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The Returned Spirit (Gui Ling) of Traditional Chinese Medicine

By

Lonny S. Jarrett

"The upper class of medicines.....govern the nourishment of destiny and correspond to heaven....,If one wishes to prolong the years of life without ageing, one should " use these.

"The middle class of medicines govern the nourishment of ones nature and correspond to man. ...If one wishes to prevent illness and to supplement depletions and emaciations, one should" use these.

"The lower (class of) medicines....govern the treatment of illness and correspond to earth. If one wishes to remove cold, heat and (other) evil influences (from the body), to break accumulations, and to cure illnesses, one should base (one's efforts) on (drugs listed in) the lower (class of this) manual."-Shen Nong Ben Cao (1)

Clearly, for the author of China's oldest herbal text(2), the Shen Nong Ben Cao, the highest aspect of healing involved helping the patient fulfill their destiny in order to live out their years allotted by heaven. Below that was the nourishment of man's nature. The lowest medicine was considered the symptomatic treatment of physical illness. The alchemist Ge Hong (3) laments that these words "come from the highest sages" and yet the people of his age are lost in disbelief at the efficacy of the highest forms of medicine.

This article is divided into two halves. The first half addresses the concept of the fulfillment of destiny and its importance to the practice of traditional Chinese medicine. Emphasis will be placed on the concepts of original nature (de), destiny (ming), essence (jing), spirit (shen and ling), and human will (zhi). The second part of this article will focus on these concepts as they are present in the names and functions of specific acupuncture points. The "spirits" of these points will be addressed as they aid in the fulfillment of individual destiny.

In The Beginning

Dao, the vast sea of potentiality, gives birth to the two, heaven and earth, the active and quiescent poles of the cosmos.(4) Heaven rises out of the primordial chaos (hun-tun) of dao , like a single star cast out over a boundless ocean. Radiating down (shen-ming) upon the silent sea from which it came, heaven extends (shen) its influence toward earth. The qualities of heaven and earth are perfectly blended (chong) by the chong qi the vast, whirling abyss situated between them. These three, heaven, earth, and qi, spontaneously return forever to the state of the one forming a perfect, primordial, unity. Hence, in its infancy the dao exhibits a spontaneous "self-becoming" (zi-ran) never losing its original nature (de) of oneness.(5) Eventually, this "paradise" is lost and the unity of dao cleaves to give birth to the "ten thousand things". It is the human who plays a key role in the transition from wholeness to the perceived separateness of material "reality". Thus, at the next highest level of numerology, humankind replaces the chong qi as mediator between the two poles of the cosmos.(6)

Heaven, Human, and Earth

"Heaven and earth were born at the same time I was,

and the ten thousand things are one with me"-Zhuang Zi (7)

As the dao moves away from and returns to itself, the four seasons cycle endlessly around the earth, and man moves through life from birth to death. Man's movement through life is powered by a wave of destiny (ming) that he is given a choice of fulfilling or turning away from with each heart beat. Heaven, in conferring destiny upon humans, establishes them as one of three primal powers of heaven, human and earth. Humans assuming this role must, like the chong qi, perfectly blend the qualities (qi) of heaven and earth. This interaction must occur unimpeded by their minds interpretation in order to maintain unity with dao and the unity of dao. However, only the infant and the sage are able to move effortlessly through the transitions of life unencumbered by the fetters of self awareness. Hence, the lives of the infant and sage are held by the DDJ as models of exemplary health.(8)

De: "Repay Injury with De"- DDJ Chapter 63

The name of the DDJ's author, Lao Zi, means literally "old infant". The DDJ may be considered a text which instructs on the preservation and return of original nature (de). The Character de, often translated as virtue, is composed of three key components. The first is a picture of a man walking and implies movement or action. The second means "perfectly right" and suggests that a thing scrutinized by the eye from all directions, has shown no deviation. The last component denotes the heart (xin).(9) The character de may be interpreted to mean that the virtuous man's behavior perfectly reflects his heart which, under scrutiny, shows no deviation. The power of de may be said to grant the ability to be straight, keeping true to one's essence, and maintaining an invariable direction such as the downward flowing tendency of water.(10) De also has an overtone of empowering intuition; the ability to bypass the mind and know with one's heart the heart of all things.(11)

According to Chen(12) "De stands for the original endowment of nature prior to moral distinctions and conscious effort." De is the original nature as seen in the infant, unsullied by life's experience and the accretion of mundane consciousness. Chapter 55 of the DDJ tells us "One who contains de in fullness, is to be compared to an infant....Such is the perfection of its life force (jing)."(13) The infant is held by the DDJ to emulate the state of the one. Because "the infant is all qi but no mind (xin)"(14) it may "cry all day without getting hoarse".(15)The infant has boundless energy to

move through life's transitions because it has no mind to react and judge its response to life. It is the perfect channel of dao.

Human life follows the ontogeny of dao. As the dao loses its original nature (de) of unity to give birth to the "ten thousand things", so too does the infant lose touch with its original nature. This "fall from dao" corresponds to the gaining of personal name and the ensuing development of self consciousness.(16) Perceiving oneself as separate from one's true source (dao) the child (no longer an infant) begins to attach meaning to its experience of life.(17) In response to life's challenges (situations sent by heaven to cultivate inborn potential) the average person continually closes doors to self expression and their spontaneity slowly dwindles.(18) They "go along" through life a civilized creature of habit, and "forgetting where they come from", grow increasingly distanced from de until death. It is these people to whom the alchemist Ge Hong refers to as "walking corpses".(19)

The Sage and the Return

"[when] the eternal original nature [chang de] does not depart, One again returns to the state of the infant"- DDJ Chapter 28

The spiritual alchemy of the sage restores original nature as it was present during infancy. The sage focuses and concentrates his shen upon his jing in the spontaneously creative act of discovering himself newly each moment.(20) The Su Wen states "Therefore the sage concentrates his jing-shen, swallows the heavenly qi, and is in touch with brilliant radiance of shen (shen-ming) ". (21)

The shen, jing, and qi, which constitute the internal world of the individual, are the microcosmic counter parts of the primordial creative breaths of the universe; heaven, earth, and qi.(22),(23) The dao divides to give each human an inborn nature corresponding to heaven (yang) and earth (yin). The heavenly aspect of this inborn nature is shen(24), the earthly aspect is jing. The human must establish their will (zhi) as a conduit for shen (heaven) to interact with jing (earth). If destiny is to be fulfilled this interaction must occur in a way which illuminates the commands (ming) which heaven has stored there in the depths of self (jing).

