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New advances in research on reconciliation vessel for emergency treatments

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ABSTRACT

Analyzing the properties of the reconciliation vessel, new questions arised about the origin of this wondrous circuit, as well as its configuration through the philosophical and cosmological basis of traditional Chinese medicine. Scrutinizing its location within Fu Hsi's octogram and according to the Yellow Emperor's coincidences in Ling Shu and Su Wen quotations, a plausible explanation raised up from a detailed methodological work embodied in this paper. Author's experience in cardiopulmonary revivals over many years takes to ponder his prospect of this situation from various angles, arising the comparison between legal, real and energy deaths against the possibility of more widespread recovery after terminal diagnosis.

1. Introduction

The proposal of a new inclusion criteria made possible the development of a new alternative praxis to assist double-amputee patients during imminent death situations (Figure 1).

Another line for research emerged in order to justify an equivalent point capable to replace or be associated with the role of KI-1 *Yong quan* in currently standard cardiopulmonary resuscitation protocols^[1].

For these reasons the pericardium or *Xin Bao* tonifying point [5.1.56 specific point] and the *Yang Wei Mai* point of influence are recommended as an emergency revival point because of their connection with the *Shao yin* energetic level^[2].

There are several situations related to the close relationship between the kidney [1.4.17 kidney meridian] and the pericardium [1.3.15 pericardium] meridians described by the Chinese since ancient times: (1) Kidney and pericardium (*Xin Bao*) meridians are coupled in pulses: kidney is master of the heart's husband; (2) Kidney (17:00–19:00) transmits its chrono-

biological energetical legacy to *Xin Bao* channel (19:00–21:00); (3) Consequently, this couple is the only one to complete both qualities of being husbands while sharing the transfer of their energy legacy at the same time (Figure 2)^[2].

The fact that the Chinese Wise Men have determined precisely the coincidence that among the twelve main meridians, only these two meridians, kidney and master of the heart meridians, being while the only “husbands and wife” in pulses and connected in their bioenergetical transfer, allow us to assume that such an event is not casual for traditional Chinese medicine.

More than that, it indicates both generative as regenerative capacity represented at this link. Touring both meridians by the ancestral energy might be able to enable the use of chromosomal potential that allows the perpetuation of our species (Figure 3)^[2].

Precisely those serious conditions seriously threatening our lives, such as sudden death or cardiac arrest, that manages energy link absent restore vital signs to “safeguard life” during these situations of extreme urgency^[1].

2. *Xin Bao* or the pericardium [1.3.15 pericardium] meridian

One of the ministerial fire in acupuncture is represented with one component of the *Jue Yin* plane, composed by the liver (mother of heart) and the pericardium (protector of the heart) meridians.

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Figure 1. PC-9 Zhong chong resuscitation point for double amputee patients^[1].

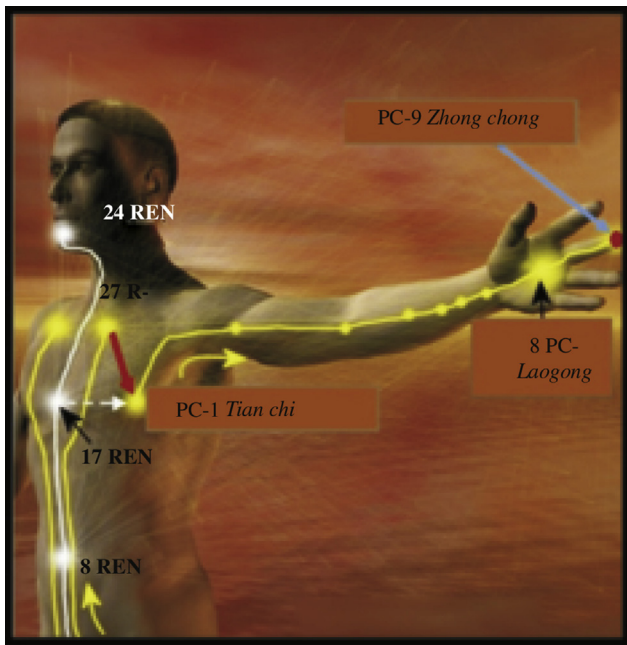


Figure 2. Collateral branch that links kidney to the master of the heart meridian (Source: http://www.ktthome.com/teorias/mtc/teorias_mtc_1_1_2_8.html)

Mussat tells us that “*Jue Yin* (or terminal *Yin*) finishes the *Yin* movement; it is the ‘end of the *Yin*’ and it will enable the *Yang*. Its dynamic role is fundamental”^[3].

By this way, heart or *Xin* (Imperial Fire) can be “regulated and controlled” by *San Jiao* (governs the pathways of the

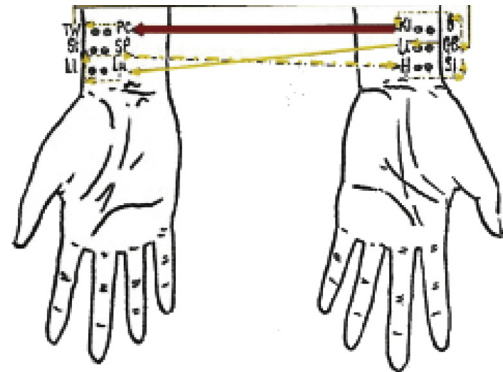


Figure 3. Kidney and pericardium “spouses” in pulses.

waters) and *Xin Bao*, his protector derived from the *Ming Men* (kidney’s fire)^[2].

For this reason Mussat insisted to emphasize the importance of the *Jue Yin* energy level:

“The principle of output, which cannot escape, is that the heart cannot be ‘set into motion’ unless it receives the signal of their movement, which comes from *Jue Yin*”^[4].

