Dr. Shen's System Model and the 6 Conformations/Liu Jing.
Rothenburg Congress 2022.

Stress. We hear it all the time. Stress in Chinese Medicine can arise from a number of different imbalances. It can vary from one person to another which of our Organ Systems that get affected the most. Some could get very tense muscles especially in neck and shoulder area and jaw. Others will experience that their digestive system gets affected when there's to much on their plate (not only food but also varies assignments, duties and emotions). Some might experience that their ability to recharge and recover through a deep nourishing sleep gets affected. And some will experience circulatory problems, to give a few examples.

My teacher Dr. Leon Hammer learned from his teacher Dr. John Shen (Meng He lineage) a pulse system that we today call the Shen-Hammer pulse system, knowledge and skills that we believe can reveal diagnostic information about our physiologi and pathology, both back in time, present and future aspects. According to Dr. Shen the radial artery reflects overall 4 Systems; Nervous System, Circulatory System, Digestive System and Organ System. These Systems the next generation of instructors in this lineage believe relate directly to the 6 Channels/6 Conformations/Liu Jing. Dr. Shen would relate the Entire RHS of our radial artery (so cun, guan and chi position felt with 3 fingers as one unit) to our Digestive System, and the Entire LHS to our Organ System. So the right side produces the left side.

Quote from Leon Hammer: 'To integrate an understanding of what each system incorporates is relevant, as each system has a widespread effect on health and disease, in contrast to Zang-Fu dysfunction, which tend to give more specific symptomalogy, at least in early and middle stages of a pathological process.' For a more detailed description please refer to Dragon Rises Red Bird Flies by Leon Hammer.

6 Stages and the 4 Systems from Dr. Shen:

Taiyang (SI/Bl)	-	Nervous System (Upper Jiao and Heaven)
Shaoyang (SJ/Gb)	-	Circulatory System (Lower Jiao and Man)
Yangming (Co/St)	-	Digestive System (Middle Jiao and Earth)
Taiyin (Lu/Sp)	⎫	
Shaoyin (He/Kid)	⎬	Organ System (Middle Jiao and Earth)
Jueyin (Pc/Liv)	⎭	

Huang Di Nei Jing:

Taiyang	Small Intestine/Bladder	Rules opening (kai) to the outside	Metabolises cold
Shaoyang	SanJiao/Gall Bladder	Rules the Yang pivot (shú)	Metabolises summerheat
Yangming	Colon/Stomach	Rules uniting (hé) to the inside	Metabolises dryness
Taiyin	Lung/Spleen	Rules opening (kai) to the outside	Metabolises dampness
Shaoyin	Heart/Kidney	Rules the Yin pivot (shú)	Metabolises fire
Jueyin	Pericardium/Liver	Rules uniting (hé) to the inside	Metabolises wind

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According to this approach we can view the body and divide it into different layes, 3 Outer Yang layers and 3 Deeper Yin layers. In this article we will look more into the most superficial of the Yang layers – the Taiyang – the layer Dr. Shen called the Nervous System. And also we will introduce the 'Wheel of Life' instead of the 'layer' model of the Liu Jing; its provides a more dynamic view as we trace the movement of the Life Force through our organism over time (Time, Space, Motion).

So before I move on to further discuss Taiyang – Nervous System, an *introduction* to my understanding of Liu Jing as taught by Sharon Weizenbaum in the Graduate Mentorship Programme will be discussed.

First we look at the basic understanding of Yin and Yang.
Here's the Yin-Yang symbol. It's called Taijitu. Which way should it turn?

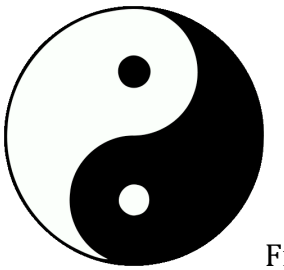


Figure 1.

One of the first things we learn in Chinese Medicine is the relationship between Yin and Yang.
Yang – sunny side of the mountain
Yin – shady side of the mountain

Yang is above and Yin is below, just imagine we stand on the Earth and Heaven is above and we are in the middle.
We also learn this as the 3 treasures – Heaven, Man/Woman, Earth – or Shen, Qi og Jing.
Okay, so the Taijitu (figure 1) above shows Yang above and Yin below, and the movement of Yang is ascend and descend for Yin. But if we see this in relation to our physiology this really wouldn't work. Just imagine that Yang rises upwards and Yin sinks down, we will become too hot above and too cold below.
So for a moment think about a pre heaven situation and a post heaven situation. In the pre heaven situation Yang is above and Yin is below, so heaven is above and earth below, so the Taijitu as shown in figure 1 is ok.

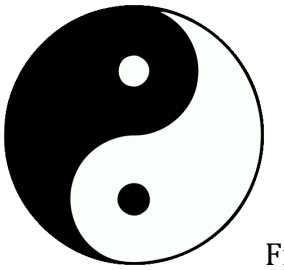


Figure 2.

But in order for our physiology as humans to work, we actually need to turn the Taijitu around. The yang from heavens must descend and go down through our body/organism and turn and get in right position under yin. We could imagine a cooking pot with soup – it's difficult to warm and cook the soup and prepare the content in the pot, if the heat is not coming from underneath. So it is only when yang can descend and turn to get in right position, we can talk about physiological yang that is in right relationship with yin.

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So the first shown Taijitu (figure 1) where yang is above and yin is below, is a pre heaven situation, and the second Taijitu (figure 2) where yang is below and under yin, is a post heaven situation.

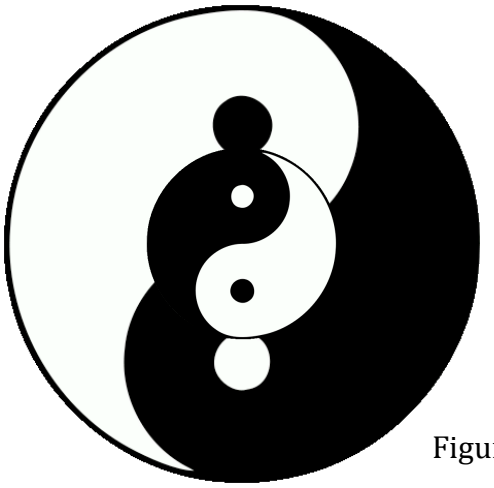


Figure 3.

Figure 3 shows how we as humans are integrated between heaven and earth, has become earthly beings, where our yang has gone in and under yin.

Now we will start with a discussion of the Liu Qi/6 Qi from Heaven, the Physiology of the Liu Jing and how the Liu Jing generates life on Earth (Su Wen 5).

"What causes birth, development, decline and death? The Great Sweeping Motions/Liu Jing and the Qi they bring". Time-Space-Motion go on forever, are ceaseless!
The 6 Qi from Heaven, Liu Qi; Wind, Heat, Cold, Dampness, Dryness, Fire. (Su Wen 67).

