



Joan Duveen Applying Stems and Branches Acupuncture in Clinical Practice



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Foreword

After proofreading the manuscript for this book, Joan kindly asked me if I was willing to write a foreword from the perspective of a reader and student. It felt like a tall order to give a comment on a subject and teacher that are so close to my heart, but I agreed and felt that it might help fellow students, colleagues and readers to navigate through the content.

My journey into constitutional acupuncture started with an interest and questions about life and human nature and what constitutes health, disease, joy and suffering. I guess it was a search for meaning. I started to read philosophical texts and books and my first exposure to Chinese medicine was through Traditional Chinese Medicine (TCM). I then decided to enrol in the International College of Oriental Medicine in England. At that time, Dr van Buren and his wife Pauline were still overseeing the organization and running of the college, and the ethos that Chinese medicine and acupuncture are applied philosophy was strongly felt and seen. Looking back though, these concepts were merely words to me, but with time and work they have become more alive within me and I am sure that this will continue to be the case. More and more I start to appreciate and understand the depth and value of what was given to us.

Dr van Buren passed away in 2003, the year I graduated, and a few years after that I started teaching at the college with the encouragement of Pauline, for which I am very grateful. It has provided invaluable learning experiences for me through the exchange with students and colleagues.

I have been a student of Joan Duveen's for the last twenty years, and during this time I had the honour and pleasure not only to attend his lectures, seminars and retreats, but also to spend time over walks, talks and meals and to experience Joan with his family and as a friend. It became very obvious to me that the teaching and material presented in this book is not only for treating patients in clinic, but also and maybe even more importantly for

self-understanding and self-cultivation. The book is rooted in a truly alive tradition and a philosophy that can reach and enrich every aspect of our being and life. It may lead to freedom, not in the sense of being able to do what we desire, but freedom to be who we really are and from there engage with fellow human beings and life with joy, love and respect and use this understanding to treat patients who seek us out for help and support. I was able to observe and experience the application of the teachings and philosophy not only with patients in clinic, but also in Joan himself and in the way he engaged with students, colleagues, family and friends.

As such, what is being presented in this book is a true labour of love, a sharing of experience and an invitation to a dialogue and exchange. The text is not a mere presentation of facts, but Joan's own experience gained from the many years of deep study, observation and practical application of the philosophy. It is not a book to be taken at face value, to be read and memorized and blindly accepted as truth, but it is an invitation to work and engage with it so we can reach an inner understanding of the underlying philosophy.

The fact that we pick up this book, for whatever reason, means that there is already an interest and calling to engage in this subject. If we are open and let go of preconceived ideas and knowledge we might already have, we truly allow the words to enter our hearts and vibrate within ourselves. This may arouse a curiosity to explore what these words mean to us.

We are taken on a journey to look at the principles of this philosophy from different angles and perspectives, helped by practical examples which bring it alive and show us how it can be applied to treat patients. This then starts a process of reflection. Feelings, emotions and thoughts might arise, which means that we are starting to embody, feel and experience the meaning of the words, which is different from pure intellectual knowledge. The process of digestion, assimilation and integration has started. From here, we begin to see it from our own being and perspective with discrimination and discernment, and in this way a real dialogue can take place, from author to reader, a self-dialogue within the reader and, with new perspective and understanding, we can then answer back to the author and to life itself.

I believe this is the meaning of a living tradition and, if we are open to the process, it can also happen through written words. This is my experience of reading and engaging with this book. We have to remind ourselves that this book represents a snapshot in time, part of an ongoing process and is by no means a finished product, and by making space in our heart we can all contribute to its further development.

I did not find it easy to read the manuscript and it took me a long time to go through each chapter. I often got stuck on a sentence or paragraph, trying to figure out what was really meant by the words, knowing that there has been a lot of careful consideration and thought by Joan in choosing words and expressions. It helped me to research and familiarize myself with general concepts and terms used in philosophy and psychology. I also keep going back to the basic principles of yin and yang, Heaven–Earth–Man, Four Emanations and Five Elements to help me to put things into context and not get lost in the complexity. Deep understanding of these basic fundamental principles is the fertile soil from which the more complex concepts can grow and flower which in turn enriches the soil again.

