

## What are the Eight Treasures?

---

The *Eight Treasures* is a type of Chi Kung or Qi Gong transmitted by the Ni Family Tradition. *Chi* means “breath and “air” and by extension it also denotes “energy” and “vitality”. *Gung* is a general term meaning “work” or “discipline”. Hence Chi Kung may be translated as “energy work” or “energy discipline”. “Chi Kung permits the practitioner to purify and potentiate her or his own energy field so that it resonates in harmony with the purest energies and most powerful spiritual forces in the universe, thereby empowering humanity with the infinite energy, wisdom and other primordial virtues of Heaven and Earth”<sup>1</sup>

The 8 *Treasures* movements combine toning and strengthening, stretching and breathing techniques for the purpose of becoming aware of the movement of energy or *Chi* along all major meridians of the body, including the 8 *extraordinary channels*. The Eight Treasures is comprised of 32 movements arranged in 8 sections. You are about to learn the first four treasures of the form.

## What are the benefits?

---

- ✓ Unblocks energy – prevention of stagnation, a sure precursor of disease.
- ✓ Strengthens the musculo-skeletal system to improve blood circulation.
- ✓ Improves flexibility to prevent and reduce the chance of injury.
- ✓ Increases lung capacity to improve vitality.
- ✓ Improves balance to prevent injuries.
- ✓ Reduces tension which in turn helps reduce stress-induced imbalances.
- ✓ Increases Immunity, thus improving self-healing power.
- ✓ Improves metabolism and digestion.
- ✓ Enhances sensitivity and subtle awareness
- ✓ As a practitioner of TCM, it will help you become more sensitive to your patient’s energy.

## About the Eight Extraordinary Channels

---

The **Eight Extraordinary channels** or Eight Vessels are called “**Qi Jing Ba Mai**” 奇經八脈<sup>2</sup>

Let’s take a look at the meaning of each word:

**奇** *Qi* : means odd, strange, or mysterious (like *wow* coming out of one’s mouth)<sup>3</sup>. Note that this Qi is not 氣, which represents the life force energy<sup>4</sup>

**經** *Jing* means meridian, channels or regulator of a territory<sup>5</sup>.

**八** *Ba* means eight. According to Avi Magidoff<sup>6</sup> “Eight is a number which represents the primal organization of life prior to turning it outwards. It is a basic number like the eight directions of the compass”. By the way, the 8 directions on a compass rose are: North, Northeast, East, Southeast, South, Southwest, West, and Northwest. When we Practice the Eight Treasures we move in each one of these directions.

**脈** *Mai* means pulsation or movement in vessels.

**Qi Jing Ba Mai** has been translated<sup>7</sup> as:

1. *Homeostatic Meridians*. As described under function, these meridians serve the function of maintaining homeostasis. This is Leon Hammer’s<sup>8</sup> original name applied to these vessels.

2. *Extra Meridians*. This term developed out of their apparent discovery considerably later than the twelve regular meridians, and they have been considered as extra to these regular channels.

3. *Odd Meridians*. The reason for this name is that some of them, such as the Ren mai, the Du mai, and the Dai mai, are not paired. These are single vessels.

4. *Miraculous Meridians*. This name was applied to these meridians by the French because they were observed to be able to create therapeutic effects when all other techniques had failed.

5. *The Eight Psychic Channels*. Each of these channels exerts a strong effect upon psychic function. Individually, the commandpoints are among the most important psychological points in the body.

6. *Special Meridians*. They are referred to as special for the same reason that they are called miraculous and extra, in that they are apart from the twelve regular meridians, and have a more powerful effect than the regular channels.

7. *Comprehensive Points*. The effect is more comprehensive on the body and mind than that of the twelve main meridians.

The *Classic of Difficulties*<sup>9</sup> compares the Extraordinary Channels to reservoirs which are able to absorb excessive *Chi* and Blood from the primary channels in the same way that reservoirs take excess water from canals and ditches at times of heavy rain.

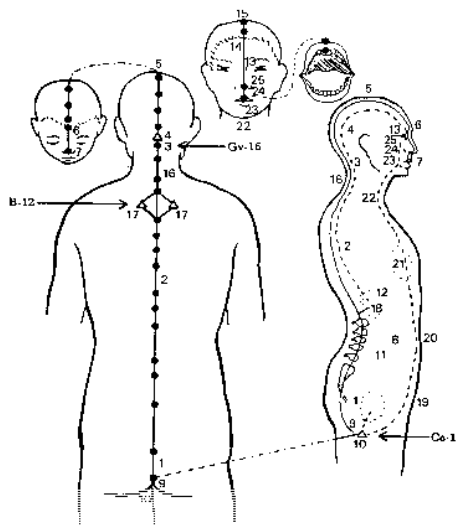
Dr Maoshing Ni in his book "The Eight Treasures"<sup>10</sup> suggests that "when there is an excess or deficiency of energy (post natal *Chi*) along the 12 main meridians, the extraordinary channels start to function. They store excess energy (post natal *Chi*) or provide energy (pre-natal *Chi*) from the kidney organ system". Post natal *Chi*, also known as Post-Heaven Essence, is refined and extracted from food and fluids by the Stomach and the Spleen after birth. That is why in Chinese medicine we put so much emphasis on bringing awareness not only on the types of food we bring to our mouth but also on the kind of emotional environment (internal and external) that we live in.

On the other hand, Pre natal *Chi* (also known as Pre-Heaven Essence) is inherited from our parents at conception and can be influenced only with difficulty in the course of adult life. Giovanni Maciocia points out that "a direct way to positively influence this kind of Essence is through breathing exercises and such exercises as Tai Chi and Qi Gong"<sup>11</sup>. This is exactly what we are doing when we practice the "8 Treasures", we are replenishing our Jing (Essence).

### The Eight Extraordinary Meridians' pathways\*

The Eight Extraordinary channels have their own distinctive pathways. They borrow points from the 12 main meridians, except for the Governing (Du) and Conception (Ren) vessels which have points of their own.

