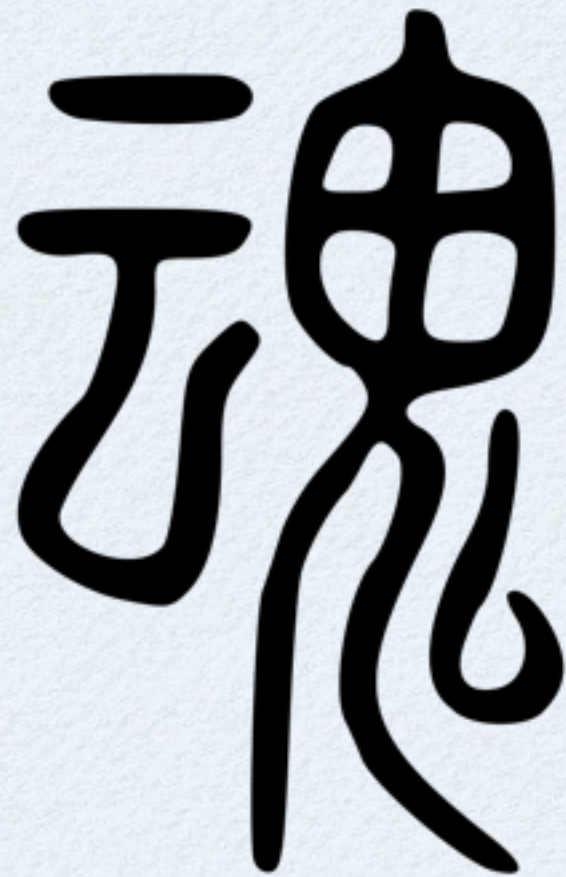


From Hun to Emperor

Spring to Summer – Liver to Heart, in TCM Theory and Qigong Practice



Etymologies

The *po* soul's [etymology](#) is better understood than the *hun* soul's. Schuessler (2007:290, 417) reconstructs *hun* 魂 "'spiritual soul' which makes a human personality" and *po* 魄 "vegetative or animal soul ... which accounts for growth and physiological functions"

道

Dào (Way, Path)

THE TAO

THE PATH OF LIFE THROUGH THE CHANGING COSMOS

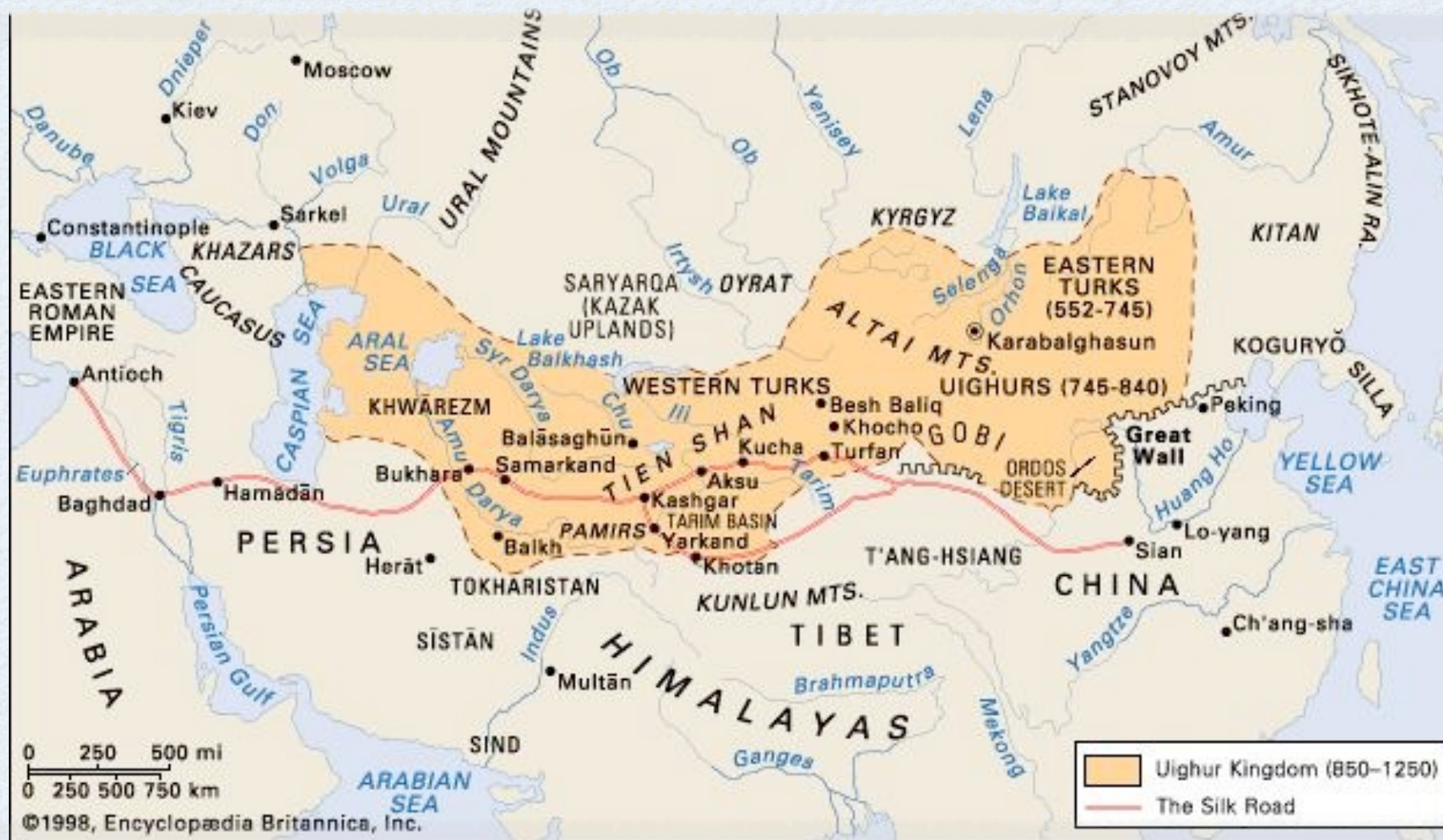
“There is no level place without a bank, and no
departure without a return”

The Taoist Transformation



SOMEWHERE AROUND 5000 BP

THE IDEAS OF A NOMADIC SIBERIAN CULTURE OBSERVED THE STARS AND TIDES, THE PLANTS AND ANIMALS, AND THE CYCLES OF ALL NATURAL EVENTS INCLUDING THE PATTERNS OF RELATIONSHIP OF FAMILIES, SOCIETY, BUSINESS, GOVERNMENT AND THE ETERNAL HUMAN DRAMA.



THE BEGINNINGS

IN WEST CENTRAL ASIA



Outside of Tianshui (天水)

Overlooking the Wei River.

He must have been there too

When he taught many to cook, hunt, and fish

And men and women to marry.

Good things for people to do, he said.

They say he thought up the Yi Jing

And the Ba Gua (八卦).

Part of that was the concept of

The Yin and Yang:

The dragon eyes.

Fu Xi persisted for many years

Some say from 2852 to 2737 BCE (115years)

To implement all this.

To come to a place

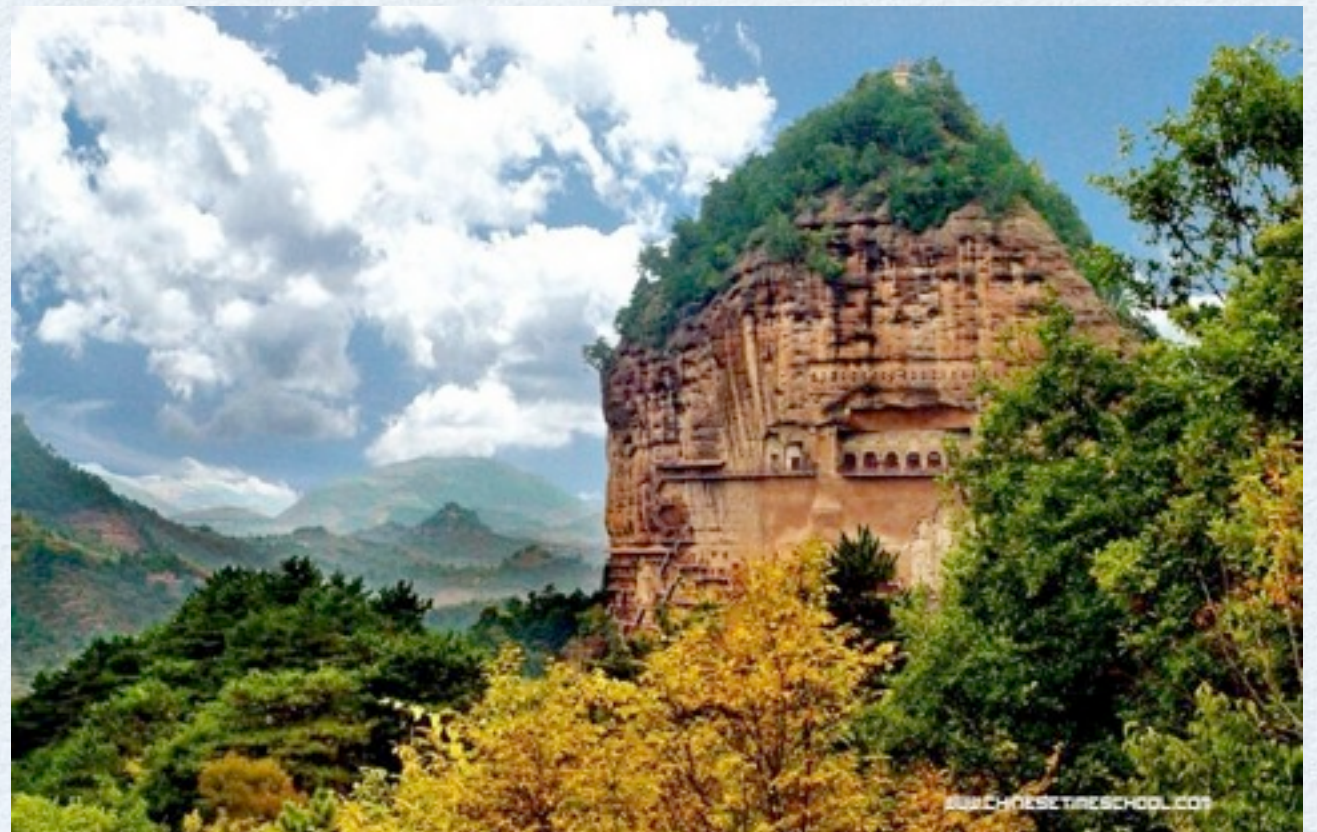
High above water and farm fields

In Gansu province

Where Fu Xi actually stood

The Qin established the first empire of China that lasted from
221 to 206 BC

FU HSI

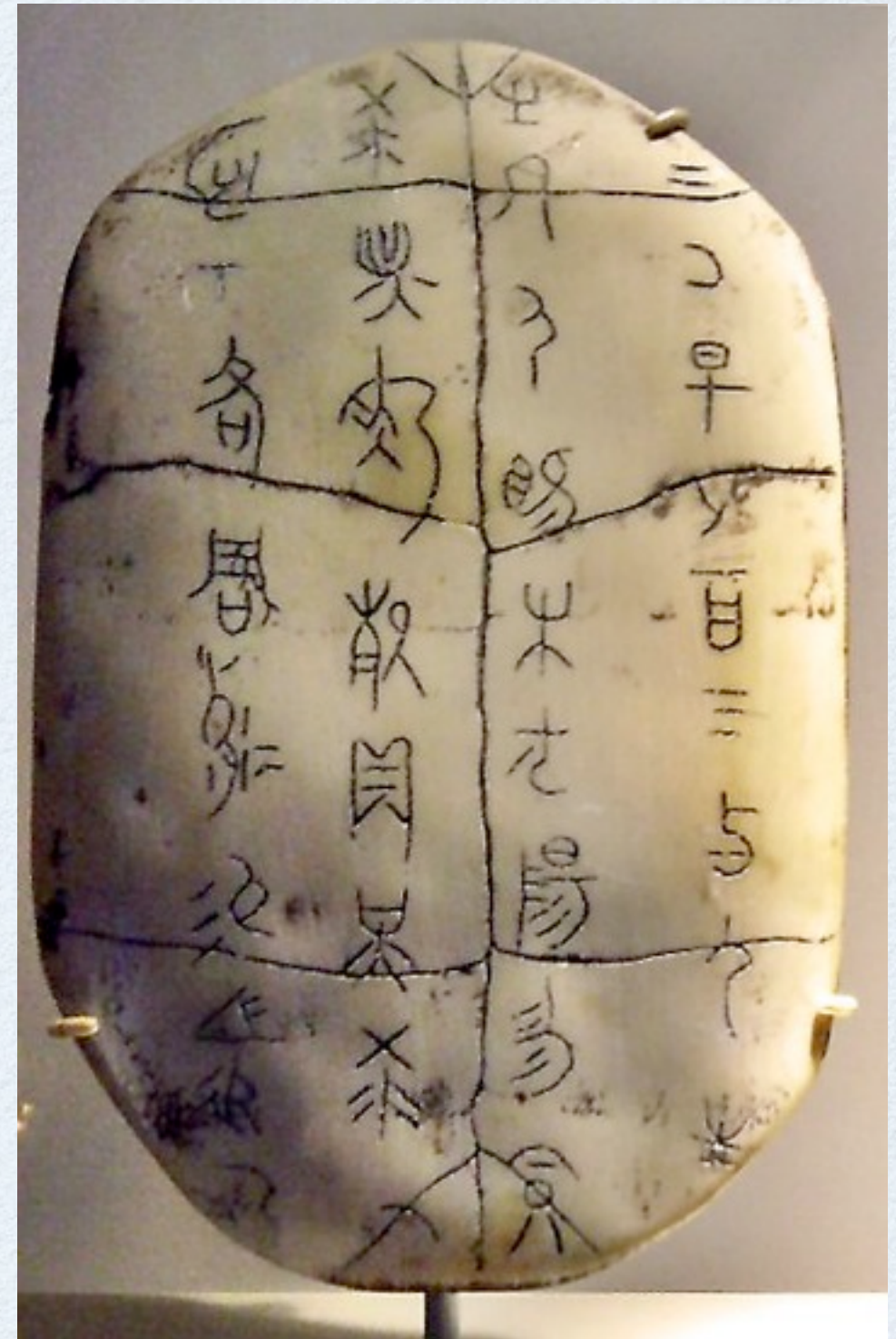




Around 3000 BCE (5,000 years ago) , the Emperor Fu-hsi (Fu-xi) was meditating by the Yellow River, when a tortoise emerged from the water and the markings on its shell revealed to him the trigrams (*pa kua*) of the I Ching.

The Shang Dynasty later using fire ceremonies with the (plastron-underside of the tortoise) observed the cracks to make the divination. And then the Chou People included the yarrow which was less intensive and perhaps stopped killing the tortoises.

The 8 trigrams were later paired to produce a more sophisticated system with 64 hexagrams





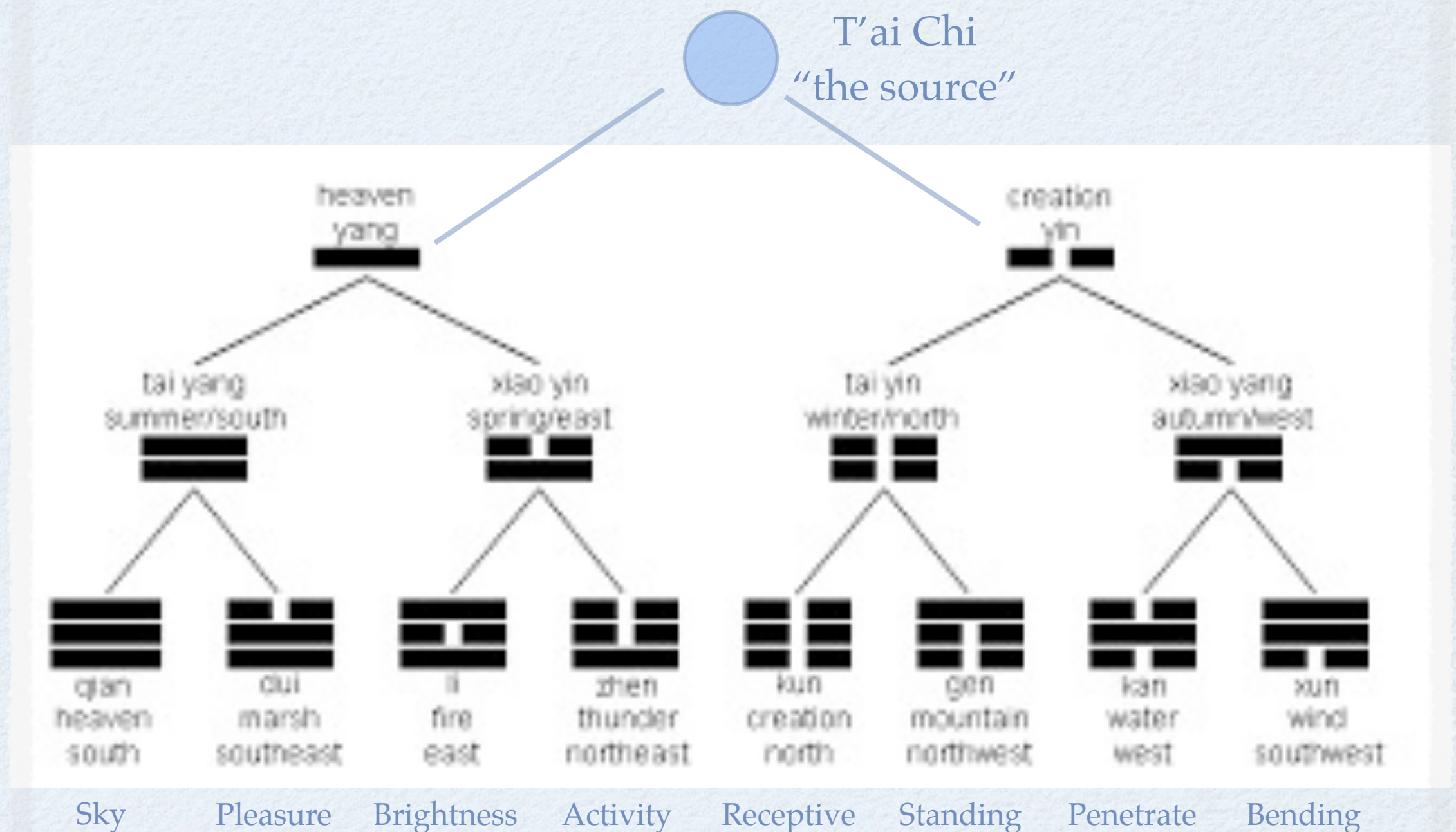
Achillea sibirica Ledeb.

Show All

Siberian yarrow

When the Ancient Sages made Yi in order to give mysterious assistance to the spiritual intelligences, that produced the rules for the use of the divining plant, Shi (Siberian Yarrow)

“Cold come the waters down from that spring and overflow the bushy divining plant (yarrow)
The Stalks were used, as are the 50 sticks in the ICHING, (now we use coins mostly)



8 TRIGRAMS

EXPRESSED IN SETS OF IDEAS, OF THE SEASONS, PARTS OF THE BODY, POINTS OF THE COMPASS, PLANTS, ANIMALS AND HENCE CREATING A USEFUL ALMANAC AND ORACLE TO UNDERSTAND CHANGE



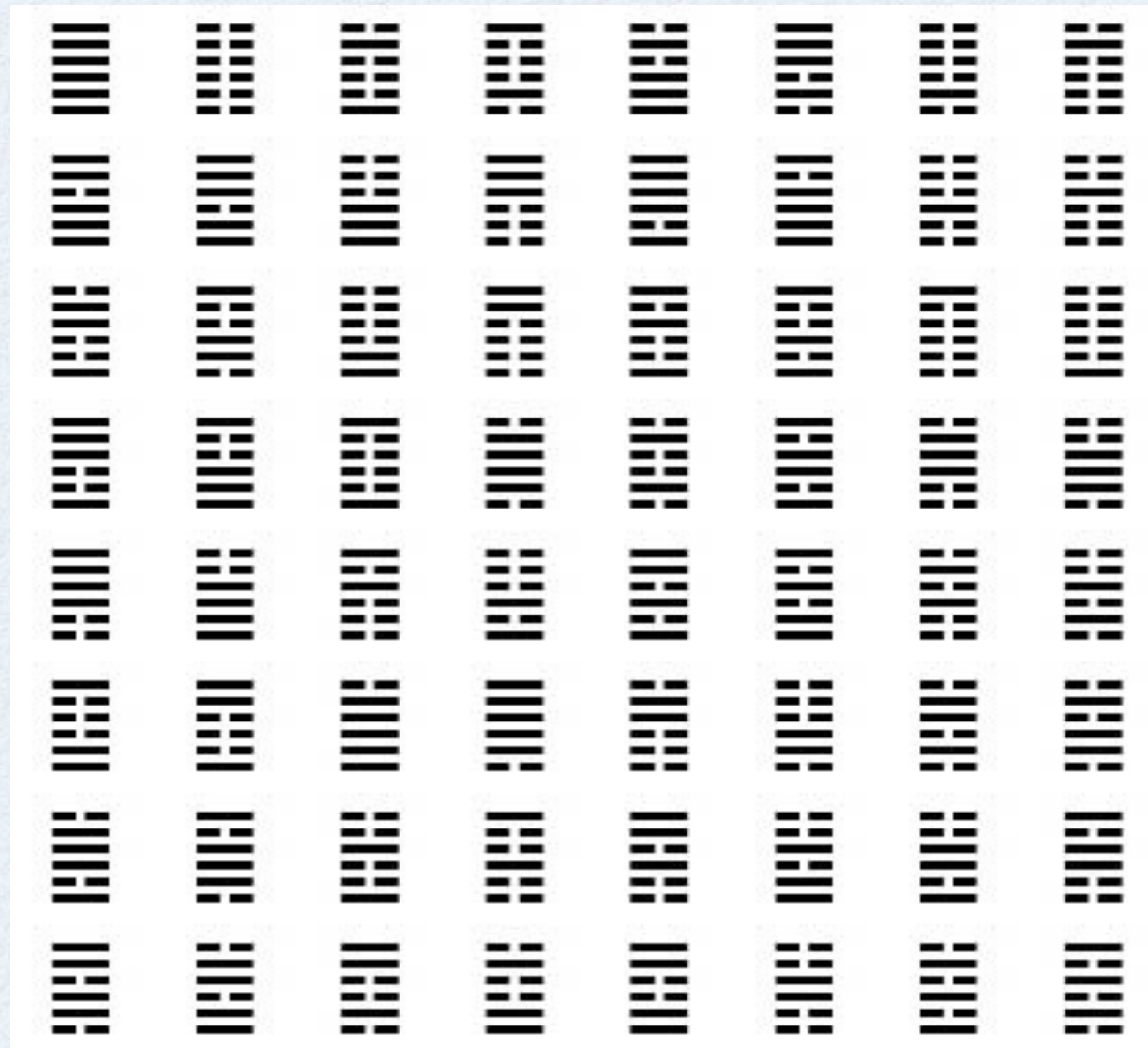
Trigrams	Name (Chinese)	Name	Attribute	Image	Family relationship
☰	Qian	the Creative	strong	Heaven	father
☷	Kun	the Receptive	devoted	Earth	mother
☳	Zhen	the Arousing	movement	thunder, wood	eldest son
☵	Kan	the Abysmal	danger	water, clouds	middle son
☶	Gen	Keeping Still	standstill	mountain	youngest son
☴	Xun	the Gentle	penetration	wind, wood	eldest daughter
☲	Li	the Clinging	light-giving	lightning, fire	middle daughter
☱	Dui	the Joyous	pleasure	lake	youngest daughter

Historically, the Book of Change was most widely used as a farming, fishing and hunting almanac, until

KING WEN 1143 BC

WHILE IMPRISONED WROTE ESSAYS ON THE 64 HEXAGRAMS THAT HE SAW AS A VISION ON HIS CELL WALL,

HIS SON (WHO BECAME KING WU) FINALLY RESCUED WEN, AND COMPLETED HIS FATHER'S WORK BY WRITING
COMMENTARIES ON EACH OF THE 6 LINES IN THE HEXAGRAMS



