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The Use of Entry and Exit Points in Traditional Acupuncture

By

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In a simplistic way, the flow of qi resembles the passage of water through a series of twelve pipes. A blockage which occurs between two meridians in the sequential flow of qi is known as an "entry/exit" (E/E) block and may have implications for the functional balance of the entire energetic system.¹ Clearing an E/E block may have profound effects on both the patient's pulse, overall presentation, and experience of his condition. It is therefore often necessary to prioritize "clearing" an E/E block before treatment at the constitutional or symptomatic level will "hold." It is the intention of this article to address the concept of the E/E block as it relates to pulse diagnosis, functional imbalances of the organ systems, and treatment strategies for clearing the imbalance.

The Chinese Clock

The circulation of qi in the twelve main meridians corresponds to the circulation of macrocosmic qi in the twelve terrestrial branches of Chinese phase energetics. This "Chinese clock" is based on the notion that each of the 12 meridians has a two hour period during which its energetic function is most physiologically active. In the Five-element tradition the order of the flow of qi designates the heart as the first meridian (See table #1). Some traditions consider that the flow of qi begins with the lungs and so designate the Lung meridian as first in the order of the sequential flow of qi. The inner tradition of healing in Chinese medicine is a Heart centered tradition and the designation of the Heart official as first in the order of qi flow places emphasis on the heart as monarch in one's inner kingdom of being.

Table #1: The Chinese clock and the Entry/Exit points of the Twelve Meridians.

Sequence of Point qi circulation	Time Exit Point	Meridian (First point-last point)	Entry
I Ht.1	11 A.M.-1P.M. Ht-9	Heart (Ht.1-Ht.9)	
II SI.1	1 P.M.-3 P.M. SI.19	Small Intestine (SI.1-SI.19)	
III BL.1	3 P.M. -5 P.M. BL.67	Bladder (BL.1-BL.67)	
IV Ki.1	5 P.M. -7 P.M. Ki.22*2	Kidney (Ki.1-Ki.27)	
V Pc.1	7 P.M. -9 P.M. Pc.8*	Pericardium (Pc.1-Pc.9)	
VI TH.1	9 P.M.-11 P.M. TH.22*	Three Heater (TH.1-TH.23)	
VII GB.1	11 P.M. -1 A.M. GB.41*	Gall Bladder (GB.1-GB.44)	
VIII Li.1	1 A.M.-3 A.M. Li.14	Liver (Li.1-Li.14)	
IX Lu.1	3 A.M.-5 A.M. Lu.7*	Lung (Lu.1-Lu.9)	
X LI.4*	5A.M. -7 A.M. LI.20	Large Intestine (LI.1-LI.20)	
XI St.1	7 A.M.-9 A.M. St.42*	Stomach (St.1-St. 45)	
XII Sp.1	9 A.M. -11A.M. Sp.21	Spleen (Sp.1-Sp.21)	

Table #1 Legend:

Entry and exit points do not always correspond to the first and last points on each meridian. Instances where this discrepancy exists are indicated in the chart by the presence of an asterik next to the given entry or exit point.

Detecting an entry/exit block on the pulse

An E/E block can be picked up on the pulses as qualitative differences between the effected meridians. When an E/E block exists between two meridians it is expected that the meridian which comes first numerically in the order of qi circulation (here after referred to as the "earlier" meridian) will have a greater strength then the meridian which follows it (here after referred to as the "later" meridian). Further, it is expected that the qualities which indicate amount of energy such as volume, length, width, amplitude, and intensity would be relatively greater on the earlier meridian.³ This is analogous to a series of pipes where the pipes before the obstruction are full and the following pipes are relatively empty. Hence, with an E/E block between liver and lung it would be expected that the liver pulse would be stronger than the lung pulse since the liver is the eighth meridian and lung is the ninth. ⁴ Regardless of the specific nature of the E/E block's presentation on the pulse, the salient feature is always that one is impressed by a relatively greater amount of qi before the block and a relative deficiency after the block.

Generally, when an E/E block occurs the earlier official will show symptoms of stagnation and/or excess and the later official will evidence symptoms of deficiency. Hence, the earlier meridians will evidence taught to tense and/or inflated qualities on the pulse. The presence of the inflated quality indicates that qi, heat, or possibly blood, is able to flow into these organs but becomes trapped and is not able to flow out. ⁵The latter meridians, on the "other side" of the E/E block will evidence feeble/absent qualities and often flat wave forms on the pulse. The presence of the flat pulse indicates that energy is able to flow out of these organs but is not able to enter.

