

**Keywords:** Acupuncture, Chinese medicine, yin, yang, qi, yuan-qi, Five-element tradition, pulse diagnosis, sheng cycle, husband/wife imbalance, dao, *Dao De Jing*, *Yi Jing*, *I Ching*, *Zhuang Zi*

## CLINICAL PERSPECTIVES

# The Loss and Return of Original Nature: The Law of Husband/Wife

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**Abstract:** The separation of yin and yang occurs in a way that is predictable and treatable using Chinese medicine. This condition is evident on the pulses as the "husband/wife" (HW) imbalance as it occurs in the Five-element tradition. The energetics of the separation of yin and yang are examined from the standpoint of (1) Chinese creation mythology, (2) the *Yi Jing* (*I Ching*), (3) the spiritual alchemy of *ming-men* and (4) Chinese physiology. The implications of the HW imbalance and the importance of timely intervention are discussed as they affect diagnosis, prognosis, and treatment. The author concludes that Chinese medicine is concerned with the spiritual evolution of the patient rather than solely with his survival—the domain of "modern" medicine.

### Introduction

*"Men in time return again to the mysterious workings. So all creatures come out of the mysterious workings and go back into them again."*

—Zhuang Zi<sup>1</sup>

**Author's Note:** The reader is encouraged to consult the endnotes which contribute significantly to a deeper comprehension of the concepts presented in this article.

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THE INTEGRITY of life depends upon the balanced functioning of the 12 officials.<sup>2</sup> The energetic foundation which supports this function is the interpenetration of one's original endowment of *yin* and *yang* which constitutes the *yuan-qi*. The *yuan-qi* represents the seed of the true nature that heaven plants deep within at the moment of conception. One must nurture and manifest the potential of this seed if one's destiny is to be fulfilled.

However, in the course of life, one's true nature is forgotten as the habituating accretions of posterior experience<sup>3</sup> extinguish the fire of heaven's intent. In receiving one's personal name the seed is sown for the dawning of self awareness and the loss of original nature. The gaining of self awareness forms the original crack in one's energetic foundation and paves the way for the separation of yin and yang.

Losing touch with the true nature imparted by heaven, one reacts to life by creating a false self predicated on beliefs which are colored by the erroneous interpretation of life experience. This leads to the unbalanced functioning of the Five-elements



(*wu-xing*), and ultimately, to death. It is not destiny that each person will die estranged from his true nature. In each life there comes a turning point where one is provided with a glimpse of his virtue as imparted by heaven. One is then granted the opportunity of cultivating this deep inner nature or of continuing to function habitually on the path of worldly gain and spiritual ruin.

The separation of yin and yang occurs in a way that is predictable and treatable using the diagnostics and therapeutics of Chinese medicine. This condition is evident on the pulses as the "husband/wife" (HW) imbalance as it occurs in the Five-element tradition and as pulse qualities which indicate a "qi-wild" condition in the tradition of Drs. John Shen and Leon Hammer.<sup>4</sup>

In previous articles<sup>5</sup> I have described human destiny as it relates to healing and the inner tradition of Chinese medicine. Here, this inquiry continues and focuses on the energetics which determines whether a given individual "awakens" to the memory of lost self, or ends his life with destiny unfulfilled as yin and yang reach a premature terminal end point of separation. The energetics of the separation of yin and yang will be examined from the standpoint of (1) Chinese creation mythology, (2) the *Yi-Jing* (*I Ching*), (3) the spiritual alchemy of *ming-men*, and (4) Chinese physiology and pulse diagnosis as these views are clinically relevant to practicing in the inner tradition of Chinese medicine.

## I. CHINESE MYTHOLOGY

### *Myth and Meaning*

All models of medicine are based on world views which reflect the underlying beliefs and assumptions about life inherent in the culture in which they are formulated. In order to appreciate the depth of Chinese medicine it is helpful to understand how the ancient Chinese thought about their world. The early Chinese conception of the universe is well reflected in their creation mythology and the images of the *Yi-Jing*. It is in the archetypes inherent in myth and allegory

that the spirit of Chinese medicine comes alive and speaks directly to us.<sup>6</sup> This article will examine the energetic phenomena of the separation of yin and yang and the turning point as they are present throughout Daoist spiritual writing and myth.

### *The Flood, Kun-lun, and the Queen Mother*

*"The great dao floods over"*

—*Dao De Jing* (DDJ)<sup>7</sup>

After separating into the complementary poles of heaven and earth, the unity of the primal dao, is maintained by the *chong-qi*.<sup>8</sup> This huge whirling abyss perfectly blends all qualities of the heavenly yang and earthly yin so that these three (heaven, earth, and qi) return to and duplicate the pristine quality of primal dao. But the human being disrupts this natural harmony and destroys the natural spontaneity of dao by naming it. In early Daoism, man's attempt at civilizing society and controlling nature corresponds to his own loss of true self. However, it is impossible to permanently block the will of heaven, whose force exerts itself like a mighty river. Controlling the floods was a continual problem for the early Chinese, who, as farmers, depended upon both the irrigation and transportation provided by China's great rivers.<sup>9</sup> The floods represented the dao's efforts to assert its original, spontaneous, nature in human society where it had been "civilized."

The floods come to return original nature to humanity and wipe the slate clean for a new beginning. Humanity is not destroyed by the floods but, at this critical turning point, is given the opportunity to start again and to live in a way that conforms with nature. This drama is eternally played out in each human being as we lose our original nature of self-becoming and seek to control the ensuing chaos. The "civilized" human is inundated by yin, mundane, influences of posterior heaven which dampen the flame of life that corresponds to yang and heaven. If original nature is not restored, one's life is eventually swept by the flood back to the ocean of dao.



Representing the genetic primordial yin and yang, a brother and sister in early Chinese mythology survive a great flood to land on Kun-lun mountain and incestuously give birth to the human race.<sup>10</sup> In ancient China Kun-lun mountain was conceived of as the pillar which joined heaven and earth, representing the axis of all creation.<sup>11</sup> As the root of heaven and earth, Kun-lun was thought to balance the primordial yin and yang and to radiate this power through the expression of the five elements on earth.<sup>12</sup>

Kun-lun Mountain is located in the west and it is here that *Xi Wang-mu*, the "Queen Mother of the West," resides. In religious Daoism, *Xi Wang-mu* is considered to be the first woman to attain the dao and, thus, became the Queen of Daoist immortals. The oldest mythological representations depict her to be a tiger spirit, the tiger being emblematic of yin and the western land of the setting sun.<sup>13</sup> As Queen of the west she presides over the realm of the dead.<sup>14</sup> For all souls must make their journey from earth to heaven by passing to heaven along the universal axis of Kun-lun.

However, *Xi Wang-mu* does not merely rule over the dead as she is portrayed in early myth.<sup>15</sup> Later myths tell us that it is on Kun-lun mountain that she dines with the immortals on peaches which bestow immortality.<sup>16</sup> Immortality, conferred by the Queen Mother, is the eternal promise of a new beginning granted to our primal brother and sister after the flood. For this reason, no matter how far estranged from original nature one becomes, there is always the possibility of returning to the truth that lies in the primordial dao.