EAST
East generates Wind which generates Sour which generates Wood.
Wood is in the East, but the Wind of Jueyin is Great Sweeping Motion from North to South.
Wind is the force that causes Wood to grow. (Wind – energy of movement of life).
(Jueyin – Wind Wood of the East)

SOUTH
South generates Heat which generates Bitter which generates Fire.
In Heaven it is Heat, on Earth it is Fire.
Heat is in the South, but Shaoyin Fire is the Great Sweeping Motion from Southeast to Southwest toward North.
Heat wants to move downward so it generates Bitter so Fire can mature.
(Shaoyin – Imperial Fire of the South).

WEST
West generates Dryness which generates Pungent which generates Metal.
Metal is in the West, but Dryness of Yangming is the Great Sweeping Motion from South to North.
Dryness wants to dissipate and fall downward, so it generates Pungent so life can decline.
(Yangming - Dry Metal of the West)

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FIRE Doubles to Create Six.
SIX, Fire Doubling and Moving, is needed to Create Metabolism of Life.
Heat is the Fire coming in and Fire is the Fire that transforms into Life.
Shaoyang is the Great Sweeping Motion from West through North to East.
(Shaoyang – Minister Fire)

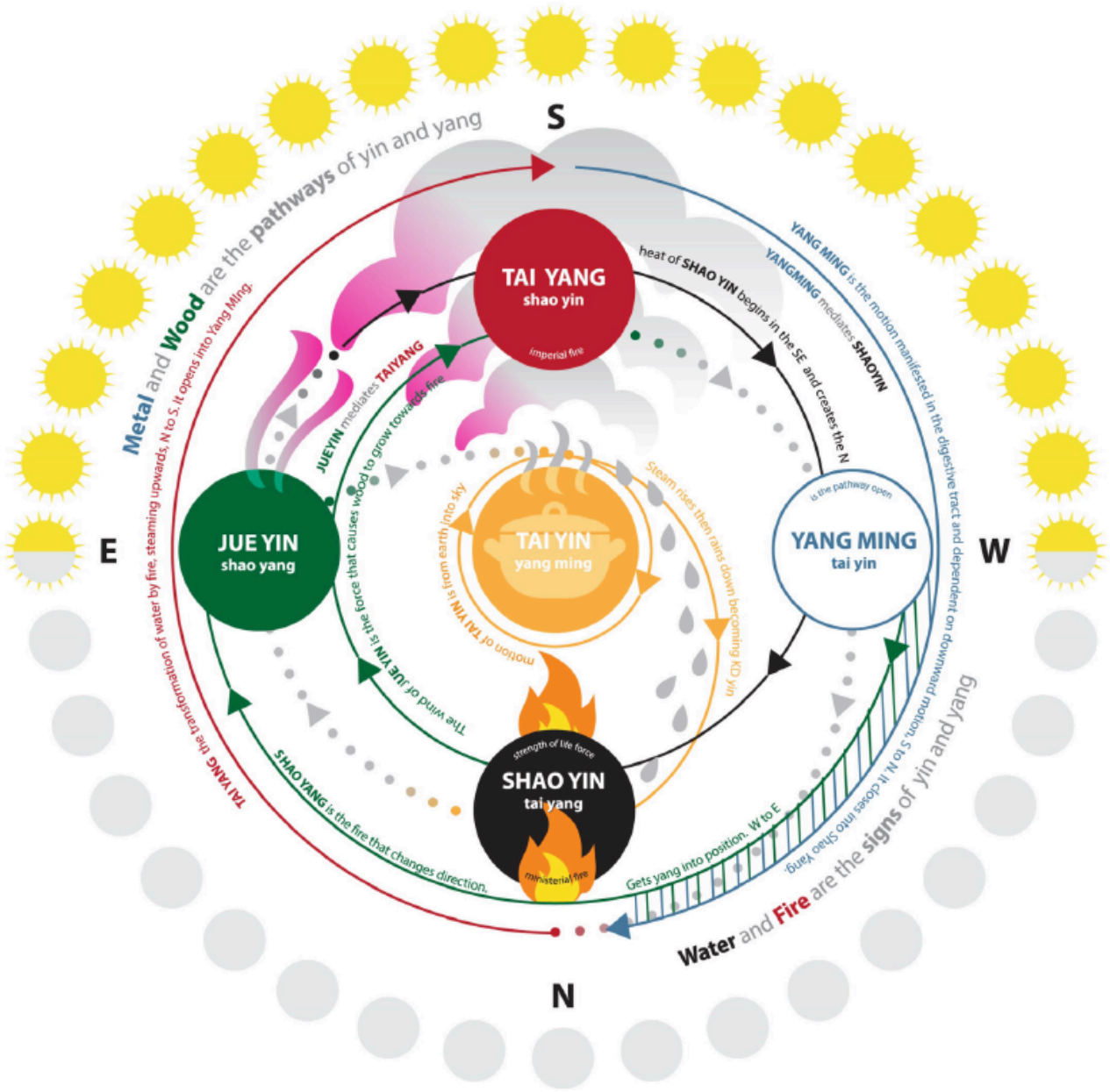
NORTH
North generates Cold which generates Salty which generates Water.
Water is in the North, but Cold, Taiyang, is the Great Sweeping Motion from North to South.
Cold is that which hibernates and stores the Life-Force Fire. Taiyang is transformed Cold Water, transformed by Fire.
(Taiyang – Cold Water of the North).

CENTER
The Center generates Damp which generates Sweet which generates Earth
Earth is our Center, but Damp, Taiyin, is the Great Sweeping Motion from Center to Sky and then raining down.
Damp wants to build and stabilize moist Life.
(Taiyin – Damp Earth of the Center)

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	Too Slow	Too Fast
Taiyang	Taiyang stops before resolving ->Yin freezes and accumulates and Yang can heat up. Taiyang is stopped in the south.	Taiyang finishes too early to resolve completely -> Yang & Yin separate as heat and sweat. Taiyang finishes in the east instead of the south.
Yangming	Yangming stops on the way down-> heat can build up, Yin can dry out, Yang and Yin can't complete in the North	n/a
Shaoyang	Shaoyang Pivot function is static, stopping Yang from coming into position as the Ministerial fire -> Heat acc and lack of heat in Taiyin and lack of opening upward in the East.	n/a
Taiyin	n/a	Taiyin too weak to work long enough to complete transformation, quits too fast -> leakage or accumulation of food and fluids. Weakness and stasis in the center
Shaoyin	Shaoyin not pulling in Yang strongly enough, a weak stream from heavy. South to North weak	Shaoyin not storing long enough to complete hibernation and transformation -> leakage or pooling of Yin and flaring of Yang. North can't move east.
Jueyin	Jueyin too closed -> stasis of blood and the Qi and heat within the blood. East can't move to south	Jueyin too open or opens too soon -> heat flaring out of r/r, dryness, lack of storage of blood. Jueyin finishes in northeast instead of making it to the south.

