

Integrative Medicine

13 Ghost Points

The keys to your spiritual inheritance



by Dr. Christi Bonds

In the last issue, we gave a brief overview of the Thirteen Ghost Points in Chinese medicine, used to answer the question, How do I redeem spirit from matter, and simultaneously let go of that which binds me to the material world? This issue will present GV-26, LU-11 and SP-1, the first "trinity" of Ghost Points.

Most of our familiarity with the Ghost Points comes from the writings of Sun Si-Miao (581-682 C.E.), a famous physician and noted alchemist whose practice of medicine was oriented toward the redemption of spirit from matter. He wrote "An Ode to Thirteen Ghost Acupoints" ("Shi San Gui Xue Ge") in 625 C.E., in which he instructs the clinician on the application of the points:

"Insanity comes from evil spirits! Thirteen ghost points are kept in mind!

Gui Gong is the first to needle, Gui Xin the second to find.

"Point by point! Keep thirteen in sight! Remember to start with the left for the male, for the female, it should be the right.

"Begin with Ren Zhong called Gui Gong. The second point, at the end of the thumb, is Gui Xin,

inserted three fen!

"For male, left first, removing left last. For female, right first, removing right last, This is how it should be cast!

"Point three, Yin Bai, is at the great toe. We call it Gui Lei, two fen you go!"

(translated by R.A. Dale, *Amer Jour Acupuncture*, 20:3, 1992)

The poem is written in a humorous form, but the content is quite serious. According to Jeffrey Yuen, 88th generation Taoist priest in New York City, the first "trinity" of points is concerned with Destiny, the process of becoming an initiate on the path of life and receiving one's spiritual inheritance. The major challenge, he says, is to embrace the change in our lives, let go of judgment and resistance. When working with these points, we can trace the progression of the pathology of the Soul as well as the cultivation of the Spirit. The Spirit's Destiny is to evolve out of this earthbound progression, and the Soul causes obstacles for Spirit along the way.

The first Ghost Point, GV-26, located in the philtrum, is called Ren Zhong, Human Center, and represents humankind which stands in the center of creation, between heaven and earth. This is where the ghost or perversity enters when we

allow it to become a guest in our body. It is used in the initial stages of an "exorcism," where the person may have developed changes in how they talk or in their voice; perhaps a sore throat or other sensory changes in smell or hearing. The key point is that the changes happen very acutely with no rational explanation. The major idea is that there is something very Yin (earth-bound) that is blocking the senses, and a Yang treatment (acupuncture, moxa) is necessary.

If unchecked, the perversity now moves deeper into the second Ghost Point, LU-11, Gui Xin, Ghost Sincerity, located at the corner of the thumb nail. By now, the ghost has gained one's trust. The previous changes in senses or behavior no longer feel strange or

foreign; we rationalize what we have changed into as the perversity moves deeper into our boundaries. There is hyperactivity in the brain as Jing is converted into Shen, and symptoms might include seizures, anxiety and unusual rebelliousness.

SP-1, Yin Bai, Hidden White, is the third Ghost Point, located on corner of the toe nail, and refers to the perverse entity hiding itself obscurely in the shadows. The "Ghost" has gained access to our Soul, and we see the world through the entity's eyes. Symptoms might include signs of heat in the Blood, like nosebleeds, heavy menses, varicose veins and hemorrhoids. The Ghost entertains itself with excessive dreams which are not necessarily nightmares.

Next issue will focus on the second trinity of "Probabilities."

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Integrative Medicine OF Nevada

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