There are so many levels of understanding, so many different associations and perspectives, that it would often mess with my head and I literally couldn't get my head around it. I realized that what stopped me from grasping the meaning was my own knowledge and ideas through which I looked at the words; I wasn't open and receptive but wanted to confirm and apply my own knowledge and ideas. It helps to forget myself for a while and try to 'walk a mile in Joan's shoes'. Other times, I just needed to give it some time and space, to let it settle and rest within me, go for a walk and disengage from the material. Help in understanding can come in many different ways: a conversation we have, experiences we remember, music we listen to, looking at plants, trees or the sunset, in other words through the beauty of life and nature itself. Intellect is a great tool but can also be a hindrance in assimilating and understanding from within.

Reading each chapter from beginning to end in order to get an overview first before getting into the details was also helpful. Often the meaning of certain passages revealed itself later on. I don't claim to have assimilated and understood everything that has been written, but I trust that it will come with time and work. Learning and understanding does not happen in a linear fashion, and there is certainly no end to it. Understanding of one aspect will affect everything else, and when the penny dropped, I found myself going back to other chapters or paragraphs with new depth and vision. Just like life, knowledge and depth of understanding are cyclical in nature.

The process doesn't stop here, as we have to apply and work with what we have gained, not only with patients, but within ourselves and our lives. This is probably the most important part of the process, through which, as Dr van Buren often said, 'the philosophy will start to work within us' and we will be able to make our own experiences and manage to apply it in our own individual ways.

Despite all the complexity, we mustn't forget that this philosophy comes out

of life, describes life and thus can be discovered through curiosity, awareness and observation of life and self. I already value this book as a companion and friend, and I know that I can and will always pick it up again to engage in a renewed dialogue to look for inspiration and understanding and I hope that it can do the same for you too.

Tae Hunn Lee

THE FIVE HEAVENS

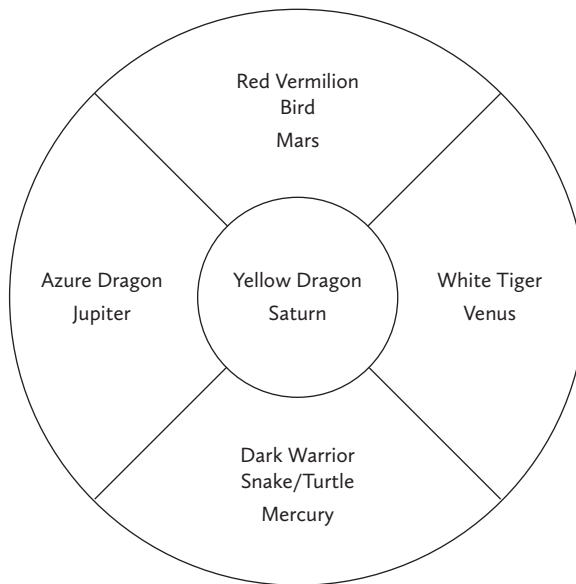


Figure 4.1 Five heavens

The four emanations, *yuan, heng, li, zhen*, emanate from heaven to take shape on earth. In the sky they reveal themselves as the four segments around a fifth central area.¹ The four compass points of the segments North, East, South, West are the four gateways through which the undifferentiated heavenly *qi* pours into the differentiated field of earth. The meaning of ‘emanation’ is that what is differentiated is mystically equal to the undifferentiated source. Different perceptions are due to the different directions and therefore the different viewpoints, which implies that unity in diversity can always be found and is accessible.

¹ During the Warring States period, the Yellow Emperor was added as the central yellow heaven and yellow dragon.

The five different faces emanate on the physical realm with five different qualities that we have come to know as water, fire, wood, metal and earth. The ten great movements, ten heavenly stems, twelve earthly branches and twelve channels are the linking fields of influence between the subtle and the more dense realms of existence. The more clearly and unambiguously the intention and direction of an acupuncture stimulus moves the *qi* in the connecting fields, the better the message is received. Constitutional acupuncture therefore only uses a few acupuncture points per treatment.

