

Class 1
Qi, Yin/Yang Principles,
and Five Element
Theory

Qi

In English there is no word that would describe Qi. The Chinese refer to Qi (pronounced Chi or Chee) as the vital essence energy of everything in the universe. It is the motion of movement, but it is not the movement. In the book, "A Web That Has No Weaver," it states that "Qi is not primordial, immutable material, nor is it merely vital energy. Qi provides energy to all things and allows growth to occur, but Qi is not the growth. Qi has three sources original Qi referred to as prenatal Qi and grain Qi and natural Qi."

Original Qi is the Qi that comes from your parents, grandparents and blood line. The Jing (essence of life) is transmitted through the affairs of the bedroom.

Grain Qi is the energy and nourishment transferred from foods you consume to cells, tissues and organs. Your spleen in Chinese medicine is responsible for this transformation.

Natural (lung) Qi is acquired from the air you breathe that assist in the movement of blood and body fluids.

The Yin and Yang Theory

In Oriental medicine the Yin and Yang Theory penetrates every aspect of life. It represents the balance of all things. For instance, what would it be like with day and no night, or water without a vessel to drink it from? Yin and Yang are the universe, and the universe is Yin and Yang. They are the two opposite qualities of one single entity. Yin and Yang are only opposites that are sometimes antagonistic and sometimes they complement each other. These elements are always changing from one into the other to achieve wholeness.

Yin and Yang Representation

Yin represents female, night, darkness, heavens, inward, contraction, descending, the moon, coldness, dampness, the back of the body, lower extremities, softness, holding in, inhaling, slow movement. Yin symbolizes the water element (Kidney/Bladder), which stores fluids.

Yin/Zang Organs-Centripetal

There are six Yin or Zang organs that are responsible for producing, transforming, regulating, and storing Qi, Blood, Jing (essence of life), Shen (Spirit) and all Fluids.

- | | | |
|----------|-----------|----------------|
| 1. Heart | 2. Lungs | 3. Spleen |
| 4. Liver | 5. Kidney | 6. Pericardium |

Yang represents male, day, earth, outward, expansion, ascending, heat, hot, dryness, the front of the body, upper body, hardness, exhaling, fast movement, letting go. Yang symbolizes the Fire element (Heart/Small Intestines, Triple Heater/Pericardium), which does not store.

Yang/Fu Organs-Centrifugal

The responsibility of the Yang or Fu organs are expansive, extractive, breakdown, transports, and absorbs essence from foods we eat. They also excrete waste by products and unused portion of food from the body.

- | | | |
|--------------------|--------------------|------------------|
| 1. Small Intestine | 2. Large Intestine | 3. Stomach |
| 4. Gallbladder | 5. Bladder | 6. Triple Heater |

The Five Elements

WOOD

ORGANS

LIVER/GALLBLADDER

YIN YANG

EMOTIONS POSITIVE

KINDNESS

EMOTIONS NEGATIVE

ANGER

SENSE ORGAN

EYES/LIGAMENTS

BODY PART

TENDONS

BODY FLUID

TEARS

BODY CAVITIES

EYES

FLAVOR

SOUR

SMELL

RANCID

SEASON

SPRING

TIME

1 AM/3 AM

CLIMATE

WIND

VEGETABLE

YOUNG GREENS

GRAIN

WHEAT

DIRECTION

EAST

COLOR

GREEN

SOUND

SHOUTING - TALKING LOUD

HEALING SOUND

SHHHH

FIRE

ORGAN	HEART/SMALL INTESTINE PERICARDIUM/TRIPLE HEATER
	YIN YANG
EMOTIONS POSITIVE	LOVE, JOY, RESPECT
EMOTIONS NEGATIVE	HATE, IMPATIENCE
SENSE ORGANS	TONGUE
BODY PART	BLOOD VESSELS
BODY FLUID	PERSPIRATION
BODY CAVITIES	TONGUE
FLAVOR	BITTER
SMELL	BURNED, SCORCHED
TIME	11AM-1PM, 1PM -3PM , 7PM-9PM, 9PM-11PM
SEASON	SUMMER
CLIMATE	HEAT
VEGETABLE	BITTER GREENS
GRAINS	CORN
DIRECTION	SOUTH
COLOR	RED
SOUND	LAUGHING
HEALING SOUND	HAWWWW

EARTH

ORGAN	SPLEEN/PANCREAS/STOMACH YIN	YANG
EMOTIONS POSITIVE	FAIRNESS, OPENESS	
EMOTION	NEGATIVE	SYMPATHY/WORRY/ANXIETY
SENSE ORGANS	MOUTH (TASTE)	
BODY PARTS	MUSCLE	
BODY FLUIDS	SALIVA	
BODY CAVITIES	MOUTH/LIPS	
FLAVOR	SWEET	
SMELL	FRAGRANT	
TIME	9AM-11AM, 7AM-9AM	
SEASON	LATE SUMMER	
CLIMATE	DAMPNESS/HUMIDITY	
VEGETABLE	YAMS	
GRAIN	MILLET/RYE	
DIRECTION	CENTER	
COLOR	YELLOW, BROWN	
SOUND	SINGING	
HEALING SOUND	WHOOOOO	

METAL

ORGANS	LUNGS/LARGE INTESTINE
	YIN YANG
EMOTIONS POSITIVE	RIGHTEOUSNESS, COURAGE
EMOTIONS NEGATIVE	SADNESS, DEPRESSION
SENSE ORGANS	NOSE
BODY PART	BODY HAIR/SKIN
BODY FLUID	MUCUS
BODY CAVITIES	NOSE
FLAVOR	PUNGENT/SPICY
SMELL	ROTTEN & RINK
TIME	3AM-5AM, 5AM-7AM
SEASON	AUTUMN
CLIMATE	COOL & DRYNESS
VEGETABLE	ONION
GRAIN	RICE
DIRECTION	WEST
COLOR	WHITE
SOUND	WEEPING
HEALING SOUND	SSSSSSS

WATER

ORGAN	KIDNEY/BLADDER
	YIN YANG
EMOTIONS POSITIVE	GENTLENESS
EMOTIONS NEGATIVE	FEAR
SENSE ORGAN	EARS
BODY PART	TOOTH, BONE MARROW HEAD HAIR, BONES
BODY FLUID	URINE
BODY CAVITIES	GENITAL, URETHRA, ANUS
FLAVOR	SALTY
SMELL	PUTRID
TIME	5PM-7PM, 3PM- 5PM
SEASON	WINTER
CLIMATE	COLD
VEGETABLE	LEEKs
GRAIN	BUCKWHEAT
DIRECTION	NORTH
COLOR	BLACK/BLUE
SOUND	GRONING
HEALING SOUND	WOOO (GUTTURAL)

The Yin and Yang Theory

In Oriental medicine the yin and yang theory penetrate every aspect of life. It represents the balance of all things. For instance, what would it be like with day and no night, or water without a vessel to drink it from? Yin and yang are the universe, and the universe is yin and yang. They are the two opposite qualities of one single entity. Yin and Yang are only opposites that are sometimes antagonistic and sometimes they complement each other. These elements are always changing from one into the other to achieve wholeness.

The relationship of yin and yang consists of four principles, which are Opposition, Interdependence, Inter-consuming or Support, and Inter-transformative. Each of these principles is the controlling factors, which assists in the balance of yin and yang.

1. Interdependence: Every opposing element has to depend on another element for its own existence.
2. Inter-transformative: Relationships can only transpire when each entity understands certain limits and conditions have to be met first. Marriage happens when both parties agree on the element of the union.
3. Opposition: One must understand that for each condition there is an opposing condition going on at the same time. When one side of the see saw is rising the other side is falling.
4. Inter-consuming or support: Whenever there is a gain there has to be a loss. If one buys an object, then the money they are spending is a loss to them and gained by the person they are buying from.

Yin and Yang Representation

Yin represents: female, night, darkness, heavens, inward, contraction, descending, the moon, coldness, dampness, the back of the body, the lower half of the body, softness, holding in, inhaling, slow movement. Yin symbolizes the water element (Kidney/Bladder) which is the strongest force.

Yin Organs - Centripetal

There are six yin or Zang organs that are responsible for producing, transforming, regulating, and storing Qi, Blood, Jing (essence of life), Shen (Spirit) and all Fluids.

- | | | |
|----------|-----------|----------------|
| 1. heart | 2. lungs | 3. spleen |
| 4. liver | 5. kidney | 6. pericardium |

Yang represents: male, day, earth, outward, expansion, ascending, heat, hot, dryness, the front of the body, upper body, hardness, exhaling, fast movement, letting go. Yang symbolizes the fire element (heart/Small Intestines, Triple Heater/Pericardium) and is the weakest force.

Yang Organs - Centrifugal

The responsibility of the Yang or Fu organs is to expand, extract, break down, transport, and absorb the essence from the foods we eat. They also excrete waste by products and unused portion of food from the body.

- | | | |
|--------------------|--------------------|------------------|
| 1. Small Intestine | 2. Large Intestine | 3. Stomach |
| 4. Gallbladder | 5. Bladder | 6. Triple Heater |

Nervous System

Tui Na harmonizes the body through meridians which stimulate the autonomic nervous systems (ANS). ANS has two main branches that are engaged during Tui Na: the Para sympathetic and the Ortho sympathetic nervous system. The balance of these two systems will determine whether a person's health is good or poor. It also determines if the imbalance is acute or chronic and how long it will take for Tui Na to assist the body in re-balancing itself.

Ortho sympathetic: The surface of the body is closely connected to the ortho sympathetic nervous system. It communicates, identifies and isolates any incoming body stimuli. This allows the body's sensory perception to separate and discriminate against particular energy patterns, which create a fight or flight pattern. The Ortho system influences the energies' ability to expand and disperse. It allows the body and meridians to become more distinguished and specified.

Parasympathetic: The Parasympathetic system allows energy to balance, merge, regenerate and create a whole working unit. This system unifies the mind, body, spirit, because it penetrates deeper into the body's energy fields.

When these two systems are out of balance, the energy within the meridians and the body stagnates or becomes blocked and poor health conditions arise.

Deficient and Excessive Energy

Energy in the body either is in a state of flowing harmony or in a state of stagnation where it is not flowing at all. Either way it provides a balance through the body, or an excessiveness or deficient condition that is causing changes within the body. It is either balancing your body promoting good health, or causing health disharmonies, creating excessive or deficient conditions that is causing health imbalances.

Deficiencies are when the body's energy is deficient, empty or lacks the ability to flow. Deficient energy is low, listless, lifeless, dull flat, or submerged. In many ways deficient energy also includes coldness, weakness, and the inability to move. Excessive amounts of energy are full, moving, upward, rapid, hard, bubbling, overflowing, dynamic, protruding.

A yin energy condition can be of yin or yang nature. A yang energy condition can be either yin or yang. There are four basic conditions of yin and yang energies.

- (1) Deficient Yin energy
- (2) Deficient Yang energy
- (3) Excessive Yin energy
- (4) Excessive Yang energy

Energy in the body can become Yin and yang to produce a yang quality of energy. Yang and yin can team up to produce yin energy patterns. These terms refer to the quality of Qi, blood and fluids of the physical body and the meridian systems.

Our body has an energy pattern which corresponds to specific energy pathways which lead in and out of the body. Some of them lead to organs and others to energy pathways. The earth has hills, valleys, streams, springs in which our bodies are representations of. Some areas of earth are open land, water, wooded, swampy and desert areas, creating different types of patterns in the earth. These patterns of energy move along meridians which run through the earth, just like the ones in our bodies. The earths and our meridians flow in harmony or dis-harmony depending on what kind of energy patterns are developed. There are places on earth where the energy enters into the core of the earth and there are other places where it gathers and disperses on the surface.

Our bodies are similar to the earth with meridians on the surface of the body where energy is able to flow. On each meridian there are Acupoints (which means Points). Acupoints are located in places where the energy is able to enter, gather, or exit depending on the body's needs. Because acupoints are used to change the quality of meridians energy, they can be used for diagnosis.

FIVE ELEMENT THEORY

The Five Element Theory (Wu Xing – Five movements) is a must when studying oriental medicine. The Five Element Theory is as important as the yin/yang concept in order to understand how life and health are balanced on a daily basis. The Five Element Theory translates into the transformations of the five-energy, which indicates how one changes from one state to another.

This transformation governs the earth's changes, seasons, the body, organs, and all living creations. They have a lot to do with our relationship with the universe. The five transformations demonstrate how life is conceived, born, mature, and dies. These transformations are neither good nor bad, they just happen. Depending on how we relate to this transformation depends on how we relate to our body, mind, spirit, (inner and outer body).

Prevention and Healing of Female Imbalances Master Class #1

In oriental medicine these five transformations are in the form of elements, which are within this planet's hemisphere. We look at them every day. These elements are Earth, Metal, Water, Wood, and Fire. Each one governs part of the body, environment, and seasons.

Through understanding the five transformation phases, we are able to come closer to our true self (spirit). When we ignore these phases, we grow away from our self and create disharmonies (disease). As you shall see these phases are important and will assist in maintaining optimum health.

By understanding this information, you will be on the path (TAO). The oriental concept of TAO (pronounced Dao) is the way of life.

"A guide to Chinese Medicine, A the true physician teaches The Tao-how to live. The traditional Chinese doctor is trained to cultivate wellness as well as to correct ill health. Planning ahead, Chinese medicine knows that the storms interrupt clear weather, that illness stalks and gains a foothold when we are vulnerable. Its strategies is to enable us to withstand the storm without becoming disable by it and accumulate resources in time of good weather, peace, and plenty."