Ming: Our contract with heaven

"He who comprehends the greater destiny becomes himself a part of it. He who comprehends the lesser destiny resigns himself to the inevitable"-Zhuang Zi (25)

Etymology:

The character ming is a picture of a written order, with a seal of authority fixed upon it, and the mouth of heaven dictating to man his destiny between heaven and earth.(26)

Ming: Our Contract with heaven

Dang Zhun-Yi defines ming as existing: "in the mutuality of heaven and man, i.e., in their mutual influence and response, their mutual giving and receiving." (27) The dao as our treasure is a pact made with heaven and the Dao De Jing (DDJ) states that "The sage holds the left tally" . (28) The left tally signifies the inferior position in an agreement, the position of being the debtor.(29) Hence, the sage is in the position of recognizing his destiny and of owing heaven the fulfillment of his contract. It is the nature of the fulfillment of this contract that concerns us here. Dang Zhun-Yi sums up Confucious' view of ming by saying:

"The determined and human hearted man does not feel that his purpose and human-heartedness are possessions of his own; they are rooted, rather, in Heaven. In his sublime state of mind at the moment, he is in union with heaven; His task of self examination and realization of his purpose, for which he commands and looks to himself, is absolutely identical with the

entire situation sent to him by Heaven. His unceasing exalted spirit, encouraged and nourished by duty, is one with his unceasing duty commanded by Heaven, a duty that increases daily, continuously shining forth and flourishing in his Heart. In such a state of mind, where his duty is, there, too, is his ming; there is no way to avoid his duty, and similarly, no way to avoid ming the two become one in their absolute goodness." (30)

Mencius' emphasis is on establishing ming and might be stated in this way: "What I command to myself is what Heaven intended to command to me; thus, the heavenly ming is established through me"(31) The sage acts as a channel for establishing the will of heaven in this world so as to fulfill his contract. It is through joining heaven within (the commands stored in jing) with heaven without (the situations sent to one by heaven) that the human is able to blend the qi of heaven and earth and take his place as one of the three primal powers of the universe. When the will of man (zhi) is perfectly aligned with the will of heaven (ming) then the human becomes a conduit for the authentic divine (zhen) qi of heaven and earth. Zhen-qi is the qi present when an individual is manifesting destiny by being true to the authentic self.(32) Porkert states "This kind of energy not only sustains the integrity of an individual but protects and defends it against exogenous and endogenous attacks and disturbances."(33) Hence, the term Zhen-qi contains the notion that an individual's health and integrity springs from the fulfillment of destiny. For Mencius this entailed being true (zhen) to one's heart: "the way to understand heaven is through understanding one's own [original] nature, which, in turn, is known through the exhaustion or utmost devotion of one's heart; on the other hand, the way to serve heaven is to preserve one's heart within and nourish one's own [original] nature."(34)

Zhuang Zi states:

"In all things, the Way does not want to be obstructed, for if there is obstruction, there is choking; if the choking does not cease, there is disorder; and disorder harms the life of all creatures. All things that have consciousness depend on breath. But if they do not get their fill of breath, it is not the fault of Heaven. Heaven opens up the passages and supplies them day and night without stop. But man on the contrary blocks up the holes."(35)

One's contract with heaven is broken the moment one starts closing doors to self expression and "obstructing" the flow of qi between heaven and earth. Like a great flood the dao will overwhelm any obstacle

(inappropriate attitude or belief) placed in its path as it strives to assert its true nature. If an individual continues to resist the flow of dao then symptomatology may be generated in the body/mind/spirit in accordance with the particular river (i.e.-official, function, meridian) whose expression is obstructed. In choosing medicines of the highest class, which correspond to heaven, the traditional practitioner may help "unblock the passage ways" promoting the patients full self expression, which is necessary if ming (destiny) is to be established and vitality maintained.

The Terrestrial Storehouse:

"The magical treasures of Chinese antiquity were understood to have a bipartite existence, one half being placed on earth and the other existing in heaven. Possession of the terrestrial half enables one to summon the celestial half and thus through the union of heaven and earth to cause renewal." (36), (37)

The dao, as our treasure, exists partly in ourselves and partly in heaven. This split treasure is a pact made with heaven, the terrestrial half of which is jing our inherited endowment.(38), (39) This view is supported in the Dao De Jing chapter 21 which suggests that the dao contains the seed (jing) of the authentic (zhen) self:

"Dark and dim,

In it [the dao] there is life seed (jing).

Its life seed being very genuine (zhen),

In it there is growth power (xin)." (40)

Zhuang zi tells us that heaven blows "on the ten thousand things in a different way, so that each can be itself".(41) Heaven mandates for us in every cell, in every aspect of who we are, a unique quality of being that

we are to bring into the world. This mandate is imprinted upon the jing which is the fluid that governs the smooth unfolding of an individual's destiny as they move from the beginning to the end of life. In order to assure communication with heaven the jing must be carefully preserved.(42)

Etymology:

The character for jing is made up of several components. On the left is the character for grains of rice which symbolizes essence. On the right is the character qing composed of the character for plants growing, with an alchemist's pot containing cinnabar located underneath. The image contained in the character jing is that of the essential generative and transformative power of dao as it is present in the new growth of spring.(43) Jing is the microcosmic emanation of dao as unity, the seed of all being and the well spring of life's manifestations. Jing, as pure potential, cannot be directly perceived. It may manifest only to the degree that it meets with shen, the potential energy of complementary quality.(44)

The Celestial Storehouse:

The radiant spirit of heaven shines back down upon the primordial sea from whence it came. This heavenly brightness (shen-ming) is the spirit (shen) which is the "ultimate rationally conceivable cause of living organization (sheng)".(45) The imagery of this interaction is present in an electrical storm where heaven may be said to extend itself toward earth through the impulse of lightening. In fact, shen is etymologically related to a character which denotes lightening and thunder.(46)

Etymology: Shen

The character shen is a picture of heaven below which are the portents of the moon, stars, and sun through which the will of heaven is

known to mankind.(47) On the right we have two hands lowered, "giving or taking downwards".(48) These hands are extending a rope, giving the idea of expansion or extension.(49) Taken as a whole this character gives the sense of heaven extending the nature of its will toward earth and the consciousness of human kind.

The Macrocosmic Shen

As emperor Huang Di is the center of the nation, di , the pole star, is the center around which the heavens spin. This whirling of the heavens is powered by the big dipper, the giant spoon which stirs life along. The celestial half of our contract lies in the big dipper which is the central administration of human destinies and functions as the life giving center of the universe.(50) Here, the "primordial spirits of fundamental destiny" allocate life to human beings based upon astrological calculation and the merit of each individual.(51) Each person is born under the protection of one of these spirits who reside in its seven stars. "They [the seven stars] move in the center of the heavens and look down to control the four quarters in order to establish the four seasons and (to distribute) evenly the five elements."(52)

It is being stirred through life by the dipper, caught in the whirling vortex of fate, that the DDJ and the Chinese alchemical texts refer to as "going along". That is, going through life with mundane consciousness having lost ones original nature. It is in "reversing" the direction of the dipper's movement that the alchemical texts use as a metaphor for the return of original nature.(53) Through the act of centering by aligning ourselves with the pole star, the dipper spins around us making us masters of our own fate. For it is only in having a center which never varies (the pole star) that movement may occur in an organized fashion. Seven is the number of return and the seven stars in the big dipper signify that it is the fate of all things to return to the dao.