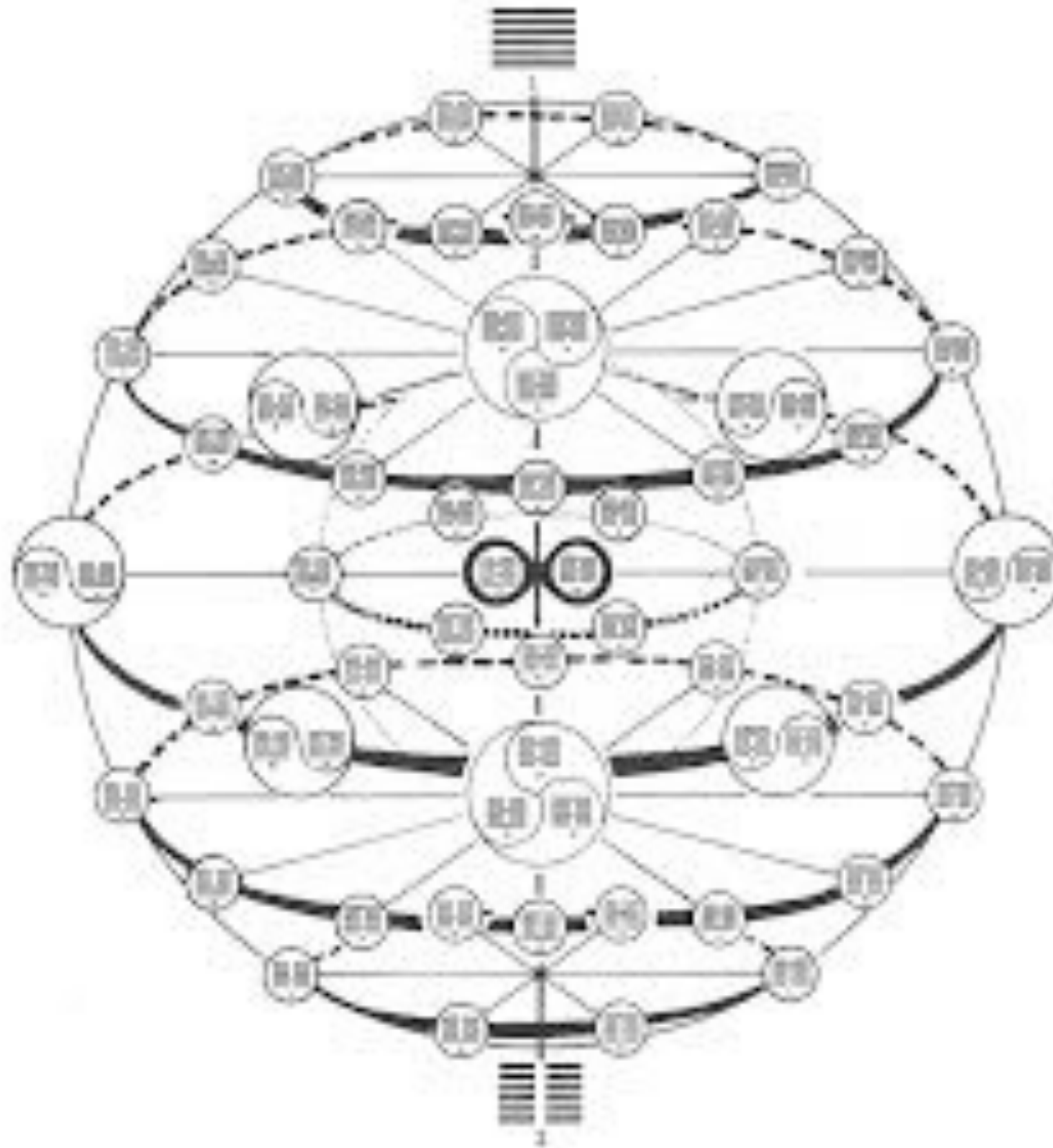
KING WEN HEXAGRAMS

EACH SET AFTER THE ODD NUMBERS IS OPPOSITE (ON ITS HEAD) OF THE PREVIOUS ONE

YIJING (ICHING) THE BOOK OF CHANGES



A Pattern Language in Yoga and Qigong



spagyrics - Paracelsus 15th century



CONFUCIUS (551-479BC) WROTE

THE TEN WINGS AND BELIEVED IN USING THE BOOK AS A CREDO TO DETERMINE AND
DEFINE HIS INNER DEVELOPMENT.

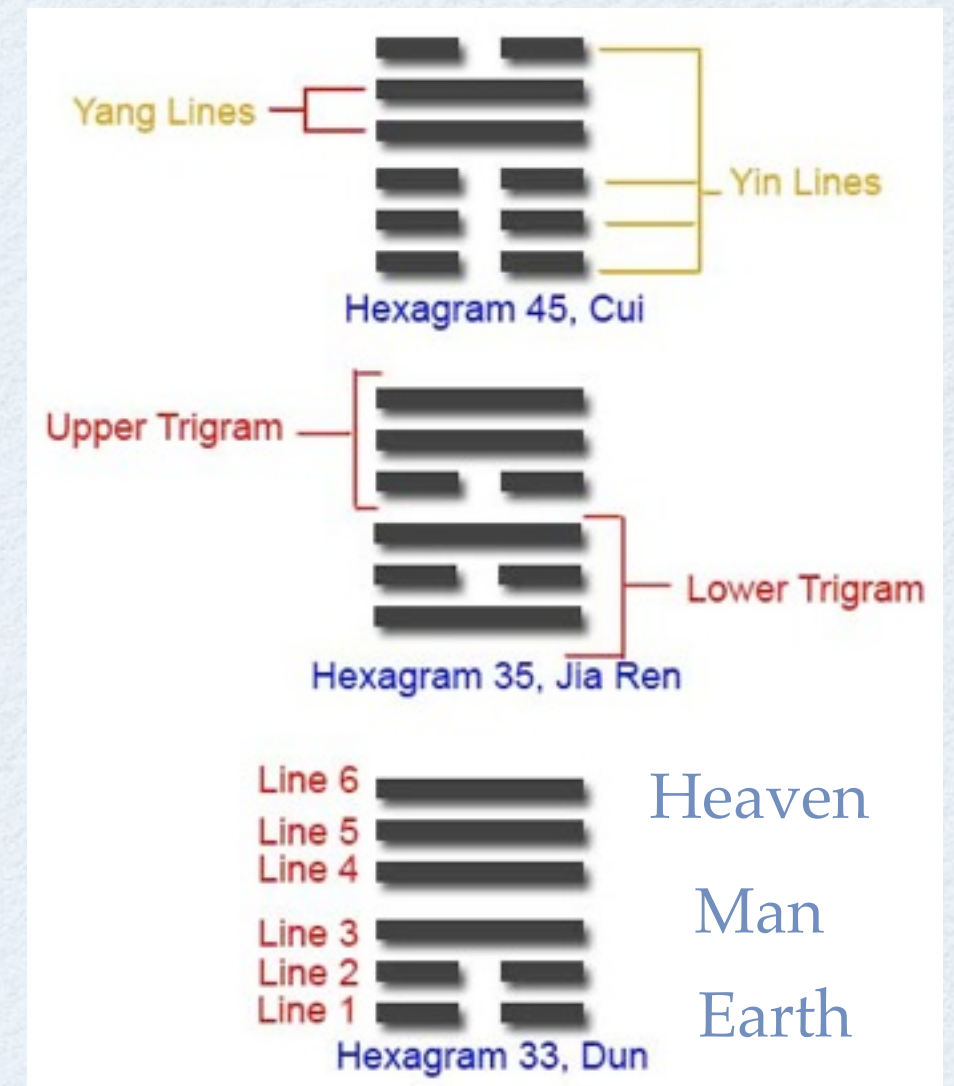
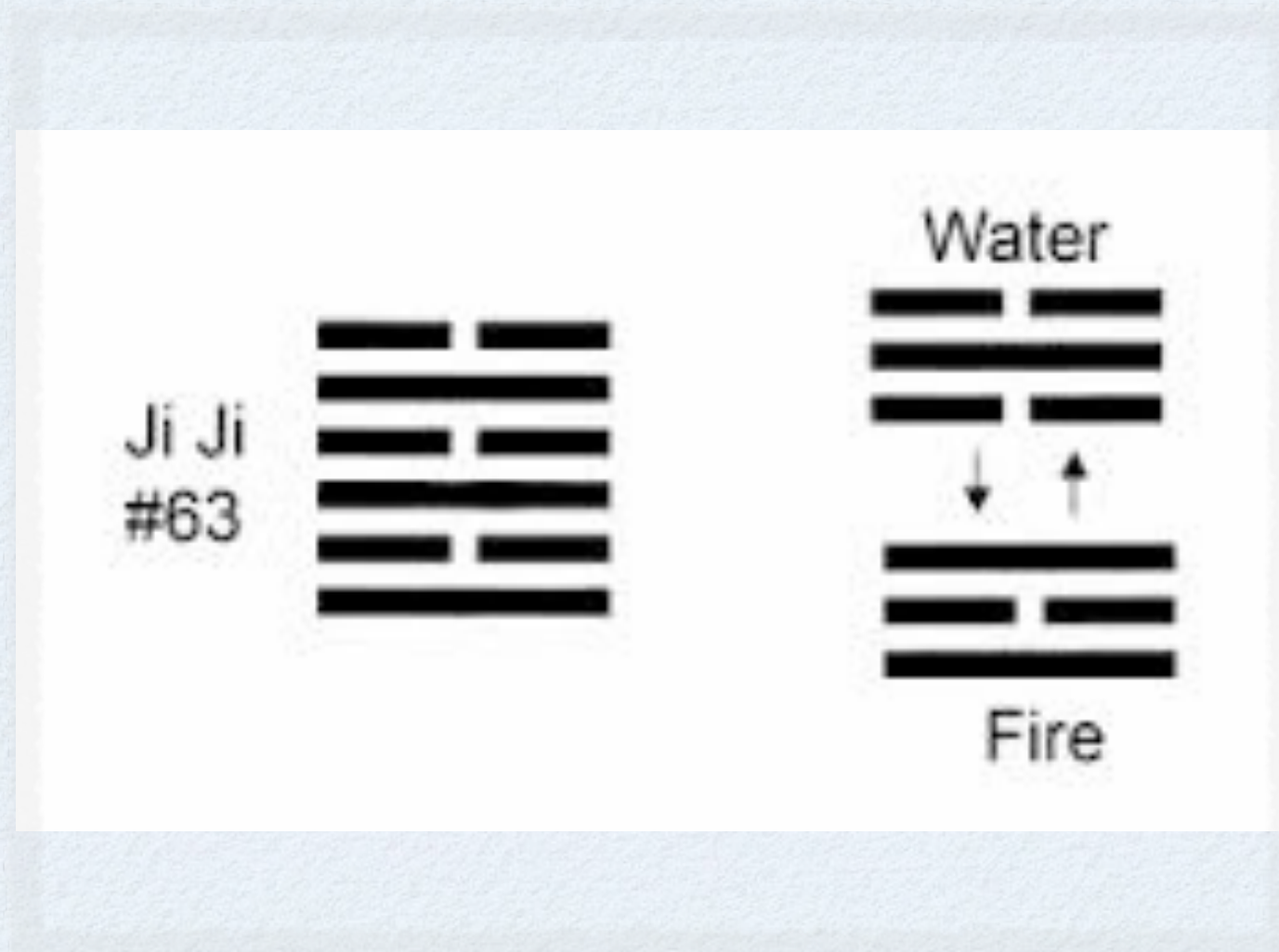
"INSTEAD OF INDULGING IN EMPTY TALK, I CONSIDER IT MORE MEANINGFUL AND
ENLIGHTENING TO EXPRESS MYSELF IN DEFINITE ACTIONS"

								
	01	34	5	26	11	9	14	43
	25	51	3	27	24	42	21	17
	6	40	29	4	7	59	64	47
	33	62	39	52	15	53	56	31
	12	16	8	23	2	20	35	45
	44	32	48	18	46	57	50	28
	13	55	63	22	36	37	30	49
	10	54	60	41	19	61	38	58

THE 64 HEXAGRAMS

(THE ARCHETYPES - CARL JUNG)

HUMAN NATURE AND COSMIC ORDER UNITED IN THE COLLECTIVE UNCONSCIOUS
THROUGH SYMBOLS THAT AFFECT PEOPLE OF ANY TIME AND ANY CULTURE



BALANCE

(FAVORABLE POSITIONS)

This hexagram is the evolution of T'ai PEACE (11). The transition from confusion to order is completed, and everything is in its proper place even in particulars. The strong lines are in the strong places, the weak lines in the weak places. This is a very favorable outlook, yet it gives reason for thought.

For it is just when perfect equilibrium has been reached that any movement may cause order to revert to disorder. The one strong line that has moved to the top, thus effecting complete order in details, is followed by the other lines.

Each moving according to its nature, and thus suddenly there arises again the hexagram P'i, STANDSTILL (12).



THE BODY

氣

qì
energy

功

gōng
cultivation

QIGONG INVESTIGATES A MICROCOSM JUXTAPOSED AGAINST AND
CREATED BY THE MACROCOSM OF THE UNIVERSE

ARCHAIC REMNANTS

thought forms whose presence cannot be explained by anything in the individual's own life, but seem to be aboriginal, innate and inherited patterns of the human mind...*Freud*

Just as the human body represents a whole museum of organs, with a long evolutionary history behind them, so we should expect the mind to be organized in a similar way rather than to be a product without history.

The history of qi-gong dates back to about 5000 years. There were many terms given to such kind of exercise before, like *xing-qi* (promoting the circulation of qi), *fu-qi* (taking qi), *dao-yin* (guiding the energy flow), *tui-na* (exhaling and inhaling), *zuo-chan* (sitting in meditation), *yang-shen* (nourishing the spirit) and *jing-zuo* (sitting still).

It was not until 1953, when Liu Gui-zheng published a paper entitled "*Practice On Qigong Therapy*", that the term qi-gong was adopted widely as a formal name for this type of exercise.

The concept of the universe as explained in the laws of nature, which is basically the integration of the three natural energies of heaven, earth and man. Studying the relationship of these three powers was the first step in the qi-gong development. During the **Zhou dynasty**, the founder of **Taoism** Lao Zi (born in 590 BC), wrote about breathing techniques in his book *Tao De Jing* (*Classic on the Virtue of the Tao*). Interest in qi heightened in Chinese medicine's development, and qi-gong became one of the roots of Chinese medicine as well as concepts such as **yin and yang** and the **five elements**.

206 BC - 500 AD

During the Han dynasty (206 BC - 220 AD), Buddhist and meditation methods were imported from India

500 AD - 1911AD

During the Liang dynasty (502-557 AD), it was discovered that qi-gong could be used for martial arts purposes. Many different styles of qi-gong were founded, for example Taichi Nei Dan (Internal Elixir) and Shaolin Wai Dan (External Elixir) exercises

Traditions Intent in 1900s to current

Medical Qi-gong

Medical qi-gong emphasizes the free flow and balance of qi (vital energy) in the body. The primary purpose is to treat illness or cure a disease. Medical practitioners learn how to use the inner qi for diagnosis and healing.

Taoist Qi-gong

Stresses preservation of the physical body and high virtue. Many Taoist qi-gong masters enjoyed long lives. (3600 approaches are mentioned throughout its history.)

Buddhist Qi-gong

Aims to liberate the mind, cultivate virtue and to obtain enlightening wisdom. The human body is considered a tool for attaining enlightenment. (84000 approaches mentioned in history; most popular type of qi-gong.)

Confucian Qi-gong

Aims to provide high moral character and intelligence.

Martial Arts Qi-gong

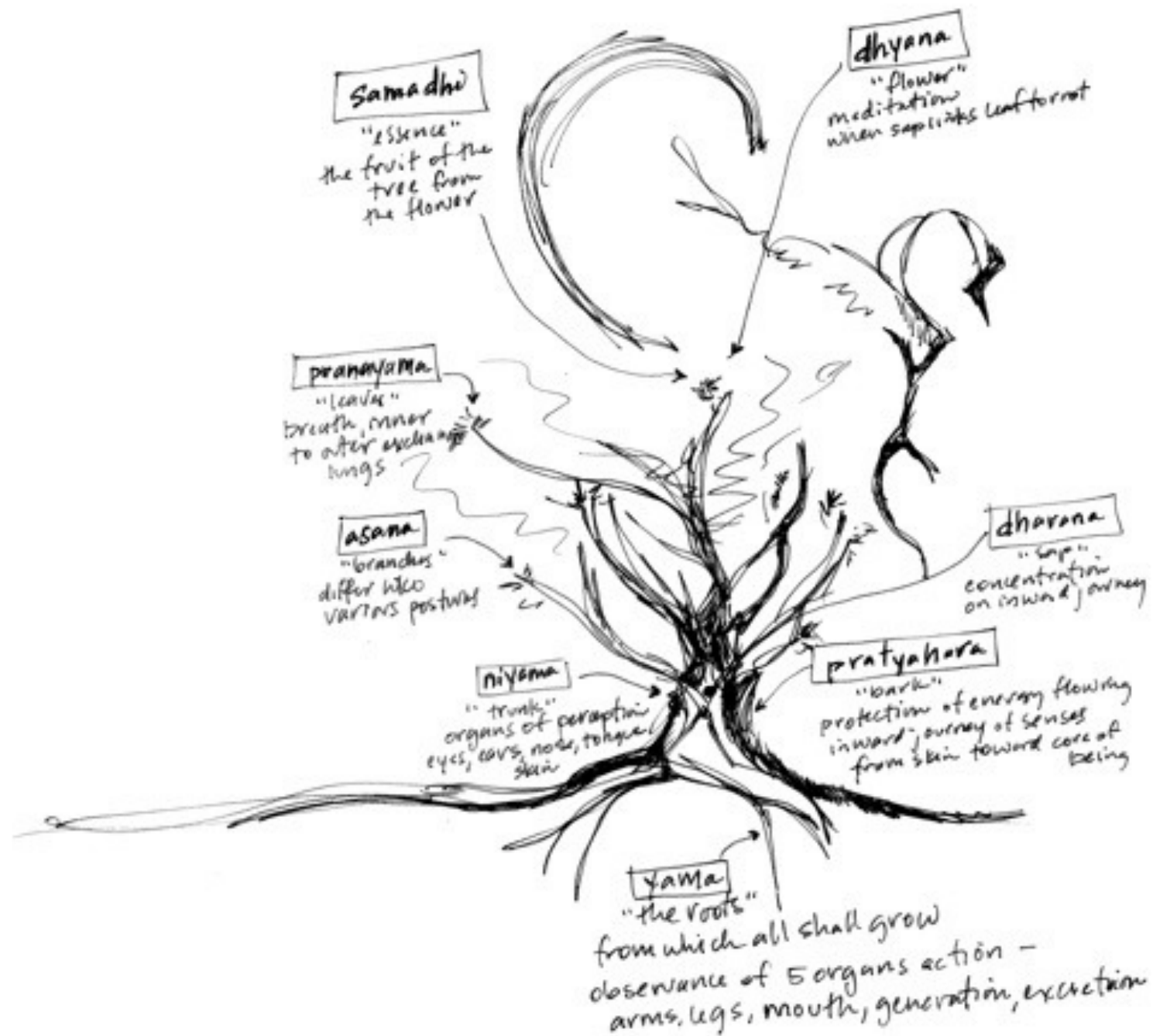
Trains the body for protection from cuts by weapons or attacks using the four limbs. It also trains the body to deliver fatal blows enhanced with qi.

In Chinese medicine history, many of the famous Chinese medicine physicians were also qi-gong masters.

Hua Tuo (141-208 AD) devised movements that were similar to the movements of five different animals: the tiger, deer, bear, monkey and bird. These five animal movements had profound influence on the development of dynamic qi-gong practices.

Li Shizhen (1518-1593 AD), a renowned physician and pharmacologist in the **Ming dynasty** (1368 - 1644 AD), stated in his book, *Qi Jing Ba Mai Kao* (*A Study on the Eight Extra Channels*), that "The internal conditions and the channels can only be perceived by those who can see things by inward vision." This famous thesis described the relationship between qi-gong and the meridians. The book became a guidebook for novices in that time.

TCM physicians have contributed to qi-gong's development over the centuries making it more practical and widely applicable. It is one of the four main branches of TCM, the others being acupuncture & **moxibustion**, therapeutic massage & bone-setting, and herbal medicine.



