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## Reconciliation vessel, a pathway to increase survival rates and its energetic integration with *Shao yin* level

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### ABSTRACT

After almost thirty years of experience in saving patients at impending death situations and having made numerous contributions on the field, the author herein provides a reasoned survival bio-energetic circuit based on a detailed methodological and functional analysis of the Main Channels [1.4.2 meridian and collateral theory] [0.0.16 meridian and collateral (study)] and the Wondrous Vessels (Qi jing ba mai) [1.4.24 eight extra meridians] participating in it.

The area researched as well as the results obtained underwent strict evaluations, both as regards statistics and risk management standards, besides having been carefully supervised by the rules and parameters of traditional Chinese medicine.

## 1. Introduction

A group of colleagues came up to me while I was giving a conference on my experience with resuscitations through KI-1 *Yong quan* [1.4.17 kidney meridian] and asked from me for a similar solution, along the same lines, for bilateral double-amputees in cardiac arrest or sudden death conditions.

Ever since then, a line for research emerged in order to justify in those cases the replacement of KI-1 *Yong quan* [1.4.17 kidney meridian] by another, an equivalent one, capable to stand in for *Yong quan*'s function in the currently standard cardiopulmonary resuscitation protocols<sup>[1]</sup>.

A conscientious and thorough bibliographic search resulted in the finding that PC-9 *Zhong chong* [1.4.18 pericardium meridian] is able to produce such efficient stimulus at the *Shao yin* (or Lesser yin) energetic level during complementary life-support maneuver assistance<sup>[2]</sup>.

## 2. Aims

Later research led to more profound investigation on the participation of those segments of the wondrous vessels [1.4.24 eight extra meridians] in the Chinese meridians involved in this. The analysis of the acupuncture channels that intervene, their physiopathology, therapeutic advice and energetic interactions eventually resulted in the possible presence of a special circuit compatible, we believe, with the parameters identifying the wondrous vessels in traditional Chinese medicine (TCM).

## 3. *Shao yin* as a member of the “survival axis”

The *Shao yin* energetic level, made up by the heart and kidney meridians, is part of the so-called “survival axis,” [1.1.4 essential qi theory] *i.e.* the neuro-hormonal axis that feeds its physiology, both in W. D. Cannon's “Fear, Fight or Flight” response and in H. Seyle's “Stress Model”. Its Western methodological analysis-by means of a detailed physio-pathological and physical and mathematical study of the celestial [1.2.40 yang qi] and terrestrial [1.2.39 yin qi] energetic polarities (involving the electro-physical bases of the lightning bolt) – as well as its oriental energetic valuation have already been published in different works by this author<sup>[3,4]</sup>.

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*Shao yin* is the deepest energetic level in acupuncture; its dominance through *Yin/Yang* [1.1.6 yin and yang] upon the Five Organs and Six Viscera [1.3.7 six bowels] has been clearly established in Chapter 37 of *Ling Shu*:

“The heart is the supreme *Yang*; ... kidneys, the supreme *Yin*”<sup>[5]</sup>.

The everyday bio-energetic cycle [1.1.16 yin-yang balance] bears witness to the close relationship existing between the meridians concerned to perform their function during resuscitation maneuvers:

“... the Tsou *Chao Yin* (kidney) meridian. Through such meridian (energy) reaches the kidneys, then the heart (organ) [1.3.10 heart], from there it spreads through the chest to join later the Chéou Tsiué *Yin* (master of the heart) [1.3.15 pericardium] meridian”<sup>[6]</sup>.

