

STONE MEDICINE

A CHINESE MEDICAL GUIDE TO
HEALING WITH GEMS AND MINERALS



LESLIE J. FRANKS

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HEALING WITH GEMS AND MINERALS

Leslie J. Franks



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***Note to the reader:** This book is intended as an informational guide. The remedies, approaches, and techniques described herein are meant to supplement, and not to be a substitute for, professional medical care or treatment. They should not be used to treat a serious ailment without prior consultation with a qualified health care professional.*

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*To my mother, and all my female ancestry, for giving me strong
Jing/Essence and a model for graceful aging*

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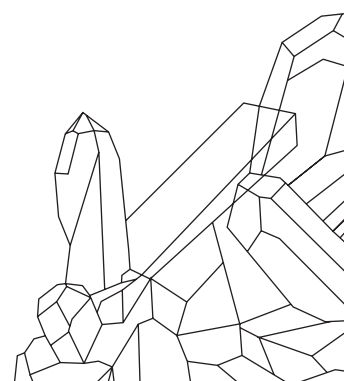
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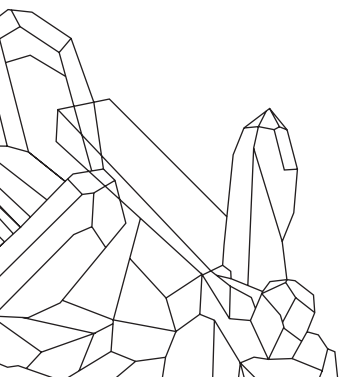
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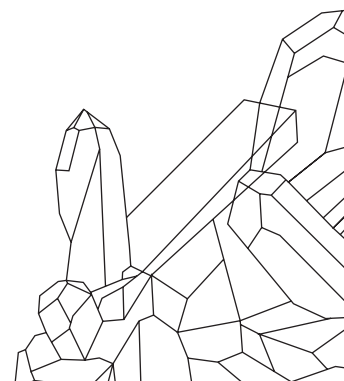


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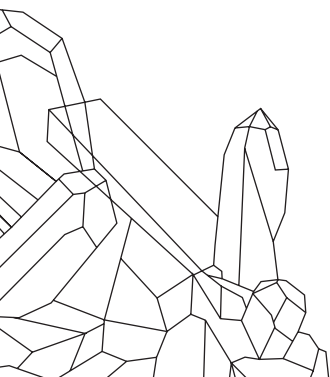


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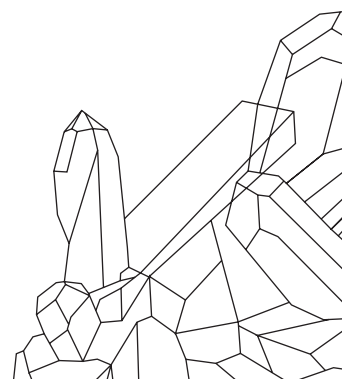
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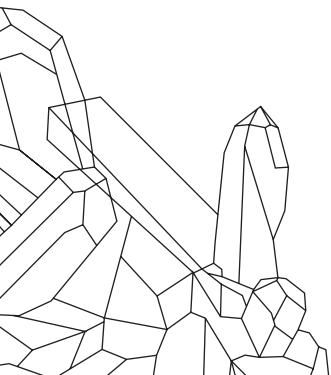


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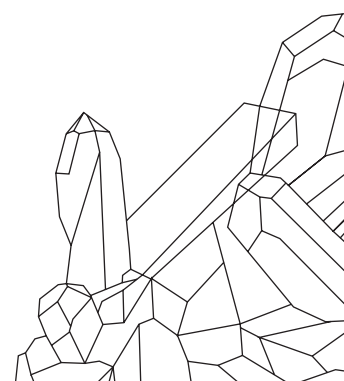
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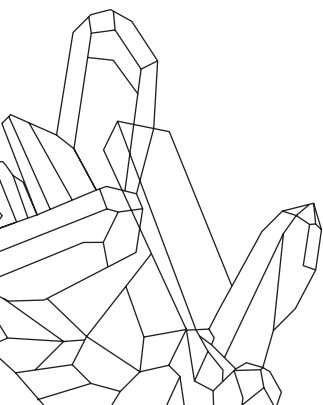
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Author's Note

An oral tradition is an evolving body of knowledge and wisdom. It is influenced by the quality of consciousness of the speaker and the listener, and by the ethos of the time.

The risk of putting an oral tradition to the page is that it will be pointed to as “fact,” that it will stop evolving and potentially become only a collection of dry, lifeless concepts. My teacher Dr. Jeffrey C. Yuen, eighty-eighth-generation lineage holder of the Jade Purity school of Daoism, frequently reminds his students that he reserves “the right to contradict” himself, changing the information he presents depending on the context of the lecture.

This work is a distillation of knowledge that I personally received from Dr. Yuen. To claim authorship for such material would be hubris. I have, nevertheless, worked diligently to incorporate this knowledge into my own life experience. My hope is that the reading of this text will serve as a basis to inspire personal transformation and further exploration of the vast repository of ancient Chinese medical knowledge, and that the process will prove as meaningful and valuable to the reader as it has been for me.

Stone Medicine is offered as my humble and respectful “digestion” of Dr. Yuen’s teaching.

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Preface

Stone Medicine uses the rocks and minerals naturally created by the Earth for healing purposes. These substances have long offered their qualities to humanity. They have been used as raw materials to make the practical tools needed for survival and as precious adornments to denote the spiritual and secular leaders of a tribal group. We have no records that provide us with details of how our earliest ancestors might have used stones as medicine, but we know that they were used as tools in shamanic traditions to empower and heal members of the community.

The technological needs of Stone Age people were fulfilled almost exclusively by stones. Bones and shells were certainly elements of their “toolbox,” but the weight and durability of stones made them superior for the essential tasks these early people performed. We can imagine that as the ancient people worked with their stones, relying on their intuition and ingenuity to discover that the edge of a knapped obsidian blade was extremely sharp (and we now know that it has a cleaner, sharper edge than high-quality surgical steel), or that when flint was struck with a stone containing pyrite it gave off sparks to make fire, they must have also discovered other useful properties. Whatever their experience with their stone technology, it was transmitted down through the centuries from generation to generation, offering an ever-expanding base of knowledge. The wealth of knowledge and experience acquired in this way would have been a part of the world in which the earliest health practitioners began experimenting with stones, and the minerals they contain, to use as tools in healing.

This book has as its source a series of classes taught by Jeffrey C. Yuen in 2006 and 2007 on utilizing stones for healing based on classical Chinese medical principles.*

*The term *classical Chinese medicine* specifically distinguishes the material in this book from the canon of what is popularly known as traditional Chinese medicine, or TCM. Traditional Chinese medicine developed after the Cultural Revolution, when Mao Zedong and his followers realized they had destroyed their system of medicine, along with many other cultural arts of China. Influenced by the Western convention of naming diseases by classifying “patterns” of symptoms, the historical medical arts of China were distilled by Mao’s government into a simplified “quick fix” system called traditional Chinese medicine and the famous “barefoot doctors” were dispatched to use TCM (*cont’d*)

Dr. Yuen is the eighty-eighth-generation lineage holder of the Jade Purity school of Daoism, Yu Qing Pai. This school, which dates to the Han dynasty (206 BCE–220 CE), is one of two outgrowths of the original school of Daoism, Shang Qing, which had its roots in the “high antiquity” of ancient China. Other members of Dr. Yuen’s lineage include Sun Simiao (581–682 CE, considered a “god” of Chinese medicine) and Gehong (283–343 CE, most well known for his contributions to alchemy, both internal and external, which will be discussed in greater detail in a later section). Dr. Yuen teaches from the oral tradition of his lineage as well as from the classics of Chinese medicine, which he mastered as a child under the guidance of his adoptive grandfather, the Daoist priest Yu Wen, eighty-seventh-generation lineage holder of Jade Purity.

The information included in this book is drawn from Dr. Yuen’s oral tradition; his own clinical experience; Shen Nong’s *Ben Cao* (Divine Farmer’s *Materia Medica*), the earliest documented *materia medica* (and itself an oral tradition ultimately compiled before 220 CE); and the writings of Li Shizhen, the great naturalist and physician of the Ming dynasty (1368–1644 CE), whose *Compendium of Materia Medica* listed 1,892 medicinal substances, including 355 entries for minerals.

to tend to the needs of the rural populations. There was a dearth of doctors to fulfill the medical needs of the population, and the government needed to get practitioners into the field quickly.

In contrast to TCM, classical Chinese medicine encompasses the full history of the development of Chinese medicine. As classical Chinese medicine evolved, any new ideas or concepts had to uphold the basic principles expounded in the two primary classical texts, the *Su Wen* and the *Ling Shu* (the two extant volumes of the Yellow Emperor’s *Classic of Internal Medicine*, the *Nei Jing*). Classical Chinese medicine has been reintroduced by practitioners who have adequate training in these classics, most notably Jeffrey Yuen and a few others. Lineage holders such as Jeffrey Yuen have kept these teachings alive from generation to generation.

When traditional Chinese medicine (TCM) was first introduced into the West, the Wade-Giles system of romanization, developed by the British in the 1800s, was the most common transliteration system. In this book, the transliteration system used for spelling Chinese words is Pinyin, developed by the Chinese government in 1958. Pinyin has become the standard in the Chinese medical and martial arts worlds.

Many of the stones included in this book’s *materia medica* have been used in China for centuries, and practitioners have recorded their healing properties, giving us a solid base from which to work. Other stones are more recent additions to the repertoire, providing us the opportunity to do our own exploration of their therapeutic properties.

I have had the good fortune to study with Dr. Yuen since 1995. His teaching goes far beyond mere intellection. He profoundly describes the energetic workings of the body, inviting his students to engage actively in an experiential involvement with the material rather than simply learning protocols for treating particular signs and symptoms. Jeffrey has enriched the practice of Chinese medicine in the West by reintroducing knowledge that had begun to be eroded from Chinese medical practice even as far back as the twelfth century, and was further lost during the Cultural Revolution.

Like all disciplines of traditional Chinese culture, Chinese medicine is, at its root, applied philosophy. A statement in the *Ling Shu*, one of the earliest extant texts of Chinese medicine, is that all illness is the result of separation from Spirit, and that the superior practitioner helps guide the patient to rediscover this connection. One of Dr. Yuen’s major contributions to the field is the return of its philosophical and spiritual roots to the practice of Chinese medicine. Obviously, the goal of any medical system is to alleviate suffering, whether physical or emotional. Classical Chinese medicine additionally recognizes the spiritual component, as understood by the tradition from which the system evolved.

As I worked on the *materia medica* section of this book, I realized that what distinguishes this material from the many informative sources on stones that incorporate either the Western intuitive or scientific perspective is the profound philosophical principles and energetic understanding offered by Chinese medicine. I also realized that without exposure to these principles, the audience for this *materia medica* would be limited to practitioners who have had contact with Dr. Yuen’s teaching. Because stones have become so popular, I wanted to make the information accessible to a wider audience. Therefore, in addition to presenting the healing properties of stones, I have included a

primer to introduce and contextualize the fundamental philosophic principles of Chinese medicine.

To the Professional Chinese Medical Practitioner

Professional practitioners might look askance at a modality that can be considered “new age-y” and perhaps not worthy of their attention, but stone medicine has been an integral part of Chinese medicine since its development in ancient history. To a culture steeped in observation of nature, stones and minerals were held in high regard.

Insights into the body’s meridians evolved from studying the veins of minerals in the Earth. By the time of the Han dynasty, highly refined iron was being made into acupuncture needles. In a discussion of modalities appropriate to different regions of the country, the *Su Wen*, another of the earliest extant texts, suggests that the best treatment modality for people living in the eastern part of China was acupuncture with stone needles.

During the last several decades, the Chinese have researched the use of minerals in managing endemic diseases such as esophageal cancer and goiter. One method they have used is to place stones into remote village wells. A stone that has shown great efficacy in the treatment of *qiye*, a condition involving the inability to swallow, is *jiangshi*, a concretion from the Loess Plateau and a stone mentioned by the great Daoist physician Liu Wansu (1120–1200) of the Jin-Yuan period.*

Many minerals still occupy an important place in the modern herbal pharmacy—for example, gypsum/*shi gao*, talcum/*hua shi*, magnetite/*ci shi*, and calcite/*han shui shi*, among others. Stones began to fall behind herbal therapy in popularity during the Ming dynasty (1368–1644 CE). This was partly due to abuses by so-called “alchemists” peddling pills laced with toxic minerals, promising longevity but delivering illness or early death. A further decline in the popularity of stones as medicine occurred because of their relative

expense and lack of availability to the common people. Today the opposite is true. High-quality herbs are becoming more expensive and difficult to obtain, and there exists the possibility of increased regulation of herbs and nutritional supplements. At the same time, stones are becoming more popular. Good-quality stone beaded jewelry is easily available at street fairs. The “industry” brings stones from all over the planet to local gem and mineral shows, raw from the mine or polished and shaped. True, some specimens are extremely expensive, but most of the small, tumbled stones used as medicine are very affordable. And there’s no expiration date—they last forever!

With regard to the explanations of energetic concepts and Chinese medical principles, I ask the indulgence of experienced practitioners. These explanations are included to help laypeople or professionals in other disciplines access and utilize this information.

To the Layperson

A full discussion of Chinese medical theory is not in the scope of this book. I have included the primer (part 1) to introduce fundamental philosophical principles and basic paradigms of classical Chinese medicine in order to give the reader some familiarity with the concepts and terminology used in the *materia medica* (part 3). My rule for the primer: if a concept is mentioned in the *materia medica*, it must be included in the primer.

The underlying philosophy of Chinese medicine recognizes that all physical manifestation emerges from a spiritual, nonphysical dimension. The Chinese medical terms used to describe the influences on our life and health are often very common, mundane words. Throughout this book the reader will encounter a capitalized form of familiar words such as Wind, Damp, Cold, Heat, Lung, Liver, Blood, and so forth. The capitalized terms are an attempt to convey philosophical concepts that communicate meaning beyond the mere physical; these concepts will be further described as the discussion unfolds. For example, when an organ name is capitalized, it refers to the broad philosophical function of that organ as it is understood in classical Chinese medicine; when the name is lowercased, the reference is solely to the

*Weidong Yu, Harold D. Foster, and Tianyu Zhang, “Discovering Chinese Mineral Drugs,” *Journal of Orthomolecular Medicine* 10, no. 1 (1995): 31–57.

organ's physiological functioning as understood in Western medicine.

Where specific acupuncture points are listed, I have given a general anatomical location. Stones are bigger than needles, after all, and precise placement is not so critical. Many books and websites give point locations; you may want to reference those for more detailed information. While I have used Chinese medical language in the "Functions and Uses" sections in parts 2 and 3, common Western terms for symptoms and conditions often associated with the Chinese medical language are also included.

One of the biggest challenges new students encounter when they start studying with Dr. Yuen is that there doesn't seem to be a beginning or an end to the material. We just keep spiraling around, gathering more and more breadth and depth of information and understanding. One of the challenges encountered in the writing of this book has been the question of where to start. I have tried to bring the same spiraling approach to my compiling of the information. Early mentions of concepts may seem too brief, too lacking in detail, but these concepts will be fleshed out in greater detail later in the text, hopefully encouraging deeper insight into the material.

Given that the Chinese medical information contained in this book comes almost exclusively from Dr. Yuen's teaching, very few formal references are included here. Because my intention for this book is that it be relatively popular in approach, I have chosen not to clutter the text with many references related to the Western biological, geological, and mineralogical information presented. Most of this information is widely accepted and easily available. My sources are included in the references section, page 468.

Why Stones?

The field of Chinese medicine includes eight branches, or modalities of treatment: acupuncture; massage; herbal medicine; dietary therapy; exercise, as in taiji and qigong; meditation; geomancy/fengshui; and moxibustion (warming points with the herb mugwort/*Artemisia vulgaris/ai ye*, known as moxa). With so many modalities commonly in use, why add stones to the mix?

Stones can be used as an adjunct with all of these modalities. They can be placed on acupuncture points, used as tools to massage areas of the body, or warmed with the heat of moxa or a far-infrared lamp. Their mineral content gives them a role in dietary therapy. Based on treatment strategies developed by traditions of herbal medicine, stones can be combined as a formula and soaked in water to drink as an elixir. They can be used in fengshui as sculptures or ornaments in areas of our environment to emphasize and remind us of our intention to resolve the life issues that confront us. In qigong practice appropriate stones can help generate fluids and circulate energy; used during meditation they can help us to focus the mind.

In this modern time, stones remind us that we are an integral part of nature. They help us reclaim our relationship to the natural rhythms of which we have lost track.

The Law of Signatures

In ancient times early practitioners experimented with stones to discover the stones' healing properties. Practitioners relied on their observations of how and where the stones had formed, or they made associations with how the stones looked. The law of signatures is based on the belief that if we understand how a stone was created or give value to its color, luster, or shape, we can attribute to it certain qualities. For example:

- A red stone conjures the image of blood. Indeed, most red stones have a certain amount of iron in their chemical composition, which resonates with the hemoglobin in our blood.
- The hardness or softness of a stone is a clue to how quickly it will affect us and whether it gives us strength or lessens our rigidity in our approach to life.
- A stone that was formed during volcanic activity will have very different energetic properties than a stone that was formed by a process of erosion.

The properties of stones and their therapeutic applications have been time tested. Some early attributes have proven valid, and others have not. Nevertheless, this method of observation offers a place to begin understanding how stones interact with the human body.

Therapeutic attributes that are specific to stones include the following.

Weight and Density

When we pick up a stone, the first thing we notice is that it has greater weight than other therapeutic materials typically used in medicine. The weight helps to anchor energy downward, and we might notice that we quickly feel calmer and more rooted while holding the stone. The stone is hard; it is dense. This quality gives it a resonance with the densest aspect of our bodies: our Essence, which includes our bones, marrow, and hormones.

Some of the conditions for which stones are most appropriate include hormonal imbalances, congenital disorders, DNA mutations (for example, cancer), and osteoporosis. Because their heaviness anchors energy downward, stones are useful for neurological conditions causing convulsions, seizures, or chronic spasms. Their anchoring effect also helps prevent the leakage of fluids from the body's surface and thus addresses excessive sweating, especially hormonal sweats.

Their heavy nature also calms or settles the spirit to treat shock and acute or chronic mental disorders.

Color and the Awakening of the Senses

Even before we pick up a stone we are attracted by its color, its luster, or an interesting pattern. Something about its appearance appeals to our visual sense and awakens our curiosity. It is engaging us. The color evokes a feeling. Maybe it is the mysterious play of colors in a polished labradorite or the soothing sky blue of blue lace agate. Arousing the senses is a route to the spirit. We become immediately more present, more receptive to subtle and simple messages, when we take the time to really look at a stone or feel it in our hands. "Ah, this blue stone looks so soothing, maybe it will cool my inflamed eyes or ease this headache."

We can use the color properties of stones in the context of the Five Elements, the chakras, or any other system with which we resonate.

Relationship to Heat and Light

As we hold the stone or place it on an area of the body, we might notice that it gets hot—hotter, even,

than our hand. How can it be hotter than our hand? Is it pulling excess heat from the body and holding on to it? Or the stone itself might stay relatively cool but the skin it is touching feels warmer. How can the stone be cool but bring warmth to the skin? Is it somehow causing the body to generate heat?

Dark stones generally have the ability to absorb warmth. Heat puts stress on the molecular structure of the stone, causing it to expand and vibrate differently, thereby potentiating its effects. If the stone is placed appropriately on the body and heated with moxa or a far-infrared lamp, it will direct the warmth deeply into the energetic anatomy of the body. If a dark-colored stone is simply placed on the body but not given any external heat, it can absorb pathological Heat from the body.

Light-colored stones tend to reflect light and heat and disperse pathology away from the body.

Another property unique to stones is their relationship to light. Some stones refract light to create color. Other stones, especially transparent faceted stones, sparkle when they reflect light. Still others can magnify what we see when we look through them.

Durability and Permanence

When we consider geologic time, our own human life spans are extremely brief. It took eons for the stones we see on store shelves to form and work their way far enough up into the crust of the Earth for miners to find them. They convey this persistence in their function as healing substances. They can access our deepest layers, vibrating ever so slowly, to initiate deep, lasting change.

It is also their permanence that necessitates our great care when working with stones. They are not to be used casually, and if used incorrectly, they can actually solidify our illnesses.

Mineral Content and Crystal Structure

We may not know these aspects of stones experientially, but modern scientific equipment gives us insight into their best applications. Mineral content plays a significant role when we use stones as medicine, especially in the form of elixirs. Knowing the mineral content of particular stones helps us refine our formulas to target specific organs and hormonal systems.

We cannot discern the molecular structure of stones without a microscope, but it is their structure that gives them shape when they are broken and allows them to be cut, faceted, or polished. The shape of the stones that we see, whether in the raw state of the stone or as created by the stonecutter, also gives insight into their therapeutic function. Shape directs the movement of energy in the body to resonate with anatomical regions of the body, or to support our con-

stitutional nature as it plays itself out over the course of our lives.

All these characteristics that are specific to stones have a particular focus on the deep levels of our being, whether physical, emotional, psychological, or spiritual. Stones are a tool for healing the deepest roots of our illnesses, and for discovering insights, even while addressing more mundane concerns.

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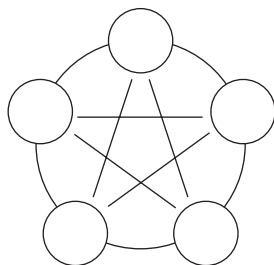
PART I
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A Primer of Classical Chinese Medicine



1

The Basics



Chinese medicine is grounded in the philosophies that evolved from an ancient culture deeply sensitive to the rhythms and relationships of nature. Early observers tried to make sense of human existence and our relationship to the never-ending cycle of birth, growth, maturity, decline, and death. They understood human beings to be small reflections of the larger cosmos, connected energetically to the movements of Heaven and Earth, and therefore impacted by the phenomena of their natural surroundings.

In the very early days of the development of Chinese medicine, the priority of care was to prevent illness. If one of the farmers in the village became ill he was unable to work the fields, unable to provide for his family, and ultimately unable to be productive in the community. The early medical practitioners provided care during acute illness or injury, but their primary role during those early days was to be a teacher to the community, making recommendations regarding diet, exercise, and other lifestyle choices. Preventing illness and maintaining the health of the population was crucial.

The early practitioners recognized that, just as the seasons of the agricultural year changed, so too were there natural phases of life for the men, women, and children of their community. Priorities and responsibilities changed as individuals moved through their lives. A young woman of childbearing age was, of course, treated differently than the grandmother of the family. A young man laboring in the fields had different health concerns than the village elder.

Guided by principles learned from observing nature, a system of thought developed that made the correlation between the cycles and interactions of nature and the stresses experienced by human beings. When the soil is fertile and moist, with appropriate periods of sunlight and warmth the crops thrive and yield a good harvest, and the population is well nourished. If, on the other hand, there is a drought, or floods, or the temperatures are too hot or too cool, the crops become diseased, wither, or even wash away. A light wind might gently rock the trees, their slight movement enough to aerate the soil around their roots, but too much wind breaks branches or uproots entire trees.

Likewise, if we humans have access to nourishing food and clean water and live in a sheltered environment with resources to manage the unpredictability of life, we have more freedom to live meaningful, healthy lives.

The philosophy from which Chinese medicine derives is not merely intellectual but pervades traditional Chinese culture, as is evidenced by the recognition of interrelationships among humanity, nature, and the cosmos. On the other hand, in modern Western culture, our philosophy tends more toward breaking things down to their smallest component parts to fully define and understand the individual pieces of the whole. These different ways of viewing the world pose a challenge for Westerners who are trying to understand Chinese medicine.

Our initial exploration in this primer includes an introduction to the vocabulary that describes the nature of illness; the Chinese understanding of the energetic circulation in our bodies; and the interconnectivity we have with our environment.

The Vocabulary

Much of the language of Chinese medicine is metaphorical. The words defining imbalances in the human body are the same as the words we use to describe the phenomena of nature. Wind, Cold, Damp, and Heat are among the terms commonly used to describe imbalances in the body. Extremes of these factors lead to illness, just as extremes of climate damage crops. We have no control over the climate, but we human beings can make choices that strengthen our abilities to accommodate the changes that occur in our lives. A moderate climate is critical for abundant crops; if we maintain our physical health by making moderate choices in our lifestyle, the “climatic” factors are less likely to interfere with a productive, healthy life.

The Pathogenic Factors— Wind, Cold, Damp, and Heat

The terms Wind, Cold, Damp, and Heat can be literal descriptions of external climatic factors penetrating the body. For example, when we get sick after working outside on a cold, windy day, we have acute “Wind-

Cold” with sneezing and a runny nose. The terms can also describe the effects of food that we eat: we get a sharp stomachache after eating too much watermelon, a food that is described as energetically Cold in nature. Symptoms of Heat, such as the red, swollen, painful joints typical in rheumatoid arthritis, are described as Hot Bi/Obstruction syndrome. Or we feel heavy and lethargic after eating pasta with a cream sauce, both of which contribute to Dampness.

The terms are also metaphors for the emotional challenges we encounter in life. The nature of Cold is to restrict movement; the nature of Dampness is to make things heavy. If we wake up depressed, weighted down by responsibility, perhaps fearful of facing the day, our condition might involve aspects of Cold and Damp. On the other hand, someone prone to angry outbursts most likely has a condition of excessive Heat.

The Su Wen acknowledges many causes of illness. We can become ill from internal factors related to poor diet, insufficient exercise, or emotional patterns. We can become ill from external factors that are environmental or climatic in nature. And we can be born with an illness.

Regardless of cause, the terms Wind, Cold, Damp, and Heat can describe acute illnesses or long-term, chronic, degenerative conditions. In the West, despite our technological approach to medicine, we commonly say we have “caught a cold” or are feeling “under the weather.” These statements acknowledge that we are indeed connected to the environment, that we are vulnerable to the climate, and that this vulnerability can affect our health. When we keep this in mind, the language of Chinese medicine can perhaps feel a bit less foreign.

The Wind That Causes Hundreds of Diseases— Inevitability of Change

In the Su Wen we are told that Wind is the cause of all disease. This Wind can be literal, as in the wind caused by changes in atmospheric pressure, bringing with it a change in temperature and/or pollens and other allergens. But Wind is perhaps more powerfully understood as a metaphor for change. How well do we accommodate the changes in our environment, the weather, or the transitions of our lives? Do we suffer allergies when the seasons change? Do we resist the aging process, insisting on maintaining the same interests, relationships, and

responsibilities as we had thirty years ago? As we often hear, the only constant in the universe is change. Everything is changing all the time. The better able we are to move gracefully with these changes, the less stress we experience and the healthier we can be.

Wind moves. It can blow in any direction. The physical signs and symptoms of Wind imply some kind of movement, be it the movement of fluids reacting to allergens and producing a runny nose and teary eyes or the movement of a person being fidgety and unable to sit still. Wind can manifest as a superficial, acute condition that causes us to shiver or have a muscle spasm. Or it can be Wind Bi/Obstruction syndrome, a condition of radiating or traveling pain. There can be twitching in the eyelid, dizziness, or high blood pressure. At a deep, chronic level, neurological conditions such as the trembling of Parkinson's disease or the seizures of epilepsy are identified as Wind conditions.

When the term Wind is used in conjunction with the terms Cold, Damp, or Heat, it typically describes a relatively acute condition. When used otherwise—for example, Internal Wind or Liver Wind—it refers to illnesses that are more chronic in nature.

Cold—Resistance to Moving with the Winds of Change

The second major culprit in creating illness is Cold. The earliest major tradition of Chinese medicine is recorded in the Shang Han Lun—the Treatise on Injury by Cold. An early pictograph for the term Cold is the representation of a cultivated farm field and a house with a teardrop coming out of it. The meaning: Cold is anything that prevents us from doing the things we need or want to do. Cold restricts movement; it blocks energy. It expresses a hesitation to make change. It might be from emotional causes or from traumatic injury. It can be from eating and drinking icy, cold foods and drinks. Or it can simply be from being chilled to the bone on a frigid winter day.

The study of how Cold affects the body was significant enough to have a whole tradition dedicated to it. How did the pathology initially enter the body? What were the routes it took to penetrate deeply into the physiology? What could break up the blockages it was causing? How could the body release it?

The channel systems through which energy circulates allowed early practitioners to map out the routes by which pathogenic factors penetrated the physiological defenses of the immune system. By understanding how and where the pathogenic factor had entered—through the skin? through the gut? the lungs?—theories were developed as to how to move the Cold back out again. The Shang Han Lun tradition developed a sophisticated understanding of the etiology and progression of disease, and how to treat it by ultimately expelling the pathology to the exterior. Indeed, Chinese medicine holds the belief that if acute illness is properly treated by bringing the pathology to the exterior instead of suppressing it and pushing it more deeply into the physiology, we will be less likely to develop chronic degenerative disease.

Cold constricts. It resonates with deep parts of our anatomy, where energetic movement is slow—for example, in the bone and the marrow. Signs and symptoms of Cold conditions can include sharp, gripping, or fixed pain, aversion to cold, fear, feeling cold to the touch, or poor circulation.

Acute viral conditions such as the common cold are attributed to Wind-Cold. For acute Wind-Cold the treatment principle is to “release to the exterior” through sweat and expectoration. The simplistic treatment strategy is to create warmth—take a hot bath, drink a warming herbal tea, or put a hot compress on the area of pain.

A more complicated condition than acute Wind-Cold is chronic Cold—for example sharp, chronic pain in the lower back—or “Cold in the Uterus,” causing painful menses or infertility. In this case, Cold has penetrated deeply into the anatomy and requires a more sophisticated treatment strategy.

Viruses in general can be described as a Cold pathogen. They are able to migrate into deeper levels of the body, especially into the lungs and the liver, which both offer a blood-rich environment for the virus to take up residence. Some practitioners believe that many autoimmune conditions, such as multiple sclerosis and rheumatoid arthritis, are the result of a virus that the body has been unable to expel. The herpes virus has evolved with human beings over such a long time, it might almost be a part of our DNA.

Damp—Heaviness and Lethargy

Dampness can be created by external or internal factors. In the agrarian culture of China, farmers waded for long hours in the rice paddies, and many of them developed a condition known as leg Qi. One of the great practitioners of Chinese medicine, Hua Tuo, described a process of Dampness being absorbed through the feet and moving upward into the legs, causing heaviness and aching in the lower limbs. These words—*heaviness* and *aching*—are most descriptive of a Damp condition. Dampness can be physical discomfort, as in leg Qi, or it can be the lethargy we experience when the weather is heavy with humidity, or when we eat sweet, heavy, or sticky foods such as bagels and muffins, hard cheeses, rich sauces, or cookies and cakes.

Dampness weighs things down. It is heavy. It sinks. It tends to accumulate in the lower region of the body, perhaps as edema, with fluid swelling in the legs, or in the intestines, manifesting as diarrhea. As a chronic condition, Dampness is particularly insidious because it moves slowly and does not show itself with dramatic symptoms until it is well advanced. Emotionally, Dampness leads to indecisiveness.

If Dampness lingers in the body for very long, the body begins to generate Heat in order to dry it out. When Dampness and Heat combine, the condition becomes more complicated. Like reducing a sauce on the stovetop, the Heat causes the Dampness to thicken. It can become phlegm. Phlegm can manifest as a mass or nodule, and with the involvement of Heat, which invigorates its movement, the phlegm can be deposited anywhere in the body—in the flesh as lipomas; in the joints, ultimately leading to arthritis; on a gland as a nodule; or even in the brain, causing confused, dull thinking.

Dampness is associated with fungal conditions. Fungus grows best in a moist, dark environment, which in the body is reflective of the bones, spine, and brain.

Signs of Dampness are a thick, sticky coating on the tongue, a slippery pulse, or oily skin. Addiction to carbohydrates is also an indication, and consumption of such foods can lead to parasitic infestations.

Heat—Bringing Urgency to Change

In the theory of pathogenesis discussed in the Shang Han Lun, Heat is seen as a physiological response to

the pathogen of Cold as it enters more deeply into the body. Ideally the body's defenses are strong enough to expel the Cold soon after exposure. If it fails at this task, at a certain point the body begins to generate Heat to try to neutralize or break up the Cold. Most commonly, this transition occurs in the region of the chest.

For example, someone catches Wind-Cold. He is sneezing and feels a little chilled, and his nose is running with clear fluid. The discomfort is not bad enough, however, to make him stay home from work. He busies himself out and about, comes home, goes to bed, and wakes up the next morning with a bad sore throat and cough. He has taxed his immune system too much and now the external pathogenic factor has penetrated more deeply into his body. Maybe his cough produces thick yellow phlegm, a sign that Heat is being generated. Maybe he feels feverish. In any case, the transition from Wind-Cold to Wind-Heat has occurred. At this stage, it is still an acute condition. The treatment strategy is to release to the exterior through sweating and expectoration. Because the pathology has now penetrated more deeply into the physiology, it may also come out through urination. From a Western point of view, this transition toward Wind-Heat is likely to manifest as a bacterial infection in the sinuses or chest.

Heat invigorates. It is a natural physiological response to a Cold or Damp pathogenic factor to break up the constriction or accumulation and move it out of the body.

At this level, if the condition is improperly treated, the pathology begins to make its way even more deeply into the body. The modern widespread use of antibiotics and anti-inflammatory medicines is implicated in this deepening process. These pharmaceuticals have a cooling, dampening effect (that is, constricting and heavy and thus resonating with deeper levels of the anatomy). Since the Heat, or the bacteria being treated by the antibiotic, is in fact a response to an initial "injury" by Cold, the cooling effect from the drugs causes both the original Cold and the responding Heat to be pushed more deeply into the physiology. This process opens the door to the growth of bacterial colonies in the stomach and large intestine. At this deeper level, the Heat can begin to consume the fluids and blood that nourish the nerves, sinews, and the internal organs.

From the Western point of view, Heat is acidic. Many of the conditions with names that end in *-itis* (for example, tendinitis, arthritis, sinusitis, or bronchitis) fall into this category.

Further Complications of Heat

When Heat persists over time it dries out our fluids and damages tissues. In this hot, dry, desert-like environment, Wind begins to stir. When we are parched for nourishment our nerves and muscles become damaged, and conditions such as Wei/Atrophy syndrome develop, which can manifest as various neuropathies, including multiple sclerosis, ALS (amyotrophic lateral sclerosis, Lou Gehrig's disease), and Parkinson's disease.

When they occur together, it can sometimes be difficult to determine whether Heat or Wind is the dominant pathology. A general guideline is that Wind has a greater effect on the body; it causes restlessness, spasms, or cramps. Heat can also affect the body, but it generally has a greater effect on the mind, the spirit, and the emotions.

Another deep condition of Heat damaging tissue is "Steaming Bone syndrome," where the person feels heat emanating from deep within the body. Symptoms can include menopausal hot flashes and night sweats; swollen, bleeding gums; dry mouth; loose teeth; tinnitus; and urinary tract infections.

Tissues damaged during this process are called Fire Toxins, which can be likened to free radicals. These tissues no longer have the integrity to combine with fluids or blood and the continuing pathologic Heat flushes upward and outward because it can no longer be anchored. This is "Empty Heat," the result of Full Heat having damaged the Blood, Fluid, or deep Essence of our physical bodies. This progression of Heat pathology yields symptoms such as hot flashes, or low-grade fevers that are worse in the afternoon or evening.

Heat as a Pathogenic Factor

As the rural, agrarian communities of ancient China were replaced by large and crowded cities, "pestilent" Qi and epidemics emerged. The medical understanding of Heat evolved to regard it as a pathogenic factor in and of itself, not just a response to Cold.

Heat spreads and consumes. The understanding of Heat as an internal pathology has its roots in the

works of great practitioners such as Liu Wansu, founder of the school of Cooling and Cold, and Li Dongyuan (1180–1251 CE), founder of the Earth school. Both of these masters maintained that Internal Heat formed in the body because of dietary and emotional factors, especially because life was so busy and so driven by unfulfilled desires. With the emergence of contagious epidemics in large populations, however, a new understanding of Heat as a spreading external pathogenic factor developed during the eighteenth and nineteenth centuries.

The new theory was developed by the Wen Bing/Heat Disease school, which generated a sophisticated herbal approach to address this new health concern. The earlier Shang Han Lun understanding of Heat as a response to Cold or Damp was still valid, but the new Wen Bing school recognized that new challenges to health were evolving as the culture changed.

The Anatomy

Chinese medicine recognizes not only the physical anatomy of our bodies but also an energetic anatomy. Energy animates the movement of blood and fluids and allows for the proper function of the physical anatomy.

The Internal Organs

The same interconnectedness observed between nature and human beings is recognized within the body as well. The Internal Organs (Lung, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Urinary Bladder, Kidney, Pericardium, Triple Heater, Gall Bladder, and Liver) have their individual responsibilities, which are understood to be similar to the responsibilities ascribed to them by Western medicine. Chinese medicine also ascribes significant interrelationships between the organs that are not so clearly recognized by Western thinking. These relationships are supported by energetic pathways, called channels or meridians, which support healthy function as well as carrying pathological factors. These channels course throughout the body, giving rise to the many relationships we see between the various organs and the channels themselves.

The Internal Organs can be individually afflicted with disease, or there might be imbalances of relationship that occur between the Organs. Any dysfunction

at the level of the physical organs, however, will be preceded by blockages in the channels that interfere with proper physiological function.

Another group, the Curious Organs, includes the Brain, Marrow, Vessels (a controversial term perhaps referring to Blood Vessels or to a group of meridians associated with constitutional energy), Bones, Gall Bladder (the Organ that makes the link between the Internal and Curious), and Uterus (including the male genitalia). Unlike the Internal Organs, which are responsible for postnatal functions, the Curious Organs are the ones most involved in the evolutionary changes required for our species to continue living on Earth. (The Curious Organs are discussed in depth in chapter 7.)

The Channels

Each channel is a trajectory that allows for the movement of energy in the body. Channels have internal pathways, where they meet with their associated organs and communicate with other channels, and external pathways, where the trajectory carries energy into the arms or legs, or into the head.

For example, the Lung channel has an internal pathway that begins at the center of the abdomen. It travels downward to points adjacent to the navel and then upward to the breastbone and the actual organs of the lungs. This is the internal trajectory of the channel, and many important communications occur along the way. The external pathway emerges from the lungs at the hollow region in front of the shoulder and travels down the arms toward the thumbs.

There are five channel systems of energetic circulation. The most popularly known are the Primary Channels, but there are also the Luo Channels, the Extraordinary Vessels, the Sinew Channels, and the Divergent Channels. These will be discussed in chapter 9, and subsequently in more detail in the introductions to groups of stones in the materia medica.

The Points

In modern Western practice, the channels and associated points used for treatment are given an organ name. The organ name is associated with a channel along which the points are located, and the points are given a number, for example “Stomach 36” or “Liver 3.”

Traditionally, the Chinese names of the points are

descriptive of their function or anatomical location, and the names can actually change depending on the intention behind a treatment. Our Western naming and numbering of the points is for convenience of communication among practitioners. This method can, however, cause unfortunate confusion for clients. When a channel or point is mentioned, perhaps “Liver 8” or “Spleen 10,” clients are sometimes concerned that it is the actual organ of the liver or spleen being discussed, when, in fact, the practitioner’s intention is to affect the Blood.

How It Works—A Simplistic Explanation

Over the centuries of observation and experience, practitioners of Chinese medicine determined that certain points have particular functions. When an acupuncture point is stimulated by massage, a needle, an essential oil, or a stone, the immune system recognizes that something “foreign” is affecting the body. Resources gather and mobilize to the point to determine what action, if any, is required. Simply by virtue of the energy and blood that arrive at the area, the acupuncture point is stimulated, and its inherent functions activate.

The Modern Challenges to Health— Staying Healthy

The first nine chapters of the *Su Wen* are devoted to the discussion of the causes of disease. They emphasize that illness is the result of being out of harmony with nature and the changes of the seasons; our susceptibility to the external climatic factors of Wind, Cold, Damp, and Heat; and internal factors such as improper diet and destructive emotions. Life is very different in modern times than in ancient China, but the causes of illness are fundamentally the same.

External Factors

In modern Western culture, with the conveniences of technology, our ability to harmonize ourselves with nature has been seriously compromised. We leave air-conditioned spaces to enter the sweltering heat of a summer day, or we go out of our snug, warm homes to brave the frigid wintry night. Artificial lighting encourages us to ignore the natural rhythms of night and day, allowing us to study or watch television late into the

night instead of going to bed and getting adequate sleep. Additionally, we are dealing with ecological and environmental pollutants that did not exist in ancient times. The air we breathe contains chemicals that are foreign to the physiology of our bodies. We absorb synthetic hormones from our plastic water bottles and electromagnetic radiation from our computers and cell phones. Because global travel is so prevalent, we can be exposed to pestilent factors from all over the world.

Humanity as a whole will evolve to adapt to these new challenges—it must in order to survive. We as individuals, on the other hand, may need to take action to counteract these new pathogenic factors if we want to live a healthy life relatively free from physical suffering.

Internal Factors

The Su Wen acknowledges that imbalances can result from improper dietary choices and excessive emotion. Again, modern life presents different challenges than ancient people faced. They had to contend with famine and malnutrition while we enjoy an overabundance of choice. We have food in plenty at our local grocery store, not just the produce and meat grown in the local

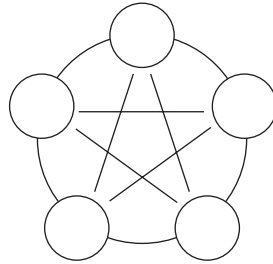
region but offerings from all over the world. While poor agricultural practices have diminished the nourishing value of our food, the food-processing industry adds insult to injury by manufacturing substances that are not food and have little nutritional value.

Modern life offers tremendous diversity. Meeting people from very different cultural backgrounds is routine in many communities. We are bombarded by so much information from so many different sources that it is difficult to know what to believe, and difficult to make appropriate choices. With so many distractions, it is easy to be overwhelmed and to forget our personal priorities. And if we do get overwhelmed, it is easy to become emotionally imbalanced.

All in all, mainstream modern life is not very conducive to the cultivation of health. If we trust the ancient texts of Chinese medicine and want to be healthy, we must reacquaint ourselves with our interdependence with the natural environment. We can hope for a reasonably healthy life, with satisfying relationships and activities—even as we age—but accomplishing this is best achieved with appropriate, moderate lifestyle choices.

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The Big Picture



The goal of Chinese medicine is not only to prevent and treat illness but also to support people in their efforts to achieve a meaningful life. Chinese medicine is informed by the philosophies that were prevalent during its development, including Daoism, Confucianism, and Buddhism. The material in this book is primarily influenced by Daoist thought, but influences from the other traditions are also present. A fundamental understanding of some key concepts and beliefs will be helpful as we move forward in this discussion.

A Philosophical View

Living a meaningful life requires the acknowledgment that we are all uniquely important. The underlying philosophies of Chinese medicine provide a framework that supports our individual evolution.

Humanistic and Holistic

The philosophy behind Chinese medicine is humanistic, in that it recognizes that we all have the potential to discover and express our unique qualities and to make meaningful contributions to our families and society. Our unique qualities manifest through our bodies, our emotions, and our mental activities. There is no one food, herb, exercise, or discipline that is “right” for every person. We must each discover what is right for ourselves.

This humanistic philosophy also recognizes our foibles and shortcomings and offers tools to help alleviate our emotional and psychological suffering. The Ling Shu acknowledges that human beings do not want to be sick and die—but most of us do get sick at one time or another, and we all die. Since this is the case, the ancients recommend that we make this life as meaningful as we can. They suggest that we cultivate such virtues as integrity, loyalty, courage, and piety, so that as we lie on our deathbed we have as few regrets as possible for how we have lived our life.

Chinese medicine is imbued with the holistic view that human beings are in constant connection with the cosmos, Heaven, and the Earth. This connection is not just a philosophical concept. It is physical reality. The light of the sun penetrates our bodies to nourish our bones. The Earth's atmosphere, in partnership with the plant life of the planet, provides us the food we eat. Every breath connects us to the universe.

Chinese medicine also recognizes an inseparability of body, mind, and spirit.

Life as a University

Regardless of culture, human beings share much in common. We encounter similar challenges, and our lives are largely defined by how we meet them. The ancient Chinese considered that at one time or another we all have to manage eight fundamental "Palaces": health, wealth, prosperity, relationship, creativity and children, travel and opportunity, career or vocation and knowledge, and wisdom. We confront all of these lessons as we move through life, but there is usually one major theme that is of particular interest to us. This is the subject matter we are responsible for mastering during this lifetime. How well we manage our lessons determines whether or not we complete the curriculum.

The Chinese were aware that Heaven and Earth moved through regular, repeating cycles of birth, growth, maturity, and death. They had no difficulty extending that recognition to the lives of human beings, with the belief that we incarnate repeatedly. If we are unsuccessful in navigating a particular lesson in this life, we will have a similar opportunity in another lifetime.

The Imperative toward Evolution

A view fundamental to Chinese culture is that everything—humans, animals, plants, stones, and the planet—is evolving toward a state of perfection. This perceived perfection is not based on some aesthetically beautiful outcome but is driven by the innate requirement to adapt to our circumstances.

Early observers recognized that a large cause of our suffering was our inability to adapt easily to the changes imposed by the natural cycles of life as they

pertain to ourselves, to our relationships with loved ones, to our environment, and to society in general. They also recognized that the ability to evolve and transform, as necessitated by the inherent changes and conflicts we encounter in our lives, is a requirement.

This overarching philosophical theme of evolution is reflected on a small scale for each individual life, on a larger scale for the human race, and on an even larger scale for the evolution of our planet and its amazing diversity. Out of necessity we accommodate to the changes in our surroundings, not only to survive but also in an attempt to create the optimal environment for our lives to be meaningful and pleasurable.

Prerequisites of Life

All living creatures are enacting the evolutionary imperative to reproduce themselves in order to ensure their survival as a species. Researchers going into the Chernobyl accident site have found that over the past quarter century the wildlife in the region of Chernobyl has thrived. This is due in part to the fact that the animals were not subject to the influence of human beings, and also because those that successfully met the challenge of living in such a radically changed environment mutated and passed their genetic changes on to their offspring.

One difference between human beings and other living creatures is how aware we are of our reactions and relationships to the events in our lives. Given that our ultimate goal in life is not only to survive but also to achieve meaning and purpose, with the aspiration to a more "perfect" existence, all human beings have three innate requirements for life:

1. **Survival:** respiration/digestion/sleep
2. **Interaction:** with self and others, to seek purpose
3. **Differentiation:** limiting choice to define who we are

Survival—The Will to Live

We are born with certain attributes that are innate to our being. For example, unless we are born with a genetic abnormality, we will develop the ability to stand and walk in an upright posture. We do not have to be taught; we just do it. These innate abilities

are instinctual and operate outside of our conscious awareness. Even more fundamental than the upright posture, we need to breathe, to digest, and to sleep. If we are unable to manage these basic functions, we die. The Internal Organs associated with the functions of physical survival are the Lungs, Stomach, and Heart.

The **Lungs** are responsible not only for breath but also for smell, a sense vital for us to ascertain the quality of the food we eat and the air we breathe. Of all the organs in the body, the lungs have the most direct contact with the exterior environment, and as such they have a relationship to the skin and with our ability to sense the world through touch.

The **Stomach** is responsible for digestion, required to derive nourishment from the foods we eat. The Stomach is also responsible for taste, another sense required for survival, to ensure that the food we consume is wholesome.

So vital are the senses associated with the Lungs and the Stomach that the olfactory nerve, which is primarily responsible for smell but also for taste, is the only sensory nerve that can completely regenerate. The sensory nerves for the eyes and ears do not have the ability to regenerate, because we can survive even if we cannot see or hear.

The third organ connected with the level of survival is the **Heart**, which in Chinese medical energetics is associated with the process of sleep. The Heart has its most important responsibility at the level of interaction, but it makes the bridge to survival. At the level of survival, the human body requires sleep to perform the many important functions that occur while our conscious minds are resting. Most fundamentally, while asleep we breathe more deeply and we “rest to digest” to more efficiently absorb nutrients. Even poor sleep is a requirement if we want to function effectively in the world. Long-term sleep deprivation negatively impacts the healthy functions of the body. Excellent sleep, uninterrupted for eight to ten hours, is rejuvenating.

The body is always working at survival, with the constant firing of nerves and exchanges and interactions of Fluids and Blood all working to accommodate the immediate needs of the body as it responds to environmental, physical, and emotional factors.

The myriad biochemical responses are subtle. Subtler still are the energetic impulses that bring these responses about.

There is a larger evolutionary picture of survival, beyond our own individual ability to survive this life. It is the process of choosing the traits best suited to pass on to our offspring for the benefit of the human species. At this deeper level of survival we find the involvement of the **Kidneys**, which in Chinese medicine govern our ability to reproduce and are associated with the primitive drive of *Homo sapiens* to survive.

There are still pockets of society across the planet in which people live as their ancestors did a thousand years ago—doing the same work, eating the same quality of food, following the same traditions and rituals that have held their communities together for generations. If we compare the lives of people living in these traditional ways with people living in modern, technological societies, we can begin to appreciate how modern people are being challenged to evolve ever more quickly to accommodate the extraordinary changes they face.

Interaction—Discovering Purpose in Life

The second prerequisite for life is interaction. This level gives a major priority to discovering our purpose in life, beyond the will to live that we experience at the level of survival. Lying in a hospital bed with a respirator breathing for us and a feeding tube nourishing our body may assure survival, but is it living?

Intrinsic to human life is our connection to other beings—people, pets, and even plants. Through interaction and the challenge of relationships, we come to understand ourselves and our roles and responsibilities more clearly. None of us stands alone.

The practice of Chinese medicine expresses this philosophic stance. Rarely is a single point treated, and herbal formulas almost always include at least three or four herbs. When treating a patient, acupuncture points are combined according to their overall synergies, and herbal formulas are assembled based on the mutual interactions of their constituent herbs. For example, some herbs provoke a response, some harmonize the formula, and others guide the effects to particular regions of the body.

Bonding and Community

Being part of a community is essential to our evolution. Bonding to others is an important aspect of discovering who we are. When we participate in a healthy community, we have the opportunity to recognize the particular talents of certain people and to give them the support and freedom to demonstrate those skills and unique abilities. We know them, and we allow their talents to be expressed, just as they know us and allow us our own expression.

This bonding does not just give meaning to who we are as individuals; it also provides the “economics” of human life as determined by our social values. With interaction comes comparison. As we interact, we compare ourselves to other people. We learn to imitate and identify with others or to reject them, thereby establishing the value systems, the beliefs, and the roles we assume in a community.

Movement and Circulation

The ability to interact requires movement—that is, the ability to articulate one’s self into the world. We balance this outward movement with our ability to retreat inward, to have meaningful dialogue with the deeper aspects of ourselves and to discover our purpose. With that discovery, our activities in the world carry a sense of inner purpose and are not confined to the survival requirement of seeking food and shelter.

Our innate need to communicate requires a network of interaction both inside and outside of the body. For example, outwardly we rely on these networks for the transportation of goods and for our own ability to travel.

Inwardly, the **Blood** has an important role in the network of communication within the body. The Chinese believe that the Blood carries and circulates our memories and emotions. Our experiences, translated by the beliefs and values we hold, are recorded in the Blood to circulate through our bodies, thus affecting our anatomical organs and exerting a potentially harmful effect on their function.

The level of interaction is important to our evolutionary process because it gives us the opportunity to live with a sense of integrity and to express who we are in relationship to the world. If we are comfortable with

ourselves, we can be grounded in the pursuit of what is interesting and important to us. We have the confidence to create a life that is meaningful.

This interactive aspect of life—of bringing forth our purpose into the world—is represented by the **Heart**. The Heart represents sovereignty, which means having a certain sense of ownership, being willing to take responsibility for our lives, and being willing to enjoy life the best we can. We go out into the world and engage with others; we seek answers to our questions and set goals we want to accomplish.

Interaction also engages the **Kidneys** and the ability to learn about ourselves through introspection. We have to keep in mind, however, that we cannot really know who we are by only reflecting on ourselves. We only really know ourselves when we interact with the people and world around us.

The Choices We Make

Implicit in having a sense of purpose in life, with the ability to develop deep, meaningful relationships, is the need to make choices. When we leave our families and go off to school or work, we do not make friends with just anybody we meet. We seek out those people who support our own self-perception, who reflect back to us who we think we are. For example, if I believe I am an intelligent person, I can choose friends from among people who are also very intelligent because they reflect back my own intelligence. Or I might choose from among people who are less intelligent, which would prove that I am very intelligent by comparison. Or I might choose friends from among people who are even more intelligent than I am, to constantly question and challenge my intelligence and thereby allow my intelligence to grow even further.

Our relationships are not just the result of circumstances; they are reflections of our motivations for choosing who we are going to allow into our lives.

Similarly, the choices we make regarding our vocation might be fueled by our passions or based on practicality. We pick them to fulfill a particular purpose based on the complex combinations of beliefs and values we have accumulated through our interactions.

If we view our relationships and jobs objectively, they reflect the beliefs and values we have learned. If

our lives are meaningful, with satisfying, fulfilling relationships and vocations, our choices are working for us. If not, the objective observation of our motivations can help us to change.

The **Heart** circulates our Blood, which holds all our experiences and emotions, and gives us the ability to relate to our friends and family. The **Kidneys** offer the Essence of who we are as individuals, including the powerful will to survive in the physical world. These two Organs have a unique relationship. The Heart provides us the ability not only to relate with others, but also to look at ourselves with compassion and acceptance. The Kidneys, with the Heart's acceptance, provide us the ability to know our true selves clearly and honestly.

Differentiation—Maintaining Stability and Balance

Through interaction we discover our talents, know what we like and what we do not like, and define ourselves and the lives we want to live. Hopefully our definition of who we are is based on what we truly want for ourselves and not what others expect of us. The third requirement, differentiation, is not really a separate aspect of life. Rather, it concerns the ability to balance the requirements of society with the requirements we have for ourselves as we attempt to lead a meaningful, purposeful life. We cannot let everything in; we cannot be friends with everybody. We have to be selective. Differentiation is a defense mechanism needed to maintain sanity.

Habituation and Predictability

We each maintain our individual balance in the world through habituation and predictable behavior. Unfortunately, as we age our relationship to the world becomes bound up in the beliefs and illusions we hold about the external world and ourselves. We typically become stuck in our habitual patterns of thinking and behavior. We eat the same foods, do the same activities, and interact with the same people day after day. The requirement of differentiation, intended to help us know and express our unique talents in the world, can become a rigid and pathological mechanism.

And then a shift happens. We get a new boss at work. We move to a new house. Someone close to us dies. We begin to age. We lose our reproductive capacity. Whenever there is a major shift in the normalcy of our lives, the body must adjust to that shift by changing its subtle biochemistry. The body reacts, trying to maintain homeostasis, perhaps by producing excessive cholesterol to make up for hormonal changes, or perhaps by leaching calcium from the bones when we're overly acidic from long-term stress. The process we are undergoing is usually diagnosed as a pathological event, but the motivation behind the body's reaction is an effort to maintain stability.

The organs most associated with differentiation are the **Pericardium**, or Heart Protector, and the **Liver**. From a philosophical point of view, the Pericardium, in its role as protector of the Heart, rationalizes our disappointments. For example, let's say there was a job we really, really wanted. We did not get it, and to help minimize our disappointment the Pericardium says, "Well, the hours weren't really good for me anyway, so I guess it's for the best that I didn't get the job." Or we have met the man of our dreams, the person we see as our soul mate, our heart's desire, only to discover that he is already married. The Pericardium tells us that we are obviously better off not having become more deeply involved in a relationship that could have no future.

One of the Liver's major responsibilities is to maintain the smooth flow of Qi. At the level of differentiation we have established our identity in life. The Liver attempts to maintain this smooth flow of Qi as defined by our own requirements for consistency. If we become very angry because we lost that job or because the man of our dreams was deceitful, the Liver will not be able to maintain harmony. We have to choose, consciously or unconsciously, to let go of the anger so that the Liver can regain harmony and exert its influence to maintain the smooth flow of Qi.

The Liver is also responsible for detoxification. It will make every effort to reduce the toxicity caused by our habituated behaviors. Another of the Liver's responsibilities is to store the Blood. If our Blood continually experiences the same stimulation from the outside world and continually has the same thoughts circulating within it, the Liver stagnates.

How to Work with Evolution

In summary, when we look at evolution we find that there are three fundamental levels of managing life—survival, interaction, and differentiation. Understanding these levels of existence is of significant importance. First, if we are actively working to develop our awareness of and responsibility for how we live our lives, we can become clearer about which level requires the most work. Second, different treatment strategies will be more effective if applied to the appropriate level.

Survival requires that we have the bare necessities of life—oxygen, food, and rest. Granted, children must rely on their parents to receive nourishment, but otherwise our survival is not dependent on other people. It pertains only to what we are capable of doing on our own. If we have illness at this level, where our respiration, digestion, or ability to sleep is severely compromised, the best treatment modalities are self-help techniques such as breathing exercises, dietary therapy, and meditation.

Interaction concerns our relationship to others, with all the comparisons and values that society brings to our experience of life. The best treatment modalities for illness at this level involve relationship, such as acupuncture, massage, or psychotherapy.

Illnesses at the level of **differentiation** are the most difficult to treat because the mind and body are deeply

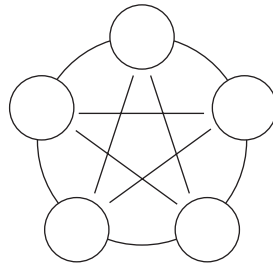
habituated to the patterns that maintain our stability, even if these patterns do not promote healing. At this level the best options for therapy are modalities that open the sensory portals—to begin to see, hear, taste, or smell the world differently. Visualization, chanting, herbal medicine, and aromatherapy or incense therapy are among the choices available to help transform our habitual thoughts and behavior.

Emotional and physical pain is intrinsic to human experience. The difficulties and tragedies we inevitably encounter are tests of our faith, devotion, and compassion. For most of us illness will be unavoidable, even if we make the effort to eat and exercise properly. At the same time, our illnesses and our pain can be our best teachers to help us discover the lessons we must learn in order to complete the curriculum for this life. Even if we are not able to cure our illnesses, they offer us a wonderful opportunity to become aware and conscious about our innermost being and to achieve a higher degree of wisdom.

When we reach the end of our lives many of us will be subject to the simple conditions of survival—that is, breathing, eating, and sleeping. Hopefully we will have found comfort and contentment within ourselves and will meet death peacefully as we transition to another dimension of consciousness.

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Paradigms of Chinese Medicine



Among the most commonly known concepts of Chinese medicine are yin and yang, the polarization of life in the physical world. Most fundamentally, yin is about embodiment, or substance, and the opposite of embodiment is yang, or energy.

Qi—Energetic Medicine

Qi (ch’i, pronounced “chee”) is a word used in many contexts. It can be translated as “breath,” “air,” or “gas.” Its meaning can also be expressed as our life force or the energy that animates life.

Energy itself is pure. It has no beginning and no end; it has no specific purpose. It is “shaped” by intention and belief. Anything is possible, because the energy that animates existence is limited only by our individual and collective beliefs. When we say a person or place has “good energy” or “bad energy,” what we are really describing is how our own energetic frequency resonates with the vibrational frequency of another person or place.

We can use electricity as a metaphor for Qi: Its current moves through the utility company’s electrical grid as pure energy. In our homes, though, we turn on a switch and the lamp illuminates the room, or we put a plug in the outlet and the digital face of a clock radio lights up. The “purity” of the electricity takes on the vibration and function of a light bulb, a clock radio, or whatever other appliances we are using.

Qi has a similar flexibility of function, though its source is mysterious, pervasive, and indefinable. In the context of Chinese medicine, we see the word Qi attached to many concepts. We begin to understand that Qi suggests function, not substance. It is the reason Blood and Fluids circulate, but it is not the substances of Blood

and Fluids themselves. It is the reason we as human beings are able to engage in relationship, but it is not the human being.

A quality associated with Qi is that it is warm, allowing it to circulate. Like warm air, Qi tends to rise. Because of its ability to circulate it fosters the relationship between and among many things: people, physiological functions, plants, pets, and so on. Qi also allows for the larger, macrocosmic relationships of Heaven, Earth, and Humanity.

The Many Implications of Qi

Given the flexibility of Qi's function, it can be daunting to work with the Chinese medical system, which has no absolute treatment protocols, no perfect answers. We human beings prefer clear definitions of our problems and solutions. To satisfy this need, over the course of its history Chinese medicine has developed many concepts to give "shape" to Qi.

One of the most fundamental types of Qi is Source/Yuan Qi. This is the Qi that resides in the Essence of all living beings—plant, animal, human, the magmatic core of the Earth, and the cosmos. From a Western point of view Source Qi is associated with DNA, our constitutional makeup that unfolds as we move through life. This Essence is also our connection to the "larger" Source, the Cosmic/Yun Qi, which influences our development from the time of conception. The fertilized ovum not only is the combined Essence of our parents but also contains this Cosmic/Yun Qi.

The development of the fetus is in the domain of Prenatal Qi, which is the core concept of Qi in the field of obstetrics. After birth we enter the realm of Postnatal Qi: that which allows us to engage with the circumstances we encounter after we are born. For health practitioners working to reverse or manage illness, this is a concept of Qi that provides a large umbrella under which many other concepts function.

Some of these other concepts include Gu Qi, literally "Grain Qi," which describes the function of digestion, and Zhong Qi, the general functioning of the chest, especially the Lungs. There is Da Qi/Great Qi, that which we breathe in to bring light and inspiration into our lives, and Zheng Qi, or Upright Qi, the

overall function of health and well-being. There is also Xie Qi/Pestilent Qi, which can be the contagion of an epidemic, or perhaps the effects of poison from a venomous insect.

A very broad understanding of Qi is that it represents our capacity to live our lives. If we feel that a task is too much for us or a concept is too difficult to comprehend, these are signs that we are deficient in Qi.

Among some of the common descriptive terms for health conditions related to Qi are Deficient Qi, Excess Qi, Rebellious Qi, and Stagnant Qi.

The Humours of Chinese Medicine

While Qi relates to function, or yang, the humours relate to physical substance, or yin. As long as we are alive, there is inseparable interaction between these two aspects of life.

Blood and Fluids—Nourishment for the Essence and Conductors of Qi

In the context of its ability to foster relationships, Qi requires a medium in which to circulate through our bodies. It needs a substance with conductivity that moves through our bodies and supports our physical existence. Returning to the analogy of electricity, the conductivity of the copper wiring in our homes brings electricity's potential to the appliances that require it to function. In our bodies, the media of conductivity for the Qi to circulate are the Blood and Fluids.

Blood

Blood represents the internal terrain of the body. Relative to Qi it is yin, or substance. Its substance is, however, less dense than Essence/Jing. According to the Chinese, our Blood contains our Spirit/Shen. It has a major involvement with our mental and emotional functioning. It plays a critical role in gynecology and conception.

The Blood records and holds on to our experiences in life; adequate Blood is required for the proper functioning of memory. This relationship to the past and to memory gives us the ability to observe what has gone before and, with reflection, to make

choices concerning our future. The Heart continually pumps the Blood through the vessels, and our experiences and emotional responses move with it, allowing past experiences and emotional attachments to linger in our consciousness.

There are three Organs that influence the Blood. The Spleen produces the “red substance” that becomes Blood and maintains the integrity of the channels through which it flows. The Heart “finishes” and circulates the Blood. The Liver “stores” the Blood and makes decisions about its management: Does it need to send more Blood to the Heart, or to the Uterus for conception or menstruation?

Conditions related to the Blood include deficiency, whether in production by the Spleen, storage by the Liver, or the strength of movement as reflected by Heart Qi. Symptoms of Blood deficiency may include declining memory, poor sleep, fatigue, or pallor.

Heat is a potential pathology. We develop Heat in the Blood when a very serious condition comes on acutely and the body is unable to quickly eliminate it. Human immunodeficiency virus (HIV) and Lyme disease are examples of acute pathologies that penetrate to the Blood level. Or, perhaps more likely in modern times, we create Heat in the Blood through emotional stress or habitual dietary “indiscretions.” The Su Wen mentions the consumption of alcohol several times with regard to creating Heat in the Blood.

Imagine cooking a sauce on the stove. With the initial boil the liquid begins to move quickly, but as the sauce thickens the movement becomes heavier and more sluggish. The same is true with Blood. At the initial stages of Heat in the Blood, its exuberant movement can produce symptoms such as nosebleeds, broken blood vessels in the eyes, or a menstrual cycle with a lot of blood loss. If the pathology of Heat continues to linger it can damage the Blood, Fluids, and Qi. The Blood and Fluids become thick and sluggish, and since Qi moves with these substances, the Qi becomes stagnant.

Fluids

The Fluids are less dense than Blood. Generally they are carriers that either nourish all the tissues of our bodies or cleanse and flush out toxicity. The Fluids are

capable of more movement throughout the body than the Blood.

There are two qualities of Fluids in the body—the Thin Fluids/Jin and the Thick Fluids/Ye. Both of these have two aspects: the Clear and the Turbid. Collectively they are called the Jin-Ye.

The Clear Fluids are those that in some way nourish the body. The Clear Thin Fluids moisten the skin, the sinews, and the sensory orifices. The Clear Thick Fluids nourish the Internal Organs.

There are also two categories of Turbid Fluids. The Turbid Thin Fluids are those that help excrete toxins via sweat, urine, and saliva. The Turbid Thick Fluids affect a deeper anatomical level in the body. The Turbid Thick Fluids are the foundation of our hormonal system, and they include the cerebrospinal fluid. They mobilize to the bone and marrow, the joints, and the brain. While the Turbid Thick Fluids do not actually have a route for excretion, they bring pathology that has not been eliminated deeper into the anatomy, to be held latent.

Adequate hydration is crucial to health. Hydration is defined by how well the water we drink is absorbed, not by how much is consumed. Our Fluids are the major conductor of Qi in the body. They nourish the mucous membranes of the respiratory and digestive systems. Fluids help us flush out and eliminate the toxins we breathe in or ingest. They keep our skin supple and strong to protect against external factors. There is a priority for distributing fluids in the body: when we drink water, the first place it goes is to the blood, giving it sufficient volume to fill and travel through the vessels of the body. Only if there is adequate hydration at this first step of distribution can the fluids go on to nourish the cells, the fluids of the joints, and the brain.

Jing-Qi-Shen—The Three Treasures of Humanity

The concept of Jing-Qi-Shen does not appear frequently in the classical writings of Chinese medicine. It is a concept discussed more in the martial arts and alchemical traditions.

The Jing is our physical body. It is the gross matter of our being. It is associated with our genetics—what we have inherited from our parents and ancestors—

and with our own ability to reproduce. If we cultivate our bodies through practices such as qigong and taiji, we begin to refine and strengthen our bodies by opening physical blockages and allowing the Qi and Blood to move more freely. With such practice our bodies become relatively strong and healthy. We are not burdened as much by serious illness and we are able to live our lives productively. As martial artists or qigong practitioners, our physical movements and postures are correct according to the principles of the system we practice, and the postures become so natural that they require little attention. We call it our Essence, and it is associated with Earth and the lower abdominal region.

The Qi is our ability to engage in relationships. These relationships give us the opportunity to examine our attitudes and beliefs. With this examination we can let go of the attitudes and beliefs that limit us and begin to move more freely in the world. As martial artists we can respond spontaneously and naturally to force that is directed toward us and redirect it so that it becomes harmless. As qigong practitioners or healers we can direct the Qi to benefit other people. We call it Energy, and it is associated with Humanity and the chest and middle abdominal region.

The Shen is our connection to the Divine, which abstains from any judgment. Shen has no relationship to duality. It loves all things equally and impersonally. We call it Spirit, and it is associated with Heaven and the head.

This trinity is humanity's treasure. Our Essence/Jing is inspired by the Spirit/Shen to function in the physical world, and the relationships we make because of our Energy/Qi enable us to know ourselves better. The Three Treasures offer us the possibility of bringing Spirit and Essence together as we negotiate the many experiences of life.

Jing, Qi, and Shen are associated with three anatomical regions of the body: the lower abdomen, the chest and middle abdomen, and the head. These are the three *dantian*, or Elixir Fields, a term popularized by alchemists who were working to “redeem Spirit from matter.” The character for *tian* illustrates a cauldron, an important tool for the external alchemists who attempted to transform gross matter into a refined substance that could promote longevity, or

even immortality. During the process of cooking in the cauldron, the correct “firing time” in which the transmutation could occur was crucial. The same is true in qigong practices.

With its strong orientation toward cyclical movement, Chinese philosophy operates from the belief that since we come from Spirit/Shen, we return to Spirit/Shen. This process will happen automatically at death, but the ancient practitioners considered that it was possible to accomplish this transformation while still living in the physical body, thus evolving to become a more refined human being.

This concept is fundamental to the practices of both internal alchemy, where practitioners make a transformation through the effort of mind and body, and external alchemy, where (historically) practitioners consumed substances that were fundamentally toxic in order to trigger responses in the body that would lighten the physical load, as it were, and bring about heightened awareness and spiritual realization.

The Three Coming Together as One

There is a saying in taiji circles: the Essence/Jing transforms into Energy/Qi, and the Qi transforms into Spirit/Shen. It may be that the Jing does not actually transform into Qi, but that through dedicated practice the Jing becomes so developed and natural that we are able to devote our full attention to the cultivation of Qi, to developing more awareness of the subtle relationships occurring within our own bodies and the other stimuli with which we come into contact. With continued practice the Qi also becomes so developed and natural that we are able to commit our attention to the Shen.

From another point of view, if by virtue of our Qi—that is, our relationships—we take the opportunity to examine our attitudes, we can transmute our Jing to become more refined. We live in a society full of deeply held beliefs. One fundamental belief is that aging requires the degeneration of bodily and mental functioning. To the degree that we “buy into” this societal indoctrination, we will degenerate in our process of aging. If we challenge our beliefs and begin to move more freely in the world, we become more spontaneous, “lighter” as we shed our emo-

tional baggage, and more spirited. With this process Qi transmutes to become Shen. Aging is only the accumulation of experience, not a prescription for degeneration.

In the practice of meditation the goal is that the Shen transmute into emptiness, or the Void. If we can transmute Spirit we realize impermanence, while at the same time knowing that Spirit is the only thing that is permanent. It is a paradox. This is the state of nonassertive action famous in Daoist philosophical writings.

Interaction and transformation constantly occur between the Blood and Fluids, Essence and Spirit, and Qi. With the warmer environment of the surface anatomy, Fluids evaporate to become Qi. With the cooler environment of the interior, Fluids condense to become Blood. At the deepest level of the Essence, the Blood and Fluids condense even more and become part of the Bone.

The Energetic Anatomical Terrains—Wei Qi, Ying Qi, and Yuan Qi

Our capacity to relate to the environment, other beings, and ourselves is defined by three levels of energetic relationship. These are:

Wei Qi (Defensive Qi): unconscious/instinctual (physically associated with the skin and the sinews)

Ying Qi (Nourishing Qi/Blood): conscious/cognitive/intelligent (physically associated with the flesh and blood vessels)

Yuan Qi (Source/Essence Qi): the blueprint of life/fate/destiny (physically associated with the bone)

Wei Qi—Instinctual Response

Wei (pronounced “way”) Qi is the energy that circulates through the most superficial terrain of our bodies: the Skin and the Sinews, or in Western parlance, the nerves, muscles, tendons, and ligaments. Wei Qi is often translated as Defensive Qi, and it equates in some ways to the immune system. Wei Qi is our instinctual response to external influences. We sweat because

it is hot, get goose bumps because it is cold, have the allergic reactions of red eyes and a runny nose, or perhaps jerk away from a hot surface. All of these are Wei Qi responses, and none of them involves conscious intention.

From an emotional point of view, Wei Qi is associated with our moods. When we cannot assign a reason for feeling the way we do, this is Wei Qi. It is like the weather that surrounds us.

Every day, at the moment we awaken and open our eyes, Wei Qi is brought to the external anatomy via the acupuncture point Bright Eyes/Jing Ming, located at the inner corner of the eyes. During the course of the day it circulates sequentially through the channels associated with external tendinomuscular activity. At night as we fall asleep, however, Wei Qi penetrates deeply into the body, entering at a point about one hand’s width below the armpit, Armpit Abyss/Yuan Ye/GB-22, and then passes through a point at the center of the chest, Central Altar/CV-17. Hence the phrase “Wei Qi homes in to the chest.” As it moves inward it brings with it the energetic messages it has encountered during daily activities. These messages might influence our dreams as we try to work out our various challenges. Or perhaps during the course of the day we are exposed to a cold or flu. If we have difficulty falling asleep after exposure to an external pathogenic factor, it can be the result of Wei Qi’s reluctance to return inward when it still has its defensive work to do on the exterior.

During the night Wei Qi circulates through an internal, autonomic terrain. Mingling with the Fluids, it bathes the musculature of the heart and encourages the peristaltic action of the intestines, among the many actions our bodies perform that are not governed by intention or choice.

Wei Qi is heavily involved with our ability to be alert to the external environment, a very necessary component for survival. Indeed, Wei Qi’s resources are rooted in Kidney Yang, with its primitive drive for life. While the ability to be alert is a Wei Qi attribute, when Wei Qi is excessive we focus our attention on too many things, which can lead to attention deficit disorder.

The Responsible Organs

The Internal Organs most responsible for the proper functioning of Defensive/Wei Qi are the **Lungs** and **Liver**. The Lungs, by virtue of the breath, have the most direct access to the external environment. The skin, the part of our anatomy that directly senses and adjusts to the outside world, is associated with the Lungs. The Liver is responsible for muscular activity and for the smooth flow of Qi. The reasoning behind the folk medicine recommendation that we go to sleep before midnight has basis in the Chinese medicine “clock.” The Liver is strongest in its function from 11:00 p.m. until 3:00 a.m. As the Liver works to mobilize and direct its resources, it is best if we do not interfere with this function by engaging in too much thinking and activity.

Fundamental to the circulation of energy is adequate hydration. We can see from some of the Wei Qi responses, such as sweating and runny eyes or nose, that fluids play an important role in its proper function. Wei Qi brings moisture to the skin, to the anatomical organs, and to the mucous membranes of the respiratory and gastrointestinal tracts. When we have enough energy combined with sufficient hydration, Wei Qi makes our skin glow.

If we describe Wei Qi as Defensive, there is an implication that the world is something against which to defend. Wei Qi is, however, simply the Qi that allows for contact with the postnatal world. At the instant of contact there is no judgment: it is primitive, instinctual contact. Our experience is not yet at the cognitive level. The Lungs and the Metal element represent the external world, and the clearest example of this primitive contact with the world is the breath. In other words, we are always in contact with the world at large even though we might be distracted by other tasks. We are always in contact through the breath.

Ying Qi—Conscious Interaction

Usually translated as Nourishing Qi, Ying Qi is contained in the Blood and Flesh. It is also associated with the production of Jin-Ye, the Thin and Thick Fluids. Ying Qi is intimately involved with the functions of digestion and emotional health. It has a particular relationship to the chest and abdomen and to

the mid-back. When treating a patient, a practitioner should focus on the Ying Qi level when the patient presents with signs and symptoms related to digestion and assimilation of food.

Ying Qi also pertains to the emotions. How well “digested” are our relationships? Do we digest our food efficiently so that we are able to absorb and utilize the available nutrients, or do we suffer from heartburn, sluggish digestion, or constipation? Do we feel nourished by our relationships with other people and circumstances, or are they painful and stagnant? Do they cause anxiety? In Chinese medical thinking, the Blood is said to contain the emotions. If we are stuck emotionally we will have stagnant Blood. The Blood is also said to contain the Spirit. If our Blood is not moving smoothly our relationship to Spirit will also stagnate. We become dispirited. To engage in life fully we need to move the Qi, move the Blood, and thereby allow the Spirit to animate our lives.

The Responsible Organs

The most important Organs associated with Ying Qi are the Spleen, Stomach, Heart, Small Intestine, and Pericardium. Ying Qi is the level at which we take something and make it our own, either through the process of digesting food and drink or through the assimilation of life’s experiences. The **Stomach** is the basis of Postnatal Qi. Our capacity to feel nurtured begins with the ability to receive food. The **Spleen’s** responsibility is to transform and transport, in order to make food into a usable substance for the body. Together, the Stomach and Spleen “separate the clear from the turbid” of what we ingest. The **Small Intestine** receives what the Spleen and Stomach pass on to it, providing a second opportunity to further separate the clear from the turbid.

The **Heart** seeks to fulfill its curriculum through experience, and the **Pericardium/Heart Protector**, in its efforts to protect the Heart from the pain and suffering of human experience, transforms a difficult and unwanted experience into something that is purposeful and usable. Nothing is accidental, and so-called negative events can be transformative if only we have the humility to recognize the lesson we are confronting.

In contrast to the Defensive/Wei Qi level, where our responses are without conscious intent but are rather based on autonomic actions and instinct, Nourishing/Ying Qi carries the responsibility of bringing to consciousness the choices that support or limit our ability to transform. These choices apply to the quality of the foods we eat as well as to our emotional responses to the relationships and circumstances in our lives. Unlike Wei Qi and its moods, Ying Qi knows why we are angry or sad. It can assign an object to these feelings.

A Bridge between the Internal and the External

Ying Qi is our capacity to find meaning for our existence in the world. In addition to its function to support our ability to be nourished by the food we eat, Ying Qi allows us to discover purpose and validation in our lives. Ying Qi is influenced from the exterior by our families, friends, and lifestyle choices. It is also influenced from the interior, as the constitutional level reveals its temperament and nature by its response to external stimuli. Ying Qi makes the bridge between our constitutional tendencies and the exterior world.

Key words for Ying Qi are *cognition*, *choice*, and *commitment*. With cognition, that is, knowing why we are responding in any particular way to the various stimuli we encounter, either we can choose to perpetuate old routines—the habitual responses of our individual life stories—or we can make a different choice that generates momentum toward a more conscious life. Nourishing/Ying Qi offers us the opportunity to separate the things that are meaningful to us from those that are not. We have a level of commitment in either case, whether to our old way of being or to the willingness to experience life continually anew.

Yuan Qi—Unfolding Destiny

Our Yuan Qi, translated as Source Qi, circulates with our Essence/Jing at the deepest, densest level of our bodies: through the bones and the marrow, delivering the subtle messages of the hormones and other deep biochemical interactions in our body. Yuan Qi allows the seeds of our destiny to germinate. Our tempera-

ment, the deepest level of our emotional expression in life, is stored in the Essence.

From a Western medical point of view, the Yuan Qi is our DNA. Our genetic unfolding contains our “curriculum” for this life, and the curriculum is assigned from two different sources. We receive the genetic imprint of our physical attributes and emotional tendencies from our parents and, through them, our ancestors. Other aspects of our personalities come from the energetic dynamics of the cosmos at the time of our conception and subsequent birth.

The Responsible Organs

Our curriculum is stored with our Essence in the **Kidneys**. A key concept for how our Essence is distributed to fulfill our curriculum is called the **Triple Heater**. This refers to a mechanism whereby energy circulates among the three anatomical regions of the lower abdomen, the middle abdomen, and the chest. The Triple Heater can be referred to as the Tree of Life.

The right and left kidneys communicate with each other at the spine (a process known as the Moving Qi of the Kidneys), at a point located slightly above the waist called Gate of Life/Mingmen. At this point the dense quality of the Kidneys’ Essence meets Mingmen Fire and is combusted to become lighter in quality, like steam (fig. 3.1). This steam, which contains the inherent knowledge of the lessons we need to accomplish, ascends upward along the spine via a group of points known as the Bladder Shu/Transporting points (see table at “Urinary Bladder Shu/Transporting Points” in appendix 2, pages 457–58). These points have a direct line of communication to specific Internal Organs. The Triple Heater mechanism deposits the “steam” as it reaches the points associated with the Organs that will be involved in fulfilling our destiny.

The Triple Heater process gives us our temperament. If our curriculum requires that we be decisive go-getters, the Triple Heater brings Essence to the Organs that will support that quality. If our purpose includes making beautiful things in the world, Essence is delivered to the appropriate Organs to help us fulfill that purpose.

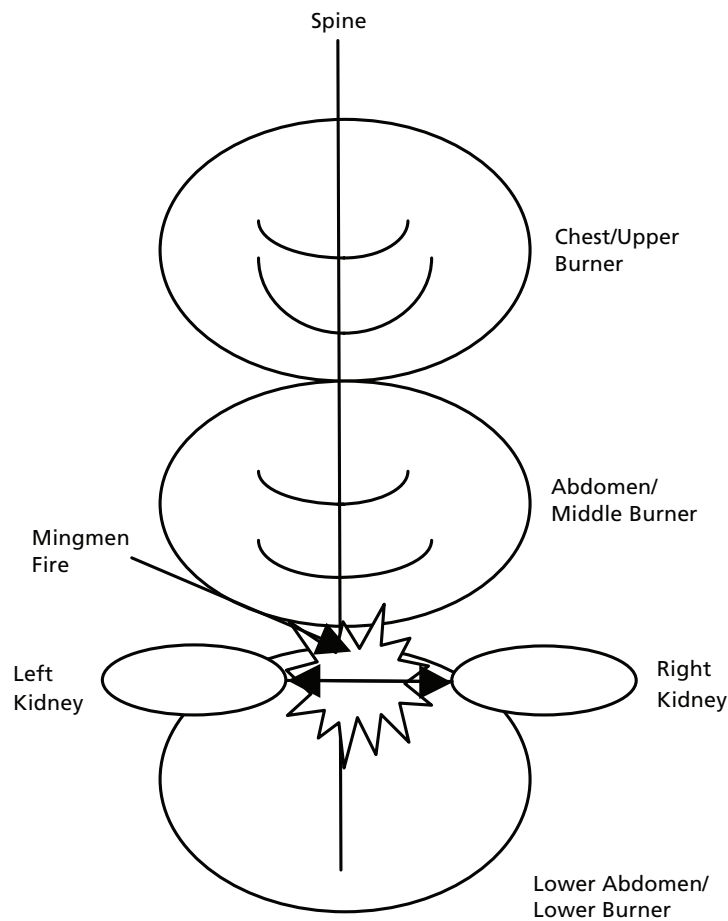


Figure 3.1. *The Triple Heater process: The left kidney contains Kidney Yin, the essence of our physicality. The right kidney contains Kidney Yang, the basis for the energy to live life. These two qualities continually interact through the Moving Qi of the Kidneys. As they meet at the spine, they are combusted by Mingmen Fire and turned to steam. The energetic movement called the Triple Heater mechanism transports the steam upward along the spine and deposits it into the points that nourish the Internal Organs responsible for developing our constitutional tendencies.*

Cycles of 7 and 8

Beyond our individual curriculum, we share with all other beings the cycle of birth, growth, maturity, and death. Our lives are stories: we have an origin and we have a destination. How we journey from the beginning to the end is described in the earliest texts of Chinese medicine as the cycles of 7 and 8 (the Su Wen), or of 10 (the Ling Shu). The cycle of 7 refers to females, the cycle of 8 refers to males, and the cycle of 10 is general. The cycles define childhood, adoles-

cence, adulthood, and the elder years. The cycles of 7 and 8 refer to the years of our lives (the ages of 14 and 21, or 16 and 24, on up to 40, 56, 64, and beyond), because major changes often accompany multiples of these periods. Each cycle brings different responsibilities: the increasing household duties of an older child, providing for the needs of one's family as an adult, or bringing the wisdom of age to the community as an elder.

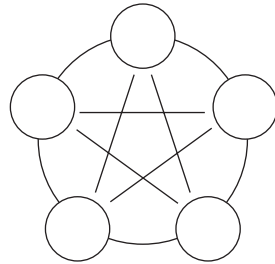
These cycles are governed largely by the hormones, which are distributed by our Source/Yuan Qi. In modern times life moves more quickly than during the time of the classics, and the actual years described in the cycles of 7 and 8 are not so pertinent. Nevertheless, we all share, to one extent or another, the process of life experience and aging.



The levels of Defensive/Wei, Nourishing/Ying, and Source/Yuan Qi are constantly interacting with each other, continually accommodating the environmental and emotional challenges our Essence encounters.

4 ...

The Numbers



Throughout Chinese philosophy there is a fascination with numbers and their relationships. Chinese cosmology begins with the Void, Nothingness, which becomes Somethingness. Numerologically, this is expressed as 0 and 1 (or in other traditions, 1 and 2). These two numbers form the basis of one of the most influential books of ancient times, the Yijing (or I Ching, Book of Changes). The hexagrams included in this great work are all based on only two numbers—1 and 2—and how, through their mutations, the most complex aspects of reality can be represented. Popularly used as a book of divination, the Yijing demonstrates a profound understanding of reality and change.

The Western mind also recognizes the significance of these two numbers. The basis for modern computing is the binary code based on 0 and 1. The process of cell division as observed by Western science is a process of one cell becoming two cells.

Yin and Yang—“The One Begets the Two”

In Daoist philosophy, the origin of all things is represented by a circle (fig. 4.1). It is called Grand Ultimate/Taiji. All is contained within it; it is whole.

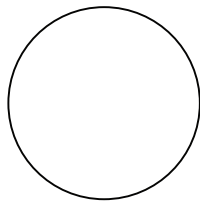


Figure 4.1. *The Grand Ultimate/Taiji is represented by a circle.*

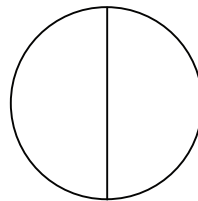


Figure 4.2. *As the Grand Ultimate manifests in physical form, it divides into two.*

Interdependence, Balance, and Change

As this Grand Ultimate begins to become manifest in physical form, it divides into two (fig. 4.2). In early Daoism there is no mention of yin and yang, a theory developed by the school of Naturalism around 400 BCE. Previously the concept was called *liang yi*, that is, the Virtues That Come out of Duality.

While often understood in the West as opposites, yin and yang represent balancing aspects of the whole. We see it on every scale: Heaven and Earth; day and night; hot and cold; empty and full; open and closed. We “live” yin and yang all the time. We rest after periods of activity; fill our stomachs when they are empty; open and close doors as we pass from inside to outside. The activity of walking is itself a demonstration of yin and yang: we lift and move (yang) one foot while the other (yin) supports us, and when we reach the extreme of balance, the moving foot contacts the ground and the relationship is reversed. The fundamental philosophical statement is that when extreme yin is reached, it transforms to become yang, and vice versa. The meaning is that nothing is absolute; everything is relative, and everything is constantly changing.

From a Chinese medical point of view, yin and yang are the basis of life. Yin and yang are fundamentally contained in the left and right kidneys, but the concept is applied to the entire body. We see yin as substance and yang as function. Everything is relative, however. If, for example, we compare the yin substances of Bone, Blood, and Fluids, we recognize that Bone is relatively more yin than Blood because it is more solid and occupies a deeper area of the body. Blood has substance but it is not as dense as bone, and so, relative to Bone, the Blood is more yang. Fluids and Blood both circulate through the body, but Blood is thicker and circulates more deeply than do the Fluids; relative to Fluids, Blood is more yin.

In the context of life, yang represents the actions we take as we move through our lives, and yin is the residence for the Spirit. Yin grounds us into our bodies. With substance, we create our life stories. With substance, we have some control, some ability to hold on to and change our bodies, our choices, our stories. We need this ability to control our lives, but if we accumulate too much yin our stories become our delusions.

The Trinities— “The Two Beget the Three”

The third “entity” to emerge from yin and yang is the interaction that occurs between them. It is the sine wave in the popular symbol for yin and yang (fig. 4.3). The third entity, or force, yields limitless possibilities—the myriad things.



Figure 4.3. *The sine wave illustrates the interaction between yin and yang, which creates all possibilities.*

Trinities of relationship appear frequently in Chinese philosophy. We have already discussed some of these trinities. In the requirements of life, differentiation adapts to the requirements of survival and interaction. In the model of anatomical levels of energy, Nourishing Qi communicates between the Defensive and Source Qi levels to help our Essence understand the requirements of living in the world. And in the Three Treasures of Humanity, it is Heaven/Spirit and Earth/Essence that are modulated by Humanity/Qi.

The key concept is that all of the trinities are about how two opposites can come together in relative harmony. We must survive and interact during our lives, but how well we balance those two requirements is through differentiation. Spirit and Essence are integrated by Energy. Heaven and Earth are influenced by Humanity.

The Four Principles of Yin and Yang

Yin and yang are always engaged in relationship. Neither can exist except in relationship to the other. This makes them *interdependent*. Sometimes, as with hot and cold, they appear to be in *opposition* to each other. Other times one may *transform* into the other, just as winter eases into spring. Yin and yang are always fluctuating in the natural order of things, but sometimes imbalances occur. If yang becomes too strong it can *consume* the substance of yin. When yin is too dense it can inhibit the movement of yang.

A fundamental tenet of the Shang Han Lun tradition is that life is predominately yang, requiring Heat and movement. Cold is the “enemy” that causes disease and death. The four relationships of interdependence, opposition, transformation, and consumption are the different relationships between Upright Qi and the pathogenic factor of Cold.

Interdependency: Yin depends on yang and yang depends on yin. Qi depends on Blood and Blood depends on Qi. Defensive/Wei Qi and Nourishing/Ying Qi are mutually dependent.

Opposition: In the case of opposition, Yang Qi is equal to or stronger than the invading pathogenic factor of Cold, and the Cold is expelled.

Transformation: When Cold is stronger than the Yang Qi available to resist it, the pathogen of Cold is transformed into Heat.

Consumption: When Cold transforms into Heat, the Heat is absorbed more deeply into the body, damaging and consuming Qi and yin. Too much yang causes yin to decline.

The Four Transformations of Yin and Yang

Another important concept involving the number four is the Four Transformations of yin and yang.

In addition to representing the all-inclusivity of the Grand Ultimate/Taiji, the circle represents time, and indeed, the early character for the word *time* was a circle. Time has no beginning and is never ending. Time goes on and on, never breaking or stopping. It is a continuity. If we draw a line through the circle, we break the momentum (fig. 4.4). If we put a rod into the Earth, we create a sundial.

Observing the relationship of shadow to light, we begin to have a measurement of time. Our perception and measurement of time appears to be cyclical. We perceive that events emerge and recede, as short as a heartbeat or as long as the eons it has taken the cosmos to evolve. With time we measure day after day, season after season, year after year, in an unending cyclical fashion. The circle, Taiji, represents this never-ending nature of time as it constantly revolves around space, giving birth to yin and yang.

With further differentiation, yin and yang display

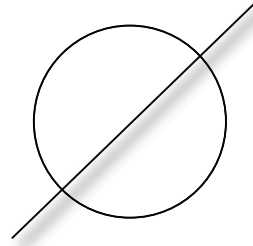


Figure 4.4. *If the circle represents the continuity of time, the line drawn through it breaks the momentum. When we break the continuous movement of time, we are able to measure it, as with the sundial's measurement of light and shadow.*

four attributes of gradation: Greater Yang/Taiyang, Lesser Yang/Shao yang, Greater Yin/Taiyin, and Lesser Yin/Shao yin (fig. 4.5). We can see these gradations every day as we move through the changes of light and darkness, every year with the changing of the seasons, and over the course of our own lives as we age.

The Beginning of Yang:

Greater/Taiyang—Birth and Growth

Each spring there begins a shift from the yin of winter to the beginning of yang—Greater/Taiyang. A burst of yang energy initiates activity into winter's inertia of deep cold, darkness, and conservation and reawakens

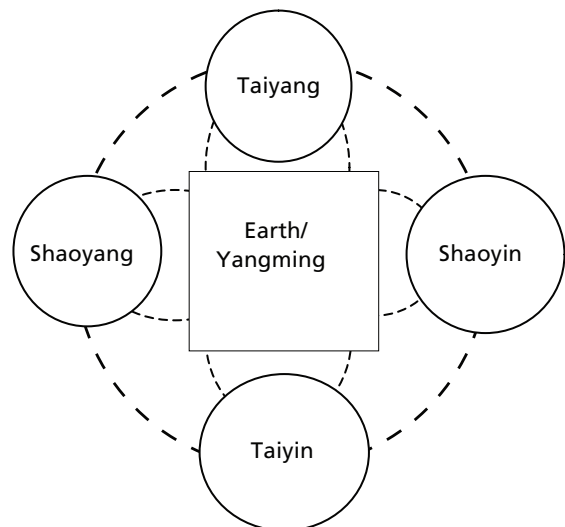


Figure 4.5. *The Four Transformations further differentiate the gradations of yin and yang as they are changed by their energetic interaction with the Earth.*

the movements of nature. Sap begins to rise in the trees and the seeds that fell last autumn begin their alchemical change to prepare for germination. Warmth and light both gradually increase.

The Waning of Yang:

Lesser/Shao yang—Maturity

Summer arrives, and with its increasing heat the momentum of activity continues, bringing nature toward maturity. The leaves of trees become lush, rich, and green; the vegetables and fruit ripen to perfection; flowers unfold from their tight buds to full blossom. Nevertheless, light begins to slowly diminish. Yang Qi, the motivating force for life, gradually lessens.

The Transition to Yin:

Greater/Taiyin—Decline

With the waning of Yang Qi, yin once again exerts itself. The lessening of both light and warmth brings the autumn. Nature begins to withdraw its yin resources back into the Earth. The flower wilts, the fruit rots, and our individual human lives begin to grow short. The physiology of plants and animals gradually slows, preparing for the coming period of stillness.

The Diminishing of Yin:

Lesser/Shao yin—Decay and Death

With the coming of winter, nature's resources fully consolidate into the Earth. Living things are able to survive the season of cold immobility if they have the capacity to draw their life force deeply enough within, to hold it safe and relatively dormant. The roots of a tree, the hibernation of a bear, the hidden seed all await the conditions that allow once again for the burgeoning of yang and the return to life.

Holding this process all in place is the Earth itself, which is the common and transforming factor for these qualities of energetic change as they shift from one to the next. The ancient cash-coin of China, with the small square cut out of the center of the coin, is a symbolic reflection of this continuous process of birth, growth and maturity, decline, and death, all playing itself out over and over again. And all of this is taking place on the Earth, which is represented by the square.

The Five Elements— Phases of Transformation

The Five Element theory is not originally a Daoist concept but, like the yin/yang theory, was developed by the school of Naturalism around 400 BCE. Many ancient cultures defined the fundamental elements that they recognized as essential for life to exist. In China the elements that were chosen to represent the most basic components of earthly existence were Wood, Fire, Metal, and Water. Similar to the Four Transformations earlier discussed, this theory is based on the observation that nature moves through the phases of birth, growth to maturity, peak of growth to decline, and death leading to rebirth.

Wood is associated with birth, the beginning of life—the energy of seedlings pushing up through the soil in the spring and of the trees that grow upward. Growth is associated with the spreading nature of Fire, the most yang element. Metal, which is usually found hidden in the Earth, is associated with decline. Death is associated with Water, the most yin element, where all possibilities exist. Birth and maturity are yang activities that move outward. Decline and death are yin, inward-moving activities.

We have a physical body that constitutes and conveys the Earth element, the transformational point between yin and yang. As philosophical thought and debate continued in ancient China, the central position of Earth was reconsidered. It was given a more equal role in the process of movement and transformation through the division of yin and yang. By including Earth with the earlier four phases of cyclical phenomena, a different system of understanding material existence came into being.

Elements in Relationship to Creation

The basis of this theory is that physical reality is continually subjected to transformation and change. Moving clockwise around the circle is the Creation Cycle (fig. 4.6). The general story line for explaining this rendition of the Five Elements is that if you take two sticks of wood and rub them together, they make fire. The fire leaves ashes that nourish the soil of the Earth. Metal forms in and comes out of the Earth. Metal, as an effective conductor of temperature, encounters air molecules

and causes condensation and evaporation—that is to say, water. Water in turn nourishes the growth of vegetation, or wood. This is the description of creative movement, of how one element creates another. Although it is the dominant story used today it was much debated during the evolution of philosophical thought.

Elements in Relationship to Control and Support

There is another description of how the elements can support or control each other. The arrows crossing inside the circle in fig. 4.6 illustrate this quality of relationship. Wood, with its spreading roots, keeps Earth in place. Fire can melt Metal. Earth gives Water the boundaries through which to flow, Metal cuts Wood, and Water douses Fire.

Elements in Relationship to Degeneration

There is also the description of how the elements damage or destroy other elements. This cycle of change moves counterclockwise around the circle. Fire burns Wood, Wood uses up Water as it grows, Water rusts Metal, Metal penetrates and uses up Earth's minerals, and Earth smothers Fire.

Elements as Static

In the early development of this theory we see a fascination with the interrelationships of the Five Elements.

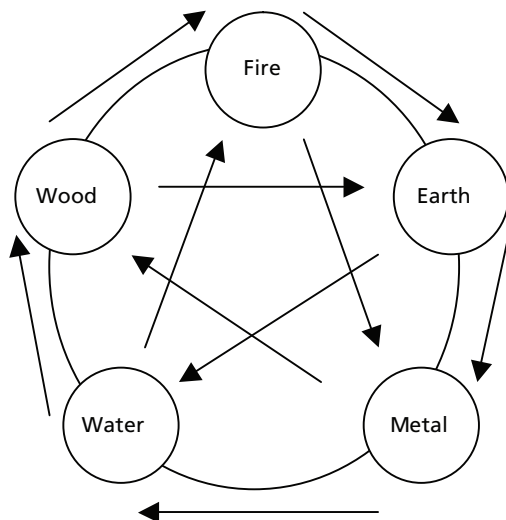


Figure 4.6. *The Five Element theory is a model for the interrelationships among and between the fundamental energies of life.*

ments. Later, during the Song dynasty (960–1279 CE), the single, static element, standing alone, is given more attention. The Five Element theory took on a different character, more interested in analyzing the individual elements for their associations, or correspondences, than in the earlier exploration of transformation and change. For example, the element of Wood is associated with the season of spring and the color green. It has qualities of ascension (based on the growth of plants) and is associated with the Liver and Gall Bladder.

Some of the most important correspondences of the elements are shown in the table “Common Correspondences for the Five Elements,” at right.

The Five Element theory gives us a model for understanding not only the broad sweep of our lives but also the inner workings of the body, our individual temperaments, family interactions, and interpersonal dynamics. As we move through our lives we often meet with conflict. Without conflict we cannot learn and change. The Five Element theory can help us gain insight into the difficulties we encounter and help us find a harmonious resolution.

In keeping with the inclusivity of the philosophy of Chinese medicine, the Five Element model is only one of several theories, all valid even if different. Nevertheless, this theory in particular has had a significant impact on the fundamental concepts of Chinese medicine. Each of the five elements has a yin and yang aspect. The Internal Organs and the energetic channels associated with them are all assigned an element.

The Six Divisions or Stages

Returning to the earlier concept of the Four Transformations, the Six Divisions introduces two new energetic concepts. The two new terms associated with these concepts are Yangming, meaning Emitting Yang or Yang Brightness, and Jueyin, meaning Absolute Yin, that is, death or paralysis. The terms Taiyang, Yangming, Shaoyang, Taiyin, Shaoyin, and Jueyin are used to describe many aspects of Chinese medicine, but when discussing the Six Divisions or Stages, they relate to the progression of illness as understood by the Shang Han Lun.

