The Venerable Phap Thang with my daughter Corinna.

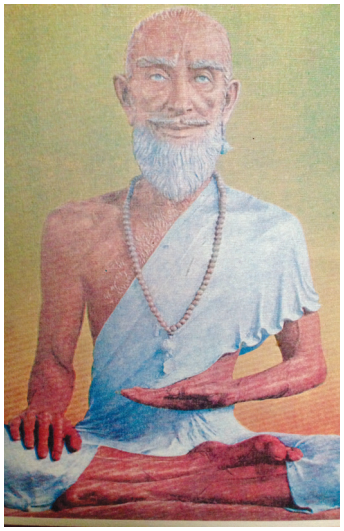
Gua sha and the Buddhist forest monk medical tradition

By Bruce Bentley

Forest meditation monks, wandering ascetics, recluses and outsiders seeking spiritual fulfillment beyond the comforts and the constant harangue of humankind have all had to be able to care for themselves in times of illness and physical crisis. The Buddhist forest monk medical tradition has been passed down orally since the time of the Buddha to fulfill such a need.

FOREST MONKS LOOK for the truth within the purity of wild nature, and face the tests, head-on, that it imposes on those who shun anything other than raw and unequivocal spiritual experience. The Buddha himself sat undisturbed for 49 days in meditation under a Bodhi tree in the forest until that instant, at the first light of the day, he declared, "Wonderful, wonderful, all beings have Buddha-nature." Thereafter, accompanied by a small band of followers, the Buddha wandered from place to place teaching the Dharma [the Way] to those who were interested. One of those people soon drawn to his teachings was none other than the famous doctor Jivaka Komarabhacca. He was already 80 years old, and according to legend lived to the ripe age of 160. Jivaka thus became the personal physician to the Buddha and the Sangha (the community of monks), after having already acquired an outstanding level of medical knowledge and practical skill that, unbeknown to him, would later have him regarded by many as the greatest physician of the Ayurvedic medical tradition. Jivaka is recorded to have successfully performed many difficult forms of surgery and was adept in herbal medicine, purgation, cauterisation with fire or caustics, lancing and bloodletting.

According to my teacher in the Buddhist forest monk medical tradition, the Venerable Phap Thang (his name meaning "one who is able to learn the Dharma quickly"), a



Phra Rishi, the Buddha, and Jivaka. (Bruce's collection.)

Vietnamese man ordained in the Theravada Buddhist school, Jivaka became an *arhat* (Pali: *arahant*, Chinese: *louhan*), or "one liberated from the cycle of rebirth", three months after receiving the Buddha's teachings. He also said that Jivaka announced to the Sangha before his death that he would renounce absorbing into the bliss of Nirvana, and of his own free will would be reborn over and over again to teach medicine and alleviate suffering.

In Thai medicine, be it herbal or massage, the three gurus of the tradition all have forest connections. They are the Buddha, Jivaka and, thirdly, an ancient yogi who lived many thousands of years ago called Phra Rishi. According to legend, he was a hermit who lived in the jungle and discovered the use for many herbs and how to best prepare them, as well as an array of yogic asanas to benefit health. These were later adopted as stretches in traditional Thai massage. He is supposed to have reached such a high degree of stillness in meditation that birds would nest in his hair.

It was Jivaka who began the lineage of treatment protocols that evolved into the Buddhist forest monk medical tradition (Viet: *Tang si o rung va thien dinh*) within Theravada Buddhism. This body of knowledge, with distinctive forest monk adaptations, includes gua sha,[1] herbal medicine (using local herbs), acupuncture, cupping, massage, diet, heat and steam therapy (including applying heated rocks to the body), and highlights the most practical ways to care for oneself and comrade monks when isolated in the forest or jungle. These practices were also performed on people in those villages that a monk may pass through. Some of the treatments were taught to these folk so they could tend to their community. This is how the Venerable Phap Thang, as a young boy, first came to receive instruction. He was chosen to become an apprentice and receive all the information that his own teacher, the Venerable Giac Minh, could bestow. The boy's role was to care for the village. It was only much later that he became ordained as the Venerable Phap Thang.