Book: Between Heaven and Earth

During the Warring State period of Chinese culture, the Five Elements was infused into medical practices astrology, and natural sciences. This phenomenon was characterized as being to ridge by Wnag Chong (AD 27-97), however, during the Han Dynasty, Five Element theory became popular during the Song Dynasty and used as a diagnostic tool for Chinese medicine. There was some opposition during the Ming dynasty with the rise of with the identification of the patterns including the use of the Four Levels and the three Burners diagnose.

The Zhou dynasty (1000-770) recognized both the Yin/Yang and Five Element theories.

The elements were also classified as the six elements at one time, which included water, fire, metal wood, earth and grain.

The five elements and Yin/Yang where applied to medical science and where not looked at as shamanistic healing. That is how the number got changed from six to five. The last of the five elements was earth and the sixth was centered heaven.

In the Zhou dynasty (1000-771 BC), the Five Elements where identified as Water Fire, Wood, Metal, and Earth. With this identification, they were also classified as Water moistens downwards, Fire Flames upwards, Wood can bend and straightened, Metal can be molded and can harden, Earth permits, growing and reaping. The Five element theory grow out of the natural school as well.

THE FIVE ELEMENT THEORY DEMONSTRATED:

- Five different qualities of natural phenomena
- Five movements
- Five phases in the cycle of seasons.
- Interrelationship among the Five Elements. Five Element correspondences.

FIVE ELEMENT BASIC QUALITIES:

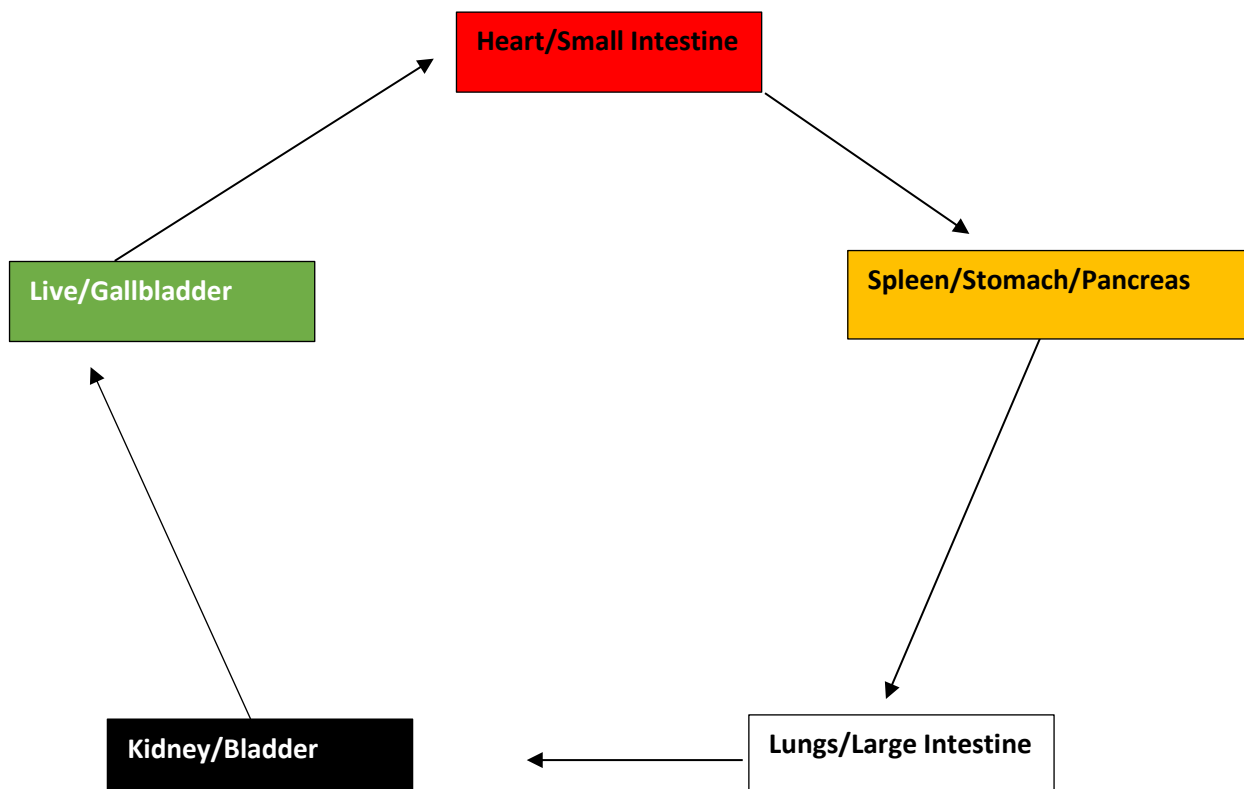
- Water is salty -liquid -fluid – solution -descending – winter.
- Fire is bitter -heat – combustion – ascending - summer.
- Wood is sour – solid – workability – expandable -spring.
- Metal is pungent – solid – firm – foldable – contractible – autumn.
- Earth is sweet – nourishing – nutrition – stable foundation – no season – end of everything – center.

FIVE ELEMENTS PRINCIPAL THEORY – CONTINUING CYCLE

The Nourishing Cycle

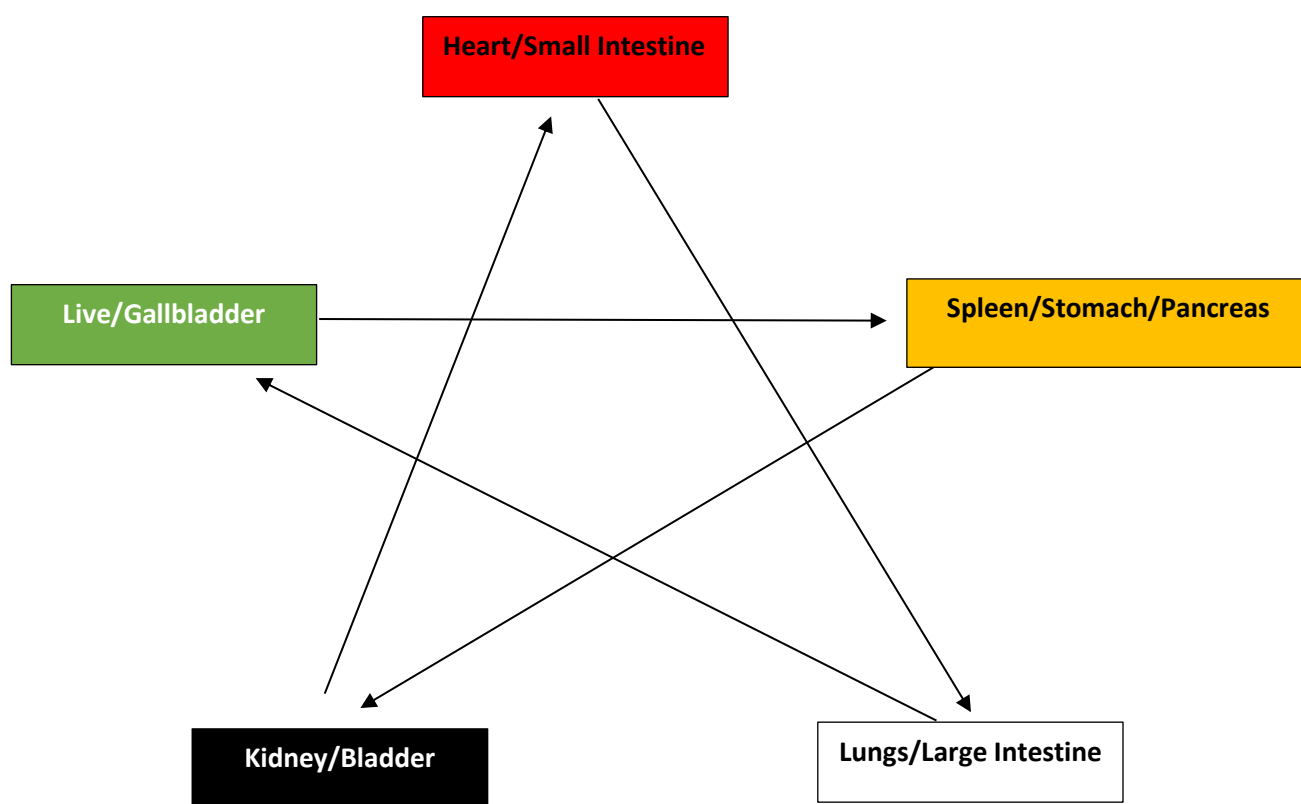
Within the five elements there are two phases which govern over how each element maintain its energy balance with another element. These two phases are referred to as the Nourishing or Shen phase and the Controlling or Destructive phase.

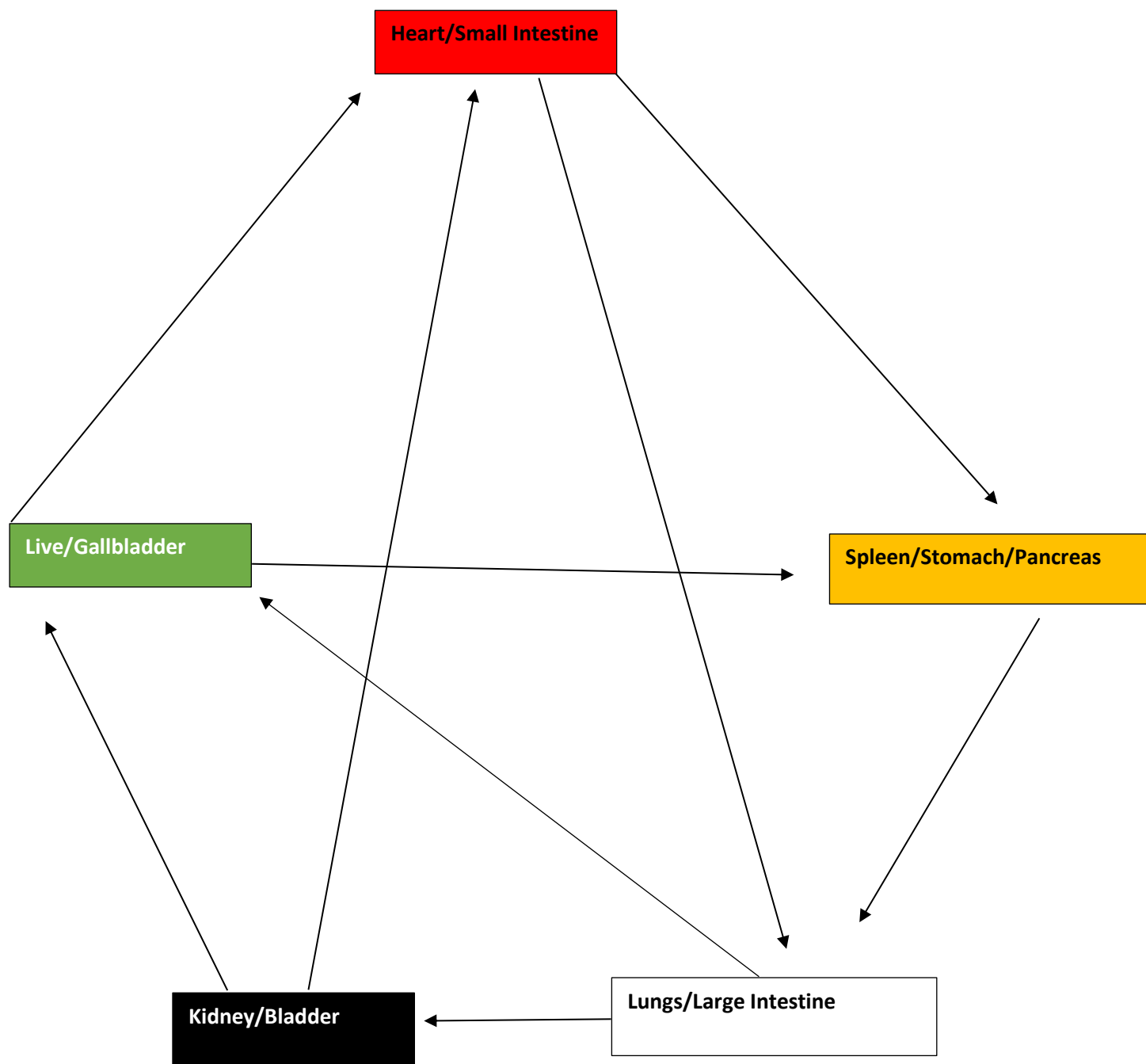
Nourishing Phase: gives birth to an element and nourish it through its course of functions. One element provides and aids the other element in its function as long as the parenting element is strong enough to provide the energy needed. Wood nourishes Fire, Fire nourishes Earth, Earth nourishes Metal, Metal nourishes Water, and Water nourishes Wood. This phase is work like a parent and child, where the parent provides nutrients for the child. When the parent is unable to provide nutrients for the child it takes nutrients from the child. Each one of these elements corresponds to a season, and a time of day.



The Controlling Cycle

Controlling Cycle: consist of nature's checks and balance system. The controlling factor means that one set of organs controls the activities of another set, assisting the other set of organs to perform their function. If for some reason this does not happen, then the controlling set of organs will attack the set they are controlling and make them weak. Wood controls Earth, Earth controls Water, Water controls Fire, Fire controls Metal, and Metal controls Wood.





Meridians

The Fourteen Meridians: Meridians are electromagnetic energy pathways connected to the body's organ network. Together these meridians comprise a network, which is referred to as Jingluo (movement through a network). The meridians work to maintain harmony in the body through 361 acupoints. Acupuncture and Tui Na utilize these points to maintain balance and harmony in the body.

There are twelve primary meridians linked to specific organs such as, Lungs/Large Intestine, Spleen/Stomach/Pancreas, Heart/Small Intestines, Kidney/Bladder, Liver/Gallbladder, Triple Heater/Pericardium. The two “non-organ” energy pathways are the Conception Vessel /Governing Vessel. system that acupuncturist and Tui Na Therapist use to assist the body in regaining and maintaining balance.