3. Reconciliation vessel: its situation within Fu Hsi's octogram

We must remember that, regarding the pericardium channel, PC-6 *Nei guan* acts as an opening point of the *Yin Wei Mai* [1.4.29 yin heel vessel] and PC-9 *Zhong chong* functions as an influence point of the *Yang Wei Mai* [1.4.32 yang link vessel] (involved in the regulation of “waterways”) through its connection with TW-5 *Wai Guan* [1.3.70 regulate the waterways] (Figure 4).

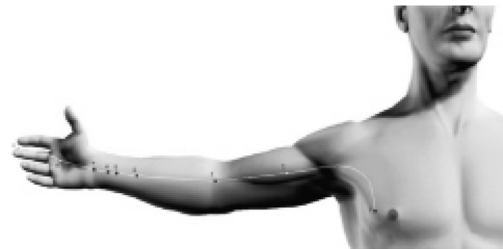


Figure 4. *Yin Wei* and *Yang Wei* influence points within the pericardium meridian (Source: <http://kyusho-international.com/pericardium-meridian>)

This shows us that through this pericardium meridian undoubtedly runs ancestral energy, calling for itself the energies of Heaven and Earth, thus leaving us clear that its pathway can conform a segment of the wondrous or extraordinary vessels^[2].

4. The reasons behind the name: “reconciliation vessel”

The *Ling Shu* narrates that, when the Yellow Emperor stated “I have heard that the constitution of man corresponds to that of heaven”^[5], his personal physician, *Khi Pa*, replied “The formation of man corresponds to that of heaven”^[6], adding that “To sum up, the earth is showered

by the water from heaven”^[6], which shows that both acknowledged the uttermost importance of the two polarities in traditional Chinese medicine [0.0.2 traditional Chinese medicine].

The aforementioned quotations are justified in the comparison between the physiopathology of *Shao yin* circuit [1.8.23 Lesser *yin*] and the electro-physical analysis of the genesis of lightning, published in my paper Between Heaven and Earth – Scientific Basis of the Action of *Shao yin*: Lightning’s Physical – Mathematical Analysis^[7]: “The Full Lightning Process produces a dielectric breakdown of the air and an ionizing wave propagated towards the cloud, provoking an effect of ‘round trip’ referred to the particles, that returning instantly to the cloud causes the vision of ‘lightning strike’ (Main Route or Lightning Return by Heinz W. Kasemir)”. “This initial return discharge is the ‘open circuit’ between heaven and earth for a short interval of time. Thus, the negative charges can cross the driver channel to go towards the positive ones, seeking to neutralize each other. So by convention, we say that the main lightning road follows an upward course, established by a ‘path of less resistance’ to the spread of the electricity, higher from the ground to the cloud than in reverse”^[7].

For verifying this concept, it can also be read in the Su Wen that “Man lives on earth and its existence depends on heaven, and for that reason the combination of energy of heaven and earth is called the man”. “Man can live according to the four seasons, because heaven and earth are the parents of man; as the son of heaven, man must be able to know the ten thousand things”^[8].

Chi Po adds his own words of wisdom supporting the concept of his emperor that “The energy from heaven flows down and the energy from earth flows upward, so that the communication between the energies takes place in the middle, where the man lives”^[9].

The lightning vector is very similar to that established in the *Shao yin* or Lesser *yin* circuit [1.8.23 Lesser *yin*]: the Earth’s *Yin* energy [1.2.39 *yin qi*] stimulates KI-1 *Yong quan*, and starts with an upward discharge, ascending in search of the celestial *Yang* energy [1.2.40 *yang qi*], calling to action to those organs located in the upper part of the body, whose vital functions cannot be interrupted (heart-lungs) [1.7.303 disfunction of meridians] (Figure 5)^[10].

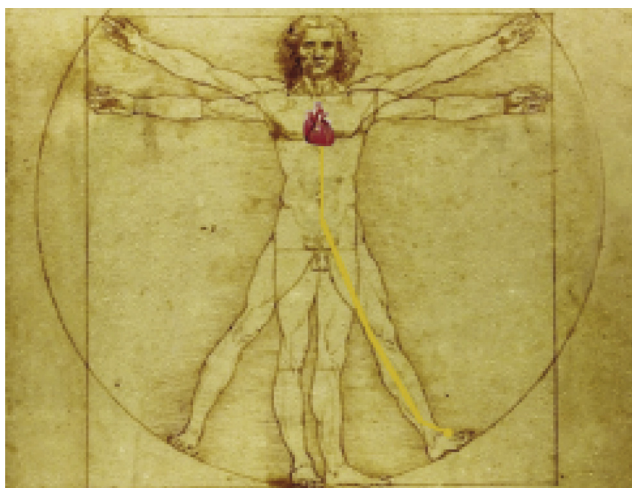


Figure 5. Pathway in upward course of the kidney meridian^[2].

It is stated that “The *Yin* and *Yang* of heaven and earth can be used to give names to the phenomena of the human body”^[11].

5. Origin of the wondrous vessels [1.4.24 eight extra meridians]

As it is once said that “Every movement generated in the universe is due to the union of *Ying* and *Yang*” [1.1.16 *yin-yang balance*]^[12].

It is stated that “*Yin* and *Yang* are still the fundamental qualities of the two energies of expansion and constriction: centrifugal and centripetal energies, once outputs of the Three Heaters the universe will ensure its genesis”^[13].

These two basic energies will give place to the symbols that will be part of the eight pathways or trigrams that symbolize the wondrous vessels [1.4.24 eight extra meridians], determining in this way the constant and sequential alternation of all these processes. Hence the famous quote by Fu Hsi: “The secrets and mysteries of existence are found in the movement of trigrams.”^[14]. “From there (referring to the octogram of Fu Hsi), they are distributed by eight ‘marvellous vessels’, four *Yin* and four *Yang*, reservoirs where energy structures ensure balance”^[13].

And the said movements generate, as Mussat believed, an “open process” in which *Ying* and *Yang* exchange their eternal intercourse, without ever being interrupted, as “Everything that exists in a place finds its complementary in the opposite.” (Figure 6)^[12].