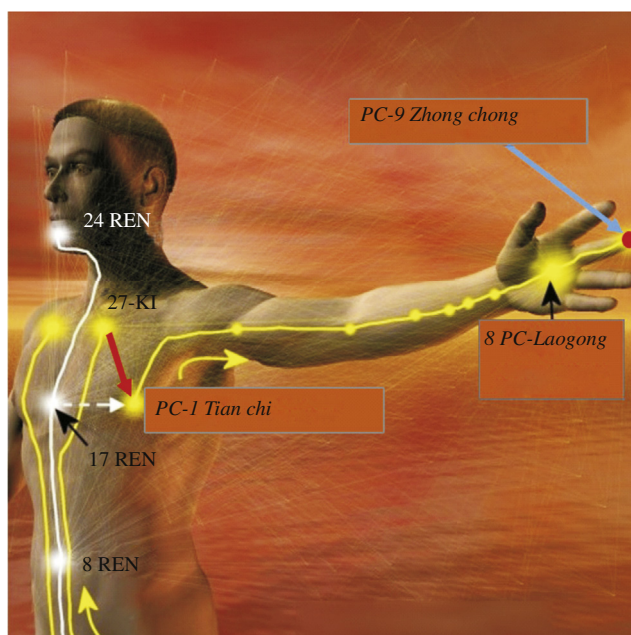
The importance this interrelation brings about was captured in several references in the *Ling Shu*, such as the one that follows:

“When the energy of Chéou *Chao Yin* (heart) [1.3.10 heart] is depleted, arteries cease to work and blood does not circulate so that its hue loses its sparkle and becomes dark; it marks the end of energy and of blood. In Taoist terms, water triumphs over fire” [1.1.39 water restrains fire]<sup>[7]</sup>.

The participation of pericardium, *Xin Bao* or master of the heart [1.3.15 pericardium] channel (equivalent to the allopathic concept of pericardium)-made evident thanks to a little known collateral branch relating it to the *Shao yin* or Lesser *yin* plane (as shown in *Figure 1*)-is that of integrating its main function of “protecting the heart” to that energetic level, thus ensuring the normal performance of this circuit acknowledged by TCM [0.0.2 traditional Chinese medicine].

#### 4. Materials

We now proceed to review the distinctive properties of each of the points and meridians involved in this research.



**Figure 1.** Collateral branch relating the pericardium meridian to the *Shao yin* (Source: [http://www.ktthome.com/teorias/mtc/teorias\\_mtc\\_1\\_1\\_2\\_8.html](http://www.ktthome.com/teorias/mtc/teorias_mtc_1_1_2_8.html)).

#### 4.1. Analysis of the KI-1 *Yong quan* [1.4.17 kidney meridian] acupuncture point

Located in a depression produced by the plantar flexion, at the junction between the anterior and middle third of the sole of the foot (*Figure 2*), this point can restore suspended or missing vital functions in our bodies. Its main capabilities are those of being the Jing-Well point [5.1.58 well point] of the kidney main channel; the wood point of said meridian; the root point of the *Shao yin* energetic level; the point of entry to the kidney meridian and the dispersion or sedation point of that vessel [5.1.74 five phase points].

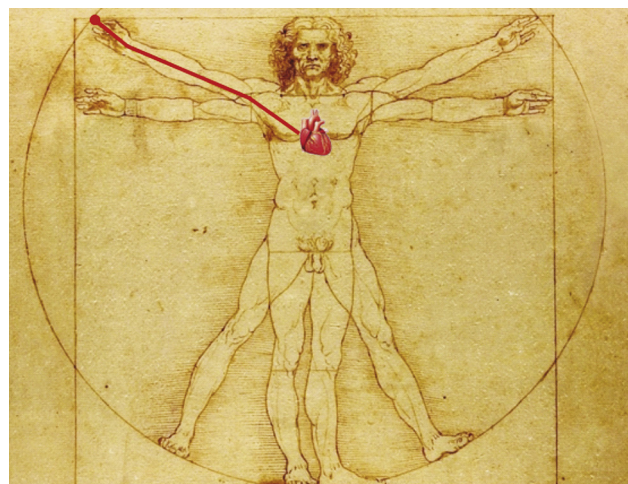
It also means the place of terrestrial *Qi* [1.2.39 yin qi] ascent to the body, besides, it is loaded as an extraordinary *Qi* battery for critical life-threatening situations. For these reasons, it can re-initiate bio-electric circuits, acting as an emergency main revival point [1.2.7 vitality] [1.2.23 ancestral qi]<sup>[8]</sup>.

