THE ALCHEMY OF HEALING

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HE WHO KNOWS ALL THE ANSWERS HAS NOT BEEN ASKED ALL THE QUESTIONS.

- CONFUCIUS
CHARACTERISTICS OF CHINESE MEDICINE

HOLISM
ENERGY
RELATIVITY
COMPLEXITY
## Allopathy versus Classical Chinese Medicine

<table>
<thead>
<tr>
<th>ALLOPATHY (&quot;MODERN&quot;)</th>
<th>CLASSICAL CHINESE MEDICINE</th>
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</thead>
<tbody>
<tr>
<td>Materialistic</td>
<td>Energetic</td>
</tr>
<tr>
<td>Newtonian</td>
<td>Quantum</td>
</tr>
<tr>
<td>Reductionistic</td>
<td>Complex (Ecological)</td>
</tr>
<tr>
<td>Scarcity-focused</td>
<td>Abundance-based</td>
</tr>
<tr>
<td>Temporal and Local</td>
<td>Non-temporal and Unbound</td>
</tr>
<tr>
<td>Objective</td>
<td>Subjective</td>
</tr>
</tbody>
</table>
“The cosmos lies in your hands, the ten thousand transformations are born from yourself”
Yinfu Jing

“We are stardust”
108 MOONS
108 CHAKRAS
108 SUNS
108 EARTHS

108 x 10 = 360 x 3 = 1080 MILES
360 x 11 = 3960 MILES
108 x 4000 = 360 x 1200 = 432,000 MILES
“The workings of the human body are an analogy of the workings of our universe” – Leonardo da Vinci
The Spark of Life
Chinese Medicine Holomap

Map Describing the Resonance of Macrocosm and Microcosm

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(The Unmanifest) – Wu Chi – (Nothingness)

Matter Maternal Earthly Time

Mutual Arising of

Yin

Yang

Pattern Paternal Heavenly Space

(The Manifest) – T’ai Chi – (Everything)
Tao Cosmology

混饨
Hun Dun
Chaos-Unity
Primordial Heaven

太一
Tai Yi
Great Oneness

皇極
Huang Ji
Supreme Tipping Point

太陽
Tai Yang
Great Yang Expands
Creates

太極
Tai Ji
Great Pole Stability
Neutral Axis

太陰
Tai Yin
Great Yin Nurturing
Embracing

天
Tian
Early Heaven

地
Di
Later Heaven

人類
Ren Lei
Humanity

Supreme Mystery
Central Sun, Pure Love, Unity,
Cosmic Egg - Primordial Torus.
Original Essence, Breath, Spirit
(Yuan Jing/Qi/Shen) in quiet state.

First Awareness of Polarity
Pressure builds within Cosmic Egg.

Egg cracks open,
Creation begins.
3 Pure Ones regulate,
Yuan Jing/Qi/Shen separate.
8 Trigram forces express.

Yin-Yang flows in 5 phase
Creation Cycle (wu xing).

10 Celestial Stems
regulate the 5 seasons,
shape the worldly destiny
of each human soul (ling).
Prenatal human Jing/Qi/Shen
balanced within single
androgenous (male-female) soul.

12 Earthly Branches/Animals
regulate 10,000 things (wan wu).

12 Human vital organ spirits
regulate heart-mind (xin).

Jing/Qi/Shen polarize into Male &
Female body. This inspires greater
creativity to complete our worldly destiny
(ming) and spiritual self-realization (xing).

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EGYPTIAN TREE OF LIFE
I have heard that in ancient times the people lived to be over a hundred years, and yet remained active and did not become decrepit in their activities. But nowadays people reach only half that age and yet become decrepit and failing. Is it because the world changes from generation to generation? Or is it that mankind is becoming negligent of the laws of nature?

Nei Jing Su Wen
“Human beings follow the laws of the earth, the earth follows the laws of the heavens, and the heavens follow the laws of nature that we call the Dao.”

Laozi *Classic on the Relationship Between the Whole and the Parts* (Dao De Jing)

Or

*The Universal Principle of How Human Beings Can Utilize the Binding Relationship Between Macroscopic and Microscopic Movements to Further Their State of Well-Being.*
The Candle Analogy

Shen
Shen is represented by the light that radiates from the burning candle. The purpose of the candle is to light the darkness. Your Shen is the radiance of your spirit. When Jing and Chi are in abundance, Shen is released.

Chi
Chi is represented by the flame of the candle. It can sputter and smoke or it can burn brightly and evenly. Your Chi is your vitality or daily energy. It provides the source of light; however, it eventually consumes the candle. When your Chi is used efficiently, your Jing lasts longer! Chi is easily depleted through daily activity and when a person is healthy it is easily replenished with sleep, nourishment, and breathing.