Chinese wandering monks

In China, its Buddhist forest counterparts were known as "wandering monks" (*yun you he shang*), while Taoist wandering recluses were called "*yun you dao shi*." Martial arts expert and former tuina practitioner at the Guang An Men Chinese Medical Hospital Wang Ru-Zheng, aged 82, who is well versed in Chinese culture, believes that while there may be some slight difference between the activities of the Vietnamese "forest" and the Chinese "wandering" monks, "essentially the nature and purpose of their path is the same". In China, he pointed out, "the wandering monks are noted for their commitment and depth of knowledge and understanding". He added, "Only a few people have what it takes to be a wandering monk. You must be able to look after yourself in many ways, as well as be able to heal people you meet on your travels. Besides having a grounding in Chinese medical concepts and practices, they also needed to have a knowledge of first aid

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Survival in the forest

Forest monks have a unique way of avoiding confrontations with wild animals.

The Venerable Phap Thang revealed, "A monk meditating in the forest has that protection. In deep meditation, you and the forest come together. Even if a tiger or some other animal is close by, it doesn't know where you are.

"The tiger can hear the noises and follow them, it gives them the signal how far away something moving is. But for the monk in deep meditation, the body is so still and the breath becomes so light that some people might even think you are dead. But the heart is still beating, but very slowly and soft."

I asked, "When you achieve this, is it being in Samadhi?"

He replied, "Yes, you and the forest become one. The animal doesn't recognise you. It doesn't know you are there. You are there but they don't recognise what is in front of them is a human. The aura that emanates from your meditation keeps animals relaxed. It has a range of at least a couple of metres. That's how a forest monk can live easily in the jungle.

"One Thai monk named Prida stayed in the jungle to meditate for eight weeks and ate only one banana daily, that's all. Every day he meditated for 12 hours under a waterfall with half his body submerged.

"He told me when animals came close to him they thought he was a tree and they felt protected. They walked around him but never came too close."

techniques such as pressing points (*dian xie*) for resuscitation and special acupuncture methods, and to carry an assortment of herbal preparations made into pills for easy transport."

The Theravada tradition: inroads into Southeast Asia

The Theravada forest monk tradition is mostly found in those countries where Theravada Buddhism (sometimes known as the Southern School) is most significant. Those countries are Sri Lanka, Burma, Thailand Cambodia and Laos. The other primary school of Buddhism, known as Mahayana (or the Northern school), is paramount in Tibet, China, Taiwan, Japan and Vietnam. While there are doctrinal differences between them, I remember one monk in Taiwan saying, "The essence of the Mahayana school is compassion, the essence of the Theravada school is loving kindness. Can you tell me the difference?"

Although there is evidence of monks travelling overland by foot from India, the major passageway for planting the seeds of Theravada Buddhism (and the forest monk medical tradition) throughout Southeast Asia was made possible from around the beginning of the Common Era by mercantile fleets from Sri Lanka and southern India sailing eastward to buy goods. To safely return from ports dotted along the coastline of Southeast Asia required ships to wait for some six months before they could catch favourable westerly winds. In time, these growing settlements attracted others besides sailors and businessmen, and administrators and architects and builders, and monks, yogis and doctors to name a few, began to arrive and share their skills and knowledge with the indigenous population.

This process began what George Ceodès (1968) called "the Indianisation of Southeast Asia". Unlike so many other examples of expansion by one group into the lands of another, it was a peaceful and mutually productive enterprise.

Furthermore, although our knowledge of the indigenous cultures at that time is sparse, it would be wrong to think that it was an overwhelmingly sophisticated Indian influence imposing itself on a "primitive other", because in order for a local culture to successfully blend with an outside influence, both had to have compatible sensibilities. One such blending of the indigenous with the foreign has produced the current day variations of Southeast Asian medicine.