THE HEART-*SHEN*

The emperor (or once an empress)² was seen as an adept ambassador of heaven while the empire was thriving. With the help of advisers who understood the orbits of the stars and planets, the son of heaven aligned the calendar of the seasons and months with heaven by means of rituals. He made sacrifices in imperial ancestral temples to keep the cosmic order and to please the emperors of earlier dynasties to bring order, happiness, prosperity, peace and harmony all year round. Of course, there were accidents, wars, floods and the like, and subsequently, it was the emperor's duty to bring prosperity through complementary worships of heaven, gods and forefathers. This was not always the case in the past, as emperors, being human, were prone to power conflicts, fights, humiliations, self-interest, hatred, jealousy and other human conflicts.

The place and function of the heart-*shen* in the body is comparable to that of the emperor. The heart-*shen* rules all that is called 'being' or 'self'. It receives the mandate of heaven to rule its 'empire': the physical, psychological and spiritual aspects of being. The *yuan-shen*, the primordial, pre-natal *shen*, can be seen as the undifferentiated collective space on the vertical axis in which it communicates with the cosmic yin and yang of heaven and earth. At birth, the *yuan-shen* withdraws and the *wu-shen* appears, the five acquired post-natal *shen*. These activate sensations through the senses, the power of desires and will and gives the opportunity to develop self-awareness. The undifferentiated wholeness changes into a differentiated state of the personality. Yet the pure undifferentiated is always accessible to every human being as a point of reference of truth for actions, thoughts, feelings and behaviour.

On the horizontal human level, the heart guards health throughout the changes of the 'seasons of life', such as infancy to toddlerhood, childhood to adulthood and old age. The stillness of the heart is the reference point that

2 Wu Zetian, the famous empress of the Tang Dynasty.

guides the five *zang* through these periods of possible introversion, extraversion, happiness, sadness and so forth. “The heart-*shen* is the supreme commander, sovereign, monarch, master of the human body, it dominates the spirit, ideology and thought of man’,³ and above all, it is the *shen* that guides the *qi* and maintains all transformations and natural processes of life. Whatever method the Chinese medicine practitioner follows, the heart-*shen* must always be given the first attention so people can coincide freely with this reference point of truth, authenticity, wholeness and health.

LAW OF ANALOGY

In the Western world we learn to think, explain and understand according to the law of cause and effect. For instance, a burned skin (an effect) happens when the sun (the cause of the stimulus) has been shining on it for too long. Chinese philosophy and medicine is, to a great extent, built on the law of analogy, which is characterized by the interdependent interaction of differentiated elements, even when elements appear to be unrelated. Heaven has a sun and a moon, humans have two eyes, the left eye related to the sun, yang and the constitution, the right eye to the moon, yin and behaviour.

The equivalent interrelationships between the elements determine the outcome of the relationship, rather than one causing the other. The cosmic model of yin and yang, heaven–earth–human with subdivisions such as *shen qi jing* accomplishes the totality of existence through the interdependence of its elements because, according to the law of analogy, all parts of the whole are jointly responsible for the whole. This notion implies that the five heavens do not radiate *qi*, causing an effect, but are energetically deeply connected to the five phases of the existence of nature and humans.

The law of analogy is different and somewhat unusual for people, but both the law of analogy and the law of cause and effect are wise ways of thinking. The paradigm of the law of analogy makes humans co-responsible for the existence and maintenance of life, meaning that the impact of acupuncture treatments contributes to the well-being of patients as well as nature and humanity as a whole.

3 *Huang Di Nei Jing Su Wen* Chapter 8.

DYNAMICS OF MOVEMENTS¹

DYNAMICS OF THE GREAT MOVEMENTS

Table 5.1 Five heavens and correspondences

Heavens	Azure Dragon		Red Vermilion Bird		Yellow Dragon		White Tiger		Dark Warrior	
	Wood Heaven		Fire Heaven		Earth Heaven		Metal Heaven		Water Heaven	
Planets	Jupiter		Mars		Saturn		Venus		Mercury	
GM	1 Earth +	2 Metal -	3 Water +	4 Wood -	5 Fire +	6 Earth -	7 Metal +	8 Water -	9 Wood +	10 Fire -
HS	<i>Jia</i>	<i>Yi</i>	<i>Bing</i>	<i>Ding</i>	<i>Wu</i>	<i>Ji</i>	<i>Geng</i>	<i>Xin</i>	<i>Ren</i>	<i>Gui</i>
Years ending with	...4	...5	...6	...7	...8	...9	...0	...1	...2	...3
Phases	Wood		Fire		Earth		Metal		Water	
Organs	Gb	Liv	S.i.	Ht	St	Sp	L.i.	Lu	Bl	Ki