The Shang Han Lun operates from the underlying belief that we are yang by nature. Cold is the pathology

COMMON CORRESPONDENCES FOR THE FIVE ELEMENTS

Element	Wood	Fire	Earth	Metal	Water
Organ Pairs	Liver/Gall Bladder	Heart/Small Intestine	Spleen/Stomach	Lung/Large Intestine	Kidney/Bladder
Season	Spring	Summer	Late summer	Autumn	Winter
Energetic Movement	Ascension	Spreading	Centering/ harmonizing/ balancing	Descension	Suspension
Color	Green/blue	Red	Yellow/orange	White	Black/dark blue
Emotion	Anger/frustration	Joy/anxiety	Worry/obsession	Grief/sadness	Fear/fright
Virtue	Courage	Compassion	Empathy	Surrender	Willpower
Geometric Shape	Hexagon	Triangle	Square	Rectangle	Circle
Sensory Portal	Eyes	Tongue	Mouth	Nose	Ears
Activity	Walking	Running	Sitting	Lying down	Standing

most damaging to Yang, because it is the pathogenic factor that most restricts the movement of energy. How well we resist an invading Cold pathology depends on how strongly our Yang Qi is able to defend against it. The six stages of illness can describe an acute illness that penetrates very quickly or the slow progression of chronic degenerative disease.

The Shang Han Lun describes the progression of illness when Yang Qi fails in its defense against a Cold invasion. The progression is about the terrain in which illness appears, not so much about the specific cause, although the tradition always assumes that Cold is the pathology. This Cold can relate to the exterior, as in an external pathogenic factor, or to the interior, as with inappropriate food intake or emotional shock. Pathology gradually moves through six divisions, or anatomical regions, as it penetrates the body, steadily compromising the integrity of our energetic functioning. As the pathology progresses through the anatomical levels, the pathology itself changes. The initial attack to our immune system is from Cold, but as the body's Yang Qi does battle, Heat develops. With deepening penetration, Heat deteriorates the structure of our actual substance.

Each division includes a channel that begins at the legs and a channel that begins at the arms. All of the Yang channels converge at the head. The Yin channels converge at the abdomen and chest. Unlike the elemental yin and yang pairs of the Five Element model, the

Six Division pairs are each either yin or yang. In the Five Element model, the trajectories of each yin and yang pair move through channels in either an arm or a leg. The Six Division pairs always include an arm *and* a leg channel.

The Three Yang Lines of Defense

The primary responsibility of Yang Qi is to keep any attack of pathological Cold on the exterior—to protect the deeper, interior regions of the body from invasion. Yang Qi has three possible levels of response.

Taiyang/Greater Yang is the stage where we have the greatest amount of Yang Qi available to resist and expel the Cold pathology. Yang Qi mobilizes fluids to sweat out and release the Cold or to produce phlegm to expel the pathology. The channels associated with Greater Yang are the Urinary Bladder and Small Intestine. Both of these channels travel through the back. Leg Greater Yang/Urinary Bladder begins at the little toe and moves up the back of the leg, the back of the torso along the spine, the back of the neck into the occiput, and up over the head to the inner corner of the eye. Arm Greater Yang/Small Intestine begins at the little finger and moves up the lateral arm into the scapula region of the upper back, through the neck, and into the head. Together, these channels form the zone of Taiyang.

At the stage of **Yangming/Emitting Yang**, Taiyang has failed to keep Cold on the exterior. The

process of internalizing the pathology begins to generate Heat. Channels associated with the Emitting Yang stage are the Stomach and Large Intestine meridians. These channels travel through the lateral aspect of the front of the body. Leg Yangming/Stomach begins on the top of the foot at the second toe and moves up the lateral front of the leg into the abdomen and chest, continuing upward through the throat into the central region of the face. Arm Yangming/Large Intestine begins at the index finger and moves up the arm, through the throat, and, again, into the center of the face. These channels form the zone of Yangming.

At the stage of **Shaoyang/Lesser Yang**, there is less Yang Qi available to resist the pathology. It is still possible for the pathology to be resolved, but it is more likely that it will be trapped half in and half out. The channels associated with the Lesser Yang stage are the Gall Bladder and Triple Heater meridians. Leg Shaoyang/Gall Bladder begins at the fourth toe and runs up along the sides of the leg and torso to the top of the shoulder, into the occiput, and up the side of the head to end at the outer corner of the eye. Arm Shaoyang/Triple Heater begins at the fourth finger and runs up the center of the lateral aspect of the arm to the shoulder, into the lateral aspect of the back of the neck, and ends near the outer corner of the eye. This is the Shaoyang zone.

The symptoms associated with the Yang zones relate to pain in the head, arms, legs, waist, spine, and neck.*

These stages of illness relate to the terrain in which the condition manifests, not to its cause. For example, if someone's immune system is weak, an acute external pathology might manifest in the Yangming zone, even though we might ordinarily think of Yangming as a later progression of a condition. On the other hand, chronic occipital headaches manifest in Taiyang, which we usually associate with an acute condition.

The Three Yin or Interior Zones

If the invading pathology penetrates to the interior, we know that the body's Yang Qi has been exhausted.

*For a discussion of the practical application of massage technique to address the three Yang divisions, see Barbra Esher, "Not Now, I Have a Headache!" *Massage Today* 1, no. 2 (February 2001); and "Using the Six Divisions," *Massage Today* 1, no. 3 (March 2001).

Fluids are also depleted, because they have participated with the Yang Qi in its effort to repel the assault.

At the stage of **Taiyin/Greater Yin**, the Qi and/or Fluids are further damaged by the penetrating pathology of Heat. The channels associated with Greater Yin are the Lung and Spleen. Arm Taiyin/Lung begins at the thumb and runs up the inner aspect of the arm to the front of the shoulder and then into the chest. Leg Taiyin/Spleen begins at the big toe and runs up the inner aspect of the arch of the foot, continues medial to the tibia up the leg, into the groin, and up through the abdomen and chest, and ends on the side of the chest. This is the Greater Yin zone.

At the stage of **Shaoyin/Lesser Yin**, the Blood begins to be consumed by Heat. The channels associated with Lesser Yin are the Heart and Kidney. Arm Shaoyin/Heart begins at the little finger and runs up the inner arm to the armpit, to enter the chest. Leg Shaoyin/Kidney begins on the bottom of the foot and runs up the inner leg to the groin and continues up the abdominal region into the chest. This is the Lesser Yin zone.

Jueyin/Absolute Yin means paralysis or death. By the time pathology penetrates this deeply into the body, both Yin and Yang, the basis of life, have been exhausted. The channels associated with Absolute Yin are the Pericardium and Liver. Arm Jueyin/Pericardium begins at the middle finger and runs up the inner aspect of the arm to the front of the shoulder and into the chest. Leg Jueyin/Liver begins on the inner aspect of the big toe and runs between the big toe and second toe up the foot, into the medial aspect of the leg, and into the groin and lateral front torso, ending as it penetrates the chest under the breast in line with the nipple. This is the Absolute Yin zone.

Each of these yin pairs of channels travels through the abdomen and ends at the chest; the six symptoms associated with the Yin stages of penetration are coughing, wheezing, abdominal rumbling, abdominal distension, chest pain or spasms, and sore throat.

To summarize, the Six Divisions and their characteristics are shown in the tables "The Three Yang Divisions or Stages" and "The Three Yin Divisions or Stages" on the facing page.

THE THREE YANG DIVISIONS OR STAGES

Yang Stages	Associated Yang Channels/Organs/Zones	Yang Symptoms
Taiyang/Greater Yang: the stage with the greatest amount of Yang Qi available to engage with an acute Wind-Cold external pathogenic factor	Bladder/Small Intestine: backs of legs, backs of buttocks, adjacent to the spine, lateral arms (little finger side); all converging at the head	Pain in the back of the head or neck (occipital area), back of the legs, lower back or upper back adjacent to the spine, back of the shoulders, lateral aspect of the arms (little finger side)
Yangming/“Emitting Yang”: the stage where the pathology begins to be internalized and the body begins to generate Heat to combat the Cold	Stomach/Large Intestine: lateral to the front midline of the torso, lateral front of legs, lateral arms (in line with the index finger); all converging to the frontal region of the head (the region of the sinus cavities)	Pain in the sinus region of the head, lateral front of the legs, torso, or arms (index finger side); sore throat The “Four Greats” can appear at this level: great fever, great sweat, flooding pulse, and great thirst
Shaoyang/Lesser Yang: the stage where there is less Yang available to resist the pathogenic factor, and pathology gets trapped “half in–half out”	Gall Bladder/Triple Heater: sides of the legs, sides of torso, dorsal aspect of arms; all converging at the sides of the head	Pain on the sides of the head (temple region), sides of the legs and torso, lateral arms (in line with the fourth finger), tops of shoulders, lateral occipital region; symptoms can also include alternating signs and symptoms, for example, chills and fever

THE THREE YIN DIVISIONS OR STAGES

Yin Stages	Associated Yin Channels/Organs/Zones	Yin Symptoms
Taiyin/Greater Yin: the stage where pathology begins to retreat more deeply into the anatomy and consumes Qi and Fluids	Lung/Spleen: medial legs, lateral anterior abdomen and chest, medial arms (in line with the thumb); all converging to the chest	Sore throat, cough, wheezing; abdominal fullness, rumbling, or pain; diarrhea, nausea, vomiting
Shaoyin/Lesser Yin: the zone where pathology penetrates even more deeply into the Yin regions of the body and consumes the Blood	Heart/Kidney: medial arms (in line with the little finger) and legs, central abdominal region; all converging to the chest	Chest pain, chest spasms; abdominal distension, diarrhea, possibly with undigested food; there can be scanty, dark-colored urination, depending on how much Heat is present and how badly the Fluids are damaged.
Jueyin/Absolute Yin: energy has retreated so deeply into the body that paralysis or death can occur—pathology consumes both Qi and Blood, causing the collapse of Yin and Yang	Pericardium/Liver: medial arms (in line with the middle finger) and legs, central front torso: all converging to the chest	At this level there can be hunger and thirst but an inability to retain the food or fluids, with immediate vomiting. The Shang Han Lun mentions that it is possible that roundworms can be vomited at this level of illness.

The Seven Stars

The number 7 does not appear in the medical literature, but it has a spiritual connotation.

The Seven Stars refers to the Big Dipper constellation. The Big Dipper revolves around the sky of the northern hemisphere, always pointing toward the North Star, the constant landmark in the sky that for centuries has guided travelers on their journeys (fig. 4.7).

For Daoists, the constellation also gives direction for the spiritual journey. The imagery of the Big Dipper is the basis of one of the most popular meditation methods, the Microcosmic Orbit. In this meditation, energy is circulated through specific points on the front and back of the body. The basis for the selected points is an image of the constellation as it revolves horizontally around the body.

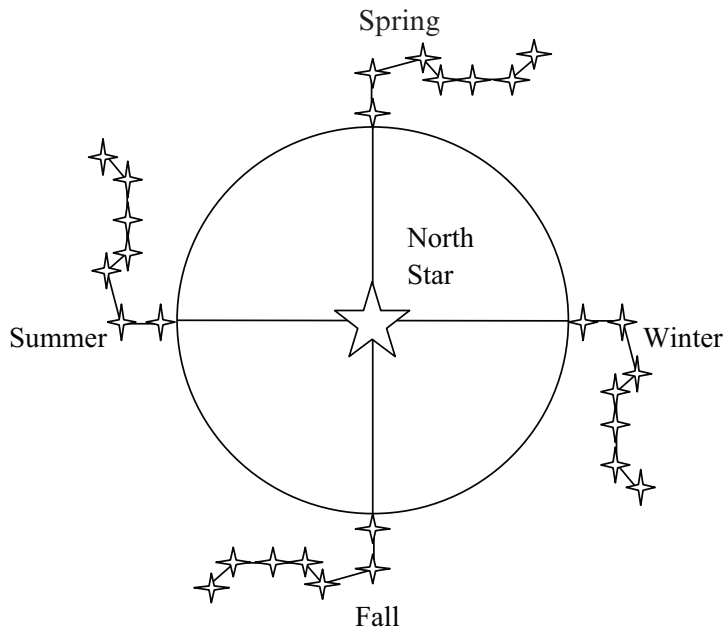


Figure 4.7. In the northern hemisphere, the North Star always appears in the northern sky. The Big Dipper constellation revolves around the northern sky, always pointing toward the North Star. The constancy of the position of that star offers guidance to travelers, whether on the Earth or in spiritual dimensions.

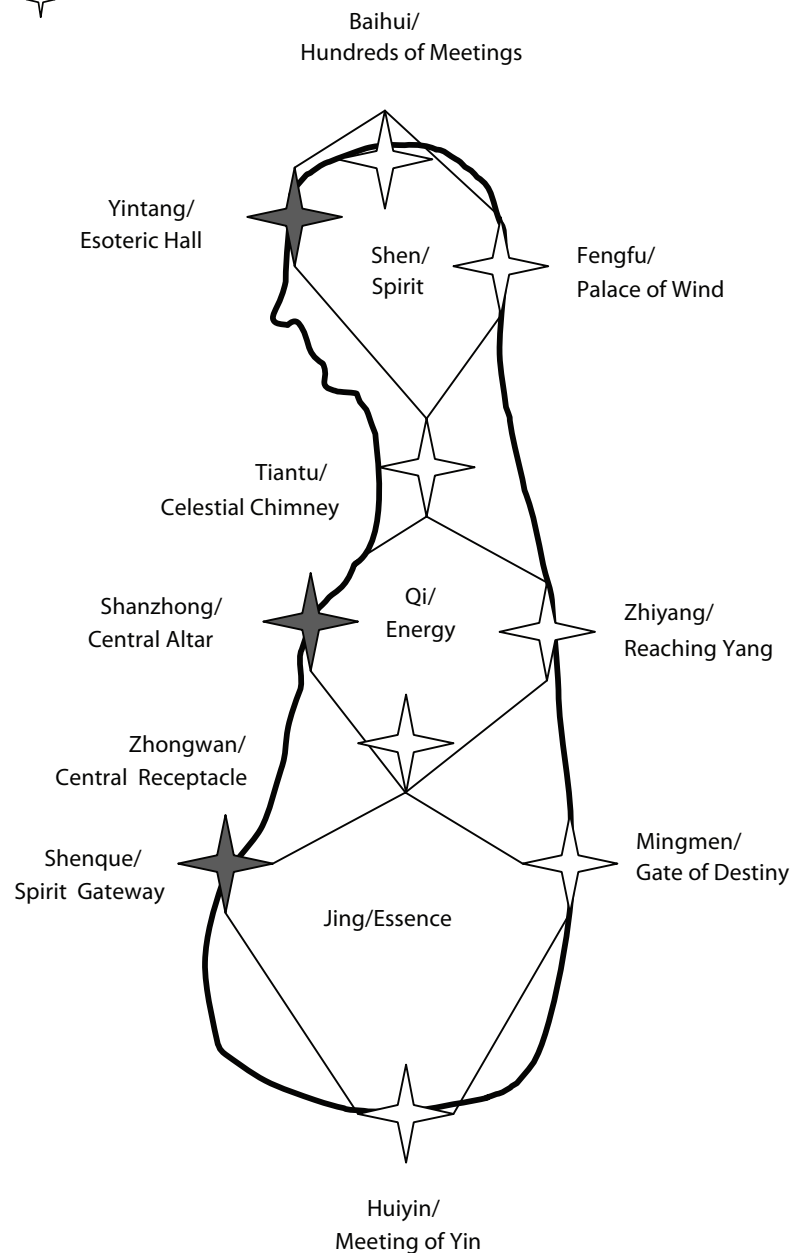


Figure 4.8. The seven white stars are an approximation of the constellation superimposed on the body. As the constellation revolves horizontally around the body, three of the stars from the back establish points on the front (shown in black). The resulting ten points establish three energetic regions called the three Elixir Fields.

The star that is placed at the top of the head is the star in the Big Dipper that always points toward the North Star, the center of the heavens, guiding us to where we need to be. The stars revolve horizontally around the body and their placement establishes three major energetic regions: the lower abdomen, the middle abdomen and chest, and the head (fig. 4.8). These are the three Elixir Fields/dantian of internal alchemy.

The lower center, bounded by the genital region on the bottom and the center of the abdomen (midway between the navel and the xiphoid process) on the top, represents the Jing, the Essence. It is associated with survival, with the tribal archetypes that keep society functional, and with the imperative for the perpetuation of the species. In spiritual practice the goal is to refine and/or release the gross physical attachments associated with this region.

The middle center is bounded on the bottom by the center of the abdomen and at the top by the notch at the base of the throat. It is associated with Qi/Energy and our ability to interact with the world. This center includes the Heart. The Heart has the quest to find meaning in life. In spiritual practice this quest leads us to separate from the status quo. We begin to ask different questions about life and to have fewer delusions about the world around us.

The upper center is bounded on the bottom by the notch at the base of the throat and on the top by

the crown of the head. This center is associated with Spirit, the Shen. When a practitioner is cultivating this region, there are no more questions. Now the practice is about surrendering to divine power. There is a loss of the personal quest and the birth of the divine quest.

The Bagua—The Eight Trigrams

In the Yijing (or I Ching), the Book of Changes, yang is represented by a single horizontal line signifying a strong, directed force. Yin is represented by a broken line, implying a softer, more fluid position.

Yin and yang are the basis of physical existence, and they emerge out of the Grand Ultimate, an absolute condition of wholeness, with no extremes. Such a condition cannot exist in our physical reality. When it divides to create relativity, the two parts that result are the two extremes of duality.

The daily reality of life, however, is not always about extremes. There is continual interplay between the extremes, each naturally waxing and waning. As yin gradually waxes to become colder, darker, or more substantial, yang wanes in its warmth, light, and invigorating nature, and vice versa. There are four possible combinations of the two lines symbolic of yin and yang, yielding the qualities of energy described by the terms discussed in the Four Transformations: Greater Yang, Lesser Yang, Lesser Yin, and Greater Yin (fig. 4.9).

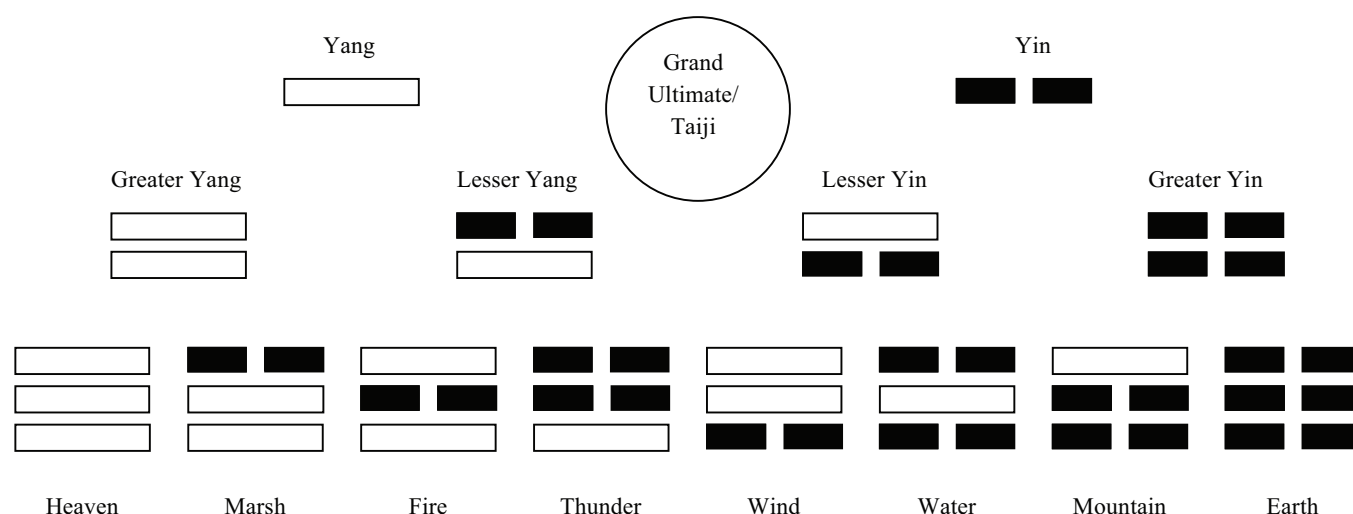


Figure 4.9. The eight trigrams emerging from yin and yang. Note the appearance of wavelike movement through the changing symbols: the sequence of change in this figure is a binary model.

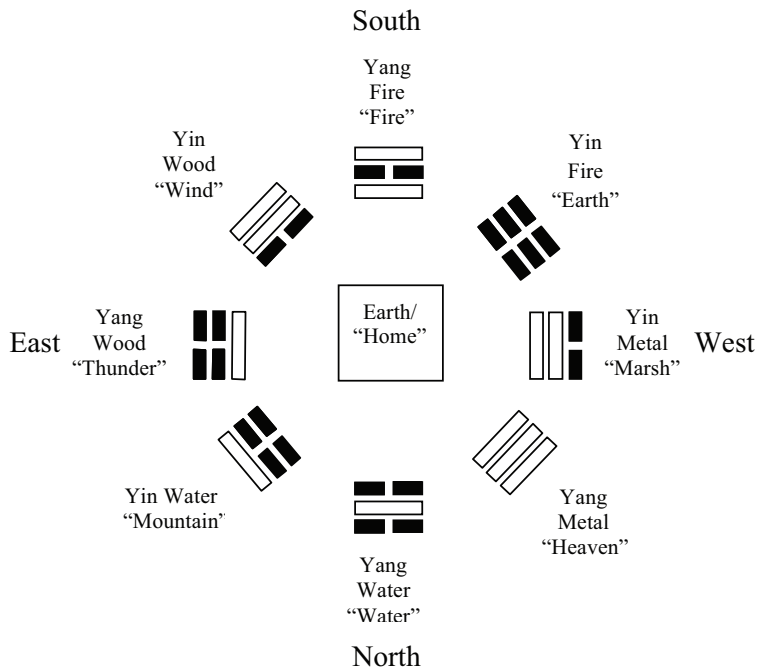


Figure 4.10. *This arrangement of the trigrams represents the Post-Heaven or postnatal sequence. The arrangement emphasizes the changing phases of energy as we face the challenges of living on Earth.*

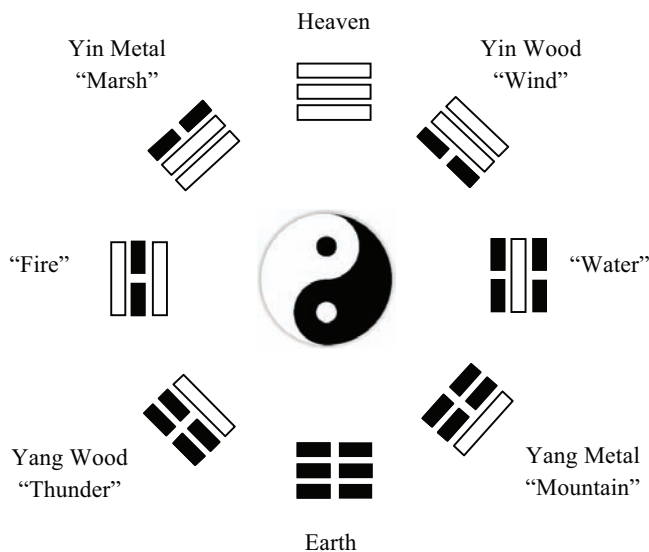


Figure 4.11. *This arrangement of the trigrams represents the Pre-Heaven or prenatal sequence, based on balanced and opposite relationships.*

“The Two Beget the Three”

Trigrams are created when a third symbolic line is added to the two-line symbols. There are eight possible three-line combinations of the lines representing yin and yang (see fig. 4.9). These are called the Bagua. The number 8 represents change, and the trigrams are symbolic of the most significant qualities of change in the natural world.

Trigrams are sequenced in a variety of orders. The most well-known arrangements are the Post-Heaven sequence, attributed to King Wen of the Chou dynasty (1150–249 BCE) but probably of much older origin, and the Pre-Heaven sequence, attributed to Fu Xi, a legendary emperor from Neolithic time, but actually set down by Shao Yong (1011–1077 CE), a philosopher of the Song dynasty.*

Placing the trigrams in a circle gives an association to the directions of the compass (fig. 4.10). (The Chinese always show South on the top.) The compass directions bring attention to the Five Element associations: East is Wood, South is Fire, West is Metal, and North is Water. The Post-Heaven sequence concerns postnatal life, with Earth in the center. It shows the qualities of energetic transformations that we face in our postnatal lives. This diagram is a useful tool for fengshui practitioners. (This arrangement is another rendition of the magic square; see “Intentional Placement of Stones in the Home,” page 131, for more on the magic square.)

The Pre-Heaven arrangement has a binary basis and emphasizes the balanced relationships between the opposites of Heaven and Earth, Fire and Water, and the yin and yang qualities of Wood and Metal (fig. 4.11).

“The Three Create the Myriad Things”— The Bagua as Subtle Science

When two trigrams are combined they form a hexagram. The total permutations of all the possible combinations of the eight hexagrams is sixty-four, representing all the possibilities/probabilities of life.

Ancient Chinese cosmology begins with something (1) emerging from nothing (0). This is the

*Steve Marshall, “Yijing Hexagram Sequences,” www.biroco.com/yijing/sequence.htm.

binary code, first described in the West by Gottfried Wilhelm Leibniz* in 1679 and now the basis for computer technology. Binary fission is the process that cells undergo in order to divide. The visual representation of the process of binary fission resembles the division of the Grand Ultimate into yin and yang, and the subsequent division into the Four Transformations.

The propagation of new cells has two purposes:

- to maintain the health of an organism as it fulfills its purpose in the world—in other words, Postnatal Qi; this is the process of mitosis; and
- to develop the reproductive cells of the sperm and ovum that allow a species to reproduce and adapt to evolutionary requirements—in other words, Source Qi; this is the process of meiosis.

Perhaps a correlation can be made between these two processes and the two different sequences of the Bagua trigrams. Meiosis, with its function of creating the cells necessary for the successful evolutionary reproduction of the organism, seems to pertain to the Pre-Heaven sequence of the trigrams. Mitosis, with its emphasis on survival in the postnatal world, seems to pertain to the Post-Heaven sequence.

The Yijing and DNA

DNA was first discovered by the Swiss scientist Friedrich Miescher in the late 1860s.[†] In more modern times a number of writers have pointed to the correlation between the sixty-four hexagrams of the Yijing and the sixty-four codons of the universal genetic code. Terence McKenna began making this association in the 1970s. In the 1990s several books appeared, first among them, in 1992, Martin Schonberger's *I Ching & the Genetic Code: The Hidden Key to Life*. Since then many scientific observers have explored the similarities, and many of them conclude that the process of life as described by the ancient numerological system of Chinese philosophy is supported by the recent discoveries of modern science.

*"Gottfried Wilhelm Leibniz Invents the Binary System," www.computinghistory.org.uk/det/5913/.

†Ralf Dahm, "Friedrich Miescher and the Discovery of DNA," *Developmental Biology* 278, no. 2 (2005): 274–88.

In modern times the Yijing is most popular as a divination tool. As the basis of Chinese philosophy, however, it serves a much larger role. It is a subtle and inclusive science; its view takes in everything from the smallest particle-wave to the vast transmigration of energy between existence on this physical plane and other dimensions of consciousness.

The Nine Palaces

Combining the concepts of the Five Elements with the understanding of the Bagua leads us to the Nine Palaces. In addition to the eight energies that the Bagua describes—that is, the changes and challenges of life—the Nine Palaces adds the sanctuary of home.

This model is based on the assertion that human beings have a particular purpose to fulfill. We can think of life as a big university where the ultimate goal is to satisfy an assigned curriculum. Understanding the model of the Nine Palaces, sometimes called the Nine Celestial Stars, can be helpful in prioritizing and managing the various issues and challenges we face during our lives.

There are eight major "lessons" in the basic curriculum, with the ninth lesson representing a "post-graduate" program in the cultivated realization that we are at "home," comfortable and content with our lives: everything is as it should be and nothing is lacking. In order to come to this realization, however, we must first "graduate" from the eight fundamental lessons, a process that requires conscious attention. As described earlier, these eight lessons, or palaces, are health, wealth, prosperity, relationship, creativity and children, travel and opportunity, career or vocation and knowledge, and, eventually, wisdom.

During the course of our lives we will all encounter each of these lessons at one time or another. Some of the lessons we might manage easily and harmoniously, while others might cause us difficulty. Some of the lessons have a higher priority at different times of our lives. There is usually, however, one keynote theme that consistently runs through our experiences. Clues to this "lesson of destiny" can be found in a persistent thought running through our heads or as a driving need to accomplish something in particular. This fundamental lesson or challenge can be seen as our destiny.

When we consider destiny, we also consider fate. Chinese philosophy defines fate as that with which we are born, which cannot be changed. For example, we're born into a particular race and inherit the DNA of our parents. Destiny, on the other hand, is within our control. It may appear as though we have little control over the events that happen in our lives, but as we gain awareness of how we make our choices and react to our relationships and environment, we are able to control how we make decisions. Gaining control of how we make decisions and choices opens the way to be the "master of our own fate."

The first three lessons of the Nine Palaces are known as the Three Stars. They are health, wealth, and prosperity. These three lessons are the most important facets of everyone's lives and are solely our personal responsibility. Marrying someone who has money doesn't satisfy the personal lesson of having wealth or prosperity. The remaining lessons of relationship, creativity and children, travel and opportunity, career or vocation and knowledge, and wisdom can only be successfully accomplished if we maintain our own health, wealth, and prosperity.

Wood—Health and Wealth

The first and second palaces, health and wealth, are associated with Wood, which represents the beginning of life. With purpose and vision, the quality of Wood helps us keep our eye on the goal and take the necessary steps to accomplish it. These two palaces pertain only to ourselves, and no one else.

In an ideal world we would all be born with these two lessons already accomplished, as a birthright. But if we have challenges in these areas, working to resolve them is a priority. If achieving health or wealth is difficult for us we will have difficulty meeting the additional challenges we encounter in life.

The First Palace—Health: Yang Wood

Health is the foundation of a productive life. It signifies having the vitality, strength, and control to negotiate life's challenges. Health is a natural state. It is the readiness to be present, to recognize the habits and beliefs that may be creating our illnesses, to alter our current state of consciousness, and perhaps most important,

to be receptive to healing without the anticipation or expectation of a result.

The process of healing entails cultivating a positive relationship with the self: discovering aspects of ourselves for which we can feel gratitude, learning how to forgive ourselves for our perceived shortcomings, and having the faith that we have the personal resources to manage whatever may happen to us, including death.

Beyond cultivating this mental state, we can also engage in remedial care. We can exercise, pay attention to our diet, or do self-massage to empower ourselves in cultivating health.

Even if we ourselves do not suffer a major illness, the lesson is a part of our lives as we manage the illnesses affecting our family and friends.

The Second Palace—Wealth: Yin Wood

Wealth is defined as having enough: having shelter and enough to eat. But how do we define enough? Do we always want more? Do we have a closet full of shoes but we still buy more? Are our bookshelves overflowing but we still buy more books? If so, we have an issue in the palace of wealth.

This palace can apply to anything, not just our financial status. It can also be seen globally, where populations live in a state of impoverishment.

Fire—Prosperity and Relationship

With a strong beginning, represented by Wood, and our basic needs met through the foundation of health and wealth, we are able to expand our attention beyond ourselves. We enter the domain of Fire, and the palaces of prosperity and relationship.

The Third Palace—Prosperity: Yang Fire

Prosperity is about spreading our wealth—that is, having enough to share. If we are materially wealthy but others are in a state of need, do we share what we have or do we hoard it? If we share it, do we fear that we ourselves will not have enough?

Fire likes to spread; it is expansive. The commodity of money grew out of the bartering system, and it requires a constant exchange. The dynamics of exchange succeed only if we actually use our resources, when there is interaction.

If we spend our money without attachment, we allow it to go out so that more can come in. If, on the other hand, we do not allow our wealth to spread, we slow its movement. Stagnation occurs, causing decay. One method of cultivating prosperity is to always pay a little more for a service, or tip a little extra to demonstrate our prosperity. When we see ourselves as being abundant, others can benefit.

This palace is not just about money but about anything that is meaningful, such as our time or our energy. It applies to spreading out too much, as well. If we give away too much of our time or our energy, we create disorder in the first two palaces of our health and wealth.

The Fourth Palace—Relationship: Yin Fire

To have the capacity to engage in relationship, we must have the ability to share and spread our emotional wealth—our compassion and empathy—and be able to make room for another person without judging her or him.

Relationship requires interaction, a give-and-take without the expectation of return. Since we can only give and take what we already have, this palace is an invitation to become complete within ourselves. When we begin to interact with others we learn about the concepts of duality and equality. With duality, we have relationship with someone who complements us and allows the partnership to be complete. With equality, each of us is complete in our own way.

Cultivating self-love and self-worth is a requirement for accomplishing the curriculum of the fourth palace. An expectation that our partner can eliminate our deficiencies doesn't resolve our personal responsibility. Our relationships can only be fruitful if we first maintain our own health, wealth, and prosperity. When both partners have achieved this, a dynamic interaction with lasting interest and engagement manifests.

Completion of the lessons of the first four palaces confers upon us the security within ourselves to explore the unknown. As we enter the phase of Metal and consider the function of Lungs, we can see that every breath brings a new possibility. The Lungs understand Wind, or change. We come to know that nothing is permanent, and we let go of what we already have to bring in something new.

Metal—Creativity and Travel

With movement into the Metal element our ability to relate to only one other person expands to include the larger community. The Lungs descend to the Kidneys and disperse to the world. The Lungs access our deepest Essence and bring it into the world. With awareness of our surroundings, we see opportunity. With awareness of ourselves, we see our creative nature.

One of the characteristics of the Metal element is justice. Justice implies judgment. Cultivating the Metal palaces requires the cultivation of neutrality. Neutrality allows us to let go of our judgments. Neutrality gives us a blank canvas on which to work. We can create whatever we want because we have let go of our limiting opinions and views.

The Fifth Palace— Creativity and Children: Yin Metal

The palace of creativity reflects the virtues of Metal. Having accomplished the earlier palaces, we have the ability to share and a solid connection to the self. Now it is possible to create something that carries with it our heritage from the past and that leaves a legacy for the future. What is it that we have to offer the world? What legacy do we leave that might inspire others to grow and fulfill their potential? For many of us it is our children; for others it is the results of our work. If we don't see value in the legacy we are leaving, cultivating the relationship palace can be beneficial.

The Sixth Palace— Travel, Opportunities, and Adventure: Yang Metal

In Buddhism, the term *zhu jia* describes how a young monk tells his family that he is entering the monastery. It translates as "to leave family" or "to leave attachments." It is an appropriate term for the palace of adventure, travel, and opportunity.

Cultivating this palace has two aspects. First we must have a willingness to be vulnerable. We have no guarantee of the outcome when we set out on our adventure. We must have our affairs in order before we leave, because we may not return.

Second, we need to realize that even with the tremendous diversity and opportunity in the world, there is something that binds us all together. People the

world over living in different cultures still respond to life experiences in similar ways: we grieve over losses, we celebrate accomplishments, and we all seek community. The diversity that we see and the wealth of opportunities we encounter are actually all an invitation to return back to the self.

If everywhere is home, it doesn't matter where we are.

Water—Vocation and Wisdom

Having gone outside of ourselves to investigate and affect the world through our creativity and travel, we return back to the self with the knowledge of what it is we love to do. We enter the Water element, into the palaces of career/vocation/knowledge and of wisdom.

Knowledge is understanding the differences and separations between things. Wisdom is understanding the similarities and connections between things.

The Seventh Palace— Career or Vocation and Knowledge: Yang Water

Vocation is not about making money at a job. It is about how we love to spend our time. Many of us may have work where we make money in order to survive in the world, but we also need activities that are uplifting,

that spark us with inspiration. Vocation is the activity that allows us to discover our souls. If we love something, we bring spirit to it.

This palace is about knowing and using our innate, constitutional talents and abilities. It is about destiny, not something acquired from the world.

The Eighth Palace—Wisdom: Yin Water

Wisdom is the inner knowing represented by Water. Water is contained in Earth. Earth offers intention and concentration as we exercise the faculty of knowledge and learning. Cultivating this palace involves simplifying what we “know,” and simplifying our lives, in order to have more time for quietude in order to cultivate a relationship with the self.

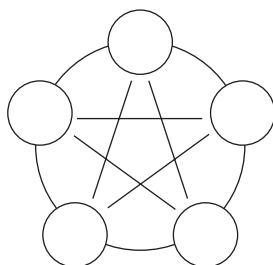
Earth—Home

The Ninth Palace—Home: Earth

Home is a postgraduate curriculum. With the self-knowledge we have gained through accomplishing all the earlier lessons, we find ourselves at home, the Earth element. Here we have a sanctuary, a place of security and comfort, absent of pain and suffering. We feel well. We have enough. We no longer seek outside ourselves for meaning or stimulation.

5 ...

Zang-Fu— The Internal Organs



The Internal Organs are known in Chinese medicine as the Zang-Fu. The Zang Organs are yin: their anatomical structures are mostly solid and they are responsible for producing and moving vital substances in our bodies. The anatomical structures of the Fu, or Yang Organs, are mostly hollow tubes intended to process food and eliminate waste from the body. The Organs are organized into yin and yang pairs (elemental pairs) based on the Five Element theory. The Yin Organs usually have many more functions and responsibilities than their yang counterparts.

The following discussion places the Organs into one or more of the three categories described earlier as the prerequisites of life—that is, survival, interaction, and differentiation. This order describes a progression of sophistication and complexity in the functions of the Organs.

- Lung and Large Intestine are the yin and yang pair of the Metal element and are associated with survival.
- Spleen and Stomach are the yin and yang pair of the Earth element, also associated with survival.
- Heart and Small Intestine are the yin and yang pair of the Fire element; they relate primarily to the level of interaction, but they are also involved at the level of survival.
- Kidney and Urinary Bladder are the yin and yang pair of the Water element; they relate primarily to the level of interaction, but also to survival.
- Pericardium and Triple Heater are the yin and yang pair of a quality of the Fire element called Ministerial Fire, and they are associated with the level of differentiation.
- Liver and Gall Bladder are the yin and yang pair of the Wood element, and they too relate to the level of differentiation.

There are specific responsibilities assigned to the Organs, with descriptions appropriate to the governmental roles that were necessary for maintaining the peace and safety of the Empire. The Yin Organs are generally given more emphasis because they store essential substances and have the greatest responsibility for the requirements of life. The Yang Organs, on the other hand, are more about elimination. Each Organ has at least one particular “principle” to accomplish.

While Chinese medicine acknowledges the important physiological functions of the various anatomical organs, it also gives us an understanding of other significant and subtle functions as they relate to the emotions and how we interact with the world, and to the complex interactions between the Organs. As we continually shift between the concerns of survival, interaction, and differentiation, the responsibilities and interrelationships of the Organs become relatively more complex and sophisticated, offering us the opportunity to become more aware of how we manage the world and to transform ourselves based on the realizations we gain.

The Level of Survival—Lung/Large Intestine and Stomach/Spleen

Survival requires the fundamental ability to breathe and digest food. The survival instinct is primitive, held in our DNA. Comfort is not important when our survival is threatened. We must have the functional ability to breathe and receive nourishment from food before any other aspect of life can be addressed.

Metal

Lungs—Yin Metal

As we inhale, the Lungs receive the inspiration of Da Qi/Great Qi; then, with their descending vector of Qi, the Lungs direct the breath downward in the body to be grasped by the Kidneys. The Great Qi joins with our Essence to define and manifest our destiny in life. With the completion of each inhalation, the Lungs’ dispersing quality reverses the direction of Qi to allow for expiration and the release of that which is no longer needed. The Great Qi joins with our Gu Qi (the energy resulting from our food intake) to generate Postnatal Qi.

Physiologically, the Lungs’ dispersing quality sup-

ports their responsibility for bringing fluids to the skin, which allows for perspiration, maintains moisture in the mucosal membranes of the sensory orifices, and helps the body expel excessive fluid through the expectoration of sputum or phlegm.

The Lungs are the first line of defense against external pathogenic factors. At this first exposure to exogenous influences, namely, the influences associated with Wind, the body is challenged to accommodate the volatility of change. The external factors might be the pathogens of Wind and Cold, where treatment strategies include promoting sweat and expectoration. Or the factors might be the challenges and sadness we sometimes face during our lives.

The term Lung Yin describes the mucous membrane of the entire respiratory tract, which is heavily dependent on sufficient hydration. Adequate Lung Yin is necessary to support Wei Qi, with all of its defensive functions that are somewhat analogous to the immune system.

Organ Interactions

Lung–Large Intestine: Metal elemental pair. In addition to communicating with the Kidneys, the descending vector of Lung Qi affects the functions of the Large Intestine, encouraging peristalsis to eliminate waste.

Lung–Spleen: Taiyin zonal pair

Lung–Kidney: The Lungs direct the breath downward to the Kidneys, to join with and inspire the Essence to fulfill its destiny. This interaction also supports urination.

Lung–Heart: Lung Qi supports Heart Qi to circulate the Blood.

Lung–Stomach/Spleen: Along with the Stomach and Spleen, the Lungs are responsible for the production of Postnatal Qi.

Lung–Liver: The Lungs have an important relationship with the Liver as they share the responsibilities of managing Defensive/Wei Qi. Pathologically, when the Lungs are weak and the Liver has too much energy, the ascending vector of the Liver brings its Qi to “insult” the Lungs, causing a strong, machine gun–like cough.

Role: Minister of Justice; to give us the ability to develop moral values and fairness

Principle: Respiration

Anatomical association: The Lungs are the organ with the most direct contact to the external world, giving them an association with the skin.

Emotion: The Lungs allow us to be vulnerable, and the related emotion is grief.

Virtue: The Lungs convey the ability to let go and forgive.

Large Intestine—Yang Metal

As the yang partner to the Lungs, the Large Intestine relies heavily on Defensive/Wei Qi to perform its peristaltic action and on fluids to maintain its mucous lining. Wei Qi's involvement with the functioning of the Large Intestine demonstrates the relationship of the Large Intestine to the immune system as understood by Western medicine.

The Large Intestine's primary responsibility is digestive in nature. It receives any remaining nutrients from the Small Intestine, absorbing anything useful before excreting the waste. Even at this relatively primitive level of functioning, the Large Intestine can make the distinction between nutrient and waste.

The Large Intestine fulfills the yang aspect of letting go and moving on.

Organ Interactions

Large Intestine–Lung: Metal elemental pair

Large Intestine–Stomach: Yangming zonal pair

Principle: Regulate Fluids; eliminate waste

Earth

Stomach—Yang Earth:

The Basis of Postnatal Qi

The Stomach is responsible for the production of Postnatal Qi.

Classically, the Stomach was given a position of central importance. Our capacity to feel nurtured begins with the ability to receive and process food. Food itself serves as an important part of the bonding process. During the digestive process, the Stomach has the first opportunity to prioritize nutrients, sending what it does not want to the Small Intestine for further processing. If the rotting and ripening process of digestion is not functioning well, the Stomach cannot produce the Grain/Gu Qi that supports the genera-

tion of Lung Qi and, hence, Postnatal Qi. Overall, the Stomach's vector of energy is descending to promote digestion.

The Stomach has the important responsibility of producing Fluids. In this capacity the ascending vector of the Stomach's yin pair, the Spleen, brings the Thin Clear Fluids/exocrine fluids upward via the trajectory of the Stomach meridian to moisten the nose, lips, tongue, eyes, and ears. In classical literature the Stomach also has responsibility for the initial production of Blood.

The term Stomach Yin refers to the mucous lining of the entire digestive tract.

Organ Interactions

The Stomach's central role gives it influence over all the Internal Organs.

Stomach–Spleen: Earth elemental pair

Stomach–Large Intestine: Yangming zonal pair

Stomach–Liver: On occasion, when the Liver Qi is tight it can invade the Stomach, causing symptoms such as belching, nausea, sour reflux, vomiting, or hiccups.

Principle: Digestion; “rotting and ripening”

Spleen—Yin Earth

The Spleen's primary responsibility is to transform and transport. It transforms food that has been ingested into something useful for the body and then transports the result to the area of the body where it can be most helpful or most easily eliminated. This process is referred to as “separating the clear from the turbid.” The Spleen's energetic vector is ascending. It supports the upward movement of fluids to moisten the mucous membranes of the Lungs and the sensory orifices. This ascending vector supports our structure as well. A prolapsed urinary bladder or uterus or poorly toned musculature is indicative of a weakness in the Spleen's ascending vector.

The heaviness implied by the word *prolapse* is a clue to what happens when the Spleen is too weak to perform its job of transformation and transportation. We become Damp, or heavy, and indeed, the Spleen is the organ most damaged by Dampness.

The Spleen is also responsible for producing the “red substance” that becomes Blood, and for providing the structural integrity to “keep the Blood in its

banks.” Varicose veins are a sign of a failure in this regard. This responsibility supports the Five Element concept of Earth maintaining boundaries.

As the Stomach’s yin pairing, the Spleen shares major responsibility for the production of Postnatal Qi. Our ability to engage and function in the world requires our four limbs, which give us the capacity to step out into our lives and to handle what we encounter. The Spleen has a strong influence on the four limbs.

The Spleen is associated with Earth. It offers us the ability to assimilate the requirements of our culture—to behave in a way that is harmonious with the community in which we live. The Kidneys, on the other hand, are associated with the self. Our primitive need to survive requires us to interact and cooperate with our family, our friends, authority figures, and our immediate environment. The Kidneys sacrifice their Qi and Essence to support the needs and responsibilities of the Spleen.

Organ Interactions

Spleen–Stomach: Earth elemental pair

Spleen–Lung: Taiyin zonal pair. The Spleen sends its red substance to the Lungs to be oxygenated. The Lungs take the stagnation and turbidity from the Spleen’s Dampness and try to eliminate it through expectoration or urination (via the Lung–Kidney interaction).

Spleen–Heart: The Spleen, with its ascending vector of energetic circulation, directs the red substance to the Heart. The rib cage protects the Heart. The channel called Da Bao/Great Wrap, which wraps around the chest, is associated with the Spleen.

Spleen–Kidney: Kidney Yang supplies the Heat needed for the Spleen’s process of transformation and transportation.

Spleen–Liver: When the Spleen is weak it becomes susceptible to attack. A very common pattern of energetic imbalance is called Liver invading Spleen/Stomach. Typical symptoms of this energetic imbalance include bloating, alternating constipation and diarrhea, hypochondriac and abdominal distension and pain, pebbly and dry stools or loose stools, fatigue, reduced appetite, menstrual irregularity, and flatulence.

Principle: Transform and transport; digestion

Anatomical association: The four limbs

Emotion: Worry, obsession

Virtue: Empathy

Energetic vector: The Organs of the Earth element, the Stomach and Spleen, balance each other. The Stomach has a descending vector of energy; the Spleen ascends. The Earth is the only element that has this balanced, harmonizing effect in the body.

The Level of Interaction— Heart/Small Intestine and Urinary Bladder/Kidney

If the Organs responsible for survival are functional and the necessary resources are available, we have the freedom to realize desires that go beyond just breathing and eating. We crave interaction with other beings and with the deepest levels of our own individual consciousness.

Fire

Heart—Yin Fire

The Heart holds tremendous importance in Chinese medicine as the residence of the Spirit/Shen. It is also, of course, responsible for moving the Blood, which circulates the Shen and our emotions.

From an evolutionary point of view, the Heart relates to the process we undergo when we become willing to embrace the self. The Heart gives us the opportunity to see the self as it really is, without any cognitive process. It is unconditional in its relationship to everything it experiences. There is no good or bad. There is only pure experience.

The mudra of the prayer posture, with both hands touching palm to palm at the heart, symbolically brings the duality of life into union. This process is about no longer reaching out to the world but coming inward to the chest: returning to the breath and receiving that embrace. When we are unable to do this we invite disease: heart disease, asthma, breast disease.

The Heart is the bond to the self. It delights in the Spirit, and not in what the world expects of us.

Organ Interactions

Heart–Small Intestine: Fire elemental pair

Heart–Kidney: Shaoyin zonal pair. The Heart is associated with Fire, the most yang element. The self is housed in the Kidneys, the most yin element

of Water. Although the Kidneys contain our Essence, along with its imperative to survive, the Heart imbues the Essence with an enthusiasm for experience. Thus, the most yang—the Heart—gives birth to the most yin—the self.

Heart–Pericardium: The psychosocial activities of the Heart are governed by the Pericardium.

Role: The Heart is the Sovereign Ruler.

Principle: Governs the movement of Blood

Anatomical association: The Heart opens to the tongue, allowing us to speak the truth as we see it. It also controls the sweat.

Emotion: Joy or anxiety

Virtue: Gratitude and compassion

Small Intestine—Yang Fire

Anatomically, the Small Intestine serves as a bridge between the Stomach and the Large Intestine.

The Small Intestine is an organ that gives us a second chance. During the digestive process the Stomach has the first opportunity to prioritize and process the building blocks of nutrition, namely protein. The Stomach is not interested in the sugars and fats—only protein—and it sends everything else on to the Small Intestine. The Small Intestine is able to manage many different nutrients and differentiate them from toxins. It is an organ of assimilation. It further separates the clear from the turbid, which requires a certain sophistication. In the prerequisites of life model it is placed at the level of interaction, a step higher on the evolutionary scale than the survival level of the Large Intestine and Stomach.

The psychosocial function of the Small Intestine occurs at the level where our conscience is developed, where we know right from wrong and make decisions based on our judgments. A reality of contemporary society is that we have access to more information than ever before. When we are presented with too much and often conflicting information, how can we judge what is true?

The Small Intestine's ability to further separate the clear from the turbid requires the body to generate Heat. This Heat is required for the absorption of the many minerals with which the Small Intestine reckons. With excessive Heat, however, resulting from unhealthy dietary choices or the intake of too much information, we begin to see the manifestation of the

signs and symptoms of Heat conditions related to the Small Intestine.

The process of generating Heat to allow for the further separation of the clear and turbid applies not only to the foods we ingest but also to the information we receive from the world that we also need to digest. If the Small Intestine is overstimulated by food or information, a person can develop conditions such as Crohn's disease, alternating constipation/diarrhea, or malabsorption syndrome. The Heat from this overstimulation can cause smelly stools, diarrhea with mucus, and/or lower abdominal distension. The above symptoms can also be the physical manifestation of chronic stress.

The Small Intestine works with the ability to sort out and make decisions. It specifically deals with indecisiveness due to mental confusion, where we cannot make the right choice because we cannot sort out the information. The resolution is to simplify!

There are other organs besides the Small Intestine involved with decision making. The Stomach and Spleen make the most primitive decision to separate the clear from the turbid, without the sophisticated ability to judge. The Gall Bladder's relationship to decision making appears when there is an inability to make a decision because of a lack of courage.

Organ Interactions

Small Intestine–Heart: Fire elemental pair. As the yang pairing to the Heart, the Small Intestine has a relationship to Blood. Iron is absorbed in the Small Intestine. Iron is an essential mineral with regard to the blood, specifically the red blood cells, which contain hemoglobin. Iron transports oxygen. How the small intestine introduces iron into the bloodstream is something of a mystery even in Western science. Nevertheless, by bringing iron, and hence oxygen, into the blood, the Small Intestine contributes to the Heart's movement of blood. When this function is operating poorly, symptoms of fatigue and anemia, or clumping of blood, as in varicosities and hemorrhoids, can occur.

Small Intestine–Urinary Bladder: Taiyang zonal pair. In the Six Divisions zonal relationships, the Small Intestine channel is paired with the Bladder channel; they function together as Taiyang, offering the strongest Yang response to resolve pathogenic

factors. The Small Intestine connects the Heart to the Urinary Bladder, allowing for excessive Heat in the Heart to be eliminated from the body. Urinary tract infections are an example of the Urinary Bladder clearing Heat from the Heart via the Small Intestine.

Principle: Further separate the clear from the turbid

Water

Urinary Bladder—Yang Water

After the Small Intestine completes its process of separating the clear from the turbid, it sends the turbid fluids to the Bladder for excretion. Any difficulty in excreting these turbid fluids is termed in Chinese medical language “Lin disorder.” There are Five Lin, which describe symptoms of poor urination as cloudy, painful, stone, taxation, and blood.

Organ Interactions

Urinary Bladder—Kidneys: Water elemental pair. As the yang pairing to the Kidneys, the Urinary Bladder provides an outlet to the exterior for the body to eliminate toxicity held in the deep level of the Essence.

Urinary Bladder—Small Intestine: Taiyang zonal pair

Principle: Final transmutation of usable Fluids into Qi, to be disseminated through the Triple Heater; elimination of waste

Anatomical association: Control the Sinews (a function that also conveys the body’s ability to feel sensation)

Kidney—Yin Water

The Kidneys are rooted in the Essence/Jing. They are said to be the foundation of Jing, the most substantial, tangible aspect of our being. The Kidneys form the basis of our constitution, whether physical or temperamental. Anatomically, there are two Kidneys and they are the root of Yin and Yang in the body. The right Kidney is the root of Yang, the source of Wei Qi; the left Kidney is the root of Yin, the substance of our Essence. The moving Qi between the two Kidneys provides the energetic foundation to support the Internal Organs/Zang-Fu and is the origin of the Triple Heater mechanism.

Being rooted in Essence gives the Kidneys a strong survival instinct. They are responsible for the reproductive process. They are associated with alchemy, the transmutation that occurs when something is completely transformed. The ovum and seminal fluids coming together to create a new being are an example of this alchemical process.

Because Essence is dense, Kidney Yin tends to stagnate. It needs to be incited to action, which comes from the Heart’s impetus to experience life. The degree to which we are rooted in creativity is a statement of Kidney essence. A lack of creativity results in the stagnation of Kidney Yin. Stagnation of Kidney Yin can lead to infertility, or to an inability to otherwise express creativity.

Kidney Yang is the root of Defensive/Wei Qi, that quality of energy that engages instinctively with the world. If we live in an environment or maintain relationships that challenge our integrity, Kidney Yang is constantly called upon to support us.

Kidney Yang supports many functions in the body. If we are living “beyond our means” from an energetic point of view, we are continually taxing Kidney Yang by bringing it to the surface to maintain our Wei Qi or by bringing it to the Spleen to support digestion. If we exhaust our Kidney Yang we develop an inability to consolidate, manifesting as the “leakage of Qi”: excessive sweating or incontinence.

In our evolutionary process, as we aspire to experience our self deeply we are coming back to our “true” home, whereas the Spleen is our “comfortable” home. We realize that our sense of personal responsibility derives from the values we have absorbed from our parents and society. As we attempt to discover and express who we are, we undergo the process of Water breaking away from the confinement of Earth, flooding the banks of the river. We begin to release the definitions imposed on the self by society.

The Kidneys are associated with the highest deity of Chinese mythology, Chaos/Xuan Xuan or Shang Ren. Chaos has no morals, values, or judgments. There is no good, no bad, and anything is possible. As we move through this process of discovering our true self we begin to leave behind the limitations we have imposed upon ourselves, based on our desire to “fit in” with society. This is not to say that we have license to

behave badly. We begin to live within an anarchy of our own choosing, where we are able to express our true nature.

The Kidneys are the most yin Organ. The natural urge to a quieter lifestyle during the winter is associated with the Kidneys' inclination to contain and consolidate. As we move through this process of discovering who we are we become less and less interested in entertaining societal dramas. It is appropriate that we pull our energy inward to live a life more in line with the free expression of the self.

Organ Interactions

Kidney–Urinary Bladder: Water elemental pair

Kidney–Heart: Shaoyin zonal pair. Water and the Kidneys are associated with darkness, and Fire and the Heart with light. With its brilliance, the Heart transcends the confinement of Earth and society. The Kidneys retreat inward to discover the self and allow it to become spirited by the Heart's desires, gradually relinquishing the social programming that limits our experience of life.

Kidney–Spleen: The Kidneys work hand in hand with the Spleen to accommodate and fulfill society's expectations. The Kidneys represent the self and the Spleen represents society. Do we support society? Most often, yes, because we do not want to be ostracized. Leaving the tribe is fraught with danger and insecurity, a major challenge to survival. The relationship of the Kidneys and Spleen is one-sided. The Spleen, with its adherence to societal beliefs, does not support the Kidneys' impulse toward self-identity.

Kidney–Lung: The Lungs direct Da Qi/Great Qi down to the Kidneys, fanning the flames of Mingmen Fire, to combust our Essence and fulfill our destiny.

Role: Root of Life

Principle: Store Essence and allow for reproduction

Anatomical association: The Kidneys have an association with the Bones and the Marrow. The adrenal glands are located on the top of both kidney organs and relate to Kidney Yang. The sensory organs associated with the Kidneys are the ears.

Emotion: Fear

Virtue: Faith and trust

The Level of Differentiation— Pericardium/Triple Heater and Gall Bladder/Liver

In the Five Element model, with its yin and yang pairs, one might think there are only ten Internal Organs, but with the influence of the Six Divisions, there are twelve. The extra pair, Pericardium and Triple Heater, is associated with Fire, but this Fire has a different connotation than the Fire of the Heart and Small Intestine. This Fire has a greater association with learning how to manage the influences resulting from our engagement with the world.

Ministerial Fire

Ministerial Fire refers to the roles of the Pericardium and Triple Heater as “ministers” to the Heart. The Pericardium tends to the Heart as if it were a guest, taking care of all its needs. The Triple Heater serves to actualize the Heart's wishes; it is the emissary that directs and moves Essence into the Internal Organs to allow for our destiny to be fulfilled. The Pericardium represents the interior aspect of Fire; the Triple Heater represents the exterior aspect of Fire.

Pericardium—

Yin Ministerial Fire: The Heart Protector

Anatomically, the Pericardium is the outer protective sac that surrounds the Heart. If the Heart is the Sovereign Ruler, the Pericardium is the Head Eunuch of the Court whose job is to protect the emperor from all criticism and negativity. The Pericardium's responsibility is to protect the Heart from disruptive emotions, because the Heart is unconditional in its acceptance of experience.

The Pericardium brings its Qi to help us learn the social skills we need to function in the world: how to relate to our peers, how to handle situations we encounter, and how to get what we want. It casts our experiences in such a way as to make us feel good about ourselves. It justifies and rationalizes those experiences that are difficult and challenging, comparing them to memories of experiences that it once enjoyed. When something happens that feels unfair, the Pericardium reassures us, “That's not right! You don't deserve to be treated that way.” In this way, it helps to maintain our sanity.

The Pericardium is the outer expression of the Heart. The Heart experiences and the Pericardium amplifies or translates those experiences for the sole purpose of maintaining our emotional clarity.

The Pericardium brings pathology into the human psyche because it encourages us to hold on to the memories of our strong emotional experiences, whether positive or negative. The Pericardium creates a narrative, an inner dialogue to keep the experience alive. We are sometimes so engaged with the narrative that we have little awareness of what is actually happening in our lives. This holding on of past experiences and emotions takes us away from the continuum of life; it warps time.

In Chinese philosophy, time is represented by a circle. When we follow a train of thought not pertinent to our present activity, we draw a tangent off the circle (fig. 5.1) and we experience a stoppage of time. This causes our Blood to become stagnant.

It has been found that even if we are not talking out loud—when we are talking to ourselves, having conversations in our minds—our tongue muscle is moving. We are continually creating narratives about the experiences we encounter in daily life, and very often those narratives obscure the reality of this present moment. We perpetuate traumas with our memories, or maybe we keep the memory of the most joyful experience we have ever had as a standard for all other experiences. We keep reminding ourselves of what we could have had if only something had been different, all the while stagnating our Blood.

Our obsession with our memories not only stagnates our Blood but also stagnates our Qi. There is a saying that Qi follows where the mind goes. Our Qi follows the many thoughts running through our head,

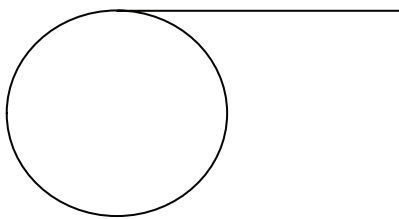


Figure 5.1. In this figure, the circle represents time and the tangent represents how the distraction of narrative thinking draws us away from consciousness of the present moment.

not attending to our present activities. The process consumes our Qi. Our thoughts can be about many things: our jobs, our relationships, fretting about the conditions of the world, what we're preparing for dinner. We might be remembering something that happened last night or from the more distant past. We might be anticipating something we want for the future. So a part of our Qi is not engaged with the present—it is financing some other time in our lives. We might be 60 percent present, here right now, but 40 percent is elsewhere. The less energy we have invested in the present moment, the more we are investing in experiences that have already passed or in fantasies about the future. Such misplacement of our energy can lead to chronic fatigue.

A common result of long-term Qi deficiency and Stagnant Blood is the development of chronic degenerative disease. We need a strong Pericardium to treat chronic degenerative disease successfully. The most important thing we can do to strengthen the Pericardium is to bring back the Qi that is financing unnecessary thinking. The reason chronic degenerative disease can be so difficult to treat successfully is because it is so difficult for us to control our mental activity. The only way to let go of these thoughts and memories is to return to the Heart. The Heart is magnanimous. It is willing to embrace everything and accept the conditions that arise from our experiences in life.

Organ Interactions

Pericardium–Triple Heater: “Ministerial” Fire elemental pair. If an experience in the world is very challenging to our temperament, the Pericardium tries to harmonize it in order to avoid creating too much disturbance, or Rebellious Qi. The Triple Heater hides the disturbance to keep it latent.

Pericardium–Liver: Jueyin (Absolute Yin) zonal pair

Pericardium–Heart: As we return to the Heart we begin to release the Pericardium, with its stories and judgments and the values it has instilled into the Blood. The Heart contains the Spirit, and Spirit does not care about stories. Spirit looks upon all things equally.

The Heart is unconditional in its relationship to life; the Pericardium is conditional. In its essence, any spiritual tradition is the process of relinquishing

the Pericardium and calling the Spirit back to our Heart. The Pericardium offers help. The Heart offers hope.

The Heart wants to experience life fully and unconditionally and is not so interested in survival. It wants experience for the betterment and growth of our human existence, to fulfill the evolutionary requirement to make life more “perfect.” The Kidneys are only concerned with our survival, but the Heart wants more. The Pericardium serves as the mediator, balancing the Kidneys’ urgency for survival and the Heart’s passion for experience. It blends the Kidneys’ will to live and our Heart’s spirit.

Role: Heart protector (the Eunuch in the Sovereign Ruler’s Court)

Principle: Successfully engage with the requirements of the world

Triple Heater—

Yang Ministerial Fire: The Three Burners

The Three Burners refer to three anatomical regions of the body: the lower abdomen, the middle abdomen, and the chest. The “Organ” of the Triple Heater has no form; it regulates the movement of energy among these three regions.

The Moving Qi of the Kidneys is the foundation of the Triple Heater mechanism. The left Kidney contains our Essence/Jing. The right Kidney gives us Yang Qi to mix with our Essence. As described earlier, these two qualities interact as they pass through a point on the spine slightly above waist level called the Gate of Destiny/Mingmen/GV-4, where Mingmen Fire combusts the Essence, making it lighter. This is our Source/Yuan Qi, and the Triple Heater mechanism moves it up along the spine through the Bladder Shu/Transporting points to deposit it into the Internal Organs/Zang-Fu. (For more on the Bladder Shu/Transporting Points, see appendix 2, page 457.) This distribution of Source Qi is not done in equal proportions to each of the Organs, but rather according to our constitutional makeup. The Triple Heater creates our temperament, the deepest level of our emotional nature, by its dissemination of Source Qi to the Organs that support the unfolding of our destiny.

The Triple Heater controls and mediates all the Yang aspects of the body. It disseminates through the

Sea of Yang/Du Mai/Governor Vessel, which in turn governs the Defensive/Wei Qi at the surface level of the body.

If we want to boil water, there must be a flame under the pot. Similarly, if our Essence is to be efficiently combusted, there must be adequate Fire at Mingmen. The nature of Heat is to rise, and Fire likes to spread. Most of us are so busy taking care of the responsibilities of our lives that we are unable to retain our Heat concentrated in the lower region, and it dissipates upward and outward.

With Fire spreading upward we accumulate Heat in the head, causing headaches or diminished sensory acuity, or Heat in the chest, causing respiratory, heart, or digestive conditions. Instead of “steaming” the Essence, the rising Fire consumes the Essence residing in the upper regions. At the same time, Dampness likes to settle downward. We develop potbellies, edema, and maybe diarrhea. If this reverse relationship of Fire and Water is occurring, where Fire is above and Water is below, Dampness does not transform. We develop accumulations. This turbidity blocks the production of Postnatal Essence. This is the scenario for most chronic degenerative disease.

Human beings have difficulty managing Wind and change. The healthy aspect of the Triple Heater relates to the knowing of who we are. The pathological aspect relates to the continual effort to bring some sense of permanence to our lives. The Triple Heater mechanism is very much involved with bringing pathology into a dormant state. If the Triple Heater can move the pathology to be hidden and held quietly, we can continue living our lives as though nothing is wrong, as though nothing is changing. This process is an attempt to keep the self in an unchanging state.

We all know at some deep level of self the changes we need to make in order to have a more productive, healthy, and happy life. If we are not honoring our own inner voice, we have some degree of stagnation in the function of the Triple Heater.

The intention to preserve the status quo, to guard against change, is the root of suffering. There is no such thing as permanence. When we are able to go with the flow of events and experiences, they will not take up residence in our body. There are many cultivation practices for regulating this Fire–Water

Differentiating the Triple Heater and the Pericardium

The Triple Heater is a reflection of the Water element and the self. This relationship to self is not the same as that which is purely reflected by the Kidneys. The Triple Heater is the Water element as it is affected by Fire, spreading out into the world. The Pericardium learns about the world so that it can direct its knowledge inward to help the Heart. The Triple Heater learns about the world to help the self evolve.

Most of us know that eating sugar is unhealthy, but most of us cannot or will not eliminate sugar from our diets. This inability to choose behaviors that support our vital existence in the world indicates that our Triple Heater mechanism is not working well. A person with a strong Triple Heater is someone who is able to acknowledge a reality about the world and has a strong will to make appropriate changes in order to have a more vibrant life.

The Pericardium helps maintain sanity by bringing emotions into latency; the Triple Heater deals with the latency of Qi.

The Pericardium, as the Heart Protector, protects us from self-inflicted damage due to our emotions; the Triple Heater protects us from damage due to Heat by maintaining latency.

Clinically, the Pericardium is used more to treat Shen/Spirit disturbances and emotional problems; the Triple Heater is used when there is an uncontrolled Heat condition with an underlying deficiency of Yin.

relationship, including particular meditations, qigong, and taiji.

Organ Interactions

Triple Heater–Pericardium: “Ministerial” Fire elemental pair. The Triple Heater disseminates Source Qi according to our constitutional type. If an experience in the world is very challenging to our temperament, the Pericardium tries to harmonize it in order to avoid creating too much disturbance, or Rebellious Qi.

Triple Heater–Gall Bladder: Shaoyang zonal pair

Triple Heater–Spleen: Practitioners rarely think of the Triple Heater in relationship to the Spleen, but it is the Triple Heater that allows the Spleen to perform its function of transformation and transportation. The Triple Heater mediates the conversion of foods and fluids into Qi, in particular Postnatal Qi, and irrigates the entire body with Qi and Fluids. It

converts any surplus of Qi into Postnatal Essence. This function of the Triple Heater is usually described as being under the governance of the Spleen, but it is the underlying support from the Triple Heater that enables the Spleen to transform and move turbidity and to create Postnatal Essence.

Principle: Utilizing Qi for transformation

Wood

Gall Bladder—Yang Wood

Physically, the Gall Bladder performs the same functions attributed to it by Western medicine: it stores and excretes bile. Bile, according to Chinese medicine, has a major relationship to the Thick Fluids (Ye), also referred to as the Nocturnal Fluids. These are denser Fluids than the exocrine Fluids (Jin) and have a greater role in the cultivation of Postnatal Essence. They include the cerebrospinal fluid, the marrow, and the hormones. Bile is bitter in taste; its effect is to clear Heat and support peristalsis.

The Gall Bladder has the unique role of being the only Internal Organ that is also included with a group of organs referred to as the Curious Organs. The Curious Organs (described in chapter 7) are responsible for the evolution and reproduction of our species. This inclusion recognizes that the Gall Bladder is the link between our normal postnatal life functions and our more urgent evolutionary concerns. As such, the Gall Bladder has a more sophisticated level of functioning than the organs associated with the level of survival and interaction.

The Gall Bladder is responsible for making decisions. The Gall Bladder is not instinctual. It is conscious in its decision-making role. For example, coordination and skill are required to apply the right amount of pressure needed to hold a cup. To do so indicates a certain quality of intelligence.

The Gall Bladder is capable of compromise and meticulous planning. The term Shaoyang, or Lesser Yang, describes the Gall Bladder. Unlike Greater Yang/Taiyang, which is a quality of energy that moves straightforward to accomplish a goal, Lesser Yang has the ability to fluctuate between two sides. The Gall Bladder represents the concept of choice, and it signifies intelligence. As we move toward our goal we can change directions if

we need to; we can make different choices. We do not have to take things at face value.

Because the Gall Bladder's level of functioning is critical for our survival, the changes it considers can be profound; they are changes that might mean having to let go of some part of our identity. The Gall Bladder confronts the kinds of change that can cause us terror, because at the very prospect of such a change we fear that we will lose what we believe ourselves to be. When confronted with these kinds of changes, most of us make compromises instead of letting go, even if we know that what we are holding on to is not healthy for us. It is our habituated behaviors that are threatened, however, not the Source/Yuan Qi held in our Kidneys nor the desires of our Heart. We know that our attachment only perpetuates a destructive condition in our lives; it prevents us from moving forward.

Making a compromise means we are half in the present, with the awareness that we must change, and half in the past, unwilling to do so. It is a Shaoyang condition. This inability to change gives us a bitter taste toward life, literally and figuratively. We might also have visual dizziness. We are not sensing clearly; we are disoriented by our clouded perception.

At the same time, there are symptoms of diaphragmatic constriction. Letting go of the status quo means we have to let go of our breath. With a Shaoyang condition there is the taste of bitterness; we want to vomit. We know in our hearts that we have not made the necessary changes required for our growth and evolution.

In terms of the progression of pathology, the Gall Bladder signifies that our feelings, thoughts, and actions have become sufficiently toxic that we can no longer ignore our discomfort. Alternating or intermittent signs and symptoms—perhaps pain that moves back and forth from one side of the body to the other, chills and fever, or alternating diarrhea and constipation—give the clue that pathology is held at the Shaoyang level.

The Gall Bladder is the Yang channel associated with the Wood element. The Wood element signifies new beginnings. The virtue of the Gall Bladder is having the decisiveness and courage to move forward. The word *dan* in Chinese not only means Gall Bladder; it also means courage. That we have the gall to make significant change means we have the courage to do it.

We become comfortable with our decisions, no longer uncertain or irresolute.

We are finally able to make these changes because as we move through the process of life, we come to realize that our only recourse is to *let go* of our persistent, destructive actions, relationships, or thoughts and to forgive ourselves for our so-called wrong behavior.

Organ Interactions

Gall Bladder—Liver: Wood elemental pair

Gall Bladder—Triple Heater: Shaoyang zonal pair

Gall Bladder—Curious Organs: The Gall Bladder is the link to a group of Organs associated with evolutionary concerns, the Curious Organs.

Role: The Upright Official That Makes Decisions

Principle: Choice; conscious action

Anatomical association: Conscious use of the Sinews

Emotion: Courage

Virtue: Decisiveness

Liver—Yin Wood

During the process of evolution, as organisms became more sophisticated the colon and urinary bladder formed to control waste. With the ability to control the excretion of waste, these organisms also required a mechanism to manage the toxicity being held in the body. The Liver evolved to manage toxicity. If we become constipated or are otherwise unable to eliminate waste efficiently we face the possibility of autointoxication—that is, toxification that comes from within. It is the Liver's job to manage this potentially toxic situation.

Chinese medicine assigns the Liver the responsibility of storing the Blood, but the metaphor of “storing” goes beyond Blood to include other substances as well. One of the reasons the Liver is the last of the Internal Organs to be discussed is because when there are toxins that the body has been unable to eliminate or has failed to deposit elsewhere in the body, they go to the Liver to be held dormant. This notion of storing accords with Western medicine's recognition that the Liver stores fat for long-term energy needs and sugar, or glycogen, for short-term needs. Western science also acknowledges that the liver holds on to toxins that we have been unable to eliminate.

We store things when we do not have enough. If the body has insufficient Blood, the Liver becomes

constrained. It wants to hold on to the resources that it *does* have. This reluctance to distribute its resources will cause a disturbance in the Shen, manifesting as spasms in the limbs with the constant need to fidget. Simultaneously there is the need to run away from the past and the inability to be in the present moment. We feel restless. These are the early signs of Liver Blood Stagnation. If the condition lingers, it becomes Liver Fire as Qi stagnates with the Blood. The Fire leads to further restlessness and irritability. Our limbs need to break through the stagnation, but they cannot.

By the time the Liver becomes involved in our illnesses there is an actual, structural stagnation of blood in the liver. At this level of progression our condition is relatively serious. We have an accumulation of toxicity and have difficulty ridding ourselves of it. We may have difficulty urinating or painful, difficult menses. We may have difficulty defecating, perhaps an irritable bowel with the discharge of mucus and blood when we defecate, which represents the loss of Essence/Jing and Blood. Our digestion is so poor that we can actually become ill because we are absorbing more toxicity from our bodies than nourishment from the food we eat. We must support the Liver in its release of toxins in order to detoxify the body.

In addition to storing the Blood, the Chinese also assign the Liver the major responsibility of harmonizing and maintaining the smooth flow of Qi. The ability to harmonize is vital to the successful management of the third requirement of life, differentiation. The Liver helps us accommodate the many changes we negotiate as we maintain our personal equilibrium in life.

The Liver is placed in the third energetic level of differentiation, the level that helps us maintain some degree of control over our lives, to maintain our sanity. If we have created a life where we believe we no longer have choices, we become guarded. We overcontrol our emotions and our physical actions; we hold ourselves tightly in order to maintain consistency in our lives, resulting in constrained Qi.

The Liver controls the Sinews, not only to enable physical activity but also to armor ourselves against the potential chaos of the world. The Su Wen states that the sinews all meet at the “Ancestral Sinew”—that is, at the region of the genitalia. Being emotionally armored

results in sinew armoring. The major way we reduce or resolve emotional and physical tension is through sexual activity. A sociologist would say that a motivating factor for most people is sexuality. Sexuality can entail lust and attachment or love and bonding.

Desiring the attention of someone else is a basic need. While sexual relationships are not only for procreation, most of us want commitment from the person with whom we are involved. Unlike animals, most of which have no differentiated arousal, human beings tend to respond sexually to a particular individual with a particular appearance.

Consider the amount of time we spend watching television and reading about things related to love and sex, and how influenced we are by the attitudes and beliefs that are presented to us. How much time do we spend on our appearance, our physique, our hair, makeup, and clothing? Do we do it for ourselves? To be attractive to someone else? How much time do we spend thinking or fantasizing about sex? This is all associated with the Liver.

Another quality associated with the Liver is competition and aggression. We may feel the need to compete with someone else for the attention of the person we find attractive, and with that competition there is the potential for violence. Violence fascinates us as a society. We stop to see accidents; we eavesdrop on arguments. Violence and sexuality are often linked. Even our curse words have a sexual connotation.

At the same time, there are deeper social values that tell us that these behaviors are inappropriate, and so the more we engage with these thoughts and activities the more constrained the Liver becomes. Now we have the struggle between Wood/Liver and Earth/Spleen/Society.

Those of us who are highly engaged in the attitudes and activities associated with the Liver—that is, competition, obsession with sexuality, or a tendency to violence—will eventually experience a disintegration of yin/substance and yang/energy. We sublimate our unfulfilled need for commitment and we become self-destructive. At a deep, unconscious level, we violate ourselves, which leads to autoimmune disease.

While there are various treatment strategies to manage the types of conditions that develop at this level of pathology, ultimately the resolution for these

illnesses is philosophical. Letting go of the concept of commitment is difficult in our society. This difficulty is representative of the important relationship between the Liver and the Pericardium. The Pericardium represents the need for conditional love. We try to mold ourselves to fit an image and behave in the ways we believe are necessary for us to receive love. At the same time we expect the person we love to look and behave in a particular way, in order to demonstrate that he or she loves and cares for us.

The Heart is about unconditional love. It does not matter how we, or our partner, look, dress, or behave. We love and are loved. Letting go of our expectations allows the Liver to release the tension caused by unfulfilled emotional needs. This process allows Blood to circulate differently, reducing Blood stagnation in the Liver so that it is no longer so constrained.

Organ Interactions

Liver–Gall Bladder: Wood elemental pair

Liver–Pericardium: Jueyin (Absolute Yin) zonal pair.

Wood/the Liver is nourished by Water/the Kidneys and, in turn, Wood nourishes Fire. In this case, Fire relates to the Sovereign Emperor's minister, the Pericardium. The Kidneys represent the will to live, which is fundamental to survival. We are born to live, and intrinsic to life is having experience. With its position between Water and Fire, the Liver serves as a bridge between our will and our enthusiasm for life. As Wood, it gives direction to satisfy these aspects of life.

The Liver is anatomically located in the Middle Burner and controls the balance between the Lower (Water) and Upper (Fire) Burners.

Bridge between Water and Fire: In the Five Element system the Liver is associated with Wood. Wood/the Liver is nourished from the foundation of life, Water/the Kidneys. Water is the mother of Wood.

In turn, Wood is the mother of Fire and nourishes the Heart by distributing Blood to the Heart for circulation throughout the body. It also sends Blood to the Kidneys, to nourish our sense of self.

Another way to look at this bridge between Fire and Water is in the context of the Liver's role in the Triple Heater's function. The Liver harmonizes the back-and-forth movement of Kidney Yin and Kidney Yang as the Moving Qi of the Kidneys is combusted by Mingmen Fire. This mechanism is further supported by the Liver sending its stored Blood to nourish Kidney Yin and, especially if Kidney Yin is deficient, to anchor Kidney Yang.

Liver–Kidney: In its role of distributing resources, the Liver sends its stored Blood to the Kidneys to support Kidney Yin and anchor Kidney Yang.

The Liver has an important role in gynecology because it sends its blood to the uterus in preparation for pregnancy.

Role: The General Directing the Resources of the Army

When Kidney Yang escapes because of an inadequacy of Kidney Yin, the General has failed in his responsibility to control uprisings. The Liver has failed to control the balance between Kidney Yin and Kidney Yang; it has failed to maintain Mingmen Fire. By the time we see a health condition related to the Liver, there is a decline of Yin and Yang leading to a degeneration of Postnatal Qi. This failure does not occur at the level of the Kidneys, the root of Postnatal Qi, but arises because the Liver has failed to store Blood to support Kidney Yin and to maintain control over the upward movement of Yang from the Kidneys.

Principle: Store Blood; harmonize; govern the smooth flow of Qi

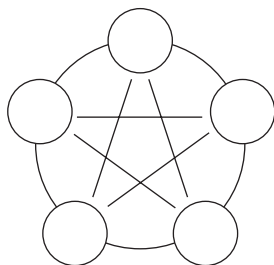
Anatomical association: The Liver opens to the eyes. It also has a relationship to the fingernails.

Emotion: Anger

Virtue: Benevolence and human kindness

6 ...

The Souls of the Organs



The process whereby we take birth into this human life begins when our parents engage in the cosmic dance of sexual intercourse. They stir up a vibrational frequency that attracts some bit of Spirit that desires the experience of embodiment, specifically to have these two people as parents who can offer the home and cultural setting that will satisfy the needs of the new being to learn, grow, and evolve. As the vibrational frequencies coalesce they bring with them the cosmic influences present at the time of conception, to meld with the combined Essences of the mother and father. The new being's life, or destiny, will be shaped by the physical essence of the parents' DNA, as well as the vibrational influences from the cosmos at the time of conception, and subsequently during delivery into this world.

The destiny so formed is a representation of the emergence of Kidney Yang from the Water element, the chaos where all possibilities exist.

The Spirit/"Big" Shen and the Soul/Ling

The Big Shen, or Spirit, is the Shen that we know from our earlier discussion of Jing-Qi-Shen. This Spirit is vast, undefined, and undifferentiated. For Spirit to experience physical life it needs a container in order to give it shape and direction. This container is the Soul/Ling. The belief is that as the vibrational frequencies of the Soul/Ling become slower and more directed, they become dense and finally become the body. Our physical manifestation is constantly influenced by vibrational frequencies surrounding us.

The Soul imparts certain qualities that are required for managing our lives. The most fundamental of these attributes is the will to live a life in the physical body, not just the initial spark of desire to incarnate but the continuation of that willingness throughout life.

The Soul has other characteristics that allow us to engage with the world:

- the awareness to pay attention to our surroundings and to our actions, and to bring intention to our work;
- the ability to relate to time by being in the present moment, as well as recalling the past and anticipating the future; and
- the knowledge of all the lessons for the life being entered, and the desire to seek the experiences that will satisfy our curriculum.

Each of these qualities is a small soul within the larger Soul and is housed in one of the Yin Organs. They are nourished by the circulation of Blood to the Organs.

The small souls are called the Zhi, the Po, the Yi, the Hun, and the Little Shen; each is associated with an Internal Organ, and hence one of the Five Elements.

- Zhi: Kidneys (Water)
- Po: Lungs (Metal)
- Yi: Spleen (Earth)
- Little Shen: Heart/Pericardium (Fire)
- Hun: Liver (Wood)

In modern Chinese medicine the qualities assigned to these small souls are referred to as the Five Attributes, and they are associated with our psychological, intellectual, and emotional development.

The Zhi—Water Element: Kidneys

Will to Live

This is the willingness to live life in a physical body as our means of expression. The Zhi emerges as an energetic vibration from the chaos of all possibilities, the Water element, and joins with a resonant vibration associated with the Metal element, called the Po, to begin the development of a new physical being.

The Po—Metal Element: Lungs

Earthbound Soul

The Po is often translated as the earthbound or corporeal soul. In the evolution of the Spirit, the Po is the soul that initially engages with the will to initiate a destiny and the process of becoming an actual physical being. Its association with the Lungs gives it the ability to be completely present with the breath.

The Yi—Earth Element: Spleen

Consciousness and Intention

With birth into the postnatal world, a destiny is further defined. With its first independent breath the new being comes into immediate contact with the outer world, the postnatal world, represented by Earth.

The Earth contains our boundaries. The Spirit/Shen can conceive of and know everything, but we are born with a consciousness limited by the preordained goals of the life we are about to enter. The Yi imparts the quality of our intelligence and the degree of mindfulness we need to accomplish our destiny.

This first trinity—Water, Metal, and Earth—represents the first evolution of the Spirit as it enters into physical experience.

The Little Shen—

Fire Element: Heart and Pericardium

Curriculum

This Shen, housed in the Heart, is called the Little Shen to distinguish it from the vast Shen from which all else emerges. This small Shen carries the entire curriculum of our life—all the lessons we have to learn. Hopefully we will pass these courses with flying colors before our lives are over, because we need to graduate before we can move on to new challenges, in this life or the next.

The Hun—Wood Element: Liver

Past and Future

The entire lesson plan brought in by the Little Shen is also known to the Hun. The Hun's responsibility is to reveal the various lessons at the right time and place. It resides in the Liver, the organ responsible for the smooth flow of Qi and the management of Blood. As the Liver releases its stored Blood to the Kidneys, our lessons are doled out, assignment by assignment, in the proper order.

The Hun is referred to as the component of the Soul that is collective. It gives us the ability to collect experiences not only from this lifetime but also from prior and future lifetimes. In the larger framework, the Hun is the collective consciousness.

The Obstacles to Freedom

Spirit/Big Shen has no shape, no vibrational frequency. When a Soul has its first inkling to incarnate it brings with it the vibrations of unfinished business. It takes these vibrations from a memory bank of unresolved lessons. Although the Soul seeks to be free as it enters a new physical life, it has nevertheless taken on the remembered remnants of matter.

The first three steps of the Soul's evolution move from Water (all possibility) to Metal (embodiment) and then to Earth, where our birth into the physical world is already bounded by the actualities that will, to some extent, control our lives.

The Obstacle of Judgment

Once we make our initial contact with the world we encounter Fire—our desires and passions. We discover what we like to feel and what we do not like to feel, what we like to eat and what we do not like to eat. As newborns we respond instinctually and spontaneously, but as the new sensations of our experience become familiar we discover our likes and dislikes. This occurs because the Hun gives us the ability to remember past experiences—how good that taste was, or how bad—and a future to anticipate. We look forward to “good” experiences and avoid or resist “bad” experiences.

But where does this quality assessment of an experience come from? The Lungs are content in the present moment; the Kidneys bring the willingness to exist in a physical body; the Spleen gives us the parameters we can expect from this life. The Heart has no judgment of good or bad—it loves everything equally, impersonally. Where does the judgment come from?

In the earlier discussion of the Internal Organs we examined the close relationship of the Heart to its minister, the Pericardium or Heart Protector. The Little Shen includes both of these organs. The Heart searches for the experiences that will satisfy its quest for the completion of its curriculum, and the Pericardium protects the Heart from pain.

The Pericardium teaches us how to behave in the culture into which we are born. Based on cultural conditioning, it imposes its own values and judgments about life experiences. More and more our desires become the wants of a personality shaped by these values and judgments, not by the values necessary to ful-

fill our individual curriculum. Very often our desires are completely unrealistic given the limitations of our circumstances. We look for experiences and possessions that have no relationship to either our spontaneous needs or the lessons of our curriculum. We forget about, or even resist, our Yi—that is, the boundaries we have been given in order to complete our work.

The Obstacle of Time

The concept of time is another pitfall. The Hun, with its relationship to past and future, can be caught up with events of the past or anticipations of the future. This pitfall involves not only time but also the story lines created by the Pericardium's manipulation of memory. The memory of one brief negative episode in childhood can consume the rest of our life. Being stuck in time implies that the Liver is congested, unable to smoothly release its Blood or regulate Qi, making it virtually impossible to be in the present moment.

The Hun sends our past memories and future anticipations to the Little Shen in order to satisfy its desire for experience: “That concert, that party, that evening with friends was so wonderful, we can do that again!” With that memory, with that desire, we are no longer content with the Po, the present moment—but the Little Shen is satisfied because it has been given the possibility of more experiences.

The Po, the earthbound Soul, is associated with the Lungs, the breath. As we breathe we have access to the present moment. If we are totally focused on the breath, with each exhalation we let go of the past; with each inhalation we lose interest in the future. The present moment is continually flowing. It never stops. If we hold on to a sensation, whether sound or touch or taste—if we hold on to it beyond its actual experience—we have already entered the past. There exists a constant conflict between the Lungs and Liver, between the continual flow of the present and the latching-on to a particular thought or sensation, whether pleasurable or painful. If we are able to consciously release our attachment to the past and the future it becomes much easier to be continually in the flow of time.

The Yi, the soul that defines our boundaries and our unique capabilities, does not have to be aware of time. The Yi's awareness exists no matter what time it is. It receives the ability to have memories of the past

and to create dreams for the future from the Hun. The Yi's relationship to the past and future works together with the present-moment consciousness of the Po. The awareness of the present moment gives us a choice. With that awareness we realize that we live our lives relying on our consciousness of the past and future, and that we have to take responsibility for it. The Hun, with its ability to look at the elements of time, gives us the opportunity to realize that our past and future are our own creation. And when we begin to take responsibility, we can begin the process of letting go.

How We Impede Our Soul's Evolution

The overall effect of having a view of life at odds with our actual moment-to-moment reality is to diminish the Zhi, the will to live, the self, that bit of Spirit that had the initial glimmer of enthusiasm for life. The Pericardium evaluates past experiences and, based on its findings, projects a potential future. Its reasoning for what we feel in response to life's experiences comes from this evaluation. Every feeling is associated with a judgment and a social value.

The Pericardium helps us by teaching us how to coexist with the world and by giving us coping mechanisms that prevent us from feeling bad about ourselves. If we feel depressed or inadequate, the Pericardium is failing in its responsibility. If we feel helpless to change a situation, we become pessimistic. Pessimism weakens both the Pericardium and the Lungs. Lung Qi deficiency leads to depression. If the Lungs cannot provide support by helping us stay in the present moment, the Pericardium steps in to fulfill its protective role, but pessimism trumps them both.

Physiologically, the Liver allows for Blood that has been infused with experience to blend with the Kidneys' Essence. The Liver also releases Blood similarly charged with emotion and experience to nourish the Heart and the Shen. The Heart circulates the Blood now tainted with the Pericardium's narrative, the limitations of judgment and fear, and the desire for life to be other than it is. Once a narrative begins, the Hun, through its function of retaining memories of the past, governs us; the present moment is lost. Instead of the physiological relationship between the Liver and the Kidneys, which allows our Blood and Essence to mingle, the Liver consumes energy intended for our consti-

tutional Essence to keep the narrative alive.

The involvement of the Hun might be short-lived, with a mildly pleasurable memory of last night's romance or party, making us only a little Kidney deficient. Or it might be stuck in a very intense narrative, causing a much stronger taxation on the Kidneys. The intensity of the narrative depends on our values. Regardless of the intensity, however, the Hun diminishes the will to live as it draws attention away from the present moment.

We further weaken the Kidneys when our relationship to society requires us to prioritize social responsibilities over our own unique requirements. We lose our awareness of the boundaries offered by the Yi, and we disperse our Essence.

Gradually we lose our enthusiasm for life, and we begin to feel helpless to make change; in the extreme we become hopeless of ever resolving a deeply rooted unhappiness that can plague us throughout life. Once we feel helpless, the capacity to live a fulfilling life is greatly diminished. If our Zhi/Will is severely weakened we become self-destructive, no longer wanting to live. We look for ways to hurt our Kidney Yang and Kidney Yin, which are the Root of Life.

A Path to Freedom

We say that Spirit implies endless possibility. Since we emerge from Spirit, it follows that we can change our concepts of self and the world. But how can we really change as long as we follow the social order? We require the cooperation and support of our coworkers. We crave meaningful interaction with our friends and families. We are dependent on the structures that provide us with the physical necessities of modern life—our food, fuel, and shelter. An integral part of being in society requires that we adhere to the societal "contract." Based on this contract, we are programmed to believe and behave in certain ways. This is where we meet our resistance to change; it is this inability to change that causes us to suffer.

When we see that it is our attachment to concepts and our judgmental narratives that contribute to our habitual responses to life, letting go of those concepts and narratives is a first step to making change. So how do we do this? The easiest, most natural way is to be fully engaged in whatever task is at hand. It is not

possible to know everything or to do everything. We need to be conscious of our immediate situation, of our immediate goals and priorities. Consciousness is the attribute of the Yi, the soul of Earth, and it is really the only quality of awareness over which we have control. We cannot control the future, we cannot control what is happening to our friends and family, we cannot control nature. Earth, however, gives us the boundaries we need to control where we consciously place our attention. The quality associated with the soul of the Spleen is intention, and intention can be brought to bear on the Hun, on the Po, on the Zhi, and on the Little Shen. With strong intention, we can change anything.

The ultimate goal of Chinese medicine is to help us rediscover our connection to Spirit, and to give us roadmaps to help us find our way. When we look at our lives through the lens of this model of the souls, our illnesses are seen as a reflection of imbalance as we evolve over the course of our life. Practitioners who work with this understanding treat disease not by physical intervention, but by encouraging their clients to cultivate the consciousness of how they contribute to their illnesses and to realize that they have the choice to heal themselves.

A More Specific Scenario

As we spend more of our lives fully engaged in our activities, without the need for thoughts of the past or the future or even the awareness of being present, we are in the process of transcending the Hun (the past and future) and redeeming the Po (the return to one's nature). With the Po we observe the emotion, we have awareness of it, and we let it go.

If we are operating from the Po's innocence and find ourselves challenged by some confrontation, we may fall back into our old habits. We go to the Hun to give historical context for our present experience, or to the Little Shen/Pericardium for advice on how to cope.

For example, we experience an emotional or physical assault on our dignity. We have been treated unjustly or demeaned. We are angry. Our anger arises as the instinctual response of the Lungs/Po. As we become conscious of the anger (still in the domain of the Lungs/Po), instead of letting it go we immediately begin a narrative (Pericardium). "That person hurt me! She . . ."

The narrative perpetuates the event. Our muscles

begin to tense as the Pericardium influences the Liver, which governs the smooth flow of Qi. Then an innocent friend comes along and we take out our anger on the wrong person. The Pericardium has exacerbated the initial emotion with excess Fire. The anger we are carrying now is not the feeling that arose autonomically in the moment of the perceived attack. That initial feeling has been perpetuated by the Liver/Hun and has been aggravated by the Pericardium/Little Shen. It has increased the impact of the event by prolonging it.

The Pericardium is overbearing. How do we manage our angry feelings? It is difficult for us to love and forgive the people or experiences that challenge our Pericardium's values. It is easier to rely on the Pericardium to perpetuate the anger than to let it go. The Pericardium creates repercussions because we do not have faith, the virtue of the Kidneys. The repercussions draw attention away from the self. We become more wary of the external world and lose awareness of the muscular tension in the body.

What breaks this habitual chain of response is the Heart/Little Shen. The Heart has no values, no judgment, no past memories. The Heart breaks the narrative because, when we tune in, we begin to cultivate love and temper anger. This process short-circuits our need for help, and hence the Pericardium's hold on our relationship to life. The Heart offers hope from within.

Further completing this process, we detoxify our environment, both physical and emotional, of the things we really do not need via the Liver, which controls the smooth flow of Qi. This smooth flow is dependent on our noticing and acknowledging each moment of the day.

The Sensory Portals

Our physical body, the embodiment of our soul and, by extension, the Spirit, offers us the ability to perceive the world through the sensory organs of the eyes, ears, nose, and mouth. These are called *portals* because they are doorways to experiencing life directly, as it actually is, without analysis, without assessment or judgment—not as we "know" it to be, not as we "believe" it to be, and certainly not as we wish it to be. The Heart longs for the pure, direct experience of life, without the influence of judgments, and we have access to that experience through these doorways.

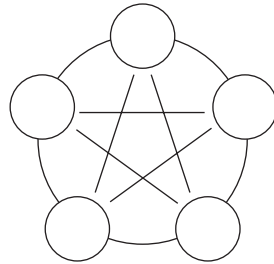
In this model for healing our lives, our first invitation is to unlearn rather than to learn. Most of us are dominated by our thoughts, which shape our experience of the world. The invitation is to understand ourselves not through knowledge, analysis, or judgment but through direct experience, by having our inner and outer senses open and alive to the present reality. From Spirit's point of view, knowledge confines. The moment

we define something, we no longer experience it. Instead of overthinking and becoming "neurotic," we need to become more "erotic"—not in the sense of sexuality, but by tuning in to our senses. First, *feel* the experience.

We need the ability to both sense and think, but while we are unlearning our habituated relationship to the world, it is helpful to give priority to sensory perception.

7 ...

The Curious Organs



The Curious Organs are a group of six Organs associated more with our evolution than with the capacity to manage our daily activities. They include the Brain, Bones, Marrow, Uterus (including the male genitalia), Vessels, and Gall Bladder, the unique Organ that links the Curious Organs to the Primary Channels.

As we engage in our lives we rely on the Internal Organs/Zang-Fu to manage our postnatal needs. If our postnatal needs exceed the capacity of the Internal Organs, the Curious Organs are motivated to try to fill the gap. For example, if the Spleen is not producing sufficient red substance to create the Blood, the Marrow will get involved.

The Curious Organs are primarily associated with the survival and perpetuation of the species, which is continually evolving in order to accommodate new information as our environment changes. For example, if we study the remains of early hominids, the biggest differences we find between ancient people and modern human beings are the size and shape of the brain and the cranial cavity.

This group of Organs is defined in the classics as having both yin and yang qualities. They have the ability to both store and transport Essence, which is why they are called Curious or Extraordinary Organs.

From a therapeutic standpoint, many modern textbooks state that there are few applications for the Curious Organs. They are nevertheless important, particularly for the pediatric population, when we might be working with developmental issues such as poor growth, and for the elderly, where conditions affecting these Organs are likely to occur during the aging process.

Brain

The Jing-Shen/Essence-Spirit is contained in the Brain. This is referred to as the Big Shen, which gives our Soul its most direct connection to Spirit. The Big Shen represents the dialogue that is occurring on the cellular level between our constitution and the experiences our constitution is undergoing. It is the relationship between

RNA and DNA. Our RNA translates experiences so that our DNA can accommodate to changes that may need to be made. This differs from the Little Shen of the Heart, which contains the curriculum that we must undergo and dialogues with the Essence/Jing.

Bones

The Bones refer particularly to the bony cavities of the skull, thorax, and pelvis, as well as to the spine. The Bones have a relationship to the Kidneys, especially in regard to the Moving Qi of the Kidneys as it travels up along the spine to be disseminated to the Bladder Shu/Transporting points.

Marrow

The Marrow deeply nourishes us with its production of Blood. As with the Brain, the Marrow is engaged in an inner dialogue between Essence/Jing and Spirit/Shen, between RNA and DNA, between the reality of our lives and how we perceive our lives to be. When we are injured, physically or emotionally, the Marrow produces more blood to heal the wound.

Vessels

There is controversy over what is meant by the Vessels. The classics may have been referring to the vessels that carry Blood, or perhaps to a set of energetic channels known as the Eight Extraordinary Vessels. As conveyors of Essence/Jing, the Eight Extraordinary Vessels reflect the aspect of our DNA that we have inherited from previous generations. They are vessels that link the past and the future. The Eight Extraordinary Vessels are discussed in more detail in chapters 9 and 17.

Uterus

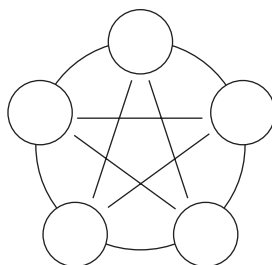
Both male and female reproductive organs are referred to as Bao, or Uterus.

Gall Bladder

As a channel and organ included in the Primary Channels of the Internal Organs, the Gall Bladder makes the link between the energetic system responsible for daily life and the deeper energetic mechanisms offered by the Curious Organs.

8

The Emotions and Temperaments



Chinese medicine recognizes three levels of emotional expression related to the three anatomical terrains of Wei Qi, Ying Qi, and Yuan Qi. At the level of Defensive/Wei Qi, there is the quality of emotion associated with our mood; at the level of Nourishing/Ying Qi, there is conscious emotion; and at the deepest level of Essence/Yuan Qi, there is our constitutional temperament.

These levels and qualities of emotion are in constant communication, fluidly moving from one to another as we experience our lives. When one level is affected, the others are also affected.

Defensive/Wei Qi—Mood

A mood is a feeling, a sensation. It doesn't have substance behind it; we can't tell another person *why* we're feeling what we're feeling. We know we're feeling sad or irritable but we don't know why. A mood has no cause and no target. It's like the weather.

Our mood is involved with Wei Qi. Wei Qi deals with our instinctive relationship to the world and the environment that surrounds us, as well as to the deepest levels of our anatomical terrain rooted in Kidney Yang. At this deep level, Wei Qi is an essential component of our awareness. It attunes us to ourselves and to the world.

One of the most common mood disorders is depression. The depressive mood operates at the Wei level, which is not conscious. If we begin to bring more consciousness—Ying Qi—to the depression, we might be able to understand the issues that underlie the depression and begin to heal it.

Other examples of emotion related to the Wei level are hysteria or shock, both of which are extreme defensive responses to an external event. During such an episode, our energy becomes chaotic.

Nourishing/Ying Qi—Emotion

Emotions come from the Blood/Ying Qi. They are usually accompanied by a narrative. “I’m angry because . . .” “I’m sad because . . .” The Ying Qi level of energetic anatomy is intelligent and has choice. We can choose how we feel.

The narrative that usually accompanies emotion is related to time. It might be a story about what happened yesterday, or maybe years ago. It might be a narrative about a future event. Imbalanced emotional responses result when we cannot let go of a narrative about the past or the future.