YOGA ONE ASPECT OF THE 8 LIMBS

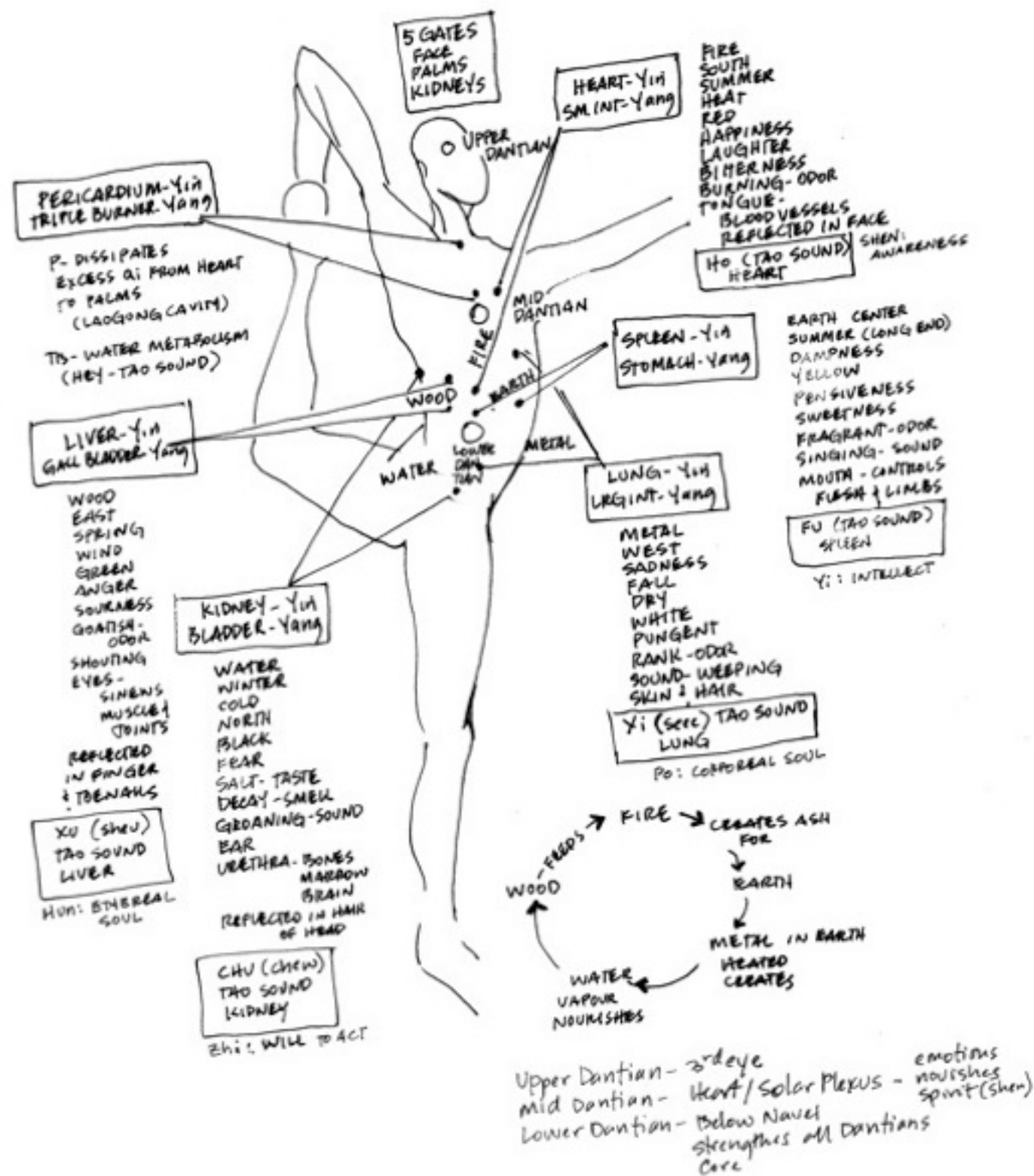


Primal Energies and the Tao 5 Elements

The 12 Qi Meridians and Yoga Asana Workshop



POSITIVE AFFIRMATIONS OF 5 ELEMENTS



Chinese Medicine 24-Hour Circadian Clock



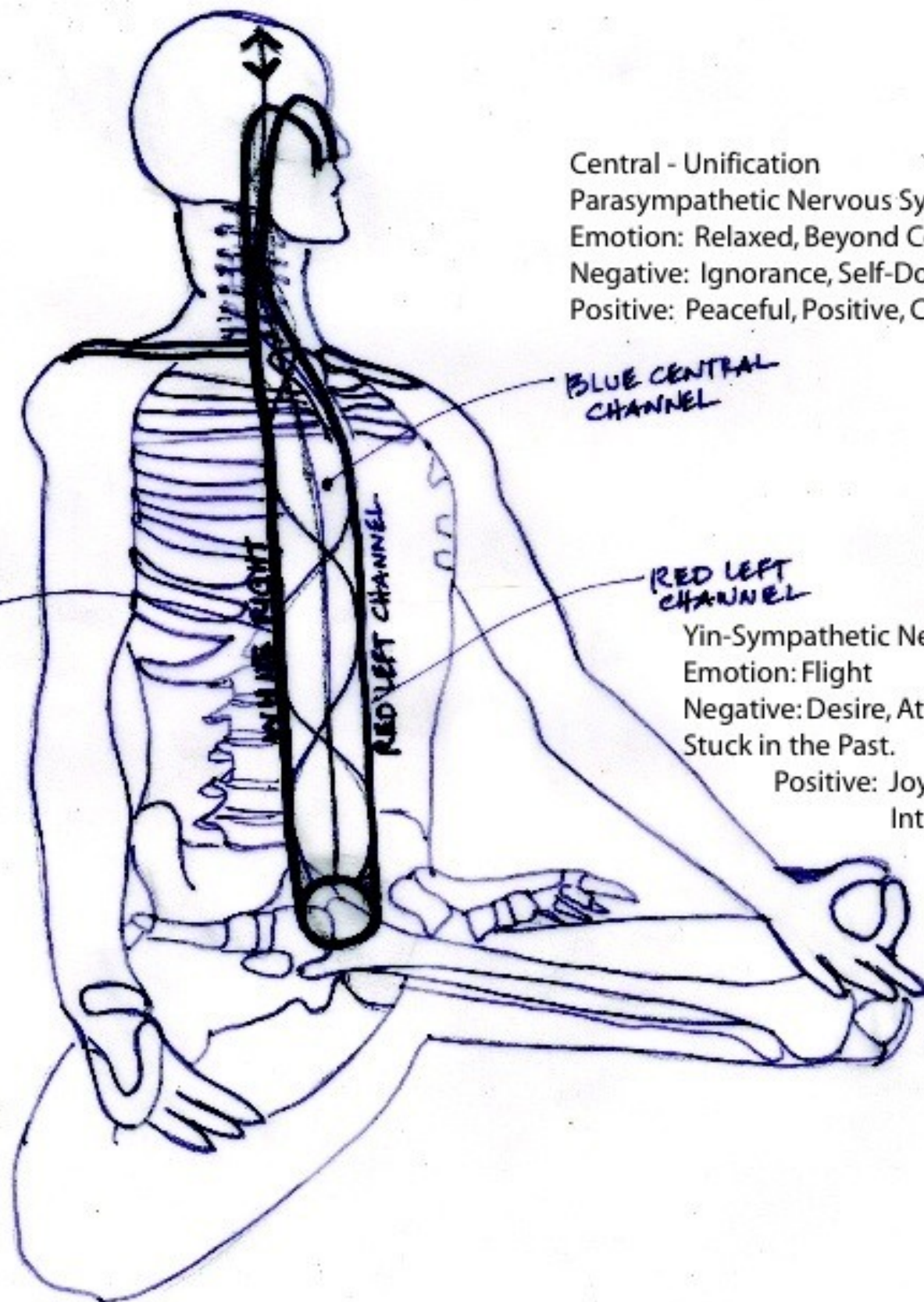
Harmonizing Habits:

5-7 am – Wake up, Move bowels, Meditate
 7-9 am – Sex, Breakfast, Walk, Digest
 9-11 am – Work, Best concentration
 11-1 pm – Eat main meal of day, Walk
 1-3 pm – Absorb food, Short nap, Work
 3-5 pm – Work or Study

5-7 pm – Exercise, Light dinner
 7-9 pm – Light reading, massage feet
 9-11 pm – Calm Socializing, Flirting, Sex
 11-1 am – Go to sleep, Cellular repair
 1-3 am – Deep sleep, Detox liver & blood
 3-5 am – Deep sleep, Detox lungs

Yang-Sympathetic NS
Emotion: Fight
Negative: Anger, Ego,
Self-importance.
Positive: Kindness,
Compassion, Love.

WHITE RIGHT
CHANNEL

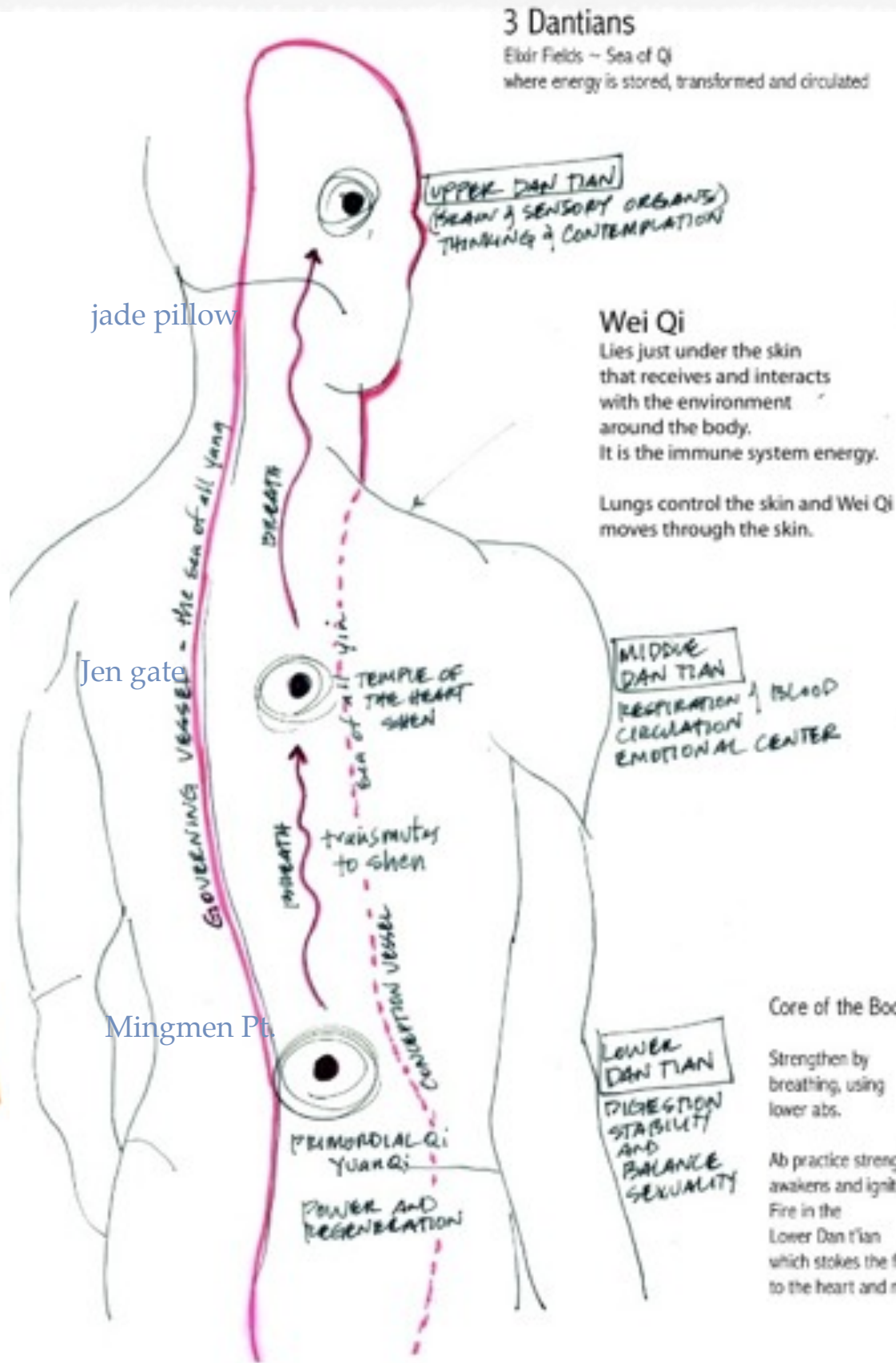
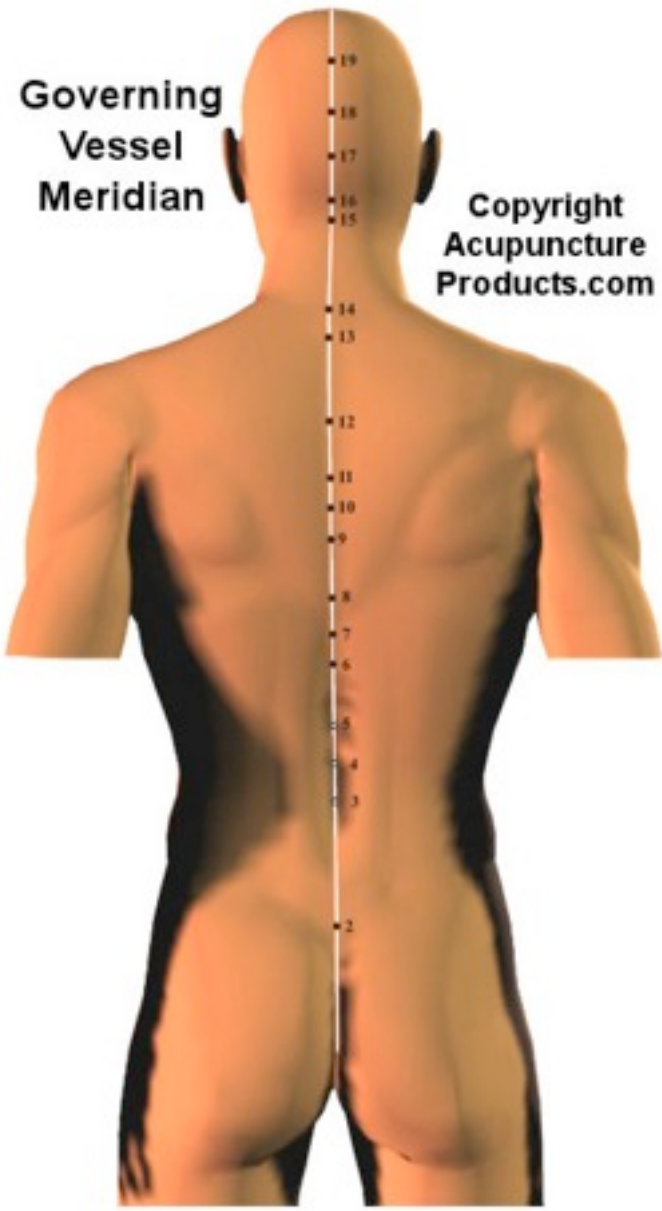
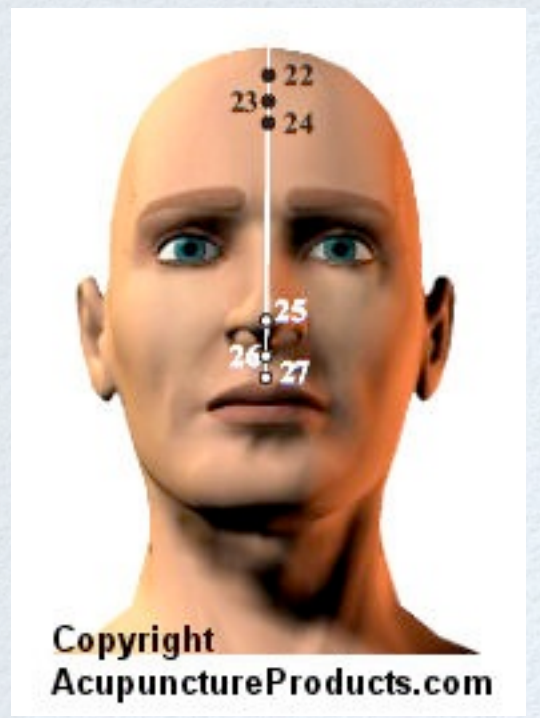


Central - Unification
Parasympathetic Nervous System
Emotion: Relaxed, Beyond Consciousness
Negative: Ignorance, Self-Doubt, Fear
Positive: Peaceful, Positive, Confident

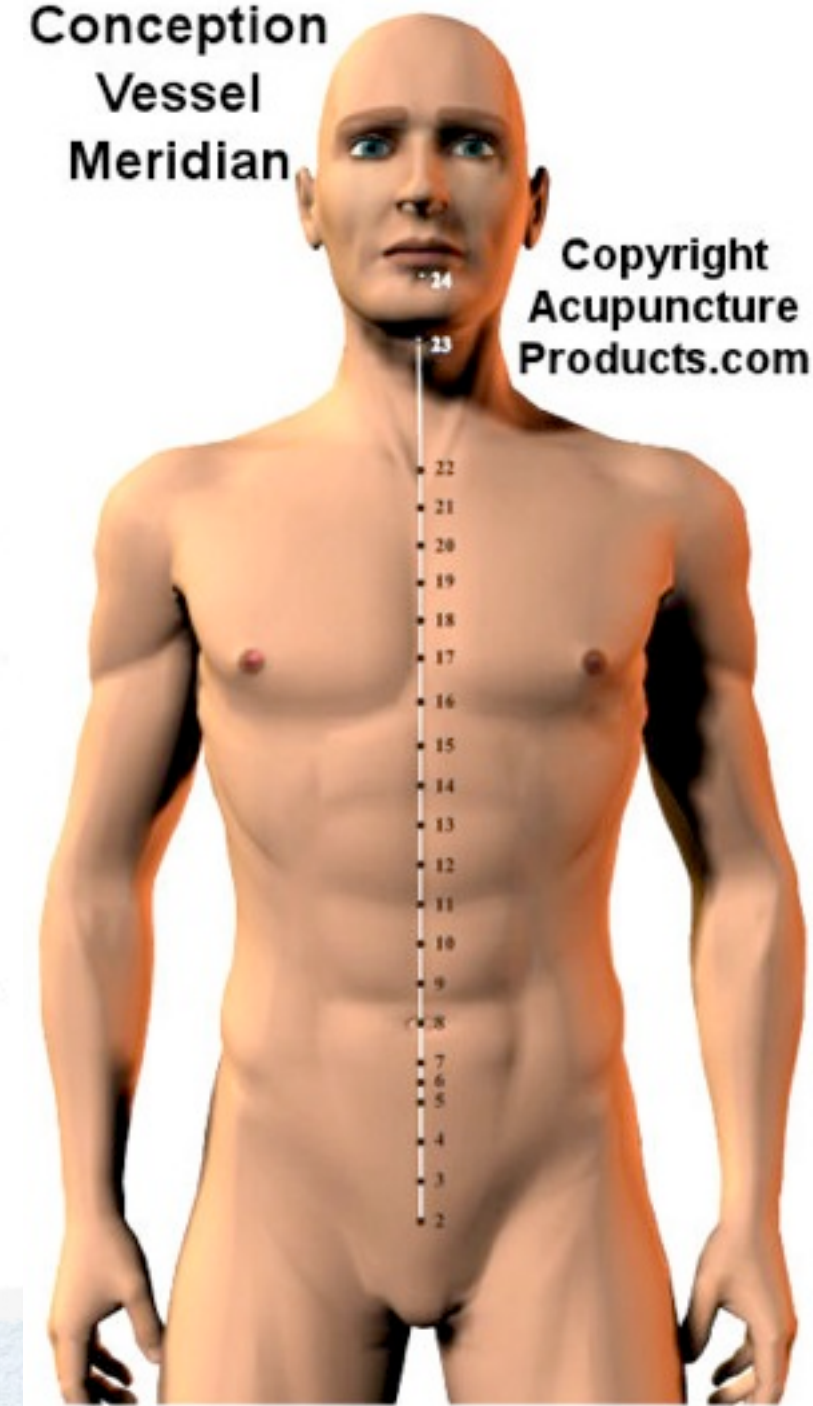
BLUE CENTRAL
CHANNEL

RED LEFT
CHANNEL

Yin-Sympathetic Nervous System
Emotion: Flight
Negative: Desire, Attachment,
Stuck in the Past.
Positive: Joy, Giving,
Intuitive Wisdom



Conception Vessel Meridian



Pericardium Meridian

Emotion: Jealousy, Regret

Balance: Discernment

The Pericardium is the buffer between the beating heart and the other organs. It must make clear choices about energy used in the body.

When in flow, discernment thrives and decisions support the heart's needs, which reflect the soul's longing. Confusion becomes overwhelming when imbalanced.

Lung Meridian

Emotion: Grief, Detachment

Balance: Inspiration, Letting Go
(in breath) (out breath)

Po - Corporeal Soul

Lung breathes in the energy of life, releasing residue. Faith follows each exhale, but when imbalanced, release seems a threat. The desire to hold on, letting go means loss, grief. Detachment is Reflexive Defense.

Heart Meridian

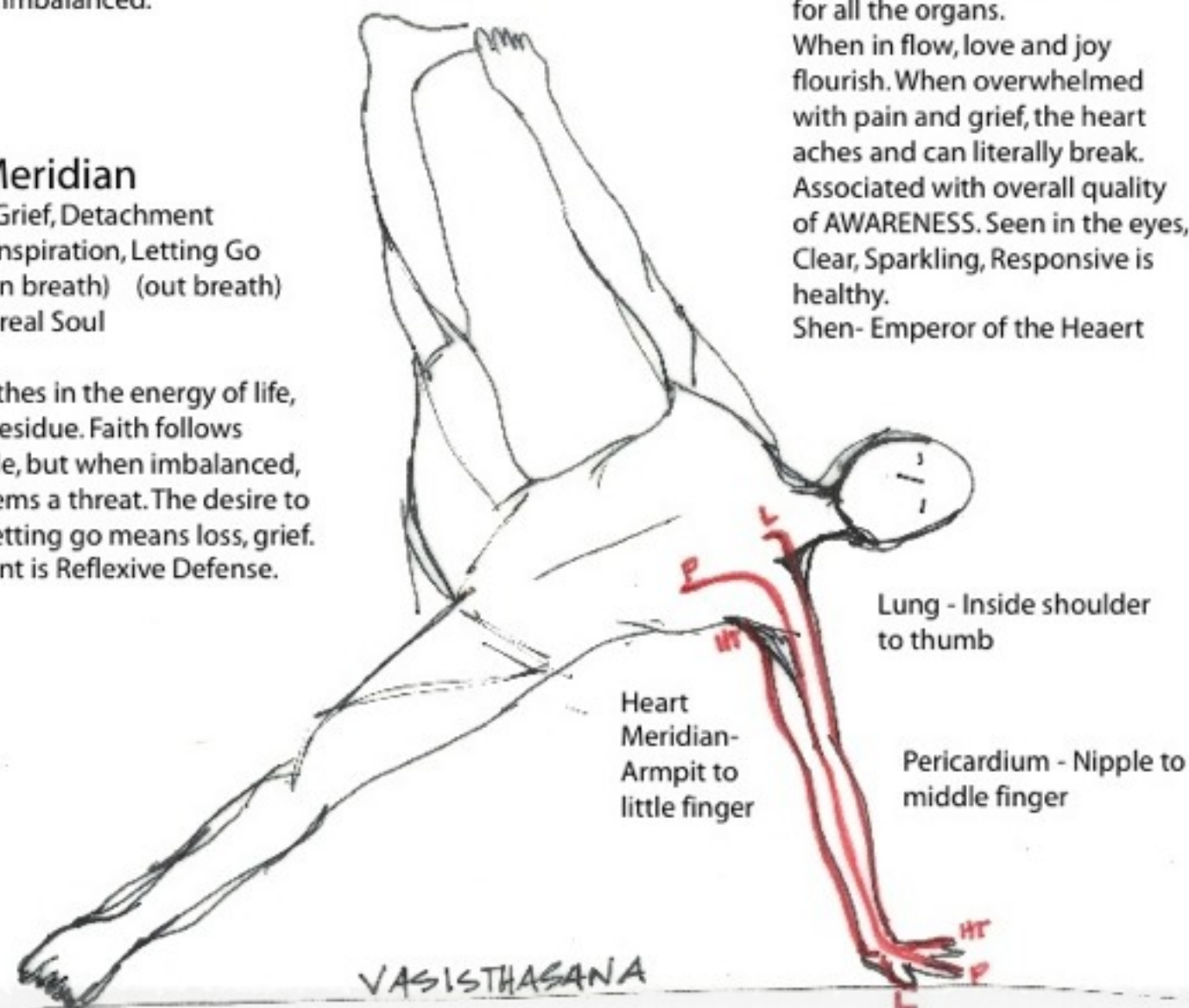
Emotion: Heartache

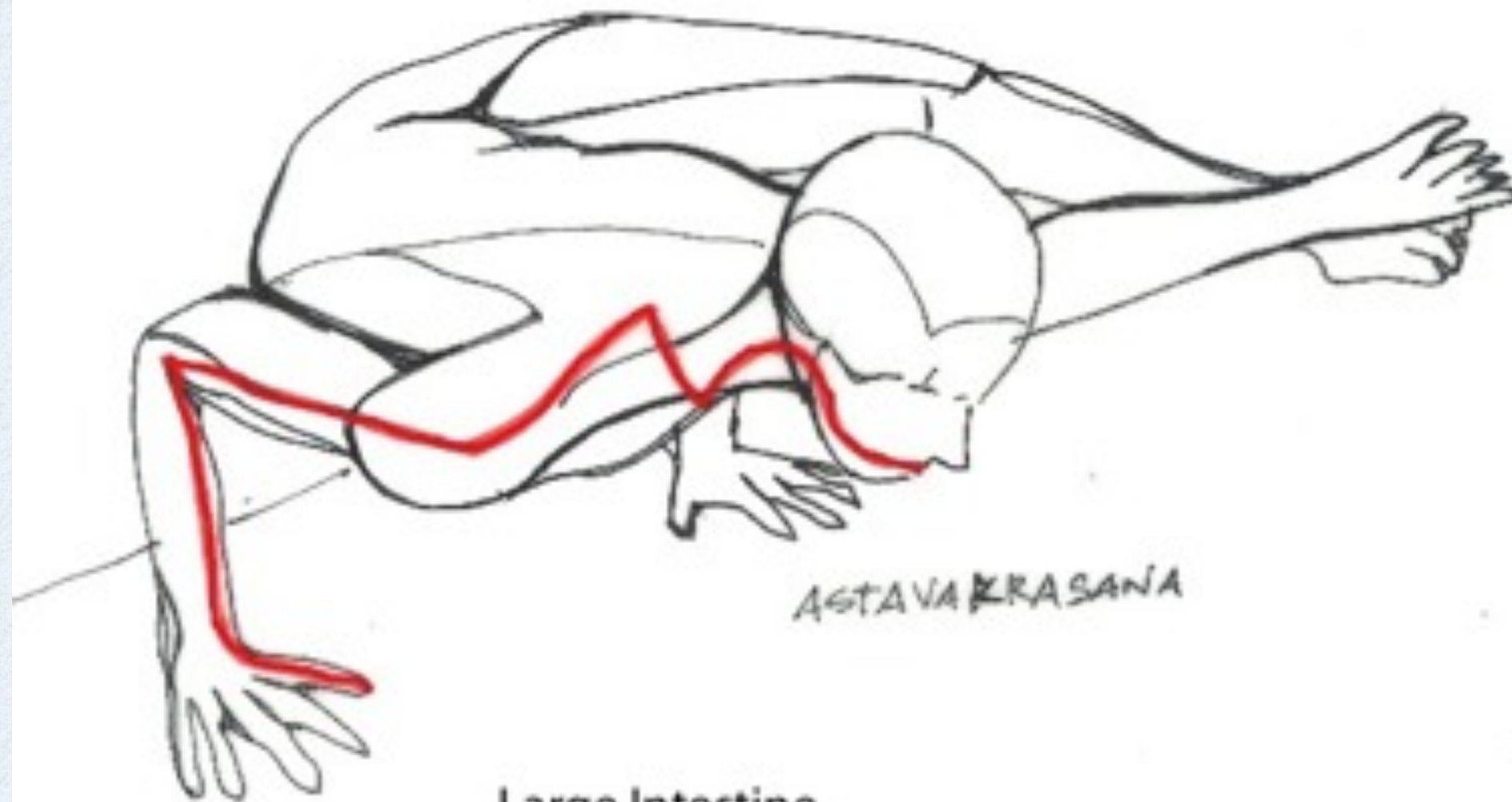
Balance: Love of Self, Joy

Intense feelings go straight to the heart. It sets the mood for all the organs.

