



DELTA LIFE SKILLSsm



EMOTIONAL FREEDOM IS IN YOUR HANDS with REBsm

Integral Energy Psychology

Phillip W. Warren, B.A., Ph.C., Zetetic Scholar, Professor Emeritus

4459 52A St., Delta, B.C., V4K 2Y3 Canada

Phone and voice mail: (604) 946-4919

E-Mail: phillip_warren@telus.net

Website: www.rebprotocol.net

U.S. mailing address: P.O. Box 1595, Point Roberts, WA 98281-1595

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PART ONE: THE RADIANT ENERGIES BALANCE (REB)sm PROTOCOL: PHILOSOPHY/RESEARCH/THEORY BACKGROUND©

Section:

- 20. The role of the radiant circuits (strange flows, curious meridians) and the concept of chi
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 - 20.2.4. Abbreviation and location description of stimulation points arranged alphabetically by meridian
 - 20.2.5. Simplified diagrams of the meridians arranged alphabetically

20. THE ROLE OF the RADIANT CIRCUITS (STRANGE FLOWS, CURIOUS MERIDIANS) and the CONCEPT OF CHI and the CHINESE 'FIVE ELEMENT MODEL'

20.1 THE CONCEPT OF THE MANY TYPES OF CHI

Bruce Holbrook (in a special section of Dong and Esser, 1990, pp. 15-38) provides a summary classification of the types of Chi in Chinese theory. "The integrative energies fundamental to the continued potential of...the human organism are all recognized as forms of chi from the Chinese scientific perspective. It is *biological* chi, i.e., chi exclusive to living individuals, that is unknown to Western science." (p.19) "The Chinese scientific term for this basic bioenergy is *yuan chi*, 'original' chi. It is called original because it is (must be) present at the beginning of life, for it is plainly indispensable to living." (p. 21) "If innate chi is responsible for the formation and continued integrity of the organism, acquired chi is the quintessence of the organism's vital fuel. The first acquired chi received in a lifetime is extracted, by energy provided from the actualization of original chi, from the water (amniotic fluid) surrounding the fetus and the nutritive organic matter which enters through the umbilical cord. Note that without positing original chi, that is, a given energy, there is no way to account for initial metabolism of oxygen and food." (p. 30)

The "Chi Chart" on p. 22 of Holbrook's paper provides a classification system for western thought (i.e., me) (see my chi chart below).

CHI as "bioenergy" is made up of
Hsien-tien-de or "innate" chi and
Hou-tien-de or "acquired" chi.

These two combine to form **Ren** or "humane" chi ("empathic energy," part innate, part acquired through positive human interaction.) (maybe similar to the "smart vagus--social engagement system" of Porges)

Hou-tien-de or "acquired" chi divides into
Ta or "pneumatic" chi from air and
Gu or "alimentary" chi in food/drink

Hsien-tien-de or "innate" chi subdivides into
Tsung or "genetic" chi (formative, informational) and
Yuan or "original" chi (vital).

Tsung or "genetic" chi and **Yuan** or "original" chi combine with **Gu** or "alimentary" chi in food/drink and **Ta** or "pneumatic" chi from air to make

Jen or "true" chi. "[J]en chi is ...the nexus or synthesis, of the two types of innate chi and of the two types of acquired chi...'true chi' is the synthesis and quintessence of all the other kinds of chi..." (p. 32). "If true chi [**jen**] is the 'chi of chis' in the internal sphere, humane chi [**ren**] is the equivalent in the external one." (p. 35)

Jen or "true" chi divides into three types of chi:
Wei or "defensive",
Jing or "channel" and
Jeng or "disease combating" chi.

CHI "bioenergy"

<p>Hsien-tien-de or "innate" chi divides into ↓ ↓ ↓</p>	<p>Ren or "humane" chi ("empathic energy," ⇒⇒⇒⇒part innate and part acquired)←←←←</p>	<p>Hou-tien-de or "acquired" chi divides into ↓ ↓ ↓</p>
<p>Tsung or "genetic" chi (formative) and Yuan or "original" chi (vital) which combine to produce ↓ ↓ ↓</p>	<p>Ta or "pneumatic" chi from air and Gu or "alimentary" chi in food/drink</p>	
<p>Jen or "true" chi (which is also combined with Gu or "alimentary" chi in food/drink and Ta or "pneumatic" chi from air). Jen in turn produces 3 types of chi ↓ ↓ ↓</p>	<p>←←←←←←←←Gu and Ta acquired chi combine with Yuan and Tsung innate chi to produce Jen chi)</p>	
<p>1. Wei or "defensive" 2. Jing or "channel" 3. Jeng or "disease combating" chi</p>		

Figure 20.1 The organization of the types of Chi

"...[Y]et another meaning of chi, a cosmological one [is] often confused with the bioenergetic chi of chi gong, acupuncture, and herbal medicine." (p. 23) This chi concept relates to quantum and cosmological theory of western science.

20.2. INTRODUCTION TO THE CHINESE FIVE ELEMENT/MERIDIAN SYSTEM MODEL OF THE BODYMIND

The Chinese never had to deal with the "Mind-Body Problem" which the Western world inherited as Descartes' solution to the conflict ("turf war") between the church and the budding natural philosophers (Damasio, 1994). They also do not make the sharp distinctions between self and the natural and spiritual world. Thus, in the Chinese Five Element/Meridian System (energy pathways) model of bodymind functioning, the various organs are part of an energetic system of influence with ties to the external world and inner world of emotions and thoughts as well as the spiritual domain. They have no need for our hyphenated disciplines of "Psycho-Somatic Medicine" and "Psycho-Neuro-Immuno-Endrocrinology." There was never any question of the mutual influence of these domains. Also, the model emphasizes balanced energy systems (correction for either over or under energy in each system). "Stuck Emotions" are typically a problem of over energy in a

meridian. For a clear explanation of the holism of the model see Moss (1999) or Eckman (1996).

For the purposes of understanding the operation of Meridian Balancing Procedures for dealing with mental and physical distress, it is only necessary to understand how the various meridians are related to emotions and the "Control Cycle" of the "Five Element" organization of the meridians.

20.2.1. THE FIVE ELEMENT LAW

Energy flows in the CREATIVE (Sheng) and CONTROL (Ko) cycles:

The CREATIVE cycle goes from Wood to Fire to Earth to Metal to Water

The CONTROL cycle goes from Water to Fire to Metal to Wood to Earth

20.2.2. FIVE ELEMENT CHART

The "Five Element Chart" given below shows the relations between each of the five elements, their meridians, and the yin-yang meridians.

