

The physician, and he who practices the medical arts as myself, frequently finds himself confronted with strange symptoms and pathologies that have to deal with psychic disturbances such as anxiety, depression etc., which are frequently not based on an organic nature. Modern western pharmacology has made available some molecules such as benzodiazepines, antidepressants and various other psychotropic drugs, which enables patients to better cope with their condition or state, without often obtaining a definitive recovery. The same is true for psychotherapy, where very often the patient develops a dependency on the psychologist in much the same way as happens with drug use, the phenomena of “drug dependency”.

Obviously it is not sufficient to activate or inhibit a receptor site to have control over a condition, or a situation that is almost always the result of an overlap of life style and “that which we are”.

Most of the patients that have had acupuncture, define it as a pleasurable experience or they refer to “sensations” that can range from an anxiety freeing to the development of a humeral tone that enables a true hypnotic effect.

In a recent study carried out by Vincent et al ⁽¹⁾, on a group of 268 patients, it has been shown that 29.9% of the group, have sought acupuncture treatments for help with emotional problems.

In the last years the concept of illness has undergone radical changes. One speaks more frequently of the entire patient and the ties that exists between various psychological conditions and morbid states ⁽²⁾.

This inseparable bond has always existed in Chinese Medicine, which has a holistic approach, where it is impossible to think of the separation of the psyche from the somatic disturbances ⁽²⁾.

In light of what has been said, one cannot separate the symptoms of the patient from his emotional and nutritional state, which includes the patient’s life-style as well as his spiritual beliefs ⁽³⁾.

The emotional causes represent a fundamental mainstay in the etiology of mental illnesses ^(4, 5).

According to G. Andrès ⁽⁶⁾, the Chinese medicine considers mental disorders as being essentially a disturbance of the Shen. The “Spirit” that resides in the heart and in the blood, is the master of the beings, the great director of the orchestra and it is that which ties man to his principles.

The ancient Chinese scholars had organized the human psychiatry into the “5 psycho visceral entities otherwise known as the 5 souls or Ben Shen”, which come from the 5 Zang Organs. Thoughts and human emotions are derived from the physiological activity of the Wu Zang, the five Organs, which in turn make use of Blood (Xue), Energy Qi and the fluids Jin Ye (phenotypic neuroendocrinal energy) in their functioning and reciprocal transmutations. The traditional nosography differentiates psychiatric disturbances into various syndrome categories. It is held that emotional variations and frustrations can alter the emotions and the Shen, creating at first a sort of stasis (of Qi, Blood, food, humidity, catarrh and fire) followed by a consumption of the nutritive energy (yong) and blood (Xue) ^(7, 8).

Even today in China, the psychiatric forms are evaluated in light of the Zang fu and are differentiated into one of the various syndromes that can be divided into ^(9, 10):

- **Yu zheng (anxiety- depressive syndrome)**
- **Yi Bing (hysteria)**
- **Zang Zao (agitation, mania, hypochondria)**

Yu Zheng

“Each depressed individual is a cosmically depressed; his depression is inborn, hormonal, chemical, or perhaps inherited; but surely for every depressed person there can be a thousand reasons to justify it.”

The term Yu Zheng describes literally, the depressive states, notwithstanding this however, in this category are included both syndromes involving anxiety and depression.

Depression is one of the means by which man tries to dominate his dissatisfaction, conflicts, frustrations and losses. Apart from being an emotional experience, which has general psychological significance, in depression as well as in anxiety, they are primary symptoms in what western psychiatry defines as “depressive syndromes”⁽³⁾. The contemporary Chinese describe a stagnation or a stasis (yu) involving each of the five organs as being the origin of the Yuzhen. The most common form of Yuzhen involves the stasis of liver qi and is frequently linked to emotions; this determines a consumption of blood and the formation of catarrh (that blocks the interior thereby altering the Shen). In addition to the stasis and blockage of the qi, there can be progression to fullness syndromes that later can give rise to the even more serious condition of emptiness⁽¹⁰⁾.

In the text Za Bing Yuan Liu Xi Zhu (published in 1773) it is written:

- First of all there is stasis of qi
- Then the stasis involves the blood
- Then there is stasis of fire
- And finally there is stasis of humidity

In the chronic situations, according to Zhen Zhu Hui Bu, one develops the emptiness forms⁽¹¹⁾:

- Emptiness and loss of heart yin
- Emptiness of spleen qi and heart blood
- Emptiness and loss of liver yin
- Confusion of the spirit

The symptoms described by contemporary authors include: sadness which is often unmotivated, melancholy, emotional instability, rigidity, thoracic oppression, tendency to cry, immobility and inhibition of all psychophysical activity, mutism, somnolence and insomnia.

The main points used in Yu Zheng are: PC 6 (Neiguang), Ht 7 (Shenmen) and CV 14 (Jiuque). Some use the couple PC 6 and ST 36 (Zusanli) to make circulate the blood and energy and tonify the Jin qi in addition to lowering the fire. If there is a severe loss in relation to the center (depression with the desire to die) one uses Moxa (with zenzero) at CV 8 (Shenjue).