When in flow, love and joy flourish. When overwhelmed with pain and grief, the heart aches and can literally break. Associated with overall quality of AWARENESS. Seen in the eyes, Clear, Sparkling, Responsive is healthy.

Shen- Emperor of the Heart





Large Intestine

Emotion: Guilt, Fear of Loss

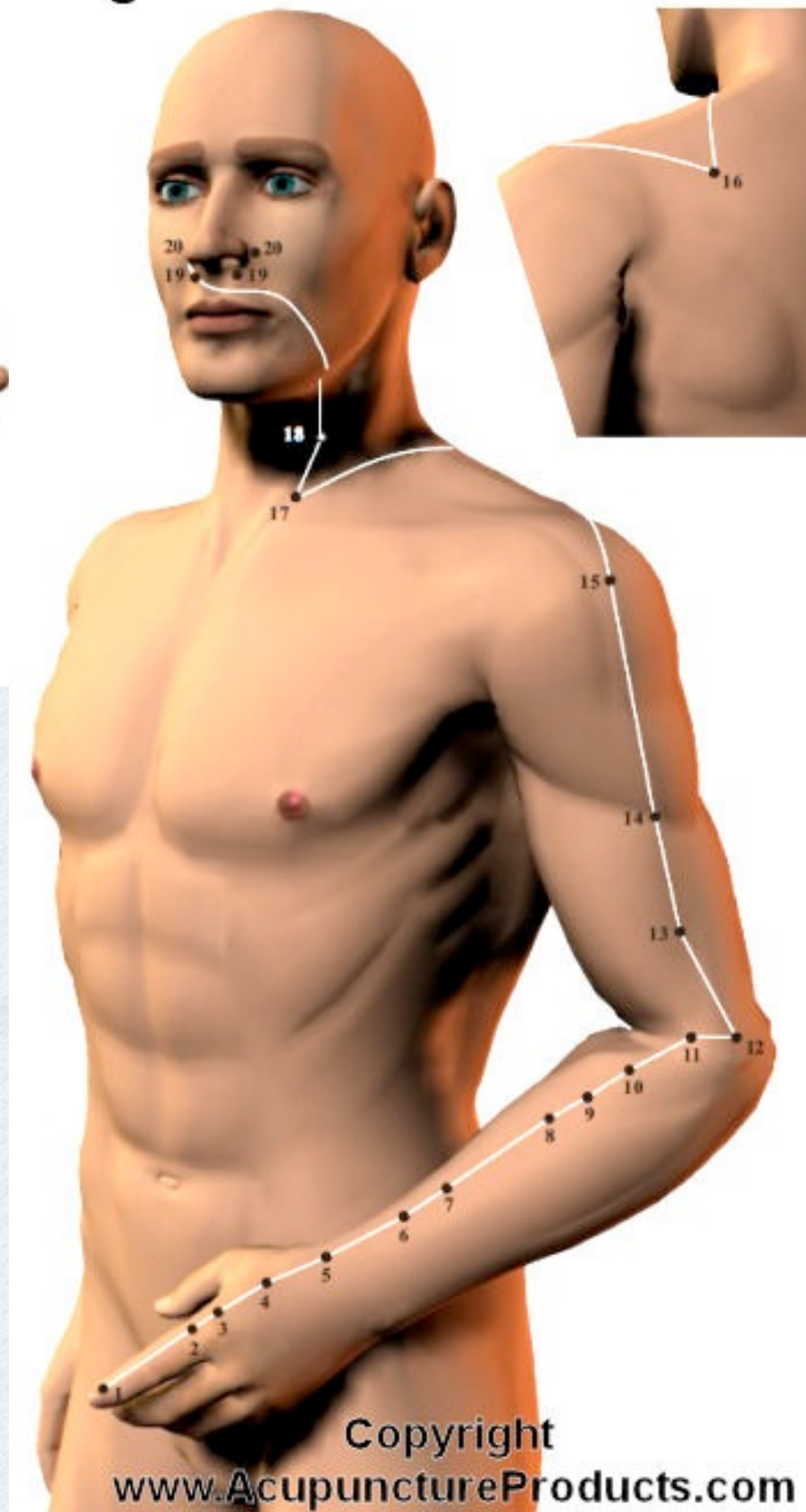
Balance: Release

The Large Intestine makes the final determination of what is nutritionally needed and what to let go of. When in balance the waste is easily sorted. When energy is disturbed, waste and sustenance are not clear, and retaining toxic substance happens.

Lung Meridian



Large Intestine Meridian

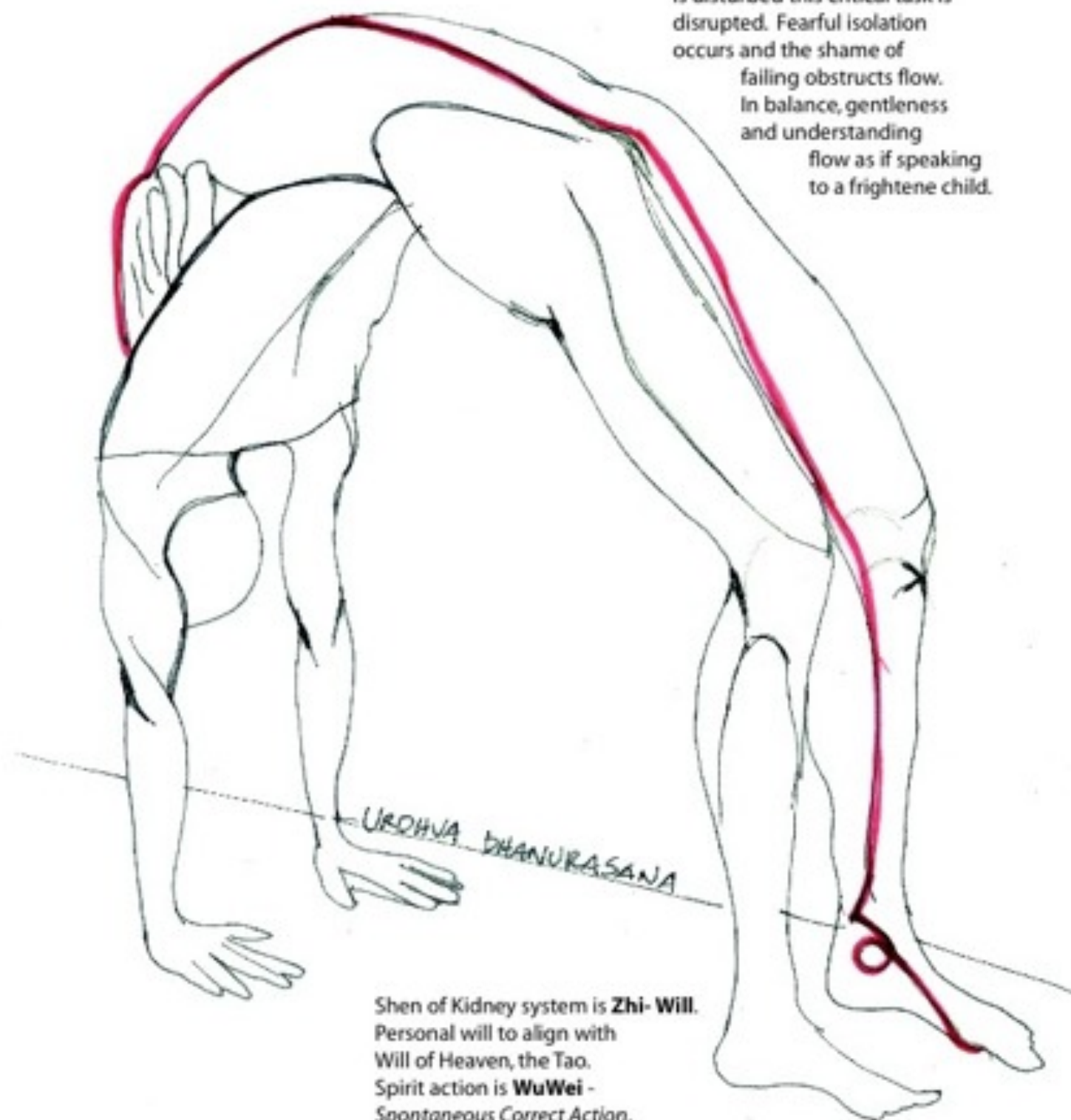


Kidney Meridian

Emotion: Fear, Indecision

Balance: Gentleness with Self

The kidneys filter toxins from the blood and rid them from the body. If energy of the kidney is disturbed this critical task is disrupted. Fearful isolation occurs and the shame of failing obstructs flow. In balance, gentleness and understanding flow as if speaking to a frightened child.



Shen of Kidney system is **Zhi- Will**.
Personal will to align with
Will of Heaven, the Tao.
Spirit action is **WuWei** -
Spontaneous Correct Action.

Kidney Meridian



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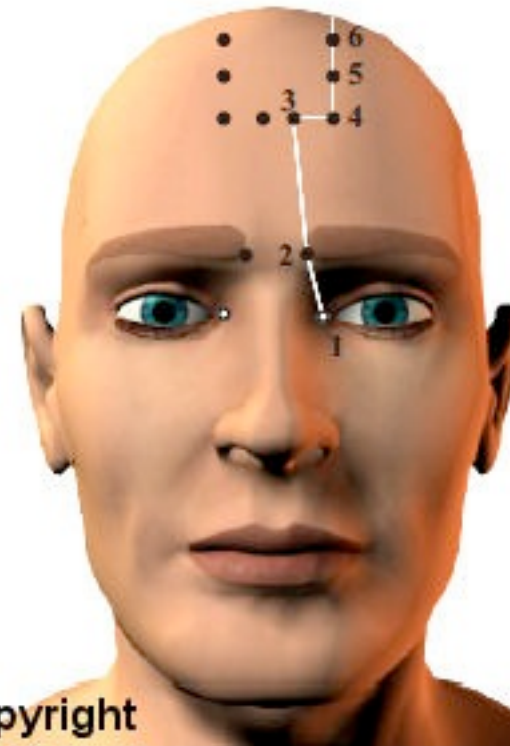
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Bladder Meridian

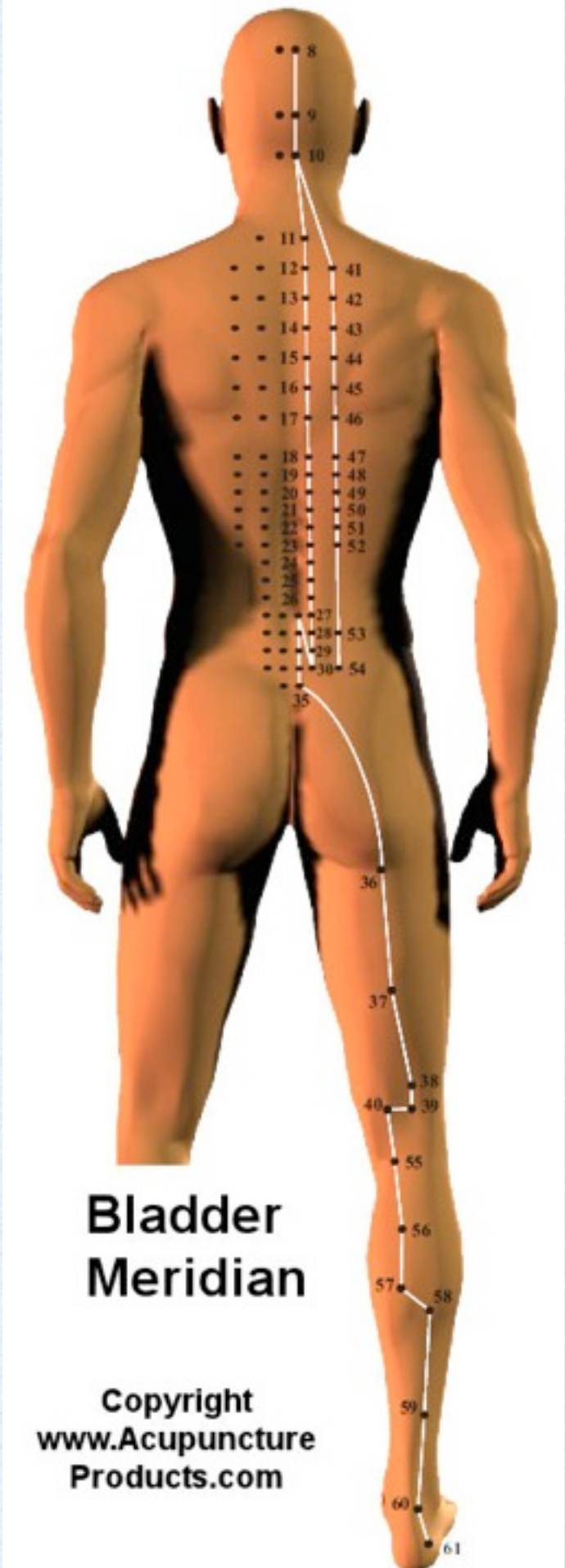
Emotion: Fright, Impatience

Balance: Hope

Bladder governs the nervous system. The Nervous System and the Bladder Meridian begin at the same spot, The Third Eye. When in flow, the capacity to fulfill every potential is activated, the future is bright with Hope. When disturbed problems cannot be solved, one is fearful and aspirations are futile.



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Bladder Meridian

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Liver Meridian

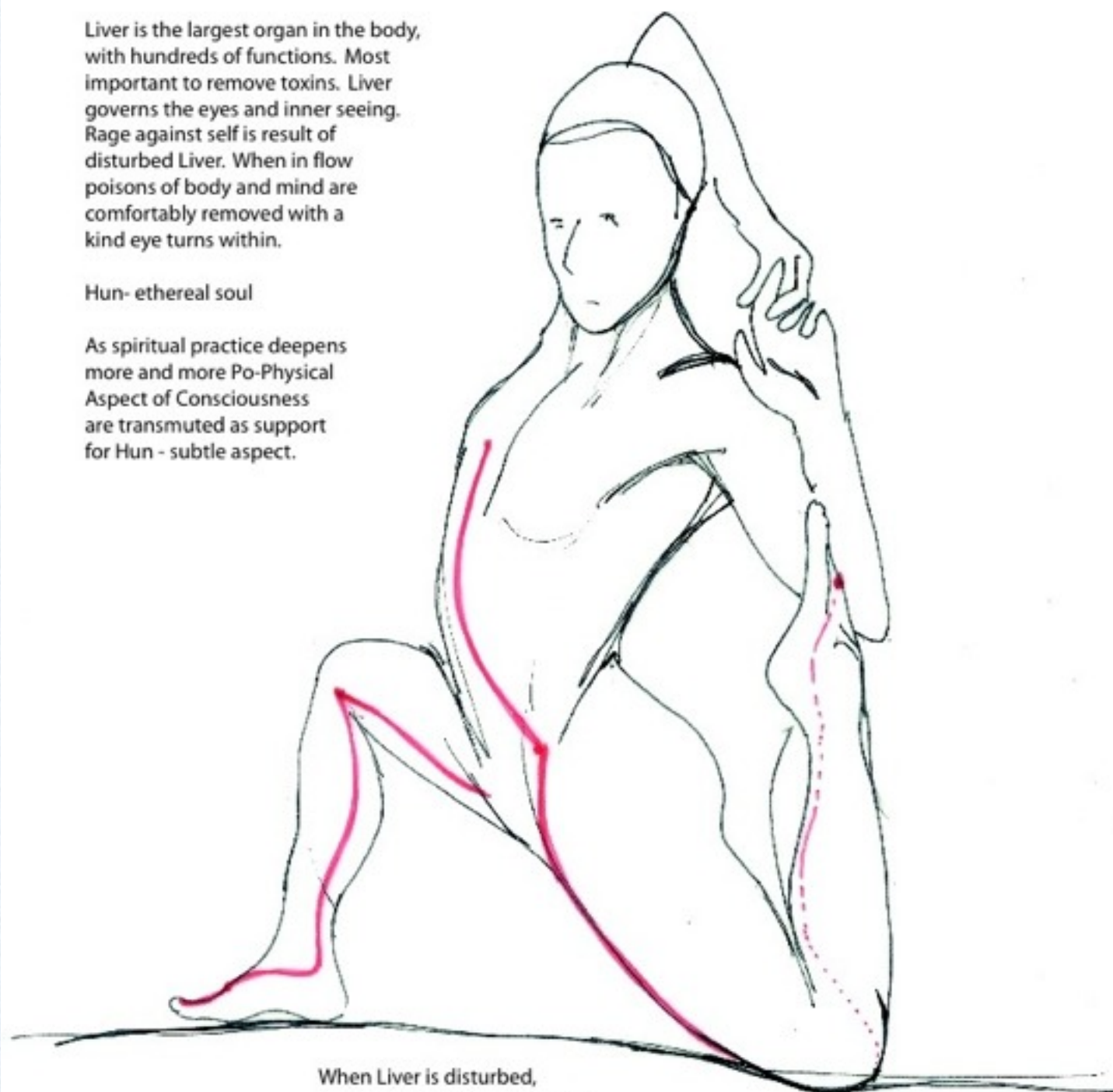
Emotion: Anger, Unhappiness

Balance: Kindness

Liver is the largest organ in the body, with hundreds of functions. Most important to remove toxins. Liver governs the eyes and inner seeing. Rage against self is result of disturbed Liver. When in flow poisons of body and mind are comfortably removed with a kind eye turns within.

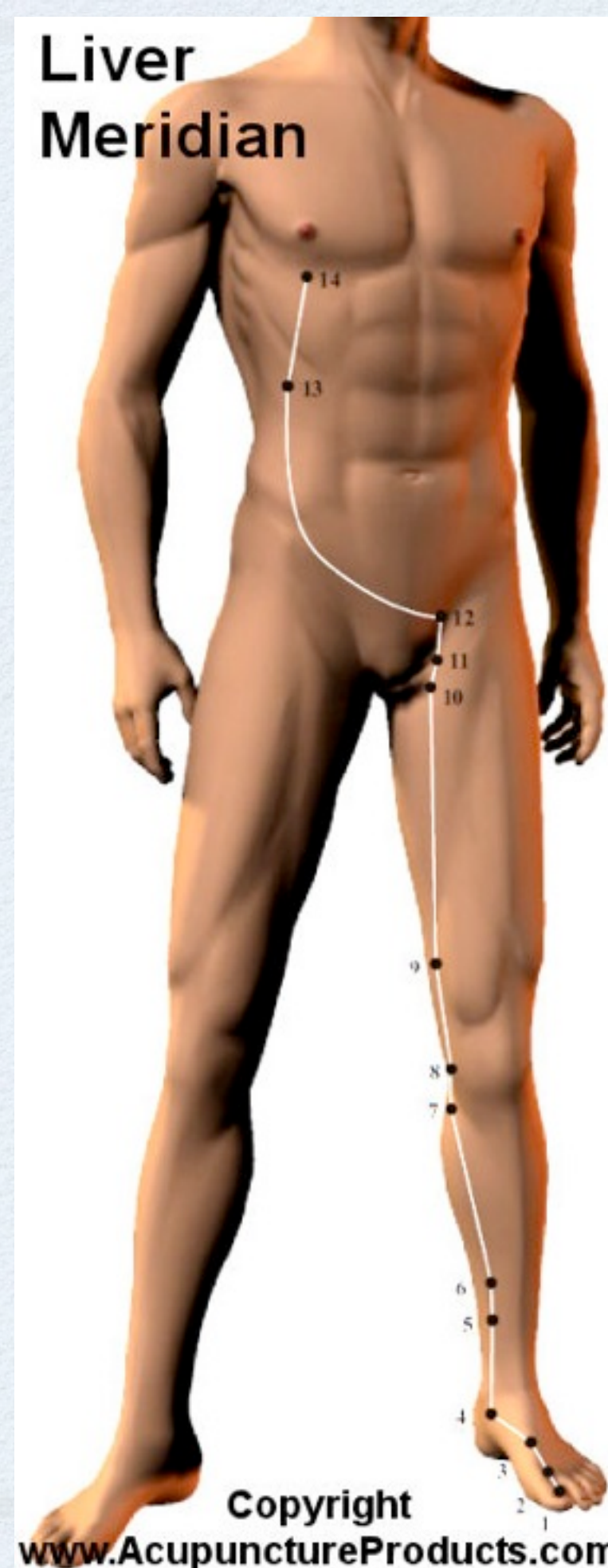
Hun- ethereal soul

As spiritual practice deepens more and more Po-Physical Aspect of Consciousness are transmuted as support for Hun - subtle aspect.



When Liver is disturbed, Liver Yang acts sharply on Yin just as congested liver blood is sporadic. To calm-Yin forms of Qigong build to yield confidence in Yang, so excess Fire does not disturb Heart.