Meridians transport Qi (energy) assisting in the movement of blood and body fluids to each organ. When a meridian is blocked or deficient the organs will not receive a substantial amount of Qi, blood or body fluid, which can result in illness feeling sick, fatigued, cold, or other unpleasant feelings. At other times the meridians can produce too much Qi flow. It becomes full, excessive, extreme causing conditions such as hyperactivity, heat, anger (if The liver is involved), constipation, diabetes, and other imbalances.

Tui Na's objective, like acupuncture, is to stabilize energy, balance its flow, and assist the body in maintaining and cultivating good health. The body becomes imbalanced because of one's lifestyle and the stressors of modern times.

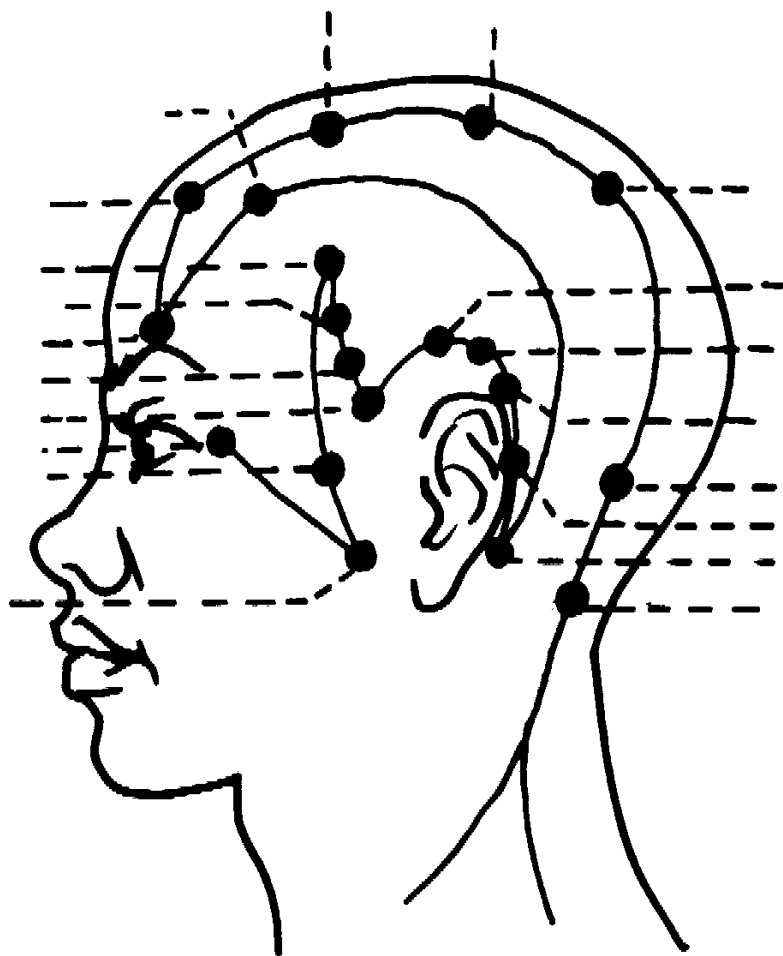
Tui Na therapist use a variety of hand manipulations on the meridians and points, known as Acupoints, to stabilize energy fluctuations. These Acupoints are points where energy collects and maintains health. These points are a determine factor in how the energy flows through the meridians, acupoints and body.

There are 361 Acupoints along the fourteen meridian pathways, with about 250 of them being used on a regular basis. Each meridian has a different number of Acupoints, with the smallest being the heart and pericardium having 9 and the bladder being the largest with 67. Even through these points are located on a specific meridian, it can affect another organ. For instance, spleen 6 Sanyinjiao is responsible for the balancing of kidney and liver as well as the spleen.

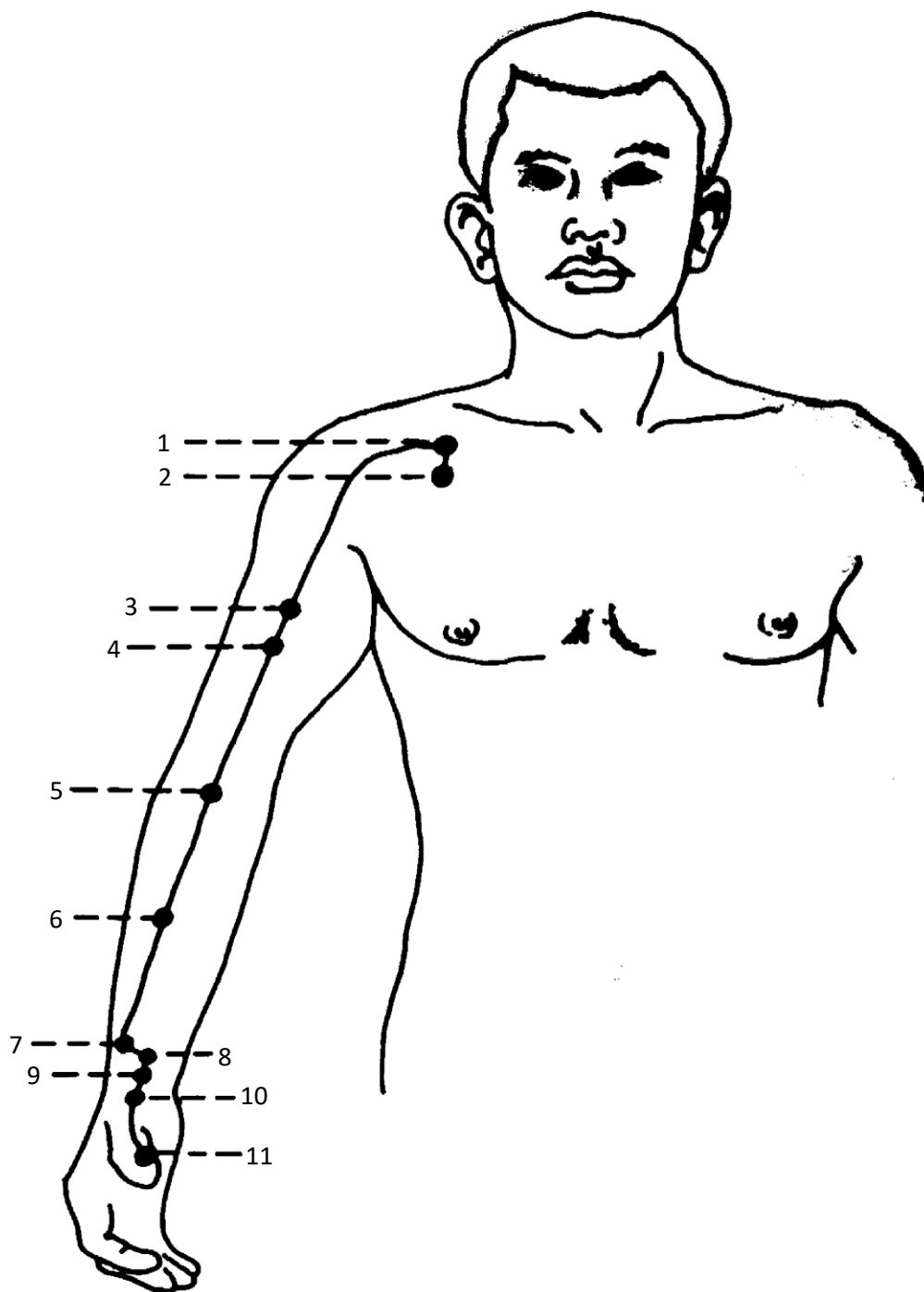
Seated stool therapy, the meridians and points are of great value in their ability to reduce and eradicate musculoskeletal imbalance, as well as internal health challenges. Because a person is seated, the therapist is able to address 85 percent of the body and almost all of the points needed to provide therapy.

Zang Organs	Fu Organs
Lungs	Large Intestine
Kidneys	Urine Bladder
Liver	Gallbladder
Heart	Small Intestine
Pericardium	Sanjiao
Spleen/Pancreas	Stomach
Ren	Du

Meridian System ©

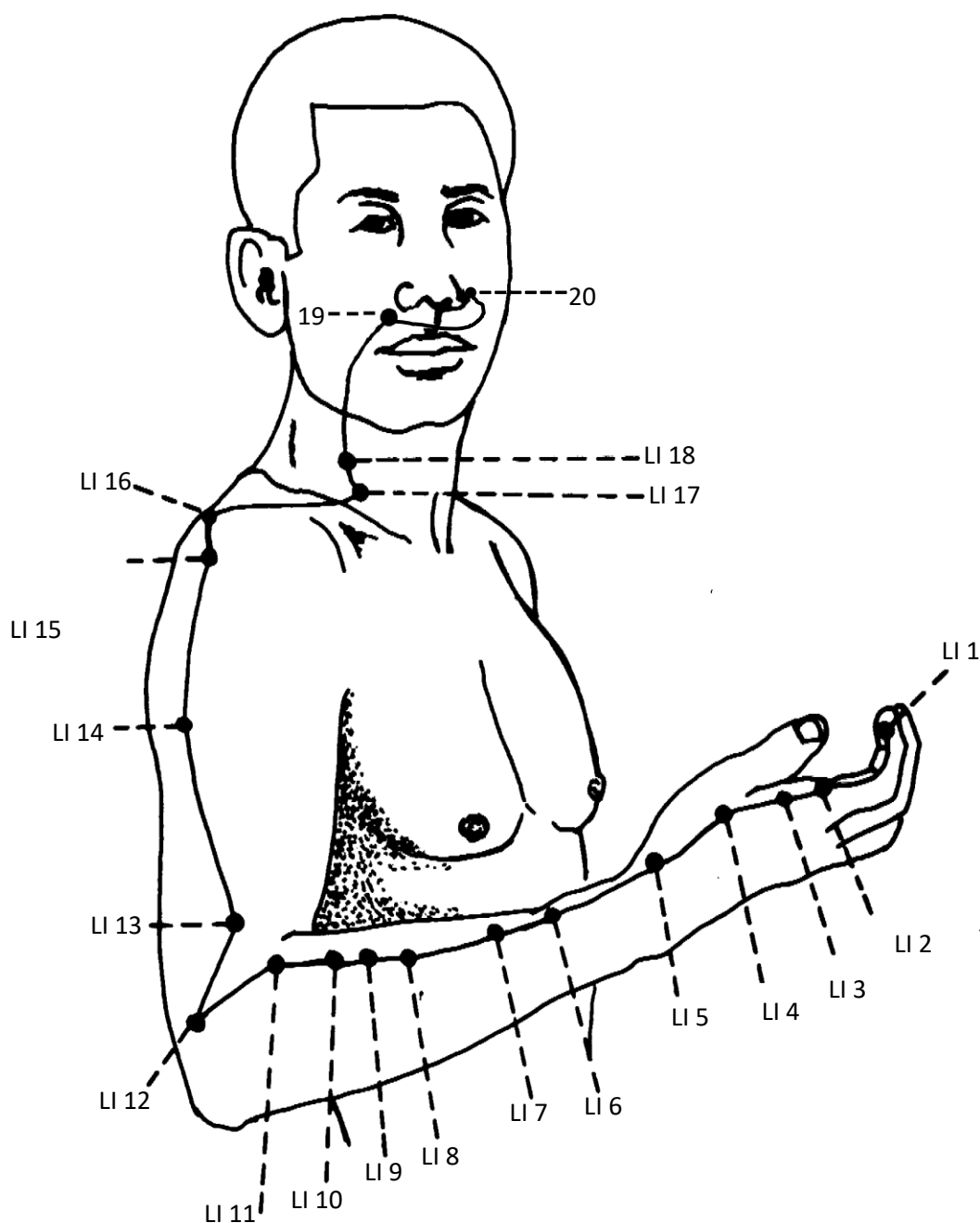


Lungs: Hand Tai Yin The Lung meridian has 11 Acupoints. It originates two fingers or cun below the clavicle and two cun lateral to the nipple, at the first inner costal space below the acromial clavicular space. The meridian ascends up onto the clavicle, across the shoulder to the glenoid fossa, where it travels down the anterior, medial boarder of the arm to The Thumb nail where it ends.