#### Du Mai (Governing Vessel)



*Du mai* 督脉 is the confluence of all the Yang channels, over which it is said to "govern." Because it controls all the Yang channels, it is called the "Sea of Yang Meridians." This is apparent from its pathway because it flows up the midline of the back, a Yang area, and in the center of all Yang channels (except the stomach channel which flows in the front). The Governing Vessel governs all the Yang channels.<sup>12</sup> It can strengthen the spine and tonify Kidney-Yang. The Du Mai nourishes the spine and the brain, this function will become apparent in the Sixth Treasure of the 8 Treasures Chi Kung form.

"Du Mai represents construction, the one who oversees, who rules"<sup>13</sup>. The Du mai initiates movement.

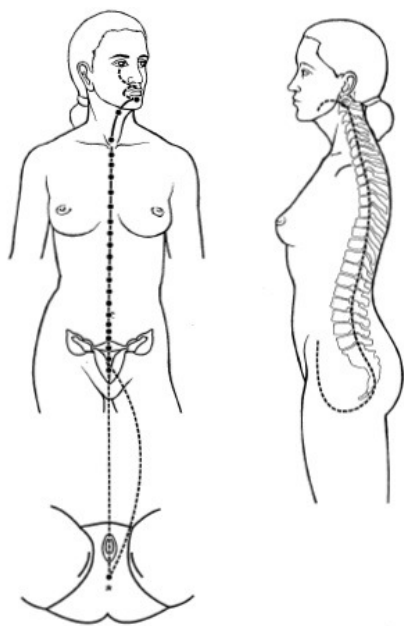
**Opening Point:** SI-3 Back Ravine/Back Stream.

**Coupled Point:** Bl-62 Extended Meridian/Expanded Vessel

**Area of the body influenced:** Back, spine, back of neck and head.

\* Please refer to "The Eight Treasures. Energy enhancement exercises" page 124 to page 127 for more information and pathways pictures

## Ren Mai (Conception Vessel)



**Ren 任脈** in Chinese means "direction, responsibility." Ren Mai, the "Conception or Directing Vessel," is called the "Sea of the Yin Channels". It has a major role in Qi circulation, monitoring and directing all of the Yin channels (plus the stomach channel).

The Conception Vessel is connected to the Chong Mai (Thrusting Vessel) and Yin Wei Mai (Yin Linking vessel), and is able to increase the Yin energy of the body. "This vessel nourishes the uterus (one of the five ancestral organs) and the whole genital system. It is said in the Nei Jing that the Conception and Thrusting vessels contain both blood and essence (Jing), and both flow up to the face and around the mouth. They contain more blood than essence in men, and thus promote the growth of the beard and body hair. Because women lose blood with their menstruation, they contain proportionately less blood and hence, no beard or body hair"<sup>14</sup>.

It was described in the Su Wen that both the Ren (Conception Vessel) and Chong Mai (Thrusting vessel) control the life cycles every 7 years for women and every 8 years for men. It is the changes taking place in these vessels at those intervals that promote the major alterations in our lives.

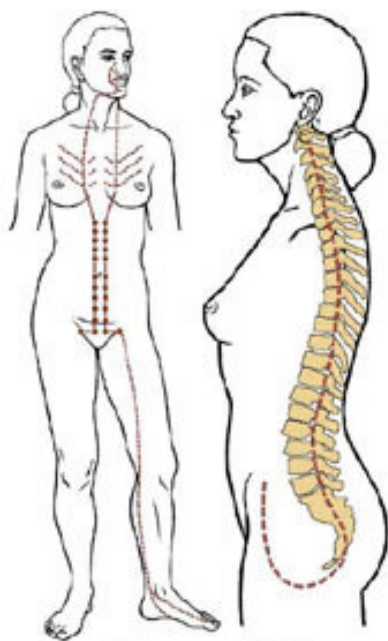
According to Avi Magidoff the Ren Mai represents "our resources in life".

**Opening Point:** Lu-7 Broken sequence/ Branching crevice/ Child Mystery

**Coupled Point:** K-6 Returning Current/ Illuminate the Sea.

**Area of the body influenced:** Abdomen, thorax, lungs, throat, and face.

## Chong Mai (Thoroughfare/ Penetrating /Thrusting Vessel)



The term **Chong 衝脈** means literally: "*to flow vigorously*". It also means a street. "It is used to express the idea of passing or transformation. In some contexts Chong is used to express the idea of alchemical transformation, two entities crashing together to produce something different"<sup>15</sup>. Along those lines, Avi Magidoff<sup>16</sup> interprets the Chong mai as "the result of the fusion of *yin* and *yang* (Ren and Du): Yin and Yang coming together to create the fusion/explosion/surge of life".

Giovanni Maciocia<sup>17</sup> describes the Chong Mai as:

**The Sea of the 5 Yin and 6 Yang organs.** The Penetrating Vessel connects the Pre-Heaven and Post-Heaven Qi, due to its connection with the Kidneys and the Stomach.

**The Sea of the 12 channels.** The Chong Mai branches out in many small capillary-like vessels that circulate Wei Qi (Defensive Qi) over the abdomen and chest.

The Penetrating vessel is considered by some Chi Kung practitioners as "one of the most important and decisive vessels in successful Qigong training", mainly because of its connection with the Uterus<sup>†</sup> and the latter relationship to the Kidneys, the source of "original Qi". Another reason of its importance in Qigong training is that the Chong Mai is connected directly to the spinal cord and reaches up to the brain, thus nourishing not only the brain but also the Shen (Spirit)<sup>‡</sup>.

