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The REALMS of the PSYCHE in Acupuncture Meridians

INTRODUCTION

When we approach a patient with psycho-emotional disturbances using acupuncture, we are accustomed to rely on the diagnostic system of Zangfu. However, after discovering that traumas from early childhood ¹ resonate on the Qi Jing Ba Mai, and especially, after initiating the study of the psychic resonances of Jing Jin and Luo Mai ², I am prompted to question: What aspects of the psyche each of the 5 categories of meridians expresses?

I will attempt to clarify my approach. A psychic or emotional disturbance can constitute a wholly physiological reaction to certain life contingencies. In such cases, the diagnostic system of Zangfu tends to be helpful in restoring harmony by resolving the energetic imbalance caused by everyday conflicts. However, there are many patients in whom the stimulus triggered by a particular situation serves to bring pre-existing traumas to the surface. I have observed that the pathology of Qi Jing Ba Mai - which can be extremely diverse - is often related to specific experiences during the intrauterine or early childhood periods. In other words, the traumas suffered throughout the developmental period seem to have been registered within them. As this category of meridians underlies (and thus supports) the rest of the network, it is understandable that an imbalance in such foundations would manifest repeatedly throughout life. The tendency for their tensions to reactivate at the slightest setback explains why, according to my personal experience, Qi Jing Ba Mai are involved in 30% of pathologies manifested in functional or psycho-emotional disorders.

Regarding the psychic resonances of Jing Jin and Luo Mai, after establishing basic hypotheses in my study and examining the first two meridians of the circadian cycle (Lung and Large Intestine), I noticed that in the psychic pathology of Jing Jin, there appears to be a degree of drive, immaturity, and unconsciousness that is not part of the emotional expression that responds to the stimulation of a Luo point (in which case the patient seems to be much more aware of the nature and reasons for their suffering). This suggests that each of these categories of meridians seems to express a different psycho-emotional realm.

Once these observations were verified, I felt the need to explore the psychic resonances that resonate within each of the meridian categories. We will begin by briefly reviewing the spheres of the human psyche. While the introduction includes contributions from other authors, it is primarily based on the work of psychiatrist and psychoanalyst C.G. Jung, as he tackled the study of the psyche in all its vastness, including its metaphysical dimension. Far from aiming for an exhaustive explanation of the elements that constitute the psyche or the mechanisms governing them, my exposition will be limited to those aspects that will be reflected in the acupuncture meridian network ³. Regarding Chinese medicine, aside from the bibliography, I wanted to specify in the text the authorship of some interpretations or contributions that I find particularly insightful or clarifying.

Although the purpose of this work is to establish a foundation that allows us to use acupuncture to treat some neuroses, as well as to assist those involved in a process of inner growth, this article is not solely about psychology; it also extensively discusses physiology, and the end-of-chapter notes clarify some fundamental, yet lesser-known, concepts. Due to its information-rich nature, the text is dense. I have placed the index at the beginning to encourage the reader to start where they find most appealing. If you're anything like me, you will eventually become interested in all of it. One thing leads to the next: it's the magic of meaning.

¹ This statement – with clinical cases that support it – is argued in my article: *The Psychological Dimensions of Ren Mai*, published in *The Journal of Chinese Medicine* (150), 2014

² The collection of these articles is titled *Impulses and Consciousness: Jing Jin and Luo Mai*, and they are being uploaded to my website (carmemartorell.cat) as I progress in their study.

³ Jung's work is profound and extensive. For those interested in an introduction to his concept of the spheres of the psyche, I recommend the synthesis that Murray Stein provides in his book "Jung's Map of The Soul."

THE REALMS OF THE PSYCHE ACCORDING TO JUNG

- **Consciousness**

In Jung's conception, the psyche is the immaterial entity that exists between the body (matter) and the transcendent mind (*spirit*). A part of the psyche - the one in which the individual *becomes aware of things* - is called *consciousness*. The rest - a portion that far exceeds the first - is not perceived by the subject and is termed *the unconscious*.

Among the definitions that the dictionary assigns to the term *consciousness*, we can find *that psychic act through which a subject perceives themselves in the world, recognizes the surrounding reality, and relates to it*. This aspect of *consciousness* constitutes a state of alertness or wakefulness; it is inactive during sleep or in a state of coma. At the center of consciousness is an ego; an individualizing agent that provides focus, direction, and purpose to conscious behaviour. This ego - preceding personal identity and language acquisition - moves within the field of consciousness, observing, selecting, and to some extent, directing the motor activity. Although it has serious limitations, this virtual center is much more powerful in humans than in any other animal.

While its presence tends to begin manifesting around the age of two (when a child begins to say "I"), the ego is innate. Some of its most important aspects are established during childhood and adolescence, but it continues to grow throughout life, incorporating materials (such as thoughts, memories, fantasies, emotions, images, or words) to retain them in consciousness. Interestingly, what most stimulates the growth of the ego is a moderate amount of frustration, conflicts, difficulties, anxieties, sadness, and suffering; essentially, what Jung terms *collisions with the environment*.

A powerful magnet for associations, an organizing agent capable of integrating and managing large amounts of data, the ego doesn't need to be constantly attentive to everything: the rest of the field of *consciousness* already automatically performs most of the previously learned operations. Stein gives a good example of this functioning by mentioning the many complex operations a person performs while driving their vehicle on a familiar route; during which, they might be engaged in a phone conversation of their interest. If a new or unexpected situation arises while driving, the Ego takes control of reacting and adapting. Therefore, although *consciousness* is a field broader than the Ego, situations that may require modifying behavior demand its involvement. Hence, another meaning of the general term *consciousness* describes an *Ego-specific function: reflective knowledge of things*. My interest in distinguishing the Ego from consciousness is that, as we will see, their realms seem to resonate in different categories of meridians.

The Ego roots itself in an *unconscious* that surrounds it and separates it from direct contact with both the body and the spirit. The activity of this submerged realm of the *unconscious* is in no way controlled by the ego; rather, it severely limits its free will. In the face of such power, the only thing the ego can do to gain ground is to incorporate its contents. It does so by *representing them to itself*; that is, *assuming an image* of them. If we have understood correctly: everything the ego can perceive is the image it has constructed from the information that it receives. For example, the body we inhabit is *real*; however, our perception of it is a self-image, constructed from the set of proprioceptive sensations that the ego receives - and interprets. In other words, *the ego is not equivalent to the Shen*. The perception of the spiritual entity that resides in the *empty space* of the Heart is *immediate and infallible* because, unlike the ego, the Shen does make *direct* contact with it, without any interpretation. As we are addressing the incorporation into consciousness of the contents that dwell in the lower stratum of the unconscious, let's clarify that, just like emotional assaults or conflicts, anything that afflicts the body also affects the experience of the ego. It is evident how, similar to the foundations of Chinese Medicine, Jung assumes that body and mind are inseparable.

In its upper aspect, the unconscious borders the *individual spirit*, which Jung referred to as the Self. This entity (which would continue into a supposed *universal spirit*) seems comparable to the Shen described by the Chinese Tradition. At the boundary zone between the unconscious and both poles, Jung labeled it the *psychoid area*. In the lower part of this margin, according to him, *psychosomatic* symptoms would manifest, while at the spiritual border, paranormal phenomena could emerge.

Psychic processes would behave like energy equilibriums, with consciousness *sliding*, oscillating between the somatic and the spiritual realms. The motivations of the ego would be nourished by impulses from both poles (which must pass through the intervening unconscious area). It's true that the ego possesses some freedom to choose among its options; however, it's also true that the will cannot cross the borders of the psychic; thus, it cannot exert any coercion over primary instinctual drives or over the spiritual aspirations from the upper realm. The result is that our scope of freedom is more limited than we tend to believe.

- **The Unconscious**

The broadest definition of the term unconscious is *the entire realm of the psyche that the individual is not conscious of*. True source and dynamo of the mind, this dark zone that shapes us seems to harbor nuclei of experiences, emotions, and ideas whose energy accumulates and pushes to manifest. Unconscious content is not lodged and silenced; it surfaces very often, emerging in the presence of the person that we believe ourselves to be. What typically characterizes emergences from the unconscious are their vehemence and the rough articulation of the thoughts that present or justify them. Psychoanalysts concur that for the personality to mature and attain balance, consciousness must progressively incorporate materials from the unconscious realm.

And here arises the first question: how to unveil unconscious contents? If we are attentive, we can grasp their desires emerging in our thoughts and fantasies. In everyday life, we should also suspect that they are behind demands in case of mistakes (in word or deed), accidents, or health problems. Another prominent domain where the unconscious manifests at will is in dreams; from the design of their setting to the implausible events that often occur within them. Any artistic creation becomes a very suitable vehicle for its spontaneous expression. In fact, leveraging its expansion in the realm of imagination, certain schools have developed the exercise called *directed active imagination* as a means of probing it. Probably, each personality will find it easier to connect with this unfathomable magma through different paths. But regardless of the method employed to approach unconscious contents, once we make contact with its boundaries, we must be able to tolerate the fears or displeasures that its undisclosed contents usually provoke, accepting them as our own. Due to its connection with body and spirit, and the fact that it accumulates a lot of information, our unconscious *knows* many things; in other words, deep within us, we *know* many things that we haven't rationally formulated. So, in reality, the *unconscious* serves as a guide in any process of personal growth.

When our unconscious speaks, we encounter the second challenge. Its messages need to be interpreted since the unconscious communicates through symbols. Unlike Traditional cultures (where symbols seem to have been experienced in a more natural and direct way), in our environment, an additional effort seems necessary to suspend thought and cultural conditioning that hinder grasping this type of language. Fortunately for us, several authors (such as psychoanalysts S. Freud, C.G. Jung, and E. Fromm, religious scholars M. Eliade, W. der Leem, and W. Otto, or German philosopher Ernst Cassirer) delved into the study of symbolism. Considering that all man's cultural creations (language, mythology, art, music, religion, etc.) are symbolic representations, Cassirer defined humans as *symbolic animals*.

Lastly, we face the third challenge. In its obscurity, the unconscious is not indivisible; in it coexists sediments of different origins and nature. Let's examine them.

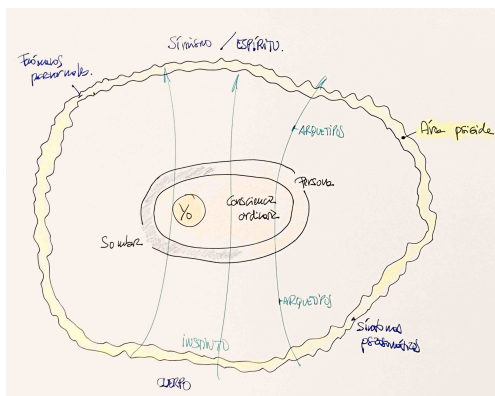


Fig. 1 – This author's personal sketch of Jung's *Map of the Soul* described by Stein.