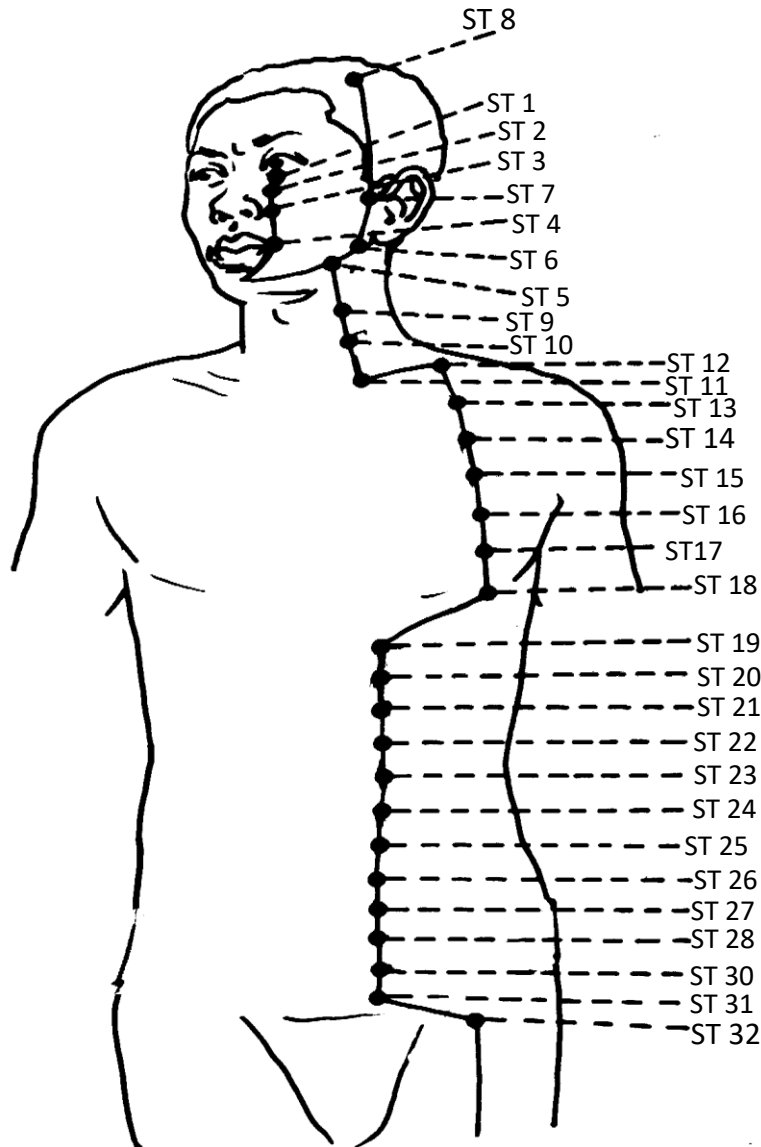
Large Intestine: Hand Yang Ming

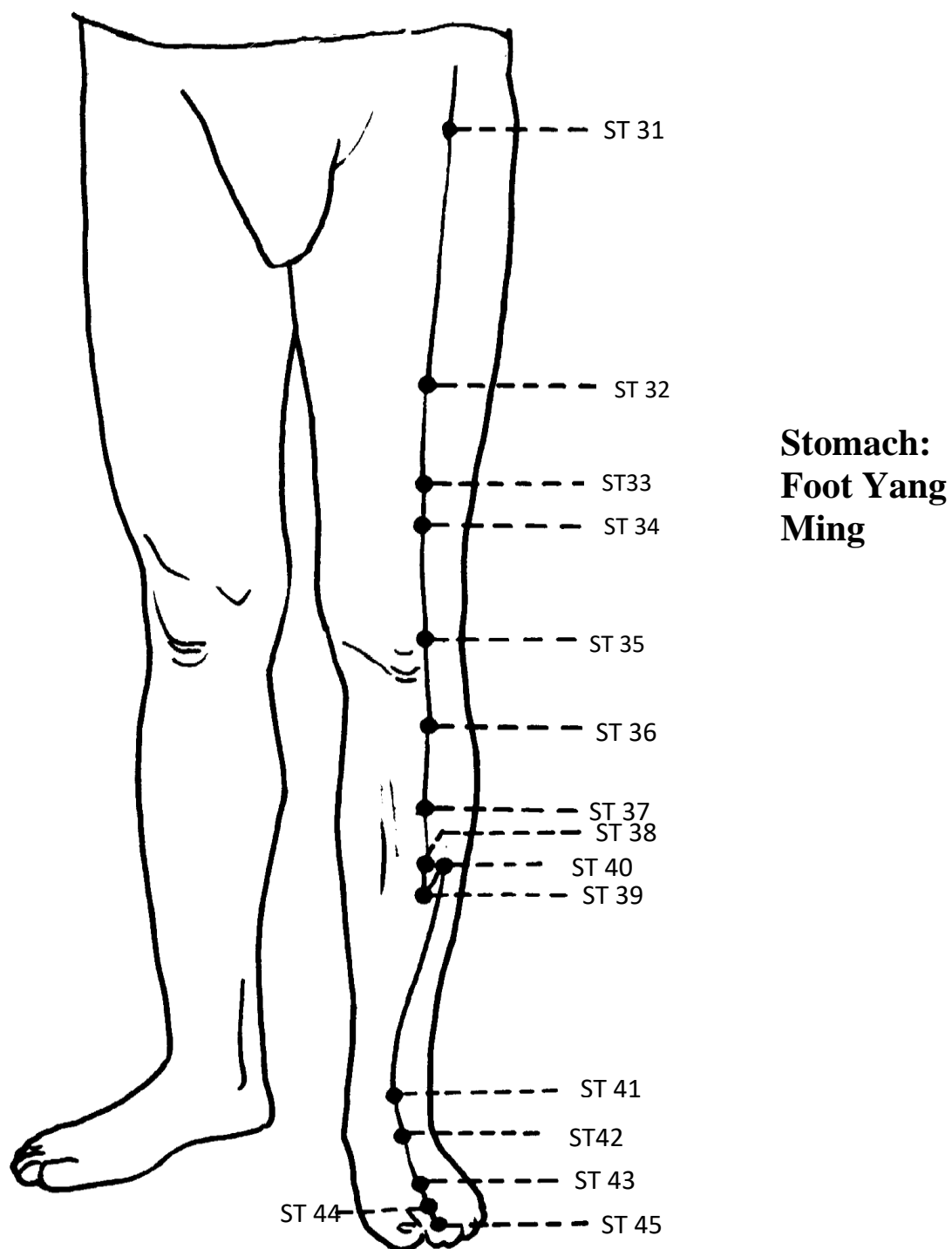
The Large Intestine meridian has 20 Acupoints. It begins at the nail of the index finger and ascends up the dorsal side of the hand onto the forearm and the arm. It then makes its way up along the upper arm to the shoulder joint where it travels along the anterior acromion border. It continues up the lateral side of the neck to the lower gum and jaw. It moves onto the cheek, up to the philtrum, and ends at the contra lateral side of the nose.



Stomach: Foot Yang Ming

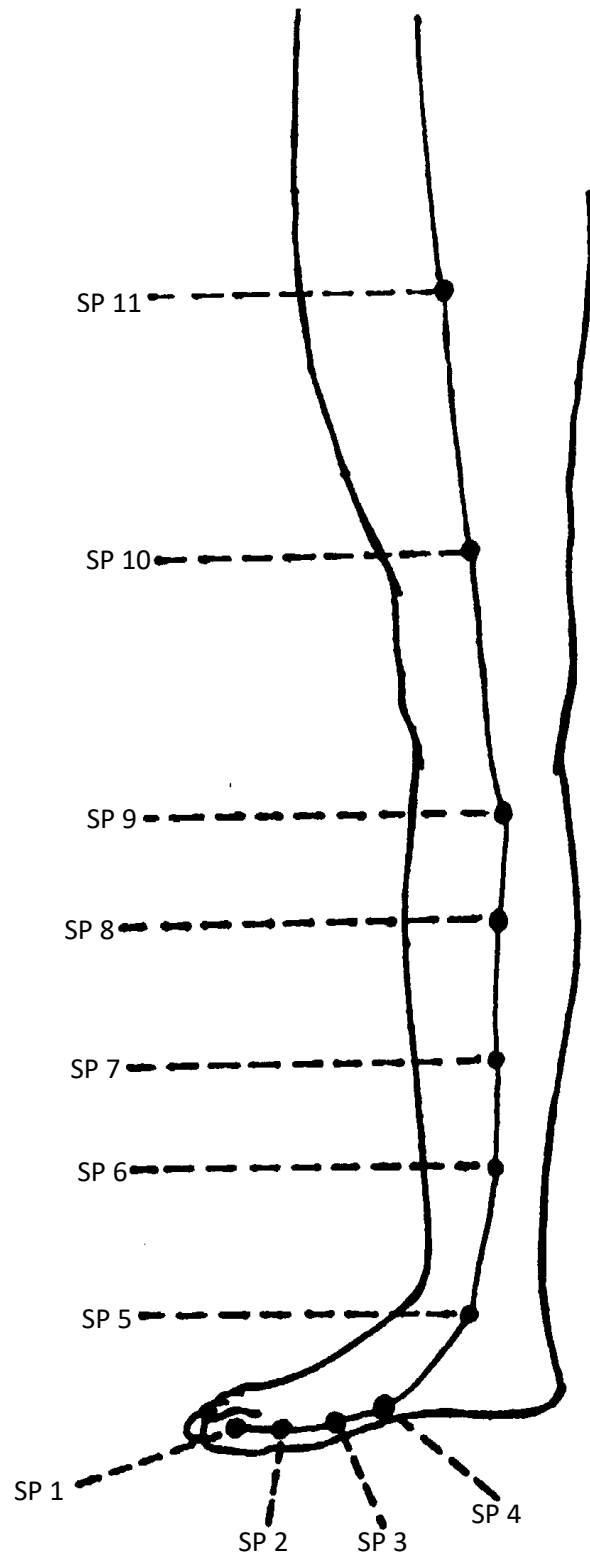
The Stomach meridian has 45 Acupoints. The Stomach originates on the cheek below the eye. It descends down the cheek to the lateral corner of the mouth. It then continues to the lower jaw (mandible), moves laterally in a posterior direction to the end of the lower border of the zygomatic arch, and then ascends to the corner of the forehead and stops. The continuation of this meridian is just below the mandible where its energy flow picks up again. At This time, the meridian descends down the neck onto the shoulder and then to the chest, continuing down across the breast/chest nipple and into the pelvis. When it reaches the pelvis, it changes course and flows onto the anterior Thigh down to the kneecap. The Stomach meridian continues along the lateral border of the tibia, through the ankle, onto the dorsal portion of the foot, to the toe next to the big toe where it ends.



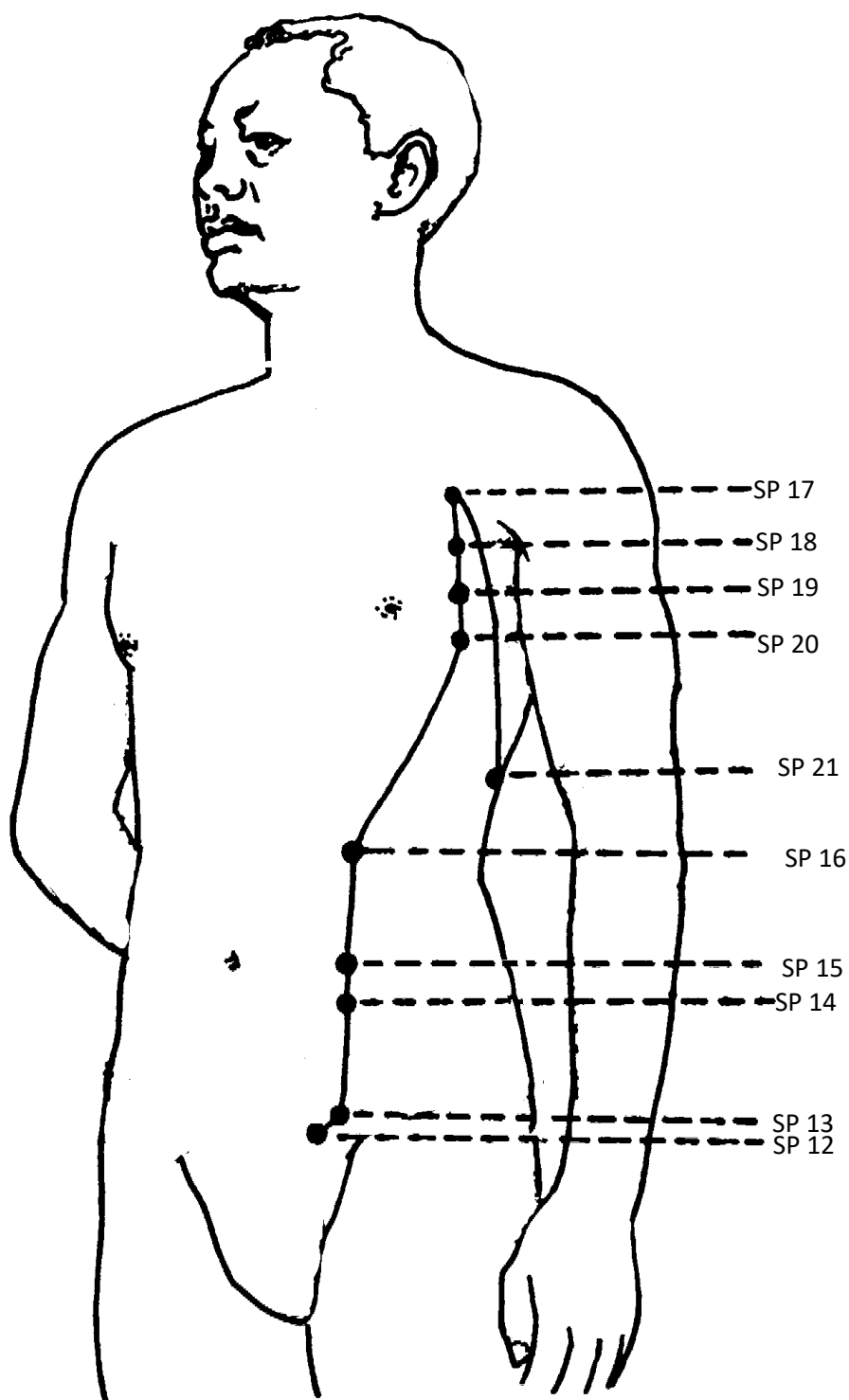


Spleen: Foot Tai Yin

The Spleen meridian has 21 Acupoints. It begins on the medial border of the big toe by the nail. It flows along the foot and ascends up the anterior medial portion of the leg next to the tibia, where it crosses the knee onto the medial thigh towards the pelvis. When it reaches the pelvis, it ascends through it to the lateral side of the abdomen and chest, then concludes on the lateral posterior side of the body. (Note: In Oriental medicine, the Spleen represents itself and the Pancreas.)