#### 4.2. Analysis of the PC-9 *Zhong chong* [1.4.18 pericardium meridian] acupuncture point

Traditionally located 0.1 cm from the base of the nail on the radial side of the hand's middle finger (*Figure 3*), is also curiously known as “cordial or heart finger” in Spanish (“dedo cordial” or “corazón”). Thus, the *Xin Bao* or pericardium channel provides *Yin/Yang* [1.1.16 yin-yang balance] energetic rebalancing properties, consequently harmonizing biological rhythms<sup>[2]</sup>.



**Figure 2.** KI-1-*Yong quan* location and its resuscitation maneuver.



**Figure 3.** PC-9 *Zhong chong* location at pericardium, *Xin Bao* or master of the heart meridian.

Some of its functions are being the Jing-Well point [5.1.58 well point] of the hand *Jue Yin* meridian; the Wood [1.1.23 wood] and *Cheng* point [5.1.56 specific point] of this channel.

For these reasons it is the pericardium or *Xin Bao* tonifying point; it is the *Yang Wei Mai* point of influence. It is an emergency revival point because of its connection with the *Shao yin* energetic level.

This enables this point to act as an effective cardiac pacemaker as KI-1 *Yong quan* [1.4.17 kidney meridian], because of its direct connection with the *Shao yin*, or Lesser *yin*, energetic level through a short channel branch running between PC-1 and K-27. The proposal for these new inclusion criteria made possible the development of a new, alternative praxis to assist double-amputee patients during imminent death situations<sup>[2,9]</sup>.

#### 4.3. 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”<sup>[10]</sup>, his personal physician, *Khi Pa*, nodded and replied: “The formation of man corresponds to that of heaven”<sup>[11]</sup>, adding that: “To sum up, the earth is showered by the water from heaven”<sup>[12]</sup>, which shows that both acknowledged the uttermost importance the two polarities have in TCM [0.0.2 traditional Chinese medicine].

The aforementioned quotations are justified in the comparison between the physiopathology of *Shao yin* circuit and the electro-physical analysis of the genesis of lightning. There follows my own explanation of this parallelism, published in my paper *Between Heaven and Earth – Scientific Basis of the Action of Shao yin: Lightning’s Physical – Mathematical Analysis*:

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<sup>[4]</sup>.

This is a similar vector to that established in the *Shao yin* or Lesser *yin* circuit: the Earth’s *Yin* [1.2.39 yin qi] stimulates K-1 *Yong quan*, and starts with an upward discharge, ascending in search of the celestial *Yang* energy [1.2.40 yang qi]. By means of the “reconciliation vessel”, that stimulus finds a direct connection between KI-27 *Shu fu* (meaning “*Qi* visceral transport”) and PC-1 *Tian Chi* (which in Chinese means “heavenly pool” or “heavenly nectar”) (Figure 1), calling to action to those organs located in the upper part of the body, whose vital functions cannot be interrupted (heart-lungs).

The main function of KI-27 *Shu fu* (Figure 4) is harmonizing the Upper *Jiao QiJi*<sup>[13]</sup>.

As regards PC-1 *Tian Chi*, its main functions are energy point of entry to the *Xin Bao* or pericardium meridian; *Mu* (alarm or herald) point [5.1.71 alarm point] of the pericardium channel.

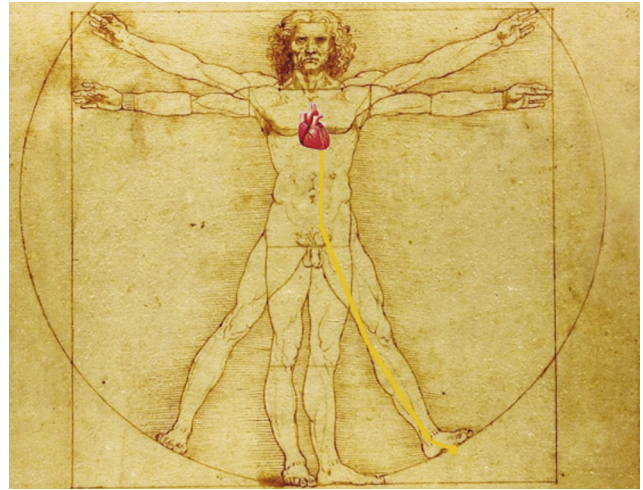


Figure 4. KI-1 *Yong quan* and KI-27 *Shu fu* locations at the kidney meridian.

