

FIVE DRAGONS
ACUPUNCTURE COLLEGE
CORRESPONDENCE COURSE



LESSON 27
OF
31 LESSONS

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Essentials of Chinese Acupuncture
Gray's Anatomy
The Merck Manual
Taber's Cyclopedic Medical Dictionary

The people of the entire English-speaking world owe a debt of gratitude
to the acupuncturists and medical researchers
who have made possible this correspondence course. Thanks go to:

Dr. Nguyen Van Nghi,
Charles H. McWilliams,
Dale E. Brown,
Gregory Delaney

Full acknowledgements are found in Lesson 31

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MODERN & TRADITIONAL ACUPUNCTURE

LESSON 27

THE EIGHT THERAPEUTIC RULES OR METHODS
UTILIZATION & TREATMENT OF SUBMERIDIANS
TONIFICATION OF THE YIN KIDNEY & BLOOD
LISTING OF CLINICAL ACUPUNCTURE POINTS

**“No medicine
cures old
age or
a
withered
flower.”**

**—Old Chinese
proverb**

ACKNOWLEDGEMENTS: Researched and edited by Charles H. McWilliams; based on the work of the late Dr. A. Chamfrault; Dr. Guido Fisch (President of Swiss Acupuncture Society); and particularly of our esteemed mentor Dr. Nguyen Van Nghi (President of the World Union of Acupuncture Scientists and Societies).

NOTE: In Part I of this Lesson we introduce you to "The Eight Therapeutic Rules" of Chinese medicine. Although some herbal formulas are given by Dr. Nguyen Van Nghi, these are not required for the O.I.C.S. Final Examination, and they are listed simply to introduce you to a more broader scope of Chinese medicine. Specific details about the actual therapy involved in each of the Eight Therapeutic Rules (Methods) are also not required for the O.I.C.S. Final Exam, but their general principles and concepts are, since they constitute an integral part of acupuncture therapeutics.

Part II of this Lesson presents discussions about the energetical management of the Submeridians; Part III covers Tonification of the Yin-Kidney as well as the Blood; and these you should become fairly well versed in. In order to score a good mark on your Final Examination, you should be able to recall at least fifty percent of the Clinical Points listed in Part IV of this Lesson. If you are having trouble remembering these essential clinical points, chances are that you are not applying the information. For some of you this may mean giving acupressure, acupuncture or moxibustion treatments to your friends and relatives, and for others it could mean moving away from 'symptomatic' treatment and utilizing a more energetical approach to acupuncture in your current practice.

INTRODUCTION

SOME GENERAL PRINCIPLES ABOUT TREATMENT BY TRADITIONAL METHODS

Volume 3 of the Trung Y Hoc (Study of Chinese Medicine), provides us with a very concise statement about the fundamental principles of acupuncture and moxibustion treatment:

"...When the energy is in insufficiency, it is necessary to strengthen it; when there is too much energy, it is necessary to reduce it; when there is an accumulation of energy, it is necessary to suppress it; when the Perverse energy is strong, it is necessary to weaken it. Disperse (sedate) when there is fullness; tonify when there is emptiness; only leave the needles in for a short time when acting on Heat; in Cold leave needles in for a long time; apply moxa when a sickness due to Perverse energy is drawn to the lower part of the body; follow the Tendino-muscular meridians in order to treat illnesses not presenting signs of emptiness or fullness (as determined by the Pulses)...."

These principles, summarized in the form of a table, are given by Dr. Nguyen Van Nghi as follows:

EXTERIOR.....	Superficial puncture.
INTERIOR.....	Deep puncture.
EMPTINESS.....	Little needling, much use of moxa; Moxa in serious cases; Needles in the less serious cases.
FULLNESS.....	Much needling, little use of moxa; Needles in the serious cases; Moxa in less serious cases.

COLD.....Superficial puncture, leave needles in for a long time; Moxa in serious cases.
 HEAT.....Deep puncture, for a short time; or, sometimes a little 'bleeding'; No moxa!

HOW TO TONIFY AND SEDATE IN TRADITIONAL ACUPUNCTURE

Modern usage generally considers that needle retention from one to ten minutes (or so) has a tonification effect on the acupuncture point, and thereafter up to around twenty or thirty (or so) minutes, the retained needle results in a sedation effect. For those of you who wish to treat beyond the parameters of the these TIME factors [Lesson 26, Page 5, with further details in Lesson 28], below are some of the more traditional methods for achieving tonification and sedation with needles.

TRADITIONALLY, there are basically three techniques:

- 1) Technique Based On Respiration. According to the Su Wen: "One pushes the needle in on the patient's inspiration....pulls it out on the expiration....the excess energy leaves....one calls this dispersion (sedation). If one waits for the expiration in order to push the needle in....extracts it on inspiration....the Essential energy is retained....one calls this tonification."
- 2) Technique Based On The Procedure Often Called "To Go To Meet". According to the Nei Ching: "To sedate is to go to meet, to tonify is to go in pursuance of." In other words, puncturing in the direction of the energy circulation of the meridian is a procedure of tonification, puncturing against the flow is sedation.
- 3) Technique Based On The Extraction Of The Needle. According to the Su Wen: "At first slowly then quickly, is to bring on fullness....At first quickly then slowly, is to bring on emptiness." This means that [after the needle has been left in place long enough] to tonify one pulls the needle out slowly and then quickly (immediately) puts pressure (presses) on the punctured site or point. To sedate, is to do the opposite.

Also involved in the matter of needling is the question of the 'ARRIVAL OF ENERGY'. Dr. Nguyen Van Nghi explains it thusly:

"In order for the treatment to be efficacious and successful when using needles, it is vital that the energy arrives at the acupuncture point."

"Verification of the Arrival of the Energy: After placing the needle in the acupuncture point, it is necessary to observe the state of the energy. If the inserted part of the needle feels 'heavy and very tight'; and, if the patient experiences some pain, heaviness, numbness or swelling; the puncture has provoked a reaction and energy has fully arrived. If the inserted needle feels 'slight, glossy and slippery'; and, the patient experiences nothing; the energy has not arrived. The latter can be due to four possibilities: 1) Improper location of the point; 2) The energy is 'slow to arrive'---manipulate the needle and wait; 3) Exhaustion of the energy of the meridian (extremely serious); 4) Poor energetical circulation due to a certain type of combined Wind-Cold-Humidity Perverse energy complex called 'Pei' in Chinese."

Beyond the aforementioned principles, it is also necessary "to know how to choose the propitious moment for puncturing." The Nei Ching expands on this statement as follows:

"A good physician punctures before the sickness declares itself; a sufficiently good physician punctures at the moment when the sickness is not yet in fullness; a passable physician punctures at the moment when the sickness has already progressed to a state of emptiness; a mediocre physician punctures at the moment when the sickness has declared itself, at the moment when the sickness is in complete fullness, or at the moment when the symptoms and the pulse are not in agreement."

To us living in a Western culture where 'quantity' rather than 'quality' seems to be the rule, the principles of the Nei Ching as stated above are difficult to apply.* This is why Dr. Van Nghi interprets the above quoted statement thusly:

"In our time, it appears difficult to choose the exact moment in which to treat the sick person if one wants to apply to the letter the counsel of the Nei Ching. The Chinese language is very subtle and different from the Western languages. Placed into its context, and taken in a more general sense, the phrase 'to choose the propitious moment' signifies nothing more than 'to determine the localization of the sickness', in order to choose the appropriate techniques and points. This choice implies a thorough knowledge of the courses of the different groups of meridians (Principal, Distinct, Ancestral, Tendino-muscular, Lo)...."

ABOUT MOXIBUSTION

In Chinese medicine there are basically three methods with which to introduce Heat into the body: By certain Antique points; by remedies of Yang character (explained later in this Lesson); and by moxibustion.

Here is an explanation about thermogenotherapy or moxibustion [the method of "Kao" in Chinese] from the Trung Y Hoc:

"The thermogenotherapy (moxibustion is really a Japanese term) is employed when the sick person presents a state of emptiness of the Cold, whereby the sick person fears the cold, limbs are icy cold, pulse slow and weak, diarrhea....."

This method is also utilized in chronic sicknesses when the Yang is in a state of insufficiency [Moxa is more advised here than the needles according to the Trung Y Hoc] and in the sicknesses where acupuncture is not efficacious.

* Patients who are used to being taken care of by an acupuncturist generally come to see the practitioner too late. They wait in fact until the sickness is declared, which disarms the practitioner somewhat. In regard to the others, they come to the acupuncturist only when all else has failed, and they are so "crammed" with Perverse energies, medications, X-Rays, etc., that the acupuncturist can do little or nothing for them except try to alleviate their pain.

By slow combustion, the 'moxa' herb releases a therapeutical heat which energetically penetrates into the meridians. The therapeutical action of the moxa is explained by the pharmacodynamic properties of its constituents. The plant is of 'bitter' flavor, slightly Yang character, and acting on the three Yin meridians of the legs, it therefore affects the Blood and the Energy. Its therapeutic properties were already known in the era of the Nei Ching: "To disperse the Cold-Humidity; to regularize the energy of the meridians; to calm the fetus; and to stop hemorrhages." At present, our Oriental colleagues extol its use in such cases as (but not limited to): All abdominal pains caused by the Cold; amenorrhea; dysmenorrhea; leukorrhea tinged with blood during pregnancy; emptiness of the energy with leukorrhea; epistaxis; sterility; certain dermatoses (in particular pruritus).

REGARDING OTHER METHODS OF STIMULATION AND EAR ACUPUNCTURE

The other techniques, such as "giving the heat by heating the needles, or by burning moxa attached to the handle of the needle", are not in accord with the proven therapeutic principles of Chinese medicine (Trung Y Hoc and Dong Y). In effect, the heat from a heated needle is not a therapeutic heat according to the concept of release of a pharmaceutical substance of a character that can respond correctly to the nature of the sickness.

Such methods appear rather oversimplified to us, because they do not take into account the following: "Whether the illness presented by the patient is of Cold or Heat origin coming from the exterior, or if it is caused by some emotional shock. Psychological troubles, like the Perverse energies, can provoke illnesses of the muscles, as well as all kinds of disorders. If troubles of the psyche as provoked by an emotional shock persist, one cannot give any treatment, because it is necessary to have the Spirit at peace in order for the Yong and Wei energy to function well and to assure good health. Not to know this secret is the fourth major fault of the physician." [See the other major faults in the Su Wen, Chapter 77]

In summary, all the techniques derived from the true acupuncture, such as the methods of "heating" the needles, of puncturing the ears (auricular therapy, ear acupuncture), of employing gold or silver needles, are of purely Asiatic fabrication as conceived during the centuries of the "small acupuncture workers" [as the Nei Ching puts it] ignoring totally the true energetical acupuncture medicine.

Finally, other errors pointed out in the Su Wen (Chapter 78): ".....There are some physicians who, having hardly finished their studies, and being in doubt, 'make up' their treatments and thus puncture in error.....Others when examining a patient, do not look for the origin of the sickness, whether it is due to intemperance or to toxicity.....but rather feel only the pulses and pretend in this manner to find the cause of the sickness....."

PART I: THE EIGHT THERAPEUTIC RULES (METHODS) OF CHINESE MEDICINE

GENERALITIES

Through utilization of medications, needles, moxa, electronics or massage, one tries to reinforce the Essential energy of the body, to destroy Perverse energy, or to regulate the emptiness or the fullness of the Yin and Yang, in a fashion whereby an abnormal pathological state becomes a normal physiological state. Health will thus be recovered. Such is the purpose of therapeutics in Chinese medicine.

Since the causes of sickness are numerous, the methods of treating them will also be multiple. Chinese medicine has classified these methods into eight main groups. In order that a treatment will be successful, it is necessary to know first the causes, and then the symptoms of the sicknesses. The primary principle of "directing the pathogenesis and the pathology towards the therapeutics" constitutes the cardinal rule of treatment. In Chinese medicine, unlike Western medicine, actual therapeutical rules are numerous and complex, yet well defined. We can only attempt to cover a few of them in this basic acupuncture course, and thus describe the most important eight, which have come to be referred to simply as "The Eight Therapeutic Rules of Chinese Medicine".

THE EIGHT THERAPEUTIC RULES (METHODS)

NOTE: Certain terms entitling these rules do not exist in English and we have had to coin words for them. We hope that they are sufficiently clear so that their names need not be further explained.