The five heavens and five planets are expressed in forces known as five movements. The yin and yang manifestations of these five movements give rise to the ten great movements that dynamize ten heavenly stems. The dynamics between these forces determine the rhythm of developments in nature, of which humans are a part. It may seem to us that the *qi* of humans is independent of the *qi* of the earth and nature, but this is far from the truth. We are an intrinsic part of the energetic field of the earth, through which we resonate and participate with the frequencies of the different great movements. The *qi* of the five heavens and planets, ten great movements and ten heavenly stems are in constant motion

1 Like the five *shen*, the great movements and heavenly stems are pretty weighty topics because of their connection to the subtle world.

and interaction, working together to create the right conditions for growth and development.

Each time period of a particular year, month, day and hour is defined by a combination of a great movement and a heavenly stem.

An example: the year 2021

- The heavenly stem is *Xin*, the organ lung, the great movement water. This is written in short: '*Xin*, lung in water'.
- The white tiger heaven gives rise to the heavenly stem *Xin* which relates to metal and lung.
- The dark warrior heaven gives rise to the great movement water that dynamizes the heavenly stem *Xin*.

The great movements influence atmospheric forces and the development of the climate. Each year has its own individual climatic colouring that can be considered normal for that particular year. Great movements are called great because they define and determine all cycles on earth and in humans, making the great movement of the date of birth one of the most important.

Since they describe every development on earth, we can conclude that the development of people, their temperament, behaviour and typology, like any other developmental cycle, is determined by the great movements. The interconnection and balance between the great movement and heavenly stem determine the qualities and characteristics, strengths and weaknesses in the physical, emotional, mental and spiritual realms of a person and thus determine health and disease.

Dynamics of active and passive great movements and the effect on the five phases

The sequence of the five heavens starts with the eastern heaven which is associated with wood. The eastern heaven represents the vital *qi* that arises from an organized, integrated wholeness. The sequence of the great movements starts in the centre with the great movement earth, which marks the beginning of life on earth and receives the emanation of the unity of heaven at the centre of earthly existence. Earth is followed by the great movements metal, water, wood and fire, and each phase has its own particular role and place in the cycle.

The first great movement earth dominates years ending with 4, such as 2004, followed by the great movement metal dominating the years ending with 5, water 6, wood 7 and fire 8, for instance the years 2005, 2006, 2007, 2008

respectively. The first five great movements then repeat themselves to complete the number of ten great movements. Years ending on 9 belong again to great movement earth, 0 to metal, and so on.

The odd numbered great movements are considered yang and active, the even numbered yin and passive: Therefore, the first great movement earth is yang and active, the second great movement metal yin and passive, the third water yang and active and so on,² with each great movement having an active phase and a passive phase, always in a rhythm of five years apart.

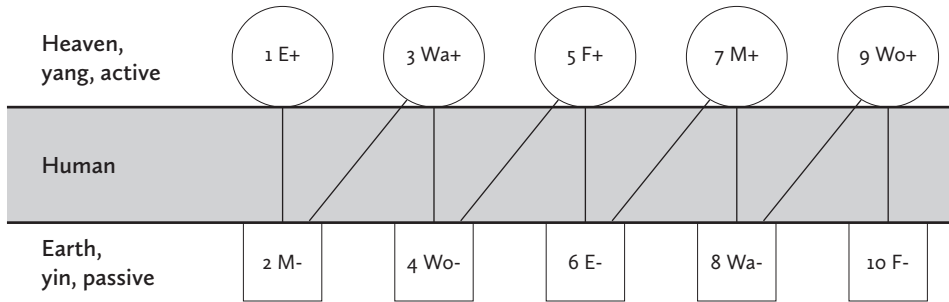


Figure 5.1 Active and passive great movements

When the master of the year is excessive it will invade the element which it can subjugate and at the same time insult the *qi* by which it should be controlled itself. When the master of the year is deficient, it will not be victorious itself, it will be insulted by the subduing element. When the master is victorious itself, it will only be lightly insulted.³

This quote clarifies a number of things: Every year is dominated by a great movement that can lean towards activity or passivity and is being influenced by other great movements.

