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THE TRIPLE HEATER (lecture by Dr Tran Viet Dzung)

The Triple Heater has been poorly translated in the past.

San means three

Jiao means metabolism

Triple metabolism, three metabolisms of what? Of energy, blood and liquid organic.

The formation of blood, the formation of organic liquid need to be developed. But lets talk first about the notion of energy. In oriental medicine there are five very important notions:

JING, QI, SHEN, ORGANIC LIQUID and BLOOD

Another important notion is the notion of **energetic layers**.

In the formation of energy we have three important notions.

1) The notion of the Jing.

Lung regulates the nose and allows the sense of smell but what creates that in the lung?

Which energy of the lung? Not the Wei not the Ying but the Jing the quintessence energetic, which is located at the level of the lung and allows the sense of smell.

It is the same for the liver the Jing of the liver allows the eyes to see and allows vision.

To understand the notion of Jing we need to understand the notion of Qi.

When we speak about Qi there are two things. First the **Ying energy**, the nutritive energy and the **Wei** the defensive energy,

Around the 11th century there was an emperor, at that time they were not only known for their political knowledge but also for their medical, geographic knowledge. One day he brought in one of his famous physician and asked him a question. How come that in the human organism there are points, meridians, organs, entrails and why is it that we treat only through the san Jiao? He answered that it was such a complicated and difficult notion to understand that he could only speak to the one who knew more about medicine. So the emperor mad with rage had his head taken. And since then generation and generation of doctors have been trying to clarify this notion of San Jiao. In the classic of oriental medicine, in the Nei Jing and specially the Ling Shu, we find in many disseminated paragraphs, passages that speak of the san Jiao. But in order to understand that notion we need to make the synthesis of those paragraphs. Reading like that is very difficult to understand, because the knowledge is given into fragments from generation to generation. We need a global idea of San Jiao and understand the all formation of the energy.

Oriental medicine is like western medicine, we have organs and bowels, liver small intestine, heart etc...all these organs are palpable, we can see them we can dissect them. However, in oriental medicine we have two other notions that western medicine does not understand the Triple Heater and the Heart protector. Those two notions cannot be seen

they are immaterial. What is immaterial is the Qi, energy. The Triple Heater and Master of the Heart are notions. Recognized by the OMS as two generators of energy. As acupuncturists, we manipulate energy all day long so it is essential for us to understand the San Jiao and the Master of the Heart. Qi is composed of Ying nutritive energy and Wei defensive energy.

The YING energy. Nutritive energy

The stomach organ is very well described anatomically by western medicine. We have three zones, the cardia, the fundus and the pylorus. But if we ask western medicine what is the function of these three zones? There is no answer. From the point of view of energetic medicine, we find the upper burner at the center of the cardia, the middle burner at the center of the fundus and the lower burner at the center of the pylorus.

Alimentary bowl goes to the level of the fundus (middle burner) and will be metabolized and from it emerges a kind of energy named the cereal energy (Yuan Qi) or the energy coming from food. From the fundus it goes to the spleen because stomach and spleen are yin-yang system (organ (yin) bowels (yang)). From the spleen, this energy goes to the level of the lung. Lung and spleen are the same energy spleen is Tai-Yin of the foot, of the earth, joining the hand, sky, Tai-Yin energy of the lung. Lung receives this cereal energy (yin) and at the same time receives the celestial energy, (yang) of the sky. This is yang energy. From the fusion of those two energies we have the formation of the Ying, nutritive energy. Once it is formed, it circulates, it moves because it is energy, it circulates via the principal meridians always starting at the level of the lungs because it is there it starts its manifestation after the different steps of formation mentioned above.

Circulation of the Ying Qi:

Lung meridian goes to the Large intestine meridian then to the stomach then to the spleen. Then to the heart, then to the SI, BL, kidney, pericardium, TH, then GB and then ends at the liver. Following the direction of the Ying Qi. It happens on a circadian 24H cycle. The energy stays for two hours at the level of each meridian. Then it continues.

Practically speaking when we see patients in our office coming for pain. We have always been taught that pain comes from blood stagnation so if we want to treat pain we have to relieve the obstruction. Obstruction of qi and blood. It is not wei Qi or Jing but it is the Ying energy which is the energy which is closer to the blood.. In the ancient texts they say energy leads the blood which follows it. In other words for the blood to circulate it needs energy to pull it. And this energy is the Ying energy. When treating blood pathology, all that has to do with blood circulation it is essential to make the energy circulate. The ying qi. What are the points to use??

The most important points to open energy: Lung 7 (Luo point) when opening this point we allow energy to go to the Yuan point to the LI, large intestine 4. At the level of the stomach needle St36, then spleen 2, then the heart is the emperor; we don't needle (H7 if we want to needle) then to the SI, SI3, then at the level of the bladder, Bl60 or 62. But it is better to use bladder 60 because BL 62 is used to open a curious meridian, the Yang Qiao. Kidney 2, to the Pericardium 6, then to the TH we use TH-5, then we go to the GB GB-41 and finally liver 2.

Spleen, liver and kidney, are the 3-yin meridian in the foot. We can use spleen 6. Like this we use less points. Those 3 points spleen2, liver2, kidney2, are points of

acceleration of the energy not tonification, points but we tonify them when needling).