Figure 6. Tao and the “open process” (interpretation by the author).

It is stated that “*Yin* and *Yang* are the way of heaven and earth, the great schemes of all things, parents of change, the origin and the beginning of birth and destruction, the palace of the gods. Treatment of the disease should be based on the origins (*Yin* and *Yang*)”^[11].

The other curious vessels [1.4.24 eight extra meridians] are clearly derivative of the kidney channel^[2]: *Chong Mai* [1.4.27 thoroughfare vessel]: constituted between points 11°–21° of the kidney channel; *Yin Qiao* [1.4.29 *yin* heel vessel]: originates at kidney (2° or 6°). It receives the energetic return of the *Yang Qiao* vessel to ascend again towards B-1 (energetic recycling of renal *Yuan*); *Yin Wei* [1.4.31 *yin* link vessel]: originates at Kidney 9°; *Yang Qiao* [1.4.30 *yang* heel vessel]: originates at

the urinary bladder-coupling the kidney in the water element- from B-1. Its opening point is B-62; *Yang Wei* [1.4.32 yang link vessel]: originates at V-1 towards Gb-14; from there the channel extends to Gb-20. Curiously enough, its Influence point is PC-9 *Zhong chong* [1.4.18 pericardium meridian]^[2].

6. Reconciliation vessel: its situation within Fu Hsi's octogram

In Fu Hsi's octogram presented by Van Nghi, the Mountain – representative of the *Jue Yin* plane through PC-6 *Nei guan* – is located equidistant to the earth, connecting directly to KI-6 *Shao hai* (Figure 7).

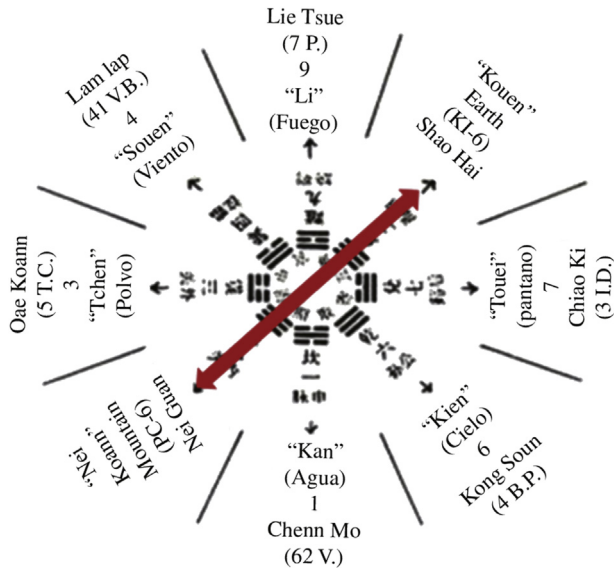


Figure 7. Fu Hsi's octogram by Van Nghi^[15].

It is said that "Observing the transformations and the movements, you can discover the secrets of nature"^[16].

Chi Po also admonishes us from this quotation from Su Wen that "If these objects (*Yin/Yang*) are dispersed, the birth and transformation would cease to exist"^[17].

7. General characteristics of the wondrous vessels [1.4.24 eight extra meridians]

The wondrous vessels connect points located in the upper limbs to others in the lower limbs.

The point of opening is in charge of reinitiating circulation through the vessel so that it completes its cycle. In general, the point of opening to the vessel chosen is activated first at toning. If there is no answer, then the key point of the coupled one is applied at sedation.

The wondrous vessels [1.4.24 eight extra meridians] activate their opening and closing points in a contralateral manner, thus enhancing their effective efficiency^[2].

8. Particular characteristics of the wondrous vessels [1.4.24 eight extra meridians]

The extraordinary or wondrous vessels [1.4.24 eight extra meridians] do not follow the universal Chinese law as regards the five elements nor do they follow the alternance *Yin/Yang*, but they couple with meridians sharing the same polarity: that is to say, they form out of two pairs of *Yang* meridians two pairs of *Yin* meridians (exception made for *Dai Mai*, or girdle vessel [1.4.28 belt vessel] – which only circulates around the waist level)^[2].

Quoted notes are coincident with that in Chapter 27 of Su Wen: "According to the classic of acupuncture ("*Ling Shu*")", the abundance and energy reduce due to an oblique trend of energy to the left and to the right; and the acupuncturist should regulate the lower region through the upper region of the right side through the left, tone deficiency and sedate excess through acupuncture points, and I understand all that"^[19].

Another citation referred in Su Wen also clarifies that "*Yang* is the energy of heaven and is responsible for the outer region; *Yin* is the energy of the earth and is responsible for internal region. Accordingly, *Yang* tends to be excessive, while *Yin* tends to be a lack"^[20].

It is stated that "Excess and deficiency are according to the sequential order of heaven"^[21].

