

Fire Element: Small Intestine Theory & Meridians

THE SMALL INTESTINE, XIAO CHANG

Small Intestine, Xiao Chang

Xiao chang zhe shou sheng zhi guan
hua wu chu yan

‘The small intestine is responsible for receiving and making things thrive. Transformed substances stem from it’. (from Suwen, chapter 8. Larre & Rochat, 1992b, The Secret Treatise of the Spiritual Orchid.)

small intestine, xiao chang (Wiseman & Feng, 1998)

One of the SIX BOWELS, joined to stomach at its upper extremity, and the large intestine at the lower extremity. The SMALL INTESTINE HOLDS THE OFFICE OF RECEPTION, i.e., it receives grain and water that has been decomposed in the stomach. It transforms this food further, extracting nutrients for the body. It governs the transformation of matter and the separation of the clear and the turbid. It passes the waste on to the large intestine and the water humor to the bladder; hence it is said that the SMALL INTESTINE GOVERNS SEPARATION OF THE CLEAR AND THE TURBID. The small intestine stands in interior-exterior relationship with the heart, and belongs to fire among the five phases. Its channel is the hand greater yang (tai yang) channel. Diseases of the small intestine are attributable to failure to separate the clear and the turbid, manifesting as stool and urinary disturbances. Common signs are abdominal pain, diarrhea, and scant urine. See SMALL INTESTINAL DISEASE.

An Instructive Discussion (Larre & Rochat, 1992b, *The Secret Treatise of the Spiritual Orchid*).

Claude Larre: Now we proceed to the small intestine. Small by apposition with large, and the contrast is an important fact. Of course large is large and small is small, but what's important is that the large is not the small and the small is not the large. Always keep in mind that they are not just writing one sentence after another. They say several things at the same time, and the concepts are together but the characters are disposed like any Occidental text, one after the other. That is why Elisabeth wants to take the large and small intestines and try to make comparisons and connections, and to use one to make the other better understood.

Elisabeth Rochat: Here there is an inversion in the presentation because the logical progression from the stomach would be the small intestine and not the large intestine. But the large always comes before the small, so when in Chinese you have da and xiao, what is great or large cannot be put after what is small in the hierarchy. The large intestine is at the same time large in actual size, and also comes up above and around the small intestine. In chapter 8 we don't follow the actual pathway of the digestive tract, the different charges are given their natural hierarchical order.

Claude Larre: It might be that there are other reasons which we have not yet discovered for the order of presentation. Those reasons are good, but they are not very strong in themselves. Elisabeth has been looking through the main commentaries, but they do not speak very much on that subject. But it might be that if we are instituting parallels from one line to another we may find that there is some sort of design that we have not been able to discover up till now. It is also my feeling that immediately after the small intestine they have to talk about the triple heater and the bladder, so it's better that the small intestine isn't too far away.

Comment: My feeling is that by studying the large intestine first you understand the process of all the intestines better because it sounds as if the small intestine is transitional between the stomach and the large intestine. The small intestine's function is more transitional, but you can see the whole process more clearly defined in the large intestine.

Claude Larre: It's true that the large intestine alludes to change, bian hua, and that maybe bian hua has to be talked about before hua wu. It is possible that bian hua is the direct change and that hua wu is the centre of that, externally speaking. That comes back to the explanation given by Elisabeth when she said that what is big has to be said before what is small, not only in terms of the hierarchy of pronouncements, but perhaps so that we first give the outline of the process, which is the large intestine at work, and then after that you restrict your consideration or focus to what is more essential for life. The large intestine transforms what has been ingested by the stomach, so it must come after the consideration of the spleen and stomach. It is the final part of the process initiated in the sixth line of the text when they talk of spleen and stomach. Spleen and stomach are at the entrance and the large intestine is at the exit, and what comes in the middle is based on that supposition. But, if it had been presented in the reverse order we would certainly find an equally clever reason why, so maybe we will just drop the issue!

Question: Is it also possible that the large intestine's function relates to the number 7 and the small intestine to number 8?

Claude Larre: No, in fact that would be a reason for putting the small intestine first since the life power is more given by the small intestine than by the large intestine. That would be a reason for the reverse presentation.

What is the charge of the small intestine? The charge is shou sheng. Shou is to receive or to accept, with the understanding that something has been given, something has been transmitted, or something has been separated. So the small intestine is now ready to accept or receive the transformed material and use it to give to one's life the condition of prosperity and abundance which is characteristically expressed by the second character sheng. Sheng is the character for the ascending process of life.