Shen in the microcosm

The will of heaven is exercised through its shen which imprints upon

the jing the "unique spiritual disposition" presiding over one at the moment of conception. This imprint, as stored in the jing, constitutes one's unique endowment from heaven which, in turn, gives rise to one's personal shen (heart spirit). The individual's shen must then "illuminate" the jing over "the entire route of one's destiny" binding one at one's core to the core of heaven.(54) Porkert tell us that "Shen is primarily the actively organizing configurative force and transformative influence that determines and upholds the specific character of an individual..."(55) Larre expands this to say "...The shen are that by which a given being is unlike any other; that which makes an individual an individual and more than merely a person... The relation of the individual to heaven is a way of binding oneself to the core of one's existence."(56)

In humans the head and upper burner are the manifestations corresponding to heaven. The shen as an emanation of heaven in the human is present as the heart spirit. This spirit is present in each of the zang (yin) organs as an emissary and emanation of the heart official. The five shen and their corresponding organs are listed in table # 1.

The Five Shen	
Organ	Shen
Heart	Shen
Spleen	Yi
Lung	Po
Kidney	Zhi
Liver	Hun

It is the five shen which enable man to manifest his destiny between heaven and earth. These are the energies which allow an individual to change their life and choose their path.(57) The shen as an emanation of the heart-mind, is the active impulse from heaven within each of us that ignites our potential (jing). The quality of this interaction is determined by the zhi or, will of man.

Zhi:

The will of heaven is stored within our essence (jing) as innate nature (58) and appears to us externally as the situations we encounter in our lives. While heaven may will for each of us a unique nature, it is not fated that each individual will be true to this nature and manifest destiny. For this is a matter of human will (zhi) and, ultimately, the choice of each person. Man, through his own will (zhi) must align himself with the will of heaven in order to fulfill his destiny (ming). This alignment must occur internally and externally as he cultivates and preserves his inborn nature and accepts the situations sent to him by heaven. It is the nature of human will that concerns us here.

As with many concepts in Chinese medicine zhi has both an internal and external aspect. When the will is turned internally, the mind is channeled in an act of introspection to know and then manifest through the governing of qi (actions), heaven's will as stored in the jing. With the manifestation of heavens will the individual establishes their ming in the world which gives off the light of inner illumination (ming). This light is evidenced by the brilliance of their heart spirit (shen) sparkling in their eyes. When the will is turned outward then the jing is consumed while the individual expends their qi striving to satisfy their minds worldly desires.

Etymology:

As with any Chinese character, zhi represents a concept that has been interpreted and translated differently by various authors.(59) No one English word can serve as an equivalent for the concept inherent in the character. To best understand the concept of zhi it is necessary to examine the contexts in which it has been used.(60) The character zhi has two components. The first is a picture of a plant growing and gives the idea of development, progress, and continuity. The second component indicates the heart-mind (xin).(61) Weiger translates zhi as "the will; a purpose that is fixed, that develops itself" and notes that the heart is "the seat of the intellect and will". (62)

LING:

" Let us go back to the Beginning: Before the Beginning was the Tao. Let us call the Tao zero, neither negative nor positive: pure potential (ling)."(63)

As pure potentiality, the dao must ultimately be identified with the attributes of yin. In Taoist spiritual writings the character ling is used to refer to the dao as "pure potentiality". Porkert tells us " ...jing in medical contexts exactly takes over the role played by ling, "structive force," "structive capacity," in philosophical and Taoist technical writing..." (64) Further, he notes that the term ling is almost unknown in medical literature. The character ling does, however, figure prominently in the names of five acupuncture points.(65) While jing may be considered to be the energy which constitutes "pure potentiality" in the microcosm, the specific energies jing and ling do differ in quality. Jing is stored in the kidneys and is chiefly treated through points related to the lower burner while ling is treated through points related to the upper burner.

Etymology:

The etymology of the character for ling reveals its inner meaning. Above we have heaven down from which come clouds with four drops of rain. In the middle we have three mouths, and below, two shaman(66) offering jade and dance to heaven. The image here is of a ritual dance for rain. The notion contained in ling is that, through the appropriate performance of ritual, it is possible to effect changes in heaven.(67) Hence, ling has the associated meanings of spiritual, mysterious, supernatural power or effect, transcendent, and marvelous.(68) Mathews defines ling as "The spirit of a being, which acts upon others.(69) In religious Daoism the ling is the aspect of spirit which, after death, manifests itself in an efficacious manner to protect its descendents.(70)

Ling as spirit

".... Spirits [shen] attain the one thus are efficacious [ling]...Spirits (shen), without that which makes them efficacious (ling) would, I'm afraid be powerless."-DDJ Ch. 39

As stated above shen may manifest only to the degree that it meets with jing or ling.(71) Ling is the yin aspect of spirit as it complements shen. The Ling Shu states: "The jing qi of yang is called shen; the jing qi of yin is called ling.(72)

In medical and philosophical texts with strong Confucian influences the characters used to express the concepts of heart (xin) and mind (xin, zhi), are associated with the active yang aspect of spirit, shen. In Daoist texts such as the Zhuang Zi the heart and mind are often associated with ling, the yin of spirit. Hence, when Zhuang Zi advises us that our hearts and minds must remain tranquil in the face of life's challenges he states: "Life, death, preservation, loss, failure, success....These are the alterations of the world, the workings of fate [ming].....they should not be allowed to enter the spirit storehouse [ling-fu]".(73) Zhuang zi also uses the characters ling-tai or "spirit tower" to refer to the heart-mind.(74) This is the name of acupuncture point Governor-10 which is located on the back in the upper burner at the level of the heart.(75)

Ling as Potency

Ling, may be best understood as a spiritual emanation of the potency contained in jing. Jing, transformed through the internal alchemy which leads to the fulfillment of destiny, becomes ling and mixes with the heart spirit (shen) in the upper burner. Once an individual has fulfilled her destiny she is empowered with the potency (ling) to invoke changes in heaven.

When shen interacts with jing the will of heaven becomes a spiritually potent force in human beings. When shen interacts with ling then human will becomes a spiritually potent force in the universe. It is this power that allows "transformation to follow; wherever he (the sage) abides".(76) Just as heaven cannot "force" one to fulfill destiny, the individual cannot "make" heaven respond to her commands. She is only in the position, through the appropriate performance of ritual, to say "I have fulfilled my contract

and now I request from you rain". Ling does not give us the ability to make things happen but empowers us to create the appropriate context in which the desired result may occur.

Ritual and healing

Wilhelm suggests that in relation to the human world the hexagram qian which represents heaven "donates the creative action of thesage..... who through his power awakens and develops their [the peoples] higher nature."(77)

The sages "power" (ling) to awaken the highest in others is derived from her internal alignment with heaven and her establishment of ming. When one is in the presence of another who is exactly where they ought to be it is a transforming experience. The sage, perfectly aligned between heaven and earth, is able to create the context in which spiritual transformation occurs in those receptive to her presence.