Liver Meridian



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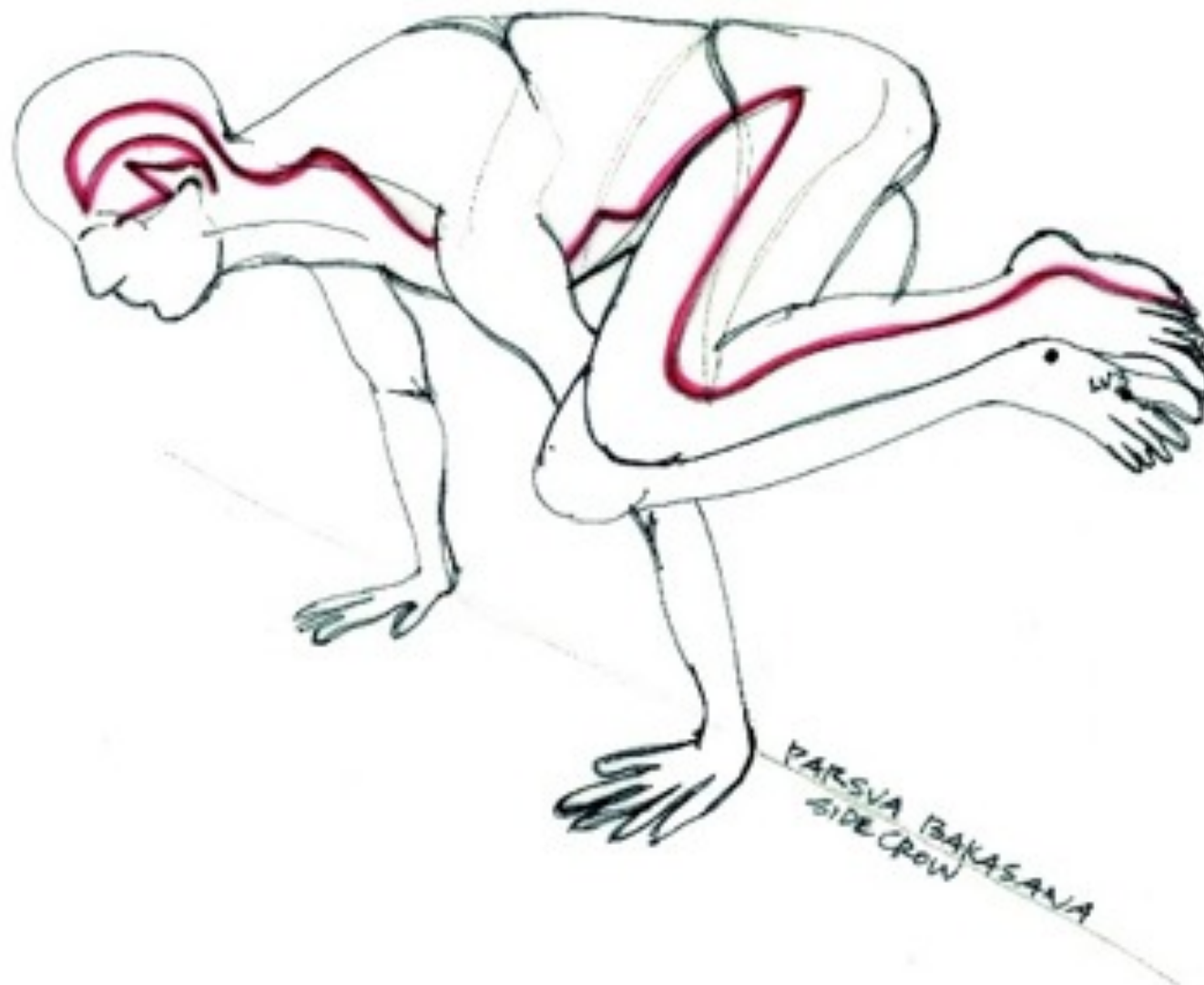
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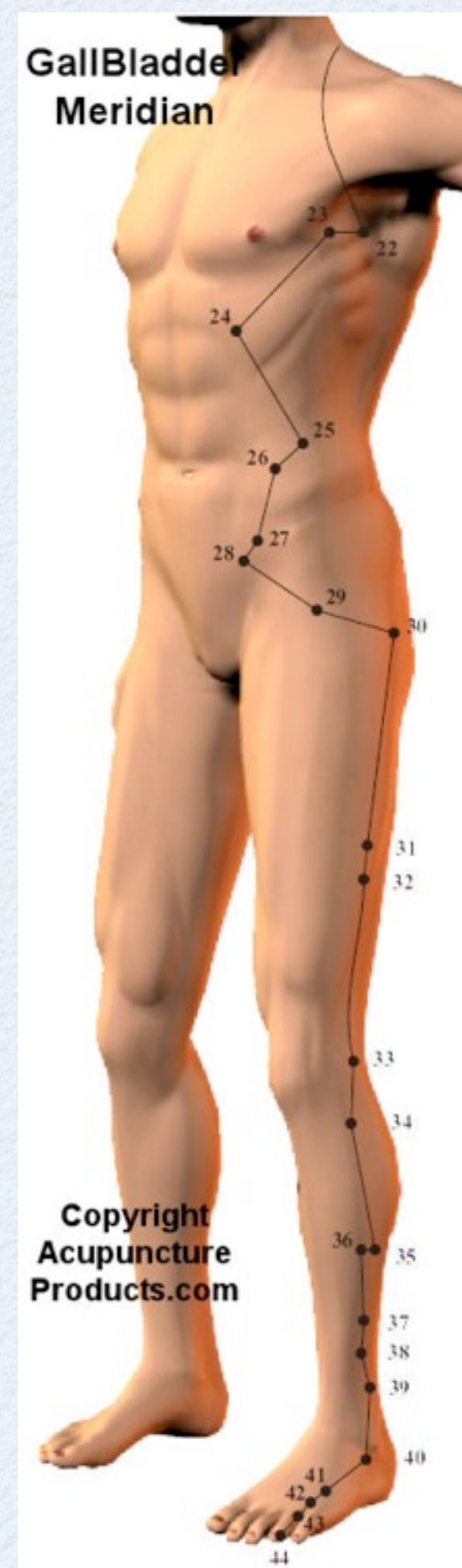
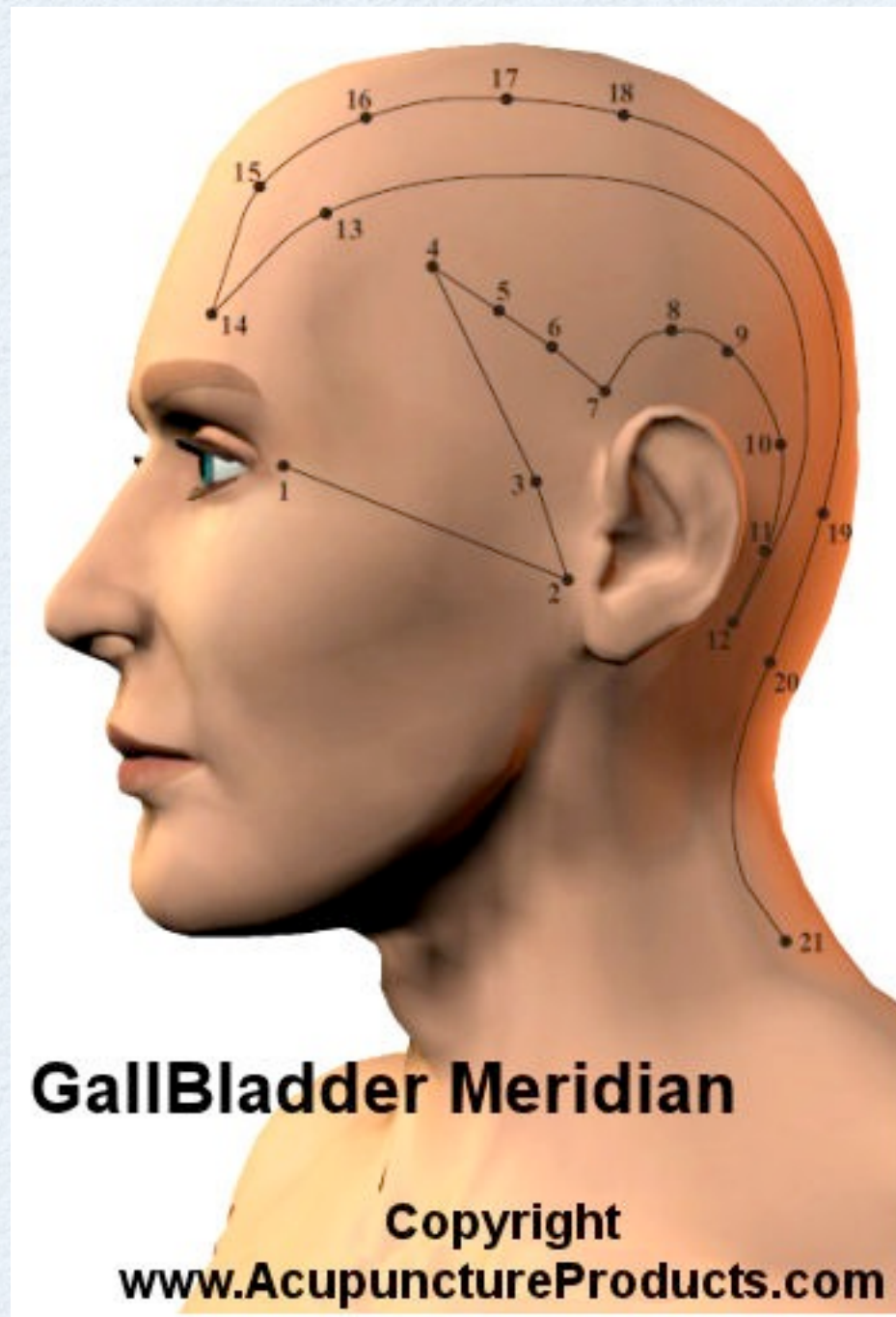
Gallbladder Meridian

Emotion: Rage, Wrath

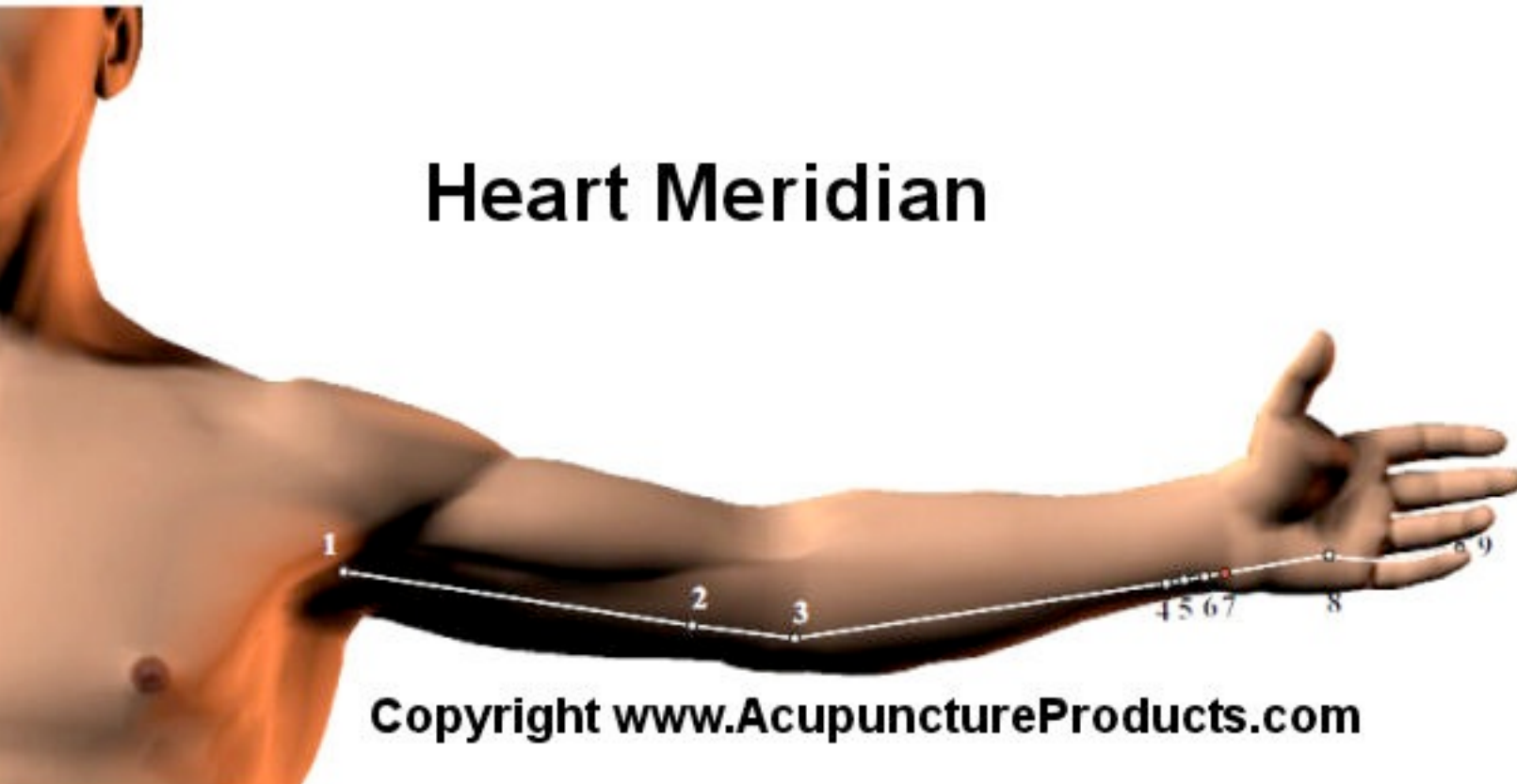
Balance: Tolerance, Kindness

Bile produced by the Liver to break down fats, toxins and stomach acid is stored in the Gallbladder. The GB Meridian goes through the Gallbladder, surfaces at the outer eye and is associated with looking outward. When disturbed, passing judgement and rage occur. When balanced, one can look at the world with kindness and mercy.





Heart Meridian



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Lung Meridian

Emotion: Grief, Detachment

Balance: Inspiration, Letting Go
(in breath) (out breath)

Po - Corporeal Soul

Lung breathes in the energy of life, releasing residue. Faith follows each exhale, but when imbalanced, release seems a threat. The desire to hold on, letting go means loss, grief. Detachment is Reflexive Defense.

Heart Meridian

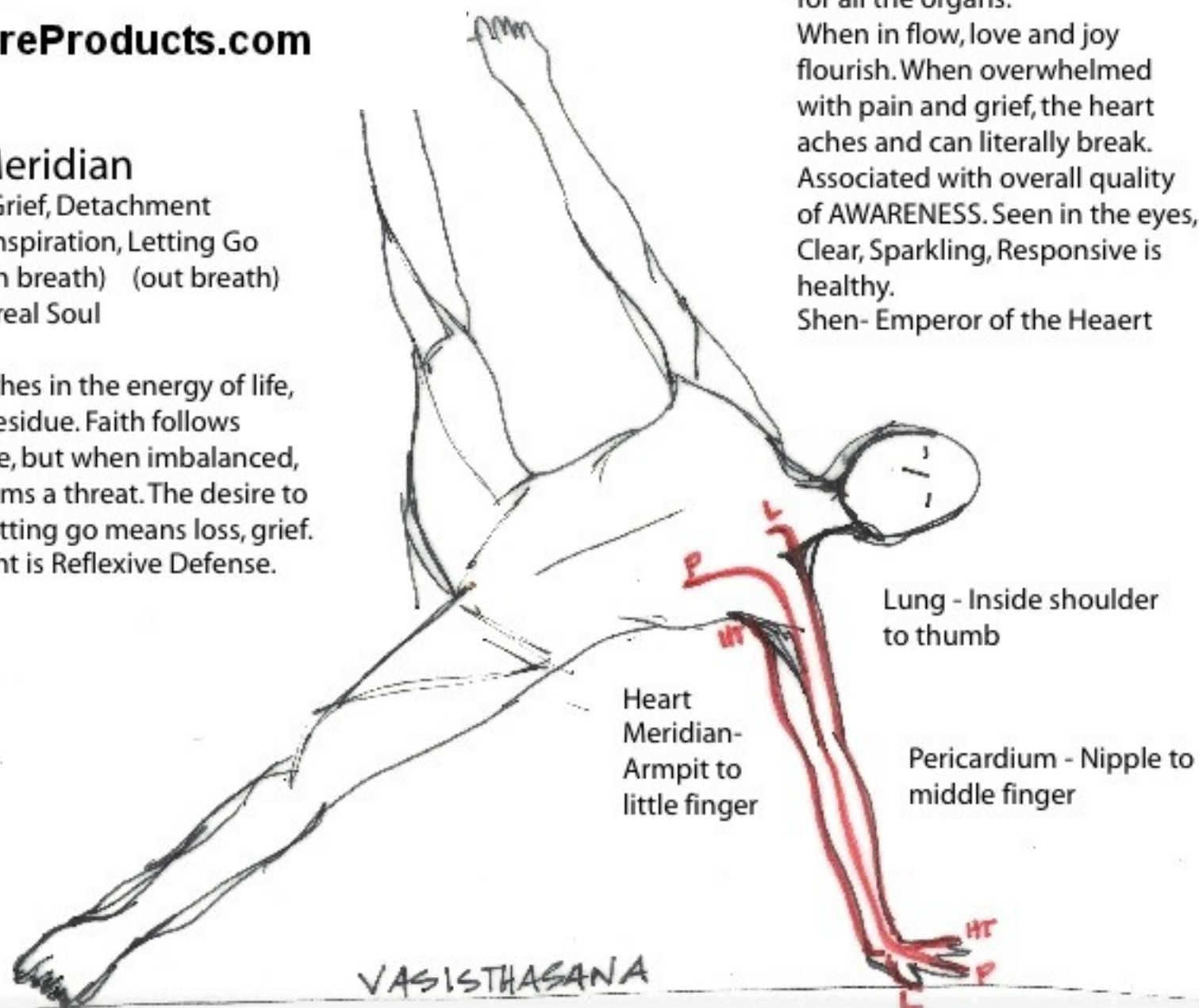
Emotion: Heartache

Balance: Love of Self, Joy

Intense feelings go straight to the heart. It sets the mood for all the organs.

When in flow, love and joy flourish. When overwhelmed with pain and grief, the heart aches and can literally break. Associated with overall quality of AWARENESS. Seen in the eyes, Clear, Sparkling, Responsive is healthy.

Shen- Emperor of the Heart



Lung - Inside shoulder to thumb

Heart Meridian-
Armpit to
little finger

Pericardium - Nipple to
middle finger

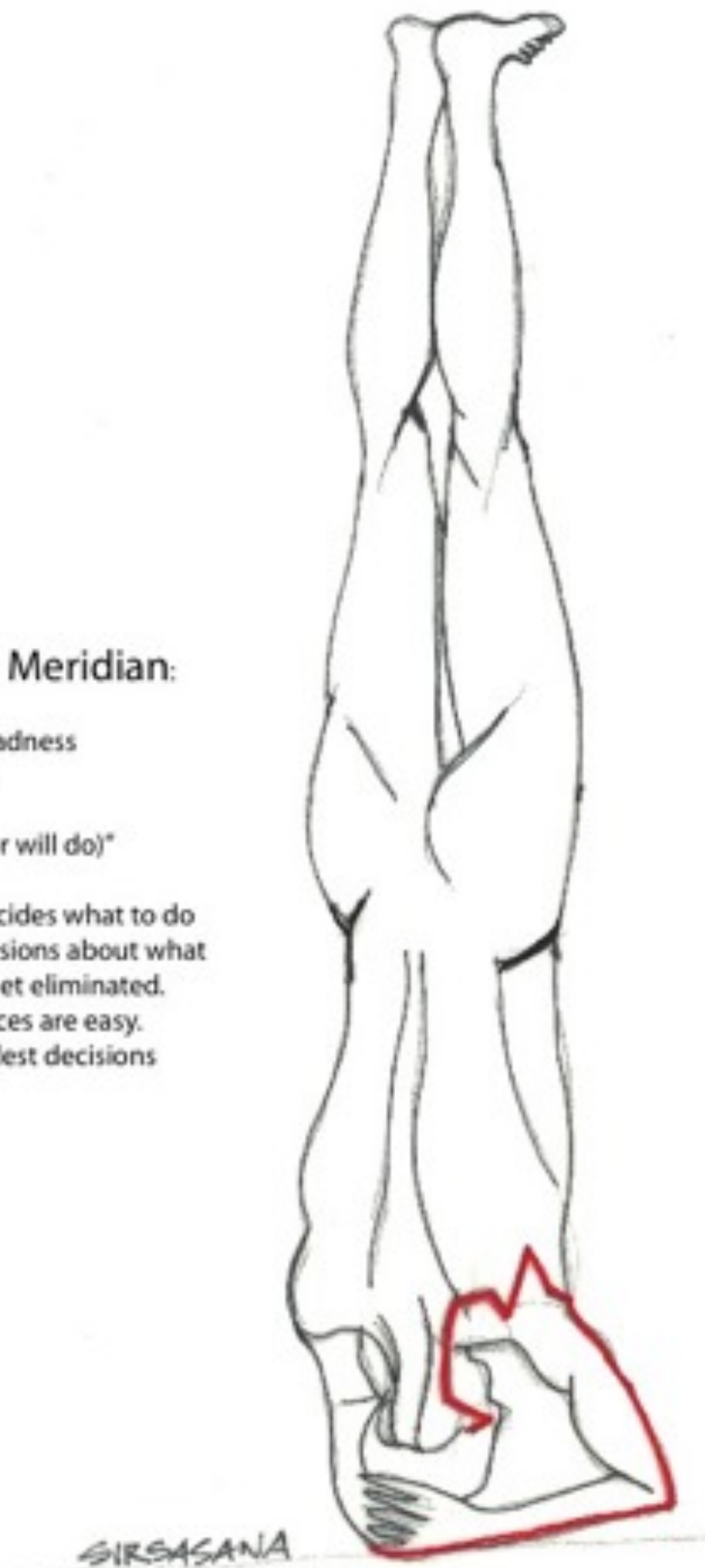
VASISTHASANA

Small Intestine Meridian:

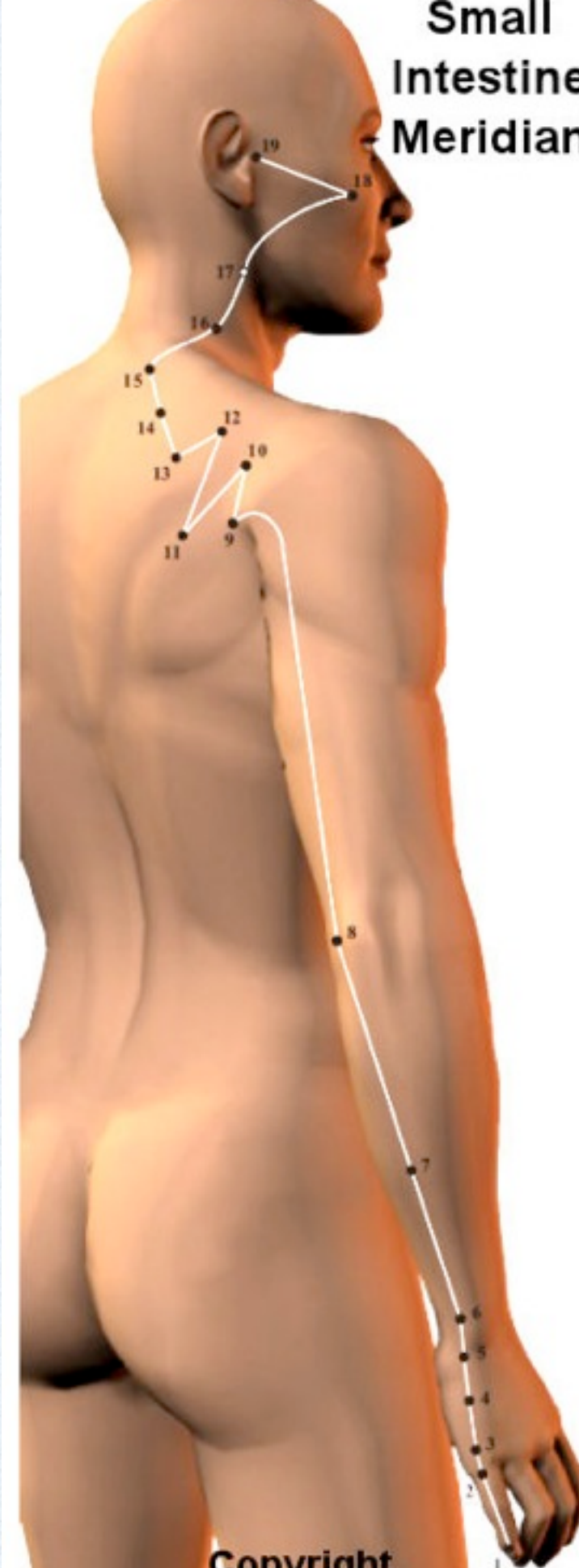
Emotion: Insecurity, Sadness
Balance: Decisiveness

"I know what i want (or will do)"

The small intestine decides what to do with food. Instant decisions about what will BECOME YOU, or get eliminated. When in balance, choices are easy. When disturbed, simplest decisions create chaos.



Small Intestine Meridian



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Spleen Meridian

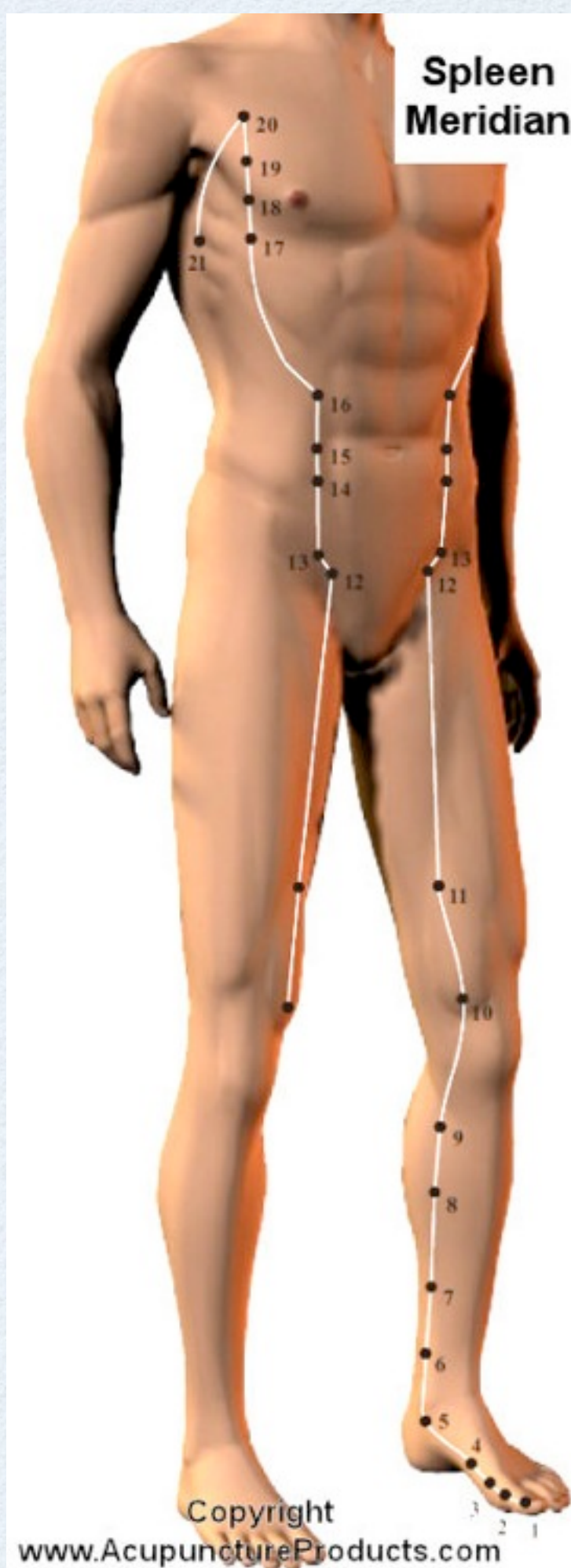
Emotion: Worry, Anxiety

Balance: Fairness toward self

The Spleen and Pancreas are the body's metabolizers. The life of a Red Blood Cell is only a month, and along with the Liver break down old cells to create new ones. Food to Emotion to Experience - The Spleen recognizes Potential.