Sometimes we have no time to do the diagnosis but we need to have a therapeutic action. Immediate action. So this protocol is ideal. On the second consultation we can be more specific.

That Ying nutritive energy therefore goes at the level of an organ then a meridian then a bowel. When speaking of Ying energy, we need to understand that it circulates from the lung, to the Large Intestine then to the stomach then to the organ spleen, heart.... SI, BL, organ kidney, Per, TH, GB, liver. Evolution of the elaboration of the formation of energy. Circadian 24 H cycle. Bowels are transit organs, so the energy comes and goes out but when Ying Qi arrives at the level of the organ (yin) metabolization happens. It means that there is transformation in a purer substance the Jing. So when arriving at the level of the lung, the lung because of his yang polarity, will transform the Ying energy into Jing. The energetic quintessence the purest form of Ying energy, it is that energy which will irrigates the skin, the body hair, the epidermis and allowing the senses organs the nose to allow the sense of smell. So in other words if there is a patient with a sense of smell problem we have to treat the Jing of the lung in order to get results. When it gets to the level of the spleen the spleen metabolizes the Ying and transforms it into the Jing of the spleen. It is this jing of the spleen, which irrigates the connective tissues, the derm, and the lips and allows the sense of taste. Often in the office we have patients with a loss of sense of smell and taste, why? Unable to explain. For us lung, spleen same energy Taiyin. It is logical to see the connection. Energy brings the understanding of matter. Then goes to the level of the heart, transforming into Jing of the heart irrigating the blood vessels and goes to the level of the tongue to allow speech. At the level of the kidney the Ying gets transformed into the Jing of the kidneys and irrigates the bones, the bone marrow and the brain and goes to the ear and allows audition. So when patients come with hearing problem we always must think about the Jing of the kidney. Then the energy goes to the liver formation of Jing of liver will go nourish the tendino-muscular system and this Jing of the liver will go to the eyes to allow vision.

In terms of the Jing we spoke only of one part of the Jing, the anatomical, material Jing allowing us to approach the things that we can see, the smell, the vision, the taste. But there is also the immaterial part of the Jing, it is the mental that is to say the quintessence energetic of the mental. The mental is very important because it is said since millenaries that the mental is for men what the precious stone is to the earth. If you see a strong colossal individual, if he does not have a strong mental when we blow he falls. And we see little skinny people if the mental is solid, they can move mountains.

So the alimentary bowl contributes to the formation of the Ying energy then it goes to the pylorus and then to the Small Intestine. At this point we have to consider the important notion of the Wei energy. This Wei energy starts at the level of the small intestine.

THE FORMATION OF THE WEI ENERGY

The alimentary bowls go to the fungus, there, there is metabolization into cereal energy and the other part of that energy goes to the Small- Intestine. At that level happens a purification phenomenon. The Pure part goes to the kidney level. (Small intestine is

related to the kidney via mesentery). The impure part goes to the Large-Intestine at that level a second purification occurs, the pure part and impure part. The pure goes to the kidney and the impure part is eliminated in the form of stools. At the level of the kidney third purification occurs, the pure goes to the liver and the impure to the level of the bladder. There a 4th purification occurs, the pure goes to the GB and the impure gets eliminated into the urine. At the level of the liver occurs a 5th purification; the impure part goes to the Gall Bladder. We have two things happening, GB receives the impure part coming from the 5th purification and the pure part coming from the 4th purification. From that fusion bile is formed and this bile follows the coledoc canal to come back to humidify the digestive track to prevent constipation phenomenon. It is the reason why in order to treat constipation in western medicine, we give bile pills. And if we ask them why? They can't answer.

We have five purifications so the result at the end is the vapor (purest extract) very yang, which moves very fast to go and defend our organism against the external pathogenic factors, it is the Wei energy. It is why we say Wei energy is very volatile, very yang. So it is at the level of the lower burner. All that is water, liquid. At the end vapor is formed, the Wei, the Wei is yang, coming from water.

Second very important notion, once Wei qi is formed, coming out at the level of the liver, it follows the liver meridian to come out at GB-1 at the external extremity of the eye. Shao-yang is Gall Bladder and Triple-Heater. Shao yang is an “intermediary” meridian, located between superficial Tai Yang and internal Yang Ming (the 3 yang meridians). When arriving at GB-1, Shaoyang. Here is the Tai Yang then the Yang Ming, then it arrives at Shaoyang in the morning upon arising we rub the eyes mobilizing the Wei Qi, vapor, it deploys to cover the entire surface of the body specially the external part, quasi instantaneously. Since GB-1 is Shaoyang (small water) it goes to the all-lateral part of the body then to the back TaiYang (big water) and then to Yang Ming (birth of water), yang is water. All this to explain that when it comes from the Shaoyang it goes first to the back and then to the front. It follows this evolution and when it comes to the Yang Ming it goes to ST-42 and passes to the level of kid-6 and returns to Bl-1. Kid- 6 is the opening point of Ying Qiao meridian and Yin Qiao goes to Bl-1 (Tai yang). Then going back to Shaoyang, Yang Ming ST-42 kid-6, Bl-11.... and the cycle repeats itself during 25 times during the day. From 0H14minutes and 14 seconds to 12 noon.

11h45minute and 36seconds in the ling shu. This is a day energy circulating during the day. In the yang principle meridian.