Taking the sage to be the healer, the concept of ling holds special import for those engaged in the practice of Chinese medicine. The practitioner of the "internal tradition" does not make things happen in her patients . Rather, she creates the appropriate context for change through every nuance of interaction with the patient. The practitioners own internal alignment present in performing the ritual of treatment creates the context for healing even before the needles are inserted. Ideally, the patients transformation is initiated by the presence of the practitioner. This approach de-emphasizes acupuncture as a technology and places the responsibility of spiritual development and "upright" (zhen) behavior on the practitioner.

Summary

Before proceeding to a discussion of the various acupuncture points related to the concepts discussed above, I would like to present a summary of these concepts. This will be done by recapitulating the ontogeny of dao as it evolves through the spiritual human being.

Infancy of dao

This level of numerology represents the "paradise time" where the dao maintains "eternally" (chang) its "spontaneous self-becoming" (zi-ran).

- 1) From the dao arises heaven
- 2) Heaven, in turn, shines back upon the dao which is now present as earth.
- 3) These two give rise to a third principle, the chong qi, which perfectly blends the qualities of the two complementary poles.
- 4) These three remain "eternally" as one.

Humanity

- 1) The human takes the place of the chong qi as mediator between heaven and earth.
- 2) Heaven, imprints upon the individual's jing a unique disposition which constitutes the "commands" (ming) which must be fulfilled in order to manifest the will of heaven on earth.
- 3) From the individual's jing arises a shen. These two constitute the internal heaven and earth of the individual.
- 4) The willful (zhi) act of focusing one's shen upon one's jing may be likened to the blending of heaven with earth. Being in contact (tong) with the orders heaven has stored there, one may choose to fulfill individual destiny (ming).
- 5) The sage, having recognized and fulfilled his contract with heaven, establishes his ming.

6) The fulfillment of destiny (ming) then engenders the power (ling) to perform ritual and invoke changes in heaven. The presence of this power indicates that jing has been transformed into ling.

The Spirit of the Points

The acupuncture meridians are maps of the functional relationships present in the human body/mind/spirit. These maps help the practitioner focus their intention on the precise aspect of the patient's being which is calling to express itself in the moment. Just as emperor Yu traveled throughout China learning the nature of the spirits present in the mountains and marshes, so must the traditional acupuncturist know the nature of the spirit present in each acupuncture point.(78) It is often the knowledge of the symbolism present in the imagery of each point that spells the difference between symptomatic treatment and reaching the patient at their depth. Each acupuncture point accesses a quality of energy that exists in both the macro- and microcosm. The images contained in the point names do not ultimately define point functions, but serve as foci for discussions about particular aspects of being which the point harmonizes.(79) I will now present the key concepts discussed in this article as they are present in the names and functions of specific acupuncture points.(80) It is my specific intention to further elucidate these "aspects of being" as they pertain to the diagnosis and treatment of the human body/mind/spirit and the quest for the fulfillment of destiny.

Governor-4, : "Gate of destiny" [Ming Men]-

Often translated as "life", here I have translated ming as destiny which I believe is more consistent with the inner function of the point. The usage of the term ming men varies to the extent that in the Nei-jing it refers to the eyes and in the Nan-jing it refers to the right kidney.(81) While scholars for centuries have debated the location of ming-men in our discussion we are only concerned with its function. The 36th difficult issue in the Nan-jing states "The kidney on the right is the gate of life....where the spirit essence [shen-jing] lodges; it is the place to which the original influences are tied."(82)

Ming men may be considered synonymous with the dantian or lower cinnabar field found in spiritual alchemy. Here, the original and authentic yin and yang, as endowed by heaven reside.(83) Ming-men is the crucible which contains the infusion of one's authentic (zhen) water and fire. The interaction of this "authentic" water and fire "conforms to the real nature, the deep nature of an individual."(84) Simultaneous to this interaction is the infusion of the inherited constitution (anterior heaven) with the acquired constitution (posterior heaven).

The composite term shen-jing indicates the infusion of the activating influence of shen with the potential for manifestation (jing).(85) It is the directionality of this interaction as focused by the will (zhi) that determines the extent to which an individual is able to fully express their "authentic self" and the extent to which "habitual" behavior occurs.

The establishment of ming as defined by Mencius involves nourishing one's original nature within and accepting heaven without. This results in an alignment of man's will with heaven's will. This alignment is synonymous, on an energetic level, with the clear infusion of anterior and posterior heaven in ming-men "unsullied" by the accretions of life's experience and habitual, mundane, consciousness. Hence, the image from internal alchemy of stoking the furnace of the dantian, to burn off the refuse of acquired conditioning and return original nature.

Small Intestine-19: "listening Palace" (Ting-gong)-

"Don't Listen with your ears, listen with your mind. No, don't listen with your mind, But listen with your spirit. Listening stops with the ears, the mind stops with recognition, but spirit is empty and waits on all things. The way gathers in emptiness alone. Emptiness is the fasting of the mind."- Zhuang Zi(86)

The Point SI-19, translated as "listening palace", is etymologically related to the characters, both pronounced de, which refer to the rectitude of the heart and original nature.(87) The character ting (listen) is composed of the character which stands for the rectitude of the heart (de) combined with that for the ear (erh) of the disciple who is listening attentively. The

overall sense imparted by this character is that, through attentive listening, one's heart may be rectified.

The character Gong designates the imperial private residence from the Qin dynasty.(88) This allusion to the emperor places further emphasis on the relationship between "listening" and the heart official who is emperor of the human body/mind/spirit.

The Spirit of Listening

Confucius alludes to the importance of "listening" when he describes for us the stages of his inner evolution:

"At fifteen I had my will [zhi] bent on learning.

At thirty I stood firm.

At forty I had no doubts.

At fifty I knew the decrees of heaven [ming].

At sixty, my ear was an obedient organ for the reception of truth.

At seventy, I could follow what my heart desired, without transgressing what was right."(89)

Confucius' first step was in fixing his will on self discovery which lead him to comprehend destiny (ming) by the age of fifty. With his his ming established, his ear could discern the heart of life so that by seventy he was able to follow his heart without deviation indicating that his original nature (de) had been returned.(90) In saying that his "ear was an obedient organ for the reception of truth" he precisely elaborated the quality of listening that was necessary for the ensuing rectification of his heart.

"Listening palace" provides a functional link between the small intestine

and heart officials via the "aspect of being" termed "listening". The small intestine is like the emperor's (heart's) closest minister. Its functions are to relay to the emperor (heart official) the essence of what is going on in the nation (the other officials as well as the outside world) and to relate the essence of the emperor's intention to the nation.