For example, similar qualities which indicate qi stagnation and/or excess heat may be found on the pulses corresponding to the lungs, colon, stomach, and spleen which are the ninth through twelfth meridians respectively (fig. 1). However, palpation of the left distal position heart pulse may show a waveform that is flat and/or feeble/absent. Hence, in this scenario one would needle Sp-21 and Ht-1 to harmonize the imbalance and "clear" this particular E/E block.⁶ Success in treating this block will be evident immediately and upon later examination of the pulse. The pulse should evidence what I term an "equalization" of the qualities on both the earlier and later meridians involved in the particular E/E block treated. That is to say that, in general there should be relatively less

excess and stagnation on the earlier meridians and relatively less deficiency within a corresponding increase of qi on the later meridians.

Legend: Fig. 1 E/E blocks

Fig. 1a: Here an E/E block is depicted between the Spleen and Heart meridian. The darkness and density of shading indicate the relative amount of stagnation and/or excess and deficiency in the involved organs. This figure depicts a relative excess on the ninth through twelfth meridians which are the Lungs, Large Intestine, Stomach, and Spleen, respectively. There is a relative deficiency on the first through fourth meridians representing in order the Heart, Small Intestine, Bladder, and Kidney. The empty circles corresponding to the Wood (GB and Li) and Fire (TH and Pc) elements indicate only that these meridians are not directly involved in this specific E/E block.

Fig. 1b: This figure represents the energetic state of the pulses after the block has been cleared by treating the exit point on spleen (Sp-21) and the entry point on the heart official (Ht-1). Now there is relatively less stagnation in the organ systems found before the block and a relative increase of qi in the organ systems which lie after the block. Often the involved meridians evidence near complete equalization after the block is successfully cleared.

Causes of E/E blocks

Entry/exit blocks may occur for a variety of reasons. Externally, physical injury to a region may result in an E/E block particularly if scarring is involved which restricts the flow of qi. A meridian injured by a surgical scar for instance may often show signs of either a local excess or deficiency. In a relatively strong person traumatic injury will often generate inflated qualities on the pulse which correspond to the organ or region injured. These qualities indicate either trapped qi, heat, or blood. A weaker individual may evidence a flat quality on the pulse after the same injury. An appropriate strategy in either case may be to treat the E/E points before and/or after the effected meridian as the pulse suggests.⁷

Internally, E/E blocks may arise from a constitutional predisposition or life style imbalance that effects a specific aspect of physiology. For instance, a person who is earth constitutionally and is prone to dampness and heat may have chronic sinusitis with an attendant E/E block between LI-20 and St-1. The same imbalance might be generated in any one who eats too much rich food. Another major cause of E/E blocks is stagnation due to emotional suppression as discussed below. I have noticed that a given patient may be prone to a specific E/E imbalance that reasserts itself periodically. The specific nature of this reoccurring block appears like an overlay on one's constitutional type and often points to a specific life issue which needs to be resolved at continually profound levels. Often, a chronically reoccurring E/E imbalance is indicative of one's constitutional type. For instance, an individual who regularly presents with a block between the Spleen and Heart is most likely to be either Earth or Fire constitutionally. Only when this block is finally cleared will the virtue associated with one's constitutional type finally emerge in force. ⁸

In my clinical experience E/E blocks which occur on meridians "between" elements are encountered more frequently than blocks on meridians "within" elements. Hence, one is relatively more likely to encounter an E/E block between the Fire and Water elements (inter-elemental) involving the Small Intestine and Bladder officials and relatively less likely to encounter an E/E block within the Water element (intra-elemental) involving the Bladder and Kidney Officials. ⁹

The intra-elemental E/E points of the yin meridians are located on the chest and are all related to stagnation and/or deficiency effecting the heart and/or lungs. The emotional genesis of these blocks is often

associated with imbalances that stem from real or perceived betrayal of intimacy. ¹⁰These blocks relate directly to the internal world of the heart, circulation of qi in the chest, and circulation in general. The inter-elemental E/E points of the yang meridians are all located on the head. Entry/exit blocks in these meridians relate directly to stagnation of mental energy. Located next to the sensory orifices, these points are largely responsible for the accurate perception of reality as it occurs in posterior heaven.¹¹ Hence, the presence of these E/E blocks are often created by, and in turn contribute to, erroneous interpretation of reality as it occurs both internally (who one is) and externally (what happens to one). For the mind and heart to function as one it is imperative that any diagnosed E/E blocks are cleared early in the course of treatment.¹²