**Opening Point:** Spl-4 Yellow Emperor/ Grandfather-Grandson/Heredity.

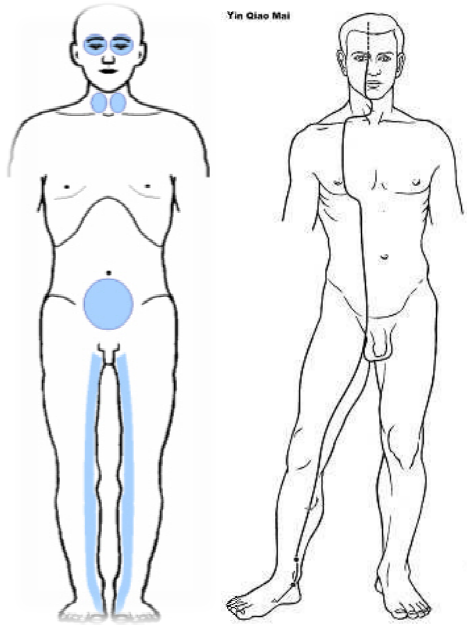
**Coupled Point:** Pc-6 Inner Frontier Gate/Inner Gate

**Area of the body influenced:** Abdomen, uterus, chest, heart.

<sup>†</sup> It should be noted that the Uterus as an extraordinary *fu* is present both in men and women. "The Uterus was called *Zi Bao* in Chinese medicine. *Bao* is a structure that is common to both men and women and is the Lower Field of Elixir (*Dan Tien*): in men Bao is the "Room of Essence"; in women it is the Uterus (literally the Palace of the Child)". Maciocia, "Fundamentals of Chinese Medicine" 2001 edition, p.124

<sup>‡</sup> For more information about the relevance of the Chong Mai in Qi Gong practice please refer to the book: "Chinese Qigong Massage", YMAA Publication Center, Jamaica Plain or follow this link [http://www.acupuncture.com/qigong\\_tuina/eightextra.htm](http://www.acupuncture.com/qigong_tuina/eightextra.htm)

Yin Qiao Mai 陰 蹻  
(Yin Heel/Yin Motility Vessel)



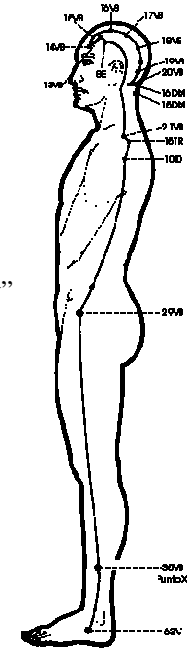
Yin Qiao Mai

**Qiao** means to “heel” or to “stand on the toes”.

According to Kiiko Matsumoto<sup>18</sup> “Qiao often indicates the heel rising up; it further means to walk on ones toes with the legs stretched. It also refers to the action of kicking one’s foot as high as possible”, maybe that’s where the term “motility” comes from.

When you think of the Qiao vessels, think of *something rising from the foot and reaching up to the eyes*, because that is exactly what the Qiao vessels do!.

Yang Qiao Mai 陽 蹻,  
(Yang Heel/Yang Motility Vessel)



Yang Qiao Mai

The Yin Qiao Mai is an offshoot of the Kidney channel. It begins at **K-6** “Illuminated Sea” and ascends up to **Bl-1** “Bright Eye”<sup>§</sup>. The Yang Qiao Mai is an offshoot of the Urinary Bladder channel. It begins at **BL-62** “Extended Meridian” and runs up to **Bl-1** “Bright Eye”. As you can notice, Yin and Yang Qiao Mai meet at **Bl-1**, and then they join the Urinary Bladder Channel of foot Tai Yang. Together these ascend over the head and enter the brain. The Yang Qiao Mai ends at **Gb-20** “Wind Pond”. Maciocia comments that “whilst the Yin Qiao’s sphere of influence is in the lower abdomen and genitals (apart from its action on the eyes), the Yang Qiao sphere of action is mostly in the head, absorbing excess yang energy or stagnation in the head area”<sup>19</sup>

Energetically speaking, the Qiao mai<sup>\*\*</sup> may be seen as carrying the essence from the Earth (which may refer both to the macrocosmic Earth as well as the lower *dantien*) up to the Brain, the Sea of Marrow<sup>20</sup>. Beginning in the middle of the heel they touch the power of Earth. They provide a kind of rooting in the Earth and taking from below the forces to make all the *qi*, the *yin*, essences, water and nutritive power rise up inside the body<sup>21</sup>. This description will help you understand why this is the main connection we call upon in the First Treasure (five movements) of the Eight Treasures.

**Yin Qiao Mai**

**Opening Point:** K-6 Returning Current/ Illuminate the Sea.

**Coupled Point:** Lu-7 Broken sequence/ Branching crevice/ Child Mystery

**Area of the body influenced:** Inner side of legs, abdomen, and eyes

**Yang Qiao Mai**

**Opening Point:** Bl-62 Extended Meridian/Expanded Vessel

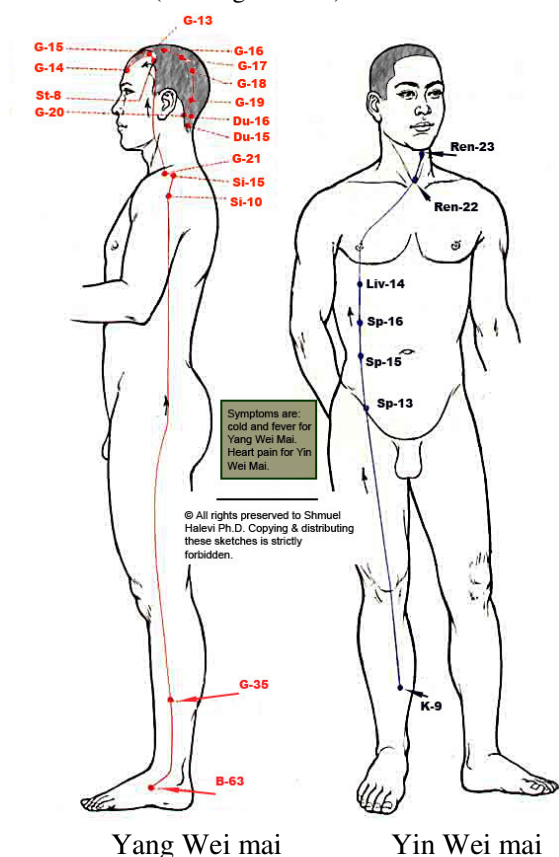
**Coupled Point:** SI-3 Back Ravine/Back Stream.

**Area of the body influenced:** Lateral aspect of legs, back, neck, head and eyes.

<sup>§</sup> Keep this in mind for future reference when we learn the first movement of the first treasure.

