

FIVE DRAGONS
ACUPUNCTURE COLLEGE
CORRESPONDENCE COURSE



LESSON 26
OF
31 LESSONS

The Five Dragons Acupuncture College
accepts the Fair Use Doctrine of the Copyright Laws
and here-by grants permission to make one copy of this
Acupuncture Correspondence Course in 31 Lessons
For Educational and Teaching Purposes.

Recommended books to simplify your research are as follows

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

Distributed as shareware by
Bamboo Delight Company
P.O. Box 2792,
Saratoga, CA 95070

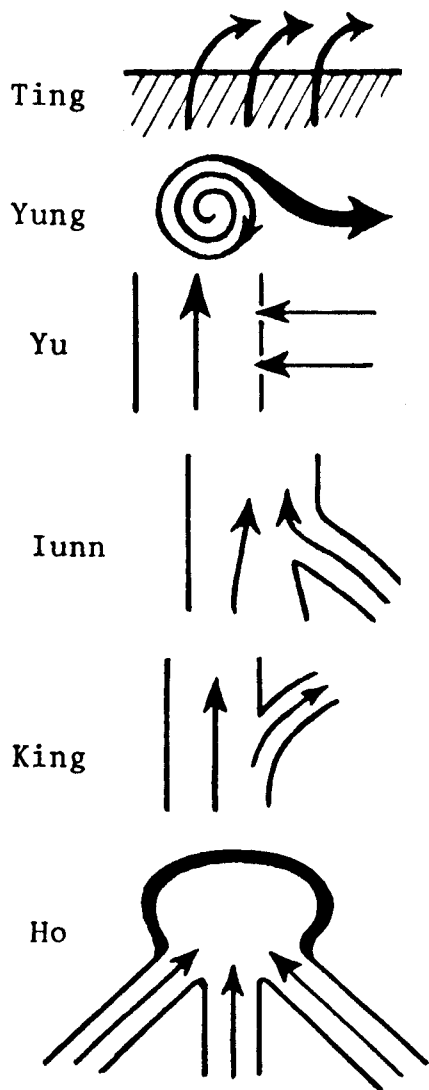
<http://www.bamboo-delight.com>



MODERN & TRADITIONAL ACUPUNCTURE

LESSON 26

THE ANTIQUE POINTS & INTRODUCTION TO PATHOLOGY



ACKNOWLEDGEMENTS: Researched and edited by Charles H. McWilliams; based on the work of Dr. A. Barandun; the late Dr. A. Chamfrault; Dr. G. Fisch; Dr. F. Jost; and especially our mentor, Dr. Nguyen Van Nghi.

PART I: THE ANTIQUE (Five Element) POINTS

The Antique Points are special points situated below the elbows and knees. The significance of the word "points", as insisted upon by the Trung Y Hoc [Study of Chinese Medicine, Hanoi, 1961], is that they mean "caves or hollows", and therefore, points are "depressions" through which the meridian energy of the organs and bowels reaches the exterior of the body. Of all the acupuncture "points", the Antique Points are the most important in practice, so much so, that few treatments are given without using at least some of them.

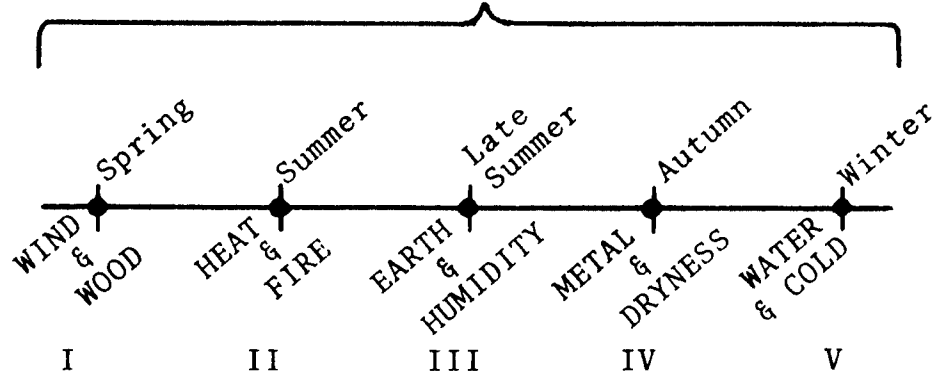
Just like the body has Yin and Yang regions, each meridian has an outer (Yang or superficial) region; and an inner (Yin or deeper) region. Here inner and outer does not refer to the internal and external pathways of the meridians. Outer contact, in the region of the extremities, refers to the contact with the external cosmic energies (ie. Perverse energy). Inner refers to the absence of this direct contact. The borderline between the interior and the exterior (consequently between Yin and Yang) here is at the level of the elbows and knees. The superficial (exterior) portion of the meridian course (situated between the elbows and the fingers and between the knees and the toes) responds to the variations of the cosmic energy.

The branches of the secondary vessels (ie. Lo vessels, Distinct meridians, and branches of the Ancestral vessels) are situated in this superficial region below the elbows and knees. The utilization of the Antique Points in therapeutic treatment of sicknesses of the secondary vessels is therefore evident. As for the treatment of the principal meridians, the energetic process (discussed below) is based on an extremely strict concept: The Interior and the Exterior (the Yin and the Yang).

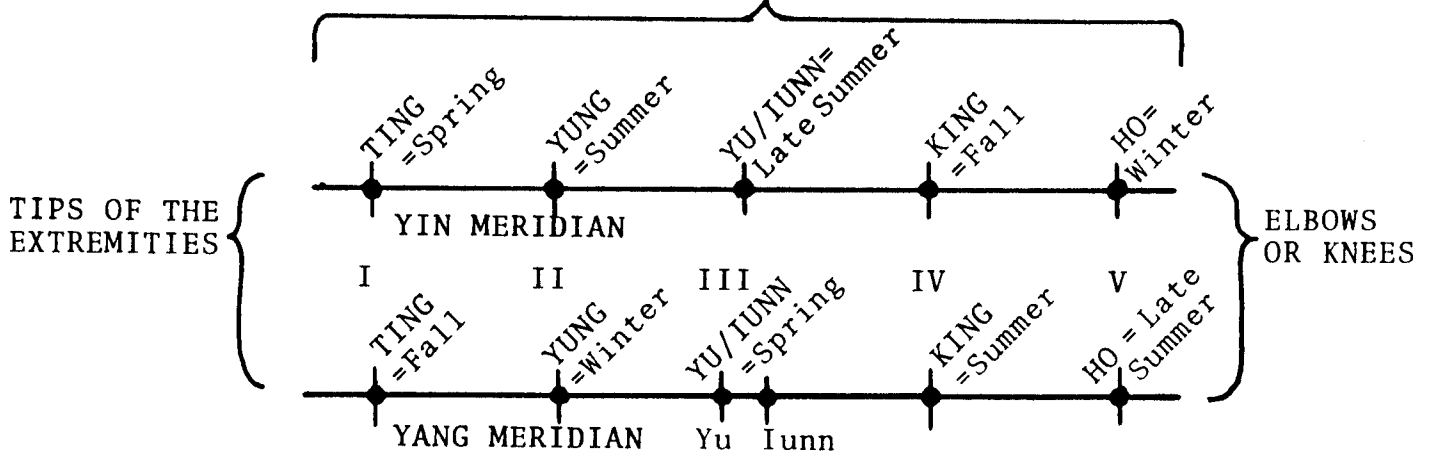
An extensive study of the Antique Points undertaken by one of our beloved mentors, the late Dr. Chamfrault, has led us to the following conclusions:

1. All the Antique Points (Ting, Yung, Yu, Iunn, King and Ho), which are situated on the superficial region of the meridian, are points of particular action by which one can act on the energy of the body, in relation to the evolution of the seasons.
2. The utilization of the Antique Points "according to the seasons" implies a special knowledge of the Laws of Nature (the Tao) and is particularly helpful for the treatment of the Perverse energy syndromes. In other words, in order to employ the Antique Points properly, it is necessary to know the correspondencies of these points with the organs and the bowels (which here represent Man) by the intermediary of the principles of the Five Seasons, the Six Perverse energies (which here represent the Heavens) and the Five Elements (here representing Earth). Thus, the Heaven, the Earth, and the Man must be considered as a whole. "Man must respond at all times to the Heavens and to the Earth" (Nei Ching), and that is the fundamental basis of Chinese Medicine. See diagram on top of next page!

SEASONAL & ELEMENTAL RELATIONSHIPS



MERIDIAN RELATIONSHIPS



There are sixty-six Antique Points. These Antique Points are often referred to as the sixty-six "Five Element Points", although many authors only give sixty of them. According to the Nei Ching, the meridians of the five organs (viscera) each have five Antique Points: Ting, Yung, Yu/Iunn, King and Ho, which makes twenty-five points for the five organs ($5 \times 5 = 25$). At the time of the Nei Ching, the Heart was not assigned Antique Points of its own because it was considered the "Home of the Soul", and any real illness was ascribed to the Envelope of the Heart instead. However, five Antique Points for the Heart meridian were added at a later date [in the classic Chia-I Ching, of 215 - 285 A.D.] making a total of thirty Antique Points on the six Yin meridians. As mentioned in Lesson 3, PRECAUTION SHOULD BE TAKEN WHEN USING ANY POINTS ON THE HEART MERIDIAN, and this especially applies to the Heart meridian's Antique Points. The meridians of the six bowels each have six Antique Points: Ting, Yung, Yu, Iunn, King and Ho, which makes thirty-six points for the Yang meridians ($6 \times 6 = 36$), and thus we arrive at a total of sixty-six points ($25 + 5 + 36 = 66$). The actual point "numbers" for all of these Antique Points are given in Lesson #27, since the actual points are irrelevant to this Lesson.

In the Yang meridians of the upper limbs and in the Yin meridians of the lower limbs, the energy is always leaving from the Ting point (on tips of extremities) to pass successively through the points Yung, Yu/Iunn, and King, to arrive at the Ho point (located at the elbows and the knees). From this last point, the Ho point, it penetrates into the deep portions of the meridian pathways to reach the organs and the bowels. On the contrary, in the Yang meridians of the lower limbs and the Yin meridians of the upper limbs, the energy emerges from the deep portions at the Ho point, from which it reaches the superficial portion of the meridians in order to end at the Ting point. Therefore, the Nei Ching states: "The Ting points are the areas of entry and of exit of the energy."

Because of the position of the points Ting through Ho, the Antique Points do not correspond to the same season or the same element on the Yin and the Yang meridians. The reason for this will evolve during our discussion. Please also notice at this time that on the Yin meridians the Yu and Iunn points are combined (Yu/Iunn), and you will learn later that it actually plays a double function.