Only through the differentiation of the various Yuzheng syndromes by the use of the organs and viscera can one obtain the best long-lasting results^(8,10,11).

Stasis of Liver Qi

Etiopathogenesis

Accumulated or contained anger causes an alteration of the regulatory function for the circulation of Qi. This follows with a compression of liver Qi with raising of the counter current (Qi Ni), the mucosity can condense and provoke the syndrome of the prune pit. If Qi

stagnates, there will be a stagnation of blood and the formation of abdominal masses. The persons subjected to this could have a transversal attack of liver Qi on the stomach or have an aggression on the spleen ^(8, 10).

Symptoms

Alteration of humor, hypochondria, thoracic pains, heartburn. Irritable gastric distention, frequent sighing, knot in the throat.

The tongue is reddish or violet on the edges, if there is stagnation. Pulse is like a chord.

It is characteristic that these symptoms occurs after strong emotions or repressed anger.

The compression of liver Qi can evolve into the syndrome “liver fire that inflames the upper region” ⁽¹³⁾

Therapy

LV 3-6, KI 20, GB 34, PC 6, BL 18

In case of disharmony between the Liver and the Spleen then: CV 12, BL 20, SP 4-6.

The meridian to treat is the Zu Jue Yin from low towards high in particular in the tract from LR 2 to 14 ⁽¹⁴⁾.

Liver Fire

Etiopathogenesis

The stagnation and the accumulation of liver Qi becomes fire, which tends to rise upward toward the head. The fire causes blood to be shifted from its normal course causing bleeding in the upper portion of the body. There is frequently an aggression on the organic liquids ^(8, 10).

Symptoms

Easily angered, violent monolateral headache, red eyes, vertigo, tinnitus, bitter and dry mouth, sleep disturbances, nightmares, nervous states (folia).

Tight and rapid pulse, reddened tongue ⁽¹³⁾.

Therapy

LR 2, GB 20, GV 20, TB 23, LI 11

The meridians to be treated in dispersion include Zu Jue Yin e Zu Shao Yang ⁽¹⁴⁾.

Blood Stasis

Presents with fixed sharp pains in the flanks and thorax, petecchia on the tongue or a dark violaceous tongue, wrinkled pulse.

Therapy

LR 14, BL 17, BL 43(13)

Catarrh that blocks the openings of the Heart

Etiopathogenesis

An excess of one of the 7 emotions (sentiments) creates fire that burns the organic liquids and causes the formation of Tan. The stagnation of perverse humidity alters the function of Qi and also causes the formation of Tan. The rising of the Tan goes to cover the Shen. The rising of the Qi can be followed by Tan, with obstruction of the openings of the Heart ⁽¹³⁻¹⁵⁾.

Symptoms

Near-syncope, reduced mental acuity, talks to himself, little vitality, difficulty concentrating.

In more severe cases: epilepsy and hysteria

The tongue has a fatty white coat. The pulse is described as being deep (Chen), cord like (Xian) and slippery (Hua).

Therapy

BL 15, CV 15, HT 3, PC 6, GV 24, ST 40, CV 12, KI 9

Massage along the Yin Wei Mai⁽¹⁴⁾.

Hyperactive Heart Yang

Hyperactivity of Heart Yang is linked to the emptiness of Heart Yin and it is often associated to an emptiness of the kidney Yin, that can aggravate the situation (water regulates fire).

The progressive reduction of the Jing and kidney Yin, as occurs in menopause and aging, can worsen the clinical picture.

The etiology can be attributed to: 1) the consumption of Yin due to febrile illnesses, 2) an internal consumption of blood or of Yin due to one of the seven sentiments (emotions).

The fact that the Yin is not able to be balanced by the Yang creates, extreme agitation, tachycardia, reddened face, insomnia, nightmares, mnemonic disturbances, dry mouth and throat, tongue reddened at the point, rapid pulse^(8, 13).

Therapy

BL 15, CV 14, HT 7, PC 3, KI 6

In chronic situations, according to Zhen Zhu Hui Bu, there are created conditions of emptiness⁽¹⁰⁾:

- **Emptiness of Spleen qi and Heart Blood:** obsessions, compulsive neurosis, excess fantasy and imagination, vertigo, tiredness, insomnia, mnemonic disturbances, loss of appetite, pallid tongue with a thin white coat, fine pulse.
 - **Therapy** the beishu points (pishu and xishu) of the Spleen and the Heart, the blood points (geshu BL 17, sanyinjiao SP 6 xuehai- SP 10) and baihui GV 20
- **Emptiness and loss of Liver Yin:** vertigo, tinnitus, dry and red eyes, photophobia, confused vision, headache, facial flushing, anger, nervousness, paresthesia of the limbs, muscular tremor, red dry tongue, chord like fine rapid pulse.
 - **Therapy:** tonify the Yin with the points Taichong LV 3, Taixi KI 3, Zhongjiao CV 3 and add the technique of shumo (ganshu-quimen) and the fengqi points e baihui⁽¹⁰⁾.
- **Obstruction and Confusion of the spirit:** cyclothymiacs, dysphoria, excessive imagination, agitation, insults, unmotivated smiling, unmotivated laughter, pallid tongue, tense chord like pulse.
 - **Therapy:** are used points that support the heart qi and calms the mind. LU 11, PC 8 and GV 26 are used to disperse heat. When there are present signs of emptiness of blood the following points are used SP 6-10 and PC 7. The activation of the Yin Wei Mai opens the orifices of the heart. LI 4 is added in

cases of tremors and spasms in the arms or head region, while GB 34 and BL 60 is used for spasms and contractures in the lower limbs. For dyspnea use CV 17^(10,16,17).