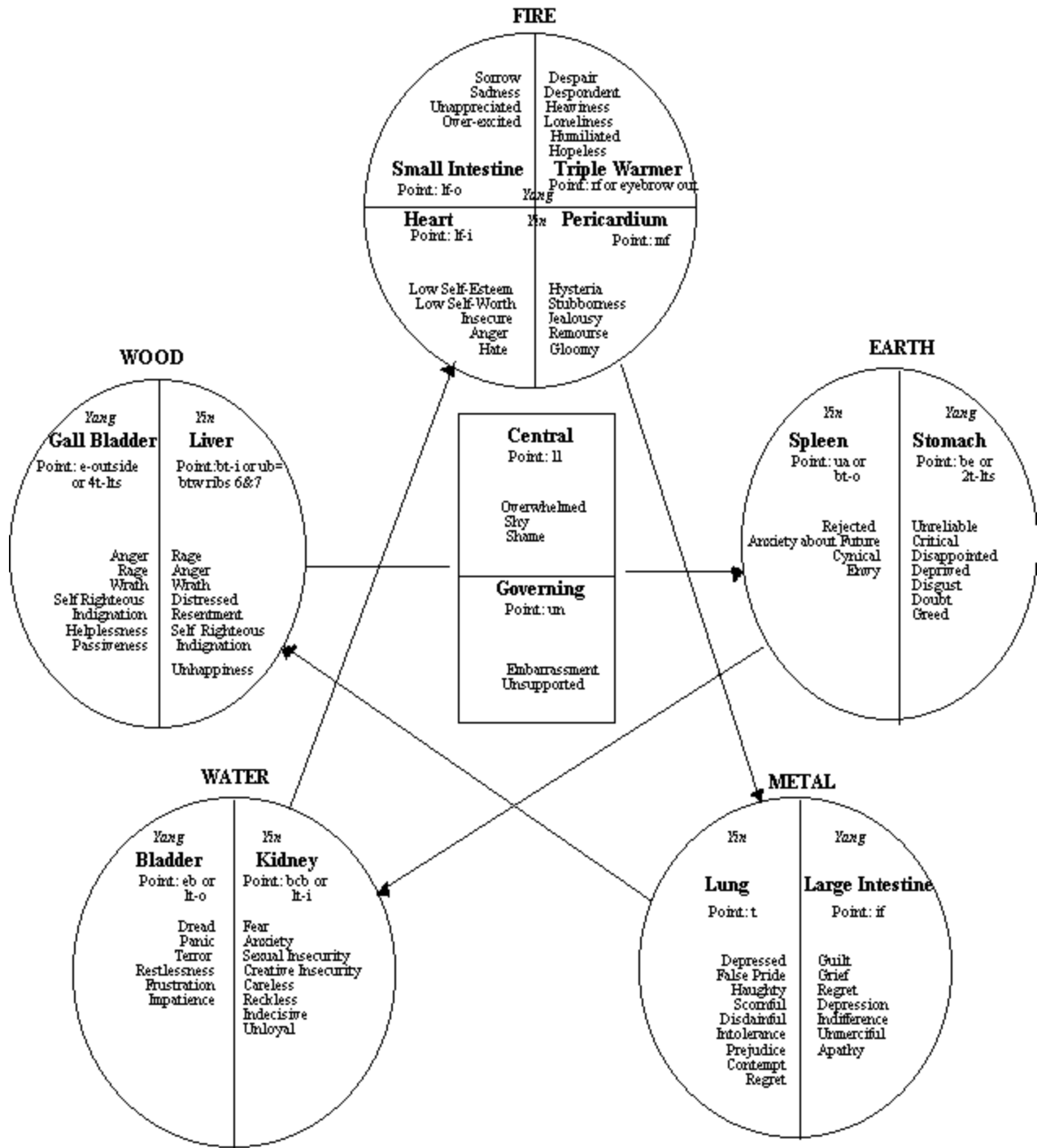


Figure 20.2 Five Element Emotion Chart Based on the Professional Kinesiology Practitioner (PKP) training program, 1990

20.2.3. EMOTIONS ASSOCIATED WITH EACH OF THE MERIDIANS ARRANGED ALPHABETICALLY BY MERIDIAN

Source: the Professional Kinesiology Practitioner (PKP) training program, 1990

Bladder Meridian-yang WATER: Peace, Dread, Panic, Restlessness, Frustration, Inner direction, Impatience, Confidence, Courage

Central Meridian: Overwhelmed, Shy, Shame

Gall Bladder Meridian-yang WOOD: Love, Anger, Rage, Wrath, Self righteousness, Indignation, Forbearance, Assertive, Helpless, Passive, Humble, Proud, Choice

Governing Meridian: Embarrassment, Unsupported

Heart Meridian-yin FIRE: Forgiveness, Self-esteem, Self-worth, Insecure, Secure, Anger, Hate, Love

Kidney Meridian-yang WATER: Fear, Anxiety, Sexual (in)security, Creative (in)security, Cautious, Careless, Reckless, (In)decisive, (Un)loyal

Large Intestine Meridian-yang METAL: Guilt, Grief, Regret, Release, Self-worth, Enthusiasm, Depression, Letting go, Indifference (Un)merciful, Apathy

Liver Meridian-yin WOOD: Rage, Anger, Wrath, Distressed, Resentment, Self righteous indignation, Transformation, (Un)happiness, Content

Lung Meridian-yin METAL: Cheerful, Depressed, False pride, Haughty, Humility/Modesty, Scorn/Disdain, (In)tolerance, Prejudice, Contempt, Regret

Pericardium Meridian-yin (Circulation-Sex) FIRE: Calm, Hysteria, Relaxation, Stubbornness, Tranquility, Responsible, Jealousy, Remorse, Gloomy

Small Intestine Meridian-yang FIRE: Joy, Sorrow, Sadness, (Un)appreciated, Over excited, Internalization, Assimilation, Nourishing

Spleen Meridian-yin EARTH: Forgiveness, Rejected, Assurance, Faith in the future, Anxiety re the future, Confidence, Cynicism, Sympathy, Empathy, Envy

Stomach Meridian-yang EARTH: (Un)reliable, Critical, Contentment, Disappointment, Deprivation, Hunger/Nausea, Disgust, Doubt, Greed, Empty, Sympathy, Empathy, Bitter

Triple Warmer Meridian-yang (thyroid) FIRE: Despair, Elation, Despondent, Lightness, Heaviness, Loneliness, Humiliated, Hope(less), Serving, Balance

20.2.4. ABBREVIATION AND LOCATION DESCRIPTION OF STIMULATION POINTS ARRANGED ALPHABETICALLY BY MERIDIAN

(most are at the end points of the meridians. One of the nice things about this set of procedures is that, unlike acupuncture, you only need to be close to the points for the procedure to be effective)

Bladder Meridian-yang

eb = Eye Brow: where the eye brow meets the bridge of the nose

OR

lt-o = Little Toe Outside: in the corner where the toe nail meets the cuticle

Central Meridian

ll = Lower Lip Midline: under the lower lip on the midline

Gall Bladder Meridian-yang

e-oc = Eye Outside Corner: from the corner of your eye socket ½ inches toward your temple side

OR

4t-lts = Fourth Toe Little Toe Side: in the corner where the toe nail meets the cuticle

Governing Meridian

un= Under Nose: above the upper lip on the midline

Heart Meridian-yin

lf-i = Little Finger Inside: in the corner where the finger nail meets the cuticle

Kidney Meridian-yang

cb = Below Collar Bone: start from the bottom of the collar bone "V" and move (right and/or left) under your collar bone until you meet the first "dip." Moving your shoulders forward will bring out this spot since it feels like it's over a hinge (it's the collar bone - sternum connection)

OR

lt-i = Little Toe Inside: in the corner where the toe nail meets the cuticle

Large Intestine Meridian-yang

if = Index Finger Thumb Side: in the corner where the finger nail meets the cuticle

Liver Meridian-yin

ub = Under Breast under the nipple between ribs 6 and 7: below your nipple just above the bottom rib.

