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Abstract:

## HOW TO BALANCE FOR OTITIS, UVEITIS, NASAL CONGESTION, SINUSITIS AND INTERNAL DISORDERS.

Each one of these problems is addressed following the Image format of the Balance Method<sup>1</sup>. The author presents his integrated Balance Method approach to TCVM on each one of these sense organ conditions. The Channel/organ or Channels involved in each disorder will be identified and following a dynamic and static balance format, acupuncture points will be chosen to help resolve the condition providing the practitioner with more tools to treat.

**Key Words:** Dr. Tan's Balance Method, *I-Ching*, *Ba Gua*, Sense Organs.

**Abbreviations:** TCVM Traditional Chinese Veterinary Medicine

### INTRODUCTION:

A brief review on the History of *I-Ching* Acupuncture or The Balance Method is appropriate:

Why *I-Ching* Acupuncture? Because it is our oldest knowledge of *Yin* and *Yang*<sup>1, 2</sup>. These concepts of *Yin* and *Yang* come from the prehistoric times, from the *Wu Ji*<sup>2, 3, 4</sup>. *Wu (No) Ji (Limit)*. From there, eventually came the *Tai (Greater) Ji (Limit)*. In a commentary on *The Book of Changes*, Confucius wrote<sup>3, 4</sup>:

*"From change comes the Tai Ji, which generates the two polarities (Yang & Yin); the two polarities generate the four appearances (Greater Yang or Taiyang, Diminished Yang or Shaoyang, Greater Yin or Taiyin and diminished Yin or Shaoyin), and the four appearances generate the eight trigrams" (Fu Xi Ba Gua)*<sup>5</sup>. It has been also said that *Lian Li* is the person who distinguished the *Yin* and *Yang* and that *Si Xian* expanded the dimensions to the four appearances<sup>6</sup>. All these obviously took thousands of years of observations and development<sup>6</sup>.

Confucius also said: *"Suppleness and rigidity are interrelated: the eight trigrams mutually Interact"*<sup>3</sup>. This implies both dredging (as clearing channels) and Balance, balance between *Yin* and *Yang*, balance between trigrams, and, as it will be stated later, when the trigrams were placed around the symbol of the *Tai Ji*, and the human body was also placed inside the *Tai Ji*, a holographic concept appeared, so to treat the head treat the feet and vice versa, to treat the right treat the left and vice versa, to treat the upper treat the lower, and vice versa. The results are even better if one goes not only to the opposite side but to the opposite limb and in the corresponding location<sup>7</sup>. The theoretical basis of *I-Ching* Acupuncture begins with *The Yellow Emperor's Classic of Internal Medicine (Nei Jing)*. Chapter 25 states:

*"Man corresponds with nature: in heaven, there are Yin and Yang, in man there are twelve large joints of the limbs". "When one understands the principles of the twelve joints, a sage will never surpass him"*.

This type of relationship of connection are found within the *Ba Gua* and revealed in the *I Ching*:

“It is natural that the *Gua* (primal force) move and exert them so that things undergo change and transformation and they exchange places with one another”. “The eight *Gua* combine with each other”. We will call this ***Ba Gua* pairing format**<sup>3,4,5,7</sup>.

These principles from *I Ching* and *Nei Jing* implies the use of **Mirror Concept** (Shoulder treating coxofemoral joint, elbow treating knee, carpus treating tarsus, fetlock treating fetlock and feet treating feet issues and vice versa), and the **Image Concept** (extremities imaging the trunk and torso and back, like LI-11 and ST-36 to treat external or internal disorders at umbilicus and thoracolumbar area as Image but could also be use as image of the head, in which case those points will treat the eyes and ears sense organs)<sup>1-7</sup>. This realization became the foundation for the Balance Method<sup>1,2,5</sup>.

From the *Tai Ji* comes the concept of the **Six Channels Balance** that the attendee needs to understand latter on how to Balance the 5 Sense Disorders. This symbol comprises the Opposition, Interdependance, Mutual Consumption and Inner Transformation Dynamics of *Yin* and *Yang*, and is the major principles in the *Nei Jing* and *I Ching Acupuncture*---who is the Balance Method<sup>1, 2,5,6,7</sup>. Thus, more comparissons and anatomical landmarks took place. *Yang* is the outer most exposed areas of our body to the sun and *Yin* the less ones. Within the *Yang* areas we have the *Taiyang* as the more *Yang* areas and located in the most posterior parts of the body or dorsal ones. *Yangming* is located in the more anterior part and *Shaoyang* is the least *Yang* and located lateral in between *Taiyang* and *Yangming*.

The same holds true as for the *Yin* parts of the body, which are the least exposed to the sun. The divitions are then, *Taiyin* as the major *Yin* area, *Shaoyin* as the least *Yin* so it is the most posterior part and *Jueyin* as in between *Taiyin* and *Shaoyin*; so in the middle.

Each one of these regions are located in the anterior or posterior or upper and lower extremities, so that we can call them *Foot Taiyang* or *Hand Taiyang*.

These regions or energetic levels have been associated to channels and their respective organs and they are considered anatomical landmarks. Such that *Hand Taiyang* is Small Intestine and *Foot Taiyang* is Urinary Bladder<sup>2</sup>, *Hand Shaoyang* is Triple Heater and *Foot Shaoyang* is Gall Bladder, *Hand Yangming* is Large Intestine and *Foot Yangming* is Stomach; in the *Yin* areas we have that *Hand Taiyin* is Lung and *Foot Taiyin* is Spleen, *Hand Jueyin* is Pericardium and *Foot Jueyin* is Liver and *Hand Shaoyin* is Heart and *Foot Shaoyin* is Kidney.

*I-Ching* Acupuncture as presented by Dr Richard TehFu Tan uses the following 3 criteria so that his method is called “**Acupuncture 1,2,3**”<sup>2</sup> :

**Step 1.** Which Channel or organ is the affected one?

**Step 2.** Which Channel in 6 different balancing systems, is going to be use to achieve the equilibrium of the affected Channel? As an example let’s take that *Foot Taiyang* balances *Hand Taiyang* in System 1.

