

The 8-Extraordinary Vessels
(Qi Jing Bai Mai)

Jeffrey Yuen's class
Winter/Spring 2004

Transcribed by
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These notes were taken during a series of lectures in a class on the 8-Extra Vessels taught by Jeffrey Yuen at the Swedish Institute, January through March 2004.

The concepts presented are his; I have rephrased them for ease of flow in reading.

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8-Extra Overview

I) History of the 8-Extra Vessels

- 1) These treatments were not popular until the Ming dynasty (1368 – 1644)
 - Prior to this it was thought improper to work on a constitutional level – alter one’s *ming* (one’s life), one’s destiny – the ancestral genetic subset with which a person was born
- 2) In the Ming dynasty, there was an increased interest in the function of the Kidneys/Jing – and thus the 8-Extras – and the ability to affect congenital factors directly
 - The thoughts on this at the time were most heavily influenced by Zhang Jing-Yue (the creator of the 8-Parameters and the 10-Questions), the Ming Men School, and the Warming Yang School (*Bu Yang Pai*)
 - Warming Yang School believed Yang/movement is our essential nature and should be supplemented
 - These schools were influenced by the earlier teachings of Zhu Dan Xi and his School of Nourishing Yin (*Ci Yin Pai*)
 - Zhu Dan Xi came from a sub-tropical area in China, and so came to believe that everyone is too Yang, and are at risk of depleting Yin
- 3) In the Song (960 – 1279) and Ming (1368 – 1644) dynasties, acupuncture was not that popular because it was painful; the preference was herbal medicine
 - The interest in and use of acupuncture to treat illnesses was revived in the 15th century by Xu Feng with his book *Zhen Jiu Da Quan*, Great Compilation of Acupuncture
 - Interest was revived again in the 17th century by Yang Ji Zhou with his book *Zhen Jiu Da Cheng*, Great Accomplishments of Acupuncture
 - He developed the opening points, as well as the coupled pairs for the 8-Extra Vessels
 - Li Shi-Zhen tried to one-up the acupuncture guys with his own writings on herbs, the 8-Extras and their pulses, which were influenced by the work of Wang Shu-He – in particular, his *Mai Jing* (Pulse Classic) and his commentaries on the 8-Extras
 - Li Shi-Zhen was the last major person to talk about the 8-Extra Vessels... he standardized their trajectories

II) Theoretical Aspects of the 8-Extra Vessels

- 1) The 8-Extra Vessels reflect the evolutionary/transformational dynamics pertaining to humanity, ethnicity and gender
 - They are the “roadmaps” of physiology, pathology and evolution
 - They are responsible for both natural and moral adaptations to the world
- 2) The 8-Extra Vessels deal with constitutional energetics – Yuan-Qi – as it is reflected by morphology and astrology
 - They touch upon both Fate (*Ming*) and Destiny (*Yun*)
 - When you use your patient’s astrological chart and/or physiognomy to determine the course of treatment, you will be using 8-Extra Vessel points

- 3) Working with the 8-Extra Vessels gives one the power to alter one's genetics/fate, thereby playing the role of creator/architect of life (probably the reason these vessels were avoided in earlier practice)
 - a) Cultivation of these vessels is the deepest form of self-exploration; in the process of doing so you come closer to full self-acceptance and begin to understand your life's purpose
 - b) With the 8-Extras, you can work on a person's temperament
 - Temperament is caused by a preponderance of Essential-Qi being directed to one of the zang-fu
 - c) Emotional problems like suicidal thoughts and low self-esteem can be treated by 8-Extra therapy, as it works on a person's non-acceptance of themselves
 - d) 8-Extra therapy is used only to help a person through a crisis – NOT (for ethical reasons) for frivolously changing a person's make-up
- 4) If certain things like diabetes, breast cancer or heart disease “runs in your family,” 8-Extra therapy can work against these conditions arising in yourself
 - 8-Extra therapy can actually change your constitution, dealing with mutations to DNA and RNA
 - It's therefore the treatment of choice when confronted with cases of cancer, AIDS, tropical diseases and biological warfare
 - a) The Divergent Meridians also work constitutionally
 - The difference is that they begin at the major joints (bones) of the body, and work to divert EPFs coming in from the Wei-Qi level
 - They span from the Wei-Qi to the Yuan-Qi levels of the body
 - Acute pathologies (Ebola; malaria; lime disease) and auto-immune diseases are Divergent meridian issues
 - b) Constitutional issues related to the length and quality of life are in the realm of the 8-Extra Vessels' control
- 5) The constitution is related to:

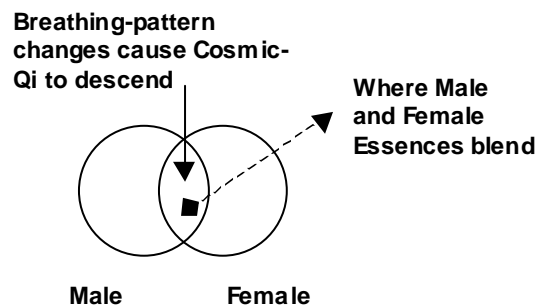
<u>ANATOMICALLY</u>	<u>LEVEL</u>
Jing.....	Humors
Kidneys.....	Zang-fu
8-Extra Vessels.....	Meridians
Yuan-Qi.....	Energetics
Bone, Marrow & Curious Organs.....	Anatomical

III) The Unfolding of Life – of *Ming* and *Yun* (Fate and Destiny) – via the 8-Extras

- 1) Fate – or *Ming* – is pre-given... it's the “cards” you're dealt in life: where you're born, your parents, what you look like, your over-all constitution and disposition

- 2) Destiny has more to do with choice – what you do with those “cards” – how you “play the game”: you’re given choices to make at every turn in Life, and Destiny represents those choices
 - Regardless of good or bad, experiences that are difficult can only be transcended so as not to be re-lived again
 - One must embody the Taoist concepts of *he* and *ding* – harmony and balance – to realize and work with the dynamics of Yin and Yang, for everything occurs in the presence of its opposite
- 3) Conception follows the course of Pre-Natal energetics, which is a reversal of the Generation Cycle

- a) *Water* represents the blending of male and female sexual fluids
- b) *Metal* represents the heavy breathing going on during the blending of sexual fluids
 - This heavy breathing causes the Kidneys to grasp Lung-Qi, bringing in Da-Qi, along with Po – which wants/needs a body in order to experience life – to the place where *Water* mixes



- c) *Earth* represents the *Water* and *Metal* congealing into a matrix, bringing forth the first trimester of pregnancy
 - d) *Fire* represents the second trimester, when Shen begins to develop *in utero*
 - This is when Shen – or the “Sovereign Fire” – decides its conquest in life
 - Questions are formed – questions that will be dealt with and answered in life
 - Lessons to be learned are determined
 - e) *Wood* is the third trimester, when energetically, things ready themselves to spring forth
 - Because of its association with Liver energetics, Taoists believe that if the mother gets overly angry or upset, it can trigger a premature delivery
 - f) Acupuncture is used during the first trimester for things like morning sickness and over-all tonification
 - It should not be used at all during the second trimester, leaving the energies of the mother and developing fetus to their own devices
 - During the third trimester, acupuncture can be used to prepare the mother for birth as well as correct the position of a breach baby
- 4) The birthing process (controlled by Chong Mai) begins with the positioning of the head of the fetus on top of the cervix, which dilates
 - The water breaking represents a movement of the body’s energies toward the Yang

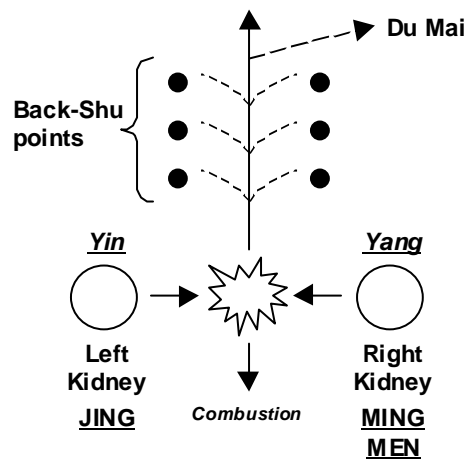
- Delivery happens via the contractions of the diaphragm, abdomen and pelvic regions (the *zong jin* – ancestral sinews – which is related to *Dai Mai*)
- a) Labor contractions stimulate the brain to begin to synchronize with light and time
 - This is under control of the pituitary gland, which is related to Bl-1; this point also has some control over the hormones (see *Qiao Mai*, (II) (12))
 - The pineal gland regulates Yin/Yang (Prenatal-Qi)
 - The pituitary gland regulates Qi and Blood (Postnatal-Qi)
- b) Birth trauma begins with the loss of darkness and buoyancy, coming into a world of light and gravity
 - Then the umbilical cord is severed, requiring nourishment to now come via the mouth and nose
 - There’s an intimate relationship between the mouth and navel
- c) The first cry activates *Qi-Ke* – mouth of qi – to circulate Qi and Blood
 - This is reflected by the pulses at Lu-9 and St-9
 - Breathing into the Lungs (for the first time) sets the Heart-Blood in motion
 - This also creates a pressure in the left atrium, which is greater than that of the right atrium, thereby creating the “Heart barrier,” or Pericardium
- d) The bonding process begins with the infant yearning to reunite with the maternal matrix
 - This reveals itself later on in life as relationships of dependency, either with God – or *the gods*; one’s parents; employer; teacher(s); doctor; &tc....
 - In the absence of an individual, the nourishing relationship can be with food (eating disorders) or drugs (addiction), or, I suppose, any set of external stimuli which is pleasing to the senses and the person’s idiosyncratic needs
 - Synchronizing with the sensations of one’s own bond to nourishment – one’s heartbeat and breathing – creates the same patterns and does the same things as when nourishment/closeness/love is needed
- 5) The 8-Extra Vessels, seen as propagating the continuum of generation and development, are deemed responsible for the manifestation of the different stages of life*
 - These stages are dubbed “the cycles of 7 and 8” (in the *Su Wen*) or “the cycles of 10” (in the *Ling Shu*), which refer to the ages at which major developmental changes occur
 - At 7 or 8, children in China were typically sent out to work in the fields for their family
 - And at 14 – 16, they were typically married
- 6) As the architect of Life, the 8-Extra Vessels have a “blueprint” – determined by ***Chong Mai***
 - which is responsible for a person’s:
 - Gender
 - Ethnicity
 - Nature/disposition
 - a) There needs also be raw material (Yin), which ***Ren Mai*** is responsible for
 - b) Construction (Yang) is under the province of ***Du Mai***

* See *Taoist Yoga* by Lu K’uan Yü, pages 16 – 20, for a more in-depth discussion.

- c) Wei Mai is responsible for the process of aging/maturing; it is linked to the defining moments of a person's life
 - **Yang Wei Mai** has to do with bodily functionings, External/climactic factors; for instance, a severe draft causing Bell's Palsy, *i.e.*, permanent deviation of the mouth
 - **Yin Wei Mai** has to do with structural changes, Internal/mental factors; it deals with the past and future issues of a person's inner life
- d) Qiao Mai has to do with the present moment
 - **Yin Qiao Mai** has to do with how one perceives themselves at the present moment
 - **Yang Qiao Mai** pertains to how one perceives the world at the present moment
- e) **Dai Mai** revolves around things – issues, emotions – a person has held on to for a very long time, and not released
 - They know something in their lives need to be changed, but rather than deal with it they pigeon-hole the issue, sweep it under the rug so to speak, within their bodies, within their energetic matrix
 - This suppression eventually causes a physical disease; the person becomes so “full” of what they're trying to suppress that it begins to “leak” out
 - Leukorrhea and spermatorrhea are two examples....

IV) The 8-Extra Vessels' Relationship with Jing/Essence

- 1) The 8-Extra Vessels derive their Qi from the Kidneys and the Jing stored therein to support Post-Natal Qi
 - They are the link between Pre-Heaven and Post-Heaven Qi
 - They thereby play a major role in the cycles of growth, development, maturity, conception and pregnancy
 - This is supported via Blood and jin-ye/body fluids
- 2) The dissemination of Jing:



- a) Kidney-Qi/Yuan-Qi extends outward from Du Mai to the Back-Shu points, which then gets transferred to the Primary Meridians, proceeding to the Yuan-source points
 - In this, a preponderance of Qi tends to go to one organ/meridian, creating one's temperament and constitution

- b) The combustion of Jing leads to aging
 - But also gives Life... which builds up the brain, bestowing knowledge through the experiences gained
 - The process of Life is the transmutation of Jing to Shen
- 3) The *Nan Jing* identifies the Right Kidney as *Ming Men*, or Life's Gate
 - *Men* = a superficial door, as opposed to *guan*, a deep, hidden portal
 - *Ming Men* brings life out to the "surface"
- 4) The 8-Extras generate bone via marrow
- 5) Because of their relationship with marrow, the 8-Extras nourish the brain (*nao*)
- 6) It is said that the energetics of the 8-Extras are conveyed through the eyes via Zong-Qi (Ancestral Qi)
 - In Chapter 71 of the *Ling Shu*, it says: "Zong-Qi accumulates in the center of the chest (Ren-17) and expresses itself through the throat and larynx, and links to the Heart (which links to the eyes)"
 - Bl-1 is therefore an important 8-Extra point
 - This correlation with the Heart and the eyes signifies the role the 8-Extras play in one's self-image, and how one's thoughts come to reflect the way one perceives the world

V) The 8-Extra Vessels' Relationship with Other Meridians

- 1) Where the 8-Extras lie energetically in the body:

Wei Qi	→ <i>Primary meridians; Sinew meridians; Divergents (Exterior)</i>
Ying Qi	→ <i>Primary meridians; Luo Vessels; Divergents (Interior; Blood level)</i>
Yuan Qi	→ <i>8-Extra Vessels; Divergents (Jing level)</i>

- 2) The 8-Extras have a relationship with the Luo Vessels, Divergent Meridians, and Yuan-source points
- a) The sequence of the Luo Vessels end with the Luo Vessels of Ren and Du (in the *Ling Shu*), or alternatively, with Yin and Yang Qiao Mai (in the *Nan Jing*)
 - Luos thereby have a correlation with the opening points
 - b) The 8-Extras relate to the Divergent Meridians by way of the bones/joints (the yin of yang)
 - c) The 8-Extras relate to the Yuan-source points via the dissemination of the Jing (stored in the Left Kidney) by the Right Kidney (*Ming Men*) along Du Mai, which then travels to the Back-Shu points, and thence to the Yuan-source point of the pertaining zang-fu
- 3) In Chapter 27 of the *Nan Jing*, it is said the 8-Extra Vessels are beyond the reach of the 12 Primary Meridians

- According to Jeffrey Yuen, you can only *probe* the 8-Extra Vessels; you don't necessarily "open" them as you would other channels since the energetics here relate to one's essence – one's soul – and rarely does a person bare to you their absolute self
- 4) The same chapter of the *Nan Jing* goes on to relate the 8-Extras to reservoirs, or ditches that catch the surplus overflowing from the main waterways/channels
- *"The ancient sages constructed ditches and reservoirs for the waterways in the event of something extraordinary. When rain pours down from Heaven, the ditches and reservoirs become full."* (An obvious reference to meditative practices)
 - In the actual wording of this they use the word *hai* (sea), relating the 8-Extras to the ocean, which is the collecting place of water from all rivers
 - The "ocean" can also be seen as a metaphor for the state one's consciousness enters when in a state of trance induced by meditation

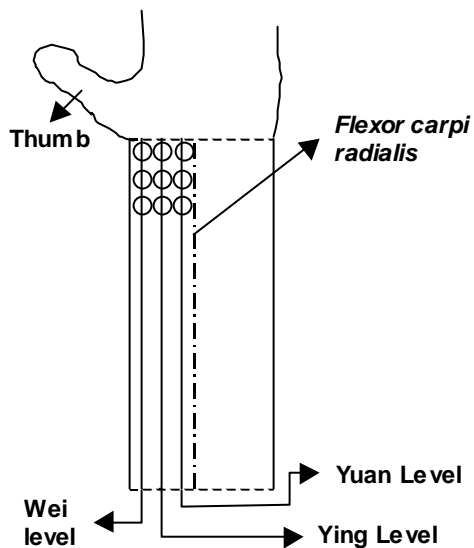
8-Extra Treatment Methodologies

I) Applications of the 8-Extra Vessels

- 1) 8-Extra treatments can be applied to the separation of Yin and Yang, either through blockage or loss, as in cases of:
 - a) Disparity between left/right, above/below, hot/cold – a Yin/Yang Qiao Mai issue
 - b) Floating Yang with Yin Deficiency – for instance, hot flashes, running piglet qi or high blood pressure due to renal insufficiency – a Chong Mai issue
 - c) Sinking Yin with Yang Deficiency – edema, for example – a Dai Mai issue
- 2) Issues relating to the Kidneys and San Jiao can be treated by the 8-Extras:
 - a) Bone/structural issues
 - b) Marrow issues – including things held in latency and emotional issues based on denial – Here there is a relationship with the Luo Vessels
 - c) Aging
 - d) Perpetuation of the species – fertility; impotence; immortality via the continuation of a lineage
 - e) The regulation of Fire and Water – the relationship of the Heart, via the Pericardium, to the Kidneys by way of San Jiao
- 3) Congenital defects can be corrected using the 8-Extras, as in cases of:
 - a) The consolidation of Yin with the inability to disseminate Yang – *i.e.*, dwarfism; Down's syndrome; mental retardation; &tc....
 - b) Exuberant Yang with insufficient Yin – for instance, infantile epilepsy
 - c) Congenital releases via childhood infectious diseases – As well as teething and the release of Fire toxins
- 4) In starting off a course of 8-Extra Vessel treatments, use Dai Mai first for Excess conditions; Chong Mai first for Deficient conditions

II) Pulses for the 8-Extra Vessels

- 1) To take the pulses of the 8-Extra Vessels, you must understand that each of the three pulses can be taken at three different positions, so that you will get different pulses depending on the position of the patient's hand



- a) If the pulse is taken when the hand is perpendicular to the ground, you get a Wei-Qi level pulse
 - This is the way 5-Element practitioners take the pulse
- b) Herbalists tend to take the pulse with the hand at a 45° angle to the ground to measure the quality of the Ying-Qi
- c) When the hand lays flat on the table, the pulse of the Yuan-Qi is felt
 - This pulse is harder to palpate; to do so the practitioner must roll their fingers closer to the tendon of *flexor carpi radialis*
 - This is the pulse you use when doing an 8-Extra treatment

2) The pulses for the 8-Extra Vessels according to **Li Shi-Zhen** are:

- a) Chong Mai: Deep, Wiry, Firm
- b) Du Mai: Floating, Wiry, Long
- c) Ren Mai: Deep, Long, Thin in the guan and cun positions
 - The cun position is also Tight
- d) Yin Wei Mai: Deep, Big, Full
 - The crest of the wave of each beat of the pulse should “roll” to the thumb of the practitioner (past the cun position)
- e) Yang Wei Mai: Floating, Big, Full
 - The crest of the wave of each beat of the pulse should “roll” to the pinky of the practitioner (past the chi position)
- f) Dai Mai: Left/right vibration and Tight at the guan position
- g) Yang Qiao Mai: Left/right vibration and Tight at the cun position
- h) Yin Qiao Mai: Left/right vibration and Tight at the chi position