- SUDORIFICATION: In order to treat sicknesses localized at the external part of the body. SEE PAGE 7
- VOMITORATION: In order to treat sicknesses localized mainly in the Upper Burner. SEE PAGE 11
- PURGATION: In order to treat sicknesses localized at the internal part of the body. SEE PAGE 12
- REGULARIZATION: In order to treat sicknesses situated at the mid-internal, mid-external part of the body. SEE PAGE 14
- CALORIFICATION: In order to treat sicknesses caused by the Perverse Cold. SEE PAGE 17
- REFRIGERATION: In order to treat sicknesses owed to the Perverse Heat. [Formerly Febrifugation.] SEE PAGE 19
- TONIFICATION: In order to treat sicknesses owed to the emptiness of the energy. SEE PAGE 23
- DISPERSION: In order to treat sicknesses owed to the fullness of the energy. [Not to be called Sedation.] SEE PAGE 28

1) SUDORIFICATIONa) Significance:

This method consists of making the pores dilate, either by the use of remedies or by acupuncture, so that perspiration dissipates the Perverse energy, when it is localized more at the exterior and causing the "offensive sickness"*. Such is the exact meaning of the words of 'Chi Po' in the Su Wen (Chapter 5): "If the Perverse energy is localized at the skin, it is necessary to make the sick person perspire."

b) Utilization:

"When the Perverse energy localized in the skin can be dispersed by perspiration, the method of Sudorification can cure not only the offensive sicknesses, but also all the manifestations of the beginning of edema, and of certain dermatoses [furunculosis, eczema, allergies]." (Trung Y Hoc, Volume 2)

Accordingly, this method must obey one law: "Sudorification measures can only be employed in the presence of a sickness having completely external (superficial) signs. On the contrary, it is strictly forbidden to make the sick person perspire when the Perverse energy has reached the interior."

We must remember that all "external" sicknesses in which the Perverse energy is localized at the skin or at the flesh (offensive sicknesses) are owed to two essential causes: The Perverse Cold and the Perverse Heat. Consequently, the treatment techniques will be different for each of them.

I. External Sicknesses due to Perverse Cold:

---Symptomatology: The sick person fears the cold; fever; thirst; tongue white; headache; stiffness; pulse superficial and pressed; with or without perspiration [without perspiration it is a sign of emptiness; with perspiration, a sign of fullness]; dyspnea.

* The "offensive sicknesses" are a group of illnesses caused by Perverse energy penetrating into the body at the level of the skin, which are localized in the superficial, Tendino-muscular meridians. In this case the principal meridians of the organs and bowels are not affected. It belongs to a larger group of sicknesses classified according to *the evolution and the localization of the Perverse energy*, which involves two other groups. The second group is the "evolutive sicknesses": Here, the Perverse energy evolves towards the principal Yang meridians provoking the syndromes of their respective Energetic Layers; or, if these sicknesses are not cured, it penetrates into the Yin meridians provoking the syndromes of their respective Energetic Layers. The third group of sicknesses involved are those "which go right to the mark". The Perverse energy goes directly to the Yin meridians without passing through the pathways of the Yang meridians. This last type of illness is very serious.

---Treatment: In this case, it is necessary to combat the Cold by the method of Calorification and to make the sick person perspire, either by the use of herb remedies or via the acupuncture points.

---Pharmacotherapy: The formula usually employed is as follows;

<u>Scientific Name</u>	<u>Common Name (Where applicable)</u>
Ephedra vulgaris.....12g.	
Cinnamomum obtusifolium.... 8g.	
Glycyrrhiza glabra..... 4g.	Chinese licorice
Prunus armeniaca.....20g.	Apricot
(In decoction)	

In virtue of pharmacodynamic documentation we will mention some of the characteristics and effects of these herbal products:

Ephedra vulgaris: Yang character (heat). Effect: Dilates the pores (facilitating perspiration), helps the uropoietic function, facilitates expectoration.

Cinnamomum obtusifolium: Yang character, flavor pungent and slightly sweet. Effect: Sudorific, helps the energetic circulation into the principal and secondary meridians, acts against energetic troubles (energy which climbs to the upper part of the body).

Glycyrrhiza glabra: "Mild" character, flavor sweet. Effect: Harmonizes the effects of the Ephedra vulgaris and of the Cinnamomum obtusifolium.

Prunus armeniaca: Yang character, flavor bitter. Effect: Disperses the pulmonary energy, combats troubles of the energy (energy which cannot climb to the upper part of the body).

In conclusion: Remedies of Yang character treat sicknesses of Yin nature.

---Acupuncture: It is the same for the acupuncture which, in this case, consists of:

Making the Yang of the interior go out again towards the exterior by the technique of the "Antique Points according to the Law of the Five Elements": Puncture the Yung points (second Antique Point) of the Yin meridians, because these points correspond to the element Fire (Yang). At the same time one employs the technique of the Lo Transversal Vessels, that is to say tonification of the Iunn points of the Yin meridians and sedation of the Lo point of the Yang meridians.

Making the sick person perspire by the procedure of the Nei Ching: "Sedate the Yung and Yu points of the Lung meridian (Lu-10 and Lu-9) and tonify the Ting and Yung points of the Spleen meridian (Sp-1 and Sp-2). [See Lesson 26, Page 19.]

II. External Sicknesses due to Perverse Heat:

---Symptomatology: Strong fever; the sick person has less fear of the Cold; thirst; tongue reddish with thin, yellow coating; pulse superficial and rapid.

---Treatment: It is necessary to combat the Heat by the method of Refrigeration and to make the sick person perspire via remedies of Yin character.

---Pharmacotherapy: The classic formula is the following;

<u>Scientific Name</u>	<u>Common Name</u>
Forsythia suspensa.....40g.	Forsythia
Platycodon grandiflorum.....21g.	Kikio root
Bambusa.....16g.	Bamboo
Elsholtzia cristata (wild)...16g.	Lepechin
Lonicera japonica.....40g.	Chinese honeysuckle
Mentha piperita.....24g.	
Glycyrrhiza glabra.....20g.	Chinese licorice
"Dâu Si".....20g.	
Arctium lappa.....16g.	Burdock
(in decoction)	

Here are the characteristics and effects of these products:

Forsythia suspensa: Sweet character, bitter flavor, diminishes fever.

Platycodon grandiflorum: Pungent, slightly Yang character, treats the offensive sicknesses and cough.

Bambusa: Yin character, treats the sicknesses owed to the Wind-Heat.

Elsholtzia cristata (wild): Treats the sicknesses of the Wind-Heat.

Lonicera japonica: Yin character, sweet flavor, calms the fever, disperses the toxic energy.

Mentha piperita: Sudorific, pungent flavor, disperses the Wind-Heat.

Glycyrrhiza glabra: See information on previous page.

"Dâu Si": Comes from the Kidney-bean, sudorific, of Yin character. It is very widespread in Vietnam and in China. One utilizes it in order to treat infectious sicknesses (chiefly measles) and offensive sicknesses.

---Acupuncture: The purpose sought is to attract the Yin of the interior towards the exterior and to make the sick person perspire.

To bring out the Yin: By the technique of employing the "Antique Points according to the Law of the Five Elements", that is to say by stimulating the Yung points of the Yang principal meridians, because these points correspond to the element Water; and at the same time by the technique of employing the Lo Transversal Vessels, that is to say by tonifying the Iunn point of the Yang meridians and by sedating the Lo point of the Yin meridians.

Make the sick person perspire by the procedure of the Nei Ching (See previous page under Acupuncture treatment for External Sicknesses due to Perverse Cold).

---Commentary: The above two treatment techniques (Perverse Cold and Perverse Heat) show that in Chinese medicine, the pathogenesis and the pathology are the criteria for the treatment. In regard to the cure, that depends on the correct diagnosis.

But, the manifestations of the sicknesses called "external" are not so simple, for they depend on other factors: Position,

demeanour, surroundings, habitat.... Consequently, it is not necessary to adhere obstinately to the method of Sudorification, but it is necessary to know that it should be associated with other methods when the patient presents a more complex type of external sickness.

Such is the case, for example, in the sick person with a weak constitution, already presenting some signs of emptiness of Yin (abundant perspiration, icy cold limbs, pulse deep and weak) and attack of an external sickness: The method of Sudorification exercised alone is contra-indicated because (having been attacked by the Perverse energy) the sick person was already perspiring and his organic liquid (Than Dich), which is already insufficient, will be still more attacked. If one tonifies the Yin before the Sudorification, the sickness will persist. It is therefore necessary to simultaneously employ the two methods: Tonification and Sudorification.

It is the same in the sick persons who, for example, present some signs of emptiness of Yang, joined with some signs of external sickness. If one applies only the method of Sudorification, the illness will be transformed into the sickness called "Escape of the Yang" (characterized by a chronic, considerable and serious sudation). This is why, it is necessary to simultaneously tonify the Yang and to make the patient perspire.

c) Therapeutic Advice:

1) It is strictly forbidden to employ the method of Sudorification in the case of a great tonification or of a great dispersion (sedation), of the chronic sicknesses, of dermatosis in full evolution, of hemorrhages, and in the illnesses in which the pulse of the "Foot" (See Lesson 20, Page 12) is slow.

2) In summer, the skin is dilated, and in consequence, the method of Sudorification must be employed with carefulness.

3) Do not provoke a too great sudation in order to avoid exhausting the organic liquid. In the case where the treatment provokes a too abundant sudation, "it is necessary to utilize immediately the point San-Yin-Chiao (Sp-6)."

4) According to the Su Wen (Chapter 5): "If the Perverse energy is localized at the skin, employ the method of Sudorification. If the Perverse energy is very strong, combine a massage with the Sudorification for the purpose of making the energy and the blood circulate."

2) VOMITORATIONa) Significance:

This is the method utilizing techniques of a "vomitive" or emetic nature for the purpose of evacuating the energy or any injurious products localized in the Upper Burner. Such is the exact meaning of this passage in the Su Wen: "If the Perverse energy is found in the upper part (Upper Burner), it is necessary to cause it to shoot forth."

Thus, all the illnesses caused by Perverse energy accumulating itself in the chest or the esophagus, which cannot be treated either by Sudorification or by Purgation, are amenable to the technique of Vomitoration, which has as its purpose preventing the energy from reaching into the depth, towards the intestines. That is to say, the preventing of a Yang sickness from becoming a Yin sickness.

b) Utilization:

This method is often employed in serious Yang sicknesses (Yang designating here the "upper" parts: Esophagus, trachea and stomach) in cases where the evacuation of the elements accumulated in the zone of the Upper Burner must be removed immediately. Such is the case, for example, in "Wind at the Throat", "Pei or Rheumatism at the Throat", galactophoritis (inflammation of milk ducts) in which the glairy mucous obstructs the passage of energy of the Upper Burner, rendering respiration difficult; or in the case of ingestion with signs of alimentary accumulation in the stomach.

---Pharmacotherapy: Same type products as in the Occident.

---Acupuncture and Massage: Utilize the Lo point of the Envelope of the Heart (Nei Kuan, EH-6), the point from which the Lo Longitudinal vessel leaves towards the chest (lungs, esophagus, pericardium, stomach and Upper Burner). Tonify this point six times and sedate it three times, then massage the region of this point from the lower part to the upper part---that is to say following the direction of the Lo Longitudinal vessel, and get the sick person to do some strong expirations in breathing. If patient vomits too much, tonify St-36 (Tsu-San-Li).

c) Therapeutic Advice:

One employs the method of Vomitoration only in urgent cases. The effect is rapid in justified cases, but in the other cases the method injures the Essential energy of the body, in particular the "Yin-Stomach"*.

* Chinese medical literature is of a subtlety such that sometimes even Oriental physicians have difficulty with it, especially if they are Japanese or Vietnamese, since their countries have undergone very strong influence from the Occidental culture. In the specialized works (Nei Ching, Nan Ching and even the

modern Trung Y Hoc), one must ponder and meditate on each word, each phrase. Thus, the expression "Yin-Stomach" shows well that the Yin and the Yang have nothing absolute. The Stomach, by nature is Yang, but in this Yang there is some Yin. If the upper part (Upper Burner) is Yang, the lower part (Lower Burner) is Yin.

It is strictly forbidden to employ the method of Vomitoration in: Sick persons of weak constitution (emptiness); old men; pregnant women; asthmatics; edemas of the lower limbs; hemorrhages.

* * *

3) PURGATION

a) Significance:

This is the method of employing some remedies or some acupuncture points for the expulsion of fecal matter or non-digested foods, accumulated in the intestines. This method therefore has as a purpose eliminating the Perverse energy and the accumulated foods from the intestines, that is to say of changing a pathological state into a physiological state. Such is the exact meaning of a passage in the Su Wen (Chapter 5): "If the Perverse energy is localized in the lower part (Lower Burner of which the Internal Branch travels through the intestines, the kidneys and the bladder), it is necessary to evacuate from below."

This is a technique which helps the Lower Burner. The method is indicated in all the illnesses caused by Perverse energy at the level of the intestines and the stomach, in constipation, dropsy, blood accumulations, accumulations of glairy mucous in the lower pathways....

b) Utilization:

Purgation is employed in a general sense by basing it on the techniques of catharsis, which distinguishes two large groups:

- "Cold" Purgation;
- "Heat" Purgation.

The Cold Purgation consists of employing some remedies of Yin (Cold) character in illnesses caused by the Perverse Heat.

The Heat Purgation consists of employing some remedies of Yang (Heat) character in illnesses caused by the Perverse Cold.