**Step 3.** Which Acupoint or acupoints am I going to use to treat the condition that is affecting the Meridian or anatomical region or point? This requires a good knowledge of the *Wu Shu* Points or Command Points, also known as Antique Points. These points are located distal to the elbow and knee. It requires knowledge of the different balancing systems, of the correspondence of the 12 joints, of the Imaging and Mirror concept, of the trigrams and hexagrams, the *Ba Gua* pairing, the Six Channel Balance, of the Global Balance concept, the 12 magical points, of the 5 Elements Theory, Seasonal Balance and more<sup>1,2,3,5,7</sup>. This knowledge will allow us to use distal more energetic points to obtain immediate results. “*Li Gan Jian Ying*” says Dr Tan<sup>2,5</sup>, which means: “Stand a poll under the sun and you immediately see the shadow”, this means attaining good acupuncture results within minutes and even seconds after the insertion of the needles.

Here we will use the **Mirror and Image concept** using the Microsystems or anatomical similar region or holographic concept<sup>4</sup>. Example: pain at SI-3 area is treated by placing a needle at BL-65 opposite side. Both are *Taiyang* and similar anatomical correspondence in human model since they are at end of metacarpal and metatarsal bones respectively and also both are the respective channel *Shu*-Stream point, as it will be seen later on<sup>4</sup>.

The other concept that will be used and explained here will be the use of the **Global Balance**<sup>1</sup>. For the use of the Global Balance two criteria are needed<sup>1</sup>:

1. *Yin* and *Yang* dynamics. Points will be placed in different extremities using different polarity. For example: Right anterior extremity will use *Yang* points, so left will use *Yin* points, left posterior will use *Yang* points and right posterior will use *Yin* points. These points are not used bilaterally.
2. In order to obtain a stronger effect, a static criterion is used according to the law of architecture called “Truss format” which implies that there must be a balance among the meridians chosen using the following six systems:

### **The six systems used in the Balance Method**<sup>1,2,6</sup>

The heart of Dr. Tan’s Balance Method (BM) acupuncture is the 6 systems commonly used to affect and treat imbalances in organs or Channels. Choosing the most appropriate system has to do with the practitioner’s background, training, understanding and preference. The six systems use the internal relationship between the Channels and energetic systems as the hinge on which to bring balance to the body. Understanding the relationship between the Six Layers, the Internal and External, the Circadian Clock Opposites and Neighbors, allows the practitioner to make the best and most effective choices for his/her treatment strategy<sup>1</sup>.

Distal points are used exclusively. They are easy to find, more convenient, safe, clinically effective and powerful<sup>3</sup>. External and Internal disorders are treated without the use of local needles<sup>5</sup>. These are the “Five Transport Points” that are located below the elbows and Knees and they are found on each of the twelve Channels<sup>3</sup>. They are known as the *Jing*-Well, *Ying*-Spring, *Shu*-Stream, *Jing*-River and *He*-Sea Points. They do have special characteristics related to the five phases so they are referred sometimes as “The Five Phase Points”. In *Spiritual Pivot*, *Ling Shu* says:

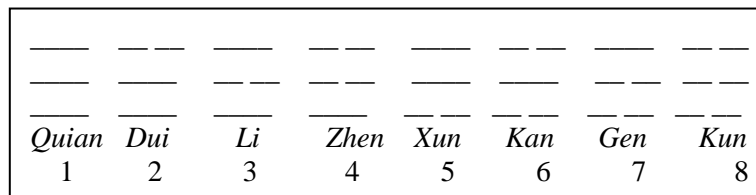
“As the *Qi* ascends and descends, it emerges at the *Jing*-well points, flows at the *Ying*-spring points, pours at the *Shu*-stream points, moves at the *Jing*-river points and enters at the *He*-sea points. As the twenty-seven kinds of *Qi* move, it is all done through the five transport points”<sup>3</sup>.

## The *Ba Gua* and the Balance Method:

In order to understand even better the concept of how to balance the 5 Sense Disorders and Internal Diseases treatment principles, one must understand the application. When studying hexagram based point selection, one needs to understand the meaning and application of the hexagrams.

There are eight trigrams known as the “*Ba Gua*”. The congenital trigrams are considered the foundation or “*Ti*”, and the adquired trigrams are the application or “*Yong*”. When the adquired Trigrams are placed on top of the Congenital Trigrams we have the Hexagrams. This concept goes beyond this presentation except to say that when we use Hexagrams for treatment, like in Seasonal Balance, or in the use of Dr. Tan’s 5 Elements for The Balance Method, the congenital Trigram considered the foundation governs the illness while the Acquired Trigram, considered the application governs the treatment<sup>1, 4, 5, 6, 7</sup>.

*Fu Xi*, who is the legendary figure of the *Xia* Dynasty, around 3000 years B.C., first found and drew the *Ba Gua*<sup>5</sup>. He is also credited with discovering the *He Tu* diagram<sup>3, 4, 5, 7</sup>. *Fu Xi Ba Gua*, comprises concepts from *Wu Ji* which represents the original source of life, a non polar state, beyond time and space, and it draws a solid line or stroke “    ” as *Yang* that equals positive (+), and two short lines or strokes as “  ” as *Yin* or negative (-). This explains all of the large and small matters in the Universe. *Yin* and *Yang* interact with each other creating the four forces or appearances and then the Eight Guas which is the basis for the Chinese Metaphysics, that traditional branch of philosophy concerned with explaining the fundamental nature of being and the world that encompasses it, arts and sciences<sup>4, 5, 7, 8</sup>.



**Figure 1.** The *Fu Xi Ba Gua*.

Trigrams are also called *Guas* and each *Gua* is composed of three lines, or bars that are called *Yaos*. If a *Yao* is one stroke then it is *Yang* and if two then it is *Yin*. This explanation could go even further as to show that this is a code; it is a mathematical or binary system. If we place one trigram on top of another we will have a hexagram and each *Yao* of the hexagram corresponds to an Acupoint<sup>1, 2, 3</sup>.

It is believed that *Wu Xing* or Five Elements or Faces or Movements were derived independently before the *I Ching*<sup>5</sup>. Five Elements were popular in the *Warring States* but it was in the *Han Dynasty* that the 5 Elements were introduced into the *I Ching*, along with their cosmological correspondences, directions, seasons, organs, calendar, astrology and medicine<sup>7</sup>.