When you say shen qi sheng you are saying that the qi from the kidneys is in the ascent. All the power and prosperity of life is seen, and all the development of life.

This is seen in Su wen chapter 1 where the little girl of seven is said to be in a state where the kidneys are in full swing. Then the man at sixteen is in a condition in which he has got tremendous power coming from the kidneys, and this continues for some time before it starts to decline. The same is true for the history of a dynasty. There is at first, a period of foundation, followed by organization, and then everything is renewed again and the old dynasty is destroyed. There comes a time when all the forces of the nation are mobilized through the leadership of a man who has received the mandate of Heaven, and he gives a good start to a dynasty. His successors are able to maintain this organized power, making the country prosperous and giving happiness to the citizens. But the time will come when there is no more incentive to work, and then there is a decline. We can see that in an individual life, in the life of any organization or in the life of an empire there is always an opening, always a foundation, and then the prosperity grows, up to a certain point. But it must necessarily decline, even if it seems accidental. And the Chinese are very sensitive to the effect of the ascending and descending, and the re-ascending through the flux of life. But the meaning here in shou sheng is that first we have to receive, accept, take in, and then the effect of that is that life is stronger.

The product of the small intestines is that the food has become part of your own body. That state of affairs is called hua wu. The things which you have digested are no longer in the state they once were, they are yourself. They are transformed substances. Things are now perfectly transformed, and totally assimilated into yourself. There is a connection between the two hua, the bian hua and the hua wu which may be the turning point for understanding the presentation of the large and small intestines.

Elisabeth Rochat: The fu which are in charge of digestion, are for transformation and transmission, which is summed up in the ideogram which we saw with the large intestine, chuan. The group which is formed by the stomach, the two intestines, the triple heater and the bladder are called the fu which make transformation and transmission. It's therefore normal that we would find this character hua repeated here. We didn't find it with the stomach because the stomach is enhanced by its relation with the spleen, and because in the Nei jing the stomach is generally considered as the place from which all nutrition for the being comes. It's for that reason that what results from its charge are the five tastes.

But when we come to the intestines we enter the realm of transformation and transmission of matter, which is not to say that there hasn't been transformation and transportation before at the level of the stomach and spleen, because the charge of the spleen is also to ensure transformation and transmission, but it's not the same character as used for the large intestine, chuan, it's a different one for dispatching and distributing.

Claude Larre: One more word here. There are people who are in charge of making other people work, and that is the case with the spleen. It's then difficult to call that transformation. It's giving orders that are very carefully worded and directed to people, distributing work, assigning things to everybody and making sure the materials and tools are ready. That is not transmission and transportation.

Elisabeth Rochat: At the level of the small intestine there is also an extremely important operation which takes place, and that is called the separation of the clear and the unclear. At the level of the stomach the first extraction of what is essential is made, and at the level of the small intestine, in the depths of the body, there is a separation that takes place in the transformed food. This operation of separation and transformation is in two directions. In the separation of clear and unclear there is the extraction of the juices and liquids which are useful to life, and which pass into the general circulation of liquids. Then there is the continued descent through the body of what is not useable by the small intestine. What is heavier, more condensed, more materialized and solid will be transported towards the large intestine, and what is more liquid, lighter and of finer texture will be transported to the bladder. So the small intestine operates on and makes the best use of everything that comes to it from the stomach. But at that point there is a definite separation.

Claude Larre: The vitality comes from that operation and gives this character sheng. Everything is carried to the utmost, to maximize the vitality.

Elisabeth Rochat: But the small intestine doesn't operate the final changes which ensure that from these vital substances inside the body I can draw what is essential and vital for me, and that when nothing further can be taken from them that they become matter which will leave my body. For the small intestine the results of the function of transformation will go on towards the bladder and the large intestine. This is the logical sequence of operations. Life is just a perpetual transformation. In the large intestine there is not only the work of drying and extraction of substances, there are also changes and transformation. There is the change whereby that which could potentially bring me vitality becomes something which no longer holds anything of value for me. We saw earlier the ideogram jing which represents the essences, and which is composed of a kind of bursting seed on the left, and the green colour manifesting life, corresponding to the east and spring on the right. In the ideogram po which represents the residues, or wastes you have the same seed or grain on the left, but instead of adding the green of rising life we have the image of white, corresponding to the west, the autumn and the decline of life. Po represents the point where nothing more can be extracted to help or form life. It also has the same sound and phonetic as the po which is associated with the lungs. These po have the same descending and lowering movement as the residue. In Chinese the anus is called the gate or door of the po.