OR

bt-i = Big Toe Inside: in the corner where the toe nail meets the cuticle

Lung Meridian-yin

t = Thumb Outside: (away from index finger) in the corner where the finger nail meets the cuticle

Pericardium Meridian-yin (Circulation-Sex)

mf = Middle Finger Thumb Side: in the corner where the finger nail meets the cuticle

Small Intestine Meridian-yang

lf-o = Little Finger Out Side: in the corner where the finger nail meets the cuticle

Spleen Meridian-yin

ua = Under Arm: About one hand width or four inches below the arm pit under your arm

OR

bt-o = Big Toe Outside: in the corner where the toe nail meets the cuticle

Stomach Meridian-yang

be = Beneath Eye: on the small "notch" in the center of the lower bone of the eye socket

OR

2t-lts = Second Toe Little Toe Side: in the corner where the toe nail meets the cuticle

Triple Warmer Meridian-yang (thyroid)

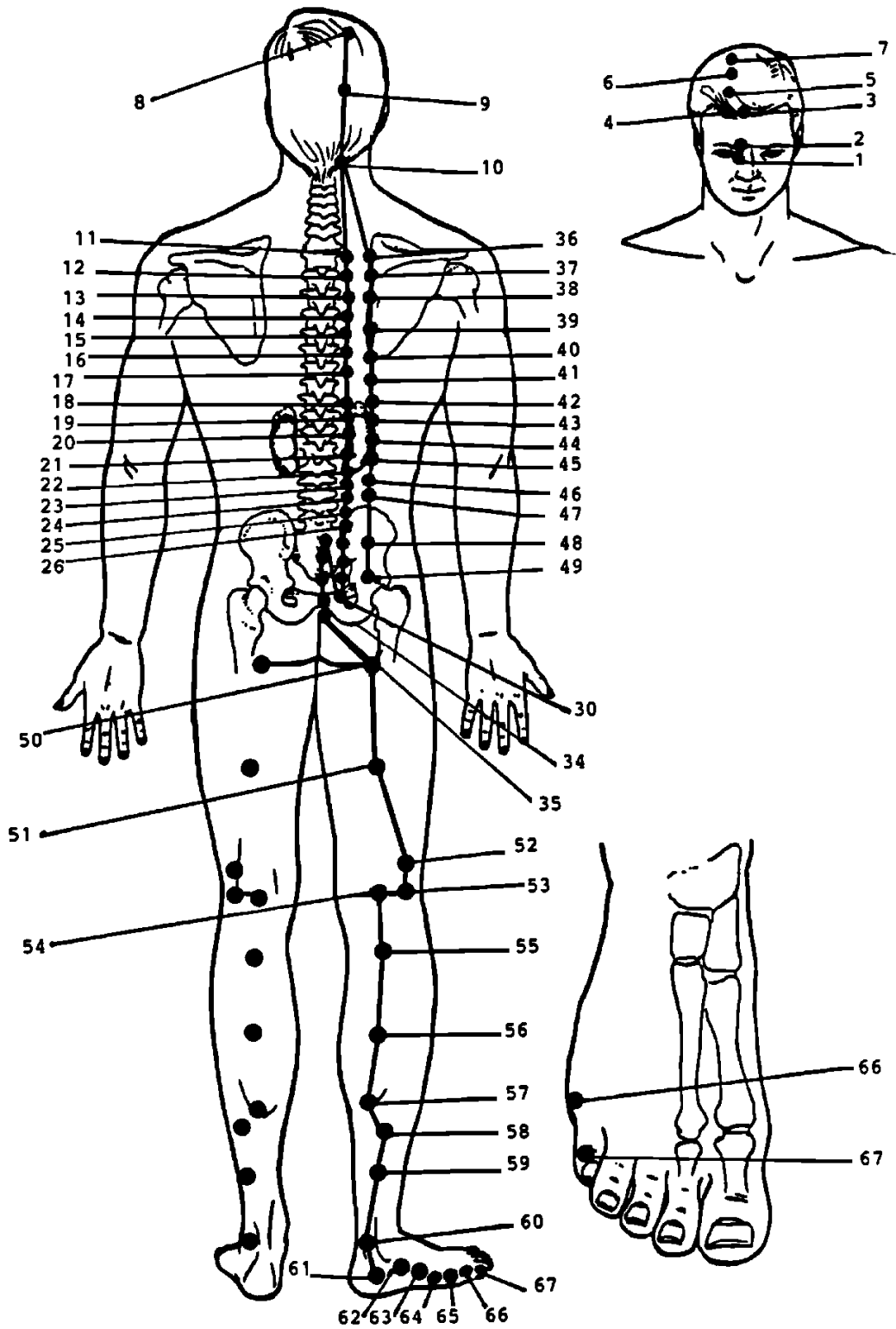
rf = Ring Finger little finger side in the corner where the finger nail meets the cuticle