But there is a nocturnal cycle afternoon, after 11,45 36. This is a very important circulation. (Wei Qi circulates at the superficial level but it's not true it also circulates deeper, how and when? It is after noon. When it gets to the level of kidney- 6 at 11H 45 36 seconds it arrives at the level of the kidney. Therefore penetrates deep. It takes advantage of the inhibition cycle, follows its path, goes to the heart, lung, liver, spleen and the kidney, this circulation takes place between 12 noon until midnight exactly 23H45minutes 36 seconds, also 25 times. So when we get to 24h it begins again the daytime cycle. When it circulates at the level of the organs it circulates at the level of the membrane of the organ. Each organ has a membrane, the heart is the pericardia, the lung is the pleura etc.

In general each time there is a membrane it is where we find the Wei Qi (peritoneum...)

It is the reason we have so much pathologies, Alzheimer, MS, salivary.... The Wei treats the 100 diseases, but we have to know the circulation of the Wei Qi diurnal and nocturnal and deeply at the level of the membranes. If we understand that we are going to understand the pathology and the treatments. In most cases if the pathology does not come from a trouble of the formation of Wei energy it always derives from trouble of the circulation of the Wei Qi which is external and internal from the superficiality to the membrane and membrane to the superficiality according to a day/ night cycle. If we have various problems. Simple or complicated problems. Bloating, chest oppression. In western medicine they have no answer. If we understand the Wei energy we can treat.

The therapeutic of Wei Qi.

In order to treat Wei Qi we need to stimulate its formation.

The Mu points to treat the lower burner are: **CV-7, CV-5.**

They stimulate the entire lower heater and then **do moxa on BL- 22 the TH shu point.**

Then act at the level of each step of the formation of the Wei energy, in order to increase the formation of Wei, by stimulating at the level of the yang polarity of each of the organs. Each organ has a yin and a yang (heat) polarity. The yang polarity (heat) allows an organ to metabolize. So apply moxa on the shu points of these organs. Small Intestine shu is **BL-27**, Large Intestine shu is **BL-25**, kidney shu is **BL-23**, and liver shu is **BL-18**. And after all that we add **GV-14**, the meeting point of all the yang meridians. Yang meridians carry water and yin meridians carry fire. Water is the beginning of the formation of Wei Qi formation therefore GV- 14 increases the potential of Wei Qi when tonify by acupuncture or moxa. It is an anti-microbial, anti- allergic and anti-pyretic point (against fever). But it is used specially for the superficial Wei Qi. However Wei Qi goes also deeper so the specific point for that level is **Kid-16** because it responds to the peritoneum which is a membrane, so as we said before that the deep Wei Qi is at the level of the membranes so we use Kid-16. When treating an internal pathology don't forget to use kid-16. When treating an external pathology like the flu use GV-14.

When there is a problem at the level of the circulation of the Wei Qi, that day night circulation is blocked. To unblock it, they point **have exteriorization points of the Wei qi (qijie ts).** They are **St-5, CV-22, CV-23** (those are used for upper part of the body pathologies, **liver 14, 13, St30**, these are used for lower problems (bloating.)). If the pathology concerns both levels then we use all of them. Important points we can use to treat a problem of the circulation of Wei Qi, in order to get good results we need to needle them appropriately. We cannot needle them deeply, because if we treat them deeply we treat the Yang Ming, the stomach. We treat in order to help the Wei Qi escape so needle superficially.

For St-5, locate the angle of the mandible and slide the finger medially, we get to a little bump the lingual nerve and we feel a little discomfort. This is where we need to needle, the needle orientated up toward the eye, because when wei qi exteriorizes at that level it goes upwards it does not go down.

CV-22, sternal manubrium, touch the superior edge. In China they insert the needle behind and go deeply. But it is wrong, we need to needle superficially where there is a sensitivity. Perpendicular.

CV-23, thyroid cartilage there is a hole; this is CV-23, also go from bottom to up towards the base of the tongue. Because also at this level comes the energy of the kidney which goes towards the base of the tongue. So needle towards there. Superficial. If not no results.

Liver- 13, in all the books they put it at the level of the 11th rib and we feel a sensitive point. It is also wrong. Localize the end of the 11th rib; the point is one cun below the 11th rib. Superficial needling. Perpendicular

Liver -14 is difficult to locate. Located at the 6th intercostals space. Follow the mammary line, but palpate the sensitive point.

St-30, symphysis pubic area, inguinal ligament be careful for the femoral artery. Always find the sensitive point superficial from up to bottom. Because Wei qi qt that level when exteriorizes it descends.

If we don't use the correct needling it won't work.

GYNECOLOGY (lecture by Dr Nguyen Van Nghui)

There is no matter without energy, so which kind of energy is in contact with the female reproductive system? It is the kidney.

If we don't know the connection between kidney and the gynecological system we cannot treat gynecological conditions. We know that each organ present with a state of excess or deficiency except the kidney. Why?

