

Welcome to our Small Animal Acupressure Foundation program.

The Northwest School of Animal Massage (NWSAM) is excited to have brought three of the acupressure community's top names together to develop this 200 hour Foundation Acupressure program. Kim Bauer is both an Animal Acupressure master and an Animal Massage Practitioner with a successful practice in Hood River, OR. She has been practicing and teaching acupressure for over a decade and is highly regarded here in the U.S. and internationally. Angie Hughes is a Licensed Human Acupuncturist, a Small Animal Massage Practitioner and a long-standing professor at Bastyr University, world-renowned for their Acupuncture and Naturopathic programs. Our veterinary advisor and guest lecturer is none other than Dr. Michael Salewski, DVM. Dr. Salewski practices Traditional Chinese Veterinary Medicine (TCVM) and is the author of two textbooks on acupuncture and Traditional Chinese Medicine. This trio of masters bring tremendous knowledge and compassion to our program.

We believe you need a strong background in Traditional Chinese Medicine theory to be an effective acupressure practitioner. Therefore this Foundation program was designed not only to teach you about TCM theory but also how to locate and perform acupressure on acupoints and meridians. This information is spread out in the following 5 chapters:

- Traditional Chinese Medicine Theory and Concepts
- Understanding Zang-Fu Organ Systems
- Anatomy and Acupressure Points, Channels & the 8 Extraordinary Vessels
- Assessment, Acupressure Point Classifications & Point Work Techniques
- Bi Syndromes, Contraindications and Canine Common Conditions

There is a great deal of material to learn and it will require effort to put it to use. Please be prepared to take notes, do the learning activities for each chapter, participate in the hands on practical, take part in classroom discussions, complete the case studies after the practical, and keep an open mind. During the practical we will use the information in this curriculum to observe, discuss, assess and practice the application of acupressure on dogs. By the end of this course you will have a specialized level of training that will equip you to uniquely address the specific needs of small animals.

At NWSAM, we supply the information for your mind, which will guide, supplement, and magnify what your heart and body learn through touch. Over time, your touch will become increasingly more effective and efficient at influencing positive changes for your animal clients. Rather than teaching you a specific routine, our goal is to provide you with a variety of tools and a process of assessment, decision-making, and application that empowers you to treat each animal as an individual.

Always remember, some of the most important learning comes AFTER graduation. As you continue to spend time touching animals with your focus on connecting the mind, body and spirit, your level of learning will increase. We anticipate you will refer back to your class materials for years to come and practice, practice, practice. In time, the information presented in your curriculum and during the practical will become second nature. Do not feel pressure to memorize the information it is your very own resource. The wise person is not the one with all the knowledge; but rather the one who knows where to find it.

Namaste,

Lola Michelin

Founder and Director of Education

Northwest School of Animal Massage

Introduction to Small Animal Acupressure: Foundation Level

This material has been developed as a prerequisite to the five day Small Animal Acupressure practical offered by the Northwest School of Animal Massage (NWSAM). While we use the dog as a model for the small animal studies, most techniques and concepts learned here are applicable to cats and other small animals.

As a distance learning student, it is important that you first become familiar with the information and concepts included in this program, both in this iTeachers online format and the supplemental materials that accompany the course. By offering this online portion of the program, we hope to make the course more accessible to people with varying backgrounds and schedules, while still achieving a high level of learning.

Course Layout

There are five chapters of material in this online program. Throughout each chapter there are Learning Activities designed to get you thinking about and applying some of the concepts learned. These activities are not graded but you will receive feedback from your distance learning instructor about your submissions. At the end of each chapter there is a quiz to test your understanding of the information. A passing score is 80%.

The 5 day hands on practical is designed to put the theory into practice and much of the time will be spent assessing dogs and formulating acupressure plans. After the practical you will be required to do case studies and submit them for feedback.

We don't expect you to memorize the material and Traditional Chinese Medicine is not learned in a linear fashion. Ideally you should read the information again and again, practice what you are learning on the dogs and cats and know that the study of TCM is a life-long process.

This is YOUR Course

Now take some time to think about how you can best support yourself in your studies.

- Do you need to plan a calendar for yourself? Determine the times and days for your study?
- Do you have a comfortable place to study free of distractions and with good lighting?
- Is there some form of support you might ask of a friend or family member, such as reminders, time to study, or encouragement?

We hope these guidelines will be useful in making our information and expectations clear and help you organize and optimize your studying, so you can be prepared to take full advantage of your learning.

We are here for YOU

You will be assigned a distance learning instructor, trained to answer your questions and provide you guidance as needed. Please do not hesitate to contact your instructor with questions. You can send messages through iTeachers by clicking on the envelope icon in the top bar, which also go to the person's email. Messages to you will appear in the same way. It's easy to stay connected and ask about anything that needs attention or clarification throughout your studies.

Chapter One: Traditional Chinese Medicine Theory and Concepts

Chapter One Overview

Chapter one is the beginning of your foundation in Traditional Chinese Medicine (TCM) theory. You will learn about Qi (vital energy), Yin-Yang theory and the Five Element theory. Yin and Yang are usually described as having characteristics similar to Water and Fire. The Chinese believed that every living thing could be explained as being either Yin or Yang in nature, depending on what it was being compared to. They believed that Yin energy comes upwards from the earth and it is moist and cooling. Yang energy comes down from the sun and sky and it is warm and invigorating.

You will start to familiarize yourself with some of the language and terminology that you will hear throughout the remaining chapters and at the practical. The material can be challenging at times and we encourage you to read through the units a number of times, take notes, ask questions of your distance learning instructor and know that you will hear all of this again and again.

Don't try to memorize the information. Some of it may be at odds with Western views of medicine so make sure you are open to looking at the dog's body and what health looks like from an Eastern (TCM) perspective.

A few notes about terminology:

1. When discussing the internal organs and their TCM functions, the name of the organ will be capitalized. For example, when talking about the dog's spleen and its TCM functions we will refer to it as the Spleen.
2. When discussing the external pathogens and the impact they can have on the dog's body, they too will be capitalized.
3. There are some concepts that are referred to by many different names and we have tried to present all of those names so that as you continue to read and study more TCM you will be familiar with them. For example, when talking about the Qi that a puppy arrives on this earth with, some texts call it Prenatal Qi, others call it Source Qi or Original Qi.

What is Acupressure?

Acupressure is a safe, non-invasive modality developed thousands of years ago as an important aspect of Asian, especially Chinese, medicine. It uses precise finger or thumb

placement and pressure over specific points along the dog's body. These points follow channels, known as meridians, which are the same channels that are used in acupuncture. According to Asian medical philosophy, activation of these points with pressure (or needles) can improve blood flow, release tension, and enhance or unblock life force energy, known in China as "Qi". This release allows energy to flow more freely through the channels, which promotes relaxation, healing and the restoration of proper function.

The goal of Traditional Chinese Medicine is to prevent disease by creating physical and emotional health. Practitioners focus on wellness programs that incorporate acupressure, breathing and movement exercises (Qi Gong), food and herbs and lifestyle choices. This emphasis on preventive care is explained in the following quote from *The Yellow Emperor's Classic of Internal Medicine* written in the third century B.C.

"The sages did not treat those who were already ill; they instructed those who were not yet ill. To administer medicines to diseases which have already developed and to suppress the chaos that has already begun is comparable to the behavior of persons who begin to dig a well after they are thirsty and those who begin to cast weapons after they are already engaged in battle. Would these actions not be too late? The superior healer helps before the earliest budding of disease."

What is Qi?

One of the concepts that sets Traditional Chinese Medicine (TCM) apart from other views of health is the notion of Qi (also sometimes seen as Chi or Ki). It is difficult to adequately describe Qi however it is most often referred to as "life force energy". All living beings have Qi and the normal movement of Qi encompasses all aspects of life, not only within us, but also in nature.

Qi is the energy, movement, activity and vitality of life. It protects the body from external and internal pathogens and helps transform and transport vital substances within the body. Qi can be everything. There is a Yin aspect of the Qi and there is a Yang aspect of the Qi. The movement between Yin and Yang is the movement of the Qi. The health of the dog is a result of the correct movement of the Qi in the dog's body.

What does Qi do?

When Qi is flowing properly there are five processes that occur in the dog's body. Qi does the following things:

1. warms
2. moves
3. transforms
4. defends
5. contains

The warming that Qi provides allows the dog to keep his body temperature balanced and to adjust to changes in the environmental temperature. He can go from being in the house on a winter day to playing outside in the cold and rain without getting sick. His body adapts and any excess heat or cold he takes on is short lived and his body is brought back to balance by the movement of the Qi flowing through his body.

Qi is what activates the body to move and what activates the movement and functions within the body. Qi itself is in constant motion. When the dog takes a nice deep breath the Qi of the Lungs sends this breath deeper down into the body which in turn allows the body to have the energy it needs to function and move.

Qi influences the metabolic processes of the body by transforming the food and water that has been consumed. The food and water are held in the Stomach and broken down and transformed into usable nutrients by the Spleen. These usable nutrients are then circulated around the body to provide energy.

Qi helps the dog to have a healthy immune system and a strong exterior of the body, also known as Wei Qi, Protective Qi or Defensive Qi. This suit of armor, if you will, defends or protects the dog's body against external pathogens and also keeps the interior of the body healthy. The Chinese saw that there were pathogens in the environment that could enter the body if it was in a weakened state. These pathogens include, Wind, Cold, Heat, Damp, Dry and Summer Heat. Once in the body these pathogens, if not addressed, can lead to disease.

The other way that disease can occur is through an emotional state that is allowed to go on too long. Emotions are a form of internal pathogens. Emotions themselves can be good and in the case of anger or fear can act as a defensive or protective mechanism for the dog to keep himself safe. If however the dog lives in a continual state of fear or anger you may see not only behavioral issues but over time they can start to manifest physically too.

Lastly, Qi is involved in containment or retention. Qi keeps the organs in place, it keeps the blood in the vessels and it keeps the blood vessels healthy. This type of containment is usually the job of the Spleen. If the Spleen Qi is strong enough the organs will remain in place (no organ prolapse) and the dog will not bruise easily (the Spleen is responsible for the quality of the blood and the integrity of the blood vessel walls).