Exhaustion of the Jing

It is necessary to think of Jing each time we are faced with an organic pathology that is associated with symptoms of emptiness of Yin, and to a much lesser degree, emptiness of Yang (both Yin and Yang are derived from Jing).

If Jing is lacking it will not be possible to nourish the marrow, blood, brain and the body.

Symptoms

Psychophysical asthenia, loss of appetite, weight loss, vertigo, tinnitus, intellectual deficits, precocious aging, growth disorders with fragile bones, dry tongue, deep empty rapid pulse.

Therapy

BL 1, BL 11, BL 52, ST 36, PC 6⁽¹²⁾.

Relationship between Yu Zheng and the Emotions (Sentiments)

From the time of Jin Yuan it has been described that the seven emotions are the cause of yuzheng. During the Ming period, however, it was felt that the cause was due to a disturbance in the five “volontà” desires (zhi) with the impossibility to realize an emotion or a sentiment. Some authors, i.e. Ecole Europeenne d’Acupuncture, Association Francaise d’acupuncture College des Acupuncteurs de Paris de L’OEDA, Associazione Medica per lo studio dell’Agopuntura, have proposed some treatment schemes that take into account the disturbances of the seven emotions.

All the emotions, when in excess, cause a stasis of qi. In the text Jing Yue Quan Shu (1624) it describes that anger (mu), thoughts (si), and afflictions (you) all play an essential role in the yuzheng forms^(10,11).

- **Anger:** causes a reflux movement (liver qi ni), which in turn causes a weakening of the Yin and makes the Yang rise. Continual anger damages the Zhi and creates a melancholy state. the therapy has to be aimed to allow circulation of the qi, combat the reflux, tonify the yin and lower the fire, unblock the meridians, tonify the spirit Zhi, fixate the Shen, tonify the qi and the five organs^(10,11).
- **Restlessness:** causes a stagnation of the qi causing a transformation in fire which damages the yin, particularly that of the Lung. The Heart can also be affected and as a result alters the upper TB. Restlessness stagnates the qi, damages the Lung, wounds the Yin and the Hun, and affects the blood. The therapy needs to cause a circulation of the qi, nurture the Yin and tonify the qi of the Lung, lower the false fire and favour the upper TB^(10,11).
- **Worrying:** creates a stasis of the qi, particularly at the level of the Spleen, which not being able to assure its function of transportation and transformation results in the formation of humidity, phlegm and catarrh. Naturally the continuation of this emotion can lead to damaging the Heart and the Shen. We therefore can say that this feeling can tie up the central qi, wound the Heart and the Shen, damage the Spleen Yang and the spirit. The therapy will be aimed towards the tonification of the central qi, nurture the Spleen Yang and the Yi, and treat the middle TB and the center.^(10,11).

Yi Bing (Hysteria)

Hysteria is a disturbance that is more frequently seen in women and is characterized by a vast assortment of physical as well as psychiatric symptoms. It is frequently seen during adolescence and the first part of adult life. The most frequent symptoms are weakness and paralysis of muscle groups, spasms and abnormal movements. Frequently there are additional sensory disturbances. It is possible to have the development of anesthesia along the longitudinal half of the body often associated with auditory or visual hallucinations⁽⁶⁾. Hysterical behavior with all the typical symptoms (hypochondria, somatization, neurovegetative dystonia, psychasthenia, asthenia, affective and emotional hypersensibility etc.) correspond in TCM to a JUE YIN personality with excess of Liver Yang; this determines, apart the psychic manifestations, the physical symptoms as well. These include cramps, disturbance in the sexual force, cervical pain, headache, migraine etc..

The most important points in these subjects are LV 1-3. CV 18, PC 6.

The manifestations of hysteria can also be linked to fire, with involvement of the Heart, Kidney Yang and the Bladder meridian^(16, 17).

Ling Shu in Chapter 21 states: being that the patient presents with contraction of the entire body, not able to stand on her own two feet, and has vertigo and mental disturbances.... needle BL 10. If the perturbation penetrates deeply due to excess of heat in the body, two meridians, namely Lung and the Liver, are fighting against each other. The Ling Shu states in chapter 22 that “at the beginning of the mental illness with agitation the person remains “sovente” lying on the back, with dorsal hyperextension, and the arms and legs contracted⁽⁵⁾. The individual has pain along the entire vertebral column. In this case you must needle Zu Tai Yang, Zu Tai Yin, Shou Tai Yang and Zu Yangming.