### *The Golden Gate and the Mysterious Pass*

*"The gates of the mysterious female, These we call the roots of heaven and earth."*

—DDJ<sup>17</sup>

In religious Daoism the entrance to the kingdom of the mysterious female *Xi Wang-mu* is conceived of as a golden gate (*jin-men*) which is a place of "ultimate safety."<sup>18</sup> It is at this gate that she receives both the souls of the

dead and the survivors after the deluge. And it is through this gate that life is eventually resurrected, as symbolized by the reunification of the primordial sister (yin) and brother (yang). Hence, the domain of *Xi Wang-mu* has been described as a womb/tomb which serves as the birth place as well as the burial ground for all creation.<sup>19</sup> It is from the womb of the Queen Mother that the life-giving waters flow and it is to her tomb that all are returned in the wake of the flood.

Throughout Daoist literature we find the concept of a door, gate, or pass which is the interface between being and non-being, between the one and the "ten thousand things." It is through this gate that all of creation passes as it emerges from, and ultimately returns to, the womb/tomb of dao. In alchemical and philosophical texts this gate is variously termed the golden portal or metal gate (*jin-men*), and the "mysterious pass."<sup>20</sup> In chapter one of the *DDJ* it is called the "door to all hidden mysteries;" and in chapter 6, the "gate of the mysterious female." *Zhong He Ji (The Book of Balance and Harmony)*, a 13th century Daoist text, calls this pass "the heart of heaven."<sup>21</sup>

As things are created and destroyed in the operation of the pass, the light that is emitted is designated by the character *ming* (illumination).<sup>22,23</sup> Referring to the pass, Daoist philosopher Li Dao-qun states, "the heart of heaven and earth—where is it stored? Yin and yang stimulate it to manifest a sphere of light."<sup>24</sup> As a mental and spiritual construct, the character *ming* indicates the turning point between the delusion of the material world (indicated by the sun) and the inner illumination of the sage (indicated by the moon).<sup>25</sup> The energetic function of the mysterious pass is described in detail in the *Yi-Jing*.

## II. THE YI-JING

### *The Turning Point*

*"The gate of birth and the door of death are both immaterial, formless passageways. By following mundanity one dies, by returning the*



**Figure 1.**  
Hexagrams 23, 24 and 2 of the *Yi-Jing*

In the structure of *Yi-Jing* hexagrams, a solid line stands for the influence of yang and a broken line stands for the influence of yin.



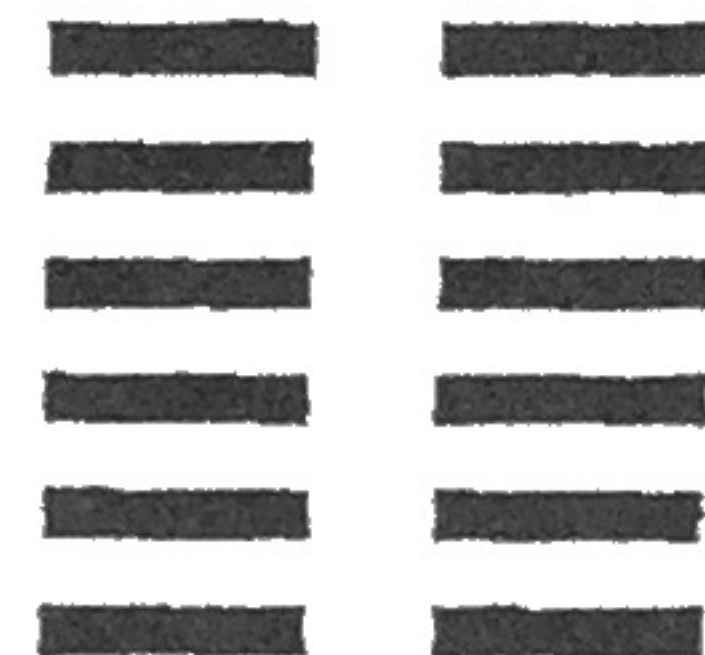
**23. Po, Splitting Apart**

The solitary yang line in the top position indicates that the heavenly influence of yang has been slowly eroded by the "mundane" yin influences of posterior heaven. The hexagram depicts a house with a faulty foundation that will soon degenerate and crumble.



**24. Fu, Return, Turning Point**

The single yang line has returned to the root of life. In this position it serves as a strong foundation, able to fuel another round of evolution. It is essential that the practitioner recognize and direct the patient's attention to the moment of return if healing is to be complete.



**2. Kun, Earth, The Receptive**

If the last yang influence in Hexagram 23 changes to yin then the resulting hexagram is "Earth." With only potential and no yang activating influence left, life comes to an end. Now, one's essence returns to the origin, the primordial sea of dao.

*celestial one lives; hence, the names 'gate of birth' and 'door of killing.' In reality, they are just one opening."*

—Liu I-ming<sup>26</sup>

The energetics of the separation of yin and yang is described at length in the *Yi-Jing*. The energetics contained in the transition of Hexagram 23 (*po*: "splitting apart") to Hexagram 24 (*fu*: "the return") hold important implications for the practice of Chinese medicine (Figure 1).<sup>27</sup> These energetics are described by Liu I-ming as though they represent a gate or passageway between life and death: unconscious habitual functioning (yin) and the illumination of spiritual awakening (yang). He terms these two Hexagrams the "door of killing self" and the "gate of birth," respectively. Like the "golden gate" that leads to the womb/tomb of the Queen Mother, these two hexagrams may be thought of as "forming a door" which leads to death or immortality<sup>28</sup> depending on the intention of the one who "opens" it. Each moment, as life's challenges are confronted, an individual faces the choice of which to door to enter. The decision that is made spells the difference between awak-

ening to the reality planted deep within by heaven, or further estrangement from true self.<sup>29</sup>

According to the *Yi-Jing*, the dark forces of yin overcome the superior yang forces, not by direct means, but by gradually and imperceptibly undermining them so that they finally collapse.<sup>30</sup> Therefore, the path to death is trod slowly, one step at a time. With each challenge presented to us in life, with each heart beat, we are given the choice of being true to our hearts or turning our backs on destiny.<sup>31</sup> Liu is adamant that even if one is successful in the world, inevitably there can be only ruin if original nature is ignored.<sup>32</sup> If habitual functioning persists, one will eventually exhaust one's storehouse of yang energy as the framework of life collapses.

***The Door of Death: Splitting Apart***  
(Hexagram 23)

Hexagram 23, translated as "splitting apart" by R. Wilhelm, represents the final stage of separation of the primordial yin and yang.<sup>33</sup> Here, only one yang line is left at the top of the hexagram which is supported by a



faulty foundation of five yin lines. This portrays a situation where acquired yin influences are at the point of extinguishing the heavenly yang. The image contained in Hexagram 23 is of a mountain that has an insubstantial base indicated by the five yin lines. The energetics of this hexagram suggests that the foundation of life has been slowly eroded and the internal structure is crumbling. If the last yang line of Hexagram 23 disappears, the result is Hexagram 2, "the Receptive," which represents "Earth" (see Fig. 1). Earth represents pure potentiality without any yang activating influences. Life at this stage comes to an end as "the house of the inferior man is split apart"<sup>34</sup> and the essence which constituted one's life returns to the primordial sea from whence it came.