If a dog is healthy he will have a harmonious flow of Qi. This means he looks healthy on the outside, he is active, energetic and fluid in his movements and his emotions are balanced. He is living in harmony with his environment and is able to adapt to any changes that occur.

Types of Qi

Within the body there are many different types of Qi. These can be identified by the location and function they perform in the body. Each organ has its own Qi and there are also numerous other types of Qi. Prenatal Qi also known as Source Qi or Original Qi is provided to a dog at conception. The quality of this Prenatal Qi is provided by the sire and bitch and is the foundation for all Yin and Yang in the body.

Prenatal Qi is housed in the Kidneys which are responsible for the growth and development of the dog. A dog is born with a fixed amount of Prenatal Qi which decreases as he ages. If this Qi isn't strong to begin with then the dog may end up with developmental issues or bone problems or reproductive issues. You may see a young puppy with some problems that are usually seen in older dogs and this can indicate a lack of good Prenatal Qi. Possible reasons for poor Prenatal Qi might include an older bitch or sire with not enough Qi of their own to pass along good Qi to the offspring. Or a sire or bitch that may have been bred year after year (think puppy mill dogs), using up much of their own Prenatal Qi.

Once a puppy is born he begins to acquire Qi from the air he breaths and the food and liquids (initially mom's milk and then water) that he consumes. Chest Qi is a form of Postnatal Qi also known as Acquired Qi which comes from the air he breaths. The quality of his first few breaths can often dictate the health and strength of his Lungs. The Lungs take in air and transform it into usable Qi to be circulated in the body. They also send the breath down into the lower portion of the body where it is grasped and rooted by the Kidneys. The Lungs then exhale the unusable Qi. If the Lungs or Kidneys aren't strong enough then the dog may develop respiratory problems such as asthma or shallow breathing.

The second type of Acquired Qi or Postnatal Qi is Food Qi which comes from the food a dog eats combined with the water consumed. The food and water go into the Stomach which is a

holding basin and the Spleen/Pancreas act upon these nutrients transforming them into Blood and other nutrient rich substances that are then transported throughout the body.

If the dog has strong Postnatal Qi, then there will be less of a reason to tap into the Prenatal Qi. However, if there isn't good Postnatal Qi available to the dog then he will need to draw from the Prenatal Qi of the Kidneys.

Protective Qi, Defensive Qi or Wei Qi serves to defend the body from external pathogens such as Wind, Cold, Heat, Damp and Dry. This type of Qi travels within the chest and abdomen and between the skin and muscles to keep the dog's body strong and the immune system healthy. The health of this type of Qi relies on the quality of the Acquired Qi.

Meridian (or Channel) Qi travels along the meridians of the dog's body to the internal organs. The Meridian Qi helps keep the systems of the body running smoothly.

This is not an exhaustive list of every type of Qi. You will learn more about the different types of Qi in Chapter Two when we take a closer look at the Zang-Fu organs and what role each one plays in the dog's body.

Factors that Cause the Incorrect Flow of Qi

When a health problem arises it almost always begins at the level of the Qi. This means that something has caused a disruption in the normal, healthy and correct movement of the Qi leading to disease. There are three ways this can occur; External Factors (the environment), Internal Factors (emotions) and Life Choice Factors (conduct of life).

External Pathogenic Factors

An external factor, or Environmental Pathogenic Factor (EPF) means that something has come into the dog's body from the outside. This might include actual pathogens in the environment such as bacteria, mold, a virus or pollution, or it might be an environmental condition that has been allowed into the body due to a weak Wei Qi or Defensive Qi. For the most part, external pathogenic factors are environmental conditions such as Heat, Cold, Wind or Damp.

The six EPF's are; Wind, Cold, Heat, Summer Heat, Damp and Dryness. Wind is considered to be the Master Pathogen as it can bring other factors such as Heat or Cold into the body with it.

1. Wind is a manifestation of the movement of Qi. However, when out of balance it can cause

agitation, muscle spasms and even seizures. The organ most affected by Wind is the Liver.

2. Cold causes the movement of Qi to slow down which also slows down the physiological functions of the body. It can cause pain and contractions and there can be an accumulation of fluids. The Kidney is the most affected by Cold.

3 and 4. Heat and Summer Heat refer to the quickening of the movement of Qi. This in turn causes the functions of the body to speed up possibly leading to over-activity of the body, agitation (over-activity of the mind), fever, infection and inflammation. Summer Heat is a more extreme form of Heat that only occurs during the summer. The Heart and the Stomach are the most affected by Heat.

5. Damp is an accumulation of moisture that can settle in the joints or in the interior of the body. This slows down the digestive processes and can lead to edema, bloating and trouble thinking clearly. The Spleen is the most affected by Dampness.

6. Dryness mostly affects the skin and Lungs and removes the protective fluids of the surface of the skin.

There are acupressure points along the back of the head and neck that are especially susceptible to these external pathogens. If a dog's Wei Qi or Defensive Qi is not strong enough then a change in the environment, such as an unexpected heatwave, may lead to that dog showing signs of heat in his body. He may be panting, irritable, drinking a lot of water, essentially trying to cool himself down. With this dog having weakened Wei Qi, the external pathogen was allowed into the body. This is an acute situation and usually does not penetrate very deeply into the body if dealt with quickly.

Comparing the pathogenic factors to each other we can see that Cold and Damp are more Yin in nature, they create cold and contraction and possibly edema in the dog's body. These are all Yin types of issues. Wind, Heat, Dryness and Summer Heat (which is a more severe form of Heat) are all more Yang in nature. They may create tremors or seizures, sweating, or other indicators that are more Yang types of issues.

Yin and Yang and the Six Pathogenic Factors

| <u>Yin</u> | <u>Yang</u> |
|------------|-------------|
| - | Wind |
| Cold | Heat |
| Dampness | Dryness |
| - | Summer heat |

Internal Pathogenic Factors

In TCM the emotions are a direct reflection of how the Qi of the body is moving. Emotional states that shift are normal and healthy. However if an emotion is too strong or is experienced for too long a period of time then it will begin to disrupt the movement of Qi.

The Liver is responsible for both the harmonious flow of Qi and the harmonious flow of the emotions. Each of the Yin (Zang) organs has an emotion related to it.

1. The Lung is related to grief and letting go.
2. The Spleen is related to chronic worry.
3. The Heart is related to joy or mania.
4. The Pericardium is mostly related to the same emotions as the Heart, but as the Heart Protector it also relates to trust, especially interpersonal trust and letting someone get close to the Heart.
5. The Kidney is related to fear.
6. The Liver is related to anger and the smooth flow of all the emotions.

If an emotional state goes on too long it can start to affect the organ with which it is associated.

Life Factors

In addition to the external and internal pathogenic factors that can affect the health of the dog, other factors that can ultimately determine how healthy they are include physical activity (too much or too little), sleep (too much or too little) and nutrition.

Too much exercise or physical activity can disperse the dog's Qi and eventually deplete the Jing Essence. Too little exercise can cause a stagnation of Qi which over time may also lead to depletion.

Too much sleep can create a stagnation of Qi energy. Too little sleep can deplete the Qi energy and perhaps lead to agitation of the Shen.

Dogs need appropriate nutrition to match their life stage, amount of work and to balance any mineral deficiencies. If their food is too hard to digest it can cause a stagnation or congestion of Qi.

Food and herbs also have hot and cold or neutral properties. For example, chicken and lamb are warming and duck and pork are cooling. (For more information on the TCM properties of food, please visit the Resources section on the left side menu.)

Medication can also introduce temperature changes into the dog's body. If a dog has some inflammation in his body he may be put on a non-steroidal anti-inflammatory such as rimadyl. This drug by nature is a cold one, it is introducing cold into the dog's body to counteract the heat. By being aware of this and understanding the nature of a medication we can help support the dog nutritionally and with acupressure.

Introduction to Yin-Yang Theory

The oldest theory in Traditional Chinese Medicine is the Yin-Yang (pronounced yong, as in 'gong') theory. The Five Element theory came along later and will be discussed shortly. Yin-Yang theory is one of the most fundamental concepts in Traditional Chinese Medicine (TCM) because it is the foundation of recognizing and addressing illness. Some of the earliest references to the concept of Yin-Yang occurred in 700 B.C.

The book *The Web That has No Weaver* states, "*Yin-Yang theory is based on the philosophical construct of two polar complements, called Yin and Yang. These complementary opposites are neither forces nor material entities. Nor are they mythical concepts that transcend rationality. Rather, they are convenient labels used to describe how things function in relation to each other and to the universe. They are used to explain the continuous process of natural change. But Yin and Yang are not only a set of correspondences; they also represent a way of thinking. In this system of thought, all things are seen as parts of a whole. No entity can ever be isolated from its relationship to other entities; no thing can exist in and of itself. Fixed essences are abstractions; there are no absolutes. Yin and Yang must, necessarily, contain within themselves the possibility of opposition and change.*"



Yin

the above symbol for Yin, translates to the dark or shady side of a mountain. Other things that are Yin-like include:

1. feminine
2. solid organs in the body
3. lower portion of the body
4. the front of the body (ventral in an animal)
5. Blood
6. the moon
7. north face of a mountain, shady side of a slope
8. darkness, shade, cloudy weather



Yang

the above symbol for Yang, translates to the sunny or bright side of a mountain. Other things that are Yang-like include:

1. masculine
2. hollow organs in the body
3. upper portion of the body
4. the back of the body (dorsal in an animal)
5. Qi
6. the sun
7. south face of a mountain, sunny side of a slope
8. sunlight

General Qualities of Yin and Yang

Yin

Dark
Moon
Feminine
Shade
Rest
West (Sunset = Yin)
North
Earth
Right
Matter/Substance

Yang

Light
Sun
Masculine
Brightness
Activity
East (Sunrise = beginning of Yang)
South
Heaven
Left
Energy/Activity

Yin and Yang

The principles of Yin and Yang:

1. Yin and Yang are opposites

They are on the opposite ends of a cycle, such as night and day, or on the opposite ends of a continuum of energy. This opposition is relative, and we best understand Yin and Yang in relation to one another. Yin is cold, Yang is hot, Yin is water, Yang is fire. Yin and Yang qualities exist in relation to one another.