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And how does yang go down through our organism. Yangming, the functional relationship between Large Intestine and Stomach, is in charge of vertical movement, the mediator between South and North in the West, and must have one direction only which is vertical descend. Large Intestine and Stomach are classified as hollow organs, Fu organs, they must fill and empty, and they must be open through. If Yangming is not open through, then the heavenly yang in its attempt to descend gets blocked. This will lead to a built up of heat upward in the body, which could lead to for instance phlegm affecting our Shen, red face, increase in bloodpressure, heat in upper Jiao etc.

The Yangming channel (Large Intestine and Stomach) is in charge of this vertical descending function. But before we move on, lets take a step back and briefly discuss numerology in Chinese Medicine.

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Dependent on which number we observe phenomena through we see different things. Number 1 relates to Dao, Unity. If we observe through number 2 we have Yang and Yin, Heaven and Earth, and how they are in relation to each other. Number 3, we can put a person on the surface of the Earth and this person is now the pivot between Heaven and Earth. So now we also have up and down, and then we can say front and back, which brings us to number 4. If we move to the persons perspective standing on the surface of the Earth, there will be 4 directions – South, North, East and West. If we add a center, it brings us to number 5. Now we can observe our physiology through number 5, the 5 Elements/5 Phases/Wu Xing. Organ functionality, Zang-Fu organs, are normally described through this lense, number 5. How do we get to number 6? In Wu Xing we have the Fire Element, and we have 2 pairs of Zang-Fu organs, Heart and Small Intestine, and Pericardium and San Jiao. Heart is related to Imperial Fire, and the Pericardium and San Jiao to Ministerial Fire. So we see this doubling of Fire in the body, and this way we get to number 6.

When we see through number 6 we see something else, we see a more dynamic model of our being – Time, Space and Motion are keywords – and we try to follow the movement of the life force through our body over time.
We can divide the daytime – while the Sun is up - in 3 Yang parts, and the nighttime – while the Sun is down – in 3 Yin parts. So activity above the horizon, and activity below the horizon. This is the 6 Channels, Liu Jing. Here we 'match' the channels differently, so Yang with a Yang, and Yin with a Yin. In Wu Xing we pair yin with yang.

So overall we have to keep in mind that the Zang-Fu Organs are not the same as the 6 Channels/Liu Jing. Zang-Fu Organs are related to number 5, they have form, they are in a fixed position.
Liu Jing is as mentioned earlier a dynamic model describing movement of the life force through time, space and motion. So pure functionality.

The 3 Yin Channels movement is in and up;
-Taiyin opens up and in to absorb nutrition/nourishment and moisture, and steams up fluids to the Lungs, which then rain down to become Kidney Water.
-Shaoyin receives Yang from above and absorbs and stores moisture and warmth, that is Yin and Yang. Shaoyin is also the Yin pivot that integrates Heaven and Earth in us.
-Jueyin recovers Yang, stores, holds and circulates Yang and opens upward at the same time. Jueyin is the mediator in the East between North and South.
The 3 Yang Channels are all movement through;
-Taiyang is up and out
-Yangming is down and in
-Shaoyang pivots

And now back to Yangming (Large Intestine and Stomach). When we see through number 6, what we include is more than just these 2 organs, it is more the entire digestive tube from mouth to anus. So we can think of the whole process down through as a tube with different work stations, so the Stomach assists with rotting and ripening of the food, the Small Intestine receives digested food and drink and separates pure from impure, the Large Intestine receives transformed food and drink and absorbs the last remaining pure and excretes the waste as feces. And this whole descending vertical process first starts in the Upper Jiao, then the Middle Jiao and finally in the Lower Jiao. Down through the Ministerial Fire warms and transforms as the necessary Fire under the cooking pot. And the entire process is supervised by the Spleen, so on behalf of the Spleen, and the action of Yang is to absorb in and up. This horizontal absorption is Taiyin function.

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But in order for the Yang to go down and become functional fire/ metabolic fire / Ministerial Fire, it does require that Yangming is open through so vertical descend can happen. Then we can take Yang in from the Heavens through breathing, eating and drinking, and finally it just needs to pivot and go into position and become Ministerial Fire. The mechanism that enables Yang to pivot/turn into position is Shaoyang.
Shaoyang rules the Yang pivot and is necessary for the incoming Yang, so it can turn and become Ministerial Fire, and dependent on where it performs its function, we give it different names. In the Lower Jiao we call it Kidney Yang, in the Middle Jiao we call it Spleen Yang etc. SanJiao can, if we observe through number 3, be seen as 3 areas in our organism where we have transformation of Fire/Yang.

Nervous System – Taiyang.
When the Yellow Emperor says that Taiyang 'Rules opening to the outside', it's about how we open up our Yang energy to the world, to the sun and the heaven – our interface to the outside world. So can we open and deliver Yang energy to all surfaces of our body, and adapt to and adjust our relation to the outer world - both in relation to protecting ourselves against external Wind Invasions and Cold, but also open up ourselves in an appropriate way, when we meet and relate to other humans, but also all stimuli in our environment.
Taiyang is in its most open state (also referred to as resolution time) between 9am -3pm. Its Root Shaoyin is in its most open state (resolution time) between 11pm – 5am.

If we imagine that we – consiously or unconsiously – experience that going out into the world is dangerous, or experience that way to many things happen in the outer world, too many inputs, or that some of the people we meet affect us in a negative way, tend to override our boundaries or might even be aggressive, or meet us with emotional coldness, then all this will make us draw extra resources/energy to the surface of our organism so we can feel well or at least better protected.
Of course it's OK to have that ability, but if the ourter world affect us too much, we can establish a hyper alert state of mind, as a way to compensate. We might end up in a situation where we can't relaxe our body, where too much of our energy becomes locked in the outer layer, in the Taiyang. At this point we will likely be quit stressed, maybe chronically. Chronic is of course a word used in western medicine, when a condition has been around for some time and can't be changed. Here it's used because at this point we might not be able to feel when it's OK to relaxe again – we are more or less constantly in a hyper vigilant state of mind.

If our Yang energy gets trapped in our outer Taiyang layer, it can become difficult to let go and close down our organism again. This could affect the next conformation – the Yangming, so vertical descend gets affected. But it will be very important to realise and recognize that the Wheel of Life is affected in its up and out movement, then when function is restored here, descend can happen automatically.
We could experience tension in sinews and muscles, especially upper back, neck and shoulders, and very often sleep disorders. If sleep disorders has arisen, we loose some of our ability to restore and recharge our Yang energy in a deep nourishing and revitalising sleep, and therefore we start to use some of our deepest lying resources when we are awake.
Taiyang's root in the interior is Shaoyin. Shaoyin, especially via our Kidney Jing, is the main component in Dr. Shen's Organ System.
This condition is called Nervous System Tense/Tight – a condition where our Yang energy is too locked and trapped in Taiyang.
A Tense/Tight Nervous System can also become weak, this is called Nervous System Weak. Just imagine we can't mobilise enough Yang energy to the surface. Then we are likely hyper sensitiv and we might fear to go out into the world. I often see clients in the clinic that changes between a Weak Nervous System and a Tense/Tight Nervous System. © Claus Sørensen 2022

Liver Qi Stagnation (LQS) is one of the most celebrated syndromes in Chinese Medicine today. Especially when we discuss stress. There are symptom wise quit an overlap when we compare LQS and Nervous System Tense/Tight. If it helps to move Liver Qi then it's fine.
We do find an interesting correalition between Jueyin (Lever & Pericardium) and Taiyang. The Yellow Emperor states that these 2 channels are rich in Blood but only have little Qi. Jueyin is circulation of Blood on the Interior and Taiyang is circulation of Protective and Nutritive on the Exterior. Because the amount of Qi and Blood in these 2 channels are the same, they have much in common.