<sup>\*\*</sup> According to Larre and Rochart de la Vallee, the Qiao mai are considered to be development of the Du and Ren mai. This may help us understand why it is that Ren and Du mai are coupled with the Qiao mai.

## Wei Mai (Linking Vessels)



Wei denotes a rope and it often translates as “Link” or “Bind”. Specifically it refers to a rope that is tied around something, pulling it down and securing it<sup>22</sup>. We can think of the *wei mai* as relating to protection and the creation of boundaries that connect (“link”) the outside and the inside (pre-Heaven and post-Heaven)<sup>23</sup>.

The Yang Wei mai 陽維 connects all the Yang channels; it masters the exterior and the movement towards the exterior.

The Yin Wei mai 陰維 connects all the Ying channels; it masters the interior and the movement toward the interior.

The *Wei mai* have an intimate relationship with “protection, integration and boundaries”.

### Yin Wei mai

**Opening Point:** Pc-6 Inner Frontier Gate/Inner Gate

**Coupled Point:** Spl-4 Yellow Emperor/ Grandfather-Grandson/Hereditry.

**Area of the body influenced:** chest, heart.

### Yang Wei mai

**Opening Point:** Sj-5 Outer Frontier Gate

**Coupled Point:** Gb-41 Foot near to Tears

**Area of the body influenced:** lateral aspect of leg, sides of body, lateral aspect of neck and head, ears

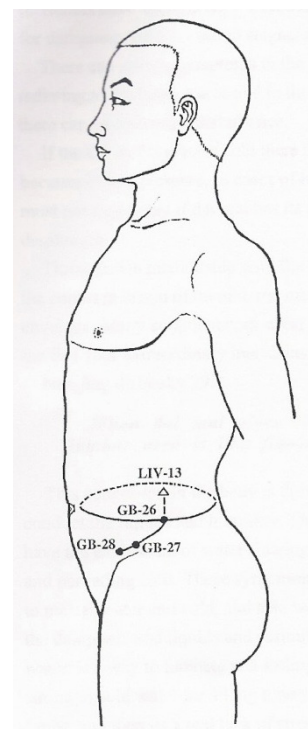
Dai Mai 帶脈 has the meaning of a belt. The character *dai* shows a garment or other objects held together by a belt or a girdle. It refers to any type of band assuring the continuity of something, a current of water, a chain of several mountains. Another series of meaning is to be able to lead; to guide or to drive something and these meanings are derived from the ability to attach something, and to hold it firmly<sup>††</sup>. Dai mai has its name because of its function to bind together (like a bundle of sticks is bound together) and at the same time to unify all of the mai. Other commentators have said that as well as holding the mai together it also has the function of harmonizing and regulating them<sup>24</sup>. As you can see in the picture, Dai mai is not a line on the surface, but the entire cross section of the body at this level. “It is like a horizontal band with the function of regulating all movement, not only to bind together, but also by a very well balanced pressure (not too relaxed, not too tight) to allow all the meridians to flow up and down with regularity”.

**Opening Point:** Gb-41 Foot near to Tears

**Coupled Point:** Sj-5 Outer Frontier Gate

**Area of the body influenced:** genitals, waist, hips.

## Dai Mai (Belt/Girdle vessel)



<sup>††</sup> For a more in depth discussion on the character meaning, please refer to “Dai Mai” [http://acucentre.com.au/TCMtheory/3a8extraMs/DaiMai\\_8.pdf](http://acucentre.com.au/TCMtheory/3a8extraMs/DaiMai_8.pdf), by Larre and Rochart



## Summary

The Ren mai, Du mai and Chong mai have the same origin in the abdomen, more specifically in the uterus. The Ren mai covers the front part of the body. The Du mai covers the back part of the body. The Chong mai flows with the Kidney meridian both up and down to Yongquan (KI-1). The Qiao mai relate to the movement of the essence from the source. The Wei mai assist in the process of protection creating the boundaries that separate the inside from the outside. The Dai mai, as the only horizontal channel in the body, regulates all movement to allow all the meridians to smoothly flow up and down.

## The Control/Master and Couple Points

The “give and take” reservoir process is a self-regulating function but can be activated and accessed through *Control or Master points*, also known as opening or confluent points. Each of the Extraordinary channel has a control/master point on the limbs which is considered to have an effect in its extraordinary channel. “These control points may be viewed as points where energy converges. You can also regard them as automatic valves, so when you practice the Eight Treasures you don’t have to wonder whether you need to store or draw upon energy. The storing or providing function will happen automatically as you practice”<sup>25</sup>.

In clinical practice as well as in the practice of the Eight Treasures Chi Kung, we usually use the Eight Extraordinary channels in pairs: a *master* point from one vessel combined with a *couple* point from another vessel.

Ren mai /Yin Qiao mai connection  
Ren **master** point: Lu-7 Broken Sequence.  
Yin Qiao coupled point: K-6 Illuminated Sea.

Du mai/Yang Qiao mai connection  
Du **master** point: Si-3 Back Ravine.  
Yang Qiao coupled point: Ub-62 Extended Meridian.

Chong mai /Yin Wei mai connection  
Chong **master** point: Spl-4 Grandfather-Grandson  
Yin Wei coupled point: Pc-6 Internal Gate.

Dai mai/Yang Wei mai connection  
Dai **master** point: Gb-41 Fallen Tear.  
Yang Wei coupled point: Sj-5 External Gate .