Claude Larre: Po with the two meanings.

Elisabeth Rochat: Yes, the po can be written with either ideogram depending on whether you are looking at it from the point of view of digestion or on the level of your entire life. At the end of your life the hun rise up to Heaven and the po which can no longer sustain life, descend and leave your-being.

Claude Larre: This is very clearly seen with street cleaners and garbage. Garbage is the material we have to dispose of, but somebody has to take care of it, and those people are the street cleaners.

When the po, residue, has disappeared then the people in charge of it have to disappear as well, and if they don't they become errant souls. This is a real problem for the Chinese. They make sure that the parts which no longer pertain to the spiritual source are correctly disposed of, and this is the reason why they take so much care in the burial rites of the leftover of a living person.

Comment: Traditionally they would also have jade plugs, one of which would go in the anus to stop up the po.

Claude Larre: Yes, when they put those jade stones on the mouth and all the openings it was just in order to block the po inside. The po then gradually lose their power and become extinct, because their vitality is connected with the remains of the deceased person. This is very logical, and you cannot separate the burial ritual from the Nei jing because it is all one civilization. It's enough for Occidental medicine to say that all excretion has been evacuated from the anus, but that is not enough for the Chinese. They ask what happens to the po, the souls which are linked with this garbage and disposal of remains and residues?

Question: How does the po fit in with the lungs?

Elisabeth Rochat: The link is in the breathing, the natural rhythm of life, which is done by the branching, vegetation-like structure of the lungs that we saw in the character fei earlier. This is the relationship with vegetative life, and the po are on the side of vegetative life.

Caude Larre: Yes, this is the so-called animal life in a man, there is no resonance with the higher part.

Elisabeth Rochat: There is perhaps something more complex. A bird needs a branch to rest on! There is always the need for a crossing in any couple, the qi and the blood need to cross, yin and yang need to cross in order to be useful. The liver has this double aspect of emanating an enormous quantity of qi which is of great strength, but its foundation and basic substance is on the side of yin, the blood. The liver stores the blood and because of the qi of the liver it is correctly stored as well and don't just go everywhere in the body. For the same reason the hun, which are on the side of the qi, need the liver to be full of blood in order to stay in their residence. It is the same principle as a bird needing to attach itself and perch on a branch. You can see the pathology in a very simple example. When you have a case of emptiness of the blood in the liver, then very often the person affected has many strong and vivid dreams, and this is explained by saying that the hun are no longer housed in their residence. So you see that when the liver has insufficient blood to serve as a support for the hun then these hun, which are of the same nature as qi and therefore airy, escape, and this provokes disordered dreams.

By contrast the lungs are in contact with exterior air through respiration, and they are the master of qi for for the whole body. It's from the upper heater that the qi comes out in rhythmic movement. The lungs are therefore the ideal residence for the po which are on the side of the essences. The hun are on the side of the qi and the po are on the side of the jing. This is a very traditional distinction in non-medical texts as well. After death the hun rise up to Heaven where they become the manes, the spirits of the ancestors, and the po, who are on the side of vegetative animation and jing and of what maintains all the forms that come from the Earth, return to the Earth, where they slowly dissolve and disappear. What they are composed of will reconcile with the other elements there. So somekind of crossing takes place because the liver has everything that's needed in its yin nature to retain the hun and the lung has everything in its expansive, breathlike nature to retain the po. If it was the other way round and the po were linked to the liver there would be inundation or stagnation, and if the hun were linked to the lungs there would be continual confusion and fireworks. That's what makes life, that the hun and po can be joined together like that. And when they're apart, it's death.

Claude Larre: We know that the anus is a door, men, an exit. And if there is an exit at this part of the body it is an exit at the end of a process. What is in location the lower part is in function the final state. At the exit the po, the vegetative souls, go out, and at the same time the materials which are of no more use for the body are disposed of as garbage. When a person dies there is exactly the same process as for the garbage. The po and the garbage are taken back by Earth, and go down to the Yellow Sources where all no longer useable material is in store waiting to come back to life in another form. It's a recycling process. Between the beginning at the stomach and spleen, where food is worked on to give it a condition in which it is nearly usable by the body, and the end at the large intestine, life is fertilized or nourished by a process of extraction performed by the large and small intestines.