It has properties similar to a “window to the sky” point; and it influences the function of the kidneys [1.3.14 kidney]<sup>[14]</sup>.

Dealing with the traditional validation of his scientific graphics, Maurice Mussat makes reference to what had previously been stated in Difficulty No. 36 of *Nan Jing*: “The right kidney is *Yin* [1.1.7 yin]... the left kidney is *Yang* [1.1.8 yang] ... and its form bears witness to the perfection of heaven”<sup>[15]</sup>.

As this circuit which involves the kidney and pericardium or master of the heart channels is constituted by segments belonging to the wondrous vessels [1.4.24 eight extra meridians], we shall now continue with a detailed description of the characteristics identifying those ancestral energy [1.2.23 ancestral qi] energetic paths.

#### 4.4. The origin of the wondrous vessels [1.4.24 eight extra meridians]

All of the wondrous vessels are rooted in *Shen* (kidney); that is to say, all of them either directly or indirectly originate in the kidney [1.2.23 ancestral qi]. From the renal space, an inner vessel emerges that reaches the center of the perineal knot, at Ren-1 [1.4.26 conception vessel (CV)]. From there, it splits into two branches. One is directed towards the anterior plane of the torso, towards Ren-2; it shall be the origin of the conception vessel [1.4.26 conception vessel (CV)]. The other branch from Ren-2 runs backwards, and shall reach consecutively GV-1; its dorsal or posterior branch shall originate the governing vessel [1.4.25 governor vessel (GV)].

The other curious vessels [1.4.24 eight extra meridians] are clearly derivative of the kidney channel: (a) *Chong Mai* [1.4.27 thoroughfare vessel]: constituted between points 11°–21° of the kidney channel; (b) *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*); (c) *Yin Wei* [1.4.31 yin link vessel]: originates at kidney 9°; (d) *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; (e) *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].



## 5. Methodological approach

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

The term curious makes reference to their characteristic of not having points of their own but “borrowing” from the main channels [1.4.2 meridian and collateral theory] certain track and uniting them in order to relate them to perform a function.

The mission of the wondrous vessels is that of transporting ancestral energy [1.2.23 ancestral qi] (the latter understood as the genetic or chromosomal energy that hereditary characters transmit to us through our parents).

That is why all of the wondrous vessels originate at or derive from the kidney [1.3.14 kidney].

Most of the wondrous vessels are bilateral, except for *Du Mai* [1.4.25 governor vessel (GV)] and *Ren Mai* [1.4.26 conception vessel (CV)] which are unilateral vessels (it is widely accepted that *Dai Mai* [1.4.28 belt vessel] is bilateral, as it runs through the waist to the sides of the sagittal axis of the body).

All of the wondrous vessels [1.4.24 eight extra meridians] are longitudinal and ascending (except for, again, *Dai Mai* [1.4.28 belt vessel]).

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

It is presumed that if a curious vessel [1.4.24 eight extra meridians] is disturbed, the circulation of energy through it shall also be disturbed.

The point of opening is in charge of re-initiating circulation through the vessel so that it completes its cycle (*i.e.* to start again returning to its original channel).

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<sup>[16]</sup>.

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

The extraordinary or wondrous vessels [1.4.24 eight extra meridians] do not follow the circulatory laws governing *Yin* energy: they do not follow time cycles nor possess an exterior/interior relationship; they 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).

### 5.2. Wondrous vessels

The general notions about the channels of wondrous vessels and their indications are as shown in [Table 1](#).

**Table 1**

Wondrous vessels.