## The practice of the Eight Treasures

### Practice Guidelines

- ④ First and foremost, trust your body. You do not need to push yourself to perform....be gentle with your own universe.
- ④ This Form can be practiced any time of the day, though the ideal practice time is sunrise and sunset (5 to 7 am and pm). It is best to face the sun during practice i.e. east in the morning and west in the afternoon.
- ④ Generally we prefer to start the movements on the left (*yang*) side because *yang* energy is dynamic and we want to start by moving our energy. The right (*yin*) side follows, as yang gives rise to yin in the cyclic *t'ai chi* relationship.
- ④ Repetitions can be done with each movement. 3, 7 or 9 repetitions are preferred in one’s practice.
- ④ Outdoor practice is preferred to indoors, especially if you are surrounded by plants and trees. Be mindful of windy areas since wind may be the carrier of pathogenic influences.  
If indoor practice is your choice, be sure that the air is fresh and flowing. Always follow your intuition, no need to force yourself to practice outdoors if you feel like staying in!
- ④ It is preferred to practice on or close to the earth rather in a high rise apt.
- ④ It is generally not as suitable to practice this form right before bedtime, especially the first four treasures. The seventh and Eight Treasures can be helpful for insomnia (especially so when you practice the long form).
- ④ Avoid practicing in the following situations:

Damp or cold areas

Polluted areas

In disturbing weather conditions such as thunder, hurricane and storms

When emotionally disturbed

A half an hour before and after meals

During heavy menstrual flow

When exhausted or particularly unwell as you need energy to perform movements

We recommend avoiding practicing after using alcohol, drugs, tobacco or stimulants.

You may want to avoid sitting down immediately after practice. It is more beneficial to take a short walk afterwards.

- ⓐ Perform the movements without strain and pain. There are times where some strengthening and stretching are necessary, but one should never force it so as to be uncomfortable or painful.
- ⓑ It is more beneficial to perform the movements slowly so you can sense the energy flow of each movement. In all circumstances, listen to your body...you may find that at certain times you need to speed up and that is ok too! Always remember to use gentle strength rather than brute force.
- ⓒ Consistent practice is important to reap the benefits of the Eight Treasures. The ideal amount of practice is 3 times or more in a week.

### ***The Eight Treasures Form*** (First four Treasures)

#### ***Warm Up***

---

Awakening Chi in the channels and loosening and opening the joints.

Consider this your morning cup of coffee! Through the full body tapping, you are stimulating the flow of Chi, opening the channels and relieving tensions so that Chi or Vital Force may flow more freely thus reducing chances of injury as you start practicing the form. My patients like this “wake up call” first because it is easy to remember, second because it is short and third because it leaves them with a smile in their faces before going to work. On the other hand, I find that patients who awaken their Chi are much more receptive and sensitive to the subtle energies that we call upon when we practice acupuncture.

*If your intent is to activate the smooth flow of Chi, the direction of the tapping should follow the same direction the chi flows in the meridians.  
Tapping in the reverse direction (against the channel flow) is done to push the chi to create a resistance or accumulation... This will have a stimulating effect.*

~ For more information and step-by-step movement descriptions please refer to: “The Eight Treasures. Energy enhancement exercises”, pg 33 through 37.

#### ***1. First Treasure: “Sustaining Heaven with both hands to adjust the three warmers”***

---

This Treasure is comprised of five movements which work on nourishing the physical body. The main purpose of this Treasure is to move the energy upward thus preventing the muscles from dropping down. In the more ethereal planes, it mixes the energies of Heaven and Earth.

##### **1. A. Move the Stars and turn the Big Dipper**

**“Just as we look to Polaris to discover true north, so we look within to the light of the heart to discover our direction in life. The *Shen*, the shining light of spirit, will always guide us reliably if we take the time to listen.**

**And as the Pole Star directs us to the true north, the Shen will always directs us towards Tao, the path of our true nature”**

**Lorie Eve Dechar<sup>26</sup>**

As the Earth rotates, the stars are seen to describe near circular patterns around an axis. This axis corresponds to a line that coincides with the axis of the Earth’s rotation, at about twenty three and a half degree from the vertical. If we were to stand on the terrestrial North Pole and look directly upward for a period of time, we would notice that all of the stars revolve around one star that doesn’t appear to move. This star is the North Pole star and lies exactly on the axis of the Earth’s rotation. Today this star is Polaris which can be found in the Little Dipper constellation. The South Pole star presents the same sense of centrality in the southern hemisphere<sup>27</sup>.

The Chinese envisioned a microcosmic universe in the body that mirrored the Universe itself. In Chinese Medicine we often describe the body as three interacting and interconnected planes or areas called the *Dantien* or Cinnabar Field. Classically the *lower dantien* is situated below the umbilicus, the *middle dantien* is situated on the chest, in front of or near to the heart and the *upper dantien* is situated between the eyebrows. According to Thomas Richardson<sup>28</sup>, “The three *Dantien*<sup>‡‡</sup> correspond to the vertical axis of integration; this is the connection between above and below, between Heaven, Earth and Humanity, at both the micro-and macrocosmic level”. We can also look at this trinity under the light of the three treasures of *Jing*, *Qi* and *Shen*. *Jing* is described as the essence, the **yin** substance, the “physical basis for experiential reality that corresponds to Earth and the lower *dantien*”<sup>29</sup>. *Shen* is the ethereal, the spirit, the pure **yang**, the awareness and inspiration that correspond to Heaven and the upper *dantien*. *Qi* is the connection between *Jing* and *Shen*, Heaven and Earth and thus corresponds to humanity and the middle *dantien*.

Hua Ching Ni<sup>30</sup> beautifully describes these interactions in the following paragraph:

*“To have some understanding of the subtle workings of the universe we categorize the different energies as “realms”. There are three realms of existence.*

*The spiritual realm, referred to as “Heaven”, or the Realm of Utmost Purity, contains spiritual power.*

*The mental realm referred to as “Man”, or the realm of Crystal Purity, contains rational power.*

*The physical realm, referred to as “Earth” or the Realm of Great purity, contains organic power.*

*Those realms also exist in the physical body. The Spiritual realm resides in the head. The Mental realm resides in the heart. The Physical realm resides below the navel. These are the three Tan Tien [dantien].*

*Since a human being is a miniature universe, all cosmic laws are the individual’s laws. Gathering the coarse and subtle in his form, a person stands between Heaven and Earth. The mind is the instrument to unite the Spirit with the Physical body”*

### **What is the significance of “moving the stars and turn the Big Dipper”?**

The *dantien*<sup>§§</sup> are “energetic centers at which certain energies are stored, interact and transform. They are important in Chinese alchemy, both in external alchemy or early chemistry and internal alchemy, the process of self-transformation through the pursuit of specific developmental techniques and practices”<sup>31</sup>. The Eight Treasures is one of such practices.