2. Yin and Yang can be further divided into Yin and Yang

In the example of Yin being water and Yang being fire we can break it down further. Water is Yin when being compared to steam which would be a more Yang form of water. But this same water would be considered Yang when being compared to ice which would now be the more Yin form. Yin and Yang are never static but in a constantly changing balance.

3. Yin and Yang are interdependent

Yin and Yang cannot exist without each other. The Tai Ji diagram (see below, more commonly referred to as the Yin/Yang symbol) shows the relationship of Yin (black) and Yang (white) and illustrates the interdependence of them. Nothing is totally Yin or totally Yang. Just as a state of total Yin is reached, Yang begins to grow. Yin contains the seed of Yang (white dot within the black) and Yang contains the seed of Yin (black dot within white).

4. Yin and Yang transform into each other

One can transform into the other, but it is not a random event, and it happens only when the time is right. For example: spring only comes when winter is finished. Day only comes after

night is finished. (see below)

5. Yin and Yang mutually consume each other

Relative levels of Yin and Yang are continuously changing. Normally this is a harmonious change, but when Yin or Yang are out of balance they influence each other, and too much of one can eventually weaken (consume) the other.

Four possible states of imbalance:

Preponderance (Excess) of Yin

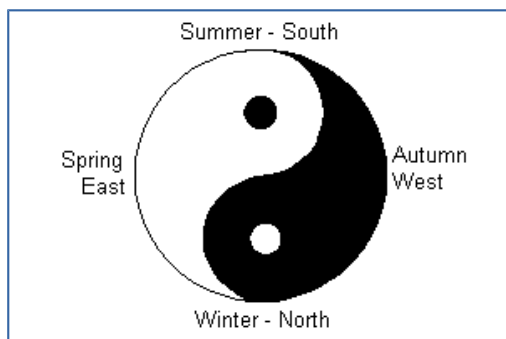
Preponderance (Excess) of Yang

Weakness (Deficiency) of Yin

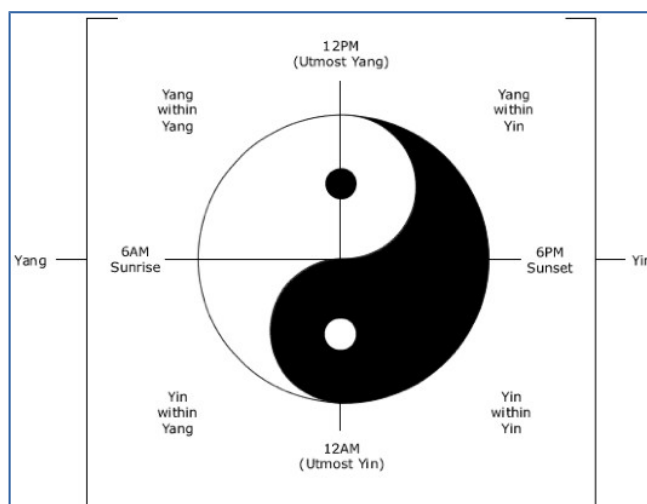
Weakness (Deficiency) of Yang

All physiological processes, signs and symptoms can be reduced to Yin or Yang. We will discuss the Excess and Deficient conditions in an upcoming section.

The ancient Chinese observed 2 phases of constant cyclical change. Yin constantly changes into Yang and back into Yin again. This can be seen in the changes of the four seasons, and the changes throughout a 24 hour day as illustrated below.



Summer corresponds to Utmost Yang and Winter corresponds to Utmost Yin.



Noon or 12 pm corresponds to Utmost Yang and midnight or 12am corresponds to Utmost Yin.

Yin and Yang in the Body

Yin

Front
Body
Interior (organs)
Below waist
Medial surface of limbs
Ventral surface of the trunk
Structure/Substance
Blood/Body Fluids
Transformation/storage

Yang

Back
Head
Exterior (skin, muscles)
Above waist
Lateral surface of limbs
Dorsal surface of the trunk
Function/Activity
Qi
Transportation/change

The front of the body is softer and more vulnerable and therefore is more Yin in nature. The back contains the spine which holds the ribs and provides protection and therefore is more Yang in nature. When a person crouches down as the Chinese did when working in the rice paddies, their back receives the sun (Yang) and their front faces the ground and is in the shade (Yin).

Keeping this in mind, all Yang channels (except the Stomach channel often referred to as the most Yin of the Yang channels) flow on the dorsal or lateral surface of the trunk and limbs. All Yin channels flow on the ventral or medial surface of the trunk and limbs.

All Yang channels either begin or end on the head while all Yin channels either begin or end in

the thoracic region. Acupressure points on the head can be used to bring up Yang energy. When Yang energy is not cooled by Yin, heat may rise to the head, causing signs such as red face and eyes. The head is easily affected by Yang pathogenic factors such as Heat and Wind. The chest and abdomen which are Yin areas are more easily affected by Yin pathogens such as Cold and Dampness.

The structure or substance of the body is more Yin and the function or activity of the body is more Yang. All of the internal organs have both a physical form (structure, Yin) and also an activity that they perform (function, Yang). When we break it down further there are both Yin and Yang organs with the Yin ones being more solid or dense and the Yang ones being more hollow or tubular. The Yin organs transform and store vital substances such as Blood, Body Fluids and Essence. The Yang organs transport and then excrete the products of digestion.

When comparing Qi to Blood, Qi is the activity and energy of the body so therefore, more Yang in nature. Blood is a more dense substance (TCM version of Blood) and therefore more Yin in nature.

You will learn more about the internal (Zang-Fu organs) and the Vital Substances in upcoming sections.

Yin and Yang Syndromes

During an assessment our findings can be interpreted by applying the Yin-Yang theory. When Yin and Yang are in dynamic balance and relating to one another harmoniously, then there are no symptoms to observe. When Yin and Yang are out of balance is when we find imbalances in the body.

For example:

- When the Yin does not do the job of cooling and nourishing the Yang, then Yang will rise (heat rises). We may notice indicators such as headache, red face (harder to detect in animals than people), red eyes, sore eyes, sore throat, nosebleeds, irritability and manic behavior.
- When the Yang doesn't do the job of warming and moving the Yin we may see indicators such as cold limbs, hypo-activity, poor circulation of blood, pale face (again easier to notice in people) and low energy.

Here are some examples of Yin vs Yang indicators:

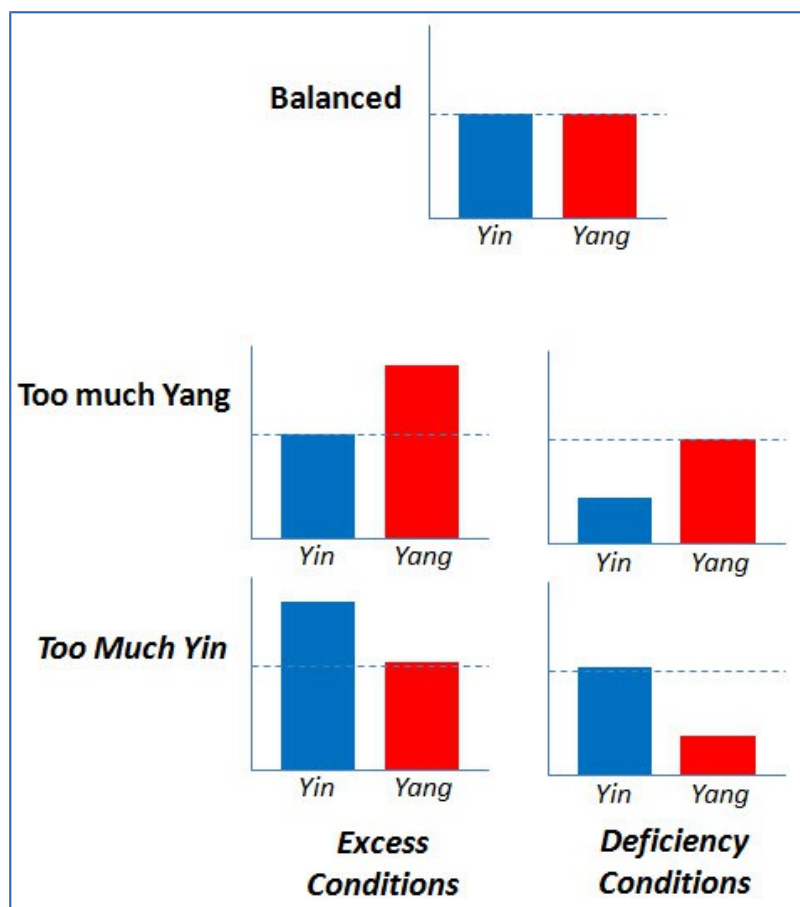
Yin

Deficient
Hypo-activity
Chronic disease/gradual onset
Slowly changing symptoms
Quiet, lethargic, sleepy
Wants to be covered up
Lies curled up
Cold limbs and body
Pale face
Weak voice
Shallow, weak breathing
No thirst/wants warm liquids
Copious, clear urine
Loose stools (fluids not transformed)
Clear, copious secretions
Excessive moisture
Degenerative disease
Pale tongue, white coat
Empty pulse

Yang

Excess
Hyperactivity
Acute disease/rapid onset
Rapid pathological changes
Restless, insomnia
Throws off bedding
Lies stretched out
Hot limbs and body
Red face
Loud voice
Coarse breathing
Thirsty/wants cool liquids
Scanty, dark urine
Constipation (damage to fluids by heat)
Thick, sticky white/yellow secretions
Excessive dryness (throat, skin, eyes etc.)
Inflammatory disease
Red tongue, yellow coat
Full pulse

Yin and Yang are understood in relation to each other. They co-exist. There can be too much Yang in relation to Yin. There can also be too much Yin in relation to Yang. That actually gives rise to 4 different possibilities as shown in the following diagram.