Explanation of the Hexagrams or *Shuo Gua* on *The Book of Changes or I Ching*, place the Sea of *Yang-Du* channel with *Qian*-pure *Yang* (Heaven), considered the “elder *Yang*” or the Father, the most *Yang* trigram; and the Sea of *Yin-Ren* channel to *Kun*-pure *Yin* (Earth), “elder *Yin*”, or the Mother, is the supreme *Yin* Trigram, so is *Ren* which controls all *Yin*. The viscera and bowels are then assigned to the various trigrams on the basis of their five-phase nature and according to the Circadian Clock *Qi* flow <sup>1,2,3</sup>:

- The *Dui* (Marsh, Pond or Lake) Trigram is associated with Metal, as are Lung and Large Intestine.
- The *Li* (Fire) Trigram is associated with Fire, as are the Heart and the Small Intestine.
- The *Zhen* (Thunder) Trigram represents the Dragon-Thunder fire and it is associated with the Pericardium and the San Jiao.
- The *Xun* (Wind) Trigram is associated with Wood (which governs Wind) as are the Gall Bladder and the Liver.
- The *Kan* (Water) Trigram is associated with Water as are Bladder and Kidney.
- The *Gen* (Mountain) Trigram is associated with Earth as are the Stomach and the Spleen.

Heaven METAL	Lake	Fire FIRE	Thunder WOOD	Wind	Water WATER	Mountain EARTH	Earth
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
<i>Qian</i>	<i>Dui</i>	<i>Li</i>	<i>Zhen</i>	<i>Xun</i>	<i>Kan</i>	<i>Gen</i>	<i>Kun</i>
1	2	3	4	5	6	7	8
DU	LU-LI	HT-SI	PC-SJ	GB-LV	UB-KI	ST-SP	REN

**Figure 2.** *Wu Xing* and *Zang-Fu* correspondance on the *Ba Gua*

If we see the Eight Trigrams are a great set of balancing possibilities. The trigrams not only are used to represent the interaction between:



The Trigrams also explains why *GV (Du)* can balance *CV (Ren)* in an opposite side, that is Trigram 1 balancing 8, bar by bar in a *Yin* and *Yang* fashion, or how Lung-Hand *Taiyin* balances Spleen-Foot *Taiyin*, who are trigrams 2 and 7, and you can see a *Yang* bar balancing a *Yin* bar on the opposite.

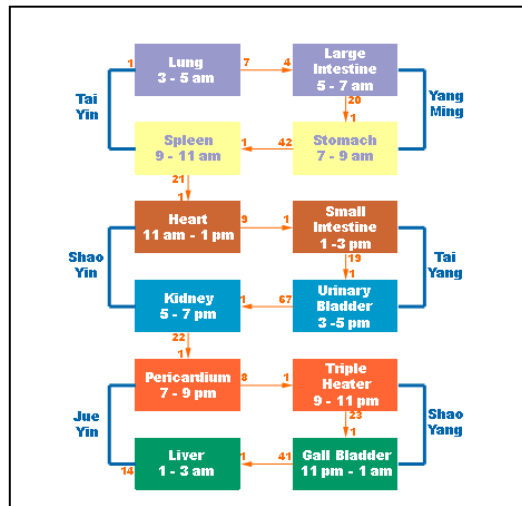
*He Tu* and the *9 Palaces* are the older diagrams that *Fu Xi* uses to draw the *Ba Gua*. So 9 is like a magical number, anything changes after the 9 that goes into 10 or 19 goes into 20 and so on in an infinite possibilities. Also twirling the needle 9 times to the right stimulates (*Yang*) and 6 to the left

sedate (*Yin*), so 9 upside down is both *Yang* and *Yin* number. Also the trigram represents the 3 levels of the pulse taken in such a way that in *Cun, Guan, Chi* there are 9 places. If you see, *Gua* number 1 balances *Gua* number 8 who adds to 9 yaos and 8 plus 1 equals 9 too; same thing happens to *Gua* number 2 who balances *Gua* number 7 and equally adding to 9 bars and 2 plus 7 equals 9 and so the rest of the trigrams<sup>3,4</sup>. Perfectly balance. So we call this system of correspondence as being:

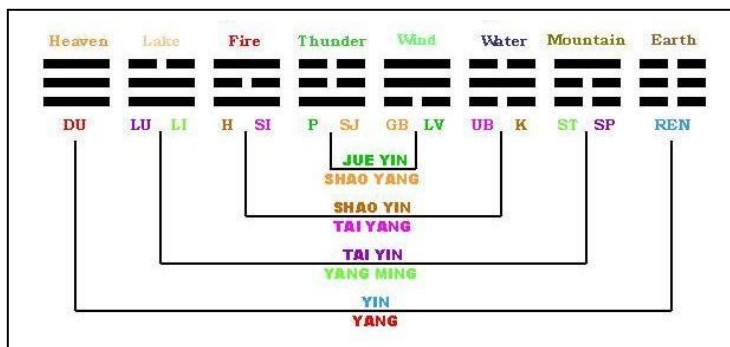
**System 1, the Anatomical Mirror Image**, where we treat the hand Meridian to the corresponding energetic level of the opposite foot Meridian and vice versa. So the sick Meridian and the needled Meridian have the same Chinese Meridian name. A hand Meridian treats a foot Meridian on the opposite side and viceversa. For example right hand *Taiyang* treats left foot *Taiyang* while left foot *Taiyang* treats right hand *Taiyang*<sup>1, 2, 6</sup>.

**System 2** is called the ***Bie-Jing*** where the *Yang* Channels are balanced by the same layer *Yin* Channels and the *Yin* Channels are balanced by their corresponding same layer *Yang* Channels, using contra lateral or ipsilateral points. For example hand *Taiyang* on the right is treated by Foot *Taiyang*, same side or contra lateral side.

So the channels were inserted into the *Fu Xi Ba Gua* following the order established for the Circadian Clock:



**Figure 3.** The *Ying Qi Cycle Sequence* and the *Daily Horary Meridian Qi Flow*. (Courtesy of Dr Richard Teh-Fu Tan, 2014)



**Figure 4.** Lay out of the 6 levels, Wu Xing and Zang-Fu on the Fu Xi Ba Gua. (Courtesy of Dr Richard Teh-Fu Tan, 2014)

If we draw in a vertical plane (see Fig.4) the six levels formed from the middle to the sides (SJ & GB, line 1 bellow) we will see this:



This is **System 2**. It forms an hexagram called *Ji Ji*, where Water and Fire are balanced, it is a very favorable hexagram, it implies Transformation, transformation of Water into vapor by the Fire, vapor goes up to the stratosphere, where it condenses and transforms into Water again that comes down to Earth as rain, nourishing the earth to give life to it, forming the Wells, Springs, Streams, Rivers and Seas, which is the concept of the Five Shu Points or Command points that will be use on each of the *yaos* of the hexagrams plus the *Yuan* point on the *Yang* Meridians and the *Luo* point on the *Yin* Meridians, It is *Yin* matching *Yang*, exactly 9 bars that will balance perfectly as the 6th line *Yin* balances the third line *Yang* and the 5th line *Yang* balances the 2nd line *Yin* and the 4th line *Yin* balancing the 1st line *Yang* and vice versa. From bottom up, there are 6 lines numbered accordingly, and we subtract from here that *Yao 6 Taiyin*, balance *Yao 3 Taiyang* and vice versa; that *Yao 5 Yangming* balance *Yao 2 Jueyin* and vice versa and that *Yao 4 Shaoyin* balance with *Yao 1 Shaoyang*, and vice versa. This hexagram also has 9 bars, How wonderful! We call this system 2 and can be used in ipsilateral or contra lateral ways, which is for example Foot *Taiyin* can balance Hand *Taiyang* vertical, say ipsilateral or contra lateral ways.