The energetics of this condition precisely describes the physiological effects of Kidney deficiency that result from one having squandered one's inherited constitution.<sup>35</sup> Liu compares the last remaining yang influence in Hexagram 23 to the pit of a peach. He cautions that life or death is only a matter of attaining or losing this one pit, which is the basis of life's continual renewal and evolution.<sup>36</sup> Liu explains that "developed" people have a method of suppressing the mundane influences of yin and strengthening themselves by following the yang-qi which corresponds to the way of heaven. He tells us,

"...where this one point of yang energy is not yet exhausted; they accord with it and stabilize it, getting rid of intellectualism, shutting out conditioning influences, and returning to the fundamental, original foundation."<sup>37</sup>

The single remaining yang line in this hexagram may also be likened to one's ego at the peak of life, which is so far removed from one's true foundation in the depth of self (the *jing* and yuan-qi).<sup>38</sup> Identification with the acquired self has brought one to the brink of ruin. Hence, in discussing "splitting apart," the *Yi-Jing* tells us that, "Those above can ensure their position only by giving generously to those below."<sup>39</sup> By letting go of the false self which separates one from

others, one may be enabled to return to the true self firmly rooted in the depths. Hence Liu I-ming sums up his discussion of this hexagram by saying,

"The secure home for humans is benevolence; taking from those above to give to those below, when the inversion is made, stripping [splitting apart] changes into return. Having returned, it is possible to rely on benevolence; the mechanism of enlivening operates, and nature and life are secured."<sup>40</sup>

In order to return to original nature and thus secure one's foundation in life, one must re-establish the connection between that which lies above (heaven, *shen*) and that which lies below (earth, *jing*). "Taking from those above to give to those below" is an admonishment that, in life, humans must follow the way of heaven. In taking the yang from its position above and returning it to a foundational position below, the "door of death" thus becomes the "gate of birth."

#### *The Gate of Birth: The Return* (Hexagram 24)

"The *Yi Jing* hexagram 'return' consists of one yang arising under five yins: yin is quietude, yang is movement; when quietude reaches its consummation, it gives rise to movement. It is this point of movement that is the mysterious pass."<sup>41</sup>

In the *Yi-Jing*, the return of original nature is discussed in Hexagram 24 which is appropriately named, "Return." As opposed to Hexagram 23, in Hexagram 24 one yang line has returned to the depths and now serves as the strong foundation for the other five yin lines (see Figure 1b). This suggests that one has avoided "splitting apart," and that in choosing the "gate of birth," has paved the way for a new beginning. The image of "thunder within the earth," given in the *Yi-Jing* for Hexagram 24, stands for the return of the primal yang-qi to the primal yin, which occurs on the winter solstice.<sup>42,43</sup>

The text of Hexagram 24 advises one to "turn around and return to one's dao (fan fu qi dao)."<sup>44</sup> Without the return of this "inner light," life is not renewed and the primal yin



and yang separate, resulting in the dissolution of self described in "splitting apart." The winter solstice signifies the time for drawing deep within and concentrating resources for renewed growth in the spring. Hence, Liu I-ming calls Hexagram 24 the "gate of birth."<sup>45</sup> Wilhelm describes "the return" as the heart of heaven and earth. To the ancient Chinese, "a promise that never fails is the heart of heaven and earth."<sup>46</sup> In keeping the promise of an eternity filled with new beginnings, the dao thus fulfills its destiny.

### III. THE SPIRITUAL ALCHEMY OF MING-MEN

#### *The Location of the Mysterious Pass*

The Queen Mother's gate is the golden gate. Lagerway points out that the character for golden, *jin*, also signifies the element Metal, whose direction is the west. Hence, the characters *jin-men* may be translated as "metal gate." In the Five-element tradition Metal gives birth to Water, and it is at the transition from Metal (west) to Water (north) that the gate leading to the womb-tomb of the Queen Mother is to be found. Interestingly, Hexagram 23 is paired with the months of October and November (fall) and No. 24 is paired with December and January (winter). These pairings are consistent with the mysterious pass existing energetically in the transition from the Metal element (fall) to that of Water (winter).

In the circle of transformation, the Five-elements, it is the transition from Metal to Water which is most energetically crucial in perpetuating life. For this reason, it is at this juncture that one's destiny hangs by a thread. In the brief moment when autumn (Metal) changes to winter (Water), one's energetic link to life is at its most delicate. This is the moment of the turning point when, upon entering the pass of the Queen Mother, one is given the opportunity of traveling deep within and discovering original nature. If this opportunity is missed, and the energetic link between Metal and Water is broken, then the dissolution of one's life force will occur as one returns "into the

mysterious workings of things."

The transition from Metal (west) to Water (north) is emphasized in several important myths as being crucial for attaining immortality. The epic poem *Da Ren Fu* (*Rhapsody of the Great Man*, by Si-ma Xiang-ru, 179-117 BC) describes emperor Wu's search for immortality. After many travels the emperor reaches Kun-lun mountain in the west and visits Xi Wang-mu. From there he heads to the north and proceeds through the "dark pass" to spiral upward and disappear from the world.<sup>47</sup> One of the premiere myths of Daoism reiterates this same transition. It is the gate keeper at the western pass who bids Lao Zi to write the *Dao De Jing* before he leaves through the pass to retire from this world. Lao Zi has no doubt gone to ascend Kun-lun mountain and dine on the Queen Mother's fruit of primordial yin and yang.

#### *The Physiology of Ming-men (Governor-4)*

"When superior people who practice the dao refine themselves and master their minds, illumination arises in inner openness, and the living potential is activated. They should quickly gather it into the furnace of evolution, conscientiously forestall danger, carefully seal it and store it securely, fostering its growth from vagueness to clarity, until there is eventually a return of the celestial energy to pure completeness. This is the same idea as the ancient kings shutting the gates on the winter solstice."<sup>48</sup>

We understand, therefore, that on a worldly level Kun-lun mountain is the root of heaven and earth, the interface between the primal yin and yang. There is a strong similarity of function between (1) the mysterious pass as it is conceived cosmologically in the *DDJ*, (2) the function of Kun-lun mountain in Chinese mythology, and (3) the operation of ming-men (Gate of Destiny, GV-4) as it is conceived in Chinese physiology.

The mysterious pass is an energetic concept and Liu I-ming advises that it does not have a fixed position in the body.<sup>49</sup> His



intent is to admonish adepts of "false teachings" for fixing their attention during meditation on certain parts of the body where they consider the pass to be located.<sup>50</sup> The mysterious pass is not, in fact, material but rather is a function which permeates every aspect of the cosmos and the human being. This description of the mysterious pass is remarkably similar to descriptions of ming-men and the function of the Triple-heater official as described in the literature.<sup>51</sup> On a physiological level, the light of ming emitted in the operation of the pass may be likened to the fires of ming-men.<sup>52</sup> Situated between the two kidneys, this "gate of destiny" provides the mechanism by which the primordial yin of the left Kidney and primordial yang of the right Kidney are infused with each other and combusted to fuel the ascension of the human spirit.

Acting as the channel for the interaction of the energies of heaven and earth, humans play a crucial role in maintaining the integrity and unity of the primordial qi. The energetic foundation upon which human life is built finds its source in the interpenetration of heaven and earth, Water and Fire. It is only in life, therefore, that Water and Fire commingle giving rise to the internal alchemy which powers evolution and ultimately the ascension of the human spirit to heaven, where immortality is found.