Top left = Excess Yang

Top right = Deficient Yin

Bottom left = Excess Yin

Bottom right = Deficient Yang

The important thing to notice in this diagram is that imbalances can develop as a result of either excess or deficiency in Yin or Yang. For example, if you have heat in your body it might be the result of either too much Yang (excess condition) or too little Yin (deficient condition). Notice that in the first example of too much Yang (top left), the red line is above the dotted balance line indicating an Excess Condition (a true heat syndrome). In the second example (top right) while the red line is still higher than the blue one, it is now only at the balance line. This is indicative of a deficient condition (a false heat) because even though there is more Yang than Yin, showing that it is a heat condition, the real issue is that there is not enough Yin so this is an example of Yin deficiency (sometimes called a False Heat).

In the case of Excess Yin or Excess Yang, both of these issues are acute in nature and usually can be attributed to a change in the dog's environment. It might be a really hot day and the dog got overheated chasing the tennis ball and is showing signs of too much heat in the body. He may even be a bit manic. Eventually he may try and cool himself down by

drinking water, if available. Since this is a sudden onset of too much heat, usually the issue will resolve fairly quickly by getting the dog out of the heat, taking away the tennis ball and offering him some water. The heat has not penetrated very deeply into the body, it is more of a superficial issue so the Yang should come back down to the balance line.

In an Excess Yin condition there may have been a sudden cold snap and the dog got chilled on his morning walk. Or perhaps he drank too much cold water and got a belly ache. Either of these issues could be a form of Excess Yin. In this situation the dog would show indicators of too much cold in the body. He might be in pain. There might be some edema, a general puffiness due to being overly hydrated and he probably would be moving slowly or maybe not moving much at all. Again this situation is an acute one and the cold isn't penetrating very deeply into the body. The pain can be due to a lack of Qi flow. By warming the dog up and getting him moving the Yin should come back down to the balance line.

In both situations, there are acupressure points that can help facilitate the return to balance. The strategy, also known as session principle, for dealing with an excess condition is to sedate that which is in excess. So for an Excess Yang condition we sedate Yang by using points that energetically clear heat and/or we can circle on the acupoint in a counterclockwise manner to sedate. For an Excess Yin, we sedate Yin and use points that help warm up the body and/or we can also circle on the acupoint in a counterclockwise manner.

In general these are both acute situations and often tend to occur in younger animals. Older animals can have an acute onset of Excess Yin or Excess Yang, but often this is allowed to happen due to an underlying deficiency pattern.

Deficiency conditions are more chronic in nature and tend to occur in older animals. This is not to say that you can't have a younger animal with some chronic issues. We sometimes see this in puppy mill dogs. These deficiencies in the younger animals are usually attributed to a lack of good Source Qi or Prenatal Qi.

Deficiency patterns tend to be deeper in the body and usually are affecting some of the functions of the organs. In a Deficient Yang pattern there is not enough Yang (or heat) in the body to keep the body warm and functioning optimally. So you will see cold indicators such as loose stool, undigested food in the stool, cuts that don't heal well, a dog that wants to sleep a lot and may have an overall lack of energy. This might be the dog sleeping in the direct sun on a really hot day while the rest of the pack is enjoying the shade of the trees. A dog with a Deficient Yang pattern may also have fertility issues, urinary incontinence, low back pain, hearing loss, and many of these indicators are related to the functions of the Kidney organ system.

In a Deficient Yin condition the dog doesn't have enough Yin (or cooling or liquids) in the body. You may see an overall dryness, lack of muscling, dehydration, restlessness, difficulty

getting comfortable. You may see a shortness of breath or coughing.

In a deficiency situation the session principle is to tonify or nourish Yin or Yang. When the Yang is deficient we tonify Yang by using acupressure points that have the energetics that do this and/or by circling clockwise on the acupressure point. When Yin is deficient we tonify Yin. Often a dog with a deficiency condition will not return to complete balance and we will want to support him through regular acupressure sessions.

Yin and Yang Organs

In the dog's body there are 6 Yin (Zang) and 6 Yang (Fu) organ/meridian system pairs.

| <u>Yin</u> | <u>Yang</u> |
|-------------------|--------------------------|
| Lung | Large Intestine |
| Spleen | Stomach |
| Heart | Small Intestine |
| Kidney | Urinary Bladder |
| Pericardium | San Jiao (Triple Heater) |
| Liver | Gall Bladder |

In general the Yin organs are more solid or dense and tend to be deeper in the dog's body. They transform and store vital substances. Their related meridians tend to run on the medial side of the limbs and on the ventral surface of the body.

The Yang organs are more tubular or hollow and tend to be less deep in the dog's body. They deal more with the transportation of substances in the body. The Yang related meridians tend to run on the lateral side of the limbs and on the dorsal aspect of the body.

Even though an organ is categorized as either Yin or Yang, each organ has both Yin and Yang in it. Yin being the structure or form of that organ and Yang being the activity or function of that organ.

In upcoming sections you will learn much more detail about each of these organs as well as the locations of their meridians.

Yin and Yang Behaviors

For this Learning Activity we would like you to observe at least 3 different dogs or cats. (You are more than welcome to observe more.) Please list examples of Yin behaviors and Yang behaviors that you observe in each animal. Explain why the behaviors are Yin or why they are Yang.

- [See assignment](#)

Excess vs Deficiency

This is a gateway assignment; you must score at least 80% to complete it.

We have created this quiz to make sure you have a firm grasp on the differences between Excess and Deficiency conditions.

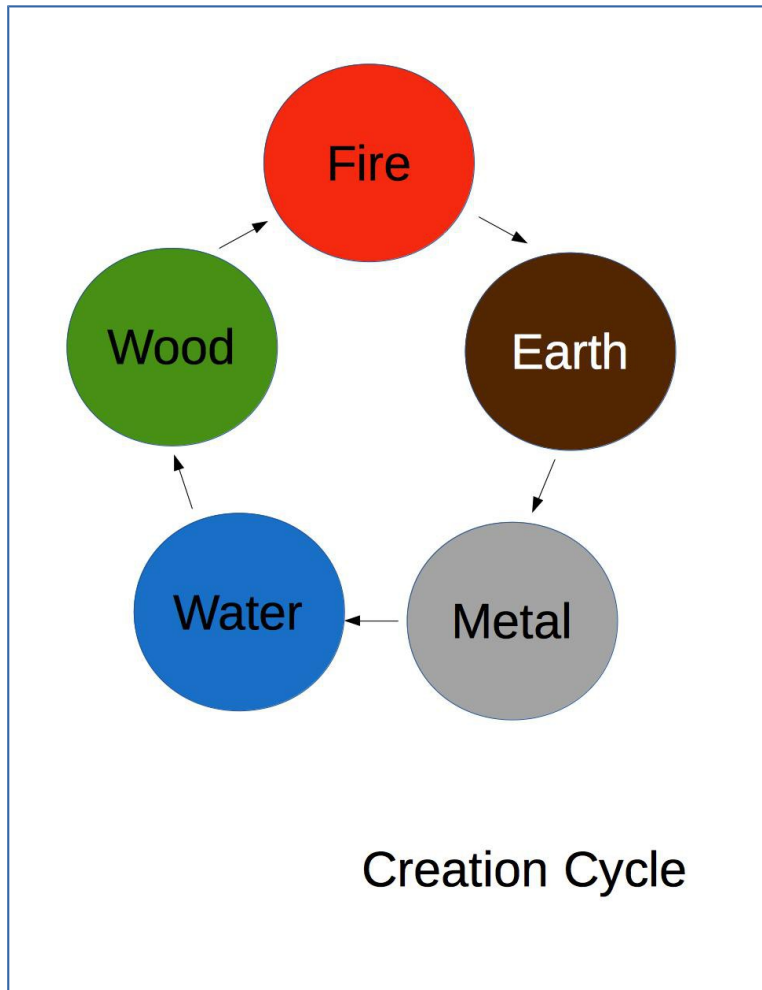
- [See assignment](#)

Introduction to Five Element Theory

The Five Element Theory also referred to as Wu Xing, or the five principles in action, came along after the Yin-Yang Theory. The ancient Chinese separated the natural world into five categories, Wood, Fire, Earth, Metal and Water. These five categories represented all the necessary and fundamental elements making up the universe.

There are different dynamics between these five elements, one creates another, one inhibits another and one restrains another. The principles of the Five Elements can be used to understand how the internal organs relate to one another in the dog's body as well as how the dog's body relates to the natural world. These elements are constantly moving and changing and are represented by two cycles, the Creation or Generating (Sheng) cycle and the Control or Restricting (Ke) cycle.

Creation Cycle



In the Creation cycle (also known as the Generating cycle), each element is created by the one before it when moving in a clockwise fashion. Each element promotes, nurtures, or generates the next one. Wood creates Fire since Wood fuels Fire, Fire creates Earth since the ash of the fire creates Earth, Earth creates Metal since we find precious metals in the Earth, Metal creates Water since we often see water seeping out from areas where metals are found (such as mines and mountainous areas) and Water creates Wood since it nourishes it.

You will often hear the terms Mother and Child when talking about the Creation cycle. For example, Wood is the Mother of Fire since Wood creates Fire and Fire is the Child of Wood. If an element is found to be out of balance, one of the strategies for dealing with this is to look at the Creation cycle first and if it is a deficiency you want to strengthen or tonify the Mother. So if Fire is deficient you want to strengthen or tonify Wood. If it is an excess you want to

sedate the Child and give the excess energy somewhere to go. In this case if Wood is in excess then you would sedate the child, Fire to give the energy somewhere to go.