If the Heart is involved, it is evidenced by a pink hue to the face, the person is excited, has humor disturbances, has an aberrant and unsolicited laughter, and maniacal agitation. These make up the classical symptoms of syndrome of “the fire and the mucosities disturbing the Heart”.

CLINICAL FORMS

- **Jue Zheng (suffocation or fainting syndrome)**

1. **Fullness syndrome** this syndrome is caused by an excess of liver Yang, as can happen with a sudden anger, the Qi and the Xue rise toward the upper parts of the body and block the orifices of the Heart and provokes fainting. The patient has the mandible tightly closed, the face is reddened with purple lips and the limbs are cold and humid. When catarrh is present (due to excess in eating or alcohol) heat humidity accumulates in the organism forming the mucosities that block the middle TB. When there intervenes strong emotions, i.e. anger, these mucosities rise to cause fainting, blockages in the throat, vomit and saliva. External pathogenic factors, i.e. summer heat – humidity can play a role in the development of the clinical picture. Here heat that accumulates internally can invade the pericardium blocking the orifices of the heart thereby causing fainting. This can be accompanied by headache, vertigo, heat stroke, red face, cold hands/feet, and the person no longer recognizes the places and things that surround them⁽³⁾.

Therapy

The loss of consciousness represents the most critical symptom, this notwithstanding however, the treatment should be aimed at reestablishing the

Yang so as enable an awakening of the person. Afterwards the other symptoms will be treated:

- PC 9, GV 26 to reestablish the Yang and the normal movements of Qi
- ST 36 to reestablish the normal movements of Qi and resolve the fainting
- LV 3 to calm the liver
- ST 40 for catarrh and if associated with HT 7 there is elimination of catarrh from the orifices of the heart
- LI 4-11, GV 14 if there is a fullness of the heat
- GV 20 serves to open the orifices; is the point of reunion of all the Yang, the MOXA serves to reestablish the Yang and unblock the syncope⁽¹⁶⁻¹⁸⁾.

2. Emptiness syndrome: emptiness of Qi and Xue

In cases of grave illnesses or hemorrhages, the Qi e Xue can become exhausted. In these cases the primary therapeutic goal is to reestablish the Yang and the normal movement of the Qi; and then tonify the Qi and the Xue: with GV 20 in moxa, CV 6 in moxa to reestablish the original yuan Qi, ST 36 with SP 6 and CV 4 are the most important points for tonifying the Qi and Xue⁽³⁾.

- **Zang Zao (state of agitation of the viscera)**
- **Yu Zheng**

This form is due to stasis of the “soffio” which is caused by an alteration of the emotions (sentiments). If the liver Qi does not properly perform its regulatory function (drainage) the spleen is attacked giving rise to two effects:

1. The disturbance of the spleen provokes an accumulation of humidity and the formation of catarrh; there is stagnation and illness called “the prune pit in the throat” (Mei He Qi).
2. If the Qi does not move in a harmonic manner there will be stagnation of liquids; this creates stagnant humidity and abdominal swelling.

If Qi stagnates there will also be difficulty in moving blood. If there is stagnation of blood the Chong Mai and the Ren Mai will no longer be harmonious⁽⁸⁾.

- **Bal Be Bing**

This illness is due to an excess of one of the seven emotions (sentiments); which causes a blockage of the Qi and the development of heat. Other causes can be; during the convalescence from a long illness or as follow up to an important hemorrhage. On a pathogenic level the clinical picture is characterized by a rise of the Yang and an attack on the heart and lung Yin.

Therapy

1. Eliminate the emptiness-heat: PC 7, HT 7
2. Nourish the Yin: KI 1, SP 6
3. If there is paralysis or a convulsive crisis add: LI 4-11, LU 11, GB 4-30 and LV 3
4. If there is aphasic hysteria: CV 22
5. If there is laughter alternating with crying spells: PC 7, LU 11, KI 4, SP 6 or GV20-26⁽³⁾.

Apart from the critical periods, it is preferable to treat the typology (the constitution) of those patients that suffer from hysterical disturbances or psychiatric disturbances in general. The idea is to establish the basic mechanisms upon which triggering factors or moments act upon. It is quite apparent that those constitutions (types) linked with the curious meridians have an essential part that is particularly predisposed toward the development of various psychiatric disturbances⁽¹⁹⁾.

The Yang Wei Mai constitution governs the Yang spaces and intervenes in management of the relationship between man with the external world and in particular to man’s reaction to external stressful events. If this mechanism is insufficient, the response to these external stimuli becomes deformed and induces a pathological response that involves the liver as well.

Therapy: equilibrate the liver and the Yang Wei Mai⁽¹⁹⁾.

The Yin Wei Mai constitution harmonizes the deep levels (blood and energy) of the organism, treats man himself. It can deal with hypochondriacs that are unable to distance themselves from their emotional world or dominate their emotions. They live within an inner storm and they keep to themselves important secrets, suffering various psychological difficulties during the periods of transition in their lives. If this mechanism becomes inadequate, the liver’s response to stress may be insufficient.