Specific Entry/Exit Blocks

Entry/Exit blocks are not strictly local or superficial phenomena at the meridian level of energetics. Each of the E/E blocks has its own characteristics which emanate from and contribute to unbalanced function of the 12 "Officials." ¹³Entry/exit blocks may be generally characterized by the functions of the two officials immediately before and after the block. However, the specific presentation of a given E/E block may be as varied as the patients who have it. The fact that any number of meridians may be involved before or after the block also adds to the variability of signs a given block may present. It is important to note, therefore, that all earlier or later meridians which evidence the same qualities of stagnation, excess, and deficiency on the pulse may be equally effected by the presence of the block and its removal.

Below, I discuss the natures of the six E/E blocks which occur between elements as they have appeared to me in my clinical practice. This discussion occurs from the perspective of the officials immediately before and after the block as well as the specific natures of the individual acupuncture points used for clearing it. Although I present certain patterns of symptomatology which I have found characterize particular E/E blocks it is imperative to understand that a particular E/E block may be accompanied by diverse and seemingly unrelated symptomatology depending on the meridians involved.¹⁴ Entry/exit blocks are only reliably diagnosed from the pulse and never from specific symptom patterns. As mentioned previously, it is often essential to clear the presence of a given block before other treatment may effectively proceed.

Yin Meridians

Three pairs of meridians flow into each other via their E/E points across the chest area transversing the heart. Instability of the heart function and inhibition of the lung rhythm are often accompanied by E/E blocks involving these meridians. Clearing these E/E blocks may contribute to harmonizing patterns of stagnation and deficiency emanating from or effecting the upper burner.

Spleen/Heart

In the sequential flow of qi, spleen is the twelfth meridian and heart is the first meridian. The energy leaves Sp-21 and flows to the heart meridian where it enters at Ht-1. The nature of this E/E block is evidenced in one's inability to let nourishment into the deepest level of one's heart. The spleen produces blood which must in turn nourish the heart. With this block, the patient's unbalanced relationship to intimacy may have effected that aspect of self which is receptive to nourishment. Characteristic of this patterns symptomatology are appetitive disorders such as bolemia, anorexia, oral compulsions, and heart deficiency patterns including shortness of breath, palpitations, and insomnia. All of these may be seen as a weak, yielding, heart that is overpowered by the spleens tendency for compulsion.¹⁵ Another scenerio is that an unstable heart may over tax the spleen's function of providing nourishment. Here, no amount of nourishment ever appears to be enough to satisfy the hungry heart. Eating disorders may, in fact, be a result of an insubstantially nourished heart crying out for love.

Belief patterns attendant to this condition revolve around the notion that substantial nourishment is not available in life. One other assumption foundational in this imbalance is the tendency to rely on significant others for nourishment and then feel abandoned when the other feels burdened by the relationship and pulls away.¹⁶ Negative affirmations and beliefs such as "I am not enough" typify this block. With one's heart literally not being fed one may evidence a tendency toward excessive need for control and selfishness as one endeavors without success to have one's needs met. My experience suggests that often an unbalanced relationship to one's mother during formative years is significant in contributing to the tendency toward this block.

Points:

Sp-21, 腧] Da Bao -"Great enveloping", Exit point.

The character bao reveals in its etymology the image of a fetus surrounded by the womb.¹⁷ Sp-21 is the great Lou point which sends collaterals branching around the entire torso and effectively surrounds each person with an enfolding, motherly embrace. The term bao-yi (抱一) in Daoism means to "embrace the one."¹⁸ This evokes the image of the Daoist making the spiritual journey of restoring original nature (de) and returning back to the womb by patterning himself on the primal dao. The sage who is "for the belly" receives the unconditional nourishment of the mother. The inner nature of Sp-21 is to empower one to feel surrounded by unconditional nourishment in life as though still in the womb.

Ht-1, 心 , Ji Quan , ""Utmost source",- Entry point.