Our emotions are reactive because of the involvement of Nourishing/Ying Qi. Emotional responses are deeply influenced by societal norms.

Emotions move Qi and Blood in specific directions that create different feelings. Using the Five Element model, there are five emotions and five directions:

- Wood/anger/ascending
- Fire/joy/scattered
- Earth/worry/inward
- Metal/grief/descending
- Water/fear/suspended

These are the natural vectors of energy associated with the expression of the various emotions. If we are repressing or suppressing our emotion, its directionality will be thwarted. For example, many people cry instead of expressing anger. Anger is less socially acceptable than grief. Grief holds down the natural ascending energy of anger.

Wood—Anger, Frustration, Resentment

Energetic Movement: Ascending

Wood energy is about change, about moving toward a goal. When that movement is blocked we experience anger. Anger manifests as the upward expression of shouting or aggressive movements as we seek to make our point. When Qi goes up, when our life force rises up, we feel elevated or superior. Anger is a common response when we are confronted with the sense of inferiority. If we feel belittled or put down we get angry as a means of rejecting the “putting down” of Qi.

Without expression, anger can become frustration or resentment.

Fire—Joy, Anxiety

Energetic Movement: Scattering, Spreading

Like Fire, joy spreads. When we’re happy, other people are happy. The excitement of joy is contagious. An inspired look in the eyes “catches on” and inspires others.

Everyone desires joy and happiness, and we want it to last forever. Some people mistakenly believe that by withholding its expression, the feeling of joy or happiness will last longer. The result is that they live life halfheartedly.

A “negative” emotion associated with Fire is anxiety. Anxiety also spreads. Anxiety implies an uncertainty of outcome, though not necessarily negative. An expectant father might feel anxious.

Earth—Worry, Pensiveness, Obsessive Thinking

Energetic Movement: Inward, Binding

Worry, or obsessive thinking, involves ruminating about a situation that we anticipate will have a negative ending.

Rumination takes our energy and begins a process of directing it inward. This results in our energy being bound up, continually replaying thoughts.

Metal—Grief

Energetic Movement: Descending

Grief is always about loss. We had something and now we’ve lost it.

The Metal element suggests the value of gold or gemstones. When we feel sad or disappointed, our energy moves inward and downward so that we can reflect on the memory of something that was precious to us.

Ultimately, the process of grief and mourning is about letting go. Our sadness is an invitation to go inward, but this movement isn’t depression or rumination. It is an opportunity to deepen our relationship with ourselves.

If in our grief we can treasure our memories, we have an opportunity to cultivate the virtue of Metal and the Lungs, which is forgiveness. Being able to move on in our lives is an act of grace.

Water—Fear

Energetic Movement: Suspending

Fear may be the most challenging of all emotions. Most of us associate fear with a threat to our survival or well-being, and there are certainly occasions in everyone's life that warrant acute feelings of fear. Our physical organism instinctively craves existence, and death is a fearful outcome for most people.

There is another aspect of fear that manifests as the inability to take action in life because of the uncertain consequences of one's actions. This chronic, self-limiting fear is problematic for someone trying to create a meaningful life. Since we don't know what the future will bring, we fear it. We hold ourselves in a state of suspension, taking no action at all.

Psychosomatic Effects of Emotions

No emotion is inherently wrong or bad if we express it, let it go, and move on. When we chronically express or suppress an emotion, however, our physical health eventually suffers. If we continually mobilize energy to particular areas of the body, it can lodge there and stagnate.

For example, anger draws energy upward. Chronic anger, whether expressed or not, can lead to physical symptoms in the region of the head. The ascension of Qi can cause hypertension, bloodshot eyes, headaches, and a generally ruddy complexion.

Other emotions might be subtler than anger. Chronic anxiety "burns us out," leaving us exhausted, and can also cause heart palpitations or insomnia. Someone who chronically worries may suffer from digestive difficulties because the energy of the Spleen is bound up. Prolonged grief, because of the descending nature, might lead to asthma or conditions affecting the large intestine. Chronic fear can lead to low back pain and/or insomnia.

While the symptoms we suffer can be addressed by acupuncture or massage, until the chronic emotion is cleared, the symptoms will always recur.

The Emotions and Society

We are now familiar with the concept that Blood contains the Shen, that the Blood holds all our memories and emotions. But the Blood itself needs to be contained in a vessel. The container that keeps the Blood

in its banks is the Spleen. The Spleen is associated with the Earth, which represents society. The soul of the Spleen, the Yi, gives us our ability to be mindful of our actions and to pay attention to our environment. We measure how well we're doing in life, our interactions and our accomplishments, by the constructs of the society in which we live. Society instills the individual with such values as self-control, cooperation, and respect. The group as a whole must survive, and our interactions must be "appropriate" for that larger purpose.

What does it mean to be angry? What does it mean to be sad? How do we act? We learn these behaviors by observing other people. We might think some emotions, or passions, just happen to us. We may be "stricken with anger" or "overcome with grief." But emotions don't just happen to us. We have learned them.

Taking Responsibility

If we see ourselves as passive participants in our interactions, we have no control over our responses. When we realize that our emotional responses are learned, it becomes possible to change them. When we cultivate awareness, we are more able to notice our automatic, habituated reactions. And when we notice our reactions, we can consciously choose to change them. Are we willing to take control over our emotions? This is taking responsibility.

Emotions are a part of our nature. This discussion is not advocating that we cultivate having no emotion. What is important here is cultivating awareness so we can take responsibility for our emotional expressions that might be damaging to ourselves or others.

A Zen story: A samurai asks a Zen master to teach him meditation and how to cultivate stillness and quietude. The Zen master says he won't teach the samurai because he's a barbarian. In a rage, the samurai pulls his sword out to kill the Zen master. The Zen master says, "This is hell." The samurai realizes the truth of the statement and resheathes his sword. The Zen master says, "This is heaven."

The only difference between spiritually cultivated people and ordinary human beings is the level of awareness they possess. With awareness, we can quickly recognize the arousal of our habitual patterns of response and we can break their hold on us.

Source/Yuan Qi—Temperament

We are born with emotional predispositions—our constitutional nature, or temperament. Our temperament is determined by our genetic makeup and by the cosmic forces operating at the time of our conception and birth. At this deep level Essence has a heavy quality, and the energy moves more slowly than at the levels involved with moods and emotions. Of the many qualities of mood or emotional expression, temperament is the most difficult to change.

Temperament is created by the Triple Heater mechanism as it disseminates Essence to the Internal Organs. Our physical appearance and fundamental personality are the result of this process, as is the potential for developing congenital disease.

Understanding the various temperaments is important for several reasons:

- If we can recognize the different constitutional types, we're less likely to try to change other people and more likely to fully embrace our own inborn qualities.
- If there are aspects of our personality that are problematic to creating a meaningful life and we understand our temperament, it is more likely that we can make the deep fundamental changes required to develop a different view of the world and ourselves. The ability to change is key to personal evolution.
- The ability to fundamentally change ourselves is especially important if we wish to avoid conditions that "run in the family."

Recognizing the various personality traits in combination with some knowledge of physiognomy helps in assessing the different constitutional types. Nobody is purely one temperament or another. All of us are combinations of the elements inherited from our parents and influenced by the cosmos.

The Yang Constitutional Types

The most yang elements are Wood and Fire. Wood, the first quality of energy to emerge in the spring, needs strong Yang Qi to break out of the hibernation of winter. Fire, with its heat and spreading quality, is also fundamentally yang.

People whose temperament is Wood or Fire tend

to move fast and have lots of energy; their health conditions can include symptoms of inflammation or infections.

The Wood Personality— Goals and Accomplishment

As a yang element, the Wood personality is always active. Wood people are goal oriented; they complete their projects. They are objective; they create lists and deadlines. They know how to get from point A to point B as directly as possible, with few distractions. They like to be leaders.

Wood types make good researchers. They seek a higher level of education and are very knowledgeable. They can be innovators. They are the scientists and artists who are interested in practicality. They are not necessarily interested in money.

Wood types are stubborn. While it is possible for them to branch out, they usually follow only one direction. If they deviate, they will come back to their original path. When their objective is not reached, they become angry or frustrated.

The Wood constitution has difficulty digesting fat.

The Wood-type face is generally shaped like an inverted triangle. The body is well proportioned.

Yang Wood—Gall Bladder

Temperamental Profile

People with a Yang Wood temperament always want to be in charge or always need to be the authority. They're good at it because they have foresight—they can see what's coming and plan for it. They have an optimistic outlook on life, but their need to always be in front makes them anxious. They need to make sure they'll arrive early at their destination; they need to be at the head of the line to get the best tickets. They're always in a rush, afraid they'll be late.

Yang Wood people tend to be impulsive, and because they have a lot of Yang Qi—vitality and stamina—they often try to do too many things at one time, which means they can't follow through with every project they start. They might frequently interrupt in conversation or answer a question before it's been asked.

They like the distinction that comes with being in charge, and they bring attention to themselves by making a statement with their hairstyle or wardrobe.

Yang Wood types are emotionally expressive. They don't hide their feelings and can be hot tempered, especially if they don't feel like they're in charge of a situation. If they lose their temper they usually apologize.

Potential Health Concerns

As children, Yang Wood types are rarely sick. By midlife, if they haven't yet been able to fulfill their destiny, disappointments build up resulting in illness. Yang Wood-type people are prone to insomnia and anxiety attacks. They can develop allergies, high blood pressure due to stress, and digestive problems. They especially have problems with digesting fat.

Yin Wood—Liver

Temperamental Profile

Since Wood is a yang element, the Yin Wood personality has an inborn conflict. These people have great imagination and are highly creative. They are pioneers exploring new territory. At the same time they tend to be shy, timid, and indecisive. They are nervous and fidgety; they bite their nails or chew on their pen.

Yin Wood types need frequent change to keep life exciting. They tend to overly dramatize—"I have a million things to do!" when in reality they only have a few things to do. They have many ideas but are easily distracted. Their minds easily drift off and they tend to daydream.

Despite being shy, people with a Yin Wood temperament crave attention. They want to be seen but they don't have the courage of the Yang Wood temperament, so they're more subtle in their bid for attention. They like to have the last word in an argument, not to be right but just to add on.

They tend to be night owls, going to bed late and sleeping late in the morning.

Yin Wood types don't express their emotions easily. They are nervous when talking about emotion, and they often deny or rationalize what they're feeling. They tend to be moody and have frequent mood swings. They can store anger to the point that they become resentful or depressed. They don't have hot outbursts of emotion, but they can break into tears easily and suddenly.

Potential Health Concerns

Yin Wood children typically have digestive difficulties,

usually precipitated by stress. Children can also have headaches and might sleep with their eyes slightly open.

As adults they believe they can control their lives. They will seldom seek medical attention; they believe that they can treat themselves.

Yin Wood types tend to be depressed later in life. They have many ideas but their timidity limits them. They reflect on all the plans they had but didn't accomplish. This internal conflict can manifest as shaking, possibly Parkinson's, and they can be prone to hepatitis.

They may crave fried foods and butter, because the fat stimulates the Liver and Gall Bladder, but they can't digest it well.

Differentiations

Yin Wood types don't have as much Yang Qi as Yang Wood types, so they have difficulty actualizing their plans. Either they don't have enough Yang to do the necessary work, or they become dissatisfied with their many plans because they are impulsive and like change.

Both Yin and Yang Wood types want attention, but the shy Yin type is more subtle. A Yin Wood type might wear something unique or fix her hair so that she's noticed but she won't stand where she is easily seen, whereas the Yang Wood type makes sure to be seen. The Yin Wood type might just subtly color her hair, but the Yang Wood type might color it purple.

Unlike the Yang Wood type, who suffers from high blood pressure from striving so much, the Yin Wood personality tends to become depressed. Yang types tend to have allergies; Yin types are more likely to have headaches.

Fire Personality—Ideals and Creativity

The Fire element is fundamentally yang, and people with the Fire temperament can be volatile. Fire people are active, adventurous, and outgoing. They love to travel and enjoy socializing.

The energy of Fire people tends to be scattered. They don't foresee problems and so they run their lives with crisis management. They tend to be abstract thinkers and might be sloppy in appearance. Fire types are temperamental and can erupt in angry outbursts. They are impulsive and don't like waiting for anything. They can be a little irrational.

People with a Fire personality are doers, not think-

ers. They want their information quickly—give it to them in a sentence, not in two paragraphs.

Fire types tend to be intuitive. They believe passionately in causes, whether to benefit their country or humanity. Although they may find themselves in positions of leadership, their motivation is to uphold a principle, not to have power. They want to create change.

Fire personalities tend to be incompatible with Water and Metal personalities.

Fire people have visible bone structures. They tend to be thin and tall. Their faces are triangular in shape.

Yang Fire—Small Intestine

Temperamental Profile

The Yang Fire temperament is idealistic. These people can be very intelligent, perhaps mathematicians or computer wizards. They can also be very creative and artistic in an idealistic, intellectual way. Their intelligence is not very pragmatic, however, and not methodical or studied. They are easily inspired and unconventional in their outlook on life. They have very quick reflexes and can excel at sports, especially individual sports.

The Yang Fire personality is high volume, high intensity. They have a lot of energy; they enjoy working under pressure and can do it for days. They have noble ideals and tend to sacrifice themselves for their beliefs. Yang Fire people enjoy a difficult challenge, whether physical or intellectual. Some might describe them as spontaneous or impulsive, others as intuitive. They are quick to make up their minds: quick to say yes, quick to say no.

The intensity of Fire can create Wind, and Yang Fire people can have angry outbursts or temper tantrums; they can potentially become violent. The volatility of Yang Fire creates a manic, extroverted personality, but when the Fire burns out they're left empty, leading to extreme mood swings. They tend to exaggerate and dramatize their highs and lows.

Potential Health Concerns

Everything is amplified in Yang Fire people. If they have a fever, it will be high. If they have seizures, they will be violent. Everything is in constant motion. They might develop circulatory conditions, perhaps a rapid heartbeat, arrhythmias, or high blood pressure (not as a result of stress, but chronically).

They might suffer from intestinal conditions, perhaps Crohn's disease or colitis. They might have frequent bowel movements or frequent urination.

They tend toward addiction, especially to stimulants.

Yin Fire—Heart

Temperamental Profile

The Yin Fire temperament is not common. It usually results when someone suffers a major trauma in early life, perhaps the loss of a parent when very young. These people don't believe they can overcome the challenges of life. They feel defeated because of the trauma. They are like the king who believes the empire has already fallen.

Their Fire is contained inside and does not spread externally, causing them to always feel uneasy. Their minds are restless. Their expression is internalized. They may have something to say but they don't say it. They convey their moods and emotions more through facial expressions than with words. Too much stimulation from color or sound makes them uncomfortable. They may have a passion for philosophy, but it will be a philosophy of how life is full of suffering.

It is likely they were misunderstood when they were children. Their interests were different than other children's interests.

Yin Fire people tend to be pessimistic. Their emotional idealism is thwarted by a defeatist attitude. They are susceptible to mood swings. If someone tries to offer a different perspective, to help lessen their negativity, they reject the possibility of change and continue to succumb to their pessimistic outlook.

Potential Health Concerns

Yin Fire types are easily awakened by sounds. Their sleep is poor, and has been so since their youth; the Fire keeps them agitated.

They have health conditions that manifest inside the heart, such as endocarditis, mitral valve prolapse, and congenital aortic stenosis. They might have conditions that affect the blood, such as aneurisms. They might be susceptible to strokes, blockages in the arteries, or arteriosclerosis. If they have fevers, they tend to be high due to Heat in the Blood. The fevers are not easily controlled with medication. They might be prone to tongue ulcers and digestive problems.

Differentiations

Both Fire types are responsive to their senses. Yang types will be intrigued by what they see, taste, or smell; Yin types will usually find something negative in the perception.

Yang Fire types are optimistic; Yin Fire types are pessimistic.

Fire types differ from Wood types in that they receive their inspiration from the external world. Wood types derive inspiration from their intellect. Fire types are more engaged with their senses. They appreciate the smells and colors of a beautiful meal; Wood types want to know the recipes and the details of how the meal was prepared.

Fire and Wood types are both innovative and leaders. Wood types ascribe to the belief that they can do the best job and need to be in charge. Fire types are attracted to noble causes.

The Transformation from Yang to Yin—Earth

In the cycle of the Five Elements, as Fire burns itself out it becomes Earth. The nature of Earth is to bind energy inward. Earth gives us the matrix to retreat, retrieve, and gather back our Qi.

If we gather too much Qi it gets stuck. The Earth is then unable to receive the nourishment of sunlight or water because it is either parched and barren or oversaturated.

Earth Personality—Stability

Earth people are very accommodating. They have a sympathetic nature and they feel better when they try to make other people more comfortable, even if other people do not appreciate their effort. They do it because they love doing it, but they eventually burn out.

Attributes of Earth personalities are that they tend to accumulate things and emotions. They collect and store tangible things but do not necessarily use them. They have a tendency to obesity.

They are good listeners. They make good priests and psychotherapists. They are usually seen as maternal and nurturing; they embrace everything. Since they gather and accumulate, they also hold on to emotions. They may forgive an insult, but they will never forget it.

Earth types stay in one place in terms of work, home, and career. They want security: a steady job,

home, and income. They are strong-minded but lack flexibility, making them quite stubborn. When ill, Earth types can be attached to their illness, perhaps because it fosters familial support.

Earth types' face and head is square. Their bones are big and heavy, and their flesh is firm. Their firm flesh is a clue to their reliability.

Yang Earth—Stomach

Temperamental Profile

Yang Earth types are optimistic, adaptable, cheerful, and carefree. They enjoy providing opportunities for others, not because they seek attention or recognition but because they simply enjoy creating opportunity. Their optimism allows for support and reconciliation. Many healers fit this profile, as do diplomats and counselors.

Their desire to be supportive does not prevent them from being bluntly honest if necessary. They have the maturity to say what needs to be said but without condescension or judgment.

They stay neutral during disputes, without casting judgment about right or wrong, in order to facilitate reconciliation between people. They are disciplined in dialogue, able to stay on topic. They have no ulterior motive in expressing their opinion and see the dialogue simply as an exchange. They have a strong, grounding presence.

They tend to be loud and dramatic—the result of Stomach Fire giving “flavor” to their experience. They are expansive. They dramatize by building things up to be more than they are. This is another clue as to why they tend to be overweight or bulky in appearance.

They like to gossip and joke around. This is part of their optimism. They do not see the need to take things too seriously.

When their boundaries are not strong, they take on too much responsibility. If they feel taken advantage of they can lose their grounding and get very angry. The riverbank breaks, everything floods out, and then they feel guilty.

Potential Health Concerns

Healthy earth does not like to be too wet. If it is too wet, it cannot be built on. Yang Earth people tend to lose fluids from the body. When they get sick they may have lots of mucus, diarrhea, excessive urination, or

excessive perspiration. With the loss of fluids they lose minerals and can become dehydrated, which can cause hypertension or constipation.

With excessive sweat, they might have skin problems. With the constant movement of fluids in the body, the various sphincter muscles can be challenged. Yang Earth people are prone to hiatal or inguinal hernias from too much coughing or vomiting.

The excessive movement of fluids comes from overactive Yang Qi. Over time the Yang becomes exhausted, resulting in deficiency. Conditions of prolapse, such as varicose veins or hernias, can develop.

Excessive consumption of sugar can be problematic for Yang Earth types, giving them the tendency to develop diabetes. Earth people love sugar because it makes taste last longer. They want the time to savor the flavor. The same applies to thinking: they like to have their thoughts last; they obsess.

When Earth people are unhappy with themselves they can develop eating disorders such as anorexia and bulimia.

Yin Earth—Spleen

Temperamental Profile

The Yin Earth personality is sedentary. These people dislike exercise because they do not like to move, and indeed, they tend to be overweight. Their muscle tone is poor; their flesh hangs.

They are indecisive. They are burdened by excessive thinking, obsessive worry, and concerns. Because they are indecisive, when confronted by a challenging circumstance they perseverate. As time passes, oftentimes they discover that everything worked out anyway, so there was no need for a decision in the first place.

They tend to be skeptics. They dwell too much on meaning. They can expand on one thought endlessly or look at one word from many different angles. “I could have said it this way, or that way . . .” They look for explanations and ask many questions but they’re never satisfied, because inside they feel empty.

They tend to be self-critical because they entertain many ideas but rarely take decisive action. They are more accommodating of others than of themselves. They like to help other people find solutions

to their problems, but they can easily succumb to jealousy and envy.

When others observe the Yin Earth personality they might judge them as lazy. On the other hand, there is some wisdom in accepting life as it presents. Everything always unfolds as it should.

Potential Health Concerns

Yin Earth types are prone to abdominal fullness and heaviness because they let things stagnate. They react negatively if they eat too much of something. Maybe they can have a little milk, but a lot causes discomfort. They feel sluggish after eating and crave grains and sweets even to the point of addiction. They tend to obesity and diabetes.

Yin Earth people benefit from daily naps. They require a lot of sleep.

Differentiations

Yang Earth types like sweets; Yin Earth types have an addiction to sweets.

Both Earth and Wood types are stubborn. Like trees, Wood types focus their energy in one direction. Earth is inflexible because it is bound in all directions.

In an argument, Earth types tend to be objective; Wood or Fire types want to persuade others to their point of view.

The Yin Constitutional Types

The yin elements are Metal and Water. Yin holds and stores things. Yin people can hold on to details and have a good memory. They tend to be introverted and are easily drained by the demands of the world. They are emotional, but diplomatic.

Metal Personality—Justice and Organization

Metal is what we find within the Earth, the precious metals and gems resulting from the activity of Fire. These substances have a very consistent organized structure. Metal personalities are very meticulous. They are self-absorbed because of their yin nature. When confronted by a task, the goal of accomplishing it includes doing it in a particular way.

Metal people are very confident. Status and position are important to the Metal personality, and they behave and carry themselves as if they have high status

even if they do not. They usually do not achieve their goal of becoming successful until after the age of thirty-five, because the early years of life do not offer much opportunity for achieving status.

For Metal personalities health is important because of how it can affect their status—they need some payoff to find the motivation to work on their health.

Metal people do not get along well with Wood and Fire people.

Metal people have an oblong or rectangular face. Their bodies are finely shaped and balanced. Nothing stands out as a flaw. Their skin is firm, smooth, and soft. Their bones are visible but not prominent. Their entire appearance conveys a sense of high status.

Yang Metal—Large Intestine

Temperamental Profile

The Yang Metal personality is even tempered. These people organize their emotions in order to have control over them; they do not have angry outbursts or mood swings. For these people, rational thinking overrides emotional reactivity.

They are meticulous but not obsessed. They are organized and objective, precise, detailed, focused, and efficient. They weigh pros and cons but aren't bogged down by them. Everything is done deliberately, in a particular order, with no distractions. They have a good memory because they are so well organized.

Metal is yin, found deep in the Earth. In the Five Element system, Metal nourishes the wisdom of Water. Metal types convey a depth of thinking with their words. Although not emotional, they are animated in expressing their beliefs. They are moralists who believe in justice. They do not necessarily act or live out their beliefs, however, and they are able to rationalize this inconsistency.

They can be perceived as arrogant. They have a sophisticated sense of humor and an ability to attract attention. They are know-it-alls. In conversation they gratuitously add detail to others' statements.

Potential Health Concerns

Yang Metal types tend to be phlegmatic. The virtue of Metal is the ability to let go, but if there is an

imbalance this virtue is not evident. These people have a propensity to develop sinusitis, intestinal disorders (especially constipation), hyperventilation, and asthma. They have difficulty digesting carbohydrates, sweets, and dairy.

Yin Metal—Lung

Temperamental Profile

Yin Metal types love solitude and tranquility, and they are vulnerable to external influences. They are generally introverted. They are easily fatigued; spending time with too many people tires them out. They have more interest in nature than in socializing. They can be mistrusting. If someone lets them down once, it will be hard for Yin Metal types to trust that person again.

Yin Metal types spend much time deep in thought. They control their emotions to the point of becoming melancholic.

Yin Metal types anticipate and plan. They don't like to improvise. They are the sort who prepare for possible emergencies like power outages or violent storms by having plenty of water and food on hand. They like stability; others might see them as conservative.

They enjoy debate, but not overly so because they tire easily. They have good memories and can back up their arguments with well-founded research. They are also intuitive and can pick up on subtle messages. They are especially vulnerable to sadness.

They tend to judge themselves moralistically and oftentimes feel guilt for falling short of their ideals. This quality can lead to a fatalistic attitude and depression. They might end up living a life of solitude.

Potential Health Concerns

Yin Metal types have weak Lung Qi. They are susceptible to external pathogenic factors such as the common cold. They tend to fatigue and require ample sleep. They might develop hypothyroidism. Asthma can be a health challenge. They tend to be depressed.

Yin Metal people may crave grains and sweets but have a hard time digesting them. They may retain water or feel sluggish after eating such foods.

Differentiations

Wood and Metal types are both goal oriented. Wood people want to achieve their goals efficiently and

quickly. Metal people prioritize organization over speed and are compelled to complete their goals in a particular manner.

Regarding career, the Wood person might seek a promotion in order to be challenged; the Metal person seeks the promotion to have status and impress other people.

Earth and Metal types are both supportive of other people. Earth people are very patient and will tolerate someone's problems for years. Metal people become impatient if the person doesn't resolve the problem quickly. If it's a bad relationship they say, "Just dump the guy!" The Earth person says, "Let's look at both sides."

Both Fire and Metal people enjoy joking around, but the Metal person's jokes are tinged with criticism and sarcasm.

Water Personality—Absorption in the Self

Water is the most yin element. It can accommodate and fill any container. It is the basis and essence of life, as reflected by Kidney Yin and Yang.

The Water personality is a survivor. These people can adapt to any new situation and don't require security. They like to move, to flow, to travel and see different places. They are very quick-witted and adapt easily to new circumstances. These people have a natural propensity for learning things without a lot of effort. They absorb information and skills like a sponge, but they are not necessarily interested in them. Water people don't get stagnant.

The Water element is associated with money, and indeed, Water types accumulate money. They might be gamblers, and they usually win. At the same time they tend to be practical and make good managers.

Because Water people can adapt easily, they are not likely to argue or fight. They don't like conflict and so behave very agreeably, even when they don't feel that way. They prefer the role of an observer and do not engage with the world as much as the other elements. Perhaps they realize that all of life is a transition, so "what's the big deal?"

Being a Water person means learning to be gentle with one's self. This temperament gives a natural ability to act with grace. The Water type might hear a self-judging voice but she chooses not to indulge it. She

realizes that she can achieve her goal if she is gentle.

The Water face and body are round and fleshy. In particular, the nose, ears, and profile are round—but their rounded appearance is not due to being fat. The bones don't show, and the lips are soft. The flesh is soft, not firm like the Earth type.

Yang Water—Urinary Bladder

Temperamental Profile

Water is the element that most completely defines yin; it concerns the self. Since this most-yin temperament also includes yang, there's a need to express the self in the world. Yang Water types are passionate about what they feel within themselves and want other people to know what they are feeling, even though the yin aspect wants to hide. The internalized feeling can become self-critical.

Yang Water personalities are confident about who they are because they have the conviction that they are living out their destiny.

Water engenders all things. Yang Water people have natural wisdom and natural authority. They are naturally selfless, to the point of sacrifice.

Yang Water people can be dominating, overwhelming other people with their confidence.

Potential Health Concerns

Depending on the amount of Essence/Jing a person has inherited, the Yang Water type can be very strong, with great endurance and stamina, or weak, leading to poor immunity and hypersensitivity.

Yin Water—Kidneys

Temperamental Profile

As the yin of the most yin element, the Yin Water personality tends to be fearful and shy. These people are needy, with poor self-confidence, and they are easily discouraged. Yin Water types are similar to the Yin Fire temperament in that both types usually suffered trauma in their youth and so feel fearful and pessimistic about life in general. They are very sentimental; they cry at a sad movie but hide it from others. In general, they tend to be fatigued. Their pessimism often causes them to feel defeated even before they start a project.

They can have a conversation with someone, and they might be quite knowledgeable, but they don't

express animation. They won't share other people's enthusiasm, but they are able to absorb it, like a sponge, and help the other person sustain her or his enthusiasm. After a while they go home to rest because they're tired.

Yin Water people reveal little about themselves. They are overly accommodating, behaving in a manner that they believe will fulfill others' expectations of them. It takes a lot of interaction to discover what's really going on with them.

Yin Water types usually seek spiritual growth not because they are intrigued by the mysterious, but because they are disappointed by life. They need to ease their suffering. They search for something they may never find, but their unhappiness allows no other choice.

Yin Water people are dependent on others. They might join a community to be a part of the flock. They want to be like everyone else.

Potential Health Concerns

Depending on the amount of Essence/Jing the person has inherited, the Yin Water type might be strong, but it is more likely that he or she will be prone to infections and external pathogenic factors, including colds, flus, and other contagions. He or she may have conditions related to water retention and will probably have cravings for grains and sweets and will feel sluggish after eating.

Differentiations

Yang Water personalities enjoy solitude because they are fundamentally comfortable with themselves. Yin Water types are often loners, not because they enjoy it but because of their shyness or fear.

Wood types travel for adventure. Water and Fire types both travel due to restlessness. Water can be satisfied for a while, but Fire is always restless.

Summary

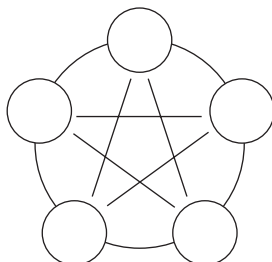
None of us is purely one constitution or another. We all combine aspects of some or all of the various types. Usually one particular temperament seems to dominate over the others, though this can change with maturity and experience.

If we view life as providing the possibility for evolution, we can look at the temperaments as an opportunity for change. Different circumstances call for different behaviors. If a circumstance causes discomfort, we can either avoid the circumstance or challenge ourselves to discover a different view and relationship to the situation.

When we consciously cultivate the different temperaments we might discover that we are more fluid and more able to meet the events of our lives with less stress.

9

The Channel Systems



The Meridian System— Highways and Byways of Life

When the system of Chinese medicine was developing, the culture was sustained by waterways. The village well provided water for the daily needs of the population; small springs issued forth the water that fed the streams that irrigated the farming fields. Rivers allowed for transportation and communication between the groups of people who settled along them and gave access to the even larger bodies of water, the seas. The early practitioners of medicine made the analogy that, just as nature provides the waterways to allow for the transportation of the substances that nourish life, so too does the body have channels through which Qi and Blood move.

If these channels are open and allow for the smooth movement of energy, we are relatively healthy. If the flow is blocked, causing the Qi and Blood to stagnate, disease results. A general, simplistic strategy used to treat illness is to clear blockages and get things moving again.

The dynamics of energetic circulation through the body are described by five different meridian systems. Many people in the West are familiar with the major system, the Primary Channels, which convey both Qi and Blood and communicate directly with their respective Internal Organs. There are, however, additional networks of energetic relationships, usually called the Secondary Channels:

- The Sinew Channels circulate on the exterior of the body and convey Defensive/Wei Qi to the tendinomuscular system.
- The Luo Channels manage Blood.
- The Eight Extraordinary Channels circulate Source/Yuan Qi at the deepest anatomical level.
- The Divergent Channels communicate between the most superficial Wei level and the deepest Yuan level.

In modern times, deliveries of life's necessities come from vehicles driving

on roads. Using our present-day system of roads and highways as an analogy for the body's energetic pathways is more pertinent to our understanding than the old metaphor of the waterways, but the premise is the same.

When we drive our cars we can each travel comfortably at our own speed; slow drivers can stay in the slower lanes, and faster drivers can travel in the passing lanes. Nevertheless, no matter how fast or slow we like to drive, congestion in the flow of traffic that stops or slows us down makes us uncomfortable. The traffic jam is a metaphor for blockage and stagnation, which is the cause of physical illness. Of the five meridian systems, two have the sole responsibility to manage blockages and stagnations: the Luo Channels and the Divergent Channels. The other three channel systems circulate healthy physiology as well as pathologic accumulations.

Primary Channels—Interstate Highways

The twelve Primary Channels are the main highways, and they perhaps have the largest therapeutic application because they carry both Qi and Blood, the motivating factors of life.

When we look at the charts of meridians hanging on the wall of an acupuncture clinic, we see what are called the external trajectories of the twelve Primary Channels; they appear to be separate, defined lines of energy moving along the surface of the torso and extremities. Unseen on these charts are the internal branches, which direct energy into the anatomical organs. The internal branches also provide an energetic connection between the various channels.

These twelve channels are in fact one large circuit of energy moving from the central axis of the body out to the extremities, returning to the center, and so on, making an unbroken loop beginning with the Lung channel and ending with the Liver channel, where the cycle begins again. A complete cycle of circulation is accomplished every twenty minutes or so.

Life is essentially yang. Movement and warmth are required to survive. Anything suppressing the yang energy causes blockages to occur in the loop of energy, which leads to illness.

Luo Channels—

Excursions from the Main Route

When we are distracted from the primacy of realizing our destiny and completing our curriculum, we engage the Luo (pronounced “low”) Channels. The Luo Channels relate directly to the Blood, the carrier of emotions. The Luo Channels are created as needed by the body to help manage unresolved emotional conditions. Spider and varicose veins are examples.

Eight Extraordinary Channels—

Ditches, Reservoirs, Tunnels, Deeper Highways

The Eight Extraordinary Vessels channel the deepest level of energy, Source/Yuan Qi, allowing our destiny to unfold and our DNA to express itself. Holding the design of our lives, these vessels can be likened to the architectural plans, the materials required, and the labor necessary to build a house. These channels also represent how our “house” changes as we occupy it: the wear and tear to the physical structure and the various activities that take place within it over the duration of our lives. The names of the Eight Extraordinary Vessels are the Chong Mai/Penetrating Vessel, Du Mai/Governor Vessel, Ren Mai/Conception Vessel, Yin and Yang Wei Mai/Linking Vessels, Yin and Yang Qiao (pronounced “chow”) Mai/Heel Vessels, and the Dai Mai/Belt Channel. (For a more thorough discussion of these channels, see “Accessing the Essence/Yuan Qi Level: The Eight Extraordinary Vessels” in chapter 17, page 362.)

Sinew or Tendinomuscular Channels—

Walking Paths

The Sinew Channels carry Defensive/Wei Qi through the muscular areas of the body, including the internal, smooth muscles of the gut and heart. *Sinew* is a collective term that includes the muscles, ligaments, and tendons. These channels are broader than the more defined Primary Channels, and they deal exclusively with Qi. Unlike the other meridians of Chinese medicine, the Sinew Channels are not point-specific.

Acute conditions occur at this level, whether from physical injury or from exposure to an external pathogen. If these conditions are appropriately treated the pathogenic factor can be quickly released, with less risk that it will penetrate more deeply into the energetic anatomy.

Divergent Channels— Bridges or Major Intersections

The Divergent Channels connect the most superficial Defensive/Wei Qi level to the deepest level of the Source/Yuan Qi. These channels are activated when we encounter a threatening or dangerous external factor, whether emotional or pestilential. Sexual abuse, war trauma, and the process of Lyme disease are examples of the Divergent Channels in action. Something potentially life threatening is brought from the superficial Wei level to the deeper anatomical terrain, to be kept dormant. These channels are also engaged with slowing the spread of chronic degenerative disease.

The Divergent Channels pass through the large joint articulations of the body, most especially the hips and shoulders. Arthritis is a common manifestation of a Divergent Meridian condition, where pathology is held latent over a long period of time. The trajectories of these channels also represent a primitive understanding of the lymphatic system.

The Process of Latency— Hiding Our Pathology

Every day of our lives we are exposed to challenges. We catch a cold or flu. We have an emotional challenge that threatens our integrity. Our relationships and work can be stressful. We sit for hours in front of a computer screen, straining our eyes and absorbing electromagnetic radiation. We eat food that is not appropriate to the season. Maybe we have an addiction to cigarettes or to sugar. The point is, we are constantly bombarded by factors that do not promote health. Yet we live our lives: we go to work, go to class, and attend to the needs of our families. What happens to all the harmful factors we absorb into our energetic being?

The Defensive/Wei Qi of the Sinew Channels includes both Qi and Fluids. The Qi attempts to direct an external pathogenic factor to the head where it can be expelled with Fluids, such as a nasal discharge or sweat. If the Sinew Channels don't have enough Qi to keep the pathogenic factor at the superficial level, or if the Stomach is unable to produce the Fluids needed to expel the pathogenic factor, whether Wind-Cold, Wind-Damp, or Wind-Heat, it can move inward to challenge the Primary Channels.

The Primary Channels connect to both the external and internal energetic terrains and circulate both Qi and Blood. The Primary Channels each communicate with their respective Internal Organ. Resolution of any external or internal pathogenic factor includes the overriding priority to protect the Internal Organs. If Qi and Blood cannot release the pathogenic factor to the exterior, the pathology must be brought into a dormant state somewhere in the yin/substance of the body. This process is called latency. It allows us to continue to live our lives as productive human beings, and it is also the cause of most chronic degenerative disease.

The routes of bringing pathology into latency depend on an individual's constitutional strengths or weaknesses.

- Pathology held in the head can eventually percolate downward through the skeletal structure, finally reaching the sacrum and tailbone. (See page 99 for a further discussion.)
- The pathology might be deposited into the Eight Extraordinary Channels, especially into the Belt Channel/Dai Mai (see "The Dai Mai/Belt Channel—The Vessel of Latency" in chapter 17, page 364) via the Gall Bladder meridian.
- The Qi in the Primary Channels might divert the external pathology to the major joints, especially the hips and shoulders. Over time we develop joint pain, arthritis, or bone spurs. The responsibility of bringing a pathogenic factor to this deeper anatomical level belongs to the Divergent Meridians.*
- The Blood in the Primary Channels may create new vessels to hold an internal emotional factor. This dark, thick, poorly oxygenated blood contains our traumas and emotional history. These are called Luos, and they include spider veins, varicose veins, and small nodules.

*For more in-depth discussion of the Divergent Meridians and Jeffrey Yuen's theory of latency, see "The Conceptual Basis for the Support of the Divergent Meridian Theory of Treatment," by Therese Walsh-Van Keuren (www.allthingshealing.com); and Nicholas Sieben, L.Ac., "Using the Channel Systems of Acupuncture to Unravel the Mysteries of Disease Progression," *Acupuncture Today* 13, no. 3 (March 2012).

The Healing Crisis

When we are actively involved in the healing process—making conscious lifestyle choices including eating healthy food, practicing some form of meditation or qigong, receiving regular acupuncture or massage therapy, and perhaps taking herbal medicine—there comes a time when the body has gathered sufficient energy to begin ridding itself of the accumulated pathology being held latent. A healing crisis usually involves becoming sick. Maybe the symptoms are of some illness that occurred in the past. Maybe it's just a cold or diarrhea. Usually the sickness is preceded by a period of feeling exceptionally well, and it is likely that while sick, even if the symptoms are painful, there is an underlying sense of well-being. When the healing crisis is complete, there is newfound energy and enthusiasm.

We can view any acute illness as a healing crisis. Any cold or flu, or acute digestive distress, is the body's strong response to expel a pathogenic factor. As miserable as we might feel while sick, it is an opportunity to welcome the body's ability to clear pathology.

The Points—Landmarks along the Way

When we massage, or palpate, along a meridian, we notice various bumps and indentations. These are the anatomical landmarks that help us find the points.

In the West, points are often referred to by an organ name and a number, such as Liver-3. This system of naming helps us communicate more easily but is meaningless to the Chinese, who named points by their anatomical location or their function. In fact, the same point can have different names, depending on the intention of the treatment.

Points are alive; they can alter as a result of changes in temperature. There are charts giving specific anatomical locations, but palpation is important to tell us where a specific point is on any given human being. When we touch the points some of them might be tender, or they might feel empty, flaccid, dense, or thick. All of these are signs of an imbalance.

Over the centuries, specific points along the various meridians or channels have demonstrated certain actions and effects on the body. There are also groups of points that share a general purpose.

Point Groups

Please see appendix 2 for details on point locations and usages. Another good resource for point groups and locations is the Yin Yang House Theory website (<https://theory.yinyanghouse.com>).

Jing-Well Points

Jing-Well points are located on the digits, around the cuticles of the fingers and toes. They are the origins of the Sinew Channels. The Sinew Channels all begin at the Jing-Well points and are noted to be effective in releasing Wind and Heat (excessive Wei Qi).

These points revive consciousness; they open the sensory portals of the head, especially the eyes and ears. They address acute conditions of the nose, mouth, and gums.

Mu Points

Mu points are areas of chronic accumulation located near the anatomical organs on the front of the body. They are associated with conditions that affect the organs, such as hepatitis or pancreatitis.

Bladder Shu/Transporting Points

Shu points are located adjacent to the spine. They are part of the trajectory of the Urinary Bladder meridian. They are involved with the process of transporting Qi from Mingmen Fire upward along the spine, to be deposited into the appropriate Organ to fulfill our destiny.

Source Points

Source points are included in the trajectory of the Primary Channels, usually located on or near the hands and feet. They provide direct, energetic access to treat an Internal Organ, usually to release stagnation but sometimes to nourish.

Luo Points

Each Primary Channel has a Luo point, a point that relates to managing latency held at the Blood level.

Xi-Cleft Points

The Xi-Cleft (pronounced “she-cleft”) points are used for any type of acute disruption of Qi flow within the trajectory of the external branch of a meridian.

He-Sea Points

The He-Sea points treat Rebellious Qi symptoms, such as coughing, belching, or vomiting, and any condition related to the bowels, either the small intestine or the large intestine.

Living a Long and Healthy Life

A prominent theme in Daoism is longevity. If we live a long and healthy life, we have the opportunity to complete our curriculum and move on to another lesson in our next life.

From the Chinese medical point of view, aging is due to Blood stagnation (thick, sluggish blood) and Blood stasis (blood that is not moving at all, as in a blood mass or tumor, or as in the rigidity of one's mind). When the Blood is not circulating well it is unable to nourish the Essence, and aging becomes a process of steady degeneration. It is not, however, written in stone that we must "fall apart" as we age. Aging can offer us the opportunity to accumulate experience and to gain wisdom.

The Blood carries our emotions and thoughts, and we can affect its circulation by challenging our habitual responses to the world. This process requires practicing being present. One relatively simple but highly effective method is to begin listening to environmental sounds, such as the refrigerator hum or the sound of tires on the pavement. While listening, we entertain no thoughts,

judgments, assessments, descriptions, or definitions. We let go of our busy, habitual thoughts and simply immerse our awareness into the vast ocean of sound that is constantly present.

If we practice being present, our Blood begins to be cleansed of the thoughts, beliefs, and values that we have learned from family and society. The Blood becomes more available to our Essence, and we begin to know ourselves more deeply. If we are able to maintain our Essence and not deplete it through immoderate lifestyle choices, we have a greater opportunity to maintain our health as we age.

Other factors to keep in mind are the qualities that actually constitute health. No one heals us. We heal ourselves from within. What are the qualities that support that process? The virtues of the Internal Organs give us clues. The Kidneys give us faith and trust that our lives are unfolding as they must and that everything has a purpose, no matter how challenging. The Lungs give us the ability to surrender and forgive ourselves and others. The Spleen gives us empathy. The Heart gives us the capacity to be compassionate and feel gratitude for this life. The Liver gives us the energy to assert ourselves, to move forward to accomplish our goals.

It is possible to meet death content with the life we have lived, grateful for our experiences and relationships, and having no regrets. Ultimately, if we spend more time being present and contemplate the virtues of the Organs, we will be able to lead a more meaningful life.

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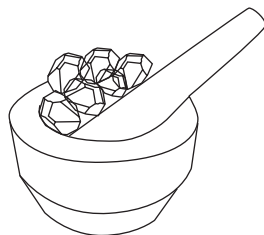
PART II
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Introduction to the Materia Medica



10

The Criteria for Stone Selection—Choosing the “Right” Stone



The stones described in the materia medica are presented in sections according to their broad therapeutic application. The first section lists quartz crystals, stones that are very safe to use therapeutically and are historically classified as enhancing or harmonizing stones.

The second section describes the transformative stones, so called because these stones were traditionally used to transform illness into a conscious cultivation of life. They demonstrate an evolutionary process of purification, from the bands and specks of agate through the clearer colors of chalcedony and jasper to the “completion” of jade.

The next sections are organized according to the anatomical terrains of Wei Qi, Ying Qi, and Yuan Qi, a model that offers a way to make decisions about which stones to use for various kinds of conditions. For example, if a person finds it difficult to manage the external environment, perhaps manifesting as chronic allergies, or as emotional issues related to boundaries or mood, look at the Defensive/Wei Qi section for appropriate stone choices. Stones included in the Nourishing/Ying Qi section address health issues related to Blood; these can include digestive and emotional conditions. Consult the Source/Yuan Qi section for a person who has hormonal issues, a very deep and chronic health condition, or an emotional issue related to her or his constitution or temperament.

The section on the alchemical stones is included more for historical completeness than for practical application, because using these potent, toxic stones requires considerable knowledge and personal cultivation.

Lists of specific therapeutic actions and related stones are included at the end of the text.

Each stone included in the materia medica is listed with categories that

describe its therapeutic function. The energetic qualities described by Chinese medicine include the nature, taste, and affinity of a substance as well as its characteristics based on the law of signatures, such as color, hardness, and level of formation. There are also qualities listed that are recognized by Western science, such as crystal structure and chemical composition.

The different qualities of stones provide guidance when choosing stones for their therapeutic effects. We might base our choice on the color of the stone, especially if working with chakras. Chemical composition is particularly important when making an elixir with a combination of stones. Crystal structure plays an important role if we are working with temperaments or the Nine Palaces.

There are other reasons to choose a particular stone. We might have a spontaneous attraction to its color, shape, or weight. Scientific knowledge or channeled information may help us decide. Trusting spiritual guidance is also valid; simply close your eyes and choose a stone from a selection that is pertinent to whatever issue you want to address—perhaps boundaries, digestive conditions, or a curriculum issue—based on the attributes that make the most sense, such as color, chemical composition, or hardness, among others.

Color and Light

To understand color, we must first understand light. Light is a form of electromagnetic radiation vibrating at a frequency that allows us to see it. There are other forms of electromagnetic radiation that vibrate at a different frequency, such as far-infrared and microwaves. These forms of radiation yield heat but no visible light.

What We See

When we see light, we can imagine that we are looking at energy. Light exhibits both particle and wave properties. It consists of particles called photons (the elemental particles of light) that move in a wavelike fashion. Within the spectrum of visible light, the range of colors is produced by differing wavelengths emitted by photons and is a reflection of the wavelengths that the dense objects around us are unable to absorb. Light from the sun is white because it contains all the different wavelengths in the visible spectrum.

Physiological Impact

There is a physiological component to light. The sun is the Yang of our world and it affects the Yang of our own bodies as it brings its warmth to nourish our Defensive/Wei Qi.

We absorb light through our eyes, and this light regulates the production of melatonin, a hormone involved with sleep and the ability to transition to new time zones when we travel. Seasonal affective disorder, a condition in which people have difficulty adjusting to changes in the seasons, is attributed to the diminished light of the winter season. People who suffer from this disorder usually have a sense of darkness in their own lives, and they might benefit from dark-colored stones that absorb light and heat. For example, wearing a black tourmaline pendant or drinking an elixir including Apache tears might help with the depression associated with the lack of sunlight.

We absorb light through our skin, and our bodies draw the external light from the sun deeply into the level of our constitution. The external Fire of the sun affects our metabolism of vitamin D and calcium to support the health of our bones, which are in the domain of the Kidneys. The darkness of Water/the Kidneys absorbs the radiance of the sun's light, and the Fire of our Heart reflects the radiance back outward as we interact with the world.

Absorption, Reflection, and Refraction

Dark-colored objects absorb light and heat. Light-colored objects reflect light and heat, like a mirror. Refraction creates our color spectrum. When light enters a dense object, the density interferes with its vibrational frequency and the wavelength compresses. If the dense object is a transparent crystal, light is absorbed and then refracted, sometimes to produce the rainbows we see in some crystals. Rainbows occur when the stone contains water; it is the same effect we see when a rainbow appears in the sky after a rain shower. Rainbows sometimes appear in quartz crystals and Herkimer diamonds, as well as in some clear selenite. In stone medicine, stones that show rainbows are strong amplifiers of the properties of other stones.

Other stones that clearly demonstrate refraction are labradorite, moonstone, and opal. When light penetrates these stones it cannot pass straight through but

hits layers in the structure that bend the light, causing the changing colors we associate with these stones. Another example of a stone’s refraction of light is optical calcite, which appears clear to the eye, but when we look through it, the images beyond are magnified or distorted.

Another group includes stones that respond to ultraviolet light. These stones are fluorescent; one of the most popular is fluorite. Blue fluorite will look green when put under ultraviolet light. Green fluorite will look blue. The chemical makeup of the fluorescent stones emanates the heat and light that they absorb differently than most other minerals, and their color is not necessarily from the refraction or reflection that we see with other stones.

Spiritual Illumination

Spiritual traditions tell us that everything emanates light. We, and everything around us, are always interacting—absorbing, reflecting, and refracting—light. From the spiritual point of view, as people cultivate and refine their bodies and minds they are able to absorb more and more of the light that permeates everything. The images we have of saints and bodhisattvas all show them emitting an aura of white light, because they are able to absorb all the wavelengths of light, all the colors in the visible spectrum, which, when they mingle, become white in color.

If we lived in a world without light we would not be able to see any color; we would not see contrasts. When we turn on the light we see discrete objects. The saints and bodhisattvas have cultivated themselves, however, to the degree that they no longer see everything as different, as separate. Instead they see the similarities, the merging of all differences. Constant illumination occurs when the Fire of the Heart shines into the darkness of the Kidneys. These practitioners have accomplished their “illumination.” It is through their compassion and their light that they illuminate the darkness that most of us experience over the course of our lives.

Our Auras of Light

Those of us who have not yet achieved the level of the saints and bodhisattvas reflect the colors we are unable to absorb, which manifest as our auras. These colors

are clues to our curriculum in this life—the lessons we need to master.

Time isn’t as forward moving as we imagine. Things that we construe as being in the present have already happened. It takes about eight seconds for light from the sun to reach us, but that same light initiated inside the sun many thousands of years ago.* We are fulfilling something that has already been set in motion, something that has already been recorded in the past.

Light is not just hitting us, however; we are also emitting light. There are different systems of defining the auras of light that surround our bodies. Here we discuss three layers of energy and light, or three spiritual bodies that surround and engage with our process of materialization. These bodies are in another dimension that contains the purpose of our materialization.

The layer of energy closest to our bodies is sometimes called the astral, etheric, or plasmic body. This is the body of light that seeks manifestation as it condenses. In the process of condensation it develops color and a degree of tangibility and visibility before it fully materializes into the physical body. This process gives birth to the soul and is the embodiment of the Spirit. It is seen, by those who have the ability, as the aura directly surrounding our bodies. It reflects what we are manifesting right now. This is the layer of light associated with the Po/Earthbound soul. It is associated with yin and Metal, the color white, and the Lungs, with their relationship to the present moment. White gives a background to reflect the “color of our life”—that is, the colors we cannot absorb, the assigned lessons we have not been able to complete in our curriculum.

As the light and color extend further out from the physical body there emerges another layer of colored light. The next light-body layer is reflective of the unresolved lessons in this life that have not yet materialized. These lessons will appear at some point during our lives, but the timing is determined by the innate knowing of the Hun/soul of the Liver, which doles out our lessons page by page, in the right order. (See chapter 6, “The Souls of the Organs,” for more in-depth discussion).

*Fraser Cain, “How Long Does It Take Sunlight to Reach the Earth?” *Universe Today*, April 14, 2013, <http://phys.org/news/2013-04-sunlight-earth.html>.

Beyond the light of unresolved curricula is the Big Shen, with its endless possibilities. The third light body is called the mental or causal body. This is the consciousness that is creating this reality, this destiny—the Spirit with its desire for experience.

The Colors

When we are planning a stone treatment, if we are unsure of what stone to use we can begin by choosing based on color. The colors we see can come purely from the stone's interaction with light, from its chemical composition, or from heat or other radiation effects in the Earth to which the stone was subjected during or subsequent to its formation. Stones whose color has been unnaturally changed through irradiation or dying are less desirable when we are using them internally as an elixir, but for physical application they are still useful.

The following discussion of color is based on the Five Element theory, discussed in chapter 4.

Green: Wood Element—Liver

Green identifies our intention to work with the Liver. Therapeutically, the color green is always detoxifying, invigorating, and regulating. Green generally has the strongest effect on physical conditions, but it is also beneficial for mental and emotional conditions.

The color green is associated with self-regeneration. When we are stressed the Liver stagnates and accumulates toxicity. The Kidneys are called upon to help the Liver cleanse itself. When the Liver Qi is moving smoothly, the Kidneys are able to rest in order to bring about self-renewal.

Popular examples: Amazonite, green aventurine, emerald, peridot, green tourmaline

Palaces: Health and wealth

Chakra: Heart. Green is appropriate to address both physical and mental conditions.

Potential mineral content: Aluminum, chlorite, chromium, copper, iron, nickel, vanadium

Typical affinities: Liver

Red: Fire Element—Heart and Pericardium

The red color represents Fire; it is the most yang of the colors. Red produces warmth and movement. The

effects of red tend to reflect outward to the periphery of the body by bringing blood circulation to the extremities. It is associated with high stamina and activity; love, sexuality, and sensuality; and being high-spirited.

There are many shades of red, including pink.

Popular examples: Red calcite, carnelian, red garnet, red jasper, rhodochrosite, rose quartz, rhodonite, ruby, red tiger eye

Palaces: Prosperity and relationship

Chakra: Root

Potential mineral content: Iron (usually igneous), manganese (usually metamorphic)

Typical affinities: Heart and/or Pericardium

In the alchemical language of personal transformation, the different shades of red are likened to the colors of burning embers in a wood fire. Red connotes heat and the illumination that heat engenders. When wood is consumed by fire, the burning coals glimmer with reds and oranges. With sufficient fuel the glimmering coals radiate bright yellow light and heat. Between the yellow light and the reds and oranges is a blue light.

The dark, bluish color that surrounds the fire is water. Fire and Water are partners in the motivating force that pushes us toward a more conscious, meaningful life—a life that can bring light out into the world. To transform ourselves we have to bring our consciousness back to its source, back to the darkness of our origin, and illuminate that consciousness with Fire.

The observation of the flame is the basis for a grading system of the different colors of red, which are given distinct qualities that associate with different stages of cultivation as we go through our lives as conscious, evolving beings.

Dan/Dark Red

In alchemical language, red is the Fire that motivates the transmutation of Essence into Spirit. This red, when added to the black of Essence/Jing, becomes a very dark red called the elixir red or *dan*. It is deep red, not shiny, and it is associated with Blood, with tangibility. It brings Blood, or consciousness, to the constitutional level of the Kidneys and supports Heart–Kidney communication. It is the color we think of for the early stages of meditation when our mind has many

distractions that disturb our ability to concentrate, and when we place our attention on the lower abdominal region. Garnet is the most representative stone for this color. Garnet works to cleanse the Blood of emotional issues that interfere with spiritual practice and to manage the emotional upheavals in life.

Hong/Shining Orange Red

As the first stage of spiritual cultivation, our concentration on the lower abdomen generates heat that invigorates the Essence/Jing. At the second stage, this heat begins to generate light. The red associated with this stage of cultivation is called *hong*, and it is the shiny orange red of carnelian. At this stage the alchemical process involves the illumination that emanates from the heat. This quality is called Emitting Yang/Yangming. As we confront our dark night of the soul, we can bring this light to support us. Ruby is another stone with this quality of color.

Zhu/Bright Red Orange/Vermilion

The third stage introduces the quality of color called *zhu*, the bright orange red of cinnabar/*zhu sha*. Cinnabar has very concentrated Qi. It is a soft stone, but it is quite heavy and dense. Its density causes it to have a very high refractive index, even higher than that of diamond. It yields a brilliant shine.

In the process of spiritual cultivation we must examine all the difficulties and negativities of life, all the poisons that separate us from Spirit. Cinnabar, with its mercury content, is poisonous. It is the most important of the alchemical stones because it has the ability to transform its density and toxicity into brilliant light.

Red and Blue:

Fire and Water Elements—Heart and Kidneys

At the culmination of the third stage of cultivation, red meets blue and we begin to see shades of purple and lavender. Fire burns the impurities held in the darkness of Water's Essence/Jing, causing it to become the color purple. The color purple is associated with the elevation of Spirit/Shen. This process renews us. We become capable of hope and optimism, and of emanating divine love rather than seeking love from others. At this level of cultivation there is a devotion to a higher cause.

Popular examples: Amethyst, charoite, purple fluorite, lepidolite, sugilite

Palaces: Relationship and vocation

Chakra: Crown

Potential mineral content: Fluorine, iron, lithium, manganese

Typical affinities: Heart and/or Kidney

The violet color helps us overcome depression and difficulties by engendering optimism and hope. The color penetrates to the ancestral vessels of Penetrating/Chong, Conception/Ren, and Governor/Du and supports the Heart–Kidney relationship. Violet also affects the Marrow, and hence the DNA. Violet-colored stones especially indicated for the Penetrating Vessel/Chong Mai are amethyst and chevron amethyst, and we have chevron amethyst for the Conception Vessel/Ren Mai and charoite for the Governor Vessel/Du Mai.

Amethyst, one of the most popular of the violet stones, helps us discover our own voice, our own words, by opening the throat chakra.

Orange and Yellow:

Earth Element—Stomach and Spleen

The orange and yellow colors are associated with the Earth element. In the Five Element cycle, Fire passes its light and heat on to the Earth, offering us an opportunity to reflect on our boundaries and the possibility of making change. The alchemical image is of heat burning up impurities, cremating the things no longer needed in life and ultimately leaving only shining light.

Yellow

Yellow is the color of Earth. It is grounding and confers a sense of harmony and peace. The yellow color has a strong association with digestion and metabolism. It also represents generosity and abundance. If we have stagnation and accumulation, we are not able to demonstrate our abundance by giving things away.

Popular examples: Amber; yellow, golden, or honey calcite; citrine; yellow jasper

Palaces: Health and wealth

Chakra: Solar plexus

Common mineral content: Iron

Typical affinities: Spleen, Stomach, and/or Liver

Orange

Orange is the combination of red, with its excitement and vitality, and yellow, with its harmony and stability. The Earth/yellow tempers the Fire/red.

The orange color relates primarily to digestion, but it also helps us rid ourselves of the thoughts, emotions, and behaviors that haunt us. Orange stones are used to reduce desires and thirst and to improve memory and concentration.

Popular examples: Carnelian, sunstone

Palace: Health and wealth

Chakra: Navel/sacral

Potential mineral content: Iron

Typical affinities: Spleen, Heart, and/or Lung

White or Clear: Metal Element—Lungs

White stones have the ability to reflect heat. If we place a white stone on an area of inflammation and rest with it in a darkened room, it reflects heat out of the body. In normal light the white stone can reflect away radiation that is coming toward us.

Transparent stones absorb light, and if the stone contains water, rainbows can appear inside it. Some people believe that the rainbows give birth to possibilities; they are important when working on the auric body. Transparent stones direct Yang Qi upward. Translucent stones absorb Qi and direct Yang Qi downward.

Many of the white and transparent stones are soft, making them effective for acute conditions.

Popular examples: Calcite, quartz crystal, selenite

Palaces: Creativity and travel

Chakra: Crown (in some traditions)

Potential mineral content: Calcium, silica

Typical affinities: Lung

Black or Dark Blue: Water Element—Kidneys

Black

Black absorbs light. When the whole rainbow of color is absorbed, it becomes black, the absence of color.

Black is about detachment. It is no longer interested in all the myriad colors. It dissolves the other colors; it dissolves stagnation. It is mysterious but also protective. Black is very close to indigo, the “supreme color that is becoming black.”

These dark-colored stones are associated with Water and the Kidneys. They absorb and mobilize Yang energy toward the Kidneys so that we have the energy to do what we want to do. If we find ourselves always doing the things we do not want to do, we waste and exhaust our Kidney Yang. Activity is regenerative if what we are doing corresponds to our innermost desires.

Popular examples: Jet, onyx, black tourmaline

Palace: Knowledge and wisdom

Chakra: Root

Potential mineral content: Carbon

Typical affinities: Kidney

Blue

Blue's effects are inwardly absorbed by the movement of energy from the Liver to the Kidneys. It is generally regulating.

Blue represents renewal. Sky blue represents new beginnings. Dark blue helps us fathom the depths and, by diving deeply, rediscover an aspect of self that has been lost. It requires us to rekindle self-awareness.

Popular examples: Azurite, blue lace agate or chalcedony, lapis lazuli, sodalite

Palace: Knowledge and wisdom

Chakra: Throat and third eye

Potential mineral content: Copper—but only for azurite; the other blue stones listed above are colored by factors other than chemical composition

Typical affinities: Liver and/or Kidney

Blue stones have a particular affinity to the Curious Organs.

Brain: Blue lace agate, aquamarine, azurite, cavansite, celestite, kyanite, lapis lazuli, larimar

Uterus: Angelite, azurite, hemimorphite, kyanite

Gall Bladder: Blue fluorite, blue tourmaline

Bone: Aquamarine, cavansite, celestite

Marrow: Blue lace agate, lapis lazuli, larimar

Blue and Green Combined:

Water and Wood—Kidneys and Liver

Stones that combine the colors of blue and green represent the emergence from the darkness of Water (Kidney) into the renewal of Wood (Liver). They act

as emissaries from the Kidneys to the Liver. All blue and green stones have a strong detoxifying effect on the Liver. If they are also cooling, these stones clear Fire Toxins. They all regulate Qi.

Popular examples: Azurite-malachite, chrysocolla

Palaces: Health and wealth

Chakra: The combination of blue and green can be a bridge between the heart chakra and the throat or third eye chakra.

Common mineral content: Copper

Typical affinities: Liver and/or Kidney

Fluorescent Stones

Color can sometimes be deceiving. Sometimes what is visible differs from what is subliminal. We see people's bodies, but not the subliminal color—the aura, the process of light gaining density. When we shine ultraviolet light on some stones we see a different color than what we see in ordinary daylight or incandescent light. These fluorescent stones help adjust and balance our auric fields. The most popular is fluorite.

Chemical Composition

The chemical composition of stones is particularly important when we are considering combinations for elixirs. Dr. Marie-France Muller notes in her *Colloidal Minerals and Trace Elements* that ancient Greek and Egyptian medicine treated many illnesses by having patients drink water in which stones had soaked or from vessels made of a particular stone. She further points out that these elixirs are a form of oligotherapy, a therapy popular in Europe, which uses minute quantities of trace elements to balance health conditions. Indeed, large doses of many of these minerals can be toxic, but extremely small amounts are critical for physical and emotional health. For example, extremely minute doses of aluminum are a requirement for cognitive function and sleep, but larger doses are implicated in the development of Alzheimer's disease.* Minute doses of copper

are required for iron to form hemoglobin, but too much can cause anemia or hypertension. Low-dose lithium has been shown to promote longevity;* the high doses used for bipolar disorder can cause kidney damage.

Minerals are inorganic substances that regulate many different functions in the body. Minerals do not furnish energy, but their metabolic functions make it possible for the body to generate energy. They work at the cellular level, supporting permeability and the normal functioning of cells throughout the body. They are the building blocks of bodily tissues, including the bones and bone marrow, as well as the muscles, connective tissue, hair, and skin. They nourish and regulate the blood and fluids. They regulate the acid-alkaline balance. They are involved in enzymatic reactions and in making use of the amino acids of proteins.

In short, they are essential to the proper functioning of all living things.

There are the macronutrient minerals: sodium, magnesium, phosphorus, sulfur, chloride, potassium, and calcium. These are well-studied substances; much is known about their effects on the physiological functions and structures of human beings, animals, and plants.

There are the micronutrient minerals, which include the essential trace elements such as manganese, iron, cobalt, nickel, copper, zinc, boron, chromium, fluoride, and silicon, among others. Most of these minerals can be toxic in large doses, mostly through the inhalation of powder or microscopic particles in an industrial environment. Until recently, most of the research projects concerning themselves with these micronutrient minerals have focused on the dangers of overexposure. Research is beginning to focus on the potential benefits of the micronutrient minerals, but there remains a dearth of information concerning the benefits of many trace minerals.

This discussion addresses only those elements that are typically found in stone medicine.

When we use chemical composition as a factor for selecting stones, we rely on the chemical formula. Formulas represent the bare bones of a stone's mineral

*Virgini Rondeau, Hélène Jacqmin-Gadda, Daniel Commenges, Catherine Helmer, and Jean-François Dartigues, “Aluminum and Silica in Drinking Water and the Risk of Alzheimer's Disease or Cognitive Decline: Findings from 15-Year Follow-Up of the PAQUID Cohort,” *American Journal of Epidemiology* 169, no. 4 (2009): 489–96.

*Kim Zarse, Takeshi Terao, Jing Tian, Noboru Iwata, Nobuyoshi Ishii, and Michael Ristow, “Low-Dose Lithium Uptake Promotes Longevity in Humans and Metazoans,” *European Journal of Nutrition* 50, no. 5 (August 2011): 387–89.

Concern for Heavy Metals— Use a Potentiated Crystal

In stone medicine the amounts of trace minerals we might consume in elixir form are very small. There is, nevertheless, the possibility that the water we drink will absorb the actual substance of minerals and metals included in a stone. This is especially true with relatively soft stones, which over time dissolve in the water.

If we are uncertain about possible impurities and have concern about toxic minerals, such as heavy metals, we need to place the stone on a quartz crystal for at least twenty-four hours, and then instead of using the potentially toxic stone, substitute the potentiated quartz crystal in the elixir. The crystal imbues the water with the vibrations of the stone and the trace minerals it contains. An elixir made in such a way is completely safe.

content; a stone might also include many traces of “imperfections” that are not included in the formula. Without laboratory testing it is impossible to know for sure what trace elements might be included with the major chemical constituents.

The color of some stones is caused by the trace minerals they contain. For example, emerald is part of the beryl group, beryllium aluminum silicate. The only reason emerald is green, however, is because it always includes chromium, even though chromium does not appear in its chemical formula. Similarly, in order to have its brilliant blue color, sapphire always includes traces of titanium and iron along with its primary constituent of aluminum oxide. For these types of stones the inclusion of a trace mineral can be part of our selection strategy. In the materia medica, these types of mineral inclusions are noted in boldface type in the chemical composition category, along with the chemical formula. Otherwise, unless a particular stone has been lab tested, when creating a combination we can only consider the major elements shown in the formula, because the trace elements are so variable.

The following listing of minerals and trace elements is arranged according to broad therapeutic functions.

Skeletal Structure

Besides calcium, skeletal strength depends on many minerals, especially silica but also phosphorus, mag-

nesium, boron, and strontium. (Although mentioned here, magnesium is included under “Regulate or Generate Fluids,” on page 91, as that is its primary function in this discussion.)

Calcium (Ca)

Calcium binds. It offers stability, hardness, and physicality. It is required for bone formation and blood clotting. Calcium has an alkalizing or cooling effect on the body.

Organs/Channels/Glands

Spleen, Kidneys

Functions and Uses

Clears Heat and acidity; helps regulate the acid/alkaline balance. Indicated for:

- sprains, strains, muscle cramps
- headaches
- anxiety, aggressiveness
- insomnia

Tonifies and regulates Spleen Qi, for digestion and for managing the Blood. Indicated for:

- poor digestive health
- varicose veins
- poor clotting

Builds Essence/Jing; supports development and maintenance of healthy bones; regulates hormonal secretion. Indicated for:

- any conditions of the bone, teeth, and nervous system
- low back pain
- imbalances in insulin and parathyroid secretions

Detoxifying. Indicated for:

- heavy metal toxicity, especially lead and cadmium

Sample Stones

Apatite, aragonite, calcite, fluorite, garnet (andradite, demantoid, grossular, hessonite, topazolite, tsavorite, uvarovite), gypsum, pearl, selenite, stalactite

Color

White

Mineral Interactions

Magnesium and calcium have a balancing relationship. Magnesium helps keep calcium in solution. Together they are involved with muscle contraction and blood clotting; calcium promotes these processes; magnesium inhibits them. The relationship between the two minerals regulates blood pressure and lung function.

Silica supports the body’s ability to utilize calcium efficiently. Dr. Louis Kervan, author of *Biological Transmutations*, theorizes that silica transmutes into calcium.

Copper is required to fix calcium in the bones and helps raise the tissue calcium level.

Chlorine forms hydrochloric acid in the stomach in order to digest protein properly, which is required for calcium utilization.

Calcium binds with excess **sodium** in the body; it is excreted when the body senses that sodium levels must be lowered. If too much salt (table salt and processed foods) is ingested, calcium is lost through excretion of the salt.

Excess **phosphorus** binds to calcium, impairing the absorption of calcium from the intestines.

Lead and **cadmium** are antagonistic to calcium, replacing it in the bones and elsewhere.

Silica (Si)

Silica has the primary function of developing and maintaining the structural and functional integrity of the connective tissues and the skeletal system. The presence of silica in drinking water may benefit brain function.* When silica is in solution with water, it forms a mild silicic acid. There is little information about how the pH of silica affects the body.

Organs/Channels/Glands

Kidneys, Spleen, Liver

Functions and Uses

Disseminates Essence/Jing; regulates the waterways. Indicated for:

- premature aging
- dental and gum disease

*K. R. Martin, “The Chemistry of Silica and Its Potential Health Benefits,” *Journal of Nutrition, Health, and Aging* 11, no. 2 (March–April 2007): 119–24.

- wounds, damaged tissue
- calcium deposits in soft tissues; cardiovascular conditions
- osteoporosis, arthritis, bone spurs, structural failure
- brittle nails and hair, loss of elasticity in the skin
- hormonal imbalances
- conditions affecting the nervous system
- weakened immunity

Tonifies Spleen Qi. Indicated for:

- poor digestion
- Crohn’s disease

Sample Stones

Agate, amazonite, aventurine, chalcedony, jasper, obsidian, quartz crystals, tourmaline

Color

White or colorless

Mineral Interactions

Silica helps manage **calcium** by depositing it in the bone.

Phosphorus (P)

Phosphorus is important in calcium metabolism to support the bones. It helps maintain osmotic pressure of the fluids. It has an acidifying or warming effect on the body. Phosphorus helps the body store Qi. It consolidates the Qi and benefits people who are recovering from long-term illness.

When we see people who have a luster to their skin it indicates that they have stored, surplus energy. Phosphorus gives stones a glow. When we ingest water containing phosphate stones, it helps the body store Qi.

Organs/Channels/Glands

Heart, Spleen, Kidneys
Thymus gland

Functions and Uses

Benefits the Essence/Jing/DNA and RNA. Indicated for:

- tooth decay, fragile bones, reproductive problems, stunted growth
- fatigue

- weak immunity
- infertility

Directs energy toward the bones; promotes latency.

Indicated for:

- convalescents

Benefits the Spleen. Indicated for:

- muscular weakness

Sample Stones

Apatite

Color

White

Mineral Interactions

Regulates the absorption of **calcium** and many trace elements

Strontium (Sr)

In small to moderate doses, strontium enhances the deposition of calcium into the bones. In large doses, it has the opposite effect.

Organs/Channels/Glands

Kidneys

Functions and Uses

Consolidates to the Kidney; prevents leakage to promote latency. Indicated for:

- poor bone growth, bone cancer
- lack of willpower and conviction
- loss of Qi, collapse of Qi

Sample Stones

Celestite

Color

Silvery white

Mineral Interactions

Enhances the deposition of **calcium** into the bones.

Boron (B)

Western research on the effects of boron on the human body is limited, but it is known to deposit into the

bones and benefit cell membranes. Although alkaline in nature, it may be mildly acidic when ingested.*

Organs/Channels/Glands

Kidneys

Functions and Uses

Supports the Essence/Jing. Indicated for:

- osteoporosis
- hormonal imbalances: increases production of estrogen and testosterone

Clears Empty Heat, Full Heat, and Damp-Heat.

Indicated for:

- postmenopausal symptoms: hot flashes, vaginal dryness
- swollen gums, loose teeth
- gout
- fungal infections, vaginitis
- osteoarthritis

Sample Stones

Danburite, dumortierite, howlite, tourmaline

Color

White

Mineral Interactions

Boron affects the metabolism or utilization of numerous substances involved in life processes, including **calcium**, **copper**, and **magnesium**.†

Energetic Function—Qi

Oxygen (O)

Oxygen is fundamental to creating energy in the body. It is not a mineral, but since it is one of the most plentiful elements in the atmosphere and the crust of the Earth, many stones form in its presence, and oxygen appears in their chemical formulas. Oxygen itself has no pH value, but insufficient oxygenation in the body is associated with acidity.

*Walter Last, "The Borax Conspiracy: How the Arthritis Cure Has Been Stopped," www.health-science-spirit.com/borax.htm (accessed December 8, 2015).

†Forrest H. Nielsen, "Evidence for the Nutritional Essentiality of Boron," *Journal of Trace Elements in Experimental Medicine* 9, no. 4 (1996): 215–29.

Organs/Channel/Glands

Lungs

Functions and Uses

Grounds and anchors. Indicated for:

- shortness of breath
- anxiety

Sample Stones

Agate, aventurine, boji stones, chalcedony, chrysocolla, chrysoprase, goethite, hematite, jasper, magnetite, obsidian, opal, quartz crystals, tourmaline

Color

Colorless

Mineral Interactions

Mineral interactions and oxygen occur more often in nature than in the human physiology. Many minerals interact with oxygen while they form, and they may subsequently be affected by oxidation, or rust.

Sulfur (S)

Sulfur supports cell permeability for nourishment and detoxification. Being very yang in nature, it supports energetic function more than substance. It has an acidic or warming effect on the body.

Organs/Channels/Glands

Kidneys, Spleen, Liver

Functions and Uses

Consolidates/recycles Yang Qi to Mingmen. Indicated for:

- conditions of aging, such as structural deterioration (skin, hair, nails)
- leakage of Qi, excessive sweating
- weakened immunity: infection, recurrent ear-nose-throat ailments
- asthma
- migraines

Warming for Cold Bi/Obstruction syndrome. Indicated for:

- joint pain, inflammation due to Heat responding to Cold
- osteoarthritis, rheumatoid arthritis

Directs Yang Qi upward, allowing for the conversion of Kidney Yang to Spleen Qi; supports Stomach Fire.

Indicated for:

- poor digestion, especially of protein
- heartburn (due to insufficient stomach acid)
- gastritis

Tonifies Spleen Qi. Indicated for:

- poor metabolism of carbohydrates and sugar; diabetes

Regulates the Liver and Gall Bladder. Indicated for:

- poor fat metabolism, inadequate bile production

Clears Fire Toxins. Indicated for:

- heavy metal toxicity
- environmental pollutants, radiation
- cellular damage due to free radicals

Regenerates Essence/Jing. Indicated for:

- scar tissue

Sample Stones

Sulfur; any sulfate, such as anhydrite, barite, celestite, gypsum, or selenite; safer forms: dolomite, lapis lazuli

Color

Yellow

Mineral Interactions

Sulfur absorbs and helps the body rid itself of excess **aluminum**. It also has an antagonistic relationship with **calcium**, **copper**, and **potassium**.

Blood—Nourishment**Iron (Fe)**

Iron acts to form red blood cells and hemoglobin and distributes oxygen throughout the body. Iron has an acidifying, warming effect on the body.

Organs/Channels/Glands

Spleen, Lungs

Functions and Uses

Nourishes Spleen Blood; invigorates Blood. Indicated for:

- blood deficiency, anemia
- fatigue, pallor, dizziness, hair loss, brittle nails
- muscle weakness
- blood stasis, clots, embolism

Tonifies Lung Qi. Indicated for:

- shortness of breath
- weakened immunity
- fatigue

Supports Stomach Fire. Indicated for:

- insufficient digestive acid

Sample Stones

Garnet, hematite, pyrite, tiger eye

Color

Yellow, brown, sometimes green

Mineral Interactions

Iron requires the presence of **copper** to form hemoglobin.

Copper (Cu)

Copper powerfully moves Qi and Blood. It is essential for the normal development and maintenance of blood, bone, nerves, collagen, and connective tissues. It is anti-inflammatory and anti-infective. As a toxic metal, copper probably has an acidic effect on the body.

Organs/Channels/Glands

Liver, Kidneys

Functions and Uses

Nourishes Liver Blood. Indicated for:

- anemia
- hair loss
- prematurely gray hair

Moves Blood to expel Wind. Indicated for:

- neurological conditions
- overexcitation
- itchy skin conditions

Tonifies and conducts Qi. Indicated for:

- infections and viral illnesses, influenza
- fatigue
- impaired nerve transmission

Detoxifying for the Blood, especially venous blood.

Indicated for:

- varicose veins, pigmentation disorders

Clears Heat and Fire Toxins. Indicated for:

- rheumatoid arthritis, joint pain
- cellular damage due to free radicals

Sample Stones

Azurite, chrysocolla, diopase, malachite, turquoise

Color

Green, blue

Mineral Interactions

Copper is essential for **iron** absorption and transportation and for the production of hemoglobin.

Zinc is an antidote for copper toxicity.

Manganese (Mn)

Manganese affects Spleen and Heart Blood. It promotes a healthy nervous system, bone growth, and immune function, is necessary for protein and fat metabolism, and may be required for utilizing the B vitamins. As a toxic metal, it is likely to have an acidic effect on the body.

Organs/Channels/Glands

Spleen, Heart

Functions and Uses

Nourishes Heart Blood; calms the Shen. Indicated for:

- emotional reactivity, irritability

Clears Heat. Indicated for:

- inflammation, especially of the nerves, such as with multiple sclerosis
- diabetes
- arthritis

Nourishes the Essence/Jing. Indicated for:

- poor skeletal growth
- fractures
- osteoporosis
- adrenal and thyroid imbalances
- infertility

Tonifies Spleen Qi; nourishes Spleen Blood. Indicated for:

- poor digestion, obesity
- hypoglycemia
- muscular weakness, including laxity of the ligaments and tendons
- fatigue, anemia
- dizziness
- phlegm

Supports Defensive/Wei Qi. Indicated for:

- allergies
- weakened immunity
- wound healing

Sample Stones

Mangano calcite, rhodochrosite, rhodonite

Color

Pinkish gray; oxidized manganese makes black specks or veining.

Mineral Interactions

Manganese and **iron** seem to have an antagonistic relationship. **Magnesium** and **calcium** appear to interfere with manganese bioavailability.

Lithium (Li)

Lithium calms the Shen. It supports brain function, especially as it relates to mood disorders. Lithium is an alkali salt. Because of its calming effect, it is probably alkaline in its effect on the body.

Organs/Channels/Glands

Heart, Kidneys

Functions and Uses

Calms the Shen; supports Heart–Kidney communication. Indicated for:

- emotional extremes, manic depression, anxiety, melancholy, nervousness, phobias, schizophrenia, suicidal ideation
- insomnia

Nourishes Blood. Indicated for:

- poor circulation

Subdues Wind; brings Blood to the Liver. Indicated for:

- high blood pressure
- neurological disorders
- muscle spasms, twitching

Sample Stones

Kunzite, lithium quartz

Color

Pale pink or colorless

Mineral Interactions

It is possible that lithium interferes with the absorption of calcium and potassium.*

Cobalt (Co)

Cobalt is a constituent of vitamin B₁₂ and contributes to the formation of red blood cells. As a toxic metal, it is likely acidic or warming in its effect on the human body.

Organs/Channels/Glands

Spleen

Functions and Uses

Nourishes Blood. Indicated for:

- pernicious anemia, circulatory disorders
- tachycardia
- fatigue, shortness of breath

Sample Stones

Cobaltoan dolomite

Color

Hot pink (only a very high percentage of cobalt will cause the deep blue color)

Mineral Interactions

Cobalt and **nickel** occur together in nature; in nutrition they are known to have a very close, balancing relationship. **Manganese** and **sodium** benefit the absorption of cobalt. **Potassium**, **iron**, **magnesium**, and **chromium** inhibit its absorption.

*M. Rosenqvist, L. Bergfeldt, H. Aili, and A. A. Mathe, “Sinus Node Dysfunction during Long-Term Lithium Treatment,” *British Heart Journal* 70 (1993): 371–75.

Invigorate Blood or Break Up Stagnation

Chromium (Cr)

Chromium is involved in maintaining blood sugar and energy levels as well as regulating cholesterol. As a toxic metal, chromium likely has an acidic effect on the body.

Organs/Channels/Glands

Liver, Spleen

Functions and Uses

Regulates the Middle Burner. Indicated for:

- diabetes, hyper- or hypoglycemia
- slow metabolism, obesity
- sugar cravings

Invigorates the Blood; breaks up Blood stagnation or Blood stasis. Indicated for:

- heart disease
- high cholesterol, high triglycerides

Benefits the Essence/Jing. Indicated for:

- poor growth, weak hair
- hormonal imbalances, especially insulin

Sample Stones

Green aventurine, emerald, ruby

Color

It is steely gray in its raw form but imparts a green color to stones.

Mineral Interactions

Little research is available on its mineral interactions.

Regulate or Generate Fluids

From the Chinese medical point of view, the Fluids are the medium in which Qi circulates in the body. Fundamental to Chinese medical thinking is yin and yang, the polarity of positive and negative energetic charge. Movement requires a balance of these two polarities.

The Fluids of the body have a strong correlation to the Western understanding of electrolytes. Electrolytes are positively or negatively charged minerals found in solution with the bodily fluids that perform many essential functions. They help distribute fluids

both inside and outside the cells to maintain the correct water balance (osmotic pressure) and to regulate the acid/alkaline relationship. Electrolytes are distributed throughout the body's fluids, including the blood, lymph, and intercellular fluids. They manage functions that are vital to all life processes, such as nerve transmission and cell growth.

From the Chinese medical point of view, the positively and negatively charged electrolyte solutions provide the medium in which Qi can circulate. By causing the movement of energy, the electrolytes relate to the Triple Heater mechanism, the process by which Essence is distributed to support the Internal Organs in all their functions. The major minerals that affect this process are magnesium, potassium, sodium, and chloride. These minerals help target the different regions of the body associated with the Three Burners: the chest (potassium), the middle abdomen (magnesium and chloride), and the lower abdomen (sodium).

Magnesium (Mg)

Magnesium is relaxing for the Middle Burner, home to the digestive organs. It regulates calcium as it is transported and deposited into bone and affects the permeability of cell membranes and nerve conductivity. It is necessary for tissue growth and development and for the function of the immune system. Magnesium has an alkalizing, cooling effect on the body.

Organs/Channels/Glands

Stomach, Spleen, Liver

Functions and Uses

Regulates Fluids; maintains volume and pressure of fluids. Indicated for:

- constipation, colitis, ulcers
- tissue calcification, kidney stones, grit in the urine
- muscle cramping, especially after exercise

Clears Heat and subdues Wind. Indicated for:

- fast heart rate, irregular heartbeat
- high blood pressure
- anxiety, irritability, nervous twitches and tics
- asthma
- seizures, hyperactive behavior
- muscle spasms, bronchial spasms, intestinal spasms, esophageal spasms

- numbness and tingling
- migraines

Sample Stones

Dolomite, magnesite

Color

White or colorless

Mineral Interactions

One of magnesium’s major roles is conducting nerve impulses and relaxing muscle tissue (including the heart muscle). **Calcium** and **potassium** stimulate muscle contraction; magnesium induces relaxation.

Too much **phosphorus** can hamper the absorption of magnesium.

Magnesium is involved in maintaining normal levels of intracellular **calcium**, **potassium**, and **sodium**.

Potassium (K)

Potassium regulates the Upper Burner, the home of the Heart and Lungs. These organs are responsible for distributing Qi and Blood throughout the body. Potassium affects intracellular fluid balance, muscle contraction, electrical signals between nerves and cells, and cell permeability. Potassium has an alkalizing effect on the body.

Organs/Channels/Glands

Heart, Lungs, Spleen

Functions and Uses

Regulates Fluid in the chest region. Indicated for:

- irregular heartbeat, rapid pulse
- hyper- or hypotension
- congestive heart failure

Regulates the waterways; governs the solubility of fluids/water. Indicated for:

- water retention
- lipomas, phlegm nodules
- muscle cramps

Tonifies Spleen Qi and its production and management of Blood. Indicated for:

- fatigue
- muscle weakness

- hypoglycemia
- poor digestion of carbohydrates
- depression

Sample Stones

Apophyllite

Color

Silvery white

Mineral Interactions

Potassium and **sodium** work together to control the balance of bodily fluids. Most potassium is found inside the cells; most sodium is found outside the cells. Potassium promotes urination; sodium promotes water retention. If potassium is low in relationship to sodium, high blood pressure can result.

Magnesium helps maintain potassium in the cells. Potassium and magnesium together govern the proper functioning of the heart muscle: potassium stimulates, magnesium relaxes.

Sodium (Na)

Sodium regulates fluid metabolism through its function of retaining fluids. It supports and maintains the volume and pressure of fluids in the tissues. It is responsible for the movement and conductivity of water. It resonates with the Lower Burner, home to the organs of elimination. Pure sodium is an alkaline salt. In combination with chloride, however, as in table salt, it has an acidic effect on the body.

Organs/Channels/Glands

Kidneys

Functions and Uses

Nourishes Fluids. Indicated for:

- low blood pressure, slow heart rate

Anchors Wind. Indicated for:

- dizziness
- allergies

Supports Stomach Fire. Indicated for:

- poor digestion, especially of protein
- abdominal bloating

- anorexia
- apathy, fatigue

Sample Stones

Sodalite

Color

Silvery white

Mineral Interactions

Potassium and sodium work together to control the balance of bodily fluids; sodium is extracellular, potassium is intracellular.

Chloride (Cl)

Chloride is needed for the production of hydrochloric acid in the stomach. It transmutes macronutrients into micronutrients. Chloride has an acidifying, warming effect on the body.

Organs/Channels/Glands

Stomach

Functions and Uses

Promotes Stomach Fire. Indicated for:

- poor digestion, especially of protein
- anemia

Sample Stones

Sodalite

Color

Colorless or white

Mineral Interactions

Chloride balances **calcium's** alkalizing effect on the stomach. It is important for the assimilation and transportation of **iron**. **Magnesium** relaxes the Middle Burner; chloride stimulates it.

Hormonal Support

Beryllium (Be)

Western research has no information to offer about the effects of minute traces of beryllium. Most studies discuss the toxic effects of inhaled powder in industrial environments. Chinese medical understanding suggests

that it nourishes Yin to support the hormones. It is an alkaline earth metal. Given the lack of research, we can only assume that by its Yin-nourishing quality it might have an alkalizing effect on the body.

Organs/Channels/Glands

Lungs, Stomach

Adrenals, thyroid, gonads

Functions and Uses

Nourishes Yin. Indicated for:

- hyperthyroidism, endometriosis

Generates Fluids to slow the exuberance of pathology.

Sample Stones

The beryls (such as aquamarine and emerald)

Color

White gray

Mineral Interactions

There is no research regarding beryllium interacting with other minerals in the human body.

Zinc (Zn)

Zinc is important for hormonal function, especially of the male reproductive system, and for insulin production and secretion. It is essential for taste and smell. It activates many key enzymes, as well as the production of white blood cells to strengthen the immune system. It is difficult to find definitive information about zinc's acid-alkaline effect on the body. Based on many of its functions and uses, it has a stimulating effect on Defensive/Wei Qi, implying that it has a warming effect. At the same time, other functions and uses imply a cooling, alkalizing effect.

Organs/Channels/Glands

Kidneys, Lungs, Stomach

Prostate/sexual organs

Functions and Uses

Tonifies Kidneys and assists Kidneys' grasping of Lung Qi. Indicated for:

- fatigue
- poor growth rate and mental development in infants

- conditions related to birth defects
- hair loss
- osteoporosis

Tonifies Lung Qi to secure the exterior. Indicated for:

- weak immunity
- delayed wound healing, postsurgical trauma
- skin conditions, acne, eczema

Nourishes Lung and Stomach Yin. Indicated for:

- conditions involving the mucous membrane of the respiratory or gastrointestinal tract, such as allergies, Crohn’s disease, and heartburn
- hormonal conditions, such as impotence, low libido, and low sperm count; prostate conditions; irregular insulin levels, hypoglycemia, diabetes; hypothyroidism

Protective of the Liver. Indicated for:

- alcoholics
- cirrhosis, fatty liver
- stress

Drains excess Dampness. Indicated for:

- candidiasis
- diarrhea

Nourishes and invigorates the Blood; calms the Shen. Indicated for:

- arteriosclerosis
- nervousness

Protective to the brain and sensory organs. Indicated for:

- lack of taste and smell

Sample Stones

Zincite

Color

In its natural pure form, it is bluish white.

Mineral Interactions

Zinc helps detoxify the body of toxic levels of **copper** as well as **arsenic**, **cadmium**, and **lead**.

Clear Heat

Aluminum (Al)

Minute doses of aluminum clear Heat affecting the Liver and causing neurological symptoms. In oligotherapy, aluminum is of particular value for all problems associated with the brain, such as mental sluggishness, attention deficit disorder, and memory loss. It also treats insomnia. Aluminum itself has no acid-alkaline relationship. Its functions and uses, however, would imply an alkalizing, cooling effect on the body.

Organs/Channels/Glands

Liver

Functions and Uses

Clears Liver Fire and Liver Wind; regulates the nerves; directs energy inward. Indicated for:

- anger, anxiety
- palpitations
- paralysis, seizures, convulsions
- insomnia
- poor memory
- attention deficit disorder, childhood learning difficulties

Benefits iron absorption and the Liver’s storage of Blood. Indicated for:

- anemia

Sample Stones

Ruby, sapphire

Color

Silver

Mineral Interactions

Silica and **iron** interfere with aluminum absorption.

Nickel (Ni)

Nickel clears Heat in the Blood and the Fluids. It supports the Liver’s function of storing the Blood; it helps the Liver utilize its stored Blood more fully by sending blood to the Kidneys to support the constitution. There is no research clearly stating the acid or alkaline effect on the body. It regulates the viscosity of blood.

Organs/Channels/Glands

Liver, Pancreas

Functions and Uses

Clears Heat damaging the Blood and the Fluids.

Indicated for:

- chronic skin conditions
- swellings and hardenings in the Liver

Detoxifies the Liver. Indicated for:

- poor metabolism of fat

Benefits the Liver's storage of Blood, especially as it supports the Kidneys. Indicated for:

- anemia
- infertility
- fatigue, low adrenal function

Benefits Shaoyang conditions. Indicated for:

- alternating or intermittent signs and symptoms, such as chills and fever

Benefits digestion and sugar metabolism. Indicated for:

- high blood sugar
- low stomach acid

Sample Stones

Chrysoprase

Color

Nickel itself is silvery white, but it imparts a Granny Smith apple green to chrysoprase.

Mineral Interactions

Iron and **phosphorus** have a synergistic relationship with nickel. **Manganese, zinc, calcium, copper,** and **sodium** inhibit its effect. Nickel and **cobalt** have a balancing relationship.

Titanium (Ti)

Titanium helps regenerate damaged organs, restore nerves and sinews, and protect the myelin sheath from further degeneration. It is anti-inflammatory and protective against the damage caused by radiation therapy. It is especially of benefit to people who have not exercised enough to maintain muscle tone, leading to

degeneration of the nerves and sinews. (Western science documents that the body contains minute amounts of titanium, but thus far there is little understanding of its physiological effects.)

Organs/Channels/Glands

Kidneys

Functions and Uses

Benefits the Essence/Jing

Clears Heat

Secures the exterior

Sample Stones

Alexandrite, black garnet (melanite), sapphire

Color

Raw titanium has a silvery color.

Mineral Interactions

There is no data on the interactions between titanium and other minerals in the body.

Induce or Release Latency**Fluoride (F⁻)**

Fluoride derives from the highly reactive and toxic halogen gas fluorine. In its nongaseous form, fluoride is one of the trace elements whose effects are dosage dependent.

Defensive/Wei Qi is geared to recognize poison. In minute dosages fluoride stimulates the warming quality of Wei Qi to “melt” physical or emotional obstruction. In moderate but still tiny dosages (as in the controlled fluoridation of water), it reportedly supports dental health through its quality of binding, firming, and solidifying. In higher doses, it causes brittle bones.

According to the Centers for Disease Control and Prevention, the most common fluoride additives to water include fluorosilicic acid, sodium fluorosilicate, and sodium fluoride. These are all by-products of the manufacture of phosphate fertilizer, not naturally occurring fluoride. They come from fluorite-containing rocks, but they are not the same fluoride that occurs naturally as a trace element in soils and water. Fluoride has an acidifying, warming effect on the body.

Organs/Channels/Glands

Kidneys

Functions and Uses

Stimulates Defensive/Wei Qi to expel pathology. Indicated for:

- acute Wind-Cold (viral) conditions
- skin conditions, such as shingles and liver spots
- parasitic infestations
- Cold Bi/Obstruction syndrome, such as sharp, fixed pain

Binds Fire Toxins into the Essence/Jing to induce latency; solidifies. Indicated for:

- exuberant disease process in a weak person
- palpitations, chest distress
- dental cavities, bone growth difficulties, tendon and ligament problems, loss of elasticity of the veins, osteoarthritis, tennis elbow, infantile scoliosis

Sample Stones

Fluorite

Color

Colorless or yellowish

Mineral Interactions

Fluoride appears to interfere with magnesium absorption.*

Hydroxide Group

Whenever a chemical composition includes OH or HO, the stone is a part of the hydroxide group. It is “almost” water, lacking only one hydrogen atom. These stones have a flushing, purgative action. Water has a neutral pH.

Organs/Channels/Glands

Any direct relationship between the hydroxide group and specific organs, channels, or glands is not known.

Functions and Uses

Descending and purgative

*A. Machoy-Mokrzynska, “Fluoride-Magnesium Interaction” (guest editorial), *Journal of the International Society for Fluoride Research* 28, no. 4 (November 1995): 175–77.

Sample Stones

Goethite, malachite

Color

Colorless

Mineral Interactions

Both hydrogen and oxygen are used by the body to produce energy. Oxygen in particular keeps cells alive. When one molecule of oxygen combines with only one molecule of hydrogen, a hydroxide forms. It is “almost water.” In *Nutrition: An Integrated Approach*, authors Ruth Pike and Myrtle Brown state: “Water is compatible with more substances than any known solvent, and therefore it is an ideal medium for transporting nutrients in the cells and for the chemical reactions of cellular metabolism to take place.”*

The Five Qis—The Nature, or Yang Aspect, of the Stone

In herbal medicine, the “nature” of a substance describes the temperature, or Qi, of an herb. The temperature is how the herb affects the rate of movement of energy through the meridians when taken internally. The same thinking applies to stones when used internally as elixirs.

Warming: A warming stone is expansive, and it invigorates the flow of energy.

Cooling: A cooling stone will constrict the flow of energy and slow it down.

Slightly warming or slightly cooling: A slightly warming or slightly cooling stone can be influenced by the other stones in a formula. If a slightly warming stone is combined with a cooling or cold stone, for example, it becomes either neutral or cooling.

Neutral: The neutral nature responds to what the body needs.

When placed topically, the nature of a stone is less clear.

- Some stones have a cooling nature because they absorb Heat from the body. These stones can become very warm to the touch.

*Ruth Pike and Myrtle Brown, *Nutrition: An Integrated Approach* (New York: John Wiley & Sons, 1984), 197.

- Some stones project their cooling nature into a point or area, and they themselves remain cool.
- Stones with high silica content are usually neutral in nature. When placed on the body they can either absorb Heat or project a cooling temperature, depending on what the body needs.

The nature of a stone confers directionality and defines pressure.

- A cold stone constricts and keeps energy, blood, or fluids localized and inert. Over the long term, energy and substance build up in the area and increase pressure.
- A warming stone can also increase pressure because it causes energy to rise and accumulate in the upper areas of the body.

Amethyst and fluorite are examples of apparent contradictions. Amethyst is classified as slightly warming and fluorite as warming. They are warming because they invigorate movement.

- Amethyst encourages the body to emit excessive Heat, to vent it outward.
- Fluorite draws Heat inward, toward the Gate of Destiny/Mingmen, where it can be utilized by the body to move fluids.

In both cases their overall effect on the body is cooling, although resulting from two different energetic mechanisms.

The Five Tastes— The Yin Aspect of the Stone

Herbal medicine describes five tastes that convey particular therapeutic effects. In terms of herbs, the effect of taste is easy to explain. Aromatic oils from the herbs dissolve into the bloodstream and provoke a reaction in the body's blood chemistry. The taste has a physical effect on biochemistry.

The taste of an herb is yin in its effect on the actual substance of the body, as compared to the nature, or Qi, of an herb, with its effect on temperature, pressure, or movement.

Most stones have no discernible taste. Nevertheless, including the category offers further information about the therapeutic effects of each stone.

Salty: All stones are assigned a salty taste because of their mineral content and because of their resonance with the Essence/Jing and the Kidneys. In the materia medica the salty taste is noted only when the Kidney affinity is relatively strong, such as in the beryl group.

Spicy: The spicy taste is invigorating. It is dilating, uplifting, and stimulating, and it can promote sweat. Red stones (such as red jasper) are often given a spicy taste.

Bitter: The bitter taste makes us want to spit it out. It expels, drains, and detoxifies. Stones ascribed a bitter taste clear Heat and have a descending effect, sometimes to the point of being purgative. The bitter taste helps move the bowels and lymphatic system. Hematite and bloodstone are among the common stones with this taste.

Sweet: The sweet taste is nourishing or tonifying. It helps generate fluids and build Yin (which in turn can help flush the lymphatic system or drain Dampness). Representative stones are opal and moonstone.

Sour: The sour taste is astringent. It squeezes the Qi, which causes peristaltic action throughout the gastrointestinal system, including the secretions of bile and gastric acid. The sour taste helps prevent the leakage of Qi or Fluids. For example, it can regulate excessive bleeding during menstruation or prevent excessive sweating. Too much sour can cause excessive contraction, stopping movement altogether. Azurite, malachite, and spinel are examples of stones with a sour taste.

Nature and Taste in Combination

When we look at nature and taste in combination, we can gain further insight into how a stone will affect the body.

- Spicy and warming stimulates energy to the exterior.
- Spicy and cooling moves energy inward.
- Bitter and cold balances acidity.
- Bitter and warm balances alkalinity.
- Bitter and sweet helps the body consolidate and store energy.

Affinities

Another factor in choosing a stone is its “affinity”—that is, its effect on or resonance with a meridian, an Organ, or a terrain of function. The materia medica uses abbreviations to describe the affinities, listed below in their yin–yang pairs.

Lung—LU	Large Intestine—LI
Spleen—SP	Stomach—ST
Heart—HT	Small Intestine—SI
Kidney—KI	Urinary Bladder—UB
Pericardium—PC	Triple Heater—TH
Liver—LR	Gall Bladder—GB

The affinities imply that we have a sense of the terrain in which an imbalance is occurring. A combined affinity of LU/LR (Lung/Liver) tells us that the stone affects Wei Qi, perhaps by clearing Heat or nourishing Fluids. A LR/SP/HT (Liver/Spleen/Heart) affinity tells us that the stone addresses Blood, because each of these Organs is involved with Blood. A LU/KI (Lung/Kidney) affinity points to a Divergent Meridian association, with its superficial–deep relationship.

All stones have a Kidney affinity by virtue of their mineral content and resonance with our Essence/Jing. To avoid redundancy, only stones that have a strong relationship to the Kidneys are shown in the materia medica with the Kidney affinity.

Hardness

Another quality to consider when choosing stones for a particular treatment strategy is a stone’s hardness.