Jing
Jing is represented by the wax and the wick of the candle. The quality of the wax and the reserve of wax available for burning determines the life of the candle. Your Jing, which is determined by your genetic inheritance and your deep energy reserves, determines your longevity. It takes a long time to deplete Jing and it is extremely hard to replenish.
The Foundation – The Path – The Result
Body – Speech-Mind
Rice growing in the alchemist’s pot with cinnabar added
Qi

Rice (Yin) cooking to become steam (Yang)
SHEN
The Tree of Alchemy
Golden Elixir
ALCHEMY
The managed transformation of jing (material matter) into Shen (spirit)
ALCHEMY

When he ingests the Medicines, let him fly as an immortal, have audience at the Purple Palace, live an unending life, and become an accomplished man!

Jiudan Jing

ALCHEMY

NEIDAN

There is no other Golden Elixir outside one's fundamental nature. All human beings have this Golden Elixir complete in themselves: it is entirely realized in everybody.

Liu Ming (1734-1821)
“I am the alpha and the omega”
“Alchemy is the art that separates from is usual from what is not by transforming it into its ultimate state and essence”

Medicine is not only a science; it is also an art. It does not consist of compounding pills and plasters; it deals with the very processes of life, which must be understood before they may be guided.

• Paracelsus
Heaven and earth were born at the same time I was, and the ten thousand things are One with me.

Zhuangzi

He who comprehends the greater destiny becomes himself part of it.
He who comprehends the lesser destiny resigns himself to the inevitable.
Zhunagzi
Ordinary people go through 4 stages of life: birth, growth, aging and death. Immortals are born and grow – growing to heaven, not going to heaven! Wu Dan Chen

Taoist practice is two things: cultivation of essential nature (Xing) and cultivation of eternal life (Ming). Xing is essential nature which is spiritual/mental achievement. Ming is Eternal life which is physical achievement.
WU - SHAMAN
Music  Medicine
"In peaceful calm, void and emptiness, The authentic qi flows easily. Essences and spirits are kept within. How could illness arise?"

- Neijing Suwen 1, lines 41-44
Heart Mind
"The important thing is not to be prey to one emotion, not to be preoccupied by some kind of desire which is not the realization of your own nature. Because that realization allows you to be able to really see what it is, to see yourself and also what happens at the exterior. There is no difference between the knowledge and the perception. You have to think about what you know and perceive with a pure heart. Therefore you can see without any emotion perturbing your perception or vision. As a result the same inner disposition enables you to understand and achieve the knowledge from the perception and information which you receive from the exterior through your orifices. The heart is the master of all that. The heart is the mind, the intelligence and the spirit, in general Chinese classical literature."
Huang Di- Yellow Emperor (2698-2598 BC)
The Yellow Emperor’s Inner Classic
(200-100 BC)

Simple Questions (Su Wen)
concerned with medical theory such as Ying Yang principles,
the 5 phases and the effects of seasons

Spiritual Axis (Ling Shu)
Acupuncture, moxibustion, clinical practice

Texts are mostly dialogue between the emperor and his ministers.
In ancient times those people who understood Dao patterned themselves upon the yin and the yang and they lived in harmony with the arts of divination.

Qi Bo
“TCM” is NOT TCM
图中包含一些汉字，可能表示五行（木、火、土、金、水）或其他相关的概念。具体含义需要根据上下文来解释。
2nd century CE talisman of the cross
<table>
<thead>
<tr>
<th>Five Elements</th>
<th>Wood</th>
<th>Fire</th>
<th>Earth</th>
<th>Metal</th>
<th>Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zang (脏)</td>
<td>Liver</td>
<td>Heart</td>
<td>Spleen</td>
<td>Lung</td>
<td>Kidney</td>
</tr>
<tr>
<td>Fu (腹)</td>
<td>Gallbladder</td>
<td>Small Intestine</td>
<td>Stomach</td>
<td>Large Intestine</td>
<td>Bladder</td>
</tr>
<tr>
<td>Tastes</td>
<td>Sour</td>
<td>Bitter</td>
<td>Sweet</td>
<td>Pungent</td>
<td>Salty</td>
</tr>
<tr>
<td>Sense Organs</td>
<td>Eye</td>
<td>Tongue</td>
<td>Mouth</td>
<td>Nose</td>
<td>Ear</td>
</tr>
<tr>
<td>Tissues</td>
<td>Tendon</td>
<td>Vessel</td>
<td>Muscle</td>
<td>Skin and Hair</td>
<td>Bone</td>
</tr>
<tr>
<td>Emotions</td>
<td>Anger</td>
<td>Joy</td>
<td>Worry *</td>
<td>Grief</td>
<td>Fear</td>
</tr>
<tr>
<td>Seasons</td>
<td>Spring</td>
<td>Summer</td>
<td>Late Summer</td>
<td>Autumn</td>
<td>Winter</td>
</tr>
<tr>
<td>Environment</td>
<td>Wind</td>
<td>Heat</td>
<td>Damp</td>
<td>Dry</td>
<td>Cold</td>
</tr>
<tr>
<td>Directions</td>
<td>East</td>
<td>South</td>
<td>Middle</td>
<td>West</td>
<td>North</td>
</tr>
</tbody>
</table>
• “When we move from fixity to flow, then we can pursue our destiny, and not our fate” (paraphrasing PL)
• Trauma is about disconnection at the level of spirit, self, and other.
• Trauma is what divides us, and connects us (with our shadow).
• When we release the blockage then we become truly alive and flow along the vertical axis that animates spirit and illuminates the world with the light of shen. We become both enlivened (vertical) and more embodied (horizontal)
Unconscious energy is destiny
Thomas Hubl