When the great movement earth is active (first great movement, e.g. 2004), this activity tends to subdue the great movement water via the *ke*-cycle.⁴ This

2 This concerns the number order of the great movements and not the ending numbers of years.
 3 *Huang Di Nei Jing Su Wen* Chapter 67; the topic of insufficient and excess great movements is discussed in detail in Chapters 66, 67 and 69 of the *Huang Di Nei Jing Su Wen*. The classics use the words insufficient and excessive; this book instead uses passive and active to emphasize more or less action. Excess and insufficiency describe the surplus or deficient amount of *qi* of the great movements.
 4 The *ke*-cycle (relationship grandmother–grandchild, e.g. wood controls earth) is known as the destroying cycle or controlling cycle. In our language both terms may have a negative meaning, but to maintain healthy development, this protection of limits of the five phases by the *ke*-cycle is necessary and indispensable for the correct order and containment of the five phases. Together with the *sheng*-cycle (generating or nourishing cycle, relationship mother–child, e.g. fire nourishes earth), the *ke*-cycle ensures a healthy balance between the five phases.

DYNAMICS OF THE GREAT MOVEMENT WATER¹

It is said that the Universal Spark is a result of contraction of energies
out of the waters,
the Waters of Life.
Life is not our lives, but what has gone before.
The Universal Spark has a giving part and a receiving part.
It contains terrific energies, which when fragmented will make life.
Everything that lives in the universe is made living thereby.
On the other hand, it receives the experiences from all those living
entities,
that are being returned to the Universal Spark,
which grows in strength of energy,
increasing its evolution and the rate of vibration.²

PATH OF LIFE

When the eyes first open and breathing begins, babies intrinsically identify with the affirmation of existence and the living entity (baby) makes contact with the inner and outer world within the fields of the great movements earth and metal. When the baby is healthy, they can breathe, eat, drink, defecate, urinate, sleep and learn to protect, nurture and love.

At birth the cosmic *qi* (*da qi*) enters the body in the lungs and connects with the human *qi* derived from nourishment (*gu qi*). During the first breath, the kidney *qi* grasps the *qi* of the lungs and roots it in the moving *qi* (*dong qi*) in the

1 Born in years ending with a 6 and 1 such as 1996 and 1961, after the Chinese New Year.

2 Oral teachings from J.D. van Buren.

Lu-5, *Chi Ze*, cubit marsh, the stem point. This is the water point on the lung channel that regulates the water passage in the body. It descends and disperses body fluids for urination and lubrication of the intestines to facilitate bowel movements. Descending the fluids increases perseverance by strengthening both will and authenticity. People's true nature might be expressed through Lu-5. It is the gate on the lung channel where *qi* opens to the more external aspects of the body.

The fluidity of peaceful water reduces rigidity: It benefits the flow of *jing*, *qi* and *shen*. Physical-emotional-mental rigidity may lead to protest or avoidance, a compulsive mind, unconscious restlessness and complaints due to an impaired digestion and pains based on excessive control. Lu-5 facilitates and eases the flow of water, especially in agitation and stubbornness due to yin insufficiency.

Sp-12, *Chong Men*, rushing gate, was discussed in Chapter 14. Sp-12 connects with the *yuan qi* and facilitates its expression in the outside world. People feel stuck but are ready to move on.

S.i.-1, *Shao Ze*, little marsh, along with S.i.-4, *Wang Gu*, wrist bone, opens the chest and the lungs and mobilizes *qi* in general. Like Lu-5, the name of S.i.-1 refers to a marsh. Marshes function like sponges, they release stored liquids in periods of drought and store fluids in periods of excessive humidity. Moreover, fluids in marshes are purified from pollution. S.i.-1 with S.i.-4 support the lubrication and function of the lungs.