When the quality of energy addressed by this point is unbalanced in a patient's being, they may exhibit confusion resulting from the inability to sort out what is within their own hearts or what is within the hearts of others. It may appear that they do not hear accurately what is being said to them. Conversely, they may not be able to "hear" clearly the truth within their own heart. In balance, the function of this point may allow a person to listen in a way that connects them to the heart of another regardless of what is being said. Small intestine-19 assists the patient in cultivating virtue by looking and listening to the heart of life. Lastly, as practitioners we should not overlook the possibility that attentive listening on our part may lead to the healing of another's heart.

Bladder-52: Room of Will (Zhi shi), Palace of Essence (Jing Gong-):

According to Chu Xi "The will (zhi) lies in the deepest recesses of the mind (xin) and therefore the doctors say the will (zhi) belongs to the kidneys."(91) The 34th difficult issue of the Nan-Jing tells us that "the kidneys store the jing and the zhi"(92), and that the zhi is the spirit [shen] of the kidneys. The character zhi is present in the name of Bladder-52 [zhi-shi] which has been translated as "ambition room" (93), and "room of will"(94). Bladder-52 also has the alternative name jing-gong or "palace of essence"(95). That the same acupuncture point may be used to simultaneously treat the jing and zhi, points out the intimate relationship between these two energies.

The "authentic" (zhen) heart-mind is lost in the individuals inevitable fall from original nature (de). The "memory" (zhi)(96) of this true nature is stored in jing as a mandate from heaven. It is in directing the mind "down into" the jing, the depths of self, via the zhi (fixing the will), that the "lost" individual may rediscover heaven's commands, and return to bringing his or her heart-mind back into the world fully expressed. Hence, with destiny (ming) fulfilled, one may become a channel for the creative flow of dao the very source of life and vitality.

Bladder-52 can harmonize the relationship between kidney jing, heart shen, and the human will (zhi). With the careful direction of the practitioner, this point may serve to "soften" an overly "hard" will and protect a depleted jing or strengthen the will to focus the shen upon unused potential.

Kidney-23: "Spirit seal" [Shen Feng]-

Etymology:

Shen, is the character indicating heart spirit and in a larger sense, the active impulses which emanate from heaven. Feng is composed of the character for earth doubled along side the character for a hand affixing a seal of authority. Weiger explains the character: "The ancient character represented a tree upon a tumulus...this knoll surmounted with a tree, represented the imperial possession of the land. A similar knoll, but smaller, was erected in the fife granted by the emperor to a feudatory.(97) In ancient China when the emperor invested a noble, a mound of earth would be taken from the imperial alter and placed on the nobles alter as a symbol of the emperors authority.

The left half of the character is an image of a mound of earth erected for religious purposes. This mound represents the gods of the earth (she) which were worshipped in ancient China. The she (earth alter) stood in sacred groves which themselves may have earlier been the object of the cult. In ancient times they were marked by a sacred tree and a pole. The she were quite open to the air. As telluric deities it was paramount that they remain exposed to atmospheric influences in order to constantly imbibe from the heavenly qi and shen. In order to deprive them of power, as at the conquest of a state it was only necessary to enclose them with a roof and walls and thus shut off their access to sunlight and air.(98)

When the Shang empire was overthrown their she was enclosed with an opening facing north so that only debilitating influences could reach it. Here, the potential power of earth (yin) has been cut off from the sunlight (shen), the activating influences from heaven. Thus, the power of the dynasty dwindled as it lost its mandate from both heaven and emperor. This scenario is similar to what happens in the individual when they receive only influences from the the North (water element) and no activating

impulses from the shen or heart (South). Cut off from the warmth of their "sealed" heart, their own power diminishes.

Zhuang Zi virtually describes the genesis and picture of kidney depletion to which this point speaks.

"Mens Little fears are mean and trembly; Their great fears are stunned and overwhelming... They fade like fall and winter-such is the way they dwindle day by day. They drown in what they do- you cannot make them turn back. They grow dark as though sealed with seals- such are the excesses of their old age. And when their minds draw near to death, nothing can restore them to the light."(99)

Here, Zhuang zi describes a person whose heart spirit has been sealed so that the shen, the brightness of life cannot manifest and activate.

The patient in which this point is indicated may show a lack of authority on all levels. Often, they may exhibit a sense of being out of touch with their purpose in life and their spiritual identity. "Spirit seal" can help establish the realization that no external confirmation in life is needed to choose a course of action. One need only follow the inner knowing that this direction is present in one's heart as placed there by heaven, the highest authority. Ultimately, "spirit seal" can help restore the interaction between the potential present in the kidney official and the mandate from one's own heart and the heart of heaven (shen).

Kidney-24: "Spirit burial ground":- [Ling xu]-

Etymology:

The etymology of the character ling has been discussed above and relates to the power and potential of the heart spirit to effect change. Xu means emptiness or that which contains nothing(100) and is the medical term meaning deficiency or exhaustion. The character xu is a picture of

two men on a hill looking in all directions yet nothing can be seen for they are in a high upland which is wild and barren. The imperial burial grounds in ancient China were located in exactly such places.(101) Hence, the translation of xu as "burial ground".

Ling is present in the title of the Ling Shu the "spiritually efficacious axis". Both the characters xu and ling are associated with the potentiality of the empty vortex whirling between heaven and earth.(102) The DDJ states that the dao's axis is "empty (xu) yet inexhaustible"(103) and that it is precisely this emptiness which gives the dao its use.(104)

When the aspect of being addressed by kidney-24 is in balance an individual may feel connected to the well spring of dao, life's greatest resource, and experience themselves as a potent and effective force in the world. When kidney-24 is indicated therapeutically the potential (ling) to manifest in life is exhausted (xu) giving the sense that one's ling spirit has died. The patient's life may appear like a barren wasteland, scorched by the impulses of the heart's shen, but with little potential to manifest. With the ling spirit dried up and depleted, the individual may grow sad as they grow increasingly cut off from their spiritual source and power in life. This exhaustion on a basic level may be predicated by a weakened jing and deficient yin. The patient evidences an internal spiritual crumbling which parallels the physical dis-integration taking place as life's resources dry up. This point speaks to the spiritual aspect of the imbalance by treating the relationship between the heart and the kidneys in the upper burner. "Spirit burial ground" can help restore the patient's experience of themselves as a potent force in the universe by returning them to their spiritual source. The quality of energy present in this point may be likened to bringing water to the desert so that life may flourish.

Kidney-25:"Spirit Storehouse":[Shen zang]-

Etymology:

The first character shen, as in kidney-23, indicates the heart spirit. The character zang means to "hide" or "conceal" and also has the meaning of "storehouse".(105) Here, we are given the image of a reserve of spirit (shen) which is stored in the heart. Thus, when a patient's shen is deficient or hidden kidney-25 can act as a storehouse of spiritual energy.

Zang is a homophone of the character zang meaning compliancy. This

character is an image of an official kneeling prostrate before his master(106) whose authority may be symbolized by the halberd. "Spirit storehouse" may not only access a reserve of shen, but also help the heart-mind (emperor) enforce its commands with authority and the respect it deserves from its officials (the other energetic functions of the body/mind/spirit).