The *Ba Gua* contains then the *Yin* and *Yang* dynamic that opposite are the inverted images of polarity. Applying this concept to the human body reveals that corresponding areas in the body are related and can influence or treat each other <sup>5</sup>. Each *yao* or line will be assigned to one transport point, so that the first *yao* is the *Jing*, the second the *Ying*, the third the *Shu*, the forth on the *Yang* channels has been assigned to the *Yuan*, and in the *Yin* channels to the *Luo*, except Lung and Liver who have the *Luo* at the fifth, the fifth will be the *Jing*-river and the sixth to the *He*-sea point as shown in table 1 <sup>1, 2, 3,5,6,7</sup>.

**Table 1.** Command Points distribution by *Yao* on each Channel hexagram. The forth *yao* of the *Yang* Channels is the *Yuan* or source point and the forth *yao* of the *Yin* Channels is the *Luo* or connecting point except for Liver and Lung that the *Luo* is on the fifth *yao*.

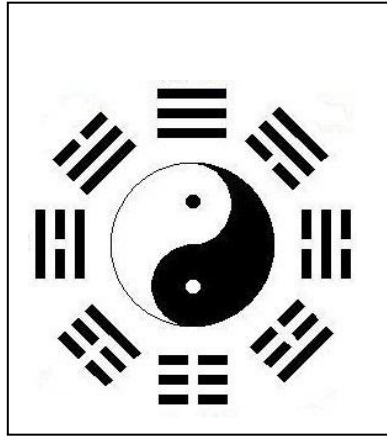
<b>YIN CHANNELS GUA</b>	— —	— —	— —	— —	— —	— —
	<b>KIDNEY KI</b>	<b>LIVER LV</b>	<b>PERICARDIO PC</b>	<b>HEART HT</b>	<b>LUNG LU</b>	<b>SPLEEN SP</b>
6 <sup>TH</sup> YAO	KI-10	LV-8	PC-3	HT-3	LU-5	SP-9
5 <sup>TH</sup> YAO	KI-7	LV-5	PC-5	HT-4	LU-7	SP-5
4 <sup>TH</sup> YAO	KI-4	LV-4	PC-6	HT-5	LU-8	SP-4
3 <sup>RD</sup> YAO	KI-3	LV-3	PC-7	HT-7	LU-9	SP-3
2 <sup>ND</sup> YAO	KI-2	LV-2	PC-8	HT-8	LU-10	SP-2
1 <sup>ST</sup> YAO	KI-1	LV-1	PC-9	HT-9	LU-11	SP-1

<b>YANG CHANNELS GUA</b>	— —	— —	— —	— —	— —	— —
	<b>BLADDER UB</b>	<b>GALLBLADDER GB</b>	<b>SAN JIAO TH</b>	<b>SMALL INTESTINE SI</b>	<b>LARGE INTESTINE LI</b>	<b>STOMACH ST</b>
6 <sup>TH</sup> YAO	UB-34	GB-34	TH-10	SI-8	LI-11	ST-36
5 <sup>TH</sup> YAO	UB-60	GB-38	TH-6	SI-5	LI-5	ST-41
4 <sup>TH</sup> YAO	UB-64	GB-40	TH-4	SI-4	LI-4	ST-42
3 <sup>RD</sup> YAO	UB-65	GB-41	TH-3	SI-3	LI-3	ST-43
2 <sup>ND</sup> YAO	UB-66	GB-43	TH-2	SI-2	LI-2	ST-44
1 <sup>ST</sup> YAO	UB-67	GB-44	TH-1	SI-1	LI-1	ST-45

**System 3** uses the *Zang Fu pairs* or *Biao-Li* or External/Internal relationship by choosing the points at the contra lateral extremity. So right Hand *Taiyang* is treated by opposite Hand *Shaoying* thus SI is treated by her husband/wife related channel on the opposite extremity, the HT.

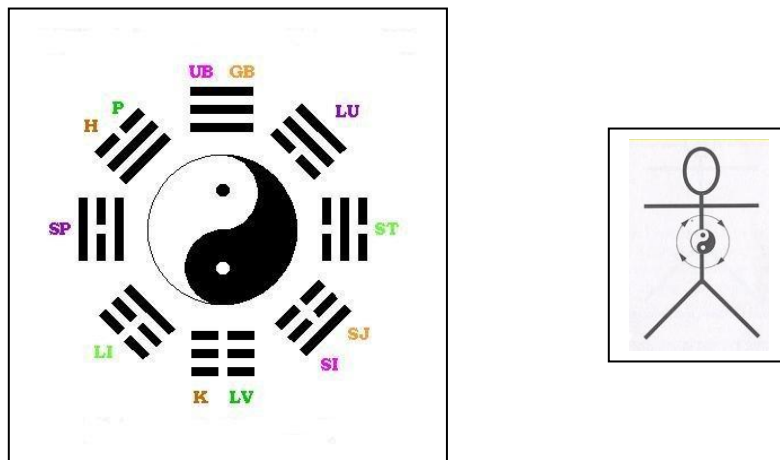
When the Eight Trigrams are placed in a circle format an Octagon is created and that is the Primary or Celestial *Ba Gua*.