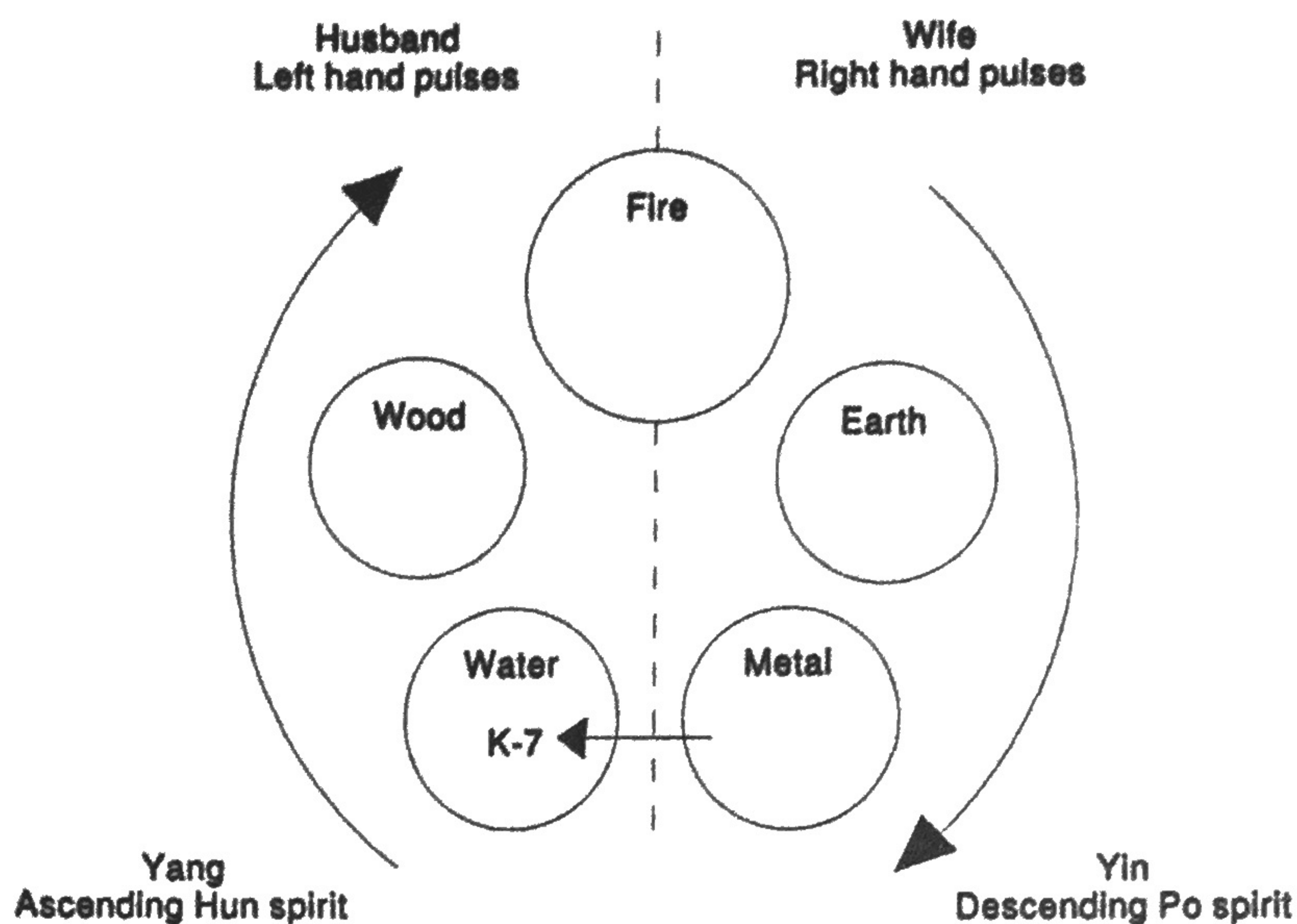
Ming-men is the alchemical furnace which contains and focuses the interactions which serve as the physiological foundation for human health and evolution. It is the integrity of these interactions, between one's original endowment of yin and yang (the yuan-qi), anterior and posterior heaven, and the shen and jing which ensure that life unfolds smoothly, health is maintained, and destiny fulfilled. As long as the integrity of these relationships is sustained without deviation, then one's qi may be said to be "true" (*zhen*). It is the *zhen*-qi which may be considered to constitute that which supports the integrity of the "authentic self."<sup>53</sup>

In the spiritual alchemy of Liu I-ming, the positive influence of anterior heaven

corresponds to yang. This is the celestial energy which governs man's ascension in life, and in physiology constitutes the yuan-qi. The yang influences are those which support the fire of ming-men, ensuring the integrity of the physiological process governed by this "furnace of evolution." The conditioning, habituating influences of posterior heaven correspond to yin. These are influences which dampen the fires of ming-men and extinguish heavens influence. Hence *Zhuang-Zi* warns, "Do not through human doing extinguish the heavenly constitution."<sup>54</sup>

The separation of yin and yang occurs by gaining self consciousness and represents the initial crack in one's energetic foundation.<sup>5</sup> Losing touch with the true nature imparted by heaven, one reacts to life by creating a false self out of belief and colored by one's interpretation of life. The spontaneity imparted by a properly functioning ming-men slowly dwindles as its fires are extinguished by the accretions of posterior experience. With the fire of ming-men sullied, one's primal endowment of yin and yang continues to separate. Now, as one forgets his inner nature, anterior and posterior heaven cease to interact in a spontaneous manner. One then rejects the situations which heaven sends in an attempt to cultivate the seed it has sown deep within. Simultaneously, the jing and shen separate; the will (*zhi*) depletes the jing as one's mind struggles to reject heaven's will both internally and externally, and asserts its own will on the world through force.<sup>55</sup> As the mind depletes the jing, the Kidney function grows correspondingly weaker. Striving for worldly accomplishment, the very source of life is now expended. At this point, the "gate of birth" closes and the "door of death opens" with a corresponding separation between Metal and Water on the sheng cycle (see Fig. 2). The failure to make this most vital energetic transition corresponds to failure in all spheres of human function. In Chinese pulse diagnosis this energetic condition is present as several important patterns.





**Figure 2.**  
The Husband/Wife Imbalance

The energetic movement of the left hand pulses involves drawing the stored genetic potential out of Water and manifesting it in the world. This may be likened to a tree (Wood, spring) sending down its roots to draw on earthly reserves (Water, winter) to channel them in growth toward the sun (Fire, summer). This movement corresponds to the ascension of the Hun spirit to heaven where it reports on one's virtue. The right hand pulses correspond to the second half of the year where the energy of life returns to the potential of the seed. Late summer (Earth) and fall (Metal) correspond to the time of the harvest, digestion and integration of life. This movement corresponds to the descension of the *po* spirit as it returns to the universal pole of earth.

The dotted line indicates the juncture at which the pulses separate in a HW imbalance. Kidney-7 is the key point for assisting in resolving this HW imbalance and re-establishing the energetic link between Metal and Water.