As the first point on Heart, itself the first meridian, Ht-1 may be considered the first point in the circulation of qi in the twelve main meridians. Hence, Ht-1 as a source (quan) is given the designation of utmost (ji) respect. As the pole star is the center of the universe, the sun the center of the solar system, and the emperor the center of the nation, so too is the heart the center of one's internal being. All these centers represent the same energy each having its own unique physical manifestation. Heart-1 empowers the alignment of one's heart with these universal centers so that one may be nourished from the primal source.¹⁹

Kidney/Pericardium

In the sequential flow of qi, kidney is the fourth meridian and pericardium is the fifth meridian. Energy leaves ki-22 and flows to the pericardium meridian where it enters at Pc-1.²⁰ Symptomatic of this E/E block are any of a wide variety of kidney/heart patterns. Symptoms may include heart palpitations, chest pain, fibrocystic breast disease or breast cancer, anxiety, insomnia, and depression. Betrayal of intimacy is a major cause of chronic E/E blocks between these two points. Hence, a hall mark of this pattern's symptomatology is that it usually increases when the "threat" of intimacy is present. One's fear of intimacy may continually extinguish one's heart fire resulting in an emotionally cold and joyless presentation. Too, the perceived threat of intimacy may disinherit the pericardium fire which blazes in its presence. In this scenario one is likely to evidence tendencies toward mania, and hyper-sexuality.²¹

Points:

Ki-22 崑崙—Bu lang , "Walking on the veranda", Exit point: Here the kidney meridian rises off the abdomen and up onto the rib cage. The character Lang gives the sense of a corridor, veranda or "upward path."²² The previous points on the Kidney meridian Ki-18,19,20,& 21 tell through their names a story of a journey through darkness. Stone border, yin capital, through the valley and dark gate respectively. The kidney meridian reaches the high lands of the rib cage and then the flow of qi shifts to Pc-1. Kidney points which follow the exit point (K1-23-27) represent the deepest reserves of spiritual energy on the meridian. These points form a corridor along the rib cage similar to the animal figures found lining the spirit road (Shen Dao) of the ancient imperial mausoleums.²³In fact, the name of Ki-24, "spirit burial ground" precisely calls forth these imperial burial places.²⁴The kidney function represents the depths of self as it is present in the yuan-qi and jing. This E/E combination helps one make the transition from this deep journey with its attendant fears to empowering the joys and pleasures associated with the pericardium.

Pc-1, 崑崙—Tian Chi , Heavenly pond: Entry:

Pericardium-1 is a "window of the sky" point and as such provides the deepest possible connection to spiritual levels of intimacy. This point may help restore one's memory of his heart as a place of ultimate safety before it became burdened by life's sorrows. Further, this point may empower one to experience the world as a safe place helping to clear the effects of past betrayal.

Liver/Lung:

In the sequential flow of qi, liver is the eighth meridian and lung is the ninth meridian. The energy leaves Li-14 and flows to the lung meridian where it enters at lu-1. Typical of this E/E block are symptoms of Liver qi stagnation and Lung qi deficiency. These may include breast tenderness, sighing, gas pain, shortness of breath, and asynchronous heartbeat and breath rhythm.²⁵ Here we may see symptoms across the Ko cycle which reflect the unbalanced relationship of metal and wood. Sighing may reflect stagnant liver qi effecting the lungs.

Stagnation between the middle and upper burner

The presence of an inflated pulse in the diaphragm position (between the medial and distal position pulses bilaterally) indicates stagnation of either qi, heat, or both in the diaphragm. The presence of this pulse can indicate trauma, lifting beyond one's energy, or the repression of tender feelings. Here I will focus on the latter. The emotional basis of the stagnation suggested by the diaphragm pulse results precisely from situations such as divorce. In the process of individuating from one's mate one is forced to repress the tender feelings felt for her. These feelings which emanate from the heart in the upper burner "sit on top" of the feelings of anger generated by the liver in the middle burner. It is the opposing forces of the tender feelings being "shoved down" and the anger rising that causes the stagnation half way between the middle and upper burner in the diaphragm. 26

One excellent treatment which may contribute to clearing this imbalance is treating the E/E combination of Li-14 and Lu-1.27 Liver-14, Qi men ("gate of hope") helps remove the stagnation caused by the suppression of anger.28 Too, as the liver function empowers vision it may provide a larger view beyond the present difficult situation toward a brighter future. The qi of the liver channeled to the lungs at Lu-1 may now empower the functions of that "tender" official. Stimulating the function of Lu-1 to circulate the qi of the chest may help relieve the stagnation there. Further, this treatment may empower the lung's function of grieving and processing one's tender feelings so that the loss of the relationship may be adequately processed.