Trauma distorts coherence
"In peaceful calm, void and emptiness,
The authentic qi flows easily.
Essences and spirits are kept within.
How could illness arise?"
Neijing Suwen 1, lines 41-44
9 HEART PAINS
(Curriculums – Essence of our Life)

• Health
• Adequate wealth
• Prosperity (abundance/sharing)
• Intimate Relationships
• Global Relationships
• Career
• Creativity
• Wisdom
• Home (a sense of peace – contentment)
Traumatic symptoms are not caused by the “triggering” event itself. They stem from the frozen residue of energy that had not been resolved or discharged; This residue remains trapped in the nervous system where it can wreck havoc on our bodies and spirits”

Peter Levine – Waking the Tiger
Survival Circuitry

Lungs/Large Intestine (Skin)
Stomach/Spleen
Heart - Kidney
Interaction Circuitry

- Kidneys/Bladder
- Heart/Small Intestine
Differentiation (Individuation) Circuitry

- Wood/Gall Bladder
- Pericardium/Triple Heater
- Heart/Small Intestine

Individuation is to divest the self of false wrappings.

— Carl Jung —
“In that space between the subject and the object lies the entire history of human suffering”

Krishnamurti
“SPIRITUAL” AXIS

SHEN

HUN

YI

PO

ZHI
Loizzo, J. *Annals of the New York Academy of Sciences*, Volume: 1373, Issue: 1, Pages: 78-95, First published: 10 May 2016,
神
ASSOCIATIONS AND CORRELATIONS OF SHEN

ELEMENT: FIRE
ORGAN: HEART
EMOTION: JOY

PSYCHOLOGICAL FUNCTION: AWARENESS, INSPIRATION, INSIGHT

PSYCHOPRIRITUAL FUNCTION: KNOWING TRUE SELF

COSMOLOGICAL ASSOCIATION: STARLIGHT, LIGHTNING

VIRTUES: COMPASSION AND LOVE
SIGNS SYMPTOMS OF SHEN DISTURBANCE

**SYMPTOMS**
- Insomnia
- Anxiety
- Depression
- Palpitations
- Hyperactivity
- Mania

**SIGNS**
- Lack of inspiration
- Chaotic behavior
- No sense of self
- No Self-Reflection
- Indiscriminate
魂
ASSOCIATIONS AND CORRELATIONS OF HUN

ELEMENT: WOOD
ORGAN: LIVER/GALL BLADDER
EMOTION: ANGER
PSYCHOLOGICAL FUNCTION: VISION, IMAGINATION, DECISION
PSYCHOPRIRITUAL FUNCTION: KNOWING TRUE SELF
COSMOLOGICAL ASSOCIATION: CLOUDS, TREES
VIRTUES: JUSTICE
SIGNS and SYMPTOMS OF HUN DISTURBANCE

Depression
Insomnia
Anger
Erratic
Vagueness
Self-doubt
Lack of Purpose
Obsession with Injustice
意
ASSOCIATIONS AND CORRELATIONS OF YI

ELEMENT: EARTH
ORGAN: BLADDER/KIDNEY
EMOTION: SYMPATHY and WORRY
PSYCHOLOGICAL FUNCTION: SETTING INTENTION, GESTATION OF IDEAS
PSYCHOPRISTICAL FUNCTION: INTEGRITY
COSMOLOGICAL ASSOCIATION: SOIL
VIRTUE: DEVOTION
SIGNS and SYMPTOMS OF YI DISTURBANCE

