

The Spirits of the Points, Part 1

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The points described below are elaborations based on the translations of the point names from the Chinese characters, many years of study with Professor J.R. Worsley, and nearly three decades of personal clinical experience.

Points from the upper Kidney chest line, the outer Urinary Bladder line on the back, the Conception Vessel (Ren) and Governor Vessel (Du), as well as Heart 1, may be conjoined with treatment of any elemental *Causative Factor*. I will discuss points from this category first.

With regard to the remainder of the points on the 12 regular channels, they are used only (with the exception of removing specific energetic blocks) on the elemental *Causative Factor* meridians of the patient. Thus, UB 66, for example, would be used only on patients diagnosed by traditional means (i.e. odor, color, sound, and emotion) as having a *Causative Factor* in the Water element. My discussion in this section will include selected points of the Heart, Small Intestine, and Urinary Bladder meridians.

Kidney 24: *Spirit Burial Ground*

When one has been so heavily burdened or traumatized that he or she has virtually given up, it is as if the spirit is deeply buried and unreachable. The patient may appear loud and out of control or quietly resigned. He may be able to, move, talk, and even reason. The determination of the mind may even make it appear that all is well, but it is utterly without a core, an empty shell without the inner spark of life that brings joy, enthusiasm, and meaning. Without spirit, there may be existence, but there can be no real *life*. Only when the spirit is present can we consider how to help it. This point, in a category of its own, has the ability to "open the ground", resurrect, restore, and revive the spirit itself.

Heart 1: *Utmost Source*

To the early Chinese, the Heart Official, which they called the Supreme Controller, was akin to the emperor, heaven's representative on earth. The emperor, when healthy, manifests all the qualities we would want in a chief executive: divine wisdom; radiance; fairness; enlightenment; unselfishness; and love for all. The love and joy that we receive from the fire element bathes every part of our lives. It allows us to *feel* the love of the Divine, to share in the warmth

of spirit that eternally pervades everything and enables us to feel at one with others. This point connects us to that source within and without: one and the same. It is used when that connection has been broken, such as after a shock or trauma has penetrated the Heart's defenses. Disconnected from the Utmost Source, we feel alone, isolated, spiritually cut off, uninspired, fearful, empty, severed from life.

Urinary Bladder 37: *Soul Door* (in some texts, this point corresponds to UB 42)

When this door is open, we are able to be inspired, able to take in new vistas of richness and quality. Shock and trauma can slam this door shut, keeping us from the very spiritual essence that we seek. We may go on spiritual quests to find it, not perceiving its presence within ourselves. We try to contact the spirit, but cannot. If this door is closed, we are never satisfied with what we find. Even in the presence of the holy, we cannot take in its nourishment. Opening this door, we allow access to the deepest levels within. It is the way to the innermost dwelling of the spirit, its home, where the eternal riches await.

Governor Vessel (*Du*) 12: *Body Pillar*

Like the central pillar or tent pole to which all guide wires are attached, this pillar maintains our internal strength and uprightness. The body, mind and spirit are built around this pillar. It supports and strengthens the "house" in which we live. It must be firm and rooted, yet able to yield as needed lest it break by the slightest jarring. We consider this point when trauma to the body, mind or spirit has weakened the pillar, causing it to bend or crumble, leaving us fragile, wobbly, unable to regain the stability and balance we need to face any situation, to recover, and to carry on with our lives.

Heart 4 - *Spirit Path*

This point refers to the path or way of the spirit. It is the job of the emperor to lead the people in the way of the *Tao*. To do so, he needs to know what the way is. So often, we (and our patients) become overly wrapped up in the allure of mundane things - the temporary gratifications of the ego (i.e. money, sex, power, prestige) - that we lose our way. We become anxious, worried, and preoccupied about things that are, at best, transient and impermanent. This point illuminates the way back to the one path that satisfies our real needs and guides us to our next step.

Heart 7 - *Spirit Gate*

Like all gates, the Spirit Gate must open and close freely. The spirit must be able to move freely, responding appropriately to any need, within or without. Locked out of its home, or with the gate stuck open, the spirit cannot rest in quietude. A patient so affected may feel perpetually restless, unstable, and ill at ease. With the spirit locked inside, the patient is unable to access and bring forth love, joy, inspiration and fun: the things that make life worth living. Without access to the spirit, patients hunger for its contact and are often driven to destructive compensatory behaviors, such as drug and alcohol abuse, overeating and promiscuity.