Analysis of Relationship Between Kidney-23,24,25:

The points Kidney-23, 24, and 25, are points which address the shen, ling, and shen spirits, respectively. Taking these as lines of an Yijing(107) triagram to denote their relative yin and yang characteristics yields:

YANG  Kidney-25 Shen
YIN  Kidney-24 Ling
YANG  Kidney-23 Shen

This is the triagram for fire; two yang lines containing a yin line. These points lie on the kidney, a meridian associated with water, over the heart, an organ associated with fire in the upper burner which corresponds to heaven. Hence, these points relate intimately to the spiritual alchemy of water and fire, ling and shen. They may be considered to address the most fundamental level of balance between the yin and yang of the human spirit. The functional balance of these energies is essential if life is to proceed spontaneously and effectively.

Heart-2- "Blue-green spirit"-[Qing ling]:

Etymology:

The character qing is composed of the character for plants growing over that of an alchemical furnace with cinnabar in it. The image contained in the character qing is that of the alchemical transformation and generative power of growth that takes place in plants during spring.(108) The Character qing is used to represent the "blue-green" color of this growth and the Nan-jing assigns the liver the color qing.(109)

Alchemy, Ritual and the Kings Heart

The transformative fire of life is found in humans in the cinnabar field or tan tian, the internal alchemical furnace. In medicine, the "life gate fire" seems to take over the role of the cinnabar field in alchemy. The color of the "penetrating fire" contained in this furnace is called qing-ming.(110) The furnace contains cinnabar which, as a metal, can exist as a solid and liquid at room temperature. For this reason it was considered by the Daoists to be a symbol of flexible consciousness.(111) Cinnabar is the first herb covered in the Shen Nong Ben Cao and is listed as the first herb in the upper class of those which nourish destiny. The Ben Cao states:

"Cinnabar tastes sweet and is slightly cold, it cures the hundred diseases of the body and the five zang. It nourishes the jing-shen, makes the hun and po peaceful and benefits the qi. It brightens the eyes and kills demons and injurious ghosts. If you take it for a long time you can communicate with the spiritual brightness [tong shen ming] and you will not grow old."(112)

Cinnabar is considered the strongest herb to calm the heart, bringing stability to the emperor of the body/mind/spirit. In fact, several of the emperors died of cinnabar toxicity, apparently poisoned by their court alchemists.

The name of Heart-2, qing ling is the name of the terrace which the emperor went to in order to receive spiritual influences.(113) Hence, the location of this point on the heart meridian. In reference to the character

ling, Weiger points out that in ancient China, the shamans most important role was being able to elicit rain from the heavens. The emperor's role was not so different in that his duty was to be in charge of the performance of rites. In the Yijing, hexagram #51 corresponds to the "blue-green dragon" , the arrival of spring. The hexagram tell us that even though the thunder may roll and spread terror for a hundred miles around the ruler remains so "composed and reverent in spirit" that the sacrificial rite is not interrupted. Wilhelm continues: "This is the spirit that must animate leaders and the rulers of men-a profound inner seriousness from which all outer terrors glance off harmlessly."(114)

In this context jing-ling may address the emperors power to invoke rain from heaven, essential for new growth in spring, through the performing of rights. In general, ling may be thought of as the emperor's or heart's potency, as derived from fulfillment of his mandate (ming), to rule the nation and body/mind/spirit in an effective manner.

An individual with a heart in which the ling spirit is unbalanced may show up as being out of sync in life. Symptomatically, this may appear as stuttering, heart palpitations, or insomnia. The individual may also appear shaky and frightened.(115) When the yin and yang of heart spirit is balanced then things proceed "as if they were done by no one". Confucius refers to this quality of ling and heart spirit indirectly when he says that Shun, the great sage king, "merely placed himself gravely and reverently with his face due south; that was all"(116) for "With correct comportment, no commands are necessary, yet affairs proceed."(117)

King Xuan, in the book of odes(118) reports to heaven his overwhelm at not being able to perform ritual effectively. He blames his own failure as resulting in a tremendous drought:

"The drought is all ready too extreme!

Scoured, scoured the hills, dried the streams;

The demon of drought exercises his ravages and his oppression.

Like fire burning in the heart- like fire burning in the hedges-

My lonely heart is as dried as the heat of summer;

Sorrow in my burning heart is like the clouds of steam rising from fire;

The many virtuous men of the past!!!

Its serious consequences they do not hear or understand,

Vast as heaven the above ruler

Be willing to enable me to retire."(119)

The pathology of the emperor's heart is similar to the fate of his nation. With his potency to perform ritual effectively in question, his own heart fire rages and he begs heaven to change its mandate and his destiny (ming). Perhaps a return of spiritual balance, well addressed by the points covered here, would have helped restore harmony to the nation and the heart of the good king.

Conclusion

The ontogeny of dao is followed by all of creation to which it gives birth. In its infancy the dao exhibits a spontaneous "self-becoming" which is held in the to be an attribute of high health. This state of full self expression is immediately available in each moment yet is lost with the gaining of self consciousness. At the precise moment that one experiences one's "self" as being separate from dao a dynamic tension is created both internally and externally in one's life. Within, one's unique nature, instilled by heaven, will push to assert itself where ever it finds that doors are closed to its full self expression. Like a flood, the dao will break any barrier placed in its path generating symptoms specific to the avenues of expression which have been repressed.(120) Externally, heaven will send one life experience ideally suited for the cultivation of inborn potential in an attempt to open "closed doors" from the "outside".

It is in manifesting destiny, by cultivating what is within and accepting life as it happens, that one is able to return heaven's heart to one's self and the world. While only a few acupuncture points have been discussed here, it is important to note that every point does exactly the same thing: To perfectly blend a quality of heaven and earth helping the patient proceed in their own self-becoming.

Endnotes

- 1) "Shen Nong Ben Cao"-These quotes are excerpted from the introductions to the three sections of the text. I have followed Unschuld's (1988, P. 255-259) translation but have translated the character ming as "destiny", not "life".
- 2) Gwei-Djen, L., Needham J., P.176, 1980
- 3) Ware, J., P. 177
- 4) The basic numerology underlying the ontology of dao can be found in DDJ ch. 42 in : Chen, E.M., P. 157
- 5) For a brilliant discussion of the ontology of dao see: Girardot, N.J.
- 6) Zhuang-Zi personifies the chung-qi as emperor Hun-tun (Watson, P. 95). Pan-gu, the mythological first man spans the chasm between heaven and earth and, upon dieing, gives birth to the cosmos. References to Pan-ku are abundant throughout ancient Chinese literature.
- 7) Watson, B, 1964,P. 38
- 8) The term zi-ran, "nature" and/or "spontaneous, self-becoming", may be taken as indicating a state of perfect health. Taking the sage to be the healer we may read with interest the DDJ's advice: "He recovers the transgressions of many. In assisting the self becoming (zi-ran) of all beings, he dares not act."- DDJ 64 in Chen P. 203
- 9) Weiger, L., P.36-37.
- 10) Weiger, L., P.36-37.
- 11) Ibid.
- 12) Chen, E.M., P. 184
- 13) Ibid. P.185-DDJ CH.55
- 14) Ibid. P. 187

15) Ibid. P. 187- DDJ Ch. 55

16) Hence, the TTC's first line states "the dao that can be named is not the eternal dao". It is the act of naming that cleaves the eternal dao from itself giving rise to material existence.