3) According to **Jeffrey Yuen**:

- a) Chong Mai: Deep, Wiry/Tight; Floating at chi position
- b) Du Mai: Empty, Wiry/Tight; Floating at chi position
- c) Ren Mai: Beady or Soft/Choppy/Hollow and Tight

- d) Yin Wei Mai: Thready/Choppy and Rapid
 - e) Yang Wei Mai: Floating, Slippery, Rapid
 - f) Dai Mai: Left/right vibration and Tight/Slippery
 - g) Yang Qiao Mai: Left-right vibration and Full
 - h) Yin Qiao Mai: Left-right vibration and Weak/Empty
- 4) Reframed within **TCM**:
- a) Chong Mai: Choppy, Weak, Thready, Thin and Tight
 - b) Du Mai: Weak and Tight/Slow
 - c) Ren Mai: Weak/Empty, Slippery and Tight
 - d) Yin Wei Mai: Thready, Thin and Rapid
 - e) Yang Wei Mai: Floating and Empty
 - f) Dai Mai: Slippery and Rapid/Slow/Tight
 - g) Yang Qiao Mai: Floating, Full, Tight and Rapid
 - h) Yin Qiao Mai: Weak/Empty and Slippery

III) Needling Techniques

- 1) Initially, you want to treat the patient once a week for maybe a month
 - Then you want to taper off to once every other week for 2 – 3 months; then to once a month
 - In the interim you can use other treatments
- 2) Generally, the *lift and thrust* technique is used in 8-Extra therapy
 - This is done at a deep level
 - When Da-Qi has arrived, the needle is lifted to a moderate level
 - This is done to bring Yin and Yang to the assistance of Blood
 - Ming dynasty texts recommend superficial needling
- 3) *Vibrating* the needle, very quickly, and with Qi, can also be done
 - In this case, you try to make the patient feel the vibrations from the needle throughout the entire body
 - In order to do this, your shoulders must be “open”; if they’re not, you cannot send out the Qi necessary for this technique to work
- 4) *Shaking* the needle can be done if *vibrating* is too taxing and difficult
 - This is not as strong, and is done in larger arcs

- 5) Needles are kept in for 30 – 40 minutes
- 6) Ming dynasty texts recommend 3 cones if using moxa
 - Except when treating Du Mai, then only 1 cone is used
 - With Ren Mai, 7 cones are used
- 7) Between treatments, you can have the patient treat themselves using essential oils on certain prescribed points
 - Here, you're using the essence of a plant to treat the essence – or *Jing* – of an individual
 - These oils can be applied directly without dilution; however they should be tested on the person first to make sure there's no allergic reaction
 - a) Chong Mai: Angelica + Patchouli
 - b) Du Mai: Cedarwood + Cinnamon Leaf
 - c) Ren Mai: Neroli + Ginger
 - d) Yin Wei Mai: Rose + Melissa
 - e) Yang Wei Mai: Rosemary + Citronella
 - f) Dai Mai: Mugwort + Niaouli + Sandalwood
 - g) Yin Qiao Mai: Narcissus + Jasmine + Juniper
 - h) Yang Qiao Mai: Basil + Cinnamon Leaf

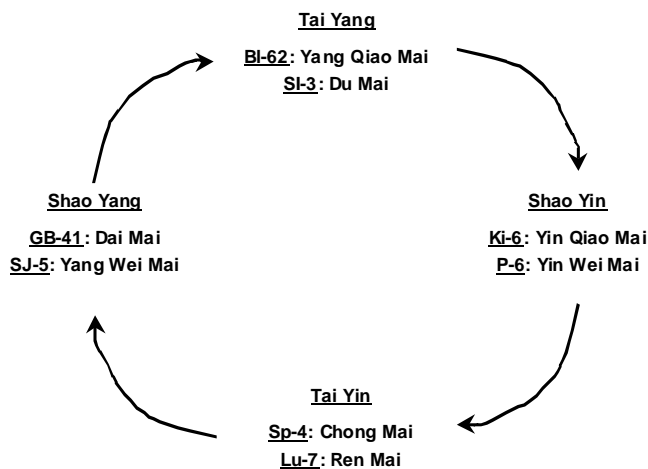
IV) Point Selection

- 1) The Confluent (or “Opening”) Points are most often used
 - These were developed in the Ming dynasty – discovered through the interplay of Yin and Yang – by Zhen Jiu Da Cheng
 - He did not use them in all his treatments
 - Li Shi Zhen did not have the same Confluent Points

a) The Confluent Points are →

b) If you needle a leg point, an arm point should also be needed:

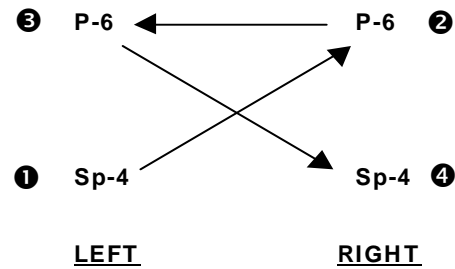
- GB-41 ⇔ SJ-5
- Bl-62 ⇔ SI-3
- Ki-6 ⇔ Lu-7
- Sp-4 ⇔ P-6*



* The last two couplings are the reverse of how they're paired according to meridian energetics....

c) Coupled pairs should be needed in a criss-cross fashion:

- The order in which these points are needled depends on whether the patient is male or female
 - For men, begin on the left side
 - For women, begin on the right
- The Japanese regard the left as pertaining to Yang, male energy; the right as Yin, female energy



- **Irrespective of gender:** the left is always used when opening Du Mai; right is always used when opening Ren Mai
- Between these points, ion pumping cords can be used – a Japanese technique

d) There's debate on the use of coupled pairs:

- Whether they are to be needled bi-laterally (or just the leg point on one side, the arm point on the other)
- Whether they are to be done at the beginning, or the end of the treatment
- Whether the treatment should begin with one Confluent Point, and end with the other

5) Other points used relate to Yuan-Qi

- Yuan-Source points
- Back-Shu points
- Mu points
- Hui-Influential points
- Luo points
- Divergent Meridian points

6) Points along the trajectory of the 8-Extra Vessels are, of course, used as well

The Curious Organs

I) The 6 Curious Organs

- 1) The Curious Organs are so called because they are constantly changing to adapt to the environment, unlike other organs such as the lungs which have not evolved much since pre-historic times, like say, the brain and the skeleton
 - An example of the Curious Organ's ability to evolve according to outside conditions is sickle-cell anemia
 - This makes a person impervious to both malaria and polio (archeological evidence has shown that polio was an epidemic at one time in Africa)
- 2) The Curious organs are hollow like the fu/bowels, but store Yin/Jing like the zang/viscera
- 3) The Curious Organs pertain to survival and perpetuation
- 4) The 6 Curious Organs are related to the following 8-Extra Vessels:
 - a) Brain/spine (*Nao*) = Du and Qiao Mai
 - The Brain stores marrow (*sui*)
 - b) Gall Bladder (*Dan*) = Dai and Yang Wei Mai
 - The Gall Bladder stores bile (*ye*)
 - It also serves as the link between the zang-fu and Qi with the Curious Organs
 - To treat any of the Curious Organs, you must treat the Gall Bladder at the same time
 - c) Uterus (*Bao*)= Ren, Chong, Dai and Du Mai
 - The Uterus stores Blood (*xue*) and the fetus (*tai*)
 - The "Uterus" refers to the male and female genitals

 - *The above organs have pre-natal energetics*
 - d) Blood vessels = Chong and Yin Wei Mai
 - The Blood Vessels store Blood
 - e) Marrow = Du, Qiao and Wei Mai
 - f) Bone = Ren, Du and Qiao Mai
 - Bone stores marrow

 - *These organs have post-natal energetics*
- 5) The Curious Organs are where Kidney-Yin is stored and processed when it is harnessed and retained in the Microcosmic Orbit, or when there is excess Qi
 - The decline of Kidney-Jing results in the decline of the Curious Organs; this leads to aging and eventually the problems encountered in geriatric years

- a) The Curious Organs have a special and important place in *dan zhu*, or alchemy
 - There's more on them found in alchemical texts than in medical literature
 - The cultivation of the Curious Organs is the deepest form of self-exploration – the reckoning of one's will and purpose in life

II) The Brain and Spine (*Nao*)

- 1) Upper point of the Brain, or Sea of Marrow, is Du-20; the lower point is Du-16
 - In scalp acupuncture, the Brain is divided up into 3 regions:
 - a) Du-16 = the lower brain; this area deals with functions of survival
 - b) Du-20 = the mid-brain; this area deals with interactions with the environment
 - c) Anterior to Du-20 = the upper brain; this area deals with differentiation
 - 2) An Excess condition of the Brain is characterized by Wind (seizures); Heat (infections); and over engaging in life
 - When Deficient, there is vertigo, tinnitus, weak legs, floaters, and fatigue with the need to sleep
 - 3) Wang Qing Ren, a clinician who, in the 18th and 19th centuries, did autopsies on prisoners of war (he was a field doctor), found that those with Heart disease also had Brain disease
 - This confirmed that the Brain is secondary to the Heart (the seat of Shen)
 - 4) The “Brain” also refers to the Spine (*Jia*) and Portals (*Qiao*)
 - The Spine is related to the Bladder meridian
 - The Portals are related to the Stomach meridian (and especially the Pure Yang of the Stomach)
 - The Stomach meridian is the first meridian to go to all the sensory organs – eyes, ears, nose and mouth
 - 5) The Spine is prone to injury via trauma, bad posture, degeneration and herniation
 - Herniation usually occurs at the cervical or lumbar areas due to the stress placed there in supporting the three bony cavities – the skull, thoracic and pelvic cavities
 - 6) The Spine is (obviously) related to Du Mai, the “vessel of individuality”
 - Du Mai represents separation from the maternal matrix since it's responsible for the development of the upright posture, without which one could not walk and be independent
 - The upright posture is also responsible for the propulsion toward or away from stimuli
 - 7) Wei-Qi travels to the Brain via the Sinew Meridians (*jin jing*), Yang Primary Meridians, Divergent Meridians, Yang Wei Mai and Yang Qiao Mai
 - Wei-Qi serves as the basis of neurophysiology – involving the cerebrum responding to the arrival of visual, auditory and somatic stimulation
 - Needling around any orifice (the genitals and anus too) stimulates brain activity
- a) The retreat of Wei-Qi allows for sleep, a normal loss of consciousness

- b) If the retreat of Wei-Qi is abrupt, the person will black-out/faint
 - If the retreat is persistent, there will be coma
- 8) Blackouts can be caused by:
 - a) Loss of Yang
 - Not enough Blood is moved to the brain, resulting in:
 - Vasovagal syncope (a Du Mai issue)
 - Postural hypotension (Qiao Mai)
 - Hypoventilation (Ren Mai)
 - Cardiac dysrhythmia (Yin Wei Mai)
 - b) Congealed Blood
 - Hypoglycemia
 - Hypoxia
 - c) Phlegm Blockage
 - Localized brain stem lesion resulting in ischemic injury
 - Epilepsy with cerebral lesion
 - d) Phlegm harassing the Heart
 - Psychological problems like hysteria
- 9) Because of their position along the afferent and efferent pathways of the Brain, the Windows to the Sky and Doorways to the Earth points can mediate its functionings, namely:
 - Feeling = mouth, throat, gut
 - Acting = the 4 limbs
 - Thinking = the brain
 - a) Feeling is the most important aspect, for if a person is unable to express themselves, those backed up and suppressed feelings can lead to the tensing of the neck and shoulders, anal muscles and legs
 - Hemorrhoids can also occur
 - When feeling overrides thinking, not enough Qi will go to the Brain, causing flaccid muscles at the neck
 - Such people tend to be impulsive
 - b) By relaxing the area of the WTS and DTE, you give the person more freedom to act in life as they will – freeing up the conflict between inner and outer life
- 10) Bl-1, as the first point of the Bladder meridian, which traverses the head and brain and runs parallel to the spine, has a relationship to *Nao*
 - It's used in treatments to subdue Wind in the head and portals; for example:
 - SI-3
 - Bl-1
 - Du-20
 - Du-16
 - Du-12
 - Sensitive Hua Two points
 - Bl-23

- 11) To bring more Blood to the Brain, as in cases of cerebral hypotension, dizziness, &tc., use:
- Du-26
 - Du-25 (needled deeply)
 - P-6
 - P-9 (shallow insertion, then withdraw)

III) The Uterus

- 1) The “Uterus,” or *Bao*, includes the male and female genitalia
- The male genitalia is referred to as the *dan-tien*
 - The female genitalia is referred to as *zi-gong*, or “palace of child”
- a) The Uterus is associated with reproductive changes
- Fertility
 - Menstruation
 - Virility.... &tc.
- b) The Uterus is also associated with urogenital health
- Cystitis
 - Prostatitis
 - STDs
 - Leukorrhea
 - Vaginitis
 - UTIs.... &tc.
- c) The Uterus relates as well to hormonal changes
- Menopause
 - Andropause (male menopause).... &tc.
- 2) The strength of the Uterus allows for normal menstruation, conception and pregnancy
- The dynamics of menstruation, intercourse and pregnancy are related to the Uterus
 - This is influenced by Ren, Chong and Dai Mai (Du Mai for men)
 - Dai Mai is connected to the Heart via Bao Mai, which runs from Du-1 to Ren-15 along the abdomen, then Ren-15 to Du-1 along the back
 - In this there is Heart/Kidney communication, which if out of balance, can lead to:
 - Running piglet qi
 - Butterflies in the stomach
 - Hysteria
- 3) The Uterus is associated with the three Yin meridians of the leg via the following points:
- | | |
|-----------|---------|
| - Ren-3 | - Sp-10 |
| - Ren-4 | - Sp-8 |
| - Ren-5* | - Sp-6 |
| - Ren-6** | - Lr-5 |

* According to medical practitioners, who believe it to be the point of the *dan-tien* since it's the Mu point of San Jiao.

** According to Qi Gong practitioners, who believe it to be the point of the *dan-tien*.

- 4) The Liver is the main organ associated with the Uterus
 - a) Liver-Qi Stagnation results in:
 - Painful menses
 - Painful urination
 - Painful intercourse
 - b) Liver-Blood Stagnation leads to:
 - Dark clots in menstrual flow
 - Amenorrhea
 - Fibroids
 - Bladder cancer
 - c) Excess Heat in the Liver causes:
 - Metrorrhagia
 - Menorrhagia
 - d) Damp-Heat in the Liver results in:
 - Cystitis
 - Ovarian cysts
 - Prostatitis
 - Herpes
 - Urinary tract infections
 - e) Liver-Blood/Yin Deficiency leads to early menopause

IV) The Bone and Marrow

- 1) The state of the Bones determine the posture
 - a) The bulk of the body is made up of “the three bony cavities” – the skull, thorax and pelvis – a.k.a., the upper, middle and lower jiao
 - These are mediated/held up by the spine; and depending on the strength and posturing of the spine, the three bony cavities and spine exert an influence on sensorial stimuli, nerve transmission and mobility
 - b) Posture and morphology comes out of the meshing of the bones via the sinews
 - Posture is representative of a person’s outlook on life
 - If one’s posture is not expressive of one’s inner self, pain and debility result, as in arthritis
- 2) Bone is the residence of Marrow; Marrow sustains its structure
 - Marrow is rooted in the Kidneys
 - If the Kidneys are deficient, the Marrow cannot be abundant
- 3) Marrow can express itself as a combination of Jing and Shen, which gives forth Ying-Qi
 - When Marrow manifests as a combination of Jing and Wei-Qi, it is conveyed through the Luo and Divergent Meridians

V) The Gall Bladder

- 1) The Gall Bladder clues practitioners in to the fact that they cannot tap into the constitution but through a post-natal organ
 - It's the connection between the *zang-fu* and Curious organs
- 2) 8-Extra Vessel treatments mostly use Gall Bladder points; for example:
 - GB-13 – GB-20
 - GB-26 – GB-28
 - GB-29 – GB-35
- 3) The Gall Bladder is the only Yang meridian to wrap around the genitalia and connect to the Brain (via GB-20)
- 4) The Gall Bladder mobilizes life experiences to be stored in the Brain via the Liver
 - The Liver meridian ends at Du-20
- 5) The Gall Bladder controls the Bone and Marrow (as reflected by GB-39, the *Hui-meeting point* of Marrow) via *ye* (of *jin-ye*), which circulates through the Bone and Marrow
 - *Jin-ye* are the humors/fluids of the body
 - a) *Jin*, a thin liquid, has pure and turbid aspects:
 - The pure aspect is found at the sensory portals – the eyes, ears and lips
 - The turbid aspect is found at the skin and sinews, where it manifests as sweat and oils or as lubricating fluid for the muscles
 - b) *Ye* is a thick liquid, also with pure and turbid aspects
 - The pure aspect manifests as *gao-huang* – the membrane that surrounds and protects the *zang-fu*
 - The turbid aspect is found in the Bone, Marrow, cerebral-spinal fluid and Brain
- 6) The Gall Bladder stores and secretes *ye* – thick fluids – in the form of bile (*dan ye*)
 - Bile is a pure fluid that helps support the turbid *ye*
 - When one has problems with the Brain, Bone or Marrow, the bile of snake, ox or bear was used as a treatment
 - Bile has anti-viral properties
 - In Western herbal medicine, bile is used in the treatment of cancer
- 7) As the last Yang meridian in the cycle of daily Qi-flow, the Gall Bladder is frequently involved in very serious, progressed and complex symptoms
 - It is involved in keeping things in latency
 - It is involved in cases of difficulty in the differentiation of the world due to “fear in the Jing/Marrow” – *i.e.*, Cold, which stems from the Kidneys via San Jiao
 - It is involved with Shao Yang conditions and the pathology of Damp-Heat
 - According to Chapter 4 in the *Ling Shu*, “Disease in the Gall Bladder will manifest with frequent belching, bitter taste in the mouth, and sour vomit.”