Soft Stones for Acute Conditions

If a stone is relatively soft or malleable, it has a quick therapeutic effect, making it useful for relatively acute conditions. Soft stones usually feel light in the hand.

These soft stones are most effective when applied directly to the skin. It is possible to pulverize them, and the powdered stone can be added to creams and ointments for use as plasters or poultices, or for cosmetics. Because they are easily scratched or broken, many of the softer stones are not ideal for jewelry.

Soft stones are valuable in elixirs to promote quick action. We always need to pay attention to their chemi-

cal composition, however, because the soft stones can leach heavy metals or otherwise potentially toxic minerals into the water. Generally, the soft stones are indicated for acute conditions and are only used for a short time. In herbal medicine, soft stones such as gypsum or calcite are boiled, and small amounts of the stones actually dissolve into the decoction.

Hard Stones for Chronic Conditions

Hardness conveys permanence. The harder the stone, the stronger its atomic bonds and the slower but more lasting its effect. These stones are appropriate for relatively chronic conditions. Harder stones are the best choice for jewelry because they can be cut and faceted and will stand up to daily wear and tear.

Harder stones support the discipline we need to change our temperament or to “own” who we are. These are the semiprecious and precious stones such as rubies or sapphires that we wear as our birthstones. These stones support us because they are “incorruptible,” having evolved to a state of completion. Their so-called impurities are an essential component of their existence. Rubies and sapphires are both aluminum oxides; without the trace impurities that cause their prized color they would be colorless. A ruby must contain chromium; a sapphire must contain titanium and iron.

It is difficult to make significant changes in our lives. Most of us are aware of the changes we need to make to become healthier or happier, but even with this awareness we lack the discipline to shift our habits. We need a motivating force.

When we choose a stone with the intention of working on our temperament and we use or wear it consistently, we begin to have the discipline to really know our temperament and act from that identity. We own our temperament not because we are stubborn and refuse to change, but because by maintaining keen awareness we begin to grow into being ourselves.

The materia medica notes hardness as defined by the Mohs scale, a system describing the relative scratch resistance of different minerals, using a harder material to scratch a softer material. Frederick Mohs based his 1822 scale on ten readily available minerals. The harder the mineral, the higher the number. Each mineral in the scale will scratch all those below it:

Diamond	10
Corundum	9
Topaz	8
Quartz	7
Feldspar (orthoclase)	6
Apatite	5
Fluorite	4
Calcite	3
Gypsum	2
Talc	1

Crystal Structure and Sacred Geometry

In this section we explore a stone's inner structure as the basis for stone selection. While the actual configurations of molecules can only be seen through a microscope, it is the stone's crystal structure that conveys the shape we can see with the naked eye.

Some stones naturally display their ordered molecular structure. For example, all quartz crystals have six-sided shapes coming together in a terminated point. All apophyllites form a four-sided crystal and also form a termination. The shape of quartz crystals comes from their trigonal crystal structure. Apophyllite's shape comes from a tetragonal crystal structure. Apophyllite and quartz crystal are representative of many other stones that have a visible shape reflective of a particular crystal structure, including tourmaline and aquamarine.

Many other stones appear in massive form, with no obvious external shape, but they nevertheless have a crystal structure. For example, mookaite jasper comes from the mine in big chunks, waiting to be shaped and polished into sculptures, spheres, or cabochons. Although it does not form crystals, it has the same trigonal structure as quartz crystal.

Still another group of stones has no crystal structure at all. The amorphous stones often have their origin in biology, not geology. Amber is fossilized pine resin. Pearl and coral come from once-living organisms in the sea. Jet and petrified wood come from the remains of once-living vegetation. Meteorite, obsidian, and opal are inorganic minerals, but they are amorphous.

A stone's crystal structure is how it is molecularly assembled. When utilizing crystal structure as the cri-

terion for stone selection, the intention is to address conditions that relate directly to our own "molecular assembly": our deepest constitutional tendencies, including our Bones and Marrow, inherited diseases or character traits, and our temperaments.

Our Temperaments and the Lessons to Be Learned

We are energy. Our smallest particles are photons. According to research in Germany and Russia, every cell in the body sends out biophotons (the name was coined by Fritz-Albert Popp). These biophotons are constant, consistent, and highly ordered emissions of light.* Some researchers believe that the light our cells emit comes from our DNA, and indeed, it is our Essence/Jing that contains our temperament and doles out our lessons. These consistent, orderly "structures" of light create our own crystal structure, giving rise to our constitutional tendencies.

Are we goal driven? Content with a quiet life at home? Do we have many friends, or very few? What activities make us happy and spirited?

Our temperament is reflected by how we structure our life. One of the applications of stone medicine is to help us understand and complete the lessons that make up our destiny and fulfill and nurture, or perhaps transcend, our temperament.

Light that enters and passes through a stone is affected by its crystal structure. If we are wearing the stone, the newly structured light interacts with the light our own body emits. If we choose to affirm our temperament, we wear stones with a crystal structure that supports us. If we wear a stone with a different structure, its subtle energy slowly affects the structure of our Essence/Jing. We can change our own matrix.

Beyond our temperament, crystal structure also applies to the lessons and life challenges or curriculum described by the Nine Palaces (see chapter 4), each of which associates with one of the Five Elements and its related crystal structure.

*Marco Bischof, "Biophotons: The Light in Our Cells," *Journal of Optometric Phototherapy* (March 2005): 1–5.

Shapes and the Five Elements

A discussion of crystal structure benefits from an understanding of the basic shapes and how the Chinese approach to sacred geometry and the Five Elements applies to the molecular structure of stones.

Sacred geometry is about the division of wholeness, about how the Divine manifests itself into the myriad, mundane things of life. How do we reconcile the 360-degree square into a 360-degree circle, or vice versa?

There are seven basic two-dimensional geometric shapes: the circle, hexagon, triangle, rectangle, square, parallelogram, and trapezoid.

Water—The “One”

In the Five Element system, Water is the source of all things. In shapes, it is represented by the circle (fig. 10.1). It is perfection or wholeness. Nothing that occurs naturally in the physical world forms a perfect circle or sphere because everything is subject to change. Even at the molecular level, a perfect sphere can exist only for seconds because of the forces of change.

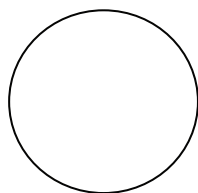


Figure 10.1. *The circle represents wholeness or perfection. It is not found in the natural world but is what all of nature aspires toward in its evolution.*

Wood—The “Two”

Out of Water comes Wood, the hexagon (fig. 10.2). Of the shapes that commonly occur in nature, the hexagon

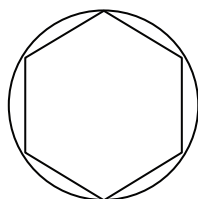


Figure 10.2. *Of shapes occurring naturally, the hexagon comes closest to filling the circle with its broad, relaxed internal angles.*

most closely fills the space within the circle. It is a very stable shape, which we see in the construction of beehives, bones, and the cellular structure of the hepatic lobules.

Wood brings the energy from Water to make things manifest.

Fire—The “Three”

When we divide the hexagon into equal parts we get six triangles (fig. 10.3). Out of Wood, Fire is created. With the sharper interior angles of a triangle, there is more pressure being exerted to motivate movement. The triangle represents Fire. The internal pressure created by the tight inner angles motivates the spread of energy outward in order to accomplish a curriculum.

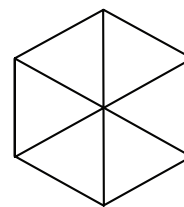


Figure 10.3. *Dividing the hexagon into equal parts yields triangles.*

This is the beginning of the “myriad things.” The two new shapes created by further division of the circle and hexagon are the rectangle and the square, both of which offer a solid base from which to expand into the world.

Metal—Order and Judgment

We can divide the hexagon into other shapes. We can make a rectangle with two triangles, one above and one below (fig. 10.4). The rectangle relates to Metal, with its very balanced, organized, just nature. The triangle on top relates to the “true” Fire of Heart, the Sovereign Emperor questing to fulfill our curriculum, and the Small Intestine. The triangle on the bottom is about Fire returning inward, the Ministerial Fire of the Pericardium and Triple Heater. This energetic function takes information from the external world to make it possible for the Heart to negotiate physical reality as it evolves toward completion.

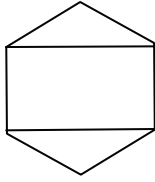


Figure 10.4. Cutting the hexagon into three parts yields a rectangle, signifying the solid basis offered by the four ninety-degree angles. The rectangle is associated with Metal. The triangles signify Fire. The Metal makes it possible for Fire to explore and learn about the world from a state of balance.

Earth—Home

We can divide the rectangle into two squares with two new kinds of triangles (fig. 10.5). The squares relate to the stability of Earth. If we have completed all the lessons of life, we can be content, living a simple life. We might still be engaged with the world, but that engagement is peripheral to living quietly, fulfilling the final “postgraduate” lesson of contemplating the self.

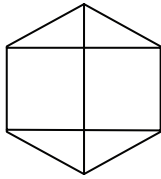


Figure 10.5. The square is the symbol for Earth, our beautiful, comfortable home.

The differently shaped triangles still relate to Fire and offer yet more possibilities for movement and change.

The above description of how the circle can be divided, of how energy separates itself from the whole to create the natural world, applies to a very natural progression of change. Conflict comes where there are deviations from the natural movement, which causes other, less balanced shapes.

Separating the two halves of the hexagon completely yields a trapezoid, which relates to excessive Yang Fire spreading outward (fig. 10.6a). Switching the direction of one of the triangles yields a parallelogram, illustrating the destructive, controlling relationship when Fire melts Metal (fig. 10.6b). Putting the bases of two triangles together yields a diamond

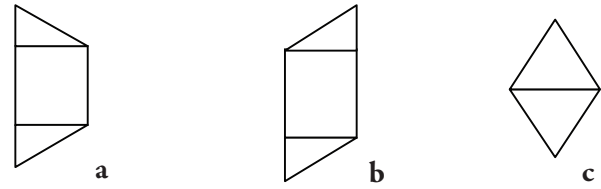


Figure 10.6. All of these arrangements of triangles—the trapezoid (a), the parallelogram (b), and the diamond (c)—relate to the Fire element.

shape (fig. 10.6c), which offers a balance of above and below, but without the solid basis of the square or rectangle. The diamond shape relates to regulating the balance of Yin Fire, the Heart, with the Yang Fire of the Pericardium and Triple Heater as they bring energy inward to affect the Kidneys, or Mingmen Fire, in the lower region.

The Crystal Structures

Crystallography has identified seven crystal structures, and an eighth, which is the lack of any structure, called amorphous. The crystal structures are important criteria for choosing which stone(s) to use when we are working with the temperament or issues related to the lessons of the Nine Palaces.

The basic shapes described above are two-dimensional. Each of the basic shapes has a direct relationship to crystal structure, where a third dimension comes into play. The hexagon forms a hexagonal structure, the triangle forms the trigonal structure, the square forms the cubic (or isometric) structure, and the rectangle forms the tetragonal structure. The parallelogram relates to the monoclinic structure; the trapezoid relates to the triclinic structure. The triangle can also be the basis of the pyramid shape known as the orthorhombic structure.

There is no crystal structure associated with the circle, which in three dimensions becomes a sphere, but we can relate the amorphous lack of any structure to the sphere where all possibilities exist.

Minerals are evolving entities. As they continue to be subject to change they will eventually develop the capacity to create the octagonal shape, to more fully fill the circle than does the hexagon. When this occurs, the planet and everything on it will come closer to completion, closer to “perfection.”

This discussion of crystal structures is based on the shapes associated with the Five Elements in the previous section.

Hexagonal: Wood—Liver and Gall Bladder

In nature, the hexagon is the shape that most closely resembles the circle, representing Water. Water, the source, engenders materiality, the substance of life.

The hexagonal structure is associated with the Liver and Gall Bladder of the Wood element.

Hexagonal Structure

Hexagonal crystals have four axes consisting of three equal horizontal axes that intersect at sixty-degree angles and one vertical axis that is perpendicular to the other three. The vertical axis can be shorter or longer than the horizontal axes. The hexagonal inner structure relates to the Wood element.

Habit of growth: Hexagonal

Geometric shape: Hexagon (Wood)

Directionality: Ascending

Functions: Regulate Qi

Uses: High blood pressure, headaches, frustration, resentment

Anatomical association: The digits, which represent our ability to create with our hands and travel with our feet in order to bring our projects to completion

Temperament: Yang Wood/Gall Bladder; Yin Wood/Liver. This temperament is characterized by being very active mentally. People with a Wood temperament are creative. They are goal oriented; they aspire to achieve. Yin types may lack the energy to accomplish their goals.

Curriculum: Health, wealth

Sample stones: Apatite, beryls (aquamarine, emerald, goshenite, heliodor, morganite), ruby, sapphire

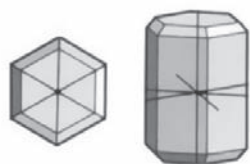


Figure 10.7. *Hexagonal crystal structure*

Trigonal: Wood Creating Fire—Liver and Pericardium

In Western crystallography the trigonal structure is a subset of the hexagonal system, and the two are very similar. There are six sides in the cross-section of a hexagonal crystal; there are three sides in the cross-section of a trigonal crystal.

Moving through the creation cycle of the Five Elements, Water engenders Wood, to create new beginnings. As the strength of Yang Qi increases, it generates the Fire necessary to promote further creation. Many of these trigonal stones are created by the molten fire from the igneous level.

Trigonal Structure

The basis for the trigonal structure is the triangle. The three angles within a triangle total only 180 degrees. If we aspire to the 360 degrees of wholeness, 180 degrees does not feel complete. The more asymmetric the angles, the more energy is generated to push us to realign with our own true desires or needs, ultimately to return to the wholeness of the circle. The triangular inner structure relates to Fire.

Habit of growth: Hexagonal

Geometric shape: Hexagon (Wood) and triangle (Fire)

Directionality: Regulating

Functions: Courses the Qi (to bring us back to our path); draws out latency. Some trigonals are tonifying, for people who lack adequate Fire. Some are dispersing, for people who have too much Fire.

Uses: For excess (high blood pressure, headaches) and for deficiency (vulnerability to Cold, or for a young child whose fontanel has not solidified by age two)

Anatomical association: Crown of the head, forehead, shoulder blades, sacrum

Temperament: For people who appear to be a Wood temperament physically, with an angular, triangular

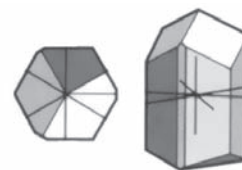


Figure 10.8. *Trigonal crystal structure*

jaw and forehead, but who resist the inner aspect of the Wood temperament; that is, they are not enterprising people, or they are not intellectually curious. These people may feel that they have been “shaped” or forced by society to become someone other than who they believe themselves to be. These people are living with constant contradiction in their lives.

The trigonal structure of quartz crystals is similar to these types of people. The crystals are hexagonal in habit but have a trigonal system. The crystal shows a different structure on the outside than what is on the inside. The trigonal structure will bring more Fire energy into the energetic field of people who need help to push beyond their societal limitations. A trigonal stone will help reconcile a contradiction of temperament for a Wood type.

Curriculum: Health, wealth, prosperity

Sample stones: Agate, calcite, chalcedony, chrysoprase, jasper, quartz crystal, tourmaline

Orthorhombic and Triclinic:

Yin Fire—Heart and Pericardium—and

Yang Fire—Small Intestine and Triple Heater

These structures relate to two relationships with Fire: Fire not only energizes expansion into the world but also motivates self-reflection.

Orthorhombic Structure—Yin Fire

The yin expression of Fire is the Heart and Pericardium. Yin Fire relates to the orthorhombic structure, which directs Yang Qi or Heat downward from the upper region to the Lower Burner. Based on a diamond-shaped inner structure, orthorhombic crystals have three axes at ninety-degree angles, all of which have different lengths.

Habit of growth: Pyramids, double pyramids, square-ish

Geometric shape: Diamond (two triangles joined together at the base)

Directionality: Descending; draws Yang Qi back to the Lower Burner

Functions: Consolidates; detoxifies thoughts

Uses: TMJ conditions, poor bone growth in the lower jaw, loose teeth; scoliosis; disk herniations

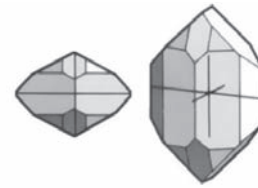


Figure 10.9. *Orthorhombic crystal structure*

Anatomical association: Wrist, dorsum of the foot

Temperament: Yin Fire/Heart and Pericardium.

Yin Fire people have the contradiction of a yang element with a yin disposition. They may lack the energy to accomplish their desires and feel defeated and hopeless.

Curriculum: Relationship, prosperity

Sample stones: Alexandrite, aragonite, barite, bronzite, celestite, dumortierite, peridot, topaz

Triclinic Structure—Yang Fire

The yang expression of Fire is the Small Intestine and Triple Heater. Yang Fire relates to the triclinic structure, which brings energy upward and outward. Based on a trapezoidal, or triclinic, inner structure, meaning three inclined angles, triclinic crystals have three axes, all of unequal length and intersecting at angles other than ninety degrees.

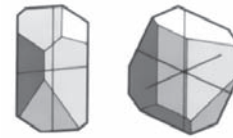


Figure 10.10. *Triclinic crystal structure*

Habit of growth: Crystal forms are usually paired faces.

Geometric shape: Trapezoid. The triclinic structure draws Yang Qi outward, bringing the dissemination of water upward.

Directionality: Ascending. The Small Intestine channel ascends the arm into the scapula and face. The Triple Heater mechanism disseminates energy upward along the spine. Yang Fire stimulates us toward completion.

Functions: Harmonizes; regulates Qi

Uses: Poor memory, past-life regressions, childhood issues

Anatomical association: The palm of the hand—the metacarpal bones; the sole of the foot—the metatarsal bones

Temperament: Yang Fire/Small Intestine and Triple Heater. Yang Fire people are doers, not thinkers. They enjoy change and new endeavors. They can be volatile.

Curriculum: Prosperity, relationship

Sample stones: Kyanite, labradorite, larimar, moonstone, rhodonite, sunstone, turquoise

Cubic/Isometric Structure:

Earth—Stomach and Spleen

Based on a square inner structure, cubic crystals have three axes of the same length that intersect at right angles. Earth is harmonized and balanced, but also restricted. It has boundaries on all sides. It limits our awareness to the circumstances we need to complete our curriculum.

Habit of growth: Cube, octahedron, dodecahedron (among others)

Geometric shape: Square

Directionality: Contained, draws inward

Functions: Offers boundaries, consolidation, stability, and security; draws energy inward for deficiencies; maintains unresolved latency

Uses: Feelings of insecurity; wiry pulse; insomnia, irregular menstrual periods, irregular bowel movements; damage or injuries to the facial bones, such as to the TMJ and to the bite

Anatomical association: Skull; facial bones, including the TMJ and the bite

Temperament: The Earth temperament is consistent. In keeping with the cubic structure, Earth types keep life stable with “correct” ninety-degree angles. These people are content, without many aspirations, unless it is the aspiration to be consistent and to offer support to others. Cubic stones affirm someone’s stability.

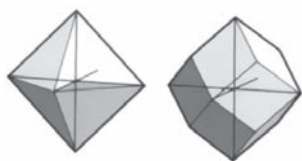


Figure 10.11. *Cubic/isometric crystal structure*

For people who are rebelling against boundaries, such as young people in trouble with the law or those who otherwise flaunt societal structure, cubic stones can support a more stable life.

Curriculum: The ninth lesson, being content with life

Sample stones: Alexandrite, barite, bronzite, celestite, diamond, fluorite, garnet, lapis lazuli, peridot, pyrite, sodalite, topaz

Tetragonal: Metal—Lung and Large Intestine

Based on a rectangular inner structure, tetragonal crystals have two axes of equal length, with a third main axis either longer or shorter, and all intersecting at ninety-degree angles. The virtue of Metal is consistency and order, qualities that help balance the unpredictability of life.

Habit of growth: Four-sided pyramids, eight-sided pyramids (among others)

Geometric shape: Rectangle

Directionality: Descending, inward drawing

Functions: Harmonizing

Uses: Loss of balance, either emotionally or physically; feelings of guilt. For example, if we define our lives by how productive we are, we are probably expending too much energy; we are “running on empty.” We’re doing too much because we’re out of balance and perhaps feel guilty because we’re still not accomplishing all that we think we should. We need to redefine life based on a more balanced point of view.

Anatomical association: The “rectangular” bones—that is, the femur and humerus, which fit into ball-and-socket joints

Temperament: In the Five Element system, organization is the responsibility of Metal.

Curriculum: Creativity; travel and opportunities

Sample stones: Apophyllite, zircon

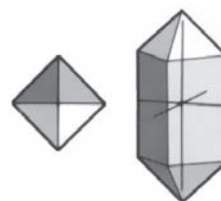


Figure 10.12. *Tetragonal crystal structure*

Monoclinic: Fire and Metal

Based on a parallelogram inner structure, monoclinic crystals have three axes of unequal length, two of which intersect at an angle other than ninety degrees and both perpendicular to the third.

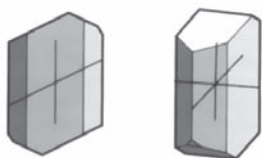


Figure 10.13. *Monoclinic crystal structure*

Habit of growth: Crystals with inclined end faces

Geometric shape: Parallelogram

Directionality: The Fire and Metal energies are not compatible. If Fire becomes overbearing, it melts Metal. This is considered a Control Cycle imbalance in the Five Element model.

Functions: Purification

Uses: If we are unhappy with life we tend to be agitated. Purification is about recognizing the need for change and taking it on, not running away from our dissatisfaction. Purification requires that we be calm and relaxed.

Anatomical association: The extremities, as regards the flexibility of the arms, wrists, hands, and fingers and the legs, ankles, feet, and toes

Temperament: The relationship between Fire and Metal is fundamentally destructive. If our temperament is predominately Fire, with weak Metal, we will likely have an underlying contradiction of character, perhaps playing itself out as guilt for not being organized because our life is expansive or volatile.

Curriculum: This could be the thwarted curriculum of having the energy of Fire motivating our creativity, but being unable to accomplish anything creative because our energy is too scattered.

Sample stones: Epidote, jadeite, kunzite, moonstone, nephrite, serpentine

Amorphous (No Structure):

Kidney and Urinary Bladder

Many stones with no crystal structure cooled too quickly during their formation to crystallize—for example,

obsidian, from volcanic activity, and moldavite, from a meteorite strike. Other amorphous stones come from organic material—such as the fossilized resin called amber, or products from the sea, such as pearl and coral.

With no crystal structure, the amorphous stones have a greater flexibility in their effect. They impose no agenda on us. Instead, they take on our own form, including our pathologies. The amorphous stones gently help us be objective about ourselves. They are excellent stones to use for conditions related to the Eight Extraordinary Channels, to help release established patterns of behavior.

Functions: Calm the Shen; expel or extinguish Wind

Uses: Seizures, migraines; for people who need to dream of new possibilities

Application: Amorphous stones need to touch the skin. They should be used therapeutically in combination with other stones—they are an associate stone, not a principal.

Our Bones—The “Crystallization” of Essence/Jing

The Bones are associated with the Kidneys, Water, Essence/Jing, and Source/Yuan Qi. Even though we think of bone as being relatively hard and solid, it exhibits a considerable degree of elasticity—a requirement for the skeleton to withstand impact. The composition of bone consists largely of fibers or bundles of collagen, similar in structure to the collagen of ligaments, tendons, and skin. The collagen is “cemented” together by minerals, in particular calcium and phosphorus (as well as small amounts of magnesium, sodium, and bicarbonate), making an almost inextricable bond. The collagen provides resilience; the minerals provide rigidity. Together they yield a structure of tremendous strength—by weight, bone is stronger than steel.*

When the minerals first deposit on the collagen, they have no crystal structure. They are amorphous.†

*Charles Q. Choi, “Brute Force: Humans Can Sure Take a Punch,” February 3, 2010, www.livescience.com/6040-brute-force-humans-punch.html.

†M. J. Olszta et al., “Bone Structure and Formation: A New Perspective,” *Material Sciences and Engineering* 58, nos. 3–5 (2007): 77–116.

As the bones mature, however, the minerals take on a structure. The apatite minerals are the major component of mature bone, in particular hydroxyapatite, which is part of the hexagonal crystal system. Once again we find the Wood–Water relationship, as creative energy tries to fill the circle of perfection with the hexagon.

The Matrix

All bones have an exterior layer that is smooth, compact, continuous, and of varying thickness. Inside the hard exterior we find a relatively spongy structure, which encloses spaces filled with blood vessels and marrow.

The bone matrix is ever changing, and the process of bone creation and destruction goes on throughout our lives. Two important cells responsible for these processes are osteoblasts and osteoclasts. Osteoblasts are responsible for bone formation, secreting minerals that deposit into the bone. Eventually these deposits need to be refreshed, and the osteoclasts secrete enzymes that break down and release existing mineral deposits into the bloodstream to make room for new bone. The balance of bone formation (osteoblast activity) and bone resorption (osteoclast activity) requires a proper balance of minerals, especially calcium, phosphorus, and magnesium.

The Chinese art of physiognomy, which includes an understanding of the sacred geometry of the body, recognizes that our physical appearance is formed by our temperamental tendencies. Our bones are the basis of our structure. A sharp, bony structure houses a very different personality than a soft, rounded structure. When we realize that the matrix of our bones, which contains the Marrow and Blood, is continually changing, we understand that at any time during our lives we have the opportunity to change ourselves.

Stones, by their mineral content and crystal structure, can influence how we move forward in life by influencing how our bones develop.

The Marrow

From the Western point of view, there is yellow and red marrow. From the Chinese medical point of view, the red marrow relates to the formation of Blood and the yellow marrow relates to the Ye, the Thick Fluids that

nourish the cerebrospinal fluid, hormones, and other deep fluids. (The Western understanding is that the yellow marrow is involved in the assimilation of fats.) The Marrow has an important responsibility for the body's immunity, and thus Defensive/Wei Qi.

Being housed in the Bone, the Marrow has a strong connection to the Essence/Jing. At the same time, its relationship to the Brain via the cerebrospinal fluid gives it an association to the Spirit/Shen. In Western science, we know that the marrow contains stem cells and DNA. Therefore, the Marrow is a combination of both the Essence/Jing and the Spirit/Shen, containing the lessons of life.

The Sinews

Our bones are intimately associated with the sinews: the muscles, ligaments, and tendons. It is the Sinews that allow the skeleton to move. The sinews are associated with the Liver/Wood. From the Chinese medical point of view, the Bones and Sinews are understood collectively as a function of the Kidneys and the Liver (again, the Water–Wood relationship). The bones can never be separated from the sinews. Indeed, some bones have muscles embedded in them.

The Skeleton

The most primal bones of our bodies are the three bony cavities: the cranium, the thorax, and the pelvis. The top two bony structures are essential for the protection of the brain, sensory organs, and teeth and the heart, lungs, and digestive organs. The bottom cavity, the pelvis, acts as a basin to gather and consolidate Qi. The three bony cavities are the physical expression of the three Elixir Fields/dantian.

Cranial Cavity—Upper Dantian

Bones: Eight skull bones—occipital, temporal (2), parietal (2), sphenoid, ethmoid, frontal; fourteen facial bones—vomer, conchae (2), nasal (2), maxillae (2), mandible, palatine (2), zygomatic (2), lacrimal (2)

With the exception of the mandible, all of these bones are attached by fused joints. Attachment points for the muscles of the head and neck are located on the exterior surfaces of the skull and allow for the movement needed to chew, to speak,

The Bony Cavities: A Home for Latent Pathogens

The bony cavities offer a clear physical mechanism for how pathology comes to be held latent. Each of the cavities has points called Liao points. These are “bony holes,” like ditches, into which pathogenic factors, ranging from heavy metal toxicity to sexual trauma, are absorbed.

In the cranial cavity, these Liao points are located in the cheeks and temple. In the thoracic cavity, the Liao points are in the basin on top of the collarbone, and in the pelvis, the Liao points are the bony holes in the sacrum.

and to express ourselves facially. Teeth are rooted into deep sockets in the mandible and maxillary bones. The upper portions of the digestive and respiratory tracts are also housed within the hollow oral and nasal cavities of the skull.

Crystal structures: Trigonal (forehead, top of head), cubic (cheeks, jaw), orthorhombic (chin, lower jaw)

Liao points: In the depression under the cheekbone, below the outer corner of the eye/SI-18 (Taiyang); in the depression under the cheekbone, in line with the center of the pupil of the eye, at the same level as the base of the nostrils/ST-3 (Yangming); and on the temple, in the depression lateral to the outer corner of the eye/GB-1 (Shaoyang)

Sample stones: Fluorite, pyrite, quartz crystals

The symmetrically divided hexagon emerging from the circle in fig. 10.14 represents the face and skull. The upper triangles are the forehead or top of the head, the bottom triangles are the jaw, and the squares are the cheekbones. The triangles and squares relate to Fire and Earth. Kidney and Wood energy also move into the face. The Wood energy of the Liver goes to the eyes. The energy of Water moves into the region of the jaw, to generate the teeth.

The upper region, the forehead and the top of the head where the points of the triangles meet, is full of yang energy. This region associates with Fire. Additionally, the Yang channels of the Urinary Bladder and Gall Bladder begin their external pathways in this region, and the Governor Vessel/Du Mai travels through it. The Yang channel of the Stomach emerges to the exte-

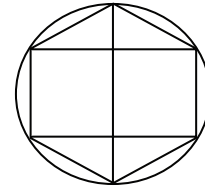


Figure 10.14. *This symmetrically divided hexagon emerging from the circle represents the face and skull.*

rior in this region, a philosophical recognition that the movement of the jaw while chewing is fundamental to our ability to receive nourishment. The square shapes covering the cheek and jaw areas represent the formation of Earth.

The dynamics of the Yin channels manifest in the teeth and ears (Kidneys), the eyes (Liver), and the mouth (Spleen).

The lower region of the face, where the triangles meet pointing downward, is associated with the orthorhombic or diamond shape. The diamond shape always has the balance of above and below. If there is structure directed downward, there is also structure directed upward.

The diamond shape suggests the Triple Heater mechanism, as it draws energy inwardly, recycling it to be redistributed through the Three Burners of the torso. In the face, the downward-directed triangle draws energy from the Fire (yang) above and directs it downward. This energetic action is reflected in the downward action of the upper eyelids while blinking and the opening and closing of the lower jaw. As energy descends from the top of the head, the lower jaw rises up to meet it.

The upper triangle is true Fire. The lower triangle is Ministerial Fire (Pericardium and Triple Heater). The downward triangle draws the excesses from the head—that is, excessive thinking or excessive concentration—and places it into the jaw, into the teeth, where disruptions such as TMJ, loose teeth, or tooth decay can occur.

Thoracic Cavity—Middle Dantian

Bones: Ribs, spine, sternum

The top seven ribs connect to the spine and the breastbone. The breastbone, or sternum, extends from the notch between the collarbones to the “V” where the ribs meet in the upper abdomen.

There are three more ribs attached to the seventh rib and the spine, and then two floating ribs whose only attachment is to the spine. The chest and the twelve ribs are associated with the twelve solar months.

The thoracic cavity houses the Heart and Lungs (Upper Burner) and the Stomach/Spleen and Liver/Gall Bladder (Middle Burner).

Crystal structure: Hexagonal, trigonal (upper region—collarbone to center of chest), orthorhombic (lower region, floating ribs), cubic (sternum)

Liao points: On the upper border of the collarbone, about one hand’s width from the central notch/ST-12; this little basin is where energy drains from the face down to the chest region. Yang Qi goes inward at Empty Basin/ST-12, where it further drains into the point where the rib cage meets the sternum/Turtle Dove Tail/CV-15 (Luo point of Conception Vessel) and continues to move downward via the Bao Mai (Heart–Kidney communication) to lodge just below the tailbone/GV-1 (Luo point of Governor Vessel). The tailbone has a direct relationship to the Turtle Dove Tail point at the base of the sternum.

Sample stones: Beryl, chrysoberyl, rose quartz

Fig. 10.15 represents the thoracic cavity. We again see the hexagon, signifying the dynamic of Water as it engenders Wood. The top point of the hexagon is at the notch between the collarbones/CV-22; the bottom point is at the navel/CV-8.

The chest does not have the symmetry or stability of the face, because the chest has more musculoskeletal mobility. The intercostal muscles make possible the flexibility to turn from side to side, or to reach up on one side and down on the other. We can make choices about our direction, signified by the cross in the middle of the diagram.

The center of the rib cage is associated with the quality of energy that moves from one side to the other, called Lesser/Shao yang. When we initiate an action on one side, the other side has to compensate in some way. The center of the rib cage grants us the stability to manage these one-sided actions. The mechanism creates a point located at the “V” where the rib cage meets the sternum/CV-15/Turtle Dove Tail, represented by the center of the cross in the diagram. The crisscross

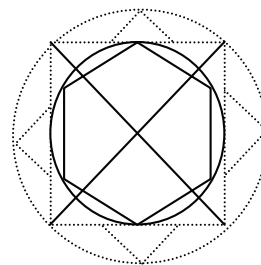


Figure 10.15. *This diagram represents the thoracic cavity, with its flexibility to reach and turn symbolized by the diagonal cross*

pulling creates an energetic spin in the center. As the cross spins, it creates a spinning square/cube that is trying to fill the circle/sphere.

Pelvic Cavity—Lower Dantian

Bones: Sacrum, hip bones, pelvis

Crystal structure: Triclinic (pelvis), trigonal (hips, sacrum)

Liao points: On the sacrum, the four bilateral depressions/UB-31 to UB-34

Sample stones: Sugilite, sunstone

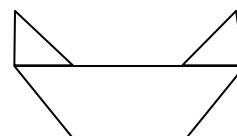


Figure 10.16. *An inverted trapezoid represents the pelvis.*

Unlike the inverted triangular shapes of the cranial and thoracic cavities, the pelvis is an inverted trapezoid (fig. 10.16). Like the upper cavities, the pelvis strives to be circular; its three-dimensional shape is like a basin or a reservoir. Unlike the downward-draining triangles of the upper cavities, the pelvis is about the gathering of Qi, bringing the Qi back to its origin and containing it. The iliac crest angles downward into the basin of the pelvis, which includes the pubic bone and the sacrum.

The lower region is the deepest level of Essence/Jing. It is associated with the Kidneys, or Water. We can never have too much Essence, but the lower region also collects the drainage from the upper two regions. Accumulations from the sinuses or from the digestive tract gradually

The Beginning of a New Life

The point at the tailbone is called Gateway of the Soul/Po Men. The Po is the Earthbound soul. The Chinese believed that when we die, for most people this is the point where the soul leaves earthbound existence to begin the next incarnation. The Liao points in the sacrum hold all the lessons we have not been able to resolve. When we die, those lessons go with the soul to help set the curriculum for the next life.

make their way downward, and when they reach the pelvic basin there is no place else for them to go. The basin does not allow for drainage down the legs. If the drainage can't be excreted through urination or defecation, it accumulates. Prostatitis, ovarian cysts, and urinary tract infections can all be examples of what happens when too much accumulation from above settles below.

Any trauma that involves fear or shock can translocate from the original site to the lower region. The energetic message of the trauma can be held in stagnant blood or fluids, or as a Cold pathology. All trauma, stress, and fear eventually make their way to the lower region. There our creativity is held captive by the fear, causing an inability to create new visions or new possibilities.

Stone Groups

Western geological science categorizes groups of rocks and minerals by their chemical composition, a factor that was not known to the early Chinese. Modern science, however, provides us with the knowledge of the chemistry and molecular structure of the stones and contributes to our understanding of their therapeutic actions.

Silicates

Silicates are extremely versatile minerals combining oxygen and silicon. They are divided into groups based on their varying molecular structures, which contain different ratios of silicon and oxygen.

About 30 percent of all minerals are silicates; they comprise 90 percent of the Earth's crust. They are the largest class of minerals and include rocks that are igneous, metamorphic, and sedimentary. There are six subcategories of silicates: sheet, ring, framework, chain, island, and group.

The structures are based on different arrangements

of a shape called a tetrahedron, a solid shape in three dimensions with four flat triangular faces, three of which meet at each corner of the shape (fig. 10.17). It has six straight edges and four corners.

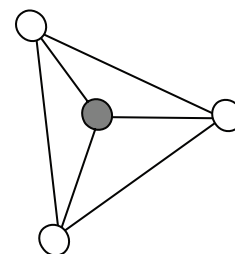


Figure 10.17. Tetrahedron structure

These structures are sometimes apparent in the look and feel of the stone, as in the sheets we see in mica, a sheet silicate, but usually the structure is only visible with a microscope. Each subcategory has its own therapeutic action and can be associated with one of the Six Divisions of Taiyang, Shaoyang, Yangming, Shaoyin, Taiyin, and Jueyin (see chapter 4).

Sheet Silicates

These stones form parallel sheets of silicate tetrahedra (fig. 10.18) with a 2:5 ratio of silicon to oxygen (Si_2O_5). Sheet silicates (or *phyllosilicates*, from the Greek, meaning “leaf”) grow in sheets that can often be peeled off individually. Therapeutically, they help us peel off our layers of perversity. They allow us to exfoliate outmoded emotions and behaviors, help us reestablish boundaries, and provide layers of protection.

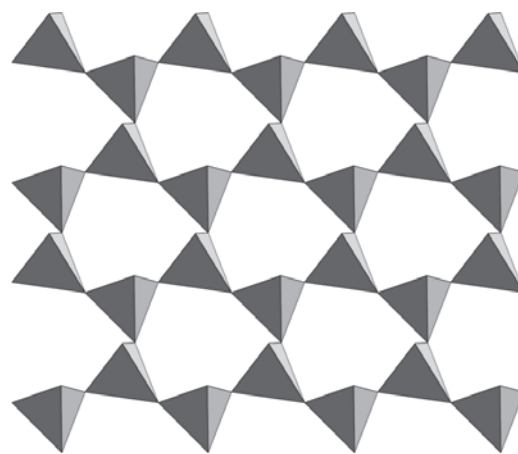


Figure 10.18. Sheet silicate structure

Division: Greater Yang/Taiyang, the stage at which we have the most Yang Qi available to expel pathogenic factors. Yang Qi mobilizes Fluids to the sinews and the skin to sweat out the factors.

Functions: Stimulates the immune system/Wei Qi, to bring energy up and out

Representative stones: Apophyllite, biotite, lepidolite, muscovite, serpentine, talc

Ring Silicates

These stones (*cyclosilicates*, from the Greek, meaning “circle”) have linked silicate tetrahedra (fig. 10.19) with a 1:3 ratio of silicon to oxygen (SiO_3). They are shaped like pillars, often hexagonal.



Figure 10.19. Ring silicate structure

Division: Emitting Yang/Yangming, the stage at which a pathogenic factor internalizes and creates Heat

Functions: Gathers or disperses Excess Qi and toxins to draw them out of the body

Representative stones: Beryl (aquamarine, emerald, and others), tourmaline

Framework Silicates

These stones have a three-dimensional framework of silicate tetrahedra (fig. 10.20) with a 1:2 ratio of silicon to oxygen (SiO_2). The framework silicates (*tectosilicates*, from the Greek, meaning “building”) account for nearly 75 percent of the crust of the Earth. With the exception of the quartz group, tectosilicates are all aluminosilicates.

Division: Lesser Yang/Shao yang, the stage that signifies the condition in which there is less Yang Qi available to manage a pathogenic factor, where a “half in-half out” engagement with pathology ensues



Figure 10.20. Framework silicate structure

Functions: Generally regulating and harmonizing, the framework silicates create a matrix where, depending upon the condition being treated, energy can go up, down, in, or out. For example, with nausea the energy will go down; for diarrhea it will go up. Framework silicates connect to both the internal and the external terrains. These stones detoxify by stimulating urination and defecation, allowing us to eliminate and expel pathology.

Representative stones: Albite, amazonite, labradorite, lapis lazuli, quartz, sodalite, sunstone, and scolecite and stilbite in the Zeolite family

Chain Silicates

Chain silicates (*inosilicates*, from the Greek, meaning “fiber”) have interlocking chains of silicate tetrahedra with either a 1:3 ratio of silicon to oxygen (SiO_3) for single chains (fig. 10.21) or a 4:11 ratio (Si_4O_{11}) for double chains (fig. 10.22).



Figure 10.21. Single-chain silicate structure



Figure 10.22. Double-chain silicate structure

The chain silicates sometimes have visible fine lines or chains with little circles. They give directionality to energy. For example, you may direct energy to the head for lightheadedness or to the lower abdomen for dysmenorrhea. The chain silicates weave a story together.

Division: Greater Yin/Taiyin, the stage at which energy begins to be absorbed by the Yin of the body

Functions: Tonifying, stimulating; increases metabolism

Representative stones: Chrysocolla, diopside, hiddenite, jadeite, kunzite, nephrite, rhodonite

Island Silicates

Island silicates (*nesosilicates*, from the Greek, meaning “island”) have isolated silicate tetrahedra (fig. 10.23) that are connected by positively charged ions in the gaps between, with a 1:4 ratio of silicon to oxygen (SiO_4).

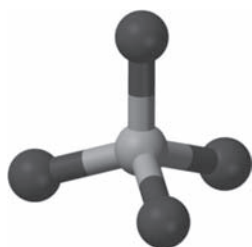


Figure 10.23. An isolated silicate tetrahedron that forms an island silicate when connected to other tetrahedra by positively charged ions

These stones grow in such a way that they can break up to become separate “islands.”

Division: Lesser Yin/Shao Yin, the stage at which energy is not yet fully Yin but has retreated deeply, as in menopause or andropause. This process offers the opportunity for self-reflection. Physical symptoms include imbalances of hot and cold, such as with manic depression, cold hands with hot feet, and heat above with cold below.

Functions: Fortifies and strengthens resistance and the Upright Qi; breaks up accumulations and gatherings (Juji)

Representative stones: Chiastolite, dumortierite, epidote, garnet, kyanite, peridot, staurolite, topaz, zircon

Group Silicates

Group silicates have isolated double silicate tetrahedra groups (fig. 10.24) with a 2:7 ratio of silicon to oxygen (Si_2O_7). Group silicates (*sorosilicates*, from the Greek, meaning “heap” or “mound”) grow in clusters. Think of a specimen that looks like many vertical columns bound tightly together.

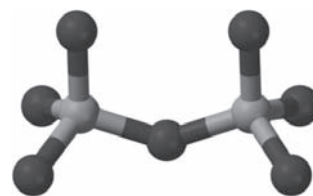


Figure 10.24. Double silicate tetrahedra combine to form group silicates.

Division: Absolute Yin/Jue Yin, the stage at which energy is so Yin that the body is paralyzed in one way or another. The group silicates have a quality of regeneration and are a good choice for convalescents, who must rest to restore their health.

Functions: Builds, regenerates, restores, creates abundance, reinforces and enhances; repairs DNA

Representative stones: Epidote, hemimorphite (calamine), tanzanite, zoisite

Carbonates

Carbonates form when carbon and oxygen combine with other metals or minerals. As rain falls it dissolves carbon in the atmosphere, yielding carbonated water or carbonic acid (acid rain). The carbon binds to minerals and solidifies. Carbonates such as dolomite and calcite can form at the top of the Earth’s crust (including in undersea sediments) during the process of weathering and erosion. They can also form at deeper levels, producing such stones as malachite and azurite.

Carbonates generally have a sour taste, imparting an astringent effect to control leakage and regulate

movement. They are also generally bioregulating. They help the body regulate growth. If we want to speed up a process we can use aragonite for its warming quality. If we want to slow something down we can choose calcite for its cold quality.

Functions: Astringes leakage of Qi; regulates movement

Representative stones: Aragonite, azurite, calcite, dolomite, magnesite, malachite, rhodochrosite

Sulfates

These stones are a combination of one or more minerals with a sulfate compound (sulfur and oxygen). Sulfur retains warmth. The stones in the sulfate group protect the body from the loss of Yang because they have an insulating effect. For example, gypsum quells Fire to reduce high fevers, not by cooling or by releasing Heat through sweating but by drawing the Heat inward. Long-term use of the sulfates is contraindicated because they will cause an overconcentration of energy inside the body, resulting in too much internal pressure.

Functions: Insulating to protect the body from loss of Yang

Representative stones: Anhydrite (angelite), barite, celestite, desert rose, gypsum, selenite

Oxides

This is a very large group of stones because the Earth's crust contains such a high percentage of oxygen. This group includes stones that are a simple combination of oxygen with a mineral or metal. Examples include agate (silica combined with oxygen) and hematite (iron combined with oxygen). Oxides are generally supportive and nourishing in their therapeutic effects. They give quick energy, similar to carbohydrates and sugar.

Functions: Supportive and nourishing

Representative stones: Agate, chalcedony, chrysoberyl, corundum, hematite, magnetite, spinel, zincite

Halides/Halogens

The halides are a group of stones that during their formation bonded with halogen elements such as fluorine and chlorine. In the gaseous state they are highly toxic,

but once the noxious gases bind with minerals, they are stable and relatively safe for short-term use.

When used in stone medicine, the lingering toxic vibration provokes a response of Defensive/Wei Qi and results in an increased movement of energy, activity, and warmth. Pathogenic factors in the body begin to break down or melt as the physical or emotional adhesions and barriers begin to soften.

The halides bind to other minerals and metals. Depending on dosage, color, placement, and stone combinations, they mobilize to bring pathology into or out of the bone level.

The fluoride added in relatively large doses to our drinking water is not the trace element that occurs naturally in soil and water. The large doses bring the effect inward, to bind with the teeth and bones, but very small doses of the natural mineral bring the effect outward.

Functions: Invigorates Qi; breaks up accumulations; detoxifying

Representative stones: Fluorite; other stones that contain halogens but are not included in this category are apatite and sodalite.

Sulfides

These minerals form when sulfur combines with one or two other metal ore elements. They typically result from volcanic activity. These stones are generally detoxifying, but because they contain sulfur they are not to be taken internally.

Functions: Detoxifying

Representative stones: Chalcopyrite, marcasite (boji stones), pyrite

Phosphates

Phosphates are relatively rare; most members of this group form through the oxidation of sulfides. There are two basic types of phosphates: anhydrous, such as apatite, and hydrated, such as turquoise. The phosphoric acid that contributes to the formation of these stones gives the stones a shiny, lustrous appearance.

In the human body, phosphates store Qi; these stones are particularly appropriate for convalescents. These stones build energy slowly, similar to the energy reserve we accumulate with fatty acids.

Phosphates are important for the health of bones and teeth.

Functions: Promotes the ability to slowly build and store energy; supports the growth of bones and teeth

Representative stones: Apatite group, turquoise

Native Elements

These are pure mineral or metal ore elements. They did not combine with gases, water, or other elements during the formation of the Earth. Examples of these minerals are carbon and sulfur. Examples of metal ores are silver, copper, and gold.

Level of Formation— Earth's Energetic Dynamics

Scientists have studied the gradual accumulation of gases and dust during the volatile formation of our planet. This accumulation slowly developed a central density and rotational movement, drawing denser material toward the center and allowing lighter stuff to drift and circulate to the outer edges. Ultimately our planet cooled and solidified, and we now live on a planet that geology describes as having three major parts: an inner core, the mantle, and the exterior crust. Modern science now further differentiates the core into a solid inner core and a liquid, molten outer core and the mantle into an upper and lower mantle.

Returning once again to the trinity of anatomical terrains in the human body, we can make an analogy to the earth's anatomical regions. The Source/Yuan level relates to the core of the Earth; the Defensive/Wei level relates to the crust; and the Nourishing/Ying level is the mantle that mediates between the central core and the external crust. Each of the levels, whether in the Earth or in the body, is continually interacting and changing.

The Rock Cycle

The origin of change and movement on the planet is the Source, the core of the Earth with its fiery dynamics. Much of the crust of the Earth—the igneous basalts and granites—originates at the core.

The crust is continually subjected to wind, rain,

flooding, and changes of temperature (see fig. 10.25 on page 114). These forces cause the surface rocks to be eroded and to wash away. They become sediment in the lakes and oceans, and with time and pressure they become rock themselves, now called sedimentary rocks.

With further pressure, heat, and movement of the crust, the sedimentary rocks might return to the melting effects of magma to once again become igneous, or they might be crushed into another environment, encountering and combining with other minerals to become metamorphic rocks.

Most of the stones included in this materia medica are minerals, not rocks. Rocks are the host material for the formation of these minerals. The minerals themselves are not considered to be igneous, sedimentary, or metamorphic, and many minerals, such as quartz, calcite, and amazonite, can be created at any of the three levels.

The minerals that form in these rocks carry the energetic influences of their creation, and though the applicability to our model of energetic dynamics is not absolute, the analogy offers a consistent model from which to work.

The Magmatic Core—

Source/Yuan Qi Level: Igneous Rocks

While igneous rocks with their minerals are formed from the intense heat and pressure at the core of the Earth, we have access to them only because the actions of the Earth push them upward toward the crust of the planet. Geologists estimate that igneous rocks make up 64.7 percent of the volume of the Earth's crust.

The lava from volcanic activity is an example. Lava is called extrusive, or volcanic, rock because it cools quickly at or near the surface of the Earth. Extrusive rocks include basalt, andesite, and rhyolite, all of which contain significant percentages of silica, meaning that many of the minerals that form within these rocks will be in the silicate group. Obsidian is an example of lava cooling off so quickly that it became glassy. Pumice is lava that contained so much gas when it erupted from deep within the Earth that air pockets formed, making a light, porous rock.

When a rock cools slowly and solidifies deep within the Earth's crust, it is called an intrusive igneous, or plutonic, rock. Further movements of the Earth will likely

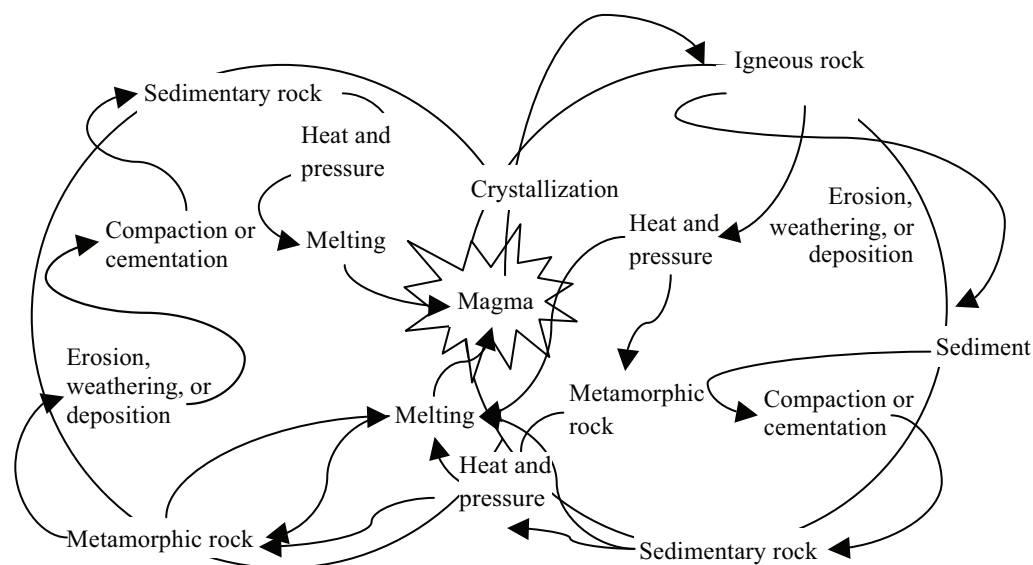


Figure 10.25. *However solid our Earth may seem, it is constantly changing. The yin-yang theory tells us that any extreme transforms to its opposite. Igneous rock, formed from fire, transforms to sedimentary rock, formed by wind and water. Either of these rocks can be transformed with sufficient heat and pressure from the Earth, forming metamorphic rock.*

bring these intrusive rocks closer to the surface. Granite is the most common of these intrusive igneous rocks.

Stones that form at the igneous level are exposed to tremendous heat and are usually quite hard. The hardness promotes stability, both in the molecular structure of the stones and in their effect on our own energetic continuum. Their structure still holds the energetic volatility of Fire, however. The Fire of their creation burns up impurities, yielding the transparency so prized in gemstones such as diamond and emerald. Stones created in this way are most therapeutic when used to treat our deep constitutional conditions and temperaments.

The Crust—Wei Qi Level: Sedimentary Rocks

The crust includes the continental surfaces, which penetrate about twenty-five miles into the Earth, as well as the relatively shallow subsea crust under the oceans, which penetrates only about three to five miles. While most of the actual surface of the planet is covered by sedimentary rocks and nonsolid sediments such as sand, the volume of the crust that includes sedimentary rocks is relatively small—only about 8 percent. A much larger percentage is made up of igneous rocks such as granite, basalt, and feldspar.

The crust appears relatively stable most of the time,

but it is continuously subjected to external forces. Every gardener knows that no matter how many rocks we pull out of the soil, the next spring there are still more that have percolated up during the winter because of the impact of alternating freezes and thaws.

Most changes are almost imperceptible, but there are occasional dramatic events that subject the external layer of the Earth to extreme changes. A major down-pour can bring flooding or landslides to erode the land. The newly exposed layers of the Earth are heated by the sun, buffeted by the wind, and further eroded by rainfall. In areas where hot springs bubble to the surface, the minerals they contain solidify to stone.

Just as the surface of the Earth must withstand the changes of climate, the Defensive/Wei Qi level of the human body must also respond to external stimuli. So long as the stimulus isn't very dramatic, we can usually accommodate it without major incident. Maybe we catch a cold, or our mood dips for a short time. Nevertheless, if the changes we encounter are violent, we can experience extreme reactions such as shock and unconsciousness.

Stones formed at this level help us manage the external challenges of life and address our own surface conditions, such as allergies, chronic skin conditions, and susceptibility to colds and flus.

The Mantle—Ying Qi Level: Metamorphic Rocks

The mantle constitutes the largest percentage of the volume of the Earth. Although solid, it is unceasingly adjusting to the convection currents of heat and magma that continually move from the core of the Earth toward the surface. The mid-ocean rifts of the Atlantic and Pacific are constantly “erupting,” with magma oozing out and pushing the oceanic crust outward at a rate of about four centimeters a year. This slow, grinding movement is responsible for the volcanoes and earthquakes that occur along the west coast of North and South America, and for the volatile activity that even now is creating new islands in the Pacific. The tectonic plates are relentlessly shifting, pushing against continental crust, grinding downward into subduction zones, subjecting themselves to tremendous pressure

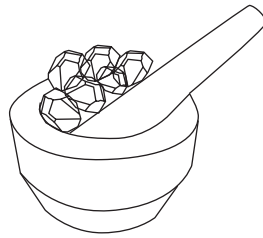
and heat, and bringing together minerals that might never otherwise meet. Metamorphic rocks are created by these extreme pressures and temperatures and by chemical interactions.

Metamorphic stones as a group are particularly suited to working with issues of transformation. As the stones are forming they go through processes of melting and solidifying. Many chemicals meet, melt, and meld to become a new, unique entity. If the environment is highly gaseous, even more chemicals join the mix. As a law of signatures association, this process is analogous to the dynamics of Spleen Qi, whose function is to transform and transport.

Metamorphic stones are generally therapeutic for conditions that relate to the Nourishing/Ying or Blood level. These conditions might be emotional, digestive, or circulatory in nature.

11

Methods of Application— Entering the Stone Gate



Chinese medicine specifies three methods of using stones, called Shi Men San Fa/Stone Gate Three Methods. As we pass through this gateway, we learn three fundamental approaches:

- topical application, when we use the stones as massage tools, place them on the body, wear them as jewelry, bathe in a stone elixir, or use an elixir as a wash for skin conditions or as an eyewash;
- internal application, when we soak stones in water to make elixirs or waters to drink; and
- intentional application, where we use the stones as jewelry, in meditation, or in qigong, or we place them strategically in our homes and offices using principles of fengshui.

In any stone treatment, the approach we choose can be as simple as massaging a sore muscle or as sophisticated as a stone “acupuncture” treatment. The approach we choose depends on our level of understanding, and our understanding grows with experience.

There are many factors involved in selecting stones and choosing a method of application. Any of the suggestions in this section, or in the materia medica, are only that—suggestions. Regardless of the stone or method we use, the most important criterion for our choice is clear intentionality.

Determining a Strategy

Whether we are applying stones topically or using them internally, we must first have some understanding of the underlying cause of a condition in order to combine the appropriate stones. Is the condition acute? Is it chronic? Is it constitutional?

- Acute conditions warrant the use of stones from the section of the materia medica that describes stones affecting the Defensive/Wei Qi level of the body's energy, such as calcite or tourmaline.
- Chronic conditions warrant the use of stones from the sections of the materia medica that describe stones that affect the Nourishing/Ying Qi or Source/Yuan Qi levels of the body's energetics, such as apatite, moonstone, opal, or sodalite.
- Constitutional conditions warrant the use of stones from the section of the materia medica that describes stones that affect the body's Source/Yuan Qi, such as emerald, ruby, or sapphire.

Is the level of illness physical, mental or emotional, or spiritual? Will the treatment address the physical or etheric body?

- For physical illness, choose stones that are turbid or opaque. If emerald is the choice, it should be a dull, dark, non-gem-quality stone. Physical illness requires that the stones touch the body or be used in an elixir to be ingested.
- For mental or emotional conditions, choose stones that have a color or chemical that relates to Blood. For example, hematite contains high amounts of iron and nourishes and invigorates the Blood. Pink rhodochrosite contains manganese to affect Heart Blood; hold a sphere to quickly calm the feeling of agitation in the chest.
- For spiritual conditions, choose gem-quality stones to place on the body or wear as jewelry. In a stone layout for a spiritual condition, stones can surround the person without actually touching the body.

Developing a Formula

The term *formula* applies to any combination of stones, whether for topical, internal, or intentional application. A formula is intended to satisfy a particular strategy, and different stones have specific roles to play. There is a principal, an associate, a transformer, an enhancer, and a harmonizer. Three or four stones in a formula are sufficient to satisfy a strategy. Adding more stones

sends too many messages to the body and can cause confusion about one's treatment priority. (In a stone layout, the actual number of stones placed on the body can be more than three or four, but the different types of stones should be limited to three or four.)

The Principal

The principal stone addresses the primary symptom. These stones have a strong effect. We might choose a stone with aluminum to clear Heat; or for topical use, we might use a copper-containing stone, such as malachite, to move Qi. Both aluminum and copper have the potential for toxicity. Use such stones for only a short time.

The Associate

The associate stone supports or reinforces many of the functions of the principal stone. If the principal addresses all the symptoms, adding an associate is not necessary. If new symptoms develop during treatment, the associate stone can be added.

The Transformer

In herbal medicine, this role is called the assistant or envoy. It is responsible for directing the effects of a formula to a particular location or fulfilling a particular intention. In stone medicine, we call this stone the transformer. This role is always filled from the Chalcedony family, including the agates, agate-jaspers, and jaspers. Stones in this group are not used as principal stones. These transformative stones address the stagnations and deficiencies we have in our lives due to our lack of clarity about what we truly need. They encourage change.

The Harmonizer and the Enhancer

A formula may also benefit from a harmonizer or an enhancer. The harmonizer helps the stones in the combination to work well together, a strategy used when one or more of the stones in a combination have very strong therapeutic effects, such as black tourmaline. The enhancer makes a formula's effect stronger, a strategy to strengthen the therapeutic effects of a combination of stones. In stone medicine, harmonizers and enhancers are usually the clear or colored quartz crystals, but

clear topaz is also a good candidate. Quartz crystals are not used as principal stones.

Formula Examples

High Blood Pressure

To develop an elixir for someone with high blood pressure that “runs in the family,” the combination needs to address the chronic nature of the condition with a hard Source/Yuan-level stone. Hypertension is an excess condition, so the overall intention of the strategy is to reduce the condition by using turbid stones. For the purposes of this example, assume that the condition arises from the Liver. Green stones resonate with the Liver.

A good choice for the principal stone is a dull, turbid emerald. It not only addresses the condition of high blood pressure but also addresses the fundamental “excess” cause, such as rising Liver Fire. We don’t really need an associate stone in this case.

For the transforming stone, use a turbid green-colored stone such as green jasper. It addresses high blood pressure by cooling Heat in the Blood.

To harmonize the formula, use a turbid quartz crystal, for example smoky quartz, which helps consolidate Essence/Jing in the lower region, further supporting the intention to lower the blood pressure.

Back Spasm

For another example, let’s consider a topical application combination for a person with an acute recurrence of a chronic back spasm. Have the person lie on his stomach. Before working directly on the spasm, place associate stones, perhaps fishtail selenite, fluorite, or calcite, in the palms of his hands and on the bottoms of his feet, to encourage the movement of energy away from the spasm site. These are Wei-level stones to address the acute flare-up of the condition, and they help release Wind and/or generate Fluids to soothe the Sinews. Now place a transforming stone, perhaps green jasper, above or below the spasm, with several small terminated quartz crystals surrounding and pointing away from the spasm as enhancers.

Finally, choose the principal stone to massage the area of spasm, perhaps malachite or another copper-containing stone, to move the Blood to expel Wind.

Topical Application

Using stones topically means that the stones are in direct contact with the body. In a professional setting, this can be defined as placing stones on the body as a treatment in itself, or as an adjunct to acupuncture or massage. It can also include using stone massage tools to invigorate the Qi and Blood by rubbing sore muscles or specific points. Simply holding a stone can be therapeutic. During a talk therapy session, the client can hold a stone in his hand to help ease anxiety, and at the same time the therapist can hold a stone to maintain her stability or for energetic protection. Taking a bath that includes stones can also be a method of topical application.

In any of these situations, however, stone medicine requires consistent application. Once-weekly treatments may sometimes be adequate, but daily use brings more benefit. To maintain such consistency, there are a variety of methods that will help lengthen the effect of a therapeutic treatment:

- In a professional setting, the acupuncturist or massage therapist can tape small beads to specific acupuncture points to continue the effects of a particular treatment strategy. (See the caution about tape on page 120.)
- A psychotherapist, or perhaps a layperson caring for an aging family member, can recommend a stone to wear as a pendant or bracelet.
- A person with a chronic pain condition that is accessible for self-massage can use a stone to rub on the painful area several times a day and during painful, sleepless nights. Rolling a small sphere is especially effective in this case.

A Nightly Ritual

One very effective way to utilize the stones on a regular basis is to initiate a nightly ritual with stones recommended by a professional or chosen according to your own knowledge. For eyestrain, you might place small slices of agate over your eyes, or you might put azurite “blueberries” on the inner corner of the eye/UB-1. For chakra balancing, simply apply appropriately colored stones to the front of the body while lying in bed.

Another simple method is to hold a stone throughout the night. This is an excellent method to help you

understand the nature of a stone deeply. From time to time, you might notice that some deep habit pattern has begun to shift, and with the noticing, you may realize, “Ahh! It’s the stone that doing that. It’s that sheet silicate structure helping me peel off layers.”

Jewelry

Topical application includes wearing jewelry for physical or emotional conditions. The stones used for this kind of jewelry should be opaque or translucent, as compared to the faceted gemstones used in the intentional application discussed later.

Jewelry for stone medicine is best when set in such a way that the stone directly touches the skin. Many stones have more effect when they interact with the warmth produced by the body. Any stone—whether opaque or transparent, rough or polished, faceted or natural—can be used for jewelry. Jewelry can affect physical, mental, and emotional health.

Necklaces

A necklace has stones or beads completely circling the neck. It can be of any length, from a choker to a string of beads reaching the center of the chest.

A choker, or a string of beads touching the central notch at the base of the throat/CV-22, affects the sensory organs, changing our perception of the world. For example, a short pearl necklace addresses dryness or sensitivity of the eyes. A short necklace changes the way we interact with the external world.

Longer necklaces are less about change and more about an acknowledgment and affirmation of what is already being perceived.

Pendants

The point at the center of the chest, CV-17, has many functions. It is the Mu point for the Pericardium; it has a strong relationship to the emotions. As the Central Altar point, it benefits the gathering of Qi in the chest region. It regulates the Qi, affecting the diaphragm and the chest to allow for improved breathing. It treats Rebellious Qi, manifesting in such conditions as coughing, nausea, vomiting, and esophageal constriction. It is the meeting place of the Conception Vessel with the Spleen, Kidney, Small Intestine, and Triple Heater meridians.

Because of these functions and connections, any

stone placed at the center of the chest affects a variety of health conditions over time. A pendant of lapis lazuli nourishes Blood and Yin. Blue chalcedony and moonstone nourish a hormonal Yin deficiency and Qi deficiency. Wearing a pearl at CV-17 calms the Shen. Wearing aventurine at CV-17 benefits women who suffer from premenstrual syndrome, as well as people who are chronically angry.

Rings

In our society, rings are a symbol of accomplishment—think graduation or wedding rings. Rings can be worn on any finger; the choice can be made based on the idea of polarity.

- The thumb is balancing or regulating.
- The index and middle fingers attract the energies needed for resolution of a situation or condition.
- The fourth and fifth fingers are about affirmation and acceptance. (The middle finger also affirms.)

In the Primary Channel system, the only meridians that travel to the fingers are associated with Metal and Fire.

- Metal: The thumb is associated with the Lung channel and the index finger with the Large Intestine channel. Rings on these fingers will affect respiratory or digestive conditions.
- Fire: The little finger is associated with the Heart, the fourth finger with the Triple Heater, and the middle finger with the Pericardium channel. Rings on these fingers will affect issues manifesting in the chest and emotional conditions.

The choice of finger can also be based on Six Division meridian energetics.

- Taiyang/Bladder–Small Intestine: the little finger
- Shaoyang/Gall Bladder–Triple Heater: the fourth finger
- Yangming/Stomach–Large Intestine: the index finger
- Shaoyin/Heart–Kidney: the little finger
- Taiyin/Lung–Spleen: the thumb
- Jueyin/Liver–Pericardium: the middle finger

Typically, rings are set in metal. Consider the effects of the metal on the overall strategy. The

Ayurvedic style of setting, which allows the stone to touch the skin of the finger, is best. Gold tonifies and is best for the fourth and fifth fingers to strengthen the function of the related channels, and silver disperses for the index and middle fingers to support letting go.

Earrings

The ear is associated with the Essence/Jing and the Kidney. Earrings are best used for curriculum challenges or for deep conditions that require a change of perception, to change how a person hears and sees the world.

Earrings set in gold are tonifying; set in silver they are dispersing. If possible, wear stones that admit light or sparkle directly on the lobe and touch the skin. Dangling earrings can be opaque stones.

Ears are commonly pierced on the reflex point associated with the eyes. Piercings along the cartilage of the ear associate to the spine and brain.

Earrings affect the brain. Wear earrings to affect glandular conditions that involve the pituitary, such as hypo- or hyperthyroidism.

Bracelets

Bracelets are best for attracting the lesson of learning to “handle” life. They are appropriate for Bi/Obstruction syndrome, to draw arthritis and other pain conditions out of latency.

Depending on how they are made, bracelets stimulate both the Yin and Yang aspects of the wrist. Different stones can be strung together to affect the Yin channels/Organs on the inner wrist and the Yang channels/Organs on the outer wrist.

Source points for the Yin Organs of the Lungs, Pericardium, and Heart are located on the crease of the inner wrist. Source points for the Yang Organs of the Large Intestine, Triple Heater, and Small Intestine are located on the crease of the outer wrist. Source points have a direct relationship to their respective Internal Organ; they are usually used to move stagnation, as well as to tonify their respective organs. (See “The Source Points” in appendix 2, page 464.)

There are other points further up the wrists that benefit from the stimulation of a bracelet rolling up and down on the wrist, such as the Luo point of the Pericardium.

Wearing Jewelry on One Side

The energetic polarity of the genders plays a role in determining where stones should be worn or affixed when only using one side of the body.

To affect postnatal conditions—that is, issues related to managing ordinary health conditions and emotional challenges—the left side of the body is yang and the right side is yin. Men are fundamentally yang; they benefit most by holding a stone in the left hand or affixing it to the left wrist, to interact with their Yang Qi. Women are fundamentally yin, and they benefit most by holding a stone in the right hand or wearing a bracelet on the right wrist, to interact with their Yin. When the “gender hand” is mentioned in the materia medica, these are the placements that are meant.

To affect inherited or constitutional conditions associated with Prenatal Qi, the gender is not important. The polarity of Prenatal Qi is the opposite of Postnatal Qi: left is yin and right is yang, for both men and women.

Localized Treatment for a Penetrating Therapeutic Effect

A localized treatment allows the vibrations of a stone to be absorbed directly into the area of the body where it is placed, such as over a rash or a painful joint. Alternatively, with an understanding of acupoints or chakras, we can develop a strategy to motivate an energetic shift.

Taping stones to points or areas of pain is a useful method for localized treatment. In this case, the tape itself is a consideration. Some people have extreme sensitivity to one brand and are fine with another. If the tape causes a skin reaction (usually occurring on the front of the body and on the inner aspects of the arms and legs), remove the stone, let the skin heal, and then try another brand. The length of treatment using this method varies. Generally, when the tape comes off the skin it's time to move on to another stone and another point. Avoid the use of heat when taping a stone to the skin.

Soft stones can be pulverized into powder, mixed with an appropriate medium, and applied over joints, scars, or fractures. Stone powders can also be incorporated into cosmetic creams.

Mediums for Plasters or Poultices

Petroleum Jelly

Petroleum jelly is a liquid form of stone. It is convenient to use. It holds the powder in place effectively.

Clay

Clay absorbs water and is thus useful for conditions of Dampness and swelling. It comes in different colors. Green resonates with the Liver and is useful for neurological conditions. Red associates with Blood and Heat.

For example, wrap a swollen, inflamed joint with red clay and jasper to break up accumulation, or pulverize calcite and mix with red clay for swollen knees and ankles.

Avoid using clay with stones that have a high water content, such as opal. The clay can pull the water out of the stone.

Sand

The effect of sand is opposite that of clay: it hydrates the body. Combine small pieces of opal and moonstone with sand, wrap as a poultice, and apply it to the throat for hyperthyroidism or hot flashes. This combination nourishes Yin.

Other Methods

Traditional methods include combining stone powder with sesame oil, egg white, or honey. Sesame seed oil resonates with the Essence/Jing level and with the Bone. The use of sesame seed oil or petroleum jelly is preferred over honey, which melts when contacting the skin, or egg white, which flakes off the skin when it dries.

Stones for Plasters and Poultices

The stones used for plasters and poultices must be soft enough to pulverize. Calcite and gypsum are relatively easy to crush using a brass mortar and pestle. Use them in a plaster for clearing Heat.

Some of the copper-containing stones are also quite soft, and they are especially beneficial for fractures or torn ligaments. Azurite in particular is relatively soft and brittle. Combine the powder with a medium, such as sesame oil (to resonate with Bone) or petroleum jelly, or make a paste with water or vinegar (which astringes the effect of the plaster), and apply over the fracture. Leave it in place during the night and take it off during

the day. Change the mixture daily. (This is best for an uncasted hairline fracture.)

Making and using plasters is labor-intensive and messy. A simpler method is perhaps simply to tape small stones on areas of pain. Powders have more surface area, however, and at least in the case of black tourmaline, research has proven that the smaller the particle size, the more far-infrared radiation is emitted. Using the plaster may be labor-intensive, but if the case is serious, it's worth it.

Massage to Stimulate Circulation of Qi and Blood

Use stones to massage, rub, or scrape particular points or areas of the body to stimulate the circulation of energy. Massage tools are made from many different stones, but any smooth stone that is comfortable in the hand and on the body can be used. For massage or *gua sha* (see below), choose stones that move Qi and Blood, such as aventurine, jasper, malachite, or obsidian.

Use these stones to massage areas of the body that are tight and uncomfortable or to treat specific energetic channels, such as the muscle bands that run adjacent to the spine (Leg Taiyang/Urinary Bladder channel), or points, such as the cuticles of the digits/Jing-Well points, to release Heat or Wind from a channel or region of the body. For example, rub a tiger eye wand on the medial corner of the big toe cuticle (Spleen channel) to help release emotional stagnation from the Blood/Ying level. Alternatively, massage the cuticles of all the toes with amazonite or malachite to release Wind in the treatment of diabetic neuropathy. Use common sense with massage. Strong pressure can be applied to the large muscle groups, but use only gentle pressure for delicate parts of the body, using the stone to stimulate the skin and bring Qi and Blood to the surface.

Gua sha is a popular technique in Chinese medicine to release Wind or break up Blood stagnation. Typically, a porcelain spoon or other tool with a smooth edge is applied with strong pressure to large muscle groups, especially on the tops of the shoulders and adjacent to the spine. It is not unusual to have reddish or purplish marks appear on the skin, an indication that blood in the area is stagnant. Using a stone gua sha tool usually does not cause bruising but only

brings a rosy pinkness to the skin. Stones bring their unique characteristics to gua sha, such as crystal structure and color, and have a different therapeutic effect than using a porcelain spoon.

Choosing stones for topical application brings attention to qualities such as how a stone responds to heat or how it directs and conducts energy.

Directionality and Circuitry

Terminated Crystals

Stones with clean, unbroken points guide energy in the direction of their terminations. Placing such crystals on the body with the termination pointed toward the head directs energy upward. Pointing them toward the feet directs energy downward. A double-terminated stone directs energy in both directions; it is bioregulating.

Common examples: Beryls, quartz crystals, selenite, topaz, tourmaline

Appearance

Some stones have visible lines of directionality, even if they don't have terminations. These lines encourage directionality in order to move energy.

Common examples: Some flints, selenite

Water Content

The movement of energy can be affected by the amount of water contained in a stone. Water is an excellent conductor of energy. Holding stones with high amounts of water, or placing them under the feet during a massage or acupuncture treatment, enhances the movement of energy throughout the body.

Common examples: Apophyllite, enhydro quartz, opal

Heat

Dark stones absorb and retain heat very efficiently, as do stones with iron in their chemical composition. Heat affects the molecular structure of a stone. Placing a heated stone on the body causes its vibrational effect to penetrate more deeply into the anatomy.

Common examples: Citrine, diopside, hematite, red jasper, tiger eye

Stones can be heated by several methods:

- with a far-infrared lamp directed to heat stones placed on points or areas;
- with moxibustion; or
- in a warming unit, perhaps a crock pot, with some water. The stones can be quite warm when you remove them. It might be necessary to put a towel between the stones and the receiver's skin until they cool down a bit. The stone might retain heat for twenty to thirty minutes, depending on the temperature in the room.

For personal use, place a stone under hot running water to heat it up before placement.

Consider heat as part of the therapy for conditions of deficiency or Cold. For example, place heated stones on:

- the low back for sharp, fixed pain
- the center of the abdomen for poor digestion or low energy
- the lower abdomen for Cold in the Uterus, causing infertility or painful menses
- the medial end of the crease behind the knee/LR-8 to tonify Blood

Moxibustion will direct heat more deeply:

- into a point to loosen up Blood Stagnation and nourish deficiency
- into the spine to activate the Governor Vessel/Sea of Yang, if we deem the area is relatively deficient

Do not apply heat of any kind if a stone is taped to the skin.

Stone Layout

A non-acupuncturist might be intimidated by the prospect of constructing a treatment protocol incorporating the usage of the major meridians. There are other ways of understanding the body's energetic mechanisms, equally valid and simpler to grasp.

The Major Regions

The three major regions of the body are the head, the extremities, and the torso.

- The head grants us access to Heaven.
- The legs connect us to the Earth and allow us to

take steps toward our goals; the arms and hands manage the details of how we accomplish our goals.

- The torso brings Heaven and Earth together.

A simple layout to balance the circulation of energy and to bring Heaven and Earth together as one is to place stones at the top of the head/GV-20/Hundreds of Meetings, under the feet/KI-1/Bubbling Spring, and on the center of the chest/CV-17/Central Altar. This treatment helps the receiver to become more grounded.

If the intention of a treatment is to address a purely physical condition, placing stones directly on the body is important. If the intention is to affect a more energetic or spiritual condition, such as to purify the aura, the stones can be placed around the body. The farther out from the body the placement, the more subtle the effect.

A simple layout to affect energy is a Star of David treatment. Place a terminated crystal pointing upward at the top of the head and another one pointing downward below the feet. At the level of the shoulders and knees, place additional terminated crystals directed upward on one side and downward on the other, to direct energy in a clockwise or counterclockwise direction, depending on our intention. This layout creates an energetic field around the body, conferring on the receiver a feeling of wholeness and completion.

The same layout can be used for someone with low blood pressure, with all the terminations placed pointing toward the head, or for a person with high blood pressure, with all the terminations pointed toward the feet.

Point Combinations

Recipes for point combinations include points in several locations to encourage the movement of energy. Place stones both locally, that is, on the torso or directly on an area of pain, and distally, on the digits, where energy is very active. (Keep in mind that these distal points only affect Qi, not Blood or Essence.)

To disperse excess energy manifesting as headache or injury, place the local stone first, and follow with the distal stone. To attract energy to an area of deficiency, first place the distal stone, then place the local stone.

The Head

The Vertex/GV-20/Crown Chakra

The top of the head is the most yang part of the body. It is associated with Fire; the trigonal crystal structure resonates with the top of the head. The point located at the top of the head is called Bai Hui/Hundreds of Meetings/GV-20. This point is important in meditation practices; it should be approached with reverence and caution. There are other points adjacent to the crown that can be used more safely.

When there is too much Fire at the top of the head, common symptoms include insomnia, irritability, high fevers, high blood pressure, and vertigo, to name a few. Stones with a cooling nature and trigonal crystal structure, such as blue lace agate or calcite, are appropriate for placement on head points to cool excessive Heat.

Sometimes symptoms occur in the head because there is too little energy or blood reaching the upper region. Examples are dizziness upon standing or poor vision with anemia. Meteorite is very yang in nature and contains high amounts of iron to nourish Blood. Hold a meteorite or place it over the occipital lobe to increase circulation to the head.

Forehead

The forehead is associated with Fire and the trigonal crystal structure. Headaches and sinus conditions are typical of symptoms associated with this region. Blue lace agate is again an ideal choice for this area.

Cheeks

The cheeks are associated with Earth and the cubic crystal structure. Sinus conditions are typical in this area. They are an example of Dampness trapping Heat.

An important point located on the cheeks is called Quan Liao/Cheekbone Hole/SI-18. It is located in the depression under the cheekbone, below the outer corner of the eye. This is the meeting place of all the Yang Sinew Channels. It is a Liao point, or a bony hole that allows pathology to seep into deeper levels of the anatomy to be held latent.

Fluorite is a choice for placement on areas of sinus pain, or directly on SI-18, to stimulate Wei Qi to soften and release accumulations, perhaps in combination with barite to dry Dampness.

The Extremities

The arms and legs are our means of engaging with the world. When we engage outwardly with the world, we extend the lateral aspects of our legs and arms. These lateral aspects are yang. When we draw inward, the medial aspects of our legs and arms converge toward the chest and abdomen. These medial aspects are yin.

These actions are governed by the Sinew Channels, the energetic pathways that move Defensive/Wei Qi through the musculature of our bodies. When we wake up in the morning we open our eyes, activating the point at the inner corner of the eyes, Jingming/Bright Eyes/UB-1. This point is associated with the Leg Taiyang/Urinary Bladder Sinew Channel. Taiyang further activates when we stand up and begin to walk, extending our heel forward with a straight leg, the body posture illustrating Leg Taiyang.

When we reach with a straight arm toward a doorknob or our toothbrush, we are activating Arm Taiyang. Along the way, we might turn a corner or twist the waist, activating Leg Shaoyang. Lesser Yang/Shaoyang further activates when we turn the doorknob with a straight arm.

When we stop or sit or grasp our toothbrush, we are activating Yangming. Bringing the toothbrush toward the mouth is Taiyin. Opening a jar requires the muscular action of rotation with a bent elbow; this is Shaoyin. Jueyin does not have movement; it is immobile.

All of these channels begin at the cuticles of the digits, at the Jing-Well points.

These points are easily accessed by massaging the cuticle of the appropriate toe or finger with a stone. If there is an obvious area of redness or elevation near the cuticle, working this point in particular will be helpful to release excessive Heat in the

channel (a rounded shape absorbs the excess energy).

Generally, leg points and channels are used for relatively acute or mild conditions. The arm points and channels are used for relatively chronic or severe conditions. They are used to reinforce an application to a local area. For example, for an occipital headache the local application is at the base of the skull, part of the Leg Taiyang/Urinary Bladder channel; massaging the little toe cuticle is the distal application.

All the Yang channels converge at the head. Taiyang converges at the eyes. Shaoyang converges at the ears and temples. Yangming converges at the nose and mouth.

The Yin Leg Sinew Channels (Kidney, Spleen, and Liver) converge at the lower abdomen just above the pubic bone/CV-3.

The Yin Arm Sinew Channels (Heart, Lung, and Pericardium) converge at the lateral aspect of the torso, about one hand's width below the armpit/GB-22.

The Torso

The Back

Yang energy travels up the back toward the head and face. Some of the important points along the back include the Governor Vessel points on the spine, most especially:

- at the base of the neck, in the depression below the C7 spinous process (C7 is the “big bone” between the neck and upper back)/Great Hammer/Da Zhui/GV-14 (behind the base of the throat)
- on the low back in the depression below the L2 spinous process, a little above the waist/Mingmen/GV-4 (behind the navel)

Other important points are the Bladder Shu/Transporting points, located adjacent to the spine.

THE JING-WELL POINTS OF THE SINEW CHANNELS

Toes	Fingers
Little toe/UB-67/Leg Taiyang	Little finger (lateral aspect)/SI-1/Arm Taiyang
Fourth toe/GB-44/Leg Shaoyang	Fourth finger/TH-1/Arm Shaoyang
Second toe/ST-45/Leg Yangming	Index finger/LI-1/Arm Yangming
On the bottom of the foot, in the hollow behind the ball/KI-1/Leg Shaoyin	Little finger (next to the fourth finger)/HT-9/Arm Shaoyin
Big toe (medial aspect)/SP-1/Leg Taiyin	Thumb/LU-11/Arm Taiyin
Big toe (next to the second toe)/LR-1/Leg Jueyin	Middle finger/PC-9/Arm Jueyin

These points direct energy toward specific Internal Organs.

Placing stones on the back is appropriate for relatively acute conditions, to invigorate Yang Qi to expel pathology from the body.

In general, treat points on the back to encourage engagement with the world.

The Front

Yin energy converges toward the front of the body, at the chest and abdomen. Important points on the front of the body include the Mu points, which are points of accumulation associated with specific Internal Organs. Jasper is one of the most effective for placement on the Mu points to break up chronic accumulations that are affecting a particular Organ.

Other important points are along the Conception Vessel trajectory, located on the midline of the abdomen, chest, and throat, ending just above the chin. Of these, the most important points are:

- the navel/Spirit Barrier/Shen Que/CV-8
- on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/CV-12
- the center of the chest/CV-17
- the central notch at the base of the throat/CV-22

Many stones in the materia medica are suggested for these points, depending on the intention of the treatment.

In general, treat points on the front of the body to encourage introspection.

The Throat

Yang Qi moves upward from the back into the neck and face. This Qi allows the sensory organs to receive information from the world. Yang Qi also animates the facial muscles to express our inner feelings. Use points on the throat for any condition that involves communication.

If a person is too expressive or volatile, use a choker-type necklace with cooling stones such as sodalite to stabilize such a condition. For a shy, inexpressive person, use warming stones for the necklace, perhaps tourmaline.

The Border between the Front and the Back

Defensive/Wei Qi is very active at the boundaries between the front and back of the body.

On the sides of the chest: An important point on the side of the body is called Armpit Abyss/GB-22. Defensive/Wei Qi enters this point at night to initiate the process of sleep and to support the musculature and membranes of the internal terrain. It is the meeting point for the Yin Arm Sinew Channels. To find the point, follow a horizontal line formed by the nipples to a point about one hand’s width under the armpit.

On the sides of the abdomen: Another important point is called Dai Mai/GB-26. To find this point, trace a line bilaterally from the navel toward the sides of the torso to meet the lower ribs. This point can be used to affect the Belt Channel/Dai Mai, either to promote its holding capacity or to release pathology.

On the throat: The sternocleidomastoid muscle defines the border between front and back. The point Welcoming Humanity/ST-9 is located anterior to this border, lateral to the Adam’s apple where the carotid artery pulses. Put a stone on the throat for difficulty using the facial muscles, to treat poor sensory perception, or to address an inability to use the facial muscles to express oneself.

The Root and Node Theory

The earliest tradition of Chinese medicine, recorded in the Shang Han Lun, uses a concept of the circulation of energy called the root and node theory. This theory posits that all energy travels from the digits (the root) toward the head and torso (the nodes). All the Yang channels converge at the head. The Yin arm channels meet at the chest, and Yin leg channels meet at the lower abdomen.

Another fundamental concept is that pathogenic factors traveling with the energy inside the channels create “accumulations and gatherings,” or Juji. These accumulations concentrate in the nodes of the head, chest, and lower abdomen, impeding healthy functioning.

COMMON AND EFFECTIVE POINTS FOR STONE PLACEMENT

Point	Context	Actions	Sample Stones
The Front			
The navel/Spirit Barrier/CV-8	Our original scar; testament to our life in the physical realm, no longer at one with Spirit	Treats lower blockage Especially appropriate with heat, such as moxa or a far-infrared lamp, to warm the Yang and break up Cold accumulation	Agate-jasper (landscape, rainforest, sandy) Citrine Jasper (brown)
On the midline of the lower abdomen at the upper border of the pubic bone/CV-2	Meeting point of the Conception Vessel with the Liver channel	Treats lower blockage	Moss agate and sandy jasper
On the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone/CV-3	Mu point of the Bladder	Treats lower blockage Regulates and benefits the Lower Burner Benefits urination	Moss agate and sandy jasper
On the midline of the lower abdomen, approximately midway between the upper border of the pubic bone and the navel/Gate of Origin/CV-4	Mu point of the Small Intestine Meeting point of the Conception Vessel with the Spleen, Liver, and Kidney channels	Treats lower blockage Drains Dampness Dispels stagnation	Moss agate and sandy jasper
On the midline of the abdomen, midway between the navel and the "V" where the ribs meet the base of the sternum /Central Receptacle/CV-12	Mu point for the Stomach Meeting point of the Conception Vessel with the Small Intestine, Triple Heater, and Stomach channels	Treats middle blockage Harmonizes the Middle Burner Regulates Qi; directs Rebellious Qi downward Strengthens the Stomach and Spleen	Dendritic agate Ocean or rainforest agate-jasper Citrine Yellow jasper
The center of the chest/Central Altar/CV-17	Mu point of the Pericardium Sea of Qi Meeting point of Qi Meeting point of the Conception Vessel with the Spleen, Kidney, Small Intestine, and Triple Heater channels	Treats middle blockage Regulates the Qi and unbinds the Chest Directs Rebellious Qi downward Benefits gathering the Qi Benefits the breasts and promotes lactation	Aventurine (green) Chalcedony (green, pink)
The central notch at the base of the throat/Celestial Chimney/CV-22	Meeting point of the Conception Vessel with the Extraordinary channel Yin Wei Mai (see chapter 17)	Treats upper blockage Affects the sensory organs Benefits the throat and voice Directs Rebellious Qi downward	Agate (blue lace) Amethyst Garnet (green) Hematite
The Back			
On the lower spine below the base of the tailbone/Long Strong/GV-1	Governor Vessel channel, through which Yang Qi flows	A grounding point to solidify the effects of a treatment	Hematite
On the low back in the depression below the L2 spinous process, slightly above waist level/Gate of Destiny/GV-4	This is the point where Mingmen Fire combusts Kidney Essence and Kidney Qi combined by the moving Qi of the Kidneys, to disseminate upward along the spine (through the Bladder Shu points) and be deposited into the Internal Organs most associated with our destiny	Recycle Yang Qi to the lower region to clear Heat in the upper region	Aragonite Beryl group

Point	Context	Actions	Sample Stones
The Back (continued)			
The base of the skull at the indentations on the occiput lateral to the spine/Celestial Pillar/UB-10 and/or Wind Pool/GB-20	UB-10: affects the sensory portals GB-20: meeting point of the Gall Bladder and Triple Heater channels with the Extraordinary channels Yang Qiao and Yang Wei Mai (see chapter 17)	Treats upper blockage Expels/eliminates Wind Benefits the head and eyes Clears the sensory portals	Amethyst Chalcedony Flint Smoky quartz Blue or red tiger eye
The Head and Face			
Note: Points on the top of the head—the crown/Hundreds of Meetings/GV-20 and Esoteric Hall/third eye—are important points for meditation. Use them cautiously and with reverence.			
Inner corner of the eyes/Bright Eyes/UB-1	Meeting point of the Bladder, Small Intestine, Stomach, Gall Bladder, and Triple Heater channels with the Governor Vessel and with the Extraordinary channels Yin and Yang Qiao Mai (see chapter 17)	Expels Wind and clears Heat Benefits the eyes	Apophyllite Azurite Malachite
In the depression on either side of the nostrils/“Welcome Fragrance”/LI-20	Meeting point for the Large Intestine and Stomach channels	Treats upper blockage Opens the nasal passages Expels Wind and clears Heat	Amethyst Calcite Emerald Malachite Rose quartz
In the depression under the cheekbone, below the outer corner of the eye/Cheekbone Crevice/SI-18	Meeting point for the Leg Yang Sinew Channels Meeting point for the Small Intestine and Triple Heater channels	Affects all the sensory orifices Eliminates Wind and alleviates pain Clears Heat and reduces swelling	Barite Fluorite Howlite Malachite
The Hands and Feet			
In the center of the palm/Palace of Effort/PC-8	Encourages the movement of energy from the chest and abdomen to release stagnation	Treats middle blockage Clears Heat from the Heart and Pericardium; calms the Shen Harmonizes the Middle Burner	Amethyst Calcite Rhodochrosite
In the depression on the bottom of the foot, behind the ball/Bubbling Spring/KI-1	Jing-Well point for the Kidney channel	A grounding point to solidify the effects of a treatment Directs Excess Qi downward from the head Calms the Shen	Hematite Lapis lazuli Moonstone

- Accumulations (Ji) can be substantial or energetic; Counterflow Qi is an example of energetic accumulation. Accumulations are of six types: food, Qi, Blood, Phlegm, Heat, and Fluid stagnation.
- Gatherings (Ju) are always substantial—they are a mass of some kind—and are usually seen as the result of long-term accumulations.

Upper Blockage

When accumulations concentrate in the head, Yang Qi is affected. With Yang Qi inhibited in its movement, symptoms of pain or nodules can develop anywhere in the musculoskeletal system. Chronic sinus conditions are often a precursor to structural pain, such as pain in the head, arms, legs, waist, spine, or neck. The early Chinese

medical specialty of rheumatology, *wai ke*, always prioritized clearing the sinuses before working to clear musculoskeletal pain. Stones that can be used to clear an upper blockage include blue lace agate, amethyst, snowflake obsidian, rose quartz, and sodalite, among others.

Middle Blockage

When accumulations concentrate in the chest and/or abdomen, Yin is affected, in particular the Internal Organs. Rebellious Qi symptoms typical of a middle blockage include coughing, wheezing, hiccups, nausea, and vomiting. Other symptoms might be the sensation of pressure in the chest after eating, abdominal rumbling, abdominal distension, chest pain, and sore throat. (The throat is the connection between the head and the chest.) Stones that affect a middle blockage could include the aventurines and jaspers, peridot, and green tourmaline.

Lower Blockage

When Yang Qi accumulates in the lower region, it produces Heat and causes movement, usually leading to leakage of some kind such as diarrhea or incontinence. When an accumulation becomes substantial it can lead to constipation. When there is insufficient Yang Qi the passages of elimination close off, causing difficult urination or defecation. Sandy jasper, variscite, and/or zincite help resolve lower blockages.

Even though the Shang Han Lun is an herbal tradition, the root and node theory offers a practical approach to placing stones topically to break up the accumulations in the major regions of the head, the chest and middle abdomen, and the lower abdomen. In a stone layout, with the receiver lying prone or supine, placing stones on or near the midline of the torso is easier than attaching small stones with tape to specific acupuncture points on the extremities.

There are other strategies to keep in mind when using blockage treatments.

Invigorate Qi

Blockages seal off energy. The main junction of Qi in the body is the chest, specifically the center of the chest at CV-17. Over time, as more accumulations concentrate in this region, the chest becomes a major area of

blockage, causing a host of potential health conditions especially affecting the respiratory and cardiovascular systems. Yang Qi trapped in the chest also causes irritability and restlessness, affecting the emotions. Stones that invigorate Qi include clear quartz crystal, malachite, topaz, and tourmaline.

Recycle Yang Qi to Mingmen

A general approach to break up blockages is to arouse Yang Qi to move them. Yang Qi is rooted in the Governor Vessel. Mingmen/GV-4, the point on the low back in the depression below the L2 spinous process (a little above waist level), is important for the movement of Yang Qi up the spine, where it eventually reaches the top of the head/GV-20/Hundred Convergences. Many stones have the action of “recycling” Yang Qi to Mingmen. They act like magnets, pulling trapped or excess Yang Qi toward the low back. Aragonite, the beryl group, and purple fluorite are examples.

To summarize, some of the best areas for stone placement are on the midline of the torso, on both the front (for relatively chronic conditions) and the back (for relatively acute conditions).

Anatomical Levels

The stones chosen for a topical treatment resonate with a specific layer of the anatomical terrain. Even though topical application involves placing stones directly on the skin, with frequent treatment it is possible for a stone’s therapeutic effects to be eventually absorbed through the layers of anatomy, finally to affect the deep, constitutional level of the body. With this understanding, we can choose stones to promote greater absorption or, conversely, to release to the exterior.

Wei Level/Qi

At this level we are treating external pathogens, boundaries, immunity, and instinctual functioning.

Skin/Lungs

Stones that address the Skin and Lungs include blue lace agate, dendritic agate, moss agate, tree agate, amethyst, Apache tears, apophyllite, aquamarine, green aventurine, azurite, barite, white calcite, red calcite, chrysocolla, danburite, brown fluorite, green fluorite,

gypsum, leopardskin or zebra/dalmation agate-jaspers, brown jasper, green jasper, obsidians, onyx, opal, selenite, serpentine, stilbite, and brown tourmaline.

Sinews/Liver

Stones that address the Sinews (including the nerves) and Liver include pink agate, red agate, alexandrite, amazonite, azurite, chrysoprase, diopase, dumortierite, green jade, larimar, lepidolite, and stilbite.

Ying Level/Blood

At this level we are treating the Blood and internal conditions, including digestive, mental, and emotional issues.

Flesh/Spleen

Stones that address the Spleen and Flesh (including connective tissues) include green agate, moss agate, amazonite, honey calcite, dolomite, yellow jasper, prehnite, sapphire, and zircon.

Blood Vessels/Heart

Stones specific to treating the blood vessels and the Heart include pink agate, red agate, green aventurine, red aventurine, azurite, azurite-malachite, barite, bloodstone, bronzite, cavansite, chalcedony, charoite, chiastolite, chrysocolla, diopase, dolomite, malachite, and sugilite.

Yuan Level/Essence

At this level we are treating skeletal, hormonal, and constitutional issues, including curriculum challenges and temperament as well as autoimmune conditions.

Bone/Kidney

Stones that address the Kidneys and Bone include alexandrite, amazonite, apatite, aquamarine, aragonite, azurite, barite, bronzite, black calcite, green calcite, white calcite, celestite, chalcopyrite, chrysocolla, diopside, dumortierite, emerald, blue fluorite, purple fluorite, garnet, hemimorphite, labradorite, malachite, onyx, opal, peridot, rhodochrosite, sugilite, and zoisite.

Marrow/Kidney

Stones that address the Kidneys and Marrow include blue lace agate, bronzite, chalcopyrite, purple fluorite, lapis lazuli, magnesite, malachite, onyx, peridot, titanium quartz, sapphire, sugilite, blue tiger eye, and blue topaz.

Common Conditions

Pain

The quality of pain helps define the pathogenic factor.

- **Wind is moving.** Pain that moves around or that radiates is described as Wind. It might also be accompanied by spasms or cramps. Treat Wind qualities of pain with Taiyang zonal points, using the little toe (for a relatively mild condition) or the little finger (for a more severe condition). Fishtail selenite is a sample stone.
- **Cold is constrictive.** Cold pain is tight, sharp, and localized. Treat Cold pain with Taiyang zonal points, using the little toe (for a relatively mild condition) or the little finger (for a more severe condition). Fluorite is a sample stone.
- **Heat is expansive.** Hot pain can throb and feel distended. Treat Hot pain with Yangming zonal points, using the second or third toe or the index finger. Calcite is a sample stone.
- **Dampness is heavy.** Damp pain is usually achy in quality. Treat Damp pain with Shaoyang zonal points, using the fourth toe or finger. Barite is a sample stone.

Headaches

Headaches can occur in different zones of the head. Terminated quartz crystals pointed downward are appropriate, with colors chosen to resonate with the affected zones. Aventurine can be used for headaches in any zone.

- Sinus headaches occur in the frontal/Yangming region of the face, in the forehead, and around the nose and/or the cheeks. Citrine resonates with Yangming. Place crystals on the forehead and sinus regions to treat sinus headaches.
- Occipital headaches occur at the base of the skull (Taiyang). Place smoky quartz below the occiput, in the indentations lateral to the center line/UB-10 or in the depression at the inner corner of the eyebrows/UB-2.
- The typical migraine occurs at the temples (Shaoyang). Place or rub a turbid blue or green quartz crystal on the area of pain.

When treating headaches based on the quality of pain, utilize the following:

- For a gripping headache (Taiyang), use a warming stone such as fluorite or meteorite to invigorate Yang.
- For a throbbing headache (Yangming), use a cooling stone such as calcite to release Heat.
- For a splitting headache (Shaoyang), use a cooling stone that also addresses Dampness, such as sodalite or green aventurine, for its ability to regulate both Qi and Blood.

Internal Application

Internal application refers to internalizing the health benefits of stones by drinking water. Chemical composition is a very important factor for internal application (see chapter 10). The instructions in “Developing a Formula” discussed earlier (page 117) are also pertinent to internal application.

There are three methods for preparing water for drinking: elixirs, stone waters, and decoctions.

Elixir

This method allows the vibrations of the stone to be absorbed into water and taken internally. Elixirs have a systemic effect for deep, chronic conditions. Stones are rich in minerals, but only the very soft stones such as calcite will actually dissolve and leach mineral content into the water.

Generally, stones we choose for elixirs need to be relatively hard (for example, lepidolite with large amounts of mica is not appropriate) and clean. Polished stones are ideal. Rough stones are usable but can leave material in the water that needs to be strained out. There is no absolute period for the duration of treatment; everyone is different. A week to ten days is typical to begin with, with subsequent assessments.

In addition to the vibrations from the stone, the water itself has an effect on the treatment. If the intention is to discharge something held deeply in the body, distilled water works well because it has no chemical composition to compete with the energetic messages from the minerals in the stone combination; distilled water will help the elixir draw the pathogenic factor

out. If the intention is to tonify, spring water provides more hydration and support to Yin.

Making an Elixir

The stones used in the elixir can be raw or polished, but they need to be free of any matrix. These are the general instructions to follow in making an elixir, beginning with cleansing the stones.

1. Put stones in a small cup. Fill the cup with water and place it under a steady drip of water for one to two hours. (Softer stones such as calcite only need to be cleansed for thirty minutes.)
2. Put stones in a glass and cover with naturally sparkling mineral water. Let soak for thirty minutes. Discard the water.
3. Put stones in a 1-quart glass jar. Fill the jar with spring water or distilled water. Let soak for eight to twelve hours. Do not refrigerate. Cover the jar with an index card or paper towel (metal lids can impart a metallic taste).
4. Twice a day, pour 4 ounces of the water into a glass and drink it. Replace the same amount of water in the quart jar. The duration of treatment can start at seven to ten days, with further assessment based on the response. (Replacing more than one-half of the water at one time is too dilutive, weakening its effect.)