I remember the moment during my initial eight months of instruction with the Venerable Phap Thang back in 2002 when he unexpectedly let on that his teacher was Thai. From the start I had presumed that his teacher had been Vietnamese, so it was quite the revelation. It was so unexpected because I had previously spent close to two and a half years in Thailand studying Thai medicine, and many of the practices I was learning from him seemed distinctly Vietnamese, rather than Thai.

For instance, his instruction regarding gua sha, cupping and acupuncture, in which he used gold needles on only a few acupuncture points, seemed far more Vietnamese than Thai. I also suspected that even being Vietnamese, there was another "divide" at hand, with these methods being more northern Vietnamese than southern, because the north had historically been so influenced by its big northern neighbour, China, while the south had been mostly influenced by India.

It thoroughly brought home that the forest monk tradition was quite distinct and separate from more common forms of professional or formal traditional practice as well as being distinct from popular folk treatments and practices.

This wandering existence emphasised the fact that the movement of people and medicine was, back then at least, a fluid process that easily crossed porous geopolitical borders. According to the Venerable Phap Thang, his teacher's teacher, who was Thai, had walked to India in search of further teachings and medical instruction. In her excellent book *Forest Recollections: Wandering Monks in Twentieth Century Thailand* (1997: 224), Kamala Tiyavanich tells of one monk who had no idea when he crossed borders. In the early decades of the 20th century, the "older generation of wandering monks felt that Laos and northeast Siam were part of the same region". One monk she interviewed remarked, "Before I knew it, I was on the other side of the Mekong." She commented: "They do not say, 'Before I knew it, I was in Laos.'"

The way of the forest monk

In the main, monastic monks are mostly dedicated to book learning and studying teachings, while forest monks are more devoted to meditation. The way of the forest monk, while arduous, also likely suited those who desired freedom from monastic authority. However there are preliminaries before one can be successful in the forest. The Venerable Phap Thang said, "Before monks are ready for the forest life, they need to have some instruction from books and masters. But when you have enough of the fundamentals, it's possible then to learn from your own experience. The forest can become your teacher. The forest is ideal for experiencing the truth through meditation because you learn a lot about yourself. In Tibet there are some monks who stay in a cave, sometimes for years. They are not much different from forest monks."

I asked, "Why is it important for the forest monks to move around so much?" He said, "Because the goal is to be free from all attachments. Every single day you have to move and so it teaches you about impermanence. You need to relax and accept anything that comes your way. When you receive food, you must be satisfied with whatever you are given, and any sort of climate and environment must be faced without annoyance. You never feel too comfortable about your surroundings either. Even if you find a grand old tree that offers protection from the sun and cover from the rain, you give it up the next day and move on. Impermanence is about forfeiting anything other than the truth of the mind, and that is never fixed on anything other than achieving Buddhahood."

Unfortunately, Tifayanich (1997:2) has found that in the Thai forest tradition "much of the local knowledge and wisdom the monks offered can no longer be discovered or recovered. Their teachings came from personal experience or directly from their teachers. They were Buddhists, of course, but their brand of Buddhism was not a copy of the norms or practices preserved in doctrinal texts. Their Buddhism found expression in the acts of daily life: walking for days in the wilderness; meeting with villagers who were sometimes supportive, sometimes suspicious; spending the nights in an umbrella tent beneath a tree, in a crude shelter, or in a cave; and contending with all sorts of mental and physical challenges."

I asked the Venerable Phap Thang if there were still forest monks in Vietnam. He replied, "Now there are very few, whereas 40 years ago there were many more. Some passed my village when I was young. The villagers were very friendly to them. At that time people knew what they were about. Nowadays there may be some still in the forest in Vietnam as some areas remain available for isolated meditation. These monks might still know the Buddhist forest monk medical tradition, or at least have some effective ways to look after themselves in the forest."