Therapy: PC 6, KI 9 and eventually coupled key point SP 4⁽¹⁹⁾.

The Du Mai constitution is characterized by domineering individuals who like to conquer, they are always looking for something new and that which they had succeeded in conquering soon loses interest for them, being that they had already experienced the joy of the conquest. They are always placing for themselves new goals to obtain. In the long run this predisposes them to developing mental disturbances, epilepsy, hysteria etc. .

Therapy: equilibrate Du Mai (many points on the Du Mai are indicated in the treatment of hysteria)⁽¹⁹⁾.

- **Zang Zao (agitation of the viscera)**

Zang refers to the heart organ and Zao means agitation of the spirit. These forms involve moments of agitation due to the excitation of Jing Shen. It is a syndrome that affects primarily females, usually at a young age. This syndrome encompasses numerous manifestations that can range from hysterical crises to small crisis of spasmophilia or simply dystonic behavior⁽³⁾. Convulsive crises do not normally accompany a complete loss of consciousness. The patients often appear completely normal between one crisis and another. During a crisis, the symptomatology is characterized by episodes of laughter and a state of confusion (jing shen huang hu) to which can be included a state of great emotions and a perturbation of the state of consciousness, with emotional instability, alternating laughter and crying, joy and anger that come on in an abnormal way, sensation of something blocked in the throat, dance like movement of the limbs, insomnia, palpitations etc.. The forms of emptiness (of the spleen and heart, or of heart and kidney Yin) show signs of agitation (Zao Zang), which are similar to the lunacy or insanity (Dian Kuang Xiang) even if this syndrome involves primarily the liver⁽¹⁰⁾.

Clinical forms

1. Stagnation of liver Qi

Depression and anger damage the circulation of liver Qi. The function of the liver and the heart are altered and this brings about an extreme state of agitation, which alternates with psychic depression.

The symptomatology is characterized by depression, emotional instability, frequent sighing, pains that irradiate to the chest and the ribs, a sense of a knot in the throat, a white fatty coat on the tongue. The pulse is tense as a chord (xian) and shifting (HUA).

Therapy: regulate the liver Qi (that eliminates the depression) and regulate the Qi and calm the heart

- Reduce the depression and reestablish the circulation of Qi LV 2, TB 6
- Calm the spirit and regularize the emotions PC 6, HT 7, GV 26^(10, 11, 13)

2. Sadness and depression wounds the spirit

A state of negative emotions provokes a disturbance of the liver that affects the land, from this you get a deficit of liver Yin and blood of the spleen with consequent impossibility of the heart to be nourished,

On account the disturbance of blood and of the heart, the Shen spreads; appears then agitation, a sense of oppression, spirit as absence, sadness, yawning and stretching of the limbs.

The tongue is pallid with a white coat and the pulse is cord like and thin,

Therapy:

- Nourish the heart and calm the Shen
- Eliminate the heart heat, calm the Shen and reestablish the correct circulation of Qi GV 26, LU 11, HT 7, PC 8
- Useful for the nourishment and regulate the blood SP 6, SP 10^(10, 13).

Psychic points

Using the organ and viscera model does not always allow one to have a clear explanation for a given syndrome. For this reason many schools have preferred an approach, which had been developed by the French and the Italians⁽²⁰⁾. This approach was initially described by Leissen⁽²¹⁾ and Kespi⁽²¹⁾ in the 70's and 80's. There are numerous points that are traditionally indicated as being efficacious in psychiatric disorders, whether they are primary or reactive⁽²³⁻²⁴⁾.

- *Mu*
- *Shen*
- *Porte*
- *Ming*
- *Ling*
- *Kong*
- *Gui*

Mu Points (25)

These are points that have a significant psychic impact. They are to be used for various acute psychic responses to stress. They are also useful in the reactive anxiety-depressive disorders, wherein there is a similar reaction to various stressful stimuli.

Their use is indicated for those problems that have a structural, repetitive, seasonal and acute characteristics and less so for those that are constant in time and tend to have a protracted course⁽²⁶⁾.

The important characteristics of each point are:

- ST 25 (Tian Shu): irritability, disturbances that worsen during rest and the weekend
- LU 1 (Zhong Fu): sadness, depression, fear of the future, awakening at 3-5AM, nocturia
- CV 3 (Zhong Ji): tendency to be superficial and live for the day, sensitive to coldness, tenacious insomnia
- GB 25 (Jing Men): morning weakness, lack of energy
- GB 24 (Ri Yue): extreme cyclothymia, (alternating euphoria with depression)
- GB 23 (Zhe Jin): tension that passes to the muscles
- LR 13 (Zhang Men): deep tension, visceral, insomnia, dyspepsia, anguish, sadness
- CV 14 (Ju Que): anguish, discomfort at the solar plexus, extreme cold, moments of great depression
- CV 12 (Zhong Wan): heartburn, hypersomnia, cold and sweaty extremities