This process is seen in the beginning with hua and at the end which is wu. Hua is the transformation which is so perfect that finally life in myself comes to a position of being well-sustained or even enhanced and placed on a higher level. The materials are usable because they have been transformed. But the final transformation looks to the no longer usable. From this we may understand why they talk of the large intestine first and of the small intestine second. They give the whole process in its entirety from transformation to the final stage. This is transformation for life and transformation for disposal. Everything that has been said about the clear and unclear has to do here with the distinction between hua and wu. Some things are sent down and some are sent up. We saw before that the vegetative life is under the administration of the lungs, and that there is a connection between the po as spirits and the po as residues because of the same phonetic, the colour white. We now understand that the residue is very close to the po, spirits, and that's the reason why they both go out of the body through the same door, and are both under the authority of the lungs.

Some Small Intestine Details (Wiseman & Feng, 1998)**small intestinal cough, xiao chang ke**

A cough occurring in bouts that stimulate that passing of flatus.

small intestinal disease, xiao chang bing

Any disease of the small intestine. Disease of the small intestine can arise when damage to the stomach and spleen from dietary irregularities passes to the intestine, or when heart fire spreads to the small intestine. Distinction is made between vacuity cold and repletion heat patterns. Vacuity cold patterns are characterized by dull abdominal pain, rumbling intestines, sloppy stool, and ungratifying frequent urination.

Repletion heat patterns are characterized by vexation and mouth sores, reddish disfluent urine, and distention in abdomen and umbilical region. Vacuity cold is treated by warming and supplementing; repletion heat is treated by clearing and disinhibiting.

small intestinal qi pain, xiao chang qi tong: Synonym, Mounting qi pain.

small intestinal welling-abscess, xiao chang yong

A welling-abscess (yong) of the small intestine; an intestinal welling-abscess characterized by pain at REN-4 (guan yuan, Pass Head).

small intestine channel, xiao chang jing

HAND GREATER YANG SMALL INTESTINE CHANNEL. Details of the Small Intestine Meridians are found below.

small intestine governs humor, xiao chang zhu ye

See SMALL INTESTINE GOVERNS SEPARATION OF THE CLEAR AND THE TURBID.

small intestine governs reception, xiao chang zhu shou cheng

The small intestine receives food from the stomach.

small intestine governs separation of the clear and the turbid,**xiao chang zhu fen bie qing zhuo**

The small intestine's function of further transforming food already decomposed by the stomach. The clear refers to what is useful to the body, while the turbid denotes waste. In the small intestine, the essence of grain and water is assimilated into the body by the action of the spleen. Waste water is absorbed and, by kidney qi transformation, is conveyed to the bladder. Hence, "The small intestine governs humor."

small intestine holds the office of reception, whence the transformation of things emanates. xiao chang zhe, shou cheng zhi guan ye, hua wu chu yan

The small intestine receives food from the stomach, and transforms it further.

Small Intestine (Xiao Chang): Summary of Fu Functions

(from Davis, 2000)

The Small Intestine is one of two Yang Organs of the Fire Element. (The other is the San Jiao). It rules the separation of the 'pure' from the 'turbid'. It receives ingestate (food and drink) from the Stomach, which is that fraction which has not been sent to the Spleen, and continues the process of separation and absorption. The 'pure' part is sent to the Spleen while the 'turbid' part continues downward to the Large Intestine.

The Small Intestine plays a significant role in the movement and transformation of fluids, with the pure being separated from the turbid here too. Much of the turbid fluid is sent straight to the Kidney/Bladder, while some continues on to the Large Intestine.

The fact that the Small Intestine is said to 'rule' the separation of the pure from the turbid indicates that most of this occurs here, although some also occurs in the Stomach.

The Small Intestine also provides the power of discernment in decision making so that it influences mental clarity and judgment (Maciocia, 1989). It is also thought to control short-term memory. Su Wen, chpt. 8, p. 58. "The Small Intestine is the receiving official from whom assimilable substances are derived." (Lu, 1990).

Shou Tai Yang Xiao Chang Jing Small Intestine Channel of hand Tai Yang

PRIMARY SMALL INTESTINE MERIDIAN

The primary Small Intestine Channel of hand Tai Yang commences on the medial (ulnar) edge of the tip of the little finger (SI-1, Shao Ze), and travels along the ulnar border of the hand to the wrist, where it emerges at the styloid process of the ulna (SI-5, Yang Gu). It continues up the medial aspect of the ulna, and passes between the olecranon process of the ulna and the medial epicondyle of the humerus at the elbow (SI-8, Xiao Hai). It then runs up the posteromedial aspect of the arm, to emerge behind the shoulder joint (SI-10, Nao Shu) and circle around the superior and inferior spinous fossae of the scapula.