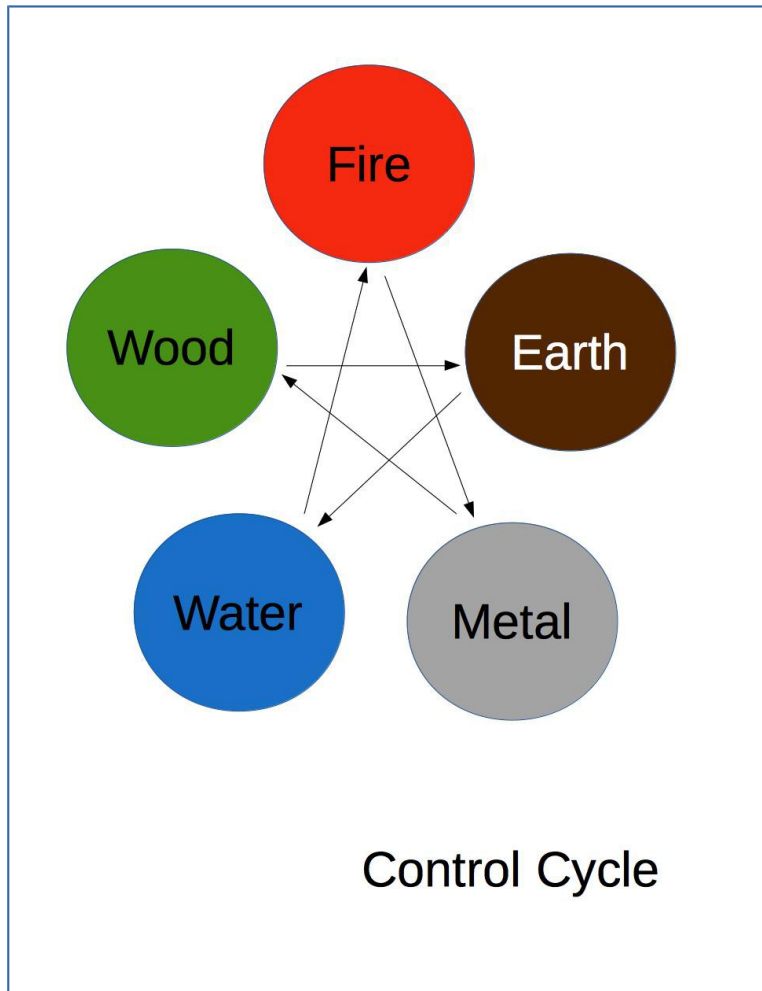
Each meridian has a point that relates to each of the five elements. So for example even though the Lung belongs to the Metal element, if we look at the individual points on the Lung channel we have an Earth point (LU 9), a Fire point (LU 10), a Wood point (LU 11), a Water point (LU 5) and a Metal point (LU 8). What this means is that if there is an imbalance in the Lung organ/meridian system we can balance it by using points along the Lung channel.

If a dog had a chronic cough, a weak bark, a dry coat, stiff front legs and a pale tongue we might determine that he has a Lung deficiency, specifically a Lung Yin deficiency. Since Earth is the Mother of Metal we could use the Earth point, LU 9 to strengthen the Lungs.

If on the other hand the issue was more acute, the dog had a sudden cough, a coarse bark and more of a red tongue, we might determine that he has a Lung excess. In this case we would use the Child point to drain some of the excess from the Lung. Lu 5 is the Water point.

| Meridian | Mother point for Deficiency (Tonification points) | Child point for Excess (Sedation points) |
|-----------------|--|---|
| LU | LU 9 | LU 5 |
| LI | LI 11 | LI 2 |
| ST | ST 41 | ST 45 |
| SP | SP 2 | SP 5 |
| HT | HT 9 | HT 7 |
| SI | SI 3 | SI 8 |
| BL | BL 67 | BL 65 |
| KID | KID 7 | KID 1 |
| PC | PC 9 | PC 7 |
| SJ | SJ 3 | SJ 10 |
| GB | GB 43 | GB 38 |
| LIV | LIV 8 | LIV 2 |

Control Cycle



The Control cycle (also referred to as the Restricting cycle) keeps exponential growth from occurring. In this cycle each element is controlled or restrained by another. Water controls Fire by dowsing it, Fire controls Metal since it can bend or melt it, Metal controls Wood since you can use a metal ax to chop down a tree, Wood controls Earth since the roots of a tree help keep erosion or movement of earth from occurring and Earth controls Water since you can use earth to dam up a body of water.

As with the Creation cycle, we can also use points along a single meridian to balance an organ/meridian system imbalance by looking at which element controls another. The points for this are listed below and details about them are included in Chapter 4 under the Five Shu-transporting point classification.

Together the Creation and Control cycles form a feedback loop that keeps the body in balance. Disease can occur when one or both of these two cycles get out of control.

| Yin organ | Jing-well point (Wood) | Ying-spring point (Fire) | Shu-stream point (Earth) | Jing-river point (Metal) | He-sea point (Water) |
|------------------|---------------------------------------|---|---|---|-------------------------------------|
| LU | LU 11 | LU 10 | LU 9 | LU 8 | LU 5 |
| PC | PC 9 | PC 8 | PC 7 | PC 5 | PC 3 |
| HT | HT 9 | HT 8 | HT 7 | HT 4 | HT 3 |
| SP | SP 1 | SP 2 | SP 3 | SP 5 | SP 9 |
| LIV | LIV 1 | LIV 2 | LIV 3 | LIV 4 | LIV 8 |
| KID | KID 1 | KID 2 | KID 3 | KID 7 | KID 10 |

| Yang organ | Jing-well point (Metal) | Ying-spring point (Water) | Shu-stream point (Wood) | Jing-river point (Fire) | He-sea point (Earth) |
|-------------------|--|--|--|--|-------------------------------------|
| LI | LI 1 | LI 2 | LI 3 | LI 5 | LI 11 |
| TH (SJ) | SJ 1 | SJ 2 | SJ 3 | SJ 6 | SJ 10 |
| SI | SI 1 | SI 2 | SI 3 | SI 5 | SI 8 |
| ST | ST 45 | ST 44 | ST 43 | ST 41 | ST 36 |
| GB | GB 44 | GB 43 | GB 41 | GB 38 | GB 34 |
| BL (UB) | BL 67 | BL 66 | BL 65 | BL 60 | BL 40 |

The Five Elements

As mentioned previously, the Five elements refer to the five categories in the natural world; Wood, Fire, Earth, Metal and Water. These are the fundamental elements of the universe and are in constant motion and change. The properties and inter-relationships between these Five elements are what the Chinese used to better understand and explore health issues. The Five element theory can be used to describe the nature of the internal organs, the relationship between these organs and how the dog's body is relating to his environment, the natural world. The Five element theory, along with Yin-Yang theory guide the assessment and treatment of imbalances.

According to the Five element theory events or activities need to occur at certain times of the year to allow people (and animals) to live in harmony with nature. Spring (Wood element) is the time of birth when crops are planted and hopefully there is a good combination of sun and rain during the Spring to allow the crops to germinate. The heat of the Summer (Fire element) then allows the growth of the crops, too much heat can be damaging just as too much rain can also be damaging, balance is needed. In the Fall (Metal element) the crops are harvested and then stored to be used throughout the Winter (Water element). If in this example it is a really scorching hot summer and there is no rainfall and perhaps no irrigation available then the crops may shrivel and die leaving the cycle out of balance heading into the Fall and Winter.

The Chinese applied what they observed happening with these cycles in nature to the systems and organs of the body. They assigned organ and meridian pairs to each of the Five elements as well as an emotion, an orifice, a fluid, a climate (Environmental Pathogenic Factor), a color, a direction and all sorts of other categories. This created a sorting mechanism to apply during their assessment that allowed them to see which element or elements were out of balance in the dog. The Correspondence Chart can be viewed in the next section.

Correspondence Chart

The Correspondence Chart can be used to help sort indicators that you notice when assessing an animal to discern which element or elements may be out of balance.

| | Wood | Fire | Earth | Metal | Water |
|--------------------|-------------------|--------------------------|-------------------|-------------------|---------------------|
| Season | Spring | Summer | Late Summer** | Fall | Winter |
| Climate | Wind | Heat | Damp | Dryness | Cold |
| Color | Green | Red | Brown/Yellow | White | Blue/Black |
| Direction | East | South | Center | West | North |
| Growth | Germination | Growth | Transformation | Reaping | Storing |
| Flavor | Sour | Bitter | Sweet | Pungent | Salty |
| Emotion | Anger/Irritation | Joy | Worry | Grief/Sadness | Fear/Terror |
| Yin Organs | Liver | Heart/Pericardium | Spleen/Pancreas | Lung | Kidney |
| Yang Organs | Gall Bladder | Small Intestine/San Jiao | Stomach | Large Intestine | Bladder |
| Orifice | Eyes | Tongue | Mouth | Nose | Ears |
| Sense | Vision | Speech | Taste | Smell | Hearing |
| Tissue | Tendons/Ligaments | Vascular System | Muscles | Skin/Hair Coat | Bones/Teeth |
| Functions | Purification | Circulation | Digestion | Respiration | Elimination |
| Exterior | Nails/Claws | Complexion | Lips | Skin Pores | Head Hair |
| Secretion | Tears | Sweat | Saliva | Nasal Fluid | Urine |
| Body action | Spasms/Tantrums | Mania/Depression | Spitting/Vomiting | Coughing/Whoezing | Trembling/Shivering |
| Body odor | Rancid | Scorched | Fragrant/Sweet | Rotten | Putrid |
| Tongue Part | Sides | Tip | Center | Mid-Tip | Back |

**Another version of the Five Elements shows the 4 seasons placed around one element (Earth) in the middle. In this view, the time of the Earth Element is 4 times a year during the 2-3 week period as we transition from one season to the next. The thinking is that all the

seasons revolve around the Earth. So rather than creating a fifth season, Late Summer or Indian Summer, Earth (Stomach and Spleen) is in the middle and to prepare for each season we need to go back to the earth and get grounded and nourished to be prepared for the upcoming season.

In the next five sections you will find some brief descriptions of each element.

