

07

Balance Methods

System No. 1

Our story begins with a desire to understand the world. The wise men attempted to explain the phenomena observed. Thereafter they sought to construct a language, which will allow them to understand these phenomena, arranging them according to a unified world of terms. A world, which will allow to understand and list phenomena. The principle utilized by the Chinese was actually the same principle used by people all around the world, the principle of duality. The principle of duality speaks about a way to explain the world of phenomena, a world that is always conceived from the "one" that splits into "two". The Chinese sought to explain the world of phenomena, using the *Yin* and *Yang* terms. The *Yin* and *Yang* are actually the "tools" intended to explain terms of the "one" (the Chinese "one" terms, e.g. the Tian - Heaven, *Dao*, *Qi*). The *Yin* and *Yang* are contradicting, opposite and supplementing terms. They allow to describe through them phenomena of the universe and the way of the universe. *Yin* and *Yang* are not absolute terms, but a notion, a description of energetic and physical phenomena. A description, that takes its meaning from the phenomena sought to be described. For example, man is *Yang* while woman is *Yin*. Closer to the sun is *Yang*, further from it is *Yin*. So, what happens if there is a woman, who is taller than the man? Is she suddenly *Yang* and he is the *Yin*? The question is which phenomena I seek to describe. The first understanding of the *Yin* and *Yang* as depicting reality and phenomena, changes and phases, according to an energetic motion, developed into an outlook, that searches for ways to describe various *Qi* phenomena. The greatest difference between the Chinese philosophy and insights and the notion of duality in other cultures is the attempt and the understanding that the description of phenomena is more deep and complex. The reality is not absolute, it is made of various layers. Concurrently with the repeated manifestations, notions and processes, there is nature, order, law and structure. The expression of the nature of things is *Yin* and *Yang*.

The terms of *Yin* and *Yang* is broadly described in the amazing philosophical book, the *Book of Changes (I Ching)*. This work started the representation of the *Yin* and *Yang* in the form of marks and lines.



The *Book of Changes (I Ching)* expresses the philosophical notion, whereby the reality is made of a collection of *Yin* and *Yang* signs. The world is initially divided into *Yin* and *Yang*, but this division is limited, for it merely describes the extreme conditions or clear and absolute opposites. The description of phenomena as *Yin* and *Yang* was further promoted as the need to describe a more complicated energetic phenomena emerged. An example, known to all of us, is the *Yang* as depicting the bright side of the hill (the word *Yang* actually is sketched as a bright hillside) and the *Yin* as depicting the shaded side of the hill (the word *Yin* is sketched as a shaded hillside). How can one describe a hill during the day, as opposed to the night? How can the daylight of the sun be compared to the night's moonlight? Thus the *Yin* is conceived within the *Yin*, represented as the *Yin* line on the *Yin* line (in the book it appears as a broken line on a broken line). The *Yang* within the *Yin*, is represented as a unbroken *Yang* line, placed on a broken *Yin* line. The *Yang* within the *Yang* is represented as a *Yang* line on a *Yang* line (an unbroken line on an unbroken line). The *Yin* within the *Yang* is represented as a broken *Yin* line on an unbroken *Yang* line.



From this point, the philosophy further developed into eight movements, changes, notions, represented as a *Ba Gua*. Each *Gua* is actually a trigram, consisting of three different *Yao* in a changing order, as a representation of another notion of the *Yin* and *Yang* movement in the world. The *Ba Gua* is a dramatic notion, whose importance to the Chinese philosophical concept cannot be exaggerated. It presents a description of all the whole conditions. When it is sought to depict a whole or a unit or a notion, it can be described

according to the *Ba Gua*. The *Ba Gua* resembles whole and complete things, serving for the description of cyclicity of the whole picture.



According to the principle, whereby the *Ba Gua* serves for the description of things, as a whole, we will now use the *Ba Gua*, in order to describe the meridians in the body. We will start with a description of a structural system.

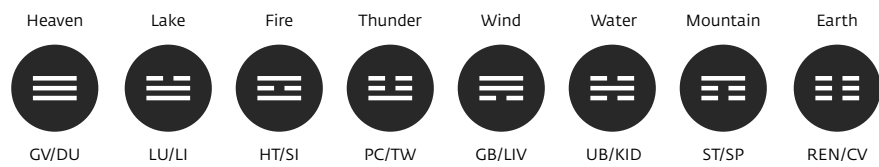
In the context of the bodily structure and the flow of meridians, we have the twelve normal meridians, added with the DU meridian and the REN meridian. Only a picture, consisting of all fourteen meridians would faithfully represent the whole structure of the body.