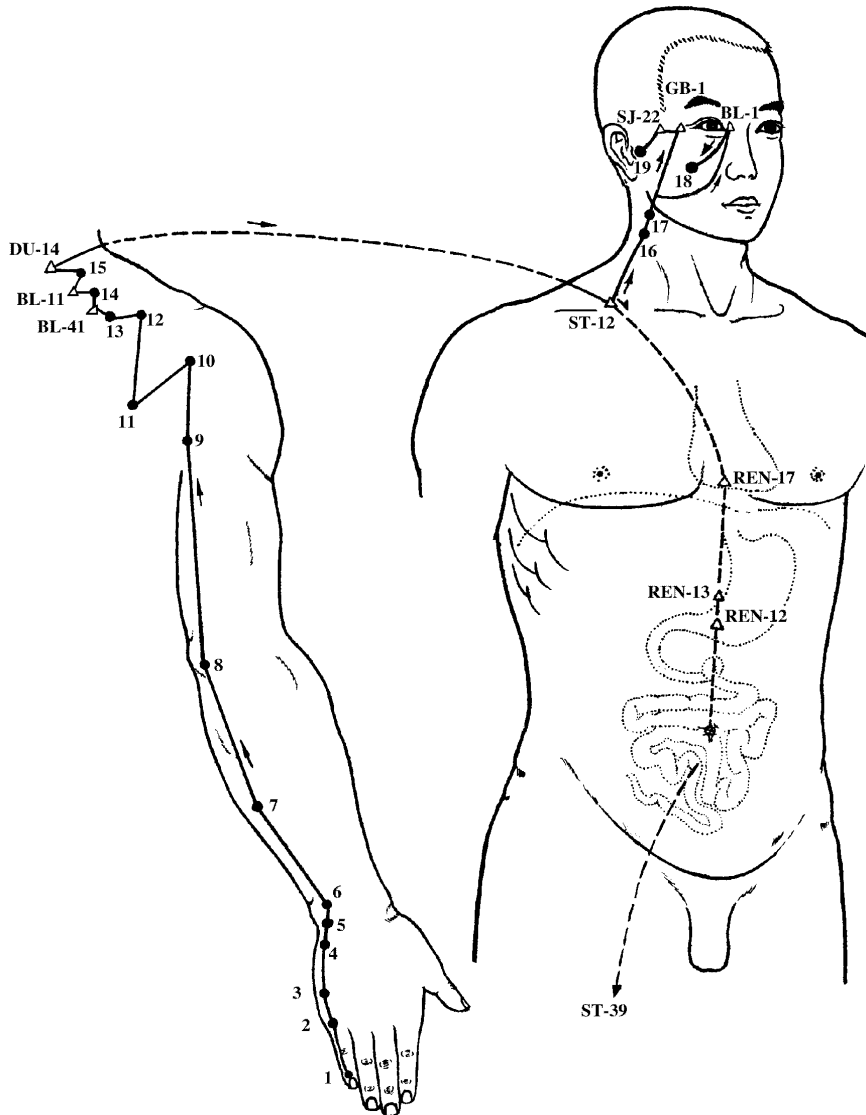
On the upper back, medial to the scapula, it intersects the Urinary Bladder Channel of foot Tai Yang at BL-41 (Fu Fen) and BL-11 (Da Shu), and connects with Du Mai at Du-14 (Da Zhui). It then runs forward and downward into the supraclavicular fossa (ST-12, Que Pen). There it goes deep and connects with the Heart Organ, then follows the oesophagus down through the diaphragm to the Stomach Organ. It then intersects Ren Mai Internally at REN-13 (Shang Wan) and REN-12 (Zhong Wan) before homing to its pertaining Organ, the Small Intestine.

A branch descends Internally from the Small Intestine Organ in the abdomen and emerges at ST-39 (Xia Ju Xu), the lower Sea/Uniting-He point of the Small Intestine.

A branch separates from the main Channel at the supraclavicular fossa (ST-12, Que Pen) and ascends the neck superficially to the cheek. It travels to the outer canthus of the eye where it intersects the Gall Bladder Channel of foot Shao Yang at GB-1 (Tong Zi Liao), before turning back across the temple region (SJ-22, He Liao) to enter the ear at SI-19 (Ting Gong).

