

A. Beginning of Constitutional Therapy

We're going to begin our discussion now, with the *Chong*, since the *Chong* is the Ancestral blueprint, since the *Chong* is the Meridian that serves as the foundation, the unfolding of *Yin* and *Yang*, and it's that unfolding that supports Post-Natal *Qi*. That's why the *Chong* is seen as the Sea of the Twelve Meridians, the Sea of the *Zang Fu*. It's trying to articulate, in particular, the support of the Spirit, because that's what the Spirit needs to convey, which is conveyed through Blood. So the *Chong* has to make a connection, somehow, to the Heart, and we know that's the Kidney - Heart connection that we're looking at.

If you consider the *Chong* Vessel, *Chong Mai*, already we see that you have two characters in this one word, *Chong* 衝. The first word that we have in here, is the word *Chong* 重, that's why we're pronouncing it based on that second character that's in between. *Chong* means something that's heavy. And we know the heaviest commodity that we have in our body is *Jing*, is Essence. And the prefix and suffix, next to the character *Chong*, is the word *Xing* 行. You're all familiar with it, as in the term *Wu Xing*, Five Phases, Five Elements, Five Movements. So the *Chong* is responsible for Moving, for Disseminating that which is heavy, namely, in this case, the Essence. So *Chong* is about mobilizing and unfolding the Constitutional aspect of the body. And just bear in mind, what is the component that is trying to Move something from the level of the Constitution, Pre-Natal, to support the Post-Natal level, and, at the same time, is trying to establish, by the Constitution, communication between the *Jing* 精, the Essence, and the *Shen* 神, the Spirit? The Essential *Qi* 氣 of the Kidneys: that's what we're looking at.

Basically, in terms of *Zang Fu* Theory, Kidneys are supporting the Spleen, Pre-Natal, Post-Natal. Kidneys are Communicating with the Heart. This is our primary focus when we look at the *Chong*. What is it's role? What is the role of the connection between Pre-Natal and Post-Natal? It's to support Post-Natal integrity: the Spleen and Stomach. It is also to support Communication between the Kidneys and the Heart. So subsequently, we know that the trajectory has to go where *Jing* is located, which is the lower abdomen, and it has to move to where Post-Natal *Qi* is located, namely the abdomen. And that's going to be the first trajectory of the *Chong*. And, needless to say, we have to satisfy the other criteria; it has to go to where the Heart is located, namely, it also has to go into the chest. That's the second trajectory, and many textbooks just link the two

The first discussion is the *Chong*. This is now from a Meridian point of view, not just to have a nice name and call it Constitutional Therapy, like a lot of times people do. This is true Constitutional Therapy. You're looking at the pre-givens, the things that you're born with. Basically, in terms of philosophy, the *Chong* is the adventure of searching for the Source of our Nature, the Source of our Being. The term we use is *Xing* 性, which includes the character *Sheng* 生, which means to engender, to give birth to. And the radical next to the word *Sheng*, is the radical for Heart, *Xin* 心. So, you're looking at what was born in your Heart. It's the Heart. The Heart is the chest. What is the Heart? The Heart is the Sovereign Ruler, the Fire Element. It is the Curriculum. The idea that I am on a conquest in my life, trying to figure out answers to questions that perhaps I did not get adequate answers to in my previous life. So this life is about redefining, and coming to terms with the questions of my existence. And when that Sovereign Ruler truly has sovereignty, it means that there is no longer anything left to conquer. The questions become a conquest, and that's where our being becomes truly content. When you feel that there is no longer anything that needs to be done, because all is done, that's when you have the True Fire. So, basically, this is what the *Chong* is trying to do. It's trying to get to that area of the Fire. That's why you can see the common pairing, SP-4 and PC-6. That's the Coupled Pairing, by theory.