ANTIQUÉ POINTS ON THE YIN MERIDIANS

The Yin meridians correspond to the Five Seasons (Elements), and to the start of the biological year (beginning with Spring). For this reason the Ting point (tip of the extremities) corresponds to the Spring (Wood). This can be explained according to the rules of Yin and Yang, in that the Yin equates with Cold and Yang equates with Heat. For example: When the Yang energy (Heat - Summer) of the Yang meridians penetrates into the Yin meridians (Winter - Cold) of the Foot, the Spring arrives. Regarding the Yin meridians of the Hands (and Feet), the Ting point is where Wei energy (Yang) enters the Yin meridians from the surrounding area (Tendino-muscular meridians).

It is from this basis (and others) that it can be established that Spring arrives at the tip of the extremities for the Yin meridians; with the remainder of the points Yung, Yu/Iunn, King, and Ho following the Five Element Production Sequence (Sheng Cycle). These Antique Points start with the element Wood at the tip of the extremities and move proximally towards the elbows and knees to end with the element Water. (See diagram on the middle of Page 3.) Let us now have a look at the Antique Points on the Yin meridians individually.

TING: This point is situated at the tip of the extremities (excepting Ki-1) and corresponds to Spring and to Wood. It is the source of energy where two coupled meridians meet. "Ting" signifies "well or source" and is the point of departure or arrival of the energy. The Ting point is where the meridians change Yin-Yang polarity.

Physiologically, it is the place where the energy circulating outside of the meridians (Wei, Ancestral, and Perverse) penetrates into the meridians. To stimulate* this point is to regularize the energy where there are signs of:

- (a) Fullness below the Heart;
- (b) Neuropathies [classically, illnesses of the Spirit (Fire) and of the Will (Water)];
- (c) Overflowing of energy outside of the meridians. For example, in cases of troubles of the Tendino-muscular meridians of the Lung and Large Intestine meridians with signs of contractures and pain at the anterior surface of the shoulders, where the arm cannot be raised without great effort. Here it is a question of an obstruction of energy at the level of the superficial meridians (Tendino-muscular). The pain and contractures are provoked by the energy "poured out" in the obstructed zone. It is therefore necessary to "neutralize" and to make this energy circulate by allowing it to enter into the corresponding meridian. In other words, stimulate the Ting points of the Lung and the Large Intestine meridians. Since Wei energy is Yang and moves rapidly, tonification is all that is necessary. This regularization is not enough however, to relieve the pain. It is necessary to complete the treatment by the technique of employing the Tendino-muscular meridians, namely, sedating the painful points (Ah Shi) and tonification of the corresponding meridian by the "procedure of the Mother and Son" (more on this later).

* NOTE: *The use of the word "stimulation" throughout this Lesson refers specifically to the actual stimulus applied and does not mean to imply tonification (or sedation). The action of any given stimulus, whether it be a stimulus of electrical energy, moxa, needles, acu-pressure, ion granules, etc., can achieve a tonification or sedation effect on a given point simply by the amount of time that the mode of stimulation is applied. In this respect, tonification can be achieved by short term (light) stimulation, and sedation can be achieved by long term (a strong) stimulation. The parameter of "how much time" to apply is determined by the type of stimulation used (ie. needles, moxa, particular brand of electronic instrument). More details on this subject are given in Lessons #28, 29, and 30. In this Home Study Program on Modern & Traditional Acupuncture, we do not cover the different traditional ways to achieve tonification and sedation effects with variations in needle manipulation techniques, as the time factor method mentioned above seems to be the most reliable conceptual means of achieving the desired result of tonification or sedation for the beginning acupuncturist. WDS*

YUNG: According to the Five Element Sheng Cycle, Summer is the nature of this next Yin meridian Antique Point, and consequently it is of the element Fire. At this point the energy flowing through it is like a stream or brook [see Page 1 of this Lesson (front cover) for a graphic conceptual representation of Antique Point functions].

Physiologically, the energy flowing through this point forms whirlpools, activating the energy like electrons act on protons. This type of action produces movement to pass the energy on to the next point. Where there are signs of slow movement of the energy circulation, stimulating this point "blows" energy through the stagnant meridian. To stimulate this point is to provoke the Heat or the Cold, according to whether it belongs to a Yin meridian or to a Yang meridian, in order to treat the sicknesses of the Cold or of the Heat. For example:

If you are influencing the body through a Yin meridian, by stimulating the Yung point (Summer-Heat), that will give you a human frequency that will be warm, and will belong more to the Yang. If you were to stimulate a Ho point on a Yin meridian for instance, you will learn later on that that will give a frequency that will be Cold (Winter). In this respect, if the patient has their Lungs attacked by the Cold, you would want to stimulate the Yung point (Summer-Heat) in order to combat the Cold, and you would definitely want to avoid the Ho point, making that point "off limits" in this instance.

As another example, if the patient has temporal neuralgia of Shao Yang origin (discussed later), where the pain is owed to a bad circulation of the Triple Burner and Gall Bladder meridians, the Shao Yang of the hands cannot communicate with that of the foot. Here it is necessary to stimulate not only the painful points situated at the temple, but also to harmonize together the circulation of the Shao Yang by the Yung point of the Triple Burner, in order to "activate" the circulation of the Triple Burner towards the head, and the Ting point of the Gall Bladder in order to "attract" the energy towards the foot.

YU: The third Antique Point corresponds to Late Summer and is therefore the point of the Earth. Yu signifies that which transports and directs, and is symbolic of a "small boat". The energy flowing through it has become like a river now.

Physiologically, it is the place where the Perverse energy enters, as well as some Ancestral and Wei energies from the surrounding area which can be "taken on board" here. Hence, for cosmopathogenic energy (Perverse), the Yu point is the doorway into the principal meridians. As well, Tendino-muscular energy can contact the Yu point. Classically, the Nei Ching insists that the Heart has complete absence of this Yu function, since any attack of the Perverse energy on the Heart would lead to immediate death. By stimulating this point it: (a) Disperses the Perverse energy and prevents it from embarking further up the meridian; and (b) calls upon the Wei energy (circulating outside of the meridians) to come to this point.

Take for example troubles of the Liver with signs of Yin emptiness. This emptiness is owed either to a weakness of the Blood (Yin) or else to an insufficiency of the energy of Kidneys (Water) which are not nourishing the Liver (Wood). Signs of this trouble include: Blackouts; night blindness; tinnitus; muscle spasms; migraine; pulse tense, small, deep and weak. The treatment must be etiological,

so it must nurse the Blood or the Kidneys. But at all times it is necessary to consolidate the treatment by activating the circulation of the energy of the Liver by the points Yung and Yu/Iunn of the Liver. The Yu/Iunn point is used in the sense of reinforcing the energy of the Liver and not in the sense of dispersion of the Perverse energy.

As another example, take rheumatic pain at the anteroexternal surface of the elbow, of the origin Wind, Cold and Humidity. In all sicknesses of the origin Wind, Cold, Humidity, it is imperatively necessary to stimulate the points on the corresponding meridians that equate to Humidity (Late Summer). Namely, stimulate the Yu points of the Yin meridians and the Ho points of the Yang meridians. Humidity in this context refers to rheumatism that is stubborn and hard to remove (in Chinese, like droplets of dew). The Yu and Ho points are used in the sense of the dispersion of the Perverse energy. This etiological treatment is not sufficient however, for it is also necessary to add the King point (see discussion below on the King point of the Yin meridians).

In summary, the utilization of the Yu points is very complex.

IUNN: This point is the passing point of a wide river of energy which carries energy to and fro between coupled meridians. They are the connecting points of the "Lo Transversal Vessels". According to the seasonal dependence, on the Yin meridians only, the Yu point and the Iunn point are both the same and coincide, playing a double function in this respect.

Physiologically, to stimulate this point is to attract the energy of the opposed coupled meridian towards the corresponding meridian. The study of the Iunn point can be summarized as follows:

- (a) All the Lo Transversal Vessels have identical force; leaving from the Lo point of one meridian, they end at the Iunn point of the coupled meridian;
- (b) Therefore, the Iunn point receives and absorbs the energy coming from the opposed coupled meridian and this is why the Nei Ching insists on the "character of absorption" of this point which designates the Lo Vessels as a true regulator of the coupled meridian system;
- (c) The Iunn point also specifically represents the energies of the Triple Burner in any given meridian;
- (d) The Lo points do not constitute an actual part of the group of Antique Points, but they do send their branches to the Iunn point.

Incidentally, the very character of absorption of the Iunn point brings to an end the ideas expressed up to the present on the regulator role of the Governor and Conception Vessels, because the Governor and the Conception Vessels do not possess a Iunn point. The Lo Vessels of these two Ancestral meridians are Longitudinal Vessels and not Transverse Vessels.

THE TECHNIQUE OF USING THE IUNN AND LO POINTS (Technique of the Lo Transversals)

This technique is very simple. It is sufficient to stimulate the Iunn point of the corresponding meridian which is in emptiness or in fullness with the opposed Lo point of the coupled meridian, in order for the energy of the two coupled meridians to regularize itself. Let us make one very important point clear however:

The emptiness and fullness referred to above must be caused by a disturbance of internal origin (psychological or alimentary), and not by the Perverse energy. When the Perverse energy is housed within the meridian, it is strictly forbidden to act on the Lo and Iunn points of the coupled meridians in this manner. These vessels are in effect, the true branches destined to palliate a loss of communication between the coupled meridians. If the disturbance is owed to the Perverse energy, it obstructs the passage of energy at the Lo point as a means of defense for the body, in order to prevent the passing of the Perverse energy into the coupled meridian. If one used the technique of the Iunn and Lo Points (Technique of the Lo Transversals), it would create a pathway, permitting the Perverse energy to leap the barricade and contaminate the coupled meridian that may be in a healthy state.

In summary, before utilizing the technique of the Lo Transversals it is necessary to know how to diagnose the emptiness and the fullness of the sick meridians (ie. pulse diagnosis or meridian balance testing), and to know how to distinguish between diseases of internal and of external origin.

KING: This is the point of Fall (Metal) where the energy currents split into branches, or are directed into the neighboring deeper regions (bones, muscles, other secondary vessels) in the Yin meridians.

Physiologically, in the Yu point there is the entrance of energy; at the King point the energy is outgoing into the neighboring regions. To stimulate this point is to activate the circulation of energy towards this point in order to combat the Perverse energy which is found in the energetically infected region. At the King point, two phenomena are produced:

- (a) When it is a question of a Yin meridian, the Yang of the body (Wei energy) is weakened at this point in order to vanish afterwards into the neighboring regions (bones, muscles, etc.).
- (b) When it is a question of a Yang meridian, the Yang of the body (Wei energy) continues to be directed towards the Ho point where it is reassembled before penetrating into the bowel or towards the neighboring region.