- LAYERS of the UNCONSCIOUS

- The LOWER layers

One of the greatest contributions of the psychoanalyst Freud was to defend the existence of intimate experiences that, due to having been traumatic or being taboo, are repressed in the dark sector of the psyche. This hidden biographical record was called the **personal unconscious**. Freud tried to strengthen the conscious part of the individual so that they would be able to acknowledge these repressed feelings and manage their presence in a socially acceptable and personally satisfying manner. Let's give an example of unconscious trauma. I had a patient with a sad look. He acknowledged that his sadness was chronic, but he couldn't justify it. Inquiring about his childhood, I learned that his mother was pregnant with twins before the other fetus became non-viable and was eliminated. So, it was probably the mourning for the death of his womb companion, a mourning that had been recorded in his *personal unconscious*⁴

Before continuing, it seems appropriate to insert a brief explanation of how the mind functions. Faced daily with psychotics utterly driven by the intensity of their *unconscious* contents, Jung advocated for the existence of elements within it that possess their own energy. He argued that these contents, with autonomy in their initiatives, tend to accumulate energy. Freud had already explained the mechanism of this phenomenon, called *drive* or *instinct*: from the body emerges an *unknown form of us*, clamoring to come to light. However, for a desire to anchor itself in the mind, it must be *re-presented*—because nothing exists in the mind that is not a *representation*⁴. In other words, *the drive* is neither somatic nor psychic, but it represents that point of articulation between necessity (organic) and desire (psychic). On the other hand, the philosopher Didier Anzieu states that *the drive*, originating in a focal point or *node*, can only be perceived as an impulse, or driving force if it encounters limits in the space where it develops. He called this limit or *cortex* the *Ego-skin*. Thus, the feeling of continuity of oneself occurs thanks to the complementarity between this *node* and its *cortex*⁵. Continuing with Jung's hypothesis, if the impulse is not given an outlet for expression, its power grows to the point of overflowing any attempt at control through will.

To the *personal unconscious* described by Freud, psychiatrist Jung would add other layers which, due to being shared by all of humanity, were given the generic name of the *collective unconscious*. The common substrate of *the unconscious* that underlies *the personal* one begins with the record of experiences transmitted through each genealogical line. Therefore, at birth, we already carry a series of internal conflicts - of which we are not aware - that aren't even our own. This layer was baptized with the name of **ancestral unconscious**. Let's return to clinical practice to illustrate this phenomenon. In this case, depression occurs in a male whose mother accepted getting pregnant after 6 years of marriage, feeling as if heading to the gallows. The poor woman had the inexplicable certainty that she would die during childbirth. Consequently, she couldn't transmit any kind of confidence in survival to the fetus she was carrying within her (hence my patient's suicidal tendencies). Nowadays, such fear might seem outdated, but it wasn't in previous generations. We can imagine the terror of a pregnant woman whose sister had just died during childbirth. Such emotions and associations are transmitted across generations. So, encountering a victim of this type of transmission is as common as not knowing the origin of their suffering.

But there's more. Some repetitive symbolic patterns in the dreams of certain patients convinced Jung of the existence of an even deeper layer of the psyche. This layer would be constituted by preexisting archetypal forms (which are the immaterial foundational structures upon which the human psyche is built). Thus, in addition to the mentioned contents (*personal and ancestral*), the unconscious would house the inheritance received from both the group (Western, Asian, etc.) and the race to which one belongs. Let's return to the examples. There are societies that suffer oppression for centuries, which find shelter in the unconscious psyche of its members. Consequently, they reproduce a submissive mentality that hinders a healthy and vehement rejection of external abuses, contributing to its perpetuation. Even more profound, there would be what Jung termed the **primordial**

⁴ Her chronic sadness was quickly resolved after the isolated stimulation of Lu1, (*Zhong Fu*). It is appropriate to note that, in almost 30% of twin pregnancies, one of the fetuses ceases to be observed by ultrasound and disappears (this phenomenon is called *the vanishing twin syndrome*). For those interested in the psychological repercussions on the survivor of such a loss, I recommend reading P. Bourquin's book "El gemelo solitario" (*The Solitary Twin*).

⁵ Eyssalet associated the *node* to HUM and the *cortex* to PO.

unconscious, composed of the unconscious magma where the experiences of all human history accumulate within each one of us.

Viewed from this perspective, it becomes clear that at birth, we already carry the remnants of our entire evolutionary development, which exerts a substantial and constant influence on our profound feelings.

There is still one final *unconscious* layer: that of animal origin. Despite being more advanced, we remain bound by a colossal influence of our biology. Beyond simple automatisms like reflexes, we share with superior animals, behaviors that obey the instinct of survival (both individual and as a species). Freud announced the enormous influence of sexuality on our inclinations, and despite having some capacity to modulate impulses like hunger or sexuality, the extent of animal physiology in our behavior patterns (called *instincts*) is still a subject of discussion among specialists.

Now, how does *instinct* interact with an Ego that produces representations? Jung argued that in the human mind, instincts would be intimately linked to immaterial preexisting entities called *archetypes*, which would give rise to the images that the human mind creates. Their existence would explain the repeated appearance, throughout different cultures and times, of ideas-power that are common to all of them⁶. The mechanism described by Jung is as follows. In our lower unconscious, the archetype gives shape and meaning to the instinct; in turn, the instinct provides the energy it needs to mobilize its images. The *instinct-archetype* pairs would traverse the layers of the *lower part* of the unconscious to emerge in consciousness as impulses, desires, images, thoughts, or fantasies. Therefore, the instinctive force - despite its intensity and nature often varying throughout life - strongly influences our desires. To simplify the language, we will use the term **animal unconscious** to refer to this basal layer.

- The UPPER Layer

The unconscious would also encompass a realm known as the *upper layer*, for it carries the *metaphysical dimension* of human beings. Cassirer also noticed, within every cultural form, the existence of an aspiration towards transcendence. In its *upper layer*, the dynamics of the unconscious change. Due to the gradual increase in individual freedom (characteristic of the conscious Ego), the instinct ceases to operate as such and then, the presence of its archetype is expressed in the form of *meaning*. In other words, once a certain degree of clarity is reached, the archetype would take on a numinous form (magical or spiritual); it becomes an entity capable of exerting powerful effects on consciousness⁷. When a person is caught in the grips of such an archetype, they tend to rationalize the idea (we all do this; even theologians, who often use arguments to defend what they *believe* in). Accepting this kind of content into consciousness eventually disrupts the entire life perspective, the personality, and the actions of individuals are shaken causing a radical change in their lives. The intensity and depth of *meaning* that an archetypal idea - whether patriotic, ideological, or religious in nature - can give to an individual's life is so formidable, that it can subject their will to its fulfillment, even at the cost of self-sacrifice (obviously, unrelated to the function of instinct, which aims to preserve the individual). Jung believed that the essential content of all mythology and all religion - in short, all "*isms*" - is always archetypal. Hence its potency.

Let's take the example of *God*, which signifies integration, bliss, wisdom, harmony, and full realization. This archetypal figure belongs to the *upper unconscious*. In other words, our image of God would be, the projection of the spiritual dimension residing in that elevated realm of our unconscious. Analyzing the dreams that disturbed some of Jung's patients is quite interesting because, veiled in symbolic language, they announce an experience of a *transcendent* nature. For Jung's rigorous spirit, what demonstrates that the *transcendent* dimension was already inherent in the unconscious psyche, is precisely the clinical observation that this transformation has been *anticipated* by dreams or reveries. Though such manifestations might initially frighten the individual, they are the only ones capable of leading them to a true transformation and, in the case of psychic disorders, achieving their healing. In this broad perspective of the psyche, through the integration of unconscious contents into consciousness, humans can not only grow *from below* but also *towards above*. Jung referred to the inner psychological work dedicated to this process as *individuation*.

⁷ The subject's *identification* with this image and its energy is a process that Jung called *inflation*.

- TERMINOLOGY

For the sake of utmost clarity, I have chosen to synthesize the layers of the unconscious into the following strata:

- The instinctive heritage shared with other animals: **animal unconscious**.
- Experiences accumulated throughout human history: **primordial unconscious**.
- Inheritance from our ancestors: **ancestral unconscious**.
- Repressed personal experiences: **personal unconscious**.
- The metaphysical dimension inherent in all human life: **transcendent unconscious**.

THE REALMS OF THE PSYCHE IN ACUPUNCTURE ⁸

To transfer the structure of the psyche described by Jung to the elements on which the meridian theory is based, we will begin by analysing the circulating energies (Ying Qi and Wei Qi). Then, based on the type of energy that runs through each of them, we will venture to investigate the **aspects of the psyche that resonate in each of its categories** (Jing Jin, Luo Mai, Jing Zheng, Qi Jing Ba Mai, and Jing Bie). On the contrary, the analysis of the idiosyncrasies manifested by the set of 4 categories associated with each of the 12 Meridian that make up the nictameral cycle will be excluded from this study ⁹.

- The Circulating Energies: YING QI and WEI QI

Following different pathways, the circulations of Wei Qi and Ying Qi culminate 50 cycles per day. Although both energies are formed below the diaphragm, their respective natures depend on the place of emergence; *the clear* energy Ying Qi emerges in the Upper Jiao, and *the turbid* Wei Qi emerges in the Lower Jiao. Based on their ideograms and respective physiology, we will elucidate the role of each in the expression of different aspects of the psyche.

- **WEI QI: THE UNCONSCIOUS**

At first glance, the circulation of Wei Qi is more superficial than that of Ying Qi, and they share an *anterograde-retrograde* relationship (Biao-Li). Wei Qi differs from Ying Qi in that it does not circulate through Jing Zheng. We are aware of Wei Qi's significance in the dynamics of Jing Jin; however, we may not be as mindful that Wei Qi

⁸ In this work, I have omitted the analysis of the two ideograms - Gan and Qing - through which Chinese medicine represents emotions. The first reason is that they have been analyzed in the Introduction of my work "*Drives and Consciousness: The Jing Jin and The Luo Mai*". The second reason for bypassing them is that some considerations about them, not being decisive for the present analysis, would hinder the comprehension of an already complex text. What I can do, however, is provide an advance of my conclusions: the Gan represent primary sensations driven by *unconscious* drives, while the *Qing* emotions are reactions whose motives and nature the subject is fully *conscious*.