**Figure 4.** The primary or Celestial or *Fu Xi Ba Gua*. (Courtesy of Dr Richard Teh-Fu Tan, 2014)

About 2500 years later, during the *Zhong* Dynasty by *Zhou Zuo Yu* and *Jiang Shen Xio* the Channels were relocated on the octagon following the human being and the *Yin* or *Yang* characteristic of the *Gua* and the Channel itself, such that *Yang* meridians were placed with *Yang Gua*s and *Yin* Meridians were placed with *Yin Gua*s. In this way, all *Zang-Fu* organs were placed correctly to its corresponding *Gua* and function in the body, and also considering the Upper, Middle and Lower *Jiao* functions such that the Octagon looks like this:



**Figure 5.** The placement of the Channels according to their energetic polarity. *Yang* Channels with *Yang Gua*s and *Yin* Channels with *Yin Gua*s. (Courtesy of Dr Richard Teh-Fu Tan, 2014)

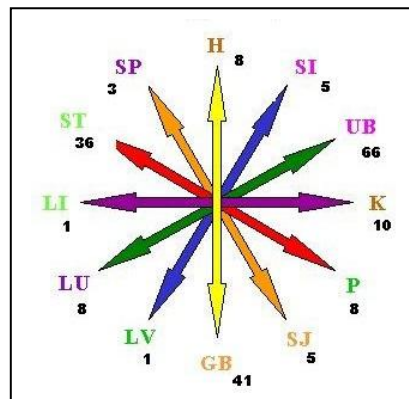
This arrangement is also known as the *Shen Nong Ba Gua*<sup>7</sup>. *Shen Nong* is the Father of Chinese Agriculture and Herbology. And it has been stated that according to legend *Shen Nong* revealed it<sup>7</sup>. As we can see the upper part of this arrangement has to do also with the 3 *Jiao* functions, so as to have the Respiratory and Circulatory function on the *Upper Jiao*, the Digestion, as reception, ripping, Transformation and Transportation in the *Middle Jiao* and Excretion in the *Lower Jiao*<sup>1,2,6</sup>. The reader can see that opposite trigrams is the exact inverted trigram and that they have an Internal/External relationship such as in Husband/Wife concept so that for example Stomach

balances Spleen on the opposite extremity. Upper or anterior extremity balances upper or anterior counterpart in a *Yin Yang* fashion. **This is system 3.** <sup>1,2</sup>

**System 4** uses the **Opposite Channel on the Daily Meridian or Circadian Clock**, Who is 12 hours ahead/behind it. For example Liver time is between the hours of 1:00-3:00am., and Small Intestine time is from 1:00-3:00pm. Therefore, foot *Jueyin* balances Hand *Taiyang* and viceversa, same side or opposite side, they are opposite on the Circadian Clock, so they are pairs in balance. This system uses opposite or same side depending on how strong the *Ah-shi* is found. Heart Channel is treated by Gallbladder on the same or opposite side and so on <sup>1,2,6</sup>.

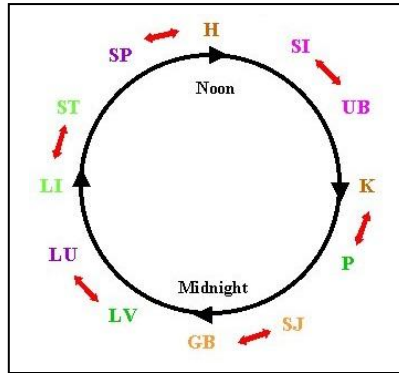
It is the *Ying Qi* or Nutritive *Qi* that flows through the acupuncture channels in the *Ying Qi* Cycle sequence <sup>3</sup>. This *Ying Qi* cycle flows from Hand *Taiyin* to Hand *Yangming*, then following to Foot *Yangming*, to Foot *Taiyin* to Hand *Shaoyin* to Hand *Taiyang*, to Foot *Taiyang* to Foot *Shaoyin* to Hand *Jueyin* to Hand *Shaoyang* to Foot *Shaoyang* to Foot *Jueyin* Channels. Once this cycle is completed the circulation flows to the front of the body to the vertex and down the back of the spine and then up the front of the body to the Lung and the cycle starts all over again. The flow in front and the back comprises the *Ren* (CV) and *Du* (GV) Channels and reflects the interaction of the prenatal and postnatal energetics. This internal connection between CV and GV reveals how post-natal energetic influence pre-natal one, or how superficial influences can enter deeper *Yuan* layers of the body <sup>5</sup>. This Circadian Clock is based on the Nine Palaces, and in there it is explained why Lung is match in the Solar Calendar with February and the branch that begins with the energy cycle that in terms of the daily meridian clock this corresponds to 3:00 to 5:00am. Placing the remaining channels corresponds to the exact order of the Nine Palaces in *I Ching* <sup>5</sup>. This system can be used same side or contra lateral side.

Thus it will look like this in such a way that opposites balance each other:



**Figure 6.** The Chinese Circadian Clock. (Courtesy of Dr Richard Teh-Fu Tan, 2014)  
The actual time or hourly point as draw in figure 6 is not taken in consideration in applying this system to the Balance Method. The treatment is effective at anytime <sup>1,2</sup>.

**System 5** uses the **Neighbor on the Circadian Clock** in a relation of *Yin/Yin* and *Yang/Yang*, opposite side. For example Gallbladder is located besides San Jiao; Channels are used in a *Yang* with *Yang* or *Yin* with *Yin* using opposite sides, upper treating lower or anterior treating posterior in a contralateral way.



**Figure 7.** Neighbors on the Chinese Circadian Clock of same energy balance each other. (Courtesy of Dr Richard Teh-Fu Tan, 2014)

**System 6** is called “*Xun Jing Qu Xue Fa*” which means “following the same path”, and uses distal points on the same Meridian or Channel affected<sup>1, 2</sup>. We use the distal points as Command Points functions, for example if pain is at a joint; we use the *Shu*-Stream point on the same meridian channel affected.

So the 6 Systems used in the Balance Method are placed in the following table as columns and the Channels are using rows, and the respective balancing Channel according to each system is placed below each system column as:

**Table 2.** The six systems of the Balance Method according to Dr Richard Teh-Fu Tan<sup>1, 2, 6</sup>.

System Channel	1	2	3	4	5	6
LU	SP	UB	LI	UB	LV	LU
LI	ST	LV	LU	KI	ST	LI
ST	LI	PC	SP	PC	LI	ST
SP	LU	SI	ST	TH	HT	SP
HT	KI	GB	SI	GB	SP	HT
SI	UB	SP	HT	LV	UB	SI
UB	SI	LU	KI	LU	SI	UB
KI	HT	TH	UB	LI	PC	KI
PC	LV	ST	TH	ST	KI	PC
TH	GB	KI	PC	SP	GB	TH
GB	TH	HT	LV	HT	TH	GB
LV	PC	LI	GB	SI	LU	LV

Once these systems are known, the practitioner has to find out on the **Five Sense Organ Diseases**, which channel (s) is (are) affected and them what system or systems of balancing will choose and then the points according to the Direct Image, Reverse Image, *Yin/Yang* Dynamics, and Global Balance.