In the case of the sicknesses of external origin the Perverse energy pursues the Wei energy up to the King or Ho point, according to whether it is a Yin or a Yang meridian, and the same phenomena are produced, provoking either sicknesses of the muscles or of the bones, or the sicknesses of the bowels.

HO: Ho signifies reunion or concentration. This is the point of the meeting of the interior with that of the exterior. For the Yin meridians it is the point of Winter (Water) forming a pool of energy so as to protect the organs from the penetration of Perverse energy.

Physiologically, to stimulate this point is to thus act on that which is deep (interior). We have explained that when it is a question of a Yang meridian, the Yang energy passes to the Ho point before it penetrates into the bowels or towards the neighboring region. Consequently to stimulate the Ho points on the Yang meridians, is to "nurse" the sicknesses of the bowels or to nurse the "infections" lying near this region. To nurse all sicknesses of the Stomach, the

Ho point must be the basis of the treatment. In all rheumatic illnesses of the origin Wind, Cold, Humidity, lying on the Yang meridian (ie. tennis elbow), it is imperatively necessary to stimulate this point (Ho = Late Summer = Humidity). In all the sicknesses of this same origin on a Yin meridian, it is necessary to stimulate the Yu point.

ANTIQUÉ POINTS ON THE YANG MERIDIANS

The Yang meridians being of different physiology (ie. urination, defecation, etc.) are subject to diurnal variations. Their "tide" of energy is different and it corresponds to the twenty-four hour solar cycle (Horary Cycle) and begins at 3:00 A.M. starting with the element Metal (Fall). For this reason, on the Yang meridians, the element and the season of the Ting point correspond with the element Metal (Fall) and not with the element Wood as it does on the Yin meridians. (See the diagram on the bottom of Page 3.)

The remainder of the Antique Points, moving proximally towards the elbows and the knees, correspond to the seasonal variation of the Production Cycle (Sheng Cycle) of the Five Element Sequence.

The "functional" physiology of the Antique Points is the same for the Yin and the Yang meridians, with three notable conditions:

1. For the Yang meridians, the energy departs into the surrounding tissues at the Ho point, and not the King point as it does for the Yin meridians.
2. For the Yang meridians, the Yu and the Iunn points are separate points and constitute six extra points not mentioned in the majority of English language texts.
3. You know that there is a Yin Kidney and a Yang Kidney, energetically speaking. The Yang Kidney has to be considered like a Yang meridian and follows the same Law as the Yang meridians, of the shifting of the seasonal correspondencies of the Antique Points. For example: If you want to tonify the Fire (Yang) of the Kidney, you do not use the Yung point, but rather the King point (Summer = Heat) of the Kidney meridian to give an increase in Kidney Yang. Likewise, when you want to increase the Yin Kidney (Water), you want to stimulate the Ho point (Winter = Cold) of the Kidney meridian.

Below is a tabulation of the "functional" physiology of the Antique Points for the Yang meridians:

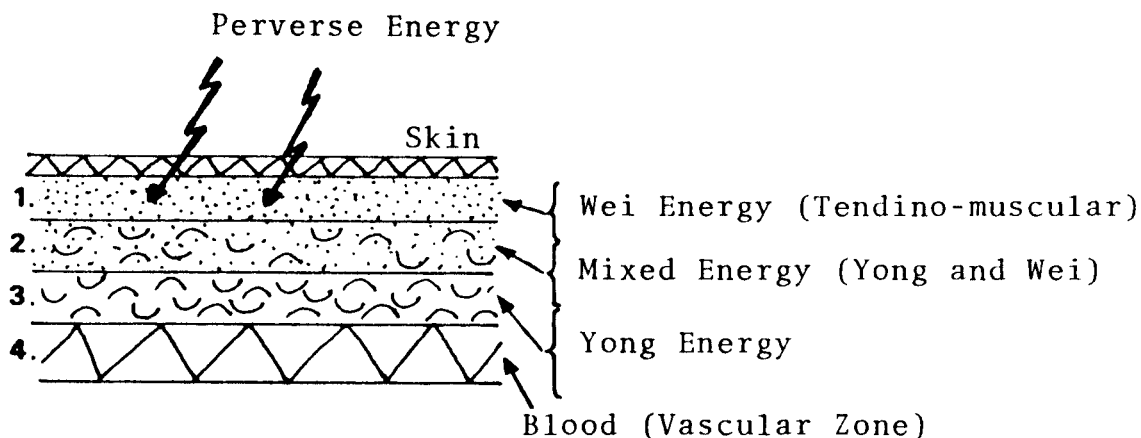
<u>ANTIQUÉ POINT</u>	<u>SEASONAL CORRESPONDENCE</u>	<u>PHYSIOLOGY</u>
TING	Fall	Source of Energy
YUNG	Winter	Stream of Energy
YU	Spring	Energy "Taken On Board"
IUNN	Spring	Lo Transversal
KING	Summer	Energy Continues
HO	Late Summer	Energy Departs

PART II: INTRODUCTION TO PATHOLOGY

THE ENERGETIC LAYERS AND THE PROCESS OF PERVERSE ENERGY PENETRATION

Chinese medical philosophy teaches that man is influenced by the climate (cosmopathogenic or Perverse energies), by the earth (alimentation or nutrition), and by himself (psychological factors). These factors are extremely important in the practice of acupuncture. Our discussion here will be restricted to the Perverse Energy and how it penetrates into the body's tissues, leading to dis-ease.

Perverse energy originates from the external environment and can attack* the body leading to an excess (Yang) condition. Under normal conditions, there are four superficial energetic zones just below the outer skin: Conceptually, the first zone contains the flow of Wei energy; the second zone is composed of mixed energies of Wei and Yong; the third zone is composed mostly of Yong energy; and the fourth zone contains the Blood (Hsueh). This can be diagrammed as follows:



The initial phase of the attack of Perverse energy directs itself into the secondary vessels of the principal meridians (Tendino-muscular meridians). The patient will feel pain when the Perverse energy enters into the different zones of the skin. This pain, corresponding with "inflammation", by blocking Yang energy circulation in the superficial meridians, allows the Blood (Yin) to stagnate.

* To a Western mind, the attack of "Perverse Energy" may seem a little difficult to comprehend. Western science states that the adult body is about 56% fluid, and contains approximately 75 trillion cells. However, using their model of the atom, if the atom is magnified to equal the size of a baseball, the distance between any two atoms in the body would be roughly 2 to 3,000 miles. In other words, the body is over 99% devoid of contents. This exemplifies that the body, of which we have only a physical perception, has plenty of room for the Chinese energetic theories. Besides, isn't everything now being thought of as 'energy' by modern physicists?

A knowledge of the process of the penetration of the Perverse Energy into the body permits the solving of two great problems:

1. The evolution of the sicknesses into each group of meridians (ie. Tendino-muscular, Secondary, Principal, etc.), into the energetic zones of the body (Wei, Mixed Energy, Yong, and Blood), and into the Energetic Layers; and,
2. The choice of therapeutic techniques which proceed from that information, for example, whether or not to stimulate ---
 - according to the courses of the meridians,
 - against the heat,
 - against the cold,
 - according to the emptiness or the fullness,
 - according to the superficial or the deep, or,
 - according to techniques beyond the scope of this Lesson.

All the principal meridians have secondary meridians (vessels) which connect them to the skin. When the body is attacked by Perverse energy, it first passes into the secondary vessels before it can penetrate into the principal meridians. For this to occur, there must first be a deficiency of 'Essential Energy' (see Lesson 10, pages 12 to 14) in the principal meridians leading to a deficiency of this energy in the Tendino-muscular meridians. This deficiency of Essential Energy prepares the way for an excess of Perverse energy. SEE THE DIAGRAMS ON THE NEXT PAGE. In other words, the sicknesses of external origin first attack the exterior (superficial meridians) and then evolve towards the interior (principal meridians). The principal meridians themselves are divided into exterior (Yang meridians) and interior (Yin meridians). Consequently, in order for the Perverse energy to penetrate into the interior of the body it generally must pass through by the bowels before it can reach the organs via their connecting meridians.

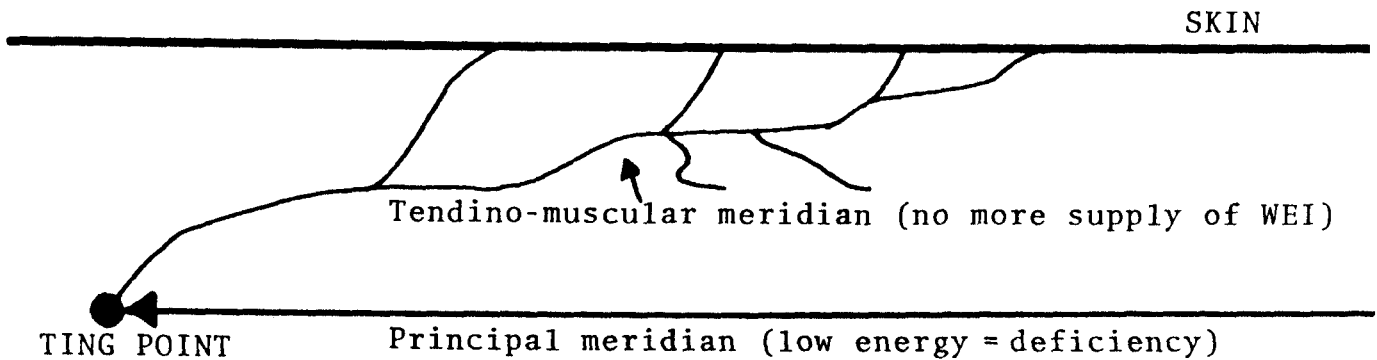
The evolution of the sicknesses are due either to the confrontation of the two energies --- Essential and Cosmic; or to a therapeutic action that was either inappropriate or appropriate. Thus:

- If the Perverse Energy is more powerful than the energy of the body, the sickness will progress;
- If the Perverse Energy is as powerful as the energy of the body, the sickness will resist;
- If the Perverse Energy is less powerful than that of the body, the sickness will regress.