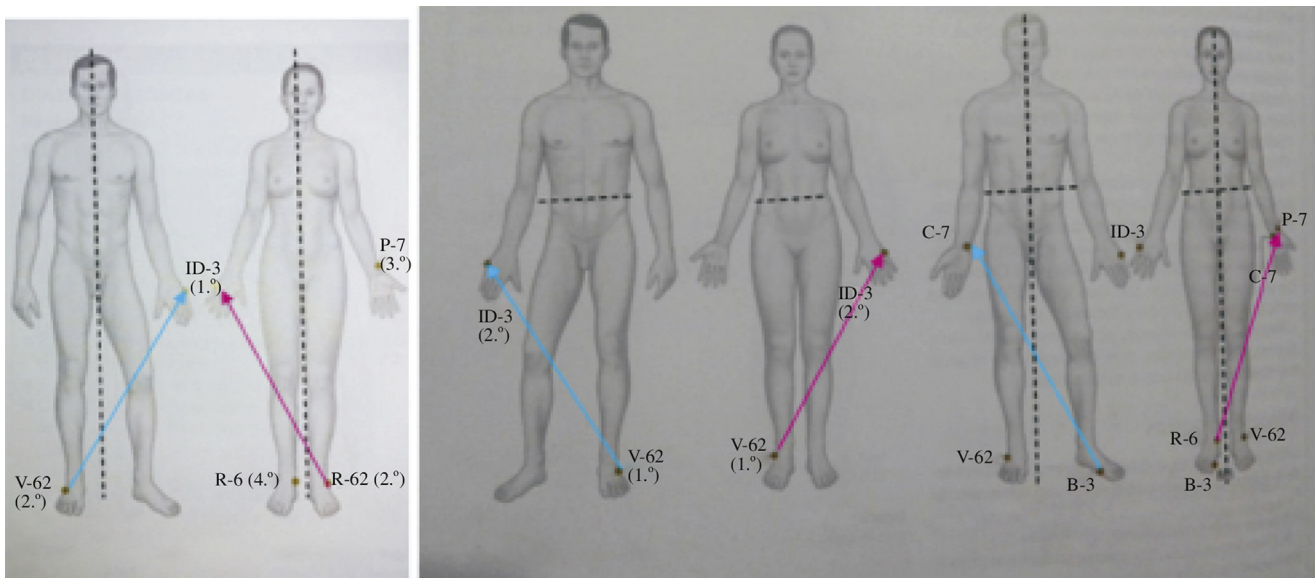


Figure 8. Contralateral opening of the wondrous vessels^[18].

9. Conservation of ancestral energy [1.2.23 ancestral qi]

From its seat in *Ming men*, which is also called “life gate point” [1.2.13 life gate] (Figure 8), the energy fills up the kidney channel [1.4.17 kidney meridian]; its energy reaches its dependant vessel *Chong Mai* (“sea of the twelve main meridians”) [1.4.27 thoroughfare vessel] and the eight wondrous, extraordinary, mysterious, particular or curious vessels [1.4.24 eight extra meridians]^[2].

There, the cosmic *Qi* and the telluric *Qi* are combined, being seat of the kidneys and of the adrenal glands (seat of the kidney *Yang*), giving place to the acquired *Jing* [1.2.19 acquired qi]. The latter must be enriched by joining the *Qi* of the gonads, innate *Jing* [1.2.18 innate qi], to complete its genuine constitution^[2].

So you can read in the Difficulty No. 36 of Nan Jing that “The right kidney is *Yin*... the left kidney is *Yang* ... and its form attests to the perfection of heaven” (Figure 9)^[22].

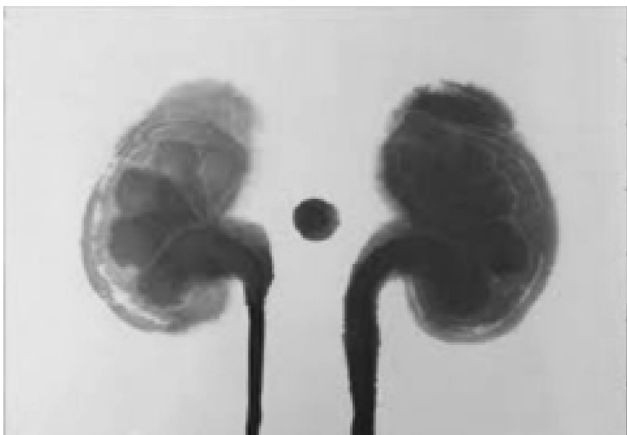


Figure 9. *Ming Men*.

Thus, as a result of combining both energies, the original energy integrates the “survival axis” [1.1.4 essential qi theory], seat of the pure energy, and is available for the organs and their bowels [1.3.7 six bowels].

In this following quotation, Su Wen illustrates that “Heaven is a cover and the earth is a support that give life to all things” (Figure 10)^[23].



Figure 10. Right and left kidneys enclosing the *Ming men* (Source: <http://chinamedicina.blogspot.com.ar/2014/05/que-es-el-mingmen.html>)

10. Therapeutic rules that guide the performance of the wondrous vessels

The rules include: (1) These mysterious vessels are not damaged by the perverse energies as they lack the shu points [5.1.63 source point] through which they usually penetrate; (2) They are used when other therapies fail; (3) They represent the deepest level in the acupunctural treatment; (4) The curious vessels regulate the qi of the curious bowels (among them, the circulatory system) [1.3.36 heart blood] [1.3.52 blood vessel]^[2]. The curious bowels [1.3.25 extraordinary organs] involve nervous system (encephalus), osteoarticular system (bone marrow), circulatory system (heart-blood vessels-blood), hepatobiliary function (gallbladder) and genital reproductive system (uterus)^[2]. It is stated that “The brain, bones, blood, blood vessels, gallbladder and uterus are the six organs generated by the energy of the earth are contained in the *Yin* and function as the earth”^[24].

11. Recovery of the essential energy

In the wondrous vessels, the ancestral energy circulate upwards and later travels downwards to start its energetic cycle again. Said energy circulates from the Tsing-Well points [5.1.58 well point] of those channels involved in its constitution. Let us analyze some examples (Table 1)^[2].

Table 1

Recovery of the essential energy.

Curious vessel	Jing-Well point	Initial point
<i>Yin Wei</i>	KI-1	KI-9
<i>Yin Qiao</i>	KI-1	KI-6
<i>Chong Mai</i>	KI-1	KI-11
<i>Dai Mai</i>	Gb-44	Gb-26
<i>Yang Qiao</i>	B-67	B-62
<i>Yang Wei</i>	B-67	B-63
Reconciliation vessel	KI-1	PC-9

Unlike the traditional ones, the curious bowels are used to preserve not to eliminate in Chinese medicine^[2].

In Chamfrault and Van Nghi’s analysis about the Nei King, we can understand how the Chinese symbolized the energetic value of the idiograms of the antique shu points [5.1.57 five transport points]. Regarding the Tsing-Well points, Van Nghi said that “The well is found where water emerges; that is why, it is the starting or arrival point of energy”^[25].