### **The Five Sense Organs in terms of TCVM:**

The Five Sense Organs refer to the eyes, ears, nose, mouth and tongue, which are closely related to the viscera. The inspection of the five sensory organs is not only helpful for the selection of treatment of the sense organs lesions based on syndrome differentiation, but also helpful in understanding the pathological changes of the viscera. A problem in one of the five sense organs may reflect an imbalance of the associated internal organ. For example, red and painful eyes often reflect a Liver problem. A tongue problem may indicate a Heart imbalance. A mouth and lip problem may be related to the Spleen. A nose problem may be related to the Lung and deafness may be related to deficiency of the Kidney as much as sight or vision is<sup>8,9</sup>.

In TCVM, Marrow is controlled and produced by the Kidneys. Marrow nourishes the Brain and Spinal Cord through the *Jing*. The Brain is the “*Sea of Marrow*” who controls intelligence, memory and the Five Senses. Heart Blood nourishes the *Shen* and mental activity and the Liver Controls the circulation of *Qi* and helps smooth the flow of emotions. As it was stated before also Lung and Spleen have inner relationships with the Five Sense Organs<sup>8,9</sup>. It is also well known that all extremities have 3 *Yin* and 3 *Yang* Meridians, but only *Yang* Meridians go to the head and by using the 6 Systems, the Balance Method practitioner can generate homeostasis of all of the *Yang* Meridians and also take care of the internal pathways of the *Yin* ones<sup>1,2,6</sup>.

If one takes a look back at the matrix in Table 2, it is possible to subtract the fact that all of the foot *Yin* Meridians balance all of the Head *Yang* Meridians and of course the *Yin* ones too. So KI, LV and SP are used to treat the 5 sense organs using different type of formats for Meridian Therapy as presented here:

1. - **Eye problems:** In TCVM, LV and KI are the internal pathways to the eyes. Vision as it relates to the optic nerve or the cortical vision center it is more related to KI *Jing*, like vision impairment, as it relates to age, is more KI-*Jing* Deficiency, but vision is also related to LV Blood, and certain areas of the eyes are related to *Zang-Fu* organs <sup>8,9</sup>. But the major Eye pain complain such as eye irritation, swelling, redness, burning, pressure sensation and dryness, such as in allergies, conjunctivitis, uveitis, keratitis, panus, are usually the result of External Wind-Heat invasion, Liver *Qi* Stagnation, Liver *Yang* rising, and when caused from trauma, that causes stagnation-inflammation <sup>9</sup>.  
When we use the **Balance Method** approach as **Acupuncture 1,2,3**, one most identify the area of discomfort as being <sup>1,2,6</sup>:

**Step 1:** Identify the sick Meridians.

**Table 3.** Identification of the Meridians involved in Eye problems.

Area of Discomfort	Sick Meridian
Inner cantus, medial orbit	Bladder
Lateral Eye	San Jiao
Upper Eyelid	Gallbladder
Behind the Eye	Gallbladder
Lower Eyelid	Stomach

**Table 3** shows clearly the diagnosis in terms of Meridian pathways. No consideration is given to the inner pathways of Meridians.

But if to satisfied the TCVM criteria one now considers the fact that the inner pathways to the eyes are the domain of the Liver and Kidney then we have 6 meridians to take care of at once or one by one if we can pinpoint one area of discomfort in particular. But most of the time the whole eye is compromised so we want to decide which Meridians balances which, and that is **Step 2**.

The author has underlined and incorporated Liver and Kidney into **Table 4**, in order to satisfy the TCVM criteria and to demonstrate that the inner pathways are also balance if we consider using them in the treatment as system 6, and wants to make clear that there is no need to do this otherwise.

**Table 4.** The 6 Systems that balance the 4 Meridians plus the 2 ones in the inner pathways involved in Eye problems.

	System 1	System 2	System 3	System 4	System 5	System 6
Liver	PC	LI	GB	SI	LU	LV
Kidney	HT	SJ	UB	LI	PC	KI
Bladder	SI	LU	KI	LU	SI	UB
San Jiao	GB	KI	PC	SP	GB	SJ
Gallbladder	SJ	HT	LV	HT	SJ	GB
Stomach	LI	PC	SP	PC	LI	ST

The practitioner can now see that LV, KI and PC balance the entire eye Meridians and are good choices to place needles in order to take care of all of the affected meridians.

There are 2 possibilities now. There is a unilateral problem or there is a bilateral one.

In order to do this procedure less complicated let us assume a bilateral one with one eye worse than the other. The strategy is to place the points in a **Yin and Yang dynamic** to create a better attraction, rotation, movement of *Qi* and Blood to get rid of the pain, the stagnation, Wind-Heat or Fire, which are Internal/Functional disorders.

**Step 3:** Decide which points. For that step, one has to take into consideration the **Image Format** either as a straight image or as a reverse image. If one uses upper or anterior extremity points the Image of the whole extremity could be use as the image of the whole face, in which case points for the eyes will be located around the elbows and in the case of the lower or posterior extremities the points will be located around the knees, either in straight or reverse image formats.

Points will be placed on the opposite extremity to the most affected eye. Since Pericardium shows as the meridian who balances more affected ones, PC-3 will be chosen on the opposite hand because it shows in system 3 and 5 and systems 1, 3, 5 states that the opposite side must be used for better effectiveness. Since LU is needed to balance UB and it shows in system 2 and 4, it could be used either side but since this is the Yin side it is placed with PC-3, so LU-5 is the point. In order to make this strategy even stronger HT-3 is also add in because it balances KI, GB and SP (Sp controls the upper eyelid in TCVM, but LU-5 is also doing the work because Hand *Taiyin* (LU) balances Foot *Taiyin* (SP) in system 1). Again in order to keep with the *Yin and Yang* dynamic, the practitioner will place the next set of needles in the ipsilateral lower or posterior extremity using the corresponding knee points as being ST-36, GB-34 and UB-40. Go to the opposite lower or posterior extremity and place needles in LV-8, SP-9 and KI-10. End up in the upper or anterior extremity with LI-11, SI-8 and TH-10. This is Called “Global Balance” and the order of placement of needles can be alternated between treatments. This is used due to Internal/functional disorders including infection.

Needles are left in for 30-45 minutes per session and in case of bilateral problems the system can be use alternating placement of points between left and right.