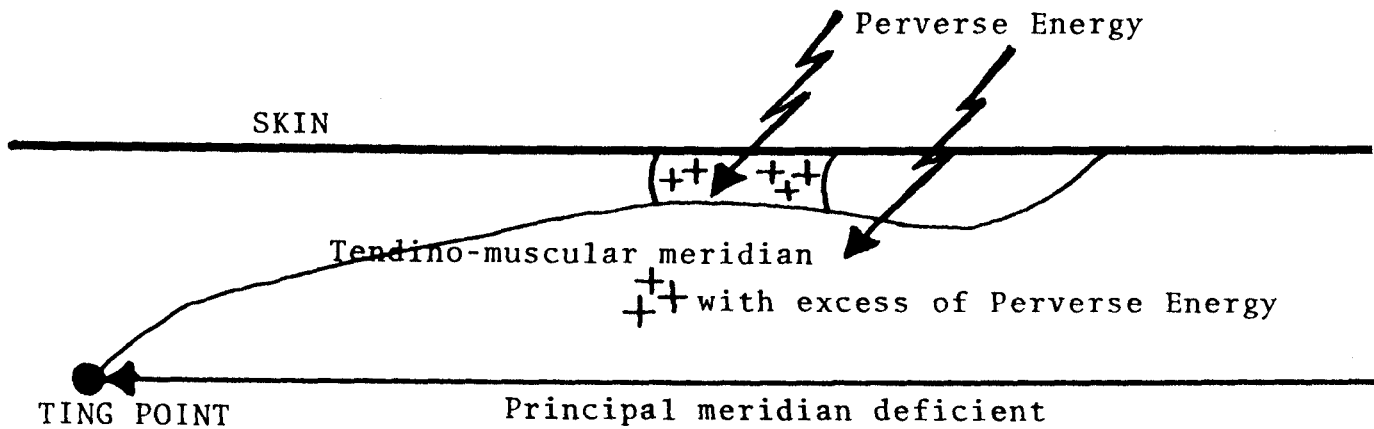
It is from these concepts, that one studies the evolution of the sicknesses through the Energetic Layers (as introduced in Lesson Nine, page 18), and reviewed below:

TAI YANG	--	Small Intestine & Bladder
SHAO YANG	--	Triple Burner & Gall Bladder
YANG MING	--	Large Intestine & Stomach
TAI YIN	--	Lungs & Spleen
CHÜEH YIN	--	Envelope of the Heart & Liver
SHAO YIN	--	Heart & Kidneys.

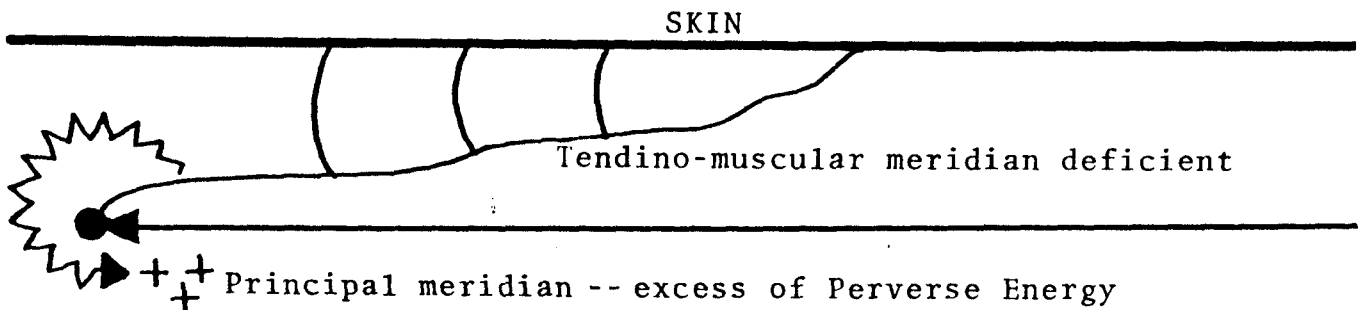
THREE STEPS OF PERVERSE ENERGY ATTACK UPON THE PRINCIPAL MERIDIANS



1. A general deficiency (low energy) of a principal meridian will lead to a loss of supply of Wei energy to its related Tendino-muscular meridian, resulting in a deficiency of the Tendino-muscular meridian.



2. A deficiency of Wei energy in the Tendino-muscular meridian allows the attack of the Perverse Energy, thereby giving the Tendino-muscular meridian an excess of Perverse Energy.

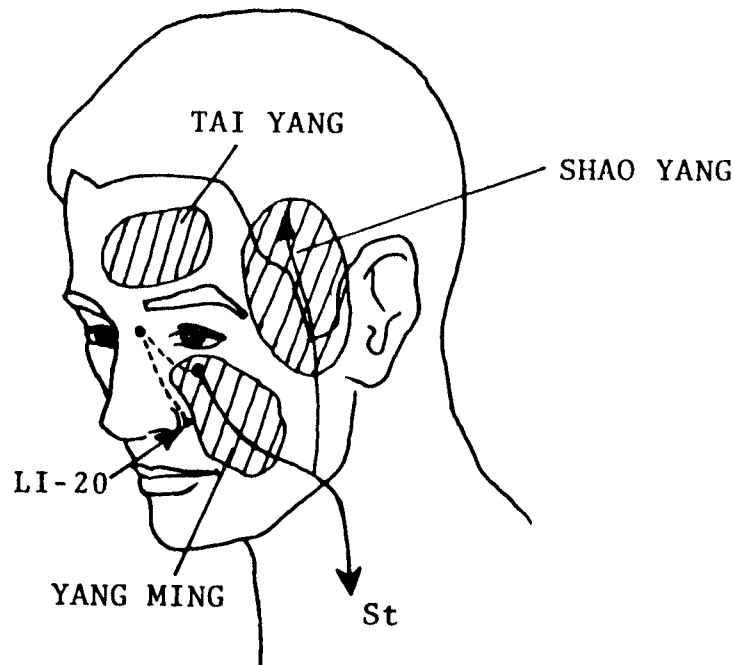


3. The excess Perverse Energy eventually penetrates into the Principal meridian, giving it an excess condition and leaving the Tendino-muscular meridian deficient again.

It is important to know how and where the Perverse Energy enters the body. Knowing that the six Perverse energies have their origin in Heaven (Yang) as opposed to the nutrition which comes from the Earth (Yin), the Perverse energy naturally will arrive from above and can find entrance into the face, neck and limbs.

The first area in which to examine this process is the point Fung-Fu (Go-16), Windy Prefecture, sometimes called "the Palace of the Wind". Perverse energy can enter at this point and flow from it to the different superficial vessels which are in the neighboring region, provoking an infection (in the energetical sense). You know accordingly, that in this area we have the Bladder meridian, the Gall Bladder meridian, the Yang Wei vessel, the Yang Chiao vessel, and other meridians flowing in this vicinity as well, which are also liable to infection from the Perverse Wind entering at this point.

There are as well three other bilateral zones on the face: The Tai Yang, the Shao Yang, and the Yang Ming Energetical Zones (see diagram below). These are zones or areas where the Perverse energy can invade the body, but again, only when there is a weakness of the Essential Energy in that particular area.



THE THREE ENERGETICAL ZONES

ENERGETICAL ZONE EXAMPLE: If the Perverse energy enters into the Yang Ming Energetical Zone, according to that zone's location it can flow to the point Ching-Ming (Bl-1) and "infect" the Bladder meridian leading to disease of the discs, sciatica, inflammation of the renal pelvis, rhinitis, frontal headache, lumbago, painful uri-

nation, etc. All of these symptoms give you clues about where the Perverse energy has "settled". Also, from the Yang Ming Energetical zone it can "infect" the Stomach meridian or the Large Intestine meridian (the Yang Ming meridians), leading to their associated disorders. As well, infections of the Small Intestine and Bladder meridians could result from the Tai Yang Energetical Zones of the face being attacked, just as infections of the Triple Burner and Gall Bladder meridians could result from the Shao Yang Energetical Zones of the face being attacked.

As explained previously, the Perverse energy must first attack the secondary meridians before it can reach the principal meridians. We know that the Tendino-muscular meridians more or less follow the course of their associated principal meridians, and that there are certain areas where they meet other Tendino-muscular meridians. These areas where two or more Tendino-muscular meridians meet are known as the Tendino-muscular "Meeting Areas". These areas are important in view of the fact that a Perverse Energy infection of a particular Tendino-muscular meridian branch may be conveyed via such Meeting Areas to yet another Tendino-muscular section. Therefore, they have to be taken into account in therapy, to prevent infections of the Tendino-muscular meridians which have not yet been infected.

On the whole, the twelve Tendino-muscular meridians accompany their associated twelve principal meridians. For this reason, they are also divided into six Yang Tendino-muscular meridians and six Yin Tendino-muscular meridians, with a corresponding Meeting Area on the head or on the thorax.

The three Yang Tendino-muscular meridians of the hand (Large Intestine, Triple Burner, Small Intestine) flow from the hands to the head. Their common Meeting Area is at the parietal bone, in the neighborhood of the Gall Bladder 13 point. The three Yang Tendino-muscular meridians of the foot (Stomach, Gall Bladder, Bladder) rise from the feet upwards, and meet at the cheekbone, in the neighborhood of the Small Intestine 18 point.

The three Yin Tendino-muscular meridians of the hand (Lungs, Envelope of the Heart, Heart) flow from the arms (hands) and meet in front of the axilla, at the very important point Gall Bladder 22. The three Yin Tendino-muscular meridians of the foot (Spleen, Liver, Kidneys) rise from the feet upwards and meet above the pubic symphysis, in the neighborhood of the Conception Vessel 3 point.

These common Tendino-muscular Meeting Areas are useful for diagnostic purposes. If a Tendino-muscular meridian is affected with symptoms that very often do not differ from those produced by other submeridians or principal meridians, the Meeting Area will be painful when palpated (pressed). Furthermore, a painful disease often makes it difficult to accurately locate the area in question. It may be difficult for instance, to see whether the Yin meridian is also affected, or whether the disease is only in the associated Yang meridian. In these cases palpation of the Meeting Areas can be a decisive factor for an accurate diagnosis.

On the other hand, the physiology of these areas makes it necessary to take them into account for therapy as well, in order to prevent the spreading of excess Perverse Energy through their branches. Clinical examples for their treatment are given below:

1. Clinical example on treatment of the three Yang of the Feet:

In practice, for troubles of facial neuralgia provoked by problems in the Tendino-muscular meridians of the feet, the meeting point SI-18, is always very painful to palpation. Diagnosis of the attack of these Tendino-muscular meridians is based on that point, as well as on the radiation of the pain:

(a) If the pain descends from the corner or angle of the forehead towards the lower jawbone in passing by the temporal zone, it is necessary to think of troubles of the Tendino-muscular meridians of the Gall Bladder. In this case, one will stimulate the painful points on the face, and tonify the Gall Bladder meridian.

(b) If the facial neuralgia is accompanied by pains at the internal corner of the eye, it is necessary to think of the troubles of the Tendino-muscular meridians of the Bladder. Therefore, stimulate the painful points on the face and tonify the Bladder meridian.

(c) If the neuralgia is accompanied by pain at the lips and at the wing of the nose, radiating up to the internal corner of the eye, it is necessary to think of the troubles of the Tendino-muscular meridians of the Stomach. Therefore, stimulate the painful points on the face and tonify the Stomach meridian.