⁹ Those aspects that characterize the group of 4 categories associated with the 12 Meridians are conditioned by their respective affiliation to a Movement (Wood, Fire, etc.), by their location within the 6 Energetic Levels (Jueyin, Taiyang, etc.); as well as by their connection to a specific Zangfu (Liver, Small Intestine, etc.). This work is precisely the subject of my study work "*Drives and Consciousness: The Jing Jin and The Luo Mai*" which is regularly updated on my web (carmemartorell.cat) as I advance on its studies.

also travels through Luo Mai, Jing Bie, and Qi Jing Ba Mai. The foundation of Wei Qi is profound. Despite its origin in the Middle Jiao, similar to Ying Qi, this impure and *turbid* energy, Wei Qi, ultimately emerges in the Lower Jiao where due to its proximity to the Jing, it receives *ancestral* lineage influence. It is also influenced there by the fluctuations of Ming Men (the gate of destiny), which links it to all that is potential, incomplete, or unfinished. Arguing that it is influenced by the *fear* of the Kidneys and the *desire* of the Liver, Eyssalet asserts that Wei Qi channels *the impulse and expression of deep desires, attesting to all the drives that affirm individual life*. Andrés proposes Wei Qi's relationship with desire from a functional perspective: *Wherever attention is placed, Wei Qi is rooted*. To emphasize this volitional aspect of its function, Eyssalet suggests we call Wei Qi *the defensive and impulsive energy*.

The ideogram Wei (圍) is composed of two parts: a central portion and a perimeter surrounding it. The central part (Wei) represents dyed leather, both sturdy and soft. As ancient shields were made of leather, this character conveys the notion of *defense*. The peripheral part (Xing) expresses the dynamic of a crossroads. Therefore, taken together, it alludes to *dynamic defense* (akin to battalions guarding a camp as they move). Suwen (43) describes the temperament of Wei Qi as fierce (Han), *stormy, intense, rapid, slippery, and cutting*. The instinctive breaths of Wei, also described as *fierce, vivid, brave, and courageous*, are meant to convey impulses directed toward the satisfaction of imperative survival needs (hunger, aggression, sexuality, etc.). The Yang nature of Wei Qi corresponds to the versatility required for its defensive functions. This implies that its dynamics are much more unstable and unpredictable than those of Ying Qi. As we will see, Wei Qi follows cycles related to celestial luminaries, which also explains its role in managing *the subject's adaptability to the environment*, another fundamental survival skill.

Psychologically, Eyssalet considers that the somatic origin of the drive impulse (evoked by Freud) is represented by this *turbid and fierce* energy, outside the orthodoxy of Jing Zheng circulation. He is also of the opinion that the *swift and decisive* intervention power of Wei Qi opens the possibility for positive and radical transformation. When it impacts the psyche, Wei Qi seems to be the driving force behind the imagination of the Benshen HUN. Energetically, it accelerates processes of energy transformation and purification, so its drives and desires can refine vital essence (or, conversely, deplete it). Clinically, conflicts related to Wei Qi often manifest as functional disturbances or pain.

While Wei Qi is the first energy we encounter when puncturing the skin with an acupuncture needle, its domain of action is not limited to the body's surface. Suwen (43) explains how this Yang breath travels inside *the skin, the diaphragm (Huang), and the membranes*, expanding into *the thoracic and abdominal cavities*. Thus, coursing and sliding freely through the crevices of interstitial spaces, it nourishes the connective tissue (a tissue referred to as *Huang* in Chinese medicine, which we translate as *membranes*). Superficially, *Huang* includes the superficial and deep fascia of muscles. Internally, it encompasses a wide range of structures such as the pleura, diaphragm, meninges, breast connective tissue, pericardium, peritoneum, mesentery, or placenta, which - folding and twisting around themselves - envelop and nurture all the organs.

It is important to note that *Huang* is very sensitive to all forms of aggression, whether physical, biological, or psychological. Under stress, they contract. The first level is a reversible adaptive reaction, but if retraction becomes chronic, they can shrink, disrupting the body's overall balance. Functioning as a bodily memory, in its deepest part, *Huang* absorbs and records the imprints of life events. This accumulation is inscribed in the body, which not only experiences the consequences of emotions suffered by the individual at some point in their life but also those inherited from their ancestors and even the species. Thus, in its deep course, Wei Qi, besides managing the defense of the body's depth, harbors emotions and psychic contents that can be entirely foreign to the subject's consciousness. Having reached this depth, Wei Qi enters the Jing Bie and Qi Jing Ba Mai. Although the resonances of these meridians will differ from those of the superficial pathways of Jing Jin, they share with them the ability to house *unconscious* psychic contents.

Let's revisit the ideogram Wei (圍) to add another interpretation. Its illustration of guarding a camp through the rounds of its guards also evokes a space managed by time. Consequently, the flows of Wei Qi (induced by breathing) adjust the body to celestial cycles, inducing the alternation between sleep and wakefulness. This circulation delineates 25 cycles externally during the day. In the words of Lingshu (76), it occurs like *a great waterfall, traversing the 3 Yang Levels* (i.e., through the meridians associated with the Fu organs). This pathway is

undertaken by descending from Bl1 (Jing Ming, *bright pupil*) to St45 (Li Dui, *strict passage*), then returning from St45 to Bl1 through the Extraordinary Yin Qiao Mai meridian.

During the reclined posture at night, when its presence is less needed in the limbs, Wei Qi enters through the eyes (accompanied by Liver blood) to initiate 25 circuits through the KE (*inhibition*) cycle of the Five Movements.

Eyssalet reflects that, when falling asleep, the blood, 'returning to the liver' (Suwen 10), flows inward, thus granting the ability to see, to contemplate within oneself.

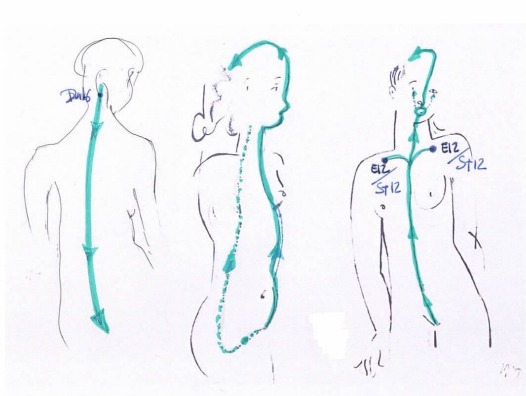
The Secret of the Golden Flower (2) tells us: *The Hun, during the day, resides in the eyes; during the night it resides in the Liver. When it resides in the eyes, one sees. When it resides in the Liver, then one can dream. What we call dreams are the journeys of the Shen, which traverses the 9 heavens and the 9 lands in the blink of an eye.*

Eyssalet's conclusion is that, in the movement of inward energy (at night) of Wei Qi, the passage through the Liver may play a particular role in the genesis of dreams, directing the dream activity. Furthermore, he ventures that *Wei Qi carries the traces of desires, fears, and the set of emotions that have a dynamic translation in the lived bodily space, occurring during the previous wakefulness.* Thus, they would participate in the formation of the symbolic images of dreams, as exposed by Suwen (17 and 80) and Lingshu (45). In this way, according to him, *the Wei Qi in the energetic plane, and the Hun in the existential and spiritual plane, seem to ensure the alternation between connection with the outer world (...) and the turning of attention towards the inner world.*

What kind of messages do dreams convey? Initially, they register the body's state (we must recall that the *unconscious* contacts the soma in the *psychoide* area). The energetic perspective of this phenomenon is corroborated by Lingshu (43) and Suwen (17 and 80), when describing the theme of the dreams that reveals deficiency in each of the Zang. Psychologically, dreams metabolize daily events that may have gone unnoticed or pose a conflict, as well as old traumas (personal or inherited) that burden the individual. Thus, Wei Qi, the *turbid* energy significantly conditioning proprioceptive sensitivity - literally, *down to the fingertips*, in the Jing Jin; is associated with *ancestral* heritage - by channeling its information during sleep promotes - as the unconscious does - the formation and transformation of the Self.

Lingshu (76): (Wei Qi) concentrates at DM16 and descends from the first dorsal vertebra, one vertebra each day, to enter the interior of the spine, reaching the coccyx on the 21st day. Then, it pours into the recessed(deep) vessel of Chong Mai, where it circulates for 9 days. It emerges at the bottom point known as "Broken Basin" (St12, Que Pen) ¹⁴

In addition to infiltrating all the Qi Jing Ba Mai, as described by Lingshu, Wei Qi completes a monthly cycle along the Extraordinary Du, Ren, and Chong Mai. The psychological significance of this highly exclusive route will be analyzed in the section dedicated to Qi Jing Ba Mai.



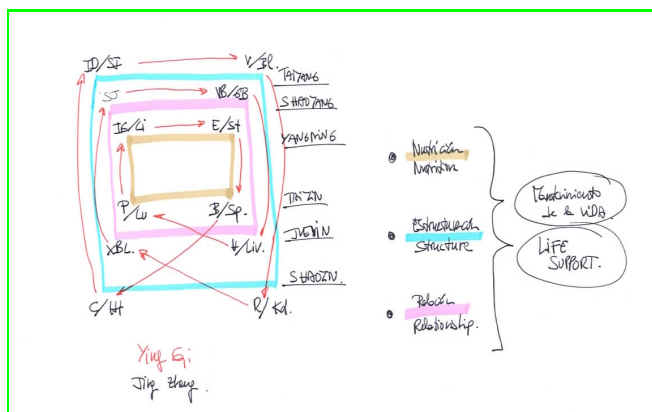
(Fig. 2). Monthly circulation of Wei Qi

With all the accumulated information, we are going to infer the psychic resonances detected in Wei Qi. It is evident that the energy described as *violent, fast, and sharp* conveys the realm of the *unconscious*.

Firstly, its *fierce and wild* nature and its *defensive* function clearly allude to the instinctual impulses inherent to the **animal unconscious**. Secondly, as the cycles of Wei Qi are common to all individuals, we can deduce that the unconscious phenomena managed by this energy affect the *collective* as a whole; hence, the **primordial unconscious**. Thirdly, its emergence in the Lower Jiao unmistakably links Wei Qi to the atavistic influences of the **ancestral unconscious**. Fourthly, due to its connections with *desire* and its registration of *individual life pulsations*, Wei Qi also appears to express the **personal unconscious**. Fifthly, establishing a notable parallel with Jung's higher dimension of the unconscious, Wei Qi is attributed with the *influence of individual fate* (Ming), bringing it closer to the domain of the **transcendent unconscious**. Thus, each and every layer of the unconscious psyche seems to resonate upon Wei Qi. It's reasonable to assume that each of these aspects is, preferentially, registered in each category of meridians that Wei Qi energizes.