OR

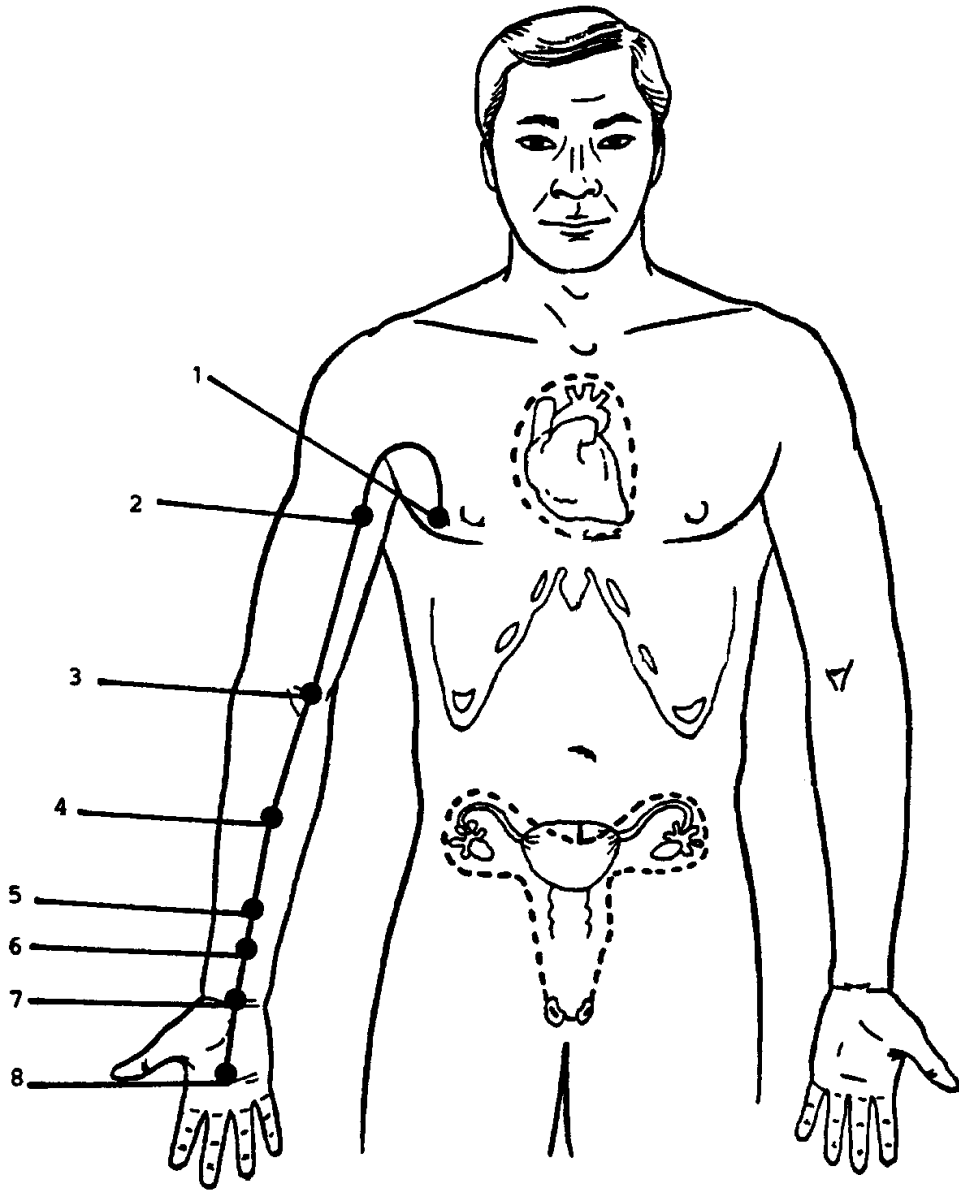
eb-out = Eye Brow Outside Edge: at the corner of your eye brow toward the temple side

20.2.5. SIMPLIFIED DIAGRAMS OF THE MERIDIANS ARRANGED ALPHABETICALLY

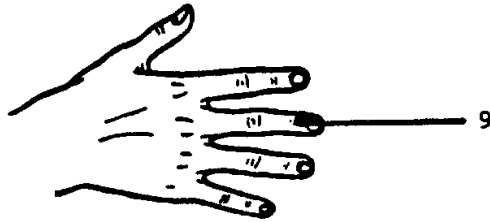
The figures for the meridians are simplified from Levy, S.L and C. Lehr (1996, Your Body Can Talk: How to Use Simple Muscle Testing to Learn What Your Body Knows and Needs: The Art and Application of Clinical Kinesiology, Hohm Press) The original figures they used are by Dr. John Amaro, International Academy of Clinical Acupuncture, 1981. The Central and Governing meridians are from Biokinesiology Institute (1977/1984) Take Care of Yourselves Naturally.