Spleen Meridian



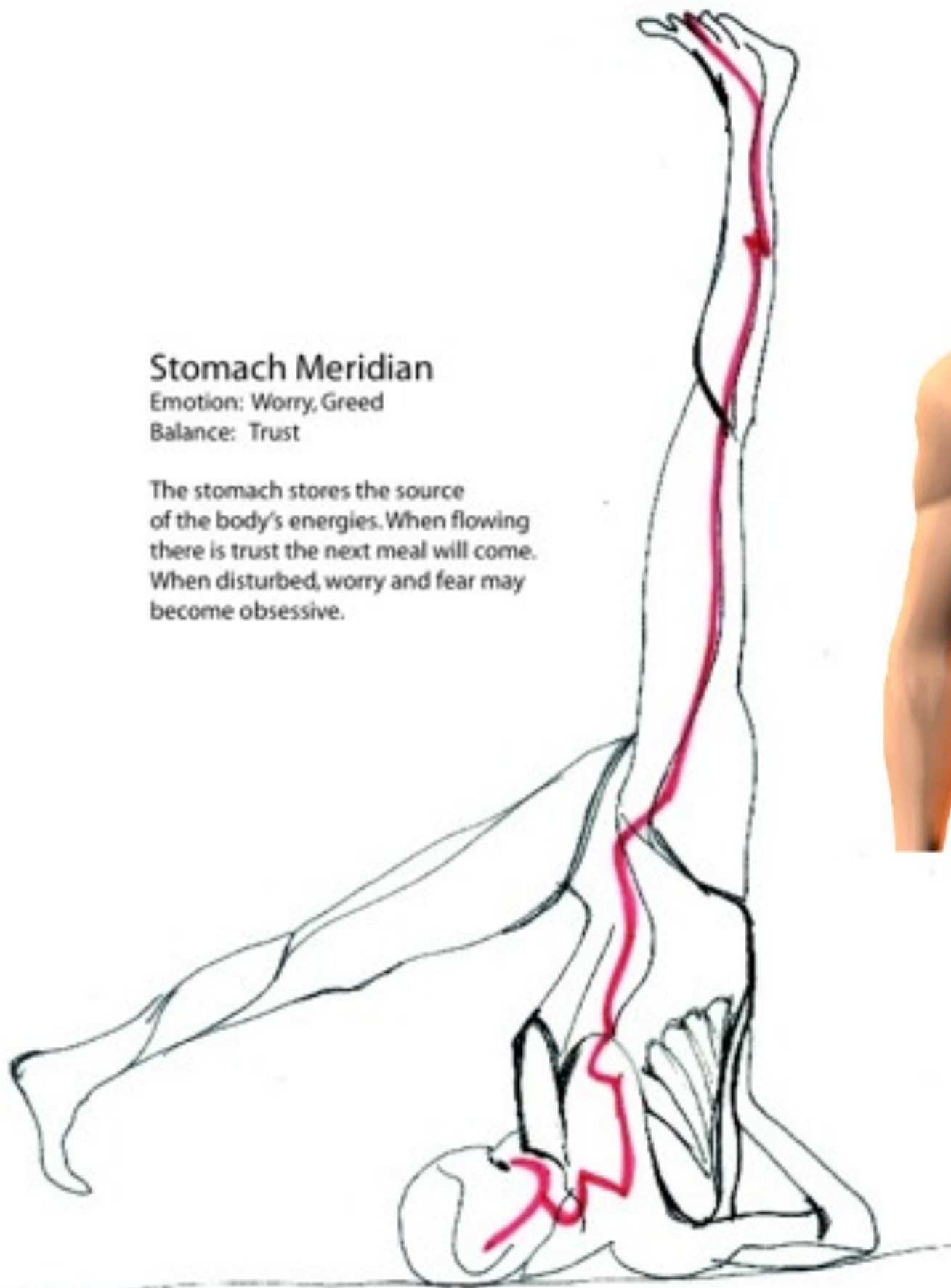
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Stomach Meridian

Emotion: Worry, Greed
Balance: Trust

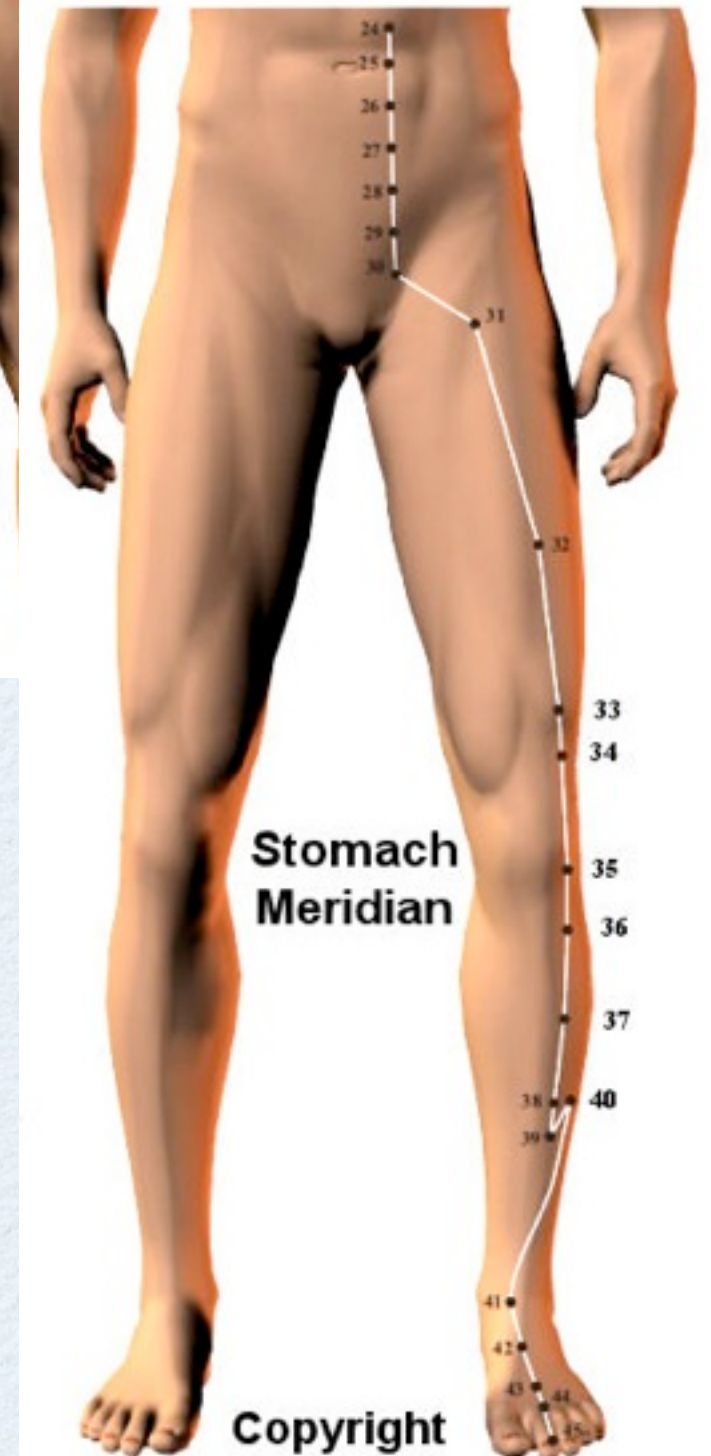
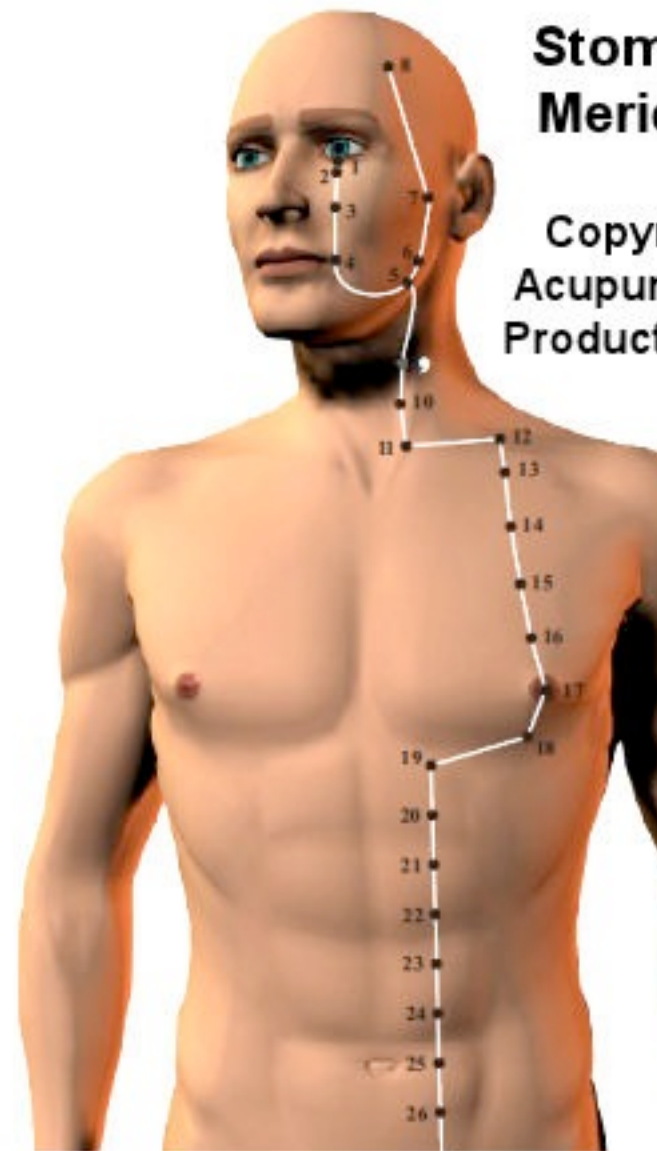
The stomach stores the source of the body's energies. When flowing there is trust the next meal will come. When disturbed, worry and fear may become obsessive.



EKA PADA SARVANGASANA

Stomach Meridian

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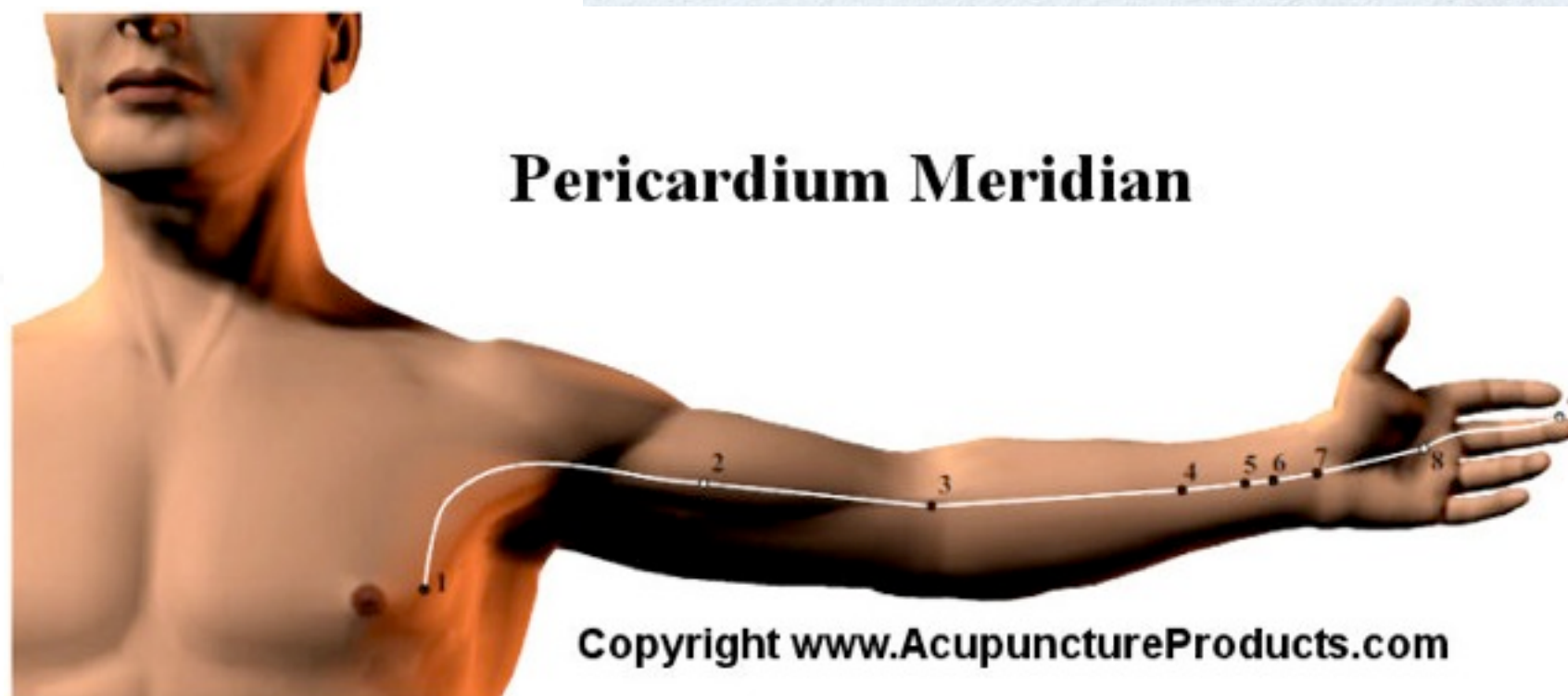
Pericardium Meridian

Emotion: Jealousy, Regret
Balance: Discernment

The Pericardium is the buffer between the beating heart and the other organs. It must make clear choices about energy used in the body.

When in flow, discernment thrives and decisions support the heart's needs, which reflect the soul's longing. Confusion becomes overwhelming when imbalanced.

Pericardium Meridian

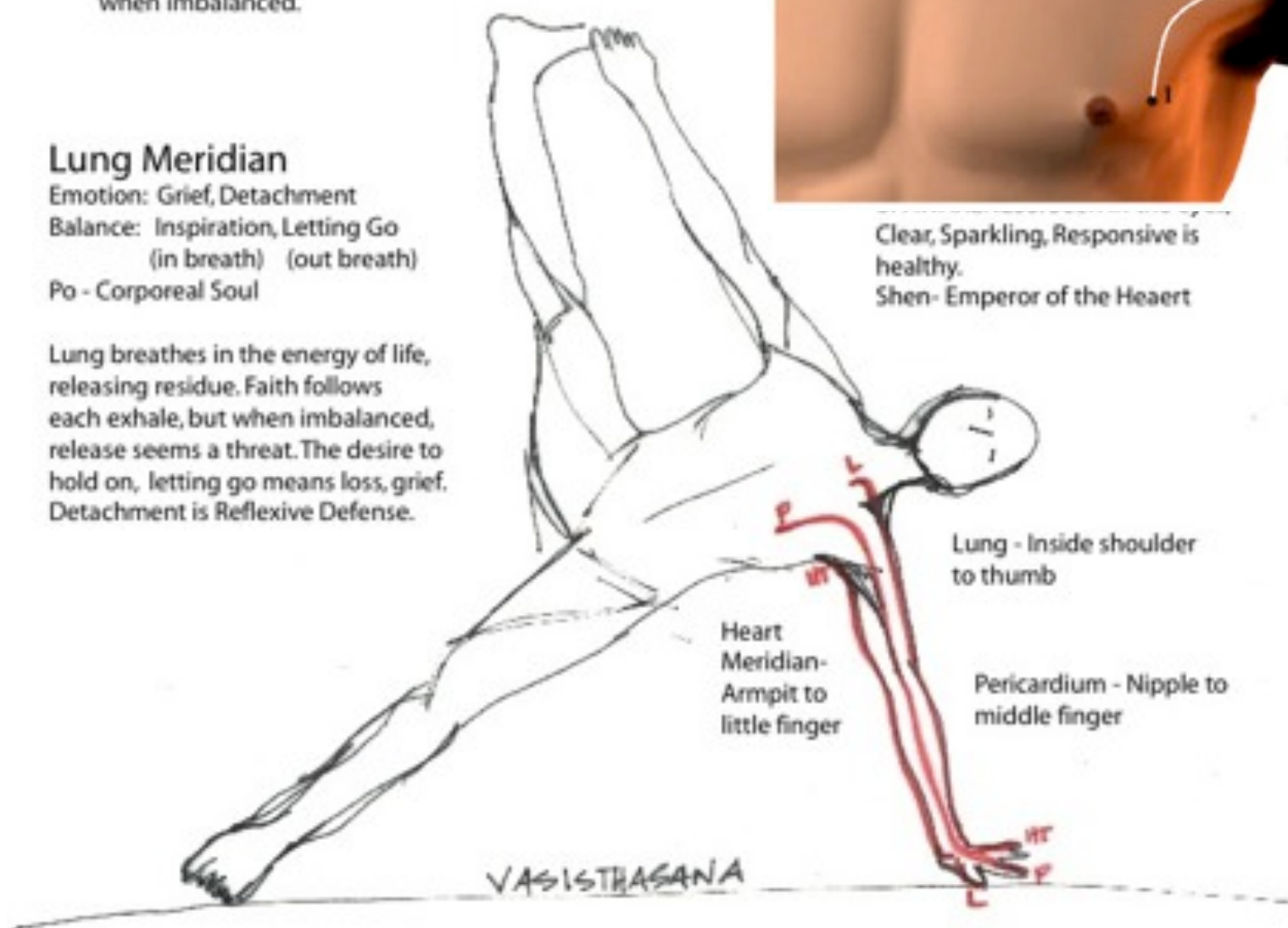


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Lung Meridian

Emotion: Grief, Detachment
Balance: Inspiration, Letting Go
(in breath) (out breath)
Po - Corporeal Soul

Lung breathes in the energy of life, releasing residue. Faith follows each exhale, but when imbalanced, release seems a threat. The desire to hold on, letting go means loss, grief. Detachment is Reflexive Defense.



Clear, Sparkling, Responsive is healthy.
Shen- Emperor of the Heart

Lung - Inside shoulder to thumb

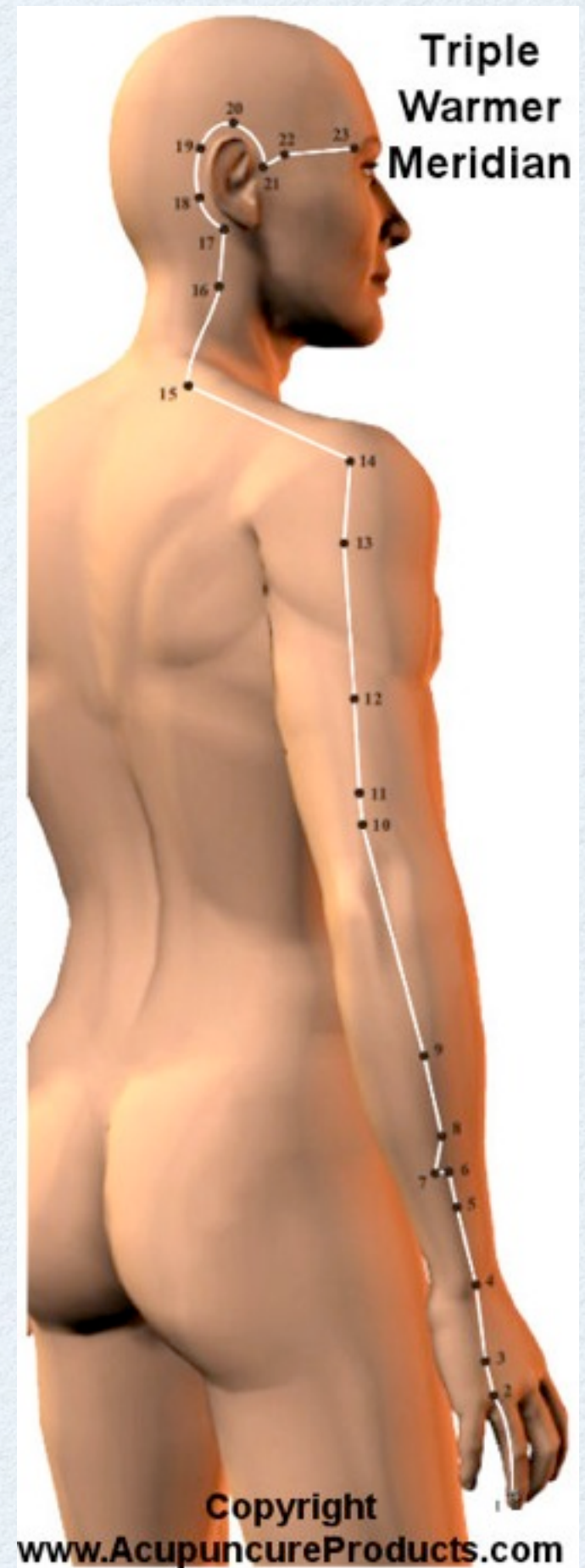
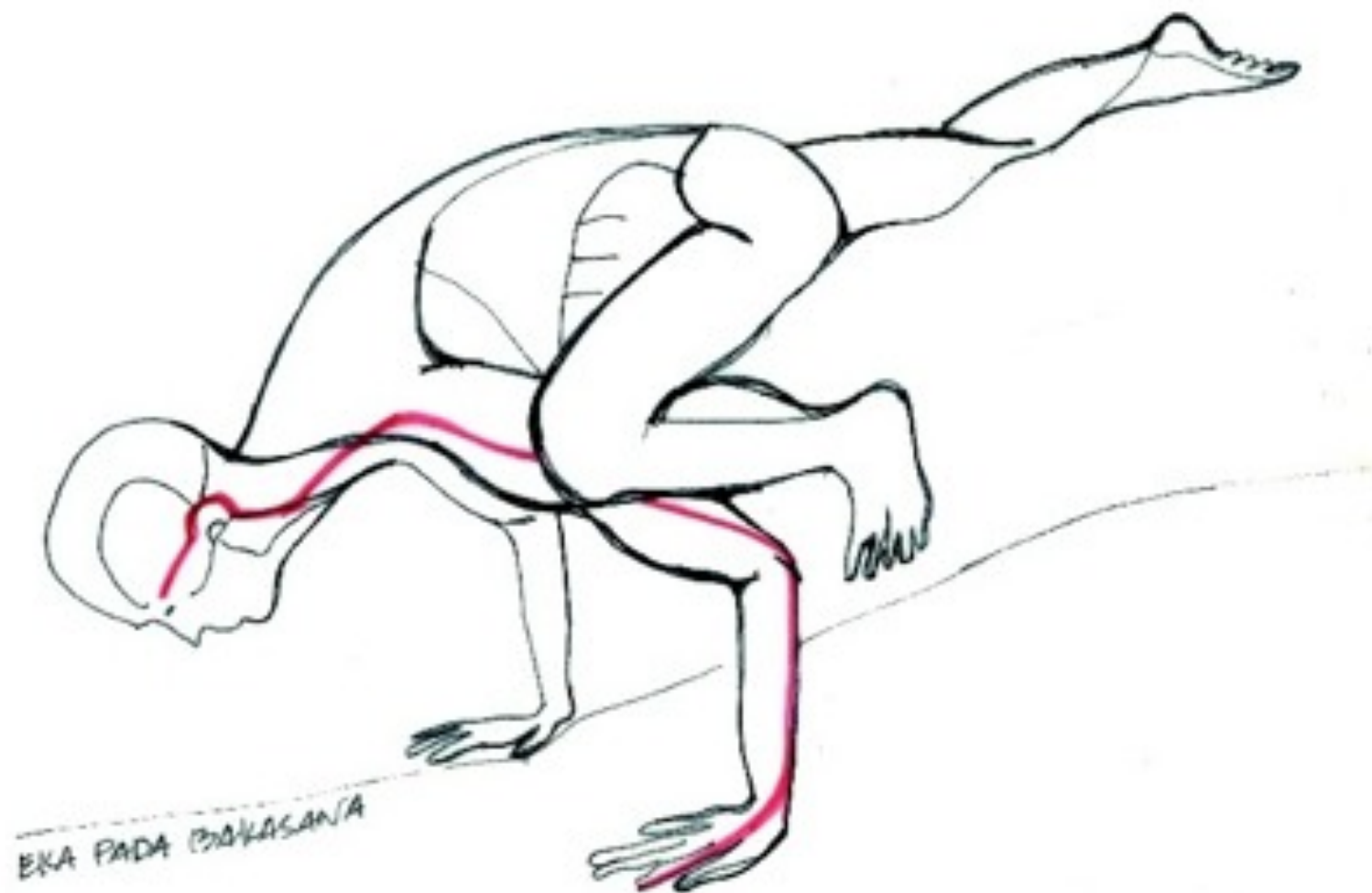
Pericardium - Nipple to middle finger

Triple Warmer Meridian

Emotion: Depression, Despair, Fight-Flight

Balance: Feeling Safe

Triple Warmer governs the Fight or Flight Response. The immune system response to internal invaders, and survival habits induced by threat. When in balance, a sense of being safe occurs, when not the response is defensive.