S.i.-7, *Zhi Zheng*, the true branch, works on bodily fluids and *yuan qi* and, along with L.i.-6, *Pian Li*, the side passage, supports *qi* and fluids to descend to the kidneys and strengthen the kidney yin. *Zhi* is the offshoot of the rectifying true-*zheng qi*. *Zheng* refers to protection from external pathogenic factors and therefore reflects the strength of the body's true *qi*. S.i.-7 is treated on the left-hand side (the side of the heart) and L.i.-6 is treated on the right-hand side (the side of the lung). This combination emphasizes the intimate relationship between the lung and heart which are both rooted in the original *qi* of the kidneys. Small intestine and large intestine are unlike and like *qi* of the lung, respectively.

DYNAMICS OF THE HEAVENLY STEMS *REN* 壬 AND *GUI* 癸¹

The dynamics of the last two heavenly stems are discussed together. They are even more intertwined than the other like *qi* couples. Before approaching the topic of this chapter, the like *qi* couples will be discussed first.

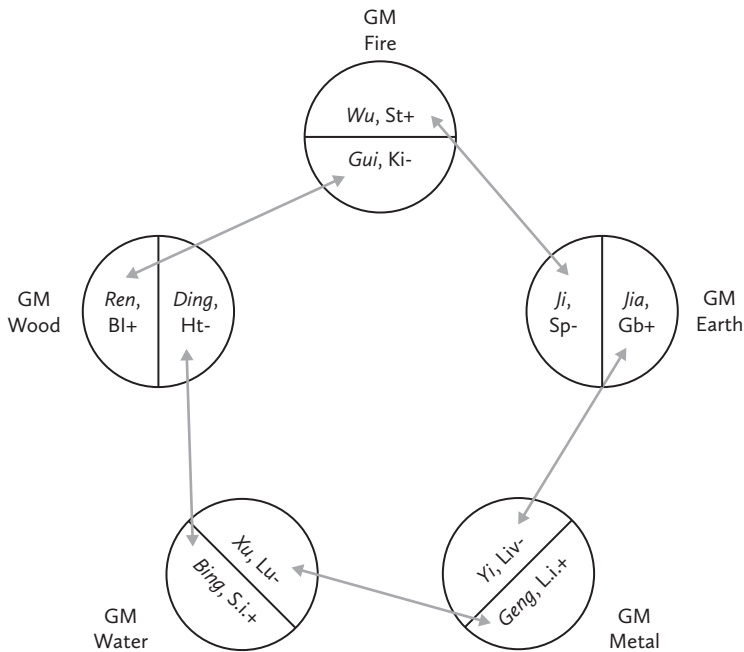


Figure 21.1 Active and passive great movements, like and unlike qi of the heavenly stems and related organs

¹ People born in years ending with a 2 and 3, such as 1982 and 1983, after the Chinese New Year.

LIKE QI

Like *qi* couples: Gb-Liv; S.i.-Ht; St-Sp; L.i.-Lu; Bl-Ki

Like *qi* has not been discussed much yet, but the concept is more important than it may seem at first glance. Normally, for a person born with ‘*Jia*, Gb in earth’, the great movement water will be subdued. However, an *overactivity* has more consequences. First, the passive great movement water becomes more insufficient which makes it less able to nourish the great movement wood. Second, the active great movement fire, which is less under control, becomes overactive.

‘*Jia*, Gb in earth’ too active → great movement water too passive → ‘*Wu*, St in fire’ too active.