Wood Element

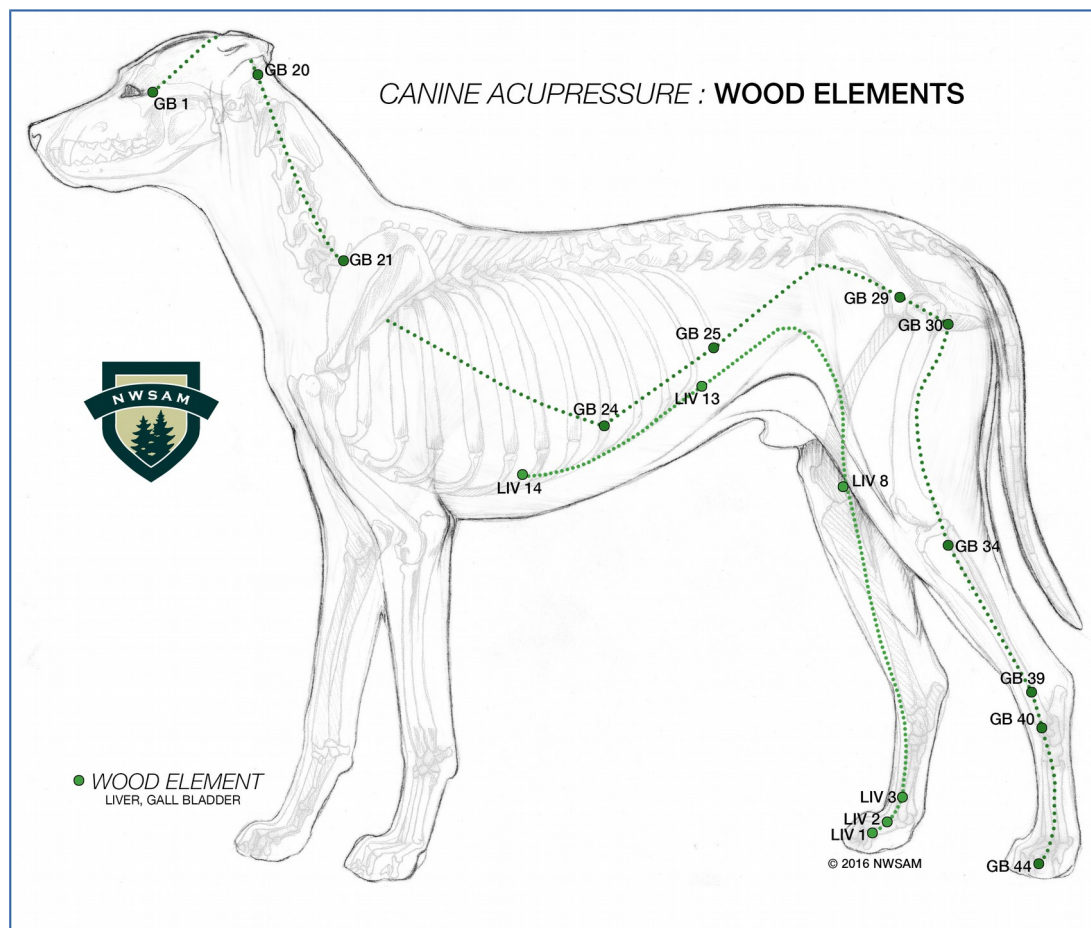
The Liver and Gall Bladder make up the Wood element and are responsible for the health of the tendons and ligaments in the dog's body. The season related to the Wood element is Spring and the color is green. The Chinese noticed that as Spring approached there were new branches and growth on trees and that often the Wind would come along and knock the dead branches off the trees. These same trees needed to be strong enough to bend with the wind so they didn't break and they likened this to the tendons and ligaments of the body needing to be supple enough for increased movement in the Spring. The Liver is seen as the Strategic Planner of the body and needs to have the vision to send more blood to certain areas of the body when extra energy is needed or activity is going to occur. The Liver also deals with the purification of the blood.

Each season has a feel to it, meaning that in addition to what the weather is doing, there is also a change in the energy. Spring has the energy of expansiveness. It is that upward and outward (Yang type of energy) movement. It is when the first blade of grass starts pushing up through the earth to get some sun to continue to grow. This is often when people start a new exercise program after perhaps a winter off. The days start getting longer, the sun is a little higher in the sky and they want to get out there and do things with their dog.

Health issues can show up as we transition from one season to the next and in the case of Spring and the Wood element the dog needs to have flexible and strong tendons and ligaments to be able to do the job/activity he is being asked to do. Any dog can have an imbalance in the Wood element at anytime, but you may see more imbalances in this element during the Spring. Or you may have a dog that seems to be a Wood type, meaning when he is out of balance it seems to be in the Liver and Gall Bladder meridians and organ systems. Therefore knowing the location of these two meridians can help identify if tight areas are along the path of one or both of these channels.

There are practitioners that will determine the Constitutional or Temperament type of each dog to better understand them. If one were to do that the indicators of a Wood type might include being a strong-willed, dominant type dog in both behavior and attitude. They are

athletic, powerful, very competitive and fast runners. They love physical challenges and are alert and responsive. When out of balance they can be pushy, impatient, quick to anger or lose their temper. Wood type dogs may have big eyes and thin body types and can be predisposed to hypertension, stroke, allergy, depression and behavior problems.

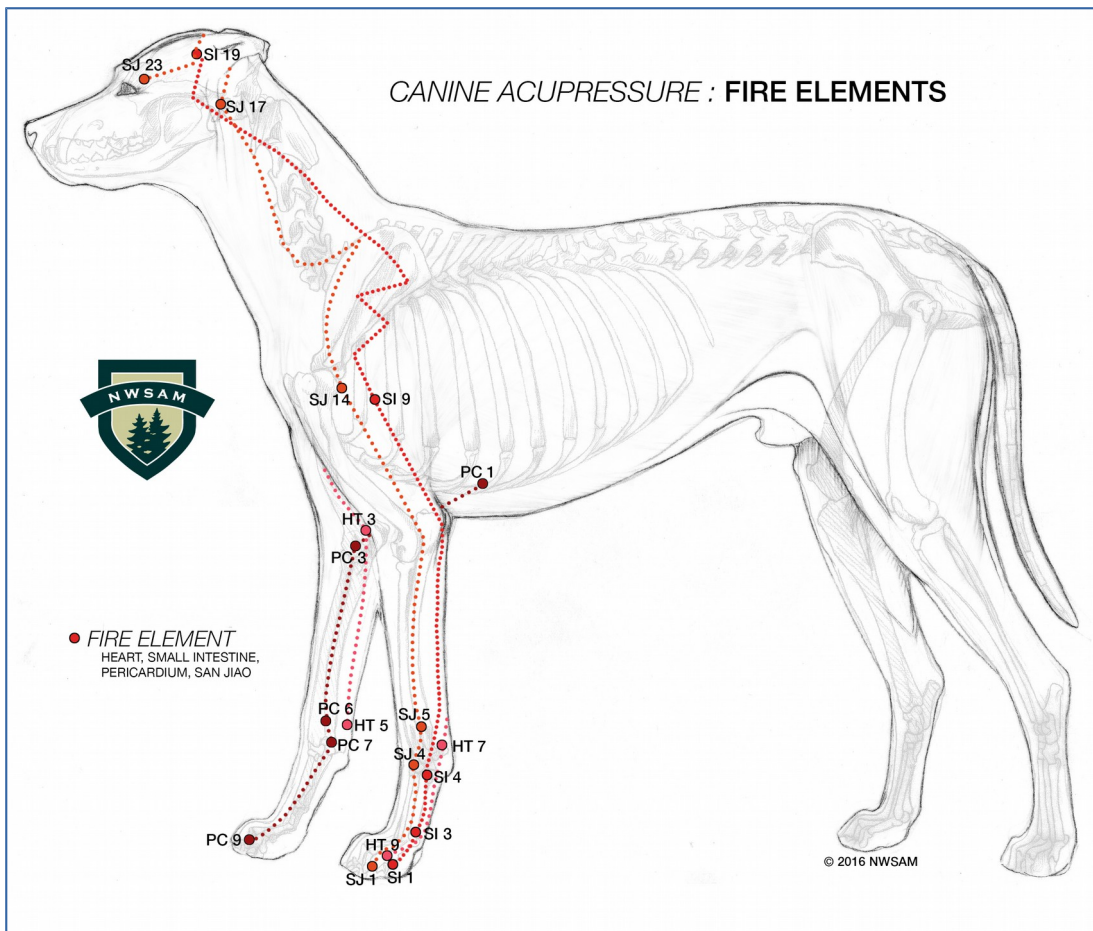


Fire Element

The Heart, Pericardium, Small Intestine and San Jiao (also known as Triple Heater) all make up the Fire element and are responsible for the cardiovascular system. The season related to the Fire element is the Summer, the hottest (most Yang) season of the year. The color is red and the emotion is joy. The vascular system needs to be healthy enough for the dog to thermoregulate. The Heart is seen as the Monarch of the body and he is not able to rule his kingdom (the body) if he is too hot because he won't be able to think clearly.

The energy of the Fire element and Summer is Yang, the most Yang time of the year if you remember back to the Tai Ji symbol. This is when the most activity and growth occurs. The days are longer and often packed with lots of activity and people and dogs can burn out if they don't take the time to rest.

A Fire type dog is easily excited, social and extroverted. They love to be loved and like to be the center of attention. They can be hyperactive and difficult to calm down. The Fire type dog runs fast but only for short distances. They are proficient at their job but can be a bit over-dramatic when injured. When out of balance they can be anxious, over-reactive and nervous. Fire dogs often have a strong body, small head and very bright, shiny eyes. They can be prone to heart diseases, stroke and separation anxiety. Physical issues may show up along the path of any of the 4 related meridians.



Earth Element

The Stomach and Spleen make up the Earth element and govern the digestive system. The quality of the digestion of the food and water consumed manifests in the muscle tone of the dog. The color is yellow, orange or brown (earth tones) and the emotion is worry. The season related to the Earth element is either late summer or in some texts the time of the Earth is approximately 2 weeks before we officially change from one season to the next.

Have you ever noticed that as summer wanes, there is a bit of a chill in the air, the sun isn't quite as high in the sky, yet technically it is still summer? This two week or so period before it officially becomes Fall is often seen as the time of the Earth element. This also occurs between all the other seasons. The feeling is that you need to go back to the Earth to get grounded and be in good shape to deal with the change in seasons. Often health issues will show up as we transition from one season to the next.