○ **YING QI: CONSCIOUSNESS**

The *nutritive* energy Ying (英) circulates - like an *endless loop* - in the depth of the Mai. Of a *pure, clear, tranquil, and stable* nature, it maintains a continuous and regular distribution rhythm, akin to sap ascending through the trunks and branches of a plant. Andrés clarifies that, by following the nychthemeral cycle, Ying Qi fulfills different functions. Along the Taiyin-Yangming axis (Lu-Li-St-Sp) it *nourishes the individual*; drawing the peripheral circle Shaoyin-Taiyang (He-Si-BI-Kd), deeply structures the human being; through the Jueyin-Shaoyang pivot (P-SJ-GB-LV) it connects the *internal with the superficial*. In this manner, the dynamics of Ying Qi ensure the preservation of life. Let us bear in mind that the aforementioned aspects - *nutrition, structuring, and communication* - are equally applicable to the psychic realm, explaining why Ying Qi is tasked with safeguarding against internally originated dysfunctions.



(Fig. 3) - Nychthemeral Ying Qi cycle along the Jing Zheng: *The 3 circles*

But Ying Qi doesn't solely circulate through the Jing Zheng; it does so through all the Jing Mai (that is, also through the Luo Mai, Jing Bie, and Qi Jing Ba Mai). We all know that Ying Qi is the result of nutritive essence in the Middle Jiao, and it emerges into circulation in the Upper Jiao, where Gu Qi transforms into Blood. However, let's attempt to expand upon this assertion.

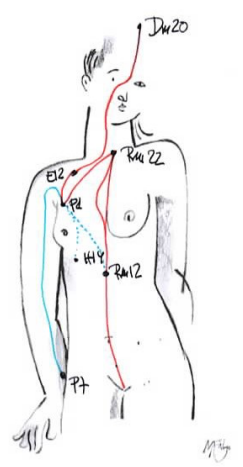
Schatz & Col assert that, in reality, Ying Qi is a product of the Three Jiaos, through its deep course, which starts from the Lower Jiao, being nourished by the Du, Chong, and Ren Mai - precisely those extraordinary meridians traversed by Wei Qi in its specific circuit. Another text connects them; the Nanjing (31), where it is stated that *Ying Qi descends from the Upper Jiao to make contact with Tai Chong* (referring to the great energetic crossroads located in the Lower Jiao as described in Suwen (6), the chapter where the foundational human situation facing south is established). From his detailed analysis of the cited text, the sinologist and acupuncturist Jean-Marc Eysalet deduces that *this clear energy is the one that addresses the dynamic orientation of the body* (the one that varies in standing, lying down, or sitting), and that Ying Qi also manages *the awareness* of bodily space.

Furthermore, from the content of (Lingshu, 81), Eyssalet concludes that *the transformation of Gu Qi into blood only occurs once the periphery of the body is reached*. In other words, the substance that houses the Shen can only be produced *after the confines of bodily space have been defined*, a limit from which *an individual can identify themselves*. Let's remember that, coining the term *Ego-Skin*, philosopher Didier Anzieu also *conceives identity as a mixed physical and bodily entity*. This viewpoint is analogous to that of Chinese medicine (where the psyche cannot be conceived separate from the soma), but both also coincide in the necessity for *the knot* to reach the limit of the *cortex* so that identity - *the blood* - can be established.

Let's continue with the physiology of Ying Qi. Departing from the Upper Jiao, this energy initiates its 25 cycles of daily circulation starting from the Pulmonary Jing Zheng. Let's take notice of how Lingshu (18) specifies it: *The Upper Jiao emerges from the upper opening of the Stomach, in concert with the esophagus (Gu Qi); it traverses the diaphragm, covers Shanzhong (the center of the chest), reaches the armpit, and courses through Taiyin, to return to Yangming at Que Pen (St12).*



(Fig. 4) Ying Qi according to Lingshu (18,62) and Schatz Zheng



(Fig. 5) Ying Qi along Ren Mai, contacting with Lung Jing Zheng

Lingshu (18) also details, in each daily cycle of Ying Qi, a deviation or shortcut that, *starting from the point Li18 (Fu Tu, support and emergence), passes through the base of the tongue to eventually emerge at St9 (Ren Ying, human receptivity)*. In its turn, Lingshu (62) describes a second pathway of Ying Qi: *the energy of the Stomach (Gu Qi) ascends toward the Lungs. Its fierce energy (Han) rises and abruptly surges (Chong) to the head. Passing through the throat, it heads toward the great orifices; follows the connections of the eye and returns to engage with the brain. (Drawing a loop), it resurfaces at the nape of the neck (at DM17, Nao Hu, gate of the brain). Descending through Ke Zhu Ren (GB3, guests and hosts), continuing through Ya Ché (St6, carriage of the teeth), it joins with Yangming, with which it descends to Ren Ying (St9, human receptivity)*. Lastly, let's recall that from the Upper Jiao, Ying Qi *also initiates another continuous cycle ascending through Du Mai and descending through Ren Mai*. Schatz and Col. deduce that it is from RM22 (Tian Tiu, irruption into the sky) that, by traversing St12 (Que Pen, Ying Qi comes into contact with the Lung Jing Zheng).^b

With all this data, let's proceed to present the psychic implications of our examination of Ying Qi. The *clear* nature of Ying Qi, contrasted with the *turbidity* of Wei Qi, and its emergence in the Upper Jiao - *the clearest of the clear* - associate it with the clear aspect of the psyche: *consciousness*. This connection gains strength due to Ying Qi's relationships with *bodily spatial awareness* and the fact that Gu Qi only completes its transformation into *blood* - and therefore *the acquisition of identity* - *after defining the perimeter of the body it inhabits*.

The prominence of *consciousness* in Ying Qi is accentuated by textual evidence that Ying Qi's relationship with Yangming is potent. Some authors have argued that *Yangming expresses the adventure of living*¹² Having delved deeper into its study, I dare to add that this *adventure* essentially consists of *expanding consciousness* in order to

uncover the essential reality of our identity hidden behind all its appearances. Returning to Ying Qi, all the presented information leads us to affirm that the realm of the psyche that this energy reflects **is consciousness**.

○ RELATIONSHIP between WEI QI and YING QI

Nanjing (30): The circulation of Ying Qi and that of Wei Qi *follow each other regularly* (....). Yong Qi ¹² circulates in the Jing Mai; Wei Qi circulates in the exterior. Ying Qi follows an endless cycle (....). Yin and Yang succeed each other in an endless cycle, and thus, we know that Yong Qi and Wei Qi follow each other.

As we will see throughout the analysis of the meridians, there are numerous points of connection between Ying Qi and Wei Qi ¹³. From a psychological perspective, in these connections, Wei Qi (the unconscious) nourishes Ying Qi (consciousness). Therefore, we can infer that the meridians traveled by Ying Qi also host **the process of incorporating unconscious contents into the conscious fraction** of the psyche.

The REALMS of the PSYCHE RESONATING in Each CHANNEL CATEGORY

Having presented the different realms of the psyche described by Jung and having established the parallelism between the *conscious* and *unconscious* realms of the psyche with the circulating energies Ying Qi and Wei Qi, the time has come to infer what types of psychic resonances could be expressed, in particular, by each category of meridians. Let's examine them in order of depth.

- The JING JIN ¹⁴ : The Animal and Primordial UNCONSCIOUS

¹² This argument is included in the introduction to the epigraph corresponding to the stomach meridian in my work: "Drives and consciousness: the Jing Jin and the Luo Mai" which, once completed will be posted on my website (carmemartorell.cat)

¹³ Reviewing this topic, I have been struck by the coincidence that the circuits of Ying Qi and Wei Qi in Du and Ren Mai have opposite directions. Ying Qi ascends through Du Mai and descends through Ren Mai, while Wei Qi does the opposite, ascending through Ren Mai to descend through Du Mai. As we study the texts, they take on significance, and I have wondered about the reasons for these opposite directions.

My personal response is that Ying Qi, which performs everyday functions for the *maintenance of life*, promotes and stimulates *governance* and *management* functions resonating along Du Mai as it ascends. When it descends through Ren Mai, it soothes the impulses arising from the Earth that this Extraordinary Meridian expresses. In contrast, Wei Qi, as it ascends through Ren Mai (and Chong Mai), promotes the growth and expression of Earthly impulses from the lower Jiao, which both meridians oversee with subtle differences. When it descends through Du Mai, *fierce and overwhelming* energy will dismantle or disrupt - as only the *unconscious* can - all the plans and organization devised, foreseen, and controlled that resonate along Du Mai. If this argument is not well understood, I suggest reading my articles on Du and Ren Mai (bibliography), or accessing the YouTube playlist "The Extraordinary Meridians: Man in the Cosmos" at <https://www.youtube.com/watch?v=YnJN4w1Enao>.

¹⁴ The individual analysis of each of the Jing Jin is the subject of an ongoing work in which I make a personal proposal to understand their psychic resonances. The articles that make up this work share the common title "Drives and Consciousness:

The Jing Jin are animated by currents of Wei Qi. By governing muscular movement and tendon reflexes, whose automatic reactions are *involuntary*, the functions of these channels are shared with the animal kingdom. Let's remember that the Jing Jin do not belong to the category of Jing Mai. This implies that they do not have the connection with the Heart that the presence of Mai grants, which reinforces the hypothesis that they do not express any *human* specificity.

Let's examine their starting points. Jing points are associated with Water ⁴, the origin of life and the place of its regeneration. Furthermore, the character of the ideogram Jing - the same one that illustrates Hexagram No. 48 of the Yi Jing - means *well*. Obviously, "*well*" emphasizes the link between the Jing Jin and *Water*. Jing points are simultaneously *root* points (Ben) of the 6 Energetic Levels and places where *energy polarity shifts* (Yin-Yang). Located at the tips of the fingers, they have the function of attracting received energy into a new flow. Thus - analogously to how movement is *propelled* at each joint along these spindles - we can consider that at Jing *root* points (where Yin and Yang pivot), psychic life is also *relaunched*. In fact, Kespi asserts that Jing points treat *survival pathologies*, which is confirmed by the fact that Lu11, Li1, Si1, Kd1, Lv1, Sp1, St45, P9, and He9 are *resuscitation* points.