The most simple and elegant way to diagnose a Tense/Tight Nervous System is via pulse diagnosis. The upper portion of the pulse, Above Qi Depth and Qi Depth, reflects the outer layer of the Organism, and therefore Taiyang.
So imagine that we place our middle 3 fingers as one unit on the radial artery, and then slowly increase pressure from skin towards the top of the artery, then the top portion and 1/3 down, will reflect Taiyang/Nervous System. The pulse quality that tells us about a Tense/Tight Nervous System is Thin and Tight, a sensation like putting your fingers on a thin wire (but not as sharp as a knife edge). If we instead find a Smooth Vibration (a sensation of fine bobbles or a buzzing electrical sensation) in this upper aspect of the pulse, it's more a reflection of Nervous System Weak.
When we use 3 fingers as one unit and palpate the entire part of the radial artery, we would according to the Shen-Hammer pulse tradition get information from the entire organism. The above mentioned finding (Thin and Tight upper portion) in clinic is often found together with a Floating/Superficial pulse at left Cun. It tells us that Yang is up, and could be an indication of separation of Ying & Wei Qi in Taiyang.

Treatment from an acupuncture approach could be to then either Strengthen or Sedate the Taiyang channel, and often in combination with strengthening the root i.e. Shaoyin.

We have all heard about the 5 Shu points. The most common use of these points comes from the classical text Nan Jing. Dr. Shen used them slightly differently:

Points Dr. Shen associated with the 4 Systems:

Point	Nan Jing	Dr. Shen
Jing-Well	Nerves	Nervous System
Ying-Spring	Fevers and Heat	Nervous System
Shu-Stream	Muscles-Ligaments	Circulatory System
Jing-River	Respiration	Digestive System
He-Sea	Digestion	Organ System

So therefore we could use Jing-Well or Ying-Spring points on the Taiyang channel to relaxe the Nervous System, and use He-Sea points to strenghten and nourish the Organ System:

SI1/2 He3/7



Kid10/3 Bl67/66

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Normally I would use SI1 and Bl67 (SI2 and Bl66 has been tested, but in my opinion not as effective). They could be inserted diagonally/unilaterally, so total number of needles could be 4. Shaoyin points could be He-Sea points, so He3 and Kid10, but Yuan points could also be used. In case we want to strengthen the Nervous System Yuan points could be used.

From a herbal point of view, how can we approach and support this harmonious movement all the way from the Kidney Shaoyin, where the Kidney Water is filtered through the bone marrow to aquire the salty taste and then steamed by Kidney Yang (Ministerial Fire working from position), so it can rise in the East as warm and nourishing rich Jueyin Blood and continue all the way to our surface as harmonized Ying and Wei Qi in Taiyang ?
From our understanding of the 'Wheel of Life' we know that we must support up and out, and herbal wise this will include the pungent flavour.

Sharon Weizenbaum has an interesting statement about Taiyang and how the herbal formula Gui Zhi Tang works; it strengthens our emotional ozon-layer. This statement to me seems to really encapsulate the essence of our Nervous System.
Gui Zhi Tang can be seen as a formula that steams from the middle to our surface. If we need the steaming to start all the way from the root, we could consider Gui Zhi Jia Fu Zi Tang, to give an example.
Dr. Shen also formulated a herbal approach, naming a formular of his 'Nervous System Tense'-formular (original version) – reference 'The Formulas of Dr. John H.F. Shen' by Leon Hammer and Hamilton Rotte:

	Dosage	Organs	Taste	Temperature
Chuan Xiong	5 gram	Liver, GB, PC.	Spicy.	Warm
Yu Jin	6	Heart, Lung, Liver.	Spicy, Bitter	Cold
Lu Lu Tong	12	Liver, Stomach.	Bitter.	Neutral
Jing Jie	2	Liver, Lung.	Spicy.	Slightly warm
Bai Shao	6	Liver, Spleen.	Bitter, Sour.	Cool
Yin Chai Hu	3	Liver, Stomach.	Sweet	Cool
Xiang Fu	2	Liver, San Jiao, GB.	Spicy, bitter, sweet.	Neutral
Yan Hu Suo	10	Heart, Liver, Stomach.	Spicy, bitter	Warm
Huang Qin	2	Lung, GB, ST, LI, HE.	Bitter.	Cold
Total	48 gram			

The flavour of each herb assists diffent directions; 52% are spicy (CX, YJ, JJ, XF, YHS) and aids up and out movement. 66% are bitter and aids descend (YJ, LLT, BS, XF, YHS), 5% are sweet and moderates movement (YCH, XF), 12 % are sour and generates fluids and astringes. 35% are warm/slightly warm, and 35% are cold/cool. Xiang Fu and Huang Qin are also pivot herbs to aid Shaoyang.
So from a flavour and temperature perspective it seems to be balanced – pretty similar amount of 'up and out' compared to 'down and in', and temparature overall is neutral.

If we compare this formular to Gui Zhi Tang just from a flavour and temperature perspective there are similarities, but overall different. In Gui Zhi Tang, we have 42% spicy herbs (GZ, SJ), 21% bitter (BS), 21% sour (BS), 57% sweet (DZ, ZGC, GZ). 64% are warm (GZ, SJ, DZ), 21% cool (BS). So there's are stronger focus on up and out, even through there's more sour to control this movement, and also more sweet to moderate.

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I believe that Dr. Shen himself would modify according to individual needs.
Anyway it seems to me to be too simplistic to have only one formular to treat a Nervous System condition. So even though I believe that Dr. Shen's Nervous System and the classical understanding of Taiyang are really the same, it also seems obvious to me that we must apply the art of modification to fit the individual.

Other formulas I have found effective in treating Nervous System Tense/Tight have been Gui Zhi Jia Long Gu Mu Li Tang, Gui Zhi Jia Ge Gen Tang, Gui Zhi Jia Fu Zi Tang, so basically modifications of Gui Zhi Tang. And quit often I have found the Shaoyang pivot to partially be involved as well, and Chai Hu Gui Zhi Tang has been helpful.

Is the pulse so reliable that we can use the pulse only? Actually I would do my whole intake also, often include Fukushin abdominal diagnosis, to get the best overview of the energetic state of the patient, and the final question would then be – what kind of movement would I like to see happen in order to assist the harmonious movement of the Life Force.