Shen Points

The shen is the “orchestra director” that controls all the various organic functions. It is that entity which is responsible for organizing and coordinating the functions so that they all work in harmony. These points are indicated in all psychiatric illnesses in which one has a clear sensation of having lost control over one or more of the organic functions. For which notwithstanding the awareness of their own symptoms and discomfort the patient refers a total loss of control of himself and their entire life. The eyes appear to be “turned off” (they lack life) just as the three lights in the ideogram are “shut off”⁽²⁶⁾:

- HT 7 (Shen Men): psychic disturbances of external origin, reactive anxiety. The patient feels to be the victim of anxiety and can't control himself
- BL 44 (Shen Tang): abnormal function of the heart as a thoracic regulator (cough, asthma, tachycardia)
- CV 15 (Shen Fu, secondary name): disturbance of all systems involving relationships, shyness, disturbances of the vision, olfactory, etc., often disturbances with sexual relations
- GV 25 (Shen Ting): obsessive thoughts, coherence disturbances, lunacy
- GB 13 (Ben Shen): perhaps deals with control of the superior cinnabar: deep depression with loss of the vital instinct
- CV 14 (Shen Mu, secondary name): loss of desire to relate with others
- KI 25 (Shen Cang): free the heat of the thorax, free the catarrh (acts on the thin tan)
- CV 8 (Shen Que): deep depression, thinks of suicide, loss of the desire to live
- GV 11 (Shen Dao): acute crisis of lunacy, suicidal mania
- GB 23/24 (Shen Guang, secondary name): tension. irritability, sudden changes in humor
- KI 23 (Shen Feng): controls the heart organ, tachycardia, pseudo-angina, cardiac neurosis

Ling Points

The ideogram Ling (R.3117) translates “wonderful spirit”, “man’s spiritual walk”

According to Zanfo it corresponds to the soul, the part hetaera and tenuous of the living being
(28). Points with this name are used when the patient feels like he/she is blocked in their growth and their development^(29,30).

The Ling and the Yin of the Shen, is the sensation to do something that you like and is similar to you. If there is no gratification we become blocked in our development.

We create our Ling during the first four years of our life. It is our impression on our Shen. The Ling is a link to joy, it makes us live in harmony with the world and ourselves (the ancient pictogram of Ling is a smile)⁽³¹⁾.

Beginning from the fetus, man in the course of his own existence is exposed to a growth not only psycho-physical but also spiritual. The Ling points come into play precisely in this development or spiritual growth beginning in the lower cinnabar (the pelvic region which is the part most yin of the organism) to subsequently reach the superior cinnabar:

- HT 2 (Quing Ling o Qing Ling Quan): the little ocean, deals with puberty (a secondary name is green spirit), the maturation, the passage into the adult age. Being that Quing Ling is also the secondary name for TB 11 it is felt that this point could have a synergic effect with this point. In fact these two points are essential for the treatment of identity crisis during puberty.
- HT 4 (Ling Dao): when one’s development is blocked by an external factor during the adult period, sensed as insurmountable.
- GV 10 (Ling Tai): the terrace of the spirit: it is the point of the overall growth that one must initially overcome ones dependence from others, in that way, becomes responsible and capable of taking care of oneself (GV 9). Having the clearness of oneself, allows one to know who one is (GV 10). This is the point that allows us to recall the reason we have come into this world (they say that great warriors had this point exposed so as to allow them to see their enemies without having to turn around)⁽³²⁾. The next point GV 11 (the point of insanity with mania suicide) allows one to know the direction one must take in their life. This point makes us aware allowing us to give a definition to our existence. GV 15 “the door of silence” is the point of the identity. You use this point in cases of calm lunacy and in all those cases in which we can’t recognize ourselves in that which we do and therefore do not appreciate the consequences caused^(28,31).
- GB 18 (Cheng Ling): reaching the level of consciousness and the full spirituality. Probably concentrates in the individual the functions that coordinate the overcoming of conflicts allowing one to reach the awareness and peace.
- KI 24 (Ling Xu): when one is divided between two desires, anxiety and suspicion.

Kong Points

In the ideogram for Kong there is expressed the concept of emptiness. The emptiness that one experiences when a man lies on a field, looking at the sky and listening to the absolute interior silence thereby canceling all those ideas that come to mind when he is overloaded from too many to do and is confused. It is that vacuum that Platone had described, which allows one look within oneself to overcome the confusion of the world.

These points, that contain this ideogram are those which are able to reestablish order harmony and serenity in an individual that even though he knows who he is and where he is going, he becomes disoriented and confused by vast amount of information and requests that come from the world⁽²⁴⁾.

This inner silence can be created by emptying the eyes (TB23) and the ears that communicate with the endocranium through GB 19 (empty brain). The ancestral and parental errors, that are derived from our parents have to be emptied through KI 11 and BL 32 “empty marrow”.

The marrow represents the container of the Jing of our parents.

In order to obtain a total emptiness it is necessary to empty the heart through GV 7 that allows us to reset all the emotions.

Other points that contain such an ideogram are: BL 1 (Lei Kong is a secondary name), GV 2 (Sui Kong is a secondary name), BL 33 (Zhong Kong is a secondary name).