Channel	Entry point	Indications
<i>Chong Mai</i> [1.4.27 thoroughfare vessel]	BP 4	Heart diseases
<i>Yin Wei</i> [1.4.31 yin link vessel]	PC 6	Thorax and stomach
<i>Du Mai</i> [1.4.25 governor vessel (GV)]	ID 3	Eye diseases
<i>Yang Qiao</i> [1.4.30 yang heel vessel]	B 62	Neck-shoulders, central nervous system
<i>Dai Mai</i> [1.4.28 belt vessel]	Gb 41	Eye diseases
<i>Yang Wei</i> [1.4.32 yang link vessel]	TW 5	Lower limb, hip and side paresis
<i>Ren Mai</i> [1.4.26 conception vessel (CV)]	L 7	Respiratory diseases
<i>Yin Qiao</i> [1.4.29 yin heel vessel]	K 6	Female genitalia

### 5.3. “Key” or “confluence” points for the eight curious vessels [5.1.66 confluence points of the eight vessels]

These points carry out their work by means of eight specific locations, four at the upper limbs and four at the lower limbs. Thus, four pairs can be associated, two of which are *Yang* and the other two, *Yin*.

The entry and closure points considered for the “reconciliation vessel” are KI-27 or *Shu fu* and PC-1 *Tian Chi*. They join the end of the kidney channel with the beginning of the *Xin Bao* or pericardium channel.

More specifically, said points do not correspond with either of the following ones: (a) *Shu* or back affirmation points [5.1.72 transport point]; (b) *Mu*, herald or alarm points [5.1.71 alarm point]; (c) The eight influence points [5.1.64 eight meeting points]; (d) “distant” action points [5.1.53 acupuncture point]; (e) “window to the sky” points [5.1.56 specific point]; (f) Or those of crossing or meeting, even though it uses connection points which are not usually described.

### 5.4. Circulation of hereditary or original energy (*Yuan*)

*Yuan* energy is made up by a combination of energetic resources coming from two sources, the innate *Jing* and the acquired *Jing*.

### 5.5. Composition of ancestral energy

Innate *Jing* [1.2.18 innate qi] is considered to be the real ancestral energy. In fact, it ensures the perpetuation of the species according to Mendel's chromosomal laws. It lays in reserve within the gametes and from there they expand their potential during fertilization, granting then the hereditary traits that Chinese knew came from our parents.

Acquired *Jing* [1.2.19 acquired qi] also has a double origin, namely heavenly or *Yang* (cosmic energy) [1.2.40 yang qi] and terrestrial or *Yin* (telluric energy) [1.2.39 yin qi].

As *Su Nu Jing* once said: “Every movement generated in the universe is due to the union of *Ying* and *Yang*” [1.1.16 yin-yang balance]<sup>[17]</sup>.

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<sup>[18]</sup>.” 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 it complementary in the opposite<sup>[19]</sup>.”

Therefore, we believe that the acquired *Jing* [1.2.19 acquired qi] results from the union between the nourishing energy or *Ying Qi* [1.2.25 nutrient qi], that nurtures us through food and the defensive energy or *Wei Qi* [1.2.24 defense qi], that nurtures us through breathing.

Both energies come from the essential energy [1.1.4 essential qi theory] and, in turn, reinforce the ancestral *Qi* or *Yuan Qi* [1.2.23 ancestral qi]: “When any of these energies ceases to exist, death arises.” (Nei King, cap-LIV).

5.6. Conservation of ancestral energy [1.2.23 ancestral qi]

As we have already explained, the innate *Jing* combines with the acquired *Jing* [1.2.19 acquired qi] in the renal space, typical seat of Du-4 or “Ming Menn”, which is also called “life gate point [1.2.13 life gate].” 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*. The latter must be enriched by joining the *Qi* of the gonads, innate *Jing* [1.2.18 innate qi], to complete its genuine constitution.

Thus, as a result of combining both energies, the original energy integrates the “survival axis”, seat of the pure energy, and is available for the organs and their bowels [1.3.7 six bowels]<sup>[3]</sup>.