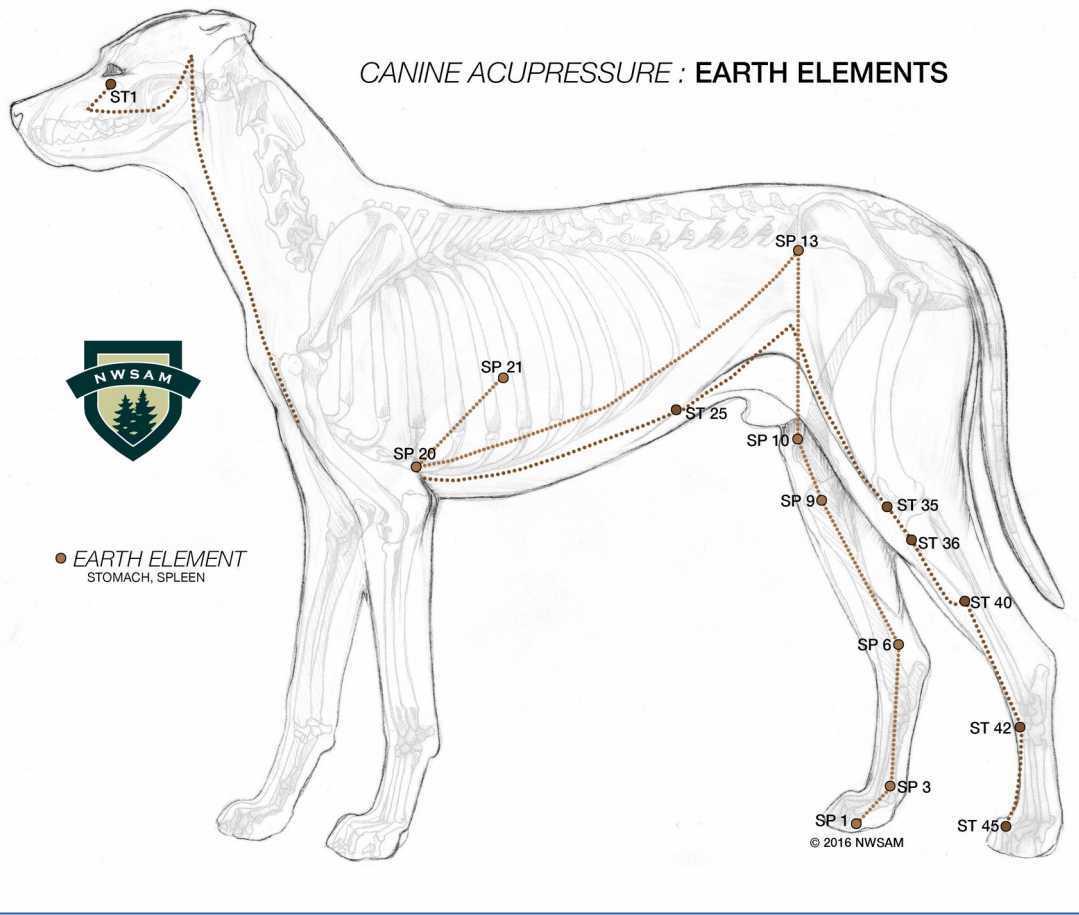
The Earth element energy is one of transformation and going back to center. Transitioning from one season to the next but taking the time to become grounded and to go back to the Earth for nourishment and balance to have the energy to be ready for the next season.

The Earth type dog is honest and kind to others. They are laid back and easy going and like to take care of others. They often have a slow response to stimuli. The Earth dog can be a good worker, but tends to be slow. They are often short with a muscular body and big head. Earth type dogs may be predisposed to chronic gastrointestinal problems and obesity.

CANINE ACUPRESSURE : EARTH ELEMENTS



● EARTH ELEMENT
STOMACH, SPLEEN

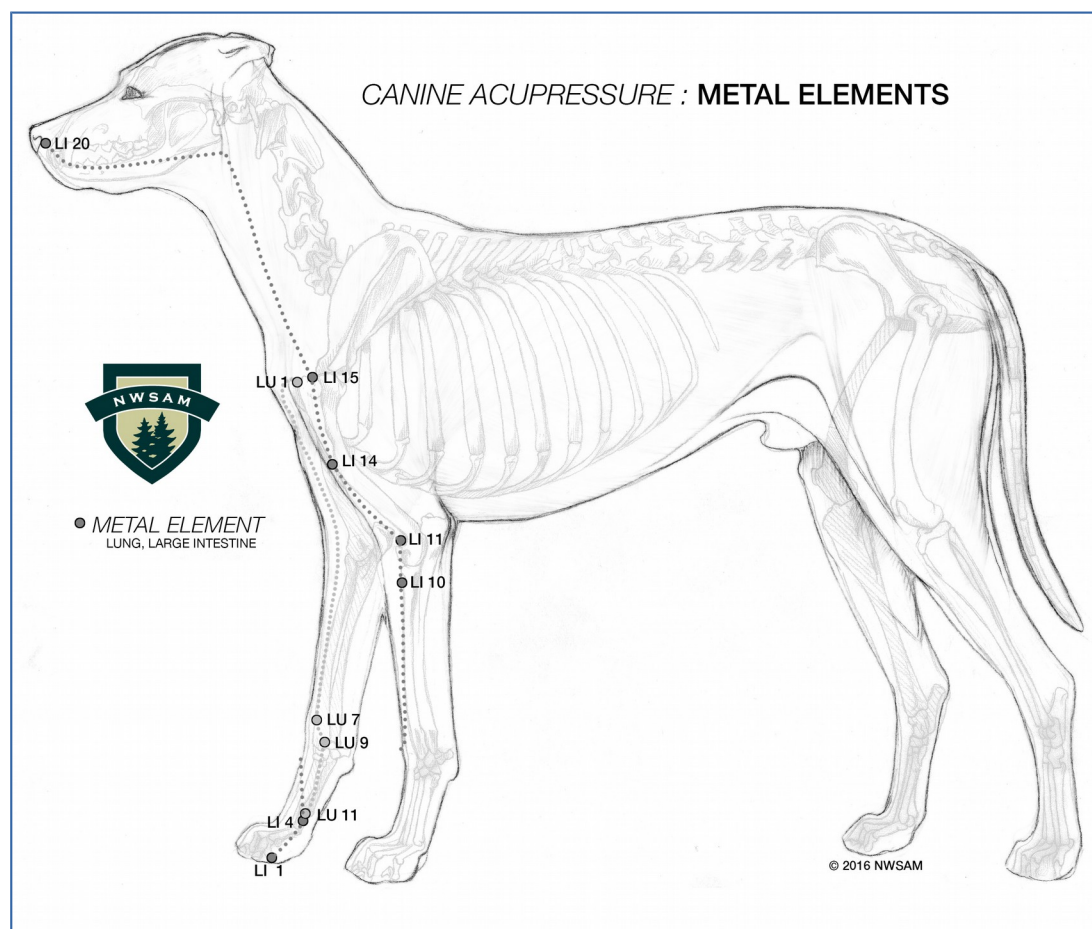


Metal Element

The Lung and Large Intestine make up the Metal element and govern the exterior of the body, the skin and hair and the immune system. The season is Fall and the Metal element is responsible for the dog's respiration. The color is grey (color of metal).

The energy of the Metal element is about reaping what you sow. In the Fall it is the cutting of the crops to feed everyone through the Winter. The feeling is of letting go and moving on. The direction is in a more internal (Yin) direction, getting ready for Winter (most Yin time of year).

Metal type dogs are hard workers. They are consistent, dependable, tough and aloof. They like order and control and will follow the rules. They can make confident, good leaders and often have a good hair coat and broad chest. When out of balance they can be rigid, shut-down and unresponsive. Metal dogs may be predisposed to respiratory problems (asthma), diabetes, and constipation.

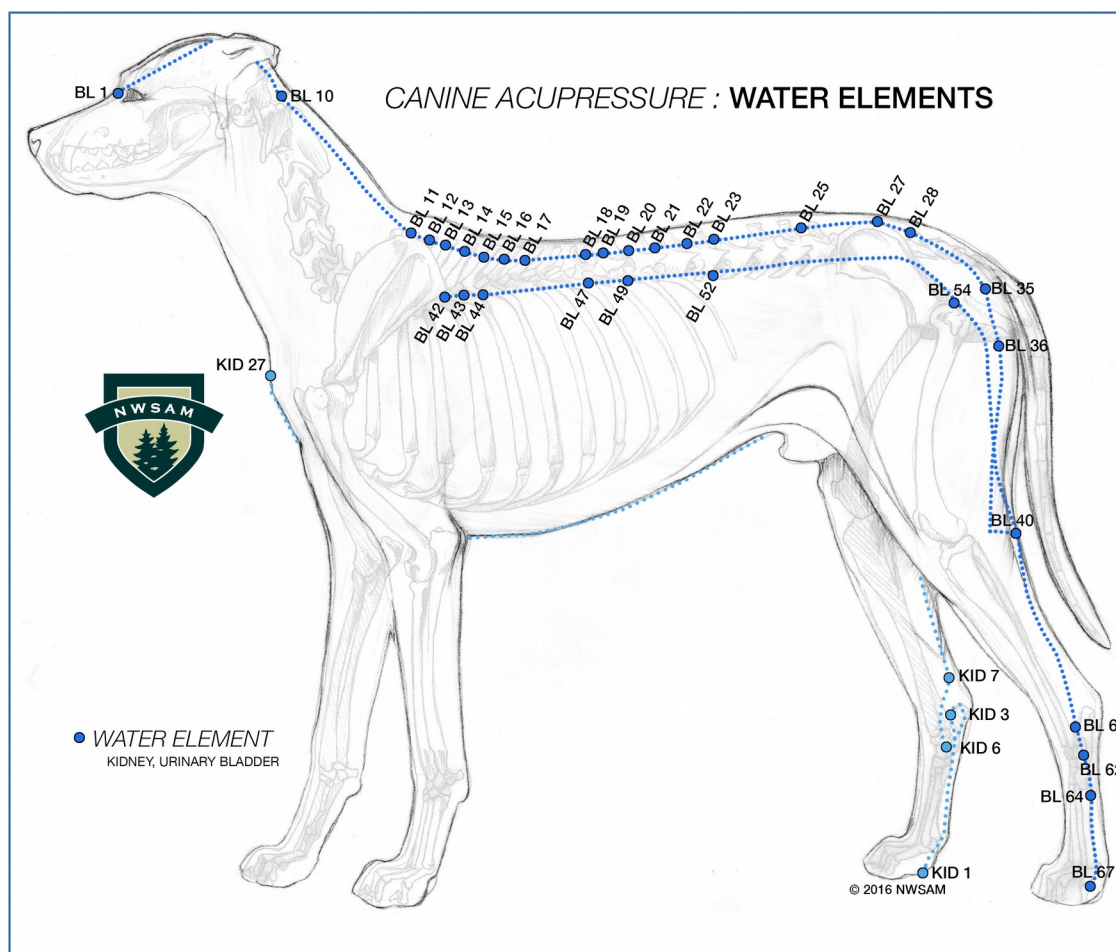


Water Element

The Kidney and Urinary Bladder make up the Water element. The Season is Winter, the emotion is fear and the color is blue or black. The Water element governs the bones and teeth of the dog as well as development and reproduction.