Meeting the teacher

The Venerable Phap Thang was a regular 14-year-old boy living in the Mekong Delta region of Southern Vietnam when one day his soon-to-be teacher, the Venerable Giac Minh (meaning "having a clear understanding of the Dharma") aged 65, wandered through his village of Trang Bang. He noticed a glint in the young boy's eye and approached his parents to ask whether they would permit their son to become his apprentice in the forest monk medical tradition. His parents consented, but before instruction began, the Venerable Gaic Minh required his young student to pledge that he would never accept financial payment for helping to heal others. "My teacher also required me to begin meditation to open my mind and be able to 'see' sickness".

The Venerable Phap Thang came to Australia as a refugee in 1979. He was 25 years old. He said "My teacher Giac Minh was a very kind man and a strong meditator who was interested in medicine. He began as a temple monk but left to become a forest monk because he wanted to be able to spend more time with his meditation. My teacher lived a very simple life. He had two robes, one he kept in his shoulder bag, a bowl to receive food for his one meal a day requirement, a small filter to clean water before drinking and a small two metre square sheet of plastic, which he would drape between tree branches to keep himself dry during the rainy season. He learned his medical knowledge from his own teacher who had been a forest monk and had wandered to India and back seeking further knowledge about meditation and the Dharma as well as medical practice."

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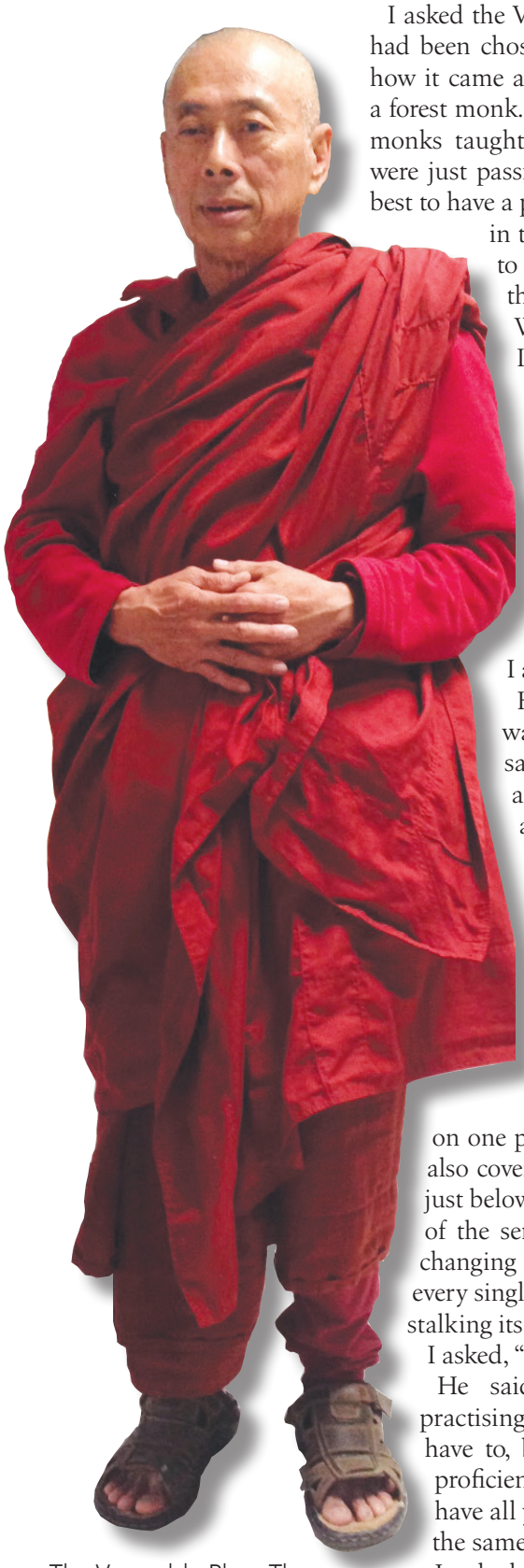

The Venerable Phap Thang demonstrates the position of the hands during walking meditation.