5.7. Circulation of ancestral energy

From its seat in the hypothalamus-pituitary-adrenal-gonadal axis, the energy fills up the kidney channel [1.4.17 kidney meridian], 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].

5.8. Coupling of the wondrous vessels [1.4.24 eight extra meridians]

Pairing of the couples established by the wondrous vessels has a common course of action in (a) the areas of the body involved in these pathways; (b) the pathway of the meridians involved; (c) the functions that result from such coupling (Figure 5).

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

The wondrous vessels [1.4.24 eight extra meridians] help reinforce the relationship between the acupuncture main channels [1.4.2 meridian and collateral theory]. They combine the *Yuan* (essential energy) [1.1.4 essential qi theory] with the *Yong* (nourishing energy) [1.2.25 nutrient qi] and the *Wei Qi* (defensive energy) [1.2.24 defense qi] in order to provide a better control of the *Qi* of the body. Their specific function is to nourish the spaces between quoted main channels (Let us bear in mind the collateral branch between KI-27 and PC-1). The particular vessels [1.4.24 eight extra meridians] manage the *Jing*; that is to say, the ancestral or chromosomal energy [1.2.23 ancestral qi]. These special vessels make essence circulate through the “survival axis”, thus making the *Yuan* circulate through the entire body (*i.e.*, through the principal meridians

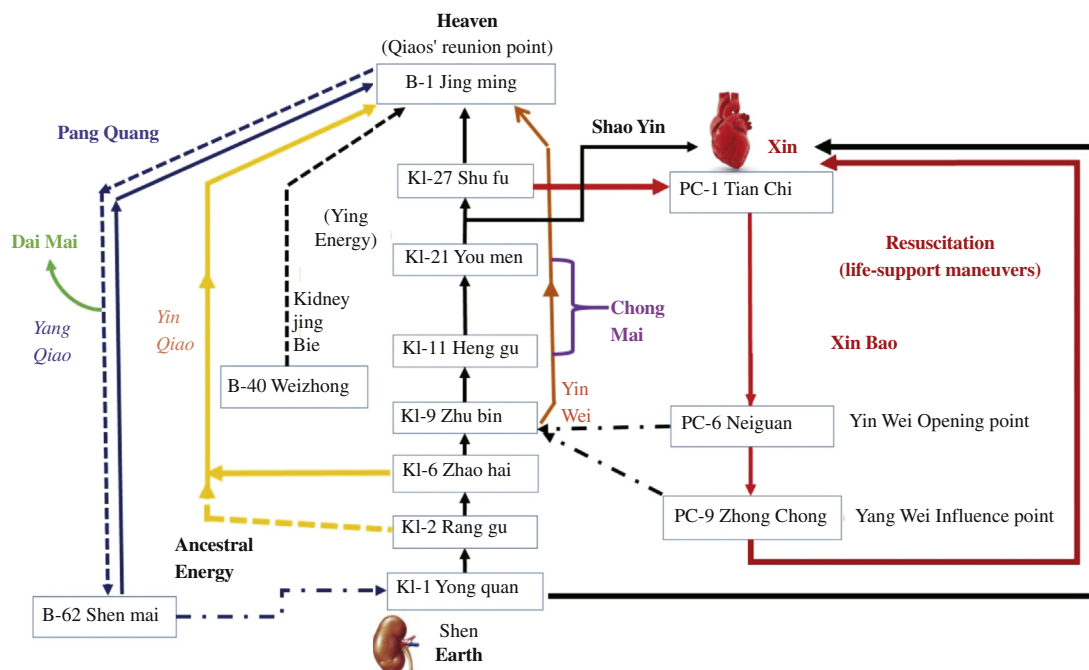


Figure 5. Reconciliation vessel: scheme of its pathway and energy circulation.

[1.4.2 meridian and collateral theory], through the tendino-muscular meridians and also outside those channels).

They behave as a temporary reservoir capable to absorb or transfer qi when necessary (e.g. cardiogenic shock). Their energy, as it is not related to *Zhang Fu*, travels the entire body, internally as well as externally.