Kespi views the Jing Jin as conceptually very deep channels, and it seems to be the case, as their connection with Water (related to the Origin) brings us closer to the dark and ancestral realm of the psyche. I will defend the *unconscious* nature of the experiences expressed by the Jing Jin with two arguments. Firstly, due to the severity of the psychic symptoms of Jing points, often bordering on psychosis; an area in which the individual has lost all control over their behavior. Secondly, due to the presence of the radical *Gui* among the ideograms of the Jing points ¹⁵. Having been translated by Maciocia as *a fracture or dissociation of the individual*, this author believes that the *Gui* govern *the interval between the conscious and the unconscious*. Cygler conceives the *Gui* in a similar way, as the *ghost* that is *Gui*; *an appearance* (of the individual); *an unknown self*; *a reality that inspires fear or panic, doubted, denied, and cast into the darkness of the unconscious*.

Accessible to consciousness through the investigation of the unconscious, the archetype confronts *the individual* with *the abyssal opposition of human nature* (...). Without the experience of opposites, wholeness does not exist at all. These words are from Jung, who adds that *people who cannot reconcile opposites in their consciousness remain in an infantile state*. To ground this in something concrete, let's focus on the Jing points of the Taiyin energy level. I have observed distinctly immature attitudes in some patients who responded well to the isolated stimulation of Lu11 (Shao Shang). Additionally, it is interesting that the character *Gui* forms the two Jing points of the Taiyin level, the one that manages the opening from Yin to Yang (psychologically, from the *unconscious* to *consciousness*). In fact, according to Jeffrey Yuen, Sun Si Miao *believed that the purification of the individual Shen must begin with the release of the Gui elements that captivate and oppress the soul*. This acupuncturist related, due to the presence of the character *Gui* among their ideograms, points Lu11 (Shao Shang, *scarcity's trade*) and Sp1 (Yin Bai, *withdrawing white*) to the most basic stage of spiritual evolution, which aligns with their naming through the *Gui* radical. Everything indicates that both Jing points are submerged in the unconscious psyche. Clinically, it is very interesting to note the suitability of Jing points for that *infantile* state referred to by Jung, in which the individual lacks the maturity to *reconcile opposites* in their consciousness.

Let's move on a bit. In his analysis of Hexagram No. 48 (*the well*), Javary details that the ideogram for *well* draws 8 plots - belonging to different families - that delimit a central square, where there is a source that feeds them with its regular and orderly flow. The sinologist continues: *As the periphery of the plots remains open, it promotes fruitful exchanges*. Royer conceives the Jing-well points in a similar way. For her, *they are interface spaces with the world that govern information and consciousness*, and their dynamics facilitate the subject's *renewal and adaptation*. This acupuncturist also compares the vertical disposition of the *well* to that of a human, so the verticality expressed in the Jing points would favor evolutionary development. Interestingly, this function seems to have been anticipated by the Taoist philosopher Liu Yiming, who stated that *the well, by constantly nourishing beings, symbolizes development*.

The Jing Jin and the Luo Mai," and they are being posted on my website (carmemartorell.cat) as I progress through the meridians of the circadian cycle.

¹⁵ Indeed, the secondary names of Lu11 (Shao Shang) are *Gui Xin* and *Gui Ku*; furthermore, Sp1 (Yin Bai) is also known as *Gui Lei* and *Gui Yan*.

Taking all this information into account, what could be the resonances of the unconscious for these meridians whose Jing-well points are linked to Water and promote *survival* through the subject's *renewal* and *adaptation* to the world? Those that trigger reactions identical to those of animals? The mentioned aspects seem to attribute to the Jing Jin the biological reactions of the **animal unconscious**.

Secondly, the ideogram for *well* describes several *families sharing this source of water*; a source that *promotes exchanges* and, as we have seen, is associated with *developmental* and *evolutionary* functions. The association of these notions invites us to include among the psychic resonances of the Jing Jin that sphere of the unconscious transmitted by all the human *families* that preceded us and that I have proposed to call the **primordial unconscious**.

If the conjectures presented here are confirmed, the sphere of the *unconscious* expressed by the Jing Jin is circumscribed to its *lower part*. The resonances of the *ancestral*, *personal*, and *transcendent* unconscious are excluded. Actually, this is coherent: not being Mai, the Jing Jin cannot impact the realm of a Shen that is the product of the union of the parents' Jing (*ancestral*), and which, being universal, radiates in each of us with a unique and *personal* brilliance.

- The LUO MAI: the alert CONSCIOUSNESS

What do we know about the Luo Mai? Let's start with etymology and texts. The ideogram Luo can be translated as a *ball of yarn that is unwound*, and Lingshu (10) states that the *Luo vessels are intertwined like the strings of a net*. So, the Luo Mai are interwoven - horizontally - with the *vertical* warp of the Jing meridians to form, together with them, the network of the Jing Mai. It's important to retain this idea of **horizontality** or *transversality* of the Luo because this arrangement sets them apart from all other meridians. Furthermore, it's interesting to consider Andrés' suggestion that the *quality* of their weave (which we could imagine as silk, cotton, or esparto) gives each individual a particular *texture* that distinguishes them from all others.

We also know that the Luo Mai have two aspects. There are the Longitudinal Luo, which originates from the Luo points and whose route is clearly described in Lingshu (10), while other Luo pathways are known as Transverse.

In the category of Luo Mai, **blood** plays a significant role. Firstly, due to Wang Qinren's interpretation regarding the order used in Lingshu (10) to detail the routes of the Longitudinal Luo. The circuit they follow goes from the chest to the arms, from the arms to the head, from the head to the feet, and back to the chest; a cycle that the master superimposes on the circulation of blood. Secondly, due to the pathways of the Transverse Luo branches, which converge on the small vessels of blood circulation (*Xue Luo*)¹⁶. Thirdly, because Lingshu (10) specifies that these meridians, with their branches, *irrigate* all parts of the body with Qi-Xue, nourishing the *bones*, *ligaments*, and *skin*, and *ensuring the functioning of the 5 senses and the 6 orifices*. So, while all Jing Mai have a relationship with blood, the connection of Luo Mai with this substance is especially close, with all the implications it carries of proximity to Shen.

Before continuing, let's return for a moment to the quote from Ling Shu (10): *The Luo Mai, with their branches, irrigate all parts (...), ensuring the functioning of the 5 senses and the 6 orifices*. This last phrase enunciates the fundamental role of Luo Mai: **communication**. Kespi formulates it more forcefully: *The Luo govern and specify the function of relationship in man, in all its forms*. As we will see, this role covers many aspects and has numerous clinical repercussions. So, the Luo Mai have *Blood* (the dwelling place of Shen) as their subject and *horizontality* and *communication* as their attributes. Let's argue how, at the organic level, their *transversal* character allows these meridians to communicate everything with everything.

The *transversality* of the Luo is strongly suggested in Chinese medicine texts. We can see it evoked in Nanjing (26): *What goes straight are the meridians (Zheng). What spreads laterally are the Luo. The meridians follow a regular course, like the rivers of China. The Luo are their discrete tributaries, their divergent branches*.

¹⁶ Stating that, *the Blood that accompanies the flow of the Main meridians only contacts them once and is formed under the skin*, Eyssalet details that it does so through the tiny ramifications of the Fu Luo, Cue Luo and Sun Luo

Furthermore, in his analysis of Yi Xue Rou Men, Soulié De Morant asserts that *what traverses are the Luo*, while Roustan specifies that the 12 secondary Luo Mai *extend transversely*. Regarding their physiology, the Ricci dictionary states *that the network of Luo Mai can fill the body's space from depth to surface*. Indeed, we see these vessels connecting different elements of the body, always following the principle of uniting Yin and Yang. This ability to connect opposites and dissimilar is the common factor underlying all Luo categories. Let's review their functions.

Throughout the thickness of the body, the small vessels Sun Luo, Xue Luo, and Fu Luo, connect Qi with Xue, as well as Ying Qi with Wei Qi. This last connection is achieved as follows: Wei Qi, like it flows through the interstitial spaces (called Cou Li), also travels through the tiny branches of Luo Mai that originate from the surface, eventually connecting with Ying Qi in depth, at the level of the Jing Zheng ⁶. From a psychological perspective, the fact that *turbid, instinctual*, and defensive Wei energy connects, through these vessels, with *clear and nourishing* Ying Qi suggests that Luo Mai participate in the **integration of unconscious contents into consciousness**.

Another variety of Luo Mai are the so-called Mao Mai. They are responsible for connecting the periphery with the Center. Suwen (21) explains it this way: *The fine vessels (Mao Mai) invoke Jing and circulate Qi toward Shanzhong (the Center of the chest). This refines the principles of clarity and spiritual light, which will remain in the (other) 4 Zang*. This connection with the Center, as we have seen, also occurs along the paths of the Longitudinal Luo described in Lingshu (10), where the Center-periphery relationship forms a continuous cycle. Psychologically, the relevance of this function lies in the connection of the individual with their Heart's Center (emptiness), the organ that houses Shen and, with it, **self-awareness**.

Regarding the Transverse Luo, it is well-known that they establish connections between *Zang and Fu*, and between the *front and back* (Biao-Li). Although the pathways of the latter are not precisely described in the texts, this function is clear through their reference to the connections they establish with the Yuan point of their *coupled meridian* ⁷. But perhaps it is not as well-known that they also do so between *right and left*; a relationship empirically demonstrated by Dassonville. ¹⁷

Finally, we will comment more extensively on the most described one, the Longitudinal Luo. Endowed with an individual pathway, Ling Shu (10) shows us that their routes connect the internal (Nei) - the Center - and the external (Wai) - the periphery. Considering the communicative tendency that characterizes Luo Mai, from a psychological perspective, the center-periphery relationship refers, on one hand, to the individual's contact with their inner background; on the other hand, to their relationship with others.

From a therapeutic perspective, Mené specifies that, always following the Yin-Yang dynamics, needling the Luo points of Yin meridians facilitates *the externalization of emotions*, while needling the Luo points of Yang meridians induces *a return of the individual to their inner self*. For Di Stanislao, their psychological function includes *the ability to learn from lived experiences and to incorporate the values of the society to which the individual belongs*. On a deeper level, Jeffrey Yuen reflects that *the true challenge for human beings is to build meaningful and deep relationships, either with oneself or with others*; a psychological aspect that, in his opinion, concerns Luo Mai.

Based on all this data, let's infer what could be the psychological resonances of Luo Mai. The energy that circulates through them is Ying Qi. In the section dedicated to this energy, we have seen that Ying Qi manages the *consciousness* of the body's orientation. So, on Luo Mai, consciousness would resonate. Can we specify further? The *distinctive texture* they provide; their intimate relationship with blood (carrier of identity); the fact that their pathways *deviate* from the regular flows of Jing, relating the individual (both to their Center and the external world); all point to the idea that, beyond the regular, every day, or routine activity of consciousness - like mechanically driving the car mentioned by Stein - Longitudinal Luo Mai would represent the Self that presides over consciousness, the one that *pays attention*. Luo Mai would thus represent the fraction of the mind capable of reconsidering learned patterns, modifying behavior, and evolving. We propose to call this part of consciousness "**alert consciousness**."