#### IV. CHINESE PHYSIOLOGY and PULSE DIAGNOSIS

##### *The Law of Husband and Wife*

*"When the 'wife' follows the 'husband,' Water and Fire balance each other."<sup>56</sup>*

One may go along through life habitually driven, turning one's back on destiny and "the door of life," continually entering the "door of death" in the face of heaven's challenges. If one proceeds in this way, the separation of yin and yang will ultimately manifest on one's pulse, signaling gross imbalance throughout one's being. By this time, one is either involved with or soon headed for serious, life threatening, symptomatology. Here, one is truly at a crossroads which may

spell the difference between life and death. In the Five-element tradition, the separation of yin and yang, as it occurs on the pulse, is called the husband-wife (HW) imbalance.

The separation of yin and yang signals an alienation from one's true self on the most fundamental of levels. The continued separation from self is predicated upon the individual maintaining a concept that defines "who they are" that is based upon the erroneous interpretation of one's life experience. Therefore, over time, as the crack in the individual's energetic foundation widens, serious illness becomes manifest in all spheres of function. The energetic basis of this illness is supported by a lifetime of false belief and interpretation.<sup>57</sup>



By the time an individual reaches an energetic condition that may be diagnosed as an husband/wife (HW) imbalance, it may be said that yin and yang are reaching a terminal point of separation. The key hallmark of this imbalance in the life of the individual is the separation from the very sources of vitality in life. Two of the main areas in life which reflect the overall condition of an individual's health are one's relationship to family and to work. The patient evidencing an HW imbalance often feels trapped in a situation which is harmful, but can see no way out of it. Often, one's very basis of personal identification and source of esteem is derived from the harmful relationship. In order to leave this situation, one would have to kill their fundamental ego identification. Rather than enduring the emotional pain which comes from killing one's ego, the patient habitually suppresses his inner drive for self expression in the spheres of energetic function consistent with his constitutional type. Eventually, this suppression will lead to pathological changes in the structure and function of tissue and will form the organic basis of serious illness. In this scenario the practitioner expects to see a fundamental "tearing apart" on deep energetic levels that corresponds to the separation of the primordial yin and yang. Often, self destructive tendencies can be seen in other areas of the patient's life as he is unconsciously driven toward self destruction. This may manifest as the tendency to cut or burn himself, or "accidentally" harm himself in other more serious ways.<sup>58</sup>

If the individual lives long enough with the HW imbalance and continues to function habitually, then an extreme "Qi-wild" pattern may appear on the pulse as described below. In addition to the symptoms already described, the patient may evidence both extreme fatigue and an all pervasive anxiety that comes from the conscious or unconscious knowing that one's life is slipping away.<sup>59</sup>

The HW imbalance is a clinically useful distinction with both diagnostic and thera-

peutic implications.<sup>60</sup> The "law of husband and wife" may be summarized as follows:

When yin and yang are in relative harmony then the pulses on the left hand (the husband, yang) will be better in quantity and quality of energy than the pulses on the right hand (the wife, yin).<sup>61</sup>

The Water, Wood, and Fire (Heart and Small Intestine) elements constitute the pulses on the left hand. The movement of these energies draws the potential out of the inherited constitution (Water) up through the Wood element, toward the pinnacle of life (Fire). This movement corresponds to the ascension of the hun spirit as it travels to heaven to report on the merit of the individual (see Figure 2).<sup>62</sup> The physiological basis of this energy is the Kidney Fire which powers the evolutionary thrust of Water up to Fire.

In the Five-element system the pulses on the right hand correspond to the Fire (pericardium and three heater), Earth and Metal elements. The direction of movement is from the height of life (Fire/summer) downward through the abundance of the harvest, and finally to the return to origin which is mediated by the Metal element. This movement of energy corresponds to the descending movement of the yin *po*<sup>63</sup> spirit as it returns to the Earth whence it came.

The energy on the pulses of the left hand fundamentally correspond to the quality of energy in the organ systems themselves, which finds its basis in the Kidney. The energy on the right hand pulses corresponds to the digestive system.<sup>64</sup> If the pulses on the right hand are significantly better in quality and quantity than the left hand, then one may surmise that the actual energetic basis which supports the functioning of the organ systems has collapsed. In this case, the digestive system is now compensating and overworking in order to extract the maximum amount of energy from food and air so that it may support the continued functioning of the organism. The collapse of the organ system corresponds to the compromised function of ming-men,



which plays a key role in guarding the inherited constitution.<sup>65</sup>

When the functioning of the digestive system, which guards the acquired constitution, collapses, then serious pathology cannot be far off. In this scenario, all pulse positions evidence a superficial pounding. However, there is no depth to the entire pulse, indicating that the pounding that is felt is the dispersion of the patient's final store of yang-qi. This "empty" quality on the entire pulse is indicative of an extreme "qi-wild" condition in which yin and yang are at their terminal point of separation.<sup>66</sup> At this juncture, with the true yin (the yuan-yin as imparted by heaven at conception) exhausted, the patient's yang energy floats to the top of the pulse. Now, one is truly knocking at the "door of death," as the energetics of the pulse exactly replicates the image of Hexagram 23 (Figure 1). This pattern is generally evidenced later in time than the classic HW imbalance described above. It indicates that the energy supporting the digestive system has collapsed so that it may no longer compensate for the failure of the organ system.

### *Clinical Considerations: The HW Imbalance*

*"If one knows about white and preserves the black, then divine clarity comes of itself. The white is the Metal essence, the black is the basis of Water."*

—Zan Dong-qi<sup>67</sup>

The essential nature of the HW imbalance is one of separation of the yuan-qi and compromised function of ming-men that has led to a failure of the sheng cycle to make the all-important transition between the Metal and Water element. Hence, the basic principle in treatment of the HW imbalance is to restore the connection between the organ functions represented by right and left pulses. Aiding the transition from the Metal to the Water element across the sheng cycle is of particular importance. This can be done in several ways.

The primary strategy is to choose points which tonify the Wood and Water elements

by drawing energy from the "right" half of the cycle to the left half. Kidney-7 (fu-liu) and Bladder-67 (zhi-yin) are the primary tonification points which re-establish the link between Metal and Water. As secondary tonification points, Kidney-3 (tai-xi) draws energy from Earth to tonify Water, and Liver-4 (zhong-feng), draws energy from Metal to tonify the Wood element. These four points constitute the primary strategy used to clear the HW imbalance. Generally, these points are repeated at each treatment until the patient manifests a sustained Kidney pulse.

In my experience Kidney-1 (yong-quan) and Bladder-1 (jing-ming) treated together in the same session have proved valuable in clearing a HW imbalance. Kidney-1 is the source of all power in the Kidney meridian and when tonified provides the energetic function of helping to restore collapsed yang. The function of restoring collapsed yang specifically calls to mind the transition between the hexagrams "splitting apart" and "return." BL-1, located at the medial canthus and named "eyes bright," aids in stimulating the spontaneous interaction between anterior and posterior heaven.<sup>68</sup> This is because the eyes receive life (posterior heaven) and channel it down into the fire of ming-men where it meets the yuan-qi (anterior heaven). In a given individual, any point treated at precisely the right moment may help restore the memory of original nature necessary for the restoration of health. Generally, however, when one is trying to resolve this particular habitual pattern, only points which tonify the left hand pulses or sedate the right hand pulses are chosen.