If the gate is closed, the other Officials, too, are deprived of the love and warmth that the Supreme Controller provides. As it is, the Supreme Controller tells the Officials what to do, listens to them, and provides for their needs; without his contact, they are on their own. Chaos soon begins; order is lost. The heart itself can become over controlling and tyrannical. Here, we may find the Fire-imbalanced patient who micromanages everyone else's tasks, exhausting himself or herself to utter collapse.

Small Intestine 6: *Nourishing the Old*

This is one of the best points to nourish body, mind, and spirit. It is particularly useful for older patients as ailments associated with aging and deterioration set in. We may see things such as osteoporosis, dehydration, weakness, fatigue, and memory loss. Contrarily, as we age, we can grow in wisdom; in maturity, we can see our lives from an entirely new, more detached, often humorous perspective. This point can bring forth such gifts, with a tremendous feeling of vitality and relief. The point can also be used to support and nourish a patient of any age with an old problem, perhaps something that the patient has long been unable to sort out and resolve. Such people may be set in their ways, dwelling on the past, feeling unable to cope any longer. They need nourishment and support to get out of the rut and enter the joyous flow of life, which is available at any age.

Small Intestine 12: *Grasping the Wind*

This is a wonderful point for a patient who doesn't know which way to turn - is "grasping at straws," trying this, trying that, mind racing, stuck, confused, unable

to sort out and see what is essential. Just as the wind cleanses by blowing away debris, so this point brings fresh air to this Official, breaks through the fog and muddle, allowing the patient to get a firm grasp on things, to see from a good, wholesome, and stable place.

UB 58: *Fly and Scatter*

As the Junction (Luo Connecting) point of the meridian, UB 58 can be used to create balance and harmony between the two Water Officials if we find, by pulse diagnosis, that the Kidney has a relative excess of energy while the Bladder has a relative deficiency. These Officials must share the available energy equally in order to function optimally. Tonifying UB 58 will draw the excess from Kidney to Bladder, bringing brother and sister Officials together in perfect harmony.

Used for its spiritual connotation, this point brings peace, order, and harmony to scattered components, especially thoughts and feelings. It creates order from chaos. To some Water-imbalanced patients, even a slight disturbance can be perceived as a major catastrophe, viewed far out of proportion. The mind can fly off in a million directions, imagining all sorts of alarming scenarios. In Nature, water effortlessly takes the exact shape of whatever contains it. In a state of balance, the same happens within us. Harmony in the Bladder Official means using only the *appropriate* amount of reserve for the task at hand - neither over nor underdoing. However, when the water is not contained or without boundaries, it scatters and flows everywhere, randomly and uncontrolled. It is easy to see how the mind can "freak out" and lose its stability and peace. As the natural flow of the mind is disrupted, we may babble uncontrollably or, in the opposite extreme, become frozen and rigid. The spirit will similarly be disturbed as our will and determination diminish with the scattering and depletion of our reserves. This point, used appropriately, can restore the calm and containment vital to our sense of security and instinct of survival.

UB 66: *Penetrating Valley*

As the Water point of the meridian, this point can be used as a horary point between the hours of 3 p.m. and 5 p.m. We use horary points to clear away accumulated debris and obstructions, allowing us to see the true state of an Official. Like a pond covered over with scum and dead leaves, we need to see the state of the water underneath. Is it clear, murky, polluted? We need to know in order to assess how to treat it. This point, used as an horary, provides us with the means to know. It cleans the water, as well as clearing the path for the water to flow freely.

In nature, water traverses all sorts of terrain (hills, mountains, valleys) on its way to the sea. When it flows unobstructed, it finds its way over, under, or around any barrier. In our lives, we too encounter varied terrain and sometimes seemingly insurmountable barriers. Our path may seem blocked. We can get stuck in a valley and perceive no way out. We may become frozen with fear. This point, used for its spiritual connotation (at any time of day), can penetrate into the depths of the valley and clear the way, lifting us beyond the obstacles, liberating us from the fear of an unknown future.