Circulatory System – Shaoyang and Jueyin – see separat file below + file about the Muffled pulsequality, page 12-17).

Organ System – especially Shaoyin – see discussion page 12.

Digestive System – see separat file below about Yangming and Taiyin page 18-19.

From Pulse to Acupuncturetreatment – see separat file below page 20-22.

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Circulatory System – Shaoyang and Jueyin (page 12-17).

Keywords; Emperial Fire, Ministerial Fire, Shaoyang and Jueyin + Rate, Rhythm, Stability.

The Heart – the 'Spiritual' and the 'Physical' Heart.
In Classical Chinese Medicine (CCM) we relate the Heart to the Emperor that reigns over the entire Empire, it ensures that all the other Organs work together as a well functioning team. It has no other function but being the perfect team leader, it has officals and ministers to do all the physical work. The Heart must stay calm to have the necessary overview and to be able to ensure that the imperial love energy flows to every corner of the empire. In chapter 12 in Ling Shu every organ is related to a river, the Heart is related to the river Li; the water in this river is so pure and holds the principal of love within, so even when this water flows through muddy water, it reaches the other side still pure, so love has the capacity to penetrate everything. This is the function of the Chinese Heart – to be the Great Unifier.
We say that the Heart must be empty and calm to have overview, and it is the emptiness or the empty space inside the physical heart that is the Emperor Heart and the place for the Imperial Fire to reside. The Imperial Fire must shine bright and clear and enlighten the entire Empire/organism.
Shaoyin controls the Yin pivot. This means that Heaven and Earth integrate in man/woman (who stands in between) via the Fire and Water element. Shaoyin Kidney creates our core foundation via the storage of Jing - in the pulse that's our Organ System but is also reflected as a solid Organ depth on the Entire Pulse.
The physical heart, the heart muscle, the coronary arteries etc. is the Pericardium – the Minister to the Emperor – and from a classical approach it is this physical organ that pumps the blood around in our organism on behalf of the Emperor. We do learn that the Pericardium has the same functions as the Heart – so overall we can relate the Pericardium to more physical functions and the Heart to more spiritual aspects.

There are two kinds of Fire in our organism – Imperial Fire and Ministerial Fire.
Emperor Fire uses clear light, Minister Fire uses position.
Shaoyin pivots Heavenly light into our organism, a movement from South to North, and it is Imperial Fire until it reaches North – it has no physiological function yet – but if blocked it still creates pathological heat, AND it is the Shaoyang that pivots Imperial Fire into Minister Fire. So when Imperial Fire reaches North, it changes direction, and now becomes Minister Fire.

From a CCM point of view our blood circulation is a marriage between Jueyin (Liver & Pericardium) Wood Wind and Shaoyang (SanJiao & Gallbladder) Ministerial Fire. Jueyin's Root Qi is Wind and it balances Shaoyang Ministerial Fire (Su Wen 74). This means that the Ministerial Fire gives warmth (Yang within Yin) to the blood, and Liver Wind Wood fans the movement of blood in the vessels. Wind is the messenger of Heaven and Earth, it's responsible for movement and change, it generates impulse, and this impulse creates activity in the heart muscle (which is the Pericardium). When movement is blocked/obstructed it generates Heat and inflammation.
So an appropriate amount of Wind keeps our circulation going, and therefore Wind can also be seen as physiological, oppose to only being a pathogen. Wind as a phenomenon occurs (as in nature) when there is a temperature differential between different areas in the organism. This temperature differential creates a front and a movement from the cold area to the hot area. We don't have to do anything for this to happen – we only need an appropriate temperature differential between Water in the North and Fire in the South.

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The connection between Water and Fire is the Wood Element in the East, and therefore Wind relates to Wood.
Quote from Arnaud Verslyus: "A current will then move from the lower burner to the upper burner, causing qi and blood to ascend. This is exactly like the pumping mechanism of a tree, in the way that it can draw water from the ground to the tips of the leaves on its branches high in the sky.
Any change, however, in this temperature differential will lead to a change in this current of upward-flowing qi. When the fire element of the south drops in temperature due to yang deficiency of the Heart, the temperature difference between Heart and Kidneys equalises and wind stills, resulting in the cold stagnation of blood failing to ascend and spread. This is a *Dang Gui Si Ni Tang* pattern. But when the temperature of the Kidney water drops and the temperature differential between fire and water therefore increases, then the subsequent current of upward surging wind gains pathological strength. This is the actual mechanism behind a *Wu Mei Wan* pattern pathology which manifests with a multitude of internal wind symptoms and reversal upward flow of qi and blood. This is the explanation of the working mechanism behind the common understanding of *jue yin* disease being cold below with heat on top".
In a daily 24-hour cycle seen from a Liu Jing point of view (oppose to the Organ clock) Shaoyang is in its most open state between 3.00-9.00 am, and Jueyin between 1.00-7.00 am. From this overlap we also see a close relationship between Shaoyang and Jueyin.

The Liver stores the blood when we are resting, and releases the blood to physical activity and menstruation. The bigger and deeper lying vessels in our organism help the Liver to store blood, and especially Chong Mai relates to this function. Chong Mai has its root in the Lower Jiao, and from a functional point of view the Liver is placed in the Lower Jiao also.
The pulse quality Rough Vibration is seen as a Jueyin manifestation, and is well treated via the Chong Mai (and the 'paired' Yin Wei Mai). Chong Mai flows through all 3 Jiao's and it connects to the Stomach and the Heart on its way to the head.
We can compare the deeper lying vessels including Chong Mai with a warehouse storing blood, and the Liver as the warehouse manager. And it is the warehouse manager that coordinates movement of blood to and from the warehouse according to needs.
In fertility its very important that the Liver's storage capacity of warm, rich, nourishing and moisturizing blood is well regulated.
(See quote/extract from an article in JCM #113).

Shaoyang – San Jiao and Gallbladder. Shaoyang rules the Yang pivot according to chapter 5 in Suwen. The Yang pivot is the moving pivot that open and closes Yang, and there is a lot that open and closes e.g. eyelids, jaw, throat, diaphragm, armpits, groin, joints etc. It can be seen as a communication layer, a communication mechanism in our organism. Channel wise we also see how Shaoyang connects the front and the back of the body.
San Jiao is often seen as a division of the body in 3 parts, Upper, Middle and Lower Jiao, but San Jiao can also be seen as the areas in between, all the way down to the spaces between individual cells. San Jiao is the Organ with no form, this means that it is the surrounding structures that create the areas or spaces in between, which is the San Jiao. It is also the territory for all the channels.
Suwen chapter 8 says 'San Jiao is The Official of Balance and Harmony, it is responsible for opening up passages and irrigation. The regulation of fluids stems from it.' This means that movement of body fluids all the way down to movement of interstial fluids between single cells, are part of San Jiao function. The Lymph system is included is this function.