Lastly, if the pulses of both hands have collapsed and the patient evidences the "qi-wild" pattern described above, then a different therapeutic strategy must be chosen. In such a case, the yin of the whole being must be tonified in order to root the yang. Conception vessel-1 (hui-yin), named "meeting of yin," represents the source of yin in the human being. Governor vessel-20 (bai-hui), translated as "hundred meetings,"



is the gathering point of the yang-qi. Together, these two points represent the central axis of heaven and earth as it occurs in the human being. Treating them together can help restore balance of the primordial yin and yang and provide access to a reserve of this energy.<sup>69</sup>

Interestingly, an alternate name for CV-1 is jin-men or "metal gate" which recalls the entrance to the kingdom of the Queen Mother.<sup>70</sup> In mythology the primordial brother and sister resurrect the human race after riding the crest of the flood through the "golden gate." Similarly, a key function of CV-1 is for revival after drowning. The *Nei Jing* states that the Conception vessel originates in the uterus<sup>71</sup> and, as in myth, it is the "metal gate" that provides a passage-way into and out of the womb of dao.

#### *Kidney-7 (fu-liu)*

*"On the seventh day comes return"*

—*Yi Jing*<sup>72</sup>

In Daoist numerology the number seven corresponds to both the loss and return of original nature.<sup>73</sup> The importance of K-7 in clearing the HW imbalance is such that it merits particular attention. Named "returning current," K-7 is the Metal point and the tonification point on the Kidney meridian.<sup>74</sup> The energetic dynamics of the transition from Hexagram 23 to 24 described above precisely correspond to the energetic function of K-7. Hexagram 24, "the return," is representative of the reappearance of yang within the primordial yin and the continual renewal of Water that occurs at the winter solstice.

The *Book of Balance and Harmony* states, "The inner medicine is the primordial point of true yang, the celestial. It is likened to the center line in the *Yi-Jing* trigram for "heaven." When it mates with Earth, that forms Water. The center line of the trigram for Water represents true inner sense, which is firm and, hence, symbolized by Metal, so it is called Metal in Water. These are all names for ultimate vitality. When the ultimate vitality is stable, it reverts to generative

energy."<sup>75</sup> It is this generative energy which fuels another round of evolution as the seasons of life move along the sheng cycle. In this same manner, K-7 as the Metal point within the Water element tonifies Kidney yin and yang so that the integrity of the primordial qi remains strong, the fires of ming-men are kindled, and the heavenly energy is not exhausted by mundane yin influences.

An alternate name for K-7 the key point for helping a patient "return" is wai-ming, meaning "beyond destiny."<sup>76</sup> This name indicates that, if one has "failed to return at the correct time," physical illness may have proceeded farther than treatment is able to restore. The illness now has its own life and has gone farther than even the fulfillment of destiny can resolve. Treated at this point in time, K-7 may still help the patient in his transition from life to death as he returns to the primal dao.

#### V. DISCUSSION

*"Though the grease burns out of the torch, the fire passes on, and no one knows where it ends."*

—*Zhuang Zi*<sup>77</sup>

The mysterious pass, Kun-lun mountain, the turning point and the husband/wife imbalance are all concepts that relate to the mechanism that preserves the fundamental integrity of heaven and earth as they are present in the macrocosm and microcosm. In the microcosm, the integrity of these two universal poles is present as the interpenetration of the yuan-qi, anterior and posterior heaven, and the jing and shen. The traditional practitioner must help preserve and restore the quality of these relationships so that the fundamental integrity of life's functions may be maintained. Since true healing lies only in the memory and restoration of original self, the patient must be led onward toward that forgotten truth which lies in his heart of hearts.

At the moment of conception, heaven sows the seed of its intention for each person deep within, in the form of the yuan-qi.



It is up to each person to acknowledge and nurture the unique aspect of self granted by heaven. One must also accept each life situation, sent by heaven, as an opportunity for self cultivation. The human being who fulfills destiny in this manner attains immortality by making a unique contribution to the world that never dies.

Each moment in life is a turning point in which one is given a choice between fulfilling or turning one's back on destiny. However, in life, two major turning points occur. The first occasion may occur when the young child is "knocked off balance" in a manner from which the balanced functioning of the five elements cannot be recovered. It is at this critical point that the child loses spontaneous function and enters through the "door of death," thereafter manifesting habitually driven behavior consistent with his constitutional type.<sup>78</sup> Suppressing his self expression, the yuan-qi begins to separate; the seeds of the HW imbalance have been sown. In an attempt to awaken original nature, heaven continually sends warning signs of imbalance. Internally, these signs manifest as illness, and externally as life situations which exemplify a need for the specific aspect of self expression that has been lost.

The second major turning point in life occurs at the moment when true nature returns. One is provided a unique opportunity that must be grasped before it slips away. Often, these glimpses of original nature occur during moments of extreme physical or emotional pain. It is at these times—when things appear the darkest—that pain may cut through the defenses of the acquired self, for it is in our depths that the primal self is discovered. If one chooses the "door of life" when being confronted with original nature, then health may be restored and destiny fulfilled. If, however, one continues to fight the will of heaven, then the habitual functioning of the acquired self will once again be strongly reinforced as one proceeds down the road to ruin. Liu I-ming tells us, "This time when the celestial energy

first returns is the passageway of life and death; if you can avail yourself of it you enter the road of life, but if you lose it you wind up on the road of death."<sup>79</sup>

It is precisely at moments of intense physical and emotional pain that an individual is most likely to seek out treatment. It is imperative that the practitioner be able to recognize and reinforce the patient's original nature before the opportunity slips away. The practitioner must access this lost nature and direct the patient's conscious attention toward it. The patient must (1) be educated to recognize habitual patterns of functioning and (2) be able to discern the difference between habitual and spontaneous function.<sup>80</sup>

The profound nature of acupuncture points is such that they are able to access and restore the memory of true self once it has been lost. When the practitioner recognizes that primordial energy is now present, the patient must be immediately reinforced to experience the qualitative sense of this energy. This is the best time to offer a therapeutic suggestion, as it represents a moment of true openness.

This moment of return is a time of vulnerability when the newly discovered nature must be gently nourished. Wilhelm cautions that, "the return of health after illness, the return of understanding after an estrangement: everything must be treated tenderly and with care at the beginning, so that the return may lead to a flowering."<sup>81</sup> Hence, in addition to nurturing the patient, the practitioner must teach him to also nurture this state of open awareness if the return to health is to be complete. Wilhelm warns that evil thoughts must immediately be put aside before they take firm root in the mind.<sup>82</sup> The results are disastrous if the opportunity to return is missed and the foundation of life itself collapses. Hence, the importance for both practitioner and patient in seizing the moment.

Heaven does all it can to nurture the unique seed that it has planted within each of us. However, heaven's only vested interest is that this unique aspect of dao is ex-



pressed in the world. Ultimately, heaven will sacrifice the individual before it sacrifices its own expression of spontaneous self-becoming. Heaven does not care who does the expressing of its will just so long as its will is expressed. Hence, there are two ways of returning.

1) The first involves returning to the root in life, represented by the yuan-qi which manifests the will of heaven stored there. Here, one continually establishes the connection between Metal and Water which allows for the perpetual return and "coming into being." However, if one turns their back on destiny and the link between Metal and Water is broken, then one perishes, returning to the "mysterious workings" of the eternal dao.