17) The way in which this meaning is embodied in the individuals body/mind/spirit is given by their constitutional type in the context of the Five-element paradigm. The issue of constitutional type will be discussed in detail in my next article.

18) The acupuncture meridians and points are the map which guides to the aspects of self expression that the patient has repressed. It is through helping to access these aspects of being that acupuncture may provide the bridge back to original nature.

19) Ware, James R., P.76

20) Jarrett, L.S., Establishing name

21) Porkert (P. 194) translates the term jing-shen here as "configurative forces capable of manifestation".- My translation from Chinese text in : Lu, H.C., P. 15.- Here the term shen-ming may suggest that the sage is in touch with the radiance of his own heart spirit and/or the radiance of the macrocosmic shen.

22) Anderson, P., P. 22

23) The hun spirit is comprised of the shen, jing, and qi. See : Williams, C.A.S., P.462

24) Larre, et al.,(P.115), tells us: The shen are "present all along the entire route of one's destiny; thus the importance of citing them within the framework of hereditary energies."

25) Morgan, E., P. 28

26) Weiger, L.,P.47- Chinese characters cannot be regarded as defining a specific "thing" as a word does in Western languages. Each character must be considered the foci of a discussion around a particular "aspect of being" as it exists in both the macrocosm and microcosm. Hence, the concept of ming as "destiny" cannot be defined as such. We are only able to consider

the discussion of the concept as gleaned from the contexts in which this character has been used over the last several thousand years. Too, we may add to this discussion with our own observations regarding ming as it appears relevant to us in our time.

- 27) T'ang Chun-I, Jan.'62, P.195
- 28) DDJ Ch.79 in Chen, E.M.,P.226
- 29) Lin Yutang, 1942: P. 308 cited in: Chen, E.M.,P. 227
- 30) T'ang Chun-I,Jan. Jan'62, P. 215
- 31) T'ang Chun-I, Apr. '62, P.34
- 32) Larre, et al., Orchid, P. 63
- 33) Porkert, P. 171
- 34) T'ang Chun-I, Apr. '62, P.33
- 35) Watson, B., 1964, p.138
- 36) Anderson, P.,P. 56
- 37) The shamans in ancient China were often represented as being paralyzed in part of their body, only being complete when they were possessed by celestial spirit. (Anderson, P., P. 57)
- 38) Anderson, P., P. 57-61
- 39) Larre et. al., (Survey, P. 112-117) lists the inherited energies as including the yuan-qi, jing-qi, zong-qi, and shen. The qi, jing, and shen, are the three Taoist "treasures" which constitute the evolutionary Hun spirit. A discussion of these energies is beyond the scope of this article and will be included in a future work.
- 40) DDJ Ch.21 in Chen, P. 107
- 41) Watson, B.,1964, P. 32.

- 42) Anderson, P., P. 57.
- 43) Weiger (P. 270-271) wonders why the colors green (plants) and red (cinnabar) are confounded in this character. He cites an author that states that when green plants are burned they give off a red color. It seems more likely that perhaps there is a fine shade of meaning here intimating that it is the transformative energy within plants, indicated by the red cinnabar, which fuels their growth.
- 44) Porkert, M.,P.181
- 45) Porkert, M.,P.181
- 46) Weiger, L., P.138- It is interesting that this description of creation is so strikingly close to modern evolutionary theory which holds that life began on earth as the result of lightening striking the primordial "hot, thin, soup" which caused the formation of complex proteins from amino acids.
- 47) Weiger, L., P.29
- 48) Ibid. P.137
- 49) Ibid., P.138
- 50) Anderson, P., P. 25
- 51) Ibid. P.61
- 52) Ho Peng Yoke, cited in: Anderson, P., P. 61
- 53) According to Chang Po-tuan: "After birth it [true sense] is polluted by external influences, seduced by external things; the dipper handle points outward, not inward; the enlivening energy is outside, the killing energy is inside. Following the course of nature, the young mature, the mature age, the aged die, this goes on and on in repetitious cycles, with no hope of escape. If one knows the mechanisms of life and death and turns around the dipper handle, one can change one's orientation, one arrives at ones homeland and can thereby take over the evolutionary cycle and thus join the four forms and the five elemental energies...." in: Cleary, T., "inner teachings", P. 19

- 54) Larre, C., Rochat, E., Survey, P.115
- 55) Porkert, M., P.181
- 56) Porkert, M., P.181
- 57) Personal discussion with Ted Kaptchuk.
- 58) Ch'en, Ch'i-yun, P. 45
- 59) Translations of zhi: Knowledge (Porkert P.128), mind (Unschuld, P. 367), will, purpose (Weiger, P. 203), ambition (Worsley), memory (Fung Yu-lan, P.291), intention (Kuang-ming, Wu, P.241), resolve, determination (Bloom, P. 312).
- 60) See Jarrett, L.S.: IV
- 61) Weiger, L., P.203-
- 62) Ibid.
- 63) Lagerway, J.P.8
- 64) Porkert P. 177
- 65) These are: 1) Heart-2:"Blue-green spirit", 2) Heart-4:"spirit path" 3) Kidney-24: "spirit burial ground", 4) Gallbladder-18: "Receiving Spirit", and 5) GV-10:"Spirit Tower".
- 66) The character wu refers to female shamans, male shamans were referred to as xi- Fung Yu-lan, P.23
- 67) The character ling has been changed in modern China to one that hides the meaning of its etymology (see character list). There is no discussion of ling as an aspect of spirit present in the modern texts from China. These texts, which reflect the materialistic ideology of Marxism, discuss only the shen. This reflects the predilection of the modern Chinese to shun a concept of spirit that has a shamanistic derivation and implies that the individual has the power to evoke changes in heaven (the governing regime). The concept of spirit inherent in shen, that heaven sends down the portents of what will be, is probably a more comfortable notion to the leaders of a

totalitarian state.

However, the concepts of spiritual power present in ling have not been decried only in the modern era. Xun zi (Eno, R., P. 202) directly attacked the notion of ling by saying: "When performance of the great rain dance is followed by rain, what does this mean? [I] say it means nothing. It is though the rain dance had not been performed and it had rained.....Understanding them [rituals] as ornamental leads to good fortune; understanding them as spiritual leads to ill fortune." Xun Zi here is perhaps railing against the superstitious masses who both fear omens from heaven (such as falling stars) and employ "witch doctors" to protect the from evil. The concept of ling is still a potent symbol for the spiritual power of one who has fulfilled destiny and, in this highest sense, should not be discarded.