I asked the Venerable Phap Thang why he had been chosen at such a young age, and how it came about, considering he was not a forest monk. He replied, "Sometimes these monks taught village people because they were just passing through and knew it was best to have a person who lived permanently in the village to be able to attend to people's needs. In those days there was no such thing as Western medical services. Once I finished learning with him, he moved away and I never saw him again."

Walking meditation

Walking, sitting, lying, and standing are the four methods of meditation. "Can you tell me more about walking meditation?" I asked.

He said, "It is possible to be walking and meditating at the same time, in the same way as I am meditating while I am talking to you now. The meditation level is behind and directing what to tell you. I am talking from my third eye. Having that open also helps me to see sickness and control feelings of pain.

Begin by walking very slowly and concentrating your mind and your breath on one point – the navel. Your hand is also covering the navel and the *dantien* just below. Your mind is also fully aware of the sensation of the feet constantly changing contact with the ground with every single step you take. It is like a tiger stalking its prey."

I asked, "Do you have to walk slowly?"

He said, "When you first begin practising walking meditation you have to, but when you become more proficient you can walk faster and still have all your concentration focused in the same way as walking slowly."

I asked, "When you breathe to this area in the lower abdomen, does it bring energy to the whole body?

He said, "Correct. It brings the energy from outside into the body."

"So it's like Chinese *gung fu* practice?"

"Exactly. In fact, this meditation practice was brought to China by Bodhidharma, the founder of Chan (Zen) Buddhism and the Shaolin Temple martial arts. He was a forest monk. He walked to China from India. He was already an arhat by the time he set out to China."

The Venerable Phap Thang stood up and demonstrated, saying, "When the two hands cover the *dantien* (Viet: *dan dien*), with the left hand over the right hand, and the mind and the breath are focused on that area, then the four elements come together at this point. When they all come together you get *samadhi* [being at one with the universe] very quickly ... your mind relaxes and you step into bliss." One late night, however, the Venerable Thich Phuoc Tan OAM, Abbott of the Quang Minh Temple in Melbourne, joined us and said that this equilibrium was no easy feat. He said the four elements were "like four snakes in a pot biting each other". He added, "The mind is far more subtle than the more obvious conflicts and illnesses of the hard material form of the body."

Gua sha practice

Forest monks believe Jivaka began the gua sha practice within the forest monk tradition, and it is their sacred duty to meticulously follow his instruction and preserve this legacy, not only for the future of the forest monk tradition but for everyone.

Performing gua sha in the forest is very convenient, the Venerable Phap Thang says, because "all you need is a smooth-edged coin or a smooth river stone". [2]

"Gua sha is one of the quickest and surest methods to cure so many ills, especially those caused by the climatic effects of coldness, wind, heat and damp, and because forest monks are always at the whim of changeable weather conditions they are open to illness. A practice such as gua sha is especially important for the forest monk before becoming adept at meditation and being able to control pain and many sicknesses."

Full body gua sha

When a pain or illness is restricted to a limited area then gua sha can be applied locally; however it can also be employed

as a full body practice to strengthen the whole body, because it directly promotes the circulation of energy (in Vietnamese, *khi*) and the circulation of blood (*mau*). The whole body gua sha treatment[3] is effective for colds and flu, particularly when these frequently occur or last for much longer than normal, and for persistent or chronic headache, tiredness, fatigue, muscle aches and injury throughout the body and other syndromes prone to relapse.

In the Buddhist forest monk full body gua sha sequence, the practitioner begins at the head and progresses downwards to the feet. One starts at the hairline and proceeds down the back and posterior aspect of the legs before resuming at the chest and again descending through the body.

The following is the Venerable Phap Thang's further instruction in his own words.

"Treating the whole body can take up to one hour because you open all the channels. Because you are opening the channels you start at the top of the head—this is natural like yin and yang—you start from the sky (head/yang) and carry through to the earth (feet/yin). You are working with a lot of channels, and sometimes even working very lightly will bring out gua sha marks."