2) In treatment, there are times when the separation of yin and yang progresses beyond the point from which therapy can restore physical health. However, even then,

it is still possible to restore the patient's consciousness of original nature so that destiny may be fulfilled.<sup>83</sup> Ultimately, the internal tradition of healing is concerned with the evolution of the individual rather than solely with his survival—the domain of modern medicine. The practitioner of the internal tradition is always assisting the patient in his return to original nature. When heaven wills this renewal of life, the practitioner supports furthering that life, and continues in that effort even when the connection between Metal and Water has separated and the condition has gone beyond what nature can restore. The *Book of Lie Zi* reminds us,

*"Dying is the virtue in us going to its destination. The men of old called a dead man 'a man who has gone back.' Saying that the dead have gone back they implied that the living are travelers. The traveller who forgets to go back is a man who mistakes his home."*<sup>84</sup>

#### Chinese Character List

No single English word can adequately convey the meaning of any Chinese character. The translations below are intended to give only the meaning used in the context of this article.

dào: 道 the ultimate principle

fù: 復 Hexagram 24, Return

hún: 魂 the shen of the Liver

jīn-mén: 金門 golden gate: the interface between being & non-being; alternate for CV-1

jīng: 精 essence

kūn: 坤 Hexagram 2, Earth

míng: 明 illumination

mìng-mén: 命門 Gate of Destiny, GV-4

pō: 剝 Hexagram 23, Splitting Apart

shén: 神 the yang aspect of spirit which complements *ling*

shēng: 生 the creation cycle of the Five elements

wài-mìng: 外命 Beyond Destiny, an alternate name for K-7

Xī Wáng-mǔ: 西王母 Daoist immortal, Queen Mother of the west

yáng: 陽 the active principle, complementary in nature to yin

yīn: 陰 the aspect of Dao which contains the basis for manifestation

zhēn: 真 true, authentic

zhēn qì: 真氣 authentic qì; that which reflects the pristine quality of authentic dao





### About the Author

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### Dedication

The author dedicates this work to Ma Jaya Sati Bhagavati, and to the memory of Carlos whose courage in life facing death touched many hearts.

### Endnotes

Note: See Bibliography for reference sources cited by author in the following Endnotes.

1. Watson B: 1964, p. 117
2. The use of the term "official" refers to the sum total of a given organ's sphere of influence on all levels of human function.
3. Posterior experience is synonymous with the influence of posterior heaven and the acquired constitution. This is in contradistinction to the influence of anterior heaven which corresponds to the inherited constitution.
4. Hammer L: Part I and II.
5. Jarrett LS: II-VI.
6. The Chinese characters for the English word "mythology" are shen hua which mean, literally, "spirit talk."
7. *DDJ* ch. 34 in: Chen EM: 1989, p. 137
8. For a detailed presentation of the numerology of Chinese creation myth as it pertains to spiritual and psychic development see: Jarrett LS: V and VI.
9. For an in depth account of the relationship of the flood myth in ancient China to the function of acupuncture point Governor-20, see: Jarrett LS: II.
10. Girardot NJ: p. 173-174.
11. Note that acupoint BL-60 (kun-lun) is named "Kun-lun mountain" and that BL-10 (tian-zhu) is named "heavenly pillar," also referring to Kun-lun. That both these points are on the Bladder meridian is consistent with the Bladder's role in regulating Water flow within the body and the cosmological function of Kun-lun in regulating the balance of the primordial yin and yang. The functions of both points are directly related to the themes addressed in this article.
12. Kohn L: p. 110.
13. In the posterior heaven arrangement of trigrams in the *Yi-Jing* west is the position of the third daughter trigram, tui, which indicates the Metal element.
14. The west direction corresponds to the Metal element which is the fourth element in the numerological ontogeny of dao. The Chinese character indicating the number four is si (szu) which is homophonic with the character meaning death also pronounced si (szu). See: Jarrett LS, V and VI.
15. *The Classic of Mountains and Oceans (Shan Hai Jing)* is the sole text that presents her as a demon and mother of the plague. Since the second century BC she has been portrayed as an immortal who possesses the recipes for long life. Bonnefoy Y: p. 243.
16. From the early Daoist text *Huai Nan Zi* written in the former Han dynasty (122 BC) by the guests of the court of Liu An, the prince of Huai Nan.
17. *DDJ*: chapter 6. Henricks JB: p. 198.
18. Lagerway J: p. 39-41.
19. Lagerway J: p. 41
20. Anderson P: p. 50.
21. Cleary T: 1989, p. 38.
22. The character ming (illumination) is a pictograph of the sun and moon which exemplifies the interaction of yin and yang. Chen states, "Ming is the mystical light of the round, illuminating both the coming out and the return of all beings." (Chen EM: p. 155) Note that the Chinese characters which mean "to invent" are fa-ming which means, literally, to produce a thing by illuminating it.
23. Chen EM: p. 155. Note that from a worldly perspective, as beings leave the void they are illuminated from the front and appear bright. The sun illuminates them in the bright light of day and we are able to see their personal faces clearly. The face symbolizing the outer, named self and distance from the original nature of the void. From the perspective of the void, as beings return they appear back lit and only dark shadows are seen returning with their features undistinguished.
24. Cleary T: 1986 (a), p. 109 Li Dao-quan is the author of the thirteenth century Daoist text, "The Book of Balance and Harmony."
25. The vision of the "ten thousand things" as they are illuminated during the day by the sun corresponds to the delusion of the material world as representing reality. The vision that "rolls all things back into one" corresponds to the inner illumination of the sage. This is represented by the moon in the character *ming* which illuminates the return of all beings at night.
26. Cleary T: 1986 (a) p. 95. Liu I-ming was an important interpreter of both Daoist and Buddhist esoteric writing. Written in the early 1800s, Liu's work is of deep significance in understanding the spiritual and psychological



significance of Chinese physiology and the inner traditions of Chinese medicine.