In this first Treasure we invite the pure, yang, inspiring energy of Heaven to descend through Du-20<sup>\*\*\*</sup> Hundred meetings, and we call upon the Yin nourishing energy of the Earth to gush up through the kidney channel (especially K-6 Illuminated Sea) towards the heart. These two energies coming from the *upper* (Heaven) and *lower* (Earth) *dantien* “meet” in the area of the chest (humanity) to be further be refined in the cauldron of our internal alchemy.

The first movement of the Eight Treasures begins by mobilizing the major *yin* storage in the body:

- the *Yin Qiao Mai* (Yin motility<sup>32</sup>/Yin Heel<sup>33</sup> vessel)
- the *Ren Mai* (Conception<sup>34</sup>/Directing<sup>35</sup> vessel)
- the *Kidney* channel

---

<sup>‡‡</sup> Within the three *dantien*, the lower *dantien* corresponds to Earth, the upper *dantien* corresponds to Heaven and the lower *dantien* corresponds to humanity- as humanity is the coming together between Heaven and Earth.

<sup>§§</sup> I suggest that you read what Dr Maoshing Ni has to say about the three Dantiens in his book “The Eight Treasures”, pg99.

<sup>\*\*\*</sup> This is a meeting point of all the Yang channels which carry clear yang to the head.



In the interplay between *yin* and *yang* energies, the yin and the yang always move separately, they alternate but never mix. The beak at the base of the spine invites the Du channel (*yang*) to stay quiet and give us stability through a strong, yet not active yang.

### 1. B. The Great Elephant Raises its Trunk



We still keep working in allowing Yin energy from the Earth to connect with the Yang energy of Heaven; this time the connection will happen at the level of Du-20 Hundred meeting. We activate the flow of *Chi* in the Dai Mai or Belt vessel. Remember that Dai mai has its name because of its function to bind together (like a bundle of sticks is bound together) and at the same time to unify all of the mai (channels).

#### Main Extraordinary Vessels Involved:

- Dai Mai and Ren mai connect to DU mai at Du-20
- Control Points: GB-41 Fallen tear and Lu-7 Branching Crevice

### 1. C. The dolphin's fins pat the water

This movement opens up and helps clear blockages in the reproductive system and genital areas. It is both connected with the Dai mai and the Liver/Gallbladder channels which have an important influence on the pelvic organs. Remember that the Dai mai “is like a horizontal band with the function of regulating all movement, not only to bind together, but also by a very well balanced pressure (not too relaxed, not too tight) to allow all the meridians to flow up and down with regularity”.

- Main Extraordinary Vessel Involved: Dai mai
- Control Point: Gb-41 Fallen Tear
- Other meridians: Liver/ Gallbladder

### 1. D. Bringing the Sea to the Top of the Mountain

The actions of this movement include expanding the three Jiaos. Through both the *Yin* and *Yang Qiaos* we bring the energy flow from K-6 Illuminating Sea/Reflecting Sea to Du-20 Hundred Meeting.

- Main Extraordinary Vessels Involved: Yang Qiao, Yin Qiao, Du mai
- Control Points: Ub-62 Extended Meridian, K-6 Illuminating Sea/Reflecting Sea, SI-3 Back Ravine/Back Stream.
- Other points: Ub-10 Celestial Pillar. This is a window to Heaven point. “In essence Ub-10 engenders a stabilizing influence on the neck and shoulders so the head (Heaven) and the body (Earth) can communicate clearly”<sup>36</sup>

### 1. E Water and Fire Meet

Water represents the Kidneys and fire represents the heart fire in the chest. We invite Yin energy (water) to gush up to the chest to mix with Yang energy (Fire) in an alchemical process that results in a more refined Chi that we let out as a “mist” through the palm of our hands. This movement stimulates the thymus gland, which plays an important role in our immunity.

- Main Extraordinary Vessels Involved: This movement will again call upon the receiving, Yin vessels:



- ✓ Yin Qiao: activated as we come up
- ✓ Chong and Ren mai: activated as our hands come up and open at the chest area
- ✓ Yin Wei: stimulated through its master point as we “let out” the mist through P-6 Inner Gate.

- Control Points: Sp-4 Heredity, K-6 Illuminating Sea, P-6 Inner Gate, and Lu-7 Branching Crevice

Note: in this movement pay attention to how the arms and hands circle in connection with the rocking motion of the body. This is a whole body movement. The rocking and swinging of the body is what creates the impetus for the arms and elbows to circle. Imagine that your arms are the branches of a living tree, while the trunk is the source of the power connected to the roots.

## 2. Second Treasure: “Drawing the Bow with both hands to aim at a distant target”

The movements of the second Treasure conduct your energy horizontally by stretching both sides to different directions which brings balanced development.

### 2.A. The Great Bird spreads its wings



This movement is a continuation of the last movement in the 1<sup>st</sup> Treasure. It encourages exhalation of the “mist” through PC-8 (Labor House) and opens up the upper warmer (chest cavity). Feel your wings –shoulder blades– spreading out away from each other. Allow your arms to move from the shoulder blades rather than from the hands alone.

With this movement we are stimulating:

✓ Yin Wei, Yang Qiao and Du mai channels

Control Points: P-6 Inner Gate, Si-3 Back Ravine and Ub-62 Extended Meridian

### 2.B. Drawing the bow



With this movement, we are gathering *chi* in the upper warmer. We touch SI-3 (Back Stream) of the aiming hand to activate the Du (Governing) vessel. As we flex the index finger, we stimulate the large intestine channel; that is why we recommend this movement for constipation.

With this movement we are stimulating:

✓ Yang Qiao vessel. Ub-1 Bright Eye.

Control Points: Ub-62 Extended Meridian

### 2.C. The Unicorn turns its head to look at the moon.



This is a good movement to do during the full moon since it allows us to connect with lunar energy.

In this movement, we compress the *chi* to the middle and lower warmers by twisting the body.