For this reason, the entry and closure points considered for the “reconciliation vessel” are KI-1 *Yong quan* and PC-9 *Zhong chong*.

We can also justify the choice of the Tsing or Jing-Well [5.1.58 well point] points for the activation of this new vessel of ancestral energy (Figure 11)^[2].

12. Analysis of the therapeutic indications of the curious channels involved in the pathway of the “reconciliation vessel”

As “curious bowel” [1.3.25 extraordinary organs], the circulatory system is considered globally (that is to say, considering its parts altogether). It is formed by heart [1.4.14 heart meridian]-blood [1.3.36 heart blood]-vessels [1.3.52 blood vessel] [1.3.31 vessel]. That is why the wondrous channels

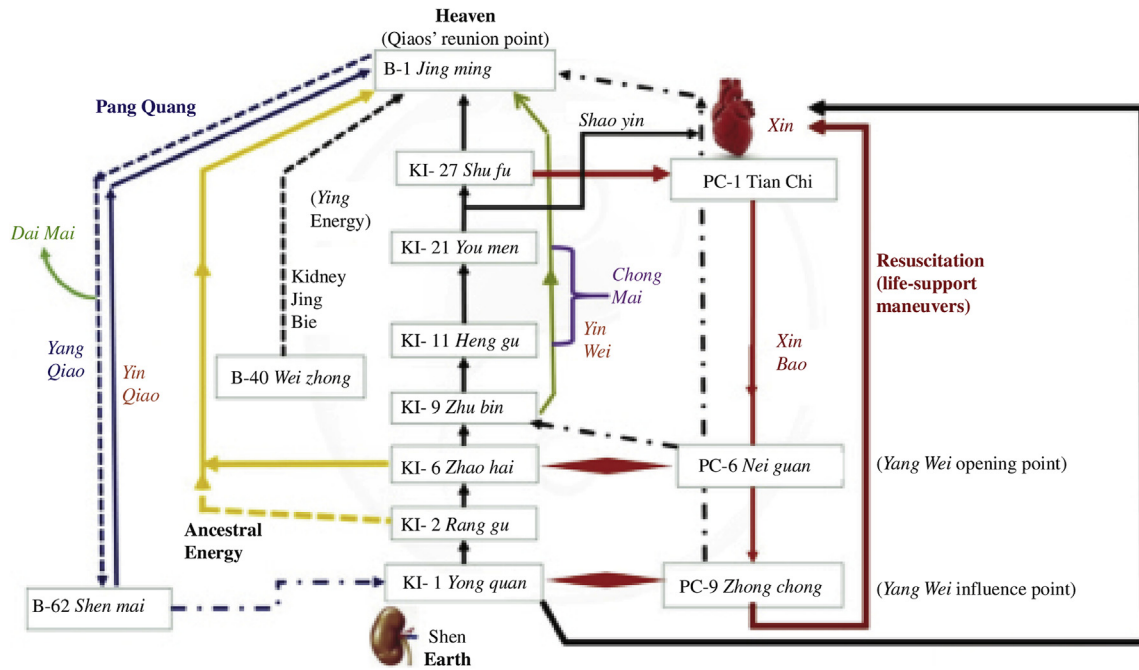


Figure 11. Reconciliation vessel: scheme of its pathway and energy circulation^[2].

Chong Mai [1.4.27 thoroughfare vessel] and *Yin Wei* [1.4.31 yin link vessel] are found in its function. Their main semiological features are present under the following conditions: precordialgias [1.7.42 *Yang* collapse] and blood stagnation [1.7.115 blood stasis] (Figure 12) (even more when both conditions are refractory to conventional medical treatments)^[2].

The typical pathological cardiovascular conditions of the *Yin Wei* [1.4.31 yin link vessel] are: angor pectoris and myocardial infarction.

Let us remember that the energy of *Yin Wei* circulates along the plane of the “intermediate *Yin*” or *Jue Yin*, to which the meridian of *Xin Bao* belongs^[2].

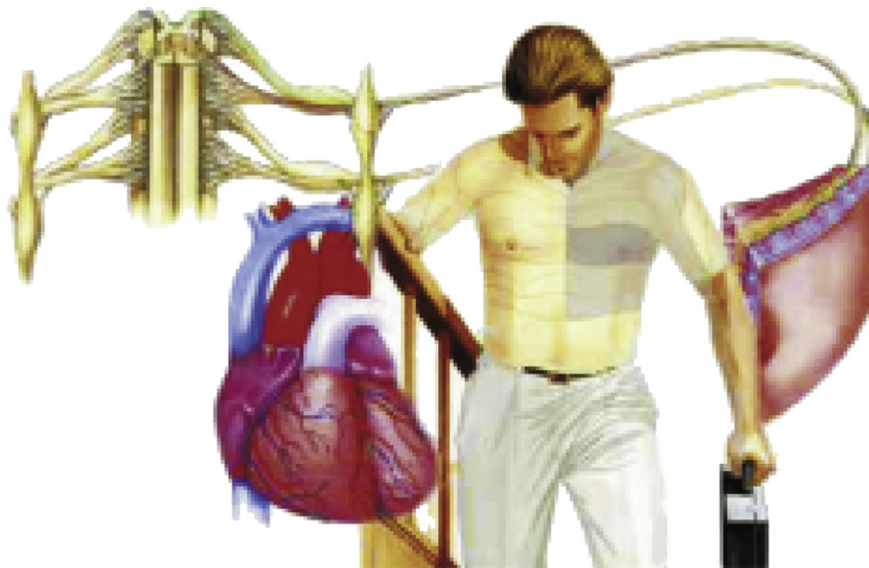


Figure 12. Pathophysiology of chest pain: precordialgia and blood stagnation (Source: http://www.zonamedica.com.ar/atlasgrancirculatorio/enfermedades_coronarias/pag1.16.htm)

The typical cardiac pathological conditions of the *Chong Mai* [1.4.27 thoroughfare vessel] are those that do not involve any definite impairment of the myocardium, as it occurs during angor pectoris or intermediate syndrome.