VI) The Blood Vessels

- 1) The Blood Vessels have a close relationship with the Luo Vessels, Bao Mai and Da Bao (a meridian that wraps around the chest)
 - They also link to Dai Mai and the Uterus
 - The Blood Vessels also have a relationship with Jing, body fluids and Blood
 - They are conduits of Shen, as the residence of Shen is the Blood
 - Chapter 62 of the *Su Wen* says: “When the Shen is in Excess, bleed the Luo on the superficial level...”
- 2) According to Chapter 10 of the *Ling Shu*, “The channels which can be seen are all Luo Vessels that have come to the surface because they cannot flow directly through the great joints...”
 - If Blood doesn’t move through the joints, Wind cannot be expelled and bi-obstruction syndrome manifests
 - To move Wind, you must move Blood
- 3) The Blood Vessels arguably refer to the Ancestral Vessels

VII) The Etiology of Aging

- 1) The Curious Organs are heavily involved in the process of aging; essentially, they are involved with the Kidneys and San Jiao
 - They thereby influence Jing and Yuan-Qi via the Divergent Meridians and 8-Extra Vessels
- 2) Aging happens in three ways: decline of Jing; prolonged Qi and Blood Stasis, and poisoning
- 3) Jing declines via the cycles of 7 and 8, causing such things as menopause and andropause
 - a) Damage to the *ben* (root) at an early age, often associated with sexual over-indulgence, also depletes Jing
 - b) As Jing declines, whatever it was keeping in latency will manifest, and illness will occur
 - When this is the case, the Liver and Kidneys are treated with herbs
- 4) When there is prolonged Qi and Blood Stasis, it is usually due to habituation/life-style and the body internalizing external factors
 - a) Chronic exposure to external or internal pathogenic factors causes the body to age
 - Ridged holding patterns – both physical, as well as ways of living and thinking – are among these factors
 - b) Often, there is the long-term creation of Heat caused by the body internalizing external factors, or being unable to transport and eliminate internal factors
 - In either case, Qi-Stasis ensues, producing Heat, which consumes Qi and Blood
 - Anaerobic activity and oxidation are examples of this
 - A sudden manifestation of Heat will produce Wind, causing hemiplegia or syncope

- c) A person's reserve of Jing is siphoned off when the body keeps pathogens in latency, or when there is a chronic degenerative condition where the body must continually make a certain response to function
 - The body's Yin/humors are also taxed as they, along with Jing, are employed to "contain" a pathogen
 - This causes Heat, which in time – as it depletes the body's resources – evolves into Cold with a loss of Yang
 - d) Common areas where pathogens are kept latent include:
 - Teeth (tooth decay)
 - Joints
 - Portals/orifices (cataracts, glaucoma, &tc....)
 - Neck/throat (goiter, thyroid imbalance, &tc....)
 - Breasts (lumps, cancer)
 - Abdomen/gut (obesity, also known as "man-made holdings," which is related to Dai Mai)
 - e) Conditions held in latency can eventually become cancer
 - f) The effects of chronic Qi and Blood Stasis can cause, among other things:
 - Arteriosclerosis
 - Dementia
 - Heart disease
 - Bi-obstruction syndrome/arthritis
 - g) Chronic Qi and Blood Stasis is, at its root, involved with the Liver and Spleen and their influence over Qi and Blood via the Primary Meridians and Luo Vessels
 - You would treat such a condition herbally, focusing on the Liver/Spleen, and Liver/Stomach/Intestines
- 5) Poisoning can instigate aging as well
- a) When there is poisoning, the Lungs and Spleen (lymphatics and immunity) are unable to transform or expel Dampness or Phlegm, resulting in congestion and toxic build-up
 - *Ju-ji* (accumulations and concentrations) manifest
 - The Primary and Divergent Meridians are the pathways most involved in this case
 - b) Poisoning can be due to:
 - Xenobiotics (foreign toxins)
 - Ecological pollutants
 - Radiation
 - Vaccination
 - c) You would treat this condition herbally, concentrating on Lung/Spleen, Lung/Large Intestine, and Spleen/Stomach

Chong Mai Sea of Blood

I) Chong Mai (a.k.a., “Thrusting” or “Penetrating” Vessel)

1) 冲 行 月 辰 = Chong Mai

a) 行 = *xing* – to move

b) 重 = *chong* – heavy

d) The etymology for “Chong Mai” refers to *moving* something that is “heavy” – *i.e.*, Jing

2) Part of the 1st Ancestry, along with Du and Ren Mai

3) Often used to start off Constitutional Therapy, Chong Mai represents the adventure of searching for the source of one’s nature/temperament (*xing*), which evolves into one’s behavior patterns and (eventually) medical history

- Chong Mai is a person’s “architectural blueprint”
- It reflects the influence of culture (the post-natal), where social norms, dogma and tradition regulate what one is allowed to feel and do, on nature (the pre-natal), where one is allowed to feel/do anything they desire
- Chong Mai also represents the continuation of tradition through lineage, as exemplified by its opening point – Sp-4, *Gong Sun*, Grandfather Grandchild

4) The formation of Chong Mai is mostly completed in the first 6 to 8 years of life

- It is the sum of our emotional and psychological experiences from the earliest months and years of our life (including while we were *in utero*)
- The first 2 to 3 years are the most important time in its development
- What happens to us in this short period of time affects Chong Mai’s development, and subsequently the rest of our lives
- The way Chong Mai develops determines whether the person will have confidence in their future relationships or be prone to withdrawal from life by setting up barriers
 - Psychological barriers are set up due to the fear of annihilation within the context of a new, novel situation; this tendency is exhibited early on by childhood colic

5) Chong Mai can become blocked in early life when basic physiological (hunger) and emotional (touch, being talked to) needs are not met

- In Chapter 29 of the *Nan Jing* it says, “When Chong Mai has illness, Qi moves contrary to its normal flow and stagnates in the abdomen....”
- An outgrowth of this might be tightness along the *abdominal rectus* (called *fu liang*, hidden beam, in Chinese)

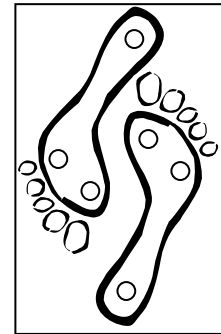
- A Chong Mai Tongue has raised areas on either side of the midline, indicating Chong Mai is absorbing Fire in the Spleen and Stomach, making it latent

II) The Trajectory of Chong Mai

- 1) ***The First Trajectory of Chong Mai***, according to the *Su Wen*, begins in the lower abdomen around Ren-1 and Ren-2, where it has contact with the Liver Divergent Meridian
 - It then branches outward along the pubic axis, contacting Ki-11, St-30, and Sp-12
 - Chong Mai then contacts the genitals, where it interfaces with the Liver Luo Vessel before returning to Ki-11 to travel along the Kidney meridian to Ki-21, where it diffuses into the chest
- 2) In the *Ling Shu*, Chong Mai is said to begin at the Uterus (with Ren Mai) and the Kidneys, to emerge at St-30
 - The *Su Wen* and *Nan Jing* also refer to St-30 as the origin of Chong, Ren and Du Mai
- 3) The *Su Wen* claims Chong Mai runs parallel to the Kidney meridian, while the *Nan Jing* says it runs parallel to the Stomach meridian; Li Shi Zhen writes that Chong Mai runs between them
 - In practice, the Kidney meridian is used since the *Su Wen* states that Chong Mai has 22 acupoints (11 bilateral)
- 4) Chong Mai supports the Kidneys, Stomach and Spleen, and therefore has to do with the unfolding of Jing and absorption of surplus/excess
 - As far as the absorption of Excess goes, when a person has diarrhea, if Ren-4, Ren-12 and St-25 are needled, the treatment is not that effective
 - If Sp-4 is added, the treatment becomes very, very effective
- 5) Chong Mai is responsible for the “pure Yang” of the Stomach – i.e., the fluids produced by the stomach in digestion
- 6) Chong Mai is also known as “*The Sea of Post-Natal Qi*” or “*The Sea of Blood*,” due to its relationship with the Spleen and Stomach
- 7) It has also been called “*The Great Luo of Shao Yin*” because of its relationship with Blood (and thus Shen), and also because Chong Mai treatments are very relaxing and emotionally pleasing, helping the patient deal with their fears and anxieties
 - a) Numerous clinicians have disputed the meaning of “The Great Luo of Shao Yin,” some arguing that it refers specifically to the Kidney Luo Vessel, which follows the Kidney meridian from Ki-4 to the lower boarder of the ribcage (Ren-15), where it enters the chest and runs down the lumbar spine, possibly to Du-1
 - This trajectory allows for the Luo Vessels of Ren and Du to connect, just as all the Yin and Yang Luo Vessels connect, completing a circuit
 - b) Chong Mai signs and symptoms mirror those of the Kidney Luo Vessel
 - Full: difficult urination and defecation
 - Empty: Lumbar and genital pain; depression

- c) Other clinicians contend that The Great Luo of Shao Yin/Chong Mai reflects the relationship between the Heart and Kidneys, as it begins in the lower abdomen and terminates at the ribcage parallel to Ren-14, the Mu point of the Heart
 - Classical symptoms of Chong Mai include:
 - Heart pain (literally and metaphorically; somatically and spiritually)
 - Running piglet qi (panic attacks, where a sensation from “the pit of the stomach” runs up the chest to the heart, making the person feel overwhelmed)
- 8) **The Second Trajectory of Chong Mai** runs from the chest to the throat, then onward to the face where it enters the nose and mouth
 - According to the *Ling Shu*, Chong Mai meets with Ren Mai at the throat and face, and with it circles the lips, connects to the nose then enters the eyes at St-1
- 9) Through its Second Trajectory, Chong Mai has a relationship with Zong-Qi (Ancestral-Qi)
 - Zong-Qi accumulates at Ren-17, connecting with the Heart, and expresses itself in the throat
- 10) The Second Trajectory of Chong Mai also links to the Great Luo of the Stomach, or *Xu Li*, which is said to be abundant in Qi and Blood, as it is their originator
 - *Xu* = deficient or empty
 - *Li* = a measure of distance (like a kilometer or mile)
 - *Xu Li*, roughly translated, means “running on Empty”
- 11) Chong Mai’s Second Trajectory also puts it in contact with *Zong Jin* (Ancestral Sinew), which can refer to either the diaphragm, genitalia or *abdominal rectus*
 - a) *Zong Jin* is looked upon as the sinew responsible for creating posterity, *i.e.*, the genitals
 - b) *Zong Jin* can also be interpreted as the muscle that connects us with the air – the air which our ancestors breathed – namely, the diaphragm
 - c) Japanese doctors say *Zong Jin* is the *abdominal rectus*, which influences the Spleen and Stomach, descends to the genitals, and upholds the diaphragm
 - Thus the emphasis on Hara diagnosis
- 12) **The Third Trajectory of Chong Mai** hooks up with Dai Mai, thereby connecting it with the spine and Du Mai
 - In this way Chong Mai influences Ren, Dai and Du Mai
- 13) Besides its relationship with the Kidney Shu points, through Du Mai, Chong Mai also has a relationship with the Bladder Shu points
 - Wang Shu-He says, “Chong and Du Mai combine to affect the 12 Meridians...”
 - Chong Mai is also known as the Sea of the 12 Meridians
 - So, Chong and Du Mai deal with rebellious qi leading to bi-obstruction syndrome
 - Chapter 66 of the *Ling Shu* states, “When perverse qi is trapped at the shu points (thought to refer to Ki-22 – Ki-27) of the six channels preventing flow to the four limbs with pain in the joints and stiffness in the lumbar, it will eventually travel to Chong Mai...”
 - The Kidney Shu-points are 1.5 cun lateral to the Kidney meridian as it traverses the abdomen

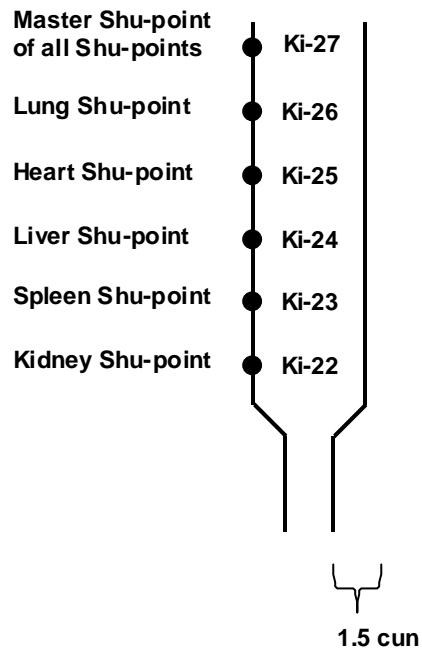
- 14) In Chapter 79 of the *Ling Shu* it says, “Wei-Qi travels to Du-16 and descends daily along each vertebrae, reaching the coccyx on the 21st day. Then it will enter Chong Mai on the 22nd day [to promote menstruation.]”
- What this means is that Wei-Qi pushes Blood out through the Uterine muscles, making menstruation not just a Liver issue
 - It is also a Lung issue where Qi is not descending sufficiently to the Kidney so that the Blood can be pushed out
 - a) To treat difficult menses with the 8-Extras:
 - Palpate the vertebra and the proximal area (Hua-Two points)
 - In cases of PMS or amenorrhea, find the tight areas and disperse them
 - In cases of early or excessive menstruation, find the flaccid areas and tonify them
 - Use other points to treat symptoms/condition
 - b) Chapter 65 of the *Ling Shu* says, “Women and eunuchs don’t have facial hair because their Chong and Ren Mai have an insufficiency of Blood....”
 - This is because of menstruation, or, as the case may be, lack of gonads
 - If a woman has a moustache, it means she’s anemic
 - The body is producing an excess of Yin in order to bank Blood
- 15) **The Fourth Trajectory of Chong Mai** begins at the lower abdomen at Ki-11, then travels down to the popliteal crease, hooking up with Bl-40 then Ki-10
- It continues along the medial aspect of the leg to the medial malleolus, where it connects with Yin Qiao Mai at Ki-6
 - From there it enters the sole of the foot
- a) Via the Fourth Trajectory, Chong Mai plays a role in balance, locomotion and the way the body supports itself
- Chong Mai affects the formation of the arch of the sole of the foot
 - The foot is built like a tripod in the way it supports the weight of the body, with the main areas of impact indicated by the circles in the picture
 - At these places, calluses form
- b) When walking, you push off the ground using the muscles of the lateral side of the leg
- Therefore, the medial lower leg is bony
 - Toddlers have meat here which eventually migrates to the lateral side as they learn to walk, as it must, in order for balance to get better

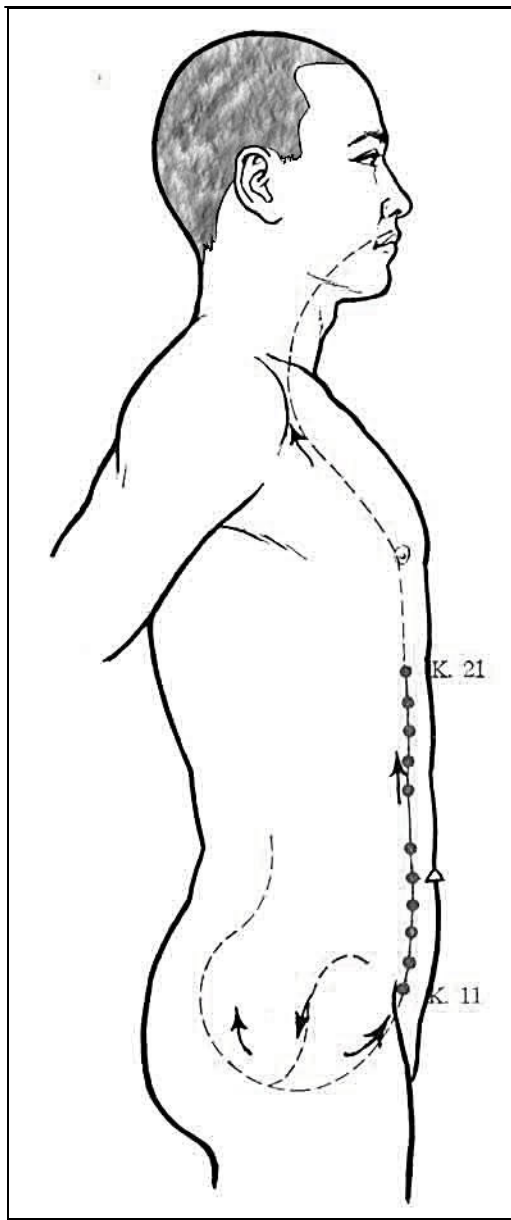


- 4) To **Nourish and Invigorate Blood** (with Zong-Qi {Chest-Qi}), use:
- Sp-4 and P-6
 - The Kidney Shu-points
 - The He-sea and yuan-source points associated with the Blood Deficiency or Stasis
- a) Lung-Qi (as expressed by Zong-Qi) moves Blood
- Blood engenders Qi
 - If there is stagnation, blockage or weakness of either, the classical signs and symptoms are:
 - Heart pain (can be emotional or physical)
 - *Xiong jing* (knotting of the chest)
 - Fullness
 - Distension
 - Tightness
 - Pain below the sternum
 - Nausea/vomiting
- b) A classic example would be Liver Blood Deficiency with Blood Stasis
- Signs and symptoms:
 - Anemic
 - Scanty period (Qi and Blood Deficiency)
 - Tired on exertion
 - Tightness in chest at time of period (Cold)
 - Clots in menses
 - Tongue: Thin; dark Purplish; Thin, Pale coat
 - Pulse: Thin and Tight, or Choppy
 - Treatment:
 - Open Sp-4 on the right side
 - Sp-4 probes the First Trajectory of Chong Mai (Kidney-Spleen/Stomach relation)
 - Needle Ki-24 bilaterally; even technique
 - Needle P-6 bilaterally; even
 - Palpate spine and Hua Two points, looking for tightness (Blood Stagnation)
 - Needle and disperse
- 5) To **Invigorate Yang to treat Bi-syndrome due to Blood Stagnation**, tonify:
- Sp-4
 - GB-26
 - Du-4 (where Dai and Du Mai meet)
 - Bl-17 (needle obliquely towards spine and tonify, using lift and thrust method)
 - Bl-11 (needle obliquely towards spine and tonify, using lift and thrust method)
 - With either of the Bladder points, check and see if their parallel Hua-Two points are more tender; if they are – needle them instead
 - GB-41 (add in if treating zong-jin – the ancestral sinew)
 - SI-3 (opens Du Mai)
 - Ahshi points along Chong, Dai and Du Mai (needled in that order)

- 6) To **Ascend Spleen-Qi** (via Kidney Yang), use:
- Sp-4
 - Ki-11
 - Ki-10
 - Bl-40
 - Ki-6
 - Ki-3
 - Ki-1
- This treatment is good for:
- Supporting the Spleen
 - Diaphragmatic problems
 - Hemorrhoids
 - People who are flaccid around the back of the knees (usually obese people)
- 7) To **Tonify Spleen-Qi and Nourish Stomach-Yin** (Yang Ming), use:
- Sp-4
 - St-30
 - St-36
 - St-37
 - St-39
 - St-42
 - Lr-1
 - Sp-1
 - For Stomach-Yin, add:
 - Ren-22
 - Ren-23
 - St-4
 - St-1
- a) The above treatment is good for symptoms like:
- Food stasis
 - Nausea/vomiting
 - Diarrhea
 - Intestinal Wind (ulcerative colitis, where there's the frequent need to fart and crap)
 - Esophageal reflux
 - Borborygmus
 - Naval pain
 - The five types of jaundice:
 - Food (due to too much fried, greasy, fatty food)
 - Alcohol
 - Unilateral (where there's injury to the Gall Bladder)
 - Limbic (due to overexertion over a long period of time)
 - Weak/Male (due to too much sex)
- b) If there's jaundice, add Du-9 to the above treatment
- c) For nue malaria, add Lu-7 to the treatment
- d) For **Rebellious Qi** manifesting as rapid, horse breathing and/or plum-pit throat, add Ren-22 and St-5 to the treatment
- e) A common point combination to add in to the above treatment is Ren-12, Ren-17, and St-36