In these two groups, it is necessary to distinguish further the "Great" and the "Small" Purgation. In the case, for example, of fullness of the Heat in the Yang Ming (Large Intestine and Stomach), it is necessary to use the method of "Great Purgation". On the contrary, in the simple constipations, one uses the method of "Small Purgation". In principle, one employs one or the other of these two methods according to a strong or weak constitution of the patient, and according to the mild or serious nature of the sickness.

In summary:

- "Cold" Purgation for sicknesses of the Heat.
- "Heat" Purgation for sicknesses of the Cold.
- "Great" Purgation for patients of good constitution.
- "Small" Purgation for patients of weak constitution.

---Pharmacotherapy: First, a formula for "Cold" Purgation;

<u>Scientific Name</u>	<u>Common Name</u>
Rheum officinale Baill.....16g.	Chinese rhubarb
Citrus aurantium L.....12g.	"Coolie" orange
Magnolia officinalis..... 8g. (in decoction)	

Secondly, a formula for "Heat" Purgation;

Pinellia tuberifera
Sulphur
(in pills)

Pharmacodynamic documentation:

Rheum officinale Baill: Yin character, bitter flavor, combats the fullness of the Heat.

Citrus aurantium L.: Yin character, bitter flavor, against the glairy mucous and the constipation.

Magnolia officinalis: Slightly Yang character, disperses the energy.

Pinellia tuberifera: "Mild" character, pungent flavor, combats the toxic energy, the glairy mucous, the constipation and the nausea.

---Acupuncture and Massage: We are in the presence of a complication of troubles in the Tai Yang. The Perverse energy (Cold and Heat) are found in the Yang Ming in order to provoke some troubles of the meridians and the bowels (See Lesson 26 on the Yang Ming).

The treatment by acupuncture must be completed by the "Great" Purgation only when the Perverse energy has reached the intestines. Massage is indicated only when the sick person presents some pains at the chest and the limbs, pains provoked by the Perverse Yang.*

c) Therapeutic Advice:

Purgation can provoke complications if it is not justified. It is strictly forbidden to employ this method in the following cases: Sickness localized at the exterior; sickness localized at the mid-external, mid-internal part (See Lesson 26 on the Shao Yang); in aged persons; in persons presenting insufficiency of organic liquid (Than Dich) or anuria; in persons of poor constitution; in persons in whom the Yang is in emptiness; in women after accouchement.

* These massage techniques have been practiced since the millenium. The Su Wen (Chapter 24) preconceives: "In persons who are often afraid, the principal and

secondary meridians are often obstructed. This is why they have some numbness. It is necessary to massage them or to treat them by ointments." The modern Trung Y Hoc explains: "To choose the point(s) to massage, is to know to choose not only the painful points or the points surrounding the affected region, but also the distant points in accordance with the meridians."

* * *

4) REGULARIZATION

a) Significance:

The term "regularization" is used here more with the meaning of "harmonization". It is a method which aims specifically at the troubles of the Shao Yang (TB + GB, intermediary meridians), because the Perverse energy is found between the interior and the exterior (literally, it is found at the Liver, at the mid-internal part and at the mid-external part); consequently, Sudorification or Purgation alone are not sufficient. Thus, Regularization is a specific method which liberates the Perverse energy of the meridians of the Shao Yang.

According to the Trung Y Hoc, the method is also indicated in the "hepato-gastric" illnesses (the associated sicknesses). This means that the hepato-splenic illnesses always begin with troubles of the Liver and Stomach; the sickness is first Yang (Liver - Stomach), then becomes Yin (Liver - Spleen). This is due to the Yin-Yang relationship of the Stomach and the Spleen.

Let us note finally, that in the Su Wen, the term "regularization" is utilized in a very broad sense: Harmonization of the Yong and the Wei, conciliation of the interior and exterior, tonification and dispersion.... The utilization of these methods aims towards "that which is principal and that which is secondary". It does not enter into the scope of this Lesson.

b) Utilization:

The Regularization method therefore resolves three problems:

- Regularization of the energetic relations of the interior and the exterior (Shao Yang);
- Regularization of the energetic relations of the Liver and the Stomach;
- Regularization of the "Cold-Heat" relation of the upper region and the lower region. Two treatment examples follow:

EXAMPLE I: Trouble of the Shao Yang meridians.

---Symptomatology: Alternating chills and fever, constraint (uneasiness) at the chest and at the sides, irritation (nervousness), frequent vomiting, pulse ample and rapid.

---Treatment: (See next page)

---Pharmacotherapy: A common formula;

<u>Scientific Name</u>	<u>Common Name</u>
Bupleurum falcatum L.....32g.	Hares ear
Scutellaria baicalensis.....12g.	
Paeonia albiflora.....32g.	Peony
Pinellia tuberifera.....32g.	
Zingiber officinale.....20g.	Ginger
Citrus aurantium L.....16g.	"Coolie" orange
Panax ginseng..... 8g.	Ginseng
Zizyphus jujuba.....12 fruits	

Pharmacodynamic Documentation:

Bupleurum falcatum L.: "Mild" character, bitter flavor, disperses the Heat.

Scutellaria baicalensis: Quality "renders clear and fresh", disperses the Heat (fever), combats the Fire.

Paeonia albiflora: "Mild" character, bitter flavor, disperses the Liver, regularizes the Spleen.

Pinellia tuberifera: "Mild" character; pungent flavor; against the toxic energy, the Humidity, the glairy mucous and the nausea.

Zingiber officinale: Combats the nausea, fortifies the Stomach, disperses the Cold.

Citrus aurantium L.: Yin (Cold) character, combats the glairy mucous and the anuria.

Panax ginseng: Fortifies the Essential energy of the body.

Zizyphus jujuba: "Mild" character, sweet flavor, tonifies the Spleen and the Stomach.

---Acupuncture: In order to regularize the interior and the exterior, one employs the procedure of the Su Wen (Chapter 62): Stimulate the Yu/Iunn and Lo points (See Lesson 26 regarding the Antique Points).

In case of troubles of the Shao Yang, to stimulate the Iunn point (Point of Absorption) is to lead the energy of the interior towards the exterior, and to stimulate the Lo point of the same meridian, is to make the energy enter from the exterior towards the interior. From this fact, Perverse energy found in the meridian can be dispersed via the King point.

EXAMPLE II: Emptiness of Liver and Fullness of Fire.

---Symptomatology: Feeling of oppression at the chest and at the sides, headaches, vertigo, gastralgia, abdominal pains, nausea and vomiting. In women, menstrual troubles.

---Pharmacotherapy: According to the Dong Y, the following herbal formula is one of the most efficacious formulas in the treatment of the blood and the energy (Regularization of the Blood and the Energy, renders "fresh, hearty and well" the energy of the Liver, tonification of the Blood in general).

<u>Scientific Name</u>	<u>Common Name</u>
Paeonia albiflora.....16g.	Peony
Ligusticum acutilobum....16g.	
Atractylis ovata.....16g.	
Pachyma cocos.....16g.	Indian bread (a fungus)
Bupleurum falcatum L.....32g.	
Mentha piperita.....16g.	
Citrus nobilis..... 1 fruit	Tangerine/mandarin orange
Zizyphus jujuba.....12 fruits	
Zingiber officinale..... 4 slices	Ginger

Pharmacodynamic Documentation:

Ligusticum acutilobum: Yang character, bitter flavor, tonifies the Blood.

Atractylis ovata: Yang character, tonifies the Spleen, helps the Organic Liquid, disperses the Heat.

Pachyma cocos: Yang character, useful to the Organic Liquid, renders the man vigorous.

Mentha piperita: Yang character, disperses the Wind-Heat, makes the sick person perspire.

Citrus nobilis: Yang character, bitter flavor, effects energetics, dissolves the glairy mucous, struggles against the Dryness-Humidity and the "compression" of the energy (energy which circulates badly).

Zingiber officinale: Disperses the Cold, makes the sick person perspire, stops the vomiting, eliminates the glairy mucous and the spittle, stimulates and fortifies the Stomach, calms the Spleen.

---Acupuncture: The emptiness of the Liver is due either to a weakness of the Blood (Yin), or to insufficiency of the Kidneys (Water). This is tantamount to saying that when the Yin is in emptiness, the Yang becomes very strong (in great fullness), thus loss of equilibrium between the Blood (Yin) and the energy (Yang).

The treatment consists of nursing the intermediary meridian which is the Ch'leh Yin (Liver). According to the Trung Y Hoc: "Heat the organ"; this occurs by stimulating the Yung and the Yu/Iunn points of the meridian of the Liver (See Lesson 26 on the Antique Points). This treatment must be completed by tonification of the Blood and the Kidneys.

Let us note that one of the functions of the Liver is conservation of the Blood and maintenance of the constancy of its composition.

In summary, although the methods of Regularization may be different according to the case, they all stem from the same vital principle.

c) Therapeutic Advice:

Do not employ the method of Regularization when: The Perverse energy has not yet reached the Shao Yang; it has already reached the interior (Yang Ming); or it penetrates into the three Yin Energetic Layers.

5) CALORIFICATION

a) Significance:

The Calorification technique consists of employing remedies of Yang character or some acupuncture points in order to treat the sicknesses of the "Great Cold" and for the purpose of tonifying the Yang energy of the sick person.

b) Utilization:

In practice, it is necessary to know the state of the Yang energy of the patient in order to be able to correctly apply the Calorification technique. Here are three treatment examples:

EXAMPLE I: Yang being weak, Cold Perverse energy "goes right to the mark" (the three Yin meridians), in order to provoke the "Great Sickness of the Cold".

---Symptomatology: The sick person is in bed, curled up, fearing the cold; diarrhea, sweats, limbs icy cold, mental asthenia, the sick person wants to sleep; violent pains in the abdomen, pulse small and fine or deep and hidden.

---Pharmacotherapy: A standard herbal formula;

<u>Scientific Name</u>	<u>Common Name</u>
Aconitum chinense.....4g.	Chinese wolfsbane
"Can Khuong".....6g.	
Glycyrrhiza glabra.....8g.	Chinese licorice
(In decoction)	

Pharmacodynamic Documentation:

Aconitum chinense: Yang character, pungent flavor, toxic, tonic of the Yang-Kidney, expels the Perverse Wind-Cold-Humidity.

"Can Khuong": Yang character, pungent flavor, "gives Heat to the Middle Burner and chases the Cold".

Glycyrrhiza glabra: See information on Page 8.

---Acupuncture: Regularize the Yang energy in general with the "procedure of harmonization" by the Yu/Iunn-Lo method (technique of the Lo Transversals) of the Nei Ching, at the level of the meridians of the Stomach and the Spleen [the first rules the Yang energy and the second rules the totality of the Yin energy]. This technique is accomplished by stimulating the Yu/Iunn point of the Spleen meridian and the Lo point of the Stomach meridian. The procedure accomplishes harmonization (regularization) of the exterior and the interior.

Strengthen the Middle Burner by the Mu-Front point of the Stomach which is Co-12 (Chung-Wan). Combat the Perverse Cold by the Yu/Iunn points of the Yin meridians.

EXAMPLE II: Yang being in emptiness, the patient presents signs of insufficiency of Yang energy of the Stomach and Spleen.

---Symptomatology: Asthenia, feeling of breaking in all the body, limbs tired, limbs icy cold, lack of appetite, fullness and swelling of the abdomen, bitter eructations, nausea and vomiting.

---Pharmacotherapy: A standard herbal formula is the following;

<u>Scientific Name</u>	<u>Common Name</u>
Panax ginseng.....12g.	Ginseng
Glycyrrhiza glabra.....12g.	Chinese licorice
Atractylis ovata.....12g.	
"Can Khuong".....12g.	
(In decoction)	

Pharmacodynamic Documentation: All of these substances have already been explained on previous pages of this Lesson.

---Acupuncture: Here, it is a question of a case of emptiness of the Yang energy, without intervention of the Perverse energy. The treatment consists exclusively of tonifying the Yang energy of the body and of combating the loss of appetite, the abdominal swelling and the nausea.

Tonification of the Yang energy at the Mu-Front points of the Triple Burner: Mu of the Upper Burner, Co-13 (Shang-Wan); of the Middle Burner, Co-12 (Chung-Wan); of the Lower Burner, Co-10 (Hsia-Wan).

Against the loss of appetite, tonify St-21 (Liang-Men); and against the abdominal swelling and the nausea, the point Ki-20 (T'ung-Ko).

EXAMPLE III: Yang energy of the Kidneys being in emptiness, the Yang-Kidneys are weakened.

---Symptomatology: Indigestion, general asthenia, Spleen weak, morning diarrhea (sign of emptiness of the Cold of the Spleen and Kidneys).

---Pharmacotherapy: A formula is as follows;

<u>Scientific Name</u>	<u>Common Name</u>
Psoralea corylifolia L.....16g.	
Kadsura japonica L.....12g.	
Myristica fragrans..... 8g.	
Evodia rutaecarpa..... 4g.	
Zingiber officinale.....20g.	Ginger
Zizyphus jujuba.....12 Fruits	

Pharmacodynamic Documentation:

Psoralea corylifolia L.: Bitter flavor, slightly pungent and odoriferous (sweet smelling), "mild" character, tonifies the Kidneys, "provisions" the sperm.