BLADDER MERIDIAN

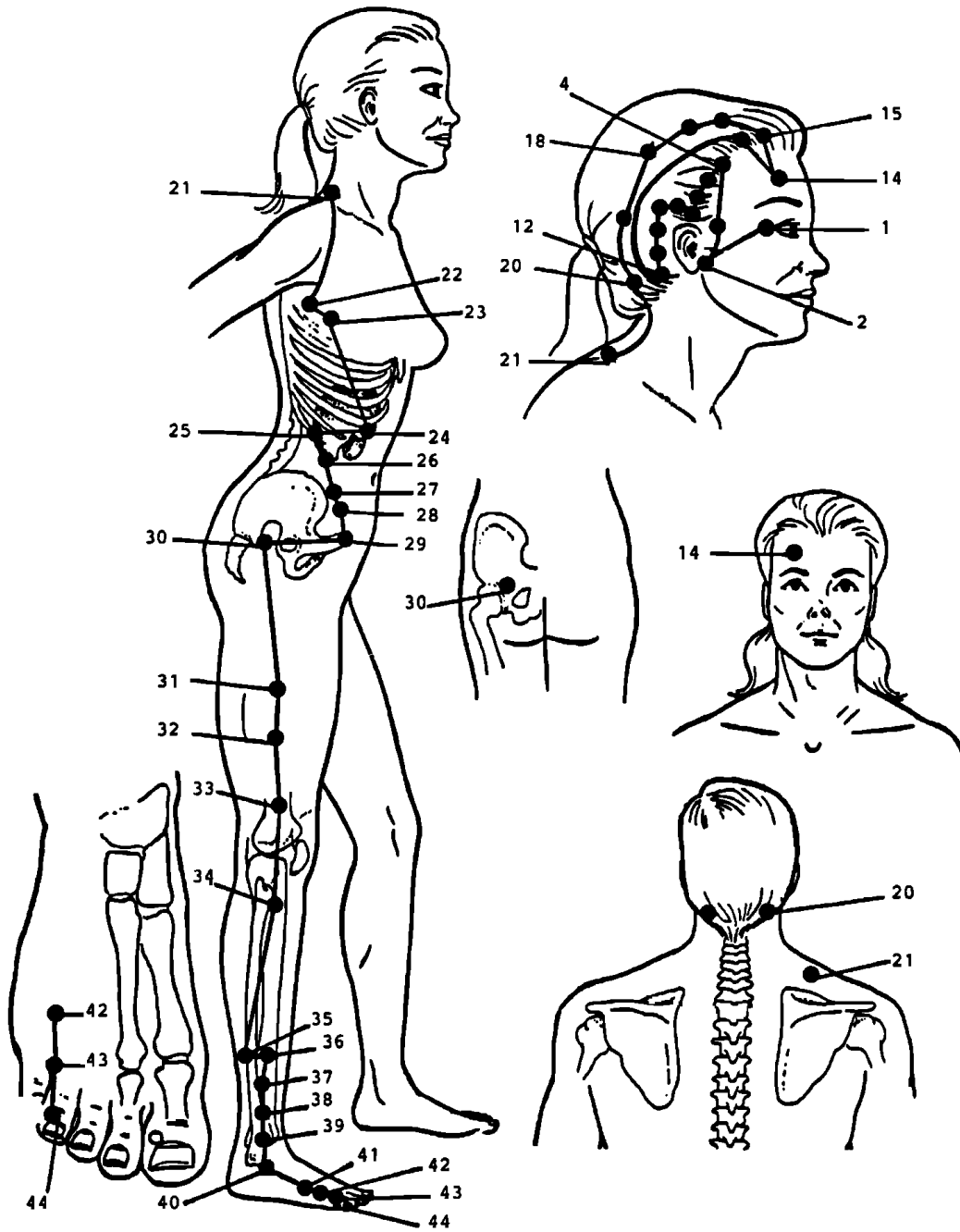


Plam

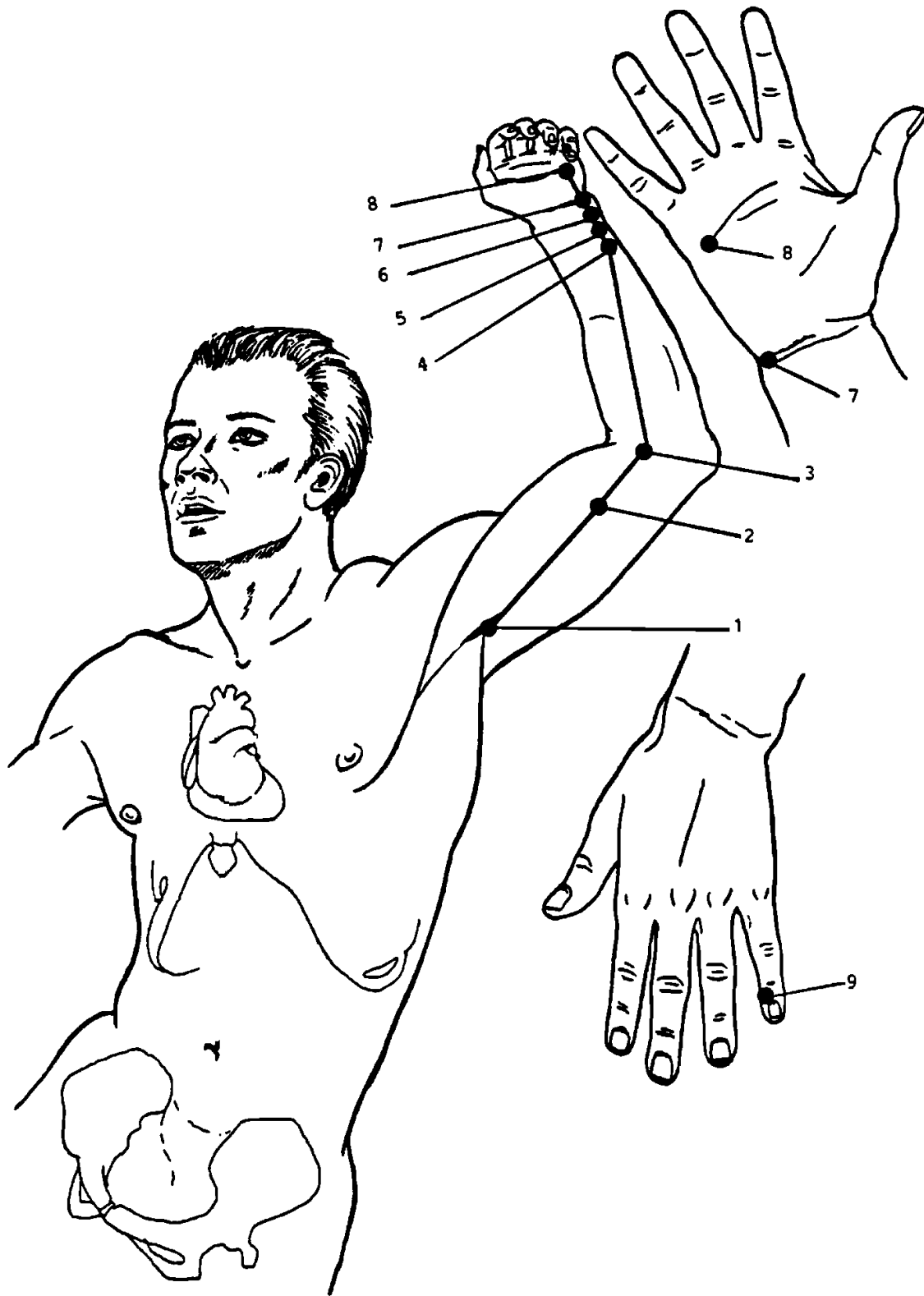


Back

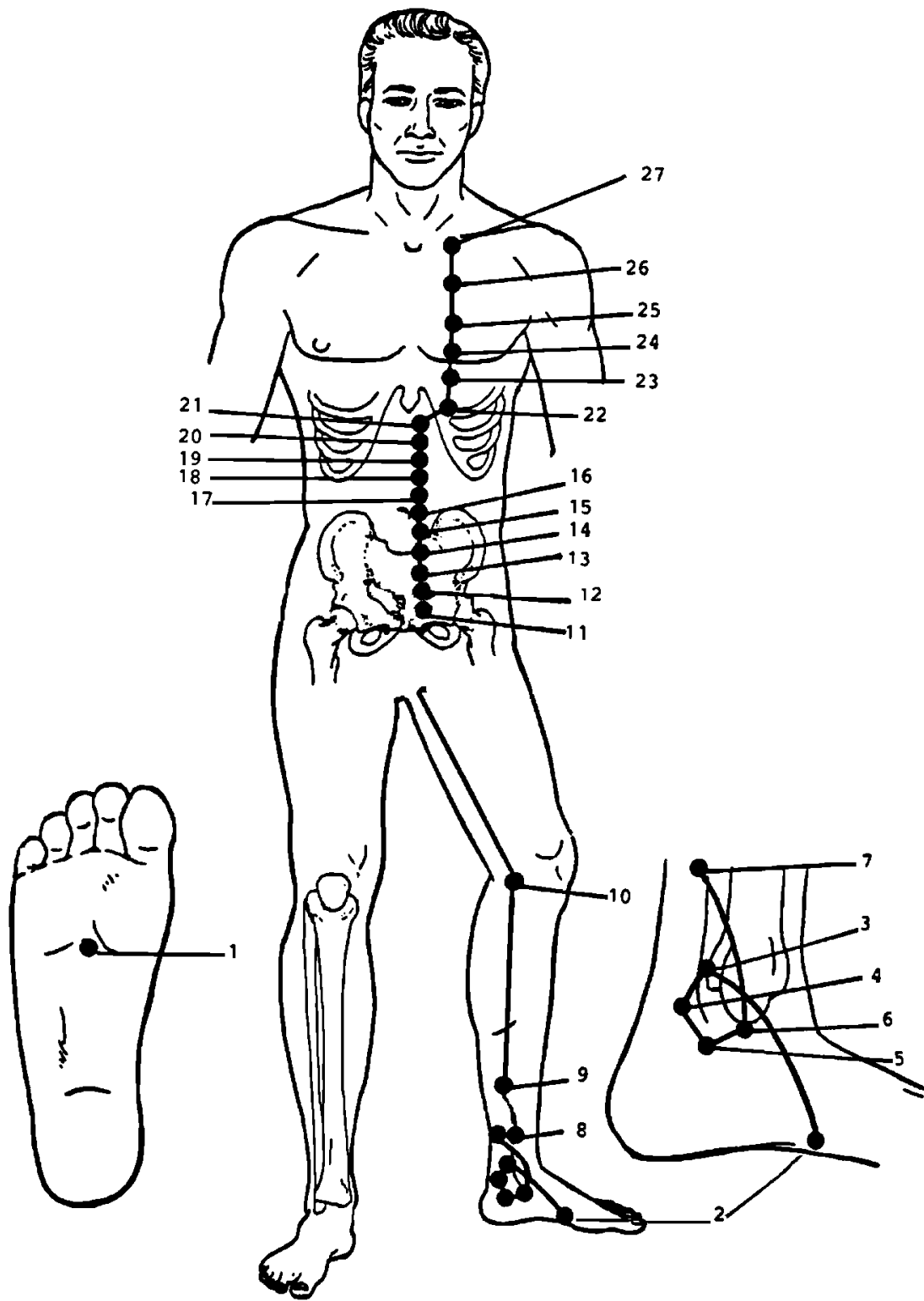
CIRCULATION/SEX-PERICARDIUM MERIDIAN