¹⁷ This disciple of Soulié de Morant developed a method for treating intervertebral tensions that affect the smoothness of the relationship between both sides of the trunk. The method he proposed to release these contractions involves needling the Luo point of the meridian whose Shu point corresponds to the contracted area.

On the other hand, we have seen that Wei Qi also circulates through Luo Mai (which, through their transverse branches, *deepens to communicate* with Ying Qi). This function of guiding Wei Qi toward Ying Qi to relate both energies may mean that **the integration of the unconscious into consciousness** resonates on Transverse Luo Mai.

Kespi holds Luo Mai in such high regard that he argues that *the Luo point expresses the vocation of the Jing Zheng to which it belongs*. Personally, I am developing a series of articles that delve into the individual analysis of each Longitudinal Luo, in which, starting from a personal hypothesis, I end up contrasting it with the experiences of clinical cases treated with a single Luo point¹⁸. With this work, I not only aim to understand the idiosyncrasy of the Luo but also to clarify the significance of each group of categories associated with the 12 Jing Mai meridians; among them, those Jing Zheng that we already believe we know well.

- The JING ZHENG: Ordinary CONSCIOUSNESS and Ancestral UNCONSCIOUS

As argued, the *clear energy* Ying Qi expresses *consciousness*. Its *calm and stable breath* travels through *the orderly, rhythmic, and well-defined boundaries* of the Jing Zheng. Within the conscious fraction, this predictable, reliable, and repetitive idiosyncrasy evokes everyday routine activities - for example, the automatic maneuvers of the car driver mentioned by Stein. We have also seen that in each of the 3 circles drawn when traversing the Energetic Levels, Ying Qi *nourishes, structures, and relates* to the individual.

I would say that what differentiates the aspect of Ying Qi that circulates through Luo Mai from the one that calmly flows through Jing Zheng is that its function does not involve deviating from the learned script or resorting to novel solutions to face dilemmas or unexpected situations. In other words, the necessary reliability of Ying Qi that travels through Jing Zheng does not align with the punctual and vigilant attention of the Self that stands out in the dissident and unorthodox pathways of Luo Mai. This substantial difference leads me to consider that the conscious functions reflected and translated by Jing Zheng pertain to the realm of consciousness that operates automatically, which I propose to call "**ordinary consciousness.**"

On the other hand, Simongini states that Jing Zheng also expresses the *unconscious* psyche. What invites us to agree with him? Clinical experience and names. Indeed, there are points like Sp4 (Gonsun, *grandfather and grandson*), SJ7 (Huizong, *gathering of ancestors*), or Si11 (Tianzong, *celestial temple of ancestors*) that, exclusively belonging to their Jing Zheng (without crossing with any other meridian), have demonstrated their ability to treat psychic disorders stemming from the **ancestral unconscious**.

So, consciousness and the unconscious? It seems so. The principal meridians also connect with Luo Mai at the Luo points. One aspect of expanding consciousness involves the ability *to be attentive - to be present* - in all the small actions of our lives, gradually ceasing to function automatically, as the Self gets used to presiding over all our actions - making them more authentic by introducing spontaneity more frequently. This makes us less mechanical, less predictable, and therefore more creative in all the activities we engage in. In other words, maintaining the Self's attention at all times, by intensifying consciousness, makes us more *human*. My hypothesis is that Jing Zheng resonates with **the incorporation of all kinds of unconscious contents into consciousness**. To do this, there must be a connection between Ying Qi and Wei Qi. Indeed, in the body, despite our attempts at classification, all elements are interconnected. Remember that *consciousness* grows at the expense of incorporating materials from the *unconscious*. So, within the meridian network, it's about observing where these two energies come together.

To start, there is a connection between Jing Zheng and Jing Jin - those carriers of *turbid* Wei Qi energy capable of *reanimating* - at the Jing-pozo points. This connection would illustrate the ability of Jing Zheng **to incorporate material from the animal and primordial unconscious** housed in Jing Jin. Furthermore, when we analyze the aspects of the psyche expressed by Jing Bie, we will learn that they also resonate with the *transcendent* unconscious. Since all the points that emerge in these meridians belong to the Principal meridians, **the incorporation of elements from the transcendent stratum** into Jing Zheng also seems plausible. Finally, as we will see, the resonances of Qi Jing Ba Mai appear to be multiple. What interests us here is that among them lies

¹⁸ *Ibid* footnote 14

the stratum we were missing: the personal unconscious. Since there are numerous points where Qi Jing Ba Mai emerges **in Jing Zheng, the personal unconscious can also be incorporated.**

For now, I lack arguments to advance further. My personal impression is that, despite dealing with the meridians we seem to be most familiar with, we still understand very little about Jing Zheng. However, I have hope that the study I am conducting on the Luo channels ¹⁹, which indicates the vocation of the Jing Zheng from which they diverge, will shed light on clarifying the functions of these meridians as well.

- The JING BIE: the transcendent UNCONSCIOUS

The Jing Bie *diverge* from the Jing Zheng. These meridians carry both Ying Qi (because *clear* energy is part of all Jing Mai) and Wei Qi (which infiltrates them after reaching the depth, while bathing the Huang). In *coupled* pairs, the Jing Bie circulate through the depth, contacting the Heart and passing through the neck, then traveling through the brain, ultimately converging at the vertex (DM20, Bai Hui, *hundred meetings*). Let's review their common features.

The Jing Bie connect the trunk (*Man*) with the head (*Heaven*). In doing so, it is not uncommon for them to emerge at *Window of Heaven*²⁰ points. Specifically, this is done by the Lung and Large Intestine Jing Bie (Li17, RM22), Stomach and Spleen (St9), Heart and Small Intestine (Si16), Xin Bao Luo (P) (XB1, SJ16), SJ (SJ16), and Bladder and Kidney (Bl10). In addition to head pathology, *Window of Heaven* points can also express spiritual difficulties. After passing through the neck, the Jing Bie traverses the Brain (*Nao*). We know that, emulating the moon, the Curious Viscera *Nao* reflects the light of the Heart. In addition to controlling the integration of external world information and communication, *Nao* is a center of coordination and balance. Due to its shape, Kespi describes it as a *labyrinth at the center of which one must return to find knowledge*. Finally, all the Jing Bie converge at DM20 (Bai Hui, *Hundred Meetings*). One of the secondary ideograms of DM20 is Tian Man (*Complete Heaven*), which indicates it as a *Pathway to Heaven*.

All of this data demonstrates that the communication between *Man-Heaven* is inherent to the Jing Bie. The psychic derivative is that these deep meridians represent the *transcendent* dimension of an unconscious that can resonate within them thanks to the presence of Wei Qi inside. Let's further develop our analysis before concluding.

¹⁹ *Ibid* footnote 14

The Brain (*Nao*) - that entity traversed by all the Jing Bie - has the dual condition of being the *Sea of Marrow* and one of the 6 *Curious Viscera*. I will explain the reasons that lead me to conclude that both attributes of Jing Bie are related to the *transcendent* dimension of the psyche.

a) The Brain (*Nao*) as one of the 6 Curious Viscera (Qi Heng Zi Fu)

Let's remember that the Qi Heng Zi Fu are the Brain (*Nao*), Marrow (*Sui*), Gallbladder (*Dan*), Uterus (*Bao*), Blood Vessels (*Mai*), and Bones (*Gu*). These 6 Curious Viscera are responsible for the transmission of life and the perpetuity of the being, both in terms of individual survival and that of its species, and even its spirit after physical death. For those who wish to delve into such a suggestive yet abstruse topic, I include additional explanation ⁸. Due to its location at the top of the head, *Nao* is the reservoir where pure *Qi* gathers before the *fusion of man with the principle* is completed. In the words of Kespi, *Nao is a place of recapitulation*. Therefore,

in addition to the fact that the Qi Heng Zi Fu have a significance that goes beyond the individual, the Jing Bie are intimately connected to one of them (*Nao*), located at the *Heaven* level.

Both arguments convince us that The Jing Bie are involved in the culmination of the (Taoist) path that aspires to immortality and, therefore, the **transcendent unconscious** resonates over these meridians.

b) The Brain (*Nao*) as one of The 4 Seas

The components of the 4 Seas are the *Sea of Qi*, the *Sea of Blood* (or *Meridian Sea*), the *Sea of Food*, and the *Sea of Marrow or Brain* (*Nao*). To consider the role played by the Brain in relation to the *unconscious*, let's summarize Eyssalet's interpretation of the psychological meaning of *the 4 Seas*.

²⁰ The points that receive the qualification Window of Heaven are RM22 (Tian Tu, *Heaven Irruption*), DM16 (Feng Fu, *Wind Palace*), Lu3 (Tian Fu, *Palace of Heaven*), Li17 (Tian Ding, offering cauldron to heaven), P1 (Tian Chi, *Heavenly pool*), SJ16 (Tian You, *Window of light*) BL10 (Tian Zhu, *Celestial pillar*), Si16 (Tian Chuang, *Heaven skylight*), Si17 (Tian Rong, *Heavenly Appearance*) and St9 (Ren Ying, *Man's Welcome*).

Chinese legend tells of the works of channeling that Yu the Great commissioned to consolidate the 9 provinces of the empire. To make his country habitable, the emperor ordered the drainage of water falling from the sky and flowing across the land toward *the 4 Seas* (which represent the boundary of emerged and cultivated land). In *the 4 Seas* lies the unfathomable; it is populated by very threatening beings (*half-human, half-beast*). According to the fable, the dangerous creatures living there are necessary to bring about a *change of dynasty* (meaning, a new era), which requires an approach to chaos, the source of all renewal (here, seawater). To avoid the dangers arising from the (necessary) *opening of the borders*, *guardians* were placed to prevent a massive entry of marine creatures, of which the emperor (the Heart-Center) had to know *the name* (that is, their *identity*).

On the human level, Eyssalet sees each of the 4 Seas as *the architect of a specific dialogue with the external world, periodically closing it to ensure the fertilization and evolution, both biologically and emotionally, of the subject*. This external torrent not only allows the maintenance of life but also - and this is what interests us now - *the individual's relationship with the deep desires that shape their development*. We know that the ability to open consciousness to the (terrifying) contents of the *unconscious* is an essential condition for evolution (*changing dynasty*). For Eyssalet, the monsters inhabiting the seas are analogous to those in our dreams.

