

The Spirits of the Points, Part 2

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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 the late 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 Kidney, Heart Protector (Pericardium), and Three Heater (San Jiao) meridians.

Urinary Bladder 39: *Spirit Hall* (in some texts, this point corresponds to UB 44)

This hall is the inner dwelling place of the spirit. This *is* the home within us in which the spirit can reside in peace, security, warmth, and comfort. It is the hall of the Emperor (the metaphor for the Divine within us), who must rule in wisdom, love, and perfect order. In this hall is found everything that would sustain, support and enlighten him. We consider this point when a patient's spirit is restless, unsettled, out of control, unable to find its way "home." It is as if the spirit is crying out, "Where do I turn? What do I do?" In some cases, the spirit may be present within, but unable to manifest appropriately in one's outer expression. If the Emperor has been jarred, displaced, and traumatized, he no longer feels "at home," and chaos is spread throughout the kingdom. This point can restore order.

Having been away from home for an extended period, stressed, after a demanding period of exertion, it is restorative to finally come home. Also, too much time housebound can create imbalance; we need to get out. This point, as well as bringing a patient to a place of serenity and a welcome home for the spirit, allows ample freedom from confinement - space to stretch, expand, and

move within and without. When we are spiritually at home, we can feel at home anywhere.

Conception Vessel (Ren) 8: *Spirit Deficiency*

This point, treated with moxa only, upon the umbilicus filled with salt, is used to fill the spiritual “tank” when it has run low. With the ongoing demands and stresses of daily living, as well as the occasional traumatic events, our reserves can become tapped. Every Official (organ/function) needs its fill of spirit in order to perform its tasks with joy, enthusiasm and effectiveness. When the tank runs low, even minimal tasks can seem to be overwhelming. Any, or all tasks may be met with resistance, indolence, indifference, apathy, or obstinacy.

There is simply not the fuel needed on which to function. When this deficiency is filled, *any* of our endeavors can be infused with spirit, strength, and power. Having a plentitude of spirit within, the events and experiences of the outer world can be transformed into wisdom, as the alchemists of old transformed the base into the pure.

This point can receive from 3 – 30 moxas, depending on the degree of deficiency. (NOTE: Moxabustion is contraindicated in patients with hypertension. If this is the case, or if the umbilicus is protruding, use CV 14, *Great Deficiency*, instead.)

Governor Vessel (Du) 14: *Great Hammer*

This point is used to break up old, ingrained stuck patterns at any level. We consider this point for patients who, despite our efforts, seem to be stuck. The Officials, likened to ministers of the Emperor’s imperial court, can become entrenched in patterns and habits, unresponsive, stubborn, lazy, and unwilling to do their jobs. Soon enough, the progress of the whole kingdom grinds to a halt. Things begin to stagnate and decay. The point, like its name implies, is akin to giving the Officials a “whack” to wake them up, shake things loose, revitalizing and stimulating them to take action and move forward.

Governor Vessel (Du) 8: *Contracted Muscle*

Located in the mid back, this point can be used to relieve back spasm, tightness, and muscular contraction at the physical level along the whole length of the

spine, including the upper extremities. It also supports the Officials of the upper jiao. By relaxing and easing restriction, it can enhance the functioning of the Heart, Heart Protector (AKA Pericardium), and Lung Officials, as well as relieve pain of the entire area.

We are more than physical bodies, however. This point, used for its spiritual connotation, can relax constriction of the emotional, mental, and spiritual bodies. We consider it for patients who hold unnecessary tension and contraction in the mind, who seem to constantly “muscle through” life. We often call such people “uptight.” They may be over controlling, anxious, hyper vigilant, angry, or clinging to old thought patterns, resentments, limiting beliefs, and emotional attachments, all of which can obscure the freedom of the spirit. This point, used at the right time, can allow a profound release and letting go.

Kidney 1: *Bubbling Spring*

The water that bubbles up from underground springs is fresh, revitalizing, renewing, invigorating, and pure. It brings life to that which is wilting, drained, or exhausted. Located on the bottom of the foot, using this point on a Water imbalanced patient whose reserves are drained is akin to connecting him or her to a life giving, perpetual fountain. Everything that moves within us does so by the grace of the power, lubrication, and cleansing abilities of Water. This includes all physical fluids, as well as the fluidity, strength, cleverness, and clarity of mind. It includes the smooth flow and expression of all five emotions. Without the renewing vitality inherent in *Bubbling Spring*, the patient can become increasingly weak, stagnant, rigid, and inflexible at every level. As the Wood and entry point of the meridian, it brings the additional qualities of rebirth and new beginnings, accompanied by a surge of hope and optimism.