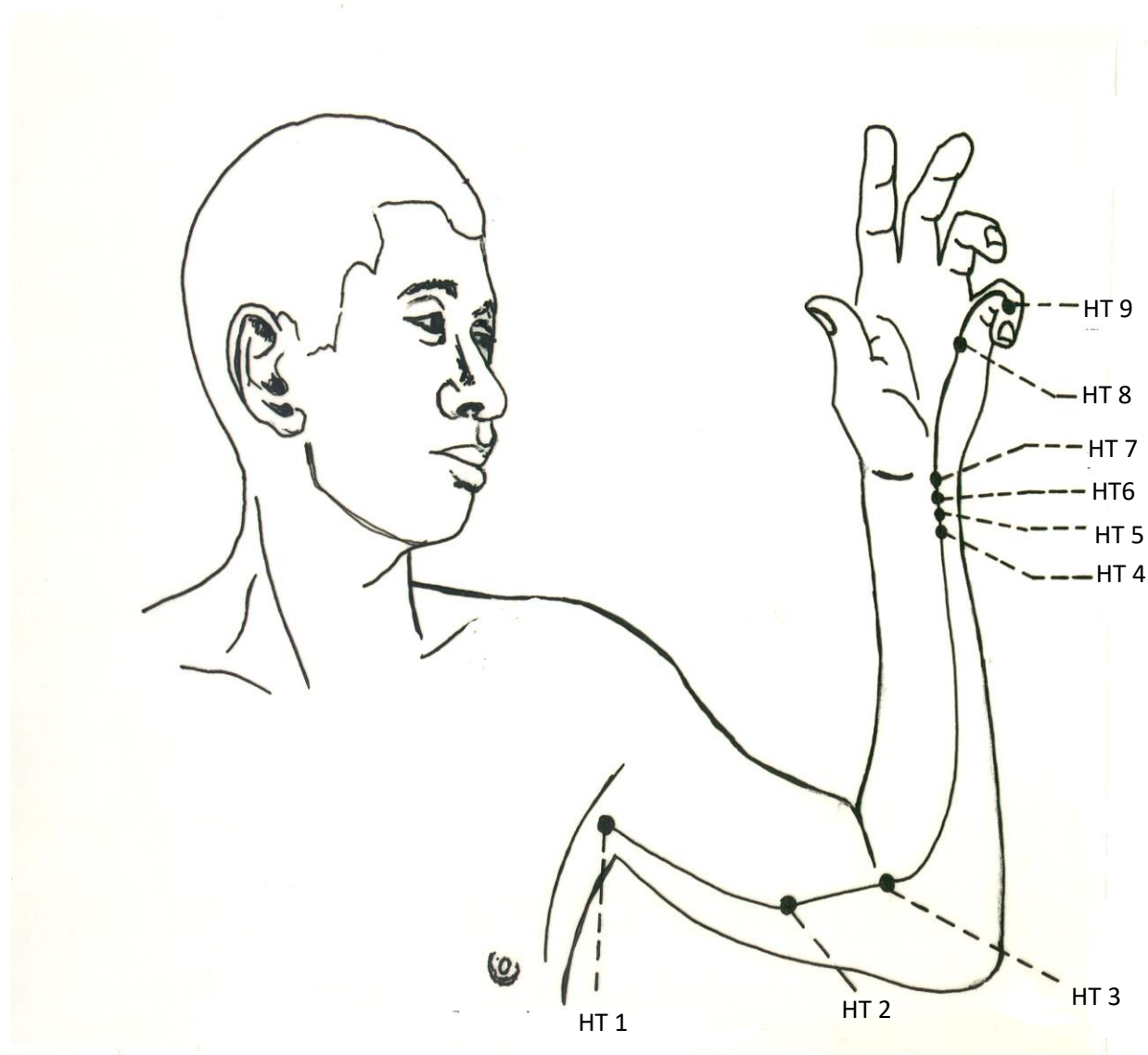


Spleen: Foot Tai Yin



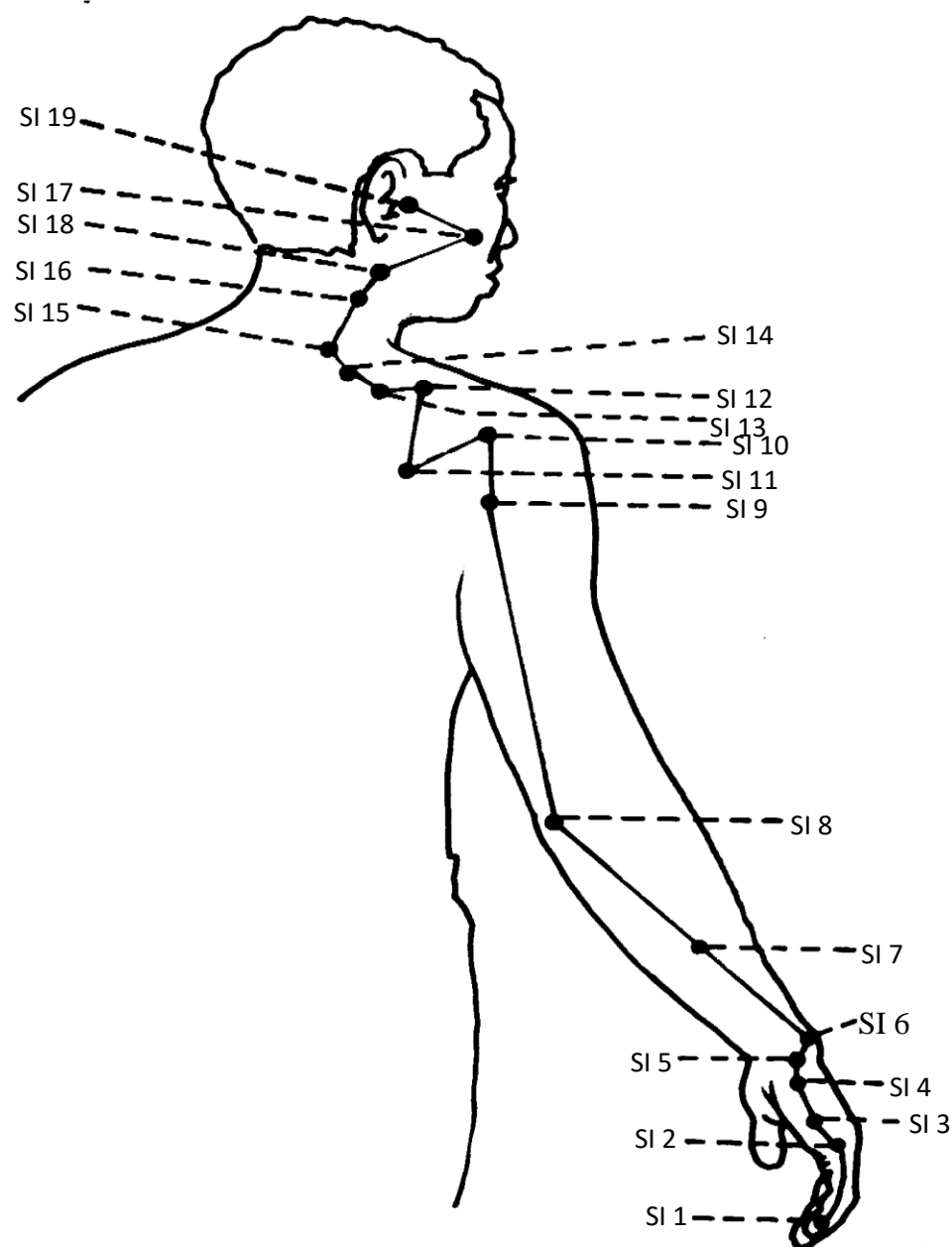
Heart: Hand Shao Yin

The Heart meridian has 9 Acupoints and begins in the pit of the underarm. It moves along the posterior border of the medial portion of the arm, to the wrist and into the hand. It ends on the medial side of the little finger just below the nail.



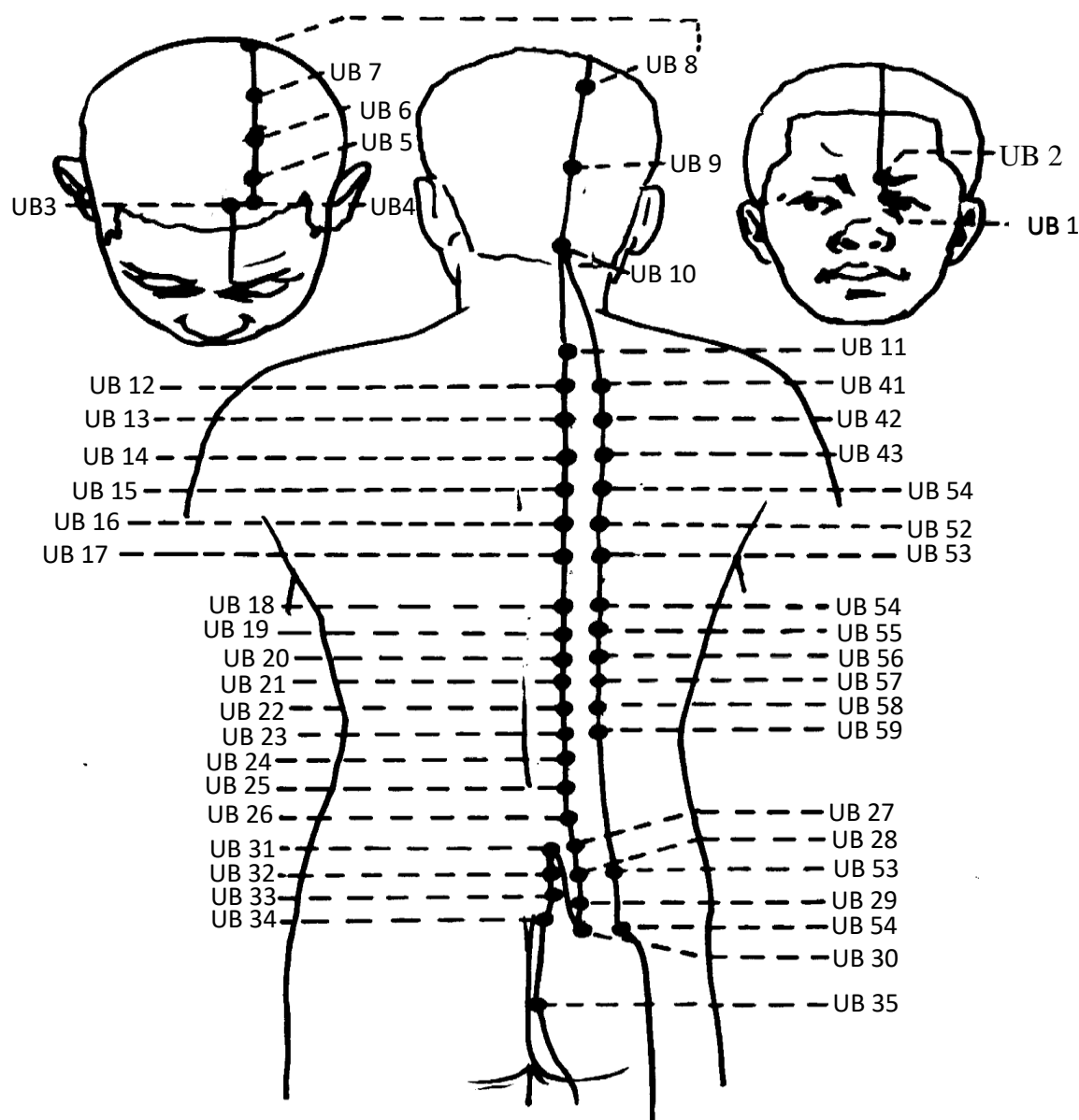
Small Intestine: Hand Tai Yang

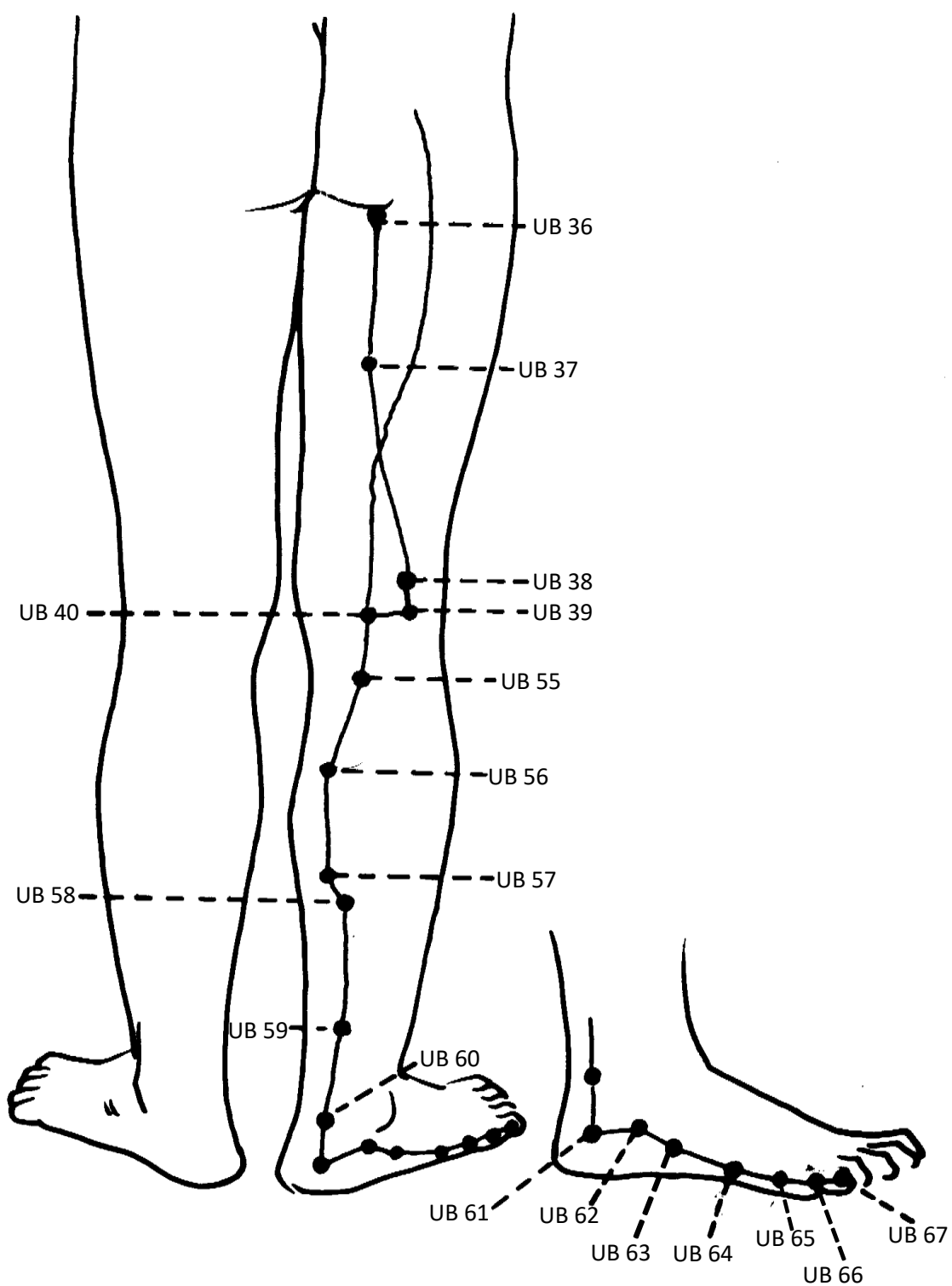
The Small Intestines meridian has 19 Acupoints. This meridian begins on the lateral border of the small finger next to the nail. It then ascends up the ulna side of the arm to the elbow and then continues up to the posterior side of the shoulder. It moves onto the scapula, up the back of the neck, to the cheek and terminates at the ear.