Kadsura japonica L.: Includes the five flavors (sweet, sour, pungent, bitter and salty); gathers together the Heat in order to nourish the Lungs, the Kidneys, the sperm; stops perspiration; destroys expectoration; fortifying.

Myristica fragrans: Yang character, pungent flavor, heats and fortifies the Spleen, stops the vomiting and diarrhea, acts on the Perverse Wind.

Evodia rutaecarpa: Yang character, pungent flavor, heats the Liver, directs the energy towards the lower part, relieves congestion, acts on the Wind, helps digestion, treats abdominal pains.

For the other products, see previous pages of this Lesson.

--Acupuncture: It is necessary to "Tonify the Fire in order to produce the Earth" (Trung Y Hoc); that is to say, tonify the Yang-Kidneys in order to stimulate the Spleen, by the Back-Shu/Front-Mu points of the Kidneys (Shen-Shu, Bl-23 and Ching-Men, GB-25) and by the Yung points of the meridian of the Kidneys.

c) Therapeutic Advice:

"It is strictly forbidden to utilize Calorification to treat sicknesses of the Heat, as this would be 'like adding oil to the Fire', and the sickness would be aggravated." (Trung Y Hoc)

Consequently, it is not used in the following four cases:

--When the Heat is hidden in the interior. The Heat being deep, the Cold is likewise deep. Here, one is dealing with a sickness called "The origin of the Heat is at the interior, the 'false' Cold is at the exterior";

--When the "emptiness of the Fire" is at the interior with hemoptysis, hematuria or hematemesis;

--When diarrhea is accompanied by signs of Heat, of insufficiency of energy, of emaciation, of blackish aspects of the face [Literally: The sick person resembles a dry tree trunk; this is a sign of escape of the Yin.];

--In the patient with Yin in emptiness and who presents a reddish tongue and a dry mouth. Here it is no longer a question of prohibition, but of reserve: "In this case, one can employ the method of Calorification, but with great carefulness." (Trung Y Hoc)

* * *

6) REFRIGERATIONa) Significance:

This is a method which consists of employing herbal remedies or acupuncture points for the purpose of diminishing the fever in order to conserve the Organic Liquid and to combat the thirst and disquietude. Also, it is used in order to treat sicknesses caused by Perverse energy which is transformed into Heat.

b) Utilization:

The use of this method is extremely varied. It is very much indicated in all sicknesses having signs of Heat, in particular when the external sickness becomes internal with a strong fever. Nevertheless, the use of the method differs according to the zone attacked (ie. Wei region, Yong region or region of the Blood). Following are treatment examples for each of these three regions.

I. Signs of Attack of the Wei Region (Defense, Superficial)

---Symptomatology: Fever, the sick person fears the heat, perspiration, great thirst, tongue dry and yellowish, pulse great and changing.

---Treatment: It is compulsory to employ the procedure called; "To give the freshness and the Cold, to cool the Heat, to stimulate the Organic Liquid".

---Pharmacotherapy: A standard herbal formula is as follows;

<u>Scientific Name</u>	<u>Common Name</u>
Anemarrhena asphodeloides Bunge...24g.	
Calole sulpha.....40g.	
Glycyrrhiza glabra..... 8g.	Chinese licorice
Oryza sativa..... 1 cup	Rice
(In decoction)	

Pharmacodynamic Documentation:

Anemarrhena asphodeloides: Yin character, nourishes the Kidneys, tonifies the Water, disperses the Fire.

Calole sulpha: Yin character, pungent flavor, disperses the Fire of the Stomach, produces the Organic Liquid, cuts down the thirst, combats the disquietude and the fever.

Oryza sativa: "Mild" character, sweet flavor, useful to the energy, cuts down the thirst and combats the disquietude.

Glycyrrhiza glabra: See information on previous pages.

---Acupuncture: The Perverse energy is found in the Yang zone (Wei, external, superficial) provoking the "Heat" (fever). Consequently, the treatment by acupuncture also consists of combating the Heat. One acts on the Yung points of the Yang meridians, the points which correspond to Water (See Antique Points, Lesson 26).

This treatment must be completed by tonification of the principal Yang meridians which are certainly in emptiness since the superficial (Tendino-muscular) meridians are in fullness, through the presence of the Perverse energy.

However, there is a more advanced stage of attack here.....

At a more advanced stage, the Heat is transformed into Fire (very strong fever), but the Organic Liquid has not yet suffered. The sick person presents: Strong fever, thirst, constipation, tongue thick and yellowish.

---Pharmacotherapy: A different herbal formula is then used;

<u>Scientific Name</u>	<u>Common Name</u>
Coptis chinensis.....16g.	
Phellodendron amurense.....12g.	Cork tree
Scutellaria baicalensis..... 8g.	
Gardenia florida L.....12g.	Gardenia
(In decoction)	

Pharmacodynamic Documentation:

Coptis chinensis: Yin character, pungent flavor, disperses the Fire of the Heart, cools the Blood, stops the thirst.

Phellodendron amurense: Yin character, bitter flavor, cools the Humidity-Heat.

Scutellaria baicalensis: See information on previous pages.

Gardenia florida L.: Yin character, liberates the Fire, "relieves congestion", disperses the Humidity-Heat, cools the Blood.

---Acupuncture: Same treatment as on the preceding page.

II. Signs of Attack of the Yong Region (Nourishing energy)

---Symptomatology: Pulse rapid, tongue of a brilliant red color, strong fever, thirst, agitated sleep, divagation, disquietude (one should recognize the signs of attack of the energy of the Envelope of the Heart).

---Treatment: It is compulsory to employ the procedure called "to cool the Yong, to diminish the Heat".

---Pharmacotherapy: A standard herbal formula is as follows:

<u>Scientific Name</u>	<u>Common Name</u>
"Tê Giac".....12g.	
Rehmannia glutinosa.....20g.	
Scrophularia oldhami.....20g.	Figwort
Phyllostachys nigra.....20g.	
Lonicera japonica.....20g.	Chinese honeysuckle
Forsythia suspensa.....20g.	Forsythia
Coptis chinensis.....20g.	
Salvia miltiorrhiza.....12g.	
Ophiopogon japonicus.....12g.	Lilyturf
(In decoction)	

Pharmacodynamic Documentation:

"Tê Giac": Disperses the great Heat, the toxic Wind, the endemic Heat and the abscess.

Rehmannia glutinosa: Fortifies the Root of the Yin, cools the Blood, fortifies the Yang, renders the man robust.

Scorophularia oldhami: Slightly Yin character, bitter flavor, nourishes the Yin, cools the Yang-Kidney.

Phyllostachys nigra: Yin character, sweet flavor, cools the Fire, fluidifies the expectoration.

Lonicera japonica: Yin character, sweet flavor, cools the Heat, combats the dysentery, releases the toxic energy, combats the dermatosis.

Coptis chinensis: See information on previous page.

Ophiopogon japonicus: "Mild" character, sweet flavor, disperses the Fire, stimulates the Organic Liquid, unfastens the expectoration, fortifies the Lungs, keeps the Stomach in "repair".

---Acupuncture: It is a question of an illness of the Envelope of the Heart, consequently: Diminish the Heat (Perverse energy) by the Yu/Iunn point of the Envelope of the Heart (Ta-Lung, EH-7) and cool the Yong, by the Yung point of the meridian of the Triple Burner (Yieh-Men, TB-2) because the Yung = Water [See Lesson 26 on the Antique Points].

III. Signs of Attack of the Region of the Blood

---Symptomatology: Dark red tongue, uneasiness, divagation, epidermic eruptions, madness, hemoptysis, epistaxis.

---Pharmacotherapy: A standard herbal formula is as follows;

<u>Scientific Name</u>	<u>Common Name</u>
"Tê Giac".....12g.	
<i>Rehmannia glutinosa</i>40g.	
<i>Paeonia albiflora</i>12g.	Peony
<i>Paeonia suffruticosa</i> 12g.	
(In decoction)	

Pharmacodynamic Documentation:

Paeonia suffruticosa: Yin character, pungent flavor, disperses the Fire, stops the hemorrhage, opens (clears) the meridians, renders one robust.

The other products: See previous pages for their information.

---Acupuncture: The Perverse energy is found in the zone of the Blood, consequently "it is necessary to produce the Earth (Spleen) in order to fortify the Yin (Blood) and 'to festoon' (disperse) the Fire of the Liver in order to save the Blood (Heart)" (Trung Y Hoc). This is tantamount to saying that it is necessary to fortify the Blood in tonifying the Spleen: Stimulate the Yung and Yu points of the Spleen (Ta-Tu, Sp-2 and Tai-Pai, Sp-3) and disperse the Fire of the Liver which injures the Blood; stimulate the Yu point of the Liver (T'ai-Ch'ung, Li-3).

c) Therapeutic Advice:

Although the method of Refrigeration must be employed in order to treat the sicknesses of the Heat, it can injure the Yang energy of the body. This is why, it is strictly forbidden to employ it in the following cases:

- When the fever is owed to a compression of the Yang energy, consequent to a poor dispersion of the "pressed" energy;
- In persons of weak constitution, with their organs and bowels in a state of emptiness, with signs of inappetence and pasty stools;
- In the case of emptiness of the Heat, caused by overworking, anxiety or weakness of the Blood (emptiness of Heat=insufficiency of Yang at the interior);
- In the sicknesses called "Origin of the Cold, False Heat", because of the fullness of the Yin and the separation of the Yang;
- In the emptiness of Yang which climbs to the upper part of the body, because of the insufficiency of the Fire of the Yang-Kidney.

* * *

7) TONIFICATIONa) Significance:

Tonification takes aim at the sicknesses which are manifested by the signs of exhaustion of the Yin or of the Yang, of the Energy, or of the Blood, or of certain organs. This is a method of using herbal remedies or some acupuncture points which have for a purpose to help the Energy and the Blood, in a state of insufficiency, to recover their normal Yin - Yang equilibrium. The Essential energy of the body thus recovered will "purge" the Perverse energy (if it exists).

In summary, "Tonification is not employed only for the purpose of tonifying that which is empty (helping that which is weak) because, through an indirect action, it plays a role in the dispersion of the Perverse energy." (Trung Y Hoc)

b) Utilization:

One distinguishes in general six Tonification applications:

- I. Tonification of the Energy;
- II. Tonification of the Blood;
- III. Tonification of the Yin (Kidney-Water);
- IV. Tonification of the Yang (Kidney-Yang);
- V. Direct Tonification of the Five Organs;
- VI. Indirect Tonification of the Five Organs;

"Tonify the Energy and the Blood....this is to fortify the Stomach and the Spleen because they are "the sea" which maintains the foods...."the source" where the Yong and Wei, the Energy and the Blood are formed".

Tonify the Yin and the Yang, this is to tonify the Yin-Kidney

(Water) and the Yang-Kidney (Fire) because they are "the source" of the transformation of the Yin-root and of the Yang-root. (See Lesson 18 concerning them).

"It is necessary to percieve these two great ideas of using the method of tonification." (Trung Y Hoc)

With regard to the five organs, one can tonify the organ in emptiness directly or tonify it indirectly by the procedure called "tonify the Mother in order to produce the Son" (Law of the Five Elements). For example, the Metal-Lungs being in emptiness, it is necessary to tonify the Earth-Spleen.

I. Tonification of the Energy:

This is the technique employed in the illnesses of the Energy which can be in emptiness, or in "emptiness of Yang".

---Symptomatology:

Emptiness of Energy: Fatigue, lack of strength, the patient speaks little, does not like to move, lack in respiration.

Emptiness of Yang: Perspiration; large pulse, but empty; sometimes anal ptosis; hernias; in women, ptosis of the womb.

---Pharmacotherapy: A standard herbal formula is as follows;

<u>Scientific Name</u>	<u>Common Name</u>
Panax ginseng..... 8g.	Ginseng
Pachyma cocos.....12g.	Indian bread (a fungus)
Atractylis ovata..... 8g.	
Glycyrrhiza glabra..... 8g.	Chinese licorice
(In decoction)	

Pharmacodynamic Documentation: All of them have been discussed previously.

---Acupuncture: Tonify the Mu-Front points of the Triple Burner: (Hsia-Wan, Chung-Wan and Shang-Wan, Co-10, Co-12 and Co-13). Tonify the Stomach and the Spleen, at the King point for the Stomach (Chieh-Hsi, St-41), at the Yung point for the Spleen (Ta-Tu, Sp-2), and regularize them through the "Iunn-Lo Method" (Technique of the Lo Transversals). Combat the Humidity of the Spleen at the level of the Yung and Yu/Iunn points of the Spleen (Ta-Tu and Tai-Pai, Sp-2 and Sp-3).

II. Tonification of the Blood:

This is the method used in the sicknesses called "emptiness of the Blood".