Kidney 10: *Yin Valley*

The point name reminds us of a shady, cool, and quiet place, perfect for rest and deep introspection. Among the qualities of water is the image of a clear and still lake, reflecting the reality precisely as it is, with no spin or obfuscation.

At times, we need to be in such a state. When the Water imbalanced patient is

overwhelmed with fears and anxieties, out of control, his mind like turbulent water, his spirit seemingly overwhelmed, this point restores the calm. It allows for rest and recharge. Used as the horary point (between 5:00 – 7:00 PM), it cleanses and clears away the accumulated debris in and upon the water, and allows us to see (and feel on the pulse) the true quantitative and qualitative state of this element within the patient.

Heart Protector (Pericardium) 6: *Inner Frontier Gate*

Just as its name implies, the Heart Protector's job is to protect the Heart, considered by the ancient Chinese to be the Supreme Controller, Emperor, and God's representative on Earth. He was expected to rule unselfishly and lovingly, dispensing his wisdom fairly and impartially for the good of all. Were he to be unprotected and in fear of his own survival, he could no longer listen to the needs of all, but would become partial, open to some and closed to others. When the Heart is well protected, it can be open without fear, knowing that those who would cause harm will not be allowed inside this gate.

We all have such a gate within ourselves. When the gate is stuck open, anyone can enter at any time. We can become indiscriminate in matters of trust and intimacy. Without the protection this gate affords, we feel vulnerable and fearful of being hurt, and are often heartbroken. Our inner fire becomes devastated. Conversely, when this gate is jammed shut, we are overprotected, keeping everyone out and imprisoning ourselves within. Without the love, warmth and joy of interaction, our inner fire goes out, as we live in a state of ever-growing coldness and solitude.

Thus, this gate needs to be opened and closed appropriately, keeping out those who would hurt us while letting in those who bring real love, joy, and intimacy. Treating *Inner Frontier Gate* on a Fire imbalanced patient can restore its ability to open and close freely, allowing real, but appropriate openness and genuine love.

Three Heater (*San Jiao*) 7: *Assembly of Ancestors*

The Three Heater official is concerned with maintaining a proper balance of heat among the areas (or "burning spaces") into which the trunk is divided, and in

which the Officials reside. No Official within us can operate optimally if its environment is too hot or cold. Outwardly, the warmth of our relationships in the external world needs to continually adjust and adapt to be in perfect synch in every situation. This is the essence of relationship - the appropriate giving and receiving of self with another.

Some Fire imbalanced patients' ability to trust and to know how much of themselves can be safely expressed to others is severely traumatized. They have, perhaps, been hurt so deeply or so often in relationships that they have simply shut down their own fire and developed a cold, impenetrable shell around themselves. No amount of rational thinking or analysis is of help. Even opening the *Inner Frontier Gate* (as described above) may have been ineffective.

To see and know with whom we are - friend or foe - involves more than seeing with physical eyes, or even the mind's eyes. We must also be able to see with the eyes of spirit: "Is this someone I can trust, to whom I can open myself? How much opening is appropriate? What is too much? What is too little? How can I tell?"

Using the point *Assembly of Ancestors* on a Fire imbalanced patient is akin to calling a great meeting with his/her great grandmothers and grandfathers - those who have seen and done it all before, and from a high and heavenly perspective, can give the benefit of wise counsel. We can well imagine the relief of such counsel: "This one is safe," or "Be cautious here." The Chinese revered their ancestors for the wisdom they held and their ability to help those in the land of the living. Whether we hold the concept of "ancestors" in a literal or metaphorical sense - as in the wisdom of our higher selves - tapping into such spiritual wisdom reassures us that we are not on our own. Thus connected, we can see each situation with new eyes and respond with instinctual immediacy, rather than through the veils of past pain. We can attune ourselves appropriately in extending our relationships with others and in society.