This aspect of the *Chong* is that you're looking, and tapping into your temperament. You're tapping into your archetype. You're tapping into the Kidney Qi that is expressing through you. That is to say, when you do a *Chong* treatment, it's important that a person keep a diary, or at least begin to be more conscious of what is attracted to them, in the next week or so. That means, if you're opening up the Kidney's Qi, which is seeking the fulfillment of the *Shen*, and that vibration is being released through the *Chong* treatment, you're going to track the experiences that this lifetime needs to experience. Once you become more aware of what those experiences are, you begin to know what your archetype may be, be it Wood, be it Water, be it Fire, be it Metal, if you're using Five Element as a measure of archetypes, or be it *Tai Yang*, *Shao Yang*, *Tai Yin*, *Shao Yin*, if you're using the morphology concept, as what is happening.

What you're doing is, you're essentially looking into your nature, rather than looking into your culture. The *Chong* is searching for one's nature, not influenced by culture. For example, when a person is in pain, their nature is generally to cry. A baby in pain cries. Culture would say, men don't cry. So, as a result, if you're a man, you might be influenced by culture, and you do not listen to your nature, and when you're in pain, you simply try not to cry. That's a cultural influence, and not a natural influence. So the *Chong* is to get to one's nature. That's why it's not uncommon that people report to me that when they were treating someone, they were weeping on the table, or they had some type of emotional release. That's their nature being pent up by their culture. This is part of the blueprint. And it's also looking at our medical history, which is part of our blueprint, of what we have allowed to occur in our lives.

The influence of nature, is Pre-Natal. In other words, nature allows you the capability to feel anything you want to feel. But culture says no, you can only feel these things, or else you can't be in our culture. You can't be in our society. Culture puts limitations. Nature, very often, is unlimited. In other words, the *Jing* could really be any shape it wants to be; Water takes any shape that's willing to retain it. The question is, how comfortable am I with this vessel that's holding the Water? Well, this vessel might be relative to the culture. Some people might find this type of mug, this type of body to be very much in vogue. Others might find that this is not very interesting; you're better off using a glass or a paper cup. That is a cultural influence, as compared to one's actual nature. The idea of SP-4: not only is it a *Luo* Point, which means, remember, in terms of the *Chong*, you're no longer looking at the Self out of context with society. You're looking at the Self and seeing how society has influenced one's nature, how Post-Natal *Qi* is taxing on Pre-Natal *Qi*. So, as a result, we're not looking at the Kidneys as it's Opening Point; we're looking at the Spleen. And SP-4, by it's name, tells us there is a certain degree of lineage: Grandfather Grandchild, *Gong Sun*, the idea that Ancestral Vessel is about perpetuating lineage. What is my medical history? What is my lineage? We can see that the idea of SP-4 is relevant, not only in terms of it's name, to the idea of the Eight Extra Channels in relation to the *Chong*, but also it's connection, that Spleen connects with Stomach. Stomach and Spleen is the basis of Post-Natal *Qi*.

Ren Mai 任脈 Vessel of Bonding

I. Its Role

A. Symbiotic Union of Mother – Child

What you have now is the child who has the basic necessities that would allow an individual to exist with relatively good health in a Post-Natal setting. The Kidneys need to be supporting the Spleen, and the person has already been programmed to have the ability to become upright, to integrate between back and the front through the *Dai*, and to eventually be able to stand up on his or her own two feet. That's why we say the *Chong* paves the way for these other, secondary, or other Eight Extraordinary Vessels, to begin to function. So the child is born. Now the first important thing is for the child to bond to the mother. That's the first crucial component. And the child is bonding to mother, eye to eye. The child is bonding to mother by his or her mouth against mommy's nipples, in some cases formula bottles. And the entire frontal part of the child is now being cradled, being embraced, being held by the caretaker, which in most cases is the maternal figure.

So now the child is bonding with the mother. If you consider the areas that are bonding, the mouth, the eyes, the entire front of the body, that is precisely *Ren Mai*. *Ren Mai* is a Vessel of Bonding. It is a Vessel of *Yin*, connecting, embracing, trying to feel nurtured. That's what *Yin* does. And the child seeks nourishment. It seeks to be in union with the maternal matrix, with the mother. It seeks to be one and the same. Because it evolved from being one and the same. There is no separation. It's not another person. There is me, and I am, basically, as a child, essentially the same as mother. This is crucial. Think of this idea of the symbiotic relationship; as the child bonds to mother, as the child embraces mother, the child is not seeing himself or herself as separate from mother. So these early imprints which are the imprints of nourishment, are going to be the kinds of imprints you seek out, to a greater degree, when you want nourishment or you want to feel connected, for the rest of your life.