---Symptomatology: Faded yellow aspects of the face, nails and lips bluish, headaches, tinnitus, nausea, palpitation. In women:

menses irregular, blood clear; serious cases, absence of menses.

---Pharmacotherapy: A standard herbal formula is the following;

<u>Scientific Name</u>	<u>Common Name</u>
Ligusticum acutilobum.....12g.	
Ligusticum wallichii..... 6g.	
Rhizoma Rehmannia preparatus....12g.	
Paeonia albiflora..... 8g.	Peony
(In decoction)	

---Acupuncture: Produce the Earth (Spleen) in order to augment the Blood (Yin): Utilize the Yung and Iunn points of the Spleen (Ta-Tu, Sp-2 and Tai-Pai, Sp-3). Tonify the Wood (Liver) in order to produce the Blood (Yin): Stimulate the Ho and Iunn points of the Liver (Ch'U-Ch'uan, Li-8 and T'ai-Ch'ung, Li-3).

III. Tonification of the Yin (Kidney-Water)

This method is employed for the "emptiness of Yin" sicknesses.

---Symptomatology: Emaciation; withered complexion; mouth, throat and skin dry; eyes dim; tinnitus; palpitations; fear; disquietude; nocturnal sweats; spermatorrhea; cough; epistaxis; thirst.

---Pharmacotherapy: A standard herbal formula is as follows;

<u>Scientific Name</u>	<u>Common Name</u>
Rehmannia preparatus.....	
Achyranthes bidentata.....	Ox knee
Dioscorea japonica.....	Japanese yam
Lycium chinense.....	Matrimony vine
Cornus officinalis.....	
Cuscuta japonica.....	Dodder
Ligusticum wallichii.....	
(In decoction, measurements and proportions not available)	

Pharmacodynamic Documentation:

Dioscorea japonica: Yang character, sweet flavor, tonifies the Yang, renders the man robust, treats the diarrhea.

Lycium chinense: Bitter and sweet flavor, tonifies the Liver and Kidneys.

Cornus officinalis: Tonifies the Liver and Kidneys, strengthens the sperm.

Cuscuta japonica: "Mild" character; bitter, sweet and pungent flavor; fortifies the Kidneys and Liver; aids spermatogenesis and the formation of the marrow.

For the other products see information on previous pages of this Lesson.

---Acupuncture: The treatment consists of tonifying the Liver and Kidneys: Stimulate the Yu/Iunn and Ho points of the Liver meridian (T'ai-Ch'ung, Li-3 and Ch'U-Ch'uan, Li-8) and the Yu/Iunn and King points of the Kidney meridian (T'ai-Hsi, Ki-3 and Fu-Liu, Ki-7).

IV. Tonification of the Yang (Yang-Kidney) [Ming-Men]

This method is used for the "emptiness of Yang" sicknesses.

---Symptomatology: Lumbago with feeling of cold into the lower limbs, dull pains at the knee, weakness of the lower limbs, difficulty in walking, feeling of numbness in the sub-lumbar region, pains at the lower part of the belly, liquid stools, pollakiuria, impotence, premature loss of sperm, asthma (due to the emptiness).

---Pharmacotherapy: A standard herbal formula is given below;

<u>Scientific Name</u>	<u>Common Name</u>
Rehmannia preparatus.....	
Cornus officinalis.....	
Lycium chinense.....	Matrimony vine
Cuscuta japonica.....	Dodder
Eucommia ulmoides.....	
Cinnamomum loureiri.....	

(In decoction, measurements and proportions not available.)

Pharmacodynamic Documentation:

Eucommia ulmoides: "Mild" character, pungent flavor, tonifies the Liver and Kidneys, strengthens the tendons and the bones, treats the lumbago and the fatigue of the knees.

Cinnamomum loureiri: Yang character, sweet and pungent flavor, makes the blood circulate, diminishes the Fire, disperses the Cold, treats the pains and congestions of the Fire. For the other products see previous pages.

---Acupuncture: The treatment consists of tonifying the Ming-Men point (Go-4) and the Back-Shu point of the Kidney (B1-23).

V. Direct Tonification of the Organs

The method consists of directly tonifying the organ in emptiness. One example is given below for the Lungs and the other organs are handled similarly, but with different acupuncture points.

---Symptomatology (Lungs): Cough with little drops of blood in the spittle, because there is emptiness with a fullness of the Fire.

---Pharmacotherapy: A formula for "emptiness of Lungs" follows;

<u>Scientific Name</u>	<u>Common Name</u>
Aristolochia debilis.....40g.	
Glycyrrhiza glabra..... 4g.	Chinese licorice
Arctium lappa.....40g.	Burdock
Prunus armeniaca.....28g.	Apricot

(In decoction)

Pharmacodynamic Documentation: See next page.

Aristolochia debilis: Opens the "road" to the Lungs, disperses the Fire, neutralizes the expectoration.

Arctium lappa: "Mild" character, pungent flavor, without toxicity, humidifies the Lungs, cools the Heat, disperses the toxic energy.

Prunus armeniaca: Yang character, slightly cold, slightly toxic, tonifies the Lungs, combats the expectoration.

---Acupuncture: Tonify directly at the point of tonification of the Lungs, Lu-9 (T'ai-Yuan).

VI. Indirect Tonification of the Organs

It is a question of a procedure for tonification of the organ preceding the one that is sick ("Tonify the Mother in order to produce the Son"). One treatment example is given below for the pulmonary illnesses by the tonification of the Spleen (the Earth-Spleen being the Mother of the Metal-Lungs). Other organs are indirectly tonified in the same manner, but with different points.

---Symptomatology (pulmonary): Emptiness of the Energy after overworking, with cough, asthma and "not realized" stools.

---Pharmacotherapy: A formula for this treatment example is;

<u>Scientific Name</u>	<u>Common Name</u>
<i>Panax ginseng</i>72g.	Ginseng
<i>Atractylis ovata</i>80g.	
"Phuc Linh".....40g.	
<i>Rhizoma discoriae</i>72g.	
<i>Dolichos lablab</i>72g.	Hyacinth bean
<i>Glycyrrhiza glabra</i>40g.	Chinese licorice
<i>Pericarpium citri deliciosae</i>30g.	
<i>Coix lachryma-jobi</i>40g.	Rosary beads
<i>Platycodon grandiflorum</i>40g.	Kikio Root
<i>Amomum xanthioides</i>40g.	Bastard cardamom

Pharmacodynamic Documentation:

Dolichos lablab: Slightly Yang character, without toxicity, useful to the Spleen, diuretic, destroys the Humidity, fortifies the Stomach.

Platycodon grandiflorum: Slightly Yang character, pungent flavor, slightly toxic, makes the pulmonary energy circulate, disperses the Wind-Cold, treats the "offensive sicknesses", destroys the expectoration, cuts off the cough.

Amomum xanthioides: Yang character, without toxicity, digestive, treats the abdominal swelling, stops the vomiting, calms the pains, facilitates the energetic circulation:

---Acupuncture: Tonify the Mother (Spleen) in order to save the Child (Lungs); stimulate the point of tonification of the Spleen, Sp-2 (Ta-Tu).

8) DISPERSION

a) Significance:

The term "dispersion" has the meaning of destruction or annihilation and it is this that comes out of the text of the Su Wen, which defines it thusly: "Cleave that which is hard, disseminate that which is grouped." (Chapter 74) In this broader context, we have chosen to retain the term "dispersion" for this technique, as opposed to the word "sedation", which will also avoid confusion between it and the action of 'sedating' the acupuncture points.

Dispersion is employed in order to treat all the sicknesses caused by accumulation of the energy, of the blood, of the glairy mucous.... By its action, it resembles Purgation, but in practice its use is different. Whereas Purgation is chosen in order to treat sicknesses of fullness of acute and "material" character (constipation, stagnation of the blood), Dispersion is employed in order to treat illnesses of chronic character, caused either by the "immaterial" elements (energies) or by the "material" elements (blood and glairy mucous).

Purgation is therefore an immediate therapeutic action, Dispersion is a slower therapeutic action.

b) Utilization:

Several methods of Dispersion exist, with the techniques varying according to the sickness. Three examples are given here:

EXAMPLE I: Accumulation of Energy ("Forming into a ball"), slowing or stopping of the energetic circulation, stagnation of the Blood.

---Pharmacotherapy: A formula for this example is as follows;

<u>Scientific Name</u>	<u>Common Name</u>
Sfrarganium stoloniferum.....	
Curcuonsio redoaria.....	
Ferula asafoetida.....	
Cyperus rotundus.....	Chufa
Arsenicum sulfuratum flavum....	
Areca catechu.....	Betel nut palm
Caesalpinia sappan.....	
Faeces trofopterurum.....	
(Measurements and proportions not available.)	

Pharmacodynamic Documentation:

Sfrarganium stoloniferum: "Mild" character, bitter flavor, nontoxic, treats the slowness or stoppage of the energetic circulation, disperses the blood and the "energetic ball", facilitates the circulation in the meridians.
 Curcuonsio redoaria: Yang character, bitter and pungent flavor without toxicity, destroys the stagnation of the Blood and energetic accumulation, treats all the accumulations forming into a "ball", the digestion, suppresses the glairy mucous, helps the circulation in the meridians.

Ferula asafoetida: "Mild" character, pungent flavor, nontoxic, disperses the accumulations, destroys worms, "annihilates the energetical "balls".

Cyperus rotundus: Humid character, bitter flavor, perfumed odor, regularizes the energy, treats disquietude, facilitates the circulation in the meridians, destroys the glairy mucous, fortifies the Stomach, facilitates the digestion.

Arsenicum sulfuratum flavum: Yin and "peace" character, bitter flavor, toxic, destroys the glairy mucous.

Areca catechu: Yang character; bitter, pungent and sour flavor; nontoxic; disperses the energy and the accumulations; destroys worms.

Caesalpinia sappan: "Mild" character, nontoxic, disperses the Blood, helps the circulation in the meridians.

---Acupuncture: The purpose is to; destroy the accumulation, make the energy circulate, fortify the Spleen and to modify the formation of the Stomach.

The Humidity being the cause of the accumulation, it is necessary to dry it up by acting on the Yung point (Heat) of the meridian of the Spleen (Ta-Tu, Sp-2). One makes the energy circulate by acting on the "exciter" point (Xi-Cleft, which is Ti-Chi, Sp-8). One strengthens the Spleen by the Yung and Yu points (Ta-Tu, Sp-2 and Tai-Pai, Sp-3). One modifies the formation of the Stomach by the Ho point (Tsu-San-Li, St-36).

EXAMPLE II: After an "excessive feeding", the Spleen and Stomach function badly. The patient dreads to eat, has bitter belches, pain in the abdomen, and diarrhea.

---Pharmacotherapy: A formula for this example is as follows;

<u>Scientific Name</u>	<u>Common Name</u>
Flos camelliae.....	
Pachyma cocos.....	Indian bread (a fungus)
Pinellia tuberifera.....	
Fructus forsythiae.....	
(Measurements and proportions not available.)	

Pharmacodynamic Documentation:

Flos camelliae: Yin character, slightly pungent and bitter flavor, cools the Blood, disperses the stagnations, acts on the meridians of the Heart and the Liver.

Fructus forsythiae: Slightly Yin character, bitter flavor, alleviates the Heat, disengages the toxic energy, disperses the edema and accumulation. Acts on the meridians of the Heart, Gall Bladder and Large Intestine.

For the other herbal products see information on previous pages of this Lesson.

---Acupuncture: The purpose is to; render the Stomach robust, alleviate the Heat, and assist the Humidity.

The exaggerated accumulation of the food deregulates the digestive functions of the Stomach and the Spleen. This is why it

is necessary to "render the Stomach robust", by calming its Fire with the Yung point (Nei-T'ing St-44), which corresponds to the Water. The treatment also assists the Humidity (Earth-Spleen).

EXAMPLE III: Energy of the Water overflows, the Lungs poorly fulfill their function of harmonization of the Yong and the Wei, whence: Generalized cutaneous edema, energy circulating in the wrong way, rapid asthmatic breathing or else edema up to the lumbar region (lower half of the body).

---Pharmacotherapy: A formula for this example is as follows;

<u>Scientific Name</u>	<u>Common Name</u>
Pericarpium arecae.....12g.	
Rhizoma sinilacis.....	(Measurement unavailable)
Rhizoma zingiberis rencens.....12g.	
Pericarpium citri deliciosae.....12g.	

Pharmacodynamic Documentation:

- Pericarpium arecae: Slightly Yang character; pungent flavor; makes the energy descend towards the bottom; renders the man conciliatory; makes the Organic Liquid circulate; opens the intestines; treats edema, diarrhea and anuria. Acts on the meridians of the Stomach and Spleen.
- Rhizoma sinilacis: "Mild" character; sweet and tasteless (unsavoury) flavor; disperses the Humidity; useful to the muscles and the bones; chases the toxic energy; mainly treats articular pains, dermatoses and anuria. Acts on the meridians of the Liver and the Stomach.
- Rhizoma zingiberis rencens: Yang-Humidity character; pungent flavor; non-toxic; disperses the Perverse Cold; stops vomiting; fluidifies the glairy mucous; mainly treats the "offensive sicknesses" of the Cold-Wind, vomiting, cough with expectoration, asthma, indigestion. Acts on the meridians of the Lungs and the Stomach.

