

being able to eat. I think Industrial Revolutions destroy both these kinds of security. Along with that you have technology that is fragmenting man's world, work is split into tiny little bits and goals are very closely prescribed, control is very centralised, and that went on and is still going on to a large extent. I think as we move from mass production technology to process technology or concern develops in some cases for a return of craft technology, then the atomisation begins to stop and we begin to put things together again. So at the moment there are a lot of things going on which make it possible to reconstruct a different relationship between man and his world and other men. Almost in some cases a return to the Guild system among craftsmen, and I do know a couple of cases where that is happening. For example there is a firm where a group of 80 or so building workers have organised themselves as a workers' co-operative, and everyone does some skilled and some unskilled work and the payment differentials are very compressed - I think the ratio is 2:1, which are the top and bottom persons in the organisation. I suppose the other thing that is happening now in all Western societies is that the platform of security is being put back in a sense, in that we have got some economic gains, we have got some social welfare legislation - I know it is limited but we have got some. So people are a bit freer to experiment and they are experimenting. The kinds of experiment I'm involved in are to do with helping people who want to seize control of their own lives.

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Constance Tottle

## Acupuncture today

We can find a complete record of Chinese Acupuncture in the 'Nei Ching' (2697 B.C.) Because of its seemingly unscientific nature, European physicians have always been rather reluctant to use this method. Although, the French doctor Berlioz, father of the Composer, used acupuncture to help his patients.

Only a few years ago, Einstein told the World that energy and matter are the same thing; but we must not forget that the Chinese knew this long ago, ever since Chung Sei wrote 800 years ago. And 5000 years ago, it was written in an old Chinese book 'It is quite impossible to define energy without observing physical modifications.'

According to Chinese philosophy all existence is a manifestation of the interplay of two forces, Yang and Yin. Seven of the body's meridians - or energy parts - are positive ('Yang') and seven negative ('Yin').

Another medical man, a Greek by nationality, Aesculapius, had put about 2000 years ago this important axiom into two words, *everything moves*. This was the starting point for a group of Korean scientists who did a great deal of research into acupuncture by isolating and photographing small areas in and below the skin in the deeper tissues of the body.

## **The activity of Meridians in Relationship to Health.**

Several thousands years before Freud, the Chinese recognised that dreams represent a mechanism of symbolic wish-fulfilment, and disturbances in the life force with its two polarities - Yang and Yin - manifest themselves as disturbances in both psyche and soma.

Habitual states of mind sooner or later will show themselves in related states of body, as mind and body cannot be separated.

Over-or-under-activity in any of the meridians cause not only physical symptoms, but also mental conditions.

For instance, it has been found that occasionally a person with a kidney deficiency, probably showing no physical symptoms can become an habitual liar, and if the condition is not corrected, a quite honest, law-abiding person can end up as a thief.

Physiological functions and activities of every meridian have their psychological counterpart. The body must be treated as a whole. In China the physicians focus their attention not on the disease itself, but on the particular way in which their patient is ill; for they know that every person is sick in his or her own way. They attach great importance to attitudes of mind. In all disease conditions - or when the body is out of harmony - one, two or perhaps several organs become unbalanced, over-active or under-active. Somewhere there is a blockage, through which the life force is striving to push its way. Chi-energy, or life force energy is under pressure, and unable to flow freely through the meridians. Certain acupoints on the meridians become spontaneously painful, even when only slight pressure is applied. This indicates a blockage in a particular acupoint, and should the practitioner investigate with an electro acumeter there would be a very low reading of skin resistance at this point.

These conditions can be regularised by the proper application of acupuncture, increasing the activity of deficient meridional centres or - in the other direction - creating a decrease of activity in the over-active meridional centres, and in so doing can reinstitute a normal working of the meridians and through them the affected part of the body.

## **The Diagnosis of normal and abnormal reactions.**

A very important point in the effective adjustment and administration of acupuncture is of course the premise of a right and complete diagnosis. Practitioners have to be trained for years, in order to get a complete picture of the disease concerned.

Pulse-diagnosis is still the most effective method for the recognition of disease. But today diagnostical machines have been invented and are now in daily use, and help the physician considerably.

## **Indication of Excesses and Deficiencies in the Meridians by means of the 'Pulse-diagnosis' and Electro-acupuncture.**

A meter-reading from an Electro-acupuncture machine always shows a higher and more varied reading on the acupoint than on the surrounding tissue. This electro potential of the normal skin is fairly constant, but the acupoints are influenced by physiological processes of the body, and by emotional states.

About 15 years ago, a machine was developed to measure the energy pattern of the body and so determine where there is a blockage or breakdown of the 'Chi'-energy. This uses the fact that the acupoints possess their own unique bio-electrical activity.

When a person is in normal health with the 'Chi' energy flowing freely, his vitality and stamina will be strong. The acupoints are then inactive; but in the case of disease the points are active and may become quite painful.

With electro-acupuncture it is quite a simple matter to find the cause of the trouble by measuring with meter-readings made on the 'Yuen' - and tonification-points on all twelve of the meridians. By the simple test, any disturbance can be discovered.

If the 'Chi'-energy is seriously under pressure, the dial on the meter may climb quickly to its maximum and then falls. This indicates serious organic disease.

Corrective treatment can be commenced by passing a mild current of electricity through carefully selected points. This method can be applied either to sedate or to stimulate according to the patient's condition.