The first basic treatment strategy that we have relating to the *Ren* Channel, treats *Yin* Stasis, with *Yin* Deficiency. This is the component that we can look at strategically, where the *Ren* Channel comes in. A woman, after going through the Cycles of Seven and Eight, reaches menopause. At that time, the fibroid that she has, which she was told would start to reduce with the cessation of the menses with the decline in estrogen, which as a growth hormone, would no longer exist in higher concentrations, and thus would allow the fibroid to shrink.

How we can make use of that information, is we know the Opening Point for the *Ren* Channel is LU-7. Why Lungs for the *Ren*? Remember, *Ren* Channel is about bonding. What is the first component by which you bond with the world? It's the breath that allows you to connect with the world. And as you begin to get cradled by mother, you're bonding to the mother's breathing pattern, you're bonding to the mother's heartbeat. Those are instruments that are in the chest. So we think of LU-7 as being that which opens up the *Ren* Channel. You use the Opening Point of LU-7, with the landmark Acupuncture Points, such as *Ren*-1. Obviously, some of us here would be uncomfortable Needling *Ren*-1. You can use other Points like *Ren*-7, *Ren*-12, *Ren*-15, *Ren*-17.

Du Mai 督脈 Vessel of Individuality
"Tai Yi – Dong Qi Moving (Motivating) Qi of the Kidneys"

I. Its Role

A. Separation from the Maternal Matrix

We're moving into *Du Mai* now; instead of being bonded, now we're moving into the Vessel of Individuality: Governor Vessel. Now we're moving forward into life. Now the Motivating Qi of the Kidneys is definitely in a heightened state of dissemination. This is where the back of the body is beginning to differentiate. So *Tai Yi*, it's referred to as *Dong Qi*, the Moving or Motivating Qi of the Kidney. Now we have all of this Energy moving us to engage with the outer world. Not to try to bring things in, *Yang Ming*, but to bring things out, *Tai Yang*. So it's moving things out. Here is where the child begins to separate from the maternal matrix. That separation is a separation of independency. I'm no longer confined. "Mother" doesn't put my body anywhere he or she wants my body to be. Right now, I'm able to move. I can make choices of where I want my body to be. Literally, the philosophical statement now is that the parental figures have lost possession of the child's body. The child has the capability of putting themselves in any environment, in any thought that they want.

The separation from the maternal matrix begins at *Du-4* and *Du-14*, allowing for individualized identity. But yet, from a philosophical point of view, this separation is the beginning of a lifetime journey back home, of finding oneself. It's kind of like the story of the "prodigal son". The idea here is that we all know that. The child develops these two basic reflexes. The first reflex occurs because the Heart wants to discover. At *Du-14*, where all the *Yang* Meridians converge, all the *Yang* wants to have the ability to move forward. Now, at the back, at the cervical and thoracic junction, the head of the child begins to go like this; there's this rocking up. The child is lifting his head, or her head, trying to feel the weight of this big skull. We've been kind of like this (head down in fetal position), all the time, now the child lifts up the head, so it exposes the eyes to see the world. We can see our possibilities; we can see what is in front of us. But we have not experienced space, in the sense of distance. Prior to that, mommy held me and moved me from place to place. So even though I can look up, and I see mommy, I don't know how far away mommy actually is. I have not really experienced the idea of depth. I have not really experienced the idea of distance.