27. The names of these hexagrams have been translated differently by various authors. Wilhelm terms Hexagram 23 "splitting apart" while Liu I-ming terms it "stripping away." Liu also calls this hexagram "the door of death" and "the door of killing the self" in an attempt to describe it energetically. Wilhelm terms Hexagram 24 "Return" and "The Turning Point." Liu uses the names "Return" and "Gate of Birth."
28. Immortality, as used here, refers to the eternal nature of one's virtue as it persists after death if one has lived in a way that has led to the fulfillment of destiny.
29. The relationship between the five virtues and the loss and return of original nature is discussed in: Jarrett LS: V and VI.
30. Wilhelm R: p. 98.
31. For a discussion of destiny and Chinese medicine see: Jarrett LS: II-VI.
32. This highlights the pitfalls of symptomatic treatment which may only prolong ignorance and perpetuate karma. It is imperative that a view of the patient's true self underlies all treatment.
33. Wilhelm R: p. 93.
34. Wilhelm R: p. 104.
35. See: Jarrett LS: IV.
36. Cleary T: 1986 (b), p. 108.
37. Cleary T: 1986 (b), p. 106.
38. This image may be likened to one who is inundated by the flood of mundane yin trying desperately to keep his head above water. Here the head represents the ego, and the last remaining influence of the heavenly yang.
39. Wilhelm R: p. 94.
40. Cleary T: 1986 (b), p. 259.
41. Cleary T: 1989 (c), p. 57.
42. Wilhelm R: p. 506.
43. "All movements are accomplished in six stages, and the seventh brings return. Thus the winter solstice with which the decline of the year begins, comes in the seventh month after the summer solstice; so too does sunrise come in the seventh double hour after sunset. Therefore seven is the number of the young light, and it arises when six, the number of the great darkness is increased by one. In this way the state of rest gives place to movement." The *Yi-Jing* on Hexagram 24 in: Wilhelm R: p. 98.
44. Wu Jing-nuan: p. 113.
45. Cleary T: 1986 (a) p. 95. If one does not return to original nature during life, then eventually the flood waters will rise and carry the primal brother and sister (one's yuan-qi and life essence) back through the golden gate to the tomb of dao.
46. Chen EM: p. 152.
47. Kohn L: p. 100.
48. Cleary T: 1986 (b), p. 260. "Shutting the gates on the winter solstice" refers to the *Yi-Jing*'s commentary on Hexagram 24.
49. Cleary T: 1986 (a), p. 81.
50. In certain traditions of Daoist alchemy, the three Cinnabar fields are each conceptualized as being associated with a pass which must be opened by the adept if the dao is to be attained. With his criticism Liu is trying to help the adept comprehend that the pass is immaterial and represents an energetic aspect of being that permeates every aspect and juncture of life. In fact, the acupuncture points themselves may all be conceived of as gates, each harmonizing a specific aspect of being which exists in both the universe and in humans. See Jarrett LS: II-VI.
51. Due to space limitations, the function of the three heater will not be discussed here in this regard. However, please note that PC-6 and TW-5, the "inner frontier gate" and "outer frontier gate" are similar in image to the mysterious pass. These points help regulate the internal and external aspects of the fires of ming-men. Bear in mind that the mysterious pass exists at all levels of existence and being. One cannot say that ming-men is *the* pass, only that it resembles the pass in function at a certain level of being.
52. Note that the characters ming meaning "destiny," "name," and "illumination" are related to each other as homophones and all share fine shades of meaning regarding the process of creation and the fulfillment of destiny.
53. Larre C: 1987, p. 63 and Jarrett LS: III. p. 357.
54. It is important that one discern between the yin of posterior heaven which is habituating and killing and the yuan-yin of anterior heaven. The yuan-yin is the "true yin" imparted by heaven which supports life.
55. See: Jarrett LS: IV.
56. Cleary T: 1986 (a), p. 34.
57. The presence of the HW shows that one has been brought to the very brink of destruction. However, habitual delusion is only one of the possibilities for having arrived there. A person may have congenitally poor Kidney energy and thus be prone from birth to this imbalance. Too, a severe physical trauma may so deplete the Kidney that a HW imbalance manifests. These last two scenarios can be described as being beyond the control of the individual and resting with the will of heaven. Even so, the concept of karma still places the responsibility for appropriate action with the patient.
58. One colleague has noted that an HW imbalance that resists treatment often indicates that one is highly vulnerable to automobile accidents.



59. The concept of "possession" as it occurs throughout several traditions of Chinese medicine is applicable here. Often the patient will be so stuck in one form of emotional expression (the internal devils) that there is no room for any spontaneity or subtlety of expression. At this point the practitioner is unable to make contact with any sane or clear energy at the patient's core.
60. The separation of yin and yang, as it relates to the pulse, is interpreted differently by different traditions. However, the theoretical basis in all these traditions remains the same as I have discussed in the text above. The main traditions that I am presenting here clinically are those taught by the Traditional Acupuncture Institute (TAI) in Columbia, Maryland and by Leon Hammer.
61. As taught at Traditional Acupuncture Institute in Columbia, Maryland.
62. For a discussion of the hun spirit, individual merit, and the celestial administration in heaven see: Jarrett LS: III.
63. In Daoism the hun spirit of the liver corresponds to yang and is comprised of the three treasures, the jing, qi, and shen. The po spirit of the lungs corresponds to yin and is comprised of the seven emotions.
64. The primary organs on the left hand are the Kidney, Liver, and Heart. The genetic potential energy which supports all the organ systems is stored in the Kidney as the yuan-qi. The right hand pulses correspond to the digestive system. Primary among these are the lungs (which digest mucus) and the stomach and small intestine (which digest food). This information is derived from personal study with Leon Hammer. Also See: Hammer L.
65. See: Jarrett LS: IV.
66. The condition described here is the pulse picture which obtains when yin and yang are about to reach a terminal point of separation. This "empty" pulse quality represents an end stage "qi-wild" condition only when it is found on the entire pulse. Note that initially when yin and yang lose functional contact in a given organ, the pulse corresponding to that organ may exhibit one or more qualities such as empty, unstable, or changing rate, amplitude and/or intensity. It is only when these qualities are found on the entire pulse that the condition is termed "qi-wild." (See: Hammer L: Part I and II).
67. Homann R: p. 47.
68. See Jarrett LS: III.
69. The full treatment for this condition, as taught by the Traditional Acupuncture Institute in Columbia, Maryland, involves doing the entry and exit points of energy on the Conception and Governor vessels. These are CV-1, CV-24, GV-28, and GV-1. If it is determined that a case of "possession" exists then this must be cleared first. At TAI the "internal devils," which correspond to the emotions, are treated with acupuncture points CV-15, St-25, St-32, and St-41. The "external devils," which correspond to environmental pathogens are treated with acupuncture points GV-20, BL-11, BL-23, and BL-61. Dr. Hammer uses the "Ghost points" of Sun Si-miao to treat this pulse picture. See: Unschuld P: p. 45.
70. Porkert M: p. 279.
71. Ibid.
72. Wilhelm R: p. 97. The number seven corresponds to the return or loss of original nature. The seven holes in the human head correspond to the senses and self awareness. It is in retracing our steps and closing these orifices that we are able to experience the true reality that lies within. For a discussion of Chinese mythology and numerology see: Jarrett LS: V.
73. For a recounting of this numerology as it applies to Chinese myth and medicine see: Jarrett LS: V.
74. Note that the *Pai Wen Pien (The Hundred Questions)*, a late 8th century alchemical text, calls the Kidney the "metal radiance" (jin-kuang) and "metal essence" (jin-jing). Homann R: p. 48, fixes the time of this text to the school of Lu Tung-pin who was born in 755 AD.
75. Cleary T: 1989, p. 22.
76. Hicks S: p. 16.
77. Watson B: 1964, p. 49.
78. See: Jarrett LS: V and VI.
79. Cleary T: 1986 (b), p. 260.
80. See Jarrett LS: VI, endnote 41.
81. Wilhelm R: p. 98.
82. Wilhelm R: p. 99. Evil thoughts here signify the return of habituating thought and behavior.
83. From a Buddhist perspective this is still valuable in helping clear karma in this lifetime so that the same life lesson will not have to be repeated in future incarnations.
84. Graham AC: p. 26. Girardot points (p. 160) out that the emphasis in Daoism is on learning to return while still alive. Gui "the dead" is a homophone of *gui*, meaning "to return" or "one who has gone home."

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