2. Clinical example on treatment of the three Yin of the Feet:

In practice, purely muscular or tendinous pains of the lower abdomen [for pains resulting from the genito-urinary organs, see Lesson #25], the meeting point Co-3 is always painful to palpation. Diagnosis of the attack of one of these meridians is based on the radiation of the pain:

(a) If the pains of the lower part of the abdomen are accompanied by renal pains ("pains that cannot be revealed by palpation"), it is necessary to think of troubles in the Tendino-muscular meridians of the Kidneys. Therefore, it is necessary to stimulate the painful points on the lower part of the abdomen and tonify the Kidney meridian.

(b) If the pains at the lower abdomen manifest themselves without any other sign, it is necessary to think of trouble in the Tendino-muscular meridians of the Liver. Therefore, it is necessary to stimulate the painful points and tonify the Liver meridian.

(c) If the pains at the lower part of the abdomen are accompanied by pain at the navel (umbilicus) radiating up to the chest, it is necessary to think of troubles in the Tendino-muscular meridians of the Spleen. Therefore, stimulate the painful points and tonify the Spleen meridian.

3. Clinical example on treatment of the three Yang of the Hands:

In practice, with migraine headaches of a mild character (never accompanied by vomiting) provoked by the Tendino-muscular meridians of the hands, the point GB-13, is always painful to touch. Diagnosis of the attack of the meridians is based on the radiation of the pain:

(a) If the migraine is accompanied by pains at the shoulder, at the neck, at the ear, at the lower maxilla, and at the external corner of the eye, it is necessary

to think of troubles in the Tendino-muscular meridians of the Small Intestine. Therefore, stimulate the painful points on the shoulder, on the neck, and on the head, and tonify the Small Intestine meridian.

(b) If the migraine is accompanied by pains at the shoulder, at the neck, at the external corner of the eye and at the throat, with a sensation of contracture of the tongue, it is necessary to think of troubles of the Tendino-muscular meridians of the Triple Burner. Therefore, stimulate the painful points on the shoulder, on the neck and on the head, and tonify the Triple Burner meridian.

(c) If the migraine is accompanied by contracture or pain at the cheekbone and by pain "in the form of a helmet" which contours the forehead and descends towards the lower maxilla of the opposite side, it is necessary to think of troubles of the Tendino-muscular meridians of the Large Intestine. Therefore, stimulate the painful points and tonify the Large Intestine meridian.

4. Clinical example on treatment of the three Yin of the Hands:

In practice, when sub-axillary pains are provoked by troubles of these meridians, the point GB-22 is very painful to palpation, and the pain prevents elevation of the arm. Diagnosis of the attack of one of these three meridians is based on the radiation of the pain:

(a) If the sub-axillary pain is accompanied by "pains that cannot be revealed by palpation" at the chest (because the course is internal, following the interior wall of the thoracic cage), by pains in the sub-clavicular region and of the shoulder, by oppression and anxiety; it is necessary to think of troubles in the Tendino-muscular meridian of the Lungs. Therefore, in this case stimulate the point GB-22, the painful points on the shoulder and in the sub-clavicular region, and tonify the Lung meridian.

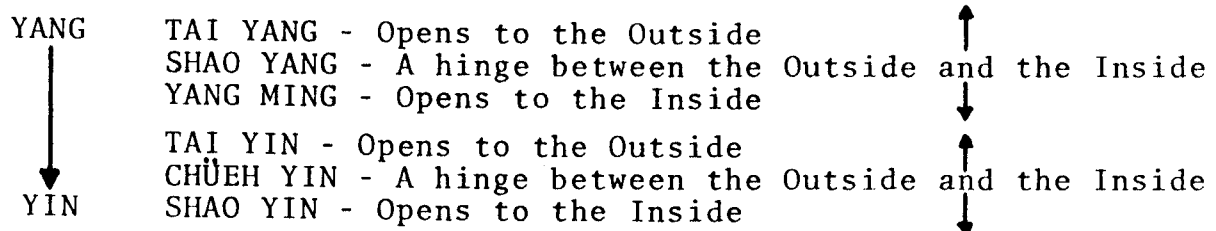
(b) If the sub-axillary pain is accompanied by pains "that can be revealed by palpation" (because their course is on the surface) at the sides, and by pains "that cannot be revealed" at the chest with signs of oppression; it is necessary to think of troubles of the Tendino-muscular meridians of the Envelope of the Heart. Therefore, stimulate the point GB-22 and the painful points on the sides, and tonify the Envelope of the Heart meridian.

(c) If the painful sub-axillary region is accompanied by pains in the abdomen, between the navel and the base of the heart, with signs of "accumulation of energy"; it is necessary to think of trouble in the Tendino-muscular meridians of the Envelope of the Heart as well. Stimulate in this case again the point GB-22, and tonify the Envelope of the Heart meridian. [Note Heart meridian is not being treated directly here, but rather the Envelope of the Heart meridian instead.]

In summary, you must know where the entering zones are in order to follow the sickness. These areas outlined above are the principal entering zones and pathways for the Perverse energy. In general, when you have penetration of Perverse energy, the zone in which it enters is sensitive to touch. This greatly aids your diagnosis, for you simply palpate the painful areas to see where the Perverse energy has most likely entered.

THE SUPERFICIAL & DEEP CIRCULATION OF ENERGY (Six Energetical Layers)

The twelve principal meridians are grouped into six superficial Yang meridians and six deeper Yin meridians, which constitutes the superficial Yang circulation and the deeper Yin circulation. If we pair up the six Yang meridians and pair up the six Yin meridians, all according to their common functions, we end up with three Yang levels and three Yin levels. Examined in this way, they form six layers energetically going from the outer surface (Yang) to the inner surface (Yin). These Six Energetical Layers are summarized below, and then discussed individually.



TAI YANG: Beginning on the outside, the first layer is the Tai Yang which constitutes the Small Intestine and Bladder meridians. It opens to the outside and to the Yang. However, this layer is deeper than that of the Tendino-muscular meridians, which are the body's first line of defense. These connected meridians can be described in function as half belonging to the Small Intestine and half to the Bladder. With the Bladder you have the correspondence to Water, and the Perverse energy which usually attacks the Bladder meridian is Cool Wind. For instance, it can enter the point Fung-Fu (Go-16) and from there penetrate via the Bladder meridian to the neck, shoulders, back, legs, or reach the forehead.

The Perverse energy which usually attacks the Small Intestine meridian (through the Tai Yang Energetical Zone) is the Heat, which can infect this meridian giving burning pains (headaches); ear infections; fever (provoked by the struggle of the Wei and Perverse energies); ardent thirst; stiff shoulders, neck, jaw; obstruction of the bowels; diarrhea (hot).

DISCUSSION: If the sickness is due to the Cool Wind (Bladder), you may want to give it a warm energy. You can compare human energy in this aspect, with energy of a special frequency, just like you find different channels on a radio. The Antique Points are unique in this respect and are the only points which have the capability of radically changing body "frequency" (energy), due to their seasonal correspondencies. So, in order to warm up the Bladder meridian, you may stimulate its King point which corresponds to the Summer (Warm).

In the Yang meridian, the Bladder King point corresponds to Summer and hence to the warmth. Defense energy is Yang and warm. In tonifying this point, it gives Yang energy to the Bladder meridian, the most superficial meridian. This unique point will push more Yang energy to the surface. It is sometimes called the "Aspirin Point" because it decreases the superficial pain by giving more Wei energy to the outside defense barrier. This point has great usefulness for disorders of the skin (ie. shingles) and superficial pain (ie. from accidents).

If the sickness is due to Heat in the Small Intestine meridian, you may want to give it a cool energy by stimulating the Yung point (Winter-Cold). The method of using the Antique Points in this manner ("combat the Cool with the Warm, and the Warm with the Cool") is very useful in practice and many times can be observed directly.

We know that for the Perverse energy to enter the body, the Essential Energy of the body must be low. So generally, always tonify the Essential Energy as well, by the formula given in Lesson 10, Page 13, namely Lu-7, LI-4 and St-36. REMEMBER THAT!

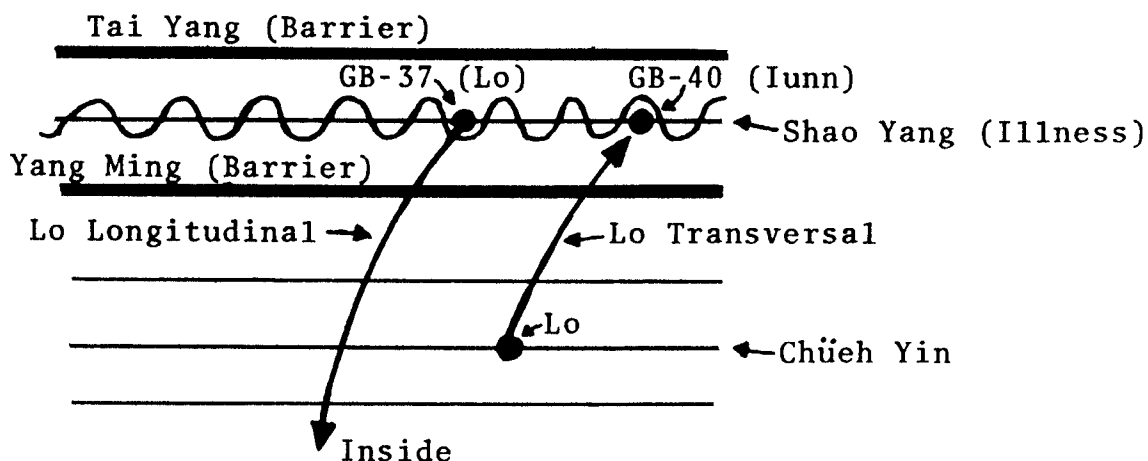
In the disorders of the Perverse energy syndromes (superficial), treat a few of the most painful points in the local area of the complaint because the energy is not flowing due to the Perverse energy excess. Since the energy cannot flow, sedation is appropriate here, in order to liberate the zones from that excess of Perverse energy.

SHAO YANG: The second layer is composed of the Triple Burner and Gall Bladder meridians. It is the middle part of the Yang layers and in this respect it is difficult to liberate an excess condition out of it. In other words, the Perverse energy leaving the exterior, has not yet attacked the interior. If the Wei energy of the body is strong enough, it will drive the Perverse energy back (ie. towards the exterior, ie. sweat, fever) and the sickness will be cured. Or the Perverse energy will remain in the Shao Yang layer causing its syndromes; or, it will penetrate into the Yang Ming (interior) leading to its associated syndromes.

Warm Wind is the most frequent "infection" of this layer (Gall Bladder = Spring = Wood = Wind; Triple Burner = Summer = Fire = Warmth). It can enter through point Fung-Fu (Go-16), or can penetrate the meridians from the zones on the face, or attack the limbs.