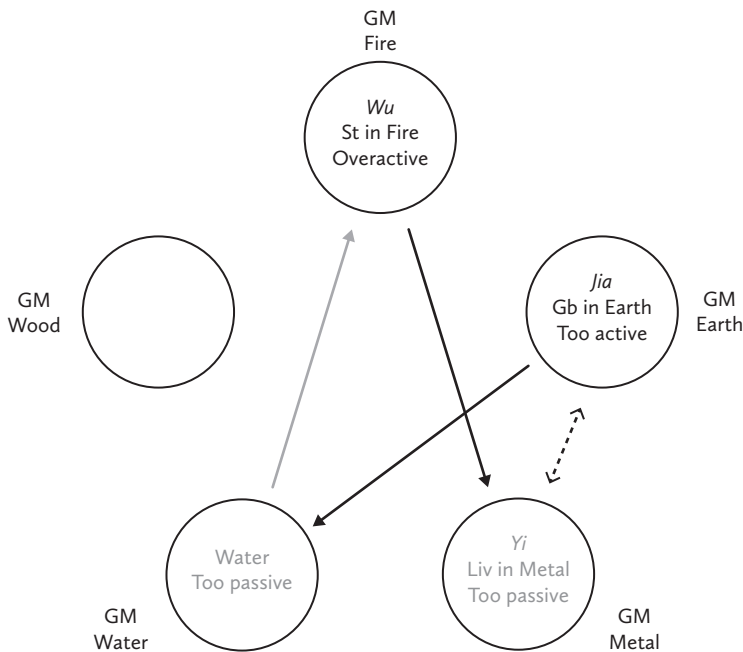


Figure 21.2 ‘*Jia*, Gb in earth’ too active, ‘*Yi*, Liv in metal’ too passive. Result: ‘*Wu*, St in fire’ overactive

The dotted, two-directional arrows depict the like *qi* interrelationship. Black arrows depict the controlling action of an active great movement, grey arrows depict the lack of controlling action due to passivity of the great movement.

Furthermore, the great movement water will become even more insufficient for another reason: when ‘*Jia*, Gb in earth’ is too active, the like *qi* ‘*Yi*, Liv in metal’ has the tendency to become more passive. The great movement metal will be unable to nourish the great movement water sufficiently. The active

great movement fire becomes more active than it already was in response to the passivity of the great movement water and of the passive great movement metal.

‘Yi, Liv in metal’ too passive → ‘Wu, St in fire’ too active.

Overactivity of ‘Jia, Gb in earth’ (ego, identity) eventually results in an overactive great movement fire. This is usually visible by signs and symptoms arising from ‘Wu, St in fire’ such as dry mouth, constipation, reduced fluids, unsatisfying hunger, but also heartburn, trigeminal neuralgia, herpes simplex and migraine. Of course, treatment of the unlike *qi* ‘Ji, Sp in earth’ is possible, only if the pulse diagnosis indicates it, yet the role of ‘Yi, Liv in metal’ should not be missed in this process.²

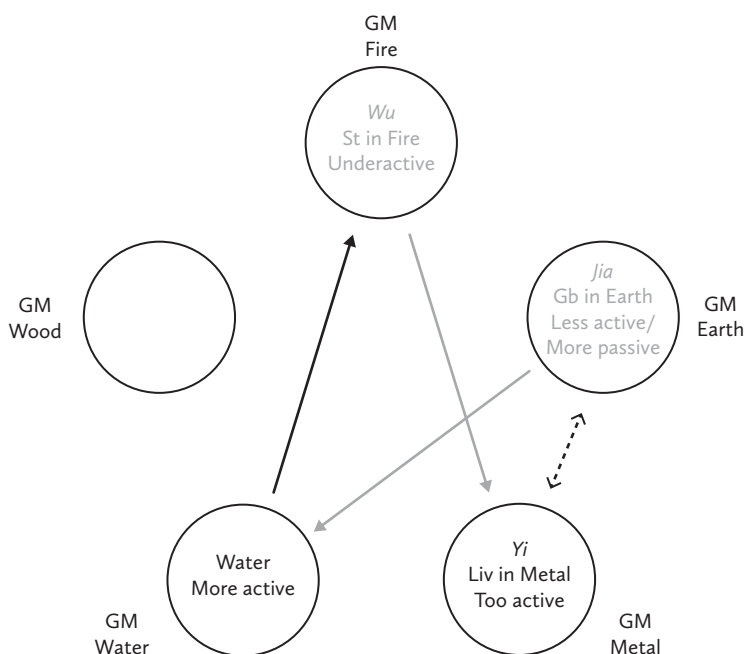


Figure 21.3 ‘Yi, Liv in metal’ too active, ‘Jia, Gb in earth’ less active. Result: ‘Wu, St in fire’ underactive

The dotted, two-directional arrows depict the like *qi* interrelationship. Black arrows depict the controlling action of an active great movement, grey arrows depict the lack of controlling action due to passivity of the great movement.