V) The Kidney Shu-transport Points:





Chong Mai

Ren Mai Vessel of Bonding

I) Ren Mai's Role in Childhood Development

- 1) Along with Du and Chong Mai, Ren Mai is part of the 1st Ancestry
- 2) Ren Mai formation occurs during the first year of life, at a time when the mother represents the totality of the child's existence – including its very self and body
 - The child's sense of being is absolutely dependent upon the mother's *beingness*, which provides the circuit through which the child participates in life
- 3) The baby picks up on the mother's emotions and over-all vibe while breast feeding through her breathing pattern, heart beat, and tone of voice
 - So if she's anxious or nervous – thinks she might be over- or underfeeding her child, or is worried about something else – the child resonates with that, and understands that as "love" and as nourishment
 - Later on in life the kid will look for a relationship with similar emotional overtones
 - They search for a person whose disposition, even breathing pattern and heart rhythm, is reminiscent of their mother's
 - On a very primal level, this is what love and nourishment are/mean to people
- 4) Ren Mai is involved in the development of a synchronicity between the breath and heart beat – indeed, all the functions of one's body -- thereby affecting the body's diurnal rhythms, such as one's sleeping patterns
 - It is also responsible for one's ability to get in synch with the outside world
- 5) The process of bonding between mother and child weighs heavily in the development of Ren Mai
 - If the mother is overprotective or overbearing, the kid will develop an "over-dependancy complex"
 - They'll be prone to feeling easily victimized
 - They'll never take full responsibility or be fully committed in most situations and relationships
 - They'll be most frequently involved in relationships where there's almost total dependency on "the other"
 - Somatically, they'll be prone to overindulgence, Phlegm, Damp and Yin Stasis
- 6) Other Ren issues – ones not directly derived from one's upbringing – usually have to do with an insufficiency of Yin
 - a) Ren problems can come from being born prematurely
 - In such cases there will be Yin Stasis due to Yin Deficiency
 - Deficiency of Yin at birth may cause the following to result:
 - Club foot
 - Tumors on the lumbar or cervical spine region
 - Retracted neck
 - These things are usually early indicators of mental retardation and Down's syndrome

- b) Inadequacy of nourishment can also lead to a deficiency of Yin, causing a person to never feel content or complete; they don't feel contained, or grounded
 - This manifests along with conditions of Dryness and Heat
 - c) According to the *Nan Jing*, symptoms of the Ren Mai include *7-shan* for males and *zheng-jia* (fibroids; ovarian cysts; &tc.) for females, which gathers in the lower abdomen
 - d) The above conditions can also reflect an imbalance between Ren and Du Mai (both are mutually inclusive of each other; see (II)(2))
- 7) Ren Mai plays a role in toilet training, as it initiates control over the sphincter muscles of the eyes, mouth, anus and urethra – all areas the meridian traverses
- a) Childhood is a crucial time for learning how to manipulate the internal/external environment
 - b) Often, over-control is the result of compensating for a lack of control
 - For example: If a toddler is being weaned off breastfeeding and having trouble with that, they may exert themselves in areas they actually can control – their internal environment – sometimes to the point where further dis-ease develops
 - In controlling their anus, they may develop constipation or diaper rash
 - In controlling their diaphragm, they may develop asthma
 - In controlling their mouth, they may become finicky eaters
 - In controlling the muscles of the gut, cholic, food intolerances and the like may develop
 - On the other hand, a child who has trouble controlling their internal environment – as would be the case if they're having difficulty in toilet training – will develop a need for excess control over external events
 - They may always need to be “the first,” or the leader
 - They may evolve later on in life into veritable “tight-asses”
- 8) Ren Mai has to do with a person's identification with their gender, family, and ethnicity: their substance – what they *are* from birth
- Slurs against such things is an attack on Ren Mai
 - A person with issues in these areas has Ren Mai issues
- 9) As healers, you must surrender your Ren Mai: you must be a “mother figure” for your patients, which usually means being a good listener....

II) The Trajectory of Ren Mai

- 1) ***The First Trajectory:***
- a) Ren Mai begins just below Ren-3 (*Zhong Ji*) (within the Uterus in females) and emerges at Ren-1
 - *Zhong Ji*, or Middle Pole, refers to the curved line that creates the *Yin-Yang* symbol, connoting that at birth, you become polarized
 - *Zhong Ji* is also the name given to the North Star
 - Ren-3 lies at the center of the body, both horizontally and vertically

- Opposed to the *Ling Shu*, Wang Shu-He says Ren Mai begins at St-30
- b) The meridian continues up through the genitals and pubic hair, then along the midline of the torso to the neck, then to the face
 - Li Shi-zhen itemized more of the Ren points along the meridian, especially:
 - Ren-7, where Ren meets with Chong Mai and the Gall Bladder meridian (modern books don't agree about it meeting with GB)
 - Ren-22 and Ren-23, where Ren hooks up with Yin Wei Mai
 - Ren-24, where Ren and Du meet
 - c) At the face, Ren Mai circles the lips, then ascends to meet up with St-1
- 2) ***The Second Trajectory:***
 - The Second Trajectory of Ren Mai begins in the pelvis, drops down to the level of the coccyx, then enters the spine, ending around C₁ or C₂
 - Du-1 is classified as a meeting point of Ren and Du Mai, although it is not normally shown as such on illustrations of the primary pathway of Ren Mai
 - 3) The Lower Plexus (Ren-1 to Ren-8) corresponds with:
 - Reproduction
 - Urogenital concerns
 - The Intestines
 - Group Identity (family; colleagues; friends)
 - The Liver (Ren-2, 3, 4)
 - The Kidneys (Ren-3 and 4)
 - The Spleen (Ren-3 and 4)
 - The Bladder (Ren-3)
 - The Small Intestine (Ren-4)
 - San Jiao (Ren-5)
 - 4) The Middle Plexus (Ren-8 to Ren-15) corresponds with:
 - Digestion
 - Control issues
 - When people feel they've "lost control," they often develop eating disorders
 - Eating numbs and dampens the feelings and emotions they have no control over
 - The abdomen of such people tends to be tight, especially at Ren-14 (Heart Mu point)
 - 5) The Upper Plexus (Ren-16 to Ren-24) corresponds with:
 - Respiration
 - Cardio-vascular concerns
 - Faith and Trust in the Divine
 - Letting go of "control" – stopping trying to control everything

III) **Classical Symptoms of Ren Mai Disorders**

- 1) Ren Mai is related to the functions of Yin, namely:
 - To nourish
 - To moisten

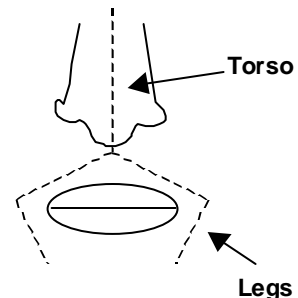
- To house and anchor the Shen through Blood
- 2) Yin pathology is essentially Dampness and Cold at the Interior, caused by:
 - Emotions (feeling like you’ve “failed,” for instance)
 - Diet and life-style choices
 - Eating Phlegm-producing foods like dairy, fat and refined sugar
 - 3) Ren Mai treats cases of:
 - Dryness
 - Dehydration
 - Deficiency of Yin
 - Deficiency of body fluids and Blood
 - Disturbed Shen
 - 4) Ren Mai is related to the Yin Humors of the body, namely:
 - Blood
 - Jing
 - Jin-ye (thin and thick fluids)
 - Ren Mai is involved in their Excess or Deficiency, playing a role in patterns of:
 - Blood Stasis, Heat or Deficiency
 - Phlegm and fluid imbalances
 - Swellings and tumors
 - 5) Ren Mai issues are often seen in post-partum mothers:
 - Lumbago
 - Depression
 - Retention of lochia (placenta)
 - 6) Ren Mai issues concern digestive problems:
 - Vomiting
 - Food stasis
 - Constipation
 - Diarrhea
 - Hemorrhoids
 - Spleen Lao-consumption (wasting and thirsting disease, *i.e.*, diabetes)
 - 7) The 5 types of neck nodules* is a Ren Mai concern:
 - Stone/hard
 - Qi/soft
 - Blood/vascular (manifests as bruising)
 - Sinew/tightness (especially along the SCM)
 - Flesh/lymph (exemplified by a double chin)
 - 8) There is major Ren Mai involvement in:
 - Reproduction
 - Pregnancy and conception
 - Menstruation

* See (IV) (3) for treatment plan.

- The genitals
- Urination

IV) Some Ren Mai Treatments

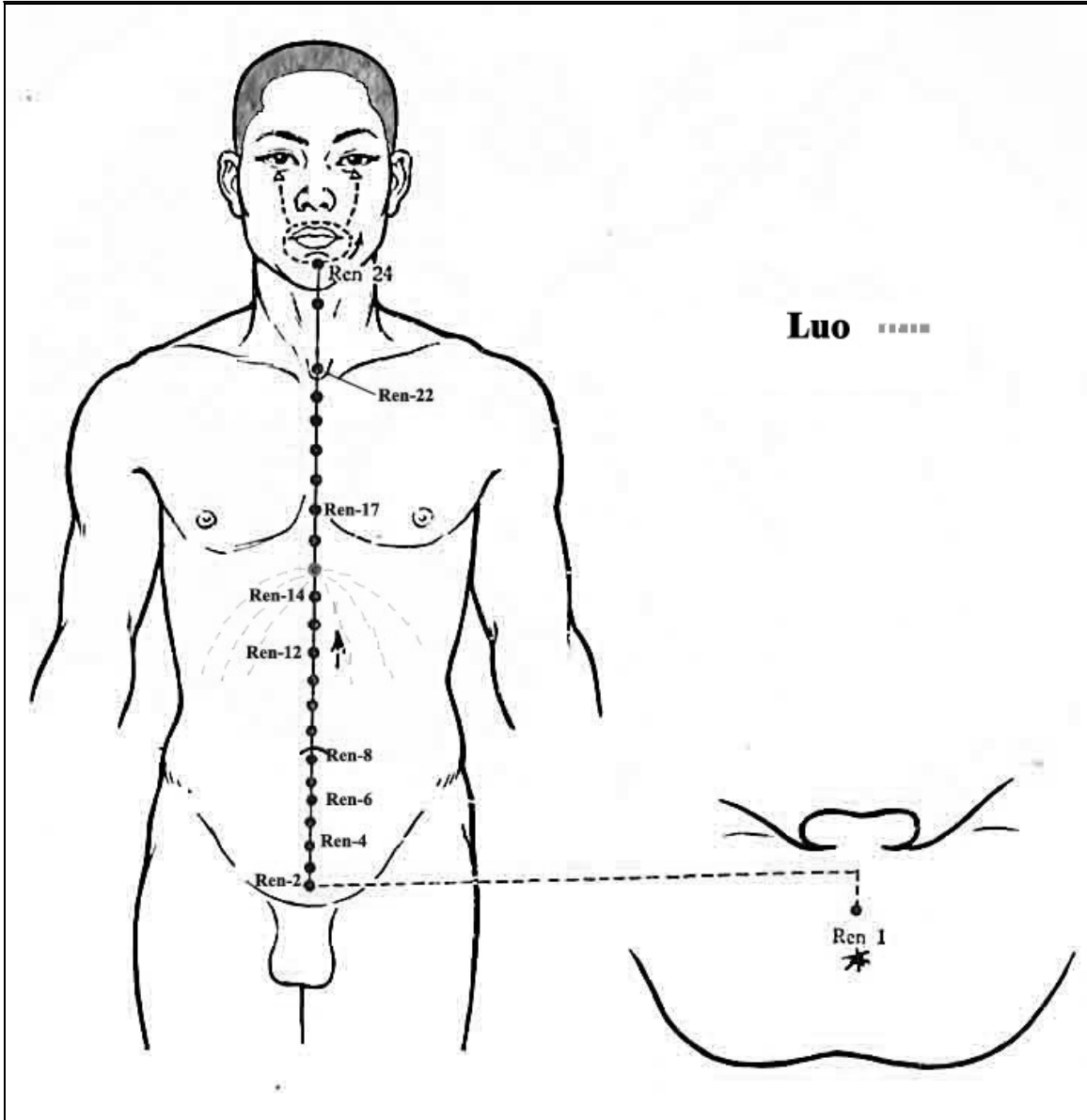
- 1) Ren Mai treatments often use points on the Spleen, Liver, Lung, Stomach and Large Intestine (Yang Ming) meridians
- 2) To **Resolve Yin Stasis with Yin Deficiency***, use even technique on:
 - Lu-7**
 - Ren-1
 - Ren-7
 - Ren-12
 - St-1 (or St-4)
 - Ren-15
 - Ren-17
 - Ren-22
 - Ren-24
 - To also treat San Jiao issues, use:
 - Ren-17
 - Ren-12
 - Ren-5 or Ren-7
 - Jie-terminations include:
 - Ren-12 (Spleen)
 - Ren-18 (Liver)
 - Ren-23 (Kidneys)
- 3) For **the 5 types of neck nodules**, use:
 - Lu-7 (opening point)
 - Windows to the Sky points, especially:
 - LI-18 and St-9 (Yang Ming WTS points)
 - SI-16 (a.k.a. Celestial Orbit – all other WTS points “revolve” around this point, according to J. Yuen)
 - St-12
 - Ki-27
 - Ren-17
 - LI-4
- 4) To treat **chronic sinus conditions**, use:
 - Lu-1
 - Ren-17
 - Ren-12
 - St-25
 - Bl-12
 - (Du-26 in cases of oral abscesses and Stomach-Fire)
 - This can also treat **genital conditions**, as per facial reflexology



* Often found in people who suppress their emotions with food – sweet food.

** Since Ren Mai is Yin, some believe the right side should always be needled.

- Those with sinus problems often have tightness and difficulties in the genitals
 - In Taoist reflexology, you can tell the size of a man’s penis by the size of his proboscis
- 5) To **Nourish Yin**, use:
- Lu-7
 - Ren-1
 - Ren-7 (moxa in cases of Excess Yin – fibroids, tumors, &tc.)
 - Ren-12
 - Ren-15 (traditionally contraindicated for moxa and needling)
 - Ren-24 (only point on the face that nourishes Yin)
- 6) To **Expel Yin Stasis**, use:
- Lu-7 – Ren-9
 - Ren-3 – Ren-17
 - Ren-4 – Ren-22
- 7) To **Warm the Interior to Dry Damp and Expel Cold**, use:
- Lu-7
 - Ren-6
 - Ren-8 (moxa with aconite or ginger)
 - Ren-9
 - Ren-21



Ren Mai

Du Mai Vessel of Individuality

I) Du Mai and its Influence on Development

- 1) The development of Du Mai is about identifying with and exploring the outside world – moving away from the maternal matrix
 - It has to do with the quest to understand oneself beyond the boundaries of the definitions created by country, friends, family and gender
 - Whereas Ren Mai allows a person to have healthy relationships, Du Mai allows them to become independent individuals
 - At the same time there is this drive to become independent, there's a longing for union, a longing for a home – a sense of belonging... a loving and supporting life situation

- 2) Du Mai mediates a person's exploration of the world... their curiosity and drive to learn about what lies outside themselves
 - a) In this there is risk-taking, defensive and offensive actions, which results in Wei-defensive-Qi becoming better oriented
 - In this, a person's innocence is lost; they discover that not only can they manipulate the outside world, but that there are others who can do just the same, and that each is responsible for their own manipulations/actions

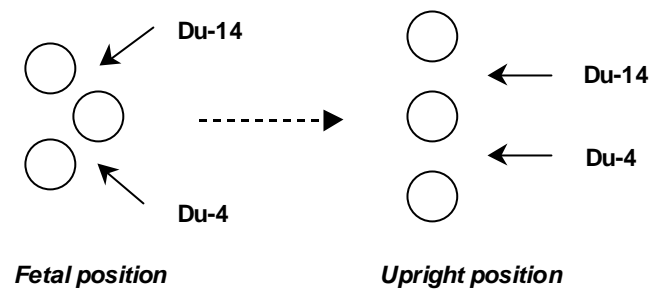
 - b) A person's "conquest" of the world – which is their drive to learn all they can about it – is a manifestation of Fire moving outward from the Interior
 - This Yang energy is represented by SI-3, the shu-stream and Wood point of Arm Tai Yang, and the opening point for Du Mai
 - This Yang/Fire energy amplifies a person's life and makes them strive for meaning and purpose
 - It urges a person to fulfill their "curriculum" in life – their Fate – on a day-to-day basis via pro-active choices and manipulating their Destiny
 - Energetically this is represented by the communication between the Heart and Kidneys via San Jiao

 - c) A child first learns he can manipulate the world through control of his anus
 - Anal sphincter contractions represent how people psychologically feel about "letting something go"... relinquishing control
 - Those who are overly controlling and up-tight are often called "tight asses"
 - The points associated with this are Du-1, Ren-1 and Bl-35

- 3) Du Mai allows for the realization of one's needs, and demands that others recognize these needs as well – yet with the realization that these needs can't always be satisfied
 - If parents tell their kids "NO" too often, a tight back often results as a body holding pattern for the child
 - If the parents say "YES" to their kid's demands too often, flaccidity will result

- 4) The separation from the maternal matrix/Ren Mai is rooted in Du-4 and Du-14, both points which allow for the development of an upright posture and the propulsion of Yang toward or away from stimuli

- 5) At Du-4 and Du-14 are the major curves of the spine
- At these points Yang pushes, bringing us from a circular fetal position to an upright, vertical stance



- a) Two to three months after a child is born, they start involuntarily contracting the muscles at the back of their neck and lower back at the areas of Du-4 and Du-14
- Taoists say, "The child sees the horizon, but cannot judge his relation to it..."
- b) A little later, depending on the kid's level of stimulation, the pulsating contractions at Du-4 causes the kid to stand, walk and go after what it is they've seen and become interested in
- Whenever you see or think about something you want to have and go after, these points are stimulated
- c) The most common complaint in today's "on the go" society is shoulder and low back pain
- You can treat this, but the treatment won't stick unless the person changes their life and slows down a bit
- d) Avoiding or engaging with certain stimuli and issues will literally give you "a pain in the neck" – or ass, as the case may be – since unconsciously, nervous stimulation activates the muscles in these areas
- This can lead to Wind signs and symptoms:
 - Neurological pain
 - Herniated discs
 - Seizures
 - Parkinson's disease
 - Such things can be caused by not feeling "at home" – not liking where one is in life
- e) The juncture of the spinal curvature (Du-4 and Du-9) allows for choices to be made regarding one's disposition in life
- 6) A child exposed to too many stimuli can evolve into an overactive individual with:
- Attention deficit disorder
 - Hyperactivity
 - Hyper-reactivity (allergies, for instance)
 - Epilepsy
 - Such people seek lots of physical and psychological stimulation in adulthood

- 7) A child brought up in an environment where there's not enough stimuli will:
 - Lack motivation and incentive to do things
 - Be obsessive, focusing on one thing
 - Not like variety
 - Possibly be slightly autistic
- 8) Du Mai is about movement – going left, right, forward, back, &tc.
 - Intrinsic in movement are choices (mediated by Shao Yang) and conflicts as to go forward or retreat from our Destiny (for better or worse)
 - This is recorded by Yang Wei Mai
- 9) Du Mai supports Yang Wei Mai through its connection with it at Du-16 and Du-15
 - Yang Wei Mai has to do with that part of memory which allows you to be skillful, intelligent and coordinated
- 10) Du Mai also has to do with the articulation of one's voice – linguistics
 - Du Mai travels to the gums and lips (Du-27 and 28)
 - a) Classical symptoms of Du Mai are aphasia and throat bi-obstruction
 - b) In tribal societies, children usually don't start to teeth until 4 or 5
 - In the western world, kids begin teething at 1 or 2 because they're inundated by stimulation from toys, the television, radio, busy stores and streets, &tc...
 - Dentists say that the earlier a kid teethes, the more prone they are to osteoporosis later on in life
- 6) When *Ming Men* is "held back," Yang movement is hampered, preventing inspiration/ inhalation since the Kidneys cannot grasp the Qi from the Lungs
 - Because Yang is inhibited, there is lack of freedom of movement
 - Expression of the self through gestures, posture and movement is thwarted
 - This inhibits independence; the kid will be slow to mature – walk, talk, go after what they want

II) Du Mai Trajectories

- 1) ***The First Trajectory*** of Du Mai originates in the pelvic cavity and emerges "below the pole" (*xia ji*)*
 - It then travels up the spine into the brain, emerges at Du-20, then continues down the midline of the face to terminate at the philtrum
- 2) ***The Second Trajectory*** of Du Mai, according to the *Su Wen*, begins in the lower abdomen and ascends to the navel, traveling up the center of the chest to the neck then face, where it circles around the lips then enters the eyes
 - This, obviously, is the pathway of Ren Mai
 - Ren and Du Mai give birth to one another

* Wang Shu-He identifies *xia ji* as Du-1, while Li Shi-zhen believed it to be Ren-1. The *Nan Jing* on the other hand says *xia ji* is *po men* – the anus. From an embryological point of view this is fitting since the first organ to differentiate itself from the mass of cells is the anus; then the mouth; then the digestive system.