- Obsessive worry
- Ruminations
- Muddled thoughts
- Co-dependency
- Inertia
- Eating disorder
ASSOCIATIONS AND CORRELATIONS OF PO

ELEMENT: METAL
ORGAN: LUNG/LI
EMOTION: GRIEF
PSYCHOLOGICAL FUNCTION: EMBODIED KNOWING, WIT
PSYCHOPRIPRITUAL FUNCTION: BEING PRESENT
COSMOLOGICAL ASSOCIATION: GEMS
VIRTUE: HONOR
SIGNS and SYMPTOMS OF PO DISTURBANCE

UNRESOLVED GRIEF
LONGING
RIGIDITY
SHAME/SHAMELESS
SHARPNESS
志
ASSOCIATIONS AND CORRELATIONS OF ZHI

ELEMENT: WATER
ORGAN: KIDNEY/BLADDER
EMOTION: FEAR
PSYCHOLOGICAL FUNCTION: COURAGE, LEADERSHIP
PSYCHOPRIRITUAL FUNCTION: RETURN TO ORIGIN
COSMOLOGICAL ASSOCIATION: DARK MATTER
VIRTUE: WISDOM
SIGNS and SYMPTOMS OF ZHI DISTURBANCE

LACK OF MOTIVATION
ANXIETY
SEXUAL DISTURBANCE
COWARDICE
LACK OF COMMITMENT
OVER_CONTROLLING
The 8 Extraordinary Meridians
Staff of Aesculapius

Caduceus
Heart 4 – SPIRIT PATH

This point refers to the path or way of the spirit. It is the job of the emperor to lead the people in the way of the Tao. To do so, he needs to know what the way is. So often, we (and our patients) become overly wrapped up in the allure of mundane things - the temporary gratifications of the ego (i.e. money, sex, power) - that we lose our way. We become anxious, worried, and preoccupied about things that are, at best, transient and impermanent. This point illuminates the way back to the one path that satisfies our real needs and guides us to our next step.
Celestial Countenance SI-17

Allows the person to see the pure from the impure in the mind and spirit. Enhances and clears out the mind and spirit. Makes the “decree of heaven” manifest and opens the person to a new vision and empowers them to move on.
Anybody who looks and knows it, is to be called a spirit;
Anybody who listens and knows it, is to be called a sage;
Anybody who asks and knows it, is to be called an artisan
Anybody who feels the vessels and knows it, is to be called a skilled workman
NanJing
Which Tongue Do You Have?

- **Blood Deficiency**
  - Little or No Coating
  - Pale Tongue

- **Heat**
  - Thin Yellow Coating
  - Red Tongue

- **Damp Retention**
  - White Greasy Coating
  - Swollen Tongue

- **Qi Stagnation**
  - Red Tip

- **Damp Heat**
  - Greasy Yellow Coating
  - Red Tongue

- **Blood Stasis**
  - Black Spots
  - Purple Tongue

- **Yang Deficiency**
  - Thin White Coating
  - Pale Swollen Tongue

- **Yin Deficiency**
  - Little or No Coating
  - Cracks
  - Red Tongue

- **Qi Deficiency**
  - Thin White Coating
  - Red Spots

**Example Symptoms**
- **Qi Stagnation:**
  - Mild achy pain, irritability, restlessness

- **Blood Deficiency**
  - Fatigue, muddled thinking, jittery or nervous, insomnia

- **Heat:**
  - Strong emotions, red face/eyes/skin, burning pain, insomnia

- **Damp Retention:**
  - Sharp & chronic pain, moles, dull & lusterless skin

- **Yang Deficiency:**
  - Easily cold, mild swellings, lots of urine, easily fatigued

- **Qi Deficiency:**
  - Low energy, bruises or sweats easily

- **Yin Deficiency:**
  - Emotional, emaciated figure, insomnia, scanty urine

- **Blood Stasis:**
  - Swelling, irritability, restlessness, obsessions
At fifteen I had my will (zhi) bent on learning.
At thirty I stood firm.
At forty I had no doubts.
At fifty I knew the decree of heaven (ming).
At sixty my ear was an obedient organ for the reception of truth
At seventy I could follow what my heart desired, without transgressing what was right

Confucius
“We live by the sun, We feel by the moon, We move by the stars,
We live in all things, All things live in us, We eat from the earth,
We drink from the rain, We breathe of the air,
We live in all things, All things live in us”.

Calligraphy by SUZUKI Mouri Less
“EAT THE SUN, BREATHE THEM MOON”