Points:

Lv-14 兕TM, Qi-men , Gate of hope, Exit point:-

Liver-14 is the anatomically highest point on the liver meridian and empowers the quality of aspiration. Here, at the top of the tree (liver is the wood element) the branches reach up to touch heaven which is represented by its connection to the lung meridian at Lu-1. Symptomatic of this entry/exit block is a loss of both aspiration (liver) and inspiration (lungs). The qi in leaving the Liver meridian through the "Gate of Hope" helps one to keep one's eyes turned toward the future with optimism. Liver-14 may be useful for treating the person who can't see the light at the end of the tunnel.

Lu-1, 腧穴, Zhong Fu , Middle palace, Central treasury ,Entry point:

The flow of energy from Li-14 to Lu-1 provides a connection between the eyes turned upward toward heaven with optimism and great vision, and the inspiration of a spiritual connection with heaven. A treasure in the center of the chest is the zhong-qi which empowers the synchronicity of all rhythmic movements in the organism. A child often responds to early trauma and/or disappointments in life by shutting off his heart and suppressing his lung rhythm. Depletion here is suggested by the presence of a caved in chest and shoulders that are hunched forward. Characteristic of this imbalance is frustration giving way to despair as the liver qi stagnates. Often one evidences an internal emptiness and loneliness as the lungs have failed to bring quality into one's inner landscape or to make contact with one's inner worth (the central treasure).

Yang Meridians

Three pairs of yang meridians flow into each other via their E/E points which are all located on the head. Stagnation and deficiency of energy effecting mental level functioning may be cleared using these E/E point combinations as dictated by the pulse.

Small Intestine/Bladder

In the sequential flow of qi, Small Intestine is the second meridian and Bladder is the third meridian. The energy leaves SI-19 and flows to the Bladder meridian where it enters at BI-1. Symptomatic of this E/E block on an emotive and spirit level is the inability to except life as it occurs in the moment. The individual senses of listening and seeing may be effected as one habitually rejects momentary reality. Patients with this block will often evidence a complete inability to hear what the practitioner is saying. The patients mind so colors life that his interpretation of what is said and what occurs bear no relation to reality. In fact, the patients interpretation of what is said is often diametrically opposed to the actual communication.³⁰ Another hall mark of this E/E imbalance is that the patient may himself have a predominant sense of not being heard. He may be convinced that others do not understand him not realizing that this is a result of his own unclear communication.

On a physical level patients may evidence ringing in the ears, temporomandibular joint dysfunction (TMJ), chronic ear infections, headache, and dizziness. Further, this energetic block may contribute to a wide range of bladder and urinary dysfunctions. Emotionally, nervous anxiety of the type associated with the bladder official may be present.

SI-19, 心, Ting Gong , " Listening Palace", Exit point:

The function of the SI-19 is archetypical of the relationship between the heart and small intestine officials. The character ting (listen) is etymologically related to the character de which means "virtue" and has undertones of suggesting the power of intuition. From the imagery of the character ting one might define the ability to "listen" as the ability to hear one's heart and the hearts of others without deviation. One who is "listening" in this way is able to know the nature of things immediately in his heart directly bypassing the analytic faculties of his mind. 31

Bl-1 睛, jing ming, "Eyes bright", Entry point:

An alternate name for Bl-1, based on a different character but also pronounced jing-ming, may be translated as "radiance of jing."³²When the fires of ming-men burn brightly the eyes shine with a radiance that reflects the purity of one's essential nature (jing). Please see figure two for an explanation of this relationship.

Legend Figure #2:

This figure depicts the physiology of ming-men as it relates to preserving the integrity of the key relationships between the jing and shen, primordial yin and yang, and anterior and posterior heaven. It is the integrity of these relationships which assures the continued interpenetration of yin and yang which serve as the deepest foundation for health and well being.³³Anterior heaven (energies received prior to the first breath) is represented by the foundational energies of jing, yuan-qi, and shen. Posterior heaven (energies received during and after the first breath) is reality as it occurs in life moment to moment. All the intra-elemental E/E points on the yang meridians are located on the head by the

sensory orifices and play a crucial role in channeling posterior heaven into the fires of ming-men where they may interact with anterior heaven. Chief among these points are SI-19 and BI-1. The two way arrow between BI-1 and ming-men indicates the reciprocal relationship between these related functions. Momentary reality must be transmitted directly to ming-men without the deviation imposed by the minds interpretation.³⁴When this occurs the fires of ming-men are fueled which is evidenced by the brightness of the eyes and acuity of hearing.