13. Discussion

As we saw before, Ling Shu hierarched K-1 *Yong quan* as the “root” point of the *Shao Yin*, “*Chao Yin* has its root in the *long Tsiuann* point (*Yong quan*–KI-1)”^[26].

In the Su Wen, Chi Po replied this answer to the Yellow Emperor: “One that is located within the great *Yin* is called small *Yin*, the origin of small *Yin* part of *Yong quan* (*Yungchuan*) point”^[23].

This energetic level, formed by the kidneys [1.3.14 kidney] and the heart [1.3.10 heart], is the most profound among all others, giving us a special reason why KI-1 *Yong quan* can act as an effective cardiac pacemaker. Moreover, KI-1 *Yong quan* is the main place for the ascending *Yin Qi* from the earth into our body, nurturing the *Zhang*, especially those placed in the *Yang* part of the torso. It can also be read in Ling Shu, Chapter 9, “*Yin* rules the organs, while *Yang* rules the viscus. *Yin* absorbs the heavenly energy, while *Yang* absorbs the energy from the five organs”^[27].

The impact of lightning on humans also travels the *Shao yin* circuit, primarily affecting cardiovascular function. Like lightning, initial return discharge “reopens this circuit”, with the possibility that there is “residual power” in the same channel back to its point of origin, acting “as an extraordinary *Qi* battery”. This concept clearly shows the interaction between the *Yin* terrestrial *Qi* [1.2.39 yin qi] and its compensation through melting with the heavenly energy in the Upper *Jiao* [1.3.22 upper energizer], something essential to understand how the celestial *Yang Qi* [1.2.40 yang qi] provides continuous motility to those thoracic organs whose function cannot be interrupted in order to maintain our life, as it is the case of the heart [1.3.10 heart] and the lungs [1.3.13 lung]^[10].

Chamfrault later clarifies the specific functions related to *Xin Bao*, “The heart is protected by the master of the heart (literal translation: wrapper of the heart [1.3.15 pericardium]”. According to the Nei King, the perverse energy [1.6.60 malign qi] cannot reach the heart [1.3.10 heart]. If this occurs, it will make the energy of the body disappear, thus causing death. Therefore, the perverse energy [evil qi 1.6.60] always stops at the master of the heart [1.3.15 pericardium], not in the heart itself; “... it consequently represents the role of the protector of the heart. It bears and contains whatever affects the heart.”^[28].

Evidently Chamfrault took reference the following quotation from Yellow Emperor on this particular issue in the Ling Shu: “The heart [1.3.10 heart] is a sovereign organ that directly relates to the other organs and bowels. It is also the receptacle of blood [1.2.44 blood] and energy [1.2.17 qi] (seat of soul) [1.2.10 corporeal soul]. The perverse energy can never reach it; otherwise, it would inevitably cause death. The perverse energy [evil qi 1.6.60] [1.6.60 malign qi] can only reach the master of the heart [1.3.15 pericardium]; that is why the main meridian of the heart does not possess IU point [5.1.63 source point]”^[29].

In the old classics' references on the “energy status” present at the time of syncope, Khi Pa, the Yellow Emperor's personal physician, warns us “In these cases, do not disperse or tone: You must simply direct the energy, since there is neither vacuum nor plenitude”^[30].

One of the most specific references of Khi Pa appears in the Ling Shu about this particular relationship, “The energy of the heart [1.4.14 heart meridian (HT)] emerges from *Tchong Tchrong* (PC-9 *Zhong chong*) point; the heart rules blood, the master of the heart meridian [1.4.18 pericardium meridian] rules the energy of the heart, as the emperor and his minister always concord with each other. For this reason the energy of the heart arises from *Tchong Tchrong*, that is a *Tsing* point of the energy that travels to the heart meridian. The master of the heart and the heart are on a par.” (Figure 13)^[31].

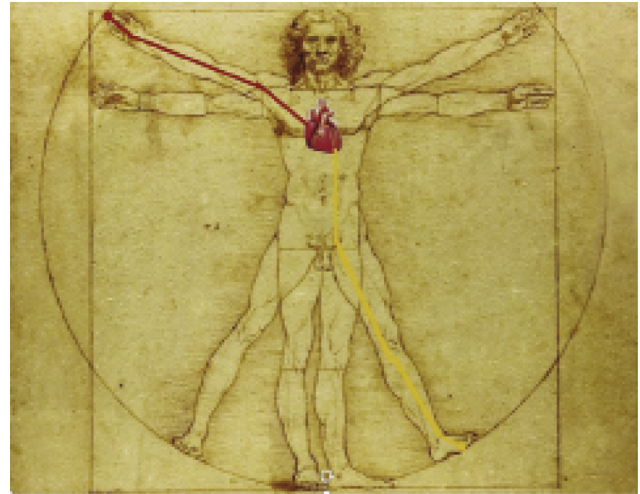


Figure 13. Reconciliation wondrous vessel: its complete circuit^[2].

According to his trigrammatical analysis of Fu Hsi's octagram through the binary code, Mussat stated us in chapter “Information of Circulation”^[32] that “But the dominant feature of this ‘command heart’ is the adrenergic effect”. “The reference to ‘internal’ 010 *Shao yin* of the graphic second (matter), which will be the heart-object”. “The non-signal 000 marks the *Jue yin* on graphic first (energy), which will be what commands the heart”.

It is clear that the notion of “heart-object” regroups the circulation of heart-arteries. So we agree to simplify and identify: 010 *Shao yin* – kidney (G1) and heart (G2); 011 *Jue yin* – liver (G2) and adrenergic effect (G1) ... direct reference to *Xin Bao*. “... From 011 ... It is stated that the diametrical translation is done”^[33]. “And it is clear that we must obey the laws of energy, alternation and symmetries”^[34].