The alteration of an extraordinary vessel results from the pathological conditions that are reflected in their main channels [1.4.2 meridian and collateral theory].

To fulfill their aim, the wondrous vessels are capable of collecting the excess of *Qi* and of *Xue* that split out of the principal channels; giving their energy in case of vacuum, and absorb it in case of excess or if plenitudes appear; their use derives from their application to a particular condition or symptomatology; the curious vessels regulate the qi of the curious bowels (among them, the circulatory system) (Table 2).

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. They are used when other therapies fail. And they represent the deepest level in the acupunctural treatment<sup>[20]</sup>.

### 5.10. Recovery of the essential energy

In the wondrous vessels, the ancestral energy circulates upwards and later travels downwards to start its energetic cycle again [1.1.4 essential qi theory] (as it was previously said, without any time rhythm or *Ying/Yang* sequences) [1.1.6 yin and yang]. Said energy circulates from the Tsing-Well points [5.1.58 well point] of those channels involved in its constitution (Table 3). Let us analyze some examples.

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

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-blood vessels-blood.

That is why the wondrous channels *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 and blood

stagnation [1.7.115 blood stasis] (even more when both conditions are refractory to conventional medical treatments).

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

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.

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.

## 6. Discussion

As I wrote for Dr. Haixue Kuang's book *Recent Advances in Theories and Practice in Chinese Medicine*:

“... it is generally accepted that, if the principal property from the curious vessels is to conduct the *Yuan* or ancestral energy into themselves, the reason is that all of these particular meridians have their origin in the kidneys”<sup>[21]</sup>. For this reason, chapter 9 of *Ling Shu* tells us: “Curious vessels as *Chong Mai* and *Ren Mai* are connected to the *Chao (Shao) yin* level”. So through the *Chong Mai*, the “mother of the twelve meridians”, it can be understood in what way kidney influences over the other body channels<sup>[22]</sup>.

Afterwards, I continued with details that go deeper into the issue: More specifically, those curious vessels of *Yin* nature (*Yin Wei–Yin Qiao–Chong Mai*) recognize their initial point in K-1 *Yong quan*, while the rest of them endowed with *Yang* polarity (*Yang Qiao–Yang Wei–Dai Mai*) are born in the final point of the *Yang* descendent (centrifugal) channels in the inferior limbs. If you pay attention to the names of these points – ex.Gb 44: *Zu Qiao Yin* (“passage to the *Yin*”); or B 67: *Zhi Yin* (“that which meets the *Yin*”), they make us evident how close they are to contact the major *Yin* source ever known, terrestrial energy, and their main entrance: the K-1 *Yong quan* acupuncture point<sup>[21]</sup>.

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 *Iong Tsiuann* point (*Yong quan* – KI-1)”<sup>[23]</sup>.

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<sup>[21]</sup>. 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”<sup>[24]</sup>.

The impact of lightning on humans also travels the *Shao yin* circuit, primarily affecting cardiovascular function. Interestingly, during the emission of light caused by the ionization of air molecules, found precisely in “plasma state” i.e. in electrical neutrality that seeks to compensate the initial return discharge of the bolt<sup>[4]</sup>.

Like lightning, initial return discharge “reopens this circuit” (Figure 6), with the possibility that there is “residual power” in the same channel back to its point of origin, acting “as an extraordinary

**Table 2**

Chart of the “curious bowels” [1.3.25 extraordinary organs].