Another branch separates from the above branch on the cheek (mandible), rises to the infraorbital region, and continues to the inner canthus of the eye where it meets the Urinary Bladder Channel of foot Tai Yang at BL-1 (Jing Ming). It then runs laterally to the zygomatic region (SI-18, Quan Liao).

There are 19 points on the Small Intestine Meridian, and 11 intersecting points on other Meridians. This Meridian pertains to the Small Intestine Organ and connects with the Heart Organ. It also connects directly with the Stomach Organ.



Primary Small Intestine Meridian

(modified from Shandong, 1982, p. 26)

FLOW OF QI/ DISTRIBUTION OF POINTS:

Upper Limb: SI-1 (Shao Ze), SI-2 (Qian Gu), SI-3 (Hou Xi), SI-4 (Wan Gu), SI-5 (Yang Gu), SI-6 (Yang Lao), SI-7 (Zhi Zheng), SI-8 (Xiao Hai), SI-9 (Jian Zhen).

Posterior Shoulder/Trunk: SI-10 (Nao Shu), SI-11 (Tian Zong), SI-12 (Bing Feng), SI-13 (Qu Yuan), BL-41 (Fu Fen), SI-14 (Jian Wai Shu), BL-11 (Da Zhu), SI-15 (Jian Zhong Shu), DU-14 (Da Zhui).

Anterior Trunk: ST-12 (Que Pen), REN-17 (Dan Zhong), REN-13 (Shang Wan), REN-12 (Zhong Wan).

[**Lower Limb:** ST-39 (Xia Ju Xu)].

Head, Neck: SI-16 (Tian Chuang), SI-17 (Tian Rong);

i) GB-1 (Tong Zi Liao), SJ-22 (He Liao), SI-19 (Ting Gong).

ii) BL-1 (Jing Ming), SI-18 (Quan Liao).

MERIDIANS INTERSECTED BY THE SMALL INTESTINE CHANNEL:

Gall Bladder Channel of foot Shao Yang: GB-1 (Tong Zi Liao).

San Jiao Channel of hand Shao Yang: SJ-22 (He Liao).

Stomach Channel of foot Yang Ming: ST-12 (Que Pen), [ST-39 (Xia Ju Xu)].

Urinary Bladder Channel of foot Tai Yang: BL-41 (Fu Fen), BL-11 (Da Zhu), BL-1 (Jing Ming).

Du Mai (Governing Vessel): DU-14 (Da Zhui).

Ren Mai (Conception Vessel): REN-17 (Dan Zhong), REN-13 (Shang Wan), REN-12 (Zhong Wan).

MERIDIANS INTERSECTING ON THE SMALL INTESTINE CHANNEL:

Gall Bladder Channel of foot Shao Yang: SI-12 (Bing Feng), SI-17 (Tian Rong), SI-18 (Quan Liao), SI-19 (Ting Gong)

Large Intestine Channel of hand Yang Ming: SI-12 (Bing Feng)

San Jiao Channel of hand Shao Yang: SI-12 (Bing Feng), SI-18 (Quan Liao), SI-19 (Ting Gong)

Yang Qiao Mai (Yang heel/motility Vessel): SI-10 (Nao Shu)

Yang Wei Mai (Yang linking Vessel): SI-10 (Nao Shu)

SMALL INTESTINE SPECIAL POINTS/ COMMAND POINTS:

SI-1 (Shao Ze): Metal, Well-Jing.

SI-2 (Qian Gu): Water, Spring, Gushing-Ying.

SI-3 (Hou Xi): i) Wood, Stream, Transporting-Shu.

ii) Master point, Du Mai; Coupling point, Yang Qiao Mai.

SI-4 (Wan Gu): Yuan-Source.

SI-5 (Yang Gu): Fire, River, Traversing-Jing. Horary point.

SI-6 (Yang Lao): Xi-Cleft, Accumulation.

SI-7 (Zhi Zheng): Luo-Connecting

SI-8 (Xiao Hai): Earth, Sea, Uniting-He.

ST-39 (Xia Ju Xu): lower Sea, Uniting-He point of the Small Intestine Channel.

REN-4 (Guan Yuan):

front Alarm-Mu, Collecting point.