Interestingly enough, several months later, after this basic reflex of Heart *Yang* begins to stimulate, needing to go out and have your own journey, your own conquest, then the back, at the lumbar curvature, begins to have a reflex. It begins to Fire. And as that Fire pushes, now the back lifts the head, and as the back is lifting the head, the child, in his or her own clumsy way, gains the upright posture. It's built in. Even though we, as parents, may try to help the child as much as possible, to prevent the child from falling, eventually the child will learn how to be upright on his or her own two feet. But we all know that

What are the issues of *Du Mai*? *Du Mai* deals with exploration and curiosity. *Du Mai* is the loss of innocence. You begin to be interested in the world. You lose your innocence, because once you know one thing, you also automatically know it's polar opposite. It's about learning. It's cognition. It's conquest: that the Fire element is being propelled forward, about the other world, out there. What is out there? So *Du Mai* allows us to take risks, because intrinsic in exploration is that sometimes it involves some risk taking. It tells us that as we go out there, we sometimes need to be defensive. And sometimes we are, instead, offensive. *Du Mai* orientates the *Wei Qi*: how the *Wei Qi* connects to the Exterior.

are *Shu* Stream Points (SI-3 and GB-41), because these are the only two Meridians that are interested in going out. SI-3 is going out to learn. GB-41 one is going out because there is pathology. That's why everything else is a *Luo* Point, if not, KI-6 and BL-62 are just Points along the trajectory. I hope that helps you to understand the Opening Points, or the Confluent Points, and why we selected them along those particular Meridians. The idea of the *Chong* is because we're making the connection between Pre-Natal and Post-Natal. Since the *Chong* we're using is the Post-Natal *Chong*, we should be using on the Spleen. Spleen is the Opening Point. With the *Ren*, the first component by which we connect to the world is through our breath, LU-7. With the *Du*, Heart, Fire, we need to go out into the world. The *Yang* of Fire is Small Intestine, that's SI-3. I want to bring that information I'm going to learn about the world back into my Heart, and then to understand those experiences, for my self, my Kidneys: Pericardium, Triple Heater connects Fire and Water. And then, as we move to the *Qiao*, they have their own Points that reflect their trajectory, and then Gall Bladder is about, "You know, I made some bad choices in my life, and I think it's time to let them go." GB-41, *Shu* Stream Point. At least you have an appreciation. It's not just memorization of Opening Points now.

Here you have SI-3 as the Opening Point. The *Yang* Fire amplifies life to strive for meaning and purpose, and that meaning and purpose is to fulfill our Curriculum, our Fate through our Destiny. That's the communication between Heart and Kidneys, as reflected by *San Jiao*, the idea that I go into the world to learn about the world, and I want to bring that information back into myself. So what does *Yang Wei Mai* eventually go back into? It goes back into *Du Mai*. I go into the world, I learn, and then I begin to record these experiences. So *Yang Wei Mai* is going to begin the process of recording those experiences. So it brings those experiences back into the Brain. That means, I go into the world. What is going out into the world? *Tai Yang*. I make choices. I have this option, that option, and I begin to bring that information in, from the Exterior into the Interior, *Yang Ming*; I begin to record that information into my Brain. So I'm bringing the information back into *Du Mai*. What does *Yang Wei Mai* begin with? *Tai Yang*, and it moves to *Shao Yang*, and then it goes back to *Yang Ming*, and then from *Yang Ming* it goes into the Brain. Regardless of which trajectory you want to believe in, because there are two trajectories for *Yang Wei Mai*. But one trajectory of *Yang Wei Mai* goes back to *Du-15*, and *Du-16*, goes back into *Du Mai*. The other trajectory goes to Gall Bladder. The choices I made, I'm going to hold onto this choice. I'm going to hold onto that experience. I'm going to let go of that, GB-13 *Ben Shen*. But again, *Tai Yang*, *Shao Yang*, *Yang Ming*. It goes out, and it starts bringing it back in, into the Brain.

Wei Mai 維脈 Vessels of Aging
"Cycles of Seven & Eight"

I. Its Role

A. Linking (Holding) Together *Yin* and *Yang*

When we get into the *Wei* Channels, what we're getting into are what I'm classifying as the Cycles of Seven and Eight. Usually the Cycles of Seven and Eight, in textbooks, are classified with the First Ancestry, with the *Chong*, the *Ren*, and the *Du*. But in truth, when you measure, when you collect the experiences of aging, you're looking at the *Wei* Channels. The *Wei* Channel is the cloth that demonstrates how the physical, the *Yin*, the structure, the material part of the body, has changed over time. *Yang Wei* reflects the activities, the movements that, given those physical structures, you're able to do, over time.