Kidney is an internal organ, which responds to the five movements. But it also externalizes. For example through the thyroid. The thyroid is a gland coming from the kidney energy, if we don't know the kidney it is impossible to know the thyroid. But it also manifests in the interior. It produces a curious bowel the uterus. Uterus is a curious organ. Thyroid is also a curious gland; the bone system is also a curious system. The biliary system (bile circulates the intestinal glair) this bile, humidifies the intestine. Because of bile human are not constipated. In ancient times to treat constipation people were given a glass of cow or pig bile. But today it is replaced by bile medicine. "Curious" Qi manifests itself in the lower abdomen because of the kidney. In the embryological stage, kidney is formed first and then the uterus. There is a kind of transformation phenomenon between kidney and uterus. In western medicine we have discovered that the uterus cells are analogous to the renal cells. Western medicine confirms the connection between the kidney and the uterus. We know in Chinese medicine that when there is cellular modification there is energy transformation. To treat an illness we have to base our treatment on the concerned energy.

In the adult the uterus is separated from the kidney by a membrane. So before studying gynecology we need to know what is the kidney. In oriental medicine, the kidney is a source organ, a basic organ. Source means an organ, which directs the other organs, the other energetic layers, even the muscular, bone system. It is also a receptor organ. Of what? A lot of modern books talk about the receptor of the Jing, the energetic quintessence. It is a procreator organ it is the kidney, which is master of the cells generating reproductive cells. It plays an important role in spermatogenesis, ovulation. It is an organ of thermo genesis it produces the organic heat. I feel warm, the kidney says it. You feel cold, (organic cold) same thing. Heat and cold are energy.

It is difficult for doctors and especially from the scientists to recognize the energy notion. Forty years ago it was accepted not now. Today it is very difficult to comprehend

Chinese ancient text; even Chinese cannot do it anymore. It is not by being able to read Chinese characters that we know acupuncture. How can we understand the Luo or Yuan Luo systems? (Auto-regulator systems). (Yin rises and yang descends) Jing is different from the ancestral energy (the tong Qi, or Yuan Qi). Wei Qi starts in the kidney/ liver system and Ying Qi starts in the lungs, the circadian cycle starts in the lungs etc.... This knowledge is lost. There is a lot of confusion about all these notions. To avoid the confusion, we need to combine both medicines they help complement the understanding. Wei energy produced at the level of the system Kidney/liver. When the Triple-Heater arrives at the kidney/liver system there is immediately a vessel, which arrives in the uterus and at the end of the superior orifice of the bladder. Then it goes to the inferior orifice of the bladder. (Bladder has 2 orifices both governed by the triple heater). When the TH is weak it can lead to cystitis. Mostly found in women. They get it when fatigue. Bl-39 is the point to treat cystitis. We need to know not only the principle meridians but also the secondary vessels. Like in the system nervous, there is the central then the little one....

CV-23 has deep vessel going in the interior to the base of the tongue. The pictures of point location in the acupuncture books are pictures used in the ancient time for the use of herbal therapy. They were only concerned about the main meridians. So there are still a lot of mistakes in those drawing, uncorrected.

We have Ren Mai near it we have the Chong Mai. Kidney is a source organ. Where is the source, it runs underneath. The well is deep. First we have the Chong Mai (curious meridian), the kidney meridian is underneath, at the peritoneum level. Chong mai does not have its own point distribution but it depends on the kidney points. (It needs to be needled more superficially). A point is a canal, it is like a well. A point is a point of aeration, like a window. It is either open or closed. It is closed needs oxygenation. In canals of water or energy if there is no aeration it can't be healthy. To allow circulation we need air. The principle meridians contain a lot of points, aeration points.

(Taiyang is water, bladder. Big (tai), yang because the meridian travels in the external part of the body. In ancient times when Chinese fought they did not use their fist but the side of the hand. Tai Yang (bowels carrying liquid organic) is water. All the fortresses are surrounded by water, water is defense. Water circulates in the Tai-Yang. In the Yin (blood) heat circulates, bringing fire. In the yin there is yang and in the yang there is yin, so here comes the complexity. If reasoning on yin yang at the first degree it would be too easy.

So we repeat, the formation of the uterus is connected to the kidney energy, which is brought into the abdomen. In the fetal state it concentrates it and transforms itself into the uterus. Kidney plays an important role in sexuality in the reception of the Jing. It plays an important role in the hydro genesis. Base organ it has a yin and yang function, with no sign of excess only signs of deficiency. 6000 years BC Chinese knew that already. In western medicine today they talk about renal insufficiency and not renal excess. When renal insufficiency there is dialysis. We can treat kidney deficiency easily therefore gynecological disorders also can be treated.

In traditional way of looking at it, why don't we have a sign of excess? In order to function all the organs have a yin and yang polarity. When Kidney yin is deficient the yang becomes excess. But not in energetic logic. When yin is deficient the yang escapes, (defilement), it goes to the eyes, and yang is heat, fire, so we have ocular hemorrhage,

goes to the nose epistaxis, to the head, headache. To the lungs, thoracic fullness, to the intestines hemorrhages. Also in order to treat an intestinal hemorrhage we need to treat the kidney then tonify the intestine. We treat the cause and not the symptoms. Each disease has a cause; we need to look for it. If yang is deficiency, where is the yin going? Yin signifies water and the yang fire so water goes and it goes to the lung provoking pleurisy and sometimes goes to the skin to create edema of renal origin. For example, edema under the eyes. The sub-ocular zone corresponds to the liver /gall bladder so treat the mother of the liver the kidney. When water at the level of the membranes, tonify the kidneys. We have points for water repartition. (Shui fen) Cancer-genesis is not spoken in Western medicine. We have ways to explain it in oriental medicine. With small fibroma or cysts acupuncture is very good. Endometriosis (inflammation of the uterine membrane). Western medicine does not treat but operates, or gives cortisone to alleviate the symptoms, but what is cortisone? it is the kidney. We can access the cortisone through acupuncture. Activates the formation of organic cortisone. Asthma, as well, use corticosteroids. We train medical doctors to maintain disease it is commercial medicine. When mobilizing the Ministerial fire the asthma crisis stops, and then we need more treatments to solidify the treatment and try to prevent other attacks.