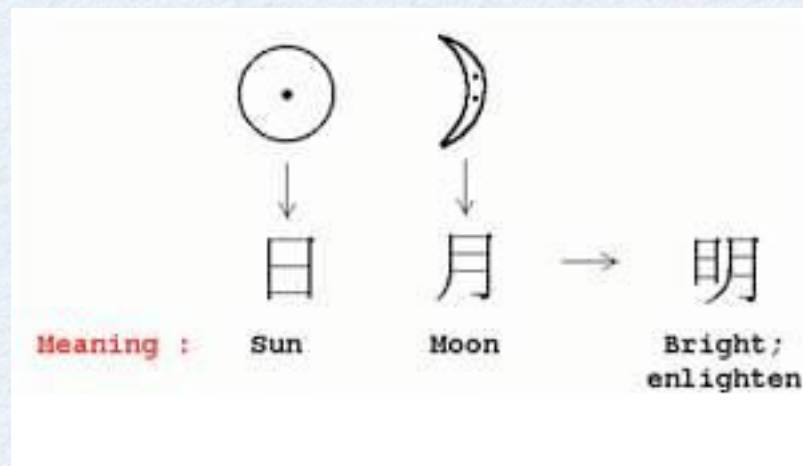
魂

HUN TO EMPEROR
LIVER TO HEART
SPRING TO SUMMER

The Hun is our ethereal soul. It expresses reality by employing the creative, the symbolic, the metaphorical and the poetic. Its opposite is the Po, our corporeal soul. We can interpret reality through our Po or through our Hun.

Within the West, there exists an over tendency to interpret reality through the limiting perception of the Po. The Po employs our 5 senses and analytical mind. It has a propensity to separate, dissect, segregate and categorize the world. The Po speaks in language. The Po is corporeal and ceases at the time of death. Its faculties are the 5 senses, the emotions, personality, mind and the ego which also cease when the physical body perishes. These faculties all limit and reduce data received from the world into manageable packets.

In Contrast, the Hun connects to the unlimited. It can directly intuit a meaning of a concept, and does so through less restrictive language such as a symbol, a metaphor, an allegory, poetry or art. The Hun has no limits and accesses information directly, without spatial or temporal context; allowing a 'knowing'.



Pictographs or symbols are powerful motifs for conjuring within us the archetypal meaning. The symbol creates a resonance that vibrates through time and space to affect our experience on subtle levels.

The chong mai extends outside our physical bodies, and this energetic field feeds back information to us, which is sensed intuitively, via our energetic system. The Daoist practice of Shen Gong utilises this facility, allowing us to sense the energies within nature and other people. The practice of Shen Gong allows us to connect with a tree and feel its Wood energy rising and pushing out. Linking our energy systems to the energy of Nature gives us direct energetic experience. For example, a blossoming flower may create an expansive radiance within the middle dan tien, as it is an expression of Fire energy.

Qi Deficiency

Fatigue
Pale Complexion



Sweating on slight exertion

Poor appetite

Shortness of breath

Spontaneous daytime sweating

Slight sensitivity to cold

Lethargy

Bloating

Dislike to speak

Disillusionment

Weakness at Menses

Apathy

Loose stools

Dizziness

Mental Fatigue

Muscle Weakness

Tongue: Pale, maybe with teethmarks

Food sensitivities

Pulse: Weak, Empty

Blood Deficiency



Blurred vision

Dry eyes

Floaters in eyes

Easily Startled

Dry Hair or loss

Pale Complexion

Insomnia

Brittle nails

Dry skin

Scanty periods

History of heavy periods

Dizziness

Amenorrhea

Mental Fatigue

Muscle Cramps

Tongue: Pale, Dry, Thin

Pulse: Weak, Choppy, Thready, Thin

Not grounded!

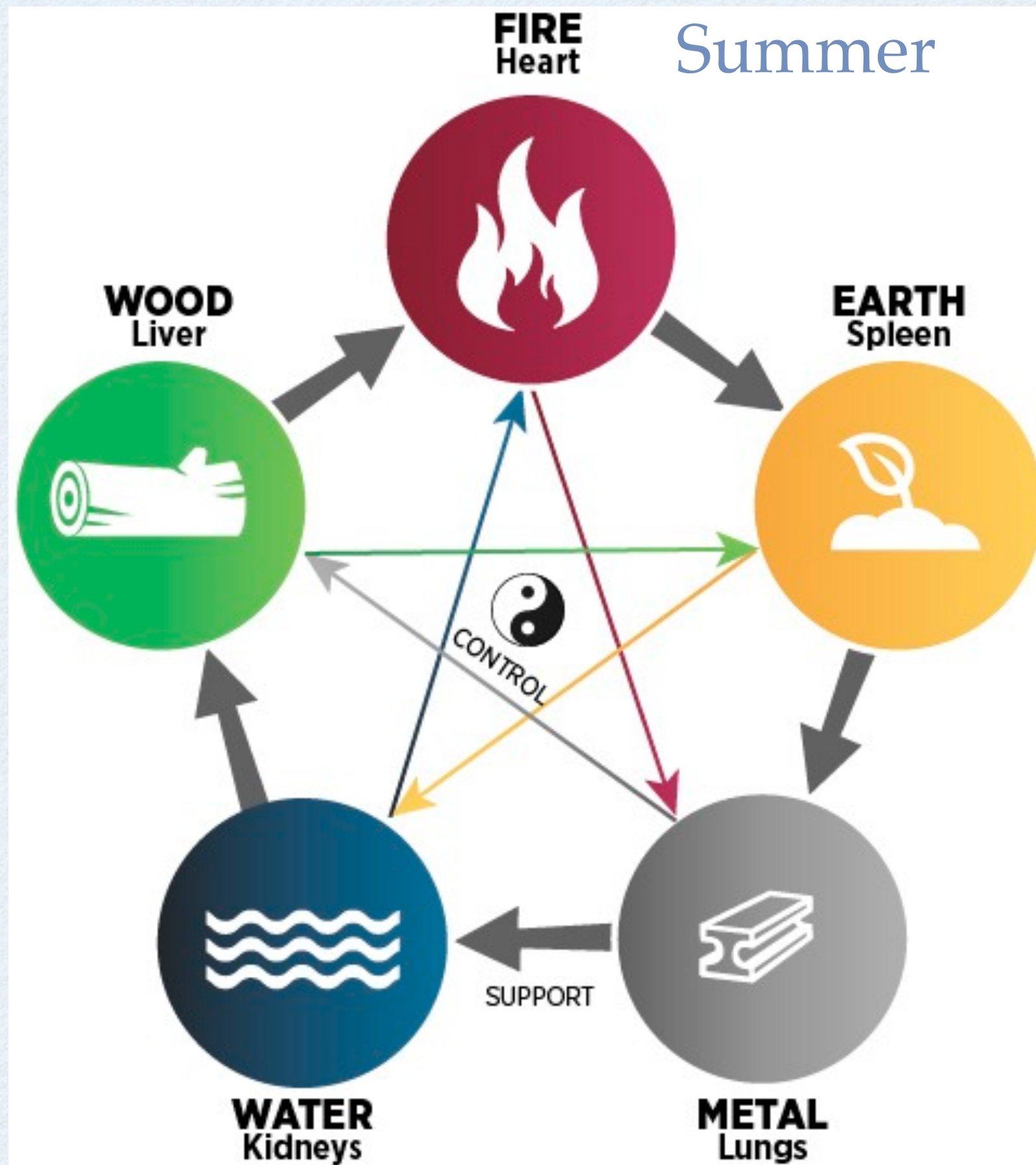
www.smilingbody.com



“Things in our world today are conceptualised as nothing more than ‘objects’ by our language and rational perspective. Although this makes it simpler to deal with the world around us, it has stifled the changeable or ‘living aspect’ in everything”

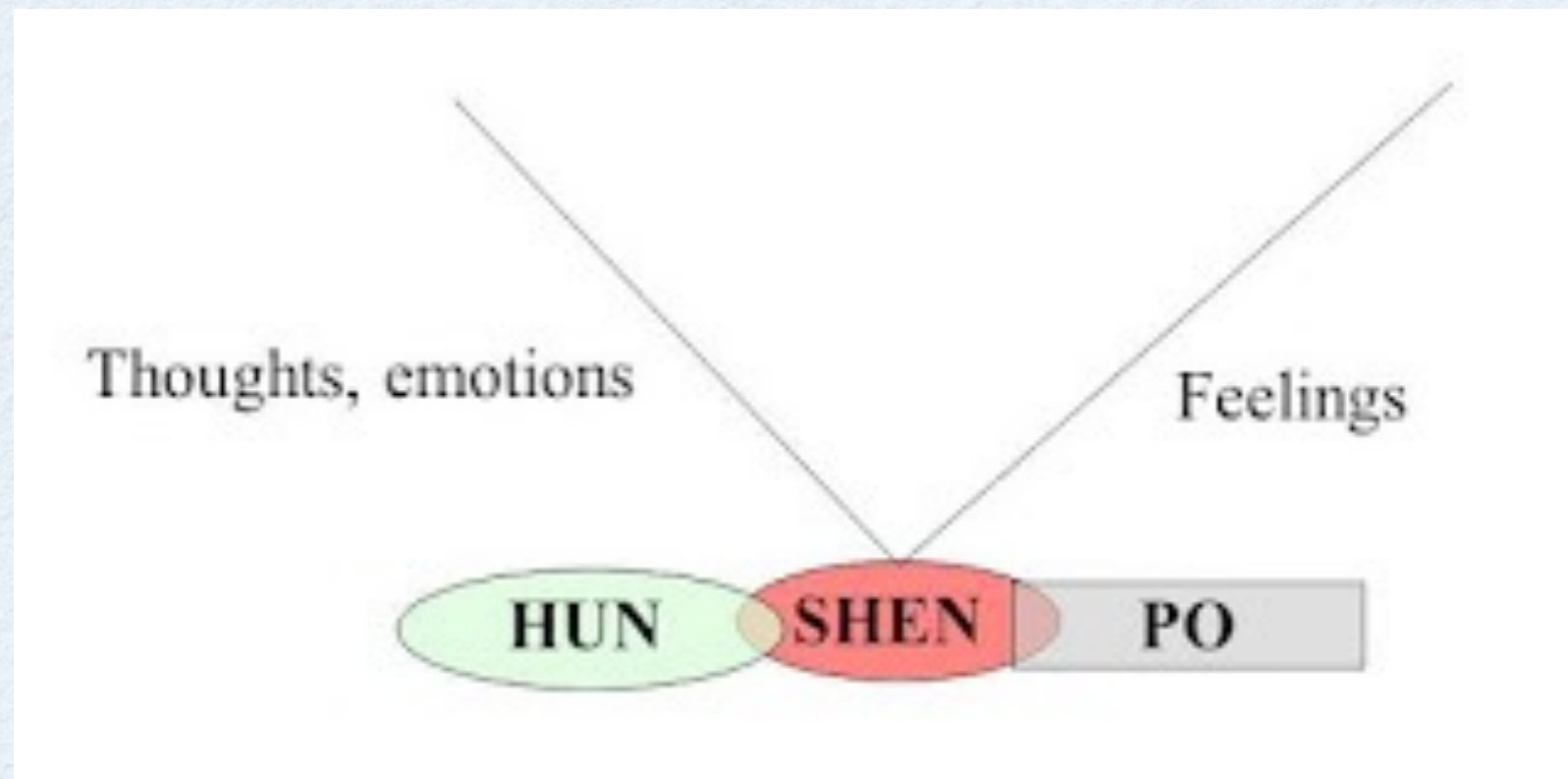
Masunaga, 1987

Spring



The Five Spirits - Hun, Shen, Yi, Po, Zhi

The Book of Rites (Li Ji) of the Zhou dynasty clearly refers to this use of the word "shen": “Mountains, forests, streams, valleys, hills and mounds that were able to produce clouds and thus make wind and rain and make prodigies visible were all referred to as shen.”

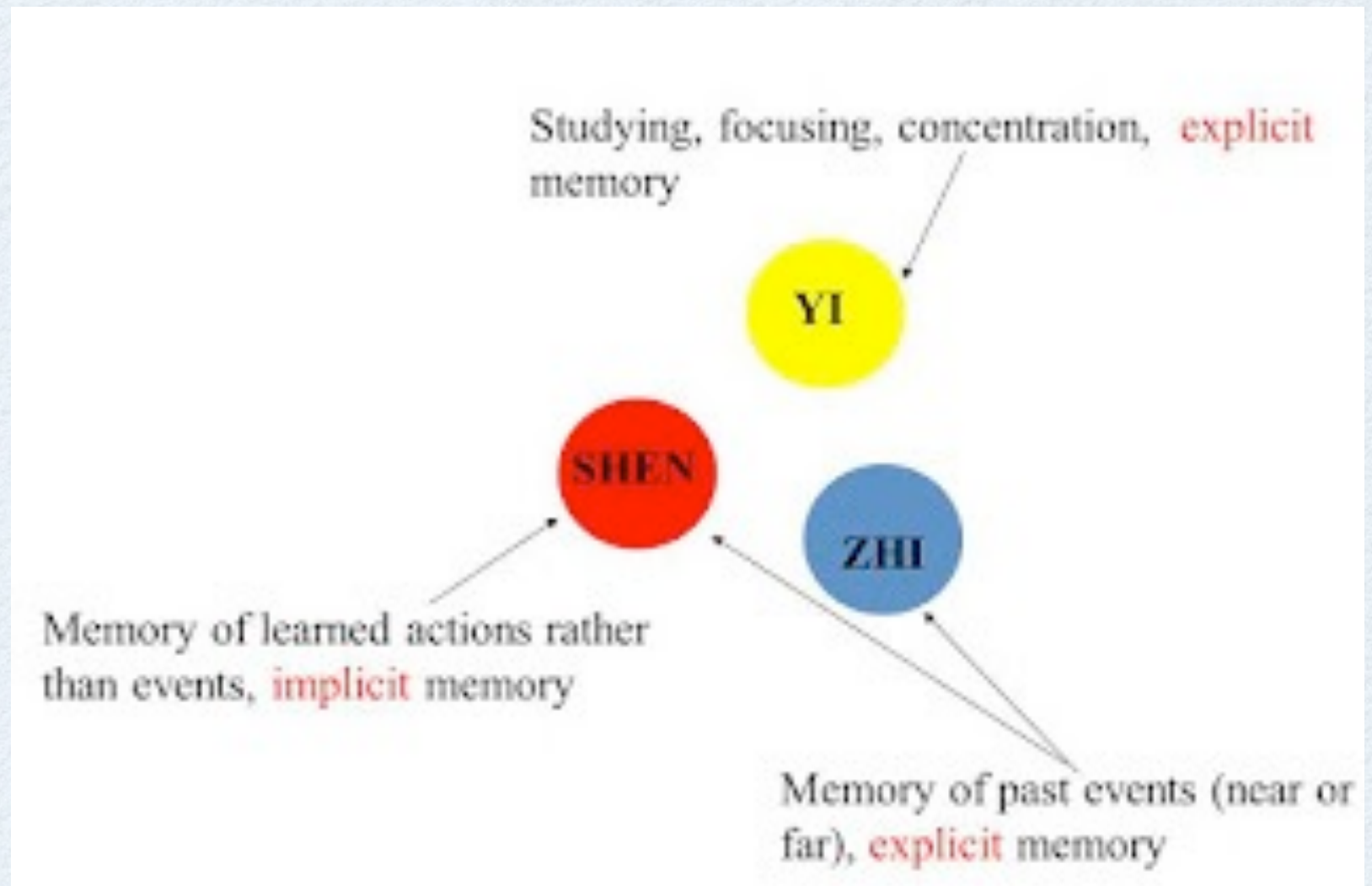


The Hun moves upwards towards the Shen and its movement gives the Shen the capacity to extend and project outwards. The movement of the Hun towards the Shen is a psychic equivalent of the physiological ascending movement of Liver-Qi.

Insight indicates our capacity of self-knowledge, self-examination and identity of self. The Shen of the Heart is responsible for our identity of self as individuals.



Memory has two different meanings. Explicit memory consists in remembering facts and past events. This depends on the Shen and therefore the Heart, although also on the Spleen (Yi) and Kidneys (Zhi).



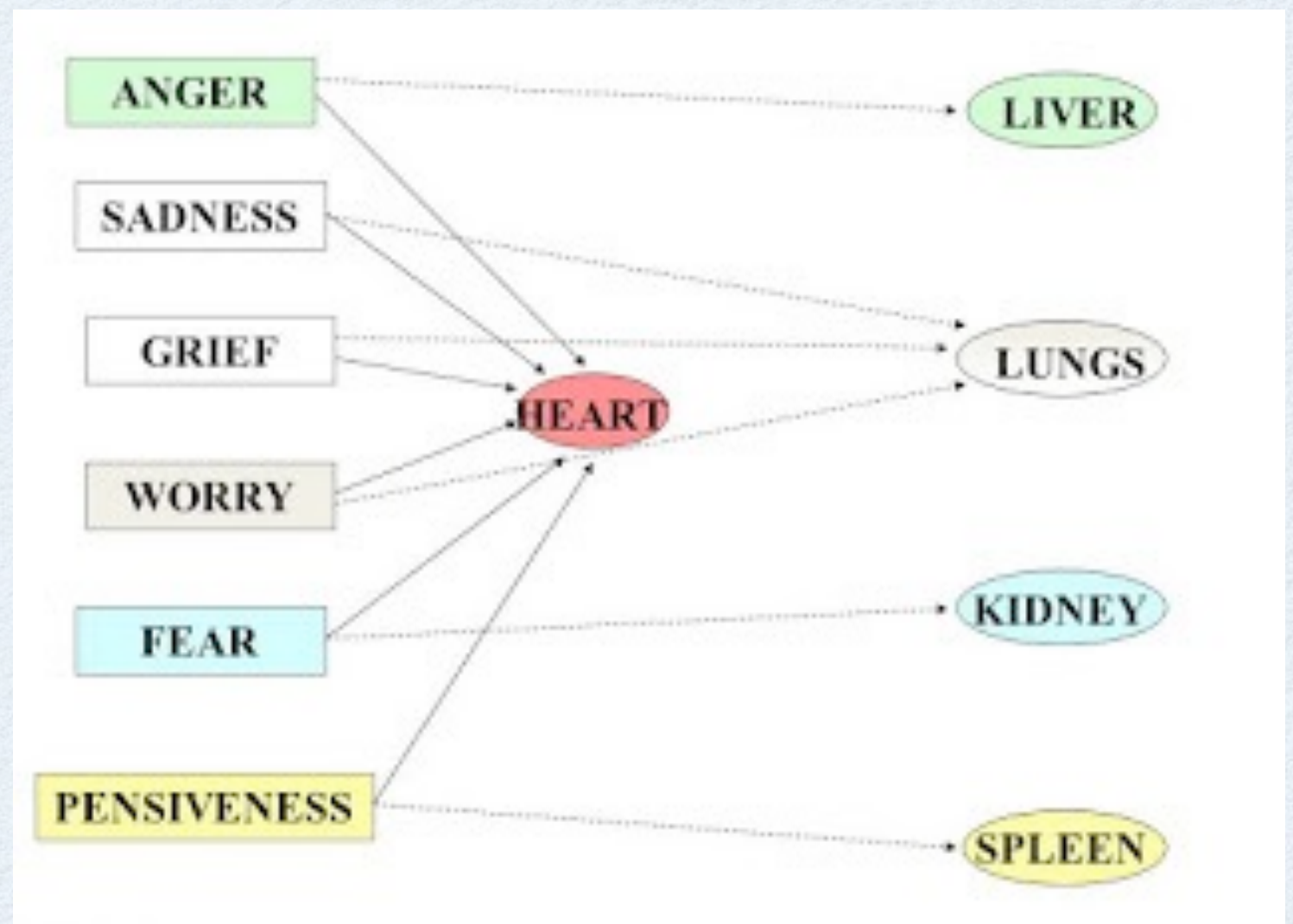
Implicit memory consists in muscle memory, i.e. remembering how to ride a bicycle, to dance or to knit, etc.

The Shen of the Heart is also responsible for hearing, sight, taste and smell.

Emotional life also depends on the Shen of the Heart. With regard to emotions, only the Shen (and therefore the Heart) can recognize them. When we say (or think) "I feel angry" or "I feel sad" who is the "I" that feels angry or sad? It is the Shen of the Heart.

all emotions eventually affect the Heart (in addition to other specific organs), and it is for this reason that the tip of the tongue becomes red in emotional problems from whatever emotion.