² With overactivity of ‘Jia, Gb in earth’, sedation of the stem point Gb-34 would be possible. However, frequent sedation of essential *qi* is unwise. J.D. van Buren stated that it should only be done once in a lifetime. Sedation of the fire point on the stomach channel, St-41, Jie Xi, would be a symptomatic treatment that does not address the underlying cause.

LIKE QI

Constitutional acupuncture treats *qi* linked with the elements in the birth chart. These organs and channels are usually weaker and challenge the person to stay healthy. The practitioner promotes healthy individual development by strengthening the potentially weaker aspects to balance the innate *qi*, providing the patient with the tools for recovery. Constitutional acupuncture is dedicated to nourishing and guiding the individual destiny that aligns with the mandate of heaven, the individual nature, and the prevention and treatment of diseases.

LIKE QI

Like *qi* treatments are mainly used in preventive and nourishing treatments. Unlike *qi* is mainly used to correct the birth energy imbalances.





Table 39.1 Like *qi* of the earthly branches

Heaven	I <i>Zi</i> Gb	IV <i>Mao</i> L.i.	V <i>Chen</i> St	VIII <i>Wei</i> S.i.	IX <i>Shen</i> Bl	XII <i>Hai</i> Sj
Humanity	 Wood 	 Metal 	 Earth 	 Fire Prince 	 Water 	 Fire Min.
Earth	Liv II <i>Chou</i>	Lu III <i>Yin</i>	Sp VI <i>Si</i>	Ht VII <i>Wu</i>	Ki X <i>You</i>	Hc XI <i>Xu</i>

CHALLENGES

This particular section is about finding the balance between the like *qi*-related organs and channels. When the challenges are properly understood and a natural balance is achieved, complaints and illnesses are prevented.

Table II.1 Trigrams, *Fu Xi* arrangement and heavenly stems

Trigrams and Heavenly Stems			
Trigrams	Arrangement of <i>Fu Xi</i>	Heavenly Stems	
 <i>Qian</i> Heaven	<ul style="list-style-type: none"> The creative, initiative powers Power of light Yang, positive, Heaven Formless <i>Qian</i> relates to success and to spirituality Strong in its enclosed unity 	甲 <i>Jia</i> Gb Yang of wood	<ul style="list-style-type: none"> First manifestation of the vital spark of life on Earth Life meets form Heavenly, intuitive inspiration Idea, first impulse
 <i>Kun</i> Earth	<ul style="list-style-type: none"> The receiving and the responding Dark, yin, negative, Earth Principle of matter and form Strong in its enclosed unity 	乙 <i>Yi</i> Liv Yin of wood	<ul style="list-style-type: none"> Transformation and growth of form guided and supported by the vital spark Growth and protection Guidance of heavenly <i>qi</i> Inner knowledge
 <i>Ken</i> Mountain	<ul style="list-style-type: none"> In its positive aspect <i>Ken</i> relates to silence, meditation and prayer Calmness in body and mind necessary for concentration In its negative aspect <i>Ken</i> nourishes egoism and egocentricity 	丙 <i>Bing</i> S.i. Yang of fire	<ul style="list-style-type: none"> Limitation of vitality through form gives a sense of separation; start of duality, digestion and understanding Thought and insight into heavenly source of life Understanding the heavenly <i>qi</i>. Insight
 <i>Dui</i> Lake	<ul style="list-style-type: none"> A mirror in which Heaven can reflect itself <i>Dui</i> spreads spiritual energy on Earth <i>Dui</i> represents the giving powers of energy and intelligence from <i>Qian</i> The holding of a religious belief 	丁 <i>Ding</i> Ht Yin of fire	<ul style="list-style-type: none"> Awareness and consciousness through relationship to others and the self are possible now Ability to go deep and find meaning and reach out to life with love and compassion Desire to connect to the light that supports us all Benevolence New life becoming fully grown, limitless inspiration

cont.



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