---Acupuncture: It is a question of edema of splenic origin. The Humidity (Spleen) impedes the equilibrium of the Yong and Wei energy maintained by the Lungs. Consequently, in order to disperse the edema, the treatment consists of treating the Lungs and the Spleen at the level of the secondary vessels (superficial) and at the level of the Ting and Yu points.

c) Therapeutic Advice:

Dispersion is a method often employed in numerous sicknesses. Although not as "powerful" as Purgation, it can become injurious and lead to serious troubles when its use is not justified.

It is specifically forbidden to use it in the following cases:

- Abdominal swelling owed to "emptiness of the energy";
- Edema or ascites owed to insufficiency of the Spleen (Earth) which cannot vanquish the Water (Kidneys);

- Illnesses of the Heat owed to emptiness of the Yin (of which the principal signs are thirst and refusal to eat);
- Insufficiency of the Spleen (of which the principal signs are abdominal swelling, liquid stools including non-digested food);
- Insufficiency of the Spleen or the Stomach with glairy mucous;
- In women, amenorrhea.

* * *

Such are the Eight Main Therapeutic Rules (Methods) of Chinese Medicine. They are often employed individually, but they must be used conjointly (associated) in the following cases:

- In sicknesses presenting some internal and some external signs at the same time; the Sudorification must be associated with the Purgation.
- In sicknesses presenting all at once some signs of Cold and of Heat (eg., the upper part of the body is hot, the lower part cold); the Calorification must be associated with the Refrigeration.
- In sick persons of weak constitution, having some signs of accumulation of Energy or of Blood; the Tonification must be followed by the Dispersion.

* * * * *

The use of these Eight Rules (Methods) must scrupulously obey the two Great Therapeutic Principles of Chinese Medicine:

- The True and the Contrary;
- The Type and the Origin.†

† These are well beyond the scope of this Lesson (and even this basic acupuncture program itself), although they may be covered in a subsequent, more advanced professional course, or as additional Lessons to this program in the future. Several such Lessons have already been written, for example, Lesson #32 on "The Process of Perverse Energy Penetration and its Evolution", which although not included as a part of this program, will automatically be sent to graduates as a bonus, when published. In the meantime, such matters will be dealt with through the Alumni Association, either as Continuing Education subjects or as topics for the Association's Newsletter, "Acupuncture Now!". WDS

PART II: THE UTILIZATION AND TREATMENT OF SUBMERIDIANS

1) UTILIZATION AND TREATMENT OF THE TENDINO-MUSCULAR MERIDIANS

In an early chapter of the Ling Shu there appears a statement regarding the Tendino-muscular meridians: "...puncture until the patient is relieved. A painful point is a point of concentration, and it is there that it is necessary to puncture." (Chapter 13)

At first the technique appears simple, namely sedation of the superficial "painful points". These can be anywhere on the course of a meridian, or off it, and can even correspond to the acupuncture points of a principal meridian, however they are always more superficial than the actual acupuncture points. Thus, when being needed for example, they must be needled lightly and superficially only. Remember that the penetration of the Perverse energy results in a blockage of the normal energetical flow, or a blockage in the blood circulation, which in turn causes the "pain" there. Remember too, that it is necessary to know how to utilize and treat the Tendino-muscular meridians in order to manage cases of "external sicknesses" (ie. Perverse energy syndromes).

The diagnosis of an attack of the Tendino-muscular meridians is always easy and precise. It consists of palpating and locating the painful points, and their placement designates which of the Tendino-muscular meridians are attacked. [Of course one must be familiar with the pathways of all the Tendino-muscular meridians ---See Submeridian Supplementary Pages to all Meridian Lessons.]

Since the Tendino-muscular meridians are purely external and do not have an alternating Yin-Yang system (like the principal meridians have), their troubles influence the "pulses" very little, if at all, and therefore the "pulses" are not diagnostic criteria.

Another chapter of the Nei Ching states the following: "When the Tendino-muscular meridian is in fullness and the principal meridian is in emptiness, it is necessary to moxa the Yin (principal meridian) and to puncture the Yang (Tendino-muscular meridian). When the principal meridian is in fullness and the Tendino-muscular meridian is in emptiness, it is necessary to puncture the Yin (principal meridian) and to Moxa the Yang (Tendino-muscular meridian)." (Su Wen, Chapter 56) From the standpoint of acupuncture, the Tendino-muscular meridians are considered to be of Yang nature (superficial) and the principal meridians are of course considered to be of Yin nature (deep, internal).

Bear in mind that the Perverse energy can only penetrate into the body when the Essential energy is weakened; and in this case, there are two different treatment situations:

a) Fullness of the Tendino-muscular meridians: The Perverse energy penetrates into the superficial levels of the body (skin, epidermis = Tendino-muscular meridians) and provokes a fullness, but the deeper parts of the body (muscles, bone = principal meridians) remain in a state of emptiness.

Here, it is necessary to sedate the Perverse energy at the level of the painful points* and to tonify the principal meridians.

b) Emptiness of the Tendino-muscular meridians: The Perverse energy, after having remained in the Tendino-muscular meridians and not being dispersed (not treated or improperly treated), passes into the principal meridians provoking fullness there, thus leaving the Tendino-muscular meridians in emptiness.

Here, it is necessary to sedate the principal meridians and to moxa the Tendino-muscular meridians.

Treatment of the Tendino-muscular meridians must be constantly combined with that of the principal meridians, of which the Antique points are the treatment of choice, particularly the King points and King Points of Special Action (see Page 45 of this Lesson).

2) UTILIZATION AND TREATMENT OF THE TRANSVERSAL LO VESSELS

The "Technique of the Lo Transversals" has already been introduced in Lesson 26, on Page 7. However, for purposes of clarification a clinical example, provided by Dr. Nguyen Van Nghi, is given below:

"Take for example a disturbance of the energy of the Lung meridian, in the case of troubles of internal origin and not caused by Perverse energy (external). It is sufficient to excite the corresponding Iunn point (Lu-9) and the opposed Lo point (LI-6) in order that the energy of the meridian regularizes itself with the coupled meridian of the Large Intestine.

In other words, in the case of fullness of that Lung meridian, one sedates the corresponding Iunn point and tonifies the opposed Lo point. The energy flows automatically from the meridian of the Lungs to that of the Large Intestine. In the case of emptiness, one tonifies the corresponding Iunn point and sedates the opposed Lo point. The energy then flows from the opposed Lo point to the corresponding Iunn point of the empty meridian.

Thus, the regularization of the energy of a principal meridian is owed to a combined action on BOTH points, namely the corresponding Iunn and opposed Lo."

In summary, troubles of the Lo Transversal are linked to the troubles of the principal meridians:

a) Fullness of the Lo Transversal (of corresponding principal meridian); Sedate the corresponding Iunn point and tonify the opposed (coupled meridian's) Lo point.

b) Emptiness of the Lo Transversal (of corresponding principal meridian); Tonify the corresponding Iunn point and sedate the opposed (coupled meridian's) Lo point.

* A more recent technique for sedating the Tendino-muscular meridians consists of employing the "Plum-Blossom" (Seven Star) needle.

3) UTILIZATION AND TREATMENT OF THE LONGITUDINAL LO VESSELS

The diagnosis of troubles in these vessels is based, on the one hand, on their appropriate symptomatology (given in the supplementary Submeridian pages to all principal meridian Lessons), and on the other hand, on the basis of their fullness or emptiness.

a) Fullness of the Longitudinal Lo: The Lo vessel becomes full from the attack of Perverse energy, but only when the body is in a state of weakness from a deficiency of the Essential energy. Since the Longitudinal Lo vessels are more superficial than the principal meridians, they are prone to attack, and are a means of defense for the principal meridians themselves. However, because they are more superficial, their troubles are not as serious, and are easier to treat than those of the principal meridians.

Fullness is demonstrated not only by the particular symptomatology of the Longitudinal Lo vessel, but also by the sensitivity of the corresponding Lo point (perceptible swelling and pain upon palpation).

---Treatment: Since the vessel is in fullness, it is necessary to sedate the corresponding Lo point, but one must not tonify the opposed Iunn point since this could allow any Perverse energy in the Transversal Lo to enter the opposed (coupled) meridian.

b) Emptiness of the Longitudinal Lo: When the Perverse energy in the Longitudinal Lo reaches the principal meridian (which is in a state of weakness), it leaves the Longitudinal Lo vessel in a state of emptiness. Hence, the Longitudinal Lo is in emptiness after that passage of the Perverse energy. This emptiness of the vessel demonstrates itself according to the particular symptomatology of the Lo Longitudinal vessel, and not by sensitivity of the corresponding Lo point. If it is in emptiness, then its Lo point will be forced into great emptiness as well (with no perceptible sensitivity, just a slackness upon palpation).

---Treatment: In this case it is not advisable to stimulate the corresponding Lo points, but rather the corresponding Iunn point [absorption point, takes up the Perverse energy]. Since the principal meridian is attacked, it needs extra energy to combat the Perverse energy, which can be borrowed from its coupled meridian. Because the Perverse energy is no longer "housed" within the Lo vessel, one can add the opposing (coupled meridian) Lo point since by sedating the corresponding Iunn point it also sedates the opposing Lo point, as these points are connected to each other.

To sum it up: In fullness of the Longitudinal Lo, sedate the corresponding Lo point. In emptiness of the Longitudinal Lo, sedate the corresponding Iunn point, tonify the opposing Lo point.

NOTE: In Chinese and Vietnamese texts, Lo vessels are referred to according to the name of the Lo point of each meridian. They would refer, for example, to the 'Transverse Lieh-Ch'Ueh Vessel'. We want to retain as much as possible the common American and European nomenclature, and thus name them according to the corresponding principal meridian (ie. Transversal Lo of the Lung Meridian).

4) UTILIZATION AND TREATMENT OF THE DISTINCT MERIDIANS

---The Distinct Meridians and Their Symptoms:

For the purpose of classifying the symptoms we will distinguish between two separate areas of the body: The abdomen and the head. The reason for this is because of their pathways. After leaving the extremities, the Distinct meridians traverse the abdomen and chest to penetrate up to the head. In this respect, the important physiological activities of the deep parts of the body (organs and bowels) depend not only on the principal and Ancestral meridians (specifically the Governor, Conception and Chong Mo vessels), but also upon the Distinct meridians.

The flow of the Distinct meridians produces rather complex symptoms. On the one hand there are the head symptoms; cephalalgia, vertigo, tinnitus, etc., and on the other hand, there are the abdominal symptoms; pains in the abdomen, nausea, diarrhea, etc. The symptoms for the Distinct meridians are cyclic or intermittent in nature. The reason for these intermittent symptoms will have to evolve during our discussion.

The Distinct meridians function not only as a supplement to the principal meridians, but also as a means of defense. They are a type of "sidetrack" for the Perverse energy and they try to keep that 'Cosmopathogenic energy' out of the organs and the bowels. Classically, they travel in the "spaces" between the organs. They nourish those areas which the principal meridians do not traverse. The Su Wen (Chapter 63) explains thusly:

"The 'visiting' Perverse energy is found first at the epidermis and at the hair [where it is ideally managed]. If it is not dispersed there, it gathers itself into the capillaries, the small branches of the Tendino-muscular meridians. If it is not dispersed there, it gathers in the secondary (Distinct) meridians. If it is not dispersed here either, it gathers itself into the principal meridians. In this way it penetrates into the interior of the body, gets hold of the five organs and the bowels." In this case it is necessary to treat the principal meridians on the same side as the illness.

In contrast, "if the 'visiting' Perverse energy found at the epidermis and the hair gathers at the capillaries (of the Tendino-muscular meridians) without dispersing itself, and if it cannot flow into the principal meridians, it will be driven by the energetic current towards the secondary meridians, causing sicknesses there."

If the 'visiting' Perverse energy is found in the large secondary meridians (Distinct) of the left side, it will flow towards the right side; of the right side towards the left side. The upper part and the lower part, the left and the right communicate thanks to the "satisfied" (ie. Distinct) meridians which extend to the four limbs. This Perverse energy is not localized in one spot,

nor does it penetrate into the meridian Yu points, and this is why it is necessary to, in this case, stimulate the opposite side (the healthy side).

As can be seen from the above statement, the Perverse energy lodged within the Distinct meridians has a tendency to shift from left to right and vice versa. Before we outline the treatment of the Distinct meridians, let us digress to explain the disease process of these meridians.

Since the Perverse energy, which has not penetrated into the principal meridians, tends to shift from right to left and vice versa, it remains housed in the spaces between the organs and the bowels. This means that since it has not settled within the organs, any resulting symptoms would have to be intermittent. The reason for this is the daily fluctuation of the Wei energy. It would seem logical to assume that once the Perverse energy penetrated an organ, the pain and symptoms would be more constant and more serious in nature (ie. apoplexy, paralysis, hemorrhage, etc.) eventually possibly even requiring hospitalization.