### **The Chinese Pulse-diagnosis**

Of all methods of diagnosis, perhaps the Chinese pulse-diagnosis is the most reliable. It may take many months or perhaps years, before a practitioner can acquire the necessary sensitivity in his or her fingers. It is both a science and an art. If this skill has been acquired, it is quite possible without ever seeing the face or body of a patient, but by just placing the fingers on the three positions on the radial artery on both wrists, in a few minutes to arrive at an accurate diagnosis.

The quality of the pulses in the six positions on the two wrists must of course be most carefully observed. If there is insufficiency or 'Chi'-energy in a specific organ, this particular pulse-position will feel like a silk thread, small and fine, and slipping away. But if there is any inflammation of a particular organ, the feeling from the pulse will be soft, yet strong and energetic, or if there is any excess of energy or hypertension, this will be revealed by a full hard and unyielding pulse. There are many pulse differentiations to be felt and interpreted, but by this seemingly simple method, it is even possible to foretell the condition of the patient's health many months in advance, if not treated.

In China the patients visit their doctor in the Spring and Autumn to have this diagnosis made. Although perhaps thinking themselves in perfect health, they realise that there could be an imbalance. When such is found in the early stages, one needle placed in the correct meridional point may prevent a serious illness developing some months later, as any imbalance in a meridian may eventually cause disease.

The old Chinese Masters knew that in many cases the use of one needle correctly placed could rid the body of disease, once the basic cause of the disease was discovered. If the condition is not chronic or the imbalance is in a young person, four needles can produce a complete cure. In chronic conditions, more needles must be used. Certain acupoints lying parallel to the spinal column must be piqued in addition to the command acupoints. This can be followed by symptomatic treatment, involving the use of several additional needles.

### *The Techniques used in place of needles*

Needles used to stimulate can in certain cases still further weaken the patient. To avoid this occurring with weak patients, and in all cases of paralysis, we use another form of Chinese healing called Cauterization or Moxabustion. This is achieved by heating an acupoint to a certain temperature; this creates the same effect as the use of a needle.

A small cone the size of a pea is formed out of dried mugwort or artemesia leaves, and placed in position on the acupoint. The tip of the cone is then lit and will burn slowly emitting an aromatic smell. As the cone burns down to the skin the patient feels a progressive increase of heat which slowly becomes more intense until the burning becomes unbearable. At this stage the moxer must be removed quickly to avoid scarring and unnecessary pain. It is contra-indicated to use moxer treatment when the pulse rate is above 80 or below 30 beats to a minute.

When an acupuncture-needle is inserted into the flesh, the results are stimulating or sedating depends upon the precise manipulation of the needle. According to the rules of acupuncture, stimulating action occurs when a needle is slowly inserted in the direction of the flow of energy in the meridian. At first the pique is only superficial, summoning the energy. It must then be placed deeper into the part in three stages, after this action, the needle must be withdrawn back to the first stage. During these manipulations the needle is slowly rotated between the fingers, then speedily and smoothly withdrawn. Slight pressure over the tiny hole should be applied immediately to close the energy in. During the insertion of the needle, the patient exhales, and on the withdrawal the breath should be drawn in. This technique called by the Chinese Shao Shan, meaning Fire or the Volcane, is only one of the many techniques in using a needle for tonification. All stimulating actions the Chinese call Pu. Hsieh a sedating action: For this treatment the patient is asked to breathe deeply while the pique is being made. The needle is inserted in one movement to the required depth, against the flow of its meridian's energy. This manipulation is performed in three stages, and then once again inserted to the deeper level. The last stage of this sedating action is to withdraw slowly with a to - and - fro movement making the hole as large as possible. Should the meridian-point contain more blood than energy, a bleeding cup is placed over the hole and a drop of blood drawn off. The meridians that contain more blood than energy are the Bladder meridian, the Liver, Colon, Vaso constrictor, Small Intestine and Stomach meridians.

When there is pain and congestion, speedy relief can be given by inserting a needle to the subscribed depth, making sure to leave one third of the length of the needle out. This is because the needle-handle must be heated until it becomes red hot. Strange as it

may seem, the patient is quite unaware of the great heat. The next stage is to leave the needle to cool down , and five minutes later, it is reheated. This is done three times, and then the needle smoothly withdrawn.

For those who are afraid of needles, Chinese massage is able to produce both the effects of tonification and sedation, this technique is called in China 'Cherh-Chen' meaning finger treatment. The practitioner can not only use his finger or finger nail, but any little knob of bone or ivory. Rubbing the skin with such insulating matter produces an electrostatic effect, and when a point is in excess or energy, this massage gives it the missing negative charges, and conversely when a point needs stimulating it gives the instrument or finger its excess of electro-negative charges, and consequently becomes positive.

This effect of stimulating is produced by holding the finger or instrument at right angles to the skin surface, and moving the finger in a deep boring action. The finger must not move over the skin but becomes as one unit with it. This friction-action must be given deeply, until the practitioner notices a change in the tension of the point.

Massage given for sedation is usually effected by the application of the palmar surface of the tips of one or two fingers in a very light method called Swedish effleurage. In Western countries this is performed over the region of the point and in the direction of the flow of energy until the required results are obtained.

**Reference:** *Dr. Han Suyin. Acupuncture - The Scientific Evidence.*