We will finally mention the version of the *Jue yin* (or terminal *Yin*) created by Prof. Maurice Mussat in his work the Energetics of the Living Systems applied to Acupuncture^[35].

“The ‘small negative group’ (*Jue Yin* or terminal *Yin*) has one essential feature: It is the centre of all systems. It is there where it becomes the end of the evolutive transposition and the beginning of the external restitution”. “... which establishes the transition between the two polarities...ensuring their diametrical transition”^[35].

“The ‘small negative group’ is therefore the ‘entire center’; the axis of the system: the axle of the wheel” (Figure 14). We can also say “end of the negative and beginning of the positive at the same time.” It is an ambiguity which characterizes by the transition of the negative towards the positive, in a global and general sense and sets the transition between the two polarities”^[36].

Considering the identification of trigrams that represent the different energetic levels, Mussat tells us that, “*Jue Yin* (or terminal *Yin*) finishes the *Yin* movement; it is the ‘end of the *Yin*’ and it will enable the *Yang*. Its dynamic role is fundamental” (Figure 15).

“Its dynamic importance is literally vital. It reassures and defines the characteristic of a living system: an open system. It can be said that it is the fundamental change in the informative organization... which, in turn is “end and beginning”, reassuring the change of polarity^[3].

My experience in cardiopulmonary resuscitation over many years has led me to consider the prospect of this situation from various angles. In fact, the first question to assess is the actual determination of the precise moment of death. The vast majority of cases have been treated applying the complementary

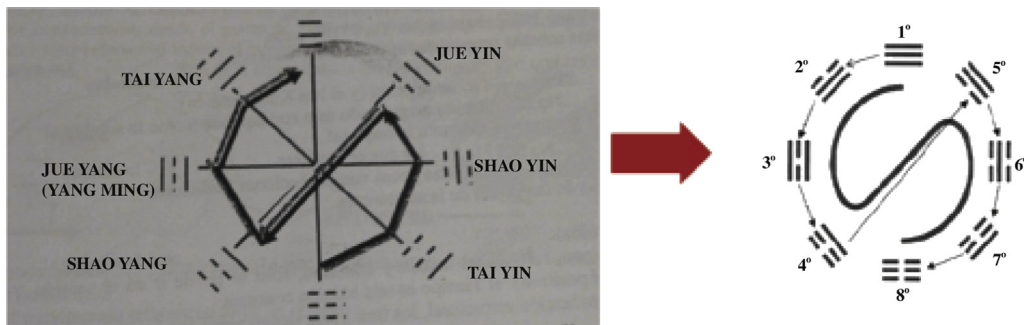


Figure 14. Reconciliation vessel: the axis of the system.

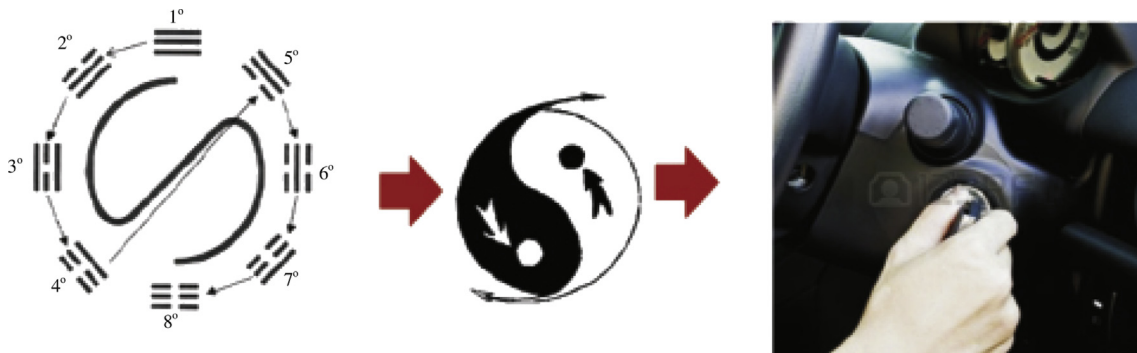


Figure 15. Reconciliation vessel: an "ignition key for resetting life".

technique on KI-1 many minutes after the patient's death has been diagnosed by the doctors.

Is it now possible for science to consider as certain the existence of this magnificent perpetuation potential treasured in our ancestral energy, according to the underlying principles of Chinese medicine?

Somehow, Western science has tacitly acceded to this concept, citing the immense power of innate *Jing* in the development of cryogenic techniques noticeable in various medical fields. Today, *in vitro* fertilization has resorted to embryos' conservation to reach that power; and medical experts in mother-cells treatments recommend preserving infants' umbilical cord for possible future health needs.

Undoubtedly, the aforementioned is a valid sample of the indefinite persistence over time of this marvelous power stated for millennia by Chinese medicine. So much so that today it is really possible to be parents even after we have died. What some years ago was only heritage of fantasy and science fiction is now, definitely, a tangible reality.

Somehow, these patients had been diagnosed as "dead cases" before being rescued with KI-1 *Yong quan* maneuver.

This fact invariably leads to the following questions: When is the diagnosis of death in humans irrefutably established? What determines that diagnosis? Are there several kinds of death? Is there a possibility of more widespread recovery after the terminal diagnosis?

In Argentina, ethical laws oblige doctors to strive to recover the patient until the end, without stipulating a time limit. This requirement has made me possible to undergo quoted experiences resulted from KI-1 *Yong quan* or PC-9 *Zhong chong* application beyond the failure of conventional cardiopulmonary resuscitation (it should be noted that these patients constantly received vital support ensuring oxygen saturation within normal parameters).

But the technological advances that now sustain life support also entail the emergence of new complications, especially in

those patients with irrecoverable vegetative state or multiple organ dysfunction that led to irreversible situations.