- Tang dynasty physicians believed that Yang goes into Ren Mai to suppress Yin and make the body more Yang
- 3) The structural integrity of the spine (*jia*) mediates all sensory-motor activity, and is thus related to the sensory orifices and sinew meridian activity (which begins with the opening of the eyes – Bl-1)
- a) Movement affects sensation and sensation affects movement
 - This is mediated by the energetic flow between Bl-1, Du-20 and the spine
 - b) Also known as “the Ladder of Life,” the spine serves as the kinetics (the Yang) of the potential energy of Yuan-Qi through moving the Qi of the Kidneys (see 8-Extra Overview, (IV) (2))
 - c) The spine also has involvement with Wei-Qi and Qiao Mai – especially Yang Qiao Mai and its opening point (Bl-62)
 - d) Classical symptoms associated with spine include:
 - Red and swollen eyes
 - Head-Wind
 - Numbness of the limbs
 - Epilepsy
 - e) *Da Cheng*(?) states that SI-3 treats the head, face and neck
- 4) ***The Third Trajectory*** of Du Mai begins at Bl-1 and ascends the forehead
- The two channels connect at Du-20, where they enter the brain
 - The trajectory again splits into two channels when it emerges from the head at Du-16, which descend the back on either side of the spine
 - At the waist, the channels enter the Kidneys
- 5) ***The Fourth Trajectory*** of Du Mai begins in the lower abdomen and travels to the genitals, then to the perineum
- From here it goes to the tip of the coccyx then to the gluteus, where it hooks up with the Bladder and Kidney meridians before returning to the spine
 - It then travels up the spine and links into the Kidneys
- a) This aspect of Du Mai deals with prolapse, as in:
 - Hemorrhoids
 - Prolapse of Uterus
 - Prolapse of genitals
 - Incontinence
 - Sterility
 - Infertility... &tc....
 - b) It also deals with tightness, weakness and spasms of the legs
 - If a person has an unconscious tendency to squeeze their anus, the lower limbs will be affected

III) Functions of Du Mai – the Sea of Yang

- 1) Du Mai's functions are concomitant with those of Yang, namely:
 - To warm
 - To transform (Yin)
 - To transport
 - To ascend and uphold (a function of the Spleen)
 - To protect (to support Wei-Qi in dealing with EPFs, especially Wind and Cold)
 - To bank and consolidate, preventing leakage and loss as in:
 - Incontinence
 - Vaginal discharge
 - Spermatorrhea
 - Leukorrhea
- 2) As the Sea of Yang, Du Mai is implicated in disorders of Qi:
 - Qi-Stagnation
 - Qi-Deficiency
 - Loss of Qi
- 3) As the Sea of Yang, Du Mai is implicated in issues pertaining to Shen:
 - A person's level of enthusiasm
 - A person's level of animation
 - A person's level of motivation
- 4) As the epicenter of Yang energies in the body, Du Mai plays a role in Yang functions
 - a) Yang pertains to the Exterior and deals with climactic factors – the 6 Excesses:
 - Wind
 - Heat
 - Cold
 - Dampness
 - Dryness
 - Summer Heat
 - b) Since Yang pertains to the Exterior, Du Mai has a role in chronic cases presenting at:
 - The skin (as in psoriasis)
 - Sinews (as in epilepsy)
 - Sensory organs
 - Nerves
 - Respiratory tract (the Lungs are called “the Canopy of the Zang-Fu)
 - c) Because of the above, in the Ming dynasty SI-3 and LI-4, along with BL-12 and GB-20, were popular point combinations
- 5) The anatomical and physiological correlations of Du Mai are as follows:
 - a) Lower Curvature: Du-1 to Du-4
 - Intestinal issues
 - Reproductive issues
 - Urogenital issues

- Issues surrounding one’s cultural/familial identity will cause trouble in this area
 - Du-4 is contraindicated for moxa until after puberty
 - ...unless the child is slow to mature/has Excess Yin
- b) Middle Curvature: Du-5 to Du-9
- Digestive issues
 - Psychologically, this area deals with situations you cannot “buy into” or allow yourself to “digest”
 - Social activists tend to have herniated discs or other problems in this area
 - Du-6 is contraindicated for moxabustion since it can cause Wei-Qi atrophy and weakness of the sinews
 - Martial artists try to attack this point
- c) Upper Curvature: Du-10 to Du-16
- Respiratory issues (Du-9 is included in the treatment of this)
 - Cardiovascular issues
 - Otolaryngological issues
 - Du-10 and Du-11 are contraindicated for acupuncture since they can cause “the departure of Shen,” *i.e.*:
 - Madness
 - Withdrawal
 - Psychotic reactions... &tc.
 - However, these points *can* be used in trying to attain a trance state in meditation
 - Remember – know the points to “get you back!”
- 6) The *Nao* (Brain) is the “Sea of Marrow,” and via Shen, it organizes the experiences of the Post-Natal environment
- The brain is organized in the following manner:
 - Lower brain (Du-16) – deals with survival
 - Mid-brain (Du-20) – deals with interaction
 - Upper brain (anterior to Du-20) – deals with differentiation

IV) Classical Symptoms of Du Mai Disorders

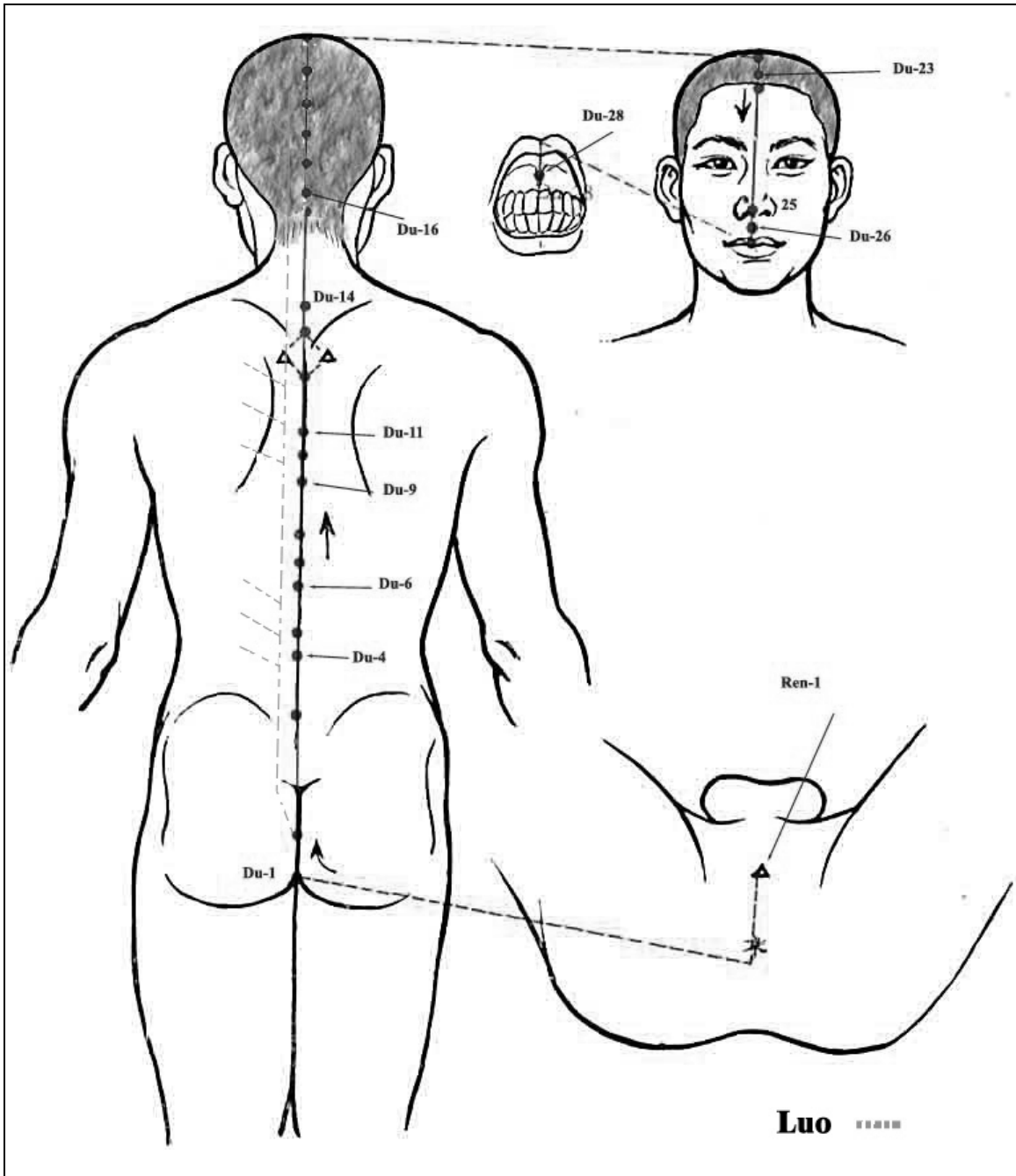
- 1) The main symptoms having to do with Du Mai are caused by an exuberance of Yang, generally in the form of Wind and Heat, as in:
 - Epilepsy
 - Malaria
 - Disturbed Shen
 - Irritability and restlessness
 - High fever
- 2) Psychologically, when Du and Yang are in Excess, there’s a tendency toward being overly-independent early on in life

- Along with this is difficulty with commitments
 - Also difficulty in being satisfied with one’s current status in life
 - The person tends to be an over-achiever
- 3) Du Mai also plays a role in pathologies where there’s a deficiency of Yang, as in:
 - Paralysis
 - Stiffness
 - Numbness
 - Frigidity
 - 4) Psychologically, when Du and Yang are Deficient, there’s a tendency to be:
 - Shy
 - Overly-dependent
 - A “follower” rather than “initiator”
 - 5) Because of its intimate relationship with Ren Mai (via the Second Trajectory), Du Mai is involved with:
 - Sexual libido
 - Impotence
 - Infertility
 - See (V) (1) for treatment
 - 6) According to the *Su Wen*, a symptom of Du Mai is rebellious qi emanating from the lower abdomen which:
 - In men causes Heart pain and difficulty in urination and defecation
 - In women will cause infertility, hemorrhoids, incontinence, and dryness of the throat
 - 7) The *Nan Jing* says that when Perverse-Qi attacks the spine, it will cause the spine to become stiff and rebellious
 - To treat such a condition, moxa Du-12 (*Shen Zhu* – Body Pillar)
 - 8) Since Du Mai affects the “Sea of Marrow,” or Brain, it is involved in:
 - Amnesia
 - Lack of coordination
 - See (V) (2) for treatment

V) Some Du Mai Treatments

- 1) For Ren Mai issues involving libido, fertility, &tc..., use:
 - Bl-36
 - Bl-35
 - Bl-23
- 2) For problems originating from a neurological deficit of the Brain, as in cases of amnesia or lack of coordination, needle in order these points along the Third Trajectory:
 - Bl-1
 - Du-20

- Palpate Hua Two points and tonify flaccid points
 - Bl-23
- 3) To **Subdue Wind in the Head and Portals**, as in:
- Headache
 - Tinnitus
 - Hearing voices
 - Nystagmus
 - Hallucinations
 - These things might also be due to Phlegm
- a) Needle:
- SI-3 - Du-16 - Bl-23
 - Bl-1 - Du-12
 - Du-20 - Sensitive Hua-Two points
- 4) To treat **External Wind**, besides the proper Du points, use Lung and Bladder points
- 5) To treat **Internal Wind**, besides the proper Du points, use Liver points
- 6) Du Mai is also used in tonifying the Brain, spine and Marrow
- In this you can treat a person with memory problems
- 7) Through Du you can treat Kidney-Yang



Du Mai

Yin Wei Mai & Yang Wei Mai

Vessels of Aging

I) The Characteristics of Yin and Yang Wei Mai

- 1) According to Wang Shu-He, Yin Wei Mai links up all Ying-Qi
 - Yang Wei Mai links up all Wei-Qi
 - Yin and Yang Wei Mai extend away from Yuan-Qi
- 2) Yin Wei Mai tries to link up all the Yin energies of the body to support the functions of Ren Mai, the Sea of Yin
 - Likewise, Yang Wei Mai links up all the Yang energies of the body to support the functions of Du Mai, the Sea of Yang



- 3) According to the *Nan Jing*, when Yin and Yang cannot maintain balance, there will be:
 - Pensiveness
 - Obsession
 - Loss of will and motivation
 - Lack of self-control
- 4) The “unfolding” of Ren Mai and Du Mai brings about the process of aging
 - Aging has to do with the expenditure of Qi and Blood along with Body Fluids
 - The Wei Mais have a role in this since they work to link up all the Yin and Yang of the body
- 5) Yin and Yang Wei Mai are involved in the Cycles of 7 & 8, *i.e.*:
 - Growth and maturity
 - Issues surrounding growing up
 - Rights of passage which forge a person into an individual
 - The responsibilities life gives you, and society’s expectations of people
 - The ups and downs of a person’s life, from growth to maturity to decline
 - a) Yin and Yang Wei Mai play a role in how the adult structure comes to and continues to unfold
 - b) The aging process is part of the embryological process, with death and degeneration a normal part of reality
 - Every cell has a finite lifetime – generally 7 years
 - In this time, every cell in an organ dies and is replaced
 - In this regeneration, there is potential for a change in configuration
 - Bones tend to take many years to change their configuration, as they’re very Jing-oriented

- 6) The Wei Mais involve structural changes (Yin) and how bodily functionings (Yang) are thereby engendered; they have a lot to do with physical coordination
 - In this, Yin Wei Mai reflects the structural changes that give way to being able or being predisposed to engage in specific activities associated with that period of time
 - Yang Wei Mai has to do with the activities themselves – sex, riding a roller-coaster, swimming two miles or hiking 20, &tc....
 - If bodily functionings are unable to coordinate with the physical structure, there will be a poor sense of balance, clumsiness, or turret's syndrome
- 7) The Wei Mais have a lot to do with learning how to coordinate the body in complex physical tasks like swimming or riding a bike
 - Since memory is involved, so is Blood
- 8) Coordination also has to do with being comfortable in worldly affairs
 - Socialization and social graces
 - Getting your shit together
 - Incoordination in dealing with people and the things life throws at you is a Wei Mai issue
- 9) Qi Gong and Tai Chi help in Wei Mai issues since they force one to focus on one's body and coordination
 - By doing slow, deliberate movements, you can relax into them
 - In time, this relaxation becomes spontaneous, even when you're not doing the forms
 - You will be more sure of yourself and your actions, as well as comfortable with your body
- 10) When a person is living in the moment, they conserve Qi and thus increase their longevity
 - Being distracted by daydreams, anxieties and worries depletes energy
 - If a person chooses to take action or worry about those things that need to be done when it's not "time," they waste Yang
- 11) Yin Wei Mai plays a role in feelings of anxiety, worry, doubt, anger, &tc., over issues of the *past*
 - Yang Wei Mai plays a role in anxiety and other emotions felt over issues *to come*
- 12) The Wei Mais are intimately related to memory, motivation, purpose and will, linking together the past and the future in a person's life
- 13) Yin Wei Mai pertains to the bodily fluids (namely the Blood) as the medium by which life experiences are stored/contained within the body; it plays a role in memory
 - Yin Wei Mai is involved in cases of chronic obsessions, hang-ups, &tc., the effect of which is the depletion of Qi and Blood since they draw a person away from the present moment
 - To get at suppressed memories you'd use Yin Wei Mai
- 14) Yang Wei Mai pertains to the actions a person takes – the actual life experience itself
 - To help a person understand the actions they made or the reactions they had in a situation they're trying to understand, use Yang Wei Mai
- 15) Yang Wei Mai is the "thread" or ongoing narrative of a person's transitions in life within *time*

- Yin Wei Mai is the “thread” or ongoing narrative of a person’s transitions in life within *space*
 - a) Each of us is a product of our time and place
 - Within this “box” we believe our opinions and points of view to be ultimately correct
 - This is to be judged at a later date – a different time, a different place – as reviewing the history of events affords a perspective that cannot be had at present
 - In this, sociology comes into play as one reviews the common threads and differences within a cultural time period that affected the outcome of events
 - b) The Wei Mais are definitive of the crucial phases and transitions in our lives – schooling, adolescence, career, marriage, menopause, retirement, &tc... – which forged you into who you are as an individual
 - The Wei Mais are concerned with those things which you’d write about in an autobiography
- 16) Someone who is trapped within the confines of the past (Yin Wei Mai), dwelling on issues of “what if,” or longs for and fantasizes about the future (Yang Wei Mai), unwilling to accept themselves and the situation at present*, will have stagnation and pain in these vessels
- This pain – this heart pain (or *shin tong*) – is more than merely physical... it has to do with fear and depression
 - a) Fear and depression are associated with lumbar pain caused by the *fei yang*** vessel
 - Such emotions depress the Lung function so that it does not descend Qi to the Kidneys as it should, thereby depleting the body of Qi
 - The “*fei yang* vessel” refers to this within the context of a person’s inability to “grab onto” life (a Kidney action) and make it what they need to be to be happy
 - It represents a loss of will-power
 - b) *Fei Yang* is also the name of Bl-58, the Luo point of the Bladder meridian
 - Some say all Yang leads to this point
 - Some say Bl-58 is also a Xi-cleft point
- 17) Over time, Ren and Du Mai exhaust themselves to “finance” these living out-of-the-moment experiences
- Fantasizing and self-reflection cause one to be out of the moment and thus loose Qi – even if it’s pining away for someone you’re in love with***
- 18) Living out of synch with the continuity of time and space causes the 5 Accumulations (*Wu-Ji*) to manifest from the lower abdomen, where Jing gets affected, to the chest, where Blood is affected, thereby troubling the 5 zang and taxing Yin Wei Mai
- **Heart** = fu liang/hidden beam, *i.e.*, Chong Mai issues
 - **Lung** = fu xi/panting

* ...a Qiao Mai issue.