The presented interpretation of the 4 Seas (illustrating the person's conflicted relationship with the hidden power of their mind), the presence of both Ying Qi and Wei Qi in the Jing Bie, and the fact that these meridians submerge into the Brain (*Nao*) all invite us to consider that **the overall function of the Jing Bie is to integrate into consciousness certain contents from the unconscious**.

- The QI JING BA MAI: CONSCIOUSNESS and UNCONSCIOUS

In his *Acupuncture* treatise, Kespi explains that the Yuan Qi energy circulating through The Extraordinary Vessels, not having its own rhythm, follows the flows of Ying Qi and Wei Qi. He further adds that Wei Qi circulates through the Qi Jing Ba Mai (following two circulation patterns).

Due to its relationship with Ying Qi (which, as we recall, passed through all the Jing Mai), we can attribute resonances of *conscious* psyche to the Qi Jing Ba Mai. Lacking the disruptive nature characteristic of The Luo Mai, I am inclined to think that the fraction they express pertains to **ordinary consciousness**. On the other hand, the presence of Wei Qi in this network ensures resonances of an *unconscious* nature. As we will see, the areas expressed in both paths of Wei Qi circulation through the Qi Jing Ba Mai differs.

The infiltration of WEI QI into all the QI JING BA MAI: instincts and personal UNCONSCIOUS

The Qi Jing Ba Mai are the first meridians formed in the fetus. Just as they promote the reproduction of the species, they support the individual's survival. The Yuan Qi energy that feeds them comes from Jing, the essence whose metabolism follows cycles (of 7 and 8 years in women and men, respectively). It seems reasonable to assume that the quantity and quality of Jing determine, on a psychic level, the strength and nature of the different instincts at each stage of life. Consequently, it is likely that **the animal instincts conveyed by the unconscious psyche resonate throughout the general network of Qi Jing Ba Mai.**

Additionally, this group of 8 channels guides the formation and development of the individual, especially during the period when their worldview is established. We often have little awareness of the degree of subjectivity in our particular view of the world, despite it being so highly conditioned by a context that is entirely individual. Moreover, there is a significant body of evidence that reflects the effectiveness of The Extraordinary Vessels in treating traumas suffered in early childhood, (whether they manifest as neuroses or somatizations)²¹ All the clinical experiences gathered (through stimulating a single point) allow us to assert that traumatic experiences from the fetal or early childhood period - many of which were repressed in the unconscious - can resonate in any of The Extraordinary Meridians. Consequently, it is clear that, the **personal unconscious resonates in all the Qi Jing Ba Mai.**

The cycle of WEI QI through DU, CHONG, and REN MAI: Ancestral and Transcendent UNCONSCIOUS

I had always wondered why Du and Ren Mai are the only Extraordinary Meridians with their own points. After studying them, I concluded that this peculiarity means that the information they express, being earlier than that of the Jing Zheng, reflects the parental genetic load. But the influence of parents is not only granted to the individual genetically (or energetically); how they raise their offspring is also decisive (whether the children accept it or rebel against it). Furthermore, parental imprinting can also result from a kind of involuntary magnetism: many children seem to assume certain character traits of one of their parents as their own (this mechanism is called *identification*).

But their heritage doesn't end there, as this influence is accompanied by all the *ancestral load* that parents already carry, which is also incorporated during the development of Chong Mai, the meridian referred to as *Man*, due to its *location* between Du Mai-*Heaven-Father* and Ren Mai-*Earth-Mother*. As detailed earlier, Wei Qi takes a unique journey through these 3 Extraordinary vessels (Du, Ren, and Chong Mai). All this information, along with the fact that there are points related to *ancestors* located in them.²¹ It suggests that the **ancestral unconscious resonates in Du, Ren, and Chong Mai.**

Now, with the help of two traditional approaches, we will argue for the reference to the metaphysical dimension of the unconscious in this exclusive circuit of Wei Qi.

Chinese tradition developed what's known as *inner alchemy* (Neidan) between the III and XIX (a.d). Starting from the idea that life in multiplicity began with the incarnation of the Principle, it was considered that the subject's return to the primordial Unity should be preceded by a purification of *their breath*. The Taoist symbolic universe places this process within the body. In the *outward journey* (the transition from Unity to Manifestation), the primordial Unity would be deposited in the skull, from which it would descend - via Du Mai - to the pelvis. In the process of *the return journey* (the reverse path), Qi must pass through 3 stages: the pelvis (*Lower Cinnabar Field*), the heart (*Middle Cinnabar Field*), and the head (*Upper Cinnabar Field*). - It's interesting that the

²¹ So it seems. We are referring to DM2, RM17, RM18, and Kd11. Regarding DM2 and Kd11, Di Stanislao states that the point is defined by the ideogram Kong (Void), and its needling can promote inner silence, in the case that it has been hindered by confusion inherited from the family environment, parents, or ancestors. RM17 is considered by Eyssalet as the site of accumulation of Zong Qi (*ancestral breath*), and this author attributes to it the location of the *emergence and development of self-awareness*; finally, RM18, *knot point* where the energy of Jueyin is concentrated - a level associated with *the continuity* (because a cycle ends there) - has proven effective in conflicts related to one's lineage components (that is, parents or children).

alchemical *round trip* aligns with the cycle traced by Wei Qi through Du, Chong, and Ren Mai. The procedures that Taoist masters proposed for refining the breath included visualization, regulating the breathing rhythm, specific physical exercises, and meditation. These practices culminate in the Brain (*Nao*), whose significance has already been discussed.

In parallel, between the I (b.c.) and XVIII (a.d), another alchemical tradition developed in the West. Its followers firmly believed that the soul could master matter (since chemistry as a science did not yet exist, they couldn't know that their goal was entirely impossible). By putting all their *attention, intention, and imagination* into *unifying opposites*, these alchemists believed they could develop the ability to transform matter - Noteworthy is the parallel between *unifying opposites* and the proposal of psychologists to *integrate the unconscious into consciousness*, both as mechanisms of *transformation*.

Aware that *imagination* is one of the ways the *unconscious* manifests, Jung studied the works of these alchemists extensively. He found it evident that what they aspired to achieve could be nothing other than the *projection* (into matter) of *their own unconscious contents*. The fervor and determination of their attempts, as well as their assumption that the spirit could completely dominate matter, convinced him that such a quest must necessarily be of a *spiritual nature*. Jung was particularly interested in the images used by the alchemists to express their inquiries, as he had detected similar images in the dreams of some of his patients, anticipating an opening to a mystical dimension in their lives. Jung, who was undergoing a similar process himself, wanted to facilitate and accompany the process of these individuals.

Let's return to Chinese medicine. On one hand, we have the overlap between *the round-trip cycle* involved in Taoist alchemy and the route of Wei Qi through 3 Extraordinary vessels; on the other hand, the intriguing parallel between the images used by Western alchemists and those that appeared in the dreams of their patients (both related to a spiritual quest). All of this suggests that - via Wei Qi -, the transcendent unconscious resonates on **Du Mai, Ren Mai, and Chong Mai.**²²

CHONG MAI: The Total UNCONSCIOUS

Let's now pay attention to the resonances of one of the meridians in the exclusive Wei Qi circuit: Chong Mai. Due to its *impulse* (Chong) from the Lower Jiao and because - in the words of Maciocia - *it distributes Wei Qi throughout the body*, Chong Mai gives me the impression of having an absolute connection with all layers of the unconscious.

Firstly, the pathology of the points on Chong Mai confirms that this Extraordinary Vessel governs the physiology of nutrition and sexuality, both of which obey the instinct of survival. Therefore, Chong Mai must also resonate with the psychic aspects of these impulses, which are none other than the instinctual fraction of the unconscious, known as the **animal unconscious**.

Secondly, Chong Mai has multiple points of intersection with Zuyangming/Stomach. Certainly, with St25, St30, St37, St38, and St39, but in my personal opinion, through its transverse branches, it also connects with the trunk points of Zushaoyn/Kidney (*Anterior Heaven*) and Zuyangming/Stomach (*Posterior Heaven*) that are staggered on the same horizontal plane. As mentioned earlier, Yangming represents *human life* as an *adventure*, a personal journey into the unknown. Since the vital uncertainty is a condition shared by all humans, the close relationship between the meridian expressing life's ups and downs (Yangming) and one of The Extraordinary Vessels that transmits life (Chong Mai) convinces us that the latter must witness the sphere of the unconscious that accumulates the experiences from the history of all the people who came before us: **the primordial unconscious**.

²² If we recall the information provided about *Nao* when discussing Jing Bie, in the case of Du Mai, the relationship is strengthened. This Extraordinary Vessel passes through the Heart (*the seat of Shen*) and the Brain (*Nao*), and furthermore, 5 of its points (DM1, DM15, DM16, DM17, and DM20) are *Sea of Marrow* points.

Thirdly, Chong Mai's participation in the specific Wei Qi cycle through three of the Qi Jing Ba Mai vessels allows us to infer that it holds the fraction of the unconscious that contains the inheritance of our ancestors: the ancestral unconscious.

Fourthly, Carlo Di Stanislao sees Chong Mai as *the imprint of our individuality*. We know that, by governing the processes of creation and by prefiguring the mechanisms and body structure, Chong Mai accompanies all stages of human growth (a growth to which Yangming, by the way, contributes). In other words, a person can *build themselves* through the mutations of this Qi Jing Ba Mai (*Human*); located between Du Mai (*Heaven*) and Ren Mai (*Earth*). All of this suggests its involvement in personal psychological growth (remember that it results from *the gradual assimilation in the conscious of the contents of the unconscious*, which this meridian governs). The psychological pathology of Chong Mai often expresses a deficiency in this process: immaturity (failure to incorporate new contents prevents personal evolution); depressive states (disconnected from the inner self, the feeling of inner emptiness collapses the individual); deep-seated and chronic fears (manifesting as a frantic escape from one's own inner darkness); a sense of lack of structure (which is characteristic of mutations but becomes pathological when they don't conclude).

In summary, due to its association with individuality (*Man*), its contribution to *verticalization* (a symbol of development), its prominence among mutations (which allow for personal growth), and the nature of its psychological pathologies, we can associate Chong Mai with the **personal unconscious**.

Fifthly, Chong Mai is the *Sea of Blood* (also called the *Sea of Meridians*), which we have just argued has a connection to the *unconscious* psyche. In addition to its participation in the Wei Qi cycle through the Qi Jing Ba Mai vessels (connecting them to the *transcendent* fraction of the unconscious), the verticalization (that is, elevation) that Chong Mai stimulates, and its belonging to the category of the *Four Seas* (like Jing Bie), all this, strongly suggest that Chong Mai also houses the metaphysical aspect of the unconscious: **the transcendent unconscious**.