**Discussion:** It is important here to see that all of the points that were used are the *He-Sea* points of the 5 Transport points. *He-Sea* points of the *Yin* meridians belong to Earth and the ones for the *Yang* meridians belong to Water. So postnatal and prenatal energies are being balanced such that the KI *Jing* is preserved and Water will nourish the Wood to sooth the Liver to smooth the flow of *Qi* and Blood to get rid of any *Qi* Stagnation, to get rid of Wind and Heat invasion and to get rid of Liver Fire rising. So the eye problems will be taken better care in conjunction with the regular TCVM therapy. Lung pathologies associated to External Wind-Heat invasion, plus stiff neck, stiff joints, headaches, aversion to Cold, are the result of the disharmonies between LV and LU whose relation is seen by system 5, Circadian Clock same energetic level neighbors. Also the signs related to deafness, tinnitus, bile vomiting, irritability, constipation, epistaxis are taken care by this system of equilibrium if we add in LV-1, KI-1 and LU-11. Because by needling the *Jing*-well point and the *He-Sea* points of each Meridian, the whole Meridian pathway, external

and internal connections are Balance. So that is Balance for Internal Disorders related to the 5 Sense Organs too. *Jing-Well* points of *Yin* Meridians belong to Wood so that they treat Wind related conditions and then suddenness.

Unilateral conditions may only need 3 needles, PC-3, LU-5 and LV-8, or PC-3, KI-10 and LV-8, opposite side, not bilateral and this is called “Local Balance” using the image concept, but if both eyes affected by trauma it could be bilateral. If too much pain due to trauma, one could add in the *Shu*-Stream point which is used for acute and or intermediary painful conditions such that the points will then be PC-3, 7; LU-5, 9 (or KI-3, 10) and LV-3, 8. Since the *Shu*-Stream points of the *Yin* meridians belong to Earth on the 5 Transport points, they are also very well indicated in chronic and heavy conditions so that they also get rid of Damp.

- Ears:** The ears are the opening of the Kidneys so it controls audition, but also connect to the Liver and the lesser *Yang* meridians who are Gallbladder and Triple Heater or *San Jiao*. So any *Yang* rising related to the Liver could go into the Gallbladder as Damp/Heat and generates ear infections, otitis, characterized by moist, “malodorous ears”, that are a common problem in dogs and horses <sup>8, 9</sup>. The pathway of the Small Intestines specifies “...going upward to the cheek, arrives the outer cantus of the eye, travels posterior to enter the ear;...”<sup>4</sup>, such that a consideration is given to SI when balancing the meridians for the Ear.

**Step 1:** Identify the sick meridian (s). Gallbladder, Triple Heater and Small Intestine.

**Step 2:** What or which Meridian (s) according to the 6 systems will be used to Balance the sick one (s). Choose the Image format or Global Balance. The following matrix format is used to make better acquaintance with the 6 systems of balancing the Meridians. The internal pathways of LV and KI are underlined and used here only to show that Dr. Tan’s Balance Method satisfies the TCVM criteria, but they are not usually incorporated into the diagnosis but points of these Meridians can be chosen and used in balancing treatments, and balance themselves as in system 6.

**Table 5.** The 3 Meridians involved in Ear problems (plus KI and LV) and the 6 Systems to balance.

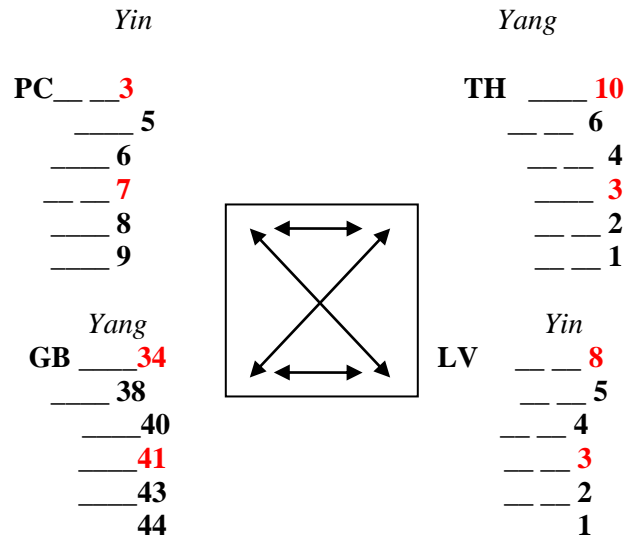
	System 1	System 2	System 3	System 4	System 5	System 6
Kidney (KI)	HT	TH	UB	LI	PC	KI
Liver (LV)	PC	LI	GB	SI	LU	LV
Gallbladder (GB)	TH	HT	LV	GB	SP	GB
San Jiao (TH)	GB	KI	PC	SP	GB	TH
Small Intestine (SI)	UB	SP	HT	LV	UB	SI

**Step 3:** What points.

It looks from the matrix above that PC, TH, LV and GB are the meridians that will balance the ears.

In terms of Image, the same used for the eyes are true, basically, ear points are located a little below or above eye level, so TH-10A (A meaning *Ah-Shi*), PC-3A, LV-8A and GB-34A.

If we have chosen the Global Balance concept; this will require to draw the hexagrams of each of the Meridians and to place them in a *Yin-Yang* Dynamic. This pattern is also called *Jueyin/Shaoyang*, in **Step 2**, and the points to be chosen will require the use of the *Ba Gua* and it is call Meridian Conversion as depicted in the draw bellow with the points chosen in red.



The square here represents the architectural solid static balance format of “Truss” .<sup>6</sup>

### Discussion:

As it has been stated before *Yin* and *Yang* represents negative and positive, the pattern in *Nature*. The Bar or *Yao* of the hexagram also represent positive and negative, one solid bar is positive and two interrupted ones are negative. When we place a needle in a positive one this becomes a negative one and vice versa, changing the polarity, as in the cell membrane for depolarization and repolarization, contracting and relaxing, action and no action, movement and no movement, so that is the beauty of the *I-Ching Ba Gua* Acupuncture, *Yin* and *Yang* dynamics. If in this case of *Jueyin/Shaoyang* pattern we use needles in lines 3 and 6 in all of the balancing Meridians, and this is called by Dr. Tan, System III & VI Meridian Conversion, by doing that, they will convert themselves into the opposite ipsilateral



Meridian, so that Liver will be Triple Heater hexagram and Pericardium will be Gallbladder hexagram and vice versa generating a more balanced situation <sup>6</sup>. The requirements for a Global Balance format are fulfill: 1. - Dynamic balance of *Yin* and *Yang* and 2. - An architectural structure of “Truss” as seen in the box between the meridians since TH and PC balance each other in system 3 as do LV and GB and in the diagonals, Hand *Jueyin* PC balances Foot *Jueyin* LV and Hand *Shaoyang* TH balances Foot *Shaoyang* GB in system 1. All of the possible diseases of the ears are covered here plus anything along the course of the Meridians involved. So that is why it is also good for Internal Disorders related to the above Meridians.