DISCUSSION: Since the Shao Yang lies between the outside and the inside Yang layers, it is difficult to get a neutralization treatment (the Wei energy combats the Perverse energy) in this biliary line.

One special method for such "biliary line sicknesses" is the Iunn-Lo Method. This method takes the energy from the outside (Gall Bladder) to the inside (Liver). It is often difficult to push the Perverse energy out in the direction of the Tai Yang, or even in the direction of the Yang Ming, because they are both big barriers for Cosmopathogenic energy. Here, you must create an "equilibrium" between the inside and the outside. By stimulating the Iunn point (GB-40), it brings energy from inside to the biliary line because it is the absorption point of the Lo Transversal vessel coming from the coupled meridian deep in the Liver meridian. By stimulating the Lo point, it starts the energy over the Lo Longitudinal towards the inside (GB-37). You push it from the outside to the inside because there is no other choice. The choice of the Iunn point can also be explained in that you know it corresponds to the Spring (Wood), and Wind is the sickness of the Gall Bladder meridian. By sedation of the Yu/Iunn point, the third set of Antique Points, you disperse the Perverse energy of the Wind. SEE DIAGRAM ON THE NEXT PAGE



In practice, one often encounters sicknesses of the Shao Yang (Gall Bladder & Triple Burner) associated with those of the Tai Yang. The specific treatment for the Shao Yang consists of employing the method termed "conciliation" in a very broad sense of dispersion, and regularization of Wei energy of the interior and of the exterior. Stimulate the Iunn point of the meridian in order to make the energy leave from the interior to the exterior; and stimulate the Lo point in order to make it enter from the exterior towards the interior (explained previously).

The procedure of "conciliation" must be associated with that of sudorification when the sickness of the Shao Yang is present with some signs of the Tai Yang; and must be associated with that of "deobstruction" when there are signs of infection in the Yang Ming [see the section on Yang Ming which follows]. In order to make the patient perspire (sudorification), a specific treatment for the Tai Yang, one must sedate Lu-10 and Lu-9; and tonify Sp-1 and Sp-2. By sedating the first two points, the Heat disappears, and by tonifying the last two points the sweat is released. If the sweating becomes too abundant, one should stimulate Sp-6.

The connections of the Triple Burner with that of the Gall Bladder meridian around the area of the temples and ears has great influence on diseases like deafness, migraine, temporal cephalalgia, blackouts, and vertigo. Since the Liver and the Gall Bladder are coupled meridians, many eye troubles find their source in the Gall Bladder meridian as well. You may have pain in the Gall Bladder portion, with the patient not being able to open the jaw; especially around its Horary time (9 to 11 P.M.).

Deeper penetration of the Perverse energy, going towards the bowels will lead to the following symptoms: Alternating chills and fever, bitter taste in the mouth, dry throat, pains at the chest, and pain at the heart with frequent vomiting.

Since the Gall Bladder meridian can be infected with Warm Wind, you may stimulate the Yung points which correspond to Winter and Cold. If the patient has frequent exposure to Wind, you should instruct him to wear a scarf around his neck to prevent further infection through point Fung-Fu (Go-16).

The Gall Bladder meridian is very important for all types of back pain. Its down going pathway runs to the groin, around the genitals, and to the hip and coccyx. The Gall Bladder corresponds to Wood and to Wind, and Wind is the most frequent Perverse energy. For every case of back pain or sciatica, never forget to examine the Gall Bladder meridian and its points.

Each section of the Triple Burner (Upper, Middle, Lower) has its proper energy which is comprised of a certain amount of energy of the organs that it defends. The signs of attack of the Three Burners are essentially the evolutive signs of the organs in their respective regions. The energy of the Upper Burner is compared to a "thick fog" covering all regions of the exterior (flesh and skin). If it functions poorly, the skin and flesh function poorly. The energy of the Middle Burner is compared to "bubbles of air at the surface of the water". These bubbles are the products disengaged during digestion. Attack at this section damages the Stomach and Spleen. The energy of the Lower Burner is compared to a "stream". It is the place where the liquid is being purified at the level of the intestines and kidneys.

YANG MING: The third layer is composed of the Large Intestine and Stomach meridians. The Perverse energy which enters comes from; the Tai Yang which has not been properly treated, the Yang Ming zone on the face, or through the limbs. At the interior, it first reaches the Yang Ming meridians and then to the bowels.

DISCUSSION: Since the Stomach corresponds to the Earth and is Yang (bowel), it is Warm Humidity which infects the Stomach meridian. With this type of condition, the patient could have headache; nausea; vomiting; and since the Stomach meridian passes through the throat, throat pain and soreness. If the Perverse Heat attacks the Large Intestine it could lead to constipation, diarrhea (hot), colitis, etc.

Often though, it is Perverse Heat that attacks the Yang Ming at the interior, and evolves towards the exterior with the patient showing serious signs of weakness, strong fever, abundant perspiration, constipation, pains in the abdomen, and delirium. The treatment consists of combating the Perverse Heat and "deobstructing" the "burnt" waste products. The procedure given in the Nei Ching recommends stimulating the twelve Ting points; bleeding the Extra Points Shixuan (Extra 30 points, Lesson #23) situated at the tip of the extremities of the fingers and the toes, and bleeding the points Pai Hui (Go-20) and Jen-Chung (Go-26).

You also know that in order to combat the Perverse Heat with infections that are not so serious as the above (ie. constipation, nausea, sore throat, etc.) you may stimulate the Yung points of the corresponding meridians (Large Intestine & Stomach).

TAI YIN: The Tai Yin is the first Yin layer (or the fourth level of the six layers), the most superficial Yin level, and is constituted by the Lung and Spleen meridians. Sickesses of the Tai Yin and of Yang Ming are both sickesses of an intermediate zone, in an energetical sense. They are of opposite nature: The manifestations of the

Yang Ming are of Yang nature (caused by the Perverse Heat with signs of fullness); those of the Tai Yin are of Yin nature (caused by the Perverse Cold with signs of emptiness). The Perverse energy of Wind-Humidity can attack the Yin meridians directly in the lower limbs without passing through the Yang meridians. This is frequent in sick persons with weak constitution in the course of tiredness and fatigue, when the Essential Energy is in emptiness. These types of sicknesses manifest themselves by signs belonging to emptiness and to Cold. They always belong to the Tai Yin (Spleen) and to the Chüeh Yin (Liver).

As regards the Lungs of the Tai Yin layer, they are prone to attack by the Curious Perverse energies, of which the clinical manifestations are "unforeseeable" and "terrible" (see Lesson 18). It would seem that since the Lungs have a very high concentration of Essential Energy (see Lesson 10, Page 7), that the Perverse energy which pursues the Yang energy of the body would have difficulty infecting the Lungs. But, Perverse Dryness is able to attack the Lungs, and thereby "dry up the organic liquids".

DISCUSSION: The Stomach (Yang Ming) and the Spleen (Tai Yin) are coupled organs, the Spleen receives energy from the Stomach. If the Yang energy of the Stomach is weakened, it cannot act on the Water and Humidity of the Spleen. The excess Water remains in the feces giving liquid stools because they are not "warmed" by the Stomach. Excess Humidity of the Spleen can lead to abdominal swelling, poor digestion, vomiting, loss of appetite, and even icterus (jaundice with a yellowish complexion). Very strong Cold Humidity of the Spleen can cause forms of multiple and lateral sclerosis; as well as dysentery. You know that the Spleen is an energy generator, so sicknesses in this layer create feelings of "heaviness and weakness".

The Cool of the Spleen must be neutralized by the Warm; namely, by stimulating the Yung point on the Spleen meridian. The Yang Kidney, which is Fire, can be insufficient and fail to neutralize the Cool Humidity from the Spleen. Insufficiency of Yang Kidney results in: Sexual weakness; the Wei energy becomes weak and fails to nourish the muscles and Tendino-muscular meridians; the limbs become weak and Cool with serious disorders resulting thereof (ie. multiple and lateral sclerosis). The treatment primarily consists of tonifying the Back Shu (see Lesson 27) points of the Kidneys, and the King points on the Kidney meridians.

CHÜEH YIN: The Chüeh Yin layer is the second Yin level constituted by the Liver and the Envelope of the Heart meridians. They are a joint or hinge between the inside and the outside. The Essential energy in this zone (specifically, the Liver) is not stable. Like a "flirting girl" the Yin and the Yang energies are mingled as the course of the Liver meridian is sometimes situated in the internal zones and sometimes in the external zones. The Liver meridian flows inside the thorax and weaves around the Envelope of the Heart (pericardium), allowing them to flow together. Recall from Lesson 14 that the function of the Envelope of the Heart is to protect the Heart from Perverse Energy (Heat). For these reasons, the pathological manifestations of the Chüeh Yin layer are very complicated.

DISCUSSION: The Liver, corresponding to the Spring, is prone to attack from Wind Heat and Wind Cold in the lower limbs. If the Liver is attacked by the Perverse Heat it can provoke headaches, anal tenesmus, pains at the Heart with a sensation of Heat, dysentery (there are many forms of dysentery), etc. Since the Liver meridian contacts the genital organs; Perverse Cold can cause contraction of the penis, leukorrhea, and menstrual troubles in females. Severe attack by the Cold will cause the limbs to become "icy cold" with an emptiness of the Blood (Hsueh).

In the case of Perverse Heat of the Liver, it is necessary to disperse the Heat by stimulating the Yu/Iunn point of the Liver. This point permits the entrance of the Wei energy and at the same time disperses the Perverse energy, preventing it from embarking further along the meridian (energetically closing the door, so to speak). In the case of Perverse Cold of the Liver, it must be neutralized by stimulating the Yung point (Summer) of the Liver. You may also consider stimulating the Conception Vessel points 3, 4, and 6, in order to get Kidney energy to the outside for help (Water nourishes Wood). This helps remove blockages of the Liver meridian.

SHAO YIN: This is the last and the deepest layer of the principal meridians, constituted by the Heart and Kidneys. All of the organs and the bowels mutually receive their energy, and this is why some authors for purposes of simplification, speak of the Yang energy of these respective organs. Consequently, if the Heart and the Kidneys are attacked by the Perverse energy, life is literally finished. The Yin energy of these organs is very powerful. The Perverse energy does not have the same power and thus the organs remain in a state of relative emptiness. This is why illnesses of the Shao Yin are called the "illnesses of the emptiness of the Cold".

DISCUSSION: The essential signs are: The whole body is cold; the four limbs are "icy cold"; fear of the cold; undigested matter in the stools; the sick person likes to sleep; pulse very small, very thin, very soft, hardly perceptible. The pulse is small and hardly perceptible because of the emptiness of the Yang and the fullness of the Yin. The illness is caused by the Perverse Cold.