Bladder: Foot Tai Yang

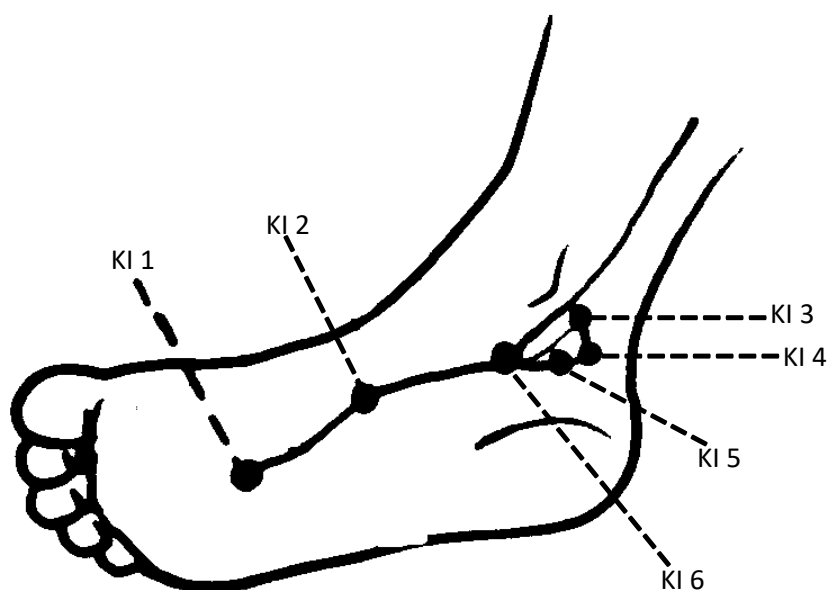
The Bladder meridian has 67 Acupoints and is the longest meridian. It begins in the upper corner of the eye next to the bridge of the nose. It ascends over the forehead and across the top of the head to the back of the head, where it begins its descent down onto the neck where it divides in two. Both of the ladder meridians continue down the back. One of them flows alongside the spinal column. The other one descends down the back two fingers away from the first meridian. Both meridians flow onto and down the buttock and onto the back of the thighs and leg. When the Bladder meridian reaches the foot, it moves from the back of the foot to the front foot and ends on the outer border of the nail of the little toe.



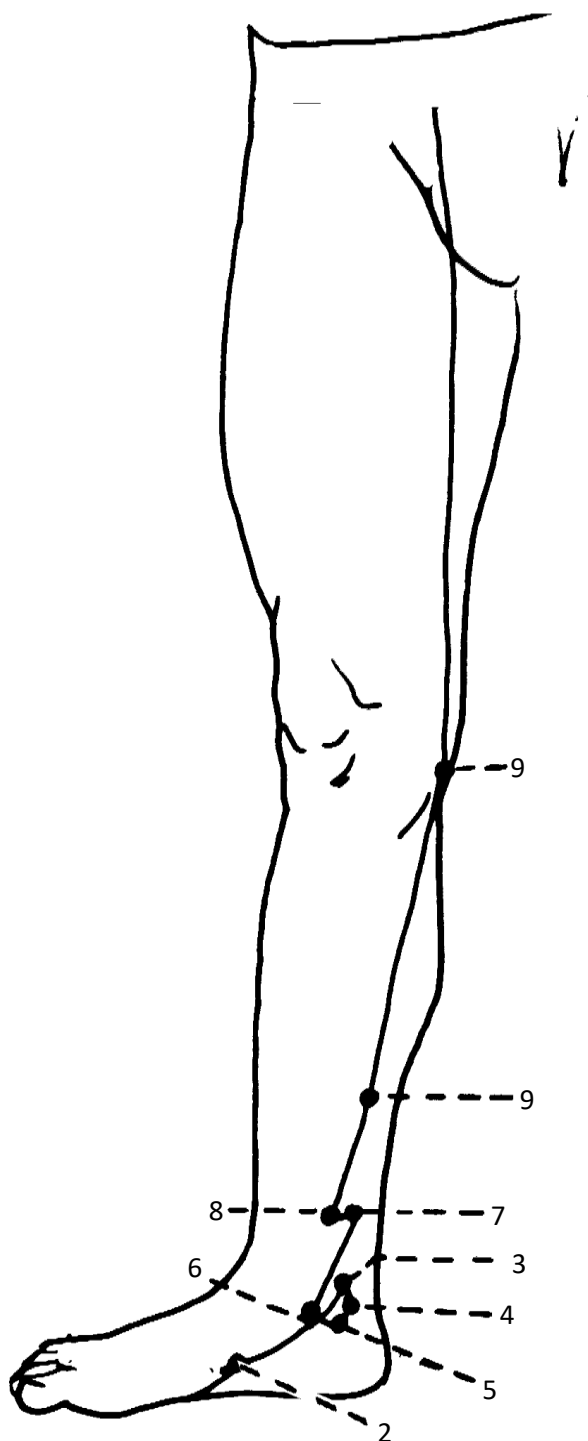


Kidney: Foot Shao Yin

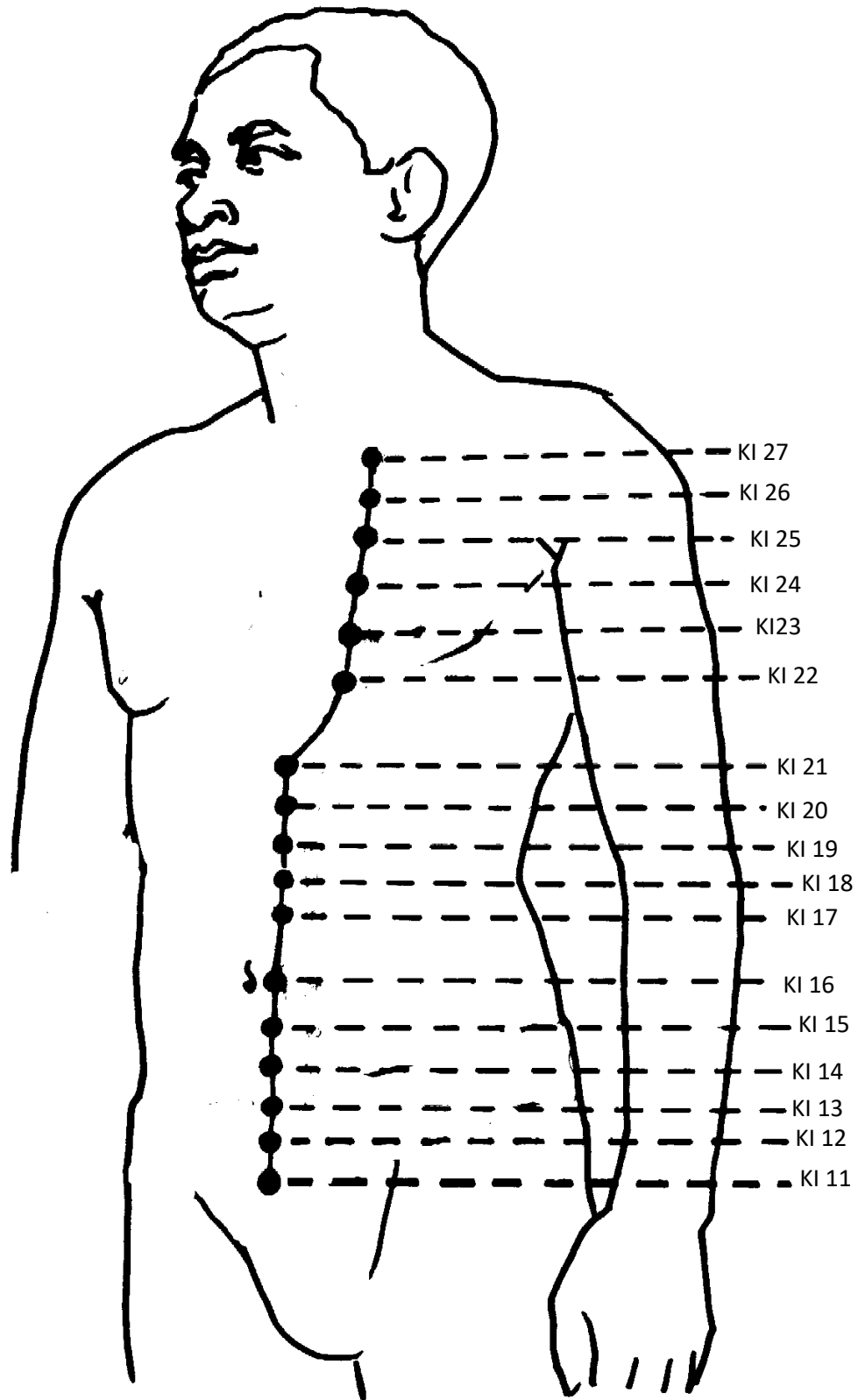
The kidney meridian has 27 Acupoints. the meridian begins at the ball of the foot then crosses onto the foot's arch, where it ascends up the ankle to the leg and ascends along the posterior medial edge of the leg to the pelvis. At the pelvis, it moves through the groin and up toward the naval, where it continues up the abdomen to the sternum, then moves along the medial boarder of the breast (chest) until it ends under the clavicular bone.