** *Fei Yang* = taking action, or taking flight.

*** See *The Active Side of Infinity* by Carlos Castaneda, page 215 onward, for a supernatural explanation of how and why a person loses Qi when they’re operating from “their mind.” According to Castaneda, transdimensional entities feed off the body’s energies by infiltrating a person’s consciousness and evoking emotional responses through certain instigatory ideas and thought patterns, thereby eliciting a burst of energy which they absorb.

- **Liver** = peng-qi/fatty deposits, *i.e.*, lymphomas and tumors
 - **Spleen** = pi-qi/glomus qi, *i.e.*, focal distension which sits at the sternum or xiphoid process (this can indicate esophageal reflux)
 - **Kidney** = ben tun/running piglet qi
- a) According to Humoral theory, the 5 Accumulations are:
- Food
 - Qi
 - Blood
 - Fluids
 - Heat or Cold
- b) Accumulations are classified as *ji* and *ju* (accumulations and concentrations), and *zheng* and *jia* (concentrations and gatherings which affect the Lower Jiao)
- *Ji* and *zheng* are fixed masses
 - *Ju* and *jia* are not
- 19) Via its opening point, P-6, Yin Wei Mai is paired up with Chong Mai (the opening point for which is Sp-4)
- P-6 opens up the chest and Heart (the Heart deals with **expression**)
 - Pericardium deals with **repression**
 - Deals with differentiation
 - Spleen banks Blood (and emotions), so it is involved with **suppression**
 - If a memory or emotion is stored as Jing, Shen (which resides in Blood) cannot get to it
- 20) Yang Wei Mai is opened with SJ-5 and is paired up with Dai Mai
- Dai Mai can dampen and smother expression, as well as challenging emotions
 - Numbing emotions is commonly done with sugar, which Dampens them

II) The Trajectory of Yin Wei Mai

- 1) According to the *Nan Jing*, Yin Wei Mai begins at “the exchange of Yin” (*yin jiao*)
- This is usually considered to be **Ki-9**, it’s Xi-cleft point
 - Yin Jiao can also possibly be **Ren-7**, **Sp-6** or **Ren-1**
 - Needling **Ki-9** helps a person to take on an identity
 - It’s especially good for people with multiple personality disorders (which actually change the chemistry of the Blood)
 - It can also help a person in looking at the issues of their life without judgement of good or bad, so that they can see through to their “curriculum” in life – what they’ve set their destiny out to be
 - When a person labels an experience as “good” or “bad,” there’s usually a lesson to be learned which their judgement is keeping them from realizing
- 2) Yin Wei Mai continues on to **Sp-13**, which Li Shi-zhen describes as the meeting point of the three Yin meridians of the leg with the Stomach
- Sp-13 deals with how a person’s development is influenced by society

- 3) Next comes **Sp-15**, which deals with ownership of one's life experiences, then **Sp-16**
 - These Spleen points deal with absorption and elimination – not only of food, but of societal mores
 - If the person is having trouble in this aspect of life, there may be digestive problems and/or a weak abdomen
- 4) **Lr-14** follows, dealing with the challenges Time brings to a person
 - It can be used for people out of synch with their environment
 - Weird menstruation cycles
 - Jet lag
 - Sleeping at odd hours
- 5) The Vessel then homes in on the Ren meridian, ending with **Ren-22** and **Ren-23**, representing a return back to the self
- 6) Other points where Yin Wei Mai meets the 3 Yin of the legs:
 - Ki-9 – Shao Yin
 - Sp-15 – Tai Yin
 - Lr-14 – Jue Yin

III) Yin Wei Mai Pathologies

- 1) Yin Wei Mai deals with Blood issues
- 2) Yin Wei Mai nourishes Yin, so is used to calm the Shen and regulate Qi
 - Shen is housed by Blood
 - Where Blood flows, Qi flows
 - In this, the Liver is involved
 - Liver also has to do with the free flow of emotions
 - In cases of Blood Stagnation, use Yin Wei Mai rather than Chong Mai since it deals with both Qi and Blood flow
- 3) According to Wang Shu-he, Yin Wei Mai controls Blood (Heart), the source of which is the Spleen (the opening point of Yin Wei Mai is P-6; it's paired with Chong Mai, whose opening point is Sp-4)
 - The common use of Yin Wei Mai by TCM is in the treatment of Deficient Yin and/or Blood due to Qi Stasis caused by Shen/emotional disturbances*
 - According to Li Shi-zhen, if Yin/Blood becomes deficient, the Heart is not nourished, thereby causing:
 - Rib pain
 - Heart pain
 - Palpitations
 - Restlessness
 - See Treatment at (IV) (1)

* This can result in *Zang Zao* (dryness of the Zang). As Qi stagnates, Heat is produced. Heat consumes the Blood and fluids, making the organs dry. To correct, you must nourish the Blood, clear the Heat and regulate the Qi.

IV) A Yin Wei Mai Treatment

- 1) To **Calm the Shen and Regulate the Qi**, use:
 - P-6 (opening point)
 - Ki-9
 - Sp-15
 - Lr-14
 - Ren-17
 - *Done in order*

 - Points that can be added include:
 - P-7: for plum-pit throat
 - Ht-5: for forgetfulness; Alzheimer's; fear of remembering past incidents
 - Bl-20: for emotional problems with eating disorders
 - Bl-17: for the 5 Accumulations; Blood disorders
 - Bl-57: where all Yang meets... so to tonify Yang; stagnation of the Large Intestine

V) The Trajectory of Yang Wei Mai

- 1) Yang Wei Mai originates where all Yang meets (*yang hui*), according to the *Nan Jing*
 - Many commentaries, along with Li Shi-Zhen, suggest **Bl-63** (*Jin Men*, Golden Gate) is this point (Metal is what allows one to go outward into the world)
 - *Nei Jing* clinicians suggest **Bl-57** as the point
 - There's also the possibility that **Bl-35** or **GB-35** is this point
- 2) From Bl-63, Yang Wei Mai moves on to:
 - a) GB-35; GB-29; SI-10; SJ-15; GB-21; St-8; GB-13 through GB-20; Du-16; Du-15 (according to *A Manual of Acupuncture* by Peter Deadman, *et. al.*)
 - b) GB-35; GB-29; LI-14; SI-10; SJ-15; GB-21; GB-13 through GB-20; Du-15; Du-16
 - c) GB-35; GB-29; LI-14; SJ-13 to SJ-15; GB-21; SI-10; GB-20 to GB-13 (according to Li Shi-zhen in *Ben Shen* (Root of Spirit))
 - d) There're no real clues as to the trajectory of Yang Wei Mai, although Li Shi-zhen standardized the trajectory, emphasizing that it goes into GB-13, reasoning that all of life's experiences are by choice
 - You decide what to do in life to nourish your spirit/build your Brain/Marrow via the creation of memory
 - e) The only agreement between trajectories is that it Yang Wei Mai follows the Gall Bladder meridian GB-13 ↔ GB-20
- 3) Yang Wei Mai links up all the Yang of the body via Bl-63, GB-35 and LI-14
- 4) GB-20 and SI-10 is where Yang Wei Mai meets up with Yang Qiao Mai
 - Needling GB-20 and SI-10 help one to let go of one's worries and live in the moment

VI) Pathologies of Yang Wei Mai

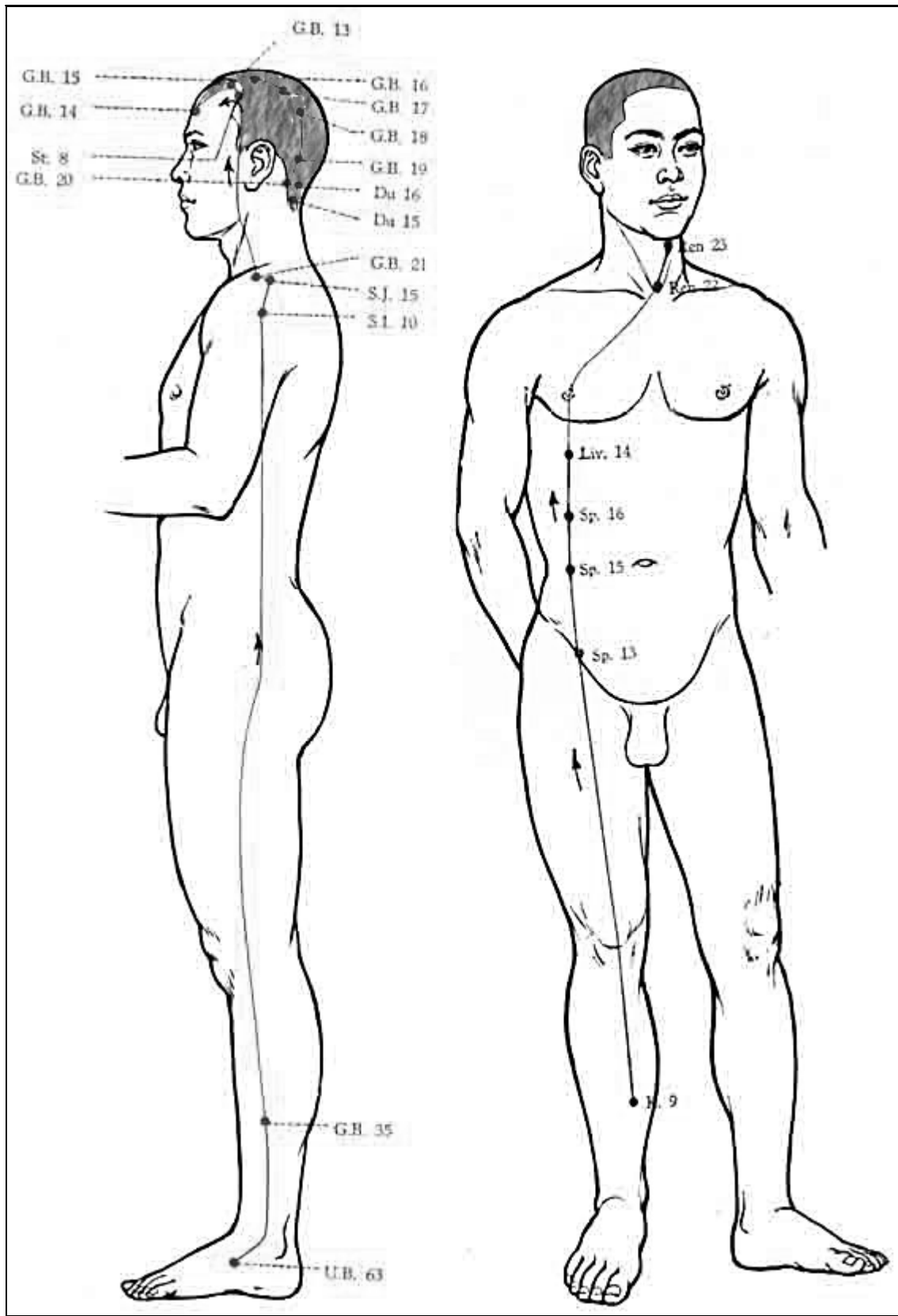
- 1) Yang Wei Mai deals with Yang and Wei-Qi
 - It also deals with pain – especially side pain
- 2) When Yang Wei Mai is affected pathologically, it is unable to support Yang-Qi, causing the classical sign of lumbar swelling and pain
 - This is because of its relationship with Du Mai (see (I) (2))
 - This is one of the conditions that manifest in the end stages of diseases like cancer and AIDS
- 3) Yang Wei Mai consolidates the surface of the body with the Interior
 - Its inability to do this results in a Shao Yang condition (Shan Han Lun) with either an aversion to Cold or high fever
 - If Wei-Qi cannot reach the head, the following would occur:
 - Visual dizziness
 - Sudden fainting
 - Stiffening of the spine
 - Disorientation (in general, to life)
- 4) A person with Yang Wei Mai problems has trouble making decisions in life
 - This is a Gall Bladder issue due to Damp
 - There's probably Spleen involvement (obsession; pensiveness)
 - In response to the Damp, Heat is created to burn it off
 - It simultaneously translocates the Damp to the upper section of the Gall Bladder meridian (GB-21 through GB-13)
 - This translocation of Heat and Damp can cause bleeding from the upper orifices
 - Blood-letting techniques are contraindicated since they will exhaust the person by draining off the Yang being produced for good purpose
- 5) Yang Wei Mai responds to “brain fog” – Dampness preventing clarity when making a decision
 - a) In response to this Dampness Yang Wei Mai produces Heat, causing
 - Intermittent or alternating chills and fever
 - Bitter taste in the mouth
 - Nausea/vomiting
 - Loose stools
 - Visual dizziness
 - Temporal headaches
 - Otitis media and chronic ear infections (and other problems due to wax build-up)
 - Turret's syndrome (due to Phlegm blockage)
 - See treatment at (VII) (1)
- 6) In TCM, Yang Wei Mai is used for:
 - Flank pain
 - Migraine
 - 1-sided pain

- Alternating or intermittent chills and fever
- Liver-Fire (blood-shot eyes; tinnitus; &tc...)

VII) Yang Wei Mai Treatments

- 1) To **Resolve Damp-Heat**, use:
 - SJ-5 (opening point) - LI-14
 - Bl-63 - GB-21
 - GB-35 - GB-13
 - To this can be added:
 - Bl-17: for bleeding issues
 - Coughing up blood
 - Blood-shot eyes
 - Bleeding ears
 - Nose bleeds
 - Heat at Blood level in response to Dampness
 - When a child is given the stress of having to remember a lot of things, this can occur, resulting in any of the above
 - Bl-15: generally used for the sensation of something pitted/knotted at the chest
 - An emotional burden causing heaviness at the chest
 - Can cause cardiac troubles
 - LI-4: used in Yang Wei Mai treatments when there are issues concerning the teeth
 - Child teething
 - Grinding the teeth
 - An emotional manifestation of trying to “chew” the world – processing things and learning from experiences so you can further your realm of actions in the world
 - SJ-17
 - SI-4
 - Du-27
 - This treatment can also be used for chronic respiratory, skin, sinew, and head Wind conditions
- 2) Since Wei-Qi converges in the chest and head, combining Lung meridian and Yang Wei Mai points can treat Wei-Qi issues
- 3) Using points from the Stomach meridian in a Yang Wei Mai treatment can help with problems of memory and coordination
 - Ear problems causing loss of coordination
 - Troubles remembering (especially immediate experiences – a Yin Wei Mai issue)
- 4) Points from the Kidney meridian when used in a Yang Wei Mai treatment are used for anchoring Excess Wei-Qi

- Too much Yang/Wei can cause Wind, resulting in:
 - Migraines
 - Liver-Fire
 - High blood pressure
 - Skin conditions
 - Ear, nose and throat conditions
 - Muscular/neurological conditions
 - Chronic respiratory conditions



Yang Wei Mai

Yin Wei Mai

Yin Qiao Mai and Yang Qiao Mai

Vessels of One's Stance

I) Qiao Mai Overview

- 1) In terms of sequence, the 8-Extra Vessels go from:
 - a) **Chong** → **Ren** → **Du** (1st Ancestry)
 - b) **Yin Wei Mai** → **Yang Wei Mai** (deals with one's relationship to Time and Space; life-changes – both mental and physical; one's Destiny)
 - c) **Yin Qiao Mai** → **Yang Qiao Mai** (deals with the present moment and one's current point of view)
 - d) **Dai Mai**
- 2) Yang Qiao Mai = how you see the outside world
 - Yin Qiao Mai = how you see yourself
 - a) “Qiao” refers to our “stance” in relation to the world (Yang Qiao) and to ourselves (Yin Qiao) – our life situations and our self-image/respect
 - b) The Qiao Mais influence one's ability to look at oneself with clarity, as well as see that all worldly things are relative and so not be judgmental
 - They are involved in the need felt to align oneself with a certain life outlook, be it one's own or as represented by a social order, group or clique
- 3) The Qiao Mais are extensions of the Kidneys (and thus Will) and Bladder
 - They play a role in carrying out our will and motives in the world
- 4) Yang Qiao Mai supports Du Mai (the reason why they're paired off) in propelling one around and about in the world
 - It plays a role in the balance of the structure of the 3 bony cavities* and movement – most importantly, walking upright
 - a) The upright stance allows for freedom of the shoulder (LI-15), the arms and hands (SI-10) by orienting the spinous processes along a vertical axis so that it is *they* which are subject to the compression of gravity
 - This also makes it so that movement of the head is no longer dependant on the movement of the torso/ribcage (think of a dog – they can't look to the side unless they flex the upper portion of their back)
 - b) However, the above configuration compromises a human being's ability to separate the pure from the impure since it decreases the intensity of the alchemical fire
 - Animals are better able to absorb Qi from the earth since their bellies are to the ground

* The skull, thorax and pelvis.