We know that the Wei energy, concentrated on the surface of the body during the daytime periods, passes in the evening through the internal areas of the body, towards the center. When the Wei energy passes through the infected area, the symptoms are produced. Thus we find the statement in the Nei Ching: "When the 'visiting' Perverse energy is found in the spaces of the five organs, the pain is localized in the secondary Distinct meridians, it is demonstrated by crises (intermittent pain)....."

For the Distinct meridians, the symptoms are not only the intermittent pains, but also the Perverse energy has a tendency to stay on one side of the body. Migraine headache provides a very clear example of this since the headache is periodic and almost always unilateral.

---Treatment of the Distinct Meridians:

The Perverse energy, attacking one side of the body that is in a particular weakness confronts one with a unilateral deficiency of Essential energy. Without this energy, it is impossible to eliminate pathogen energy. Since it is necessary to mobilize the Wei energy to neutralize the pathogen energy, one must resort to those parts of the body that contain Wei energy. In the case of attack upon one side of the body which is in a state of deficiency (Essential energy), the opposite side is necessarily in a state of fullness of Essential energy.

By the appropriate treatment one should try to draw Wei energy from the surrounding area. There is Wei energy at the surface of the opposite half of the body. The method should try to send this Wei energy towards the interior, which naturally leads us to the Antique Ting points. Stimulating the opposite Ting point draws Wei energy into the opposite principal meridian and consequently into the Distinct meridian.

To take this a step further, our mentor Dr. Nguyen Van Nghi, states thusly:

"In order to understand the procedure of treatment by the opposite side, it is necessary to examine thoroughly the concept of 'Left-Right' which is one of the fundamental bases of acupuncture. The body of man is divided into two parts; the left and the right, separated by a median line composed of the Governor and the Conception Vessels. Each side of the body has its proper circulation called 'great deep circulation and great superficial circulation'.

The superficial circulation of the three Yang of the right communicates with that of the left, and vice versa, through a multitude of small vessels which are joined and are crossing at the top of the cranium (Pai-Hui, Hundred Meetings, Go-20), at the forehead*, and at the upper lip (Jen-Chung, Middle of Man, Go-26).

In regard to the deep circulation of the three Yin of each side, they communicate with each other at the level of the organs and the bowels.

The relations of these two great circulations (deep and superficial) constitute the energetic equilibrium of the two parts of the body (left and right). If one of these two parts is sick because it is in emptiness, the other will certainly be in fullness. This fullness is not caused by the presence of Perverse energy, but rather is provoked by the excess energy of the body, after a disturbance of the whole energy of the two parts of the body.

Consequently, both halves of the body are in fullness when: The healthy side is in fullness because of the emptiness of the sick side; or, the sick side is in fullness because of the presence of Perverse energy.

In view of these two types of fullness, it is forbidden to treat the sick side, because in dispersing the Perverse energy, one equally disperses the Essential energy of the body which is in emptiness here. This is why it is necessary to stimulate the non-sick side by employing the Antique Ting points, for the purpose of:

---Attracting the energetic flow towards the interior of the body in order to re-establish the equilibrium of the two sides of the body through the intermediary of the organs and the bowels (deep circulation);

---Attracting the Defensive energy (circulating outside of the meridians) into the meridian. The meridian will lead it to the organs or the bowels in order to combat the Perverse energy; or,

---If that Perverse energy has already reached the head, attracting the Perverse energy towards the lower part of the body through the intermediary of the Yang meridians (superficial circulation)."

* In the frontal zone of the head around the point Yintang (CCC #S-3 or Extra Point #1), is the place of meeting of a multitude of small vessels of the Tai Yang, those of the left passing to the right, and vice versa.

In addition, the local painful points (Ah Shi) are sedated, and sometimes, provided they are painful, the Upper Reunion points (called "Window of the Sky" points) because the energy has to pass through these points to join the lower and upper parts of the body ---to join "Earth to Sky". By stimulating these points, the flow is re-activated between the "Earth" and the "Sky", so to speak.

An external disease should be gradually sedated by this treatment, while new infections should remain confined to the Tendino-muscular zones, which will recover in the end, given a sufficient supply of Wei energy. Thus an attempt is made to "push" the disease from the interior to the exterior, which is a process that normally should be done by the body itself.

In summary, the technique of treating the opposite side must be applied in all cases manifesting intermittent symptoms and in all cases of "opposite evolution" of the Perverse energy. The use of the Ting points and the "painful points" is the rule for treatment of the Distinct meridians.

PART III: TONIFICATION OF THE YIN (WATER) KIDNEY AND THE BLOODa) DISCUSSION OF THE INDIRECT TONIFICATION OF THE YIN KIDNEY

In Lesson 18 (Page 5) mention was made of how the 'Internal Duct of the Triple Burner' can produce a material increase of the Water Kidney. Thus, by widening or expanding the Internal Duct energetically speaking, one can have a powerful impact upon increasing the Yin Kidney or Water-Kidney.

We know that the Internal Duct is influenced by the Lower Burner. The energy of the Lower Burner emerges at the point Co-7 (Yin-Chiao). By tonifying this point one can therefore increase the energy of the Lower Burner and "widen" the Internal Duct.

Since the Middle Burner is responsible for the generation of both Pure and Impure energy, the point Co-12 (Chung-Wan) can also be used to increase the energy in the Internal Duct of the Triple Burner.

By stimulating the Ho point of the Stomach, one tonifies the entire Stomach, which augments the energy in the whole Triple Burner. The Warm-Humidity of the Stomach can also be tonified by stimulating the King point (St-41) which "fires up" the meridian, and hence the Triple Burner.

The Spleen is also responsible for a balanced digestive system. Self-centered thinking and pre-occupations with personal difficulties tend to weaken the Yin energy of this organ. The Yin becomes concentrated and leads to a decrease of the Cold-Humidity of the Spleen. In addition, the Pure energy of the Five Tastes and the Than Dich will be affected. Therefore the Spleen needs reinforcing, since the Yin is at the origin of a deficiency. Therefore, the "origin" needs Yang energy (tonification). One needs to "pull" more Yang energy in from the surface. To do this there are three possibilities:

- Stimulate the Ting point (Sp-1), which will pull Wei energy from the surface into the principal meridian;
- Stimulate the Lo point (Sp-4), which will take the Essential energy from the Spleen meridian to the organ itself;
- Stimulate Sp-6 (San-Yin-Chiao), which joins and strengthens the Three Yin meridians of Spleen, Liver and Kidneys.

There are still other possibilities to revive the Internal Duct of the Triple Burner; namely, the Large and Small Intestines. The Yang energy which is present in the exterior parts of the body can be directed towards the Internal Duct. This can be accomplished by stimulating the Lo points (SI-7 and LI-6). Both have a tonifying effect upon the Water Kidney.

Since we know that the Small Intestine is part of the Tai Yang Layer, even better results can be obtained by directing the Yang energy towards the interior. To accomplish this, sedation of the point SI-8 will prevent the Yang from accumulating on the surface.

The Large Intestine is part of the Yang Ming, therefore the energy has to be activated to ensure that the Impure liquid is carried in the Large Intestine into the Internal Duct. The treatment must have a real impact on its energy to enforce the supply to the Kidneys. For this, it is necessary to use the Xi-Cleft point, LI-7 [See Page 44 this Lesson], since this locus activates the organ directly (both the Energy-Yang and the Blood-Yin).

2) DISCUSSION OF THE DIRECT TONIFICATION OF THE YIN KIDNEY

The indirect method of renal Yin tonification consists of supplying more energy to the Internal Duct of the Triple Burner. In order to stimulate the Kidneys directly, one can use the Back-Shu point of the Kidneys, Bl-23 (Shen-Shu). This acts on the Yang Kidney [Fire Kidney] which can be advantageous because the Yang Root can grow to mobilize the Yin Kidneys. The Mu-Front point of the Kidneys, GB-25 (Ching-Men) will directly influence the Yin Kidney since the Mu-Front loci activate the Yin energy.

The Kidney meridian itself can be treated as follows:

- Ki-3 (T'ai-Hsi), Iunn point. From the coupled meridian, the Bladder, this point borrows Humor and Energy via the Transversal Lo Vessel;
- Ki-4 (Ta-Chung), Lo point. Stimulating this point affects the Kidney organ directly via the Longitudinal Lo Vessel;
- Ki-5 (Shuei-Ch'UAN), Xi-Cleft point. Stimulating this point revives circulation of blocked Energy and Blood, directly;
- Ki-7 (Fu-Liu), King point. Stimulating this point affects the Yang Kidney;
- Ki-10 (Yin-Ku), Ho point. Stimulating this point tonifies the Yin Kidney.

3) DISCUSSION ON TONIFICATION OF THE BLOOD (HSUEH)

We know that the Upper Burner acts on the Body Humors (Than Dich) to produce Blood (Hsueh) with the help of Yong energy. In order to tonify Hsueh production it is necessary to tonify the Spleen, which distributes the "Five Flavors" conveying Pure energy to the Lungs. In the Lungs, the Pure energy is mixed with "air" and converted into Yong energy. Than Dich is also distributed by the Spleen to the Lungs, and in the Upper Burner it mixes with the Yong energy to produce Hsueh (Blood).

In order to increase Hsueh production, it is necessary to activate the Middle Burner (Spleen) by its Mu-Front locus, Co-12 (Chung-Wan). Tonification of this point also tonifies the Stomach and in this way all digestive functions are stimulated.

One must also not forget the point Sp-10 (Hsueh-Hai), which transliterates as "Sea of Blood", with moxibustion performed here [as well as Bl-17, Ke-Shu!] as the treatment of choice for it.

PART IV: THE ESSENTIAL CLINICAL POINTS OF ACUPUNCTURE

1) THE SIXTY-SIX ANTIQUE (Five Element) POINTS [See Lesson 26]

<u>Yin Meridians</u>	TING (Wood)	YUNG (Fire)	YU/IUNN (Earth)	KING (Metal)	HO (Water)
LUNG	Lu-11	Lu-10	Lu-9	Lu-8	Lu-5
SPLEEN	Sp-1	Sp-2	Sp-3	Sp-5	Sp-9
HEART	He-9	He-8	He-7	He-4	He-3
KIDNEY	Ki-1	Ki-2	Ki-3	Ki-7	Ki-10
LIVER	Li-1	Li-2	Li-3	Li-4	Li-8
ENVELOPE OF THE HEART	EH-9	EH-8	EH-7	EH-5	EH-3

<u>Yang Meridians</u>	TING (Metal)	YUNG (Water)	YU (Wood)	IUNN (Wood)	KING (Fire)	HO (Earth)
LARGE INTESTINE	LI-1	LI-2	LI-3	LI-4	LI-5	LI-11
STOMACH	St-45	St-44	St-43	St-42	St-41	St-36
SMALL INTESTINE	SI-1	SI-2	SI-3	SI-4	SI-5	SI-8
BLADDER	B1-67	B1-66	B1-65	B1-64	B1-60	B1-40
GALL BLADDER	GB-44	GB-43	GB-41	GB-40	GB-38	GB-34
TRIPLE BURNER	TB-1	TB-2	TB-3	TB-4	TB-6	TB-10

2) THE LO POINTS [See Part II of this Lesson]

<u>Yin Meridians</u>		<u>Yang Meridians</u>	
LUNG	Lu-7	LARGE INTESTINE	LI-6
SPLEEN	Sp-4	STOMACH	St-40
HEART	He-5	SMALL INTESTINE	SI-7
KIDNEY	Ki-4	BLADDER	B1-58
ENVELOPE OF THE HEART	EH-6	TRIPLE BURNER	TB-5
LIVER	Li-5	GALL BLADDER	GB-37
CON. VESSEL	Co-15	GOV. VESSEL	Go-1

GREAT 'LUO' OF THE SPLEEN: Sp-21

3) THE BACK-SHU POINTS

These are points situated on the Bladder meridian, through which Yang and Wei energies arrive from the organs or the bowels. These points are used to affect the "Yang" energy of their respective name. For instance; if you want to increase the Yang of the Spleen, this can be accomplished by stimulating B1-20 (P'i-Shu). According to the Nei Ching, it is never necessary to needle the Shu points (whether they are in emptiness or in fullness). It is only necessary to stimulate these points through moxibustion.