The Winter is about storage, having set aside enough food to make it through until Spring. The energy is the most internal (Yin). Animals are conserving their energy to be ready for Spring.

The Water type dog is often quiet, timid, fearful and introverted. They need someone they can trust and feel safe with to help them through scary situations. They can be fear biters and like to be alone. They are very consistent, but slow when doing tasks. They prefer warm and often seek heat. Water type dogs often have a thin body with large ears and eyes. They can be predisposed to urinary problems and back pain.



Summary of the Five Elements

When assessing a dog you may want to compare your findings to the Correspondence Chart and see if the indicators line up mostly under one element. For example, it is Spring and the dog you have been called to see has been irritable lately with tight crampy muscles especially in the hind end. He has some discharge from his eyes perhaps from the windy day and the vet has just diagnosed him with a mild tear in his right cranial cruciate ligament. When you look at the Correspondence Chart you notice that all of these indicators are related to the Wood element.

Or perhaps it is Fall and the dog you are seeing has a dry, hacking cough, slight nasal discharge that is clear, stiffness in his front legs and a rash that has appeared in the last few days. These are all indicators of a dog with an imbalance in the Metal element.

Realistically many of the dogs you see will not be this straightforward. You may have some indicators from one element and some from another. The key is to look for patterns. And in the case where a number of elements seem to be involved you may want to turn to the Creation and Control cycles to see how the elements are related. Is the issue a mother-child one, or is one element not doing its job of controlling the other?

We will discuss assessment methods in greater depth in Chapter 4.

Five Element Behavior

Please observe at least 3 different dogs and see if you can determine which of the Five elements (Fire, Earth, Metal, Water, Wood) the behavior or attitude they are displaying fits into. List the behavior(s) and explain why you think it is the element you think it is.

- [See assignment](#)

Circadian Clock

The circadian clock illustrates how the Qi energy flows through the body on a 24 hour cycle. The Qi is concentrated in each of the 12 major meridians for 2 hours out of each day. This is not to say that the Qi isn't flowing elsewhere during this time, but it is more concentrated in say the Lung from 3-5 am each day. The flow is shown below and begins with Lung, then goes to Large Intestine, then to Stomach, then to Spleen and so on.

| | | | |
|-------------|--------------|-----------------|--------------|
| Lung | (3-5 am) | Large Intestine | (5-7 am) |
| Spleen | (9-11 am) | Stomach | (7-9 am) |
| Heart | (11 am-1 pm) | Small Intestine | (1-3 pm) |
| Kidney | (5-7 pm) | Urinary Bladder | (3-5 pm) |
| Pericardium | (7-9 pm) | San Jiao | (9-11 pm) |
| Liver | (1-3 am) | Gall Bladder | (11 pm-1 am) |

Referring to the circadian clock can be helpful for a number of reasons. First of all, when assessing a dog if the client mentions that something always happens at a certain time of the day then we can see which organ system has the Qi circulating during that time. Perhaps the dog has a dry, hacking cough that wakes the owner up at 4:30 am. Since this is during the time of influence of the Lung organ system, it may indicate an imbalance with the Lung.

Secondly, we may want to aim to do an acupressure session during the time of influence of a particular organ to add an extra boost to the session.

And finally, we want to recognize that if the dog has an issue with the Lung system and we work on him at 9 am, we may not see too many changes until the Qi has had a chance to circulate back through the Lung system during 3-5 am the next morning.

Introduction to Vital Substances

According to Traditional Chinese Medicine the dog's life is supported and controlled by the Five Treasures (or Vital Substances), Qi, Shen, Jing, Blood and Body Fluids. These are the essential substances for the physiological activities of the Zang-Fu organs and the entire body.

Qi

As mentioned in previous sections, Qi is the life force energy of the body. The main functions of Qi include; promoting, warming, defending, controlling and activity.

Shen

A dog's Shen or spirit is important for his emotional and physical well-being. The Shen is housed in the Heart. You can often tell the state of the dog's spirit or Shen by the look in his eyes. There is a saying, "the Shen is housed in the Heart and revealed in the eyes". If the Heart is calm the Shen will stay rooted in the Heart. The Heart is often referred to as the Monarch or Ruler of the body and the dog's Shen needs to stay calm to be able to think clearly and rule the kingdom.

Jing

The Jing or Essence is based on the Original Qi or Prenatal Qi that comes from the sire and bitch and is stored in the Kidneys. It is the fundamental material for all living things. This Essence is responsible for growth, development, repair, life activity and metabolism. This is the framework for how the dog will grow and develop. There is a set amount of this and it cannot be replaced.

Blood

The Blood (Xue) is a Yin-like substance in that it moistens and nourishes the body. It is created by the Spleen, stored and replenished in the Liver and circulated by the Heart.

Body Fluids

The last vital substance is body fluids. This includes all the liquids of the body; tears, urine, joint fluid, nasal discharge, saliva, intestinal fluids, sweat, etc. The Body Fluids originate from the food and water consumed by the dog and their role is to moisten the body.

Eight Guiding Principles

The Eight Guiding Principles are a system that help the practitioner determine the pattern of disharmony for a dog when there is an incorrect flow of Qi in the body. This method is the foundation for all the other ways of identifying patterns of disharmony. There are four pairs in this method, Exterior and Interior; Heat and Cold; Excess and Deficiency; and Yin and Yang.

Exterior and Interior are used to determine the location of the health issue. Exterior conditions are superficial and generally affect the skin, hair, muscles and meridians. Interior conditions are deeper in the body and may affect the internal organs.

Heat and Cold are used to determine the nature or properties of the health issue. There can be Exterior Heat which is usually due to an external pathogen invasion of Wind Heat, Summer Heat or Dryness. Or there can be Interior Heat which is deeper in the body and is more

chronic. This would be a Yin deficiency. There can also be Exterior Cold which may be due to an external pathogen such as Wind Cold or it can be due to drinking too much cold water. Interior Cold is deeper in the body, more chronic in nature and would be a Yang deficiency.

Excess and Deficiency are used to determine how strong the dog's Zheng Qi (body's resistance to disease) is and if there are external pathogens involved. A Deficiency in the Zheng Qi may be due to overwork, loss of Blood, or chronic illness. There are four types of Deficiency patterns; Qi deficiency, Blood deficiency, Yin deficiency and Yang deficiency. In general a Deficiency pattern manifests as a dry coat, emaciation, exercise intolerance, back weakness, weakness of the limbs, pale tongue and a weak pulse. The Excess patterns are attributed to external pathogens. These come on suddenly and might include a high fever, rapid breathing, pain, abdominal fullness, constipation, red tongue and fast pulse.

Based on these pairings the final category is determining if these indicators are more Yin like or Yang like. Syndromes of Exterior, Heat and Excess belong to the category of Yang, while Interior, Cold, and Deficient syndromes belong to the category of Yin.

Resources

We've covered quite a bit of material in Chapter 1! The study of Traditional Chinese Medicine is a life-long study and we encourage you to read more about it. Below are a few of our suggested readings. Most of the theory is written in regards to humans, but it applies no matter the species.

1. **The Web that Has No Weaver: Understanding Chinese Medicine** by Ted Kaptchuk. Basic TCM theory.
2. **Between Heaven and Earth: A Guide to Chinese Medicine** by Harriet Beinfield and Efrem Korngold. More of a Five Element book.
3. **Traditional Chinese Veterinary Medicine, Fundamental Principles** by Huisheng Xie and Vanessa Preast - expensive text book, but you can read the first 2 chapters online for free: http://www.tcvm.com/portals/0/doc/book/redbook_2ndedition_chapter1-2.pdf Chapter 1 covers Yin-Yang theory and Chapter 2 covers Five Element Theory. Worth downloading or bookmarking to read again and again.
4. **The Foundations of Chinese Medicine, A Comprehensive Text for Acupuncturists and Herbalists** by Giovanni Maciocia. Another expensive text book which you may be able to find used.
5. If you haven't visited the Resources section of this class, please take a moment to do so now. It can be accessed from the listings on the left side of the screen when you are in this

class. We have included some articles, blogs and charts to help you study.

Chapter 1 Quiz

This is a gateway assignment; you must score at least 80% to complete it.

When you are ready, take this quiz on the material in Chapter One. You *may* refer to your notes and the material (open book) during the quiz if you wish. Use the Next and Prev buttons to navigate through the quiz, changing any answers you wish, before clicking on Finished to submit. You will see your results and your score.

You may take this quiz as many times as you like. It's a good idea to review the questions you missed, or material you didn't remember. Re-read the information and try again. The repetition will help your retention of the material and show you areas to study further. Obviously, cutting corners in submitting answers will not help your progress in the course, your working knowledge of small animal acupressure, or your performance assessment at the practicum.

You *must* pass this quiz with an 80% or better (at least 32 correct out of 40) to complete the chapter study. Take the test until you achieve this scoring range before going on to the next chapter. Your best score is retained.

Please contact your instructor with any questions.

Good luck!