Kidney:
Foot Shao Yin

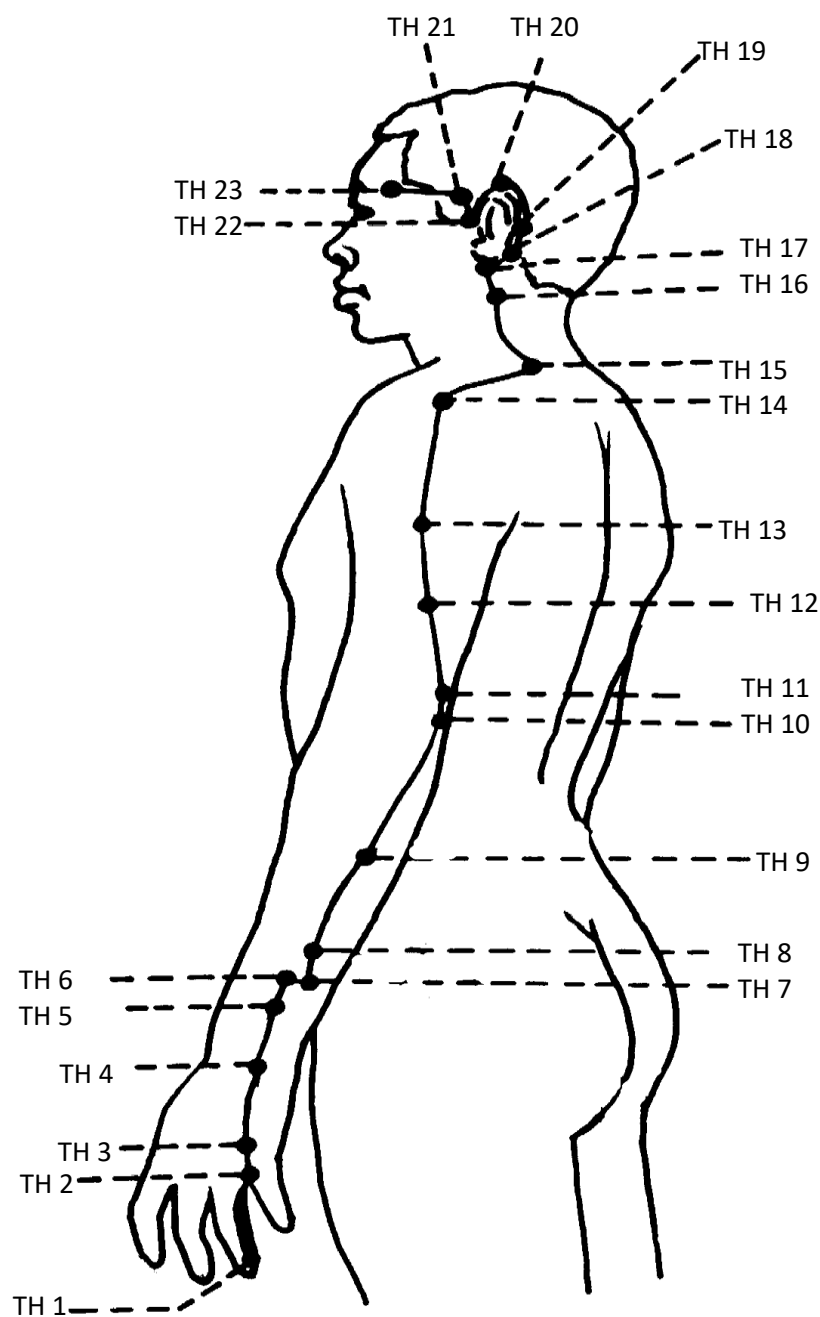


**Kidney:
Foot Shao
Yin**



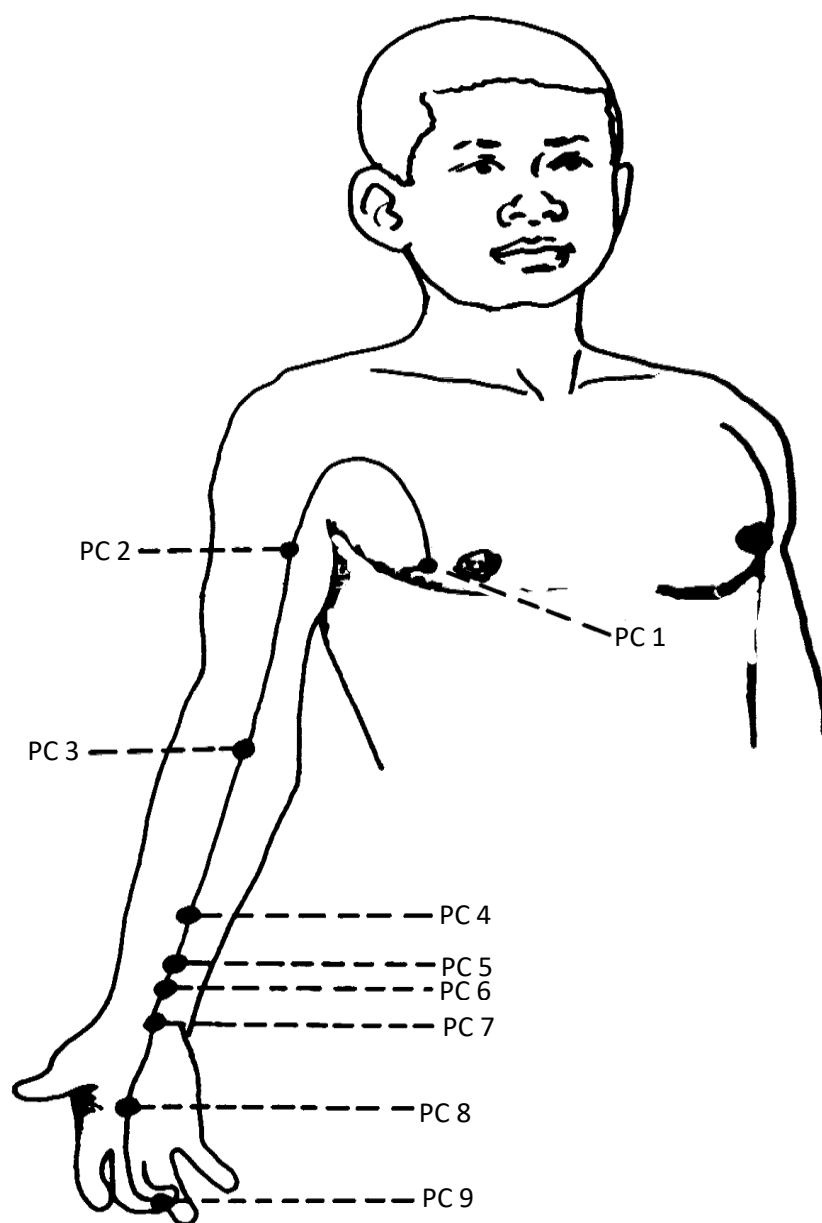
Sanjiao: Hand Shao Yang

The Sanjiao meridian has 23 Acupoints. The Sanjiao starts at the tip of the ring finger on the ulnar side. It flows up the arm in between the Small Intestines and Large Intestine meridian. The meridian continues up to the elbow, onto the upper arm, and onto the shoulder. At This point, it ascends up the neck onto the head, flows behind the ear and around the ear, and back to the front of the ear. Once there, it flows across the face to the corner of the eyebrow where it terminates.



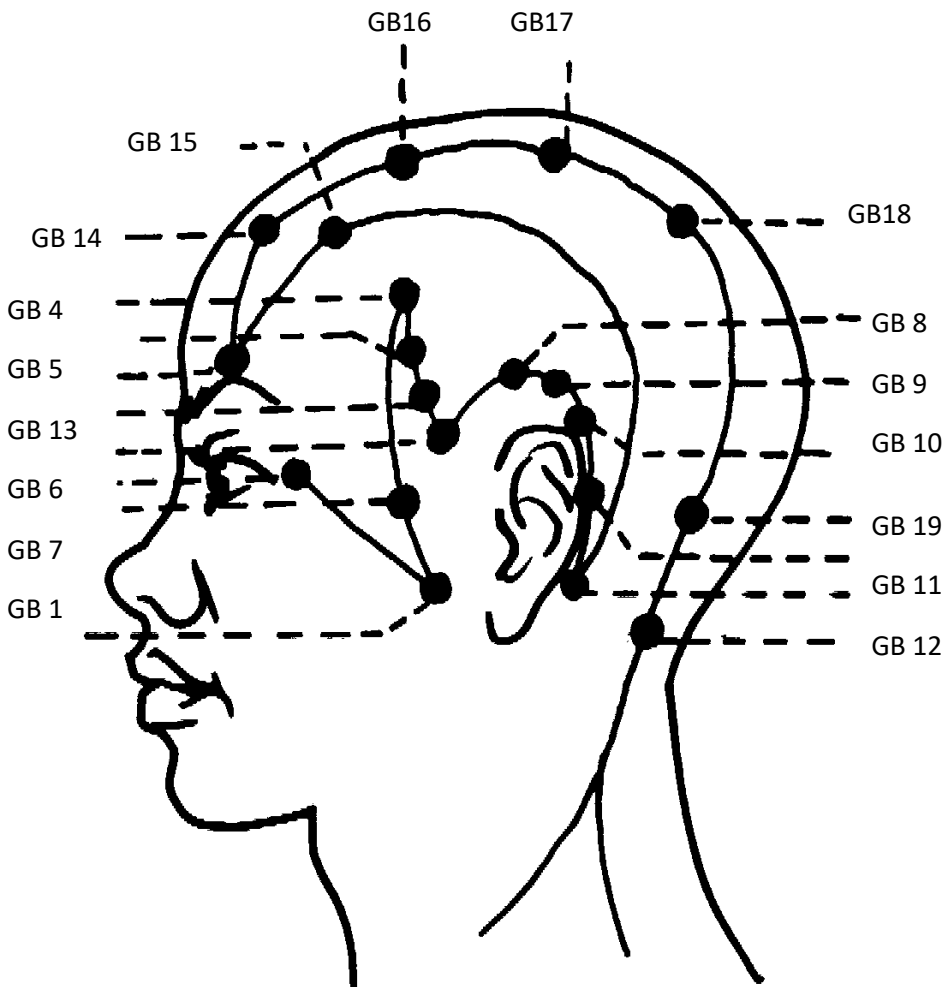
Pericardium: Hand Jue Yin

The Pericardium meridian has 9 Acupoints. The meridian begins on the lateral border of the chest beside the breast/chest nipple. The energy flow ascends upward to The top of The arm pit, where it curves and descend down The middle of The arm, to The middle of The palm, onto The tip of The middle finger where it ends.