Three heater/Gall Bladder

In the sequential flow of qi, Three Heater (TH) is the sixth meridian and Gall Bladder (GB) is the seventh meridian. The energy leaves TH-22 and flows to the GB meridian where it enters at GB-1. The function of the GB empowers vision and the TH represents the external world as the outer frontier.³⁵ The TH as the bodies thermostat maintains contact and balance between the internal and external world. This contact may be undermined by stagnation and the corresponding lack of clear vision that occurs when an E/E block is present between these two officials. One outcome of this E/E block is often a projection of one's own judgement onto one's self and the external world as a result of receiving incomplete information from the TH function. This may result in anger which is typified by bitterness, resentment, projection of judgement upon self to others. Characteristic of this patterns symptomatology are migraine headaches, visual disturbances including glaucoma and cataracts, TMJ, grinding of the teeth, and clenched jaw.

TH-22, He Liao , "Harmony bone", Exit Point:

As the bodies thermostat, the main function of the three heater is to create harmony between the many aspects of interdependent functions which contribute to health, stability, and well being. Both TH-22 and GB-1 are reunion points of the Gall bladder, Small intestine, and Three heater channels. These three yang meridians are prone to excesses of stagnant qi, heat, and fire which may cause imbalances in hearing and vision. In my clinical experience TH-22 is a main point for harmonizing all manor of imbalances as they undermine clarity of mental function. This function is emphasized by this points location along the horizontal axis of the head.

GB-1 Tong Zi Liao, "Orbit bone", Entry point:

The function of GB-1 is directly related to one's quality of discernment as regards both self and the external world. The TCM functions of this point include draining heat and wind. Heat here is the physiological by-product of an underlying mental/emotional process predicated on frustration. Something has blocked one's progress and the result of the emotional work done trying to move that stagnation has caused heat. Wind is anything that moves in an unpredictable fashion. Here, one is unable to

discern a clear picture of the world which appears as an unrelated string of chaotic events. This external confusion undermines the clarity of one's vision and is mirrored by the appearance of internal wind and heat.

Large Intestine/Stomach

In the sequential flow of qi, Large Intestine (LI) is the tenth meridian and Stomach (St) is the eleventh meridian. The energy leaves LI-20 and flows to the Stomach meridian where it enters at St-1. The nature of this E/E block is characterized by an inability to let go of the undigested aspects of past experience. One key hall mark of this imbalance that I have noted clinically is an inability to cry. On a physical level this block may present as chronic sinusitis, candida, nasal polyps, face rash, allergies, and a wide variety of visual or digestive symptoms.

LI-20 迎香穴 "Welcome Fragrance", Exit point:

Energetically the function of LI-20 relates to the receptive qualities of the metal element and the functional connection between the LI and the lung official. The sense faculty of smell is one of the most important ways in which the reality of posterior heaven is transmitted to the internal world.³⁶ In this regard it is important to note that the olfactory nerve terminates in an area of the brain directly related to human emotion (the limbic system). Additionally, one's sense of smell contributes in a large way to the way things taste. Hence, LI-20 and St-1 may be considered to provide significant input into the process by which alimentation and respiration support the fires of ming-men through nurturing the jing of posterior heaven.

The TCM function of this point is to open the nasal passage and disperse wind and heat. Here, wind and heat arise from the inability to properly digest life and eliminate that which has lost its essential value.

St-1 承气穴, Cheng-qi, "Receive tears", Entry:

The role of the Stomach is to digest and integrate life's contribution to physiological function. When emotional material has not been digested and integrated it burdens one emotionally in much the same way as undigested food may make one feel "heavy." The LI may be unable to let go of undigested emotional material and one may never reach the stage of grieving a traumatic loss. Hence, St-1 may empower the receiving of tears

indicating that the stuck energy has moved on and that one is now integrating the experience. This point opens up the flow of qi at the source of the stomach meridian and, therefore, may help flush out undigested material both physiologically and emotionally.