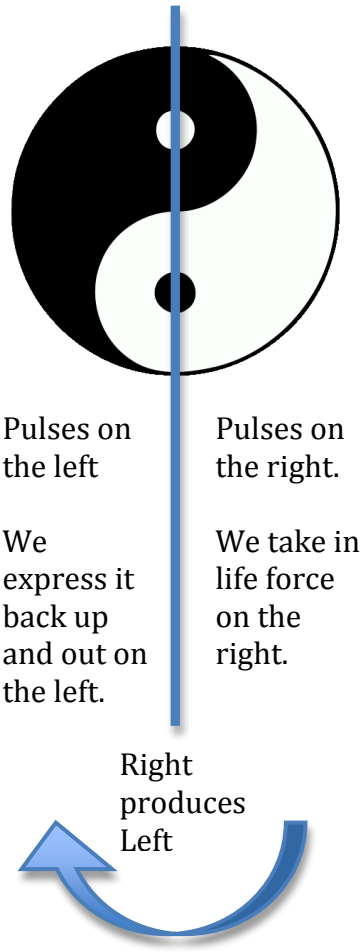
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San Jiao enables passage of Yuan Qi through the body, so distribution of Yuan Qi but also Ministerial Fire is regulated by the San Jiao, so the spark of life reaches every single corner of the organism and gives metabolism in every single cell. We can only be in balance and harmony when this 'to and from' mechanism in between structures, tissues and cells work sufficiently.

In the Shen-Hammer pulse model right chi/proximal position is related to Kidney Yang. In the 5-element presentation and in the two depth pulse system from Wang Shu He, this position corresponds to San Jiao and Pericardium. One could argue that the vital yang force relating to Kidney Yang and the San Jiao's relation to the Ministerial Fire, are one. In Shang Han Lun right Chi position relates to Ministerial Fire.

So the San Jiao relates to the right wrist; and since the San JIao also is in charge of regulation of water passages/irrigation, one could see the Spleen function of digesting food but also separating clear from turbid in terms of fluids, and the Lungs ability to function as the 'great moisturizer' and therefore dispersing and descending fluids, as part of San Jiao as well. So besides from the right wrist as a whole relating to Digestive System and Yangming, the right side also relates to the San Jiao and therefore the Shaoyang Circulation.
We say that the right side generates the left.

Image:



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One particular pulsequality that could tell us about the state of Shaoyang is Muffled; is relates to Qi Xu and accumulation of all substances. So when there's not enough Qi to circulate and push substances around in all the spaces of the organism they stagnate, and they stagnate in the territory of San Jiao. (Brandt Stickley; 'Muffled is Ministerial Fire stuck in the Yin Realm').

The body's ability to regulate our temperature, our thermostat, is also San Jiao function. Possible signs of stagnation in Shaoyang could be blisters on the underside of the tongue (sign of lymph stagnation), a Muffled Pulse as mentioned before, a Slippery Pulse especially at Organ depth on the Entire Pulse, more tongue coat on one side compared to the other, swollen lymph glands and subcostal pain/tenderness/tension.

Possible symptom presentation is broad, but a dry spot in the throat (often more one sided), sore throat as the first symptom with a new Wind invasion, high pitch tinnitus (often more one side compared to the other), alternating chills and fevers – or often seen in clinic 'menopausal' hot flushes followed by feeling cold, allergies and autoimmune diseases.

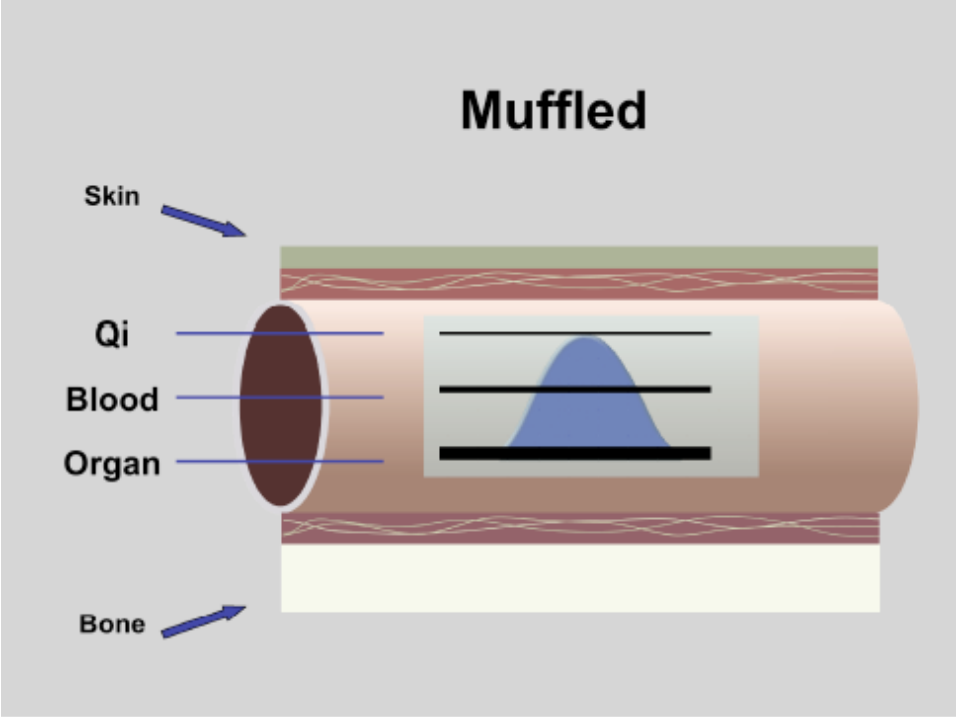
Pivital function – Shaoyang can open too little (Si Ni San pattern) or it can open too much and too fast (Huang Qin Tang pattern), and finally the typical variation of both too much and too little (Xiao Chai Hu Tang pattern).

So overall Shaoyang and Jueyin is about circulation of Qi, Yuan Qi, Ministerial Fire, Blood and Fluids. In the Pulse we will evaluate **Rate, Rhythm and Stability**, and look out for pulse qualities that relate to this such as Rough Vibration, ΔIntensity/Amplitude and Muffled.
On the pulse sheet the top line is about rhythm and rate – if we choose to see the pulse system through a slight different perspective, we could think Jueyin Pericardium instead of the Shaoyin Heart. After all it's the Minister that does all the work and the Emperor just needs to stay calm and balanced. All evils that attacks the Heart does so via the Jueyin Pericardium.