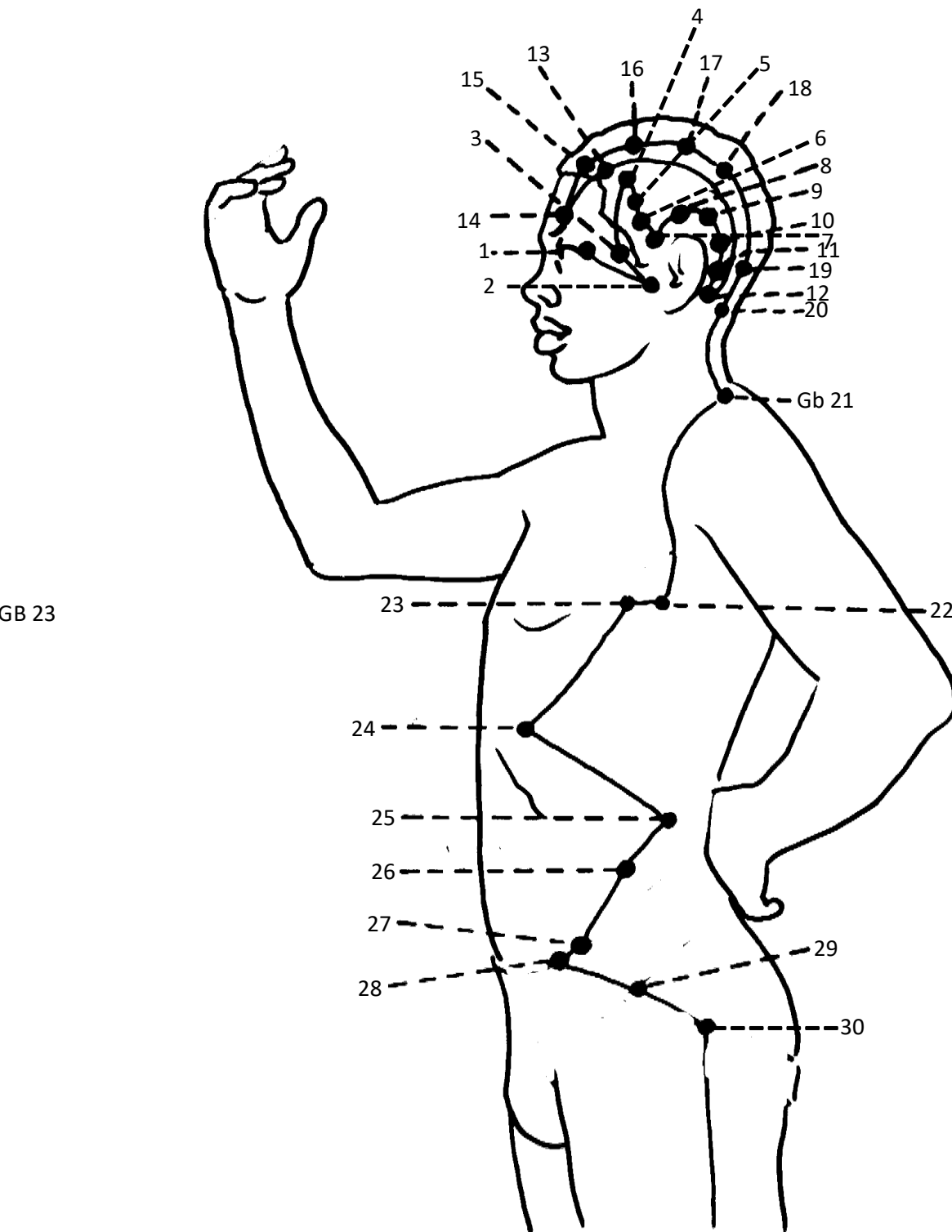


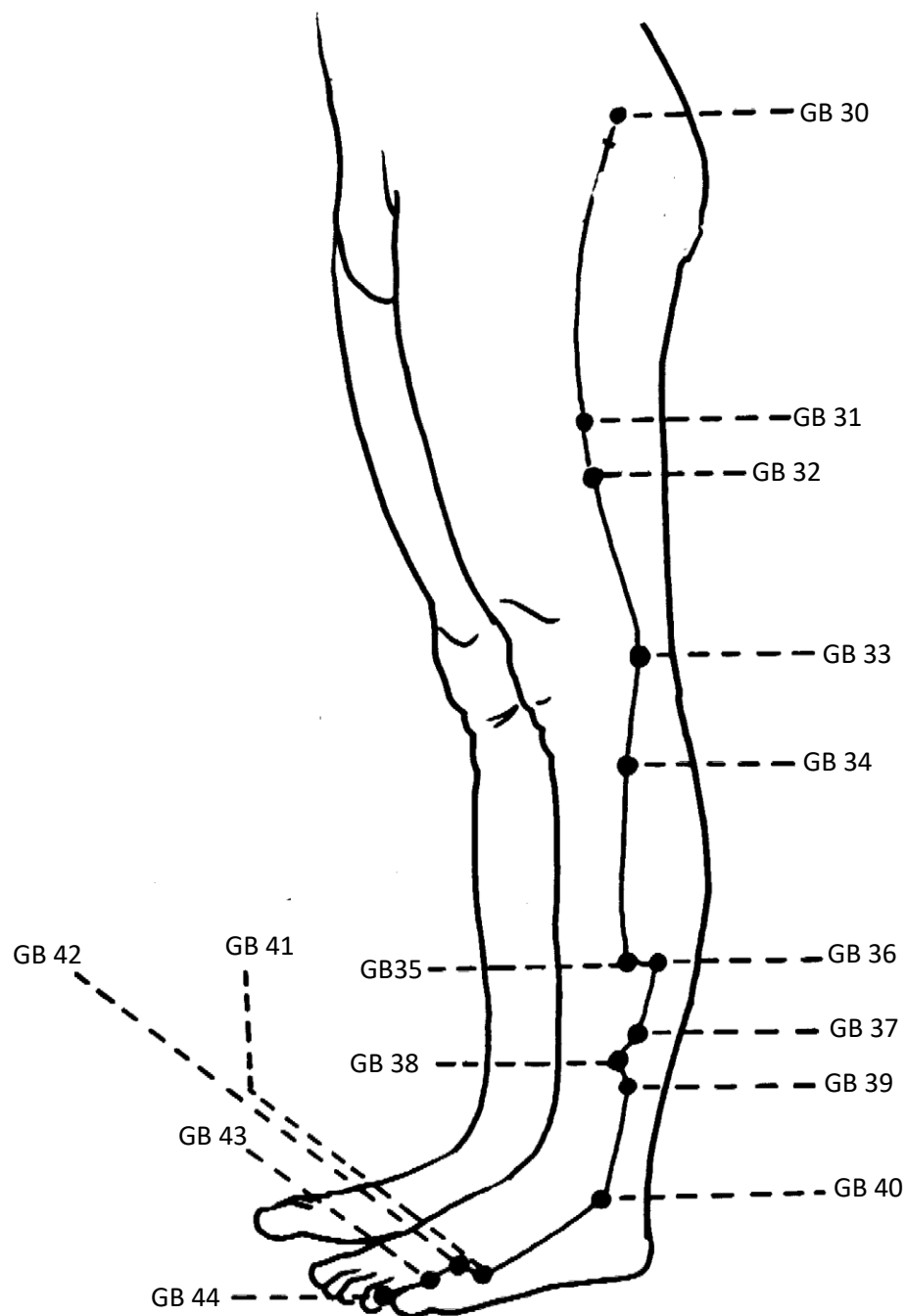
Gallbladder: Foot Shao Yang

The gallbladder has 44 acupoints. The gallbladder begins on the corner outer edge of the eye. It moves from the eye towards the ear. When it reaches the ear, it begins its ascending up toward the top of the head along the hair line. At this point it goes around the ear and then continues to ascend to the top of the head and onto the forehead. Once it leaves the forehead, it crosses the top of the head and descends down the back of the neck to the shoulder. It journeys down the front of the body passing in front of the underarm and continuing along the lateral side of the rib cage to the hip. It then continues down the lateral side of the thigh to the leg and ankle; then onto the foot where it ends at the toe next to the little toe.



Gallbladder: Foot Shao Yang

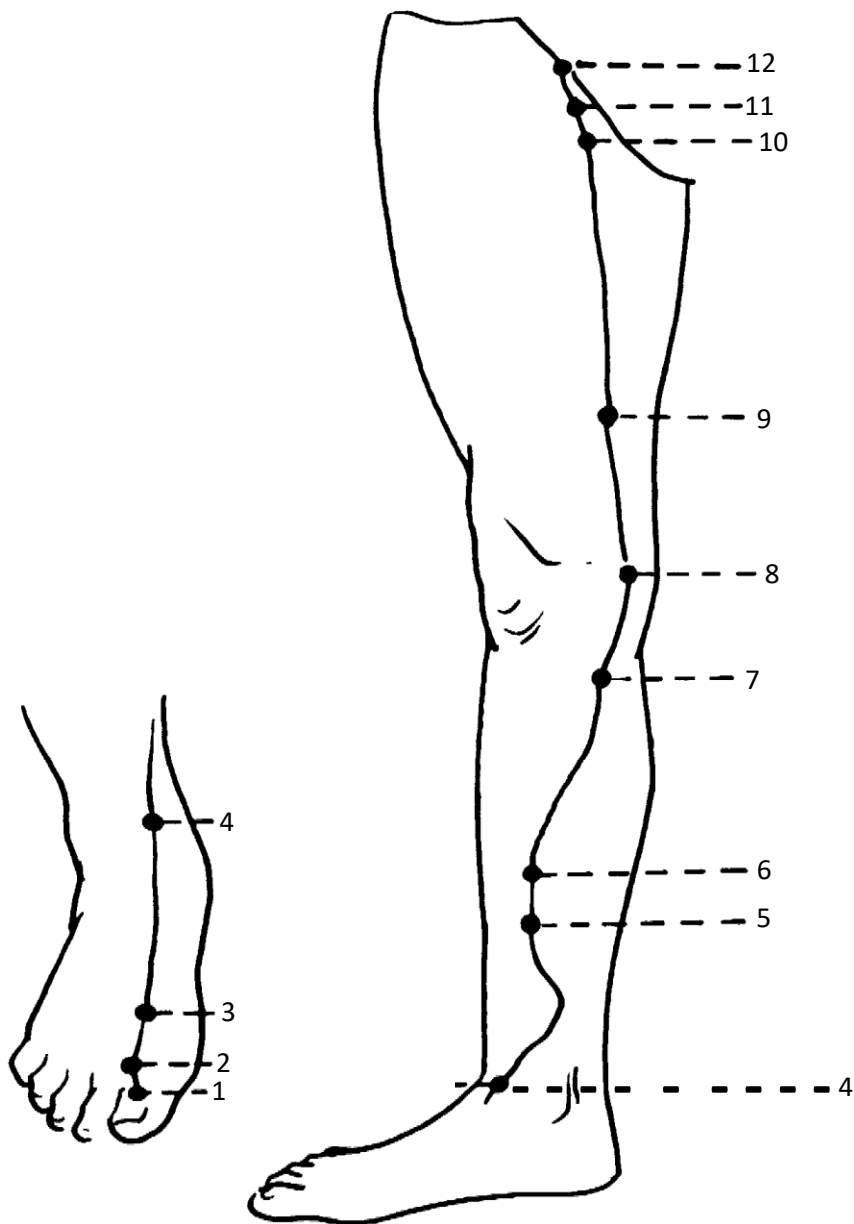


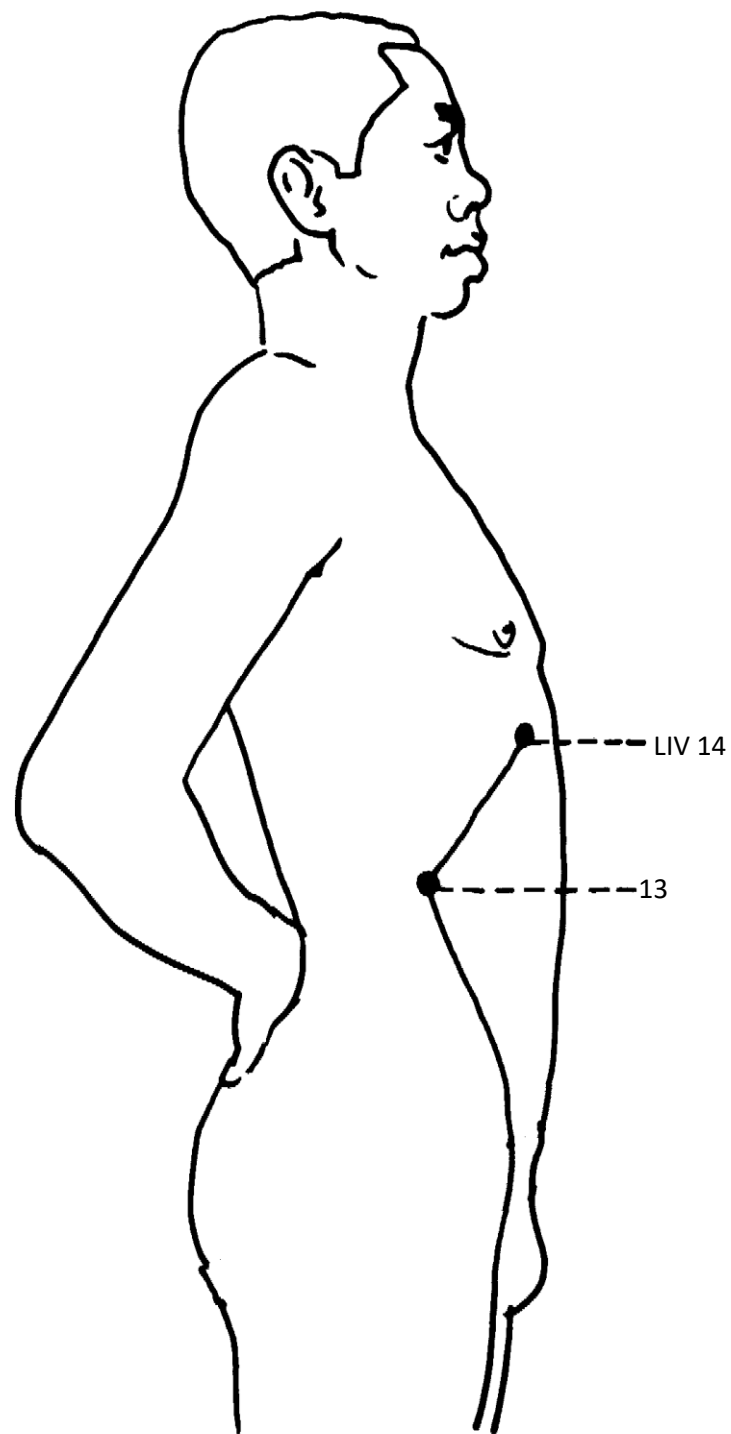


Liver: Foot Jue -yin:

The Liver Has 14 Acupoints. The meridian begins at the inner toenail of the big toe and moves toward the ankle, where it ascends out the ankle and cross medial to the medial side of the leg. Here it ascends up the leg between the tibia and the fibular to the middle of the thigh into the pelvis. Once in the pelvis, the meridian continues up across the iliac bones and onto the abdomen. It then flows to the rib cage where it moves to the 6th thoracic and terminates.

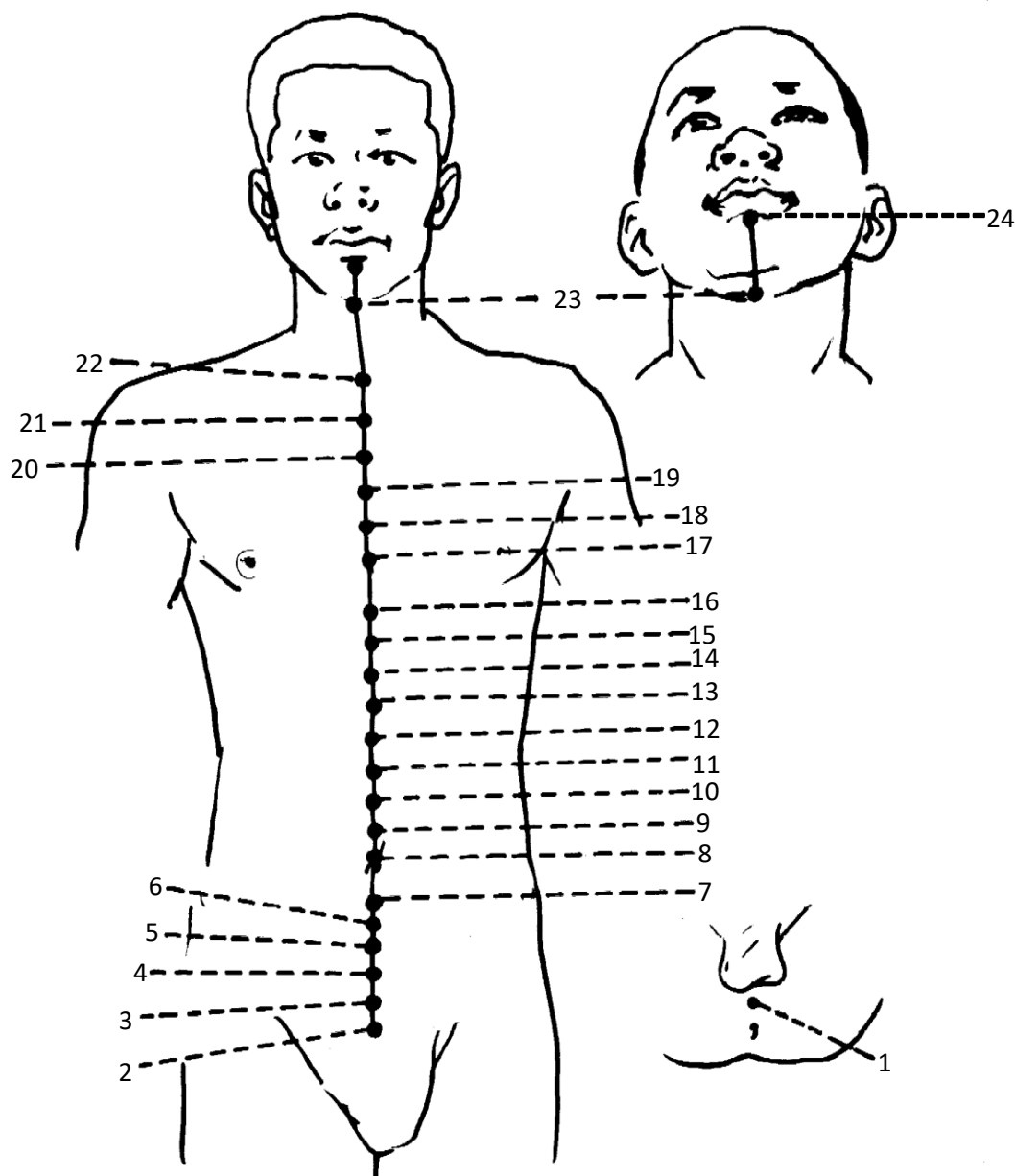
:





Ren Channel:

The Conception Vessel has 24 Acupoints. It begins in between the legs, under the groin. It flows upward through the groin and continues up the middle of the body just below the bottom lip.



Du Channel:

The Governing Vessel has 27 Acupoints. The Governing Vessel begins at the Peritoneum of the pelvic cavity and continues up the back along the spinal column, across the top of the head, down the center of the face and ends at the top the lip.

