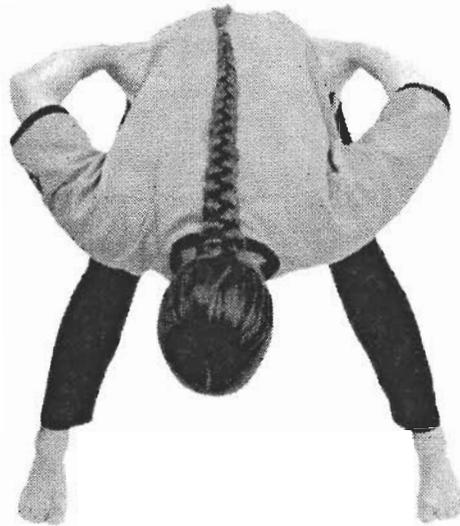
1. Stand with your arms crossed in front of your upper chest. Keep the chin tucked into the hollow of the throat, stretching the back of the neck.
2. Inhale deeply, open your arms to a 45 degree angle from the sides of your body, and turn your head toward the left looking as far behind you as possible. Pull your arms back, arching the chest up and out. You will feel the stretch in your arms, wrists, neck and also in your eyes as you look behind.
3. Exhale, returning your head and arms forward.
4. Repeat the same movement turning to the right side. Alternate sides, practicing the movement six times in all.



BENEFITS: *Looking Behind rejuvenates the five yin (nourishing) organs, the heart, spleen, lungs, kidney and liver. The movement also naturally expands the capacity of the lungs. If practiced twice daily, this simple breathing exercise can help prevent stiff necks. In this exercise, several internal points in the shoulder and upper back areas are pressed, strengthening general resistance. Therefore, the Chinese say, "Look behind and leave the five diseases and seven injuries."*

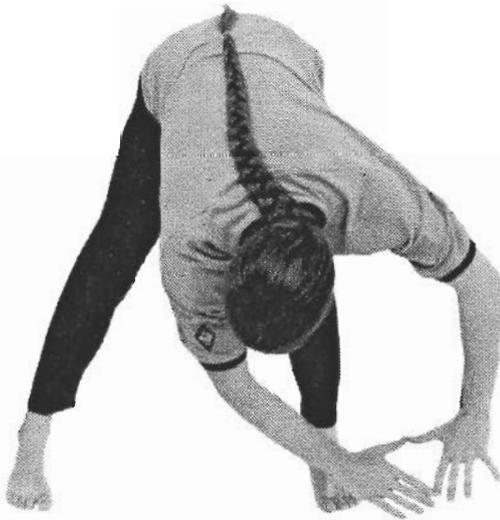
Swaying the Head and Wagging the Tail

1. Stand with the legs spread apart. Bend your knees into a “horse riding” position with your feet flat on the ground, your knees directly above your toes, and your weight balanced.
2. Place your hands above the knees with your fingers on the inside and your thumbs rotated outward.
3. Inhale and arch your spine, bringing your head back and your chest up and out.
4. Exhale down, bending forward so that you are looking between your legs.
5. Inhale, returning to the starting position, with your spine straight. Exhale and bend your whole torso to the left side keeping your spine, neck, and head in a straight line.
6. Inhale up to the starting position again. Exhale and bend to the right side, tilting your shoulders and head to the right.
7. Repeat steps three through six twice.
8. Rotate the hips and trunk of the body several times in one direction and then in the other direction.
9. Rotate the head slowly clockwise and then counter-clockwise.



VARIATION: *Swaying the Head*

1. Stand with the legs spread apart. Bend your knees into a “horse riding” position with your feet flat on the ground, your knees directly above your toes, and your weight balanced.
2. Join your hands by interlocking your thumbs, palms facing out.
3. Stretch your arms straight up toward the sky.
4. Keeping your arms straight, draw a large clockwise circle with your hands so that the fingers almost touch the floor as your hands go around.
5. As you come up to center, do the same circle in a counter-clockwise direction. Sometimes people get dizzy when practicing this exercise. This can be alleviated by moving more slowly and by being sure to always change the direction and turn the opposite way around to balance and restore the equilibrium.



BENEFITS: *This exercise strengthens and balances the digestive organs, the lower back, and helps to reduce fat around the hips and waist. The ancients in China also practiced this exercise to improve the circulation and condition of the heart. This exercise eliminates the excess “fire” (tension) that tends to accumulate in the heart. Too much “fire” in the heart can lead to headaches, hypertension, excessive anger and frustration. According to the Chinese, most high blood pressure patients can help themselves tremendously by avoiding red meat and salt, and by practicing this exercise three times daily.*

Clenching the Fists with Attentive Eyes

1. Stand with the feet apart and the knees bent slightly.
2. Make fists with your palms facing up by your waist.
3. Inhale, open your eyes wide, firmly clench your molars together, and smile.
4. Slowly exhale as you firmly punch your fist diagonally in front, turning the fist over so it faces downward when fully extended.
5. Inhale as you slowly clench the arm inward back to the waist.
6. Repeat the exercise on the other side, alternating four times.



BENEFITS: *This exercise releases tension in the arms and the chest. It strengthens the vital organs and especially benefits the liver.*

Stretching Backward

1. Place your palms over your lower back with your fingers positioned downward.
2. Inhale, arching your back with your eyes also looking backward. Bend your knees in this position to increase the bend.
3. Gently bend backward seven times as you exhale.
4. Inhale up to an erect standing position.
5. Exhale as you gently drop your head and upper portion of your body forward. Grasp hold of all of your toes. Allow your neck to relax in this position.
6. Slowly return to a standing position as you inhale. Repeat the exercise seven times.



BENEFITS: *This exercise further rejuvenates all of the internal organs, especially the kidneys. Ancient sages claim that it will eliminate 100 diseases.*

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