Once the First Ancestry is born, the *Ren*, the *Chong* and the *Du*, and you move into the Second Ancestry, what you're looking at is the *Jing* giving birth to the experiences, that's the floppy disk that we mentioned earlier. That's why there's the relationship to the Heart Element, to the Fire Element, to the Pericardium and the Triple Heater. That's the Curriculum that now is Unfolding in our lives. We also talked about that as the relationship of *Du Mai*, SI-3, going out into the world, and bringing that information back into the sense of oneself. As we get a general sense of who we are, we now articulate who we are back out to the world. So it's almost like from *Tai Yang*, the most Exterior, returning, coming in, *Shao Yang*, and then moving to *Yang Ming*. Once it comes in, and I'm able to examine the experiences of my life, Kidneys, I note how my life then has impacted society, and how that impact on society is going to have an effect on the External environment. That's Kidney's examining the Self, examining society, Spleen, and how that has an impact on the Exterior, the Liver. This is reflected in the Points along *Yin Wei Mai*: KI-9, Spleen Points on the abdomen, SP-13, 15, 16 (some traditions have SP-12), and LR-14. And finally it comes back to the *Ren*, (*Ren* 22 and *Ren* 23) always returning back to that which gives birth to it. Your structure is giving birth from the Sea of *Yin*; your activity is given birth by the Sea of *Yang*. So, *Yang Wei* returns back to *Du Mai*; *Yin Wei* returns back to *Ren Mai*.

Furthermore, this is about the individual who is moving, who now has the upright posture, mediated by the spine. They are now articulating their curiosity; they are articulating their innocence into the world. It is measured by bodily movement as it reflects to the upright posture, which are the legs. That's why these Meridians begin at the legs. They begin at Points on the legs, unlike the First Ancestry, which are always beginning where *Jing* is located, namely, the lower abdomen.

The role of the *Wei* Channels is to link, is to hold together *Yin* and *Yang*. *Yin Wei* holding together *Yin*, *Yang Wei* holding together *Yang*. According to the *Nan Jing*, when *Yin* and *Yang* cannot maintain balance, when they are not able, in

The first clinical application of *Yin Wei Mai* is the Nourishment of *Yin*, be it Blood, be it Fluids, without complications of Stagnation. If I have Blood Deficiency and Blood Stasis, I'm going to think of *Chong*. If I have *Yin* Deficiency with *Yin* Stasis, I'm going to think of the *Ren*. Even though you can use *Ren* and *Chong* simply for Deficiency, it's better to use *Yin Wei*, because it's what links things together, *Yin* together, to help Nourish *Yin*. *Wang Shu He* says that *Yin Wei Mai* controls Blood, with the Source as the Spleen. This, later on, gives credibility to why *Yin Wei Mai* should be combined with *Chong Mai*, since *Chong Mai* is the Sea of Blood: the pairing off of SP-4 and PC-6.

You would use *Yin Wei Mai* with Blood Deficiency, and generally there is some type of emotional *Qi* Stagnation. That's why it ends, in terms of the Primary Channels, at LR-14: that which controls the Smooth Flow of *Qi*, and at the same time, Stores Blood. So *Yin Wei Mai* is used for Deficient Blood, with or due to *Qi* Stasis, often due to long-term emotional factors that are caused from past traumas, future anxiety, and that can eventually result in what they call Dryness of the *Zang* Organs: *Zang Zao* 癆瘵 .

D. Self-Reflection, Meditation *Yin Qiao Mai*

Yin Qiao Mai is the mobilization of consciousness toward self-reflection. The analogy is often depicted by the description of the Points. KI-6 is known as *Zhao Hai* 照海. *Zhao* means to look at a mirror, to look at a reflection from the sea, *Hai*. Remember, that was very common in the old days, unless you came from a relatively well-off family, that one way of looking at your own reflection, was to look at water. As you look at the water, you look at your self reflection, and the analogy of Water, the analogy to Self, the idea that you're looking at *Hai*. *Hai* is where everything Drains into. We talked about it earlier today, as the Sea. The Shining Sea or the Illuminating Sea generally refers to this context of looking at oneself, and coming to reflect on who we are, developing a certain degree of self respect, so that you trust that what you're doing is the right thing in life.

