

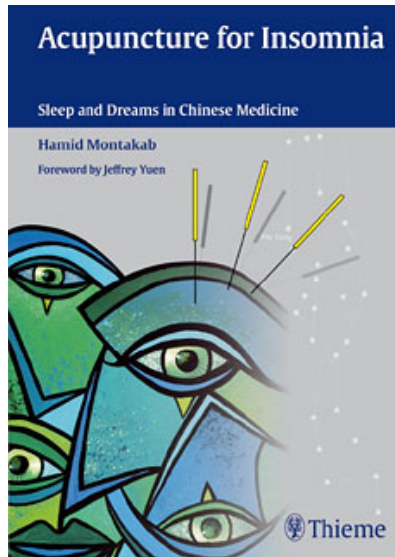
# Hamid Montakab Acupuncture for Insomnia

Reading excerpt

[Acupuncture for Insomnia](#)

of [Hamid Montakab](#)

Publisher: MVS Medizinverlage Stuttgart



<http://www.narayana-verlag.com/b12298>

In the [Narayana webshop](#) you can find all english books on homeopathy, alternative medicine and a healthy life.

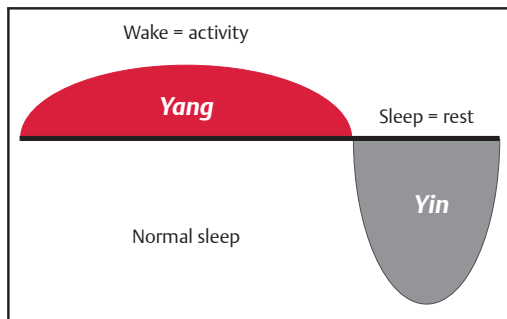
Copying excerpts is not permitted.  
Narayana Verlag GmbH, Blumenplatz 2, D-79400 Kandern, Germany  
Tel. +49 7626 9749 700  
Email [info@narayana-verlag.com](mailto:info@narayana-verlag.com)  
<http://www.narayana-verlag.com>



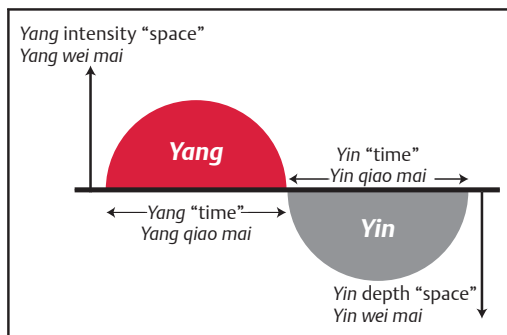
*yang qi*, which expands during the day, and *yin qi*, which abounds at night.

Sleep time, which represents the major part of an infant's 24-hour cycle, progressively diminishes to about 6–7 hours in an adult. Internal factors balance the length and depth of sleep with the length and intensity of daytime activity. This balance can be viewed as being dependent on two parameters: time and space (Fig. 2.2). In relation to sleep, space may be defined as the depth or intensity of sleep.

Internal “synchronizers,” primarily the extraordinary vessels, control these parameters, which in turn define our basic and inherent rhythms. Four of these vessels are not only intimately connected to the internal systems (*zang fu*), but are also permanently tuned into external variations, such as day and night and the climate (Fig. 2.3). In the absence of a lack of harmony between these syn-



**Fig. 2.2** Balance between sleeping and waking. Under normal conditions, the length (time) and the depth (space) of sleep are adapted to the length and intensity of daytime activity.



**Fig. 2.3** Balance between time and space. The internal organizers of *yin* and *yang*, the *wei mai* and the *qiao mai* extraordinary vessels.

chronizers and other *zang fu* pathology, the body adapts perfectly to external variations and demands, while keeping its individual characteristics. This capacity to adapt to change defines the individual's state of health.

Insomnia is a *yang* condition, which in the great majority of cases is due to a disturbance of *yin*. This *yin* disturbance is either due to the inability of *yin* to achieve a proper depth of sleep, which is the case in superficial or dream-disturbed sleep, or due to a shortened sleep time, as witnessed in problems of falling asleep, and early or frequent waking. The type of insomnia is, therefore, defined by whether it concerns the length or the depth of sleep, or both.

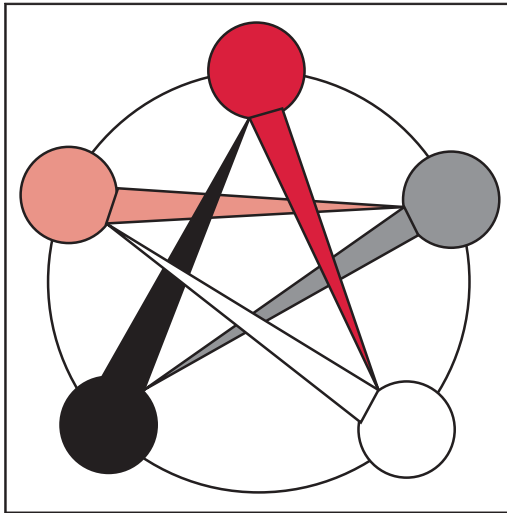
## Sleep and the Substances: *Wei Qi–Xue–Shen*

### ■ Movements of *Wei Qi*: Physical Relaxation

The Chinese classical text *Ling Shu* (Spiritual Pivot) describes the circulation of *wei qi* during the day and the night: “*Wei qi* circulates on the surface of the body, predominantly along the sinew channels, 25 times during the day, penetrates the deeper layers of the body at the area of the ankle in the evening, circulates in the *zang fu* through 25 cycles during the night, following the *ke* (control) cycle of the five movements, and emerges at the corner of the eye, most probably at *jing ming*, BL-1, enabling the eyes to open” (*Ling Shu*, French translation 1995) (Fig. 2.4).