If an elixir takes on an odd taste, discard it and start a fresh batch.

Elixirs can also be used externally as a wash or spray for skin conditions. They can also be used as an eyewash or in a neti pot; for this purpose, only use distilled water.

Stone Water

Elixirs can be quite strong in their effect, and they become stronger with time. A gentler method of ingesting stone medicine is to prepare stone “water.” This is very simple but effective. It is best to use a relatively soft stone such as calcite. Put the stone in your water glass. As you drink, continually refill the water. The vibrations from the stone never have the chance to intensify in the water. This is especially appropriate for a person with excessive appetite, or for a smoker with a chronic cough, in which case including blue lace agate is beneficial.

Decoction

Boiling herbs in water is called decocting. This is a traditional method for preparing herbal formulas. When using stones, boiling them in water creates a strong concentration of minerals. This method is not recommended unless you have the requisite training and experience in preparing herbal medicines.

A milder version of a decoction is a tea. Simply pour a cup of boiling water over a stone and drink it warm. This is most appropriate for an acute condition, using Wei Qi stones (see chapter 15), in particular fluorite.

Intentional Application

The intentional method of application is best used for working with the temperament to affirm or validate who we believe ourselves to be, and with the curricula of the Nine Palaces to attract the aspects of life that we feel are missing. To optimize this use, an understanding of crystal structure (see “Crystal Structure and Sacred Geometry,” page 99) and how it resonates with the different personality types (see chapter 8) and the Nine Palace lessons (see chapter 4) is essential. The methods best suited to intentional application are wearing stones as jewelry and placing specimens or sculptures in the home according to the principles of fengshui.

Jewelry

Wearing jewelry for intentional purposes is not a fashion statement. The jewelry needs to be worn consistently for a long period in order to be effective.

Stones capture light. Light represents the immaterial, the Spirit/Shen. Wearing stones as jewelry brings light into the materiality of our Essence/Jing. As it moves through the stone, the light is influenced by the stone’s color and crystal structure, bringing those qualities into our energetic anatomy either to help us be fully who we are or to help us change. The external light mingling with the stone interacts with the light our own body emits, bringing new possibilities for growth. For these reasons, transparent stones are best for jewelry using the intentional application.

Every time we put on our jewelry, we anoint ourselves. We cultivate our awareness of the qualities represented by the color and/or crystal structure of the stone,

and we become more refined. If our intention in wearing jewelry is to affirm ourselves, the jewelry can be hidden; it is only for us to know about. Wearing a pendant touching the center of the chest/CV-17 affirms who we are. Such a pendant is best when set in gold and worn under the clothing. We don’t need the world to see what we know in our heart. If, on the other hand, our intention is to attract something that is missing, we need to show the world what we are looking for.

Guidelines for the different forms of jewelry, and how to wear them, are included in the section on topical application earlier in this chapter.

Intentional Placement of Stones in the Home

We all face challenges in each of the palaces at some time during our lives. There is always, however, one keynote theme that is generally pervasive throughout our life. The magic square is a useful method for homing in on this central theme and provides information for utilizing stones as healing agents in various sections of our living spaces.

Legend tells us that while walking along the River Lo one day, the emperor Fu Xi came upon a tortoise with unusual markings on its shell. The markings were interpreted as numbers, and the numerological relationships ultimately came to be the basis of philosophical discussion as well as a major tool for the practices of divination and fengshui.

The square is considered magical because each line, whether vertical, horizontal, or diagonal, adds up to 15 (see fig. 11.1). Further attributes are assigned to the square, for example giving compass directions (the Chinese compass is opposite to ours), Five Element associations, and broad age ranges based on a cycle of 10 (or if preferred, the cycles of 7 and 8), which make it more applicable to the Nine Palaces and fengshui.

Each of the Nine Palaces is associated with a number in the magic square. The center of the square is the position of the most important palace or lesson a person is learning in this lifetime; where the palaces are positioned within the square is based on a mathematical calculus using the person’s birth year, based on the Chinese calendar.

Once the palaces are arranged in the square and it is understood which quadrant contains which palace

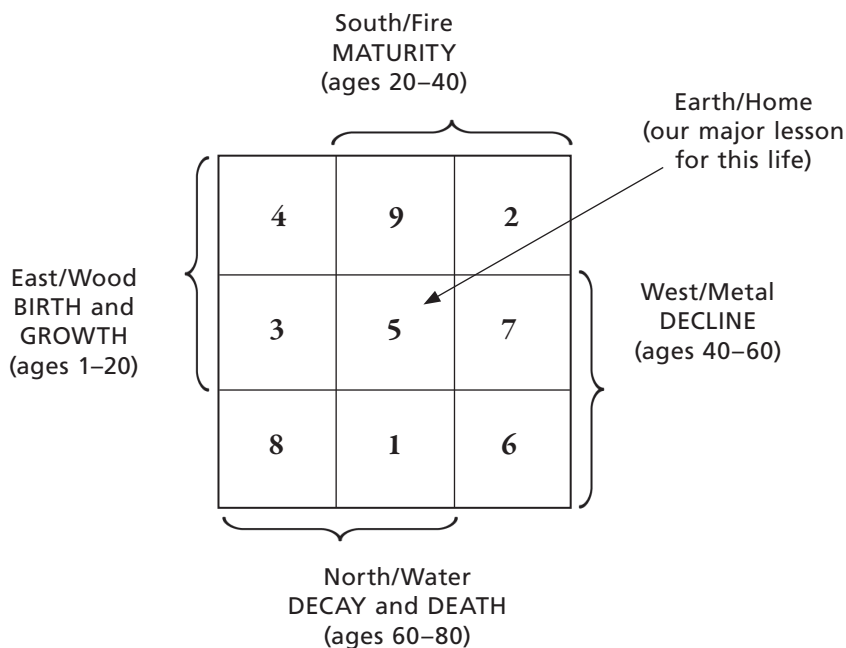


Figure 11.1. *The magic square template*

or curriculum, we can place this personalized magic square grid over the plan of the person's home. We can then use appropriate stones in the various sections to move the energy of that palace. For instance, if prosperity is the person's fundamental lesson, he could place a specimen of lapis lazuli or labradorite in the center of his home. He could also place a bowl of tumbled tiger eye in the southeast or south direction of the house to encourage the flow of wealth.

The calculations and application of the magic square to fengshui and healing is intriguing and a study beyond the scope of this book. Those who are interested in exploring this topic further might find these websites helpful: Nine Star Ki Free Training (www.9starki.com/free_lessons.htm) and Four Pillars & Feng Shui (www.fourpillars.net/fourp.php).

Duration of Treatment

There is always the question of how long a particular formula, application, or elixir should be used. There is

no definite answer. It depends on the health condition, the person, and the stones in the combination.

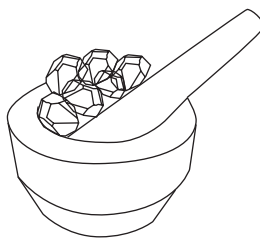
Generally, an acute condition will respond within three to five days. A condition involving the Blood takes at least three months to resolve, but the choice of stones may need to change during that time. A constitutional condition will take even longer to resolve.

Stones containing potentially toxic minerals or metals, such as copper or aluminum, need thoughtful use. Beryl and ruby contain aluminum but they are very hard (8–9 on the Mohs scale) and pose little concern. Moderately hard stones (6–7) are also probably safe but still require attention. For example, black tourmaline contains aluminum; its hardness is 7.5. Black tourmaline is a very powerful stone. It stimulates the immune system to expel pathogenic factors, and it should only be used for a short period.

Any stone that contains potentially toxic chemicals and that has a hardness of less than 6 (for example, sodalite) should be used in an elixir for only weeks, not months.

12

Cleaning, Cleansing, and Recharging



All matter, regardless of density, vibrates. When stones are in direct contact with people, pets, plants, other stones, or electromagnetic radiation, they pick up vibratory messages. The important role of quartz crystal in technology is a clear example of a stone's capacity to receive, store, and transmit information. Hence, when we use stones for treatment, we need to first clean them of previous influences.

Cleaning/*San* (to Dissipate, Discharge)

Just as rain cleanses the Earth, running water is a good method for clearing vibrational charges from a stone. The action of the running water constantly hitting the stone creates ions to purify and discharge leftover vibrations. While cleaning with running water discharges static information, the process may not fully clear the stone.

Cleansing/*Qing* (to Clear)

The density of stones grants them a very slow vibrational frequency, which brings a degree of permanence not only to their therapeutic effect but also to the vibrational influences that contact them. It can be difficult to discharge all the stored information. Several methods accomplish this cleansing:

- Silicon dioxide stones can be both cleansed and recharged by running alternating hot and cold water over them. The hot water disperses information; the cold water draws energy back in.
- Place the stone in the sun to “burn” the information out. Use caution with this method, because some stones change character when exposed to the sun and heat. Citrine can transform to white quartz when exposed to the sun. The rich purple of amethyst may fade if exposed to light for a long time, and clear quartz can be a fire hazard. Smoky quartz and watermelon tourmaline will also fade.

Stones with therapeutic properties that nourish Yin, such as opal and moonstone, can be affected negatively by the Yang effect of light and heat from the sun.

- Place the stone in naturally sparkling mineral water. This is a good method for polished stones, but with rough stones the minerals in the water can seep in and cause an unwanted chemical reaction.
- Sea salt draws information out of stones. Sodalite responds well to sea salt, as do stones high in calcium content, such as calcite.
- Place the stone on a slab of hematite or in a glass container with many small pieces of hematite. The hematite draws the old information out. This is a particularly good method for stones used to treat Blood issues.
- Other stones known for discharging lingering vibrations are jade, amber, and pyrite. We can also use a double-terminated smoky quartz, with one termination pointed at the stone and the other side pointed toward sea salt. The smoky quartz draws out chaotic energy and deposits it in the sea salt.
- Stones that are high in water content, such as opal, require special attention. They can be completely changed with direct exposure to salt, which creates a corrosive chemical reaction; it draws water out from the stone, effectively “killing” it—for example, opal becomes chalcedony in the presence of direct exposure to salt. To avoid direct contact, place these stones in a glass container and put that container into another glass dish containing coarse sea salt. Strong sunlight and heat can also damage stones that are high in water content.
- Soft stones require caution when exposed to water. They can dissolve or change character altogether—for example, anhydrite becomes gypsum. Polished soft stones, such as selenite or septarian, will lose their gloss with prolonged exposure to water.

The process of cleansing can take from one to four hours, depending on how much use the stone has seen. Usually, cleansing for a couple of hours should be enough.

Any stone that gets hot quickly—for example amber, tektite, or citrine—needs to be cleansed or discharged frequently.

Recharging the Stone

After thorough cleaning and cleansing, the stone becomes empty (*kong*), and it needs to be revitalized. In general, large quartz crystals or clusters offer their polished clarity to regenerate energy.

Understanding the initial formation of the stone will help determine the best means of recharging it. (There are always exceptions. The following recommendations are general guidelines only.)

Stones from the Igneous Level

These stones were originally produced by the fire of the Earth, or magma. Obsidian can be used to recharge their internal Fire and pressure. Light can also be a recharging agent for igneous stones, which benefit from strong sunlight. Meteorites, or fire from the stars, can also be used to recharge stones formed at the igneous level. (Moldavite, because it is delicate and can break, is not in this class.)

Stones from the Metamorphic Level

These stones benefit from placement with hematite to both cleanse and recharge. Hematite gives “blood” back to the stones. Place stones on a slab of hematite overnight. You can also place many small pieces of hematite in a glass container and use the collection as a bed for the stones being recharged. (When working with stones in general, avoid having them come into contact with metal, plastic, or glazed pottery. Containers of wood, glass, or other natural materials are preferred.)

Stones from the Sedimentary Level

These stones can be charged in the pale light of dusk or dawn, but not in the strong sunlight of the day.

Pearls and coral, because they were formed in the sea, resonate with moonlight, in acknowledgment of the strong relationship between the moon and the ocean.

Please note that all recommendations for frequency of cleansing of the individual stones in the materia medica section are based on individual use. If using stones with clients, they must be cleansed between each use.

PART III
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The Materia Medica



Notes on Using the Materia Medica

The Chinese medical information contained in the materia medica is compiled from personal notes from classes taught by Dr. Jeffrey C. Yuen. It must be said that not all categories pertain to every stone. Most notably, the category of “Chinese Name” appears only when a stone has historical medical significance. For stones that have no history of medical use in China, such as prehnite or Herkimer diamond, no effort has been made to discover a modern Chinese name.

Other inconsistencies may appear. Another category that is not consistently used is “Directionality/Energetic Mechanism/Channel System.” If Dr. Yuen did not include this information in the classes that form the basis of this text, and if the information cannot be reliably inferred from other qualities of the stone, the category has been excluded.

There are several groups of stones that include a variety of colors—for example, chalcedony, fluorite, garnet, and beryl. The entries for these groups of variously colored stones include one broad description for the group as a whole, followed by specific functions, uses, and methods of application for the individual colors. Once again, some category headings do not appear in the primary entries for these stones.

The “industry” of stones includes several specialties. Mineralogists and geologists have an extremely specialized vocabulary not easily understood by the layperson. Gemologists also have a vocabulary specific to their area of expertise. In this book, descriptions of crystal structure, color, and appearance use common, ordinary language, not specialized vocabularies. There is inconsistency even in Western science. The notation of chemical formulas is highly variable, and there are differing opinions about the classifications of some stones.

Stone names are influenced by the various trade specialties. In gemology, as fashions change, so can the names. For some stones, most especially the agate-jaspers, names can be quite arbitrary. The names used in the materia medica are popular names

that the reader will find in the local new age shop or at a local gem and mineral show.

Concerning the descriptions of point locations, it is important to keep in mind that acupuncture points are “living”—they expand with heat and shrink with cold. While there are definite anatomical landmarks, especially around bony areas, most point locations are proportional to the individual. Descriptions of point locations in the materia medica attempt to help the lay reader quickly find the general area of the body where the point is located—for example, the inner wrist or the lower leg. Further details direct the reader closer to the actual point. Given that stones are bigger than points, if you are close in locating the point, the stone will have its effect.

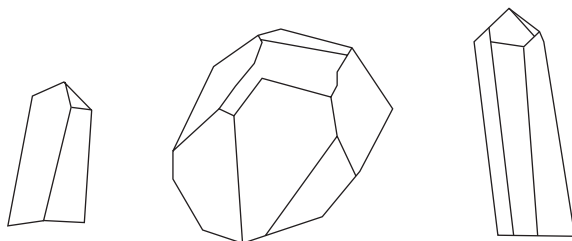
One further note: Chinese medicine includes many theories and models. If these models have basis in the ancient texts and have survived the test of time, they have validity, even if they are contradictory.

Our Western minds are accustomed to clear, delineated concepts. Studying Chinese medicine requires that we cultivate a more fluid mind. This is not to say that any story we create is valid, but if we are solidly based in the Chinese philosophical principles passed down over centuries, we can cultivate a personal, experiential relationship with the material. This process allows for a certain creativity that is challenging to many people accustomed to the Western scientific model. As mentioned in chapter 1, the differences between the Western and Chinese philosophical views of life pose one of the biggest hindrances to understanding Chinese medicine. Please keep this in mind if you feel there are inconsistencies in the information presented here. Despite the lofty spiritual aspiration of seeing everyone and everything as emanations of the original “One,” we must still respect the fact that we are all unique in our perceptions; we are informed by different experiences.

A final admonition: Stones are hard, but not indestructible. Crystals with terminations are easily chipped; dropping a soft stone can easily break it. Treat them carefully.

13

Quartz Crystals



The Chinese name for clear quartz crystal is *shi ying*, “outstanding stone,” meaning that it has the capacity to potentiate other stones. These six-sided, terminated crystals are, however, outstanding in their own right. They are one of the rare products of nature that we perceive as perfect.

The most beautiful quartz crystals are usually found in regions of the planet that underwent dramatic tectonic activity millions or billions of years ago. In the tumultuous history of the geology of our planet, when continental plates collided together, they lifted the continental crust, along with the oceans and seas, and at the same time brought rocks to the surface that had previously been miles underground, where temperatures were in the hundreds of degrees centigrade. As the crust folded, cavities formed in the midst of the intense heat and pressure, and those cavities were flooded with watery, silica-rich solutions.

Once the dramatic changes began to slow, temperatures gradually dropped, the cavities stabilized, and slowly, over hundreds of thousands of years, crystals began to form in the solutions. The cavities and veins that provided the space for unobstructed growth allowed the molecules of silica and oxygen to gradually combine and, layer by layer, form perfect hexagonal, terminated crystals.

In alchemical language, the interaction between fire and water makes possible the redemption of Spirit from gross matter. The final perfection of quartz crystals is the result of tremendous refinement and, as such, is a pinnacle of the evolutionary process, representing the perfection to which the most mundane of rocks aspire. From this point of view, crystals represent the Spirit, or Shen. We can use crystals to become aware of our purpose, our curriculum in this life. In this way, quartz crystals can show us the possibility of transcending our suffering and inspire us to work toward our own “perfection.”

Quartz crystals develop at all three levels of formation: igneous/Yuan, metamorphic/Ying, and sedimentary/Wei. Regardless of where they form, they all resonate with the Source/Yuan level of human beings. They represent an

internal progression of evolution and metamorphosis. Once formed, they are no longer subject to oxidation or carbonization.

Enhancing Stones

As previously mentioned, the Chinese name for quartz crystal, *shi ying*/outstanding stone, describes one of its primary characteristics: to make other stones outstanding. Traditionally, the clear quartz crystal strengthens the effects of other stones. All quartz crystals have this effect, no matter their color, but the clear quartz crystal is the one most noted for its ability to receive, store, conduct, and amplify energy. When placed with other stones, whether on the body or in the environment, the quartz crystal absorbs and directs the therapeutic properties of the other stones. Included with a combination of stones in an elixir, it amplifies and, if necessary, harmonizes the qualities of the other stones.

Because the crystals absorb the vibrations of other stones, they are particularly useful when we want to utilize stones that contain potentially toxic chemicals, such as malachite/*lu qing*, with its high copper content, or an alchemical stone, such as cinnabar/*zhu sha*, with its mercury content. A quartz crystal charged with these powerful stones can be used in an elixir or placed on the skin with no risk at all.

Quartz crystals also pick up our own thoughts and intentions. Because their crystalline structure and growth process create natural terminations, crystals help us direct our thoughts to plant the seeds of change and awakening in ourselves and others.

As a side note, given the ability of quartz crystal to pick up energy, we need to be mindful of its placement in our homes and offices. Crystals will pick up and magnify electromagnetic radiation from appliances. This is especially true with amethyst and rose quartz. If placed in a room with a television, in a household in which action movies are a favorite, the crystal will pick up the vibrations of intensity and violence being emitted and retain those vibrations until it is cleansed.

Colored Crystals

Quartz crystals come in many colors. Some colors are caused by the chemical composition, such as the iron or manganese contained in amethyst or the chromium in

emerald green quartz. Some colors are caused by irradiation or temperature changes, natural or otherwise. For example, clear quartz can take on a smoky quality when exposed to high heat.

In general, colored quartz crystals help move stagnation out of the body. The different colors are useful in directing the effects of the stones to particular organs and meridians. For example, a dark smoky color associates with the Kidneys. A strong emerald green color associates with the Liver. Additionally, if a stone is cloudy in appearance, it has a more nourishing effect on Yin. A very clear, bright stone predominantly affects Yang.

The more chemicals the stones contain, the more complicated and diffuse their therapeutic effect. The most basic, after clear quartz, is smoky quartz, which brings its effect to the lower region of the body. Smoky quartz is very protective against external pathogenic factors, including electromagnetic radiation.

Next in chemical complexity are citrine and amethyst. Citrine has a strong relationship to digestive health. Amethyst brings its effect to the upper sensory portals, especially the throat. Amethyst also helps clear external pathogenic factors.

Rose quartz is the most complicated. It opens the chest and the sensory orifices and has a strong relationship to the emotions.

Fundamental Qi of the Earth

Exploring quartz crystal from the point of view of Western chemistry, we discover that it is composed of silica and oxygen—that is, silicon dioxide (SiO_2). These two elements are the most abundant in Earth's crust—oxygen accounts for approximately 50 percent, and silica accounts for approximately 25 percent. The perfection of the quartz crystal is rare. Many other stones, perhaps 95 percent of known rocks, also have silica and oxygen as their main constituents, but they do not form visible, perfect crystals. Given these numbers, all of the stones that contain silica and oxygen, whether perfect crystal or ordinary rock, can be thought of as the “cement” of the Earth.

These two elements are also the fundamental Qi of plant and animal life. Oxygen accounts for about 21 percent of the volume of our atmosphere, 66 percent of the mass of the human body, and about 90 percent of the mass of the Earth's oceans. Oxygen is essential to

metabolism, the subtle chemical reactions that occur in the body that are necessary to sustain life.

We know that organic life requires carbon, but the presence of silica is also fundamental to organic life. In humans, the highest levels of silica are found in the skin and connective tissues, including the tendons, ligaments, cartilage, and blood vessels. Silica is also found in the teeth, eyes, glands, and organs, as well as in the blood. It is a major constituent of collagen, which helps keep our skin elastic. It works with calcium to maintain bone strength and stabilize the teeth. It is believed that the mineral is essential for the integrity of all these structural components. More and more nutritional supplements intended to support bone structure include silica in their formulas.

Because of the vibrational relationship between all things, simply holding quartz crystals can excite the silica and oxygen in our own bodies, supporting our structure and enhancing our physiological functions. Drinking the elixir brings the qualities more quickly and directly to our cells, and perhaps, as believed traditionally, it brings the light contained in the crystal into the density of our bodies.

Quartz crystals are very forgiving. It is hard to make a mistake when we are working with the building blocks of life.

Form and Function

All quartz crystals grow in the trigonal crystal system with a hexagonal crystal habit, yielding six-sided crystals with pointed terminations. Within these parameters, however, tremendous variety exists in the shape and formations of quartz crystals. The variety of formations fascinated the Chinese. Using the law of signatures, they found correlations between the compelling appearances in the crystals and issues of health and life. How does the stone look? Formations that demonstrate interference, whether with several crystals crossing each other or with the appearance of movement within the stone, are appropriate for treating conditions of rebellious Qi or blockages.

An important configuration is the single, large “generator” crystal, where all six sides of the crystal terminate together at the apex. These crystals are very yang in nature and strongly direct energy. Clusters, on the other

hand, have a broader effect and are used to break up accumulations or blockages. Combine a small cluster of quartz crystal with bloodstone and place on varicose veins.

The configurations formed by the terminations of quartz crystals are diverse. As the pointed terminations grow out of the six-sided crystals, each facet of the termination can be different. The generator crystal described above is somewhat rare, with each facet forming a perfect triangle and coming together into a perfect point. Other terminations consist of facets with different shapes, mixing perfect triangles with polygons that have varying numbers of sides. An important configuration in the new age community has been labeled a “Dow” crystal. The Dow crystal is fairly rare; its termination alternates triangles with seven-sided heptagons. The configuration encourages contemplation of how a hexagonal structure with a triangular inner structure can yield a seven-sided shape.

A perfectly clear crystal is a pure representation of Water energy. Meditating with such a crystal can impart the clarity needed to move through or let go of life’s obstacles. A crystal with bubbles and “clouds” demonstrates the effects of Fire energy changing water into steam. Meditating with a cloudy crystal can help us manifest our goals. Some crystals appear with tiny, perfect triangles seemingly etched into them. These appearances resemble cuneiform writing from ancient cultures. These crystals are “record keepers,” carrying information from long-distant times. They can be useful as a personal diary, recording prayers and affirmations.

All the subtle meanings reflected by the shapes and appearances of crystals can be tools for bringing intentionality to the aspects of our lives that need work.

In modern times crystals are cut and polished into many shapes, which may or may not reflect their original growth patterns. There may be a perfect termination on one of these polished stones, but within the body of the crystal a visible line of movement goes in another direction. Using such a stone to direct energy without awareness of this inner pattern will distract or interfere with our intention.

While all of these different growth patterns have significance, the major therapeutic quality of quartz crystal in Chinese medicine is to strengthen and modulate the effects of other stones.

• Clear Quartz Crystal •

(See color insert plate 1)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LU/LR/SP/ST/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chinese Name

Shi jing, “outstanding stone”

Quartz is the stone that causes other stones to become outstanding. Its major function is to strengthen the effect of other stones.

Sui jing, “water crystal”/“essence of water”

The phonetic for crystal is *jing*. While not the same character as used for Essence/Jing, it is nevertheless a reminder of its resonance to Source Qi.

Color/Appearance/Light

Clear, hexagonal crystals with terminations. Sometimes they refract light in such a way as to have rainbows, an indication of water content. The best harmonizers are transparent, refined crystals, which offer clear communication among the other stones.

Chemical Composition

Silicon dioxide (SiO₂)

Key Characteristics

Clear quartz crystals are the great harmonizers of stone medicine. They are excellent conductors of energy and intensify the effects of other stones; hence their reputation as enhancers.

Clear quartz is very forgiving; it simply conducts Qi.

Directionality/Energetic Mechanism/

Channel System

All types of quartz strengthen the Lung–Kidney relationship.

Energetic Mechanism: The Lung–Kidney Relationship

All quartz crystals resonate with the Lung–Kidney relationship.

The Lungs have two vectors of energetic movement. With inhalation they direct Qi down toward the lower region of the body, affecting the Kidneys; with exhalation they disperse Qi outward.

Anatomically, this process of bringing the breath to the Kidneys involves the diaphragm. The diaphragm is one of the Five Ancestral Sinews. It attaches in the front of the body at the xiphoid process at the base of the sternum and stretches diagonally through the body to attach to the spine in the lumbar region, near the point called Mingmen/Gate of Life/GV-4. For every filling of the Lungs with breath, the diaphragm descends and gently “tugs” on the lumbar spine, stimulating Mingmen.

With every inhalation, the Lungs bring energy toward the Kidneys, which in turn “grasp the Qi.” This breath fans the flames of Mingmen Fire, which combusts our Essence to vaporize its density. The Essence, now gaseous in quality, is transported upward through points along the spine to be disseminated to the Organs that support who we are, constitutionally speaking.

An additional aspect of the Lung–Kidney connection relates to Defensive/Wei Qi. The Lungs have a major role for managing Wei Qi, the quality of energy that deals with our instinctual responses to the environment. The Kidneys are considered the “root” of Wei Qi. When we are healthy, with adequate Wei Qi responding to the environment, we have confidence, we are alert, and we have an intuitive awareness of danger. This confidence comes from self-awareness and self-esteem, which emanate from the Kidneys and express outwardly through the Lungs.

Another quality of the Lung–Kidney relationship is based on the Five Element model. The Lungs are associated with the fall season, the time of year when we have gathered the harvest and can begin to rest. The Kidneys are associated with winter, a quiet time of consolidation, when we can feel content with the fruits of our labor. The Kidneys grasp the Qi to delight in the bountiful. We are always seeking happiness. With cultivation, we realize that happiness is to be content with the reality we have right now.

They access the Defensive/Wei and Source/Yuan levels as they pertain to the Fluids of the Stomach and Spleen.

Functions and Uses

Strengthens the effect of other stones.

Regulates and invigorates Qi and Blood; induces relaxation.

Indicated for:

- shortness of breath
- diaphragmatic constriction
- pain

Clears Heat in the Blood and in the hollow/Fu Organs.

Indicated for:

- palpitations, fevers
- wasting and thirsting syndrome, diabetes
- constipation

Strengthens and regulates Spleen/Stomach function.

Indicated for:

- Rebellious Qi: nausea, vomiting, coughing

Intentional use. Indicated for:

- enhancing meditation and contemplation

Methods of Application

Topical Application

Quartz has a particular affinity with the bottom of the foot. Rolling the foot over the crystal at **KI-1**/Bubbling Spring in the depression behind the ball of the foot stimulates the dynamics of the Kidneys and Lungs.

Place quartz on the Bladder Shu points to direct Qi toward specific organs (see table at “Urinary Bladder Shu/Transporting Points” in appendix 2, pages 457–58). Use as a wand to rub or tap the points, or place small stones on the points and heat with moxibustion or a far-infrared lamp.

Press small terminated quartz “needles” on the corners of the cuticles to release excess energy.

For weak people in poor health, place a small generator crystal with a flat bottom on the lower region of the body. For imbalanced emotions or an inability to connect with other people, place the crystal on the chest. For an inability to concentrate, place on the third eye.

Internal Application

Include with any combination of stones to harmonize or enhance an elixir.

Drink as a single stone in an elixir or water to benefit intestinal flora, provide a climate for the proliferation of good bacteria in the gut, or treat long-term intestinal yeast.

A Basic Balancing Protocol

Ask the receiver to lie down—a man on his stomach, a woman on her back. Rub your hands together to stimulate Wei Qi to the hands for warmth and sensitivity. Without touching, glide your hands over the person’s body. Without thinking, scan to feel for anything different, or to see where the hands pause over the body. Wherever your hands are drawn to do so, place a small crystal point. This protocol doesn’t use sophisticated channel theory. It is simply using small quartz crystal points to help regulate the body’s energy. Leave the crystals for about twenty minutes, then remove the crystals and ask the receiver to turn over. Repeat the scanning process, again placing crystal points wherever you feel something different.

Practicing this process frequently, you become more sensitive to where there is excess or deficiency and can use more sophistication in your placement of the stones, by directing the terminations of the crystals away from any excess or toward an area of deficiency. If you can’t get the Qi to come up to fill the area of deficiency, put a small, flat-bottomed generator on the area to draw energy up from inside the body toward the surface.

Intentional Application

With the intention to affirm and focus on our redeeming qualities, quartz crystal represents the beginning of consciousness. Quartz helps to become aware of the thoughts that create our “stuckness.”

Gaze into a crystal during meditation to support contemplation.

Use a clear crystal during meditation to help bring clarity to break through problems.

Meditate with a cloudy crystal to support the intention of creating abundance.

Record keepers hold past prayers and affirmations. Touching them brings the strength of past affirmations to overcome present obstacles.

Worn as a pendant, quartz crystal helps filter out negative vibrations (though smoky quartz is better for this purpose).

Cautions and Contraindications

It is recommended that you avoid using seaweed in the diet or herbally while using quartz crystal.

Clear quartz, especially quartz spheres, can be a fire hazard when placed in the sun.

Compare/Contrast/Differentiate

Tourmaline is also a harmonizer, but it acts very differently than quartz. Quartz harmonizes by “helping everybody to get along.” Tourmaline harmonizes by drawing attention to issues that need work, for the purpose of ultimately resolving them and moving forward in a more harmonious fashion.

Quartz and **calcite** have very similar functions, but the hardness of quartz brings its effect more deeply into the body. Both stones clear Heat. Quartz clears Heat at the Blood level; calcite clears Heat at the more superficial Qi level (though with extended use it also reaches deeper levels). Quartz clears Heat in the Organs of the Stomach, Large Intestine, and Small Intestine; calcite clears Heat in the Stomach channel. Since quartz is harder, it is more appropriate for chronic conditions. Calcite is more appropriate to treat an acute condition or to speed the effect of a stone combination.

When using quartz crystals to enhance a treatment, **amethyst** is most pertinent to emotional issues and **citrine** is best for physical aches and pain. Clear crystals address all possibilities.

The herbal equivalent to quartz crystal is **licorice**.

Combinations

Quartz strengthens the effect of single stones and harmonizes combinations of stones. Quartz crystal can absorb the energetic qualities of stones that are toxic (such as malachite and realgar); the quartz so charged can be used topically or in an elixir to yield the benefit of these stones, without their toxicity.

Cleansing and Charging

Cleanse quartz crystal in running water. Charge in hematite.

Common Locations

Brazil, Himalayas, European Alps, United States (Arkansas)

Other Forms, Colors, Varieties

Very clear quartz crystals were seen by the ancient Chinese as ice. They were said to be the “tears” of a quartz crystal; it was believed that during the crystal’s formation, as it gradually condensed and solidified, water (“tears”) emerged and subsequently froze, forming these very clear quartz crystals. Their affinities are HT/LI/SI/ST. These stones clear Heat in the Stomach and Large Intestine, as with excess acidity or constipation, and clear Heat from the Heart, as with palpitations. They also clear fevers and reduce pain. Clean them

in a stream of running water and dry briefly in the sunshine.

Enhydros are quartz crystals that contain pockets of water, where the condensation of water during their formation was incomplete. These stones generate strong conductivity of energy and are adjuncts to acupuncture, massage, or Reiki therapy by being placed on points or by having the receiver hold the stones.

Ghost or phantom crystals contain a shadow, or a phantom crystal, visible within the larger crystal. They represent the separation of the clear from the turbid and are very important for communicating with one’s own inner spirit. As an elixir, ghost crystals treat Internal Wind or Wind-Phlegm that is causing seizures. In the form of a decoction they help expel phlegm. Water made with ghost crystals helps us connect with our inner soul. These crystals are like an oracle. We can ask for revelation about something unknown and then hold the stone and channel the question into it. Dreams will come to provide an answer.

Lemurian crystals have a relatively broad base and become more slender toward their terminations. They are characterized by horizontal striations and grit on the shaft of the crystal. Some say that these crystals have a particularly strong piezoelectric effect—applying pressure generates a greater reception and/or discharge of energy.

A **faden crystal** has a white threadlike zone apparently moving through the quartz crystal. These crystals are helpful for people who feel lost and without direction.

BLUE QUARTZ

• • • • •
(See color insert plate 2)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>KI/LU/LR</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Dull, turbid, blue crystals. The blue color pertains to the Liver as it releases Blood to nourish the Kidneys/Essence.

Chemical Composition

Silicon dioxide (SiO₂)

The blue color can result from inclusions of indicolite, a blue-colored tourmaline, bringing a detoxifying effect to the stone.

Key Characteristics

Enhances and harmonizes combinations intended to support the bone and spine and Kidney's function of elimination.

Directionality/Energetic Mechanism/**Channel System**

Directs energy from the Liver to the Kidneys to support the Essence.

Functions and Uses

Stimulates Kidney function to detoxify; benefits the spine and bone.

Methods of Application**Topical Application**

Roll the foot on blue quartz crystal to stimulate the bottom of the foot/**KI-1**/Bubbling Spring.

Apply at the base of the neck, in the depression below the C7 spinous process (the "big bone" at the base of the neck)/**GV-14** to regulate blood pressure.

Cautions and Contraindications

None known.

GREEN QUARTZ

.....

(See color insert plate 2)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LR/LU/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Various shades of green crystals, sometimes crusted with white "fairy" drusy crystals. The green color targets the Liver.

Chemical Composition

Silicon dioxide (SiO₂)

An emerald green is often from impurities of chromium, which affects the Blood and hormones.

Key Characteristics

Enhances and harmonizes combinations intended to support Liver Blood.

Functions and Uses

Nourishes Liver Blood. Indicated for:

– insomnia

Consolidates Blood, especially when the quartz occurs with drusy. Indicated for:

– hemorrhaging

Pacifies the Hun. Indicated for:

– sleepwalking

Methods of Application

Note: Emerald green quartz is rare and relatively expensive. A small piece is adequate.

Topical Application

Place on the Source point for the Liver, in the "V" on the top of the foot where the metatarsal bones of the first and second toes meet/**LR-3**, to help bring deeply held anger to conscious awareness.

Internal Application

As an elixir, drink before bed for deeper sleep; affects the Hun for lucid dreaming.

Drink after menstruation to replenish the Liver Blood.

Intentional Application

Wear as a pendant for sleepwalking.

Cautions and Contraindications

If the stone appears with drusy in the matrix, do not use it in an elixir. Place the stone touching a clear quartz crystal

for at least twelve hours, and use the clear potentiated quartz in the elixir.

Combinations

Combine in an elixir with **tourmaline**, for its ability to clear Fire Toxins at the Defensive/Wei Qi level, potentially to address skin cancer.

Other Forms, Colors, Varieties

A dull green quartz has inclusions of chlorite, sometimes forming phantoms. Microscopic crystals, called drusy, often cover the crystals, giving them a frosted appearance. These chlorite-included quartz crystals have an association with prosperity.

Chlorite itself is very chemically complicated. It absorbs many minerals during its formation. In an elixir, it promotes assimilation of nutrients from the foods we eat. Its Chinese name is *xie cheng shi*, “successful draining stone.” It detoxifies by binding to heavy metals and promotes elimination and detoxification. Chlorite’s actions are enhanced when it is included in quartz.

Another pale green quartz crystal derives its color from fuchsite, a chromium-included mica (see Muscovite/Fuchsite in chapter 17).

LITHIUM QUARTZ

.....
(See color insert plate 2)

Taste	<i>Spicy, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/HT/LU/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Pale rose crystals

Chemical Composition

Silicon dioxide (SiO₂) + **lithium**

Key Characteristics

The spicy taste addresses the withdrawal of depression. The sweet taste quiets manic states. Lithium quartz enhances and harmonizes combinations intended for bipolar conditions.

Directionality/Energetic Mechanism/Channel System

Lithium quartz supports Heart–Kidney communication.

Functions and Uses

Calms the Shen. Indicated for:

– Dian Kuang, (manic depression)

Clears Wind Bi/Obstruction syndrome. Indicated for:

– radiating pain, such as sciatica

Methods of Application

Topical Application

Tape small pieces of lithium quartz to points of pain.

Internal Application

Include as a harmonizer in an elixir intended to address deep emotional conditions.

Cautions and Contraindications

None known.

Common Locations

Afghanistan, Pakistan, Brazil, United States

PURPLE QUARTZ/AMETHYST

.....
(See color insert plate 2)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LR/LU/HT/SP/ST</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chinese Name

Zi ying shi, “true purple stone”

Li Shizhen identified amethyst as the true purple stone to distinguish it from purple fluorite, the “false purple stone.”

Zi shi ying, “purple outstanding stone”

All quartz crystals are enhancing to other stones. This is the purple stone that makes other stones outstanding. (Note that *Chinese Herbal Medicine: Materia Medica*, by Dan Bensky et. al., uses the name *zi shi ying*, “purple outstanding stone,” for fluorite.)

Color/Appearance/Light

Purple or lavender crystals. The color can be the result of radiation in the Earth and/or chemical composition. The purple or violet color is understood as a combination of red and black or red and blue—fire and water. The color is usually attributed to iron content, as well as to natural radiation in the Earth. Manganese may also contribute to the color.

Amethysts often line the interior of geodes, where they are usually small stubby crystals. In other environments they can grow into longer, elegant crystals.

A stone on the market called green amethyst is more appropriately named prasiolite.

Chemical Composition

Silicon dioxide (SiO_2) + **iron** and possibly manganese

It can include traces of many other elements, including aluminum, calcium, titanium, magnesium, sodium, and lithium.

The iron content supports the Spleen.

In its formation amethyst encounters a significant quantity of gases, giving it a strong Defensive/Wei Qi affinity, hence its use for skin conditions.

Key Characteristics

Amethyst enhances and harmonizes combinations intended to address conditions of Qi or Blood, especially where imbalanced emotions are a factor. It is also indicated for neurological/Wind conditions.

Directionality/Energetic Mechanism/ Channel System

Anatomical region: throat and skin

Anatomical level: vessels

Heart–Kidney communication

Eight Extraordinary Channels: Penetrating Vessel/Chong Mai/Sea of Blood—affects the trajectory of Chong Mai as it goes to the chest

Divergent Meridians: Spleen/Stomach

Functions and Uses

Regulates Liver Qi. Indicated for:

- Liver invading Spleen signs and symptoms: bloating, flatulence, constipation, nausea, vomiting
- diaphragmatic constriction
- fibrocystic breasts
- migraines, pressure around the eyes
- angry outbursts
- skin conditions due to stress, neurodermatitis

Tonifies Lungs; secures the exterior. Indicated for:

- weakened immunity
- asthma due to stress
- exposure to electromagnetic radiation

Tonifies the Spleen to expel Dampness and break up stagnation. Indicated for:

- Phlegm misting the mind: obsessions and/or pensiveness associated with the Spleen’s inability to transport and transform, poor memory, confusion, early signs of dementia (for short-term use only—see Cautions and Contraindications, page 146)

Opens Penetrating Vessel/Chong Mai to address Sea of Blood issues. Indicated for:

- hormonal conditions; menstrual disorders, including headaches; insomnia

Nourishes Liver Blood; benefits the Liver’s ability to store the Blood. Indicated for:

- easy bruising

Clears Heat in the Blood. Indicated for:

- varicosities
- inflamed skin irritations, especially if stress related

Nourishes Stomach Yin, generates and regulates Fluids, and directs the Pure Yang of the Stomach upward. Indicated for:

- dryness in the sense organs: eyes, mouth, lips, nasal passages
- Sjogren’s syndrome

Mends non-healing wounds, both physical and emotional.
Indicated for:

- going through the major transitions of life and the changing seasons
- opening the throat to express feelings or one's own truth
- opening the chest to support the Lungs in releasing the difficulties caused by the sadness of life
- addicts who use substances to numb themselves in order to escape from reality, as compared to addicts who can't get enough of a substance

Intentional use. Indicated for:

- career palace, specifically to cultivate the vocation of a teacher
- strengthening throat and heart chakra functions
- drawing Heat from the head and opening the portals (the violet color resonates with the crown chakra)
- people born in the month of February, as a birthstone

Methods of Application

Topical Application

Hold amethyst in the center of the palm/**PC-8** to help open the chest and the heart center. Best used as a sphere.

In a stone layout, with the receiver lying on her or his back, place amethyst below the occiput, in the indentations lateral to the center line/**UB-10** and **GB-20**, to relax the neck/throat region for the release of environmental pathogenic factors.

In a stone layout, place amethyst approximately in the middle of the top border of the shoulder blade/**SI-12** to release Wind.

With a dark-colored amethyst massage wand, stroke the midline of the abdomen between the base of the sternum and the navel. Massage downward when feeling overwhelmed, or up and down to balance digestive and emotional issues.

Massage, place, or tape:

- on swellings in the veins, bruises, or varicosities.
- on the foot, in the "V" on the top of the foot where the metatarsal bones of the first and second toes meet/**LR-3** and on the Liver and Gall Bladder Luo points, both located on the lower leg (on the medial aspect of the lower leg, a little more than a hand's width up from the high point of the inner anklebone/**LR-5**, and on the lateral aspect of the lower leg, in a depression a

little more than a hand's width above the high point of the outer anklebone/**GB-37**) to draw out anger held at the constitutional level; combine with howlite to pull emotion out from the Blood level if the anger is intense.

- in the depression on either side of the nostrils/**LI-20** to release sinus blockage.
- on the central notch at the base of the throat/**CV-22** to release the throat to support emotional expression or to treat sore throat.
- on the chest, in the intercostal space below the breast tissue, in a line below the nipple/**LR-14**, for alcoholism affecting the Liver.

Use the elixir as a wash or spray to treat weeping, ulcerating skin conditions or cellulitis.

Amethyst "beds"—mats containing crushed amethyst and heated with far-infrared technology—have become popular. From a Chinese medical point of view, the beds are strongly detoxifying, especially benefiting the skin and the throat as well as clearing Heat in the Blood.

Wear as a pendant at the center of the chest/**CV-17** for grief, palpitations, or asthma related to the Heart and Lungs.

Wear as a bracelet to stimulate:

- the lateral aspect/Yang points on the wrist for seasonal affective disorder or depression.
- the medial aspect/Yin points on the wrist for anxiety or bipolar disorder.

Internal Application

Include as a harmonizer in an elixir for migraines, insomnia, or acute toxicity in the body, such as with alcohol poisoning.

Include as a harmonizer in an elixir for varicosities.

Intentional Application

Wear as an amulet to protect against external pathological factors and harsh weather changes.

Wear as a pendant to help heal deeply seated emotional trauma.

Cautions and Contraindications

Because amethyst forms in the presence of water, excessive use can create Dampness. It is not for long-term use when Damp-Heat signs and symptoms are present, or when treating Shen disturbance involving Phlegm mist-

ing the mind: obsessions and/or pensiveness associated with the Spleen's inability to transport and transform, poor memory, confusion, and early signs of dementia.

Some amethyst will fade if placed in bright light.

Compare/Contrast/Differentiate

The lighter shades of amethyst have more yang effect; the darker purples have more yin effect. Very dark purple amethyst helps repair Essence/Jing/DNA, increases T cells, supports Heart–Kidney communication, and boosts the immune system.

Amethyst helps relieve the sadness of life; **smoky quartz** helps relieve the challenges of life.

Amethyst has a strong Liver affinity. **Rose quartz** has a strong Heart affinity.

Amethyst and rose quartz both affect the upper sensory portals; smoky quartz affects the lower region.

Amethyst is beneficial for skin conditions resulting from Heat in the Blood or stress, but not from allergic response. For allergic skin conditions, **danburite** or **apophyllite** is more appropriate.

Amethyst and **purple fluorite** have similarities of function but different properties. Although both have an overall cooling effect on the body, amethyst has a slightly warming nature while purple fluorite has a warming nature. For amethyst, the cooling effect comes from its ability to cause the body to emit Heat. This is what allows for its support of greater emotional expression. Purple fluorite, on the other hand, is cooling in its effect because it draws Heat inward, recycling it to the Lower Burner and yielding a net result of cooling the exterior and upper regions of the body.

Amethyst forms in the presence of water, while fluorite forms in the absence of water. If the body is not sufficiently hydrated, fluorite will move Fluids via the Triple Heater mechanism to hydrate, but it does not increase Fluids. Amethyst subtly nourishes Fluids. If the treatment principle is to clear Heat and generate Fluids, amethyst is the appropriate choice.

Amethyst is harder (7) than fluorite (5).

Combinations

Amethyst and **pyrite** are incompatible.

Amethyst and **hematite** do not get along, but together they are helpful in the transition of dying: Place them

together on the lateral aspect of the ankle, in the depression between the high point of the anklebone and the Achilles tendon/**UB-60/Kun Lun**. In this context Kun Lun is the Western Paradise, a legendary region where people go when they die. Hematite, as the matriarchal stone of the Earth, bestows permission to the person's Po/soul of the Lungs to return to the Earth. Amethyst works with the Hun, assisting the person to let go of regrets and other "baggage" of this lifetime, so he or she either has no need for another incarnation or willingly choose to return to this plane of existence. Using the two stones together grants passage to both the Po and the Hun. The combination is helpful during hospice care.

Combine amethyst with:

- **blue chalcedony** if working to open the throat chakra to allow for greater expression.
- **lepidolite** to address Chong Mai and Yin Wei Mai issues, such as inherited alcohol addiction.
- **dolomite** and/or **amber** for asthma precipitated by stress. For children, also add **chrysocolla** (for example, for children who develop asthma after their parents' divorce).
- **emerald** for childhood asthma due to Yin deficiency.
- **green tourmaline/verdilite** to clear Heat burning the Blood, which causes destruction to the Jing/Essence/DNA (such as with the AIDS virus).

Cleansing and Charging

Cleanse amethyst in cool running water. Amethyst charges itself. (Any purple stone is said to be a balance of fire and water.) Alternatively, charge in rock crystal. Do not charge in hematite.

Amethyst will change to become citrine or smoky quartz if exposed to high temperatures.

Stone History

The Greeks made wine goblets from amethyst for its ability to clear alcohol from the system quickly. (It clears Heat in the Blood.)

Common Locations

Brazil, Bolivia, Uruguay, Siberia, Madagascar, Sri Lanka

Zambia produces a rich color of amethyst.

CHEVRON AMETHYST

.....

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LR/HT/SP/ST</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Purple with white arched bands or “chevrons.” The white color is white quartz or albite, a feldspar.

Chemical Composition

Silicon dioxide (SiO_2) + **iron** and possibly manganese

It can include traces of many other elements, including aluminum, calcium, titanium, magnesium, sodium, and lithium.

Key Characteristics

Enhances combinations intended to affect any of the Yin Eight Extraordinary Channels, especially Penetrating/Chong Mai as it supports Conception Vessel/Ren Mai: having the ability to connect to the self in order to connect with others.

Directionality/Energetic Mechanism/ Channel System

Establishes Heart–Kidney communication.

Affects any of the Yin Eight Extraordinary Channels, in particular Penetrating/Chong Mai as it supports Conception Vessel/Ren Mai.

Functions and Uses

Clears Fire Toxins. Indicated for:

- damage to the Essence/Jing or DNA, cancer

Methods of Application

Topical Application

Place chevron amethyst on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/**CV-15** to encourage the Penetrating Vessel/Chong Mai

in its support of Conception Vessel/Ren Mai to foster the ability to stand on one’s own two feet (Chong) and promote the ability to connect with others (Ren).

Cautions and Contraindications

Amethyst forms in the presence of water; excessive use can create Dampness. It is not for long-term use when Damp-Heat signs and symptoms are present, or when treating Shen disturbance involving Phlegm misting the mind: obsessions and/or pensiveness associated with the Spleen’s inability to transport and transform, poor memory, confusion, and early signs of dementia.

Some amethyst will fade if placed in bright light.

ROSE QUARTZ

.....

(See color insert plate 2)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>HT/LR/ST</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Pale pink. Usually found as chunks. When found as crystals, it is called pink quartz. It typically has a hazy translucency.

The cause of its pink color is not completely agreed upon, though there is general agreement that it is probably due to submicroscopic fibers of a pink borosilicate related to dumortierite, which also accounts for its hazy translucency, or to titanium.

When polished into a sphere or cabochon, a six-sided star occasionally appears, similar to the star sapphire. The star “hovers” above the stone, depending on the light and angle of view, and presents a stronger spiritual association to the stone.

Chemical Composition

Silicon dioxide (SiO_2)

Rose quartz can also include aluminum, iron, and possible traces of many other minerals, including titanium and manganese.

Key Characteristics

Enhances any combination intended to address emotional or inflammatory conditions.

Rose quartz moves the Blood by invigorating Qi.

Rose quartz is a tough, durable stone. At the same time, its pink color is soft and gentle. It understands armoring and helps us recognize our rigidity and stubbornness—it helps us open our hearts to be softer and gentler and still be strong on the outside.

Directionality/Energetic Mechanism/ Channel System

Opens the chest and the Heart center and supports the interactive/Ying Qi aspect of life.

Yin Wei Mai

Functions and Uses

Regulates and tonifies Heart Qi and Blood. Indicated for:

- low blood pressure
- racing heart following exertion
- poor circulation, cold extremities
- palpitations, insomnia
- angina

Regulates and invigorates Liver Blood. Indicated for:

- irregular or delayed menses, clots
- infertility
- headaches due to Blood stagnation

Regulates and generates the Ye/Thick Fluids. Indicated for:

- hypothyroidism, slow metabolism
- excessive estrogen levels

Absorbs Heat. Indicated for:

- swollen or inflamed eyes
- congested sinuses

Emotional use. Indicated for:

- the person who lacks warmth, either emotional or physical
- soothing sadness and grief, and anchoring to the Kidneys to manage fear

Intentional use. Indicated for:

- creativity palace, to attract fertility
- relationship palace
- nurturing confidence in people who feel helpless; encouraging forgiveness, it helps us open to love
- giving as a gift to someone who has “reached their mark,” perhaps in weight loss or quitting smoking—it helps people come to terms with who they are now, to claim their new self

Methods of Application

Topical Application

Rose quartz is generally better applied topically or held in the hand than used as an elixir.

In a stone layout to open the chest, place rose quartz on the center of the sternum, in line with the nipples/**CV-17**, with **pink tourmaline** and **rhodochrosite** on either side.

Hold rose quartz in the center of the palm to stimulate **PC-8**; it opens the chest and heart center to soothe sadness or bereavement.

In a stone layout to address feelings of helplessness and to encourage surrender and release of that which causes pain in life, place a rose quartz generator at the center of the chest and periodically tap it.

Place or tape:

- on swollen eyes to pull out inflammation.
- on either side of the nostrils to open the sinuses.

Internal Application

Drink as an elixir before meals for slow metabolism.

Intentional Application

As fengshui, place at the back right corner (relative to the doorway) of the bedroom to stabilize a relationship.

Cautions and Contraindications

Use caution with rose quartz as an elixir, because of its potential aluminum content.

Rose quartz potentially contains many different minerals. When combined with other stones in an elixir it can distract from the treatment strategy by delivering too many messages to the body. At the same time, it has broad effects and is a good choice if you are uncertain about a strategy.

Compare/Contrast/Differentiate

Of all the members of the Quartz family, rose quartz has the broadest application.

Rose quartz and **amethyst** both affect the upper portals; **smoky quartz** affects the lower region.

Rose quartz forms with higher temperature and pressure than amethyst or smoky quartz, making it more durable.

Rose quartz and **rhodonite** both tonify Heart Qi. Rhodonite, with its warming nature, is more yang in its effect. Rose quartz has a stronger relationship to the Blood than rhodonite.

Combinations

Generally, rose quartz is a good harmonizer for combinations to address inflammatory conditions.

Rose quartz enhances any stone used to cultivate the relationship palace, such as **pink opal**, **rhodonite**, or **green garnet**.

Combine rose quartz with:

- **snowflake obsidian** for sinusitis. Add **tourmaline** for chronic sinusitis.
- **onyx** for the outward expression of deeply held emotion. Place on pertinent Bladder Shu points, such as on the paravertebral muscles adjacent to the lower border of the T9 spinous process/**UB-18** for anger, or adjacent to the lower border of the L2 spinous process (slightly above the waist)/**UB-23** for fear.
- **chrysoprase**, placed together at the center of the chest, to calm the Shen, or for palpitations.

Cleansing and Charging

Cleanse in running water; charge with clear quartz.

Common Locations

It is available in many locations, including Brazil and the United States, but Madagascar currently has the reputation for producing the clearest quality of rose quartz.

RUTILATED QUARTZ

.....
(See color insert plate 3)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LU/LR/SP/ST/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Clear crystals with lines of color, usually gold, shooting through them. Its appearance represents the internal process of metamorphosis.

Chemical Composition

Silicon dioxide (SiO_2) with needlelike threads (rutiles) shooting through it. The rutiles are usually titanium dioxide, producing golden-colored threads.

References here assume the rutile material is titanium, which is regenerative to the Essence/Jing and strengthens the body to help us manage the difficulties of life.

Occasionally the threads are crystallized actinolite ($\text{Ca}_2(\text{MgFe}_2+)\text{Si}_8\text{O}_{22}(\text{OH})_2$), yielding greenish, black, or gray needles; chlorite ($\text{Mg,Fe}_3(\text{Si,Al})_4\text{O}_{10}(\text{OH})_2 \cdot (\text{Mg,Fe})_3(\text{OH})_6$), yielding a pale greenish color; or black tourmaline. The quartz magnifies the effects of whatever mineral is contained within it.

Key Characteristics

Enhances and harmonizes combinations intended to protect and regenerate or to address neurological/Wind conditions.

Directionality/Energetic Mechanism/Channel System

The titanium content brings the effect to the level of Essence/Jing.

Functions and Uses

Breaks up obstruction.

Restores nerves and sinews. Indicated for:

- carpal tunnel syndrome, numbness

Regenerates damaged organs; protects against radiation. Hold or place on area being radiated. Indicated for:

- cancer

Emotional use. Indicated for:

- working with deep emotional issues, when the Liver may release emotions that the Heart cannot manage; rutilated quartz can help modulate the process

Methods of Application

Topical Application

Tape rutilated quartz on the inner wrist, in the center of the crease in line with the middle finger/PC-7, for carpal tunnel syndrome.

When undergoing radiation therapy, hold or place on the area being treated between sessions to protect from the damaging effects.

Cautions and Contraindications

None known.

SMOKY QUARTZ

.....

(See color insert plates 2 and 3)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>KI/LU/SP/ST</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chinese Name

Yun shi ying, “cloudy outstanding stone”

Color/Appearance/Light

Brownish or black crystals with varying degrees of transparency. The black color represents finding our own answers.

The combination of black with clarity yields a light black and allows the stone to both absorb and reflect light. It can therefore accentuate or diminish, depending on the shade of darkness and our intention.

Irradiated clear quartz crystal can appear as smoky quartz, but it is usually a dark color without luster.

Smoky quartz will fade if placed in strong light (it loses its yin nature when exposed to too much yang energy).

Chemical Composition

Silicon dioxide (SiO₂), with possible inclusions of lithium

Key Characteristics

Enhances and harmonizes combinations intended to increase the body’s ability to consolidate Essence/Jing or to otherwise direct energy toward the lower region.

Directionality/Energetic Mechanism/Channel System

Eight Extraordinary channels, especially Yin Wei Mai, to help with major transitions in life

Functions and Uses

Strengthens Kidney Qi, especially to treat Lower Burner issues. Indicated for:

- incontinence
- urinary tract conditions/Lin disorder (the Five Lin: cloudy, painful, stone, taxation, blood) (for both men and women, but best for men)
- male impotence, infertility, diminished libido, spermatorrhea
- low back pain, especially resulting from long-term coughing and wheezing
- taxation syndromes such as chronic fatigue syndrome, long-term fatigue, and exhaustion

Drains Damp-Heat. Indicated for:

- fungal accumulations
- Dampness resulting from pharmaceutical drugs

Assists the Kidneys to grasp the Qi. Indicated for:

- asthma and wheezing

Warming for Cold Bi/Obstruction syndrome, especially in the knees and low back. Indicated for:

- adhesions in the joints, arthritis
- cold extremities, Raynaud’s syndrome

Secures the exterior. Indicated for:

- electromagnetic radiation, radiation from microwaves and cell phones

Emotional use. Indicated for:

- major transitional times of life

Intentional use. Indicated for:

- travel and opportunity and creativity palaces

Methods of Application

Topical Application

Smoky quartz is generally appropriate placed on the lower abdomen.

Rub a smoky quartz massage wand over areas of pain, such as at the carpal tunnel, to reduce inflammation.

Rub the major articulations (hips and shoulders) with cloudy smoky quartz to help warm and break up adhesions in the joints.

Massage, place, or tape:

- in the depression at the inner corner of the eyebrow/**UB-2** for occipital headaches.
- on the paravertebral muscles adjacent to the lower border of the L2 spinous process (slightly above the waist)/**UB-23** and on the medial aspect of the ankle between the Achilles tendon and the high point of the anklebone/**KI-3** to support consolidation of Essence/Jing.

Roll the foot on tourmalinated smoky quartz for high blood pressure.

In a stone layout, with the receiver lying on his or her back, place below the occiput, in the indentations lateral to the center line/**UB-10** and/or **GB-20**, to open the neck and throat region for the release of environmental pathogenic factors.

Internal Application

It is said that if parents drink an elixir from smoky quartz before sexual intercourse, they will conceive a very intelligent child.

Intentional Application

For difficulties making life transitions, wear as a bracelet that touches the inner wrist/**PC-6**. It makes a good gift for a person graduating from one phase of life to another.

As a pendant it is protective; it filters out negative vibrations and wards off radiation.

Wear as an amulet for traveling to help overcome the fear of new challenges, especially in relationship to the Lungs, which deal with change and vulnerability.

An amulet is protective when we feel vulnerable to the people around us, when what they are providing is not nourishing.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Smoky quartz has a simpler chemical makeup than **amethyst** and **rose quartz**. It gets down to basics.

- Smoky quartz helps relieve the challenges of life; amethyst helps relieve the sadness of life.
- Smoky quartz affects the lower region of the body; amethyst and rose quartz affect the Upper “Portals,” the sensory orifices. When we are present to our direct sensory experience of the world, our awareness is enhanced.
- Smoky quartz was formed during a cooling process; rose quartz was formed with more heat and pressure, making it more durable.

Combinations

Smoky quartz generally combines well with stones that have very strong therapeutic properties, for example **black tourmaline**. The smoky darkness of the quartz will “hide” some of the strong therapeutic effect of black tourmaline.

Combine smoky quartz with:

- **calcite** to clear Empty Heat signs and symptoms of menopause.
- **green calcite** for osteoporosis.
- **chrysoprase** to resolve fungal accumulations.
- **topaz** when constant exposure to electromagnetic radiation is causing neurological signs and symptoms.
- **charoite** (for its ability to regenerate tissue) and **selenite** (to help flush out dead tissue) for an insulin-dependent person who has actual damage to the pancreas. The smoky quartz brings Kidney Qi to support Spleen Qi.

Cleansing and Charging

Cleanse in running water. Charge with clear quartz.

A double-terminated smoky quartz can be used to cleanse other stones. Place one point touching the stone being cleansed and the other point touching a bed of sea salt. The smoky quartz will pull chaotic energy out of the stone and deposit it into the sea salt.

Stone History

Smoky quartz was used as an amulet or a snuff bottle for protection when traveling.

Other Forms, Colors, Varieties

Elestials, also known as skeletal quartz, are a particular type of smoky quartz distinguished by an almost industrial appearance. Their square-ish crystal shape has many natural facets and terminations. They have the qualities of smoky quartz with the additional complexity and depth shown by their structure, making them especially powerful for intentional use.

Tabbies form in layers of flat crystals. They are nourishing to Yin and conduct Blood.

Tourmalinated smoky quartz contains black tourmaline threads shooting through it. It is particularly suited to conditions involving the lower abdomen.

TANGERINE QUARTZ

.....

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LR/LU/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Dull, orange-ish crystals. A relatively newfound stone, the tangerine color is natural and not to be confused with man-made colors. It usually is available in raw crystal form that has horizontal striations.

Chemical Composition

Silicon dioxide (SiO₂) + iron

Key Characteristics

Enhances combinations intended to address the Liver and its soul, the Hun.

Functions and Uses

Regulates the Liver. Indicated for:

- diaphragmatic constriction
- cloudy vision, visual dizziness

Pacifies the Hun. Indicated for:

- post-traumatic stress disorder, acute shock or fear

Methods of Application

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Hold the stone for issues pertaining to the Hun, such as soul retrieval, to heal karma. Tangerine quartz is best held in its raw, natural form.

Cautions and Contraindications

None known.

TITANIUM QUARTZ

.....

(See color insert plate 4)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LU/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Quartz crystal molecularly bonded with titanium, which coats it with iridescent colors. It is often available as clusters. It has a variety of names, including rainbow and flame quartz.

Chemical Composition

Silicon dioxide (SiO_2) bonded with titanium

Key Characteristics

Enhances combinations intended to clear Heat and regenerate Essence/Jing.

Directionality/Energetic Mechanism/Channel System

Supports the process of bringing pathology into latency.

Functions and Uses

Clears Heat in the Marrow; induces latency. Indicated for:

- Steaming Bone syndrome, bone cancer
- abnormal replication of cells

Methods of Application

Topical Application

Apply titanium quartz to points to encourage the body to maintain latency.

After an acupuncture treatment, place on points to solidify the effect of clearing Heat.

Internal Application

Prepare an elixir with clear quartz potentiated with titanium quartz to enhance a combination intended to maintain latency; drink to address functions and uses.

Cautions and Contraindications

The titanium is molecularly bonded to the quartz in a process called chemical vapor deposition (CVD). Unfortunately, in recent times substitute processes have been developed that are not as safe or effective as CVD. The colors are sometimes even painted on and can chip off. Buy only from a knowledgeable vendor, and if uncertain as to quality, use a charged quartz crystal in an elixir.

Compare/Contrast/Differentiate

Sugilite and **sapphire** also contain titanium, but they contain other minerals that can complicate the treatment strategy. Titanium quartz is less expensive and offers clear intention.

Combinations

Combine with **tourmaline** to eliminate Fire Toxins from the Essence/Jing level.

Other Forms, Colors, Varieties

It has become popular to enhance quartz crystals by bonding them with different metals, such as with gold to create “aqua aura,” with gold and iron to create “champagne aura,” and with gold and copper to create “tangerine aura,” among others. Quartz crystals treated in this way take on the qualities of the bonded materials and further enhance them. The bonding process works on the actual structure of the molecules.

TOURMALINATED QUARTZ

.....

(See color insert plate 3)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>KI/LU/LR</i>
Hardness	<i>7</i>
Crystal structure	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Clear quartz crystal with black lines shooting through it. The black lines represent Kidney energy trapped within the clear quartz.

Chemical Composition

Silicon dioxide (SiO_2) with black lines, usually black tourmaline

Key Characteristics

Enhances and harmonizes any combination intended to emphasize the Kidneys.

Directionality/Energetic Mechanism/Channel System

Descending

Functions and Uses

Assists the Kidneys to grasp the Qi. Indicated for:

- asthma, bronchitis, wheezing
- high blood pressure
- low back pain, especially due to long-term coughing

Emotional use. Indicated for:

- resolving deeply ingrained sadness or depression; breaks up negativity in life

Methods of Application

Topical Application

Roll the foot on the tourmalinated quartz to lower blood pressure.

Massage locally with a polished stone or wand for low back pain.

Tape to the inner edge of the wrist/forearm in line with the thumb, in the depression proximal to the bony landmark of the radial styloid process/LU-7, and also, in line with the index finger, four fingers' width proximal to the bony landmark at the end of the radial styloid process/LI-6 (Luo points), to ease sadness.

Cautions and Contraindications

None known.

WHITE/MILKY QUARTZ

.....

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LU/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chinese Name

Bai zhi ying, “white outstanding stone”

Color/Appearance/Light

White crystals. The white color is from evenly distributed gas and/or fluid inclusions.

By the law of signatures, its white color emphasizes Lung function.

Chemical Composition

Silicon dioxide (SiO₂)

Key Characteristics

Enhances and harmonizes any combination intended to affect the Qi level or the Lungs.

Functions and Uses

Strengthens Lung function. Indicated for:

- coughing, shortness of breath

Regulates Qi. Indicated for:

- diaphragmatic constriction

Methods of Application

Topical Application

Place white quartz crystal on the chest.

Internal Application

Drink the elixir to address functions and uses.

Cautions and Contraindications

None known.

YELLOW QUARTZ/CITRINE

.....

(See color insert plate 2)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>SP/ST/LU/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chinese Name

Huang shi ying, “yellow outstanding stone”

Huang gu shi ying, “yellow bone outstanding stone”

The color of some citrine includes both yellow and bone white. The yellow benefits the Spleen; the white, because of its resemblance to bone, benefits the Kidneys.

Color/Appearance/Light

Pale yellow, smoky yellow, or brownish crystals. Citrine can also appear with a green color.

The yellow or orange color is associated with the Earth element and the Spleen and Stomach.

Natural citrine is somewhat rare. Heat-treated amethyst is often sold as citrine, but it is a stronger yellow than the natural color. If the stone is very yellow it has probably been heat treated. Citrine “cathedrals” with their dark yellowish-brown crystals have probably been heat treated.

Citrine can become white with overexposure to sunlight.

Chemical Composition

Silicon dioxide (SiO_2) + iron

The iron content affects Lung Qi and Spleen Qi. Citrine can also contain traces of sodium, lithium, calcium, aluminum, and magnesium.

Key Characteristics

Enhances or harmonizes any combination intended to tonify Yang or Postnatal Qi, especially with regard to digestion and metabolism.

It generates heat for a quick effect.

Directionality/Energetic Mechanism/ Channel System

Its uplifting character brings support to the Defensive/Wei level.

Functions and Uses

Tonifies and harmonizes Spleen Qi; regenerates Flesh. Indicated for:

- poor digestion, bloating, flatulence
- mental confusion resulting from Dampness weakening the Yang; Phlegm misting the mind (obsessions and/or pensiveness associated with the Spleen’s inability to transport and transform, poor memory, confusion, early signs of dementia) or an inability to concentrate
- fatigue, lethargy
- early stages of wasting and thirsting syndrome/Ziao Ke, such as with diabetes
- postsurgical wounds
- jaundice resulting from Liver invading Spleen or Spleen Qi deficiency

Warms and tonifies Yang; tonifies Kidney Qi. Indicated for:

- weakened immunity

- hypothyroidism
- taxation syndrome; long-term fatigue or exhaustion, such as with chronic fatigue syndrome
- poor self-image

Balances the Defensive/Wei and Nourishing/Ying levels; brings Blood to the surface. Indicated for:

- poor circulation, Raynaud’s syndrome due to heat consuming Yang Qi

Warms the Lower Burner to support the Uterus. Indicated for:

- infertility (for women), low libido

Emotional use. Indicated for:

- upliftment—promotes self-confidence
- people with a sense of failure, who find no meaning in life, who receive no praise or recognition from friends or the environment, or who cannot gain weight or stature

Establishes boundaries, whether emotional or physical.

Intentional use. Indicated for:

- wealth palace
- solar plexus chakra

Methods of Application

Topical Application

Massage, place, or tape:

- on the midline of the lower abdomen, approximately midway between the upper border of the pubic bone and the navel/CV-4 to emphasize support to the Kidneys.
- on the midline of the lower abdomen about two fingers’ width below the navel/CV-6 to emphasize support to the Spleen.
- on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/CV-12, to support Postnatal Qi and digestion.
- on the navel/CV-8 to affect Kidney Qi and the Lower Burner in general.

For the navel/CV-8, with the addition of moxibustion or a far-infrared lamp (not for use with tape), citrine:

- strengthens the immune system;
- treats chronic fatigue syndrome;
- warms the Lower Burner to support the Uterus for fertility; and
- improves libido.

In a stone layout, citrine polished into the shape of a generator is particularly helpful to access the Blood/Ying level.

In a stone layout, place citrine approximately in the middle of the top border of the shoulder blade/**SI-12**, or just below the occiput in the depression approximately one hand's width from the cervical spine/**GB-20**, for someone who carries the burdens of responsibility on his or her

Citrine and Fatigue

When a person is chronically fatigued, our first impulse is to tonify energy. We want the person to feel better quickly, so we might use a strategy to tonify the Yang Qi, for which citrine would be a good choice.

When a person has signs and symptoms of fatigue and weakness, there is often a deficiency of Spleen Qi as it relates to digestion. An internal weakness is always the result of some excess that has led to the deficiency. For example, a person who is deficient in Spleen Qi may have previously had excessive Stomach Fire, which, over time, consumed the Spleen Qi. The Stomach Fire may have caused a hyperactive thyroid condition to develop. Gradually, as the Stomach Fire causes Spleen Qi to become more and more deficient, the thyroid condition will likely change to hypoactive. If, additionally, there is stagnation in the throat region, a goiter might develop.

If we only address the Spleen Qi deficiency, the person will have more energy but the energy will be short-lived, similar to a sugar rush followed by fatigue. The person still has the tendency for Stomach Fire, and by tonifying Spleen Qi we actually support the possible return of the excessive Stomach Fire. In addition, if there is accumulation, as with a goiter, our treatment strategy must also include breaking up Phlegm stasis. Accumulations and concentrations/Juji tax the body's resources by constantly requiring them to transform and move pathology. When things begin to accumulate, decay follows. If the rate of decay is greater than our ability to regenerate, the aging process begins.

Our treatment strategy must therefore address not only the deficient Spleen and Yang Qi but also the underlying tendency toward excess and the possibility of accumulation.

A stone combination might include citrine to tonify Qi and yellow jasper to break up Phlegm stasis (the yellow color resonating with digestion). To balance excessive Heat or Wei Qi that the citrine might produce, use a regulating stone, such as blue tourmaline, which resonates with the upper region, to break up the stasis. Even though it is warming in nature, it balances excessive Wei Qi with its aluminum content.

shoulders. Citrine's Yang-building quality encourages the release of Wind from the interior to the exterior.

Place in the depression at the inner corner of the eyebrow/**UB-2** for frontal/Yangming headaches.

Hold to warm the hands, such as for Raynaud's syndrome.

Internal Application

Drink the elixir to address functions and uses.

Intentional Application

Citrine helps establish boundaries, whether in a room or for personal boundaries in life. For fengshui, use a sphere to encompass all directions.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

When cut into the shape of a generator, citrine is beneficial for the Blood/Ying level; **ametrine** is better for the Source/Yuan level. Use a clear quartz generator if you're uncertain which level needs treatment.

Purple fluorite also warms the Uterus but can only be used for a short time (days to weeks) because of its softness. Use purple fluorite to jump-start the process and follow with citrine.

Citrine and **apatite** both regulate digestion and tonify Qi. Apatite has a stronger relationship to the Bone.

Combinations

Citrine is a good choice as a harmonizer in a combination to address digestive conditions.

Use as an assistant in combinations of stones that affect the Wei level, for instance with **agate** or **calcite**, or, to emphasize treatment of skin conditions, with **amethyst**.

Combine citrine with:

- **dolomite** for hypothyroidism. Add **tiger eye** to further strengthen Spleen Qi.
- **epidote** for hyperthyroidism, to flush Heat and clear Wind.

Cleansing and Charging

Cleanse in running water. Citrine holds relatively more heat than other quartz crystals and needs to be cleansed or discharged more frequently.

YELLOW AND PURPLE QUARTZ/AMETRINE

.....
(See color insert plate 2)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LR/SP</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Color/Appearance/Light

Crystals of lavender and yellow combined (a combination of amethyst and citrine)

Chemical Composition

Silicon dioxide (SiO₂) + iron

Key Characteristics

Enhances or harmonizes any combination intended to support Postnatal Qi for the benefit of the Penetrating Vessel/Chong Mai, our blueprint.

Supports the production and nourishment of Blood.

Directionality/Energetic Mechanism/ Channel System

Chong Mai

Brings Postnatal Qi inward to support the Essence/Jing, or the blueprint of destiny.

Functions and Uses

Tonifies Qi and Blood and nourishes and invigorates the Blood; brings more oxygen and blood to the brain. Indicated for:

- physical aches and pains
- post-stroke conditions, dementia

Strengthens the Spleen and its production of Blood. Indicated for:

- poor short-term memory

Clears Heat in the Blood.

Regulates Wei Qi. Indicated for:

- leakage of Qi—incontinence, frequent urination, excessive sweating

Emotional use. Indicated for:

- people who are withdrawn and introverted because they didn't feel acknowledged in their early lives

Methods of Application

Ametrine is better held or placed on the skin than used internally as an elixir.

Topical Application

In a stone layout, ametrine cut into the shape of a generator is particularly helpful for accessing the Source/Yuan level. Place the generator at the center of the chest or above the crown chakra.

Place on the paravertebral muscles adjacent to the lower border of the T9 spinous process/**UB-18** to nourish Liver Blood.

Wear a pendant at the center of the chest/**CV-17** to address functions and uses.

Internal Application

Drink as an elixir to repair damage to the Essence/Jing or to support organ transplant.

Cautions and Contraindications

None known.

Combinations

Combine ametrine with **green tourmaline/verdilite** to clear Heat burning the Blood and causing destruction to the Essence/Jing/DNA (such as with the AIDS virus).

Cleansing and Charging

Cleanse in running water. Charge in clear quartz crystal.

HERKIMER DIAMOND

.....
(See color insert plate 5)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LR/SP</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Clear crystals, sometimes smoky. They are usually double-terminated. Specks of carbon are sometimes visible. Large crystals often appear with rainbows.

Chemical Composition

Silicon dioxide (SiO₂)

Key Characteristics

Enhances or harmonizes combinations, especially to increase the strength and duration of the effect of softer stones.

It has particular effect in supporting the process of detoxification.

Directionality/Energetic Mechanism/ Channel System

Its double-terminated growth pattern conducts energy both inward and outward, making it a powerful bioregulating stone.

Functions and Uses

Enhances the effects of other stones, especially softer stones.

Regulates Liver Qi. Indicated for:

- headaches, diarrhea, and aches and pains, especially related to the process of detoxification

Methods of Application

Topical Application

In a stone layout, or during acupuncture or massage treatment, amplify circuitry by having the receiver hold Herkimer diamond.

Internal Application

Because it increases the strength and duration of softer stones, fewer doses of the elixir are required per day, making compliance easier.

Intentional Application

Enhance the effects of a larger stone or a statue by surrounding it with Herkimer diamonds. A source of illumination will further enhance the arrangement.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

The double-terminated form of Herkimer diamond gives it a more balancing effect than regular **quartz crystal**.

Combinations

In general, Herkimer diamonds combine especially well with softer stones, for example with **calcite**, **barite**, or **selenite**. In addition to enhancing the energetic effects of the softer stones, the Herkimers also make their effects longer lasting, allowing for fewer doses, and hence, better compliance.

There is no need to combine Herkimer diamond with regular quartz crystals.

Combine Herkimer diamond with:

- **emerald calcite** which clears Heat and slows the spreading process of cancer. The Herkimer will cause the effect of the elixir to last longer.
- **honey calcite** to treat Liver invading Spleen signs and symptoms and to support digestive cleansing.
- **blue calcite** to assist in detoxifying from drug use.
- **celestite** for cancer in the throat region, allergies, or hay fever.
- **celestite** to help to assert the self, to voice concerns, and to determine what you need to do in life.
- **barite** for its antifungal, antiyeast properties and to improve intestinal flora

Cleansing and Charging

Cleanse in running water. Charge in hematite.

Common Location

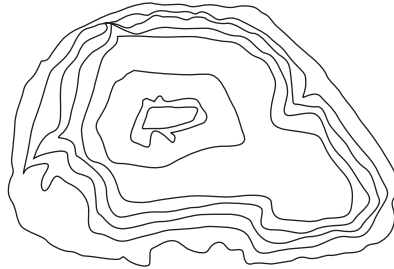
Herkimer diamonds are found only in Herkimer, New York. Stones of similar appearance come from Mexico and Brazil, but their energetic signature is not the same.

Other Forms, Colors, Varieties

Herkimers also appear as smoky, which brings a stronger effect to the Lower Burner.

14

Transformative Stones



If quartz crystals represent perfection in the world of minerals, the transformative stones demonstrate the process by which perfection is accomplished. In Western terminology, this large group of stones is called chalcedony. It includes the interchangeable names of agate, chalcedony, jasper, and onyx. The stones are fundamentally the same—that is, a fibrous subcategory of quartz, all with similar hardness and all with a chemical composition of silicon dioxide. For the Chinese, however, who saw the natural world as being imbued by consciousness and spirit, the patterns, colors, and configurations these stones presented were indications of a process of refinement and evolution.

Most of the transformative stones form at the Source/Yuan or igneous level, but their appearance implies a process of metamorphosis. These stones are quartz, but they do not form perfect crystals. They demonstrate a very slow evolutionary process as the Earth adapts to change. They also represent a core tension of human life—the relationship between Water, our Essence, and its requirement to discover and express the deepest aspects of one's self, and Earth, with its requirements of living in society. Looking at the agates, with their banded, speckled, or patchy appearances, we can imagine the struggles and conflicts the stones experience during their creation as they melt and solidify, compress and release, fuse and separate. Eventually the stones refine, displaying the strong, definitive colors of the jaspers; the translucent, homogenous colors of the chalcedonies; or the shining, intensely black onyx, which represents our deepest Essence: the Water energy of the Kidneys. The group as a whole matures to show its ultimate perfection in the subtlety and elegance of jade, a stone held in the highest regard since the earliest history of the Chinese.

Intrinsic to life is conflict. As we work to discover and express who we truly are, we must also accommodate society's demands, confront the limitations we put upon ourselves by our own belief systems, and polish our rough edges by interacting with the circumstances imposed by life. The transformative stones reveal this process. The agates, with their bands and other patterns, show the

coalescing of different minerals. Do they blend with each other, or do they maintain their separate identities? The bands or patches of color imply the digestive process of separating the clear from the turbid: “Will I absorb this and allow it to be me? Or will I reject it as not true to myself?”

When silica occurs in solution, as it does during the formation of these stones, it is in the form of colloidal silicic acid. This is a relatively mild acid, but an acid nonetheless. As it seeps into the Earth the acid encounters other minerals; it dissolves and reconstitutes them in an alchemical process that represents Spleen Qi’s ability to transform and transport.

Since these stones all form in the presence of water, they all conduct Qi effectively. Agate and chalcedony are involved with the dissemination of Source/Yuan Qi, bringing Kidney Qi to support Spleen Qi in its responsibility to transform and transport nutrients. The additional minerals contained in these stones help further define their therapeutic functions. For example, if an agate or chalcedony contains manganese, such as in pink agate, the stone supports Heart Blood as well as Spleen Qi.

When we are confronted by physical illness or emotional challenges, the transformative stones have the greatest capacity to help us take on life and its changing matrix. Their fundamental message is to see life struggles as opportunities to bring more consciousness to our personal evolution and refinement.

The Evolutionary Process

When we go through the transformative process of internal alchemy, there are several stages to the work. It begins with the actual determination to discipline ourselves and prove ourselves worthy to receive the secrets buried within. The first stage is an initiation toward our own self-discovery.

The second stage is purification and refinement. We cleanse the weight of physical, emotional, and mental “baggage.” Regenerative Qi begins to replace noxious Qi.

In the third stage, we become lighter in mind and body. Ascension lifts the heaviness of physical life.

As evolutionary, transformative stones, the agates,

chalcedonies, jaspers, and jades can help us as we endeavor to accomplish this internal work.

Initiation—Separating the Clear from the Turbid

Agate is one of the stones listed in the Divine Farmer’s *Materia Medica* as “lower grade,” meaning it was used for physical illness and intended for short-term use only. It comes in many different colors. In the evolutionary model, where the goal is to transform our consciousness, agates begin the process of transformation by bringing our attention to the turbidity of mind that perpetuates habitual, destructive behavior. We become more conscious of our choices with regard to diet, friends, associates, and other aspects of life that might cause us physical or emotional discomfort.

The road to health is not straight and smooth. When we begin to change, many challenges arise. In a way, disease has its own life. Agates initiate the process of bringing a disease to completion. For example, in the alternative treatment of cancer, it is expected that tumors will grow and multiply before the cancer cells finally die. If our faith is weak, fear inhibits our determination to see the process through. Blue lace agate in particular supports the Will/Zhi, which is very important in this regard.

Agate’s Signature

Agates form near the surface of the Earth at low pressure and temperature, during the end stage of volcanic activity. Water containing high amounts of silica finds its way into vacant pockets and veins, typically in volcanic rocks after they have cooled, though sometimes in sedimentary rocks. The minerals in the water begin to crystallize, lining the cavity in the rock layer by layer—sometimes in concentric layers, sometimes in horizontal layers, sometimes with completely different colors, and sometimes with shades of the same color, as in blue lace agate. All of these banded agates include a Spleen affinity in their energetic description, giving them an association with the concept of separating the clear from the turbid that occurs during the process of digestion.

The bands of color in agate suggest that different materials are pushing down and constricting each other. By the law of signatures, these stones help hold things together. Agate “consolidates,” and it is appropriate for

use with conditions of Rebellious Qi, such as vomiting or belching.

Regardless of color, the banding pattern we see in many agates has a strong association with breaking up and expelling phlegm. The more prominent the bands, the more they manage phlegm.

Sometimes other patterns form as the material hardens. These can take on the appearance of plant material, as in dendritic or moss agate. According to the law of signatures, these stones have the ability to treat pathological Dampness, just as mossy plants absorb excessive moisture.

Agate geodes often contain a center of pure quartz crystals—the result of hollow areas created as the silica solution cools. These crystals are known as the Ling, or Soul, of the stone. Stones that include these hollow crystallizations at their center have more impact on the Spirit.

Based on their origin in the volcanic activity initiating from the core of the Earth, the law of signatures suggests that agates address pathogenic factors from the interior manifesting on the exterior, such as rashes resulting from Heat in the Blood. They are also important for accessing the lymphatic system and the deep level of the marrow, to begin drawing pathogenic factors out of the body, especially in combination with stones that release to the exterior. This is particularly the case with the blue and green colors of agate, which directly affect the Curious Organs of the Bone (including the teeth), the Marrow, and the Brain.

Agates are protective stones. They are most effective when contacting the skin. Many of them, especially moss agate and blue lace agate, tonify Qi to protect, or secure, the exterior. In general, agates are useful for deficiency conditions, especially where weakness results in exuberance, such as deficient Liver Blood causing Internal Wind. They also have a relationship to the Lower Burner.

The “Agate-Jaspers”

The patterned stones called “jasper” by the stone industry are considered agates by the Chinese. They form differently than the banded agates. These other “agate-jaspers” form when silica-rich watery solutions percolate into the veins and cracks of cooling volcanic rocks. The silica solidifies, but with further tectonic

movement it shatters. With repeated movement and heat, the masses of hardened silica shatter, melt, and mix with other minerals. The new solution again finds its way to fill voids in the surrounding rock. These movements can go on for a long time, shattering and melting the stone repeatedly. Brecciated, ocean, rain-forest, and leopardskin “jaspers” are all examples of patterns that show this process of repeated shattering and reforming with surrounding chalcedony or quartz of different colors, yielding diverse, multicolored designs. The interactive nature of their formation makes them useful in supporting the effects of metamorphic stones.

Although not formed during eruption, these stones are nevertheless based in volcanic dynamics, giving them a strong affinity with Kidney Yang, the root of Defensive/Wei Qi. They are pushed upward in the Earth, combining with surrounding materials in the crust along the way, giving these patterned agate-jaspers a strong affinity with surface energetics. Just as Defensive/Wei Qi instinctually responds to external factors, agate-jasper is like a chameleon and can blend in with its environment.

The patterned agate-jaspers usually have a strong emotional connotation, although leopardskin, snake-skin, and rhyolite are very invigorating. Do not use them when cancer, human immunodeficiency virus (HIV), or other viruses are part of the health history.

Once the initial separation process is complete, there are no more bands, specks, or other patterns. The stones refine into definite, single colors, whether dark or pale, opaque or translucent. The solid, dark, opaque colors are called jasper. They break up the accumulations resulting from excess conditions. The pure, often translucent colors are called chalcedony. They are strengthening and treat conditions of deficiency.

Purification—Releasing What We No Longer Need

Jaspers for Detoxification

Like agate, jasper comes in many colors, but from the Chinese point of view it is a solid color with no patterns. Jasper lacks the translucency of agate and chalcedony and represents the turbid aspect of the separation of the clear from the turbid.

Solidly colored jasper forms in the same process as the agate-jaspers, continually shattering, melting, and reforming, but its surrounding environment is uniform. Relative to the agates and chalcedonies, jasper is more invigorating, with a stronger relationship to Blood. It is popular to use for breaking up accumulations, especially in the Mu points on the front of the body. With its wide variety of color, jasper is also useful for chakra treatments. By using colors appropriate to the chakras, the stones break up stagnation in different energy centers of the body.

The solid colors of jasper are invigorating in breaking up physical stagnation—red for blood stagnation, for example, or yellow for Food Stagnation. Jasper is relatively slow in its action. Using it both internally and externally will cause its effect to be felt more quickly. Externally, the general recommendation is to apply the stone to areas of stagnation (or their related Mu points) three or four times a day for one to three months to affect Blood, or for three to six months to break up substantial masses. It exerts its effect on the middle region. It is an excellent choice for the initial stages of detoxification.

A measurement of our emotional refinement is how peaceful we feel as we go through life. Emotionally, jaspers challenge us. Can we transcend our habitual emotions? Do we experience chronic frustration, anger, irritability, fear, or grief? These emotions are clues to our issues. Chronic emotional states affect the circulation of energy. Physical blockages form as the emotion lodges in our bodies, causing complaints such as chronic sinusitis or visual problems. Serious conditions of heart disease or cancer may have their roots in a chronic emotional disposition. The proof of our emotional evolution is when we no longer choose to victimize ourselves with habitual negative responses to life's challenges.

Chalcedonies for Strengthening and Refinement

Chalcedony is the name for relatively translucent stones with homogenous color and few, if any, bands. These stones help in the process of refinement. As compared to agate, chalcedony's relative uniformity of color and translucency represents coming to know ourselves more clearly. It is the clear aspect of the separation of the clear from the turbid, as we allow ourselves to become lighter.

Generally, chalcedony is more nourishing to Yin than agate, which has a stronger relationship to Qi. It accesses the Source/Yuan level of energy to address chronic conditions. Chalcedony can be used for longer periods than agate.

Onyx for Consolidating Source/Yuan Qi

From a Chinese medical point of view, true onyx is black in color. It has a very strong relationship to Source/Yuan Qi. Onyx is very slow in its effect, but it is also very lasting. It resonates with the lower region of the body.

Ascension—Cultivating the Spirit

Jade

The use of jade in Chinese culture dates to the Neolithic period, when ancient populations considered the nephrite jade they were able to mine locally to be inherently more valuable than gold or silver. They used the stone to shape ritual objects and tools, and the quality of the carving is evidence of a highly sophisticated civilization. Nephrite jade is extremely durable, as demonstrated by the many jade artifacts unearthed that date back to more than one thousand years before the Common Era.

In the nineteenth century, a beautiful jade from Burma became very popular among the royalty and Confucian scholars. It had clearer and bolder colors than the indigenous nephrite jade, and the bright emerald green color, called imperial green, was much sought after. This is jadeite. It has a different chemical composition than nephrite jade, but this difference was unknown until later in the century.

Jade forms in regions of the planet that have subduction zones. Subduction occurs when two of the Earth's plates collide and one plate dives under the other, moving toward the depths, pressures, and temperatures necessary for the formation of both varieties of jade.

The Chinese character for jade translates to "conquering the Earth," meaning to be comfortable with the Earth. The character contains the radical for *king*. A true king governs the realm and its people with respect, graciousness, compassion, loyalty, and kinship. If humans are comfortable with the Earth and behave as a king to the realm, the Earth will reward us with jade.

Fine jade has a beautiful ringing sound when struck. It comes in many colors and it polishes to a high sheen. With the influence of Confucius and his emphasis on the social order, jade came to be associated with the virtues to which the scholars aspired. For centuries, jade represented the loftiest of examples of human behavior. Different colors are associated with different virtues, such as righteousness, loyalty, and benevolence.

Jade is associated with the upper dantian. We use agates, jasper, and chalcedony for treating illness, but jade is an aspirational stone. It represents the possibility to ascend out of petty, selfish concerns and to exhibit qualities of behavior that benefit all humans. In this model of the transformative stones, jade represents the completion of the transformative process begun with the Chalcedony family of stones. The ancient Chinese had no awareness of chemical composition; they were not concerned that jade contains different minerals than the silicon dioxide of agate, jasper, and chalcedony.

Treatment Considerations

A First Choice for Elixirs

The stones included in this group of transformative stones are among the most popular to use in the form of elixirs. Except for jade, all of these stones are silicon dioxide. They have a simplicity that enhances

our intention. In creating combinations of stones, for topical or internal application, they play the role of transformer, addressing the root of an illness and motivating us to make a shift. Their therapeutic actions regulate or invigorate Qi to break up accumulations, as compared to quartz crystals, which are harmonizing and/or enhancing stones.

The oxide component of their chemical composition is analogous to Qi. The silica has a strong relationship to structure and substance and is supportive to the Kidney/Essence level of the body.

Jade can be an enhancer for elixirs, especially if the intention is to support spiritual evolution.

Topical Application

When placing agates, chalcedonies, and jaspers topically, treatment needs to be frequent. Oxides have a quick effect, which lasts only a short time. These stones absorb and release Heat quickly and need consistent application. The exceptions to this guideline are tiger eye and bloodstone—these stones contain iron, which efficiently absorbs and retains Heat. These iron-containing SiO_2 stones are similar in effect to blowing on moxa—that is, dispersing Heat with heat.

All of these stones, whether used for emotional or physical issues, are transformative. Even as they strengthen the Internal Organs or break up accumulations, they are supporting our evolutionary aspirations. They are trying to become jade.

• Agate •

(See color insert plates 6 and 7)

Taste	<i>Sweet, spicy</i>
Nature	<i>Ranges from warming to cold, depending on the color</i>
Affinities	<i>LU/LR/SP/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, sedimentary/Wei</i>

Chinese Name

Ma nao, “horse’s brain”

The horse is a very yang animal, and its diseases tend to arise from excess Heat, which ultimately affects the Marrow and/or the Brain. This also holds true for humans. The name tells us that agate addresses Heat damaging our Essence.

Yun cao shi, “cloud herb stone”

The name “cloud herb stone” implies a resonance with the acupuncture point known as Cloud Gate/LU-2. It describes the process of water evaporating to become clouds, which are representative of negativity, or mucus. This stone clears the “clouds” in our head, with the confusion caused by Dampness responding to Heat.

As an “herb” stone, it also heals diseased plants.

Color/Appearance/Light

Gray, white, blue (by virtue of its relationship to light), brown, salmon, red, orange, black, and yellow. Green stones are somewhat rare. Agates are defined as having bands of color (banded agate) or other more complex patterns (“agate-jaspers”). They range from transparent to opaque, depending on the density of mineral impurities.

Agates have a very shiny appearance when polished, as if an illumination is emanating from within—the remnants of their creation in the presence of water and a characteristic of heat emitting from the stone. This heat is what generates the energy to separate the clear from the turbid.

The law of signatures and the Five Element system are models that assist us in choosing the most appropriate color to use for any given treatment.

Separating the Clear from the Turbid

During the digestive process, the Stomach and Spleen (or the pancreas, in Western terminology) have the first opportunity to choose which nutrients to extrapolate from the food and drink we ingest. As we discussed in part 1, this process is called separating the clear from the turbid; after the Stomach and Spleen finish their job the Small Intestine has a second opportunity to make further separation. The process has a particular relationship to the Fluids/Jin-Ye, which include the Thin Fluids, those that circulate through and moisten the external parts of the anatomy, and the Thick Fluids, which circulate more deeply in the body to support the hormones and cerebrospinal fluid.

Digestion applies not only to the foods we eat but also to the emotional and intellectual experiences we encounter in our lives. How do we make decisions about what we want to absorb into ourselves? Do we make conscious choices, or do we just let the environment decide what we take in?

Agates, with their many patterned appearances, have a strong association with this process.

Agates are frequently treated with dye and heat to create intensely colored stones. Stones treated in this way are useful in chakra layouts, because of the wide variety and strength of color, but are less desirable for elixirs.

Chemical Composition

Silicon dioxide (SiO₂)

The oxygen content gives agate a relationship to Qi. It forms in the presence of water, making it a good conductor of energy.

Agate can contain other minerals, including iron and manganese.

Key Characteristics

Agates address deficiency conditions, especially Qi deficiency.

Agate regulates the waterways/fluid metabolism to benefit the lymphatic system and the skin. It stimulates Defensive/Wei Qi to expel phlegm.

Directionality/Energetic Mechanism/ Channel System

Descending

Agate directs Wei Qi inward and downward to break up pathology held in the Bones and the Marrow.

Anatomical level: flesh, to address flaccidity, fibromyalgia, chronic fatigue syndrome

Functions and Uses

See specific colors.

Methods of Application

The following general recommendations apply to all colors of agate or agate-jasper.

Topical Application

Generally, agates work most effectively with direct skin contact. They have a good relationship to the Bladder Shu/Transporting points adjacent to the spine.

Use the elixir as a wash for skin conditions or as an eyewash.

Place several stones into bathwater. Bathing in the resulting elixir purifies the aura.

Internal Application

Use agate as the transforming stone in an elixir combination.

Intentional Application

Wear as an amulet to protect from external influences while traveling.

Place under the pillow to prevent nightmares.

Place agate next to the bed for someone who sleeps with his or her eyes partly open or for sleepwalking. It encourages the Defensive/Wei Qi to penetrate inward during sleep.

Cautions and Contraindications

None known for most banded agates. The leopardskin-type patterned agate-jaspers are contraindicated for cancer and viral conditions because they are significantly more invigorating than other varieties.

Compare/Contrast/Differentiate

Agate and **chalcedony** are identical in chemical composition. In the transformative model, however, agate, with its patterns, is at the beginning phase of becoming, and as such it has an intimate relationship to change.

Compared to chalcedony, agate has a stronger invigorating quality and is more appropriate for relatively acute conditions. Chalcedony is further along in the evolutionary process. It is more homogenous in its color and more defined and stable in its character.

Chalcedony is more nourishing than agate. It is also more cooling, and more appropriate for relatively chronic conditions.

The patterned agate-jaspers, such as leopardskin, rainforest, and rhyolite, are contraindicated for cancer and human immunodeficiency virus (HIV) or other viruses.

Cleansing and Charging

Cleanse agate once a week in running water. Charge it for one day in the sunlight. Agate is a very Wei Qi stone and loves to be in nature. The sun energizes agate.

Stone History

In Chinese tradition, agate was the most common stone used to make bottles for snuff, a substance typically used by the scholars, who as a group cultivated the virtues promulgated by Confucianism. Agate promotes the quality of grace. If we can accept whatever comes into our lives, good or bad, it becomes possible to develop gratitude for the opportunity to learn. The agate snuff bottle served as a reminder.

In acupuncture history, early needles were made of agate and flint.

Stone “pillows” of agate were popular during the Tang dynasty, because of their ability to clear Heat in the upper region.

In Li Shizhen’s materia medica, the common colors discussed are red, black, and white.

Common Locations

Germany, Poland, South America, Mexico, Australia, United States

BLUE LACE AGATE

.....
(See color insert plate 6)

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/SP/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Shades of blue in bands or laces. The pale blue color is the result of the phenomenon called Rayleigh scattering, the same dynamic of light that causes the sky to appear blue.

The color represents new beginnings and resonates with the process of going through difficulties in life to emerge with a fresh outlook.

Chemical Composition

Silicon dioxide (SiO₂)

Key Characteristics

Blue lace agate calms and relaxes. It is particularly helpful for Liver invading Spleen signs and symptoms.

**Directionality/Energetic Mechanism/
Channel System**

Descending

It consolidates toward the Source/Yuan level and accesses the Source/Yuan and Defensive/Wei levels as they pertain to the Fluids of the Spleen and Stomach. It helps draw pathology out of latency.

Functions and Uses

Regulates Liver Qi overacting on the Spleen and Stomach. Indicated for:

- Bloating, abdominal distension

Directs energy down toward the Kidneys and the Source/Yuan level; consolidating for Wind. Indicated for:

- weak constitution with poor bone health
- high blood pressure, insomnia
- dizziness, seizures
- infantile seizures

(Its consolidating nature “contains the Wind” but does not build Blood. Other strategies to manage Wind include building the Blood to “hold on to” the Wind, but agate does not do this.)

Clears Liver Heat rising toward the upper region or manifesting on the skin. Indicated for:

- headaches described as splitting, or the head feeling as though it will explode; pressure around the eyes
- eyestrain, irritated eyes
- acne, liver spots, blemished skin
- dizziness
- fevers
- jet lag

Tonifies Qi; secures the exterior. Indicated for:

- lethargy, adrenal deficiency
- weakened immunity, vulnerability to external pathogenic factors
- electromagnetic radiation
- emotional vulnerability, aversion to change
- sexual impotence
- autism

Stimulates Defensive/Wei Qi to break up and expel Phlegm stasis and lymphatic swellings. Indicated for:

- lymphatic or mucous congestion, swollen lymph nodes, swellings near glands
- plum pit throat, phlegm rattling in the throat, goiter, thyroid conditions
- tension in the shoulder area
- glaucoma; cataracts; pressure in the ears, head, and sinuses; cerebral swellings
- Phlegm misting the mind: obsessions and/or pensiveness associated with the Spleen’s inability to transport and transform, poor memory, confusion, early signs of dementia

Nourishes the Liver and Kidneys to benefit the eyes and bones. Indicated for:

- irritated eyes
- broken bones, brittle nails
- herniated disks

Harmonizes above-and-below and left-and-right imbalances. Indicated for:

- vomiting and diarrhea; spasms on one side, paralysis on the other

Releases latency from the Source/Yuan level for conditions relating to the Thick Fluids/Ye and affecting the Marrow. Indicated for:

- Steaming Bone syndrome, deficient marrow, bone deformities

Emotional use. Indicated for:

- bringing a sense of renewal, especially if going through a difficult time in life

Intentional use. Indicated for:

- relationship palace—helps us accept our family and overcome family issues; benefits relationships between equals, such as with husband and wife
- creativity palace—helps cultivate a career as an artist or painter

- strengthening throat chakra function
- delving into the deep subconscious—with its naturally made layers, blue lace agate helps us discover what our Essence/Jing is trying to convey in this lifetime
- strengthening the Will/Zhi, the soul of the Kidneys
- protection during travel and sleep
- promoting clarity for a ritual vision quest; astral projection
- stabilizing and purifying the intermediary aura (the level of aura associated with emotions)

Methods of Application

Topical Application

Generally blue lace agate works most effectively with direct skin contact. It has a good relationship to the Bladder Shu/Transporting points adjacent to the spine.