In an initial observation, it can be observed that the trigram/symbol of heaven represents the maximum *Yang*. While the trigram of earth represents the maximum *Yin*. Hence, the DU meridian is attached to the heaven symbol, while the REN meridian is attached to the earth symbol. (It should be noted that the perfect balance of *Yin* and *Yang* takes place between the heaven and the earth). Now, we have 12 meridians, which should be arranged over the remaining six symbols. It will be arranged according to the following principles: symbols whose underline is *Yang* will receive the hand meridians (the hand is the *Yang* as opposed to the leg which is the *Yin*), while symbols whose underline is *Yin* will receive the leg meridians (the leg is *Yin* as opposed to the hand which is *Yang*).

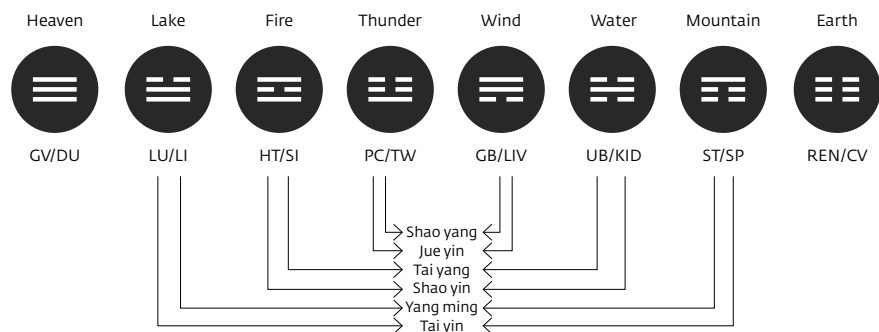
The arrangement of the meridians is commenced according to the flow principle, as the lung meridian is naturally the first. The lung meridian resembles the beginning of the *Qi* in the body. Actually, the human being becomes an independent living creature only from the moment that the first breath of the baby fills up the lungs, i.e. from the moment that an ability to start the production of *Qi* is demonstrated.

Thus the lungs starts, followed by the large intestine, on the lake symbol. From here, we continue to the stomach and the spleen (note that we change sides,

because these are the leg meridians) therefore on the mountain symbol. From there, we continue to the heart and small intestine meridians on the symbol of fire (again, while shifting sides again because these are the hand meridians). The bladder and kidney meridians on the water symbol (again, shifting side because these are the leg meridians). From the kidneys, we continue to the pericardium and the triple warmer meridians (the hand meridians shift to the side where the trigram is sketched with the lower line being *Yang*). The thunder symbol and eventually the gallbladder and the liver meridians on the wind symbol.



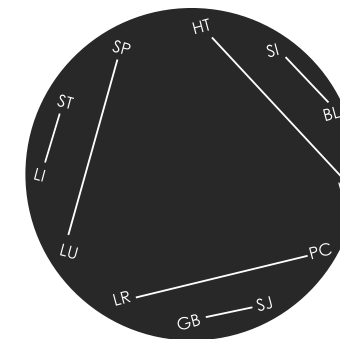
Note what we receive – the right side perfectly balances the left side. The balance begins from the edges, and step by step it continues gradually toward the center. We see a balance of the *Yin* sign as opposed to the *Yang* sign and vice versa. We actually receive a picture of balancing the meridians. It starts with a balancing of the DU/REN at the edges, continuing with the balancing of the lung opposite the spleen, stomach opposite the large intestine, heart opposite kidney, bladder opposite the small intestine, the pericardium opposite the liver and the Triple Warmer opposite the gallbladder. It can be further observed, beyond the *Yin* and *Yang* balance, that the balance of the hand is opposite the foot and the foot is opposite the hand. If this seems familiar to you, then you have identified it correctly, this is actually the division of the body into the six layers/the six divisions theory.



The following is a description of System No. 1.

System No. 1 – meridians sharing the same name or in brief - the partner in the same division, within the notion of six layers/divisions.

Chinese Meridian Name Sharing



Opposite Side