The percentage limitation of life support in Argentina is 45.6%, significantly lower than the records of American literature (Prendergast: 70%), Europe (Ethicus Study: 73%) or Eastern (Hong Kong: 58.8%). These ratios make it possible to investigate deeply – rather than only the application of the maneuver – the importance of persistence of life support and KI-1 *Yong quan* under conditions which are not clearly irreversible or potentially recoverable, thus, giving an additional possibility to rescue patients where abstention of this aid would be morally unacceptable^[37].

So we face a real dilemma that what is the exact moment of actual death in humans? In fact, traditional Chinese medicine was right when it postulated that the level of *Shao yin* energy (made up of the heart and kidney energetic circuits) conformed the main survival axis, since systems ablations and organized transplants consider "legal death" by demonstrating a flat electroencephalogram, although the heart and kidneys remain unscathed function. Somehow, as the *Yin/Yang* principle determines that a patient is "legally dead" in order to obtain a "living donor".

The state of "real death" recognizes that the victim is biologically lifeless. This situation always occurs after several attempts at resuscitation by doctors and para-medical, but there is no fixed parameter which establishes when to give the final verdict. In some way, we understand that this decision is in the hands of the treating physician who, committed to the individual attention to the end, invariably yields to sign the death certificate.

Beyond this decision, what else is there? It is hard to say, but according to almost 30 years' experience of exercise on KI-1 *Yong quan* resuscitation maneuver, I have found out that there is another concept beyond the one already known. It is now possible to reverse this process.

If there are victims of sudden death and cardiac arrest under the classic basic cardiopulmonary resuscitation and advanced protocol failure to whom we applied the maneuver on KI-1 *Yong*

quan or PC-9 *Zhong chong* that have survived, for traditional Chinese medicine there exists another possibility beyond what we consider “real death”. So, there may be then and also a concept ahead of the above, as that of “energy death”?

According to what was previously mentioned, there was also a new concept of “backup power” which enables alternative attempts to save patients under impending death situation; an additional opportunity to continue to attempt resuscitation beyond a determined elapsed time or the exhaustion of the treating physician.

One might then consider these three types of deaths, among which could be classified and formally registered various life support maneuvers that we have today to preserve this unique and precious gift as life is.

Anyway, I will close this subject with the slogan taught by Prof. Carlos Lovesio elapsed after decades as medical intensive care recognized expert that “Medicine is not made for someone to be immortal”.

Of course, there is no doubt about the validity of this adage. In spite of this, I think that medicine is always trying to give us another chance to live. And it is just that what traditional Chinese medicine offers through the complementary resuscitation maneuver over the “reconciliation vessel”: another more chance to exist.

14. Conclusion

As Mussat believed, “The *Shao yin* (or Lesser *Yin*) is the effector system... it ensures the correct transmission of the ‘energy’ concept, as it involves the ancestral energy [1.2.23 ancestral qi]... it is the terrestrial complementary [1.2.39 yin qi] of the celestial *Yang* [1.2.40 yang qi]... We will thus understand the utmost symbolic importance of the *Shao yin*...”. “It justifies life and it related to the symbolic notion of the ‘primordial water’.”^[38].

Undoubtedly, Mussat must have written the above influenced by the following paragraph of Su Wen, “The big *Yin* functions as the external input, the decreasing *Yin* serves as the internal entrance, and Lesser *Yin* plays the role of the axis”^[23].

Looking at Figure 16, we can appreciate the representation of the “reconciliation vessel” which acts as a quadratic mathematical function. Then we will be able to understand what Chi Po explained by the beginning of the Su Wen, “The ancients who knew the proper way to live, followed the model of *Yin* and

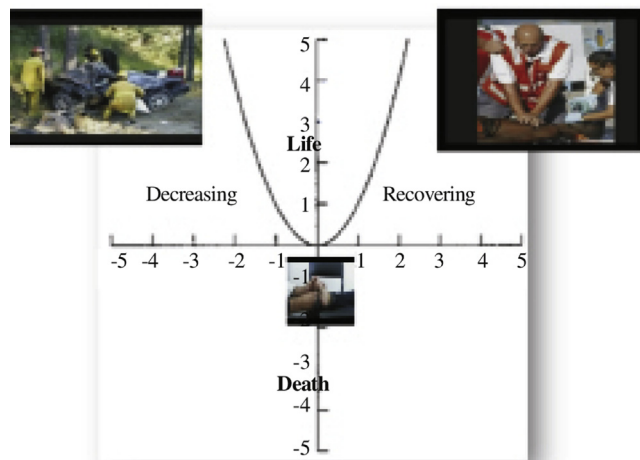


Figure 16. Reconciliation vessel diagrammed as a quadratic mathematical function.

Yang, which is the permanent model of heaven and earth, and remained in harmony with the numerical symbols that are the great principles of human life”^[39].

The above mentioned circuit clearly shows, for its hoping results in rescues during “impending death situations”, a close relationship between the profound *Shao yin* (or Lesser *Yin*) level and *Chong Mai* [1.4.27 thoroughfare vessel] and *Yin Wei* [1.4.31 yin link vessel] wondrous vessels [1.4.24 eight extra meridians]. The convergence of these functions pertaining to quoted energy segments form said final action scheme proposed in the reconciliation vessel circuit (Figures 11–16).

The *Xin Bao* or pericardium channel [1.4.18 pericardium meridian], conceived by the Chinese as the meridian specifically destined to protect the heart [1.3.10 heart], also adequately complements the kidney meridian [1.4.17 kidney meridian], conductive reservoir of the ancestral energy [1.2.23 ancestral qi].

The quoted interconnections among said meridians justify its “extraordinary” property during extremely severe life-threatening situations such as sudden death and cardiac arrest.

Said circuit, hereinafter called “reconciliation vessel” (for its capacity to balance celestial and terrestrial energies) (Figure 17), promotes a new parameter for its critical function as an effective and efficient complementary of life-support maneuvers, providing acupuncture with a new pathway based upon traditional Chinese medical principles^[2].



Figure 17. Reconciliation vessel: coincident trajectory with the classical model of Tao.

Conflict of interest statement

The author reports no conflict of interest.

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