68) Weiger, P.182

69) Mathews, R.H.,P. 586

70) Dore, H., P.160.

71) Porkert, M.,P.181

72) Chamberlain, S., P. 16

73) Watson, B., 1968, P. 73/4-Here, the term ling-fu, "spirit storehouse" or "storehouse of potency" refers to the heart-mind. In the Pai Wen Pien (Homann, R., P. 10 & 77) the term ling-fu is used in reference to containing the "penetrating fire" which fuels alchemical transformation. In this usage it would appear related to the functioning of ming-men.

74) Watson, B.,1968, P. 255

75) Mencius recounts the tale of how the multitudes flocked to king Wan as if they were his children and built his ling-tai "spiritual tower" in one day. This is a prime example of the efficaciousness of the sage. The people "rejoiced" to do this work because the sage, like the "ancients" "caused the people to have pleasure as well as themselves". (Watson, B., P. 128)- This tower brings to mind the taoist folk tale of the governor who could not see over the trees surrounding his residence. Thus, he built a tower which he could ascend in order to gain perspective on his kingdom and view the scenery. Hence, GV-10 may be thought of as a point which gives perspective

and "penetrating insight" to the heart. (see: Van Over, R.,P. 179-180, 1973.)

76) Mencius in: Eno, R.,P. 455

77) Wilhelm, Richard, P. 3

78) Jarrett, L.S., April,'92

79) It is interesting to note the functional similarity between acupuncture points and the nature of Chinese characters (note 27).

80) Discussing destiny (ming) in the context of the point ming-men does not mean that GV-4 is "the point for destiny". This would be analogous to saying Liver-14 treats anger or II-5 is "the point" for wrist pain. Every point can treat anything if it is used in the appropriate context.

81) Unschuld, P.U., History, P. 200- The quality of shen coming through the eyes is addressed by acupuncture point Bladder-1 named "eyes bright" (jing-ming). Yeh lin, in his commentary on the Nan-jing, quotes the Ling-shu and Su-wen. He states: "The jing-ming [hole is passed by influences that] come from the brain and heart. [The eyes] are therefore the holes where one's life arrives. Hence, they are called the "gate of life [destiny]" [ming-men]" (In: Unschuld, P., Nan ching, P.385). Here is an example of a term (ming-men) being used in what first appears to be an entirely different context than its usage when referring to the ming-men associated with the kidneys. This may, initially, lead to confusion regarding the meaning of the term "ming-men", the interpretation of which is still being debated by scholars.

One may consider the eyes to be an organ for receiving life as it appears to us through light, the spiritual brightness (shen-ming) emanating from heaven. The macrocosmic shen of heaven is channeled by the eyes, into the heart, and from there via the will, to meet the jing in the kidney. This is one example of how heaven within may be joined with heaven without as the pure heart, which does not color this interaction with the minds interpretation, manifests heaven's purpose. Hence, with some analysis, The eyes as the "gate of destiny" may be seen as an outer emanation of the inner "gate of destiny" resolving the apparent contradiction. A given term may be applied to different aspects of the same phenomena regardless of where that phenomena is located in space. This is an important principle which is foundational in Chinese medicine.

- 82) Unschuld, Paul U., "Nan-Ching", P.382
- 83) See: Homann, R., P. 8
- 84) Larre, C., Rochat, E., Orchard, P. 46
- 85) Here the term shen-jing is assumed to be equivalent to the more usual appearance of these characters; jing-shen. see: Porkert, M., P.193
- 86) Watson, B., 1964, P. 54
- 87) Weiger, P. 37-See analysis of the character de above and character list..
- 88) Ibid. P. 228
- 89) Legge, J., Trans., "Confucius", P.146
- 90) That Confucius' de was restored in his seventieth year is significant numerologically as seven is the number denoting the loss and return of original nature.
- 91) Munroe, D., Ed., P.312-Italics added by author.
- 92) Unschuld, Paul U., "Nan-Ching", P.367
- 93) Worsley, J.R.
- 94) Ming, Ou, Ed., P.295
- 95) Ellis, A., et al., P. 180
- 96) Ellis, A., et al., P. 180 Traditionally, poor memory may be associated with deficient jing and/or a scattered shen. It is the zhi which helps focus the shen and protect the jing. Hence, the association of zhi with memory.
- 97) Weiger, L., P.205
- 98) Bishop, C.W., P. 24-43

- 99) Watson, B., 1964, P. 32-The reference to receiving light brings to mind the point Bladder-6, ("receiving light").
- 100) Weiger, L., "P.80-81
- 101) Fischer, E.S.,- The burial grounds and mausoleums of many of the emperors contained the character ling in their name.
- 102) Fischer, E.S.,- The burial grounds and mausoleums of many of the emperors contained the character ling in their name.
- 103) DDJ CH.5 in Chen, E.M., P. 5
- 104) DDJ Ch. 11 , Ibid. P. 82
- 105) Mathews, R.H., P. 985
- 106) Weiger, L., P.214-Though the characters are homophones and very similar in appearance, they do not necessarily share the same etymology. Never the less, the information yielded from their comparison is still interesting.
- 107) For an explanation of the symbolism of the I-jing see Wilhelm, R..
- 108) Weiger wonders why the colors green (plants) and red (cinnabar) are confounded in this character. He cites an author that states that when green plants are burned they give off a red color. It seems more likely that perhaps there is a fine shade of meaning here intimating that it is the transformative fire within plants, indicated by the red cinnabar, which fuels their growth. Weiger, P. 270
- 109) Unschuld, Paul U., "Nan-Ching", P.170
- 110) Qing ming is translated as "blue-green darkness" . In the Ch'u-tz'u it is used to designate the sky. in-Trans: Homann, R., P.51
- 111) For discussions of cinnabar and alchemy see: Ware, James R.
- 112) Shen Nong Ben Cao,-Cinnabar is the first herb discussed in the Ben Tsao. This passage can be read to imply that it enables one to be in

contact with (tong) the emanations of one's own heart (shen-ming) and/or the heart of heaven.

113) Lecture with Larre, C.,(1986).-Ling not only interacts with our own shen but can provide the facility for our communication with heaven. Thus, it is our ling which attracts heaven's shen. Hence, in the performance of ritual it is our potency (ling) which summons a response from heaven.

114) Wilhelm, R., P.197-200

115) These symptoms may indicate the use of cinnabar therapeutically with formulas such as tian wan pu xin wan which treat deficient heart yin (yin being associated with the ling aspect of spirit).

116) Fingarette, H., P.4

117) Ibid , P.4

118) Ayscough, F., P.111.

119) Ibid.,P. 111.

120) These "avenues of expression" are given by the individual's constitutional type and evidenced by pathology in the function of the officials and their associated meridians.

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