- Main Extraordinary Vessels Involved: Yang Qiao, Du mai
- Control Points: Ub-62 Extended Meridian, Ub-1 Bright Eye.

### 2.D. Drawing the precious sword from its sheath



This movement mainly affects the Dai Mai (Belt vessel) which engages integration and smoother flow of energy in the waist area, affecting the Liver and Gall Bladder channels and correspondingly the reproductive organs. This is why we recommend this movement for blockages of the reproductive organs, like ovarian cysts, for example.

We suggest that you pull the energy up from all the main Yin channels as well as the Yin Qiao and Yin Wei vessels towards the Dai mai.

- Main Extraordinary Vessels Involved: Mainly Dai Mai Belt vessel
- Control Points: Gb-41 Fallen Tear, K-6 Illuminate the Sea, P-6 Inner Gate

## 2.F. Moving the mountain and pouring out the sea

This movement specifically stimulates the Yang Wei Mai (Yang Linking vessel). Since the Yang Wei serves as our Defense Army, this movement can improve strength and *chi* by activating our immune system (defensive *chi*).

Moving the mountain gathers *chi* from the Earth and it pushes it up the spine and out of Du 20 Hundred Meeting point at the top of the head. Remember to lead your hands with your pinky fingers as you pour out the sea; this will stimulate Si-3 Back stream point which is the control point for the Du Mai Governing vessel.

- Main Extraordinary Vessels Involved: Yin and Yang Wei mai (Yin and Yang linking vessels)
- Control Points: Sj-5 External Gate/Outer frontier.

## 3. Third Treasure: “Raising the hands to adjust the Stomach and Spleen”

---

This Treasure uses the movement of raising your hands to pull the internal organs upward and support your interior. It is composed of only two moments that specifically strengthen and balance your digestive and elimination systems. The Stomach and Spleen correspond to Earth in the Five Elements Theory. Think about the transforming and transporting abilities of these two organs. They not only transform food and transport its nutrients throughout our body but also allow us to “digest experiences and impressions and turn them into usable ideas that empower our action in the world”<sup>37</sup>.

Actions:

- ✓ Enhances intestinal peristalsis,
- ✓ Benefits digestion and
- ✓ Strengthens the Spleen capacity to produce red and white blood cells.

### 3.A. The Jade Plate receives the morning dew.



This movement is very good for people with digestive problems. It gathers and focuses energy in the middle Jiao and it promotes flow in the Dai Mai Belt vessel. Pushing with palms in different directions activates Du-20 Hundred Meetings and Ren-1 Yin meeting point.

- Main Extraordinary Vessels Involved: Yin Wei/Yin linking vessel, Dai Mai Belt vessel.
- Control Points: Gb-41 Fallen Tear which is activated as we raise the heels, P-6 Inner Gate and Si-3 Back stream which is activated by turning out the palms and stretching the hands with the pinky leading out.

### 3.B. Looking at the lotus flower in the clear pond.



This movement is good for digestive problems involving the stomach spleen, liver and gall bladder. You may want to feel the compression and stretch in the chest area and sides. The eyes contact Gb-41 Fallen Tear which in turn will activate the Dai Mai Belt vessel. Looking down also activates St-1 Tears receptacle or Receiving Tears. St-1 has the ability to “empower the processing of undigested experience. If the stomach fails to process our life experience sufficiently, the large intestine will have difficulty both in abstracting the highest life has to offer to us and eliminating mundanity so we can move on. Receiving tears opens up the flow of *chi* at the source of the stomach meridian and therefore can help flush out indigested material both physically and emotionally”<sup>38</sup>

- Main Extraordinary Vessels Involved: Chong Mai Vitality vessel, Yin Wei Yin linking vessel, Dai Mai Belt vessel.
- Control Points: Gb-41 Fallen Tear, P-6 Inner Gate and Si-3 Back stream, Spl-4 Hereditygt

Variation: Heel of one foot touches Spl-4 Heredity. P-6 Inner frontier combined with Spl-4 Heredity benefits the digestive system.

#### 4. Fourth Treasure: “Turning your head to tonify the nervous system”

---

This Treasure works on the bridge between the head and the body, which is your neck. These movements will help the transportation of *chi* from your head to your body and vice versa. This smooth transportation will may prevent “traffic jams” or a stiff neck. This Treasure also increases circulation to the brain.

##### 4.A. Turning the head to look at your star.

This movement stimulates both the Yang aspect of your body (the Du canal in your back) and the Yin aspect (the Yin Qiao mai Yin Heel vessel). When you stretch the front of the neck, look up to stimulate Ub-1 Bright Eye which is an intersection point of the Yin Qiao mai Yin Heel vessel.

- Main Extraordinary Vessels Involved: Yin Qiao mai Yin Heel vessel, Du Mai Governing vessel (Du: cerebrospinal fluid).
- Control Points: Si-3 Back stream, K-6 Illuminate the Sea.

##### 4.B. Turning the head to contemplate Earth

This movement of turning the head across the back of the body stimulates the spine and the yang aspect of the body. When you look over the shoulder at Ub-62 Extended meridian you are activating the Yang Qiao mai Yang Heel vessel. The Yang Qiao mai begins at Ub-62 and extends upward, yielding the name of the point. Remember that the Yang Qiao mai governs the attachments of the limbs to the body which is “how we extend ourselves into the world”<sup>39</sup>

- Main Extraordinary Vessels Involved: Yang Qiao mai Yang Heel vessel, Du Mai Governing vessel.
- Control Points: Ub-62 Extended meridian.

##### 4.C. The weeping willow shivers in the early morning breeze.



This movement stimulates the major joints in the body. Our joints, like bends in a river, are places where the flow can easily collect and stagnate. The movements are the same we use for the warm ups, with the difference that at this point in the practice of the 8 Treasures, we use them to circulate the energy we have gathered all throughout our body. It's a simple movement to show to your patients and it will help them loosen up their joints!

- Main Extraordinary Vessels Involved: Du Mai Governing vessel.
- Control Points: Si-3 Back stream.