Massage, place, or tape:

- on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**, for 15 minutes to improve digestion and to strengthen Postnatal Qi.
- on the center of the sternum, in line with the nipples/**CV-17**, to direct Wei Qi inward for insomnia.
- in the depression on the bottom of the foot, behind the ball/**KI-1**, to stimulate Yang Qi to support the Lungs in expelling external pathogenic factors and for dizziness.
- on the paravertebral muscles adjacent to the lower border of the L2 spinous process/**UB-23** for lethargy
- on the eyes for inflammation or eyestrain, or for headaches associated with the eyes. Slices of agate are helpful for this.

Place adjacent to the spine, on the Bladder Shu points (see appendix 2, page 457), to encourage dissemination of Essence/Jing to particular organs.

Tape next to needles on Eight Extraordinary opening points to enhance treatment.

Use the elixir as a wash for skin conditions or for irritated eyes.

Place several stones into bathwater. Bathe in the resulting elixir in order to purify the aura.

Rub a heated blue lace agate on the cuticles to help release external pathogenic factors, especially those moving into the Blood level, such as infectious disease.

Wear as a necklace, for people with a history of high blood pressure.

Wear a pendant touching the center of the chest/**CV-17**, or the central notch at the base of the throat/**CV-22**, for chronic Wei Qi issues such as weakened immunity or phlegm congesting the voice box.

Internal Application

Use blue lace agate as the transforming stone in an elixir combination.

Drink as an elixir for lymphatic congestion and to address other functions and uses.

Intentional Application

Place on the top of the head/**GV-20** to clarify vision or as cultivation for astral projection.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Blue lace agate is the most translucent of the agates and is the best for deficiencies.

Blue lace agate and **blue tiger eye** are both considered agate by the Chinese. Both have layers, giving the stones the quality of separating the clear from the turbid. The bands in blue tiger eye are more definitive, making it stronger in this effect.

The names blue lace agate and **blue chalcedony** are interchangeable. Generally, when the stone has bands it is considered to be agate. When a stone is uniformly pale blue, it is considered to be chalcedony. The stones with laces or bands have a stronger effect on Phlegm.

Blue lace agate helps release latency; **onyx** draws pathology into latency.

Combinations

Combine blue lace agate with:

- **hematite** to build the Blood.
- **pink calcite** to clear Heat in the Blood (such as in diabetes with high cholesterol).

Cleansing and Charging

Cleanse blue lace agate once a week in running water. Charge it for one day in the sunlight. Agate is a very Wei Qi stone and loves to be in nature. It is energized by the sun.

DENDRITIC AGATE

.....

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>SP/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

When tumbled, these stones are white with irregular patterns of black. Slices of the stones are popular for jewelry or artwork, because they often show patterns that resemble pictures of landscapes and trees.

The appearance of plantlike patterns represents fertility. The patterns in the stone also suggest an association with brain function.

Chemical Composition

Silicon dioxide (SiO₂)

The black color is manganese oxide.

Key Characteristics

Dendritic agate is especially appropriate for recurring allergies due to weak Lungs or Liver (Defensive/Wei Qi).

Directionality/Energetic Mechanism/ Channel System

Anatomical level: skin

Assists the Kidneys to support the Spleen.

Functions and Uses

Stimulates Wei Qi to break up and expel Phlegm stasis. Indicated for:

- lymphatic or mucous congestion, swollen lymph nodes, swellings near glands
- Phlegm misting the mind: obsessions and/or pensiveness associated with the Spleen's inability to transport and transform, poor memory, confusion, early signs of dementia

Strengthens the Spleen's function of transformation and transportation; breaks up Dampness and Phlegm. Indicated for:

- glandular swellings
- recurring infections due to Dampness or Damp-Heat (where the Dampness keeps pathology lingering)
- Damp-Phlegm affecting the Brain: poor concentration, confusion, heavy-headedness
- infertility resulting from Damp and Phlegm accumulations; in vitro implantations

Methods of Application

Topical Application

Place dendritic agate on the midline of the abdomen, midway between the navel and the "V" where the ribs meet the base of the sternum/CV-12, to:

- strengthen the body's ability to transform and eliminate Dampness.
- separate the clear from the turbid.
- increase fertility.

Internal Application

Drink as an elixir for chronic, recurring infections complicated by Dampness

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Dendritic, moss, and tree agates all address skin conditions:

- Moss agate is for conditions related to weak Lung Qi.
- Tree agate is for weak Liver Qi.
- Dendritic agate is for recurring conditions.

Cleansing and Charging

Cleanse dendritic agate once a week in running water. Charge it for one day in the sunlight. Agate is a very Wei Qi stone and loves to be in nature. It is energized by the sun.

FIRE AGATE

(See color insert plate 6)

Taste	<i>Sweet</i>
Nature	<i>Warming</i>
Affinities	<i>TH</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Orange red, sometimes with an iridescent play of yellow and green colors.

Chemical Composition

Silicon dioxide (SiO_2) with limonite inclusions

Limonite is the name used for massive forms of iron oxides or hydroxides, including hematite and goethite. The chemical formula is $\text{FeO}(\text{OH}) \cdot n\text{H}_2\text{O}$.

Key Characteristics

Ignites transformative Fire trapped in the body.

Enhances other stones by increasing the Yang necessary for transformation.

Directionality/Energetic Mechanism/**Channel System**

A Triple Heater affinity is rare, and it signifies the stone's ability to affect regulation and dissemination of Qi and Fluids.

Functions and Uses

Strengthens the tonifying properties of any type of elixir, such as with Qi tonics and Blood tonics.

Regulates the Triple Heater mechanism to clear Empty Heat. Indicated for:

- menopausal signs and symptoms, hot flashes

Improves night vision.

Methods of Application**Topical Application**

Place fire agate on the midline of the lower abdomen, approximately midway between the upper border of the pubic bone and the navel/**CV-4** (Mu point of the Small Intestine to regulate Fire), or on the midline of the lower abdomen, about three fingers' width below the navel/**CV-5** (Mu point of the Triple Heater), to regulate or invigorate fluids in the body.

Wear as a pendant at the center of the chest/**CV-17** to tonify Qi.

Internal Application

Drink as an elixir to enhance any stone combination intended to tonify Qi or Blood or to regulate or disseminate Fluids.

Intentional Application

Wear an amulet of fire agate to protect against Perverse Qi.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse agate once a week in running water. Charge it for one day in the sunlight. Agate is a very Wei Qi stone and loves to be in nature. It is energized by the sun.

Common Locations

Mexico, United States

GREEN AGATE/MOSS AGATE

(See color insert plate 7)

Taste	<i>Sweet, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/SP/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

In large pieces it is usually white or translucent with green inclusions. When it is cut or tumbled it might only include the green parts, which can be slightly speckled.

The green color affects both physical and mental or emotional conditions.

Chemical Composition

Silicon dioxide (SiO_2) with inclusions of green-colored hornblende, a rock with varied chemical composition. A general formula for hornblende is $\text{Ca}_2(\text{Mg}, \text{Fe}_{2+}, \text{Fe}_{3+}, \text{Al})_5(\text{Si}, \text{Al})_8\text{O}_{22}(\text{OH})_2$.

Key Characteristics

Moss agate is one of the first stones to think of for acute external conditions. It is mucolytic, anti-inflammatory, and antifungal.

It encourages consolidation of Defensive/Wei Qi to rebuild energy and aid in convalescence.

Its consolidating nature tries to contain the Wind generated by Heat.

Directionality/Energetic Mechanism/Channel System

Anatomical level: flesh (especially the nerves)

Brings energy to the Lungs.

Functions and Uses

Stimulates Defensive/Wei Qi to break up and expel Phlegm stasis. Indicated for:

- lymphatic or mucous congestion, swollen lymph nodes, swellings near glands
- Phlegm misting the mind: obsessions and/or pensiveness associated with the Spleen's inability to transport and transform, poor memory, confusion, early signs of dementia

Tonifies Qi. Indicated for:

- lethargy, adrenal deficiency
- weakened immunity, external pathogenic factors (viral, bacterial, or fungal), high fevers due to infection
- sexual impotence

Clears Heat, especially rising from the Liver. Indicated for:

- inflammatory conditions affecting the respiratory system and/or the skin
- skin conditions of hives, tinea, itching

Tonifies the Spleen's ability to separate the clear from the turbid. Indicated for:

- diabetes: blood sugar and insulin regulation
- detoxification
- poor concentration
- candidiasis
- emotional issues, especially excessive worry
- Liver invading Spleen causing sinking Spleen Qi, such as with uterine prolapse or hernia

Breaks up Yin stasis. Indicated for:

- swellings on or near glands, such as with ovarian cysts or thyroid nodules
- lymph nodes, tumors
- phlegm congestion, lymphatic congestion, emphysema

Intentional use. Indicated for:

- strengthening heart chakra function (by its color)

Methods of Application**Topical Application**

Holding moss agate while birthing diminishes pain.

In a stone layout, with the receiver's knees bent, place moss agate at the bottoms of the feet to stimulate Yang Qi to support the Lungs for an acute external pathogenic factor.

Use the elixir as a wash for skin conditions.

Wear a pendant to touch the center of the chest/CV-17 to stimulate the immune system.

Internal Application

Drink as an elixir to break up residual toxic accumulations from cigarette smoking and to break up Yin stasis.

Intentional Application

For pets and plants:

- Place moss agate in an aquarium with fungal infestation.
- For pets with a fungal condition, put moss agate in their drinking water.
- Surround a plant that has insects or parasites with moss agate.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Moss agate is one of the more cooling agates.

Moss agate supports the Lungs to prevent entry of external pathogenic factors. **Chrysocolla** supports the Lungs when a pathogenic factor has become chronic, affecting the surface as chronic allergies or rashes.

Jasper treats skin conditions due to stagnation. Moss agate addresses skin conditions resulting from Lung Qi deficiency that causes reactivity, such as with skin rashes that develop after eating certain fruits, nuts, or dairy, or after exposure to environmental factors.

Combinations

Combine moss agate with **calcite** to reduce fevers.

Soak powdered calcite in a moss agate elixir. Use the powder as an anti-inflammatory poultice, especially for the Yin aspects of the body, such as the inner aspect of the knee or the inguinal region.

For issues of Dampness or fungus that began during childhood, combine moss agate with one of the precious stones such as **ruby** or **sapphire**. These stones go to the root of the problem.

Cleansing and Charging

Cleanse agate once a week in running water. Charge it for one day in the sunlight. Agate is a very Wei Qi stone and loves to be in nature. It is energized by the sun.

MOOKAITE JASPER

.....
(See color insert plate 7)

Taste	<i>Bitter, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/SP/ST/HT</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Varying colors, but commonly red and yellow; opaque. The yellow color of the stone strengthens the Spleen's production of Blood. The red color invigorates the Heart's circulation of Blood.

Chemical Composition

Silicon dioxide (SiO_2)

The colors are likely from iron inclusions.

Key Characteristics

Breaks up stagnation in the chest region causing imbalances between the upper and lower regions of the body.

Directionality/Energetic Mechanism/Channel System

Addresses Shaoyang conditions—that is, conditions trapped half in and half out and intermittent or alternating signs and symptoms.

Functions and Uses

Breaks up Blood stagnation and accumulations from the digestive system. Indicated for:

- elevated triglycerides, high cholesterol, excessive metabolic acids
- insomnia, Shen disturbances

Releases the diaphragm. Indicated for:

- Shaoyang conditions: conditions manifesting on the exterior but rooted in the interior, such as arthritic joints resulting from Lyme disease, or alternating signs and symptoms, such as chills and fever, or alternating diarrhea and constipation
- Wei Qi stagnation, dyslexia, excessive firing of nerves leading to Wei atrophy/neuropathy

Breaks up Phlegm stasis. Indicated for:

- goiters
- brain tumors causing neuropathy or excess firing of the nerves

Clears Stomach Fire. Indicated for:

- Excessive appetite, reflux

Methods of Application

Topical Application

Place mookaite jasper on the lateral aspect of the upper chest, in the hollow under the clavicle/**LU-1**, for allergies or for sensitivity to external factors manifesting with either respiratory or skin conditions.

Hold in the hand to release the diaphragm.

Internal Application

Drink as an elixir to address functions and uses.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Mookaite operates at the Qi level to strengthen the production of Blood and invigorate circulation, as compared to **bloodstone** and **carnelian**, which nourish the substance of Blood.

Combinations

Combine with **calcite** for hyperthyroidism.

Cleansing and Charging

Cleanse in warm running water once a month. Recharge in hematite or place it outside in the early morning or late afternoon sunlight.

Common Locations

Its name comes from the Mooka Creek, near where the stone is found in Australia.

OCEAN AGATE-JASPER/ ORBICULAR QUARTZ

.....

(See color insert plate 7)

Taste	<i>Bitter, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>HT/SI/TH/PC</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of Formation	<i>Sedimentary/Wei, metamorphic/Ying</i>

Color/Appearance/Light

Shades of green and brown mixed with white. It is an agglomerate of different types of quartz: light brown chalcedony, dark green ball-shaped bits of chalcedony and jasper, and white chalcedony, usually with tiny pockets of quartz crystals.

Chemical Composition

Silicon dioxide (SiO_2)

Produced by volcanic dynamics, ocean agate-jasper cools very slowly, allowing it to mix with many minerals during its formation, notably sodium, magnesium, and potassium, all of which affect fluid metabolism.

Key Characteristics

Ocean agate-jasper has a major relationship to Fluid metabolism.

It is the most appropriate agate-jasper for intentional use.

Directionality/Energetic Mechanism/ Channel System

Affects the Triple Heater meridian by its effect on fluid metabolism.

Functions and Uses

Breaks up accumulation. Indicated for:

- Food Stagnation
- glandular swellings, ovarian cysts

Intentional use. Indicated for:

- promoting greater creativity
- soothing; reminds us of being in the ocean

Methods of Application

Topical Application

Place ocean agate-jasper on the Bladder Shu points (see appendix 2) to encourage dissemination of Essence/Jing to particular organs. It tonifies the Yin of a particular organ.

Massage or apply to Stomach and Spleen Mu points: on the lateral torso, just below and in front of the tip of the eleventh rib, usually on a level slightly higher than the navel/**LR-13**, and on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**, for Food Stagnation.

Place on the paravertebral muscles adjacent to the lower border of the T4 spinous process/**UB-14**/Pericardium Shu points for menopausal Empty Heat (ocean agate-jasper on one side, moonstone on the other for five nights).

Intentional Application

Use as an amulet or talisman to calm the mind and promote creativity.

Place on the top of the head/**GV-20** to clarify vision or as cultivation for astral projection.

Cautions and Contraindications

Use short-term for relatively acute conditions.

Combinations

Combine ocean agate-jasper with:

- **moonstone** for menopausal Empty Heat signs and symptoms, with anxiety, night sweats, and so forth.
- **magnesite**, to regulate the Middle Burner, for watery or pasty stools, or diarrhea.

Cleansing and Charging

Cleanse in warm running water once a month. Recharge in hematite or place it outside in the early morning or late afternoon sunlight.

Common Locations

Madagascar

PICASSO STONE/MARBLE AGATE-JASPER

Taste	<i>Bitter, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/SP/ST</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying</i>

Color/Appearance/Light

Opaque, varied colors, with bold markings resembling brushstrokes

Chemical Composition

Silicon dioxide (SiO₂)

Key Characteristics

Breaks up stagnation in the Liver.

Directionality/Energetic Mechanism/ Channel System

Supports the process of separating the clear from the turbid.

Functions and Uses

Resolves Liver invading Spleen and Stomach. Indicated for:

- bloating, distension, nausea
- eating disorders

Methods of Application

Topical Application

Place Picasso stone/marble agate-jasper on Liver and Gall Bladder Mu points: on the chest, in the intercostal space below the breast tissue, in a line below the nipple/**LR-14**; on the chest, one intercostal space below LR-14 (located in the intercostal space beneath the breast tissue), in a line below the nipple/**GB-24**.

Hold as a worry stone.

Internal Application

Drink the elixir to address functions and uses.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse in warm running water once a month. Recharge in hematite or place it outside in the early morning or late afternoon sunlight.

PINK OR RED AGATE

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>SP/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Pink or strong orange red, usually banded with white

Chemical Composition

Silicon dioxide (SiO_2) with traces of manganese and/or iron

Key Characteristics

Encourages Kidney Qi to support Spleen Qi in the production of Blood.

Despite its sweet taste, it does not directly nourish or build Blood itself. As an agate it is more yang in nature, supporting function more than substance.

Directionality/Energetic Mechanism/**Channel System**

Anatomical level: sinews, vessels

Functions and Uses

Clears Heat in the Blood. Indicated for:

- hemorrhaging, varicosities
- hot flashes
- high cholesterol
- fever

Methods of Application**Topical Application**

Hold pink or red agate in the center of the palms to touch **PC-8** before going to sleep. It absorbs Heat from the body.

Wear a pendant over the center of the chest/**CV-17** to absorb Heat.

Intentional Application

Place as a specimen or sculpture in the north corner of the house to support the wisdom palace. It widens our perspective and cultivates our ability to see the big picture.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse once a week in running water. Charge it for one day in the sunlight. Agate is a very Wei Qi stone and loves to be in nature. It is energized by the sun.

RHYOLITE/LEOPARDSKIN/ RAINFORREST AGATE-JASPER

.....

(See color insert plate 7)

Taste	<i>Bitter, spicy</i>
Nature	<i>Cold</i>
Affinities	<i>TH/LR/KI</i>
Hardness	<i>6–6.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying</i>

Color/Appearance/Light

Complex patterns of circles, spots, and swirls, including greens, reds, browns, and yellows, often with small cavities of crystals

Chemical Composition

Silicon dioxide (SiO_2)

It is very complicated chemically, with many trace minerals that affect the Fluid system.

Key Characteristics

These agate-jaspers with complex patterns have the broadest effect in softening and breaking up accumulations, especially those related to the aging process. They have a particular affinity with fixed or mobile accumulations/Zheng Jia in the Lower Burner.

Just as the energetics of Wei Qi allow for instinctual response to external factors, the stones in this group of jaspers are like a chameleon: they can blend in with their environment. They help us make adjustments as we encounter life's changes.

Directionality/Energetic Mechanism/**Channel System**

Ascending

This type of agate-jasper stimulates Kidney Yang to mobilize Fluids and irrigate the Triple Heater mechanism to disseminate Essence/Jing to the Internal Organs.

Luo channels

Functions and Uses

Regulates Fluid metabolism. Indicated for:

- excessive fluids: edema, water retention
- deficient fluids: dry skin, dry lips; dry stools, constipation; muscle spasms, cramps

Softens hardness; breaks up Phlegm stagnation. Indicated for:

- gallstones and kidney stones
- hardening of the:
 - ▶ skeletal system, such as with heel spurs, arthritic accumulations, structural deformities
 - ▶ vascular system, such as in arteriosclerosis
 - ▶ tissues and skin, such as with scleroderma and fibromyalgia
- chronic fatigue syndrome
- rigidity of thinking and emotions, addictive behavior

Clears Stomach Fire; regulates Spleen and Pancreas functions. Indicated for:

- stress-related obesity, diabetes, prediabetes
- hypoglycemia

Resolves sinking Spleen Qi. Indicated for:

- varicosities
- prolapse

Clears Fire Toxins; releases latency. Indicated for:

- toxins from addictions—nicotine, alcohol, caffeine

Stimulates dissemination of Essence/Jing. Indicated for:

- poor growth in children
- postsurgical scar tissue

Emotional use. Indicated for:

- people who are stuck and unable to adjust to Wind and to the changes of life

Intentional use. Indicated for:

- stabilizing—assists in adjusting to changes in life
- promoting discipline and rational thinking
- protection during meditation
- grounding the lower chakras

Methods of Application

Topical Application

Use rhyolite/rainforest/leopardskin agate-jasper as a gua sha tool (see chapter 11, page 121) to massage the “bony

holes” of the sacrum/Liao points to release accumulations in the Lower Burner.

Roll a sphere around the abdomen, first clockwise, then counterclockwise, to break up accumulations. Begin at the navel and expand the circle outward, then reverse.

Use the stone to massage and subsequently place on Mu points (see page 460). For example:

- Kidney Mu point, **GB-25** (on the lateral torso just under and in front of the twelfth rib, usually slightly higher than the navel), for kidney stones.
- Liver and Gall Bladder Mu points, **LR-14** (on the chest, in the intercostal space below the breast tissue, in a line below the nipple) and **GB-24** (one intercostal space below LR-14), for gallstones.
- Lung and Large Intestine Mu points, **LU-1** (on the lateral aspect of the upper chest, in the hollow under the clavicle) and **ST-25** (two thumb’s width lateral to the navel), for elimination of toxins.

Place or tape:

- on points adjacent to the spine/Bladder Shu points (see appendix 2) to encourage dissemination of Essence/Jing to specific Internal Organs to tonify the Yang Qi of the Organs.
- on the navel/**CV-8** and on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**, for chronic fatigue syndrome.
- on major joints (hips and shoulders) to break up latency or arthritis.

Use as a wand to massage spider veins, or tape a stone over areas of varicosity or after bleeding spider veins.

Wear a bracelet for carpal tunnel syndrome from overuse.

Internal Application

Drink the elixir to address functions and uses.

Intentional Application

Hold to promote discipline and rational thinking.

During meditation, sit in a ring of leopardskin jasper to protect against negativity while the mind opens to endless possibilities.

In a cancer clinic, surround a generator crystal with leopard-skin, rhyolite, and/or rainforest agate-jasper to encourage the softening of mental attitudes and physical accumulations.

Cautions and Contraindications

Leopardskin, rainforest, and rhyolite agate-jaspers are very invigorating. They are contraindicated for either topical or internal application for patients with cancer, human immunodeficiency virus (HIV), or other viruses.

Short-term use only (three to ten days); long-term use can overstimulate Yang Qi, ultimately causing deficiency.

Compare/Contrast/Differentiate

Leopardskin agate-jasper brings its effect to the skin more than **rainforest** or **rhyolite agate-jasper**.

Like **ocean agate-jasper**, leopardskin, rainforest, and rhyolite agate-jaspers cool very slowly, allowing them to mingle with many minerals during their formation, notably sodium, magnesium, and potassium. The rhyolite types tonify Yang. Ocean agate-jasper tonifies Yin.

Combinations

Rhyolite, leopardskin, and rainforest agate-jaspers contain three minerals with responsibility for fluid metabolism: potassium, magnesium, and sodium. To direct their therapeutic effect to a specific region, combine with:

- **moonstone** (potassium) to regulate the Upper Burner, such as for anxiety.
- **magnesite** (magnesium) to moisten the Middle Burner, such as for dry stools.
- **sunstone** (sodium) to warm the Lower Burner.

Combine leopardskin with **brown jasper**. Both release toxins from addiction. Leopardskin also “breaks up” the addiction itself, especially an addiction to nicotine and smoking.

Cleansing and Charging

Cleanse in running water. Recharge in quartz.

Common Locations

Australia

TIGER EYE

• • • • •

(See color insert plate 6)

Taste	<i>Spicy, bitter, sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>SP/ST/LR</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Brown and golden yellow bands. It displays a shimmering appearance of chatoyancy, which can be interpreted to represent instability because it is still trying to become, to form fully.

The darker brown color is hematite. Given sufficient time in the process of evolution, the weight of the hematite will cause it to eventually separate and settle down more deeply into the Earth. The lighter-colored bands will continue to shift upward with the internal movements of the Earth, the material becoming lighter in density as it separates from the heavier hematite, to become jasper.

Chemical Composition

Silicon dioxide (SiO₂) + iron

The high iron content of tiger eye makes it appropriate to combine with heat therapy, because it absorbs heat rapidly and retains the heat for a good length of time.

Key Characteristics

Tiger eye has an overall strengthening effect on the Spleen, in particular the Spleen’s production of Blood and Postnatal Qi. It helps separate the clear from the turbid.

Tiger eye strengthens the Earth/Spleen to hold on to Water/Kidneys; it supports a healthy pregnancy.

Directionality/Energetic Mechanism/

Channel System

Tiger eye operates at the level of Spleen Qi, with its ability to dissolve and reconstitute.

Functions and Uses

Tonifies Spleen Qi; separates the clear from the turbid; transforms Phlegm and Fluid stagnation. Indicated for:

- bronchitis, asthma
- depression and sadness
- excessive worry
- Wind-Damp Bi syndrome: pain characterized by aching, heaviness
- weak tendinomuscular tonus around the bone

Engenders and regulates Qi and Blood; tonifies Postnatal Qi, including the Spleen's production of Blood. Indicated for:

- lethargy and fatigue
- pain, inflammation

Intentional use. Indicated for:

- strengthening solar plexus chakra function
- wealth palace
- promoting focus during the early stages of meditation—assists in separating clear thoughts from turbid thoughts

Emotional use. Indicated for:

- helping us see more clearly the issues that must be resolved; keeping us grounded as we work through layers of buried emotions
- promoting feelings of adequacy

Methods of Application

Topical Application

Place tiger eye on inflamed eyes and on the cheekbones for sinus congestion.

Use as a wand to massage cuticles/Jing-Well points (especially on the big toe to affect the Spleen channel) to help release emotional baggage from the Blood/Ying level.

Massage areas of pain, especially for Wind-Damp Bi syndrome (pain characterized by aching, and worse with damp weather) or for headaches located on the temples.

Carry and hold in the hand for asthma.

A bracelet of stones cut into a square shape promotes digestive capability and breaks up stagnation.

Internal Application

Drink as an elixir to strengthen Postnatal Qi.

Intentional Application

Hold the stone to help see more clearly the issues that must be resolved and to be grounded while working through layers of buried emotions.

Hold or wear as jewelry to promote feelings of adequacy.

Tiger eye symbolizes wealth and prosperity, especially when carved as a gold fish. Place in the southeast or south corners of the home.

With its naturally made layers, tiger eye supports our delving into the deep subconscious. It helps us discover what our Essence/Jing is trying to convey in this lifetime.

A gift of tiger eye symbolically communicates that a relationship builds over time, layer by layer.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Tiger eye and **chalcedony** are both tonifying. Tiger eye is more yang in its effect. It represents the nourishment that results from the process of separating the clear from the turbid. Chalcedony has a more yin effect and provides actual nourishment.

Compared to other agates, tiger eye contains more iron and less quartz.

Blue tiger eye, with its darker color, contains relatively more iron than either the golden yellow or red tiger eye. The blue color moves inward and has a greater effect on the bones.

Red tiger eye, with its relatively higher jasper content, moves outward and has a greater effect on the circulation.

All tiger eyes address Phlegm:

- **Golden yellow tiger eye** transforms Damp-Phlegm.
- **Blue tiger eye** expels Wind-Phlegm.
- **Red tiger eye** breaks up Hot-Phlegm.

Combinations

Combine tiger eye with **tourmaline** to break up Cold-Phlegm.

Cleansing and Charging

Cleanse and discharge once a week under running water. Recharge in strong sunlight for three to four hours.

Common Locations

The only significant deposit of tiger eye is in South Africa.

BLUE TIGER EYE

.....

(See color insert plate 6)

Taste	<i>Spicy, sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>SP/LR/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Dark blue banded with dark brown. The dark blue brings energy to the Source/Yuan level to support the layered structure of the bone.

Chemical Composition

Silicon dioxide (SiO₂) + iron

Key Characteristics

Blue tiger eye supports Spleen Qi's ability to dissolve and reconstitute, to separate the clear from the turbid, and to address phlegm. It also resonates with the Kidneys and their relationship to the Bone.

Directionality/Energetic Mechanism/**Channel System**

Directs Spleen function to support the Kidneys, to benefit the Bone.

Functions and Uses

Strengthens and consolidates the Bone by supporting its matrix. Indicated for:

- osteoporosis, fractures
- bone pain, especially when the pain is due to Blood stagnation
- anemia

Expels Wind-Phlegm. Indicated for:

- dizziness
- nausea, vomiting
- numbness of the limbs
- cough with phlegm, or a feeling of oppression of the chest

- blurred vision
- rattling sound in the throat

Intentional use. Indicated for:

- strengthening throat chakra function

Methods of Application**Topical Application**

In a stone layout, place blue tiger eye at the throat to open the chakra.

Wear an ankle bracelet of blue tiger eye to affect Spleen and Kidney points.

Internal Application

Drink as an elixir to support bone health or to address Wind-Phlegm.

Intentional Application

Place on the notch at the base of the throat to strengthen the throat chakra.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Blue tiger eye has relatively higher iron content than **golden yellow tiger eye**. The dark blue color brings its effect inward to the Source/Yuan level. In addition to its effect on phlegm, blue tiger eye supports the structure of the bone as well as the marrow's production of blood to treat anemia. **Red tiger eye** has a more invigorating action, bringing its effect to the Blood/Ying level and thus improving circulation, making it appropriate for conditions such as Raynaud's syndrome.

Blue tiger eye and **blue lace agate** both have layers, giving the stones the quality of separating the clear from the turbid. The bands in blue tiger eye are more definitive, making it stronger in this effect.

Cleansing and Charging

Cleanse and discharge once a week under running water. Recharge in strong sunlight for three to four hours.

HAWK EYE

.....

Taste	<i>Spicy, bitter, sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>SP/ST/LR/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Hawk eye is a blue tiger eye that has a pattern in its banding that resembles an eye. The dark blue color associates with the Kidneys.

Chemical Composition

Silicon dioxide (SiO_2) + iron

Key Characteristics

Hawk eye supports the Spleen's function to separate the clear from the turbid.

**Directionality/Energetic Mechanism/
Channel System**

Hawk eye brings its effect to the genitalia, making it a useful transformer in a formula intended for conditions associated with the prostate gland or ovaries.

Functions and Uses

Invigorates Qi and Blood to break up stagnation and expel Wind. Indicated for:

- any kind of Bi/Obstruction syndrome; pain in the shoulder, neck, or low back
- prostatitis, ovarian cysts

Methods of Application**Topical Application**

Massage areas of pain with hawk eye.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse and discharge once a week under running water. Recharge in strong sunlight for three to four hours.

PIETERSITE

.....

(See color insert plate 7)

Taste	<i>Spicy, bitter, sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LR/GB/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Shades of blue from light to dark, dark blue gray, gray, brown, black, and gold, sometimes with chatoyancy. It looks chaotic, with swirls and fibrous segments that move in many directions. Its appearance is more appropriately described as a patterned agate-jasper, but its formation began as a layered blue tiger eye.

Chemical Composition

A definitive chemical formula is hard to find. It is an aggregate stone that has gone through many alterations, but it is finally classed as a variety of chalcedony.

Silicon dioxide (SiO_2)

It is part of a branch of the Tiger Eye family called riebeckite, which includes stones containing asbestos fibers and silica. The asbestos aspect is called crocidolite ($\text{Na}_2\text{Fe}_2+3\text{Fe}_3+2\text{Si}_8\text{O}_{22}(\text{OH})_2$), and these fibers are what give chatoyancy to the stone's appearance.

During the geologic process of its formation, the fibrous structure folded, swirled, and fractured. When it reformed, silica replaced the asbestos, creating a multicolored stone with chatoyancy.

Key Characteristics

Addresses the interaction level of the prerequisites for life.

A balancing stone to break through anything blocking the smooth flow of Qi.

Regulates and balances, especially in response to resources of which we are either deficient or excessive.

Directionality/Energetic Mechanism/**Channel System**

Governor Vessel/Du Mai and Conception Vessel/Ren Mai—the energetic circuit for bringing Yang into Yin

Functions and Uses

Circulates Yang Qi up the spine to the Brain and cycles it down to the Uterus; increases circulation in general. Indicated for:

- high or low blood pressure (it might get higher initially); poor circulation of the vascular, fluid, and lymphatic systems; glandular secretions
- dull perceptual awareness: poor vision, hearing, smell, taste
- amenorrhea, dysmenorrhea, infertility, fibroids
- taxation/Lao syndrome, such as chronic fatigue syndrome or Epstein-Barr virus

Emotional use. Indicated for:

- the person who feels that time is not on her side—she is overworked, and still the job is not done; in this circumstance the whole body compensates

Methods of Application**Topical Application**

Wear a pietersite bracelet for carpal tunnel syndrome.

Intentional Application

Meditate with it during ovulation or when undergoing in vitro fertilization to help fertility.

Hold when practicing the Microcosmic Orbit meditation.

Wear as a bracelet to manage the tension of having to “get everything done yesterday.”

Cautions and Contraindications

The stone can contain pockets of pure asbestos. People cutting and polishing the stones must exercise caution.

Compare/Contrast/Differentiate

Unlike the ordered banding of **tiger eye**, the surface of a pietersite looks chaotic, with streaks and colors moving in every direction.

Cleansing and Charging

Cleanse in running water; recharge in quartz or hematite.

Stone History

Named for Sid Pieters, the man who found the stone in 1962 while prospecting farmland in Namibia, Africa.

Common Locations

Pietersite has so far been found in only two locations: Namibia, Africa, and Hunan Province, China. Apparently the Chinese location has been flooded and is no longer operable.*

RED TIGER EYE

.....

Taste	<i>Spicy</i>
Nature	<i>Warming</i>
Affinities	<i>SP/ST/LR</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Dark red and brown bands. The red color is invigorating.

Chemical Composition

Silicon dioxide (SiO₂) + iron

Key Characteristics

Red tiger eye nourishes and invigorates Blood and breaks up Hot-Phlegm.

Directionality/Energetic Mechanism/**Channel System**

Brings its effect to the Blood/Ying level.

Functions and Uses

Tonifies the Spleen's production of Blood. Indicated for:

- anemia due to digestive deficiency (not due to inflammation or Heat burning the Blood)
- Fluid or Blood deficiency or stagnation

*“Pietersite: Facts & Figures,” www.kashmirblue.com/Coloredstones/Pietersite/psfacts.html.

Invigorates Blood to expel Wind. Indicated for:

- poor circulation, Raynaud's syndrome

Breaks up Hot-Phlegm. Indicated for:

- cough with yellow sputum

Methods of Application

Topical Application

Place red tiger eye on the medial ankle, a hand's width up from the high point of the anklebone/**SP-6**, and/or a little above the inner corner of the kneecap in a depression on the bulge of the medial portion of the quadriceps/**SP-10**, to nourish and invigorate Blood.

Wear an ankle bracelet to affect Spleen, Stomach, and Kidney points.

Internal Application

Drink as an elixir to address functions and uses.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Red tiger eye treats anemia resulting from digestive deficiency. **Ruby** treats anemia due to inflammatory conditions or Heat burning the Blood.

Cleansing and Charging

Cleanse and discharge once a week under running water. Recharge in strong sunlight for three to four hours.

TREE AGATE-JASPER

.....

(See color insert plate 7)

Taste	<i>Sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LR/SP/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Generally white with green, black, reddish, yellowish, or brownish inclusions with a plantlike appearance. It is often sliced to show the patterns.

Chemical Composition

Silicon dioxide (SiO_2) with inclusion of manganese or iron oxide

Key Characteristics

It is particularly helpful for shock and emotional trauma.

Helps skin conditions, especially for sensitivity that comes from the Liver.

Directionality/Energetic Mechanism/Channel System

Anatomical level: skin

Functions and Uses

Resolves Fright Wind, especially for children or during major changes in life. Indicated for:

- shock, acute trauma, shaking, nervousness, anxiety

Relaxes constrained Liver Qi. Indicated for:

- diaphragmatic constriction, migraines, angry outbursts
- irritated mucous membrane of the:
 - ▶ gut, such as with *H. pylori* or reflux
 - ▶ respiratory system, such as with rhinitis, sinusitis, or hay fever

Breaks up Yin stasis. Indicated for:

- glandular swellings, such as with ovarian cysts or thyroid nodules

Methods of Application

Topical Application

Massage, place, or tape:

- in the depression on the lower jaw, anterior to the muscle bulge/**ST-5** and/or in the depression behind the earlobe/**TH-17**, for Fright Wind.
- on the lateral aspect of the upper chest, in the hollow under the clavicle/**LU-1**, to break up the accumulation of phlegm in the lungs.
- on the midline of the lower abdomen at the upper border of the pubic bone/**CV-2** or on the center of the

sternum in line with the nipples/**CV-17** to encourage the release of trauma.

Intentional Application

Hold or wear an amulet of tree agate-jasper to prevent miscarriage.

Hold or wear to support the changes of major life transitions.

The stone is interesting enough to entice the imagination of children. Use it as an amulet for young children who are afraid of changes, such as when they are beginning nursery school.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Tree agate has a stronger effect on the Liver, and **moss agate** on the Lungs.

Cleansing and Charging

Cleanse and discharge once a week under running water. Recharge in strong sunlight for three to four hours.

ZEBRA/DALMATION AGATE-JASPER

(See color insert plate 7)

Taste	<i>Bitter, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying</i>

Color/Appearance/Light

This stone has combinations of dark and light colors with markings of stripes or spots, usually on a white background; it is opaque.

Chemical Composition

Silicon dioxide (SiO_2)

Key Characteristics

Breaks up accumulations on the skin or in the environment.

Directionality/Energetic Mechanism/Channel System

Anatomical level: skin

Functions and Uses

Breaks up accumulations. Indicated for:

- neurodermatitis, psoriasis, scleroderma, painful skin conditions

Intentional use. Indicated for:

- protection when traveling
- protection for the home

Methods of Application

Topical Application

Roll zebra or dalmation agate-jasper over affected areas of the skin.

Intentional Application

Place tumbled stones in a bowl at the entryway of the home or office to help filter the energy of obnoxious people.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse and discharge once a week under running water. Recharge in strong sunlight for three to four hours.

• Jasper •

(See color insert plate 8)

Taste	<i>Bitter, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LR/HT/KI*</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying</i>

Chinese Name

Bi yu, “stone being forced to become jade”

The name refers to the evolutionary process of jasper becoming jade, but there is also the fact that the Chinese have been skilled from very early times at making common stones appear to be more precious. Jasper was often used as a substitute for jade in carvings and amulets.

Dong shi, “stone that is moving”

It is invigorating and moves stagnation.

Mo lu shi, “ink green stone”

Jasper was a stone commonly used to grind ink for calligraphy.

Color/Appearance/Light

Jasper is known as a “grainy” quartz, and it is opaque. It contains a significant quantity of silicon dioxide, but its structure prevents a translucent appearance.

It comes in different colors, though red jasper is most common. Using the associations of the Five Element system will help in determining which color is most appropriate for a given condition.

Chemical Composition

Silicon dioxide (SiO₂)

Key Characteristics

Jasper is the stone of choice to slowly break up any kind of accumulation. It breaks up the Five Accumulations of Phlegm, Qi, Blood, Food, and Heat.

*Some texts assign affinities of LR/GB/ST.

Its spicy and bitter taste makes it invigorating and descending.

Directionality/Energetic Mechanism/ Channel System

Jasper represents Kidney Yang, the root of Wei Qi.

Mu points: jasper gathers Qi to break up accumulations without being overly stimulating.

Methods of Application

The following methods of application are appropriate for all colors of jasper.

Topical Application

The best application for jasper is topical placement on the Mu points (see page 460 in appendix 2). The best shape of stone to use for this is spherical, or roundish, to absorb energy.

Massage the area with the stone for about twenty minutes three or four times a day. Alternatively, as a nightly ritual the stone can be heated and taped to the points overnight. You can also warm the point first, with moxa or otherwise.

It is better to massage the area with the stone rather than just placing the stone on the point. The area of application should get warmer. If it doesn't, it generally means there is diaphragmatic constriction. (An elixir of calcite or amethyst will release the constriction.)

Place on local sites of inflammation, accumulations, or tumors.

Use a smooth stone to massage the bony holes/Liao points of the sacrum.

Internal Application

Jasper works slowly. Drink the elixir three or four times a day for one to three months to affect the Blood, or for three to six months for deeper accumulations. It is best to combine drinking the elixir with topical application.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

All the jaspers break up accumulations and resonate with the Mu points, but red and green jasper are the most effective.

Sandy jasper is particularly associated with breaking up stagnation in the Lower Burner.

Jasper, **agate**, and **quartz crystal** are all SiO₂ stones. Jasper has a stronger relationship to surface energetics. Quartz crystal and agate resonate with deeper levels of the anatomy.

Combinations

Jaspers enhance the effects of **azurite** and **malachite**.

Smoky quartz works well as a harmonizer for all the jaspers.

Cleansing and Charging

Cleanse in warm running water once a month. Recharge in hematite to give it back its “Blood,” or place outside in the early morning or late afternoon sunlight.

Stone History

Jasper is not indigenous to China; it was introduced from India during very early times. It was used as a protective amulet in Egypt and China.

Most Chinese descriptions of jasper are based on the yellow color.

BLOODSTONE/HELIOTROPE

.....

(See color insert plate 8)

Taste	<i>Sweet, spicy, bitter</i>
Nature	<i>Slightly cooling, or warming because it invigorates movement</i>
Affinities	<i>LU/LR/HT/SI/ST/LI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Chinese Name

Chi dim shi, “red spot stone”

The red spots are due to hematite.

Ji xue shi, “chicken bloodstone”

The herb *ji xue teng* (milletia) also moves and nourishes Blood.

Xue hai, “Blood sea”

Xue hai is also the name for **SP-10**, a point known for its importance in treating Blood disorders.

Ding chi shi, “settle the Will stone”

“Settle the Will” is a term used by the great practitioner Sun Simiao and is associated with the release of fear.

Color/Appearance/Light

Dark green or black with red spots; opaque. The red spots come from iron inclusions and are the reason this stone is called bloodstone.

Chemical Composition

Silicon dioxide (SiO₂) + iron

The iron content allows it to absorb and retain heat effectively.

Key Characteristics

Bloodstone simultaneously breaks up and moves Blood stagnation and nourishes Blood. It is a Blood purifier. It also addresses Fluid stagnation and Phlegm.

Bloodstone clears all kinds of Heat: Full, Empty, and Damp-Heat, including Fire Toxins in the Blood.

Bloodstone can be used in an emergency to help stop bleeding.

Directionality/Energetic Mechanism/

Channel System

Descending and purgative: it detoxifies through the bowels.

Opens Bao Mai (see box on page 187) to release deeply buried emotions.

Anatomical level: vessels

Luo points, especially for emptiness of the Luo

Functions and Uses

Clears Heat: Full, Empty, and Damp-Heat as well as Heat in the Blood. Indicated for:

- Heart Fire, petechiae on the tongue
- Stomach Fire, excess acidity causing gastric bleeding
- Empty Heat fevers that emerge in the late afternoon or evening
- urinary tract infections
- acute and chronic infections that have entered the Blood level, such as hepatitis B and C and human immunodeficiency virus (HIV)

- Fire Toxins at the Blood level, such as leukemia and lymphocytic leukemia
- bleeding, bloody mucus, blood in the urine, blood in the stools
- constipation, intestinal polyps, abscesses

Invigorates and nourishes Blood; breaks up Blood stagnation; benefits the Liver's storage of Blood. Indicated for:

- Liver Blood stasis, such as with dysmenorrhea
- attention deficit disorder, hyperactivity

Breaks up and moves Fluid and Phlegm stagnation. Indicated for:

- lymphatic congestion, such as swelling of the tonsils and other glands
- phlegm nodules, ganglion cysts

Nourishes Stomach fluids. Indicated for:

- dry mouth, lips, eyes, or skin

Intentional use. Indicated for:

- promoting benevolence and humility
- people born in the month of March, as a birthstone

Methods of Application

Topical Application

Massage or use gua sha for:

- bruises and varicosities to break up stagnation. Scrape upward on areas of varicosities, then scrape downward with pyrite (a treatment to harmonize the Blood).
- on the low back, especially the bony holes in the sacrum/Liao points, to help release fear and apprehension.
- above the elbows and knees from the medial/Yin aspect toward the lateral/Yang aspect to move stagnation.
- the Luo points.

Hold bloodstone in the hand to settle anxiety, irritability, or palpitations.

Place or tape:

- on wounds to stop bleeding.
- on spider veins around or on the inner ankle/KI-4.
- on the midline of the abdomen, at the "V" where the ribs meet the base of the sternum/CV-15, to encourage the release of deep trauma, boost the

immune system, or interrupt an endless string of thoughts.

- on the sinuses or throat for phlegm or swollen glands.
- on the inner forearm three fingers' width above the wrist crease (looking at the palm side of the hand), between the tendons/PC-6, for post-traumatic stress disorder.
- on the lateral aspect of the upper chest, in the hollow under the clavicle/LU-1, for dermatological conditions due to poor elimination.
- on the lateral aspect of the torso, about a hand's width below the armpit, in line with the nipples/SP-21 or GB-22 to release deep trauma or for pain all over the body. (Add a small Herkimer diamond if this occurs during the process of detoxification.)
- two thumbs' width lateral to the navel/ST-25 to move the intestines.
- on scars where varicose veins have been removed, combined with a small quartz cluster.
- on the medial aspect of the lower leg a little more than a hand's width up from the high point of the inner anklebone on the border of the tibia/LR-5 (Luo point for Liver) to affect the Curious Organ of the Uterus/Bao (which includes the male genitalia).
- on Luo points after bleeding, or on empty Luo points, which are characterized by phlegm nodules or ganglion cysts on or near the Luo points. Empty Luo points imply Blood deficiency as well as Phlegm stagnation. This application is especially appropriate for people with repressed emotions.

Internal Application

Drink as an elixir for:

- Phlegm, Lymph, and Blood stagnation.
- Empty Heat due to dehydration, or Full Heat due to infection in the Blood.
- Fire Toxins in the Blood.
- Stomach Fire or excessive acidity.

Make a decoction of bloodstone by placing a stone in 2 cups of water; bring to a boil and reduce to 1 cup. Drink to address functions and uses.

Intentional Application

Wear as a bracelet to touch the inner wrist for post-traumatic stress.

By wearing the stone we encourage equanimity in our behavior by acknowledging that human beings all share similar experiences and emotional responses. From the

The Energetic Mechanism of Bao Mai

The Bao Mai is a loop of energetic circulation that allows the Heart and the Kidneys to communicate. The upper part of the loop passes through a point at the base of the sternum, CV-15/Turtle Dove Tail. The lower part passes through GV-1, directly below the base of the tailbone. In its trajectory the Bao Mai affects the adrenal and thymus glands, and hence our immune function.

This channel has a strong emotional connotation; it is heavily affected by repressed emotions resulting from deep trauma. When a shocking or fearful event occurs, Kidney Yang, the root of Defensive/Wei Qi, which includes the immune system, responds with a surge of energy. The Marrow is called upon to produce more Blood to heal our wounds, whether physical or emotional. Even when we recover from the trauma and return to our normal routines, the body holds the memory of the event, and when something similar appears in our awareness the same surge occurs in our energetic body. Over time this process taxes Kidney Yang.

Additionally, the memories of the experience are contained in the Blood. The Liver moves Blood to the Heart, and, through the Bao Mai, the Heart circulates its Blood to the Kidneys. When a scenario continually replays in our consciousness, our Blood circulates more and more sluggishly.

The Liver houses the Hun, the soul that gives us the awareness of the past and the future. It allows the history of our immediate family and ancestors to continue through us, for good or bad. The Liver's role in distributing Blood to the Heart and the Kidneys also affects Heart-Kidney communication; it is implicated in conditions and proclivities that "run in the family."

A sign of Blood stagnation affecting the Heart is having little red dots, or petechiae, toward the tip of the tongue. Bloodstone is a very important stone to move Blood stagnation in the Bao Mai.

spiritual perspective, we are truly all the same. If we cultivate humility and equanimity, the result is that we serve humanity. The Heart, with which the stone has affinity, is the organ of humility.

Bloodstone invites us to learn from nature, tree, and plant spirits.

Cautions and Contraindications

Not for use during pregnancy.

Compare/Contrast/Differentiate

Bloodstone is nourishing for the Blood, but **lapis lazuli** is stronger in this effect.

Carnelian cools and nourishes the Blood but does not have the invigorating effect of bloodstone.

Bloodstone is more powerful for regulating Blood than **red jasper** or **carnelian**.

Howlite and **magnesite** also affect the Blood. Howlite has a stronger Spleen association than bloodstone, affecting clarity of mind and concentration. Magnesite has a stronger Liver affinity, affecting the Sinews.

Bloodstone and howlite both break up Blood stagnation. Bloodstone is more associated with platelets, clotting, and thrombosis but does not affect cholesterol. Howlite has a stronger digestive and emotional component and addresses high cholesterol, arteriosclerosis, or plaque in the cardiovascular system.

Mookaite jasper also treats Blood deficiency and stagnation but more through Qi, the yang function of producing Blood. Bloodstone and carnelian nourish the actual substance of Blood, a more yin process.

Combinations

Combine bloodstone with:

- **green aventurine** in an elixir to regulate Qi and clear Heat in the Blood or to reduce the viral load in the Blood, such as with hepatitis C or other chronic infection at the Blood level.
- **prehnite** to tone the Uterus.
- **Herkimer diamond** to modulate the effects of detoxification.

Cleansing and Charging

Clean in running water. Cleanse with rock crystal. Charge in the sun.

Stone History

Originally introduced from India, bloodstone was very popular in China for cultivating the Confucian virtue of benevolence.

Seals made with bloodstone that contained large amounts of the red color were highly prized by scholars.

Common Locations

India

BROWN JASPER

• • • • •
(See color insert plate 8)

Taste	<i>Bitter, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/LR/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Brown; opaque

Chemical Composition

Silicon dioxide (SiO₂)

Key Characteristics

Breaks up accumulations, especially in the Lower Burner, or on the surface as the Liver discharges to the skin. Detoxifying.

Directionality/Energetic Mechanism/Channel System

Anatomical level: skin

Functions and Uses

Breaks up accumulations. Indicated for:

- liver spots, blemishes, scars
- kidney stones, uric acid
- difficult or painful urination, especially if the chest feels congested

Clears Heat and Fire Toxins. Indicated for:

- toxic residue from addictions: nicotine, alcohol, caffeine

Intentional use. Indicated for:

- past-life regression, soul retrieval, astral projection, lucid dreaming

Methods of Application**Topical Application**

Massage, place, or tape:

- on the lateral torso just under and in front of the twelfth rib, usually slightly higher than the navel/

Kidney Mu/GB-25, to slowly break up kidney stones.

- on the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone/Bladder Mu/CV-3, for Lin syndrome.
- on the lower abdomen or the sacrum to break up stagnation in the pelvic region.

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Hold, drink the elixir, or place brown jasper under the pillow for past-life regression, soul retrieval, astral projection, or lucid dreaming

Spray the elixir as a room purifier, or place a bowl of tumbled stones in a room to dissipate negative energy coming from living beings.

Brown jasper is important for absorbing negativity in areas where someone or something has died. For a month after someone has died, place a bowl full of brown jasper in the room to help the spirit release its attachment to Earth and move on.

Cautions and Contraindications

None known.

GREEN JASPER

• • • • •
(See color insert plate 8)

Taste	<i>Bitter, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LR/GB</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Medium or dark green; opaque. The green color addresses physical illness and promotes detoxification.

Chemical Composition

Silicon dioxide (SiO₂)

The cause of the green color is perhaps due to chlorite $((\text{Mg,Fe,Li})_6\text{AlSi}_3\text{O}_{10}(\text{OH})_8)$ or actinolite $(\text{Ca}_2(\text{Mg}_{4.5-2.5}\text{Fe}^{2+}_{0.5-2.5})\text{Si}_8\text{O}_{22}(\text{OH})_2)$.

Key Characteristics

Breaks up accumulations related to the Liver and Gall Bladder. The relationship to the Liver also brings its effect to the skin.

Its invigorating quality addresses blockages caused either by Cold or by Heat.

Directionality/Energetic Mechanism/

Channel System

Accesses the Source/Yuan and Defensive/Wei levels to release to the exterior.

Functions and Uses

Breaks up accumulations, both Cold and Heat, and promotes elimination; detoxifying. Indicated for:

- gallstones, weight loss
- skin conditions
- any kind of Obstruction/Bi syndrome; musculoskeletal problems, including spasms or pain in the joints, bone, and nerves; sciatica; tendinitis

Cools Heat in the Blood. Indicated for:

- high blood pressure and insomnia due to Heat
- migraines

Emotional use. Indicated for:

- the person with an obsessive personality, who accumulates thoughts

Methods of Application

Topical Application

Green jasper is especially effective for application on the Mu points (see page 460).

Massage, place, or tape:

- on the chest, in the intercostal space below the breast tissue, in a line below the nipple/Liver Mu/**LR-14** and/or in the next lower intercostal space/Gall Bladder Mu/**GB-24**, to slowly break up gallstones.
- on areas of pain.

Internal Application

Drink the elixir before meals for weight loss.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse in warm running water once a month. Recharge in hematite or place outside in the early morning or late afternoon sunlight.

RED JASPER/SILEX

.....

(See color insert plate 8)

Taste	<i>Bitter, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>HT/SI/TH/PC</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Opaque, strong red orange (*hong* in Chinese)

Chemical Composition

Silicon dioxide (SiO_2) + iron

Key Characteristics

Breaks up Blood stagnation and, among the jaspers, has the strongest effect for the Mu points. It affects the vascular system.

All accumulation eventually affects the Blood, making red jasper a particularly important stone.

Directionality/Energetic Mechanism/

Channel System

Anatomical level: vessels

Functions and Uses

Invigorates Blood to break up stagnation affecting the Heart, especially due to Heat; cools Heat in the Blood; calms the Shen. Indicated for:

- insomnia, high blood pressure

- hemorrhoids, varicosities, phlebitis
- anxiety, mood disorders, irritability, nervousness

Regulates Qi and Blood.

Intentional use. Indicated for:

- cleansing the aura
- supporting the rebirthing process
- strengthening root chakra function

Methods of Application

Topical Application

Massage, place, or tape:

- on the center of the sternum, in line with the nipples/
CV-17 and/or on the midline of the abdomen, at the
“V” where the ribs meet the base of the sternum/
CV-15 for Shen disturbance or to break up the
traumas of the past that prevent us from moving on.
- on the tailbone to circulate energy in the Bao Mai.
- on visible blood vessels, such as spider veins or
varicosities.
- on the head or soles of the feet for high blood pressure
or anxiety.

Massage Mu points (see page 460) with red jasper to break
up accumulations and Blood stagnation.

In a stone layout, place at the root chakra.

Place seven to nine pieces into a bath with sea salt to break
up Blood stagnation.

Internal Application

Drink as an elixir to break up Blood stagnation.

Intentional Application

Place under the pillow to protect against nightmares.

Wear as an amulet to help one adjust to changes, such as
when traveling or facing new circumstances in life.

Surround a generator crystal with jasper in a cancer clinic
to break up energetic accumulations in the environment
and to support the softening of attitudes.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse in warm running water once a month. Recharge in
hematite or place the stone outside in the early morning or
late afternoon sunlight.

SANDY JASPER

.....

Taste	<i>Bitter, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Opaque. It appears as tightly compressed grains of sand.

Chemical Composition

Silicon dioxide (SiO_2)

Key Characteristics

Of the jaspers, sandy jasper has the strongest effect on the
Kidneys.

Directionality/Energetic Mechanism/

Channel System

Descending

Functions and Uses

Breaks up and releases stagnation/Zheng Jia in the Lower
Burner; diuretic. Indicated for:

- prostatitis, accumulations in the Kidneys
- infertility resulting from long-term gynecological
stagnation

Methods of Application

Topical Application

Massage, place, or tape:

- on the lateral torso just under and in front of the
twelfth rib, usually slightly higher than the navel/
Kidney Mu/**GB-25** and on the midline of the lower
abdomen, a thumb's width above the upper border of
the pubic bone/Bladder Mu/**CV-3**, to break up and
release stagnation in the Lower Burner.
- the bony holes in the sacrum/Liao points for
accumulations in the prostate.

Internal Application

Drink an elixir of sandy jasper to break up kidney stones.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse in warm running water once a month. Recharge in hematite or place the stone outside in the early morning or late afternoon sunlight.

YELLOW JASPER

.....

(See color insert plate 8)

Taste	<i>Bitter, sweet</i>
Nature	<i>Cold</i>
Affinities	<i>SP/LR</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Yellow or brownish yellow; opaque

Chemical Composition

Silicon dioxide (SiO₂) + iron

Key Characteristics

The yellow color of jasper associates with the Earth element and benefits Spleen functioning, including digestion and the production of Blood.

**Directionality/Energetic Mechanism/
Channel System**

Anatomical level: flesh

Functions and Uses

Breaks up stagnation. Indicated for:

- fibromyalgia
- Food Stagnation

Clears Stomach Fire; strengthens Spleen function; benefits digestion; nourishes Spleen production of Blood. Indicated for:

- Phlegm and Damp accumulation
- obesity, Food Stagnation
- irritable bowel syndrome, flatulence

Nourishes and invigorates the Blood; clears Heat in the Blood. Indicated for:

- Heat in the Blood due to hormonal deficiency, menopause
- high blood pressure
- insomnia

Intentional use. Indicated for:

- strengthening solar plexus chakra function
- health palace—for people who feel drained because they are preoccupied and do not pay attention to their health
- someone who is accident-prone or has poor coordination resulting from Dampness in the Liver and Gall Bladder, and who has acute injuries leading to poor health
- career palace—helps cultivate a career as an acupuncturist because it breaks up accumulations
- travel and adventure palace—use as a protective amulet while traveling

Methods of Application**Topical Application**

Warm yellow jasper and apply to major articulations (hips and shoulders) for joint pain.

Place a heated stone (or use a far-infrared lamp) on the navel for obesity or flaccidity.

For muscle weakness or pain, apply to fleshy areas where muscles join or energy gathers, such as at the biceps, pectoralis, and gastrocnemius.

Massage and then place on the midline of the abdomen, midway between the xiphoid process and the navel/**CV-12**/Stomach Mu, and on the lateral torso, just below and in front of the tip of the eleventh rib, usually on a level slightly higher than the navel/**LR-13**/Spleen Mu, for stagnation of Dampness/Phlegm (physiological or emotional). Breaks up food stasis and helps promote weight loss.

Use as a wand to massage lipomas, ganglion cysts, and trigger points.

In a stone layout, place on the solar plexus chakra.

Internal Application

Drink as an elixir one hour before meals to reduce Food Stagnation and strengthen the production of Postnatal Qi.

Drink 4 ounces three or four times a day to slowly resolve menopausal signs and symptoms. (This works best on an empty stomach.)

Intentional Application

Yellow jasper is popular for cultivating the health palace. Place a bowl of the stones in the eastern corner or the center of the house to break up accumulations.

Acupuncturists can place bowls of yellow jasper in the career corner of their homes or offices to help break up energetic accumulations in the environment.

Carry as a protective amulet while traveling.

Cautions and Contraindications

None known.

Combinations

Combine with a Blood-nourishing stone, such as **carnelian** or **lapis lazuli**, to reinforce yellow jasper's effect on the nourishment of Blood.

Cleansing and Charging

Cleanse in warm running water once a month. Recharge in hematite or place the stone outside in the early morning or late afternoon sunlight.

• Flint/Strike Flint •

(See color insert plate 9)

Taste	<i>Spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide/biochemical</i>
Level of formation	<i>Igneous/Yuan, sedimentary/Wei</i>

Chinese Name

Zhu shi, “using-fire-to-expel stone”

Among its many uses as a tool, flint's spark produces fire. In stone medicine, flint strongly invigorates Yang Qi to expel pathogenic factors.

Color/Appearance/Light

Black, brown, black and white, grays, shades of pink, striped. Flint takes on a good polish, giving a glassy luster, but the raw surface is dull.

The sedimentary varieties of flint form from the solidification of ancient sea floor ooze. It can show layers of sediment and often contains tiny marine fossils. The striped pattern is likely to be sedimentary. The stripes give increased directionality, stimulating movement of Wei Qi.

Chemical Composition

Silicon dioxide (SiO₂)

In the evolutionary model, flint is a form of jasper containing a high concentration of quartz.

Key Characteristics

Flint burns up negativity.

It stimulates Defensive/Wei Qi to release pathology to the exterior. It is very invigorating for Qi.

From a spiritual point of view, flint promotes the capacity to bring deep, unconscious wisdom and creativity upward to consciousness. It accesses both the Source/Yuan and the Defensive/Wei levels of energy.

Directionality/Energetic Mechanism/

Channel System

Mobilizes energy up and out.

Accesses the Source/Yuan and Defensive/Wei levels to support a Divergent Meridian treatment to release pathology to the exterior.

Functions and Uses

Mobilizes Yang Qi to expel Wind. Indicated for:

- external and internal pathogenic factors
- aching joints with change of weather

Breaks up and expels Wind-Phlegm in the joints or flesh. Indicated for:

- ganglions, lipomas, cysts

Intentional use. Indicated for:

- protection—place under the pillow for nightmares

Methods of Application

Topical Application

Carry flint for Raynaud's syndrome.

Rub on the cuticles/Jing-Well points to stimulate Wei Qi.

Use it to scrape ganglion cysts and lipomas.

Intentional Application

Hold in hand before sleep to guard against fear.

Place under the pillow to prevent nightmares.

Cautions and Contraindications

None known.

Cleansing and Charging

Flint is a very sturdy stone. Cleanse once a month and recharge at the peak of the noontime sun to amplify its Yang Qi, or recharge with a quartz generator crystal.

Stone History

Flint was used as a tool as far back as 1.5 million years ago. Until it was replaced by forged metal, flint was a major resource in ancient cultures for making tools and weapons. It represents how ancient people implemented their knowledge and creativity. The stone reminds us that we, too, have access to and can implement this knowledge and creativity in our lives.

Early acupuncture needles were made from flint and agate.

Common Locations

England, Germany, Denmark, Poland, United States (Ohio, Texas)

• Chalcedony •

(See color insert plate 10)

Taste	<i>Sweet (can also be spicy or bitter depending on the color)</i>
Nature	<i>Slightly cooling or warming, depending on the color</i>
Affinities	<i>LU/SP/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, sedimentary/Wei</i>

Chinese Name

Yu sui, “the marrow that becomes jade”

In the evolutionary process of formation, chalcedony is moving away from the agate phase toward jade. It represents a process of solidification in that it has fewer bands or speckles than agate does and is more homogenous in its color and appearance.

Color/Appearance/Light

Pure chalcedony is white, gray, or blue. It is relatively translucent but never transparent. When light shines through, it can appear pink or reddish. The blue and pink tones are caused by chalcedony's dynamics with light, called Rayleigh scattering, the same mechanism that makes the sky look blue.

In general, the blue color absorbs inward to affect deep aspects of the self. The pink or red tones reflect outward to affect circulation and interaction.

Other colors are caused by inclusions of minerals. Lighter or darker shades of color give chalcedony the ability to affect levels of both Qi and Blood. A lighter color indicates a higher quartz content, which is tonifying for Qi. Darker colors are more nourishing for Yin.

Chalcedony forms when hot silica gel fills cavities in other

rocks and solidifies into crusts or unusual shapes. It sometimes occurs in geodes, lining the cavity with mammillary blobs. Chalcedony creates petrified wood during the process of silica dioxide replacing organic material.

When polished and carved, chalcedony is relatively translucent and uniform in color. Rough specimens often appear with a bumpy, frosty surface.

Chemical Composition

Silicon dioxide (SiO_2)

Other minerals contribute to a variety of colors, including iron, nickel, and manganese.

Key Characteristics

Tonifies and regulates Qi and Blood.

Chalcedony opens the sensory portals; it is beneficial for people who are absorbed by mundane requirements of life, losing sight of the most important things.

Chalcedony is generally cooling and hydrating. It is an important stone to clear Heat, especially in the throat. As an oxide it releases heat quickly, but it requires frequent application.

In Western tradition chalcedony is called the milk stone for its ability to promote lactation.

Although it has resonance with the anatomical layer of the vessels, long-term use affects deeper levels of energy and illness.

Directionality/Energetic Mechanism/

Channel System

Anatomical level: vessels

Chalcedony is generally supportive to Divergent Meridian treatments.

Balances the Defensive/Wei and Nourishing/Ying levels.

Functions and Uses

See specific colors.

Methods of Application

See specific colors.

Cautions and Contraindications

According to Li Shizhen, chalcedony should not be combined with **azurite**. Azurite has a strong Wood associa-

tion; chalcedony has an association to Water and Fire. The combination emphasizes the relationship of Water giving birth to Wood, and subsequently fueling Fire. Together the stones become overbearing and exert control over one's life, eventually "burning up" the wearer/user.

Compare/Contrast/Differentiate

Compared to **agate**, chalcedony is more effective for clearing Heat. It is slightly harder than agate. Chalcedony is more appropriate for chronic conditions, and agate for acute.

Chalcedony is nourishing to the actual substance of blood; **tiger eye** nourishes by way of the yang process of separating the clear from the turbid.

Amethyst and chalcedony both have significant relationship to Blood. Chalcedony relates to the Pericardium, while Amethyst relates to the Heart.

Combinations

Chalcedony combines well with **quartz crystal** in an elixir intended to tonify Qi, especially for someone who is very lethargic upon awakening.

To emphasize its effect on the Divergent Meridians, combine chalcedony with a stone (such as **tourmaline**) that addresses the specific confluent points of the Divergent Meridians: black tourmaline—UB/KI; yellow tourmaline—ST/SP; green tourmaline—LR/GB; or red or pink tourmaline—HT/SI.

Cleansing and Charging

Discharge once a month in running water. Recharge in a glass container placed over a bed of sea salt for one day, then place with a quartz crystal, again for one day. Alternatively, cleanse in an amethyst geode.

Stone History

In folk medicine, chalcedony was boiled for fifteen minutes (combined with an enhancing quartz crystal) with a pinch of salt to make a "tea" to treat sore throat. (The salt helps soften phlegm.)

Chalcedony was popular for amulets and snuff bottles.

Common Locations

Chalcedony is extremely common and found in abundance worldwide. India is a major source of good-quality chalcedony.

BLUE CHALCEDONY

.....

(See color insert plate 10)

Taste	<i>Sweet</i>
Nature	<i>Slightly cooling</i>
Affinities	<i>LU/SP/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, sedimentary/ Wei</i>

Color/Appearance/Light

The sky-blue color of this stone signifies renewal. Tumbled and polished, it is a relatively uniform color. Rough, it has a frosted appearance.

By its color, blue chalcedony has a strong resonance with the throat region.

Chemical Composition

Silicon dioxide (SiO₂)

Key Characteristics

Blue chalcedony promotes the ability to communicate clearly.

It clears Heat and Phlegm.

Directionality/Energetic Mechanism/

Channel System

The blue color directs the effects of the stone inward. It targets the throat region.

Functions and Uses

Clears Full and Empty Heat. Indicated for:

- Lung Heat, especially as it affects the throat region; hoarseness; sore throat
- thyroid issues
- asthma, wheezing, coughing
- smokers
- menopausal signs and symptoms
- Stomach Fire causing Qi deficiency, chronic gastritis
- Hot Bi/Obstruction syndrome
- red eyes

- problems related to speech or the voice, such as Tourette's syndrome or speech dyslexia
- mental distraction

Transforms Phlegm, especially in the upper region. (The more banded the stone, the more it clears Phlegm.) Indicated for:

- glaucoma; cataracts; pressure in ears, head, or sinuses; goiters
- pensiveness, obsessions

Intentional use. Indicated for:

- improving communication with the external world, including pets and plants
- assisting the process of channeling information—grants access to knowing more than what appears to be
- strengthening throat chakra function

Methods of Application

Topical Application

Blue chalcedony combines well with vinegar to astringe its effect. Rub vinegar on the skin and place the stone on it.

Rub cuticles/Jing-Well points to release pathology to the exterior.

Massage the sternocleidomastoid muscle to release the throat and to treat tonsillitis.

Massage, place, or tape:

- on the center of the sternum, in line with the nipples/**CV-17**, to tonify Qi.
- on the paravertebral muscles adjacent to the lower border of the L2 spinous process/**UB-23** to support Kidney function.
- on the navel/**CV-8** to tonify Defensive/Wei Qi. (Place on a layer of salt and heat with moxa.)

Internal Application

As an elixir or water, drink daily for chronic gastritis, to clear Empty Heat signs and symptoms of menopause, or to clear Lung Heat resulting from smoking.

Intentional Application

In a clinic devoted to the treatment of eye, ear, nose, or throat disorders, surround a generator crystal with blue chalcedony.

Cautions and Contraindications

According to Li Shizhen, chalcedony should not be combined with **azurite**.

Compare/Contrast/Differentiate

Blue chalcedony and **blue lace agate** are often used interchangeably. Generally, stones with few or no bands are considered chalcedony. Blue lace agate has more effect on Phlegm because of its banding.

Combinations

Combine blue chalcedony with **calcite** to treat External Wind-Heat conditions or to clear Lung Heat that results from smoking.

Cleansing and Charging

Discharge once a month in running water. Recharge in a glass container placed over a bed of sea salt for one day, and then place with a quartz crystal, again for one day. Alternatively, cleanse in an amethyst geode.

Common Locations

Good-quality blue chalcedony comes from Malawi and Namibia.

GREEN CHALCEDONY

.....
(See color insert plate 10)

See the description of chrysoprase in chapter 17.

PINK CHALCEDONY

.....

Taste	<i>Sweet</i>
Nature	<i>Slightly cooling</i>
Affinities	<i>LU/SP/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, sedimentary/Wei</i>

Color/Appearance/Light

Pale pink. Dynamics of light cause the color more than mineral content.

The pink color offers a sense of innocence—to be more childlike and less rigid in attitude.

Chemical Composition

Silicon dioxide (SiO_2)

Manganese can cause a dark pink or reddish color.

Key Characteristics

Assists Kidney Qi in its support of Spleen Qi to produce Blood.

Directionality/Energetic Mechanism/Channel System

The pink color directs its effects to the exterior.

Functions and Uses

Nourishes Yin; generates Fluid. Indicated for:

- poor milk flow in a nursing mother

Tonifies and regulates Qi and Blood; balances the Defensive/Wei and Blood/Ying levels. Indicated for:

- tenderness in the breasts
- melancholia, lassitude, lethargy
- physical inflexibility

Stimulates Heart Qi. Indicated for:

- poor circulation, Raynaud's syndrome, cold hands and feet

Methods of Application

Topical Application

Hold pink chalcedony to stimulate the center of the palm/**PC-8** while nursing to stimulate milk flow.

Massage, place, or tape:

- on the paravertebral muscles adjacent to the lower border of the T7 spinous process/**UB-17**, the Influential Point for Blood, to tonify Blood.
- on the paravertebral muscles adjacent to the lower border of the T11 spinous process/**UB-20** to support Spleen function.

Internal Application

As an elixir, drink to nourish Yin and address other functions and uses.

Cautions and Contraindications

According to Li Shizhen, chalcedony should not be combined with **azurite**.

Combinations

Combine pink chalcedony and **rhodochrosite** in a combination for cardiac insufficiency.

Cleansing and Charging

Cleanse once a month in running water. Recharge in a glass container placed over a bed of sea salt for one day, then place with a quartz crystal, again for one day. Alternatively, cleanse in an amethyst geode.

RED CHALCEDONY/CARNELIAN

.....

(See color insert plate 10)

Taste	<i>Bitter, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/SP/ST/HT/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Chinese Name

Guang yu sui, “that which illuminates from chalcedony”

Hong yu sui, “red jade marrow”

Color/Appearance/Light

Bright orange to deeply red; somewhat translucent. From the Five Element point of view, the orange-red color of carnelian is the result of Fire/red moving into Earth/yellow and becoming orange. The Earth tempers the Fire to yield brightness and a shine. It reflects the idea of Yangming Heat burning up impurities and leaving behind only the brilliance.

Carnelian conveys the ability to look at one's life with compassion (Heart/Fire), reflect on one's boundaries (Stomach and Spleen/Earth), and begin to change (Liver/Wood).

Chemical Composition

Silicon dioxide (SiO₂) + iron

Key Characteristics

Carnelian is particularly important for the elderly population because it tonifies Yin and Yang and regulates Qi and Blood. It improves the absorption of vitamins and nutrients.

Carnelian has a strong relationship to Lung Qi but does not address Phlegm.

Carnelian reflects the energetics of the Lungs, specifically the diffusion of letting go. It helps emphasize and prioritize the process of healing over the process of illness. It repels negative influences of family members who focus excessively on one's disease. It is useful for people in an unsupported situation to dissipate pessimism and doubt.

Research in China shows that carnelian increases hemoglobin.

Directionality/Energetic Mechanism/

Channel System

Carnelian supports the Governing Vessel/Du Mai to tonify Qi, Blood, Yin, and Yang.

Eight Extraordinary Channels: Helps Dai Mai integrate the Chong, Ren, and Du Mai, which is why it tonifies Qi and Blood, Yin, and Yang and also breaks up accumulations.

Functions and Uses

Regulates Qi. Indicated for:

- shortness of breath, diaphragmatic constriction
- acute pain and inflammation

Tonifies Kidney Qi. Indicated for:

- menopausal signs and symptoms
- premature ejaculation
- postpartum issues

Nourishes Blood. Indicated for:

- infertility, impotence, menopausal signs and symptoms
- poor memory, inability to retrieve information and to concentrate, inability to release difficult memories

Clears Heat in the Blood. Indicated for:

- high blood pressure
- bleeding, especially bleeding or receding gums

- anxiety disorders, post-traumatic stress disorder
- infertility from psychogenic causes

Invigorates Blood, especially to the extremities. Indicated for:

- Raynaud's syndrome, pale fingernails

Breaks up accumulations in the Lower Burner. Indicated for:

- fibroids, ovarian cysts
- abdominal pain associated with intestinal stagnation
- low back pain
- kidney stones

Breaks up Liver stagnation. Indicated for:

- gallstones
- jaundice

Emotional use. Indicated for:

- promoting the ability to let go of upsetting memories and to let go of the past
- people who tend to be nervous with excitement, who do many things and burn themselves out

Intentional use. Indicated for:

- strengthening sacral chakra function
- health palace
- career palace—carnelian moves stagnation; it promotes the career of a manager or merchant and the success of a business by encouraging the ability to relax, to ease up on the pressure of looking for success

Methods of Application

Topical Application

Rub carnelian along the sternocleidomastoid muscle to release the throat; it is good for tonsillitis.

Wear a necklace or bracelet to support Postnatal Qi, especially to benefit respiratory function.

Use the stone to massage the lateral aspect of the torso, about a hand's width below the armpit, in line with the nipples/**SP-21/GB-22**, to release Blood stagnation in the chest and break up emotional trauma.

Massage, place, or tape:

- on points of pain on the low back.
- on the midline of the abdomen, midway between the

navel and the "V" where the ribs meet the base of the sternum/**CV-12**, for Food Stagnation. Benefits people who lose weight because they do not absorb nutrients, or people who gain weight even if they are not eating much.

- on the midline of the lower abdomen at the upper border of the pubic bone/**CV-2**, for twenty minutes a day, to break up uterine fibroids and ovarian cysts.

Internal Application

Carnelian requires a longer soaking time to prepare an elixir or wash.

Drink the elixir for low hemoglobin and to address functions and uses.

Use the elixir as a mouthwash for bleeding or receding gums.

Boil carnelian with water and a pinch of sea salt to drink and/or gargle for tonsillitis.

Intentional Application

Place a red carnelian specimen or sculpture in the bedroom to support the relationship palace.

Place a specimen or sculpture in the east corner of the home or of one's room to support the health palace.

Cautions and Contraindications

According to Li Shizhen, carnelian should not be combined with **azurite**.

Compare/Contrast/Differentiate

Carnelian cools and nourishes the production of Blood, but it does not have the strong invigorating effect of **bloodstone**. Carnelian is more effective at clearing Heat that is damaging the Blood than bloodstone, and it is more nourishing to build back the Blood. It may not be as invigorating as bloodstone, but when Heat is cleared the Blood automatically moves more freely.

Jasper breaks up Blood stagnation; carnelian nourishes and mildly invigorates the Blood.

Carnelian is more nourishing than **agate**.

As compared to the usual orange-red color of carnelian, **light red or pink chalcedony** is relatively more nourishing for Blood and regulating to Blood and Fluids.

Combinations

Combine carnelian with:

- **garnet** to clear Heat during menopause.
- **selenite** to break up fibroids resulting from elevated estrogen levels.
- **topaz** to help regenerate tissue and heal the myelin sheath of the nerves (for multiple sclerosis, Lou Gehrig's disease/ALS, etc.).

Carnelian combines well with **di yu** (sanguisorbia), "the herb that moves and transforms the Earth." They potentiate one another to stop bleeding, especially in the gums.

Cleansing and Charging

Cleanse carnelian in warm running water to draw out heat that it has accumulated from therapeutic placement. (The heat from the warm water provides the yang to discharge the stone.) Charge in rock crystal or an amethyst geode.

Stone History

Li Shizhen recommends carnelian applied on the tailbone to tonify both Yin and Yang.

WHITE CHALCEDONY

.....

(See color insert plate 10)

Taste	<i>Sweet</i>
Nature	<i>Slightly cooling</i>
Affinities	<i>LU/SP/KI</i>
Hardness	<i>7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, sedimentary/ Wei</i>

Color/Appearance/Light

White, translucent

Chemical Composition

Silicon dioxide (SiO₂)

Key Characteristics

White chalcedony clears Heat and resonates with the Lungs and the skin.

Directionality/Energetic Mechanism/Channel System

Anatomical level: skin

Functions and Uses

Clears Heat. Indicated for:

- open sores with foul odor
- coughing with yellow phlegm, or constantly needing to clear the throat

Methods of Application

Topical Application

Place white chalcedony directly on sores.

Internal Application

Boil with water and add a pinch of sea salt to use as a gargle for phlegm rattling in the throat.

Cautions and Contraindications

According to Li Shizhen, chalcedony should not be combined with **azurite**.

Cleansing and Charging

Cleanse once a month in running water. Recharge in a glass container placed over a bed of sea salt for one day, then place with a quartz crystal, again for one day. Alternatively, cleanse in an amethyst geode.

• Onyx •

(See color insert plate 11)

Taste	<i>Sweet</i>
Nature	<i>Neutral</i>
Affinities	<i>KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

From a Chinese point of view, the only true onyx is black in color, resonating with the Water element. It is very shiny when polished.

By the law of signatures, the illuminating shine allows Kidney Qi to expand and circulate to build the bones and the teeth. The black color absorbs Heat from the body.

Chemical Composition

Silicon dioxide (SiO_2) + **carbon + iron**

Of all the SiO_2 stones in the transformative group, onyx has the strongest association with the Essence/Yuan Qi.

Key Characteristics

Onyx is a stone for the Curious Organs, especially the Bones, Marrow, and Brain. Its association with the Water element also brings its energetics to the lower pelvic region.

Onyx benefits the sensory portals, especially as they are impacted by the aging process—that is, the diminishing of Jing/Essence.

Directionality/Energetic Mechanism/ Channel System

Accesses the Source/Yuan and Defensive/Wei levels; affects the Marrow to draw pathology into latency; slows down disease progression.

Functions and Uses

Supports Source/Yuan Qi; stabilizes energy to the Kidneys and lower region. Indicated for:

- osteoporosis, fractures, loose teeth
- tinnitus, diminished hearing, decline in vision

Tonifies Spleen and Lung Qi. Indicated for:

- chronic fungal conditions, chronic candidiasis (works very slowly, so it is not for acute conditions)
- constitutionally based skin conditions, such as genital herpes

Intentional use. Indicated for:

- grounding and stabilizing—promotes a feeling of security
- career palace—helps cultivate a career as a fengshui practitioner

Methods of Application

Topical Application

Place or tape:

- on inflamed skin or burns. Onyx absorbs Heat.
- on Bladder Shu points (see appendix 2) to help direct Kidney essence to a particular weak organ.
- together with rose quartz on the paravertebral muscles adjacent to the lower border of the T9 spinous process/**UB-18** to express anger, or adjacent to the lower border of the L2 spinous process (slightly higher than the waist)/**UB-23** to express fear.

In a stone layout, with the receiver lying on his or her back with bent knees, place in the depression on the bottom of the foot, behind the ball/**KI-1**, to ground the effects of the treatment.

Wear onyx as earrings, set in gold, for tinnitus or diminished hearing.

Put the stone in bathwater for a systemic treatment to address any of its functions and uses.

Use the elixir externally:

- as a compress over fractures or loose, weak joints.
- as a spray for dermatological conditions (Dampness, fungal infections).
- as a foot soak for fungus in the nails (it works very slowly, but it gets to the root of the condition).

Internal Application

Use the elixir as a rinse to strengthen loose teeth.

Cautions and Contraindications

Onyx works very slowly. To receive its benefit of unraveling the energetics of a condition, one must wear the stone or drink the elixir for a long period. Results are slow to achieve, but long lasting.

QUARTZ CRYSTALS



Plate 1. Clear quartz crystal

(see pages 140–42)

Examples of the diversity of form, including (clockwise from left to right), a Lemurian crystal, a faden crystal, a naturally terminated generator crystal, a Dow crystal, and another faden. In front of the generator (at center) is a self-healed crystal. The small cluster and the angled crystals on the right demonstrate how energy was moving at the time of their formation.



Plate 2. Colored quartz crystal

(see pages 142–50, 151–53, and 155–58)

Examples of the diversity of color of quartz crystals

**Plate 3. Rutilated
(see pages 150–53)
and tourmalinated quartz crystal
(see pages 154–55)**

Golden threads (usually titanium dioxide), called rutiles, penetrate through quartz crystal during its creation to form rutilated quartz (front center and left). Tourmalinated quartz (center and front right) includes needles of black tourmaline. The two large crystals in the rear are smoky rutilated quartz.





Plate 4. Titanium and aura quartz crystal

(see pages 153–54)

Different metals bound molecularly to quartz crystals yield a variety of colors. Titanium quartz crystals are at center and right, and aqua aura quartz (bonded with gold) is on the left.

Plate 5. Herkimer diamond (see pages 158–59)

Herkimer diamonds are almost always double-terminated, and they range in size from tiny to relatively large. They can also appear in complex clusters (not shown).



TRANSFORMATIVE STONES

Plate 6. Banded agate

(see agate, pages 165–83)

Examples showing diversity of form—with both concentric and horizontal banding (see stones in back row)—and color, including (in front row, from bottom left to right) blue lace agate, pink agate, tiger eyes, and fire agate (most front center)



Plate 7. Patterned agate jasper

(see agate, pages 165-83)

Examples of the widely varied colors and patterns, including (spiraling upward from the left front) leopardskin, a miscellaneous orange/yellow combination, ocean, mookaite, moss, a rainforest sphere, miscellaneous red/green combination, tree, ocean, pietersite, moss, miscellaneous sandy/red combination, dalmation, and miscellaneous green.



Plate 8. Jasper

(see pages 184-92)

Examples of the strength and solidity of jasper's color, including the green with red inclusions of bloodstone



Plate 9. Flint

(see pages 192-93)

Examples showing (from the front left) English Brandon flint; four pieces of layered, sedimentary flint from Poland; Ohio flint (top right); and western chert (bottom right)



Plate 10. Chalcedony
(see pages 193–99)
Examples of colors and
forms of chalcedony

Plate 11. Onyx
(see pages 200–201)



Plate 13.
Nephrite jade
(see page 209)



**Plate 12. Jade/
Jadeite**
(see pages 201–8)

Examples of colors of jadeite. The black jade in the left foreground includes gold.

DEFENSIVE/WEI QI STONES



Plate 14 (top). Amazonite
(see pages 214–16)

Plate 15 (middle). Amber
(see pages 216–18)

Plate 16 (right). Angelite
(see pages 218–19)

Angelite is the trade name for anhydrite. On the left is an anhydrite “fan.” On the right are two polished pieces.



Plate 17. Apophyllite

(see pages 219–22)

Examples of clear
apophyllite crystals
and a cluster of green
apophyllite



Plate 18. Aragonite

(see pages 222–23)

Examples of different
forms and colors

Plate 19. Barite

(see pages 223–25)

Examples of different forms
of barite, including powder for
use as a poultice



Plate 20. Biotite

(see pages 225–26)

Examples of forms,
including massive (left),
sheet (front), and a
polished massage tool
(right rear)



Plate 21. Calcite

(see pages 226–36)

Examples of the diversity
of forms and colors of
calcite, including powder
for use as a poultice

Plate 22. Celestite/celestine

(see page 237)

The blue cluster at center
is from Madagascar;
the white terminated
crystals are from Ohio.



Plate 23. Danburite
(see page 238)



Plate 24. Fluorite

(see pages 238–45)

Examples of colors and forms, including a massage wand (rear center) appropriate to address acute conditions



Plate 25. Gypsum and selenite
(see pages 245–50)

Any gypsum with a visible crystalline structure is called selenite.

Clockwise from the left are fishtail selenite, green selenite, golden selenite, a raw selenite “wand,” and desert rose.





Plate 26. Jet
(see pages 251–52)

Plate 27. Marcasite nodule
(left) with other forms of boji
stones/moqui balls
(see pages 252–53)



Plate 28. Obsidian
(see pages 253–62)

Examples of colors of obsidian, including (clockwise from front left) small polished mahogany, gold sheen egg, mahogany broken slab, black sphere, and a raw, unbroken, unpolished piece. In the center group is a mahogany “needle,” Apache tear, snowflake sphere, and an illustration of obsidian’s conchoidal fracture (the smooth curved breakage resembling concentric ripples).



Plate 29. Petrified wood
(see pages 262–63)
Examples of colors and forms



Plate 30. Scolecite
(see pages 263–64)
In the foreground is a natural crystal. In the rear is a polished egg and two tumbled pieces.

Plate 31. Septarian nodules/dragon's egg
(see pages 264–65)





Plate 32. Stalactite/stalagmite

(see pages 265–66)

These are likely not true stalactites/stalagmites but stalactitic “fingers.” True stalactites are rare; the caves where they grow are protected environments. In the United States it is illegal to gather these stones.

Plate 33 (top right). Stilbite

(see pages 266–67)



Plate 34. Talc

(see pages 267–68)

Plate 35. Tourmaline

(see pages 268–77)

Examples of the diversity of colors and forms, including several natural crystals. Uvite is in the back row center, flanked by rubellite (pink) and verdilite (green). In the foreground (from left to right) is a watermelon slice, several small slices of multicolored tourmaline surrounding faceted rubellite and verdilite, a natural black crystal, and an unpolished multicolored piece.



NOURISHING/YING QI STONES

Plate 36. Aventurine
(see pages 281–87)
Examples of the range
of colors



Plate 37. Azurite
(see pages 287–89)
Note the small azurite
“blueberries,” useful
for placing on the inner
corners of the eyes.

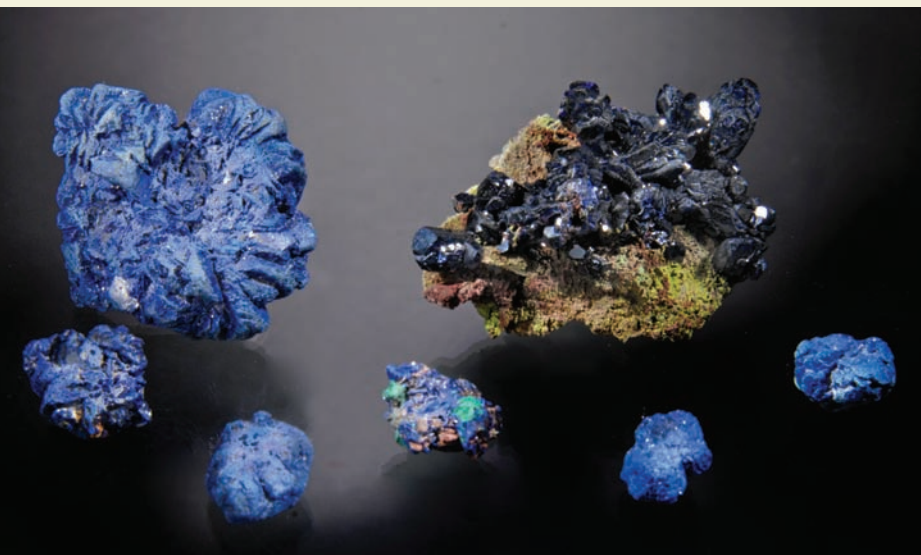


Plate 38. Azurite-malachite
(see pages 290–91)



Plate 39. Bronzite
(see pages 291–92)





Plate 40. Cavansite
(see pages 292–93)

Plate 41. Chalcopyrite
(see pages 293–94)

The brassy metallic color is pure chalcopyrite; the iridescent colors are caused by a similar mineral, bornite, which tarnishes the underlying chalcopyrite.



Plate 42. Charoite
(see pages 294–96)

Plate 43. Chiastolite
(see pages 296–98)



Plate 44. Chrysoberyl
(see pages 298–99)



Plate 45. Chrysocolla (see pages 299–302)

Examples of colors and forms. The small piece in the center is polished gem silica. The two flat, sparkly pieces are called drusy, but if polished, they would also be considered gem silica.



Plate 46. Diopase
(see pages 302–4)



Plate 47. Dolomite
(see pages 304–6)



Plate 48. Dumortierite
(see pages 306–7)



Plate 49. Garnet
(see pages 308–14)

Examples of the variety of colors and forms. Of particular note are the green colors. The small slab (left foreground) is uvarovite, which typically forms as slabs of drusy. The two small faceted stones and the specimen to the right rear are tsavorite.



Plate 50. Hematite
(see pages 314–17)

The center slab is specular hematite; its size and shape are appropriate for charging other stones that nourish blood. The two examples on either side are the more typical botryoidal hematite. A dish of tumbled stones (as shown at front center) can be used to charge other stones if a slab is not available.



Plate 51. Hemimorphite
(see pages 318–19)



Plate 52. Hiddenite/green spodumene
(see pages 319–21)

The green stone is a true hiddenite from the mine near the town of Hiddenite. The clear stone is likely from Pakistan, perhaps once irradiated to be green, but now colorless (and nevertheless classed as hiddenite).

Plate 53. Howlite
(see pages 321–22)



Plate 54. Iolite/water sapphire
(see pages 322–23)

Iolite is generally available as small beads, which are appropriate for stringing as jewelry or taping to acupoints.



Plate 55. Kunzite/pink spodumene
(see pages 324–25)

Examples of colors and forms, including a faceted stone and tumbled and rough samples in the foreground, and in the rear a crystal that displays kunzite's dichroic nature—that is, showing a darker color at the terminated side than in the body of the crystal



Plate 56. Kyanite
(see pages 325–26)



Plate 57. Lapis lazuli
(see pages 327–30)



Plate 58. Magnesite
(see pages 330–31)
The piece on the right contains brown
tourmaline/dravite.

Plate 59. Magnetite/Iodestone
(see pages 331–33)



Note the small stone placed on the crystal. The stone potentiates the quartz with malachite's therapeutic effects, without its toxicity.



The piece in the center (rear) is peridotite, from which peridot emerges during its formation. Peridot is typically very small. Small beads are appropriate for taping to acupoints.

(see pages 338–40)



Plate 63. Pyrite/fool's gold

(see pages 340–42)

Examples of the diversity of forms, including perfect cubes, a pyrite sun, a cluster, and the matrix of a quartz cluster. The massage wand is ideal for conditions of sharp pain that is worse with exposure to cold temperatures.

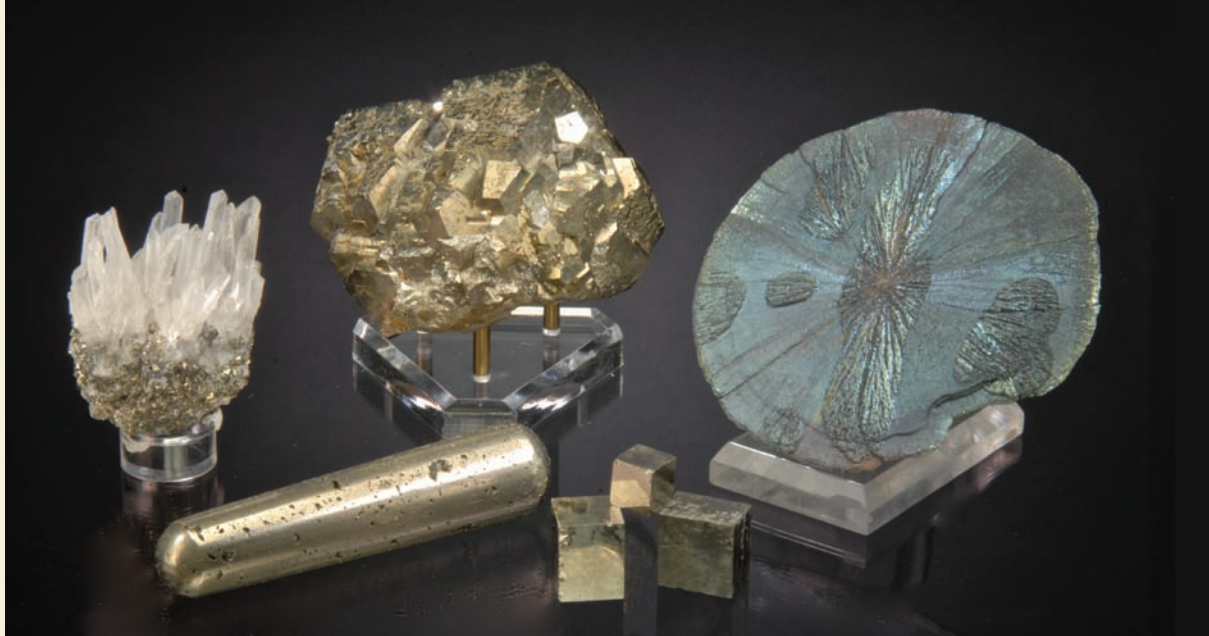


Plate 64. Rhodochrosite

(see pages 342–44)



Plate 65. Rhodonite

(see pages 345–47)



Plate 66. Seraphinite

(see pages 347–48)





Plate 67. Serpentine
(see pages 349–50)



Plate 68. Sodalite
(see pages 351–53)



Plate 69. Staurolite
(see pages 353–54)

Plate 70. Turquoise
(see pages 354–56)



Plate 71. Variscite
(see pages 356–57)



Plate 72. Zincite
(see pages 358–59)

Plate 73. Zoisite
(see pages 359–60)



SOURCE/YUAN QI STONES



Plate 74. Alexandrite
(see pages 366–67)



Plate 75. Apatite
(see pages 367–68)
Examples of forms and colors, including a massage wand on the left and, on the right, small beads appropriate for taping to acupoints.

Plate 76. Beryl

(see pages 369–79)

Examples of the variety of forms and colors: surrounding the central transparent aquamarine crystal, clockwise from the front, are beads of aquamarine and opaque emerald tumbled chips appropriate for taping to acupoints, faceted aquamarine, trapiche emerald, opaque aquamarine crystal, goshenite, bixbite, emerald, and faceted morganite. To the far right is heliodor.



Plate 77. Chrysoprase
(see pages 379–81)



Plate 78. Coral
(see pages 381–83)



Plate 79. Diamond
(see pages 383–84)



Plate 80. Diopside
(see pages 384–85)
The two small polished stones are rare chrome cat's eye diopsides.

Plate 81. Epidote
(see pages 386–87)



Plate 82. Labradorite
(see pages 387–88)

Plate 83. Larimar
(see pages 388–90)





Plate 84. Lepidolite

(see pages 390–92)

The piece on the left includes crystals of pink tourmaline/rubellite.



Plate 85. Meteorite

(see pages 392–94)

Plate 86. Moonstone

(see pages 394–96)



Plate 87. Muscovite/fuchsite

(see pages 396–98)

Muscovite is usually white to colorless.
Fuchsite is usually green, resulting from
high chromium content.



Plate 88. Opal

(see pages 398–404)

Examples of the range of colors,
including (clockwise from left),
Peruvian blue green, rough Andean
pink, two cabochons of Brazilian
and Mexican opal with play of light,
and boulder opal in matrix. In the
foreground are miscellaneous
opals from Ethiopia.



Plate 89. Pearl

(see pages 405–6)

These are all freshwater
pearls from China.



Plate 90. Ruby
(see pages 406–8)

Ruby is often included in other minerals. On the left and right (in foreground) is ruby in zoisite. The spheres at the rear are (from left to right) non-gem-quality ruby, ruby in fuchsite, and ruby in kyanite. The small pieces in the center are a small polished ruby in fuchsite, a rough ruby, a gem-quality faceted stone, and a rough ruby in zoisite.



Plate 91. Sapphire
(see pages 408–12)

Rough and faceted sapphires showing a range of colors, including a mass gaw in the rear and a star sapphire cabochon in the front

Plate 92. Spinel
(see pages 412–13)

Rough and faceted stones showing a range of colors





Plate 93. Sugilite
(see pages 413–15)

Plate 94. Sunstone
(see pages 415–16)



Plate 95. Tanzanite
(see pages 416–17)

Plate 96. Tektite and moldavite

(see pages 417–19)

On the left (rear) is Libyan desert glass;
on the right is moldavite. The tektite
in the front left is cut and polished to
show a glassy interior.



Plate 97. Topaz

(see pages 420–24)

Examples of colors and
forms. The imperial topaz
beads in the foreground
are crystals sliced
horizontally.



Plate 98. Unakite

(see pages 424–25)



Plate 99. Zircon

(see pages 426–27)

ALCHEMICAL STONES

Plate 100. Antimony
(see pages 435–36)
and stibnite
(see pages 437–38)



Plate 101. Cinnabar
(see pages 438–39)

Plate 102. Cinnabar
included in aragonite
(see pages 222–23
and 438–39)



Plate 103. Orpiment
(see page 440)



Plate 104. Realgar
(see pages 441–42)

Note the small stone placed on the crystal. The stone potentiates the quartz with realgar's therapeutic effects, without its toxicity.

Plate 105. Sulfur
(see pages 442–43)
Examples of the variety of forms



Various stones are treated to appear as onyx. Its place in the evolution from agate makes it slightly harder than agate. A test to confirm the quality of the stone is to try to scratch the onyx with agate. If it scratches, it is not onyx.

Compare/Contrast/Differentiate

Of all the SiO₂ stones in the transformative group, onyx has the strongest resonance with the constitution.

Onyx is similar to the herb **rehmannia** in that it is heavy and slow working. It differs from rehmannia because onyx gets rid of Dampness.

Combinations

Since onyx works so slowly, combining it with **calcite** for any of its applications will speed its effects.

Onyx works well with **calcite** to build bones. This combination is also beneficial for burns. The calcite clears the Heat (though gypsum is faster); the onyx reduces scarring.

Combine with **rose quartz** to help express emotion.

Cleansing and Charging

Cleanse under running water. Charge with rock crystal.

• Jade/Jadeite •

(See color insert plate 12)

Taste	<i>Sweet</i>
Nature	<i>Neutral</i>
Affinities	<i>KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Chinese Name

Yu, “precious stone”

The Chinese character for jade implies a symbiotic relationship between the Earth and humanity. It includes the radical for *king*. The king has responsibility to treat the realm and its people respectfully. As the head of state, the king is expected to be a highly cultivated human being, demonstrating to his land and his people the virtues espoused by Confucian philosophy, such as loyalty, righteousness, integrity, compassion, and wisdom.