BL-27 (Xiao Chang Shu):

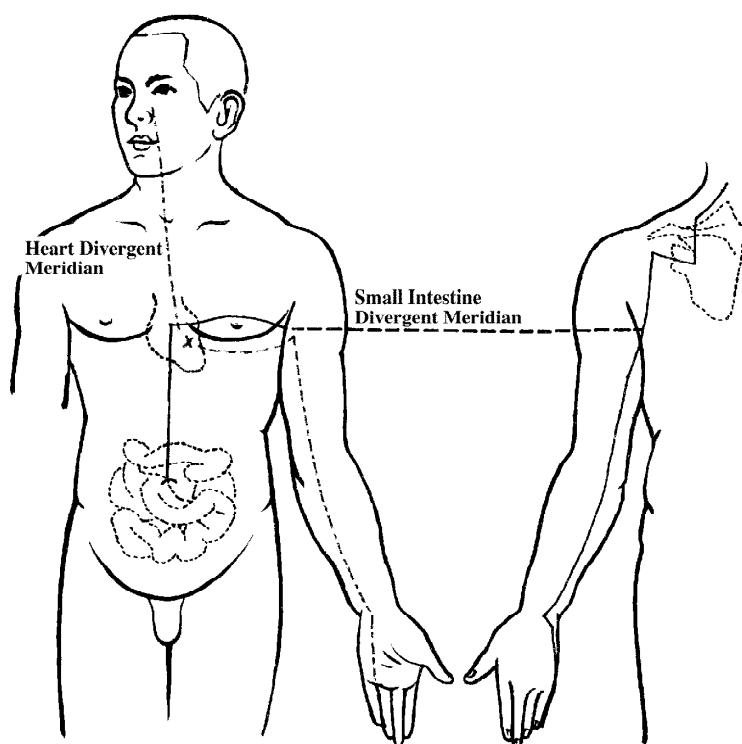
back Associated-Shu, Transporting point.

SMALL INTESTINE PRIMARY MERIDIAN SIGNS/SYMPTOMS:

Erosion of glossal and oral mucosa, numbness or ulceration of mouth and tongue, pain in the neck or cheek, sore pharynx, excessive lacrimation, stiffness of the neck, pain on the medial and posteromedial aspect of the upper limb and posterior shoulder region.

SMALL INTESTINE ORGAN SIGNS/SYMPTOMS:

Lower abdominal pain and distension with pain radiating to the lumbar region or into the genitals/testicles, diarrhoea, pain in the abdomen with dry faeces or constipation.

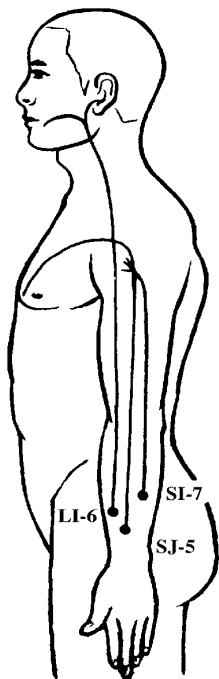
SMALL INTESTINE DIVERGENT MERIDIAN

The Small Intestine Divergent Meridian separates from the primary Small Intestine Channel at the shoulder, near SI-10 (Nao Shu). It enters the body cavity at the axilla, goes to (crosses) the Heart Organ, continues downward to connect to the Small Intestine Organ, and reunites with Small Intestine Channel of hand Tai Yang.

Sovereign Fire Divergent Meridians

(from Cheng 1987, p. 88)

SMALL INTESTINE LUO (CONNECTING) MERIDIAN



The Small Intestine Luo Meridian separates from the primary Small Intestine Channel at SI-7 (Zhi Zheng) on the forearm, and connects to the Heart Channel of hand Shao Yin. A branch travels proximally up the forearm, crosses the elbow, and connects to the top of the shoulder, near LI-15 (Jian Yu).

Signs/Symptoms:

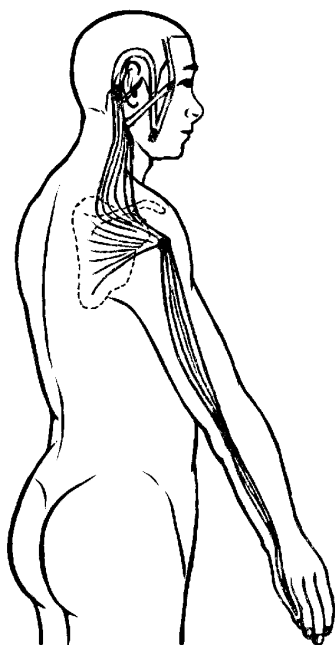
Shi: looseness of the joints, atony in the sinews (muscles) of the elbow region and arm, elbow paralysis.