- Because of this, they have more Stomach Fire, and thus the ability to eat raw food
 - Think of a dog – they can be outside for a fairly long time in cold weather, eat all sorts of weird crap off the street, and yet hardly ever do they get sick!
 - According to Jeffrey (and I would suppose, Taoist tradition) someone with a weak digestive system would do good to walk around on all fours like an animal for up to 30 minutes a day
- c) The upright stance of human beings has made eyesight more important a sense than the sense of smell
 - This makes 8-Extra Vessel therapy important in the treatment of eye disorders (think Ren Mai)
- d) The upright stance gives rise to a constant phallic display (women, breasts; men, penis)
 - This makes sex no longer based solely on an intrinsic, cyclical drive to reproduce
 - The constant phallic display makes the sex drive a cognitive act as well
 - Besides people’s sexuality always being on display, freedom of the shoulders, arms and hands makes the sex act something one can choose to do whenever one feels like it
 - Their being free makes self-stimulation a possibility
 - This increase in the range of body movements also allows for an increase in sensuality, as the hands have the ability to explore
 - The energetics of Yin Qiao Mai have a lot to do with this
- 5) Sex is under the influence of Yin Qiao Mai and Ren Mai
 - YIN QIAO MAI TREATMENTS CAN BE USED TO INCREASE GENITAL SIZE
 - a) Yin Qiao Mai gives a person their sexual identity, thereby playing a role in the orientation of gender roles
 - b) Embryology has discovered that *in utero*, the fetus is female until a certain enzyme is blocked; it is then that male characteristics begin to appear
 - Female gives birth to male
 - Yin → Yang; Wu Qi → Tai Chi
 - c) A person’s sexual identity, though determined *in utero*, is influenced by Post-Natal energetics – namely the expectations society places on a person according to their gender
 - There was no judgement passed on sexual orientation until the Song dynasty when Confucianism made homosexuality and transvestitism deviant behavior
 - A Confucian doctor would use Yin Qiao Mai to “treat” this deviant behavior
 - Taoists believe sexual orientation to be part of a person’s nature and so leave it alone
- 6) In Chapter 9 of the *Nan Jing* it says that the “Qiao Vessels are extensions or reflections of the opposite state of each other...”
 - The Qiao Vessels give birth to each other, so that Excess in one indicates Deficiency in the other
 - For example, if you’re caught up in the outside world and its importunities, your inner world will be in turmoil

7) The Qiao Mais play a role in the polarization of Yin and Yang

II) Qiao Mai Pathologies

- 1) When the Yin of the body is tensed, Yang is slack, causing **Yin Qiao Mai** issues like:
 - Fatigue
 - Somnolence
 - Accumulation of Yin (Damp and Cold) with:
 - Leukorrhea
 - Lower abdominal heaviness/pain
 - Hernia

 - Here, there is an overly alkaline state in the body
 - There's an increase in parasympathetic output and a decrease in sympathetic output

- 2) When the Yang of the body is tensed and Yin is slack, **Yang Qiao Mai** issues manifest:
 - Insomnia
 - Irritability
 - Stagnation of Yang with:
 - Seizures
 - Vertigo
 - Fever
 - Delirium*

 - In this case there is an overly acidic state in the body
 - Sympathetic output is increased while parasympathetic output is decreased**

- 3) When one perceives imperfections, injustices and conflicts in the world and desires to actively intervene, **Yang Qiao Mai** is engaged
 - a) The greater our “activist” instinct is aroused, the greater is our susceptibility to External/exogenous stimulation, pathologically resulting in Rebellious Qi:
 - Stomach ulcers
 - Epigastric pain
 - Belching
 - Esophageal reflux... &tc.

 - b) Rebellious Qi can change over into Heat (and in the extreme, Wind), causing:
 - Insomnia
 - High blood pressure
 - Migraines
 - Epilepsy
 - Convulsions
 - Tics and tremors

* The way Jeffrey explained this syndrome was reminiscent of the symptoms of datura intoxication/poisoning.

** Blood is slightly alkaline, therefore it is human nature to be slightly Yin... slightly relaxed and not tense.

- c) The symptoms and signs presented in (b) are due to the person putting too much Qi and Blood to the furthering of their “cause,” leading to their stagnation and eventual depletion
- 4) A retreat from the world, perhaps caused by depression, severe disappointment, or feelings of loneliness, will create pathologies having to do with **Yin Qiao Mai**
- a) A Person with Yin Qiao issues will have trouble with acceptance (of any sort)
 - This may have to do with “Wind death”
 - b) Someone with depression or suicidal tendencies has “Wind death”
 - The “changes” in life – as represented by “Wind” – what’s happening and what’s going on around a person cease to interest them
 - At a certain point, they let go of life and die
 - c) Someone with Yin Qiao Mai issues will have only Floating and Thready pulses
 - They will have no deep pulses
- 5) The *Nan Jing* views the Qiao Mais as the Luo Vessels of all Yin and Yang of the body
- a) Yang Qiao Mai summarily has all the signs and symptoms of the Yang Luo Vessels, which revolve around stress due to situations in the outside world
 - b) Yin Qiao Mai summarily has all the signs and symptoms of the Yin Luo Vessels – generally, a lack of interest in the world combined with a restlessness and discomfort with oneself
 - c) The *Nan Jing* further states that all of a person’s hang-ups with themselves and with the world are due to a lack of connection within oneself, and between oneself and the outside world
 - As Luo Vessel energetics deal with this, stagnation builds, eventually causing illness and disease
- 6) **Yin Qiao Mai** has to do with self-reflection and meditation
- It is responsible for the mobilization of consciousness toward introspection
 - a) Ki-6 (*Zhao Hai*, Shining Sea*) can be needled to help a person in this process of understanding themselves
 - Generally you moxa this point along with GB-34, the Hui-meeting point of the sinews, to break through Yin Stasis such as Damp and Cold, warm Yang and bring up the pulses
 - b) Ki-8, the Xi-cleft point of Yin Qiao, can be needled to help a person in developing self-respect and trust
- 7) An imbalance in **Yin Qiao Mai** involves an Excess of Yin – mentally as well as within one’s body in the form of Damp and Cold, which can cause:
- Bi-obstruction (where the area is icy cold, as in phlebitis)
 - Wei-atrophy

* A metaphor representing one’s consciousness as being as broad, deep and limitless as the ocean, which is reflective of the sun, or the active principle which perpetuates Existence...

- Numbness
 - Edema
 - Retention of placenta
 - Fibroids
 - Sinking Spleen Qi (not only prolapse of physical structures, but depression and somnolence [drowsiness] as well)

 - Such things occur when Wei-Qi is retained within the Yin of the body; this results in fullness of Yin Qiao Mai
- 8) Classical signs and symptoms involving the trajectory of **Yin Qiao Mai** include:
- Heavy eyes (difficulty in opening)
 - Watery eyes
 - Hypersomnia (sleeping more than normal)
 - Throat pain
 - Genital pain
 - Leukorrhea
 - Lumbar pain affecting the genitals
- 9) Clinically, the Qiao Mais are often used in the treatment unilateral pain or flaccidity
- For the treatment of Chronic Unilateral Bi-obstruction, see (V) (1)
- 10) **Yang Qiao Mai** accelerates the movement of Yang-Qi to the surface, thereby influencing the overall tone of the sinews
- It is for this reason Yang Qiao is often used in the treatment of pain
- a) In the movement of Yang-Qi to the surface, there is adrenal and thyroid gland association
- In a pathological state such as hyperthyroid or hyperadrenalism, the muscles will be tense, and the pulse, Wiry
 - Adrenaline relates to Yang-Qi
 - Hyperthyroid is often found in people with Stomach or Heart-Fire
- b) Via the Divergent Meridians, Yang Qiao Mai also has a relationship with the skeletal system
- The skeletal system is supported by Jing, which produces the Marrow that builds the bones (as well as the teeth, bone marrow, spine and brain)
 - When there's inflammation of the joints, Wei-Qi is involved
 - When there's deformation, Ying-Qi is involved
 - Yuan-Qi is involved when there's degeneration of the skeletal structure
- c) Hyperactivity of Yang-Qi in the muscles and/or bones will initially result in spasm; later, bi-syndrome, wei-atrophy and brittleness will manifest
- As Heat is created, it depletes Yang-Qi and fluids, causing flaccidity and neuropathy
 - signs that Yin Qiao Mai is also now affected
- 11) The Qiao Mais play a role in making moment-to-moment adjustments to maintain the homeostasis of Yang (body temperature, metabolism, heart-rate and breath-rate) and Yin (blood sugar/fat and fluid volume)

- a) Through Bl-1 they are also involved in the regulation of hormones, since this point influences the pituitary gland
 - b) The Stomach and Small Intestine meridians – which are both responsible for the separation of the pure from the impure in terms of both food and consciousness – intersect with Bl-1
 - Needling Bl-1 can help in this process, thereby making sure there's not too much turbidity which would slow the system down with Dampness
 - c) GB-20, where Yang Wei Mai and San Jiao intersect, can be needled to help a patient in synchronizing with time, as when they find it difficult to be in the moment because of overwhelming worries and anxieties
- 12) The Qiao Mais have a relationship with the eyes – in particular, Bl-1, the last point on both Yin and Yang Qiao Mai vessels
- a) Bl-1 (*Jing Ming*, Bright Eyes) has to do with the polarity of light and darkness, as well as temperature changes*
 - Light is perceived by Bl-1, thereby affecting Yuan-Qi via the pineal and pituitary glands
 - Because of this association to light, Bl-1 is used in the treatment of photosensitivity
 - It is also the activating point of Wei-Qi
 - Bl-1 is the first point activated by Qi on waking up from slumber
 - b) The way one's eyes adjust to light affects:
 - Maintenance of blood-sugar levels
 - Body temperature
 - Blood pressure
 - So, Bl-1 is important in Yin and Yang Qiao Mai treatments when addressing hormonal imbalances
 - Bl-1 is often used in treating jet lag as well as menopause and allergies
 - c) The summer is when the body is exposed to the most light
 - The body, therefore, wants to store and accumulate extra Qi in anticipation of winter
 - Extra energy = glycogen
 - Sugar stimulates the Liver to convert glucose into glycogen, which will (eventually) lead to the creation of fat
 - In summer, nature provides us with fruit as the most abundant food source
 - In Chapters 1 – 3 of the *Su Wen*, seasonal balance is spoken of, with the emphasis on being in tune to the cycle of the sun
 - d) With the advent of artificial light, many humans have fallen out of synch with the diurnal light cycle, leading to things like:
 - Diabetes

* Midwives will keep dark the room in which the delivery is taking place, and have a bowl of warm water on hand to put the baby into to help the infant in the transition it must undergo from a life in the womb.

- High blood pressure
 - Obesity
 - This is because the artificial light causes the body to crave (extra) energy which it will never use
 - To re-synchronize the body with the diurnal light cycle, use lamps (rather than overheads) and keep the window-shades open so that the eyes can perceive the contrast between the light inside and the darkness outside
- e) When Bl-1 is constantly activated by the exposure to light, the following diseases can manifest:
- In Yang Qiao Mai:
 - Insomnia
 - Sweating easily
 - Irritability
 - Restlessness
 - High blood pressure
 - In Yin Qiao Mai:
 - Fatigue
 - Low blood pressure
 - Low blood sugar
- 13) St-9, a point with an abundance of Qi and Blood, adjusts its energetics according to the stimulus received by Bl-1
- Problems it might help in treating include:
 - Yang Qiao Mai issues:
 - High demand for sugar
 - Protruding eyes
 - Hyperthyroidism
 - Yin Qiao Mai Issues:
 - Low blood pressure
 - Hypothyroidism
- 14) Since the Qiao Mais are involved in how we **act and react** to situations in this world, it is involved with the Kidneys and the Spleen, the organs which correspond to a person's will and ego, respectively
- a) Thought – or *yi* – pertains to the Spleen; it is one's ego
 - The tendency of the ego is to be lost in thought, out of the moment, looking ahead or pondering the past
 - b) The Kidneys are said to house a person's will, or *zhi*
 - If a person's ego is too strong and overbearing, the Spleen demands more than it should from them on an energetic level to support its function
 - This will eventually give rise to a Yang Qiao Mai condition

- c) When the way a person acts and reacts in the world is pathological (or verging toward pathological), the complexion is flushed and pulses tend to be Wiry or in some way connote Excess
- d) **Bl-62 treats a loss of action and reaction** as what happens in cases of excess reactivity or Windstroke:
- Seizures
 - Convulsions
 - Hysteria
 - Dizziness
 - Agitation
 - Paralysis
 - Hyperthyroidism
 - Lumbar pain
 - Stroke
 - Coma
 - Unresponsiveness

- 15) *Da Cheng* (?) says that Bl-62 controls evil wind in the 4 limbs (*i.e.*, bi-obstruction) and “du-toxins”
- “Du-toxins” are toxins released through the skin (especially on the face), giving rise to a variety of dermatological conditions like:
 - Abscesses
 - Conjunctivitis
 - Nosebleed
 - Acne
 - Psoriasis
 - Gum swellings
 - Basically, anything having to do with Excess, Fire, toxins, or even Shen issues

III) Qiao Mai Trajectories

- 1) **Yang Qiao Mai** intersects with Tai Yang energetics at Bl-62, Bl-61* and Bl-59, which is its Xi-cleft point
- It meets up with Shao Yang at GB-29, then continues to SI-10 (these two points are where it communicates with Yang Wei Mai) before linking into Yang Ming energetics at LI-15, LI-16, St-9, St-4, St-3, St-2, and St-1
 - The vessel terminates at Bl-1
 - Li Shi-zhen adds GB-39, the Hui-meeting point of Marrow, to the Yang Qiao trajectory**
- 2) **Yin Qiao Mai** goes from Ki-6 to Ki-8, and from there it ascends the leg along the Kidney meridian to the genitals
- From the genitals, it goes up into the abdomen and chest, emerging at St-12
 - From there, the vessel goes up the neck, intersecting with St-9
 - It goes up the face along the cheekbone and terminates at Bl-1, where it meets with the energetics of the Stomach and Small Intestine
 - From Bl-1, the Yin Qiao enters the brain
 - Li Shi-zhen adds Ki-2, the Fire point of the Kidney meridian
 - Ki-2 (*Ran Gu*, Blazing Valley) is included because of the logic that if you want to treat Yin Qiao, you must bring Fire into the Water – stir up and move Yin in order to motivate the self

* This point is good for any pain or tension associated with Yang Qiao Mai – especially when walking, or even when meeting the challenges of getting things done in life.

** See (II) (10) (b) and (c).

- Also, the Kidney meridian has a sub-pathway which goes from Ki-2 to Sp-8 (*Di Ji*, Earth's Crux or Earth Ascension), the Xi-cleft point of the Spleen
 - See Appendix for a further explanation

IV) Point Energetics of Yin Qiao Mai

- 1) **Ki-2**, the first point of Yin Qiao Mai according to Li Shi-zhen, treats:
 - Throat bi-obstruction when combined with Ki-6
 - Speech (tongue) problems (remember, the Heart is also connected to the tongue)
 - Sore throat
 - The Stomach and Spleen via its association with Sp-8
 - Moxa for cock-crow diarrhea
 - Yin loss, as in spontaneous sweating or nocturnal emissions
 - TCM uses this point to treat Yin Deficiency Heat
 - Tightness along legs when standing
 - When a person feels the "weight of the world on their shoulders" is too much to bear
 - Genital itch in men
- 2) **Ki-6**, the opening point of Yin Qiao Mai, treats:
 - Throat bi-obstruction when combined with Ki-6
 - Genital pain in combination with Ki-8
 - Goiters
 - Kidney-Qi Deficiency, as when the face is pale and shiny
 - Genital itch in women
 - Menstrual issues
- 3) **Ki-8**, the Xi-cleft point of Yin Qiao Mai treats:
 - Genital pain in combination with Ki-6
 - Pain during sex
 - Pain while urinating
 - Low back pain
 - Menstrual pain
 - Pain, in general
 - Damp-Heat in the Lower Jiao
- 4) **St-12**, where the Yang meridians enter the torso, treats:
 - Rebellious Qi, as in coughing or nausea/vomiting
 - Dispersing this point will have a dilating effect, preventing Yang-Qi from moving too much inward, thereby raising the pulses if they're deep
- 5) **St-9**, a Window to the Sky Point, treats:
 - Low back pain (because the Qiao Vessels are associated with this area)
 - Pelvic pain (because the Qiao Vessels are associated with this area)

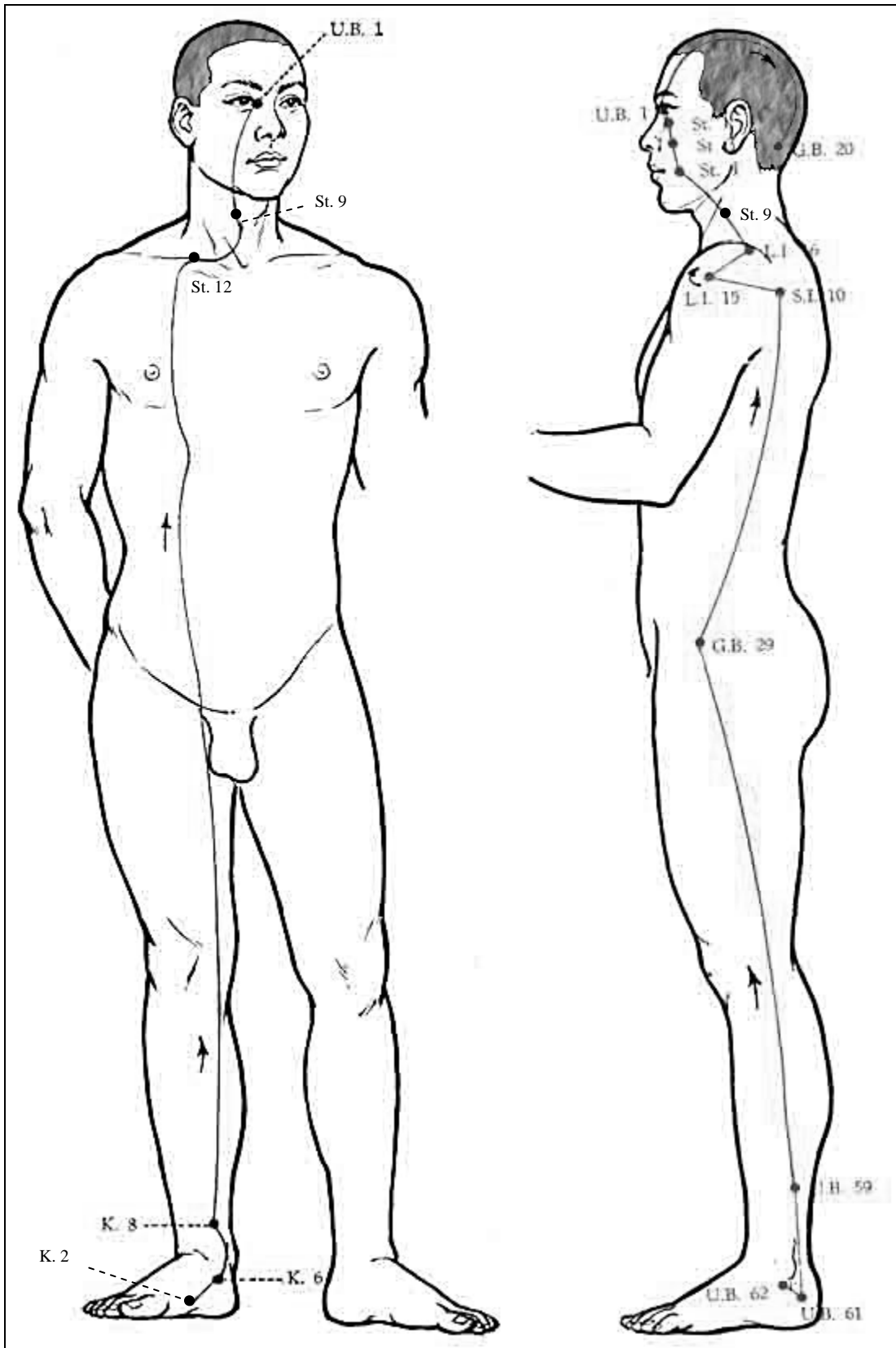
- 6) **Bl-1**, the end point of both Yin and Yang Qiao Mai, where the Stomach, Small Intestine, Gall Bladder and San Jiao meridians meet, treats:
- Undigested food
 - See (II) (11)