Heat, yang of the kidney, goes to the lung we have dyspnea, or asthma. Breathing is composed of 3 phases inspiration expiration and a phase of pause. What is the pause?

In the classical books, the Nan Jing, Ling Shu, Souen and Ta Chang.

In 1966 wrote the first book with Dr Chamfrault “l'energetique humaine”. This book was trying to demonstrate the existence of the tendino-muscular meridians the Luo vessels, the distinct meridians and the curious meridians. (Was practicing acupuncture anesthesia.)

The pause, in the Nan Jing, lung, inspiration when the air arrives in the center of the lung there is a type of purification, oxygenation, then it goes to the kidney, (mother/son). The western medicine talks about abdominal respiration; in the Nei Jing when O₂ penetrates into the lung it brings the O₂ directly to his son the kidney. The kidney passes it to the liver, heart, spleen then lung. The blood, the liquid needs O₂ and blood needs oxygenation. Western medicine recognizes that. Why asthma? Dyspnea. Because rupture of the connection between the lung and the kidney. We can reestablish the connection. When the kidney shows signs of weakness, the yang escapes so moxa the 2 kidneys BL-23, GV-4, BL-52 and CV-4 then mobilize the ministerial fire. What is it? Men has 3 ministerial fire; fire of the pericardium, fire of the liver and fire of kidney. Heat these 3 fires automatically the energy returns and the organs resume their function. The majority of the infections come from the insufficiency of the ministerial fire. When there is presence of fever, moxa the ministerial fire, the kidney then SI-4 and St-36. Two hours later the fever will diminish.

How to treat the ministerial fire: BL-14, BL-15, BL-13, BL-44, BL-42, and BL-43. The lung the heart and the pericardium.

Each organ secretes a “hormone” it is the Jing of each organ. Example, what is the pigmentary retinitis. In western medicine is from a lack of vitamins. In oriental medicine it is a deficiency of Jing in the five organs. Each jing responds to a color, green, yellow, white, red, and this jing meets into the eye through BL-1. The black (pupil) comes from the kidney, the iris comes from the liver, the white comes from the lung, and then the little vessels come from the heart. If we have double vision it is because among all these

colors one is missing. So we have to find out which one. By feeling the pulse we can feel which organ is insufficient. If it is the liver, tonify the Jing of the liver. Where is the Jing of the liver? Check the Bladder meridian first line corresponds to the organs and the bowels. It controls the function of these organs and bowels. What about the exterior line? It is the site of the concentration of the Jing of each organ.

Mac Nguyen, or Ma Yuan, membrane in Vietnamese and Chinese. "Yellow membrane" Yuang is yellow; all the membranes have a yellowish color. But when opening a cadaver, the yellow color is gone. Yellow is earth, spleen. This yellow color comes from the spleen energy, basis of nutrition.

We spoke of the Jing, the kidney being a receptor organ of the Jing. Jing term is very important in energetic medicine. Each organ secretes its own Jing.

The lung secretes its own Jing. This Jing is composed of three types, the anatomical Jing (skin and body air) the sensorial Jing (olfactory, nose) and the psychic Jing (Po, sensitive soul). We all are sensitive to something, music, to art....

The heart has its own Jing, anatomic (the blood and the vessels), sensorial (the tongue, the speech, the voice, the sound), and psychic (the shen, the mental or the spirit, incorrect the spirit referring to god to design religion but it is the mental)

The liver also has its own Jing, anatomic (muscles and tendons) sensorial (the sight), psychic is the Hun the creative soul, sensitive.

The spleen has its own Jing, anatomic ruling the flesh the dermis, the sensorial the lips the taste, the flavor, the psychic is the Yi the thought, the reflection.

The kidney, is special because it presents with no sign of excess, the disease of kidney is always a disease of insufficiency. It is often a grave disease. Men can invent a lot of things, can go to the moon but cannot treat renal insufficiency. All we are talking about has already been said 10 000 years BC. From that time men have treated such diseases, written in ancient texts on how to treat those diseases.

Spleen is an organ which distributes the blood the energy and the liquids organics three essential elements for life. In the blood there is red blood cells, white blood cells and lymphocytes so when treating Aids for example which is a modification of the lymphocytes in the blood, we need to aim at the spleen but also the kidney to allow the blood to come back to a normal state. Leukemia is similar cancer of blood. It is a contagious disease, sexually transmitted. Not so easy to prove. More complicated. We still don't know exactly what Aids is all about.

When the human temperament changes the blood changes also. Acupuncture can resolve a lot of problems. Example for irregular periods, which come too early. We know that the head speeds things and cold slows down. Short cycle, every 15 days, heat activates so in this case is it a problem of excess heat. Which organ produces organic heat and cold? It's the kidney. If this heat goes to the head she will get headaches. But if this heat goes to the uterus not only she gets short cycle but she can also get a high sexual drive. In frigid woman the kidney yin is stronger than the kidney yang. It is easy to treat frigidity in woman; all we need to do is to tonify the kidney. If she is horny tonify the kidney yin to decrease the heat. We have two major poles in energy, heat and cold with intermediary like dryness, humidity.