Ming Points

In the ideogram ming, there is the concept of death. Ming means light and it is a virtue of the shen, it is destiny. If one does not believe in his destiny, he lives but actually he is dead because Ming is the existence more than the goal, an ideal⁽¹⁴⁾.

The heart knows that what it wants of us, who had created us, therefore “knows everything”.

In the morning the Heart sends orders to the Lung, that is the prime minister, precise and orderly. From the Lung the breath passes to the meridians and the Kidney because it is necessary to know if we have the force to realize the plans of the Heart.

The point that allows us to receive this message, localized in the talons, and permits us to rise to our feet is KI 6⁽³¹⁾.

It is not sufficient to have the force (strength) but it is necessary to choose the direction GB 37. Besides a direction one must rotate and direct the body and the thorax GB 24.

At the end, all the messages from the periphery have to return to the Heart, that has to be informed as to where we are moving ST 23.

Therefore the Lung accepting and submitting to the rules of the Heart, renders it easy and encased in joy. A joyous Heart is a heart free from any bonds or ties (in the ideogram xin is pictured a heart that has broken its own bonds). It is necessary to understand, in the future, what points of the Lung and the Minister of the Heart enables us to free the heart from its ties⁽³¹⁾.

Other Ming points include:

- All the points of yangming that go from ST25 to ST30 (persons that in the morning don't know what to do with their lives)
- LU 1, BL 66

The symptomatology in the case of dysfunction of the Ming points will be characterized by sadness, disorganization, the sensation to do the things automatically without joy. In addition the Ming points are very useful under a psychological profile in many cases of sadness due to boredom or the familial or professional unrealizations (failures)⁽¹⁴⁾.

The regulatory Door (porte) points

All that has to do with the evolutionary passages during life has to do with the Guan points. Life is a continual growth process, that at any moment can be blocked or deviated. To grow means to cross and overcome obstacles. It is for this reason that these points are positioned primarily with the big articulations, that from a symbolical point of view represents the obstacles and the doorways that must be passed through⁽³³⁾.

Starting with the birth process the first obstacle we are faced with is coming out from the uterus (**BL 61** the heel doorway). This passage could not be readily accepted and in that case the individual will have difficulty during his/her lifetime to become detached from the mother

(will not cut themselves from their umbilical chord). This point is treated preferably with Moxa.

The successive step passes through **GB 29** (the doorway of the hips) and is treated with Moxa. This point deals with the Peter Pan Syndrome, that is the refusal to grow up, wanting to remain babies, and not willing to pass into the world of adults⁽³¹⁾.

All the door points are touched by curious meridians, Yin Qiao and Yang Wei Mai, for control of the growth in time and space. For this reason some schools advise to treat contemporarily the door point associated with these meridians, while others do not advise this sort of treatment because it could slow down the functionality of the door points.

Once reaching the world of the adults, the next passage is to the phase of responsibility, through **SI 10** (the doorway of the shoulder). Often we will find ourselves faced with an individual that accepts his/her anagraphic age, that is to be an adult, but they can't accept responsibility due to the failure to overcome delusions “false Hercules syndrome”. This syndrome is frequently associated with lumbar pains.

The next point is **GV 15** (the doorway to the voice or mutism) it deals with depressed individuals that have little desire to speak and have loss of their own identity^(14, 31).

The next passage way occurs thru **CV 23** (the doorway to the tonsils or throat). This point allows us to leave something in order to have access to something different “to access the heavens”, if we do not learn to let go there will be no growth. This point is touched by Chong Mai that is the meridian of the transformations, and by Yin Wei Mai that passes thru the 7 orifices of the heart, where the number 7 indicates an exact awareness of oneself. Jeffery Yuen says that in order to access the CV 23 it is necessary to have good awareness of oneself in order to be able to let go. To leave or let go means to sacrifice, in this case **CV 23**, is the point of the sacrifices, as are all the points of the neck that indicate in addition to sacrifice, the sensuality and intimacy.

Speaking of the points of the neck, next to CV 23 is located **ST 9** “human acceptance”. ST 9 is the ability to accept others thru sacrifice (women that have recurrent vaginitis because they do not wish to accept the other).

Next to ST 9 is LI 18, which means “ the help to leave the energy of the chest”. This point represents the decision on which things you can leave (ex. Is the failure to externalize ones sensuality or virility in the presence of a man or woman can show as the inability to have an orgasm).

Behind this point is found a point that belongs to the group of points known as “windows to the heavens”, **TB 16**. This point represents the entrance of the heavenly yang, which moves the earthly yin. It is the point, that has the ability to know how to accept the heavens, to accept others and to leave something of oneself. It is the point of those depressed individuals that not knowing where to go they close their head, retreating into oneself. They isolate themselves from the heavens and await death^(14, 31).

Gui points (The Thirteen Demons)

The ideogram “Gui” (ancient text of “etymological lessons” Shou Wen II D.C.) is made up of a head and two legs and indicates “the ghosts, phantoms, demons, the lower spirits”⁽³⁴⁾. Weigert in lesson 406 reminds us that the Gui points attacks reason (the head) with sudden symptoms (the legs)⁽³⁴⁾.