The text cited here obviously relates to the cycle of sleeping and waking and to the movements of *wei qi*, and is strongly reminiscent of the role of the *yin qiao mai* and its synchronization with the *yang qiao mai* in managing the nycthemeral sleep cycle. The French school, in particular, Nguyen Van Nghi, proposes that the point at which the *wei qi* leaves the surface to penetrate the deeper parts of the body is *zhao hai*, KI-6.

*Wei qi*, which is mostly concentrated in the *jing jin* (sinew channels) during the day, maintains muscle tone and mobility; the process of *wei qi* moving from the surface to circulate internally allows the muscles to relax. This process is considered the first stage of sleep.



**Fig. 2.4** The internal circulation of *wei qi* during sleep: kidney → heart → lung → liver → spleen → kidney, and so on.

*Wei qi* is also responsible for surface body temperature. It is interesting to note that modern research has shown that body temperature also presents a 25-hour cycle, and there appears to be some interaction between sleep and body temperature rhythms (Takahashi, 2010). Falling asleep and deep sleep occur during the lowest body temperature dip, whereas waking occurs during the ascending phase of the curve.

Master Jeffrey C. Yuen (lecture 2009, personal communication) defines *wei qi* and this process more precisely. According to Master Yuen, *wei qi*, being part of *yang qi*, is rooted in the *yuan qi* (source *qi*) and needs to return to the source, the kidneys. If the *wei qi* cannot fully complete its return to the source—the kidneys—the patient will experience fear in the form of nightmares, and in the case of infants, even convulsions, called *jing feng*, or fright wind.

Master Yuen further says that *wei qi* also penetrates deeper during the sleep state to protect us against *gui* (ghost) influences. This kind of *gui* commonly manifests as *gui zha* (ghost oppression).

*Bai Zheng Fu* (Ode of One Hundred Patterns) gives indications for:

- PC-5 *jian shi* for *gui xie* (ghost evil)
- SP-1 *yin bai* for *gui zha*
- ST-45 *li dui* and SP-1 *yin bai* for sleeping or dreaming with a heavy sensation on the chest
- LU-3 *tian fu* for *gui yan* (ghost talk)

The passage of *wei qi* to the interior is a consequence of the relaxation of the external *jin*, the muscles and the tendons. This movement of *wei qi* mobilizes blood toward the interior, helping it to return to the liver.

This would explain the action of points such as *qu quan* LR-8, *yang ling quan* GB-34, and *yang jiao* GB-35 to relax the sinews and help to guide blood to the interior, as indicated for sleep pathologies involving restlessness, for example restless legs syndrome (RLS).

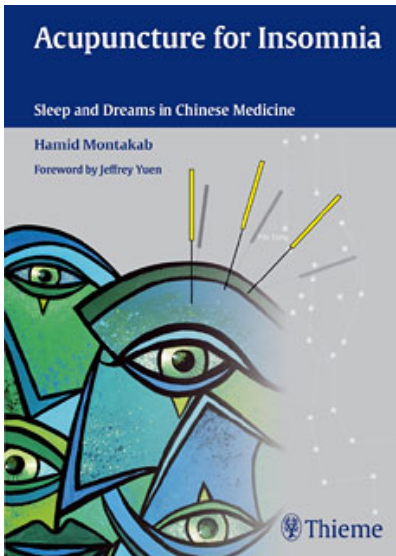
*Wei qi* circulates in the interior during sleep, while *ying* (nourishing) *qi* circulates on the exterior. Closing the eyes, which is controlled by *jing ming* BL-1, corresponds to the deactivation of *wei qi*. Hence, the extra point *yin tang* is indicated for insomnia, since it helps to relax the eyes and the nose, and also supports breathing.

*Jing ming* BL-1 is connected to the stomach and large intestine channels (*ying xiang* LI-20 → *cheng qi* ST-1 → *jing ming* BL-1), and also to the small intestine channel (via *quan liao* SI-18, which continues to *ting gong* SI-19). Relaxing the eyes helps to relax the nose, as manifested in the deeper breathing occurring when falling asleep, and a blockage in the nose can affect sleeping. *Jing ming* BL-1 is helpful in sleep apnea and also helps to close the ears. A blockage of *qi* at the ear can cause a high-pitched ringing in the ears or cause the person to hear their own heartbeat. *Jing ming* BL-1, as a confluent point of *yang qiao mai*, can be regulated by *shen mai* BL-62. Supplementing BL-62 helps the patient to wake up; reducing it helps the patient to sleep.

The closing of the eyes is the first manifestation of the *wei qi* moving inward. The second area the *wei qi* has to pass through is the chest. The chest needs to relax and to loosen up in order to permit the *wei qi* to further descend to the *zang fu*. In the absence of this relaxation, a person may wake up during the night feeling hot and sweating.

This shows the importance of relaxing the *xiong* (chest) and *ge* (diaphragm), which affects the *zong qi* (chest [gathering] *qi*), with points such as *ge shu* BL-17 and *zong hui* TB-7:

- BL-17 is used for night sweating, tidal fevers, steaming bone syndrome, and menopausal syndrome (as it cools the blood).
- *Hui zong* TB-7 helps move *wei qi* downward toward the abdomen (and is used when the patient wakes in the night to eat).



Hamid Montakab

[Acupuncture for Insomnia](#)

Sleep and Dreams in Chinese Medicine

164 pages, hb  
publication 2012



**order**

More books on homeopathy, alternative medicine and a healthy life

[www.narayana-verlag.com](http://www.narayana-verlag.com)