<u>INTERNAL ORGAN/BOWEL</u>	<u>BACK-SHU POINT</u>
Lungs.....	B1-13 (Fei-Shu)
Large Intestine.....	B1-25 (Ta-Ch'ang-Shu)
Stomach.....	B1-21 (Wei-Shu)
Spleen.....	B1-20 (P'i-Shu)
Heart.....	B1-15 (Hsin-Shu)
Small Intestine.....	B1-27 (Hsiao-Ch'ang-Shu)
Bladder.....	B1-28 (P'ang-Kuang-Shu)
Kidneys.....	B1-23 (Shen-Shu)
Envelope of the Heart.....	B1-14 (Ch'Ueh-Yin-Shu)
Triple Burner.....	B1-22 (San-Chiao-Shu)
Gall Bladder.....	B1-19 (Tan-Shu)
Liver.....	B1-18 (Kan-Shu)

4) THE MU-FRONT POINTS

These are special points situated on the chest and abdomen. By concentrating themselves, the Yin energy of the organs and the bowels arrives upon the surface of the body through these points. For instance; if you wanted to increase the Yin (Water) Kidney, by tonifying the point GB-25 (Ching-Men) the "Yin" of the Kidney would be increased since this is the exit point for Kidney energy. The ancient masters sometimes used a special procedure called the "Shu-Mu Method" (Back-Shu and Mu-Front points combined) whereby action on both "poles" (exits) of a given organ/bowel are used together in combination to treat illnesses of the organs and bowels.

<u>INTERNAL ORGAN/BOWEL</u>	<u>MU-FRONT POINT</u>
Lungs.....	Lu-1 (Ch'ung-Fu)
Large Intestine.....	St-25 (T'ien-Shu)
Stomach.....	Co-12 (Chung-Wan)
Spleen.....	Li-13 (Chang-Men)
Heart.....	Co-14 (ChU-ChUeh)
Small Intestine.....	Co-4 (Kuan-Yüan)
Bladder.....	Co-3 (Chung-Chi)
Kidneys.....	GB-25 (Ching-Men)
Envelope of the Heart.....	Co-17 (T'an-Chung)
Triple Burner.....	Co-5 (Shih-Men)
Gall Bladder.....	GB-24 (Jih-YUeh)
Liver.....	Li-14 (Ch'i-Men)

5) THE "HO"* POINTS OF SPECIFIC ACTION [Influential Points]

These are points of "reunion" where the specific energies of certain types of tissues are concentrated, and thus are accessible to directed and intensive therapeutic measures. The commentator, Ting Teyung, noted in the Sung period that these points are especially effective in the event of fever.

The Energy (Ch'i).....	Co-17 (T'an-Chung)
The Blood (Hsueh).....	Bl-17 (Ke-Shu)
The Arteries.....	Lu-9 (T'ai-Yuan)
The Bones.....	Bl-11 (Ta-Chü)
The Muscles (Tendons).....	GB-34 (Yang-Ling-Chüan)
The Marrow (Medulla).....	GB-39 (Hsüan-Chung)
The Organs.....	Li-13 (Chang-Men)
The Bowels.....	Co-12 (Chung-Wan)

6) THE POINTS OF CONNECTION [Confluent, Liaison, or "Key"† Points]

These are points which connect eight of the principal meridians to the eight Ancestral meridians. These points are used to "open up" the circulation of Ancestral energy in cases of trouble of these Extra meridians. [†In the sense of a "key" for unlocking doors.]

<u>PRINCIPAL MERIDIAN</u>	<u>CONNECTION POINT</u>	<u>ANCESTRAL MERIDIAN</u>
Spleen	Sp-4 (Kung-Sun)	Chong Mo
Envelope of Heart	EH-6 (Nei-Kuan)	Yin Wei
Small Intestine	SI-3 (Hou-Hsi)	Governor Vessel
Bladder	Bl-62 (Shen-Mai)	Yang Chiao
Gall Bladder	GB-41 (Tsu-Lin-Ch'i)	Tai Mo [with GB-26]
Triple Burner	TB-5 (Wai-Kuan)	Yang Wei
Lung	Lu-7 (Lieh-Ch'üeh)	Conception Vessel
Kidney	Ki-6 (Chao-Hai)	Yin Chiao

7) THE BOWEL "HO"* POINTS OF SPECIAL ACTION

According to the Su Wen, these are the particular points through which the energy of the Stomach communicates with the intestines and the energy of the Bladder communicates with the Triple Burner (especially the Lower Burner). These points are particularly effective in the treatment of illnesses of the intestines and the Triple Burner.

---Special Ho of the Large Intestine....	St-37 (Shang-Chü-Hsü)
---Special Ho of the Small Intestine....	St-39 (Hsia-Chü-Hsü)
---Special Ho of the Triple Burner.....	Bl-39 (Wei-Yang)

* These HO points do not have any official relation to the Antique Ho Points.

8) THE "XI-CLEFT" POINTS [Sometimes called the "Tsri" Points]

These are deep points situated in muscular clefts, and they are highly concentrated with Energy and Blood. Stimulation of these points is very effective for the treatment of troubles of the organs and bowels caused by a stoppage of circulation. Since these points activate the Energy and the Blood, they are of particular significance for the treatment of severe and persistent diseases, but can be used for acute disorders in the areas supplied by their respective meridians and in their related organs as well.

<u>MERIDIAN OR VESSEL</u>	<u>XI-CLEFT POINT</u>
Lungs.....	Lu-6 (K'ung-Tzuei)
Large Intestine.....	LI-7 (Wen-Liu)
Stomach.....	St-34 (Liang-Ch'iu)
Spleen.....	Sp-8 (Ti-Chi)
Heart.....	He-6 (Yin-Chieh)
Small Intestine.....	SI-6 (Yang-Lao)
Bladder.....	Bl-63 (Chin-Men)
Kidneys.....	Ki-5 (Shuei-Ch'uan)
Envelope of Heart.....	EH-4 (Chieh-Men)
Triple Burner.....	TB-7 (Huei-Tsung)
Gall Bladder.....	GB-36 (Wai-Ch'iu)
Liver.....	Li-6 (Chung-Tu)
Yin Chiao.....	Ki-8 (Chiao-Hsin)
Yin Wei.....	Ki-9 (Chu-Pin)
Yang Chiao.....	Bl-59 (Fu-Yang)
Yang Wei.....	GB-35 (Yang-Chiao)

9) THE "WINDOW OF THE SKY" POINTS [Upper Reunion Points]

According to the Nei Ching, there are ten such points. They are stimulated "when the energy cannot climb towards the upper parts of the body". They are divided into two categories:

"Great Window of the Sky" Points: St-9 (Jen-Ying); LI-18 (Fu-Tu); Bl-10 (T'ien-Chu); TB-16 (T'ien-Yung); Lu-3 (T'ien-Fu).

"Small Window of the Sky" Points: Co-22 (T'ien-Tu); SI-16 (Tien-Ch'uang); SI-17 (Tien-Jung); Go-16 (Fung-Fu); EH-1 (Tien-Ch'ih).

APPLICATION EXAMPLES CITED IN THE NEI CHING: St-9 (Jen-Ying) stimulated in the case of strong pains in the head, sensation of fullness of the chest (oppression) with difficulty in breathing. LI-18 (Fu-Tu) stimulated in the case of aphasia. Bl-10 (T'ien-Chu) stimulated in the case of spasms, of brutal contractions, of vertigo with the impossibility for the patient to stand up, ie. the feet cannot support the body. TB-16 (T'ien-Yung) stimulated in the presence of total deafness or of loss of visual acuity. Lu-3 (T'ien-Fu) stimulated when the patient has abrupt thirst, in epistaxis and lesser bleedings (because the Lungs and the Liver struggle between themselves).

10) THE "KING" POINTS OF SPECIAL ACTION [Meeting Points]

According to the Nei Ching, these are the points which link through the intermediary of the capillary vessels, one meridian to another, and thus allow action on a zone with which the meridian has no normal contact. They are the "inter-meridian reunion" or "intersection" points. There are around ninety of them, linking two or more meridians. Below we give a few of the more important ones, with the balance being beyond the scope of this basic program. These points are extremely important in the practice of acupuncture, however, in order to understand their rather indirect energetical action, it is necessary to thoroughly know the pathways of the Principal, Tendino-muscular and Distinct meridians.

- St-5 (Ta-Ying): Here energy of the Large Intestine meridian passes into the Stomach meridian and penetrates into the depths towards the teeth of the lower jaw, and thus this point treats problems of the lower jaw.
- TB-20 (Chiao-Sun): Here Triple Burner meridian energy passes into the Gall Bladder meridian to reach the upper jaw, and thus can treat its problems.
- GB-5 (HsUan-Lu): The energy of the Tendino-muscular meridian of the Small Intestine penetrates into the Gall Bladder meridian at this point. It is through this point that the energy of the Small Intestine reaches the eyes. Consequently, in illnesses of the eyes, one tonifies or sedates this point, according to whether there is emptiness or fullness.
- B1-1 (Ching-Ming): Here ancestral energy of the Yang Chiao and Yin Chiao reaches the Bladder meridian to penetrate into the eyes. It is therefore necessary to tonify or sedate this point according to whether the eyes remain constantly open (fullness of Yang) or closed (fullness of Yin).
- Go-26 (Jen-Chung): Energy of the Yang Ming (LI + St) reaches the Governor vessel and penetrates into the gums here. Thus the point treats the gums.

11) THE POINTS OF TONIFICATION AND SEDATION [See Lessons 26 & 29]

<u>PRINCIPAL MERIDIAN</u>	<u>TONIFICATION POINT</u>	<u>SEDATION POINT</u>
Lung.....	Lu-9 (Yu/Iunn)	Lu-5 (Ho)
Large Intestine.....	LI-11 (Ho)	LI-2 (Yung) [LI-3]*
Stomach.....	St-41 (King)	St-45 (Ting)
Spleen.....	Sp-2 (Yung)	Sp-5 (King)
Heart.....	He-9 (Ting)	He-7 (Yu/Iunn)
Small Intestine.....	SI-3 (Yu)	SI-8 (Ho)
Bladder.....	B1-67 (Ting)	B1-65 (Yu)
Kidney.....	Ki-7 (King)	Ki-1 (Ting) [Ki-2]*
Envelope of Heart...	EH-9 (Ting)	EH-7 (Yu/Iunn)
Triple Burner.....	TB-3 (Yu)	TB-10 (Ho)
Gall Bladder.....	GB-43 (Yung)	GB-38 (King)
Liver.....	Li-8 (Ho)	Li-2 (Yung)

* The two points in square brackets are additional points for use with electronic needle-less instrumentation and are used to achieve a better sedation effect. They should be used along with the main sedation point when using that modality.

RECAPITULATIVE TABLE OF "FORBIDDEN" POINTS

POINTS FORBIDDEN TO NEEDLES	POINTS FORBIDDEN TO MOXIBUSTION	POINTS FORBIDDEN TO MOXA, CONTINUED
LI-13	Lu-3	Yintang [Extra #1]
St-1	Lu-8	Taiyang [Extra #2]
St-17	Lu-10	Yiming [Extra #7]
St-18 (not advised on females)	Lu-11	(not advised)
Sp-10 (not advised)	LI-1	Baxie [Extra #28]
Sp-11	LI-19	(not advised)
He-2	LI-20	Sifeng [Extra #29]
Bl-8	St-1	Shiuan [Extra #30]
Bl-9	St-7	
Bl-56	St-8	
Ki-11	St-9	CONTRAINDICATED
Ki-23 (not advised on females)	St-17	IN HYPERTENSION:
TB-8	St-32	St-2 to St-6 in-
TB-19	Sp-1	clusive, St-10,
TB-20	Sp-7	St-11, St-12.
GB-18	Sp-9	
Li-12	Sp-16 (not advised)	Bl-3 to Bl-10 in-
Go-7	Sp-20 (not advised)	clusive.
Go-10	SI-9	GB-1 to GB-20 in-
Go-11	SI-18	clusive.
Go-17 (not advised)	Bl-1	Go-18 to Go-26 in-
Go-22 (needles and moxa before age of 8)	Bl-2	clusive.
Go-23 (needles and moxa not ad- vised young children)	Bl-6	
Go-24	Bl-11 (not advised)	
Co-1	Bl-30	FORBIDDEN DURING
Co-8	Bl-36	PREGNANCY TO ():
Co-9	Bl-37	LI-4
Co-17	Bl-40	St-36 (not advised)
Co-22 (needles and moxa not ad- vised before age of 7)	Bl-43 (not advised young child- ren. Adults add St-36)	St-45 (not advised)
Zengyin [Extra #11] (not advised)		Sp-1 (needles)
		Sp-2 (moxa)
		Sp-6 (needles)
	Bl-62	Bl-23 (needles not advised)
	TB-8	Bl-32 (needles not advised)
	TB-16	Bl-60 (needles)
	TB-18	Bl-67 (needles)
	TB-23	Ki-4 (not advised)
	GB-15	GB-21 (needles)
	GB-22	GB-44 (needles not advised)
	GB-29 (not advised)	Li-1 (moxa not advised)
	GB-33	Co-3
	GB-42	Co-4
	Go-6	Co-5 (pregnancy & during child bearing age)
	Go-7	Co-6
	Go-15	
ATTENTION STUDENTS:	Go-16	
Have we missed any	Go-17	
Forbidden Points?	Go-25	
Please advise if you	Go-27 (not advised)	
find any that we've	Co-15	
missed. Thank you!		