Even if they are called the demons, (So Wen 11 and 14, Lingshu 58 and Laozi in chap, 50 of Dao de Jing, states that they accompany us in life and death. Leung and Lavier (34) state that the Gui Points were once considered to be 25 in number and that 12 of these had been lost in time. Thanks to Sun Simiao, the remaining 13 points have been transmitted to us. These points should be considered in illnesses with hallucinations or delirium derived from the

dissociation between the Hun and the Po, which can cause a blockage and obstacles to the free circulation of energy⁽³¹⁾.

In Liezi’s “classic of perfect emptiness” there are described three different categories of “spirits”:

- **Shen** → that come from the heavens
- **Qi** → that come from the earth
- **Gui** → that come from the deceased

The Gui corresponds to the “demons” (gdon) of the tibetian religious-mystic traditions create obstacles and obstructions (genks in Sanskrit) producing anxiety and hallucinations. According to the indications of Sun Simiao the main uses of the Gui can be shown as follows:

1. **LU 11: Gui Xin** secondary name; hallucinations and preauricular pain.
2. **LI 11: Gui Chen** secondary name; loss of memory urticaria, itching and desquamation of the skin. Sedative action (yang insanity / lunacy and extreme agitation of the type zao zang).
3. **PC 7: Gui Xin** third name (as in LU11); vomiting and expectoration of blood, heat at the palms of the hands, attacks of sudden energy with the alternating sensations of heat and cold
4. **PC 8: Gui Ying** (the third name present in Zhen Ju Jia Yi Jing and not used by Sun Simiao) and Gui Ku (used by Da Cheng); heat type of hemorrhoids and intestinal spasms. Women with sadness and pain in the heart.
5. **BL 62: Gui Lu** third name; pain at the angle of the eye, difficulty to urinate, lumbar pain with flexion and extension. It is currently used in china for violent fronto-parietal-nuchal headaches, vertigo, lipotemia, schizophrenia, lumbago, malleolar pain. This point has a strong psychic impact (according Tai Yi Shen Zhen) that enlivens the blood and qi (especially in women) and calms the Heart.
6. **GV 16: Gui Zhen / Gui Xue** third and fourth names respectively; the 100 illnesses of the head, relaxation of the tongue and mutism, jaundice.
7. **GV 23: Gui Tang** third name; nasal polyps, red and swollen face, epilepsy and dementia.
8. **GV 26:** the term Gui appears in the various secondary names (**Gui Ke Ting, Gui Gong, Gui Shi**); logorrhea and loss of consciousness, yin insanity (dian) calms the Shen and combats the countercurrent (ni). Active in the dermatitis with swelling of the face, better with Moxa.
9. **SP 1: Gui Le** secondary name; chest pain, coldness and abdominal swelling with dyspepsia, heat at the head with epistaxis, alternating cold and heat at the legs.
10. **ST 6: Gui Chung** the fourth and last name; described by Ling Shu in the chapter on Jingmai. It is indicated in cases of sudden deviation of the mouth, sensitive to cold wind and the impossibility to walk.
11. **CV 1: Gui Cang** ninth and last name of the point (active only in men); depression and loss of consciousness, coldness at the extremity of the shaft with reflux towards the heart.
12. **CV 24: Gui Shi** the fourth and last name
13. **PC 11bis 106: Yu Men Tou** at the sides of the clitoris.
14. **PC 42:** called Hai Quan (in Sowa and in Zhen Jiu Da Quan). According to Sun Simiao it is the 13th Gui point placed on the frenulum of the tongue; swollen and edematous tongue with difficulty to speak, polydipsia.

Sun Simiao states that the “13 demons” should be treated in a successive manner with the technique of the “flying needle”, other authors advise the use of these point in a differentiated manner evaluating each case individually. Kespì is the only authority that has established a

formula that is relatively simple for the use with these points. His treatment makes use of the triad “heaven-man-earth”^(34,35).

Our school prefers, instead, to treat the obsessive – phobic compulsive neurosis basing the treatment on the constitution of the patient⁽³⁴⁾, rather than specific symptoms (which is difficult to remember).

- Water: BL 62 - You Men Tou
- Fire: PC 6 / 7 (PC 5 – SI 3)
- Wood: GV 1 – 16 – 23 – 26
- Metal: LU 11 – LI 11
- Earth: SP 1 – ST 6

Many authors take into consideration such points in obsessive neurosis with alterations of perception, in the phobic – delirious forms of anxiety, even if the results and the treatments are reported in a very conflicting way^(31, 34, 35).

There are other very ancient interpretations both in Su Wen and in Ling Shu but they have been abandoned in the course of time. These interpretations are based on the meridian tracts (or chirographics) and these suggest, to treat the Shou Tae Yang, Shou e Zu Jue Yin. The common characteristics are that these resonances have more Blood than Energy and therefore are active on the Shen.⁽¹³⁾

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