Journal of Chinese Medicine • Number 113 • February 2017 The Treatment of Constraint According to Applied Channel Theory: Extract/quote:
Constraint can also involve the jué yīn. Classically it was said that the foot jué yīn Liver 'holds the office of the general and is the issuer of strategies and planning (Basic Questions, Chapter 8). Physiologically this refers to the important Liver functions of purifying (detoxifying) and then assigning (i.e. sending) blood to the parts of the body that need it.
The functions of the Liver channel are dependent upon the physiology of the hand jué yīn Pericardium channel. According to Dr. Wang's understanding, the Pericardium is associated with the coronary vessels and cardiac muscles, and thus the physical action of the heart pumping and moving blood throughout the body. The two jué yīn channels are paired as they both have an important role in regulating blood throughout the body - one purifies and assigns blood, while the other moves blood. In order for the blood purified by the Liver to be assigned to the appropriate location, the Pericardium is required to move the blood.
Of the three yin channels the jué yīn is said to 'close' into the interior. In order for the foot jué yīn Liver to properly carry out its functions of purifying and assigning blood, the Liver must be in a state of relative calm. Emotional stress can impair the Liver and Pericardium functions of purifying, assigning and moving blood, thus leading to yin-blood constraint. Additionally, in Basic Questions (Sù Wèn) Chapter 8 it is stated that the hand jué yīn Pericardium is 'the envoy, and joy issues from it'. Thus constraint in this channel can lead to a lack of joy. When there is yinblood constraint in the jué yīn channel, it can lead to heatbeing constrained in the interior, which gives rise to symptoms that include restless agitation, irritability, poor sleep and a stifling sensation in the chest. Upon palpation there will be changes along the jué yīn channel, such as stick-like changes at P-7 (dà líng) and LIV-2 (xíng jiān).

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Muffled:



SENSATION:

- As if you are feeling the pulse through a layer of cloth (as opposed to Diffuse, here everything is diffuse, except the margins).

INTERPRETATION:

- This can be a "Qi Wild" Pulse
- It indicates impaired Qi function leading to stagnation of all substances (Qi, Blood, Fluids), and also severe deficiency, which together lead eventually to chaos.
- Depending on where it is found and the degree of muffled, it represents a range of possible pathology. For example, in the Left Distal Position, or over the entire pulse, mild muffled is related to moderate depression, while in the Pelvis Lower Body and the Gall Bladder positions, it is related to patterns of advanced stagnation and deficiency. It can also reflect serious stagnation in regional areas such as the upper burner if felt in both distal positions.

So now some 'new stuff'.
The entire pulse on the RHS wrist is about taking in the Life Force from above – according to Dr. Shen's System Model the entire RHS reflects the Yangming, the Digestive System. All descend in our organism relies on the descending function of Yangming, although not all descend is Yangming.

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The Lifeforce comes in from above and descends through the Heart and travels down to the Kidneys, here it needs to pivot and get into correct position under the cooking pot. The descend depends on Yangming (needs to be open through) but also on all the pivot areas in our body - the hinges need to work smoothly - this way the Imperial light from above can become our own Ministerial Fire that works from correct position.
Our metabolic Yang, our Ministerial Fire works from/or uses position according to the Su Wen. The role of Shaoyang is to make sure this happens, so the Shaoyang pivot needs to pivot the incoming Life Force into position – basically making sure that the Fire gets underneath the cooking pot and not above it.
Quit often we find a higher degree of Muffled on the entire RHS compared to the entire LHS; this could reflect that the Ministerial Fire is stuck because Shaoyang cannot pivot harmoniously. What often comes with this is more Dampness and Phlegm, which could be part of the stagnation reflected in the Muffled quality. And a likely reason is that Ministerial Fire cannot work from position underneath the cooking pot. In the Time-Space-Motion/Dynamic (meaning the movement of the Life Force through our organism over time – which is Liu Jing) this is exactly what will happen if Shaoyang cannot pivot, it will affect the next conformation which is Taiyin. And since functional Yang cannot get into correct position, pathological Heat will develop. We often see chronic Damp-Heat pathology with the Muffled quality, and likely also Slippery at Organ depth.

Shaoyang – San Jiao and Gallbladder. Shaoyang rules the Yang pivot according to chapter 5 in Suwen. The Yang pivot is the moving pivot that open and closes Yang, and there is a lot that open and closes e.g. eyelids, jaw, throat, diaphragm, armpits, groin, joints etc. It can be seen as a communication layer, a communication mechanism in our organism. Channel wise we also see how Shaoyang connects the front and the back of the body.

So again, if the hinges are rusty and can't open and close smoothly, its likely we will see build up and stagnation in pivot areas, and since the Min.Fire is not underneath and in position it will affect the next conformation Taiyin.

Another pulse diagnostic information that tells us the Shaoyang pivot needs assistance is Diaphragm inflation.

References Circulatory System:
Dragon Rises Red Bird Flies, Leon Hammer
Articles Arnaud Versluys.
Articles Yaron Seidmann.
Articles and webinars Heiner Fruehauf.
Webinars Sharon Weizenbaum.
Applied Channel Theory, Jason Robertson and Wang Ju Yi.
Huang Di Nei Jing, Wu & Wu.

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Digestive System - Yangming and Taiyin.

In Dr. Shen's System Model the entire right side of the pulse relates to Digestive System and Yangming. Dr. Shen said that the Lungs digest Phlegm (or prevent build up of Phlegm through its dispersing and descending function of fluids - Lung being the Upper Source of Water). The Stomach/Spleen digest food, and Kidney Yang (Ministerial Fire) digest water. And since right Chi-position also reflects Ministerial Fire and San Jiao, we can think of water passages that should be open and free, and enough transformation via metabolic Yang.

Yangming as the channel consisting of Large Intestine and Stomach overall has a descending function - it should able to harmoniously close down the Yang when the sun goes down, in order to preserve Yang, so Yang doesn't float away. It prevents Yang from being open all the time, and has a protecting effect as it stores Yang and ensures its return to storage and recharging. In a yearly cycle the phase is the 3 months of autumn and in a daily cycle its from 15-21.00.
If we dont' close down the right way and get a proper sleep, our Yang will be weak the following day.
The Yellow Emperor describes Yangming as Dry Metal in the West - and it balances Damp Earth in the Center. If Yangming doesn't close down harmoniously, we will experience symptoms of Heat escaping - e.g. pain in the eyes, dry nose, insomnia, too hot and restless in the afternoon and evening, constipation, shallow breathing. This is what Yaron Seidmann and Liu Lihong describes as apparent dryness, local dryness.
The food and drink intake must be broken down, we must absorb across the intestinal lining the pure stuff and then we expel the dirty yin down through the gut as feaces. Energy and nourishment from food and drink come from Heaven, and we extract Yang energy from food and drink so life can continue.
When Yangming is blocked its due to Stomach and Large Intestine being too full. The blockage can occur when we eat food that creates local Heat such as oily and fat food, unnatural foods e.g refined foods, artificial sweeteners, colourings and preservatives. Also too much food, too fast eating and too late eating can create blockage/various degrees of food stagnation. Emotional insult, abuse - can be seen as damage from Cold/Shang Han - can also block Yangming.

There are two main patterns - Channel stage and Organ stage. In the Channel stage we will say that Yangming is not closing down, Yangming is too open and still in Taiyang, but hotter due too abundance of Qi and Blood. (Bai Hu Tang pattern).
In the Organ stage Yangming is too closed, and Qi and Yang cannot descend and go in - Metal must descend to generate Water, and therefore we lack fluids which leads to dry stools due to Heat and therefore can't move. (Da Cheng Qi Tang).