#### End Note:

In my experience, the practice of the 8 Treasures has helped me both in my personal cultivation and as a TCM practitioner. It has inspired me to research into the use of the Eight Extraordinary Meridians' acupuncture protocols suggested by Dr Manaka and Kiiko Matsumoto. As you practice the form you get to have a hands-on experience on those “Extraordinary channels” in your own body. To me they represent a door which, if you choose to open, may lead you deeper into some of the many jewels hidden in our medicine.

May you be healthy and vibrant!

Yamin Chehin L.Ac, Dipl O.M.

---

<sup>1</sup> “A complete guide to Chi-Gung” by Daniel Reid, page 7.

<sup>2</sup> [http://www.giuliaboschi.com/inglese/chinese\\_char.html](http://www.giuliaboschi.com/inglese/chinese_char.html)

<sup>3</sup> The Qi Jing Ba Mai as representatives of the 7/8 year life cycles by Avi Magidoff. European Journal of Oriental Medicine.

<sup>4</sup> [http://www.giuliaboschi.com/inglese/chinese\\_char.html](http://www.giuliaboschi.com/inglese/chinese_char.html)

<sup>5</sup> The Qi Jing Ba Mai as representatives of the 7/8 year life cycles by Avi Magidoff. European Journal of Oriental Medicine.

<sup>6</sup> The Qi Jing Ba Mai as representatives of the 7/8 year life cycles by Avi Magidoff. European Journal of Oriental Medicine.

<sup>7</sup> The Extraordinary Acupuncture Meridians: Homeostatic Vessels, page 2. By Leon I. Hammer, MD. Article first published in the American Journal of Acupuncture, Vol. 8, No. 2, June 1980

- <sup>8</sup> The Extraordinary Acupuncture Meridians: Homeostatic Vessels By Leon I. Hammer, MD. Article first published in the American Journal of Acupuncture, Vol. 8, No. 2, June 1980
- <sup>9</sup> "A Manual of Acupuncture" by Peter Deadman, page 17.
- <sup>10</sup> "The Eight Treasures. Energy enhancement exercises", pg 123.
- <sup>11</sup> "The foundations of Chinese Medicine" by Giovanni Maciocia, page 38. 1<sup>st</sup> edition.
- <sup>12</sup> From the book entitled "Chinese Qigong Massage", YMAA Publication Center, Jamaica Plain.
- <sup>13</sup> The Qi Jing Ba Mai as representatives of the 7/8 year life cycles by Avi Magidoff. European Journal of Oriental Medicine.
- <sup>14</sup> From the book entitled "Chinese Qigong Massage", YMAA Publication Center, Jamaica Plain.
- <sup>15</sup> "Extraordinary Vessels" by Kiiko Matsumoto, Stephen Birch. Pg 3
- <sup>16</sup> The Qi Jing Ba Mai as representatives of the 7/8 year life cycles by Avi Magidoff. European Journal of Oriental Medicine.
- <sup>17</sup> "The foundations of Chinese Medicine" by Giovanni Maciocia, page 360. 1<sup>st</sup> edition.
- <sup>18</sup> "Extraordinary Vessels" by Kiiko Matsumoto, Stephen Birch. Pg 3
- <sup>19</sup> "The foundations of Chinese Medicine" by Giovanni Maciocia, page 363. 1<sup>st</sup> edition.
- <sup>20</sup> "Pairing the Extraordinary Vessels and the Extraordinary Fu", by Thomas Richardson. Chinese Medicine Times-Spring 2010
- <sup>21</sup> "The Eight Extraordinary meridians" by Larre Claude and Elizabeth de la Valle. 1997; p. 203
- <sup>22</sup> "Eight Extraordinary channels Theory". Please go to [http://www.paradigm-pubs.com/sites/www.paradigm-pubs.com/files/active/0/ExtVes\\_E.pdf](http://www.paradigm-pubs.com/sites/www.paradigm-pubs.com/files/active/0/ExtVes_E.pdf)
- <sup>23</sup> "Pairing the Extraordinary Vessels and the Extraordinary Fu", by Thomas Richardson. Chinese Medicine Times-Spring 2010; p.4
- <sup>24</sup> "Dai Mai" [http://acucentre.com.au/TCMtheory/3a8extraMs/DaiMai\\_8.pdf](http://acucentre.com.au/TCMtheory/3a8extraMs/DaiMai_8.pdf), by Larre and Rochart
- <sup>25</sup> "The Eight Treasures. Energy enhancement exercises", pg 123.
- <sup>26</sup> "Five Spirits. Alchemical Acupuncture for Psychological and Spiritual Healing", page 170.
- <sup>27</sup> "Hara diagnosis: reflections on the Sea", Kiiko Matsumoto and Stephen Birch, pg 69.
- <sup>28</sup> "Pairing the Extraordinary Vessels and the Extraordinary Fu", by Thomas Richardson. Chinese Medicine Times-Spring 2010
- <sup>29</sup> "Pairing the Extraordinary Vessels and the Extraordinary Fu", by Thomas Richardson. Chinese Medicine Times-Spring 2010
- <sup>30</sup> "Workbook for Spiritual development of all people", Hua-Ching Ni, page 83. Revised edition.
- <sup>31</sup> "Hara diagnosis: reflections on the Sea", Kiiko Matsumoto and Stephen Birch, pg 80.
- <sup>32</sup> "A Manual of Acupuncture" by Peter Deadman, page 23.
- <sup>33</sup> "The foundations of Chinese Medicine" by Giovanni Maciocia, page 362. 1<sup>st</sup> edition.
- <sup>34</sup> "A Manual of Acupuncture" by Peter Deadman, page 495
- <sup>35</sup> "The foundations of Chinese Medicine" by Giovanni Maciocia, page 459. 1<sup>st</sup> edition.
- <sup>36</sup> "The clinical Practice of Chinese Medicine" by Lonny S. Jarret, pg 383.
- <sup>37</sup> "Five Spirits", Lorie Eve Dechar
- <sup>38</sup> "The clinical practice of Chinese Medicine", Lonny Jarret.
- <sup>39</sup> "The clinical practice of Chinese Medicine", Lonny Jarret.pg 418.