Illness of the Shao Yin takes one other form when the Yin is in emptiness. The Yang is swollen and tense (but not in a state of fullness), provoking: Fullness of the chest; anguish; pain at the heart; pain at the throat; sensation of heat at the interior of the body; the sick person cannot remain lying quietly; diarrhea. Thus, when the Yin of the body is in emptiness, the Yang is superior, and this is why the sick person experiences anguish and cannot remain lying quietly. The diarrhea indicates that the heat is in emptiness. When this heat rises, it provokes pain at the throat and the fullness of the chest.

Specific treatment of the illnesses of the Shao Yin is based on two distinct syndromes:

(a) Emptiness of the Cold. The Trung Y Hoc counsels: "It is necessary to sustain and to make the Yang of the body return." The Yin of the body being in fullness, in order to make the Yang return, one must employ the general technique of regularization of the energy here. "It is sufficient to equalize the energy of the Stomach with that of the Spleen".

(b) Emptiness of the Heat. Here the Yin and the Yang are both in emptiness. It is thus necessary to tonify the Yin and sustain the Yang. The technique consists of tonifying the energy of the Stomach and of the Spleen.

CONCLUSION

You must be aware that when the Perverse Energy enters, it does not follow only one meridian, but may attempt to follow other meridians as well. Thus, you may find a multitude of symptoms, especially in older patients. Perverse energy is usually mixed, and is rarely only the Wind for instance, for it is usually mixed with Humidity, Cold, Heat, etc. Cold will attack the Bladder, Wind attacks the Gall Bladder, Humidity attacks the Stomach, with mixtures of Perverse energies thus provoking a multitude of syndromes and symptoms.

To know how to distinguish Internal Disorders (psychological and nutritional) from External Disorders (Cosmopathogenic), is extremely important in the practice of acupuncture. Our next discussion in this Lesson will entail the outlines of how to distinguish the alimentary (nutritional) and the psychological disorders of the individual. Much has already been given in Lessons 8, 14 and 18, which should aid you in understanding the following more advanced discussion.

NUTRITIONAL PATHOGEN ENERGY

Each organ can be considered as having two important properties: Namely, a Yin and a Yang quantity of energy. A balance of the Yin and the Yang is a state of harmony and health. If the Yin portion of the organ becomes depleted, the Yang will gain in quantity, according to the Law of Yin - Yang Polarization (see Lesson 4, Page 6). As an example: If the Yin of the Liver becomes depleted; the Yang of the Liver will increase, and since the Yang moves upward (Heaven - Yang) it can provoke headaches, anger, eye disorders, etc. This Yin - Yang polarization is very important to recognize and is detected by pulse diagnosis or electronic meridian balance testing procedures, etc.

In Lesson 14, discussion was made about the Five Flavors associated with each of the Five Viscera, as summarized below:

<u>ORGAN</u>	<u>CORRESPONDING FLAVOR</u>
LIVER	SOUR
HEART	BITTER (Exhausted by the Sweet)
SPLEEN	SWEET (Exhausted by the Bitter)
LUNGS	PUNGENT, AROMATIC, OR ACRID
KIDNEYS	SALTY

In that Lesson the fact was mentioned that the associated or corresponding flavor is beneficial in moderate amounts; but tends to exhaust the organs if ingested in excess. The exception to this rule is that although bitter corresponds to the Heart, sweet tends to exhaust it. The same is true for the Spleen. Although its corresponding flavor is sweet, it becomes exhausted by bitter. The way an organ tends to become exhausted is through an excess of any one of the "Five Tastes", which tends to drain the Yin energy of the corresponding organ, allowing the Yang energy to gain in motion. On the next page is an example to illustrate clinical application:

Many weight reduction diets emphasize a high intake of citrus fruit products that tend to have a very sour flavor. Too much of this flavor will tend to drain the Yin of the Liver, and will consequently allow the Yang of the Liver to rise and disrupt the Five Element Sequence of the internal physiology. The Liver does not necessarily have to be weak in energy to become disordered by internal illnesses. If a patient is on one of these diets and complains of severe headaches, irritability, and other "Liver symptoms"; you are probably dealing with an Internal Disorder.

If the headaches are due to an internal disturbance, the pathogen energy [not Perverse energy] will be going from inside to the outside; hence, the aches will feel internal (deep) and there will not be many painful points on the skull because it is not due to Perverse energy attacking from the outside. You know that there is an internal Liver meridian which rises to the head to peak at Pai-Hui (Go-20). There is also a Distinct meridian of the Liver coming from the organ, which has a reunion (meeting) point on the neck where it contacts its coupled meridian, the Gall Bladder. It is very helpful to know that the Distinct meridians create specific symptoms. During the day the Yang is flowing to the outside; during the night it retires to the interior. The symptomatology of the Distinct meridian will be timed. When the Yang is rising upwards and traverses the territory of the illness, the symptoms will appear for one, two, or even three hours. It is only when the Yang energy goes through the infected area that it will give intermittent pains at the head, and this pain will feel internal.

If the headache is coming from alimentation (nutrition), you must remember that you have an internal disorder and that it corresponds to the organs and to the Five Elements [discussed later in this Lesson]. Internal disorders must be treated by the Law of the Five Elements. You know that according to the Five Element cycles, it is the Ko cycle that checks an "advanced body function". Since Metal checks Wood, you would want to stimulate the pungent (King-Metal) point of the Liver or Gall Bladder [see discussion below] meridian to reduce the sour. Also, you may consider stimulating the Liver's point of Sedation (see Lesson #27). Further, common sense should tell you to reduce the patient's consumption of citrus products.

This exception to the Five Element Sequence, concerning the Heart and the Spleen, is very interesting and explains clearly the energetics involved with obesity. Since the Spleen (which nourishes the flesh and fatty tissue) is not drained by the sweet flavor but rather has a strong affinity for it, the Yin of the Spleen accumulates the sweet and hence; the flesh enlarges. (The humidity is "secreted by the drop".)

Western medicine has long established the adverse effect of obesity upon the Heart. Chinese energetic physiology explains this in that the sweet drains the Yin energy of the Heart yet allows Yin energy in the Spleen to accumulate. It is interesting to note that a recent (1977) U.S. Government study investigating all the different weight reduction diets, found only one method safe and reliable: Diminished intake of sugar and meats, with increased consumption of vegetables.

A supplementary tabulation sheet is provided at the end of this Lesson showing the Flavors and some of their corresponding foods. That tabulation is not however intended to give you sufficient information for Chinese dietary therapeutics (Dietology), but rather only as a diagnostic aid.

PATHOLOGICAL FACTORS OF THE SEVEN PASSIONS

As discussed in Lesson #18, although there are actually Seven Passions, in practice the number is reduced to five: Joy, Anger, Reflection, Sadness, and Fear. Each of these has influence on the corresponding organ and vice versa. As with the flavors, the corresponding psychological energy tends to drain the Yin energy of the organs. The Yin organs (viscera) become weak (deficient), and the Yang tends to go over to the coupled organs by the internal connections; hence, the Yin meridian tends to become deficient. However, the Yang energy may remain in the Yin organ, and thus the "tricky" balances between the coupled organs have to be carefully watched in therapeutics.

THE LAW OF THE FIVE ELEMENTS AND THE PRACTICE OF ACUPUNCTURE

The Law of the Five Elements is greatly employed [however, often too much] in the practice of acupuncture. It is this Institute's position that the procedure of using the Law of the Five Elements (ie. the procedure of the Mother and the Son) should be conceptually restricted to the management of Internal Disorders (alimentary or psychological). External Disorders (Cosmopathogenic) should be managed by the seasonal/physiological correspondencies of the Antique Points.

The principal meridians are directly connected to the internal organs. Acting at the level of the points below the elbows and knees (Five Element or Antique Points), the acupuncturist can vary the energetic "potential" of the body by the techniques of tonification and of sedation (dispersion). For example: In emptiness it is necessary to tonify the Mother; in fullness it is necessary to sedate the Son.

The Points of Tonification and Sedation (as well as the Antique Points and other clinical acupuncture points) are given in the next Lesson (Lesson #27). The 'Procedure of the Mother and the Son' is used to "nurse" the internal organs. One tonifies the season (the Mother) which precedes that organ (by seasonal correspondence); or, sedates the season (the Son) which follows that organ. For example:

The Antique Point which corresponds to the Lungs is the King (Fall) point. In the case of excess of the Lungs, sedating the point on the Lung meridian which follows the King point would be in order; namely, the Ho point (Winter-Son). In the case of emptiness of the Lungs, tonifying the point which precedes the King point would be in order; namely, the Yu/Iunn point (Late Summer-Mother).

It is the application of this procedure which states that: "The excess of energy must be transferred to the Son; the Mother must be called upon to fill a depletion." From this standpoint, if a principal meridian is attacked by a Perverse energy, you would not want to use a technique that would transfer it to another organ, but you would want to work with the principles of Wei energy in order to more effectively combat (or neutralize) the Perverse energy.

Since Perverse energy disorders constitute a large segment of clinical entities, it is easy to understand that reports of using the points of Tonification and Sedation as the only basis of treatment (ie. in meridian balancing) usually only results in around forty percent success rate. Consequently, practitioners have to go to additional methods of treatment (ie. auriculotherapy) to obtain a little higher percentage of success, and then finally to the more traditional aspects discussed throughout this Program for the remainder.

ENERGY POWER AND THE EFFECTS OF ALLOPATHIC MEDICATIONS

Over the course of the last two hundred years, acupuncturists and homeopaths alike have noted how the effects of certain medications tend to reduce the energy power (vital force, Essential Energy, etc.) of their patients, making treatment by natural methods more difficult, if not impossible, to bring about a lasting cure.

Samuel Hahnemann (founder of Homeopathy), after exhaustive study over many years, theorized that the continued, faulty suppression of skin eruptions (herpes, eczema, etc.) through one generation to the next, without being properly cured, brings about serious disturbances in the "inner organs". Hahnemann also observed that whenever he brought about a real cure, the skin eruptions from which the patient suffered in the past (ie. childhood, adolescence), reappeared during the treatment, and finally disappeared altogether. In effect, he noticed the two-way relationship between the external surface of the body with the inner organs, and the process of "elimination" in energetical cures.

--Of all the allopathic drugs, steroids (ie. cortisone) seem to have the most energetically disrupting effects, allowing very little energy manipulation to take place with acupuncture therapy.

--X-rays are so powerful and suppressing in their effects on body energy, that some traditional acupuncturists will not even treat a patient for up to three months after having been exposed to this type of radiation, because lasting results are virtually impossible until that time [here we speak not just of therapeutical X-ray doses, but even the lesser diagnostic doses, including dental X-rays].

--The abuse of fever medications can allow the Perverse energies to sink to a deeper layer. For example, the Tai Yang does not "burn" anymore, the patient continually feels tired and wants to sleep, is nauseated, and in effect the sickness has not really been cured.