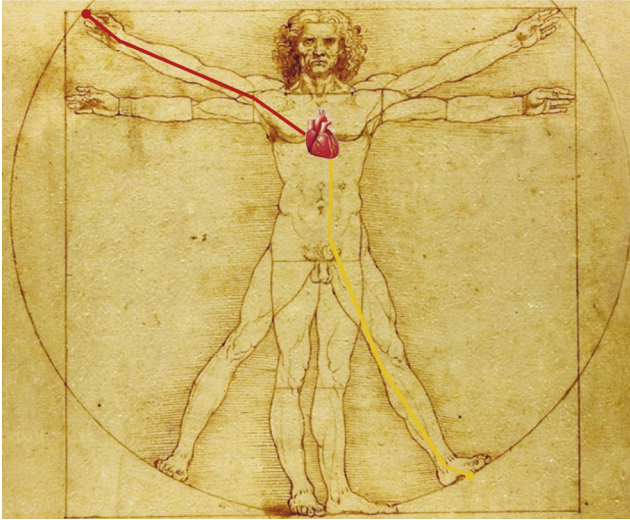
Curious organs & bowels	[1.3.25 extraordinary organs]
Nervous system	Encephalus
Osteo-articular system	Bone marrow
Circulatory system	Heart-blood vessels-blood
Hepato-biliary function	Gallbladder
Genital reproductive system	Uterus

**Table 3**

Recovery of the essential energy.

Curious vessel	Jing-Pozo 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





**Figure 6.** Reconciliation wondrous vessel: its complete circuit.

*Qi* battery”. Chinese agreed from millenia on how to establish a similar electrical state during cardiac arrest<sup>[21]</sup>. 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 and the lungs [1.3.13 lung]<sup>[21]</sup>.

As to the physiological consideration that leads us to choose the *Xin Bao* meridian or “master-protector of the heart [1.4.18 pericardium meridian],” instead of the heart [1.3.10 heart] meridian (undeniable member of the energetic circuit *Shao yin*) in the somatotopic projection of the “reconciliation vessel”, I invite readers to review the concepts presented by Chamfrault and Van Nghi in the “L’energétique humaine en Médecine Chinoise” (excerpt from the version available at the Sociedad Argentina de Acupuntura)<sup>[16]</sup>.

They thus show in their work in the Study of the Antique Shu Points [5.1.57 five transport points] “The antique shu points are considered to be one of the most solid basis in acupuncture. The Nei King has its whole second chapter devoted to their study and many other chapters to their practical application.”<sup>[25]</sup> “The heart meridian can be affected but not the organ itself”<sup>[16]</sup>.

“The IU organ points (third “Antique *Shu*”) are double “lu-lunn” points [5.1.63 source point].” The Nei King insists on the absence of the IU function of the main meridian of the heart<sup>[25]</sup>.

The Yellow Emperor gave his opinion 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 animating part of one’s mind]. 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]”<sup>[26]</sup>.

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”<sup>[27]</sup>.

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 in Dr. Van Nghi analysis about the Nei King, from which 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”<sup>[16]</sup>.

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*.

“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.”

“The ‘small negative group’ is therefore the ‘entire centre’; the axis of the system:” the axle of the wheel”. 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.”

“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<sup>[28]</sup>.

Interesting are 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”<sup>[21,29]</sup>.

In electrical neutrality that seeks to compensate the mentioned initial return discharge of lightning, Chinese agreed to establish a similar electrical state during cardiac arrest. This makes it easier to understand the restoration of the cardiac cycle through the stimulation from its “lead point”: The zero point of movement cessation; but it also inaugurates its beginning<sup>[21]</sup>.

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.”

Finally, we will mention Khi Pa’s reference in *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.”<sup>[30]</sup>

## 7. Conclusions

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’.”<sup>[31]</sup>

The above mentioned circuit clearly shows, for its hoping results in rescues during “impending death situations” – a close relationship with the profound *Shao yin* (or Lesser *yin*) level and with *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 quoted interconnections among said meridians justify its “extraordinary” property during extremely severe life-threatening situations such as sudden death and cardiac arrest.

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 (Figure 6) [1.2.23 ancestral qi].

Said circuit, hereinafter called “reconciliation vessel” (for its capacity to balance celestial and terrestrial energies) (Figure 6), 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.

Once the World Resuscitation Committee accepts this therapeutic maneuver and its inclusion in the life-support protocols, this whole theory will open the possibility of converting cardiac arrests victims into responders, upgrading the survival rates even much more<sup>[32]</sup>.

### Conflict of interest statement

The author reports no conflict of interest.

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