KI-8, *Jiao Xin*, is that as you come in contact, and you come to exchange with who you are; you come to learn to trust who you are. KI-8 remember, is called Exchanging Trust. It's a metaphorical concept. It is the Xi-Cleft Point, used a lot for people who have lost that sense of trust in what they're capable of. Contrary to the idea of *Yang Qiao*, when you have these Wiry Pulses, and you have all this expression outward, this is where someone has very Deep Pulses, everything has gone In. This is an individual who is too caught up with being themselves. So all the *Yin* Energy is Stagnating. They get very heavy, they get very Damp, they get very sleepy, *Yin Qiao Mai* signs and symptoms: Deep Pulses with no interest in the Exterior, no Superficial Pulses. It's important to note that KI-8 was generally treated with Moxibustion in the ancient times. You don't think of Needling it, because what they were trying to do was bring you out of that stupor, bring you out of that excessive Internalization, out of that depression. Generally it was used with GB-34, the Influential Point for the Sinews, so that you're getting that person to start moving outward.

The imbalances relating to *Yin Qiao* are generally Excessive *Yin*, Dampness and Cold, especially within the Structure. That means you can have *Bi*-Syndrome, icy cold limbs. You can have Raynaud's. You can have phlebitis, *Wei* Atrophy, numbness, neuropathy, edema. It's relationship also involves the placenta, retention of the placenta, and fibroids. You can see why it's effective in TCM when they use it with LU-7 and KI-6, because when they're using KI-6 with LU-7 they generally are Tonifying it. They're trying to get the Kidneys to go in and Grasp the *Qi*. Classically, *Yin Qiao* is where there is too much *Yin*. What you want to do is add Fire to it, to Move it, to burn up that Dampness. And that's why it was traditionally treated with Moxibustion. This reflects kind of how history has changed the clinical applications to some degree. It's also used for Sinking Spleen *Qi*, where, even though we see this as a Deficiency, keep in mind, it's seen as a Deficiency because one is too **sunk** into oneself, with the depression, the lethargy, the lassitude.

Let's begin with *Yang Qiao Mai*. *Qiao*, by its name, refers to our stance to the world. *Yang Qiao* would be our stance to the world, and *Yin Qiao* would be the stance to oneself. What are our worldly predicaments, and what is your own self image? As I asked earlier, how comfortable do you feel about who you are? Some of you might feel really comfortable with who you are, but you don't feel too comfortable with what's happening in the world today. I'm quite sure that those of you who get drawn into television and reading newspapers a lot, are probably somewhat dismayed by the current situations that are happening around the world. And if you get to the point that you want to change the world, because you can't stand the way the world is, you're going to have problems relating to *Yang Qiao Mai*. It's not the idea that there is no sense of fairness. Fairness, remember always depends on whose side you're on. That makes the big difference. So the idea of that, if I feel that I have to be an activist, if I have to go out on a quest to change the world, it's not surprising that all my *Wei Qi*, my *Yang Qi* is being engaged out there. Somatically, I'm going to have headaches. Somatically I'm going to have tremors. Somatically, I have insomnia. So, yeah, you can be an activist, and feel very, very proud, very, and very adamant about your cause, but keep in mind that that proudness is also what's producing the physical signs and symptoms, the headaches, migraines, tremors, and shaking. That's part of this Exuberance of *Yang Qi*, actively engaging on the Exterior. The feeling of the imperfections, the conflicts of the world, with the desire to intervene, *Yang Qiao* is actively engaged. The greater our activist qualities are aroused, the greater is our heightened sensitivity to External Exogenous stimulation, including pathology, External Pathogenic Factors.

It means that I want to change the world. I want to be a rebel. You want to create a revolution, so you have *Rebellious Qi*. Don't be surprised if you have nausea, vomiting, headaches. That's part of your make-up. That's part of the way you're seeing the world. Once one is able to change that perception, and realize that things are the way that they are, things are the way that they should be, then all of those conditions begin to diminish.