The anti-shu points. Each point responds to a certain climate, a degree of heat. When there is presence of fever, heat, we need to find the point which responds to cold, tonify

the point and the heat will diminish. This is an easy technique. We want to attack things to the level of the source so we treat at the level of the kidney.

We have the Jing of liver, lung, heart and spleen. The kidney has five Jing. It's own and all of the others. The Jing of the kidney contains the Jing of all the other organs it is why it is called the receptor organ.

Qi is energy, It needs to be defined. The word Qi by itself is too vague, general as acupuncturists we need to be more precise. In general Qi signifies the energy Ying and Wei but we must speak about the tong Qi or ancestral energy.

In general when there is a difficult disease to treat, the doctor is going to speak of "genetic" disease. It is to hide his ignorance. The kidney rules genetic medicine. Lets look at the genital apparatus. The uterus and the ovaries. Here is the kidney it sends two vessels on each side, one side comes from the yin and the other side from the yang. Yang is water it goes to the posterior part, which refers to as Du Mai. The yin goes to the anterior part to Ren Mai. The third notion is that there is an other vessel coming from the kidney going to the uterus, follows the Ren Mai and arrives to CV-4 and from there deviates to Kid-11, 12, 13. This is Chong Mai; meridian that binds all the kidney points. So it shows the importance of the Chong Mai related to the kidney. In the classic they talk about an other vessel. When the Chong Mai arrives at the uterus level, there is a little vessel, which goes to the posterior part of the body, which internally follows the spine up to CV-23 to the throat. It is a very important vessel. Nobody knows it. It is an internal vessel. When a woman has periods, the uterus gets congested and this vessel is constricted so lumbago. A lot of woman gets lower back pain around periods. Also some woman gets a sore throat before periods. Especially when a woman is 16, 17, 18...in full development they get sore throat easily. The name of this vessel is **FU CHONG**, so we treat it. Opening point of Chong Mai, Spleen-4. If we needle it no more sore throat. Lets say she had a microbial sore throat then we have to treat differently with Large-Intestine 4, Large-intestine-11, et lung 7. We have a defensive energy. So we can add GV-14. And this sore throat is solved. GV-14 is the point of concentration of three meridians. Tai Yang arrives at that level Shao Yang, and Yang Ming. Yang meridian bring water. Here is the point meeting of water Wei Qi is a defensive energy, which responds to fire. This fire comes from water evaporation Wei comes from water. Electricity is fire but coming from water. When there is a natural catastrophe like a flood it does not affect Chinese negatively it brings Chinese to progress, to transformation. In china it is considered normal in their way of thinking. If they have death it will bring birth. An other philosophy is when we eat a fruit we need to think of the one who planted the tree. In all time there has been ungratefulness towards the teachers or ancestors. In Asia the master is the master the student is the student it is sacred, not in occident.

Irregular periods come from heat of the kidney. When a woman has a lot of heat she has a short cycle it the energy of the kidney is cold then she has a long cycle. So we need to learn those signs. Also sensation of heat in the body, overexcited, talks a lot, yellow tongue, likes the cold. It the other case, pale, it is the opposite. The most important is to appreciate the energetic types of these two women.

When taking the pulse with presence of heat the pulse is superficial and beats fast. In the presence of cold, the pulse is weak. The pulse is very difficult to learn because we all have different sensibilities. It's very relative. In pregnant woman the pulse is slippery.

The left hand corresponds to the boy and the right hand to the girl. Yin Yang left or right often mistake. Yin /woman, yang/ men right hand man left hand woman it's the opposite. Right hand is yang left is yin man. If the left is more slippery than the right it is going to be a boy. Slippery presence of humidity of the earth every thing on the earth has a shape and every thing I can't see comes from the sky. Pulse of the earth slippery mutation of energy towards the form processes of mutation energy becoming matter. The left is slippery it will be a boy. (Slippery on the 3 levels of the pulse)

Short cycle is heat, bring water. But we can't destroy the all fire. But to reduce it and conserve it at the same time, because of this fire the woman can conceive.

The short cycle: heat. (The Indian to extinguish fire they throw sand in the fire not water) Suffocate the fire but it continues to burn.

To treat heat, the meridian, which controls the genital system, is the liver. Liver-3 Yuan point earth, humidity. Fire comes from the kidney so add kid-3. The healing is spectacular.

For the long cycle (cold presence) St-25 and 29 Yang Ming St 25 is the Mu point of the Large intestine linked to the lung. Guile is St- 29 (returning); the left energy comes back so inviting the heat to come back. All gynecological affliction CV-3 and spleen- 6 specific points to treat all the gynecological afflictions. Then add points in function of each disorder.

Specific point for ophthalmology GB-38 and liver- 3.

All the nose throat ear always liver- 3 and ST- 36. Liver has a branch which arrives at GV-20. And comes down to the eye the cheek around the mouth and goes to the neck. The meridian of the liver is the only foot meridian which controls all the tendino-muscular system at the level of the face. So liver- 3 is essential.

In human we have two types of diseases internal and external. Ex: shoulder pain is external or stomach pain is internal. But when we have this pain it creates a separation from the external or internal part of the body. There is a point to reestablish this separation.