Conclusion

Identification of E/E imbalances on the pulse is conceptually straight forward and easily taught to students in their initial study of pulse diagnosis. The presence of an E/E block on the pulse indicates a pattern of stagnation, excess, and deficiency in the meridian system that is important to clear before attempting deeper level treatment. In fact, if the block is not cleared, treatment may only contribute to the preexisting patterns of excess and deficiency. Clearing a block may activate the entire energetic function of the meridians involved by removing the stagnation in the earlier meridians thus supplementing the later meridians deficiency. Treating in this way one may follow the example of Emperor Yu who quelled the floods by channeling through the mountains that blocked the raging waters from flowing onward to the sea. 37

Endnotes:

1) This article represents a synthesis of two traditions of Chinese pulse diagnosis. The first is that taught at the Traditional Acupuncture Institute (TAI) in the tradition of J.R. Worsley. This tradition finds its historical basis in the Nan Jing (circa 100 AD: Unschuld 1986) and in Wang Shu-he's Classic of the Pulse (circa 280 AD). See: Hammer, L: I, table #1 and Dale, RA.. Please note that it is the positions of organ correspondence specified by this system that I refer to for the purposes of detecting and assessing the treatment of E/E blocks. However, the interpretation of the specific pulse qualities which comprise an E/E block are drawn from the system and nomenclature of Leon Hammer (See Hammer I & II). For a discussion of the separation of yin and yang from the point of view of both systems see: Jarrett, LS: VII. The term "entry/exit" as used here emanates from TAI however my interpretation of E/E blocks comes from my own clinical experience and research and should not be taken to reflect the teachings of TAI. Note that the concept of E/E points has also been discussed by Omura. See: Omura, Y: P. 44.

2) As taught at TAI the exit point on the Kidney meridian is Ki-22. In their books Omura, Y., and Mann, F., concur with this designation. However,

other texts on acupuncture designate Ki-25 as the exit point on the meridian. Note that Ki-22 does send a collateral which unites with Conception Vessel-17, the beginning of the Pericardium meridian (Low, R: P.60). Further, Ki-21 is the last point on chong-mo which might make Ki-22 the logical exit point on the meridian. In writing this article I have cited Ki-22 as the exit point which is consistent with my clinical experience.

3) The quantity of energy in the pulse is arrived at from the overall picture that emerges from the various qualities present. Though a pulse may feel "stronger" as evidenced by greater volume or a pounding sensation, it may still be emanating from an underlying deficiency. For example, a liver pulse which is yin efficient may well feel stronger than a lung pulse which is feeble indicating yang deficiency. Both sensations denote deficiency even though the yin deficient liver pulse may feel stronger. My use of the word strength should be taken to indicate that, regardless of the varied qualities present, one's overall impression is that there is relatively more qi before the E/E block than after the block.

4) An E/E block may be determined by palpation of the points involved as well. Similar to the pulse, the point and region before the block is expected to evidence excess and/or stagnation and the point after the block deficiency. Note that Li-14 and Lu-1 are E/E points as well as "alarm" points felt in palpatory diagnosis.

5) An inflated pulse which is yielding indicates trapped qi which is the most frequently encountered E/E block. An inflated pulse which is tense indicates heat trapped in an organ or area. This is generally due to an unresolved pathogenic factor. An inflated and very tense pulse indicates blood trapped in an organ or area due to a traumatic injury.

6) My clinical experience has yielded the following treatment protocol. Place the needle in the exit point of the earlier meridian facing the entry point of the later meridian. I retain this needle in place while I tonify the entry point of the latter meridian. Here, tonifying indicates a moderate insertion with immediate fast withdrawal upon obtaining qi. Note that both needles may be retained for an indefinite period of time, as per the clinicians intuition.

7) For instance, with a scar across the abdomen at Lv-13 one might needle GB-41 (exit point of Gall Bladder) and Li-1 (entry point of liver). One might also treat Li-14 (exit point) and Lu-1 (entry point). In addition to treating local points to help the energy "bridge" the scar tissue the E/E treatment can "flush" stagnancy from the effected meridian by opening the flow of qi at either end.

8) For a discussion of constitutional type, virtue, and the inner tradition of Chinese medicine please see Jarrett, LS: V & VI.

9) In a personal communication Jonathan Klate points out that imbalances between officials within an element are very effectively treated by lou points. Generally, only if the Lou point has failed to achieve balance within an elemental meridial pair would one consider using E/E points.

10) For a detailed discussion of treating betrayal of intimacy with Chinese medicine see my upcoming article: Jarrett, LS: Treating Betrayal of Intimate with Chinese Medicine, in process, Fall 94.