3. **Nose and mouth:** Here the author will only address as stated in the title of this paper to Nasal Congestion and Sinusitis, but mouth issues such as Gingivitis, Teeth problems, Stomatitis, Throat issues, Tonsillitis as well, are considered as indications to the use of the patterns that will be described here.

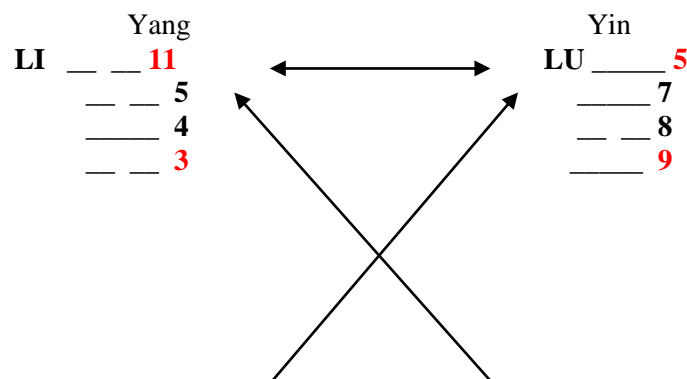
Nasal congestion and discharge (*Liu Bi*) are medically considered also as sinusitis, rhinitis, and influenza and common respiratory allergies <sup>9</sup>. They are cause by Wind/Cold, Wind/Heat pathogens as much as Spleen/Stomach Damp/Heat, Lung *Qi* Deficiency, Lung Yin Deficiency <sup>8,9</sup>.

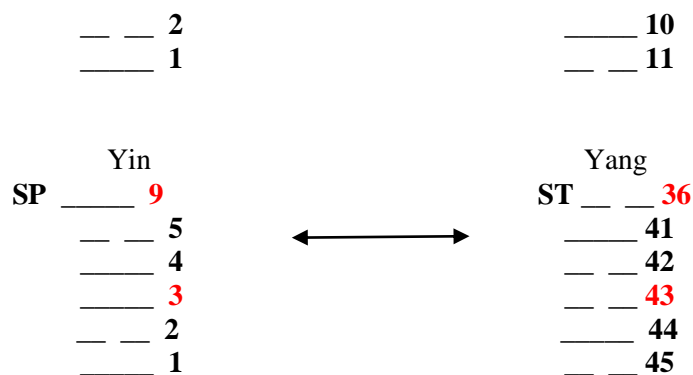
**Step 1:** Identify the Meridians involved. These problems are located below the eye level so in front of the face, basically Stomach, Large Intestine, and GV, CV Meridians. Lung is called in to balance LI but thru its path to the exterior is considered as well to satisfied TCVM criteria.

**Step 2:** Local or Global Balance.

Global Balance is chosen since these conditions involve internal problems.

The system to be used is called *Tai Yin/Yang Ming*





As one can see above, the criteria for the Global Balance has been accomplished, *Yin-Yang* Dynamics and a static format of “Truss”<sup>6</sup>.

**Step 3:** What points? This system is called by Dr. Tan as system III & VI since all of the Meridians will be needle at *Yaos* 3 and 6, so points are LI-3, 11; LU-9, 5; SP- 3, 9 and ST-43, 36.

Add in CV-24, LV-1 and ST-37 if one likes to alternate.

### Discussion:

The pathway of a Channel reflects the indications of the Channel<sup>4</sup>. The pathway of Hand *Yangming* “traverses the cheek, enters the upper teeth/gum, return and encircles the mouth and lips, meets at *Renzhong* (DU-26), as left Channel goes to right and right Channel goes to left, continues and terminates at side of nostril”. The pathway of Foot *Yangming* “descends parallel along the nose, enters the upper teeth/gum, returns and encircles the mouth and lips, descends and (right and left Channels) meet at *Chengjiang* (Ren or CV-24 or “receiving saliva”<sup>7</sup>) CV-24 is the “meeting point” of *Ren* (CV) with *DU* (GV) and with Hand and Foot *Yangming* Channels. This is the reason for selecting *Chengjiang* since DU enters the Brain who influences the 5 Senses. Ren moistens Yin and *Yangming* is abundant of *Qi and Blood* so they regulate *Qi and Blood*<sup>4</sup>.

ST-37 is the lower *He-Sea* Point of the Large Intestine Meridian on the Stomach Meridian so; one point can treat both *Yangming* Channels and treat the head by treating the lower is also accomplished, so results are better and stronger. St-37 is not part of the Stomach hexagram, but if used in conjunction with ST-36 in the pattern described above strengthens the effect of *Su Zan Li* or *Hou Zan Li*, by acting as the *Daoma* technique of Master Tung<sup>4</sup>.

LV-1 is added since is the Wood point on the Wood Channel and images the head and helps to balance the Liver Channel pathway that runs internally upwards and posterior to the throat, entering the nasopharinx, the interior nasal orifice<sup>4</sup>. Liver also balances Hand *Yangming* in system 2, who courses to the exterior nasal orifice. *Jing-well* points of *Yin* Channels are Wood and tend to disperse Liver and regulate its *Qi*, to take care of Win/Cold or Wind/Heat.

The Global Balance system chosen called *Taiyin/Yangming*, takes care of any problem in front and on the side from the face down below the eye level. So that Sinusitis, rhinitis, postnasal dripping,

gingivitis, stomatitis, teeth issues, throat pain, irritation, tonsillitis and many more diseases or affections are addressed by this pattern. And also due to its internal/external relationship in the different balance systems described will also address any Viscera and Bowel issues, which is why it is called Balance for Internal Disorders too <sup>1,2,6</sup>.

## **Conclusion:**

By restoring normal flow of *Qi* and *Blood*, Channels can be unblocked and the body can heal faster. Dr. Tan's Balance Method accomplishes that, assuring a better outcome and greater satisfaction for the TCVM practitioner, who sees much better results than when using one branch of TCVM alone. Owners, handlers, riders, trainers, become more aware of the great results when looking at before/after Acupuncture techniques, becoming themselves promoters of TCVM practice. In our Small animal and Equine cases, TCVM combine with **Acupuncture 1,2,3** <sup>1</sup> from Dr. Tan's Balance Method has shown remarkable therapeutic effects in treating the conditions described here, as well as any external or internal disorders. The author highly recommends Teachers and Teacher Assistants personal of TCVM to integrate these concepts for better results.

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