In addition to all the *unconscious* resonances we have examined, Chong Mai's participation in the entirety of the Qi Jing Ba Mai - energized by Ying Qi - implies that in Chong Mai also resonates the *conscious* psyche. As a result, it appears that on this meridian at the level of *Man*; on this great energy tree, this great *energetic crossroads* full of branches and *coordinating all the functions that verticalize the individual*; on this *Sea of Blood*, *the Sea of Extraordinary Meridians*, *the Sea of the Five Zang and Six Fu*, *the Sea of Jing Mai*, and *the Sea of Luo Jing* that is Chong Mai, **the totality of psychic phenomena** seems to resonate.

EPILOGUE

First and foremost, I want to thank those who have managed to reach this point. The purpose of this study - which has taken me far beyond what I would have imagined - is to broaden our perspective when treating patients with psycho-emotional disorders. I am aware that I have tried to dissect precise boundaries in a topic that is extremely dark and slippery, so while my conclusions seem coherent from an analogical standpoint, they are absolutely provisional and subject to revision. Therefore, I invite the reader to be constructively critical of them, to test them in their clinical practice, and to also share their proposals or results with all of us.

ENDNOTES

¶ Eyssalet proposes an energetic interpretation of this process. The source from which desire arises is associated with the North (Kidney, *Yin of Yin*), whose dynamic place (Ming Men) receives a considerable amount of information from the ancestral lineage. The excitations and tensions that originate from the body are recorded by the Benshen PO (Lung -West, *Yang of Yin*) and driven by the East (Liver, *Yin of Yang*). It's important to note that the Liver meridian circulates through the external genital organs and is closely related to the dynamics of sexuality. However, the ultimate goal of this drive is satisfaction, which is achieved through a specific action. This satisfaction is associated with the South (Heart and Xin Bao Luo, both *Yang of Yang*), where joy and pleasure radiate.

¶ Let's notice that, during its circuit through Du, Chong, and Ren Mai, Wei Qi also formed a loop between Ren Mai and St12 (*Que Pen*). Furthermore, as Schatz & Col affirm, upon penetrating the depth of the trunk, Ying Qi makes contact with the rest of Jing Mai, and it seems plausible to me that it does so precisely from the major entry point that *Que Pen* constitutes. I believe we often overlook the multitude of meridians converging at this reference point, both in the circulation of Ying Qi and in the monthly cycle of Wei Qi. St12, the meeting point of the Jing Jin of the leg, intersects with Yin Qiao Mai, connects with the Jing Zheng of Li, Si, GB, SJ, relates to the Stomach Luo, and is associated with the Jing Biè of Lu, Li, St, Sp, and SJ. Finally, it's interesting to note the involvement of the unique Qi Jing Ba Mai in contacting the point St12 (*Que Pen*), Yin Qiao Mai, in the (*diurnal*) circulation of Wei Qi. In the event that Ying Qi passes through it, in its descent to the lower Jiao from this point, it would also travel in the opposite direction (Ying Qi descending, Wei Qi ascending).

¶ The energy referred to as nourishing energy is given two designations. The ideogram for what we know as Yong Qi, whose character "Yong" is composed of two fires situated above the character for wood. This signifies that, similar to how sap ascends through the trunk and branches of a plant to nourish its fruits, the emphasis of "Yong" is on nourishment. In contrast, the other ideogram, Ying, also contains two fires, but in this case, they are located above the character for a fenced encampment. This suggests that Ying Qi, which also sustains the fire of life, is kept in a specific environment. Hence, this term is used when *nourishing* energy departs from the Heart region to flow orderly through the Jing Zheng. To further clarify concepts, I take the opportunity to discuss the other energy residing in the Upper Jiao: Zong Qi. Translated by Eyssalet as *energy of ancestral rhythms*, it is the synthesis of products received from the Middle Jiao and the great respiratory energy (Da Qi). Zong Qi centralizes the expression of the rhythms that underpin and express individual life. In other words, it is more of a *synthesis of energies* that acts *in situ* at the center of the chest (Shanzhong).

¶ I'm going to clarify this point, which could be a source of confusion or disagreement. We are not discussing the Centered Square system of the 5 Elements (Wu Xing), the structure that expresses the qualities and functions of each of the Zangfu, (in which the Jing point of Yin meridians is associated with Wood and the Jing point of Yang meridians is associated with Metal). Here, we are talking about the rotation of the **5 Movements (Wu Yun)**. This reference signifies the relationship of humans with the macrocosm and indicates **the direction of meridian circulation**. In this context, Kespi associates **all Jing points with Water**. (For a more detailed explanation of both arrangements, I recommend accessing this YouTube video: <https://youtu.be/ZXz0z-ShkfQ>)

¶ The symptoms of the disorder of these small Mai are described in Zhen Jiu Jia Yi Jing (5). To restore the balance of Zheng Qi (the *correct* Qi), the text recommends the use of a technique called *infinite*, which involves alternating the needling of the Yuan points of the Biao meridian and the Luo points of the coupled Li meridian. Subsequently, these same points are added, but now from the meridians associated as *Noon-Midnight*. In both cases, needling should alternate sides (starting with the left side in women and the right side in men).

¶ According to Kespi, what the relationships of the *coupled* Biao-Li meridians evoke is the connection between humans and their macrocosm. The disruption of this (virtual) link would be at the root of what he termed *pathologies due to the desynchronization of the 5 Movements (Wu Yun)*. In his view, these dysfunctions would be the only ones affecting the *correspondences* of each of the 5 Movements (for example, *the skin and appendages* being affected in the case of Metal imbalance). *Pathologies resulting from desynchronization* would manifest in the form of crises (whose appearance could theoretically be predicted through a chronological calculation based on the combination of the 10 *Celestial Stems* and the 12

Earthly Branches). The treatment for these kinds of imbalances with the cosmos involves the use of *Miu* needling (as described in Su Wen, 63), which consists of needling the Jing point (contralateral) of the coupled meridian.

■ Kespi groups the 6 Curious Organs in two different ways. I'll summarize them because both will help us understand our conclusion regarding the aspect of the psyche that resonates within them. The first association of Qi Heng Zi Fu aligns with the 3 levels (Earth/Human/Heaven) of Taoist alchemy. In this categorization, we find the Bones (*Gu*) and Blood Vessels (*Mai*) at the Earth level, the Uterus (*Bao*) and Gallbladder (*Dan*) at the Human level, and the Brain (*Nao*) along with the Marrow (*Sui*) at the Heaven level. The second way to pair the Qi Heng Zi Fu indicates 2 references: *Origin (Water)* and *Becoming (Fire)*. The Curious Organs related to *Becoming (Fire)* are Bones (*Gu*), Gallbladder (*Dan*), and Marrow (*Sui*). Those associated with *Origin (Water)* are the Uterus (*Bao*), Blood Vessels (*Mai*), and Brain (*Nao*). So, we have 3 strata where 2 Curious Organs are associated: one of Water nature and the other of Fire nature. In the alchemical process of spiritual evolution, the Curious Organs of *Origin (Water)* constitute, in stages, the 3 *Fields of Cinnabar*. Taoists believed that Jing is metabolized in the *Lower Cinnabar Field (Bao)*. It would be followed by Qi, refined in the *Middle Cinnabar Field (Mai)*. The Shen, playing a central role in the culmination of this upward path, would undergo purification in the *Upper Cinnabar Field (Nao)*, where the energy of respiration would blend with the spiritual.

■ I will provide some examples to illustrate it. *Zhu Bin* (Kd9), the *creative point* of Yin Wei Mai, can treat the suffering in an individual resulting from emotional impacts experienced during the embryonic period. *Pu Can* (Bl61), belonging to Yang Qiao Mai, has proven effective in addressing the consequences of traumas that occurred during childhood. *Shuan Shu* (DM5) repairs the overexertion that a person had to make to compensate for the lack of paternal guidance. *Shi Men* (RM5) has been useful in dealing with torments stemming from genital sphere aggression (rape, abortion, etc.). *Guan Yuan* (RM4), the *creative point* of Chong Mai, can help overcome feelings of inferiority. *Dai Mai* (GB26), the *creative point* of Dai Mai, has alleviated the inability of some individuals to be alone. We can consider *Zhao Hai* (Kd6), the *creative point* of Yin Qiao Mai, for those who struggle with intimate communication. To complete our example for each Extraordinary Vessel, *Yangjiao* (GB35), the *creative point* of Yang Wei, is capable of addressing discomforts arising from traumatic confinement.

CONCLUSIONS

In this analysis, we have divided the psyche into two major domains: *consciousness* and the *unconscious*. The unconscious is composed of several layers. First, we find the instinctive heritage shared with other animal species, which we call the *animal unconscious*. Next, we have the experiences accumulated throughout human history, forming the *primordial unconscious*. The inheritance passed down by our ancestors is manifested in the *ancestral*

unconscious. Our repressed individual experiences reside in the *personal unconscious*, and finally, the metaphysical dimension inherent to human existence is reflected in the *transcendent unconscious*.

Regarding the domain of acupuncture, which mirrors these aspects, we have reached the following conclusions. The unconscious and consciousness are essentially expressed by two types of circulating energy. Wei Qi (of a *turbid* nature, originating in the Lower Jiao) carries with it the *unconscious and primordial* aspects of the psyche. Wei Qi circulates not only through the Jing Jin but also along the Luo Mai, Jing Bie, and Qi Jing Ba Mai. On the other hand, the *clear* energy, Ying Qi (expanding from the chest), is associated with *consciousness*. Ying Qi circulates inside the Jing Zheng but also along the Luo Mai, Jing Bie, and Qi Jing Ba Mai. The connection between these energies at various points in the channel network reflects the individual's potential to integrate unconscious psyche contents into their consciousness.

Regarding the meridians, the Jing Zheng appears to be related to *ordinary consciousness* as well as the connection between *consciousness* and the *unconscious*. In the Jing Jin, both the *animal unconscious* and the *ancestral unconscious* would resonate. The Longitudinal Luo vessels express *conscious self*, while the Transverse Luo vessels seem to integrate the *unconscious* into *consciousness*. The Qi Jing Ba Mai, as a whole, would mainly house the *personal unconscious* (with Chong Mai, as a major energetic meridian, expressing all aspects of the psyche). Finally, the Jing Bie, playing a role in communication between humans and Heaven, appears to be related to the *transcendent dimension of the unconscious* psyche, ultimately the one that drives and promotes the psychological growth of the individual.

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