An other example: I am itching, external, so this part separates itself from the other part of the body. So there is a point to reestablish the connection. If the problem is external we use wai guan, **Triple Heater 5**, if it is internal **Pericardium-6**.

(Tong energy is the Yuan Qi).

Lets go back to the Triple Heater.

We already spoke about the formation and circulation of Wei Qi, diurnal and nocturnal external (superficial) and internal circulation, nocturnal at the level of the membranes.

We spoke about treatment for example the use of kid -16 to treat problems of Wei Qi at the internal level and the points of exteriorization of circulation of Wei Qi which allow the wei qi to come out from the level of the membrane to the outside at the level of the yang region. (St- 5, CV-22, CV-23 liver-13, 14 and ST-30).

We also have other points to act on exteriorization of Wei Qi. They are meeting points, reunion of Wei and Ying Qi. We know that Wei does not circulate in the principle meridians. Ying energy at the contrary circulates in the principle meridian, However Wei energy follows the yang meridians but without being inside them. Wei follows on the exterior. So how to act on it if it does not circulates inside the meridians? And the

acupuncture points are on the meridians. It is because of that, in the Ling Shu, since the last thousand of years they have found points of reunion. Is to say that at the level of the meridians we have points where Ying energy meets Wei energy. So when acting on these points we act on the Wei at the same time. Points of meeting of Wei Qi. We needle a point located in the meridian to act on the Wei.

There are 12 meridians, six of the foot and six of the hand. Each meridian has a high part and a lower part. The lower part is called the root the upper part is called the summit the ancient texts refer to Root and summit points. What are those meeting points between Wei and Ying energy?

Six foot meridians:

- 1) Bladder meridian, the meeting point between Wei Qi and Ying energy at the level of the bladder meridian. We have two; one is the root and the other the summit point. Root is Bl-59 and the summit point is Bl-1.
- 2) Gall-bladder, root is Gb-44 and the summit is Gb-2
- 3) Kidney root is Kid-8 and summit is CV-23
- 4) Liver root is Liv-4 and summit Bl-18
- 5) Stomach root is St-45 and the summit is St-9
- 6) Spleen root is spleen-6 and the summit is CV-23

Six hand meridians:

- 1) Small- intestine root is SI-6 and the summit is a “new” point like a curious point called “new point number one”, located just above Bl-1. Palpate needle Where we feel a hollow.
- 2) Triple-heater root is TH-2 and the summit is TH-23
- 3) Large-intestine root is Li-11 and summit is St-8
- 4) Lung root is lung-9 and summit is lung-3
- 5) Heart root is Ht-7 and summit is Bl-15
- 6) Pericardium root is Per-6 and summit is Per-1

But after all, we need to use points to consolidate the mental in order for the treatment to be successful.

The OMS (world health organization) accepted officially that in the human body they are two important notions the Triple-Heater and the Master of the Heart. For them they are energetic centrals. They agree that we have organs (liver, GB, heart...) but they are two “organs” we cannot see, or touch, they are the Triple-Heater and the Master of the Heart. They are immaterial. So what is immaterial is energy. These two notions are capital notions. They are essential to understand to get good bases. Speaking about energy we talked about the Triple-Heater. In ancient texts they say that the Triple-Heater without the Master of the Heart is nothing.

For western medicine the brain is very important but in Chinese Medicine the brain is not so important. It is just a box of conservation of the Jing. The Jing formed at the level of each organ is then stored at the level of the kidney. However the kidney has direct connection with the bone marrow and with the brain, so brain contains and conserves the Jing of the different organs. But the most important is at another level. Which is the organ they name the emperor in ancient texts? It is the heart, the king, so it is the more important than the brain. Why the heart?

We just spoke about the Triple-Heater allowing the metabolization at each stages of the formation of Ying and Wei Qi, why is it?

When we speak of metabolization or purification is an act and each act needs heat, yang, fire that allows transformation purification, metabolization where is this fire coming from?

Lets look at the heart, the emperor, when speaking of the emperor there is nobody above, only people who protect him or ministers to execute his orders. At the level of the heart we have the imperial fire, which gives orders but does not leave his palace. Surrounding the heart there is an energetic envelope, which we call Pericardium or Master of the Heart. They are false terms. In order to be correct we need to use the **term Xin Bao Luo**. Xin is the heart, bao is the envelope and luo are the energetic vessels.

All around the heart there is an energetic wall. It has two functions:

- 1) It protects the heart, because the heart is the king. Ask any cardiologist, why is it that in his field there is no fever involved in the symptomatology. Except maybe for one endocarditis of Osler. Almost in all the diseases in cardiology there is no fever. He generally can't answer, because he is not familiar with the notion of Qi. In order to get a fever, the heart would have to be attacked by a pathogenic agent. But it can't attack the heart because when it gets to the level of the Pericardium, it gets disintegrated.

- 2) Secretary function or "minister of the foreign affaires". It receives the order coming from the heart. The heart stays in its palace gives orders to the Master of the Heart. The later brings those orders, fire, (yang) allowing the activity. (Metabolization, purification and the formation of Ying and Wei)

Master of Heart goes at the level of the chest; CV-17 then exteriorizes at the Master of the Heart-1 then comes down the arm down to Per-8. It moves still with the order of the heart. Bringing the fire, from the order from the heart, it is why it is called the Ministerial Fire, transmit this order, to a general for example, somebody who is going to execute this order. Were it is going to bring this order?