He continued: "My teacher taught me about the channels you need to be able to scrape. When you follow these, the result is better than just rubbing the skin surface where there is pain. Each channel can be scraped for a couple of minutes up to a maximum of five minutes. It all depends on whether the colour appears. If there is no colour coming out then there is no need to continue. Ten scrapes of a channel is usually enough to discover if the wind is excessive and needs to come out. Sometimes only two or three scrapes over an area is enough. I look for the colour."

He pointed at his face and said, "I also inspect the eyes. If the eyes are not clear it means there is too much wind and I need to do gua sha. If there is a lot of evil wind around the eye there is a lot of body weakness; then I know there is both coldness and wind."

He went on: "If a person is weak you need to do the gua sha strokes softly. In this case you do not need to bring up colour, but it is a good treatment to bring strength. If you scrape too hard it can weaken the person. If a person is stronger then the strokes need to be with more force – but never uncomfortable, except when the wind is strong in the body and blocks a point. Then it is what we call 'poisonous wind'. Bad poisonous wind can even cause a hard black lump to develop in the flesh and this place is always very painful. Of course then when you do gua sha over it, it will feel uncomfortable but if you can bring it to the surface it is a great benefit."

The Buddhist four elements theory

Although I have so far been unable to find any references to gua sha in classical Indian medical texts, the way that wind is regarded in the forest monk system is the same as the concept of the *vata* in the *tri-dosha* theory in Ayurveda.

According to the Venerable, the *vata* gently blows the circulation of the *khi* and *mau* throughout the channels. *Vata* is also the fundamental source for generating movement within the body. All anatomical and physiological activities are determined by it, including the circulatory, pulmonary and nervous systems as well as the movement of muscles. Wind, its counterpart in Vietnamese thinking, is also dominant between the muscles and the bones. When a person has a stroke, for example, and suffers partial paralysis, it is understood that the points have become blocked due to an over-abundance of wind. When the points are open, the wind is moving in the channel. The Venerable Phap Thang said, "A point is like a switch. If it is not turned on, the charge cannot proceed along the wire and the entire circuit is impeded. Then the whole body gua sha treatment is called for."

The four elements exist in the forest monk medical tradition as they do in Buddhist medical cosmology. The body elements and their corresponding influence (brackets) are:

Fire (warmth)
Water (all fluids, including blood)
Air (wind)
Earth (cold)

A certain proportion of each of these elements is contained within the channels. When the body is not strong enough to resist the penetration of exogenous wind, it enters the channels and causes an over

Ten scrapes of a channel is usually enough to discover if the wind is excessive and needs to come out. Sometimes only two or three scrapes over an area is enough. I look for the colour.

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All pictures taken by Bruce.

abundance of the air element, which disturbs the balance with the other three. This is how wind disorders arise. When there is a dominance of one of the elements the following conditions ensue:

Wind causes spasms and paralysis
Cold causes lethargy and lack of function
Heat causes febrile conditions
Damp causes swelling and lethargy

Gua sha is effective for all of these imbalances. It releases wind (air), heat (fire), cold (earth), and damp (water). Warmth is restored by taking out cold, and conversely removing heat will cool the body, for example.

The Venerable Phap Thang concluded, "Gua sha can take out any excess. If there is too much air it takes the wind out, if there is too much fire it takes the heat out, if there is too much earth it takes the cold out and if there is too much water it takes damp out. Damp is often displayed by sweating, while heat is indicated by a show of red dots—*sha*—and vivid red flushing at the skin surface. By opening the channels and stimulating the points, any overabundance is released. Not only does this affect the surface but also helps harmonise the body's internal functions."

Differences in theory: point location

The monk said that his teacher the Venerable Giac Minh had taught him that along every channel (Viet: *huyet dao*) there are points (*ong huet dao*) evenly distributed one finger section length between one another. This distance is the same as a single Chinese *cun* measurement (Viet: *long tay*). Every channel begins with a point, so from the heads of the deltoid to the insertion there are already six points. When you open the first point it begins to open the whole channel.