Pulse; especially a Flooding Excess wave or Full Overflowing wave on the entire RHS or Right Guan/middle position is likely to be found. Also Robust Pounding and Slippery entire RHS or RMP.

Taiyin opens outwards, opens the door to Yin, transforms Yang to form/matter/flesh. Taiyin is Yin in Yin, our physical living organism interacting with other living matter such as the 'living' part of our food and drink. The nourishment from food interacts with Spleen Taiyin, the air that we breath in interacts with Lung Taiyin.
So Spleen Taiyin is responsible for receiving Yang energy from food and drink - so the root to our post Heavenly Qi. The food that we choose to eat should contain Yang - it should be alive and fresh.

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Lung Taiyin is responsible for taking in Heavenly Yang through breathing.
Both Taiyin organs receive Yang Qi in different forms and integrate it and anchor it in our physical form.
Spleen belongs to the Earth-element and Lung belongs to the Metal-element - in nature Metal in its natural form is hidden in the Earth, and therefore Earth and Metal are close related.
We must remember that Cold is not Yin - it's the absence of Yang. When it's cold at night it's because the Sun is absent.
Lung Taiyin - Upper Source of Water - helps to spread and disperse Water in the body appropriately, so that areas or regions with too much send to areas or regions with too little.
In a daily cycle Taiyin is in its most open stade from 21.00-03.00. The 3 Yin-channels are closer related than the 3 Yang-channels, and we see an overlap in terms of their most open stade, but they still open, close and pivot.
The primary symptoms in Taiyin disease is fullness in the abdomen, bloating and vomiting (due to Cold), difficult to get food down, increasing diarrhea, abdominal pain. Spontaneous diarrhea belongs to Taiyin - there is Cold in the Yin organs and they need warming.
Primary pattern (Li Zhong Wan) is heavy and overwhelming Dampness in the center of the body, this can either lead to diarrhea (Taiyin is too open) or fullness where dirty Yin and Qi create blockage (Taiyin is too closed). Secondary pattern, dry pattern; Xiao Jian Zhong Tang.

Pulse; Cotton quality, Slippery RDP, deficient qualities especially RDP and RMP such as Reduced Pounding, Reduced Substance or worse.

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System-model Dr. John H.F. Shen – from pulse to acupuncturetreatment.

Dr. Shen worked with a System-model similar to the energetic structure described in Shang Han Lun. Liu Jing/6 Stages is a detailed description of our entire physiology and how pathology affects our organism, and much more that 'just' 6 pairs of superficial channels.
To integrate an understanding of what each system incorporates is relevant, as each system has a widespread effect on health and disease, in contrast to Zang-Fu dysfunction, which tend to give more specific symptomalogy, at least in early and middle stages of a pathological process. For a more detailed description please refer to DRRBF.

6 Stages and the 4 Systems from Dr. Shen:

Taiyang (SI/Bl)	-	Nervous System (Upper Jiao and Heaven)
Shaoyang (SJ/Gb)	-	Circulatory System (Lower Jiao and Man)
Yangming (Co/St)	-	Digestive System (Middle Jiao and Earth)
Taiyin (Lu/Sp)		
Shaoyin (He/Kid)	-	Organ System (Middle Jiao and Earth)
Jueyin (Pc/Liv)		

Huang Di Nei Jing Su Wen Chapter 5:

Taiyang	Small Intestine/Bladder	Rules opening (kai) to the outside	Metabolises cold
Shaoyang	SanJiao/Gall Bladder	Rules the Yang pivot (shú)	Metabolises summerheat
Yangming	Colon/Stomach	Rules uniting (hé) to the inside	Metabolises dryness
Taiyin	Lung/Spleen	Rules opening (kai) to the outside	Metabolises dampness
Shaoyin	Heart/Kidney	Rules the Yin pivot (shú)	Metabolises fire
Jueyin	Pericardium/Liver	Rules uniting (hé) to the inside	Metabolises wind

Points Dr. Shen associated with the 4 Systems:

Punkt	Nan Jing	Dr. Shen
Jing-Well	Nerves	Nervous System
Ying-Spring	Fevers and Heat	Nervous System
Shu-Stream	Muscles-Ligaments	Circulatory System
Jing-River	Respiration	Digestive System
He-Sea	Digestion	Organ System

a) A way to treat Nervous System Tense:

SI1/2 He3/7



Kid10/3 Bl67/66

We sedate Taiyang and tonify Shaoyin. (If Nervous System is Weak, we could tonify Taiyang instead).

b) A way to treat the Circulatory System:

SJ3/4 Pc3/7/6



Liv8/3/5 Gb41/40

We tonify Shaoyang (Ministerial Fire) and Jueyin (if Blood is stagnated or hot we sedate).

c) A way to treat the Digestive System:

Co5/6/10 Lu9/8/7/5



Sp3/4/5/6/9 St41/40/36

We tonify Yangming and also Taiyin. Taiyin could be sedated with Lu5 & Sp9 if there's Jin-ye stagnation (dampness or phlegm).

Another pairing of channels could be:

Both Taiyang and Taiyin 'Rules opening (kai) to the outside'.
SI Lu



Sp Bl

Both Shaoyang and Shaoyin 'Rules the pivot (shú)'.
SJ He



Kid Gb

Both Yangming and Jueyin 'Rules uniting (hé) to the inside'.
Co Pc



Liv St

When we use this kind of pairing, it's easy to integrate for instance Tan's meridian balancing model (see separat paper).
We can just 'just' add one or two points extra to the combination, and then we have also treated a specific area.

A few examples:

Digestive System is treated via Yangming and Taiyin, but the client has also acute lower back pain along the Bladder-channel; we include one or two ahshi points on Hand Taiyin Lung channel to balance Foot Taiyang Bladder channel.

Digestive System is treated via Yangming and Taiyin, and there's sinking of Spleen Qi (bloating below umbilicus after food + hemorhoids), so we add Ren6 and Du20 with electro-acupuncture 2 Hz for 10 min. or moxa.

A Tense Nervous System and a weakened Organ System is treated via sedation of Taiyang and strengthening of Shaoyin. The clients sleep is disturbed by many nightsmares, so we include Pc8 (same side as Heart point(s) and Yintang.

The client has Qi and Blood Stagnation that especially shows b4 and during menses; painful menses and constipation. We sedate Yangming and Jueyin. On top of that the client has severe shoulderpain LHS around the whole shoulder; we include Lev4 and Sp5 (used as ahshi points) on the RHS. Lever and Spleen channel balance all the channels around the shoulder.

A client presents with acute Wind-Cold invasion (runny nose with watery mucous, feeling of chilliness, stiff neck and occipital headache etc) – we Release the Exterior with Taiyang and Taiyin. Also there's kneepain LHS both medial and lateral along Spleen and Stomach channel, so we add Lu5 and Pc3 on RHS (Lung balances Spleen, and Pericardium balances Stomach).