If the king behaves in such a way, it is expected that his subjects will interact similarly to their own smaller “kingdoms” of family, community, and land.

If all of humanity behaves as a benevolent king to his realm, respecting not only one another but also the Earth, the Earth will reward humans with jade.

Xuan zheng, “mysterious authenticity”

This was also the spiritual name of Gehong, the famous alchemist.

Color/Appearance/Light

Black/grayish, green, lavender, yellow, white. Specimens often show gradations in the various colors, with very homogenous color being somewhat rare. It is often dyed or otherwise treated to make the color uniform. Some stones can appear to be opaque, but when light is shone through them, they are translucent.

Raw jade comes in large nondescript boulders. The color is only visible when the boulder is cut. When polished, good-quality jade has an oily feel and a shine emanating from it.

Jade testifies to our process of refinement. When worn as jewelry, it interacts with the Qi quickly. It is common for

the color of the stone to change as it absorbs perversity. When the color intensifies or darkens, it is absorbing toxins from the Blood. When it becomes paler, it is absorbing toxins from the Qi. As one wears the stone, it purifies the body and promotes the understanding of one of the virtues, according to the color.

Chemical Composition

Sodium aluminum silicate ($\text{NaAlSi}_2\text{O}_6$)

It can contain impurities of iron, calcium, potassium, magnesium, titanium, manganese, and others.

The sodium, potassium, and magnesium regulate Fluids and are cleansing for turbidity in the urine or stools, for coughing up white mucus, or for having sticky, clammy sweat.

Key Characteristics

Li Shizhen reports that jade has five virtues:

- benevolence, because it is moistening, lustrous, and warm;
- righteousness, because it has the same texture outside and inside;
- wisdom, as its sound is tender and beautiful and spreads afar;
- bravery, as it does not bend, even if it has to be broken; and
- purity, as it is clean and clear.

A stone of wisdom, it promotes longevity and quietude.

Jade is an aspirational stone reflecting the transformational process of affirmation and completion. Just as agate aspires to become jade, jade has been used historically to awaken in human beings the aspiration to accomplish the virtues promoted by spiritual traditions. Accomplishment implies completion. With completion we bring refinement into the world, with the intention to help all human beings and the planet. For such an important stone, it may seem odd that it has relatively few functions and uses, but at this stage of cultivation we should be no longer troubled with mundane health issues, focusing only on the aspirations that arise out of our refined presence.

It is very tough. It associates with redemption and perfection.

Cautions and Contraindications

Jade must be cleansed very thoroughly because it easily absorbs pathology.

A Protocol for Transformation

Jade is a stone of aspiration and completion. It helps us develop beneficial qualities for the betterment of life on this planet. By the time we have reached the level of working with jade, we have completed the processes of separating the clear from the turbid, purification, and refinement. Most of our “rough edges” have been made smooth, and our refinement allows us to bring more light and wisdom into the world. We do this by cultivating the virtues recognized as supremely important for the spiritual evolution of humanity by the venerated philosophies of Daoism, Confucianism, and Buddhism.

The virtues and their associated colors are:

- black—clarity and wisdom
- green—righteousness
- lavender—integrity
- yellow—loyalty
- white—devotion and purity

The acupuncture points used in this protocol are the nodes where the movement of energy from the extremities converges into the central regions of the body. Energy that has taken on vibrational frequencies of the impurities and imperfections of daily experience circulates inward and deposits into these regions. Over time, these energetic impurities accumulate in the regions of the middle abdomen, chest, and throat. An appropriately colored stone placed on these nodal points absorbs and filters away the energetic impurities, opening the way to cultivate the virtue to which we are putting our attention.

As a nightly ritual, lie down on your back and place an appropriately colored stone:

- on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**/Central Receptacle (solar plexus chakra);
- on the center of the sternum, in line with the nipples/**CV-17**/Central Altar (heart chakra); and
- on the central notch at the base of the throat/**CV-22**/Celestial Chimney (throat chakra).

Bring consciousness of breath into the points, and be open to whatever the stone can teach you about the virtue you’re cultivating.

Once the impurities transform, the resulting clarity percolates upward into the head/upper dantian. As the purified energy ascends, it affects the Brain, granting a clean, direct connection to Spirit.

This progression is very difficult, with the throat chakra being the most challenging. Jade offers the strength to break through and complete the process.

Cleanse the stones thoroughly at least once a month.

Jade is contraindicated with substances that stimulate Kidney Yang, such as epimedium or deer antler. Do not take steroids when using jade.

There are differences of opinion, but the majority of classical sources recommend that it should not be combined with anything containing cinnabar.

Compare/Contrast/Differentiate

Nephrite jade has been mined in China for centuries. It was only in the eighteenth century that the fine jadeite from Burma became popular. Nephrite jade is slightly softer than jadeite but is more durable. Jadeite has a smoother, glossier finish, but it is somewhat brittle. Jadeite enters the Blood more directly than nephrite jade.

Combinations

Jade enhances any elixir.

When jade is combined with precious stones of similar color—for example, lavender jade with **ruby**, white jade with **diamond**, or green jade with **emerald**, the extra hardness of the precious stone enhances the effect of the jade.

Cleansing and Charging

Soak overnight in ocean water or in mineral water with sea salt. Let it dry for a short time in the sun. Jade requires very thorough cleansing when it is first obtained, especially if it is an antique.

Stone History

Classical materia medica describe the elixir of jade as treating hundreds of diseases.

Li Shizhen reports that a jade elixir makes the body lighter. The process: Wrap the jade in the skin of a toad. The jade begins to dissolve, leaving behind the liquid essence of jade, “the jade spring.” Collect the liquid. Now collect dew in the morning and combine it with the jade essence. Cook them together with rice. Add 30 grams of di yu/sanguisorbia and 30 grams of green jade (the same as processed with the toad skin), and decoct. Long-term ingestion confers immortality. Applied to the eyes, it brightens the eyes and treats blindness.

By the time of Emperor Qianlong (1711–1799) of the Qing dynasty, a new jade had been found in Burma. It was jadeite, slightly harder than the nephrite jade that had been worked in China for thousands of years. In the book *The Stone of Heaven*, the authors make a case that it was

Qianlong’s mad obsession with this jade from Burma that led to China’s ultimate fall to Western influence. Qianlong squandered his treasury to send his armies to conquer Burma in order to access the jade that was found there. The army, ill prepared for the jungle, was devastated by malaria and the primitive tribes, who jealously guarded the secret of the jade mines.

The Stone of Heaven tells of the jade mining industry in Burma today, which has devastated the lives of thousands of people. Jade’s history has gone from the sublime, when its name was used by ancient mystical traditions such as the Jade Purity School, to the miserable, where the government of Myanmar brutalizes its people in order to mine the stone for profit.

Common Locations

Myanmar, Kazakhstan, Russia, Tibet, China, Japan, Guatemala, United States (California)

BLACK/GRAYISH JADE

.....
(See color insert plate 12)

Taste	<i>Sweet</i>
Nature	<i>Neutral</i>
Affinities	<i>KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Black, light to dark gray. Some black jade is actually green when light is shone through it.

The black color associates with the Kidneys. The virtue of the Kidneys is having the faith and trust that everything we encounter in life is as it should be, and that we have the resources necessary to manage our challenges.

Chemical Composition

Sodium aluminum silicate ($\text{NaAlSi}_2\text{O}_6$)

It can contain impurities of iron, calcium, potassium, magnesium, titanium, manganese, and others.

Key Characteristics

Black jade represents the virtue of clarity, Qing. The color black allows for all possibilities. Out of the darkness comes the light.

Qing also implies faith and trust. In spite of the darkness, we have the trust that there is deeper meaning to our life experiences.

Directionality/Energetic Mechanism/
Channel System

It enhances the concept of Water and consolidation of energy into the self to cultivate wisdom.

Functions and Uses

- Intentional use. Indicated for:
- reconciling with traumas that seem unsolvable in this lifetime; working with black jade grants clarity of vision to see that there is hope
- Strengthens the Kidneys to anchor Lung Qi. Indicated for:
- asthma, shortness of breath
 - high blood pressure
 - chest distress

Methods of Application

Topical Application

Use black or grayish jade as described in “A Protocol for Transformation,” page 202, to cultivate clarity and faith.

Internal Application

Drink the elixir or prepare a decoction to address functions and uses, most especially to cultivate the virtue of wisdom and clarity.

Intentional Application

Wear as jewelry or an amulet to protect against negativity.

When worn as jewelry, jade interacts with the Qi quickly. It is common for the color of the stone to change as it absorbs perversity. When the color intensifies or darkens, it is absorbing toxins from the Blood. When it becomes paler, it is absorbing toxins from the Qi. As one wears the stone, it purifies the body and promotes the understanding of one of the virtues, according to the color.

Place a specimen or sculpture in the north corner of the home to cultivate the palace of wisdom.

Place in the west corner of the home to protect the home against Perverse Qi while traveling.

Cautions and Contraindications

Jade must be cleansed very thoroughly, especially when first obtained, because it easily absorbs pathology.

Jade is contraindicated with substances that stimulate Kidney Yang, such as epimedium or deer antler. Do not take steroids when using jade.

There are differences of opinion, but the majority of classical sources recommend that it should not be combined with anything containing cinnabar.

Cleansing and Charging

Soak overnight in ocean water or in mineral water with sea salt. Let it dry in the sun.

GREEN JADE
.....
(See color insert plate 12)

Taste	Sweet
Nature	Neutral
Affinities	LR/HT
Hardness	6.5–7
Crystal structure	Monoclinic
Stone group	Chain silicate
Level of formation	Metamorphic/Ying

Color/Appearance/Light

Varied shades of green, from pale olive green to bright emerald green. The emerald green is called imperial green and is much sought after. Stones are rarely uniform in color; they often have pale green or white streaks. Various treatments are used to produce uniformity of color, which is a highly prized characteristic.

Chemical Composition

Sodium aluminum silicate ($\text{NaAlSi}_2\text{O}_6$)

The color is usually caused by chromium. It can also contain impurities of iron, calcium, potassium, magnesium, titanium, manganese, and others.

Key Characteristics

Green jade represents the virtue of righteousness, Yi, which means living with integrity and consistency, having no pretense. Green jade is also associated with benevolence and compassion.

It is the color related to physical healing.

The most prized green jade is called imperial jade. It is uniform in its emerald green color, which demonstrates its “rightness.”

Directionality/Energetic Mechanism/ Channel System

It enhances the concept of Wood and growth, giving it relationship to Yin Wei Mai. It helps in moving through the cycles of change: adolescence, adulthood, marriage, divorce, parenthood.

Functions and Uses

Represents the virtue of righteousness, Yi, associated with the Heart.

Nourishes Blood; regenerative to the Sinews. Indicated for:

- neurological conditions: multiple sclerosis, polio, spinal injuries
- dysmenorrhea, amenorrhea, menstrual stagnation, premenstrual syndrome

Intentional use. Indicated for:

- health palace

Methods of Application

Topical Application

Use green jade as described in “A Protocol for Transformation,” page 202, to cultivate righteousness and integrity.

Internal Application

Drink the elixir or a decoction to address functions and uses, most especially if you feel as though you are living in two worlds, where the integrity of self is not being expressed externally.

Intentional Application

Green jade is prized by the elderly and makes an excellent gift.

Wear as jewelry or place a specimen or sculpture in the east corner of the home to support the cultivation of righteousness—that is, that one’s expression in the world is a true reflection of the self.

Place in the east corner of the home to support the health palace.

Place in the west corner of the home to protect the home against Perverse Qi while traveling.

Cautions and Contraindications

Jade must be cleansed very thoroughly because it easily absorbs pathology.

Many stones are treated to appear to be green jade, including aventurine, amazonite, and serpentine. Good jade is very expensive, especially the imperial green variety. If it’s not expensive, it’s probably not jade.

Jade is contraindicated with substances that stimulate Kidney Yang, such as epimedium or deer antler. Do not take steroids when using jade.

There are differences of opinion, but the majority of classical sources recommend that it should not be combined with anything containing cinnabar.

Compare/Contrast/Differentiate

Jadeite, **labradorite**, and **sugilite** all affect the Blood. Jadeite is stronger in this effect.

Cleansing and Charging

Soak overnight in ocean water or in mineral water with sea salt. Let it dry in the sun. Cleanse very thoroughly when it is first obtained.

LAVENDER JADE

• • • • •

Taste	<i>Sweet</i>
Nature	<i>Neutral</i>
Affinities	<i>HT/SP/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Pale lavender, usually with some variation in shades of color. It is often heat treated to make the color more intense and uniform.

Chemical Composition

Sodium aluminum silicate (**NaAlSi₂O₆**)

It can contain impurities of iron, calcium, potassium, magnesium, titanium, manganese, and others.

Key Characteristics

Lavender jade represents the virtue of spreading truth into the world, based on the flowering of one’s own knowledge and wisdom. From a Buddhist point of view, it represents the Bodhisattva vow of helping others realize enlightenment.

Directionality/Energetic Mechanism/Channel System

It enhances the concept of Fire spreading its energy and cultivating the truth of one’s own Heart.

Functions and Uses

Calms the Shen; facilitates meditation.

Clears Heat in the Blood. Indicated for:

- fevers

Intentional use. Indicated for:

- helping cultivate the discipline to continually question one’s beliefs and to consistently and reliably speak with knowledge and wisdom
- imparting dreams that guide us into our future

Methods of Application

Topical Application

Use lavender jade as described in “A Protocol for Transformation,” page 202, to cultivate the virtue of spreading truth and knowledge into the world.

Internal Application

Drink the elixir or a decoction to address functions and uses, most especially if you are cultivating the commitment to refining knowledge and wisdom.

Intentional Application

Wear as jewelry or place a specimen or sculpture in the south corner of the home to cultivate the virtue of continually challenging our beliefs and attitudes and spreading wisdom into the world.

Place in the west corner of the home to protect the home against Perverse Qi while traveling.

Place in the south corner of the home to help newlyweds maintain both their individuality and equality.

Cautions and Contraindications

Jade must be cleansed very thoroughly because it easily absorbs pathology.

Jade is contraindicated with substances that stimulate Kidney Yang, such as epimedium or deer antler. Do not take steroids when using jade.

There are differences of opinion, but the majority of classical sources recommend that it should not be combined with anything containing cinnabar.

Combinations

Combine lavender jade with **ruby** to support the commitment needed to complete a long-range project; it is especially helpful for a person who has difficulty maintaining the energy and dedication needed to realize a long-term goal.

Cleansing and Charging

Soak overnight in ocean water or in mineral water with sea salt. Let it dry in the sun.

WHITE JADE

.....
(See color insert plate 12)

Taste	<i>Sweet</i>
Nature	<i>Neutral</i>
Affinities	<i>LU</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

The white color is described as the color of pig lard.

Chemical Composition

Sodium aluminum silicate (**NaAlSi₂O₆**)

It can contain impurities of iron, calcium, potassium, magnesium, titanium, manganese, and others.

Key Characteristics

White jade represents the quality of benevolence, *ren*. From a Confucian point of view, benevolence implies the cultivation of an orderly family and society, based in the recognition of and respect for each individual's proper role.

White jade helps in our relationships with others, especially the family. It also supports devotion and purity.

Directionality/Energetic Mechanism/ Channel System

White jade emphasizes the energy of Metal, with its order and sense of justice.

Functions and Uses

Nourishes and moistens Yin; nourishes Jing. Indicated for:

- low sperm count
- premature aging
- thirst

Intentional use. Indicated for:

- cultivating the quality of benevolence, *ren*.

Methods of Application

Use any method to cultivate healthy boundaries with others, especially the family.

Topical Application

Use white jade as described in “A Protocol for Transformation,” page 202, to cultivate the virtue of devotion and purity.

Internal Application

Drink the elixir to address functions and uses.

Prepare a decoction of white jade by placing a stone in 2 cups of water; bring to a boil and reduce to 1 cup. Drink to:

- nourish the Jing.
- resolve family upheavals—even if only one person changes deeply and profoundly, everyone who is close to her in relationship will also be required to change.
- support the cultivation of devotion and purity.

Intentional Application

Holding a piece of white jade in the mouth moistens the mouth and confers the sense that one's speech can benefit others.

Place in the west corner of the home to protect the home against Perverse Qi while traveling.

Place in the south corner of the home to help newlyweds maintain both their individuality and equality.

Cautions and Contraindications

Jade must be cleansed very thoroughly because it easily absorbs pathology.

Jade is contraindicated with substances that stimulate Kidney Yang, such as epimedium or deer antler. Do not take steroids when using jade.

There are differences of opinion, but the majority of classical sources recommend that it should not be combined with anything containing cinnabar.

Cleansing and Charging

Soak overnight in ocean water or in mineral water with sea salt. Let it dry in the sun.

Stone History

White jade was the most highly regarded and collected by scholars. It was often carved into ornaments to be worn at the waist.

YELLOW JADE

.....
(See color insert plate 12)

Taste	<i>Sweet</i>
Nature	<i>Neutral</i>
Affinities	<i>SP/HT/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Brownish yellow. Those stones with a tinge of red are considered the best.

Chemical Composition

Sodium aluminum silicate ($\text{NaAlSi}_2\text{O}_6$)

It can contain impurities of iron, calcium, potassium, magnesium, titanium, manganese, and others.

Key Characteristics

Yellow jade represents the virtue of loyalty, *zheng*.

The Chinese character for *zheng* tells us that this virtue is less about benefiting society and more about knowing and being loyal to one's own heart. The relative hardness of the stone means its truth cannot be swayed by external forces. It will stay true to its own heart.

It is also associated with having respect for the "order of things," the rites and rituals that grant value to human life.

Directionality/Energetic Mechanism/ Channel System

Enhances the energy of Earth. Being comfortable in our "home" allows us the freedom to do things the way we want to do them. We learn to be loyal to our own self.

Functions and Uses

Tonifies Spleen Qi; clears Stomach Fire and drains Dampness. Indicated for:

- people with eating disorders resulting from conflict between society's expectations and what they want for themselves
- digestive disorders

Intentional use. Indicated for:

- cultivating the virtue of loyalty, *zheng*

Methods of Application

Topical Application

Use yellow jade as described in "A Protocol for Transformation," page 202, to cultivate the virtue of loyalty to the self and the value of the rituals that give order to life.

Internal Application

Drink the elixir or a decoction to address functions and uses, most especially to cultivate loyalty to one's own heart.

Intentional Application

Wear as a bracelet, especially for transitions in life, such as graduation. Helps cultivate being true to one's own self even while accepting the new responsibilities of life.

Place in the west corner of the home to protect the home against Perverse Qi while traveling.

Place in the south corner of the home to help newlyweds maintain both their individuality and equality.

Cautions and Contraindications

Jade must be cleansed very thoroughly because it easily absorbs pathology.

Jade is contraindicated with substances that stimulate Kidney Yang, such as epimedium or deer antler. Do not take steroids when using jade.

There are differences of opinion, but the majority of classical sources recommend that it should not be combined with anything containing cinnabar.

Cleansing and Charging

Soak overnight in ocean water or in mineral water with sea salt. Let it dry in the sun.

• Nephrite Jade •

(See color insert plate 13)

Taste	<i>Sweet</i>
Nature	<i>Neutral</i>
Affinities	<i>LR/GB</i>
Hardness	6–6.5
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Usually dark to grayish green, but also creamy white, yellowish, or reddish

Chemical Composition

Calcium magnesium iron silicate ($\text{Ca}_2(\text{MgFe})_5(\text{Si}_8\text{O}_{22})(\text{OH})_2$)

The green color is caused by chromium.

Key Characteristics

Nephrite jade is extremely durable. It is regulating for Qi and Fluids.

Directionality/Energetic Mechanism/Channel System

Descending

Functions and Uses

Anchors ascending Liver Yang. Indicated for:

- curbing aggressive or hostile tendencies, including self-directed aggression
- nightmares, fright disorders

Resolves Liver invading Stomach. Indicated for:

- nausea, epigastric distension, gastroesophageal reflux disease (GERD)

Rids the body of parasites; breaks up pathology that has violated the constitution. Indicated for:

- parasites
- kidney stones

Stimulates Wei Qi. Indicated for:

- allergies
- urinary tract infections

Regulates fluid metabolism.

Methods of Application

Topical Application

Hold or wear nephrite jade jewelry to address functions and uses.

Internal Application

Prepare an elixir or decoction to address functions and uses.

Intentional Application

Nephrite jade is commonly worn as a bracelet to treat parasites, whether those are digestive parasites, parasitic people, or vibrational infestations.

Cautions and Contraindications

Jade must be cleansed very thoroughly because it easily absorbs pathology.

Jade is contraindicated with substances that stimulate Kidney Yang, such as epimedium or deer antler. Do not take steroids when using jade.

There are differences of opinion, but the majority of classical sources recommend that it should not be combined with anything containing cinnabar.

Compare/Contrast/Differentiate

Nephrite jade has fewer colors than jadeite, but it is more durable.

Cleansing and Charging

Cleanse in hematite to draw pathology back to the Earth.

Stone History

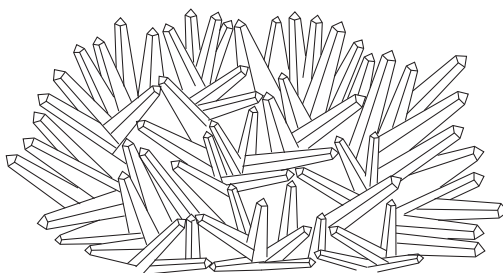
The stone has been mined for millennia in China, with archaeological artifacts dating from 1000 BCE. The quality of carvings suggests a very sophisticated, ancient civilization.

Common Locations

China, Canada, United States

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Defensive/Wei Qi Stones



Many of the stones in this section are sedimentary stones, formed in the crust of the Earth through the interaction of minerals with water from rainfall, streams, or rivers. Other stones included in this section, such as tourmaline, do not form at the sedimentary level but nonetheless have a strong effect on the Defensive/Wei energetic level of the body.

The stones that affect the Defensive/Wei level generally address health conditions manifesting on the exterior, perhaps on the skin, or perhaps as chronic respiratory allergies. They also affect the Wei level as it relates to acute flare-ups of chronic Wind conditions, such as seizures and convulsions or joint pain.

These stones are beneficial for people who have difficulty establishing boundaries between the self and the outer world. How safe do we feel as we live in the world? If we do not feel safe, our Wei Qi will be hyperactive, continually on the alert for an offending factor, or it will collapse, causing us to rely on the protection of other people.

Some of the health issues represented at this level are related to survival—those aspects of life that are controlled not by our conscious choices, but by all the continual, subtle adjustments in our autonomic nervous system that are needed to accommodate the changes we encounter in life. For example, people who have difficulty adjusting to environmental and weather changes, or who are particularly susceptible to external pathogenic factors, might benefit from wearing a bracelet of tourmaline to support them in their ability to respond to external changes.

From an emotional point of view, the stones in this section are appropriate for conditions related more to mood than to conscious emotion or constitutional temperament.

Therapeutic Qualities

Most of the stones in this section have a spicy taste—generating movement toward the exterior—and a cooling nature. Notable exceptions are tourmaline, fluorite, and aragonite, which are warming.

An important stone that warrants examination is gypsum, used traditionally to treat serious and acute Heat conditions. It contains sulfur, a very warming mineral that insulates energy inward. Nevertheless, gypsum is classified as cold. It “quells Fire” to reduce high fevers, not by cooling it or releasing the Heat through sweating but by pulling the Heat inward to protect against loss of Yang. Gypsum is given a sweet taste, making it a nourishing stone.

Another important stone in this category is calcite, which behaves very differently than gypsum. It is classified as cold because it actively cools Heat. It has a spicy taste, which mobilizes energy and fluids to the exterior to be released.

Fluorite can be confusing in its therapeutic effect. The trace element fluoride derives from fluorine, a toxic, acidic gas. From this we can assume that fluoride has the ability to dissolve obstructions. At the same time, fluoride brings its effect to the bone level. At that deep level it can either induce latency by binding to the bone, or it can melt pathologic accumulations and release them to the exterior, depending on color, dosage, placement, and combinations.

Softness and Color

Generally, these Wei-level stones are soft, a quality that allows their therapeutic effects to be felt more quickly than harder stones. This makes them particularly suitable for acute conditions. The prime example of a soft stone is talc, which measures as 1—the softest stone—on the Mohs scale, due to its extremely weak structural bonding.

When used topically, soft stones generally require direct contact with the skin. Their soft quality often makes them too vulnerable to be worn as jewelry, but we can use these stones effectively in stone layouts, taped to points, or crushed and powdered as a poultice or in a cosmetic cream. In general, soft stones resonate with the upper region, making them useful for symptoms occurring in the region of the head. For example, when a person has a headache, we can immediately think of placing calcite or a clear fluorite on the area of pain.

Many of these stones, such as calcite, fluorite, and tourmaline, appear in a variety of colors. We can choose colors based on what we consider the root cause of the headache—for example, green for Liver Yang ascending.

Affecting Qi and Fluids

Working at the Wei level means that we need to affect not only the Qi but also the Fluids. Even if we have sufficient energy, adequate hydration is required to move stagnation. Our skin needs moisture to protect us from external factors. We need the ability to sweat to clear pathology out of the body. Fluids soften and loosen phlegm so we can expectorate it; they nourish our muscles, the external Sinews as well as the smooth internal muscles of the gut, to prevent spasms and cramping.

Proper hydration is particularly important if we are practicing qigong or taiji. As weight moves around the bottom of the foot during practice, we are stimulating the point Bubbling Spring/Yongquan/KI-1, which acts as a pump to draw Fluids upward to the low back/Mingmen. This is why we sweat so much during practice, even though we are not working that hard physically. Without adequate hydration, our Fluids burn up too quickly as they interact with the Qi. In addition to drinking sufficient amounts of water before practice, we can use Wei Qi stones that generate Fluids to support the circulation of energy, such as apophyllite.

Treatment Considerations

When treating an acute condition with soft Wei-level stones, we want a quick effect. When a person wears jewelry with harder stones (quartz, diamond) or stones with high amounts of copper (azurite, malachite) or iron (hematite, tiger eye), the strategy can be impeded because these stones bring energy more deeply to the Blood level.

When applying stones topically in the treatment of Bi/Obstruction syndrome caused by Wind-Damp, Wind-Cold, or Wind-Heat, it is preferable to place the stones both locally and distally to the site of pain. For example, for knee pain we can place a stone or poultice directly on the point of pain, but also on the bottom of the foot. Usually the period of treatment is short-term for acute flare-ups of chronic conditions.

When making a combination including transformative stones, moss agate and the various agate-jaspers are good choices to support the Defensive/Wei level.

Evolutionary Transformation of Sedimentary Stones

Earlier we discussed how stones with silicon dioxide chemistry are striving to become quartz crystals, which they accomplish deep within the Earth through the interaction between Fire and Water. There is also an evolutionary tendency within the sedimentary world, and the goal is to become calcite. When ancient statues made of dolomite marble (CaMg) are exposed to the elements, specifically rain, which contains carbonic acid, they develop a patina of pure calcite (CaCO_2), because the carbonic acid leaches out the magnesium and replaces it with carbon dioxide. This patina is one of the measures of authenticity for ancient sculptures.

From the Chinese perspective, many of the stones in this section, including gypsum and selenite, will all evolve to become calcite when exposed to environmental factors.

Accessing the Defensive/Wei Qi Level—The Sinew and Divergent Channels

Wei Qi has its roots in Kidney Yang, with its primitive urge to survive. Wei Qi is warm and moving in nature.

Wei Qi is the first line of defense against the external pathological factors of Wind (Wind-Cold, Wind-Heat, and/or Wind-Damp). The two channel systems most associated with the Wei level are the Sinew and Divergent Channels.

Sinew or Tendinomuscular Channels

Sinew is a collective term that refers to the muscles, ligaments, and tendons. The Sinew Channels are broad bands that circulate Defensive/Wei Qi through the musculature of the body, which also includes the internal smooth muscles of the gut and heart. When Wei Qi is deficient, there are symptoms such as numbness, flaccidity, or weakness in a muscle group; in the extreme, there is paralysis. When Wei Qi is excessive, there are symptoms of tightness, tremors, spasms, or twitching.

The Trajectories of the Sinew Channels

All of the Sinew Channels begin at the Jing-Well points, found at the corners of the cuticles of the fingers and toes. They are called Well points because they respond to the action of pumping or pulsing. They are

noted for their ability to release Wind and Heat. When we manually pump these points, we are promoting the flow of Wei Qi within the Sinew Channels.

Wei Qi is yang in nature, even though it travels through both Yin and Yang regions of the body.

- Yin regions include the inner legs and arms, the front of the body, and the internal muscles of the gut and heart. The Yin Sinew Channels travel to the central axis of the torso. The Yin Leg Channels meet at the midline of the lower abdomen, just above the pubic bone (CV-3). The Yin Arm Channels meet at the lateral torso, about one hand's width down from the armpit (GB-22).
- Yang regions include the outer aspects of the arms and legs, the back, and the head. The Yang Sinew Channels travel to the head. The Yang Leg Channels meet under the cheekbone below the outer corner of the eye (SI-18); the Yang Arm Channels meet slightly above the hairline on the sides of the forehead, in line with the outer corner of the eye (GB-13).

Although Wei Qi is largely concerned with autonomic functions, the flow of Wei Qi through the Sinew Channels affects a deeper, more conscious response in the body. As Wei Qi moves through the central Yin areas of the body, it brings external experiences to the Heart and eventually to the Brain, giving us the opportunity to feel and think about our experiences. Whether our response is more emotional or more rational in nature, it can lead to a state of imbalance.

As Wei Qi moves to the cheekbones, it enables the sensory organs to perceive the world. Our perceptions, in turn, affect the Shen. If our senses are hyper- or hyposensitive, Shen disturbances can result. Symptoms of disturbed Shen can include insomnia, restlessness, and irritability.

Additionally, tension in the temples can disrupt the normal flow of Wei Qi to the cheekbones, resulting in headaches, chronic eye conditions, or other sensory disturbances.

When working with the Sinew Channels, complex and subtle treatments are not required. Massage easily accesses the Sinew Channels. If we release tension in the shoulders, we release the external armoring that keeps excessive Heat in the upper region, potentially treating chronic nosebleeds or high blood pressure. If we release tension in the hamstrings, there is less urgency to be overactive in the world.

Although the Sinew Channels have no direct relationship to the joints, excessive Heat traveling through the channels can inflame tissue around the joints, causing tendinitis or bursitis. Pumping the Jing-Well points can help release the excessive Heat.

When treating the Sinew Channels with stones affecting the Wei level, the major intention is to release Heat and Wind. This is accomplished by rubbing the cuticles, using smooth stones of an appropriate size to massage tight muscles, or by placing stones on the points where the channels converge:

- The Yang Leg Channels converge in the depression under the cheekbone, below the outer corner of the eye/SI-18.
- The Yang Arm Channels converge slightly above the hairline on the sides of the forehead, in line with the outer corner of the eye/GB-13.
- The Yin Leg Channels converge at the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone/CV-3.
- The Yin Arm Channels converge on the side of the torso, about a hand's width under the armpit/GB-22.

For further information about the names of zones and actions, refer to the "The Six Divisions or Stages" in chapter 4 and to "Topical Application" in chapter 11.

Divergent Channels

The Divergent Channels connect the superficial Defensive/Wei Qi level to the deep level of Source/Yuan Qi. These channels come into play when an external factor overwhelms Wei Qi. If Wei Qi is inadequate to repel a pathogenic factor, the body's first priority is to protect the Internal Organs. The Divergent Channels provide a route to move the pathogen inward, to be hidden deep within the body, ultimately reaching the level of bone and the joints. Yang Qi retreats inward to be held by the body's Yin, which is substantial in nature. This process is called creating latency.

This process can occur in an acute manner, when we encounter a threatening, dangerous external factor, whether emotional or pestilential. Sexual abuse, war trauma, or tick bites causing Lyme disease are events that can activate the Divergent Channels. A potentially life-threatening event is brought from the superficial Wei level to a deeper anatomical terrain, in an attempt to lessen the intensity of the danger.

The process can also happen over a long period of time, and again, it is always motivated by the body's priority to protect the integrity of the organs. Habitually poor posture or a job that requires standing on a hard surface for hours at a time can challenge the Wei Qi in the region of the lower back, hips, or knees. Over time the stress, or Heat, in these areas moves gradually inward. First, the Heat consumes the Qi. The body responds by bringing Fluids to cool the Heat, perhaps causing swelling. Over time the Fluids are depleted, and the Blood gathers to manage the Heat. This creates Blood stagnation, often accompanied by fixed pain. Finally, the Heat finds its way to the bone, where the body tends to create bone spurs or arthritic accumulations in an effort to contain it.

The Divergent Channels are involved in the multitude of autoimmune conditions endemic to modern society, such as Sjogren's syndrome with its dryness, or multiple sclerosis with its damage to the nerves.

Working with the Divergent Channels

These channels originate in or pass through the large joint articulations of the body, most especially the hips and shoulders.

The method used for working with the Divergent Channels depends on the strength of the patient. If the person is weak, the strategy is to support the Yin that holds the pathology to keep it latent. If the person is strong, the strategy is to stimulate a release to the exterior by strengthening Qi.

Stones are an interesting choice for use with the Divergent Channels. By their intrinsic nature of heaviness, many stones encourage a movement of energy inward to maintain latency. Many of the stones that work at the Wei level, however, help strengthen the Qi level to bring the pathology gradually outward, to finally release to the exterior.

Other discussions of the process of latency can be found in "The Process of Latency—Hiding Our Pathology" on page 73 and "The Bony Cavities: A Home for Latent Pathogens" on page 107.*

*For detailed information on Jeffrey Yuen's theory of latency, see "The Conceptual Basis for the Support of the Divergent Meridian Theory of Treatment," by Therese Walsh-Van Keuren (www.allthingshealing.com/Acupuncture/Divergent-Meridian-Theory-of-Treatment-/6351#.VliyNnarTIU); and Nicholas Sieben, L.Ac., "Using the Channel Systems of Acupuncture to Unravel the Mysteries of Disease Progression," *Acupuncture Today* 13, no. 3 (March 2012).

• Amazonite •

(See color insert plate 14)

Taste	<i>Sweet, spicy, bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/HT/KI</i>
Hardness	6–6.5
Crystal structure	<i>Triclinic</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Lu zhang shi, “green long stone” (green feldspar)

Color/Appearance/Light

Green. It can have consistent color or a grid-like mottled pattern of light green and white. It can also be bluish. It is opaque to translucent, and rarely transparent.

The green color addresses both physical and mental-emotional issues.

Chemical Composition

Potassium aluminum silicate (KAlSi_3O_8)

Historically, the green color was thought to be from copper inclusions. Lab testing now suggests that the green color is due to traces of intracrystalline lead, or occasionally iron.

Amazonite is rich in silica, an element that supports the body in using calcium efficiently to strengthen the bone and sinews.

Key Characteristics

Amazonite regulates Qi and is anti-inflammatory. It is generally moving and clearing for stagnation, and it addresses all three levels of Qi, Blood, and Essence.

- At the level of Qi, it supports the dissemination of Fluids in the body, which in turn help release Wind to the exterior.
- At the level of Flesh (Blood/Ying), it supports the integrity of the Sinews to address conditions such as chronic fatigue syndrome, fibromyalgia, pain, or general flaccidity.

- At the deepest Source/Yuan level, it supports the structure of Bone.

Amazonite is excellent for including in a “beginner’s kit” as it is a very forgiving stone.

Directionality/Energetic Mechanism/Channel System

Anatomical level: flesh

Triple Heater mechanism

As a framework silicate, it supports the channels of elimination for urination and defecation and is therefore detoxifying. It relates to the Lesser/Shao yang level—pathology trapped half in and half out.

Directs Blood into the Sinews and Bones.

Accesses the Source/Yuan and Exterior/Wei levels as they pertain to the Qi of the Bladder and Kidney and directs it inward to induce latency.

Luo Channels

Functions and Uses

Regulates Qi, especially Liver Qi. Indicated for:

- Liver invading Spleen signs and symptoms: cramping, abdominal distension, flatulence, bloating, fullness; eating disorders due to stress
- menstrual cramping, anxiety
- physical aches and pains
- psychosomatic stress, such as asthma
- allergies due to changing weather

Breaks up Blood stagnation and Yin stasis. Indicated for:

- headaches due to emotional stress
- anxiety, palpitations
- glandular swellings, tumors

Nourishes Yin; hydrates; generates Fluids to expel ecological factors, especially those that weaken the Bones and the Sinews. Indicated for:

- electromagnetic radiation from cell phones and microwaves
- fluoridated water

Benefits the fascia and the bones; treats relatively acute muscular/skeletal injuries. Indicated for:

- sinew issues, such as torn meniscus
- bone issues, such as tooth decay or osteoporosis

Expels Wind; clears Internal and External Heat. Indicated for:

- tremors, convulsions, Parkinson's disease
- diabetic neuropathy
- seasonal allergies
- Heat in the Bowels/Fu organs
- violent or angry outbursts

Calms the Shen; opens sensory orifices. Indicated for:

- chest distress, frustrations
- poor vision, inability to smell

Emotional use. Indicated for:

- strengthening willpower and the determination to overcome the obstacles of life
- helping release the fear that keeps a person frozen or stuck in life
- someone who feels victimized; a martyr

Intentional use. Indicated for:

- promoting clarity in meditation

Methods of Application

Topical Application

Place amazonite directly:

- on phlegm nodules.
- on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/**CV-15**, to boost the immune system. It stimulates the thymus to increase T-cell production in the case of AIDS.

Rub the cuticles of the toes with amazonite nightly for neuropathy.

Wear a pendant at the center of the chest/**CV-17** to regulate Qi.

Wear a bracelet to stimulate the inner wrist and forearm/**PC-6**, or hold to stimulate the center of the palm/**PC-8**, for restlessness and irritability.

To intensify its effect of discharging pathology, spray acupuncture points with colloidal silver and place amazonite on the points.

Internal Application

For elixirs, use a potentiated quartz crystal because of aluminum and potential lead content.

Drink the elixir (made with the potentiated quartz crystal) to clear Heat from the Stomach, Bladder, and Large Intestine and to address other functions and uses.

Intentional Application

Place under the pillow to promote sleep and calm the Shen.

Promotes dreams that give images of the future.

Use as an amulet to protect against snakes.

The green color represents health. For fengshui, place a sculpture or specimen with a generator quartz in the east corner of the house or in a health clinic.

Cautions and Contraindications

It contains aluminum and has the potential of lead content. Use potentiated quartz crystals for preparing elixirs.

Amazonite is sometimes substituted for jade, and indeed, it sometimes goes by trade names such as Colorado jade or Pike's Peak jade.

Compare/Contrast/Differentiate

It is similar to **aventurine** in its therapeutic properties, but amazonite addresses relatively acute issues. Aventurine works more with constitutional conditions.

Pyrite is warming and moves stagnation due to Cold. Amazonite is cooling and moves stagnation due to Heat.

Combinations

As jewelry, amazonite does well set in **silver**.

It is a good associate stone in a combination intended for neurological/Wind disorders.

It combines well with **red aventurine** (also formed at all three levels) to address neurological/Liver Wind signs and symptoms such as tremors and convulsions.

Combine amazonite with **spinel** to stimulate Wei Qi and anchor it inward, such as when addressing attention deficit hyperactivity disorder (ADHD).

Cleansing and Charging

Cleanse in running water. Dry in a bed of sea salt to cleanse it further. Charge in the sun. It can also be placed in an amethyst geode for charging.

Stone History

Amazonite was commonly worn as *bi*, a doughnut-shaped pendant. Chinese literature explains that the root cause of rigidity in attitude or judgment of life is a feeling of being victimized. Amazonite was worn to break up the stagnation of fixed attitudes based on judgments and criticisms.

Amazonite was also associated with clairvoyance and was used for reading the Yijing as if it were a coin.

Common Locations

China, Russia, Brazil, Madagascar, Australia, United States

In Colorado, well-formed crystals often grow with smoky quartz, unlike in other locations, where it tends to form as massive shapes.

• Amber (Fossilized) •

(See color insert plate 15)

Taste	<i>Sweet, spicy</i>
Nature	<i>Warming or neutral</i>
Affinities	<i>LU/LR/HT*</i>
Hardness	<i>3–3.5</i>
Crystal structure	<i>Amorphous</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Hu bai/hu po, “soul of the tiger”

The tiger, considered in China to be the king of beasts, is associated with the Metal element, the Lungs, and the soul of the Lungs, the Po. With the ferocity and strength of the tiger, amber captures or chases away ghosts and evil spirits.

Color/Appearance/Light

Golden brown, yellow, orange, green. It appears with varying degrees of color and translucency; opaque amber nourishes Yin, while translucent amber tonifies Yang.

Before it fossilized, amber was pine resin, a natural antibiotic. The most prized amber contains insects trapped in the resin, demonstrating amber’s quality of capturing Pestilent Qi. Such a stone wards off evil spirits.

*It sometimes appears in modern materia medica with the affinities of SI/UB

Chemical Composition

67–87% carbon; 15% oxygen; 8.5–11% hydrogen; 0.26–0.34% sulfur; 0.5% inorganic matter (**highly variable CHO ratios**)

Amber is not technically a stone but is a product of nature. More subtle than its chemical constituents, amber contains the essence of pine, a tree associated with the Lungs. The resin of pine is a natural antibiotic, and it is sticky enough that it can trap insects.

Taken internally, the pine resin binds to toxins, whether digestive or external pestilent factors, in order to eliminate them.

Its sulfur content gives it a consolidating effect.

Key Characteristics

Its association with the Conception Vessel/Ren Mai makes amber appropriate for very deep-rooted conditions.

Amber helps the body release Pestilent Qi, which can be seen on the tangible level as parasites, or on a less tangible level as people who are “energy vampires” or act in some other kind of parasitic manner.

Amber is a record keeper. It brings with it an ancient history; it has “witnessed” and survived many changes and upheavals in the world.

Directionality/Energetic Mechanism/Channel System

Descending

Conception Vessel/Ren Mai

Accesses the Defensive/Wei and Source/Yuan levels; supports a Lung–Large Intestine Divergent Meridian treatment.

Functions and Uses

Calms the Shen; stabilizes the Will/Zhi; relaxes the sympathetic nervous system. Indicated for:

- childhood fright, nightmares, seizures, colicky or teething children

Invigorates the Blood; breaks up Blood stagnation that has contaminated the Kidneys, such as with fear, and excretes it through the Urinary Bladder. Indicated for:

- Yin stasis
- emotional stagnation, experiences from the past not yet resolved

Amber and Genitourinary Conditions

When we are working with menstrual disorders, our first thought is usually to address the Blood. The Lungs, however, have an important role to play in a treatment strategy. The Lungs have two vectors of energetic movement: descension and dispersion.

The Lungs descend energy to the lower region, and this movement of energy helps invigorate Blood, break up stagnation, and flush it out of the lower region. Amber strengthens the Lungs, especially their descending vector, to address stagnation in the genitourinary system of both women and men.

Expels Phlegm; opens the sensory portals. Indicated for:

- swellings, especially in the throat
- diminished sensory acuity, especially if associated with habituated emotional pattern

Consolidates Yang; resuscitates Yang to return the ability to move through life; regenerates muscle tone. Indicated for:

- Wei/Atrophy syndrome (infestations that have gone to the Sinews, such as with multiple sclerosis); neurological signs and symptoms, such as with Parkinson's disease; nervousness; Alzheimer's disease

Directs Lung Qi downward; breaks up Qi and Blood stagnation in the Lower Burner; warms the lower region. Indicated for:

- asthma
- dysmenorrhea, fibroids, ovarian cysts
- Lin syndrome, urinary tract infections (especially from stress, where Fire is sublimated into the Kidneys), prostatitis, testicular pain

Rectifies inherited predisposition to disease, because it is a record keeper. Indicated for:

- congenital disease, constitutional generational disease, breast cancer that “runs in the family”

Intentional use. Indicated for:

- strengthening both the Po, the soul of the Lungs, and the Hun, the soul of the Liver
- keeping us grounded in the present moment and stopping distractions of the past and future; releasing emotional events from the past that continue to haunt us
- promoting dreams to help us understand ourselves and to help us release unresolved issues
- supporting clairvoyance to help us see into the past in

order to discover the original cause of the emotions that haunt us (associated with reincarnation)

- strengthening solar plexus and throat chakra functions
- career palace—cultivating a vocation for divination
- warding off negativity and helping us overcome difficult situations

Methods of Application

Topical Application

Grind amber into a powder and mix into skin preparations to eliminate toxins from blemished skin.

Mix the powder with a medium, such as egg white or petroleum jelly, and use as a poultice:

- over a goiter on the neck.
- over the navel to promote menstruation or to break up fibroids and other stagnation in the Lower Burner.
- over the scrotum for prostatitis, testicular pain, or genital swellings.

Massage on the first trinity of Sun Simiao's “Ghost” points: use a piece with a pointed edge and scrape the central area between the nose and lips (the philtrum)/**GV-26** until the area gets red, then massage the cuticle of the thumb/**LU-11** and the medial cuticle of the big toe/**SP-1** to release hauntings of the past or for an acute possession. The stone will get cloudy as it absorbs perversity.

Rub the stone on the gums of teething children, to help calm them.

Spray points with colloidal silver and place amber on top to discharge pathology.

Massage, place, or tape:

- on the navel to promote diuresis or for painful urination, urinary tract infections, testicular pain, swellings in the lower region, or parasites.
- on the navel and heat with moxa for wheezing. (Note: heat should not be used with tape.)

To release Fire Toxins (for example, the residual effects from infection or fever), massage, place, or tape:

- on the medial aspect of the lower leg, a little more than a hand's width up from the high point of the inner anklebone on the border of the tibia/**LR-5** (Luo point of the Liver).
- about a hand's width up from the wrist crease on the forearm, in line with the thumb/**LI-7** (Xi-Cleft point of the Large Intestine meridian).

- in the groove between the fibula and tibia (shinbone), on the lateral aspect of the lower leg, almost midway up from the high point of the lateral anklebone to the crease behind the knee/**GB-36** (Xi-Cleft point of the Gall Bladder meridian).
- on the back of the wrist, in the depression just medial to the tip of the ulnar styloid process (on the little-finger side)/**SI-6** (Xi-Cleft point of the Small Intestine meridian).

Internal Application

Suck on a small piece of amber for multiple sclerosis or Parkinson's. (It will slowly dissolve and get smaller.)

As a powder, place under a baby's tongue to reduce epileptic seizures and colic.

As an elixir, drink 8 ounces a day for a urinary tract infection.

For a decoction, place 9 to 15 grams of amber into 2 cups of water and boil down to 1 cup.

Intentional Application

As an amulet, amber is protective against "evil perversity." It helps one overcome difficult situations, especially where Wind is involved. Historically, it was very popular to use for children to prevent nightmares.

Cautions and Contraindications

Amber-colored plastic is sometimes substituted for genuine amber. A simple test is to heat a pin or needle and touch it to the amber. If it emits the smell of pine, it is genuine.

Compare/Contrast/Differentiate

Amber is associated with the Conception Vessel/Ren Mai; **coral** has a stronger relationship to the Penetrating Vessel/Chong Mai. Amber protects against fright and disruptions coming from the Liver/Hun. Coral treats the Running Piglet Qi associated with panic attacks and post-traumatic stress disorder.

Pearl is similar to amber, but it has restorative qualities not found in amber. Amber is more about clearing out disturbance and pathology.

Amber and **dolomite** both contain trace amounts of sulfur and are used as substitutes for this very powerful element. Dolomite contains silica, which brings the effect more directly to the Kidneys. Amber does not contain silica.

Copal amber is a resin that has not yet petrified. Amber comes specifically from pine resin; copal can come from a variety of resinous trees. It is used as incense.

Combinations

Combine amber with:

- **tourmaline** to emphasize its ability to break up stagnation.
- **silver** to intensify amber's effects.
- **selenite** for skin preparations to clear toxins from blemished skin.
- **dolomite** for asthma.

Cleansing and Charging

Rub the stone with vegetable oil, then rinse with water or put the oiled amber in a basin of hot water. The heat pulls out perversity and the oil carries it away as it floats on the water. Alternatively, cleanse with running water and charge with quartz.

• Angelite •

(See color insert plate 16)

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>SP/LR</i>
Hardness	<i>3–3.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Sulfate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Pale blue ("angelic" blue). Angelite is the trade name for anhydrous gypsum with a pale blue color.

The color gives an association to the Liver. It is opaque to translucent.

Chemical Composition

Calcium sulfate (CaSO_4)

Some references note that it is a dehydrated, compressed celestite, and that it contains strontium or barium.

Angelite is an anhydrous sulfate. When exposed to water it becomes gypsum.

Key Characteristics

Angelite has a resonance with the Uterus.

It is a very dry stone, powerful for absorbing water.

Directionality/Energetic Mechanism/ Channel System

Descending

All sulfates draw Heat inward, toward the Kidneys, resulting in an overall cooling effect.

Functions and Uses

Absorbs Dampness. Indicated for:

- swelling

Draws Blood into the Uterus. Indicated for:

- dysmenorrhea, amenorrhea

Clears Heat. Indicated for:

- sexually transmitted disease
- infection in the lower region

Intentional use. Indicated for:

- strengthening third eye chakra function

Methods of Application

Topical Application

As a wand, angelite is a point-finder—it locates energy/conductivity/water in the body.

Massage, place, or tape:

- on areas of swelling to absorb Dampness.
- on the lower abdomen for conditions of Damp-Heat, sexually transmitted disease, or infections in the lower region.
- on the lower abdomen for dysmenorrhea or amenorrhea.

Cautions and Contraindications

As a sulfate operating at the Wei level, it is appropriate for relatively acute conditions. It is not for use as an elixir.

Cleansing and Charging

Cleanse and recharge in sunlight.

Do not cleanse in water, because it can dissolve.

Stone History

Li Shizhen describes the use of anhydrite for clearing Stomach Heat, especially for a person with cold extremities.

Common Locations

Peru, Mexico

Angelite occurs in very arid locations. It can form a base on which quartz crystal or prehnite might form. With water, the anhydrite washes away, leaving a hollow cast with small mineral crystals covering the surface.

• Apophyllite •

(See color insert plate 17)

Taste	<i>Sweet, spicy</i>
Nature	<i>Neutral, slightly cooling</i>
Affinities	<i>LU/ST/KI</i>
Hardness	<i>4.5–5</i>
Crystal structure	<i>Tetragonal</i>
Stone group	<i>Sheet silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Clear, white, green, pink, and (rarely) violet. Transparent, four-sided, terminated crystals with a bright clarity; it appears often in clusters with stilbite.

Chemical Composition

Hydrated potassium calcium sodium silicate fluoride hydroxide ($\text{KCa}_4(\text{Si}_4\text{O}_{10})_2\text{F}\cdot 8(\text{H}_2\text{O})$)

The water content enhances any treatment by hydrating the body to support the movement of Qi and Fluids at the Defensive/Wei, Nourishing/Ying, and Source/Yuan levels.

Potassium regulates the Upper Heater, affecting the Heart and Lungs, and emphasizes calcium's alkalizing effect to the chest in general.

The fluoride content can promote either latency or detoxification (by stimulating the Defensive/Wei Qi to clear out pathology), depending on placement, length of treatment, and combinations.

Key Characteristics

Apophyllite generates and regulates Fluids. It brings warmth and comfort to the body as it hydrates the Fluids of the Nourishing/Ying and Source/Yuan Qi levels, allowing hypersensitive Defensive/Wei Qi to relax.

Its relative softness has a quick effect for acute conditions.

Apophyllite has a strong affinity with the Metal element. Its tetragonal crystal structure is very organized. It stabilizes the vertical and horizontal axes of the body; it maintains the stability of the upper and lower regions. It harmonizes through its structure.

Its clarity helps us see our role in life more clearly.

It conducts Qi through the environment and the body by virtue of its water content.

Directionality/Energetic Mechanism/ Channel System

Anatomical level: skin

Anatomical region: chest

The Lung and Stomach affinities give apophyllite a relationship to both Defensive/Wei Qi and Fluids. The sweet, spicy taste is both tonifying and invigorating for the Fluids of the Lungs and Stomach, encouraging the release of pathology to the exterior.

It establishes Heart–Kidney communication, especially to bring Kidney Qi up to the Heart.

Apophyllite accesses the Source/Yuan and Defensive/Wei levels. It forms at the Yuan level, giving it access to the deep level of energy in the body, and its spicy taste encourages a release to the exterior, allowing for the release of latency.

As a sheet silicate, it relates to Greater/Taiyang conditions; it regulates Qi and nourishes Fluids to release colds, sinusitis, and respiratory and sensory orifice issues.

Functions and Uses

Generates Fluids/Jin-Ye; regulates the waterways/fluid metabolism; tonifies and regulates Qi. Indicated for:

- skin conditions: burns, dry skin, flaky skin, rash, itching, allergies
- cold, clammy hands; excessive sweating
- respiratory conditions: common cold, sinusitis
- dry sensory organs, cataracts, glaucoma

Absorbs or clears Heat in the chest. Indicated for:

- excessive desires, intemperance
- smoking (especially from nervousness)
- high blood pressure

Calms the Shen. Indicated for:

- insomnia; depression due to long-term issues of the Lungs, such as disappointment and sadness
- shock

Breaks up Fire Toxins, poisons, and accumulations; releases latency and helps repair Essence/DNA/Jing. Indicated for:

- cancer

Emotional use. Indicated for:

- people who are drifting and aimless in life
The Metal element gives order. A weak Metal element has to contend with guilt, for having done something the wrong way, for being judged. If we engage with these beliefs, Heat consumes the Fluids, leading to respiratory or skin conditions, especially allergies that result from nervousness.

Intentional use. Indicated for:

- travel palace—promotes astral travel or prophetic dreams when placed next to the bed
- enhancing qigong practice, Reiki, or massage treatments due to its hydrating effect on the conductivity of Qi

Methods of Application

Apophyllite is better used topically than taken as an elixir.

Topical Application

With topical placement, the crystal's termination and striations convey directionality. Some crystals are double-terminated, giving them a bioregulating effect.

Use as a wand to massage along the fleshy part of the palm at the base of the thumb to affect the Lung channel for skin conditions.

Massage locally for carpal tunnel syndrome.

Hold the stone, wear it at the center of the chest/**CV-17**, or tape a small stone in the depression on the bottom of the foot, behind the ball/**KI-1**, to enhance qigong practice, or during Reiki or massage treatments, for its ability to conduct Qi.

Place on the inner corner of the eyes/**UB-1** to calm the Shen and promote deep sleep or for fatigue in the eyes.

Apply it along the Lung meridian to absorb Heat causing tremors in the arms and hands, as with Parkinson's disease.

Hold as an amulet or talisman to:

- protect the body from the spreading effects of chemotherapy and radiation.
- moisten dry skin or dry mouth.
- moisten and soothe the Lungs, especially for asthma due to dry phlegm irritating the lungs.

Powder and mix with sesame or grapeseed oil as a poultice for psoriasis.

Powder and mix with ointment or cream for dry, wrinkled skin.

Use the elixir as a wash, spray, or compress for:

- dry or wrinkled skin.
- dry skin or psoriasis, especially around the joints (for example, psoriatic arthritis).
- Heat in the chest area.

Internal Application

Soak apophyllite for eight to twelve hours in spring water and drink to hydrate the body. The effect is intensified by adding a pinch of sea salt to the soaking elixir. The sea salt pulls the water content of the stone into the elixir and the elixir becomes more powerful, whether for tonifying or dispersing. The salt also takes the life force from the stone, and it cannot be recharged.

Drink for:

- coughing, wheezing, allergies, or shortness of breath due to dryness in the Lungs.
- clearing Heat or preventing it from burning tissue in the Lung in chronic smokers. It works quickly.
- irregular heartbeat.

Intentional Application

Place apophyllite crystals around a chair during Reiki treatments.

Cautions and Contraindications

When taking as an elixir, use only for short duration for relatively acute conditions.

Compare/Contrast/Differentiate

Clear apophyllite consolidates Source/Yuan Qi by directing Defensive/Wei Qi into the Yuan level. Use as an elixir for cancer to help reduce the loss of Essence and help insulate the body to prevent the spreading of cancer. It is protective against radiation and chemotherapy. It also addresses impotence or infertility.

Green apophyllite moistens Liver Yin to provide hydration and restore nerve transmission to the muscles, for seizures and convulsions. Use as an elixir for post-stroke conditions.

Pink apophyllite clears Heat in the Blood, especially for Heat in the Blood coming to the surface level, as in macular skin eruptions that are worse at night, dark purple lesions, or Kaposi's sarcoma.

White apophyllite moistens Lung Yin to bring moisture to dry skin, as with psoriasis, especially around the joints (psoriatic arthritis).

Like **fluorite**, apophyllite contains fluoride, a halogen that stimulates a Wei Qi response. Unlike fluorite, apophyllite is moistening. Apophyllite is slightly harder than fluorite.

Apophyllite is similar to **opal**, **chrysocolla**, and **malachite** in their ability to nourish Fluids.

Apophyllite and **quartz** both conduct Qi, but apophyllite is softer and works more quickly.

Calcite clears Stomach Fire, but if there has been damage to Stomach Yin, apophyllite will be stronger to clear Stomach Fire and strengthen Spleen Qi.

Apophyllite is usually found in the company of zeolites such as **stilbite**, but it is not a zeolite. Apophyllite is a sheet silicate; zeolites are framework silicates.

Apophyllite and **lepidolite** are both sheet silicates. Apophyllite works on the Shen level to bring direction to life. Lepidolite is for shedding that which we no longer need.

Apophyllite, **quartz crystal**, and **tourmaline** are all harmonizing stones. Apophyllite harmonizes by its shape, keeping everything in order; quartz harmonizes by "helping everybody get along"; tourmaline harmonizes by drawing attention to issues that need resolution, to eliminate them and move forward in a more harmonious way.

Combinations

Use apophyllite as an associate in a combination that requires a quick-acting stone with water content.

In combination with **scolecite**, apophyllite helps break up mucus and phlegm in the chest.

Moss agate combines well with apophyllite.

For warts or a viral problem, potentially with complications of Dampness, such as with the human papillomavirus (HPV), combine apophyllite with **peridot**.

Cleansing and Charging

Clean under running water for thirty minutes to one hour, once a week. It cannot be cleansed with salt, which will ruin its hydrating nature.

Common Locations

India, South Africa, United States

• Aragonite •

(See color insert plates 18 and 102)

Taste	<i>Spicy</i>
Nature	<i>Warming</i>
Affinities	<i>KI/SP/LR</i>
Hardness	<i>3.5–4</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying, igneous/Yuan</i>

Chinese Name

Wen quan shi, “hot springs stone”

Aragonite forms around hot mineral springs. The “hot springs stone” is very yang in nature. It relates to geysers pumping hot water out of the Earth.

Color/Appearance/Light

Usually white or colorless but may have bluish, brown, gray, green, or violet hues. It can appear as transparent or translucent crystals with a flat-topped hexagonal habit. They often appear as clusters. Massive material is opaque and often found in horizontal layers.

Chemical Composition

Calcium carbonate (CaCO_3)

It can contain traces of strontium, lead, and/or zinc.

Although it has no water content noted in its chemical formula, it forms in the presence of water (hot springs and other wet environments) and brings conductivity to its effect.

Key Characteristics

A very protective stone, aragonite builds Yang Qi.

Unusual for the carbonate group, it is warming.

Directionality/Energetic Mechanism/Channel System

It recycles Heat inward toward Mingmen/GV-4 and is thus cooling to the exterior.

Aragonite originates from hydrothermal activity deep in the Earth but is found on the surface. It is appropriate for interior conditions manifesting on the exterior.

Functions and Uses

Returns the Yang to Mingmen; anchors ascending/floating Liver Yang. Indicated for:

- weakened immune system
- poor growth
- osteoporosis, bone problems
- seizures, epilepsy, mania
- low back pain or stiffness, weak knees
- impotence
- high or low blood pressure
- spasms, twitching, convulsions

Calms the Shen by drawing it back in. Indicated for:

- nightmares, fright palpitations, fear

Clears toxins from the Essence/Jing. Indicated for:

- hyperthyroidism, metastatic cancer

Intentional use. Indicated for:

- placing in areas with electromagnetic interference or geomantic stress—it gets rid of “killing” Qi
- helping resolve disputes and conflicts (when in the form of a cluster)—it brings harmony to groups

Methods of Application

Topical Application

Massage, place, or tape on the low back in the depression below the L2 spinous process, a little above waist level/Mingmen/GV-4, to reduce feelings of fear and improve immune function.

Use aragonite to massage along the spine/Bladder Shu points to generate Heat:

- downward strokes bring energy to Mingmen/GV-4 (similar to cinnamon bark/*rou gui*).
- upward strokes bring Yang Qi to the extremities (similar to cinnamon twigs/*gui zhi*).

Use as a massage wand on and along the spine for herniated disks or spinal stenosis.

Scrape the metatarsal region between the first and second toes/**LR-2/LR-3** for skin conditions related to the Liver.

Aragonite enhances needling of Mingmen/**GV-4** when placed adjacent to it.

In conjunction with acupuncture or other treatments to release external pathogenic factors, use as a massage wand to scrape on the lateral aspect of the upper chest, in the hollow under the shoulder and the lateral end of the collarbone/**LU-1/LU-2**, to help regulate the waterways in order to release the pathology.

Internal Application

Use a potentiated quartz crystal to make an elixir. It will generate fluids and enhance calcium absorption.

Drink the elixir to address functions and uses.

Intentional Application

Place under a pillow at night to calm the Shen. Reduces nightmares and fright palpitations.

Hold the stone to balance mood swings.

For qigong, the water content enhances Qi conductivity. Wear a pendant that touches the center of the chest/**CV-17**, or tape tiny stones in the depression on the bottom of the foot, behind the ball/**KI-1**.

For fengshui, place where there is destabilizing electromagnetic interference near the home or office, or other geomantic stress.

When using it in the form of a cluster, it brings harmony to groups by helping resolve conflicts and disputes.

Cautions and Contraindications

Aragonite is a soft stone potentially containing lead; use a potentiated quartz crystal for elixirs.

Compare/Contrast/Differentiate

Aragonite draws Heat inward, as compared to **calcite**, which releases Heat to the exterior.

Aragonite is slightly softer than calcite.

It is similar in its effects to the herbs **inner bark of cinnamon/rou gui** and **eucommia/du zhong** in its ability to return Yang to Mingmen.

Combinations

Aragonite combines well with **zincite** to support the gonadal hormones/Kidney Yin.

Common Locations

Transparent crystals of aragonite are found in many places, particularly in Bohemia, Spain, and the north of England.

Aragonite forms the basis for many organic “stones,” such as coral, mother-of-pearl, and pearl.

A layered sedimentary marble-like aragonite is sometimes referred to as Mexican onyx and is used for carvings and ornamental objects.

• Barite •

(See color insert plate 19)

Taste	<i>Spicy, bitter, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>LU</i>
Hardness	<i>3–3.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Sulfate</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Chong jing shi, “heavy crystal rock”

The stone feels very heavy in relationship to its size and hardness.

Color/Appearance/Light

Colorless, white, yellow, orange, red, pink, purple, brown, blue, green, gray, and black. It may also be multicolored and banded. It appears as transparent, translucent, or opaque tabular or platy crystals.

Chemical Composition

Barium sulfate (BaSO_4)

Given its sulfur content, barite is by nature warming, but its overall effect is cooling because it draws Heat inward.

Key Characteristics

Barite is the primary Defensive/Wei-level stone to treat Damp-Heat conditions.

The Lung affinity brings the effect of barite to the skin. The spicy taste is moving for pathology, but in this case it does not release to the exterior; it draws downward to the Kidneys, as noted by the salty taste.

The bitter taste tells us it is descending and clearing for Heat as well as drying for Dampness. It has a purgative effect for incomplete evacuation of the stool or other stagnation in the Lower Burner.

Directionality/Energetic Mechanism/

Channel System

The heaviness anchors. It is descending. It prevents Heat from traveling to the upper region; it is protective to the brain, eyes, and heart.

Anatomical level: vessels

Functions and Uses

Clears Dampness complicated by Heat. Indicated for:

- skin conditions characterized by Damp-Heat (pustules, oozing with redness), such as dermatitis, acne, and eczema
- parasites, systemic candidiasis, oral thrush
- gassiness, bloating, belching

Dries Dampness. Indicated for:

- mental dullness, obsessive-compulsive behavior
- dysbiosis, vaginal yeast
- Wind-Damp Bi/Obstruction syndrome
- benefiting bone structure
- osteoporosis resulting from Heat, Damp-Heat, or yeast in the joints

Clears Heat and/or Pestilent Qi—that is, external pathogenic factors that have gone internal to the Blood level. Indicated for:

- ultraviolet radiation, sunburn, x-rays, radiation therapy, electromagnetic radiation

- epidemics, such as the Ebola virus outbreak
- herpes virus, shingles

Intentional use. Indicated for:

- relationship palace—it is symbolic of friendship

Methods of Application

Topical Application

Place or tape directly:

- on Damp-Heat skin conditions, such as shingles lesions, or on the sinus region.
- on phlegm nodules to attract Yang Qi to break them up.

Use the elixir as a spray for skin conditions.

Use barite powder:

- for dermatitis or other Damp-Heat skin conditions, such as with pustular eruptions, acne, and eczema.
- to protect against sunburn, ultraviolet radiation, radiation therapy, and computer radiation.

Internal Application

Drink the elixir to purge.

Use the elixir:

- as a suppository (for rectal itch) or as a douche.
- as a mouthwash for thrush (thick coating on the tongue).

Cautions and Contraindications

As a sulfate, barite can only be used for a short time.

Compare/Contrast/Differentiate

Selenite's therapeutic effect reaches the Qi level; barite's therapeutic effect reaches more deeply to the Blood level.

Barite and **calcite** are both cooling and spicy. Barite is also bitter and salty, emphasizing its descending effect. It cools because it draws Heat inward and downward. Calcite cools by releasing Heat to the exterior.

Barite sometimes appears as rosettes, which are called desert rose. **Gypsum** also has a desert rose, but it is much lighter in weight.

Combinations

Combine barite with:

- **rhodochrosite**, either as a powder or as an elixir sprayed over fungal or yeast infections.
- **moldavite**, powdered, for Damp-Heat dermatitis or acne.
- **calcite** to address Heat and **rainbow obsidian** to bring the effect to the glands for breast cancer.
- **Herkimer diamond** to make the effect of barite longer lasting.
- **selenite** to moisten and direct the effect to the upper region for dry sinus conditions.

Cleansing and Charging

Soak the stone in water for several hours. Do not cleanse in running water. Charge with hematite.

Common Locations

Barite is widely available across the planet.

• Biotite •

(See color insert plate 20)

Taste	<i>Spicy, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/SP</i>
Hardness	<i>2.5–3</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sheet silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Color/Appearance/Light

Black, brown, dark green. It is dark-colored mica, often with translucent sheets, like a book. The sheets often show a hexagonal outline.

Chemical Composition

Potassium iron magnesium aluminum silicate hydroxide fluoride ($K(Fe,Mg)_3AlSi_3O_{10}(OH,O,F)_2$)

It is sometimes called “iron mica” because it is more iron-rich than other micas.

Its silica content promotes healing of wounds and stops bleeding.

The fluoride promotes a Wei Qi response to release toxicity. The hydroxide aspect is purgative.

Key Characteristics

Absorbs Damp-Heat.

It can be observed to swell during the summer as it attracts heat and dampness into it.

It helps reestablish boundaries or layers of protection.

Directionality/Energetic Mechanism/Channel System

Biotite accesses the Source/Yuan and Defensive/Wei levels as they pertain to the Liver and Gall Bladder.

It supports the movement of Nourishing/Ying Qi (Fluids/Jin-Ye or Blood) toward the Defensive/Wei Qi level.

As a sheet silicate, biotite helps “peel off” pathology, to exfoliate. Since it works in layers, it is gentle.

Functions and Uses

Absorbs Heat and Dampness; detoxifies. Indicated for:

- Hot Bi/Obstruction syndrome, such as hot swollen joints, arthritis, gout, bunion pain

Mends wounds and stops bleeding.

Affects the lower trajectories of the Liver and Gall Bladder meridians, including the Uterus. Indicated for:

- sciatica, spinal neuralgia
- difficult labor and delivery

Methods of Application

Topical Application

Biotite powders easily. Pulverize and mix the powder with petroleum jelly or honey. Spread the paste on an area of pain, cover, and tape. Leave it on overnight. It will irritate the area and promote a healing crisis. Alternatively, leave it on for less than one hour to stimulate Wei Qi more mildly. It can be used repeatedly as a poultice over joints.

Put biotite in bathwater and soak with it for twenty to thirty minutes for detoxification. It absorbs water; sheets will likely separate.

In Western tradition biotite is called the birthing stone. A mother can hold the stone during labor, for its ability to promote labor and delivery.

Intentional Application

Carry biotite in a pouch for generalized anxiety disorder or to protect against Wind, including allergies.

Cautions and Contraindications

Do not use biotite as an elixir. Use a potentiated quartz crystal.

Compare/Contrast/Differentiate

Biotite is called black mica, as compared to **muscovite**, which is called white mica. They often occur side by side in their host rock.

Combinations

Combine with **apatite** to treat neurological presentations and blood issues.

Cleansing and Charging

Cleanse every two weeks, in the sun, for an hour or two. Recharge in quartz crystal.

The stone can be used repeatedly between cleansings.

Common Locations

Biotite is found widely. It is often included in granite.

• **Calcite** •

(See color insert plate 21)

Taste	<i>Spicy, sweet</i>
Nature	<i>Cold</i>
Affinities	<i>LU/LR/HT/ST/KI</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Han shui shi, “cold water rock”

It was believed that placing bags of the stone into wells made the water colder.

Fang jie shi, “prescription to release exterior rock”

To release to the exterior is a treatment strategy that encourages the body to release pathology outward, through sweating, expectoration, or urination.

Color/Appearance/Light

White, blue, green, emerald, honey, orange, yellow, pink, or coral. It ranges from transparent to opaque.

Chemical Composition

Calcium carbonate (CaCO_3)

The calcium content binds to other minerals or metals and acts as a chelating agent.

Key Characteristics

All calcites are important stones to clear Heat expressing on the Defensive/Wei level. They release Heat outward and direct cooling energy inward. The Kidney affinity tells us they have a diuretic effect.

Because they are spicy and relatively soft, they are among the most reactive stones and are helpful to bring quick effect for relatively acute manifestations of chronic conditions. Their yang nature particularly affects the Yang organs of Stomach and Heart.

Calcite increases calcium absorption for the bones or dissolves calcification through chelation, depending on placements, combinations, and length of treatment.

Although it has a trigonal crystal structure, calcite takes on the growth habit of stones in its immediate environment, an indication of its ability to adjust to the external environment.

Directionality/Energetic Mechanism/Channel System

Releases to the exterior.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Calcite is appropriate for acute conditions or to cause a stone combination to act more quickly. **Quartz**, being harder, is more appropriate for chronic conditions and to make the therapeutic effect of a stone combination last longer.

Calcite is sufficiently adaptable that it is able to take on the growth habit of surrounding stones in its formation. Quartz takes on the Qi of other stones.

Calcite clears excessive Stomach Fire, but if the Fire has damaged the Yin, the treatment strategy should include a

stone with water content to conduct the Qi and support the Fluids. **Aragonite** or **apophyllite** is stronger than calcite to support Fluids, strengthen Spleen Qi, and clear Stomach Fire.

Combinations

Combine calcite with harder stones, such as **quartz** or **topaz**, to bring a quicker effect to any combination intended to Clear Heat.

To slow the effect of a Defensive/Wei-level treatment, add harder stones to a combination that includes calcite and/or other soft stones.

Sulfur enhances calcite.

Calcite supports the Defensive/Wei Qi effect of **agate** and **amethyst**.

Powdered calcite's Heat-clearing properties increase when soaked in an elixir of **moss agate**.

Calcite and **selenite** do not combine well.

Calcite is somewhat antagonistic to **opal**, unless using the combination for an acute condition requiring a fast result.

Hematite will slow the therapeutic effect of calcite. Remove any jewelry that might contain hematite, including **tiger eye**, or others with high iron content, such as **red garnet**. Also, remove any jewelry containing copper or stones high in copper, such as **malachite** or **azurite**.

If using herbal medicine, calcite and **sanguisorbia/di yu** are incompatible.

Combine calcite with:

- **Herkimer diamond** to increase the longevity of calcite's effect to clear Heat.
- **citrine** to balance the Nourishing/Ying and Defensive/Wei levels.
- **aventurine** to help break up and eliminate kidney stones.
- **jasper** to clear inflammation and break up accumulations.

- **topaz** and **amazonite** for perimenopausal symptoms—to hydrate and mobilize moisture to the exterior.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

Stone History

Calcite has been used in Chinese medicine since the early Han dynasty. Shen Nong's Ben Cao describes calcite as having the ability to rid the body of the "Three Worms." These worms can be actual parasites, causing disruption in digestion, or a figurative description for the emotional issues that gnaw at us. They are:

- the Hungry Worm, causing us to eat excessively, reflective of unfulfilled desires;
- the Wandering Worm, where we feel a loss of purpose or destiny, a loss of Will; or
- the Sexual Worm, causing lustful addiction.

From a modern point of view, these "worms" can be interpreted as food poisoning, diseases contracted while traveling, or sexually transmitted diseases. Calcite is used to purge the system of contaminants.

Li Shizhen recommended drinking calcite water long-term to reduce the appetite. He also suggests that it particularly affects the thorax, to clear "remaining Heat."

Common Locations

Calcite is found widely around the planet. The clear Iceland spar variety was originally mined at the Helgustadir Mine in Iceland, beginning in the 1600s. In modern times most Iceland spar is mined in Chihuahua, Mexico. In the United States, many different colors and habits are found in numerous areas in Kansas, Missouri, New York, New Jersey, Oklahoma, Tennessee, and Texas. It is also found in China, Myanmar, Democratic Republic of the Congo, and Peru.

BLACK CALCITE

.....
(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>KI</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

The black color associates with the Kidneys. It absorbs light and heat, especially when used with an infrared lamp.

Chemical Composition

Calcium carbonate (CaCO_3) + carbon

Key Characteristics

Black calcite resonates with the Kidneys.

Functions and Uses

Clears Empty and Full Heat. Indicated for:

- Excess Kidney Yang, that is, adrenaline with low estrogen levels

Methods of Application**Topical Application**

Calcite absorbs heat well. It draws the heat from an infrared lamp inward more effectively than the lamp alone.

In combination with far-infrared heat or moxa:

- place a black calcite on the lower abdomen for infertility due to Cold in the Uterus.
- place a stone on a bone fracture.

Massage the center of the crease behind the knee/**UB-40** for weak knees or knee pain.

Massage the big toe for gout.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Black calcite addresses excessive adrenal activity and low estrogen levels (such as with menopausal symptoms). **Rose quartz** and **pearl** reduce excessively high estrogen levels. **Moonstone** regulates the hormones in general.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

BLUE CALCITE

.....
(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>LR/KI</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Light to medium blue, which usually results from natural radiation in the Earth. It is usually opaque and chunky in shape.

The blue color gives association to the Liver and Kidneys and to the throat chakra.

Chemical Composition

Calcium carbonate (CaCO_3)

It may contain impurities of iron.

Key Characteristics

Blue calcite clears Heat affecting the Liver and the throat region.

Directionality/Energetic Mechanism/Channel System

The Liver meridian passes through the throat on the way to the eyes and the brain. The Kidney meridian ends at the throat. In the “end,” who we are is what we say about ourselves.

Functions and Uses

Breaks up throat Bi. Indicated for:

- sore throat, swollen tonsils, plum pit throat
- thyroid conditions, goiter
- inability to express one's self or to fulfill ambitions

Clears Liver Fire and expels Wind. Indicated for:

- neurological conditions, including acute and/or renal hypertension, seizures, anxiety, and nervousness
- drug withdrawal symptoms

Clears Fire Toxins. Indicated for:

- liver cancer

Methods of Application

Topical Application

Hold blue calcite in the hand for thirty minutes, two or three times a day, for acute hypertension, anxiety, and/or nervousness.

For headaches, place on areas of pain.

Massage, place, or tape:

- in the “V” on the top of the foot where the metatarsal bones of the first and second toes meet/**LR-3** and on the chest, in the intercostal space below the breast tissue, in a line below the nipple/**LR-14**, for anxiety.
- on the throat to address functions and uses.

Mix the powder with a medium such as egg white, sesame oil, or petroleum jelly to make a poultice. Apply to the throat, on cramping muscles, on the head for headache pains, or on areas of inflammation, such as with tendinitis or bursitis.

Put the powder into socks for hypertension or anxiety.

Internal Application

Drink as an elixir or water to affect the throat or conditions related to Liver Fire.

Calcite is soft enough that it can very slowly dissolve in water and introduce actual minerals into the body, in addition to its vibrational effect.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

EMERALD CALCITE

.....
(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>HT/LR/ST</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Emerald calcite is a relatively bright green, sometimes with an almost aqua cast, and has more clarity than most of the colored calcites.

The green color brings its effects to the physical body in general, and the Liver function in particular, especially addressing all aspects of Wind and the accumulation of toxicity. Of the calcites, the emerald color has the strongest effect for cancer.

The clarity of color imparts a strong effect for intentional work, for example when working to release addictions.

Chemical Composition

Calcium carbonate (CaCO_3)

It usually contains chromium, but possibly also aluminum.

The cooling effects of calcite are combined with minerals that further emphasize its ability to clear Heat. Chromium clears Heat in the Blood; aluminum clears Liver Fire.

Key Characteristics

Emerald calcite is very effective in reducing the spreading effect of Heat.

Functions and Uses

Clears Heat, induces latency. Indicated for:

- agitation during drug detoxification
- metastatic cancer

Intentional use. Indicated for:

- releasing addiction, bringing clarity for understanding the reasons for the addiction

Methods of Application

Topical Application

Apply emerald calcite powder on local areas of inflammation, such as the site of a tumor.

Internal Application

If there is a concern about heavy metal toxicity, use a quartz crystal potentiated with emerald calcite in an elixir to clear Heat.

Calcite is soft enough that it can very slowly dissolve in water and introduce actual minerals into the body, in addition to its vibrational effect.

Keep a piece of emerald calcite under the tongue to bring malignancy to latency.

Intentional Application

In a cancer clinic, surround a generator crystal with emerald calcite to subtly affect the environment with its Heat-clearing properties.

Cautions and Contraindications

It is a soft stone, with the potential of aluminum content. Use a potentiated quartz crystal if there is concern for heavy metal toxicity.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

GREEN CALCITE

.....
(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>LR/HT</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Dull green, sometimes with reddish streaks

Chemical Composition

Calcium carbonate (CaCO_3) + iron

Key Characteristics

Green calcite is the most stabilizing and descending of the calcites and generally has the most therapeutic functions.

It is the best calcite for bone issues.

Functions and Uses

Clears Wind-Heat. Indicated for:

- acute bacterial infections

Extinguishes Wind and directs it downward. Indicated for:

- symptoms in the upper region in general:
hypertension, facial tics, eye tics, neuroses,
nervousness, headaches
- shoulder tension

Regulates Liver Qi to release stagnation; opens the chest. Indicated for:

- diaphragmatic constriction, heart pain (emotional or physical), heartburn
- PMS, fibrocystic breasts (during the menses, not chronic)

Emotional use. Indicated for:

- anxiety, anger, rage

Methods of Application

Topical Application

Massage a smooth green calcite on the cuticle of the big toe/**LR-1** and place on or massage the intercostal space below the breast tissue, in a line below the nipple/**LR-14**, for premenstrual syndrome.

For headaches, place on areas of pain.

In a stone layout, hold a green calcite in the hand to promote the discharge of pathogenic factors, especially Wind.

Use the elixir as a wash for red, irritated eyes.

Powder and mix with vinegar to create a poultice. Apply the paste to joints two or three times a day and wrap to soften calcification resulting from rheumatoid or osteoarthritis.

Internal Application

Calcite is soft enough that it can very slowly dissolve in water and introduce actual minerals into the body, in addition to its vibrational effect.

Boil with distilled water to make a decoction for Hot Bi syndrome.

Intentional Application

Place a specimen or sphere in a cancer clinic to subtly affect the environment with its Heat-clearing properties.

Combinations

Combine green calcite with **barite** to drain Damp-Heat, especially in the Uterus, such as with yeast infections, human papillomavirus (HPV), or genital herpes.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

HONEY CALCITE

.....
(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>ST/LR</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

The honey color brings its effect to the digestive function.

Chemical Composition

Calcium carbonate (CaCO_3) + iron

Key Characteristics

It clears Heat to support the Thick Fluids/Ye (mucous membrane) of the digestive tract. It benefits the process

of detoxification and digestive cleansing, especially where something has been ingested causing digestive upset, as in an exterior factor going to the interior.

Directionality/Energetic Mechanism/Channel System

Anatomical level: flesh (especially the shoulder region)

Functions and Uses

Regulates Qi. Indicated for:

- Liver invading Spleen signs and symptoms, such as bloating, abdominal fullness, or eating disorders
- overeating when nervous
- pain and sensitivity in the muscles, fibromyalgia, chronic fatigue syndrome, Lyme disease

Clears Empty Heat manifesting on the surface. Indicated for:

- hot flashes due to hormonal changes
- bed-wetting in children
- anxiety and vulnerability that occur during the night

Clears Fire Toxins. Indicated for:

- swollen spleen, lymphoma, stomach cancer

Methods of Application

Topical Application

Massage, place, or tape:

- on the midline of the lower abdomen at the upper border of the pubic bone/**CV-2** for bed-wetting.
- on the medial aspect of the foot (touch the inner heel under the inner anklebone and run the thumb toward the arch of the foot), in the depression just before hitting the first bump/**KI-2**, or on the medial aspect of the lower leg, in a depression about a hand's width below the depression at the base of the inner knee, in line with the high point of the medial anklebone/**SP-8**, for hormonal balancing.

In a stone layout, hold a honey calcite in the hand to promote release of stagnation from the middle region.

Hold during the night for anxiety, hot flashes, or bed-wetting.

Internal Application

Drink as an elixir to regulate Qi and clear Full Heat and Empty Heat.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Honey calcite supports the Thick Fluids/Ye; **orange calcite** supports the Thin Fluids/Jin.

The herbal equivalent for honey calcite is **pueraria/ge gen**.

Combinations

Combine honey calcite with **blue lace agate** to speed resolution of Liver invading Spleen signs and symptoms.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

ICELANDIC SPAR/OPTICAL CALCITE

.....

(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>LU/LR/HT</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Clear. The stone appears clear to the eye, but it magnifies or distorts images (place optical calcite on written words to see the effect).

It draws energy in from all sides of its square-ish structure, including the top and bottom, to amplify and strengthen its effect.

Chemical Composition

Calcium carbonate (CaCO_3)

Key Characteristics

Optical calcite is an enhancing stone and is used primarily for intentional work. It magnifies one's intention.

The clarity of optical calcite is the result of the external force exerted by water during its creation. This calcite in particular has a greater ability to help the body absorb water.

Functions and Uses

Acts as a generator due to its transparency and ability to magnify. Indicated for:

- supporting intentional work

Clears Heat from the Lower Burner. Indicated for:

- excessive desires, sexual frustration, constant sexual arousal
- low back pain, sciatica

Invigorates Qi. Indicated for:

- poor stamina, poor strength
- pain conditions, especially low back pain or sciatica

Emotional use. Indicated for:

- fear and shyness due to deficient Gall Bladder
- strained interpersonal relations

Intentional use. Indicated for:

- helping us become more adept in managing interpersonal relationships

Methods of Application

Topical Application

Optical calcite is an important “opening stone” in the initial stage of a healing session. It acts to invite revelation.

Place on the Lower Burner and focus a far-infrared lamp on the area. It absorbs the heat, magnifies it, and draws the heat/light into the Lower Burner region.

Massage the medial aspect of the lower leg, a little more than a hand's width up from the high point of the inner anklebone on the border of the tibia/**LR-5**, for excessive sexual desire.

Apply as a powder on inflamed joints/Hot Bi syndrome to quickly clear Heat.

Internal Application

As an elixir it doubles the strength of a stone formula.

Intentional Application

For fengshui, place large pieces in the areas of the house that need “magnification.” Optical calcite has a particular association with the *san xing*/Three Stars, which relate to the most fundamental aspects of life: health, wealth, and prosperity.

Cautions and Contraindications

None known.

Combinations

Place with **agate** on tight paravertebral muscles.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

MANGANO/PINK CALCITE

.....

(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>HT/LR/ST</i>
Hardness	3
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Pale pink. When tumbled or polished as a sphere or egg, it often has layers of varying shades of pale pink.

Chemical Composition

Calcium carbonate (CaCO_3) + **manganese**

Key Characteristics

Among the calcites, mangano is the most appropriate for intentional work.

Directionality/Energetic Mechanism/

Channel System

Establishes Heart–Kidney communication; strengthens willpower.

Functions and Uses

Clears Heat and its resulting agitation, allowing for greater focus and clarity; clears Heat in the Blood. Indicated for:

- tension and agitation
- high blood pressure
- varicose veins

Strengthens Heart Qi and moves Heart Blood. Indicated for:

- cardiac insufficiency, shortness of breath

Intentional use. Indicated for:

- career palace—helps cultivate vocation for energy healing, especially qigong and Reiki
- cultivating channeling, meditation, visualization, and astral travel
- enhancing qigong practice

Methods of Application

Intentional Application

Mangano calcite enhances meditation practice and energy treatments by increasing Qi circulation in the body. Place under the tongue during meditation to bring the Shen into the Kidneys.

Tape a small stone in the depression on the bottom of the foot, behind the ball/**KI-1**, during qigong practice.

Tape a small stone on the tailbone after qigong practice to ground the energy.

Hold the stone to promote relaxation and calmness.

Cautions and Contraindications

None known.

Combinations

Combine with **pink opal** to relax and cool hyper-adrenal function.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

ORANGE/YELLOW CALCITE

.....

(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>SP/ST/HT/LR</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

The yellow color associates with the Earth element and the Spleen and Stomach. The orange color represents the dynamic between red/Fire and yellow/Earth.

Chemical Composition

Calcium carbonate (CaCO_3) + iron

Key Characteristics

Yellow calcite and orange calcite are the best calcites for digestive disorders and other conditions involving the Spleen.

The orange color specifically helps transform Phlegm.

Functions and Uses

Transforms Phlegm. Indicated for:

- puffy eyes or stuffy sinuses in the morning
- nasal discharge
- lipomas, cysts

Resolves emotional disturbances associated with the Spleen. Indicated for:

- depression with excessive worry/thinking, obsessive-compulsive behavior, post-traumatic stress disorder, suicidal tendencies

Clears Heat consuming the Qi. Indicated for:

- chronic fatigue syndrome

Resolves acute conditions affecting the digestive system. Indicated for:

- acute hepatitis
- irritable bowel syndrome

Clears Fire Toxins. Indicated for:

- lymphoma

Intentional use. Indicated for:

- strengthening solar plexus chakra function

Methods of Application**Topical Application**

Place orange or yellow calcite on the eyes for puffiness.

Massage a smooth stone around the sinuses.

Place or massage over points or areas to release Heat. For example, for Stomach Fire causing acute digestive issues, place directly over the stomach region, or on the high point of the dorsum of the foot where there is a pulse (run your finger up a line from between the second and third toes to find the pulse)/**ST-42**, or on the cuticle of the second toe/**ST-45**.

Internal Application

As an elixir, it helps a person keep calm in acute situations, but generally it is for the person who overthinks and worries too much.

Apply as a powder on oral abscesses to clear Heat and Fire Toxins.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Orange calcite supports the Thin Fluids/Jin; **honey calcite** supports the Thick Fluids/Ye.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

RED CALCITE

.....
(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>HT/LR/KI</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

The red color associates with Blood and the Heart.

Chemical Composition

Calcium carbonate (CaCO_3) + iron

Key Characteristics

Red is the best calcite for emotional issues associated with mood. It is useful for mood or generalized anxiety disorders.

**Directionality/Energetic Mechanism/
Channel System**

One of the attributes of Defensive/Wei Qi is the ability to be alert, to pay attention to the immediate situation. If there is excessive Wei Qi, we put our attention on many different things and cannot focus well.

Functions and Uses

Relaxes hyperactive Defensive/Qi. Indicated for:

- attention deficit disorder (ADD)

Cools Heat in the Blood; detoxifies the Blood. Indicated for:

- insomnia
- excessive thinking
- urinary tract infections
- infertility due to sexual anxiety
- emotional or food-related allergies
- addiction to alcohol, chocolate, nicotine, or drugs

Clears Fire Toxins. Indicated for:

- chronic inflammatory skin conditions
- leukemia

Clears toxins via the Urinary Bladder. Indicated for:

- intoxication due to excessive alcohol or drugs
- food poisoning

Intentional use. Indicated for:

- strengthening heart chakra function

Methods of Application**Topical Application**

Rub smooth red calcite on the cuticles/Jing-Well points, especially on the thumb and big toe, to cool and relax hyperactive Defensive/ Qi.

Internal Application

Drink as an elixir for ADD, for Heat in the Blood, and to address other functions and uses.

Cautions and Contraindications

None known.

Combinations

Combine **red calcite** and honey calcite for varicose veins.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

WHITE CALCITE

.....
(See color insert plate 21)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>LU/LR/ST</i>
Hardness	<i>3</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Bei han shui shi, “northern cold water stone”

Color/Appearance/Light

White; sometimes opaque, sometimes translucent

Chemical Composition

Calcium carbonate (CaCO_3)

Key Characteristics

Clears Heat.

Protects the Essence/Jing or prevents its weakening by clearing Heat from the Source/Yuan level that eventually burns the Essence. It does not, however, tonify Essence.

Directionality/Energetic Mechanism/ Channel System

Releases to the exterior.

Functions and Uses

Clears Full and Empty Heat. Indicated for:

- fevers, deficient Yin fevers
- Heat in the Lungs, such as with dry and unproductive coughs
- Stomach Fire, such as with excessive appetite

Generates Fluids. Indicated for:

- dry skin, thirst

Benefits the bones and teeth. Indicated for:

- Hot Bi syndrome, pain due to inflammation of the joints
- low back pain
- toothache

Benefits the eyes. Indicated for:

- poor eyesight; dry, red eyes

Breaks up accumulations and clears Fire Toxins. Indicated for:

- Pestilent Qi—that is, external pathogenic factors that have penetrated to the Blood level
- parasites/vibrational infestations/gui
- cancer, especially lung cancer

Regulates Qi. Indicated for:

- diaphragmatic constriction due to constrained Liver Qi

Emotional use. Indicated for:

- shyness resulting from deficient Gall Bladder Qi

Methods of Application

Topical Application

Massage the inner wrist crease, in the depression under the thenar eminence/LU-9, for Lung Heat caused by smoking.

Place white calcite on areas of pain for headaches.

Make a poultice with white calcite powder and vinegar and apply to hot, swollen joints for osteo- or rheumatoid arthritis.

Apply as a powder to burns and scars from injury or surgery; wrap the area to clear Heat and regenerate the skin.

Soak the powder in an elixir of **moss agate**. Mix the powder with honey or petroleum jelly and apply as an anti-inflammatory poultice, especially for inflamed muscles on the inner aspect of the legs/knees.

Mix the powder with sesame oil. Place on an inflamed joint for twenty to thirty minutes. The poultice can be reused for up to three days.

Mix the powder with red clay as a poultice for swollen knees or ankles.

Use the elixir as a topical wash for burns.

Internal Application

Leave a piece of calcite in a water glass, continually sip, and refill as needed as a weight-loss beverage or to relieve a dry cough. This can be used for months at a time. Smokers can use this calcite water on a regular basis.

Add white calcite to any elixir formula intended to clear Heat to speed the formula's effect.

Calcite is soft enough that it can very slowly dissolve in water and introduce actual minerals into the body, in addition to its vibrational effect.

Cautions and Contraindications

None known.

Combinations

Calcite and **gypsum** both clear Heat. Calcite has a stronger effect on the lower region, for example to clear Heat in the urinary bladder causing a urinary tract infection. Gypsum has a stronger effect on the upper region, for example to clear Lung Heat. Both stones have effect on the middle region for heartburn and nausea.

Calcite is on the soft scale what **quartz** is on the hard scale. Both clear Heat. Calcite clears Heat in the Stomach channel; quartz clears Heat in the organs of the Stomach, Large Intestine, and Small Intestine. Calcite clears Heat at the Qi level; quartz clears Heat at the Blood level.

Cleansing and Charging

Cleanse in running water for five minutes, or leave overnight in spring or mineral water. Charge in rock crystal.

• Celestite/Celestine •

(See color insert plate 22)

Taste	<i>Sweet, spicy</i>
Nature	<i>Cold</i>
Affinities	<i>LR/ST/KI</i>
Hardness	<i>3–3.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Sulfate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

White, light blue, red brown, or orange. The bluish color is the result of light refraction, not chemical composition.

The blue color gives resonance to the Liver and Wind signs and symptoms, as well as the throat chakra.

The orange color resonates with the Stomach to clear Fire.

Chemical Composition

Strontium sulfate (SrSO_4)

The strontium content is strengthening for the bones and joints and stabilizing for teeth. The sulfur content stimulates Yang Qi but also draws it inward.

Key Characteristics

Celestite is primarily for emotional use. Its softness makes it act quickly, to initiate momentum to change a chronic condition.

Directionality/Energetic Mechanism/ Channel System

Stimulating and inward-drawing for Yang Qi

Functions and Uses

Intentional use. Indicated for:

- calming the Hun, the soul that gives us our relationship to the past
- creativity palace
- someone who is chronically worried about becoming ill

Nourishes Liver Blood and directs it to nourish Kidney Yin. Indicated for:

- menopausal signs and symptoms
- Steaming Bone syndrome: feeling hot from the bone out

Methods of Application

Topical Application

Massage, place, or tape a small cluster on the central notch at the base of the throat/CV-22 to affect the throat chakra.

Mix powdered celestite with a medium and place over a fracture or on joints with bone loss.

Internal Application

For short-term use, drink as an elixir to nourish Liver Blood and strengthen the bone.

Intentional Application

Hold a sphere or place in the work area to promote creativity.

Place under a meditation pillow to relax the body, when the intention is to work out the karma of past lives.

Place in the northwest corner (associated with the creativity palace) of the house or in the studio of artists and musicians to attract creativity.

Cautions and Contraindications

As with all the sulfates, celestite can only be used for a short time.

Combinations

Combine with **Herkimer diamond** to support the throat chakra in voicing concerns, asserting oneself, or speaking what needs to be said.

Cleansing and Charging

Cleanse and recharge in hematite.

Common Locations

The most beautiful crystals come as clusters from Madagascar.

Ohio boasts a very different-looking crystal. It is large, flat, striated, and single-terminated. It is popular among Reiki practitioners to enhance energetic circulation.

• Danburite •

(See color insert plate 23)

Taste	<i>Spicy, bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/ Ying, sedimentary/Wei</i>

Color/Appearance/Light

Clear, yellow, yellow brown, or, rarely, very pale pink. Danburite is similar in appearance to topaz. When faceted, it is very reflective.

Chemical Composition

Calcium borosilicate ($\text{CaB}_2(\text{SiO}_4)_2$)

Key Characteristics

Clears Heat.

Directionality/Energetic Mechanism/ Channel System

Releases to the exterior.

Functions and Uses

Clears Heat. Indicated for:

- allergies
- stress, especially during transitional phases of life or during seasonal changes

Enhances other stones.

Methods of Application

Topical Application

In a stone layout, have the receiver hold danburite to amplify energetic circuitry.

Use an elixir as a wash to relieve inflamed eyes due to allergies and for skin rashes or eczema.

Internal Application

Use an elixir made with distilled water in a neti pot for nasal polyps and sinusitis.

Intentional Application

Holding danburite helps us adjust to the change of returning to the rhythm of society after a period of convalescence, or after coming out of a spiritual retreat.

Cautions and Contraindications

None known.

Combinations

Danburite is used as an associate stone in a combination, not a primary stone.

Cleansing and Charging

Cleanse under running water and recharge in quartz crystal.

Common Locations

Mexico, Japan, Myanmar, Madagascar. It was originally found in Danbury, Connecticut, but the area is now built over.

• Fluorite •

(See color insert plate 24)

Taste	<i>Sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/LR/HT</i>
Hardness	<i>4</i>
Crystal structure	<i>Cubic/isometric</i>
Stone group	<i>Halide</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chinese Name

Chong shi, “worm stone”

Fluorite is antiparasitic. In ancient times, the Chinese word for parasites was the same as for ghosts. In modern times, the concept of “ghosts” is more about psychological issues, the unresolved issues that continually gnaw at us. Parasites, however, often appear as worms; hence the name “worm stone.”

Color/Appearance/Light

Green, yellow, brown, white, clear, purple, or blue. The crystals can be somewhat translucent, depending on their size. The most common shape, with clean, square-ish edges, is probably from the metamorphic level. Stones formed at the igneous level are rough edged. The darker colors tend to form at the sedimentary level.

The colors are caused mostly by natural irradiation, but some are from mineral impurities. The many colors give a wide range of resonance for different conditions and organs.

Fluorite is the most common example of a stone that changes colors with ultraviolet light.

Chemical Composition

Calcium fluoride (CaF_2)

It can contain traces of cobalt (dark colors), chromium (green), and iron (blue and yellow).

Impurities include yttrium, cesium, silica, aluminum, iron, magnesium, oxygen, and chlorine. (Cesium chloride is anticancer according to some alternative medical practitioners.)

The combination of calcium, which binds to other minerals and metals, and halogen fluoride, which has the potential to bind Fire Toxins back to the Essence/Jing level/Marrow, has the potential to promote latency. At the same time, halogens are toxic. Although their poison is held inert in the stone, there remains an energetic signature that can provoke the Defensive/Wei level into a response to expel the toxicity. This explains the spicy taste and warming nature.

Whether fluorite brings pathology into latency or melts and releases it to the exterior depends on color choice, length of treatment, placement, and stone combinations. The shorter the treatment, the more likely it will release to the exterior. Placing stones distally also encourages a release. Combining fluorite with other stones that release to the exterior will emphasize that action. In general, purple fluorite is more likely to bring pathology into latency.

Key Characteristics

With its halogen content, fluorite can either stimulate the Defensive/Wei Qi to draw pathogenic factors out of latency and release them to the exterior or bind them more deeply in the body and keep them latent.

Fluorite is important for Pestilent Qi, such as with epidemic diseases.

Directionality/Energetic Mechanism/Channel System

Generally, with placement on the hands or feet, fluorite directs energy to the exterior to release pathology. When placed toward the midline of the body, it is more likely to induce latency.

The purple color in particular is descending, bringing pathology into latency.

One of fluorite's habits is to grow in the shape of a diamond, which gives the potential to direct energy in either an upward or downward movement. This action allows for deep penetration into repressed psychological issues and subsequently brings the issues more into consciousness for their release.

The cubic structure affects the facial structure, in particular the jaw region, the bite, and the cheeks. The cubic structure, especially in clusters, tends to encourage latency.

Cautions and Contraindications

Use the elixir for a short term only, due to fluorite's relative softness and halogen content.

Compare/Contrast/Differentiate

For chronic allergies, use **tourmaline**, not fluorite.

Generally, fluorite is better for treating Heat than Dampness. For Heat in the:

- Lungs, use white or clear fluorite.
- Stomach, use yellow fluorite.
- Liver, use green or blue fluorite.
- Blood, use purple fluorite.

When uncertain about the location of the Heat, use rainbow fluorite.