The Venerable Phap Thang emphasised: "Scraping the channels and points is more precise and gets better results. If you scrape along any area without knowing where the channels are, you may only open a couple of points. The most important thing is to know where the channels are. When you scrape five to 10 times you know straight away if there is blockage. If so, I might scrape 15 to 20 times to bring the colour out. If you produce only a mild amount of colour, you can add another five times or so to produce more reaction. If a black colour emerges then there is no need to do more. If no colour comes up, this indicates that section of the channel is healthy and clear.

Points that heal knee injury and strengthen the legs.

"When the blood stagnates, due to the penetration of wind and fixes the blood at one location, this produces pain, and makes drawing a gua sha tool over the location sometimes painful. But it opens up the blockage, and can reduce any fixed internal build-up such as big lumps (of poisonous wind) or small red dots (*sha*)."

The Venerable Phap Thang then leaned forward and said: "There is also a deep knowledge called *Nham Than*. This is a system of points on the body that are affected at different times in a 24-hour cycle. To gua sha over these points at a particular time can cause health problems.

"To avoid this, consider first where you plan to apply the gua sha. Then massage each area well to disperse the concentration of the energy that affects these points. This can move it away from the treatment area and your treatment will be safe and effective."

Endnotes

1. I have used the term "gua sha" because it is more familiar to readers than its Vietnamese title "*cao gio*," which the Venerable Phap Thang always used. For an explanation of *sha* read the essay "Gua Sha: Smoothly scraping out the wind" (*The Lantern* Vol 4:2). In that essay I write, "The Vietnamese call it *cao gio* (pronounced "gow yor") meaning, "to scrape out wind". This is interesting because it specifies the etiology of the problem being treated – wind typically being held responsible in rural or traditional communities for just about every type of common illness". Also note that in that essay I refer to Mr Trang Li. At the time of writing the Venerable Phap Thang was a householder by this name preceding his ordination.
2. Gua sha in the forest monk tradition can also be performed with the knuckles, as well as using a stump of ginger, mashed at one end to repeatedly stroke along the channels to provide penetrating warmth. In Vietnamese it is called "beat the wind by ginger" (*danh gio bang gung*). This method can be used on children because they often cannot tolerate scraping of the skin. There is also a traditional Vietnamese practice of rubbing a newborn baby with ginger to warm the body. However and very importantly, if a baby has stiffness of the body and a high fever then rub the channels with a slice of lemon, as this has a cooling effect.
3. Performing gua sha as a full body treatment is not unique to the forest monk tradition, although in popular practice it is rare. I have observed Dr Li, the gua sha specialist at the Shanghai Hospital of Traditional Chinese Medicine, regularly perform a TCM version of whole body gua sha treatments for chronic illness cases referred to him from doctors in other departments. His patients were very pleased with the results.