Some of you will feel, "But we have to change the world." And that's not saying that you are right or wrong. I just want you to realize that, attached to that need to change the world, comes the tendency to have *Rebellious Qi*. This is where the person has this chronic engagement in changing the world, with

Rebellious Qi, which develops into Heat, and when it's very extreme, creates Wind; convulsions and seizures begin to take place.

We're going to finish up with the response of Heat to Dampness, because that's what keeps things "lingering". That is to say, any component that relates to *Shao Yang*, is usually associated with Dampness. The reason why something lingers and stays in your mind is due to Dampness: Gall Bladder. And, what happens when you have a lot of Dampness? The Body generates Heat to try to get rid of it. That's why the Heat now tries to Expel the Dampness, and it moves to the Three Burners, *San Jiao*. Generally, since Dampness by itself is heavy and it's weighted down, it's going to go into the Lower Burner. So this is where the contention that TH-5, *Yang Wei Mai*, rather than pairing it off with *Du Mai*, should be paired of with *Dai Mai*, because our intention is to let go of that Dampness that lingers into the past, the future, and Drain it out, from Above down to Below: TH-5 down to GB-41. And GB-41 (*Shu Stream*) is something from the Interior, moving back out to the Exterior. So this is the rationale for pairing off of TH-5 and GB-41, and *Dai Mai*.

Dai Mai 帶脈 Vessel of Latency

I. Its Role

A. Absorption of Excess from the Post-Natal Environment

Dai Mai is whatever garbage you don't want to deal with, you throw it into *Dai Mai*. You sweep it underneath the rug. You put it into your belly, and you have a little potbelly. It's basically about Stagnation, but it's Stagnation that we nevertheless have sentiments about. It's the concept that these are things we cherish. They have long memories behind them, but we know it's deceased. We know it's no longer necessary, but we still hold onto it. That's the Belt Channel. You do spring cleaning, which is Gall Bladder and Liver, and you pack up all your stuff in boxes. You have it all waiting for the garbage man to pick it up, and there are five boxes. By the end of the day it becomes two, because you've pulled three back in. That's the sentimental part that we can't let go of.

When you look at *Dai Mai*, it's the absorption of Excess from the Post-Natal environment. A lot of times it deals with the violations that occur Post-Natally, and deeply held sentiments. These sentiments could be because I've been bad, so I seek repentance: moral choices that we have used to allow ourselves to feel guilty, to feel embarrassed, to feel ashamed. These sentiments, in some ways seek resolution, but we just don't know how to resolve them. We don't know the way to regulate this *Qi*.

In some cases, these are sentiments that we want to last forever, pleasurable experiences that you want to keep in your mind forever. All of us have those moments. The first time you fell in love. That would be a moment you would want to keep in that memory bank, so whenever you want to feel romantic, you think of that moment. That's eternity. Needless to say, from a medical point of view, regardless of how good or bad it feels, we still call it an Accumulation. You have Accumulations, Concentrations, Concretions, Gatherings, whatever word we have chosen from these historical time periods. During certain time periods they liked to use the word Accumulations. At other times they used the word Concretions and Gatherings. This is more a reflection of the times. Just like in modern Chinese medicine, we like to use Stagnation and Stasis. It's just a reflection of the times.

These things get deposited into a holding receptacle, until one has the strength, the integrity, or the time, time is *Wei Mai*, *Yang Wei Mai*, to deal with them. You can see the relationship between *Yang Wei Mai* and *Dai Mai*, TH-5 and GB-41 as a Coupled Pair.

The Opening Point is GB-41. What is GB-41? It's *Zu Lin Qi*
足臨泣 the Leg Receptacle for the Tears, Leg Overlooking (to arrive at) Tears. What happens when you start getting rid of garbage that is very sentimental? You're supposed to cry. Have a good cry, then get rid of all that garbage. That's what it's really saying. Remember, it's the *Shu* Stream Point. From the Interior, let's move it out to the Exterior. Enough of this, let's get rid of all this Dampness.