

The Sustaining Constancy Series from a Chinese Medical Perspective

by Mitchell E. Welch, L.Ac.

I was fascinated by Jack Rosenberg and Beverly Kitaen Morse's intuitive use of ancient Chinese meridians in the Sustaining Constancy Breathwork Series and was compelled to do further research to understand the implications of the manipulation of the muscle structures in the specific segments of the body. Following is that research and my interpretation of the information. I am motivated to say that this interpretation is a very small piece of Chinese medicine and in no way encompasses the full body of the medicine.

To begin the use of the breath is not new it is rather old; the Chinese have been utilizing breath in healing with the practice of Qi Kung for thousands of years. The Taoist monk Jeffery Yuan 88th generation of the Yu Qing Hunag Lao Pai and 26th generation Quan Zhen Long Men Pai explains the two Chinese characters of "Qi" "Kung" as "the breath practice of life". This means that the very first step to life is breath. It is further discussed in ancient Taoist text's Ling Shu chapters 10, 36, 35 the Nan Jing chapter 47 and Su Wen chapter 67, that life begins with the swallowing of the mud pill (which is the muddy substance in the babies mouth at birth). The swallowing is the first breath. The energies of the mud pill are dispersed with that first breath going to the mo or mu points, which will be discussed later. As an infant takes that first breath the Jing or life force is carried to the Dan Tien (just below the navel deep in the abdomen) where it becomes active as the Fire of The Vital Gate, this translates as life. That first breath also energizes the Lungs, the house of the spirit of the Po or carnal being. The Po is then seated in the body and life incarnate begins.

A basic understanding of structure: The pelvis is not only home to the genitals and rectum it is also the foundation of upright posture. The legs are the supportive structures of the pelvis and the spine relies on both these structures to hold the torso and the weight of the head appropriately. This means that if the legs are blocked or the pelvis is out of balance then the posture is out of balance and the spine is unable to support the torso and head. If the energy flow that normally passes from the legs through the pelvis to the spine is blocked the energetic of posture becomes stagnated. As we know posture is not only physical it also emotional. There are energy channels in Chinese Medicine that correlate with this energetically, physically and emotionally.

Destabilization; placing your feet on a ball is destabilizing to the whole structure causing the minute deep spinal muscles to become engaged also the muscles of the pelvic floor and the deeper core muscles of the abdomen become engaged. These muscles are along the energetic and physical trajectory of the ancient meridians Ren and Du Mai channels.

The other significance of the destabilization of the base, is the relationship of the vestibular proprioceptive region of the inner ear, eye and brain. These areas in the ear, eye and brain work together to give the sense of where the body is three dimensionally in space. Being placed on an unstable platform causes the body to search for balance. That search comes from the deep muscles and the body core. These deeper muscles share the same trajectory as the Chong mai. When you then remove the ball and the body re-stabilizes the body dramatically finds ground. This is much like being on a boat for a long period then stepping back on land.

The Chong mai is the deepest meridian and it is the connection to ones ancestry. It is also postulated to be the line of the first split of the ovum post conception.

The Dai Mai; Just superior to the pelvis is the abdomen and lower back. From the pelvic floor up to the diaphragm is known in Chinese medicine as the Dia Mai. The Dia Mai is the attic or broom closet of emotions or events that we are unable to deal with at the time of the incident. These feelings are swept or pushed down and then stored or trapped in the Dai mai. As one ages, also thru illness or accident, our quantity and quality of qi decreases the Dai Mai starts to leak and you find past traumas and emotions emerge unchecked. When we rock the pelvis during the Constancy series, we literally are pumping the Dai Mai and purging the contents.

The Ren and Du; Just below the genitals and above the anus are the beginning of two major energetic channels the Ren mai and the Du mai. The Ren runs on the ventral/ front aspect of the body along the centerline and is the yin aspect of the torso and terminates at the lower lip. The Du mai runs on the dorsal/back aspect of the body and follows the spine to the head and over to the upper lip and is the yang aspect. In the practice of Qi Kung one focuses their attention upon that flow of energy in the microcosmic circle which flows up the Du mai and down the Ren mai.

The Du and the Ren are energetically about relationship. The Ren mai is about receiving or holding onto relationship while the Du mai is about letting go or separation. When in balance one has the ability to be authentic in relationship. Out of balance looks like IBP's character style traits best example is "not too close not too far away." We access these meridians via the breathe

work while in bridge, doing crunches and pelvic tilt.

The Yin Qiao and the Yang Qiao; both channels run on either side of the legs passing through the pelvis and ascending up to the canthus of the eye. The muscles of the legs are the supportive structure of the pelvis. The holding patterns of the legs affect the pelvis and are trapped in these structures.

By stressing the muscles of the legs one is causing the energy or Qi to flow through any blocks. By fatiguing the muscles physical blocks fail and Qi flow is achieved.

The Yang Qiao is associated with the Abductor muscles of the outer leg. The energetic of the Yang Qiao is how one stands up to the external world, present moment- how you define yourself? I interpret this as the energetic of how one motivates the sense of self through the environment.

In opposition of the Yang Qiao is the Yin Qiao which runs on the medial or inner aspect of the leg. The Adductor muscles of the inner leg are associated with the Yin Qiao. The energetic of the Yin Qiao is the vessel of self reflection, of a sense of self, or how one stands for one self. We access and stress both the Yin Qiao, while using the ball between the legs, and the Yang Qiao with the strap around the legs.

The Yin Qiao and the Yang Qiao work in symbiosis to create the support structure that one stands upon and give upright posture through the knowing of self and the ability to take that knowing into the world. With an open and fluid Dai mai and the balance of the Ren and Du Mai including the deep stability of the Chong mai we have the ability to be in appropriate relationship with self and other as well as the ability to work with past and present trauma in a balanced and authentic way.

If you remember I mentioned the Mu points, The Mu point that we use is the Lung Mu point. When Jack says to put your fingers in that hollow spot in your upper chest that is the Mu point of the lung. By pressing there you send a signal to your body to open the lung meridian. When that spot is really tender it shows us that the lung channel is in distress.

Sustaining Constancy series opens the body blocks and accesses the energetic of this ancient system and allows for the patient to fully stand upright and self supported emotionally and physically, to breath in life.