Kindness
Vision
Inspiration
Content
Courage
Stability



The Shen of the Heart is a form of Qi and the following is a summary of its functions:

Is the Qi that

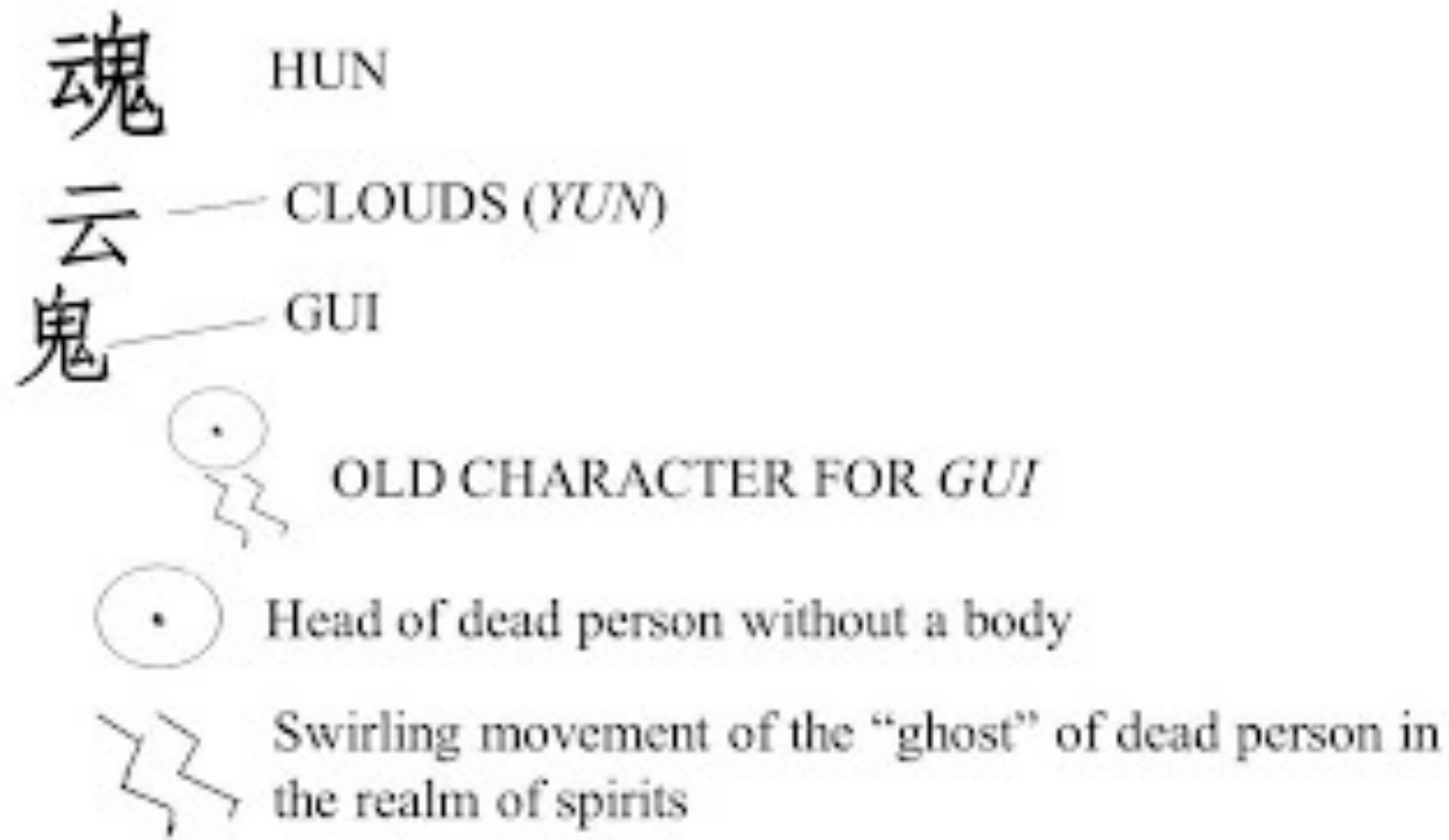
- Forms life (but also with Po) from the union of the Jing of the parents
- Allows the individual to be conscious of his or her self
- Permits the cohesion of various parts of our psyche and emotions
- Defines us as individuals, confers sense of self
- Feels and assesses the emotions
- Is responsible for perceptions, feelings and senses (with Po)
- Is responsible for thinking, memory, intelligence, wisdom, ideas
- Determines consciousness (being conscious)
- Allows insight and sense of Self
- Is responsible for cognition
- is responsible for relating, relations with others (shen = stretch, extend, project outwards)
- Controls sleep
- Governs the senses (sight, hearing, smelling, taste)

HEART Xin



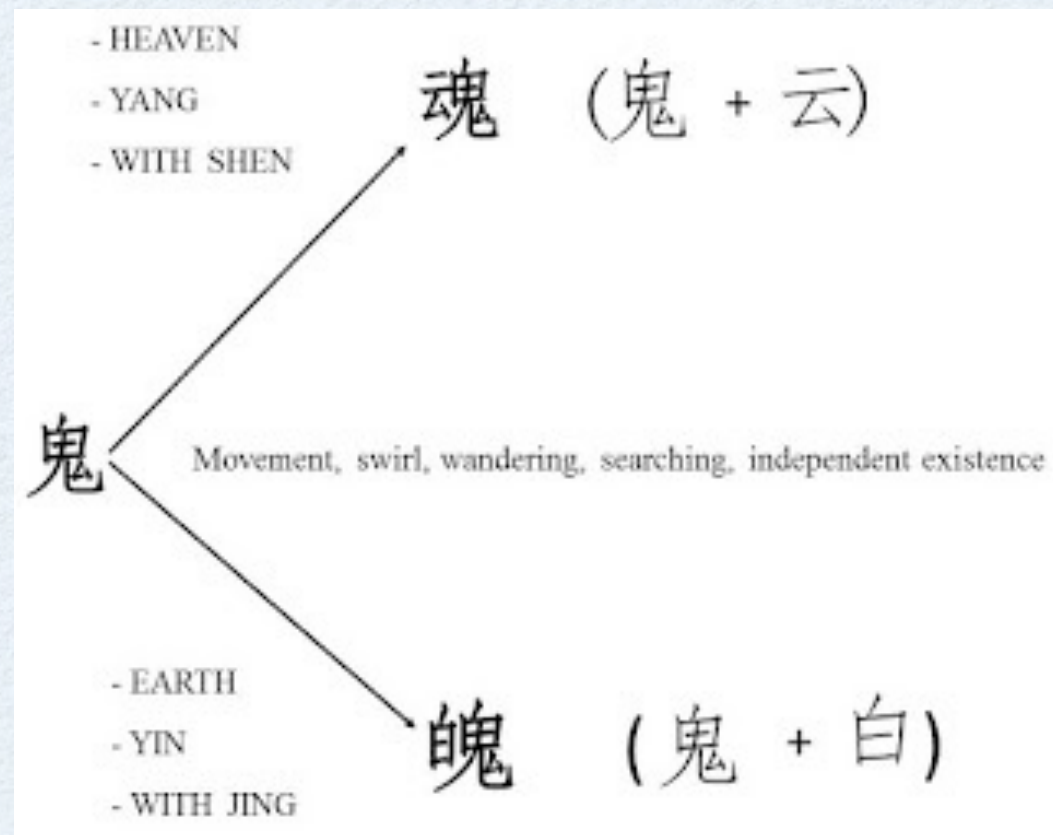
Xun Zi (310-220 BC) says: "Xin is the lord of the body [形之君] and master of the spiritual intelligence [神明之主]. It issues commands but does not receive commands. On its own authority it forbids or orders, renounces or selects, initiates or stops."

By concentrating your vital breath [Qi] as if numinous [Shen],
The myriad things will all be contained within you.



The Hun enters the body 3 days after birth and is imparted by the father. Ethereal in nature, after death it survives the body in the realm of the dead. This idea is very ancient and it is already in the Book of Rites (Li Ji) of the Zhou dynasty (1046-476 BC): “[At death] The Hun returns to Heaven and the Po returns to Earth.”

“The Shen and the Hun are Yang...the Hun follows the Shen, if the Shen is unconscious the Hun is swept away”. It also says: “The Shen corresponds to Yang within Yang; the Hun corresponds to Yin within Yang”.

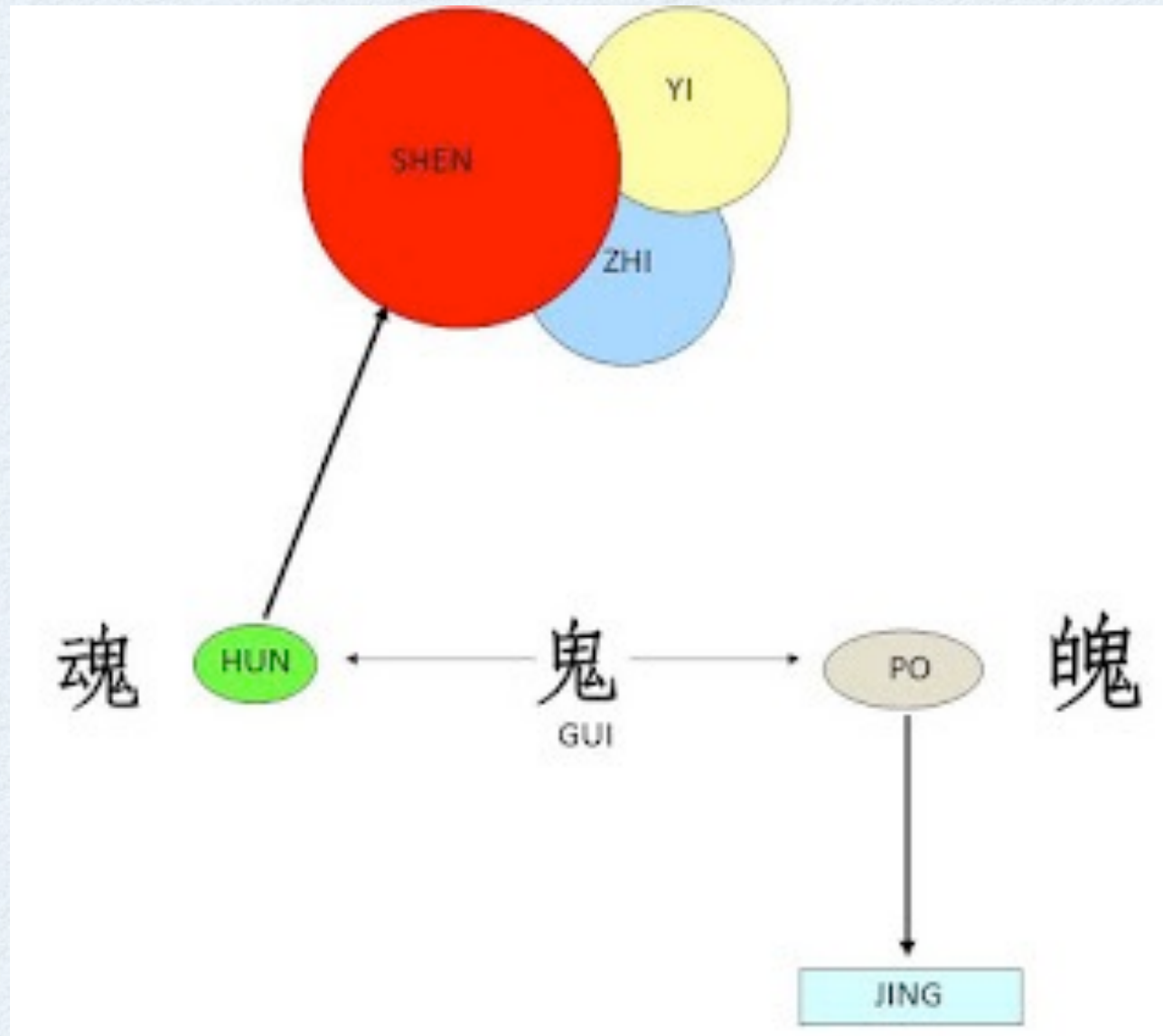


Unlike the Hun, the other two mental-spiritual aspects of Yi of the Spleen and Zhi of the Kidneys do not have an independent existence but could be said to be part of the Shen of the Heart. Like the Hun, the Po also has its own independent existence although on a physical level.

Movement of the Hun

The Hun provides movement to the psyche in many ways:

- 1) movement of the soul out of the body as in dreaming
- 2) movement out of one's everyday life as in life dreams and ideas
- 3) movement towards the others in human relationships
- 4) movement in terms of plans, projects, vision
- 5) Movement in terms or creativity, inspiration.



The Hun assists the Shen in its mental activities. The "Five-Channel Righteousness" (Tang dynasty), says: "*Knowledge is dependent on the sharpness of the Hun*". The Hun provides the Shen (which is responsible for rational thinking), with intuition, vision and inspiration. It also gives the Shen “movement” in the sense that it allows the Shen the capacity of insight and introspection as well as the ability to project outwards and relate to other people.

CONSCIOUSNESS, THINKING,
COGNITION, MEMORY

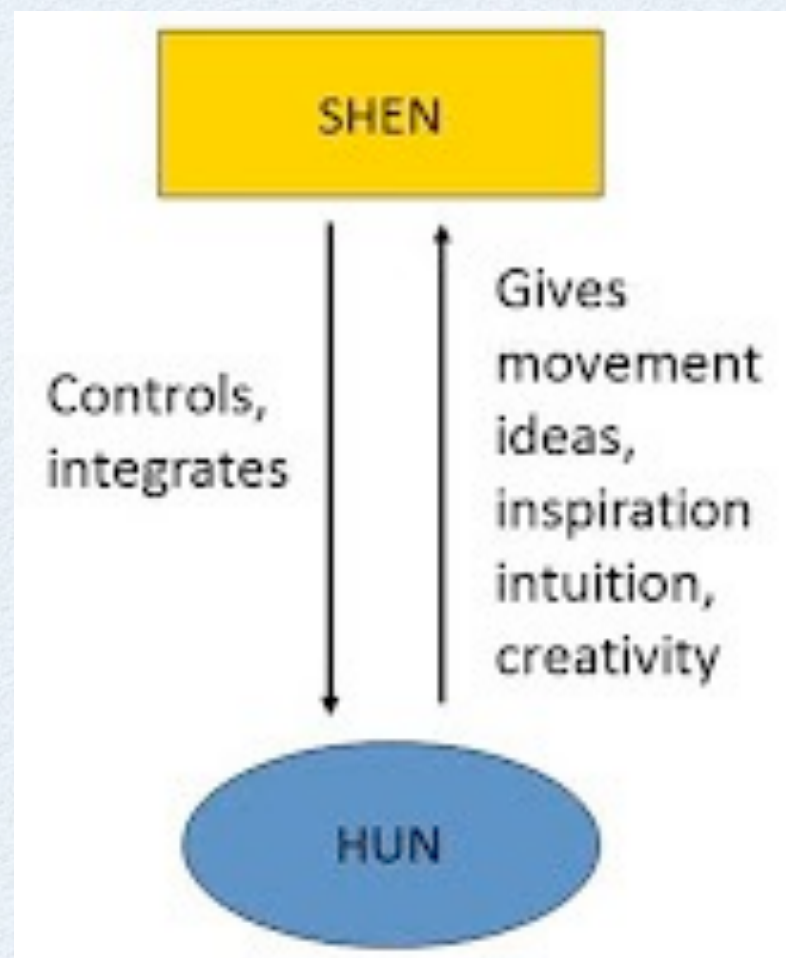
SHEN

SUBCONSCIOUS
THINKING, INTUITION,
INSPIRATION

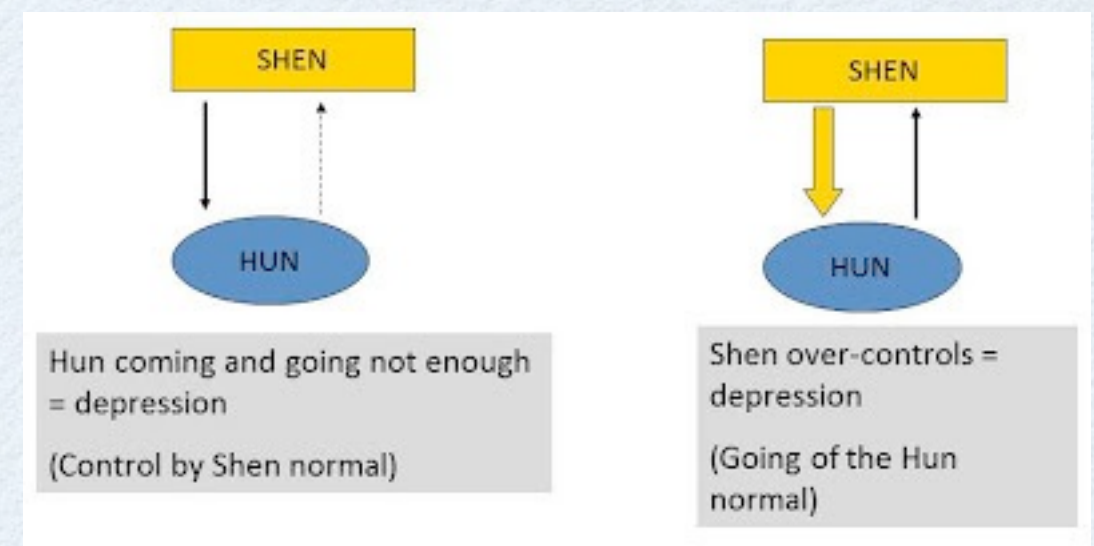
HUN

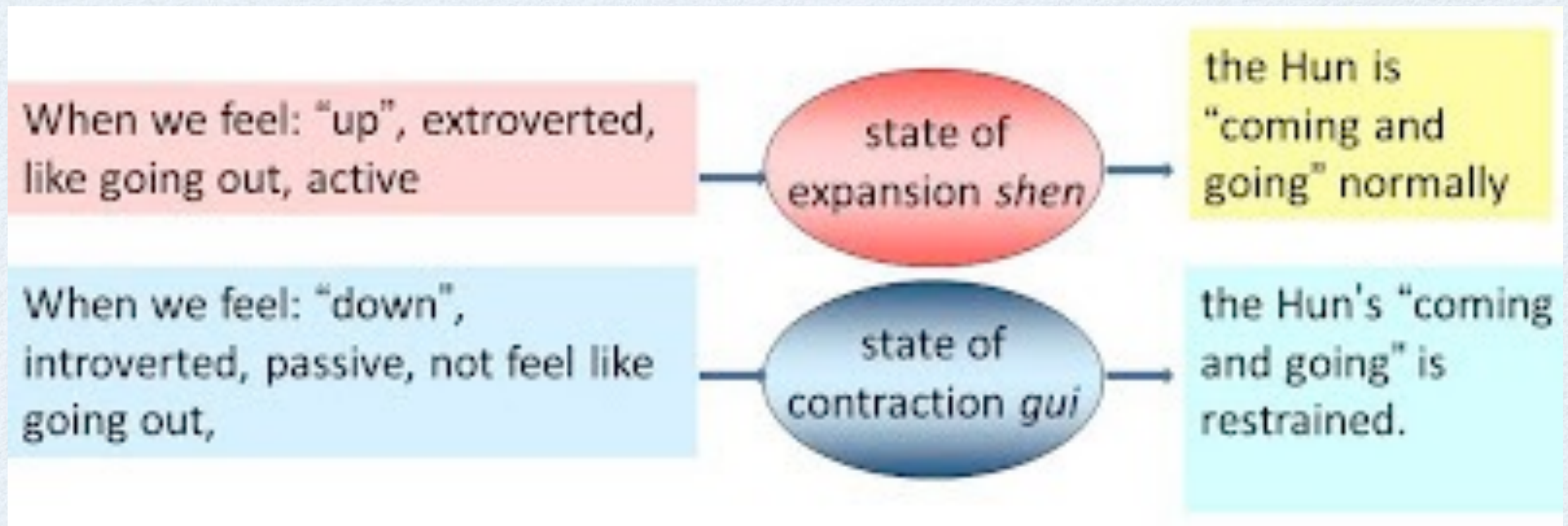
Movement of the Hun helps Shen to
“extend”, project outwards





In Balance





This is reflected in herbal medicine by the two very important herbs:

YUAN ZHI: pungent, bitter, warm dispersing and draining, resolves Phlegm, opens the Heart orifices = stimulates expansion, i.e. coming and going of Hun.

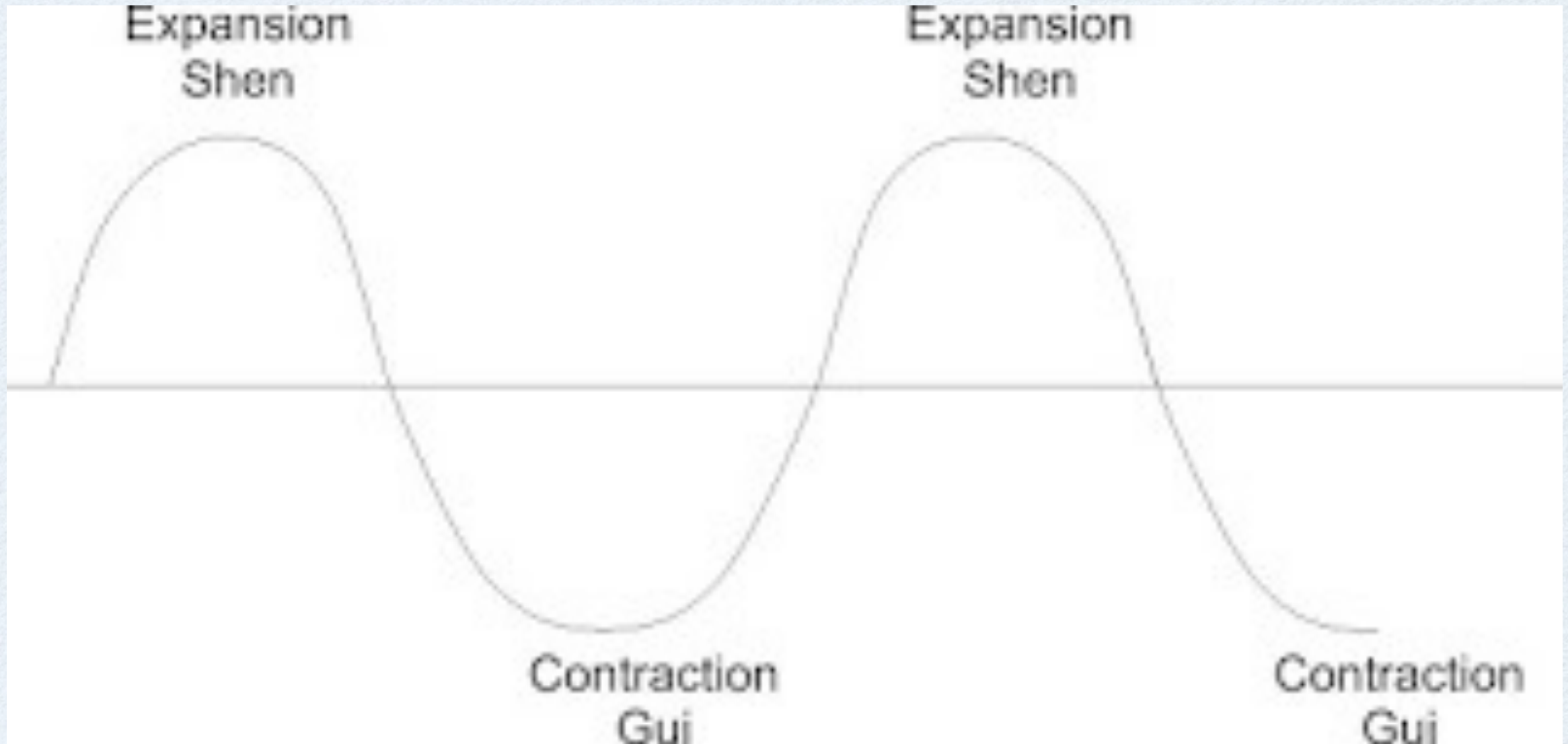
SUAN ZAO REN: sour, sweet, astringent, promotes sleep, anchors Hun = stimulates contraction, i.e. restraint of coming and going of Hun.

Expansion
Shen

Expansion
Shen

Contraction
Gui

Contraction
Gui



Du-24 Shenting *Courtyard of the Spirit*

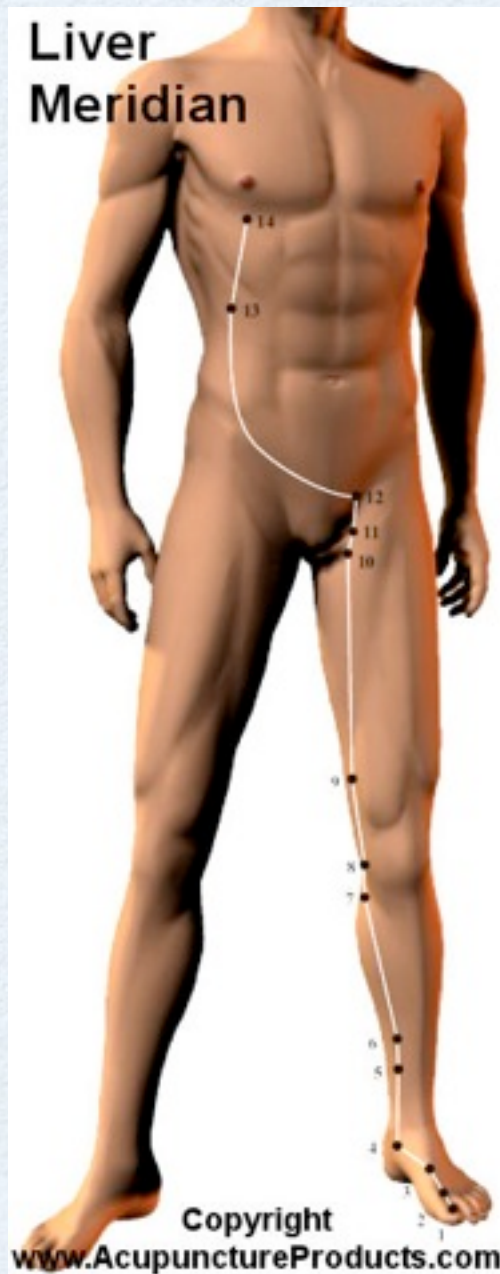
Du-24 is a very important and powerful point to calm the Mind. It is frequently combined with G.B.-13 Benshen for severe anxiety and fears.

G.B.-13 Benshen *Shen Root*

G.B.-13 has a powerful calming effect on the Shen. G.B-13 Benshen “gathers” Jing to the head.

Kidney-Jing is the source of Marrow which fills up the Brain (called Sea of Marrow): G.B.-13 is a point where Jing and Marrow “gather”. The “Great Dictionary of Acupuncture” says that this point “makes the Shen return to its root”: the “root” of the Shen is the Jing, hence this point “gathers” Jing to the Brain and affects the Shen.

Du 20 Baihui &
Yintang



The Practice of Qigong

Wu ji stance

Shaking

Wood form - Kindness

Liver Movement

Tongue - 2nd heart (roof of mouth-behind teeth)

Heart Tonifying