V) **Qiao Mai Treatment Protocols**

- 1) For **Chronic Unilateral Bi-Obstruction**, needle:
- Bl-62 or Ki-6 on the opposite side of the pain
 - Ahshi points on the side of the pain
 - Cup SI-10 and GB-29 on the side of the pain
 - These are points where Yang Qiao Mai meets up with Yang Wei Mai
- 2) For **Exuberant Wind** (including Windstroke), needle:
- Bl-62
 - Bl-59
 - GB-39
- use strong stimulation on these points*
- Gua sha LI-15
 - End with Bl-1
- Add:
- LI-4 for someone who's had a stroke or has head troubles
 - LI-14 for bi-syndrome (needle the point opposite the side of the pain)
 - LI-15 for Wind
 - Du-20 for eye problems
 - St-4 and St-6 for things like Bell's Palsy or facial neuropathy
 - These points can be joined, needling from St-4 to St-6
 - Bl-54 for pathological Heat rising in the body, as would be the case in:
 - Herpes simplex
 - Sores in the mouth
 - Gangrenous legs
 - Bl-60 to help the patient to better orient themselves with what's going on in the outside world
 - Also helps a person adjust to environmental changes
- 3) To **Break through Yin Stasis**, moxa:
- Ki-6 and GB-34, the Hui-meeting point of the sinews
 - Doing so dispels Damp and Cold, warms Yang and brings up the pulses
- It is good for the following conditions:
- Damp-bi
 - Cold-bi
 - Wei-atrophy
 - Neuropathy (as in Lou Gehrig's disease)
 - Prolapse
 - Depression
 - Edema
 - Timidity (especially when a person is young)

- 4) To **Expel Cold and Numbness** (including “worms” [gu]):
- Moxa Ki-2
 - Moxa or needle Ki-6
 - Needle:
 - Ki-11
 - St-12
 - Bl-1
- a) The notion of “worms” is a concept found in classical writings to connote unhealthy desires which are parasitic of the body’s energies; there are several classes of worms:
- Wandering worms
 - These include parasites, often contracted while traveling
 - This also ties into the concept of the “wandering ghost” – the soul of a person who died while traveling, who is still trying to get home or to their destination
 - A wandering ghost is often found in very Yin areas such as mountain sides, lakes, and lonely country roads
 - Hungry worms
 - This refers to a person’s desires, especially if they’re all-consuming
 - This ties into the concept of the “hungry ghost” – someone who dies yet remains on the earthly plane because they still want to do more in life... they may have some unfinished business
 - Sexual worms
 - This refers to a person’s desire not to die, but persist in this world
 - They may have a voracious sexual appetite as a consequence
 - This ties into the concept of the “sexual ghost” – the soul of someone who can’t leave the earthly plane because they’re attached to another person sexually
- b) In the Tang dynasty, the above classifications were changed to Qi, Blood, Water, and Stone worms in order to avoid religious imagery
- c) A common treatment to get rid of worms – parasites as well as “possession” – was:
- Ki-6 (opening point for Yin Qiao Mai)
 - Sp-4 (for Rebellious Qi, especially running-piglet qi)
 - GB-41 (opens Dai Mai; used for parasites and/or when a person is continually hungry)
 - Lr-2 (dispels Wind)
 - Ren-4 (deals with Damp)
 - Ren-6 (deals with Damp)
 - Ren-9 (separates turbid Dampness)
- All points are tonified except for Ren-9
- 5) In **treating Yin Qiao Mai symptoms**, common meridian combinations are:
- Liver, for postpartum issues
 - The 3 Yin meridians of the legs for “lumps,” *i.e.*, cellulite, in this area
 - Stomach, for throat troubles (goiter; sore throat) or abdominal pain (can also be abdominal masses)

- a) Common point combinations include:
- Lr-8 (for Blood Deficiency)
 - Ki-1 (for treating a person who's diabetic with neuropathy and swelling in the legs, or other issues in this area)
 - Ki-3 (same as for Ki-1)
 - Ki-10 (moxa for coldness, frigidity, gout or excess acidity)



Yin Qiao Mai

Yang Qiao Mai

Dai Mai Vessel of Latency

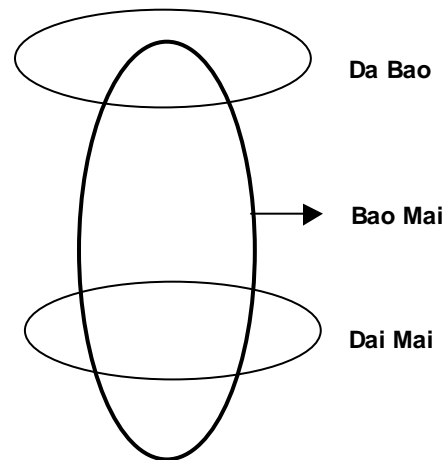
I) The Functions of Dai Mai

- 1) The over-all function of Dai Mai is the absorption of Excess from the Post-Natal environment
 - It stores such Excesses on a very deep level – the level of the constitution – the level of Jing
- 2) Specifically, Dai Mai deals with the “violations” one has experienced in life and their corresponding deeply-held emotions
 - These are generally life-issues a person “carries around with them” for which they seek some sort of resolution
 - These life-issues can be so deeply imbedded within a person’s thought-structure and personality make-up that they believe these hang-ups to be eternal forces within the universe – *i.e.*, archetypes upon which reality is structured
 - Since these things are stored on the level of Jing, unlike memories stored on the level of Blood, they cannot be immediately recalled
 - However, as Jing supports the Blood, a person is periodically reminded of what they’re trying to repress
- 3) Dai Mai holds on to emotions/life issues until one has the strength, integrity, or time to deal with them
 - However, their non-resolution greatly compromises one’s capacity create what one needs in life
 - With issues weighing one down, it’s impossible to have a “fresh start” and take on life with renewed passion and vigor
 - This inability to create what one needs for oneself at present, as well as in the future due to attachments to the past, causes one of the primary acts of creation within life
 - reproduction – to be compromised
 - Sterility or impotence may be a consequence of “Dai Mai holdings”
- 4) When Dai Mai can hold no more – when it becomes saturated – symptoms of accumulations and concentrations, leakage and discharge manifest
 - Yin factors (like Dampness) begin to get expelled
 - These things can accumulate and stagnate in the Lower Jiao and legs, compromising the ability to move
 - This can take the form of:
 - Diarrhea
 - Frequent urination
 - Leukorrhea
 - Blood or Phlegm in the urine
 - Premature ejaculation
 - Spermatorrhea (loss of Jing)
- 5) The accumulated Yin factors being discharged from Dai Mai can be due not only to suppressed emotional problems, but also use of:
 - Antibiotics
 - Anti-depressants
 - Steroids
 - NSAIDs
 - Tranquilizers

- These drugs “numb” the Liver so that the person doesn’t feel the effects of Stagnant Liver-Qi and/or Liver-Fire so much
 - In doing so, the Liver function of breaking down poisons in the body is compromised
 - Instead of being broken down and eliminated, the poisons are deposited in Dai Mai
- 6) Astringing the leakage of Qi and Jing as spoken of in (4) may actually “tie the noose tighter”
- By not allowing the accumulations in Dai Mai to exit, they will build up, stagnate and cause worse problems later

II) The Trajectory of Dai Mai

- 1) Dai Mai begins at Lr-13*, then drops down to GB-26, continuing to GB-27 and GB-28
 - The Vessel links to itself along the abdomen, from GB-28 to GB-28, and across the back from Lr-13 to Lr-13
- 2) Some practitioners believe Dai Mai’s trajectory circles the waist along the following points:
 - Ren-8, Ki-16, St-25, Sp-15, GB-26, Bl-52, Bl-23, and Du-4
- 3) Wrapping around the waistline, Dai Mai is said to be responsible for maintaining the integration of Chong, Ren and Du Mai, consolidating their upward energetic movement “towards Heaven”
- 4) Dai Mai has a sister vessel called Da Bao, the Great Wrap, which runs around the chest at the level of Sp-21, the point of the Great Luo of the Spleen**
 - a) Dai Mai links to Da Bao via Bao Mai, the Wrapping Vessel, which runs from Ren-15 down the abdomen, between the legs and around to Du-1, then up to Du-9 and back to Ren-15
 - The interaction between these two belt-like vessels, the Luo Vessels of Ren and Du Mai, and the Heart and the Kidneys, is what constitutes Bao Mai
 - b) Via the Bao Mai trajectory, Dai Mai links to the Luo Vessels of both Ren and Du Mai
 - So when these Luo Vessels get full, the toxins they were holding at the level of Blood drain into Dai Mai, where they get stored at the level of Jing
 - c) Bao Mai also plays a role in Heart/Kidney communication, as per its trajectory and its involvement with Blood and Jing
 - Symptoms related to Bao Mai are running piglet qi, panic attacks and paranoia



* This point was added by Li Shi-zhen.

** Some older texts say this point is GB-22.

- d) When there are Full signs and symptoms of the Great Luo of the Spleen – pain all over the body or intense pain – use Bao Mai to drain the stuff it’s holding into Dai Mai
- e) Because of its link with Da Bao via Bao Mai, Dai Mai can be used to release pent-up emotions being held in the chest, causing tightness and/or stuffiness there, especially in breathing
 - Dai Mai drains Da Bao*

III) Point Indications

- 1) All points on the standardized trajectory of Dai Mai treat *ji*, *i.e.*, accumulations
 - *Ji* is usually associated with Dampness and swellings – edema
 - According to humoral theory, *ji* can be:
 - Qi
 - Blood
 - Damp/Phlegm
 - Food
 - Heat or Cold
 - a) Dai Mai points can also dispel Yin factors such as:
 - Yin
 - Blood
 - Dampness
 - b) Dai Mai points – especially Lr-13 and GB-27 – can treat low back pain
- 2) **Lr-13** (*Zhang Men*, Camphorwood Door)
 - The idea behind the name of this point is: the Chinese used to make coffins out of camphorwood since it would repel insects, thereby preserving the flesh of the dead body
 - When something is “dead” – be it a relationship, a situation in one’s life, &tc. – some people don’t want to admit to it being over; they want to preserve it, and do so by fantasizing and replaying in their mind fond and cherished memories
 - In this act of fantasy, one is allowing Blood to be stored (memory) in commemoration of past experiences which should no longer be relevant to one’s life, thereby creating an accumulation, and therefore a Dai Mai problem
 - a) Lr-13 is a major point in treating all accumulations
 - In Dai Mai treatments, it is needed to drain a patient’s accumulations (from Yin to Yang) into the Gall Bladder channel, where they can decide to “let them go”
 - b) As the Mu point of the Spleen, Lr-13 is used in cases of Liver invading the Spleen or Stomach (as in jaundice)
 - c) Though located near GB-25, this point is not included in the Dai Mai trajectory since if used in treatment, whatever’s being drained from Lr-13 will go deeper into the Kidneys
 - d) Lr-13 is also the *Hui-meeting* point of the zang

* For this treatment, see (V) (2).

- 3) **GB-26** (*Dai Mai*, Belt Vessel)
 - Leukorrhea
 - Irregular menstruation

- 4) **GB-27** (*Wu Shu*, 5-Axis)
 - Damp-Heat
 - Leukorrhea
 - Has analgesic properties, so used in bi-obstruction
 - Treats the 5-Axis – the muscular bands that hold the body up
 - Axis 1: SCM
 - Axis 2: Diaphragm (involved in the Kidneys grasping Lung-Qi)
 - Axis 3: Iliopsoas muscles
 - Axis 4: Paravertebral muscles
 - Axis 5: Abdominal rectus
 - Neck pain
 - Pain when coughing
 - Herniations (iliopsoas muscles involved)
 - Lower or upper back pain
 - Abdominal or pelvic pain
 - Constipation (if abdominal rectus tight)

- 5) **GB-28** (*Wei Dao*, Linking Path)
 - Damp-Cold
 - Leukorrhea
 - Prolapse
 - Incontinence
 - Early menses
 - Hemorrhoids
 - Intestinal pain
 - Energetically involved in emotional issues pertaining to the past or future
 - Needling this point “drains” these hang-ups, allowing a person to find a way to “let go” and come to resolution

IV) **Dai Mai Signs and Symptoms**

- 1) The classical symptoms of Dai Mai involve its trajectory:
 - Bloated abdomen
 - Sagging sensation in the waist as if sitting in cold water
 - Dysmenorrhea with white or bloody discharge
 - Any gynecological problems
 - Intestinal problems
 - Back pain

- 2) Other signs and symptoms include those having to do with the sinews:
 - Headache
 - Lumbar pain

- a) Chong and Dai Mai irrigate the lower back with Blood and fluid
 - Their dysfunction results in:
 - Paralysis of the legs
 - Purplish legs (gangrene)
 - Phlebitis
 - Hemiplegia

- b) The Kidney Divergent Meridian also travels to the lower back
 - Via Bl-40 it influences this area

- 3) Dai Mai signs and symptoms also involve Dampness and Phlegm, as in:
 - Cold-bi in the abdomen with edema
 - Dampness (often with Heat) rising above, causing:
 - Watery ears
 - Cataracts
 - Glaucoma
 - Dampness (often in the form of Wind-Hot-Phlegm) moving out to the limbs, causing:
 - Numbness
 - Shaking of the hands and/or feet (as in Parkinson’s Disease)
 - Spasms in the arms and/or legs

- a) Dampness is sometimes the body’s mediator between Cold in Tai Yang and Heat in Yang Ming
 - Shao Yang deals with Dampness
 - Since Yang Wei Mai is paired off with Dai Mai, it too treats Dampness

- b) When Dampness is having trouble mediating Heat and Cold, treat Dai and Yang Wei Mai
 - Use these vessels also when there’s trouble with regulating the body’s thermostat
 - They can be successfully used when there’re disparities between above and below, as would be the case when a person has hot palms and cold feet

- 4) The trajectory of Dai Mai has an intimate relationship with *Zong Jin*, the Ancestral Sinew,* so it is often used to treat pain in the lumbar region or genitalia
 - Dai Mai treatments are especially good at expelling Cold from the Liver meridian, which would be the case if there are symptoms like:
 - Cold abdomen
 - Hernia
 - Pain in the testicles
 - Pain during or after sex
 - Urogenital disorders
 - Impotence

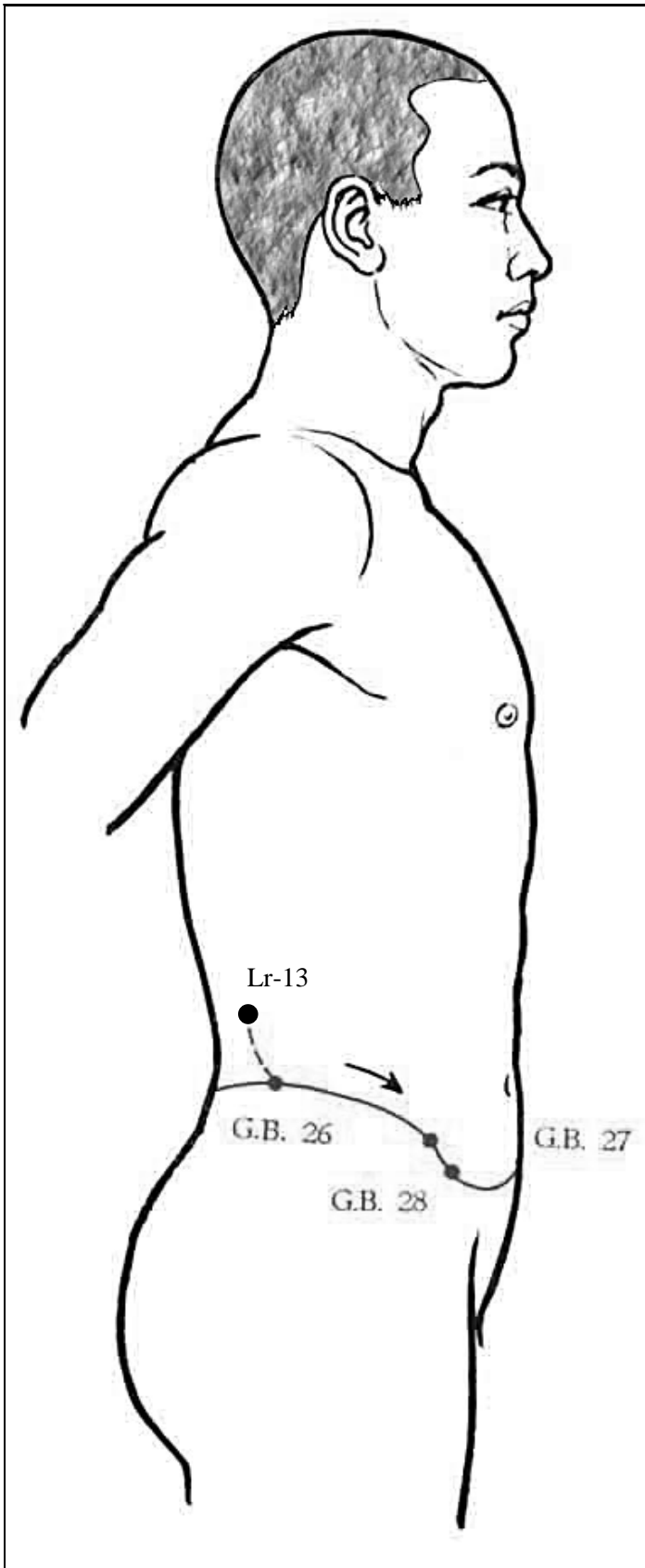
 - It should be noted that Chong Mai also connects with *Zong Jin* at St-30

* See (III) (4), which explains the significance of GB-27 (*Wu Shu*, 5-Axis). For a description of the Ancestral Sinew, go to Chong Mai, (II) (11).

- 5) TCM uses Dai Mai to:
- Harmonize the Liver such as in cases where stagnant Liver-Qi invades Spleen and/or Stomach (Lr-13)
 - Damp-Heat in the Lower Jiao
 - Regulate menstruation
 - Hip pain or low back pain

V) **A Dai Mai Treatment**

- 1) To **Resolve Dampness in the Lower Jiao**, use:
- GB-41
 - Lr-13
 - GB-26
 - GB-27 (for Damp-Heat)
 - GB-28 (for Damp-Cold)
 - Lr-2 or Lr-3 (for lower leg issues like numbness, cold or edema)
 - Bl-60 (for Damp issues like edema above the waistline)
- 2) To **Drain Da Bao**, for when emotional holdings are causing tightness or stuffiness in the chest, use:
- GB-41 (Dai Mai)
 - Sp-21 (Da Bao)
 - Ren-1 or Ren-15
 - Du-1 or Du-9



Dai Mai