--Some traditional acupuncturists have noticed that patients abusing or addicted to such drugs as opium and marijuana, have energy that "flirts" from one side of the body to the other, making pulse diagnosis or electronic meridian balance testing extremely difficult and unreliable, and consequently energy manipulation as well.

To sum it up, the heavy use of allopathic medications and diagnostic techniques has the effect of suppressing the body's energy power. Obviously we are not going to make any recommendations here. We mention this information in order for you to better recognize in your practice those patients you can help, and those whom you cannot!

TREATMENT BY THE USE OF THE ANTIQUE POINTS ACCORDING TO THE CLASSICS

NOTE: The following supplementary material is not required for O.I.C.S. Final Examination purposes.

To utilize the Antique Points according to the "seasons", it is necessary to know their full correspondencies, as well as the actual cause of the sicknesses from among the six Perverse energies (Wind, Heat, Cold, etc.). The term "season" as employed by the ancient authors was very precise for the Orientals, so it is necessary for you to know that each of the four seasons represents one particular part of the body; namely: Spring = Skin, Summer = Flesh, Autumn = Muscles, Winter = Bone and Marrow. This is one example why the text of the Nei Ching troubles the Occidental by its numerous subtleties. Below, are listed some rules obtained from the classics by our colleague and mentor, Dr. Nguyen Van Nghi (Vietnamese) currently residing in France:

1. SPRING: "In the Spring, it is necessary to stimulate* the Ting point of the principal meridians and the painful points of the secondary meridians (Tendino-muscular meridians)." Here, the term Spring, is taken in the sense of skin [classically, "the external layer of the body"] and Wind (the energy of Spring). This first rule can be formulated in the following manner:

"When the sicknesses of Wind origin (Wind-Cold, Wind-Dryness, Wind-Humidity, Wind-Heat), are localized in the skin, it is necessary to stimulate the Ting point and the painful points of the meridian in the area of the attacked region."

EXPLANATION: In the Spring, the Yin energy of the body, like that of the earth, is still strong within the meridians. The Yang energy of the body, like that of the heavens, is starting to grow and to manifest itself in the skin, and is mostly localized in the Tendino-muscular meridians. Consequently, the Yang energy suddenly appears and is found among the small vessels of the Tendino-muscular meridians and the Ting points of the principal meridians.

The Perverse energy, attacking the skin, pursues the Yang energy of the body up to the Ting point. It generally cannot proceed further up the pathway of the meridian because the Yin energy is still very strong in the meridian during this season.

In summary, the classics formulate the following procedure for the sicknesses of the skin: Painful points (Ah Shi points) of the Tendino-muscular meridians, plus Ting points, plus points of tonification of the corresponding meridian (the meridian in the area of the attacked region).

2. SUMMER: "In the Summer, it is necessary to stimulate immediately the Yu and the Lo points of the same meridian." Here it is the principle of using the Yu and Lo points of the same meridian; whereas in the "technique of employing the Lo Transversals", the Yu/Iunn point is stimulated on the corresponding meridian and the Lo point is stimulated on the coupled meridian in order to strike a balance between two coupled meridians of the same element. Remember, that for the Yin

* See footnote, Page 5 of this Lesson, regarding use of the word "stimulation".

meridians, the Yu/Iunn points are the same and coincide. However, for the Yang meridians the Yu and Iunn points are separate, with the Iunn point having the "character of absorption".

This rule of Summer can be rewritten and explained as follows: "When the sickness of Heat (energy of Summer) origin, is localized in the flesh, it is necessary to stimulate the Yu and Lo points of the meridians in the attacked region."

EXPLANATION: In Summer, the energy of the Heart is strong, but it is not as strong as the Yang energy of the body. This Yang energy, at first superficial during the Spring, reaches the flesh and encroaches upon the meridians; penetrating into the flesh during the course of the Summer up to the Yung point (which corresponds to the Fire=Heart). This penetration is done by the normal pathway of the Tendino-muscular meridians at the level of the Ting point, then from there it reaches the Yung point, and will be immediately absorbed by the Yu point.

However, this Yang energy (which is very strong), is not only found in the Tendino-muscular meridians, but also in the Lo vessels. From the Lo vessels, it can penetrate (through its own pathway) into the principal meridians. The Perverse energy which pursues the Yang energy of the body has these two pathways (Tendino-muscular meridians and Lo vessels) through which to infect the principal meridians. This is why the classics counsel: "In Summer, it is necessary to quickly stimulate the Yu (Yu/Iunn) and Lo points."

3. AUTUMN: "In Autumn, it is necessary to stimulate the King and Yu points. If the Perverse energy is localized in the bowels, it is necessary to stimulate the Ho point."

From this we can formulate the following rule: When the sickness of Heat-Dryness (first part of Autumn) or Wind-Dryness (second part of Autumn) origin, is localized in the muscles, it is necessary to stimulate the King and Yu points of the meridians of the attacked region. [As for stimulating the Ho point in the illnesses of the bowels, see the previous explanation of the Ho point in this Lesson.]

EXPLANATION: In Autumn, the Yin energy of the body, like that of the Earth, is beginning to dominate (but not completely) the Yang energy of the body, just like that of the Heavens, which was very strong in the Summer begins to decline. The Yang energy of the body penetrates into the principal meridians by the normal pathways (Tendino-muscular meridians and Lo vessels) up to the King point. Then two phenomena are produced:

- (1) When it is a question of a Yin meridian, the Yang of the body is weakened at the King point and then disappears into the neighboring regions (muscles, bone and marrow).
- (2) When it is a question of a Yang meridian, the Yang of the body continues to be directed either towards the Ho point where it is reassembled before penetrating into the bowel, or towards the neighboring regions (muscle, bone and marrow).

The Perverse energy pursues the Yang energy of the body up to the King point or to the Ho point and the same phenomena are produced, provoking either the sicknesses of the bowels; or the sicknesses of the muscles, bone or marrow. This is why the classics counsel: "In Autumn it is necessary to stimulate the King and Yu points. If the Perverse energy is located in the bowels, it is necessary to stimulate the Ho point." Because the Yu point is where the Perverse and the Wei ener-

gies enter, in stimulating the King and Yu points, one calls to the Wei energy not only to prevent a new "pushing" of Perverse energy, but also to activate the circulation of the Wei energy towards the attacked region.

In summary, the technique outlined above is an important formula in the treatment of the sicknesses of the muscles, bones, and marrow.

4. WINTER: "In Winter, it is necessary to stimulate the Ting and Yung points, or else, the King and Yu points." This rule has two different techniques for employment:

(1) During Winter the dominant energy of the body is Yin, and it can be attacked by the Wind-Cold and result in edema. It is then necessary to stimulate the Ting point in order to make this Yin energy enter the meridians (in order for the Perverse energy to become neutralized by the meridians' high concentration of Wei energy); and the Yung point in order to establish the Yin-Yang equilibrium of the body [see the definition of the Yung point previously in this Lesson].

(2) In the second case, one can see that when the sickness of Cold (Winter = Cold = Bone = Marrow) origin, penetrates and gets localized into the bones; it is necessary to stimulate the King and Yu points.

As an explanation of the formation of edema, we cite Chapter 61 of the Su Wen: "The Kidneys are the barricades of the Stomach. When the barricades function poorly, water is accumulated and overflows."

EXPLANATION: The Yin energy of the Kidneys has for a role the transporting and distributing of the organic liquid in the different parts of the body. This liquid comes from nourishment. The excess goes from the Lower Burner (pylorus) to the "Two Yin" (anus and urethra) in order to be thrown out to the exterior. This is why when the Kidneys function badly, the water coming from the Stomach is accumulated and overflows, forming what we call "edema of internal origin".

On the other hand, the Su Wen signifies one other form of edema of Perverse origin. All physical efforts demand from the Kidneys a certain quantity of Yin energy which is disengaged in the form of sweat. If in the course of perspiring one is attacked by Perverse Wind or even by a strong current of air, the Wind cannot penetrate deeply into the organs or the bowels (because the Yin energy of the body is too powerful during Winter) nor can it leave from the skin. It is this presence of the Perverse Wind and of the water which provokes edema.

It is then necessary to attract this Yin energy towards the lower part of the body and to make it enter the meridian by stimulating the Ting point. However, this stimulation is not sufficient because the Yin is already in excess in the lower part of the body and, by this fact, the Yang, already weakened, will become more weak. It is thus necessary, in order to re-establish the Yin-Yang equilibrium, to call upon the Yang energy of the body by stimulating the Yung point. It is for this reason that the rule states: "By stimulating the Ting and Yung points in the Winter, one will certainly prevent epistaxis in the Spring." In other words, this prevents sicknesses of the Liver (Spring).

In summary, this procedure gives a therapeutic and preventative formula for edema: Stimulate the Ting and Yung points.

THE FIVE ELEMENTS AND THEIR CORRESPONDING FOODS, by C. H. McWilliams.

WOOD (Sour)	FIRE (Bitter)	METAL (Pungent)	WATER (Salty)
Chicken	Apple	Carrot	Barley
Grapefruit	Apricot Seeds	Cinnamon	Beans (General)
Lemon	Asparagus	Garlic	Chestnut
Orange	Chicken Liver	Ginger	Clam
Papaya	Corn	Leek	Crab
Peach	Lamb	Liquors	Millet
Pear	Lettuce	Peach	Oyster
Plum	Millet	Peanut	Salt
Pomegranate	Red Pepper	Peppermint	Seaweed
Pork	Seaweed	Radish	Table Salt
Strawberry	Tea	Red Pepper	
Vinegar	Vinegar	Rice	
Wheat		Spring Onion	
		Tobacco	
		Watercress	

----- EARTH -----
(Sweet)

Alcoholic Beverages in general	Dates	Peach
Banana	Egg (Chicken)	Pear
Bamboo Shoots	Eggplant	Potato
Beef	Ginseng	Pumpkin
Buckwheat	Grape	Radish (Cooked)
Carrot	Greasy Foods (General)	Rye
Celery	Honey	Sesame
Chicken	Lard	Soybean
Chinese Cabbage	Milk (Cow's)	Spinach
Cinnamon	Mushrooms	Sugar
Corn	Oats	Sweet Potato
Coconut	Orange	Tea
Cucumber	Peanuts	Watermelons
	Peas	Wheat

NOTE: This is of course by no means a complete listing of the known correspondencies, but is sufficient to get you started. As with the 'seasonal' energy, the 'flavor' energy of foods may be mixed and may contain two or more properties (and hence, some foods are listed in two different columns). Not listed above are each particular food's atmospheric energy, possible toxic properties, Yin-Yang nature, indications and contraindications, which are all of specific interest in actual therapeutical usage. Above not subject to testing on O.I.C.S. final examination.