11) Anterior heaven is all that a person brings to life prior to the first breath and roughly corresponds to the modern notion of genetics. Posterior heaven is all that a person gains in life after the first breath and corresponds to one's environment. See Jarrett, LS: V & VI. Note that elsewhere in the literature anterior and posterior heaven are termed earlier and later heaven respectively.

12) In my usage the "mind" emerges from the heart and I associate it with a more "ego" level of functioning. The heart empowers the capacity to spontaneously acknowledge the nature of life as it occurs in each moment anew. The mind makes discernments based on past experience and the analysis of data. For a discussion of my distinction between the mind and heart see Jarrett LS: VI

13) The use of the term "official" stems from chapter 8 of the Nei Jing in which each organ is personified as an official in charge of specific functions (see Larre, et al., 1985). I use the concept of "official" to refer to the sum total of a given organ's sphere of influence in all levels of body/mind/spirit. In the context of this article the term "meridian" is often used synonymously with the term "official." The term "meridian" is also used to indicate the channels and their points through which the officials are accessed with acupuncture. In this usage a "meridian" is conceived of as a relatively more "superficial" aspect of its corresponding official.

14) Practitioner Karen Kisslinger notes the case of a women presenting with intractable pain in the right foot distal to Ki-1. Detecting an E/E block between Ki and Pc, Karen first treated Ki-22 and Pc-2 (the alternate entry point on Pc for women, see EN #20). The patient reported near total releif of the condition within two days and has remained pain free for three months. Although this treatment helped pain in the foot, it is not appropriate to draw the conclusion that these two points treat foot pain.

15) The energetic of this particular E/E block is quite similar to that of

the herbal formula Gui Bei Wan or "restore spleen soup." This formula tonifies spleen qi and nourishes heart blood and, in my clinical experience, is similar in its energetic effects to the combination of Sp-21 and Ht-1.

16) This pulling away may occur on the most subtle of energetic levels and yet the patient immediately reacts as if she had been abandoned.

17) Wieger, L: Chinese characters, P. 144

18) Girardot, NJ: P.63

19) Note that in ancient Chinese writing the polestar is referred to as "the heart of heaven."

20) The entry point on Pericardium (Pc-1) is "forbidden" to needle on women and Pc-2 is recommended instead. However, I have found that Pc-1 is important both as an entry point and as a window to the sky for treating betrayal of intimacy. In my opinion it is quite feasible for experienced practitioners to needle this point in women with smaller sized breasts. Due to its position on the breast, male practitioners must be sensitive to issues regarding appropriate intimacy if they choose to needle this point on a woman.

21) An habitual drive for sex may actually be a way of avoiding real intimacy.

22) Ellis, A., et al.: P.217

23) The character lang means "corridor" as well as veranda. For a beautiful account of the imperial burial grounds see:Paludan,A: 1991

24) See: Jarrett, LS: III

25) Note that Lu-1, "central treasure" relates directly to the Zhong-qi which empowers the synchronicity of all rhythmic movements in the organism.

26) See:Hammer, L: II

27) Clearing an E/E block between Ki-22 and Pc-1 may also be helpful in this regard.

28) I locate Lv-14 in the notch on the nipple line on the lower border of the rib cage. This follows the teachings of the Traditional Acupuncture Institute in Columbia, Maryland. This location differs from that of TCM which places GB-24 in this location. Please note that the "reversal" of the positions of GB-24 and Li-14 is consistent with other pre-TCM traditions. Please see point location chart in:Unschuld, P U: P.204.

29) From my studies with Leon Hammer.

30) I have noticed that patients with this particular E/E block will often immediately repeat what I say to them presumably in an attempt to assimilate the information in a way that they can take it in. Quite

frequently what they repeat is noticeably different from the communication that was intended.

31) For a discussion of the virtue of listening see Jarrett, LS: III & IV.

32) See Porkert, M: P.244

33) For a discussion of these relationships see:Jarrett, LS: VII

34) This deviation occurs, for each person, according to the associations of his constitutional type. See Jarrett, LS: V & VI.

35) The specific functions of the TH as they relate to personal boundary and intimacy are discussed in an upcoming article (Jarrett, LS: VIII). Note that the TH as the outer most boundary and frontier is represented by the name of TH-5, "The outer frontier gate" (Nei-Guan).

36) The sense of olfaction contributes in a profound way to human emotional behavior and current scientific understanding of this phenomena is in its infancy.

37) See Jarrett, LS: II.

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