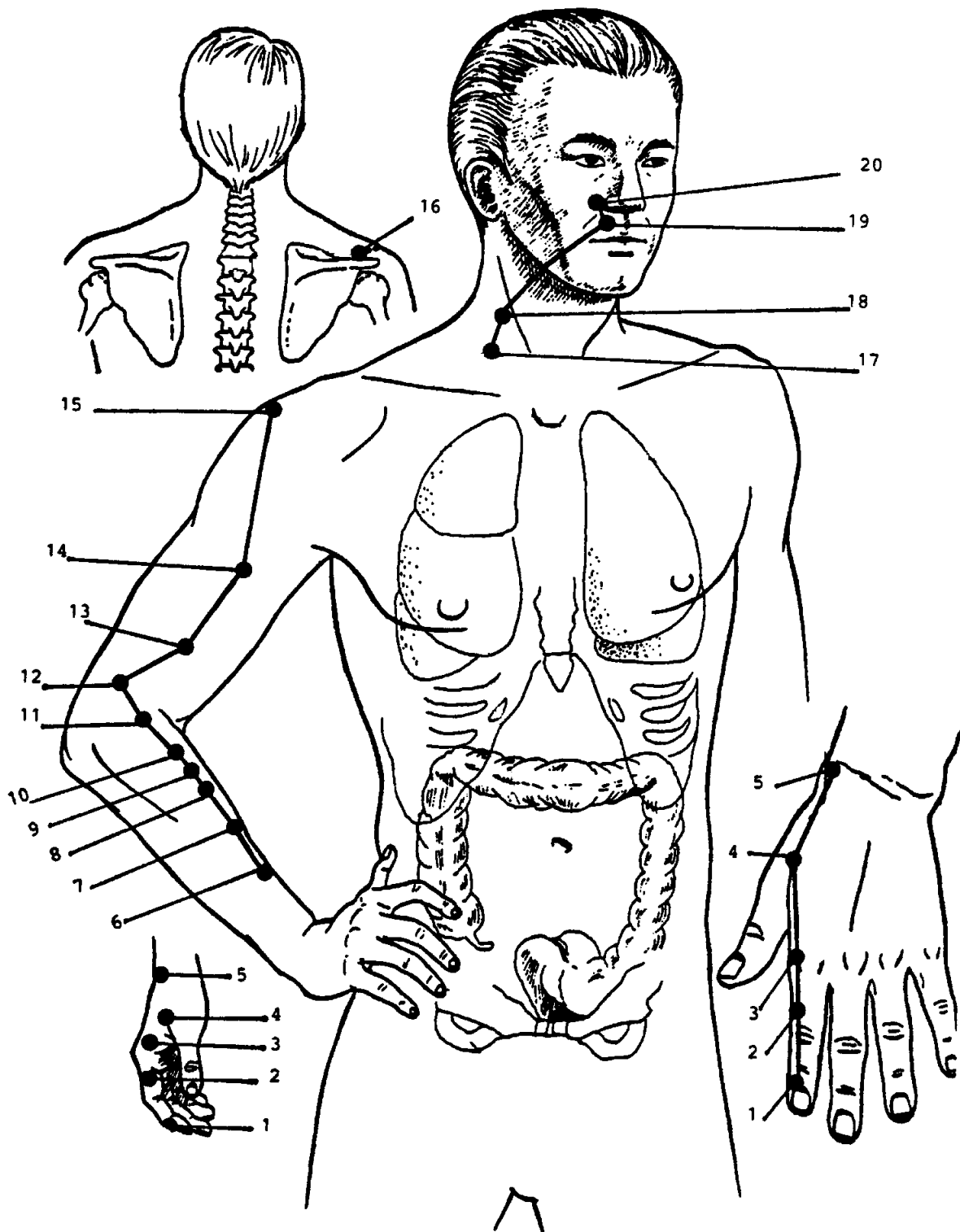
GALLBLADDER MERIDIAN



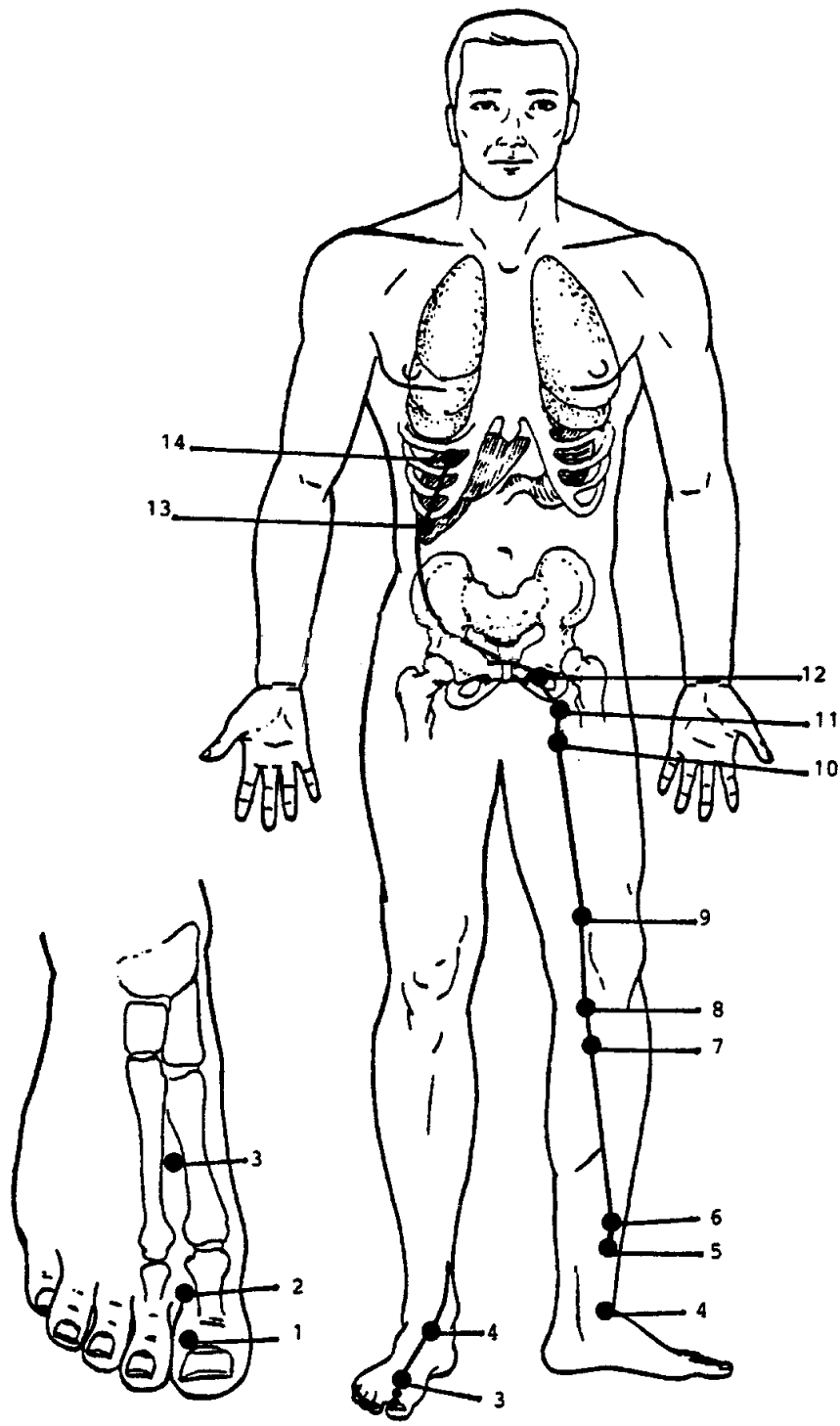
HEART MERIDIAN



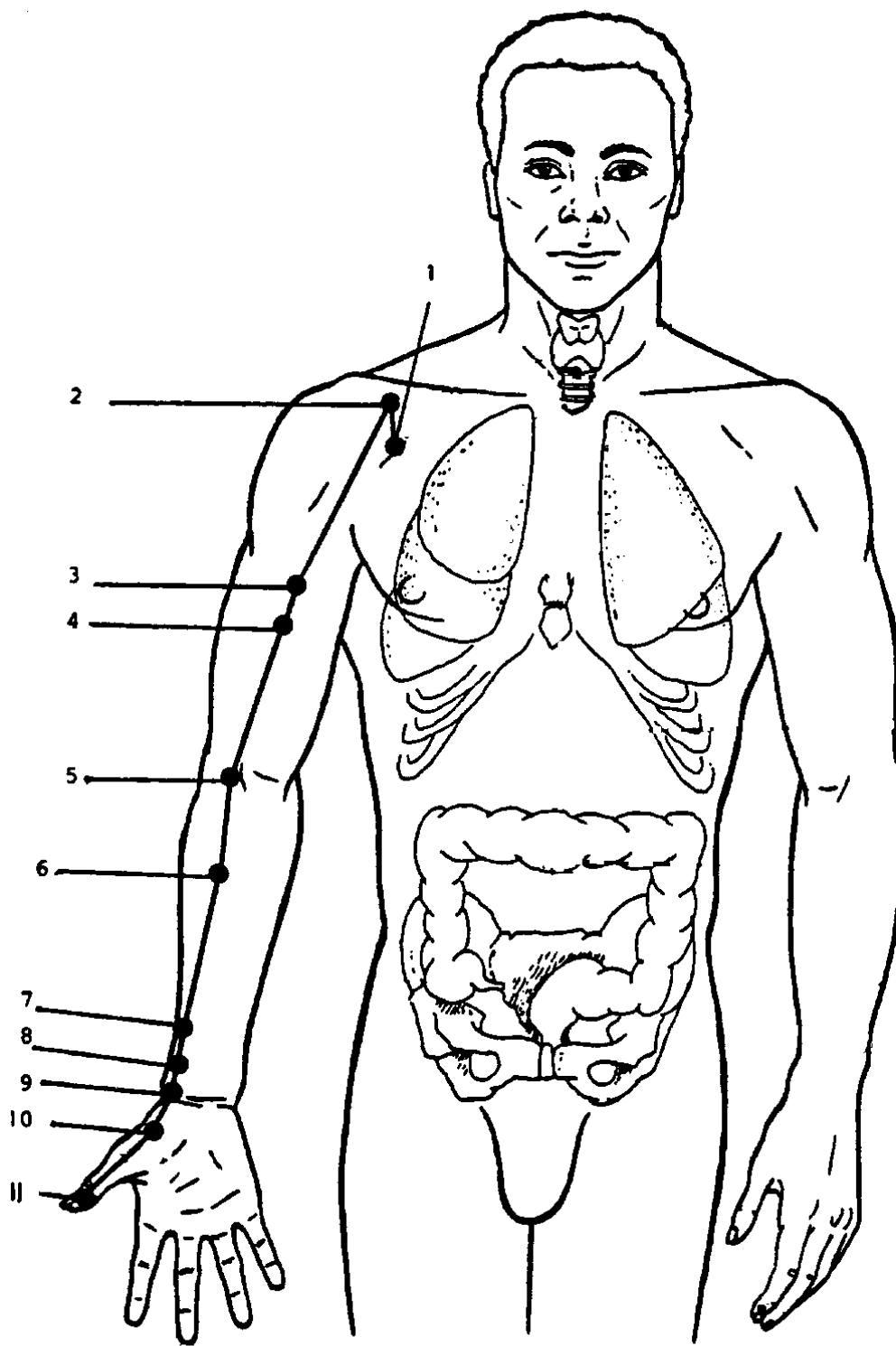
KIDNEY MERIDIAN



LARGE INTESTINE MERIDIAN