Xu: small wart-like excrescences (projections), nodules between the fingers, scabies with itch.

Yang Luo Meridians, Upper Limb

(modified from Cheng 1987, p. 91)

SMALL INTESTINE MUSCLE-TENDINO (SINEW) MERIDIAN



The Small Intestine Muscle-Tendino Meridian (MTM) commences at the dorsum of the little finger, then binds at the wrist. It travels proximally along the forearm, binds at the medial epicondyle of the humerus, then binds again below the axilla.

A branch travels posterior to the axilla and wraps around the scapula. It continues up the neck anterior to the MTM of the Urinary Bladder Channel of foot Tai Yang, and binds to the mastoid process behind the ear. A branch from there enters the ear, then emerges at the superior aspect of the ear, and descends to bind in the submandibular region. This branch then rises and connects to the outer canthus of the eye and temple region.

Another branch separates at the mandible, curves upward past the teeth, and ascends in front of the ear. It connects at the outer canthus and binds to the corner of the forehead at the angle of the natural hairline.

Small Intestine Muscle-Tendino Meridian

(from Cheng 1987, p.104)

Small Intestine Muscle-Tendino Meridian, Signs/ Symptoms:

Stiffness or pain in the muscles of the little finger (inability to support), pain along the medial posterior aspects of the forearm and elbow, pain below and on the medial posterior aspect of the axilla caused by pulled muscles along the medial aspect of the arm, pain in the neck caused by pulled muscles surrounding the scapula, tinnitus related to ear ache, pain extending from the ear to the mandible/ submandibular region, poor vision (possibly a need to close the eyes for a while to allow them to focus). Spasms in the muscles of the neck may be due to weakness in this Sinew Meridian. Swelling or pain along this Channel on the neck may be related to the presence of Cold or Heat.

DEADMAN'S MERIDIAN COMMENTARY

The Small Intestine channel of hand taiyang is ascribed to fire, and is interiorly-exteriorly coupled with the Heart channel and paired with the Bladder channel of foot taiyang according to six channel theory. As far as the Small Intestine channel pathways are concerned it is worth noting that:

- the primary and divergent channels connect with the Heart.
- the primary and sinew channels travel to the posterior aspect of the shoulder, whilst the luo-connecting channel connects with Jianyu LI-15.
- the divergent and sinew channels connect with the axilla.
- the primary channel connects with the scapula, and the sinew channel surrounds the scapula.
- the primary and sinew channels connect with the neck, cheek, outer canthus and ear.
- the primary channel also connects with the inner canthus.
- the sinew channel connects with the mastoid process, the teeth and the corner of the forehead.

It is by virtue of the Small Intestine's status as a fire channel, its links with the Heart and Bladder channels, and the pathways of its primary and secondary channels that many of the actions and indications of the points of the Small Intestine channel can be explained. These can be summarised as:

- clearing heat from the pathways of the channel and reducing fever, especially malarial fever (points Shaoze SI-1 to Wangu SI-4).
- assisting in transforming phlegm and clearing heat from the Heart zang, especially in the treatment of mania disorder (Houxi SI-3, Yanggu SI-5, Zhizheng SI-7 and Xiaohai SI-8).
- cooling heat and fire and alleviating pain along the course of the channel in the arm, axilla, shoulder, scapula, neck (including mumps) and throat, jaw, mouth, teeth, tongue, nose, cheek, eyes and ears. Points of the Small Intestine channel are particularly indicated for swelling (mainly of the neck, throat and cheek).
- treating disorders of the breast (Shaoze SI-1, Qiangu SI-2 and Tianzong SI-11) and lateral costal region (Shaoze SI-1, Wangu SI-4, Yanggu SI-5 and Tianzong SI-11). The meeting of the Small Intestine primary channel with the centre of the chest at Shanzhong REN-17 can in part explain the action of these points on the breast, but there is no obvious reason why points of the Small Intestine channel should influence the lateral costal region.
- Note that even though the principal function of the Small Intestine fu is to receive, transform and separate fluids, the only indications relating to this function are dark and hesitant urination (Qiangu SI-2 and Houxi SI-3). Even more notably, despite the fact that the channel connects with the

diaphragm and Stomach, passes through Zhongwan REN-12 and Shangwan REN-13, and descends to the Small Intestine, no points of the Small Intestine channel are indicated for disorders of the digestive system.