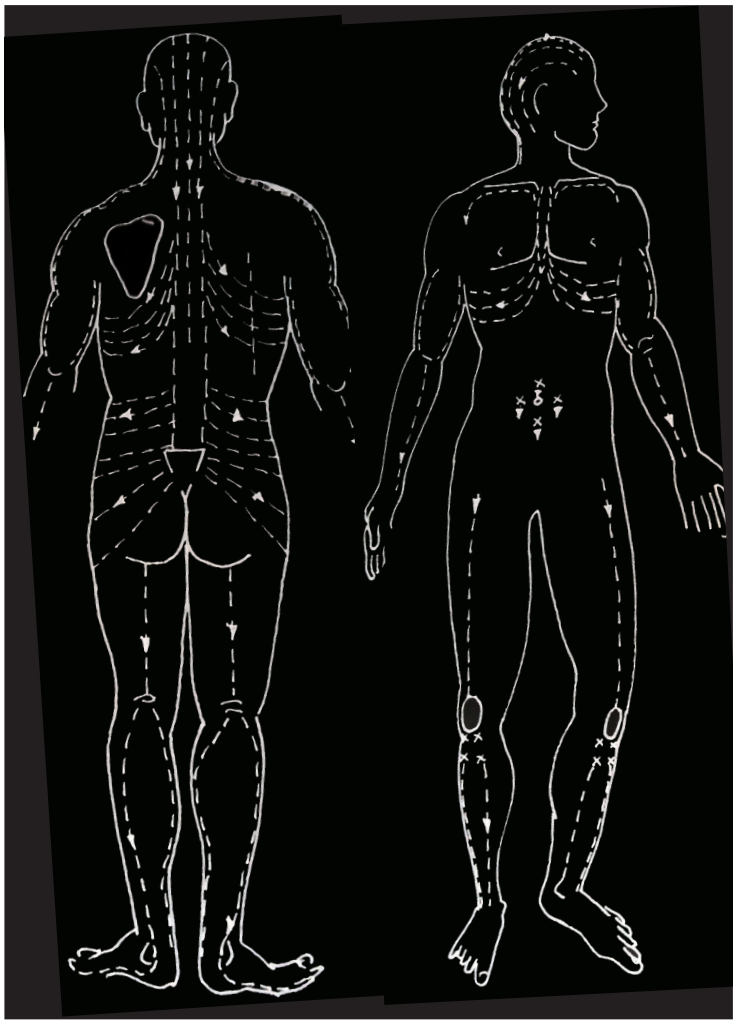
Gua sha as a full body sequence

1. BACK

Head: To clear the senses, relieve tiredness, sunstroke and headache.

Shoulders: Descend energy and restore blood flow.

Back & ribs: Scrape down alongside the spine, and from the mid back laterally through the ribs spaces to the dotted line (running vertically). If strong marking is brought to the surface, continue to the sides and connect these channels to those throughout the inter-costal margins on the front if required. Can be painful. Effective for decongesting the lungs.



Legs: If wind is present it can lock behind the knee. Continue down-wards to both sides of the calves.

Feet: Do not scrape between the metatar-sals and toes. Instead massage the spaces and onto the sides of each toe, finishing with a squeeze or pinch the two points either side at the root of the nail. Sometimes even light squeezing can be very painful (screaming) as so much wind is drawn from the body. When the feet feel warm and when each toe feels comfortable enough after a few squeezes, this indi-cates the wind has been released. Finish by flicking away ("throw it out from the body").

Soles of feet: When there is strong wind and cold in the legs, gua sha takes these pathogens downward for release, so the feet and especially the toes will feel frozen. It is vital to massage *Yongchuan* (Kidney 1). The Venerable Phap Thang says,"It's like the illness is holding on and the pain at the feet can be very bad. But when you get it out, your patient will feel much better."

2. FRONT

Chest: To relieve wind locked in the chest draw across the upper pectoral muscle. Pain along this margin also indicates injury to the elbow.

Sternum: Apply gua sha to both sides of the sternum to counter cough, dyspnea and descend the breath, and also for treating nausea and dyspepsia.

Intercostals: Work between the ribs to remove cold and wind.

Arms: Proceed from the shoulders and complete treatment all the way down the arms to flush out wind and coldness locked in the channels. It is possible that if *gua sha* is taken only across the shoulder without opening the points at the shoulder girdle, the wind will lock the points at that location and pain will begin. If the upper arm is scraped only to the elbow then pain may emerge at the elbow region. Similarly wrist pain will emerge if therapy is not continued through all the fingers. Gua sha is not however applied to the fingers as there is insufficient "meat". Instead massage along the sides of the fingers and complete each digit by squeezing each finger at both sides of the root of the nail and flick the bad energy away.

Navel: There are four points, one finger breath above, below and to both sides of the navel. Lightly scrape downwards over these points to regulate the stomach and cure dyspepsia, coldness and vomiting.

Knees: Below each knee there are four points to correct knee joint pain and strengthen the legs. Continue to open and clear the channels in the lower leg and again massage *Yongchuan* (Kid-1).