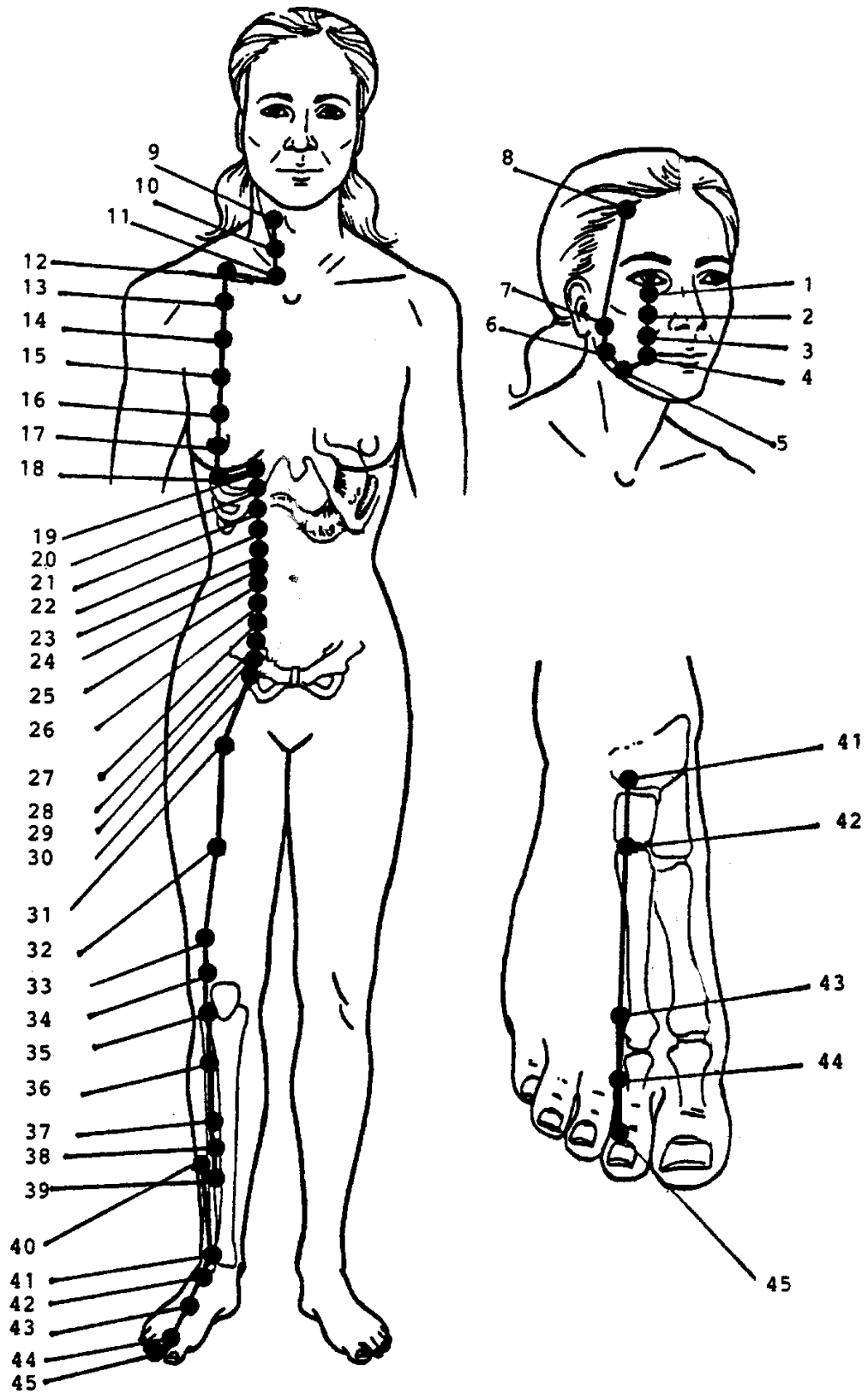


LIVER MERIDIAN

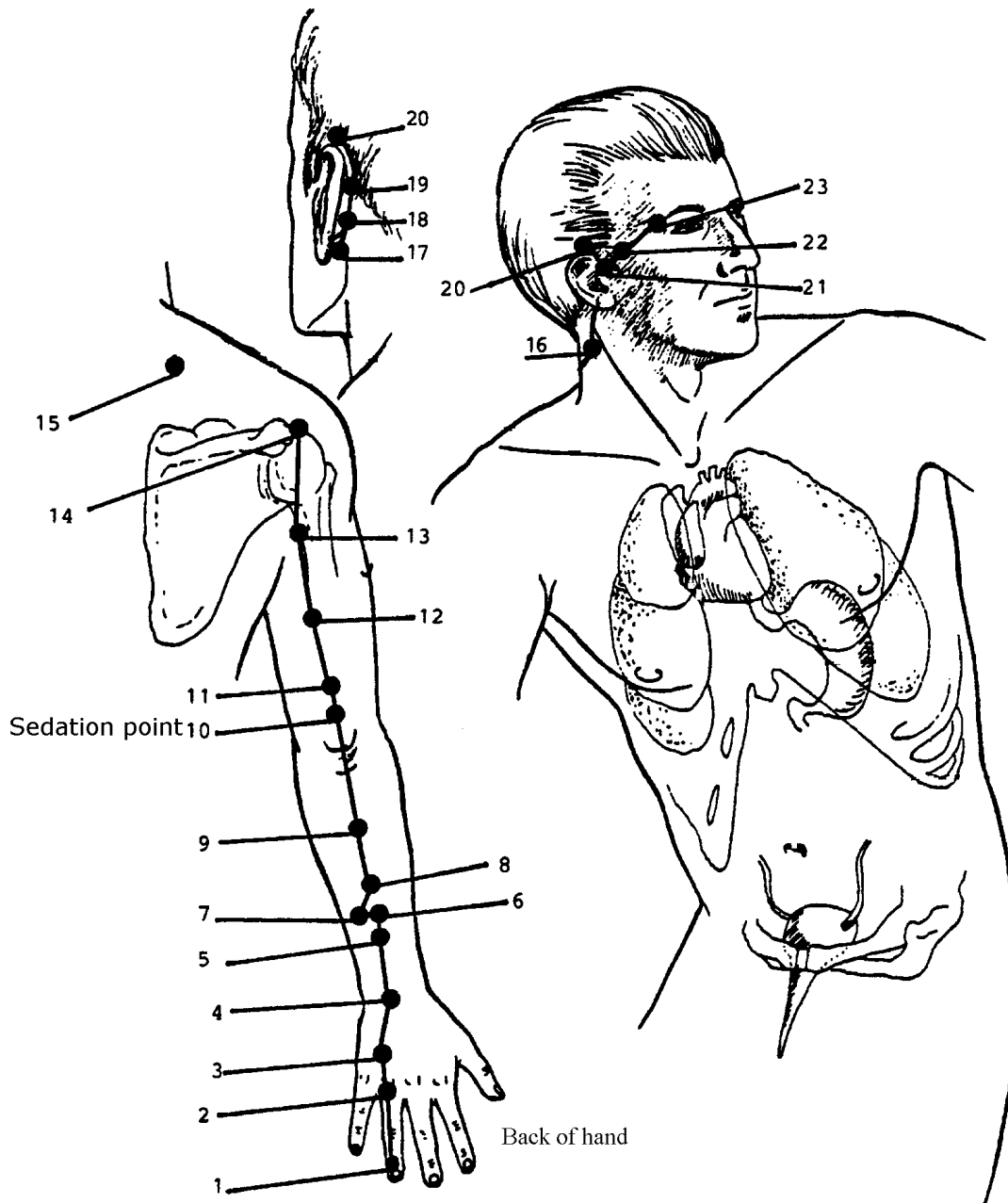


Palm

LUNG MERIDIAN



STOMACH MERIDIAN



TRIPLE WARMER MERIDIAN [Thyroid]

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Professional Kinesiology Provider, PKP: Joan Dewe & Bruce Dewe. P.O. Box 25-162, St. Heliers, Auckland, 1130, NEW ZEALAND. phone: 64-9.575 2818. fax: 64-9.575 2813