So we have the Master of the Heart, the Ministerial Fire, which is yang. Per-8 it is yong (stream) point on a yin meridian; ying is the fire point, so there is yang. Juxtaposition, yang on yang (the yang of the master of the heart and the yang of the ying point).

Maximum yang, when yang becomes maximum it becomes yin, polarization. It arrives then at TH-1, water. (TH is a yang meridian carries water), water is yin. Starting from this point (Per-8) there is polarization, and then it gets to TH-1. What is this water? It is not water coming from food, is the organic water, within us, "heated water". Why is this water heated, because it has been ordered by the emperor (water heated by the order of the emperor), carried by the Master of the Heart, and transmitted to the triple heater, this fire allowing the activation, purification, metabolization, allowing the possibility of life. So from TH-1, it starts to circulate (order of the heated water), following the trajectory of the meridian to TH-15, in the regular meridian map it goes to TH-16, but it is not exact. We always said that GV-14 is the meeting point of the entire yang meridian, so TH being a yang meridian it has to go to GV-14 at one point. And it meets it after reaching TH-15. So when it goes to GV-14 it goes to ST-12, ST-13 and then to CV-17, meeting point of fire coming from the master of the heart and of the water coming from the Triple-Heater.

So it is the reason why CV-17 is an extremely important point, auto-regulator point. It is a point of meeting between the water and the fire, yin and yang. In a physiological state it has to be balanced, the patient does not feel any symptoms. But when there is imbalance, the patient is going to feel thoracic oppression. So at CV-17 we have two branches. The first goes up and reaches TH-16, and ends at TH-23.

The second branch from CV-17, don't forget that the Triple-Heater brings the heated water, executing the order coming from the heart to allow metabolization. It is going to bring this order by this trajectory (metabolization and purification in the function of Ying and Wei Qi formation. Then CV-5 and the Triple-Heater. When activating CV-5 activating the Triple-Heater vessel, which is connected with From CV-17, energy penetrates inside internal channel of the Triple-Heater allowing metabolization. CV-5 Mud of the lower Heater. (Liver and kidney) vessels communicating between the liver and the kidney.

We have a vessel starting from the lower orifice of the bladder to BL-39 (lower sea point of the Triple-Heater). From there a vessel follows the inferior leg and end at the level of the 4th toe. The Triple-Heater travels everywhere, at the level of the organs to allow activity, but also to the limbs. It goes at the level of the brain also.

Triple-Heater containing heated water, goes wherever there is possibility of activation and metabolization. It is its primary function.

From TH-17, it penetrates in the ear. once in the ear there is a distinct meridian of Triple-Heater which brings that energy to GV-20. And From there it penetrates the brain.

(The most important as an acupuncturist is to know the trajectory of a meridian not only the external trajectory, but specially the internal trajectory. It is crucial if we want to be as effective as possible in the understanding and the treatments).

We have the kidney, we said that the Triple-Heater from there goes to the liver, the bladder, but also it goes to the genital apparatus allowing the genital function (ovulation, spermatogenesis etc...) So the Triple-Heater allows all the activities of our body to happen because it distributes the imperial fire, the heated water from the heart.

Incredible science in our hands. So we need to study deeply in order to be honest with our patients. When we needle it is a noble gesture, not any gesture.

Triple-Heater in function of the law of the 5 movements, we start with fire (heart) so from the point of view of the organ it brings the order to the level of the spleen, then the lung (for the Ying energy) then brings the order to the level of the kidney and then to the level of the liver (last step of the wei Qi), once it has done all this work it goes back to the heart to receive a new order. Then it continues, and the cycle is without end. Now we have a global idea of the Triple-Heater. But now on when we talk about the Triple-Heater we need to talk about the Master of the Heart. Because without the Master of the Heart there is no Triple Heater. When we speak about Master of the Heart we need to talk about the heart if no heart there is no Master of the Heart. What is the heart? It is the mental all is mental the mental is to man what the precious stone is to the earth it is the reason why we say when the mental is disturbed we have a poor metabolism, a poor activation of the organs and the bowels. If we practice medicine and we dissect only the organs, only the material part of the organ we don't get anywhere. Everything is mental; Fire is mental

so we must treat the mental. In western medicine they refer to psycho-somatic disorders. But of course if there is no mental there can't be soma. It is logical from a treatment point of view when we see patients for example with sweaty hands, a sign of escaping, we need to treat the Triple-Heater but better the root of the Triple-Heater, which allows the Triple-Heater to function. Is to say the fire, the ministerial fire.

We used the term of mobilization of ministerial fire. The technique is moxa on BL-13 (shu of the lung, lung is Qi) BL-14 (shu point of the Master of the Heart) BL-15 (shu point of the heart). Try not to needle the back shu points only moxa.

Then do the outer line of the Bladder meridian, BL-41, BL-42, and BL-43. The patient has to feel a sensation of heat following the path of each of those 3 meridians.

Why Triple-Heater has 7 he sea points...Those are all questions that need to be answered in the next lecture.

Everything is energy, if we don't treat energy, matter is going to continue to be disturbed. Energy precedes matter if we study medicine and we learn two before understanding one zero.

We must first learn energy. It is the essence of acupuncture.