The various colors of fluorite can be differentiated for specific conditions:

- Use blue fluorite for conditions related to the bones and teeth and the sensory organs.
- Use brown fluorite for conditions related to skin.
- Use clear fluorite for painful conditions.
- Use green fluorite for acute Wind conditions or Food Stagnation.
- Use purple fluorite for Shen disturbances and to induce latency.

- Use yellow fluorite for conditions related to Phlegm and Heat stagnation.

Combinations

In jewelry, fluorite does well set in **gold**. It will tarnish **silver**.

To support a Divergent Meridian treatment, combine fluorite with a stone to target the appropriate confluence (see the discussion of **tourmaline** later in this chapter).

In a combination, fluorite can be the principal for acute pain conditions or an associate for chronic pain conditions.

Cleansing and Charging

Cleanse in running water. Charge in a quartz bed or amethyst geode.

Common Locations

South Africa, Mexico, China

BLUE FLUORITE



(See color insert plate 24)

Taste	<i>Sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/LR/GB</i>
Hardness	<i>4</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Halide</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chemical Composition

Calcium fluoride (CaF₂)

It may also contain iron.

Key Characteristics

The blue color gives it relationship to the Liver and Gall Bladder. It brings its effects to the bones and teeth.

Directionality/Energetic Mechanism/

Channel System

It affects the trajectory of the Gall Bladder meridian in the head to affect conditions in the sensory orifices, such

as chronic sinusitis, tinnitus, glaucoma, blockage in the tear ducts, and throat Bi, such as with goiter or thyroid conditions.

Draws pathogenic factors from the level of the Bone to release to the exterior.

Functions and Uses

Clears Fire Toxins and draws pathogenic factors to the surface; releases pathogenic factors from the bones and teeth.

Indicated for:

- parasitic infestations
- joint pain, arthritis, osteoporosis, bone pain
- toothache, Heat in the teeth causing cavities

Methods of Application

Topical Application

Place blue fluorite directly on areas of pain, or powder and apply as a poultice.

Internal Application

Drink as an elixir to clear Fire Toxins or parasitic infestations.

Cautions and Contraindications

Use the elixir for a short term only, due to fluorite’s relative softness and halogen content.

Cleansing and Charging

Cleanse in running water. Charge in a quartz bed or amethyst geode.

BROWN FLUORITE



Taste	<i>Sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/LR</i>
Hardness	<i>4</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Halide</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chemical Composition

Calcium fluoride (CaF₂)

Key Characteristics

Brown fluorite brings its effect to the level of the Skin.

Functions and Uses

Clears Fire Toxins, especially on the skin. Indicated for:

- liver spots, pigmentation or loss of pigmentation, in the extreme skin cancer
- neurodermatitis

Resolves acute skin conditions. Indicated for:

- shingles

Regenerates skin; breaks up scar tissue. Indicated for:

- scleroderma

Emotional use. Indicated for:

- the person who is fixated in attitude and belief, who cannot let new ideas in

Methods of Application**Topical Application**

Tape brown fluorite to warts.

Scrape the Bladder Shu points along the spine for shingles.

Apply directly to shingles lesions.

Pulverize and apply as a poultice for bruises or scar tissue.

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Place on the bed where a person has died to purify the home.

Cautions and Contraindications

Use the elixir only for a short time, due to fluorite's softness and halogen content.

Cleansing and Charging

Cleanse in running water. Charge in a quartz bed or amethyst geode.

CLEAR FLUORITE

• • • • •
(See color insert plate 24)

Taste	<i>Sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/LR</i>
Hardness	<i>4</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Halide</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chemical Composition

Calcium fluoride (CaF₂)

Key Characteristics

Clear fluorite regulates Qi to alleviate pain.

Functions and Uses

Resolves Cold Bi/Obstruction syndrome; regulates Qi; moves Qi stagnation. Indicated for:

- Cold Bi syndrome, such as fixed sharp pain that is better with warmth
- headache, chest pain, stomach pain

Methods of Application**Topical Application**

Apply clear fluorite directly on an area of pain.

Use as a massage wand, or place stones on the bony holes/Liao points on the sacrum or in the depression under the cheekbone below the outer corner of the eye, to soften and move accumulation.

Cautions and Contraindications

Use for a short period only, due to fluorite's softness and halogen content.

Cleansing and Charging

Cleanse in running water. Charge in a quartz bed or amethyst geode.

GREEN FLUORITE

.....
(See color insert plate 24)

Taste	<i>Sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/LR/HT</i>
Hardness	<i>4</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Halide</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chemical Composition

Calcium fluoride (CaF₂) + chromium

Key Characteristics

It brings its effects to the sinuses, sensory orifices, and nerves. Among the fluorites, the green color is most appropriate for acute Wind-Cold conditions.

Functions and Uses

Warms and expels Wind-Cold pathogenic factors and viral infections. Indicated for:

- common cold; viral influenza; infections of a viral nature; ear, nose, or throat conditions; chills and fever; chronic recurring infection
- conjunctivitis; ear infections, especially infections that occur repeatedly
- shingles; pathology hiding in the myelin sheath

Resolves Liver invading Stomach and Intestines. Indicated for:

- acute episodes of vomiting and diarrhea (Sudden Turmoil disorder)

Breaks up accumulations. Indicated for:

- Food Stagnation

Releases toxins; detoxifying. Indicated for:

- withdrawal from drugs, alcohol, or other addictions

Methods of Application**Topical Application**

Use green fluorite as a wand or gua sha tool:

- Massage around the eyes, sinuses, or ears to drain congestion due to Wind-Cold.

- Massage the sinus region for sinusitis; around the eye socket for swelling around the eyes, such as with conjunctivitis; around the ears for ear infections; or along the jaw for TMJ or toothache.
- Rub around herpes lesions to reduce pain.
- Scrape along the upper paravertebral muscles/Bladder Shu points for viral influenza.
- Rub on the cuticles/Jing-Well points to encourage release of pathology to the exterior.

In a stone layout place green fluorite in the hands or under the feet to release pathogenic factors from the skin or sensory orifices, to break up accumulations resulting from Food Stagnation, or for external factors affecting the Lungs.

Internal Application

Make as a tea and drink it hot to enhance Defensive/Wei Qi for managing the common cold or chronic recurring infections.

If fluorite is decocted with herbs, it is the first substance to be added. If decocted with other stones, it is the last to be added.

Cautions and Contraindications

Use the elixir for a short term only, due to fluorite's relative softness and halogen content.

Cleansing and Charging

Cleanse in running water. Charge in a quartz bed or amethyst geode.

PURPLE FLUORITE

.....
(See color insert plate 24)

Taste	<i>Sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>HT/LU/KI</i>
Hardness	<i>4</i>
Crystal structure	<i>Cubic/isometric</i>
Stone group	<i>Halide</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chinese Name

Jia ying shi, “false outstanding stone”

In early times, purple fluorite was confused with amethyst, the true outstanding stone.*

Color/Appearance/Light

Purple is associated with Heart–Kidney communication. The red of Fire/Heart is “corrupted” by the blue and/or black, the darkness of Water/Kidney. The combination emerges to become crimson or purple.

Purple fluorite loses color with exposure to the sun because it contains halogens, which react chemically with the heat. We might see color changes when we wear the stone as a pendant, as it absorbs Heat from the body.

Chemical Composition

Calcium fluoride (CaF_2)

Key Characteristics

Purple fluorite is the preferred fluorite for Shen disturbances.

Its warming nature has the ultimate effect of cooling off the body by directing Heat to Mingmen. As the Heat comes back to the root of Yang, it supports fluid distribution through the body via the Triple Heater mechanism. The net effect is cooling.

Directionality/Energetic Mechanism/

Channel System

Descending

It brings the warmth of Yang Qi toward the Kidneys and the Lower Burner. It works with illness at the Defensive/Wei level by drawing the pathology inward toward the deepest aspect of the body—that is, the bones, the nucleus of cells, and DNA.

Stimulates the Liver to move Blood to nourish the Kidneys.

Functions and Uses

Establishes Heart–Kidney communication. Indicated for:

- Shen disturbances due to excess Yang activity, including mania, hyperactivity, insomnia, or

**Chinese Herbal Medicine: Materia Medica*, compiled by Dan Bensky et al., identifies purple fluorite as *zi shi ying*, which in this book is the name assigned to amethyst.

Purple Fluorite and Ascending the Pure Yang of the Stomach

The Pure Yang of the Stomach ascends the Fluids of Stomach Yin toward the head, hydrating and cooling the upper region of the body, especially the lungs, throat, face, and sensory organs. Sjogren’s syndrome is an example of a condition where this ascension has failed.

Purple fluorite “recycles” Yang Qi to its root in the lower back. If the root of Yang is strong, so is all the other Yang Qi in the body. The use of fluorite thus supports this ascension process, and can provoke a release of latency.

The acupuncture point most associated with the ascension of Yang Qi is located on the high point of the dorsum of the foot where there is a pulse (run your finger up a line from between the second and third toes to find the pulse)/**ST-42**/Surging Yang.

Cold in the Lower Burner that rushes up and overwhelms the Heart (Running Piglet Qi); anxiety attacks

- depression (by suppression; by moving it deeper)

Clears Heat by returning it to Mingmen to support Fluid distribution via the Triple Heater mechanism. Indicated for:

- seizures, convulsions, attention deficit hyperactivity disorder (ADHD)
- infectious Heat conditions
- high fevers causing delirium/Shen disturbance
- convulsions, palpitations
- thirst, especially from diabetes
- headaches
- hot, dry eyes

Regulates and generates Fluids and Yin to flush out pathology; nourishes Lung and Stomach Yin to support Defensive/Qi. Indicated for:

- dryness in the sensory organs and in the upper region of the chest and head
- Sjogren’s syndrome

Directs Lung Qi down to the Kidneys. Indicated for:

- asthma, shortness of breath
- epigastric pain

Breaks up Cold in the Uterus. Indicated for:

- infertility

Breaks up Blood stagnation and calms the Shen. Indicated for:

- Heat in the Heart, arterial plaque
- Shen disturbance, insomnia
- pathogenic accumulations in the Blood that eventually damage the Marrow/Jing, such as happens with tooth decay

Induces latency; binds with Fire Toxins to draw them back to the Essence/Jing level to prevent their spread. Indicated for:

- aggressive lymphoma or leukemia
- bone cancer, marrow cancer, teeth conditions
- infections lodged in and damaging the bone

Emotional use. Indicated for:

- easing grief

Methods of Application

Topical Application

Tape purple fluorite at the navel for three to five days for infertility due to Cold in the Uterus.

Massage the first trinity of Sun Simiao's Ghost points (philtrum/**GV-26**; medial big toe cuticle/**SP-1**; and radial side of the thumb cuticle/**LU-11**) with a purple fluorite wand for disturbed Shen.

In a stone layout:

- place the stone in the hands or under the feet to draw pathogenic factors from the Blood.
- use as a distal stone to draw pathology outward. The receiver can hold the stone to release Heat from the interior, especially from the chest and the abdominal region.

Place a small diamond-shaped crystal in the navel for acute anxiety or agitation.

Wear a bracelet to affect the outer aspect/Yang points on the wrist to stimulate release to the exterior.

Wear a necklace that allows it to touch the center of the chest/**CV-17** to break up arterial plaque.

Wear as earrings for chronic conditions.

Internal Application

Drink the elixir both before and after dental work.

Cautions and Contraindications

The drawback to using purple fluorite, especially when treating a deep, chronic condition such as Cold in the Uterus, is its relative softness and halogen content, which require only short-term use.

Combinations

For chronic conditions, purple fluorite can be used to jump-start a process of breaking up Cold. After a short time of treatment, follow the fluorite with a harder stone. A possibility is **citrine**, placed in the navel and heated with moxa. This will continue the process and give durability and permanence to its effect.

Angelite is a good associate stone for purple fluorite to emphasize descension.

Compare/Contrast/Differentiate

Purple fluorite is the most warming of all the fluorites. It nevertheless has an overall cooling effect on the body by bringing Heat back to Mingmen.

Both purple fluorite and **amethyst** have a cooling and moistening effect. Fluorite forms in the absence of water. It does not generate Fluids but cools Heat by circulating Fluids and hydrating the body via the Triple Heater mechanism. Amethyst forms in the presence of water, and it actually nourishes Fluids. If the treatment principle is to cool Heat without adding to Dampness, fluorite is the more appropriate choice (for the short term).

Cleansing and Charging

Cleanse in running water. Charge in a quartz bed or amethyst geode.

Stone History

Li Shizhen first differentiated purple fluorite from amethyst. He called it the "false outstanding stone."

Most information for fluorite in the old materia medicas refers to the purple color.

YELLOW FLUORITE

.....
(See color insert plate 24)

Taste	<i>Sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LR/ST</i>
Hardness	<i>4</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Halide</i>
Level of formation	<i>Produced at all levels, predominantly igneous/Yuan</i>

Chemical Composition

Calcium fluoride (CaF_2) + iron

Fluoride melts and calcium binds, for a chelating, detoxifying effect.

Key Characteristics

Brings its effects to transform Phlegm and to clear Fire Toxins. It binds to accumulations in the Blood and eliminates them through the stool.

Functions and Uses

Breaks up Phlegm and Heat stagnation due to Fire Toxins. Indicated for:

- thyroid conditions, allergies

Clears toxicity, especially in the Liver. Indicated for:

- liver stagnation, high cholesterol, cirrhosis

Clears Stomach Fire. Indicated for:

- gastritis

Breaks up Blood stagnation. Indicated for:

- high cholesterol with high blood pressure
- Wei/Atrophy syndrome: multiple sclerosis, amyotrophic lateral sclerosis (ALS, Lou Gehrig's disease), Parkinson's disease, neuropathy

Emotional use. Indicated for:

- the person with very strong boundaries who is "stuck" with narrow-minded attitudes; "psychosclerosis"

Methods of Application

Topical Application

In a stone layout, place yellow fluorite in the hands or under the feet, or use it to massage the cuticles/Jing-Well points on the first and second toes and thumb and index fingers, to draw phlegm out.

Wear a pendant at the center of the chest/CV-17 to stimulate Defensive/Wei Qi.

Internal Application

Drink as an elixir to address functions and uses.

Cautions and Contraindications

Use the elixir for only a short period due to fluorite's relative softness and halogen content.

Cleansing and Charging

Cleanse in running water. Charge in a quartz bed or amethyst geode.

• Gypsum •

(See color insert plate 25)

Taste	<i>Sweet</i>
Nature	<i>Cold</i>
Affinities	<i>LU/ST</i>
Hardness	<i>2</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sulfate</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Shi gao, "stone that can be made into plaster"

Color/Appearance/Light

Colorless, white, sometimes translucent. It appears as thin or thick tabular crystals, as well as in massive beds. Any gypsum with a crystalline appearance is called selenite.

Chemical Composition

Hydrated calcium sulfate ($\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$)

The calcium content slows down the absorption of minerals. When combined with other stones in a combination,

it consolidates their effects, making it like a timed-release agent. It also slows down symptoms; it is a binding agent to help the body reorganize, in order to resolve vulnerability.

Sulfur draws Yang Qi inward.

Key Characteristics

Gypsum treats the “Four Greats”: fever, thirst, sweat, and a bounding, flooding pulse.

Gypsum quells Fire to reduce high fevers, not by cooling or releasing the Heat through sweating, but by pulling the Heat inward.

Directionality/Energetic Mechanism/ Channel System

Draws fever inward.

Functions and Uses

Quells Fire. Indicated for:

- burns and eczema
- high fevers without chills, with thirst, sweat, and a flooding pulse

Clears Heat from the upper region to the Urinary Bladder, via the Small Intestine. Indicated for:

- urinary tract infections

Clears and absorbs Heat, both external and internal. Indicated for:

- Heat in the Qi level of the Stomach and Lungs: heartburn, nausea, excessive hunger, dry cough
- Heat in the Blood: Pestilent Qi, external pathogenic factors that have gone internal to the Blood level, electromagnetic radiation
- mouth conditions: ulcers, toothache, inflamed gums
- burns, inflamed skin conditions

Clears excess Fire that generates Wind. Indicated for:

- acute nervousness

Regulates Counterflow Qi. Indicated for:

- coughing, wheezing, nausea, vomiting

Secures the exterior. Indicated for:

- emotional volatility
- hypersensitivity to external factors

Disinhibits the bowels. Indicated for:

- constipation

Promotes lactation.

Gypsum and Fevers Complicated by Damp

If an external pathogenic factor bypasses the Qi level, it penetrates to affect the Blood and Fluids. Very high fevers can result. If a person already has Dampness, the Dampness can hold on to the Heat, causing it to linger and become even more severe. Gypsum is particularly suited for fevers complicated by Dampness. It quells Fire that damages the Blood and Fluids and that generates Wind.

Methods of Application

Topical Application

Apply gypsum powder to burns, oral abscesses, or inflamed skin conditions. It can also be used as a base for a poultice.

Make a plaster for the chest for wheezing or coughing.

Internal Application

Popular in herbal medicine, gypsum dissolves easily in the boiling process of making a decoction. It is the chief herb in White Tiger Formula/Bai Fu Tang and other formulas intended to clear Heat in severe, acute conditions. It goes into the Lungs and carries the essence of the tiger to get rid of pestilent factors.

Intentional Application

Carry a stone in the pocket and hold it for protection when feeling acutely nervous, or for someone who is always nervous and fidgety.

Cautions and Contraindications

Gypsum is not for long-term use because it is too consolidating. Use it only for acute conditions, or short-term to kick-start treatment of chronic conditions.

Excessive internal use can cause hardening, cramps, and spasms.

Use caution with fever due to Yin deficiency, or with any underlying condition of Cold.

Compare/Contrast/Differentiate

Gypsum generally affects the upper region; in particular, it clears Heat in the Lungs. **Calcite** affects the lower region, in particular the Urinary Bladder. Both stones affect the middle region. **Talc** also affects the lower region.

Gypsum clears Heat from burns faster than calcite.

Gypsum and **serpentine** both bring a cooling effect to the upper region.

Gypsum and **alabaster** are very similar, but alabaster has a finer grain and can be polished.

Combinations

Gypsum consolidates the effects of other stones in a combination.

Cleansing and Charging

Do not cleanse in water; it will soften or dissolve. Cleanse and recharge with quartz crystal.

Stone History

According to Li Shizhen, gypsum eliminates Fire from the Lungs, Stomach, Large Intestine, and Triple Heater and disperses pathology from the muscles to induce perspiration and reduce tidal fevers.

ALABASTER

.....

Taste	<i>Spicy, sweet</i>
Nature	<i>Cold</i>
Affinities	<i>LU/ST</i>
Hardness	<i>1.5</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sulfate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Pale colors. Alabaster is a finely grained gypsum that takes a high polish, even though it is very soft.

Chemical Composition

Hydrated calcium sulfate ($\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$)

Key Characteristics

With its spicy taste, it has an immediate effect.

Functions and Uses

Quells Fire. Indicated for:

- high fevers, headaches
- Hot Bi/Obstruction syndrome: hot, swollen, painful joints

Clears Heat in the upper region. Indicated for:

- headache
- acne, rosacea

Resolves signs and symptoms of Empty Heat. Indicated for:

- hot flashes

Methods of Application

Topical Application

Roll alabaster on burns, eczema, or outbreaks of acne to draw out Heat.

Mix the powdered stone with egg white or other medium and use as a plaster for Hot Bi.

Cosmetically, the powder is used on the face for rosacea or for the ruddy complexion of an alcoholic.

Wear as a necklace for conditions of Heat in the upper region, such as hot flashes or chronic headaches.

Cautions and Contraindications

Not for use as an elixir.

Stone History

Alabaster was carved into bowls and bottles to hold perfume.

DESERT ROSE (GYPSUM)

.....

(See color insert plate 25)

Taste	<i>Sweet</i>
Nature	<i>Cold</i>
Affinities	<i>LU/ST</i>
Hardness	<i>2</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sulfate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Opaque crystal clusters making flowerlike shapes

Chemical Composition

Hydrated calcium sulfate ($\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$)

Key Characteristics

It is consolidating; it directs Yang Qi down toward Mingmen.

Desert rose forms only a few feet below the surface of arid regions but is revealed at the surface by the effects of wind erosion and seasonal fluctuations in the water table. The stone represents the influences that the exterior has on our lives. It helps promote relaxation to support intentional work and meditation.

Functions and Uses

- Intentional use. Indicated for:
- relaxation during meditation

A rose growing in the desert is an unlikely image. A person working on realizing abundance or prosperity can use the stone to support the idea that even in the midst of scarcity, prosperity might be found.

Beneficial for mood swings.

Consolidates Qi; draws energy inward to maintain latency, especially for a person who is very weak; brings Pestilent Qi to latency. Indicated for:

- aggressive, inflammatory, or painful conditions
- external pathogenic factors that have gone internal to the Blood level, such as with acquired immune deficiency syndrome (AIDS) or hepatitis

Methods of Application

Topical Application

- For short-term use.
- Place or tape on areas of pain, such as headache.
- Massage, place, or tape on the back, a hand’s width from the center line of the back, at the lower border of the T9 spinous process (at the same level as UB-18)/**UB-47**/Hunmen, for disturbed Hun/Soul of the Liver.

Intentional Application

- Someone who has difficulty relaxing during the initial stages of meditation can hold desert rose in the hand. It is especially helpful for a person who needs to clear stagnation from his or her life.
- Carry the stone when feeling emotionally vulnerable or susceptible to weather changes.
- A firefighter or chef can use it as an amulet to protect against being burned.

Cautions and Contraindications

Not for use as an elixir.

Combinations

Desert rose combines well with **Herkimer diamond**, which causes the soft, quick-acting stone of desert rose to have a longer-lasting effect.

Cleansing and Charging

- Cleanse with smudging or through intention.
- Do not cleanse in water. Gypsum softens in water and specimens may be damaged.

Common Locations

Desert locations including Tunisia, Saudi Arabia, Mexico, and the United States (Texas).

SELENITE

• • • • •
(See color insert plate 25)

Taste	Sweet, spicy
Nature	Cold
Affinities	LU/ST/UB
Hardness	2
Crystal structure	Orthorhombic
Stone group	Sulfate
Level of formation	Sedimentary/Wei

Chinese Name

- Tou ming shi*, “illumination coming out stone”
- The stone shines with light, but the name is also associated with a treatment strategy of the Wen Bing/Heat Disease school. This school developed during a time when Chinese culture was becoming less agrarian and more urban. Crowded, faster-paced living conditions in developing cities, combined with poor hygiene practices, began to create epidemics that spread through the population.
- The Wen Bing school evolved from the recognition that, with changing living conditions, Heat was the major pathogenic factor leading to illness, as compared to the earlier understanding that the fundamental causes of disease were Wind and Cold. The treatment strategy to “out-thrust the Qi” was developed to push out Heat that has gone to the internal level.

Clearing the distraction and agitation caused by Heat brings clarity and illumination.

Color/Appearance/Light

White, green, clear, golden, or orange. The clear stone can also have rainbows. Selenite is a glassy form of gypsum with an almost mirrorlike shine; it appears to reflect light outward.

Chemical Composition

Hydrated calcium sulfate ($\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$)

Calcium and sulfur combine for a binding and consolidating quality. Sulfur initiates movement quickly to break up stagnation.

Key Characteristics

Selenite is a Defensive/Wei Qi stone that generates and regulates Fluids. Fluids enable the body to clear Heat.

Its softness and sulfur content promote a quick effect.

Directionality/Energetic Mechanism/

Channel System

It draws pathological Heat inward and downward, where Fluids are able to eliminate the infection.

Selenite affects the paravertebral muscles because of its relationship to the Bladder Shu points. It is helpful for postural misalignment, such as with scoliosis.

Functions and Uses

Regulates Fluids via the waterways along the Bladder Shu points/paravertebrals: the “aqueducts” along the spine that bring fluids to flush out accumulations of pathology anywhere in the body, including cerebrospinal fluids. Indicated for:

- Phlegm misting the mind: confusion, poor concentration
- chronic tension and/or structural pain, especially in the low back and neck
- postural misalignment, scoliosis
- incontinence

Generates Fluids to sweat out Heat from the internal level. Indicated for:

- acute infections that damage the nerves or spine

Benefits the Yin, especially for the skin. Indicated for:

- burns
- wrinkles, dry skin

Selenite and the Fluids

Treating conditions at the Defensive/Wei level requires that adequate fluids are available to flush out the pathogenic factor through sweating, expectoration, urination, or defecation. Selenite has the action of both generating and regulating fluids. Do we want fluids to go up or down? We can affect the movement of fluids in the body with massage and or/placement of stones:

- To bring fluids up and out, for sweating or expectoration, massage, place, or tape the selenite on the center of the sternum, in line with the nipples/**CV-17**.
- To bring fluids down and out, via urination or defecation, massage, place, or tape the stone on the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone/**CV-3**.
- If uncertain of the strategy, place selenite on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**, and let the body decide how best to manage the condition.

Wherever the stone is placed, the gender hand (right for women, left for men) should also be touching it, so that the center of the palm/**PC-8** is stimulated. This point opens the chest, allowing the release of pathology, and gives a focus of attention for the mind. The receiver can also suck on a small piece of tumbled selenite to help generate Fluids.

Breaks up Yin stasis resulting from Yin deficiency. Indicated for:

- fibroids, breast lumps
- scanty menses, amenorrhea
- water retention during menstruation
- poor milk flow in a nursing mother

Clears Pestilent Qi—that is, external pathogenic factors that have gone internal to the Blood level. Indicated for:

- toxicity from mercury fillings and other heavy metals; environmental toxicity, such as from electromagnetic radiation
- jet lag

Clears Heat; returns Fire to Mingmen; warms the Lower Burner; warms and invigorates the Governor Vessel/Du Mai. Indicated for:

- Yin deficiency conditions that require Yang to move Qi, such as children with poor growth

Promotes latency. Indicated for:

- genital infections
- Wind-Cold-Damp Bi syndrome

Methods of Application

Topical Application

Selenite does not need to make contact with the skin to be effective. It can be placed on top of clothing.

Scrape the paravertebral muscles with a selenite wand to arouse the Yang Qi to move fluids:

- Massage upward to direct fluids up and out for expectoration and sweating.
- Massage downward to direct fluids downward for urination.

Massage, place, or tape:

- on the center of the sternum, in line with the nipples/**CV-17**, to generate and move fluids upward and outward.
- on the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone/**CV-3**, to encourage movement of fluids downward and outward or for Deficient Qi causing frequent urination.
- on the midline of the abdomen, midway between the navel and the "V" where the ribs meet the base of the sternum/**CV-12**, to allow the body's own prioritization with regard to the movement of fluids.
- on the spine to affect cerebrospinal fluid. Hydration insulates the nerves and affects reactivity to the world.

In a stone layout, hold selenite resting in the hands to touch the center of the palm/**PC-8** to open the chest.

Place at the occiput to enhance craniosacral therapy and to balance cerebrospinal fluid.

With a bent arm, use selenite to scrape the muscle around the crease where the elbow bends (in line with the index finger)/**LI-11** to clear Heat (it is more effective than a porcelain spoon). For example, use for an infant with excess Yang who is displaying neurological signs and symptoms, such as seizures. (Also place selenite under the child's pillow.)

Massage the upper back, neck, or chest with selenite to clear Heat.

Apply powdered stone to burns.

Stir the powder into face cream to moisten and cool the skin and to relax wrinkles.

Internal Application

Place selenite under the tongue to generate fluids and moisten the Defensive/Wei level.

Drink selenite water to chelate environmental toxicity, such as after receiving x-rays or airport scans.

For short-term use, drink the elixir to help:

- poor milk flow for a nursing mother.
- hot flashes, night sweats, or profuse sweating.

Intentional Application

Protective for pregnant women; place in a small bag and wear on a belt for restless fetus syndrome.

Cautions and Contraindications

Always for short-term use, and generally best topically, but selenite can be used as an elixir or as a stone water for acute conditions.

Compare/Contrast/Differentiate

Selenite has a greater effect on the lower region, as compared with **gypsum**, which affects the upper region.

Fishtail selenite clears Heat-generating Wind: tremors, twitching, spasms, epilepsy, nervousness.

Green selenite clears Heat in the skin that causes wrinkles.

Black selenite is not as common as the other forms of selenite. It contains impurities that make it very dark, even though there still may be areas of transparency. It appears dark on the surface, but there is darkness within as well. Used with an infrared lamp, it absorbs Yang Qi to help conditions of Cold in the Uterus, such as with infertility.

Combinations

Combine selenite with **Herkimer diamond** to make its effect more long lasting.

For an insulin-dependent diabetic patient who has damage to the pancreas, make an elixir with **charoite**, which supports the Spleen/Pancreas; **smoky quartz**, to bring Qi from the Spleen to the Kidneys; and selenite to flush out dead tissue.

Cleansing and Charging

Cleanse and recharge in hematite.

• Jet (Lignite) •

(See color insert plate 26)

Taste	<i>Spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR</i>
Hardness	<i>2.5–4</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Mineraloid (organic)</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Opaque black. Black absorbs all the colors and heat. Jet takes a very good shine when polished.

Chemical Composition

Fossilized carbon (C)

Jet contains about 25 to 30 percent carbon. It is a mineraloid derived from decaying wood under extreme pressure. It can also contain pyrite inclusions, which give it a metallic luster when polished.

Carbon is the foundation of organic life. It absorbs unhealthy Qi.

Key Characteristics

When rubbed on the skin or clothing, jet creates a static charge. It attracts Qi.

Jet is chemically the same as diamond or coal, but its formation at the sedimentary level gives it very different properties. As a fossil, it has captured records of the past.

Directionality/Energetic Mechanism/

Channel System

Descending

Yang Qiao Mai—for the person who is always complaining, judging, or protesting about the external world (see “Yang Qiao Mai—How We Stand Up to the World,” page 364).

Functions and Uses

Absorbs Heat from the body; removes stagnation. Indicated for:

- acute tendinitis, bursitis, inflamed muscles
- dysmenorrhea, menstrual cramping
- agitation

Absorbs External Wind. Indicated for:

- allergies, issues of vulnerability or nervousness
- Acute Wind issues, such as Wind-Cold with chills and headaches or Wind Bi/sciatica or other radiating pain
- electromagnetic radiation that agitates the nerves, such as from microwaves or computers

Benefits Yang Qiao Mai; resolves issues of excessive Yang energy. Indicated for:

- insomnia, migraines, headaches
- epilepsy, tremors

Emotional use. Indicated for:

- bereavement, dark nights of the soul, loss of willpower

Intentional use. Indicated for:

- grounding (but since jet is amorphous in crystal structure, it imposes nothing)
- returning to the normal rhythms of life after astral projection or other practices related to other dimensions of life or time

Methods of Application

Topical Application

Rub jet over areas of deficiency. It attracts Qi to the area.

Rub the spine on the low back in the depression below the L2 spinous process, a little above waist level/**GV-4**/Mingmen, to lift the spirit.

Massage the temples for headache, or over areas of pain characterized as radiating/Wind Bi, such as with sciatica.

Tape over acute, inflamed muscle pain, tendinitis, or bursitis.

Rub around the inner corner of the knee crease/**SP-9** to treat Dampness, such as with swellings or achy pain.

Intentional Application

Wear as jewelry or an amulet during times of difficult challenge.

Cautions and Contraindications

Jet is for external use only.

Compare/Contrast/Differentiate

Jet has two levels of hardness. Soft jet forms in the presence of freshwater; hard jet forms in the presence of saltwater.

Jet and **selenite** both clear Heat, but jet does not generate fluids.

Cleansing and Charging

Cleanse in running water; charge in hematite.

Stone History

Protective amulets of jet have been dated to the Stone Age.

In the nineteenth century, jet jewelry was fashionable during mourning.

Common Locations

Spain, England

• Marcasite Nodules/ Boji Stones/ Moqui Balls •

(See color insert plate 27)

Taste	<i>Spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/SP/KI</i>
Hardness	<i>6–6.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Sulfide</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Dull, dark brown balls. These are popularly available as pairs, with one relatively smooth (yin) and one relatively bumpy or rough (yang). When cut in half, the inside of a marcasite nodule has a metallic radiating pattern. Boji stones, or moqui balls, show a layer of hematite grown around a center of sandstone.

Chemical Composition

Marcasite: iron sulfide (FeS_2)

It readily alters to iron oxide (rust).

The iron content supports the Spleen's production of Blood.

The sulfur content is stimulating to Yang Qi and is a chelating agent that helps break up and dissolve metals, and hence aids with detoxification.

Boji stones or moqui balls: iron oxide (FeO_2)

Boji stones and moqui balls are iron oxide concretions grown around sandstone. They can also contain palladium, pyrite, marcasite, or other minerals.

Key Characteristics

Balances the energetic circuitry in the body.

Directionality/Energetic Mechanism/Channel System

Is balancing and detoxifying.

Manages Yin and produces Yang.

Functions and Uses

Balances Yin and Yang. Indicated for:

- polarity issues
- tension headaches

Tonifies Lung Qi. Indicated for:

- weak immunity, fatigue

Strengthens the Spleen's function, especially in the production and management of Blood. Indicated for:

- anemia
- inability to concentrate, poor short-term memory
- obsessive behavior, especially related to eating disorders

Transforms the Middle Burner. Indicated for:

- bloating, swollen spleen

Intentional use. Indicated for:

- a person who is in a transitional state; the sulfur stimulates Yang Qi for fortitude

Methods of Application**Topical Application**

Hold one stone in each hand for twenty to thirty minutes to balance polarity.

Roll the balls over varicose veins.

Rub or place a marcasite nodule:

- on a swollen spleen organ, and at the same time tape bloodstone on the lateral torso, about a hand's width below the armpit/**SP-21**, and hold a smoky quartz in the gender hand (right for women, left for men).
- on the lateral aspect of the torso, about a hand's width below the armpit/**SP-21**, for pain all over the body.

Internal Application

Do not use the marcasite directly in elixirs. Place the stone in contact with a quartz crystal for twenty-four hours, then use the quartz in an elixir. Drink for anemia, for fatigue, and to address other functions and uses.

Cautions and Contraindications

Not for internal use. Use a potentiated quartz crystal for creating elixirs.

Compare/Contrast/Differentiate

Both marcasite and **pyrite** are iron sulfides. Their chemical formula is the same, but their crystal structure is different. Marcasite is much less stable.

Cleansing and Charging

Charge in the sun. Marcasite can be very unstable in its crystal structure and will easily disintegrate with exposure to water.

Stone History

Paleolithic fire technology as we know it included striking pyrite with flint. It is likely that the stones used were oblong nodules of marcasite, not pyrite.*

• Obsidian •

(See color insert plate 28)

Taste	<i>Spicy, bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>KI/HT/LU</i>
Hardness	<i>5–5.5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Volcanic/glassy</i>
Level of formation	<i>Igneous/Yuan</i>

Chinese Name

Huo shan shi, “fire mountain stone”

Obsidian is produced by volcanic activity. Red-hot magma loaded with silica cools rapidly as it encounters cold air or water and forms a glassy stone.

Color/Appearance/Light

Black, rainbow, snowflake, or mahogany. Depending on the gases and minerals present and way the stone cools, obsidian can take on different spectrums of color, for example gold or silver sheen. There are also “manufactured” colors that can be useful for intentional work.

Obsidian contains Fire energy from its origin deep in the Earth. The Fire energy combined with the dark colors helps make connection between the Heart and Kidneys.

Chemical Composition

Silicon dioxide (**SiO₂**)

It includes a small percentage of water, gases, and other minerals.

The water content makes it an effective stone to conduct Qi, especially to support intention or mind-set; it is a helpful adjunct to massage, Reiki, and qigong practice.

Key Characteristics

The amorphous crystal structure makes obsidian particularly appropriate for emotional conditions. It takes on our “form,” our pathology, to help cultivate the awareness to make change.

Although cooling in nature, it can have a warming effect on the body because it stimulates Defensive/Wei Qi to come to the surface.

*Susan Labiste, “Paleolithic Stone on Stone Fire Technology,” www.primitiveways.com/marcasite%20and%20flint.html.

The spicy taste gives it a quick effect, making it appropriate for acute conditions. The bitter taste clears Heat.

Obsidian has the dynamics of Fire, but the volcanic molten material cooled so quickly it was “shocked” into being glass. By the law of signatures, obsidian is good for treating shock. Sometimes shock is a mechanism to cause a major change in life. The shock can establish balance, or homeostasis. If, however, we are unprepared for the change, it can cause us to retreat from life and become depressed. In this case, obsidian can help in the process of finding balance by bringing Kidney Yang to support the Defensive/Wei level to help us deal with the challenges of life.

Directionality/Energetic Mechanism/ Channel System

Ascending; draws energy up and out; arouses the Yang Qi of the body to come to the surface.

Obsidian is the bridge from the Source/Yuan level to the Defensive/Wei level. It is the Yang Qi of the core emerging upward to the surface. As Yang Qi disseminates from Mingmen, it moves upward, adjacent to the spine, like a volcano erupting up and out. It brings the Fire of the Kidneys to support Wei Qi on the surface.

Generally, Yin Wei Mai

Cautions and Contraindications

Obsidian is appropriate short-term for acute conditions.

It can cause a healing crisis.

Do not place in the center of the chest or abdomen for people with anxiety.

Compare/Contrast/Differentiate

All obsidian treats emotional issues, especially for conditions that “run in the family,” and for constitutional issues that are coming out quickly.

- **Apache tears** treats withdrawal and manic-depressive states.
- **Mahogany** addresses anxiety.
- **Rainbow** treats depressed states.
- **Snowflake** improves enthusiasm.

Further differentiations:

- **Apache tears** address Fluid.
- **Mahogany** addresses Blood.
- **Rainbow** establishes Heart–Kidney communication.
- **Snowflake** addresses Qi.

Pumice/fu bai shi/“floating ocean rock” is also the result of volcanic eruptions, but it contains a significant amount of trapped gas, making it a light, porous stone. While obsidian works with issues that are coming strongly and quickly out from the constitution, pumice works with constitutional conditions that are manifesting more slowly, in particular lymphatic congestion. It draws Heat outward.

Obsidian and **opal** both have Fire energy and promote Heart–Kidney communication.

Obsidian is the result of Fire coming up from the Earth. **Meteorite** is the result of Fire coming down to the Earth from heaven.

Combinations

Combine obsidian with a stone containing halogens, such as **fluorite**, to bring pathology out of latency.

Cleansing and Charging

Cleanse in warm running water for twenty minutes. Charge in the sunlight for one day.

Alternatively, cleanse with hematite, which grounds it back to the volcanic origin.

Obsidian itself can be used to recharge the internal Fire of other stones.

Stone History

Obsidian was traditionally used for blades, arrowheads, and other cutting tools. Its edge is extremely sharp, with a cleaner edge than surgical steel. By the law of signatures, it has the ability to cut through obstacles, making it a potent tool for emotional work.

Common Locations

Italy, Mexico, Scotland, United States (Arizona, Colorado, Texas, Utah, Idaho, California, and Washington State)

APACHE TEARS

.....
(See color insert plate 28)

Taste	<i>Spicy, bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>SP/ST/HT/LU</i>
Hardness	<i>7</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Volcanic/glassy</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Black. The black color gives it a strong ancestral relationship; it can help us resolve the traumas suffered by our ancestors.

Chemical Composition

Silica dioxide (SiO_2)

It includes a small percentage of water, gases, and other minerals.

The water content makes it an effective stone to conduct Qi, especially to support intention or mind-set, and makes it a helpful adjunct to massage, Reiki, and qigong practice.

Key Characteristics

Apache tears address depression and generational traumas.

The Spleen/Stomach/Earth affinity gives the stone a harmonizing effect, to balance extremes. This harmonizing energy affects both the digestive process and the mood. The amorphous crystal structure imposes nothing.

Moving the Qi (spicy taste) also moves the Blood and promotes the ability to let go of habitual emotions.

The name tells us that this obsidian was an important stone among Native Americans. It was said that the stones were the tears of their ancestors, because their legacy of land and sovereignty had been lost. In the Native culture, Apache tears represent the cultural values of health, freedom, and power, similar in cultural value to the Three Stars of Chinese culture—health, wealth and prosperity.

The name also reminds us that the stone is helpful for depression.

Directionality/Energetic Mechanism/ Channel System

Ascending

It is very stimulating for Defensive/Wei Qi (as are all obsidians).

Apache tears brings its effect to the skin.

Functions and Uses

Resolves generational traumas. Indicated for:

- post-traumatic stress disorder, grief, sadness, depression, withdrawal from addictive substances, loss
- manic-depressive states

Harmonizes the Stomach and the Spleen; useful for digestive problems. Indicated for:

- Stomach Fire, stress-induced gastritis
- constipation, intestinal heat, irritable bowel syndrome
- food allergies, such as to MSG

Stimulates and cools Defensive/Wei Qi; regulates Fluids. Indicated for:

- skin conditions resulting from food allergies causing Stomach and/or Large Intestine imbalances
- early childhood skin or diaper rashes resulting from Wind

Emotional use. Indicated for:

- promoting the virtue of forgiveness—letting go requires that the Qi move the Blood

Methods of Application

Internal Application

Drink as an elixir for emotional or digestive imbalances.

Use the elixir as a wash for skin conditions.

Intentional Application

Wear or hold to strengthen the Lungs' dispersal to release emotional attachments.

Cautions and Contraindications

Apache tears are appropriate to use short-term for acute conditions.

They can cause a healing crisis.

Do not place in the center of the chest or abdomen for people with anxiety.

Compare/Contrast/Differentiate

Apache tears stimulate and cool the lower regions, while **snowflake obsidian** stimulates and warms the upper orifices.

Apache tears are slightly harder than the other obsidians.

Cleansing and Charging

Cleanse in warm running water for twenty minutes. Charge in the sunlight for one day.

Alternatively, cleanse with hematite, which grounds it back to the volcanic origin.

BLACK OBSIDIAN
.....
(See color insert plate 28)

Taste	<i>Spicy, bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>SP/ST/HT/LU</i>
Hardness	<i>5–5.5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Volcanic/glassy</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Black. It has no crystal structure. Broken or chipped areas are very shiny and show the water-like ripples of the force that made the chip.

Chemical Composition

Silica dioxide (SiO₂)

It includes a small percentage of water, gases, and other minerals.

The water content makes it an effective stone to conduct Qi, especially to support intention or mind-set, making it a helpful adjunct to massage, Reiki, and qigong practice.

Key Characteristics

Harmonizing and tonifying; grounding, especially for shock

Directionality/Energetic Mechanism/
Channel System

Ascending

Stimulating to Defensive/Wei Qi

Functions and Uses

Accesses the Defensive/Wei and Source/Yuan levels; moves excess Heat from the Wei level inward. Indicated for:

- acute childhood seizures
- shock

Stimulates Wei Qi and the Bladder Shu/Transporting points to promote the dissemination of Essence/Jing and bring us greater awareness. Indicated for:

- depression; gives light where there is darkness
- low blood pressure

Regulates Qi and Blood; harmonizes and tonifies. Indicated for:

- pain, tension
- adhesions, wounds, sores
- digestive disorders
- skin problems resulting from food allergies

Opens the diaphragm, especially when anxiety restricts the circulation of Wei Qi to the four limbs. Indicated for:

- cold hands and feet, Raynaud’s syndrome
- restlessness and irritability

Secures the exterior. Indicated for:

- external pathogenic factors, including electromagnetic radiation

Emotional use. Indicated for:

- the person who is anxious, who doesn’t have the courage to move through what she’s feeling, who has “cold feet”

Intentional use. Indicated for:

- career palace—helps cultivate a vocation for *tui na* massage because it moves Defensive/Wei Qi in the muscles and sinews
- wisdom palace, to cultivate knowledge that gives way to transformation

Methods of Application

Topical Application

When placed distally—in the hands or under the feet—obsidian disperses heat from the center of the body. When placed more centrally on the body, or locally, as on scar tissue, it is warming and stimulating to break up accumulations. (Do not apply on the chest or abdomen for people with anxiety.)

Apply on scar tissue.

Rub the body after a hot shower to bring the Yang Qi up and out for the day.

Massage or apply for Wind-Heat Bi syndrome or for inflamed and painful joints or muscles.

Hold to warm the hands, for Raynaud's syndrome.

Place on the navel to release repressed emotions—to see one's "shadow."

Useful as a tool for massage or Reiki, to move Qi and flush out stagnation.

Use for gua sha on the paravertebral muscles/Bladder Shu points, scraping upward lateral to the spine. Redness will demonstrate excesses, or, with no reaction at all, deficiencies of Yang Qi. This treatment is particularly helpful for a client who presents with many different signs and symptoms. Obsidian helps release excess Yang Qi and also draws Yang Qi to areas of deficiency.

After performing an "aggressive Qi" treatment, acupuncture practitioners can place obsidian on the points that were treated to increase stability to the treatment.

In a stone layout, place stones on the back along the spine to treat conditions on the Defensive/Wei level.

Internal Application

Drink as an elixir for high blood pressure.

Intentional Application

Place a specimen or sphere in the north or northeast section of the home to cultivate knowledge or wisdom.

Wear at the center of the chest/CV-17 during qigong or taiji practice to support Qi movement.

Gaze for a short time into a black obsidian sphere to gain insight into the darkness of life.

Hold the stone. Because of the darkness of its color, it

helps us find an inner sanctuary, or inner light, and promotes Heart–Kidney communication.

Cautions and Contraindications

Obsidian is appropriate to use short-term for acute conditions.

It can cause a healing crisis.

Do not place in the center of the chest or abdomen for people with anxiety.

Combinations

After "aggressive Qi" treatments, where there are red areas, apply **jasper**, **aventurine**, or **agate** to begin slowly breaking up blockages in the areas of excess.

Cleansing and Charging

Cleanse in warm running water for twenty minutes. Charge in the sunlight for one day.

Alternatively, cleanse with hematite, which grounds it back to the volcanic origin.

Obsidian itself recharges the internal Fire of other stones.

GOLD SHEEN OBSIDIAN

• • • • •

(See color insert plate 28)

Taste	<i>Spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/ST</i>
Hardness	<i>5–5.5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Volcanic/glassy</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Black or brown with a gold sheen

Chemical Composition

Silicon dioxide (SiO₂)

It contains a small percentage of water, gases, and other minerals.

The water content makes it an effective stone to conduct Qi, especially to support intention or mind-set, making it a helpful adjunct to massage, Reiki, and qigong practice.

Functions and Uses

Breaks up obstruction in the upper region.

Treats lethargy in children.

Methods of Application

Topical Application

Massage the neck.

Internal Application

Drink as an elixir for lethargy.

Intentional Application

Meditate with a sphere to build back something that seems to be missing from life.

Place a specimen or sculpture in the west corner of the home to support the palaces of travel and adventure and creativity.

Cautions and Contraindications

Obsidian is appropriate short-term for acute conditions.

It can cause a healing crisis.

Do not place in the center of the chest or abdomen for people with anxiety.

Cleansing and Charging

Cleanse in warm running water for twenty minutes. Charge in the sunlight for one day.

Alternatively, cleanse with hematite, which grounds it back to the volcanic origin.

Obsidian itself recharges the internal Fire of other igneous stones.

MAHOGANY OBSIDIAN

.....

(See color insert plate 28)

Taste	<i>Spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/ST</i>
Hardness	<i>5–5.5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Volcanic/glassy</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Mottled dark brownish red with black. The red color is the quality of red called *dan*, a color used for early stages of meditation.

Red gives association with the Blood.

Chemical Composition

Silicon dioxide (SiO₂) + iron and magnesium

Key Characteristics

Of the obsidians, mahogany has the strongest effect on Blood and cools inflammation. It is antibacterial and anti-inflammatory.

Directionality/Energetic Mechanism/Channel System

Yin Wei Mai

Ascending

Functions and Uses

Clears Liver Heat; addresses emotional components of Liver Wind. Indicated for:

- vexation, anxiety, irritability
- seizures
- inability to concentrate
- impulsiveness, irrationality, excess emotional sensitivity, obsessive-compulsive behavior, attention deficit hyperactivity disorder (ADHD)
- dyslexia, autism, difficulty expressing thoughts
- early stages of meditation

Clears Wind-Heat. Indicated for:

- fevers
- chronic sinus/Yangming inflammations
- Wind-Heat Bi/Obstruction syndrome
- gum swelling
- inflammatory pain conditions that show red skin and feel hot to the touch

Clears Heat in the Blood. Indicated for:

- delayed menses

Cleansing for the Soul/Ling; gives light where there is darkness. Indicated for:

- depression
- fear, shock, post-traumatic stress disorder

Intentional use. Indicated for:

- depression or despair

Methods of Application

Topical Application

Place a mahogany obsidian sphere on the navel to move Blood to the lower region.

Roll a sphere over the pubic region for delayed menses.

Place at the top of the head for low blood pressure.

Carry a worry stone for depression, fear, or ADHD.

Internal Application

Drink as an elixir to clear inflammation.

Use as a mouthwash for red, swollen gums.

Intentional Application

Hold a sphere during meditation.

Cautions and Contraindications

Obsidian is appropriate to use short-term for acute conditions.

It can cause a healing crisis.

Do not place in the center of the chest or abdomen for people with anxiety.

Compare/Contrast/Differentiate

Of the obsidians, mahogany obsidian has the strongest relationship to Blood.

Combinations

When set in **gold**, mahogany obsidian addresses symptoms in the upper region, such as sinus infections. When set in **silver**, it addresses symptoms in the lower region, such as delayed menses.

Massage the neck with **gold sheen obsidian** and take an elixir of mahogany obsidian for inflammation.

Cleansing and Charging

Cleanse in warm running water for twenty minutes. Charge in the sunlight for one day.

Alternatively, cleanse with hematite, which grounds it back to the volcanic origin.

Obsidian itself recharges the internal Fire of other igneous stones.

RAINBOW OBSIDIAN

.....

Taste	<i>Spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>ST/LR</i>
Hardness	<i>5–5.5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Volcanic/glassy</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Dark. Rainbow rings, sometimes quite colorful, appear when polished. These are likely the result of trapped gases bending the light.

Chemical Composition

Silicon dioxide (SiO₂)

It can also contain aluminum and calcium, as well as sodium, iron, or magnesium oxides.

Key Characteristics

Of the obsidians, rainbow obsidian has the greatest effect on glandular imbalances.

Its effect moves through the Fluid system of the body to bring light, revelation, and realization, to begin breaking through “stuckness”—the Qi stagnation that burns us up. Heat consumes the Qi; Heat burns the Jing/hormonal system and causes the loss of latency.

**Directionality/Energetic Mechanism/
Channel System**

Supports both Heart–Kidney communication and the Lung–Kidney relationship.

It directs Lung and Heart Qi down to be grasped by the Kidneys and brings the Kidney Qi up to the upper region.

Functions and Uses

Brings light and revelation to break through darkness or emotional “stuckness.” Indicated for:

- depression, addictions

Clears Fire Toxins in the hormonal glands. Indicated for:

- hyperthyroidism
- glandular cancers (breast, adrenal, ovarian, thyroid)

Emotional use. Indicated for:

- people who are stuck in their way of being and can’t change

Intentional use. Indicated for:

- wisdom palace, to cultivate the knowledge that gives way to transformation

Methods of Application

Topical Application

Place rainbow obsidian on the lower abdomen to feel more rooted.

Place small stones on the bottoms of the feet to ground energy during qigong practice.

For glandular issues, massage, place, or tape:

- on the upper border of the pubic bone, about two fingers’ width lateral to the center line/**ST-30** to access the ovaries.
- on the anterior border of the sternocleidomastoid, lateral to the Adam’s apple, where the carotid artery pulses/**ST-9** to access the thyroid glands.
- on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12** to access the pancreas.

For sadness because of disappointments in love, massage or tape on the inner edge of the wrist/forearm in line with the thumb, in the depression proximal to the bony landmark of the radial styloid process/**LU-7**, and also four fingers’ width proximal to the bony landmark at the end of the radius in line with the index finger/**LI-6** (Luo points).

For the feeling of helplessness, tape to the inner forearm three fingers’ width above the wrist crease (looking at the palm side of the hand), between the tendons/**PC-6**.

Use the elixir as a wash for cradle cap.

Intentional Application

Wear as an amulet for depression and feelings of helplessness.

Place a specimen or sculpture in the north corner of the home to cultivate the palace of wisdom.

Cautions and Contraindications

Obsidian is appropriate to use short-term for acute conditions.

It can cause a healing crisis.

Do not place in the center of the chest or abdomen for people with anxiety.

Combinations

For breast cancer complicated by Heat, combine with **calcite**; or, if complicated by Dampness, combine with **barite**.

Cleansing and Charging

Cleanse in warm running water for twenty minutes. Charge in the sunlight for one day.

Alternatively, cleanse with hematite, which grounds it back to the volcanic origin.

Obsidian itself recharges the internal Fire of other igneous stones.

SILVER SHEEN OBSIDIAN
.....

Taste	<i>Spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/ST</i>
Hardness	<i>5–5.5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Volcanic/glassy</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Black or brown with a silver sheen

Chemical Composition

Silicon dioxide (SiO₂)

It contains a small percentage of water, gases, and other minerals.

The water content makes it an effective stone to conduct Qi, especially to support intention or mind-set, making it a helpful adjunct to massage, Reiki, and qigong practice.

Functions and Uses

Calms and sedates a colicky, restless infant.

Breaks up obstructions in the lower back.

Intentional use. Indicated for:

- breaking up an attitude or behavior no longer necessary in life
- creativity palace

Methods of Application

Topical Application

For a colicky baby, gently roll a body-temperature sphere around the abdominal area.

Massage, place, or tape on the low back.

Cautions and Contraindications

Obsidian is appropriate to use short-term for acute conditions.

Cleansing and Charging

Cleanse once a month in running water. Place with rock crystal for a couple of days to charge.

SNOWFLAKE OBSIDIAN

.....

(See color insert plate 28)

Taste	<i>Spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/LR/HT/KI</i>
Hardness	<i>5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Volcanic/glassy</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Black with whitish “snowflakes.” The combination of black with white gives association to the Kidneys and Lungs.

Chemical Composition

Silicon dioxide (SiO₂)

The whitish snowflakes are bits of quartz.

Key Characteristics

Generally affects circulation and the sensory orifices.

Directionality/Energetic Mechanism/ Channel System

Supports the relationships of Lung–Kidney (bringing Defensive/Qi inward to give stamina) and Heart–Kidney (offering hope), especially for Kidneys grasping the Qi.

Yang Wei Mai

Functions and Uses

Invigorates Blood; breaks up stagnation. Indicated for:

- low blood pressure
- venous congestion, poor circulation in the legs, varicose veins, bruises, wounds, scar tissue
- Raynaud’s syndrome

Supports both Heart–Kidney and Lung–Kidney relationships. Indicated for:

- asthma

Brings its effects to the upper orifices: eyes, nose, sinuses, and throat region. Indicated for:

- allergies

Emotional use. Indicated for:

- offering hope—snowflake obsidian allows us to go inward and return to our roots; in so doing, we cut through the sense that there is no solution to our suffering
- increasing stamina and enthusiasm to allow for easier accommodation to the changes the world provides; makes the invitation to integrate into society

Methods of Application

Topical Application

For Raynaud’s syndrome, hold and play with snowflake obsidian to warm up the hands.

Tape on the spot identified as **HT-5**—on the little-finger side of the inner wrist/forearm (on the palm side of the hand), touch the hollow in the wrist crease in line with the little finger and slide your finger proximally over the bump to find the next hollow area one thumb’s width medial to the tendon—to support Heart–Kidney communication, especially when one is feeling hopeless, when after a long-term crisis one has no belief that there is a way out.

Cautions and Contraindications

Snowflake obsidian increases blood pressure. Do not use with hypertension.

Compare/Contrast/Differentiate

Snowflake obsidian promotes hope, a function of the Heart–Kidney relationship. When a person feels helpless, **rainbow obsidian** is more useful for its impact on the Pericardium–Heart relationship.

Of the obsidians, snowflake is the most warming, giving it a relatively stronger Defensive/Wei Qi affinity.

For a treatment to release trauma, use snowflake obsidian after a process of treatment that has included the other obsidians.

Snowflake obsidian is the most grounding of all the obsidians.

Cleansing and Charging

Cleanse once a month in running water. Place with rock crystal for a couple of days to regenerate its energy from the quartz, with that quality of “polishing clarity from the Earth.”

• **Petrified Wood** •

(See color insert plate 29)

Taste	<i>Sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/SP/ST</i>
Hardness	<i>5.5–7</i>
Crystal structure	<i>Trigonal (agatized) or amorphous (opalized)</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Dull gray or brown, sometimes red, pink, yellow, and even blue to violet. The color depends on the type of tree and the minerals in the environment. It is opaque—sometimes the grain of the wood is still visible.

Chemical Composition

Silicon dioxide (SiO₂)
It can include iron and carbon.

Some petrified wood is “agatized,” with characteristics of a trigonal crystal structure and a hardness of 7. Other forms are “opalized,” with an amorphous crystal structure and a hardness of 5.5–6.

It is possible to find petrified cactus and coral. The patterns of growth are still visible.

Key Characteristics

It is grounding and stabilizing.

Directionality/Energetic Mechanism/Channel System

Petrified wood has a strong relationship to the Hun, the soul of the Liver that gives access to the past and the future and engages with the collective consciousness.

Functions and Uses

A record keeper—it has stood up to time; stabilizes the Hun, the soul of the Liver. Indicated for:
– poor memory, either short-term or long-term; Alzheimer’s; forgetfulness

- daydreaming, indecisiveness, distractibility, sleeping with the eyes open
- past life recall, astral projection

Regulates Liver Qi; cools Liver Blood. Indicated for:

- red eyes, hypertension, headache

Resolves Liver invading Spleen/Stomach. Indicated for:

- nausea, vomiting, abdominal distension
- colicky babies

Methods of Application

Topical Application

Petrified wood requires direct skin contact.

Massage or place on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**, for colicky babies, to absorb Heat.

Rub the soles of children’s feet, especially in the depression behind the ball of the foot/**KI-1**, to relax convulsions.

Place on the navel and heat with moxa or a far-infrared lamp, to pull energy downward, for headaches.

Internal Application

Drink as an elixir for hypertension, for red eyes, and to address other functions and uses.

Intentional Application

Hold and meditate with a sphere just before sleep, to see what emerges.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

As a record keeper, petrified wood is a tool for looking into the past. **Meteorites** are also record keepers, but they allow us to look into the future or into other planes of existence.

Cleansing and Charging

Cleanse in running water (especially the opalized variety, to support its water content).

Charge with quartz crystal, or bury in the earth for a day or so.

• Scolecite •

(See color insert plate 30)

Taste	<i>Spicy, Bitter</i>
Nature	<i>Warming</i>
Affinities	<i>LU/SP</i>
Hardness	<i>5–5.5</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Framework silicate (zeolite)</i>
Level of formation	<i>Sedimentary/Wei, igneous/ Yuan</i>

Color/Appearance/Light

Mostly white, sometimes pink or colorless. It typically appears as brittle clusters of transparent, translucent, or opaque crystals with vertical striations. They are sometimes fibrous.

Scolecite is unusual among white stones for its warming nature. Most white stones are cooling, because they reflect Heat outward.

Chemical Composition

Hydrous calcium aluminum silicate ($\text{CaAl}_2\text{Si}_3\text{O}_{10}\cdot 3\text{H}_2\text{O}$)

Common impurities include small amounts of sodium and potassium.

Key Characteristics

The spicy taste and Lung affinity give scolecite an expectorant quality. The bitter taste, however, with its descending effect, brings mucus downward in the body to be excreted through the bowels.

Directionality/Energetic Mechanism/ Channel System

Descending

Functions and Uses

Breaks up Fluid and Phlegm stagnation and moves it through the bowels. Indicated for:

- chronic sinus congestion, postnasal drip
- irritable bowel syndrome, mucus in the stools, intestinal stagnation

Methods of Application

Topical Application

Massage, place, or tape:

- two thumbs' width lateral to the navel/**ST-25** for constipation.
- next to the nostrils for sinus congestion.

Internal Application

Use a potentiated quartz crystal to make an elixir. Drink to break up Fluid and Phlegm stagnation.

Cautions and Contraindications

Scolecite is relatively soft and contains aluminum. Use a potentiated quartz crystal for an elixir.

Combinations

In combination with **apophyllite**, scolecite helps break up phlegm; apophyllite clears Heat in the chest causing coughing, wheezing, or shortness of breath.

Cleansing and Charging

Cleanse and charge in quartz crystal.

Common Locations

Iceland, India

• Septarian Nodules/ Dragon's Egg •

(See color insert plate 31)

Taste	<i>Spicy, sweet, bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/ST/KI</i>
Hardness	<i>3–4</i>
Crystal structure	<i>Orthorhombic/trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Compact masses combining calcite (fossilized seashells), aragonite, barite, and limestone. Rough specimens are brown, roundish “mud balls” with protruding “walls” defining geometric shapes. Polished specimens have angu-

lar cavities and cracks filled with yellow calcite, white or clear barite, or gray limestone, all outlined by brown aragonite.

Chemical Composition

Calcium carbonate (CaCO_3)

Barium sulfate (BaSO_4)

Key Characteristics

It is rich in calcium, while its sulfur absorbs and retains Heat effectively. The combination supports the Bones and structure.

Directionality/Energetic Mechanism/ Channel System

A composite stone, it accumulates energy inward and dissipates negativity.

Functions and Uses

Stimulates calcium metabolism. Indicated for:

- osteoporosis
- fractures

Intentional use. Indicated for:

- health palace

Methods of Application

Topical Application

Septarian is particularly effective when used with heat from moxa or a far-infrared lamp.

Place on the navel/**CV-8** and focus far-infrared heat to tonify and restore Yang for the integrity of the skin and for the dynamics of bone loss.

Intentional Application

Place a specimen or sphere in the eastern area of the home to support the palace of health.

Cautions and Contraindications

It includes sulfur in its chemistry, mandating only short-term use.

It is not appropriate as an elixir.

Cleansing and Charging

Polished specimens can be cleansed in running water for only a short time. They lose their shiny finish if left in water too long.

Common Locations

Madagascar, New Zealand, England, United States (Utah)

• Stalactite/Stalagmite •

(See color insert plate 32)

Taste	<i>Spicy, sweet, salty</i>
Nature	<i>Cold</i>
Affinities	<i>LU</i>
Hardness	<i>3.5–4</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Chong ru xiang shi, “heavy nipples of the cavern” (“milk coming down from the cavern”)

This name is an allusion to its action of promoting lactation.

He guan shi, “goose neck rock”

It resonates with the throat and neck.

Color/Appearance/Light

In addition to the formation of the stone through dripping action, crystals of quartz, amethyst, and calcite often appear around the core calcium carbonate stone of the stalactite.

Chemical Composition

Calcium carbonate (CaCO_3)

Calcium protects the bones and softens phlegm.

Key Characteristics

It is useful for moving stagnation. It strengthens Yang, but it is also cold in nature, which promotes latency.

It helps give direction, especially to navigate a spiritual path.

**Directionality/Energetic Mechanism/
Channel System**

Descending and draws inward.

Functions and Uses

Assists Kidneys to grasp Lung Qi. Indicated for:

- wheezing and coughing
- restoring latency for cancer, especially breast cancer

Generates fluids; hydrates; promotes lactation.

Softens hardness; transforms and breaks up phlegm and stagnation. Indicated for:

- goiter, hyperthyroidism due to Stomach Fire
- breast cancer

Clears Heat in the joints. Indicated for:

- Hot Bi/Obstruction syndrome, or joint pain, especially with redness or swelling

Intentional use. Indicated for:

- receiving spiritual guidance regarding our curriculum; it is a stone of prophecy

Methods of Application**Topical Application**

Massage, place, or tape on the lateral torso, just below and in front of the tip of the eleventh rib, usually on a level slightly higher than the navel/**LR-13**, to drain Dampness from the Belt Channel/Dai Mai.

Use the elixir as a wash for breast cancer with necrosis.

Internal Application

Soak stalactite in spring water for one month prior to use. Drink 8 ounces a day to replenish fluids and restore latency for cancer.

Drink stalactite water to reduce the effects of radiation.

Intentional Application

Stalactites are included in sculptures representing spiritual endeavor. Contemplating the images in relationship to the movement of water can help give spiritual practitioners direction to navigate spiritual growth, letting go of the past as they enter the cavity of their own self-consciousness.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Aragonite and stalactite are both calcium carbonates. Aragonite is found near hot springs and is warming in nature; stalactite is found in caves and is cold in nature.

True stalactites are difficult to find on the market. Caves where they grow are protected environments. China has forbidden their export, and in the United States, it is illegal to gather them. There are, however, stalactite-like growths called “fingers” that have similar properties.

Combinations

It is potentiated by **garnet**.

Stone History

Gehong considered stalactite a harmonizing stone.

• Stilbite •

(See color insert plate 33)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>LR/HT/KI</i>
Hardness	<i>3.5–4</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Framework silicate (zeolite)</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Color/Appearance/Light

White, pink, orange, brown, or yellow. The stone grows with many terminations, promoting more Qi flow. It reflects light and seems to have its own light shining out. We can almost imagine that it is working on the level of light more than on the form level.

Chemical Composition

Hydrated sodium calcium aluminum silicate
($\text{NaCa}_2\text{Al}_5\text{Si}_{13}\text{O}_{36} \cdot n\text{H}_2\text{O}$)

There are two “strains.” In one, the calcium dominates over sodium; in the other sodium dominates over calcium. We cannot know which is which without testing. It can also contain traces of potassium.

Overall, the chemical composition addresses Fluids and Phlegm. The water content gives conductivity.

Key Characteristics

Stilbite does not nourish. The spicy taste moves stagnation out. The cold nature gives it a diuretic quality, so it clears toxicity through urination more than by sweating.

When the Heart is overwhelmed by life challenges, the Kidneys develop fear. Urination gives a route to clear the Heart of stress and the pressure we put on ourselves, ultimately to reduce fear.

Directionality/Energetic Mechanism/Channel System

Establishes Heart–Kidney communication.

Anatomical level: sinews

It affects the Brain through the trajectory of the Liver channel.

Functions and Uses

Clears Heat from the Heart through the Urinary Bladder (via the Small Intestine). Indicated for:

- anxiety, internal pressure on the self
- chest pain

Clears Heat and Fire Toxins; chelates heavy metals. Indicated for:

- heavy metal toxicity, Alzheimer’s, Parkinson’s disease
- tumors
- synthetic hormones absorbed from food and water stored in plastic containers
- skin conditions, inflamed pustular eruptions, cellulite
- injuries, such as torn ligaments or tendons

Intentional use. Indicated for:

- enhancing the flow of energy during qigong practice
- helping us to reflect on our condition

Methods of Application

Topical Application

For chest oppression or pain, place stilbite on the chest.

For cancer, apply topically on the site of metastasis, where Heat is concentrated. Apply only in the darkness, so that the stone can reflect the Heat outward. If used with light, it is possible that it would reflect back into the body, adding Heat to the metastasis.

Pulverize the stone and use as a poultice over torn ligaments or tendons.

Make a massage liniment by adding alcohol to an elixir, 50:50, and use for injuries.

Use the elixir as a wash for skin conditions.

Internal Application

If the elixir is intended for drinking, use a potentiated quartz crystal.

Cautions and Contraindications

It is a soft stone containing aluminum. Use a potentiated quartz crystal for elixirs.

Compare/Contrast/Differentiate

Stilbite is similar to **tourmaline** in its ability to remove toxins from the body.

Its appearance is very different from some of the other white stones. For example, **howlite** has a uniform growth pattern, and **magnesite** is choppy and rounded in shape. Stilbite is jagged, with more terminations, giving it the capacity to stimulate more Qi flow.

Combinations

Stilbite is an associate stone in a combination, not a principal stone.

It combines well with **apophyllite** when the intention is to chelate heavy metal toxicity.

For a liniment (not an elixir to drink), combine stilbite with a stone high in copper content, for example **mala-chite**, in an elixir, and mix 50:50 with alcohol. The combination draws Fire Toxins out of an area and is beneficial to the Sinews and Bones.

Cleansing and Charging

Cleanse with smudging. Recharge in quartz crystal.

Common Locations

India, Scotland, Iceland, Canada (Nova Scotia), United States (New Jersey)

• Talc •

(See color insert plate 34)

Taste	<i>Sweet, bland</i>
Nature	<i>Cold</i>
Affinities	<i>ST/UB</i>
Hardness	<i>1</i>
Crystal structure	<i>Triclinic</i>
Stone group	<i>Sheet silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Chinese Name

Hua shi, “slippery stone”

The stone has a slippery feel when wet, and it treats a slippery pulse.

Color/Appearance/Light

White to almost silver, green, or gray. Crystals are rare, but they can be translucent. The massive form is opaque.

Chemical Composition

Magnesium silicate hydroxide ($\text{Mg}_3\text{Si}_4\text{O}_{10}(\text{OH})_2$)

Magnesium is purgative and clears Heat from the lower region.

Some talc can include asbestos.

Key Characteristics

With a hardness of 1, talc is the stone used in the Mohs scale to denote the softest stone. Talc has the weakest structural bond, making it very vulnerable, highly reactive, and soluble. Its therapeutic effects are felt quickly.

Directionality/Energetic Mechanism/Channel System

Descending

Functions and Uses

Stabilizing and descending. Indicated for:

- anxiety

Clears Damp-Heat. Indicated for:

- hot, painful dribbling urination
- hot, oozing rashes or sores

Methods of Application

Topical Application

Apply as a powder directly on sores or rashes.

Internal Application

As a decoction—wrap talc in a cloth bag to prevent residual sediment.

Cautions and Contraindications

Talc is relatively toxic. Do not use during pregnancy (because of its strong descending energy). If using internally, its weight can interfere with the dissemination of Yang Qi. It is contraindicated when there is Yang deficiency or Spleen deficiency. It is a diuretic, so a person needs to drink a lot of water during treatment to replenish.

Talcum powder has been implicated in certain cancers, probably due to its asbestos content, and most likely from inhaling the powder. In the United States, talcum powder used cosmetically is free of asbestos.

Cleansing and Charging

It cannot be cleansed in water. Place with hematite or a quartz crystal.

Stone History

Talc was a favorite stone of Liu Wansu, a Daoist practitioner who developed the school of Cooling and Cold. His interest in alchemy brought his attention to minerals. He used talc in his 6:1 formula to direct energy downward to manage fear and apprehension.

Common Locations

Germany, Italy, Austria, Scotland, South Africa, United States (Appalachian Mountains, California, and Texas)

• Tourmaline •

(See color insert plate 35)

Taste	Spicy, bitter, salty
Nature	Warming or cooling, depending on color
Affinities	LU/LR/KI
Hardness	7–7.5
Crystal structure	Trigonal
Stone group	Ring silicate
Level of formation	Igneous/Yuan

Chinese Name

Di qi shi, “electrical Qi rock”
Tourmaline has both a pyroelectric and piezoelectric effect, meaning that if heat or pressure is applied to the stone, it generates an electrical charge.

Color/Appearance/Light

Black, blue, brown, green, pink, watermelon, or yellow. It grows with a trigonal crystal structure but often appears in the shape of a hexagonal crystal.
It is Wood becoming Fire. It is very active and has a commanding effect on Qi. It is the general commanding the body’s resources. Any tourmaline crystal with a termination will have greater moving quality.

Chemical Composition

Tourmaline is the name of a group of stones with varying chemical composition. Elbaite is the name used for most of the varying colors of gem-quality stones. Its formula is:
Sodium lithium aluminum borosilicate hydroxide
(Na(Li_{1.5}Al_{1.5})Al₆(Si₆O₁₈)(BO₃)₃(OH)₃(OH))
Other varieties can also contain calcium and potassium, along with many color-causing trace minerals.

Key Characteristics

Tourmaline promotes the ability to tolerate the negativity we encounter in the world, including our relationships and environmental pollutants.
Tourmaline helps draw all types of stagnation and/or poisons from the constitutional level out of the body.

Tourmaline's warming nature makes it stimulating to Defensive/Wei Qi. It is a very protective stone that allows for greater communication with and connection to the external environment. It protects against Wind, radiation, and any kind of poisoning: food, heavy metal, and people.

It is more regulating than clearing, though it is a powerful chelating agent. A ring silicate, it absorbs and draws toxins from the body.

Temperamentally, tourmaline is an excellent stone to choose for a person who has Wood qualities, especially if he is reluctant to live his Wood temperament—he doesn't want to be "in charge"; he doesn't want to be responsible; he doesn't want to be Wood.

Studies using pulverized tourmaline demonstrate that the smaller the particles, the stronger the far-infrared emission properties.*

Directionality/Energetic Mechanism/ Channel System

All colors affect the first confluence of the Kidney–Bladder Divergent Meridian.

Tourmaline is a good stone for distal placement because of its ability to bring movement from the Source/Yuan level to the Defensive/Wei level.

Cautions and Contraindications

As an elixir, use only for the short term, though it can be used longer than fluoride.

Tourmaline is not appropriate for use with the Triple Heater or Lung Divergent Meridians, because at this relatively deep level of illness, the person has insufficient strength to bring pathology to the exterior.

Compare/Contrast/Differentiate

Tourmaline, **quartz**, and **apophyllite** are all harmonizers, though they behave very differently. Quartz harmonizes by helping "everybody to get along." Tourmaline harmonizes by drawing attention to issues that need work, to ultimately resolve them and move in a more harmonious fashion. Apophyllite harmonizes by its shape, keeping everything in order.

Jasper and tourmaline both work well on the Mu points on the front of the body, but tourmaline is stronger for these points.

*J. Meng et al., "Effects of Particle Size on Far Infrared Emission Properties of Tourmaline Superfine Powders," *Journal of Nanoscience and Nanotechnology* 10, no. 3 (March 2010): 2083–87.

With its access to both the Defensive/Wei and Source/Yuan levels as pertaining to Qi, any color of tourmaline affects the KI–UB Divergent Meridian. Different colors can be used to target other specific Divergent Meridian systems:

- black—KI/UB
- yellow—ST/SP
- green—LR/GB
- red or pink—HT/SI

Tourmaline is similar in effect to the use of the acupuncture Xi-Cleft points for crisis or emergency.

Tourmaline is similar to **reishi** or **maitaki mushrooms** in its effect on the immune system.

Cleansing and Charging

Cleanse with running water; recharge with quartz or amethyst. Cleanse every two weeks or once a month, depending on frequency of use. Do not put in the sun.

Stone History

In the early days of acupuncture, thin crystals of tourmaline were used as needles.

There was very little interest in tourmaline anywhere in the world until the nineteenth century, when the dowager empress of China developed a passion for it. Large pieces from Maine and California were shipped to China to be carved into works of art. When she died, the industry of mining tourmaline also died, until relatively recent times.

BLACK TOURMALINE/SCHORL

.....

(See color insert plate 35)

Taste	<i>Spicy, bitter, salty</i>
Nature	<i>Warming</i>
Affinities	<i>KI/LU</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Chinese Name

Ci tian shi, "penetrating (stabbing) the field stone"

The *tian* refers to the Elixir Field of the lower abdomen. The stone penetrates into deep energetic levels of the body to change the Essence/Jing.

Color/Appearance/Light

It appears as striated terminated crystals, some of which are rather large. They are opaque but often have shiny areas.

The opaque black color absorbs Heat and toxicity from the body. Because black also absorbs light, the stone can be helpful for people with seasonal affective disorder, when exterior light has diminished.

With its association to the Kidneys, black tourmaline works with ancestral issues.

Chemical Composition

Sodium iron aluminum borosilicate hydroxide
 $(\text{Na}(\text{Fe}, \text{Mn})_3\text{Al}_6\text{B}_3\text{Si}_6\text{O}_{27}(\text{OH})_3(\text{OH}, \text{F}))$

Hydroxides are purging.

It can also contain traces of magnesium, potassium, or calcium.

Key Characteristics

Of the tourmalines, the black color is the most Defensive/Wei Qi oriented. It is a strong chelating agent, releasing toxicity back to the exterior.

It is very moving and can provoke a healing crisis.

Directionality/Energetic Mechanism/

Channel System

Black tourmaline stimulates Yang Qi and has a very strong Defensive/Wei Qi relationship. It works with both the Kidneys and the Lungs to release to the exterior.

It directs pathology away from the Source/Yuan level/DNA, to allow for cellular repair.

Functions and Uses

Expels internal or external pathogenic factors to the exterior; breaks up accumulation of stagnation and brings it to the exterior; lowers viral load. Indicated for:

- environmental and ecological factors, such as heavy metal toxicity or mercury poisoning
- autoimmune conditions
- shingles
- chronic infestations or infectious disease causing damage to the Jing/Essence or RNA/DNA; cancer

- heavy metal toxicity, electromagnetic radiation, and other environmental toxins
- autism, adults stuck in a rut

Strengthens Heart and Lung Qi. Indicated for:

- cold hands, neuropathy

Breaks up Cold-Bi obstruction. Indicated for:

- gout, arthritis

Breaks up blockages, especially at the Mu points. Indicated for:

- hepatitis, gastritis, heart conditions

Emotional use. Indicated for:

- working with fear: either feeling vulnerable to the environment or fearful of the people around you

Intentional use. Indicated for:

- opening the third eye center, because it absorbs divine light into the brain
- offering the wisdom of “finding yourself”; promotes knowledge of self
- improving vision
- protecting against evil curses, absorbing negativity and repelling it; as a talisman against black magic
- protection when practicing channeling, psychic development, or astral projection
- enhancing a treatment to balance the chakras

Methods of Application

Topical Application

In a stone layout, place black tourmaline in the hands or under the feet to help release Wind to the exterior.

For a person whose fundamental imbalance is on the Defensive/Wei level, such as with poor emotional boundaries, place tourmaline directly on the spine to stimulate Kidney Yang in its relationship to the unfolding of the Tree of Life—that is, to stimulate Triple Heater dynamics.

For shingles, apply as a powder to areas of pain.

Apply the powder to scarring from injuries or burns.

Internal Application

Black tourmaline water is beneficial to drink when traveling because it helps protect and clear the body of radiation.

Black tourmaline elixir is protective when undergoing radiation therapy.

The elixir works quickly to detoxify and is especially helpful for autoimmune disease.

Intentional Application

Wear as jewelry to feel protected and secure.

Place on the third eye for two to three minutes. It is slow acting but potent.

Place next to the computer or on the bedside table to attract electromagnetic radiation away from the body.

Cautions and Contraindications

Black tourmaline is very strong. It can cause a healing crisis. It is contraindicated for people who do not sweat easily, cannot lose weight, or have no coating on the tongue (indicative of deficient fluids).

Compare/Contrast/Differentiate

Black tourmaline is stronger than **jasper** in its effect of breaking up blockages on the Mu points.

It is the best tourmaline for eliminating environmental toxins.

Combinations

Combine pulverized tourmaline with **jasper** to break up accumulations, especially on the Mu points. Apply as a poultice or plaster and leave on for twelve hours.

Combine tourmaline with:

- **obsidian**. Together, they each potentiate their Defensive/Wei Qi functions.
- **agate** to break up Cold Phlegm and move lymphatic congestion.

In addition to its ability to absorb toxins from the body, tourmaline also absorbs Excess Qi, making it a good stone to balance the strong Yang-building nature of **citrine**.

Cleansing and Charging

Cleanse with running water; recharge with quartz or amethyst. Cleanse every two weeks or once a month, depending on frequency of use. Do not put in the sun.

Common Locations

Myanmar, India, Madagascar, Sri Lanka

BLUE TOURMALINE/INDICOLITE

Taste	<i>Spicy, bitter, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/KI</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

The blue color gives relationship to Wood/Liver and Water/Kidney. Good-quality indicolite is transparent.

Chemical Composition

Sodium lithium aluminum borosilicate hydroxide
 $(\text{Na}(\text{Li}_{1.5}\text{Al}_{1.5})\text{Al}_6(\text{Si}_6\text{O}_{18})(\text{BO}_3)_3(\text{OH})_3(\text{OH}))$

(Formula given is for elbaite—most indicolite is elbaite.)

The blue color comes from inclusions of iron.

Key Characteristics

Blue tourmaline regulates Liver Qi as it affects the Lungs and Kidneys.

Directionality/Energetic Mechanism/Channel System

The Liver affinity associates with Defensive/Wei Qi but also relates to the upper trajectory of the Gall Bladder channel, the Liver's Yang pair. This trajectory travels to the upper region, affecting the eyes, ears, and throat. It also affects the thyroid glands, which are very sensitive to Wei Qi.

Functions and Uses

Resolves issues of Liver insulting the Lungs. Indicated for:

- stress coughs, asthma with nervousness, asthmatic wheezing
- bronchial asthma
- diaphragmatic constriction relating to respiration

Affects upper trajectory of the Gall Bladder meridian and the sensory organs. Indicated for:

- chronic allergies or other symptoms affecting the eyes, nose, or throat

Drains Dampness. Indicated for:

- water retention, edema
- incontinence

Intentional use. Indicated for:

- wisdom palace—it helps convert knowledge into wisdom

Temperamentally, the Wood type pursues external discoveries leading to knowledge. A Water type is more interested in internal discoveries, using self-reflection to bring wisdom. A person with a combination of these two constitutional types will often create a life of contradictions, perhaps trying to fit the laws of science into a spiritual framework. Blue tourmaline relaxes the need to pursue the external knowledge and brings more attention to the internal pursuit.

Methods of Application

Topical Application

Place near the eyes, nostrils, or throat.

Tourmaline is one of the best stones to enhance chakra balancing and to change the auric field. In a chakra treatment, place an appropriately colored tourmaline to enhance another stone's color, such as a blue tourmaline with blue aventurine.

Internal Application

Drink as an elixir to address functions and uses.

Use the elixir as a rinse for a sore throat.

Intentional Application

Wear as jewelry to feel protected and secure.

Cautions and Contraindications

Not as strong as black tourmaline, but still use with caution for weak people who are unable to eliminate well.

Cleansing and Charging

Cleanse with running water; recharge with quartz or amethyst. Cleanse every two weeks or once a month, depending on frequency of use. Do not put in the sun.

Common Locations

Brazil, Sri Lanka, Madagascar, Nigeria, Mozambique, United States (Maine and California)

BROWN TOURMALINE/

DRAVITE/UVITE

.....
(See color insert plate 35)

Taste	<i>Spicy, bitter, salty</i>
Nature	<i>Warming</i>
Affinities	<i>LR/KI</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Brown, dark orange brown, dark yellow, or brownish black. They usually appear as chunky, opaque crystals.

Chemical Composition

There are two named varieties with similar chemical composition—dravite contains sodium; uvite contains calcium.

Dravite: Sodium magnesium aluminum borosilicate hydroxide ($\text{NaMg}_3\text{Al}_6\text{B}_3\text{Si}_6\text{O}_{27}(\text{OH})_3(\text{OH},\text{F})$)

Uvite: Calcium magnesium aluminum borosilicate hydroxide ($\text{CaMg}_3(\text{Al}_5\text{Mg})\text{B}_3\text{Si}_6\text{O}_{27}(\text{OH})_3(\text{OH},\text{F})$)

The fluoride accesses areas of the body where pathology is held latent. It brings with it the softening effect of sodium, to break up accumulations and move them out of the body.

It can also contain traces of iron, manganese, titanium, calcium, chromium, and potassium.

Sodium, magnesium, and potassium regulate the fluids. Iron and chromium cool Heat in the Blood.

Key Characteristics

An anchoring, grounding stone

Functions and Uses

Regulates Fluids; softens hardness and moves accumulations. Indicated for:

- constipation
- cancer

Breaks up Fire Toxins and moves them out. Indicated for:

- cancer, especially of the skin
- shingles

Cools Heat in the Blood. Indicated for:

- blood in the stool, bleeding ulcers

Stimulates Essence/Jing to promote regeneration of tissues, organs, and cells. Indicated for:

- after surgery on a major organ
- skin cancer

Stimulates Defensive/Wei Qi to resolve bacterial infection, especially in the Urinary Bladder. Indicated for:

- urinary tract infections with frequent urination

Intentional use. Indicated for:

- health palace

Methods of Application

Topical Application

Place on the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone/CV-3, for urinary tract infections or frequent urination.

For shingles, apply powdered brown tourmaline to areas of pain.

Use the elixir as a wash for skin conditions.

Internal Application

Drink as an elixir to address functions and uses and for detoxification.

Intentional Application

Wear as jewelry to feel protected and secure.

Place a specimen in the east corner of the home to support the palace of health.

Cautions and Contraindications

Not as strong as black tourmaline, but still use with caution for weak people who are unable to eliminate well.

Cleansing and Charging

Cleanse with running water; recharge with quartz or amethyst. Cleanse every two weeks or once a month, depending on frequency of use. Do not put in the sun.

Common Locations

Myanmar, Sri Lanka

GREEN TOURMALINE/VERDILITE

.....

(See color insert plate 35)

Taste	<i>Bitter, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>HT/LR/KI</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

The typical green color is relatively strong and dark, though it can also be slightly yellowish. It is often available as an almost needlelike crystal, which can be used to tap points directly, and even to bleed them. It is somewhat transparent.

There is also a rare emerald green color called chrome tourmaline.

Chemical Composition

Sodium lithium aluminum borosilicate hydroxide
($\text{Na}(\text{Li}_{1.5}\text{Al}_{1.5})\text{Al}_6(\text{Si}_6\text{O}_{18})(\text{BO}_3)_3(\text{OH})_3(\text{OH})$)

The green color probably comes from iron impurities.

The chrome color comes from chromium and vanadium impurities.

Key Characteristics

Green tourmaline addresses Heat responding to Dampness.

Directionality/Energetic Mechanism/

Channel System

Moves Kidney Yang to support Liver Blood (which in turn supports Heart Blood and Qi).

Functions and Uses

Regulates Qi and Blood; strengthens Heart Qi and breaks up Blood stagnation. Indicated for:

- heart conditions, high blood pressure, high cholesterol, poor circulation
- chronic fatigue syndrome, lethargy, fatigue due to weak Heart Qi
- anxiety, high blood pressure, mania
- pain conditions

Regulates and tonifies Defensive/Wei Qi and Postnatal Qi. Indicated for:

- acquired immune deficiency syndrome (AIDS), low T-cell count
- Lyme disease
- weak immunity, vulnerability to climatic factors
- poor digestion, constipation, diarrhea, irritable bowel syndrome
- wasting and thirsting, diabetes
- environmental toxic factors; radiation

Stimulates Kidney Yang. Indicated for:

- convalescence
- Cold and fixed joint pain

Opens the throat to affect the sensory orifices. Indicated for:

- Qi stagnation in the eyes, mouth, and tongue

Emotional use. Indicated for:

- regulating Wood emotional excesses, such as frustration and resentment
- the person who is impatient, impulsive, a risk-taker

Intentional use. Indicated for:

- contributing to harmony between couples and partners—it is an excellent gift for couples
- career palace, to cultivate a career as an herbalist (a specimen was traditionally conferred from generation to generation of herbalists)—the green color represents the Wood element and the world of plants

Methods of Application

Topical Application

Massage, place, or tape:

- at the top of the head/**GV-20** to extinguish Wind, which has the potential of leading to a stroke.
- to areas of Cold, fixed pain, especially in the joints.
- at the central notch at the base of the throat/**CV-22** to open the throat.
- on the sacrum to stabilize excessive Liver Yang.

For athletes, hold a gem-quality green tourmaline to increase stamina and invigorate circulation before working out or competition.

Rub the cuticles/Jing-Well points to stimulate Defensive/Wei Qi. Some small crystals of tourmaline are sharp enough to bleed the points.

Wear a bracelet or ring when going through a health crisis, such as when receiving chemotherapy or radiation for cancer.

Internal Application

Drink as an elixir for diabetes, to lower blood sugar.

For people who regularly take herbs, vitamins, or stone elixirs, every three months or so take a break for a week and drink the elixir of green tourmaline to help clear the Liver.

Drink for detoxification.

Intentional Application

Place green tourmaline in a bath for relaxation.

Wear as jewelry to feel protected and secure.

Cautions and Contraindications

Not as strong as black tourmaline, but still use with caution for weak people who are unable to eliminate well.

Compare/Contrast/Differentiate

Not as strong or potentially depleting as **black** or **blue tourmaline**.

Green tourmaline is protective against climatic pathogenic factors; **black** and **red tourmaline** protect against environmental toxins.

Combinations

Green tourmaline modulates the effects of other stones that have very strong therapeutic effects.

Combine green tourmaline with:

- **amethyst** or **ametrine** to clear Heat in the Blood, break up Blood stagnation, and strengthen Heart Qi or to clear Heat burning the Blood, causing destruction to the Essence/Jing/DNA, such as with the virus that causes acquired immune deficiency syndrome (AIDS). Ametrine in particular brings energy to the Spleen to support the thymus gland and the lymphatic system.
- any stone that drains Dampness, such as **sodalite**.
- **aventurine** to enhance a chakra-balancing treatment.

Cleansing and Charging

Cleanse with running water; recharge with quartz or amethyst. Cleanse every two weeks or once a month, depending on frequency of use. Do not put in the sun.

Common Locations

Afghanistan, Brazil, China, Myanmar, Madagascar

The chrome green variety is found only in East Africa.

RED OR PINK TOURMALINE/ RUBELLITE

• • • • •

(See color insert plate 35)

Taste	<i>Spicy, bitter, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>HT/LR/KI</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

The pink or red color associates with Fire and the Heart. It appears as transparent crystals.

Chemical Composition

Sodium lithium aluminum borosilicate hydroxide
 $(\text{Na}(\text{Li}_{1.5}\text{Al}_{1.5})\text{Al}_6(\text{Si}_6\text{O}_{18})(\text{BO}_3)_3(\text{OH})_3(\text{OH}))$

It also includes manganese.

Key Characteristics

The red or pink color is the principal tourmaline to affect the Blood and promote Heart–Kidney communication.

It addresses physical or emotional conditions affecting the Heart.

Directionality/Energetic Mechanism/**Channel System**

It recycles Yang Qi to the Lower Burner to yield an overall cooling effect on the body.

By supporting the Heart and Kidney relationship, it treats Yin Wei Mai issues, especially early childhood abuse. It heals the inner child.

Functions and Uses

Establishes Heart–Kidney communication; draws Yang Qi back to Mingmen. Indicated for:

- excess Yang Qi, excess in the Governor Vessel/Du Mai
- infertility caused by Cold in the Uterus
- anxiety, depression

Clears Heat and breaks up stagnation in the Blood.

Indicated for:

- palpitations due to Heat in the Blood
- cardiac insufficiency causing cold hands or feet, shortness of breath upon exertion
- heart disease, angina
- hypertension
- menstrual irregularity, heavy menses due to Blood stagnation in the Lower Burner
- varicose veins

Clears Fire Toxins; protective against environmental toxins. Indicated for:

- electromagnetic radiation

Drains Dampness. Indicated for:

- edema

Intentional use. Indicated for:

- relationship palace—encourages spiritual love, to cultivate a devotional relationship to the divine

Methods of Application**Topical Application**

Apply pink or red tourmaline to the center of the armpit/**HT-1**, a point association that treats early childhood abuse. Since the stone also treats the wounded child, there is double resonance.

Tape on the navel/**CV-8** during the night, once a week, to support Heart–Kidney communication.

Intentional Application

Wear as a ring on the fourth or fifth finger to support cultivation of unconditional love and a devotional relationship to the divine.

Wear as jewelry to feel protected and secure.

Cautions and Contraindications

Not as strong as black tourmaline, but still use with caution for weak people who are unable to eliminate well.

Compare/Contrast/Differentiate

Red tourmaline is more cooling than the **green** color.

Combinations

Combine red or pink tourmaline with **rose quartz** and **rhodochrosite** in a stone layout to open the chest. Place the rose quartz at the center of the chest, with rhodochrosite on one side and tourmaline on the other.

Pink tourmaline enhances other pink stones in a chakra-balancing treatment.

In a combination, it is a principal stone to address the Blood.

Combine with **kunzite** (as an associate) for a person with a history of childhood abuse—someone carrying many bad memories and with chronic pain.

Cleansing and Charging

Cleanse with running water; recharge with quartz or amethyst. Cleanse every two weeks or once a month, depending on frequency of use. Do not put in the sun.

WATERMELON TOURMALINE

.....

(See color insert plate 35)

Taste	Spicy, bitter, salty
Nature	Cooling
Affinities	LR/SP/HT/KI
Hardness	7–7.5
Crystal structure	Trigonal
Stone group	Ring silicate
Level of formation	Igneous/Yuan

Color/Appearance/Light

Pink with a green “skin,” it combines the qualities of Fire/Heart and Wood/Liver.

Chemical Composition

Sodium lithium aluminum borosilicate hydroxide
(Na(Li_{1.5}Al_{1.5})Al₆(Si₆O₁₈)(BO₃)₃(OH)₃(OH))

Functions and Uses

Regulates Qi and Blood; clears Heat from the endocrine system. Indicated for:

- any pain condition
- menopausal heat, overactive adrenals
- dark rings under the eyes, adrenal exhaustion

Brings Blood into the sinews; regenerates nerves. Indicated for:

- Wei/Atrophy syndrome: amyotrophic lateral sclerosis (ALS, Lou Gehrig’s disease), multiple sclerosis

Establishes Heart–Kidney communication. Indicated for:

- Shen disturbances, fright palpitations, Running Piglet Qi

Intentional use. Indicated for:

- lessening potentially frightening or uncomfortable images of the future during the cultivation of higher levels of consciousness or astral projection

Methods of Application

Topical Application

Use a watermelon tourmaline wand to balance the chakras.

Internal Application

Drink as an elixir for protection during travel.

Intentional Application

Wear as jewelry to feel protected and secure, especially during travel.

Cautions and Contraindications

Watermelon tourmaline will fade if placed in the sunlight.

Combinations

Watermelon tourmaline enhances the other tourmalines.

Cleansing and Charging

Cleanse with running water; recharge with quartz or amethyst. Cleanse every two weeks or once a month, depending on frequency of use. Do not put in the sun.

Stone History

The classics describe using the tourmalines with combined colors, such as watermelon, for the treatment of Wei/Atrophy syndrome.

YELLOW TOURMALINE

.....

Taste	<i>Spicy, bitter, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>SP/ST/KI</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

The yellow color relates to Earth, to digestion. The yellow color is relatively rare but appears as translucent to transparent crystals.

Chemical Composition

Sodium lithium aluminum borosilicate hydroxide
 $(\text{Na}(\text{Li}_{1.5}\text{Al}_{1.5})\text{Al}_6(\text{Si}_6\text{O}_{18})(\text{BO}_3)_3(\text{OH})_3(\text{OH}))$

Key Characteristics

Assists Kidney Yang to support Spleen Qi.

Functions and Uses

Resolves poor digestive function. Indicated for:

- cockcrow, or early morning diarrhea; jaundice
- abdominal spasms
- fatigue

Increases focus, concentration, visualization. Indicated for:

- deep fears, obsessions from which we are unable to free ourselves
- post-traumatic stress disorder

Cautions and Contraindications

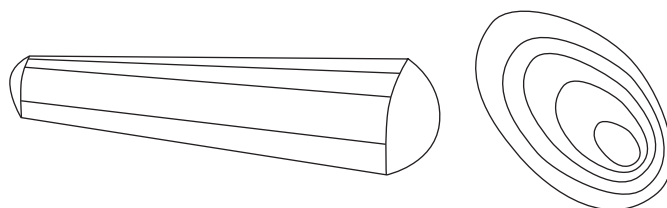
None known.

Cleansing and Charging

Cleanse with running water; recharge with quartz or amethyst. Cleanse every two weeks or once a month, depending on frequency of use. Do not put in the sun.

16

Nourishing/Ying Qi Stones



Many of the stones in this section form at the metamorphic level, created by the actions of the Earth's mantle. The mantle interacts with the core and the crust of the planet, continually responding to eruptions of magma and the inexorable movements of the oceanic and continental crusts. Stones included in this section are appropriate for treatment when the intention is to help manage the requirement of interaction, to harmonize the external world with our core selves. How do we respond? Do we find ourselves resistant or brittle? Stones in this section can help us either adapt to change more easily or realize our true nature more deeply.

Ying Qi stones address conditions affecting the Blood and emotions. Ying Qi is Nourishing Qi. We receive nourishment through our ability to digest and transform not only food and drink but also the information and ideas to which we are exposed. When we are well nourished, we are more complete as individuals and better able to offer nourishment to others. In the big picture, Nourishing/Ying Qi benefits not just the self but others as well.

Blood and Fluids

The stones in this section have a strong relationship to Blood and Fluids. Chemical composition plays an important role in this regard. Iron and copper form the hemoglobin that carries oxygen to all our cells. Blood deficiency, or anemia, contributes to fatigue and poor memory, which in turn interferes with our ability to interact with other people or participate in meaningful activities.

Some of the most important minerals for managing the Fluids are potassium, magnesium, and sodium. These minerals play an important role in the electrically charged fluids called electrolytes, which manage critical bodily functions. The Fluids are less dense than Blood; they are capable of more movement than the Blood, accessing cells throughout the body. They are carriers that either nourish the tissues of our bodies or cleanse and flush out toxicity.

(See “Chemical Composition” on page 84 for more information.)

Therapeutic Qualities

Most of these stones are of moderate hardness, allowing for resiliency. Most are opaque, addressing physical conditions more than the transparent gemstones, which influence the Spirit. Many of them have relatively complex chemical compositions, which give a tangible and measurable effect to treat digestive, circulatory, endocrine, and other physical health disorders.

The Iron Stones

Iron supports the production of blood. In combination with copper, it forms hemoglobin, which transports oxygen throughout the body. Iron often imparts a reddish or yellowish color, and occasionally a turbid green. Some of the important iron-containing stones in this section include hematite, garnet, pyrite, and lapis lazuli.

The Copper Stones

An important group of stones in this section are, in fact, not metamorphic. These are the copper-containing stones formed at the sedimentary level. The copper stones are included in this section because they affect Blood formation and circulation. Copper supports the Liver's ability to store and distribute Blood, influences the Sinews, and manages Wind. Copper is very conductive to energy. By moving energy, it also moves the Blood. An important treatment strategy for neurological conditions is to invigorate the Blood to expel Wind.

The copper-containing stones create the strong green and blue colors found in malachite, azurite, chrysocolla, and diopase. They are excellent for people who have Blood or Heat stagnation.

Copper in high dosage is toxic. These stones are best applied topically, not used as an elixir.

Accessing the Ying Qi Level: The Primary and Luo Channels

The most important channels associated with Blood and Fluids are the Primary Channels and the Luo Channels.

The Primary Channels—The Priorities

The twelve Primary Channels circulate Blood and Qi through an energetic loop beginning at the center of the body, traveling outward toward the extremities (including the head), and then returning toward the center. This inward-outward cycle moves through all twelve of the channels, beginning with the Lung channel and ending with the Liver channel. Their trajectories bring Qi and Blood to the Internal Organs, as well as to the sensory organs and the brain. They are the most commonly known and utilized channels.

Theoretically, if life is unfolding according to plan, with no conflicts or obstacles, our Qi and Blood travel smoothly through the channels, moving continuously through the loop. If pathogenic factors enter this flow, the body takes action to protect the integrity of the Internal Organs by diverting the pathogenic factor to another, less vital area of the body.

A discussion of the Primary Channels offers us another opportunity to examine the evolutionary process described earlier in the three prerequisites for life: survival, interaction, and differentiation.

Survival—Lung/Large Intestine/Stomach/Spleen

At the first level of existence, there is the ability to ward off pathogenic factors, whether external or internal. The circuit begins with the Lung and Large Intestine channels, which represent the external domain. The circulation then moves into the Spleen and Stomach, where we begin to acknowledge and develop a sense of judgment about the choices we have in life, through the initial separation of the pure from the turbid.

Interaction—Heart/Small Intestine/ Bladder/Kidney

At the second level, the Heart and Small Intestine bring more sophistication to the process of separating the pure from the turbid. We sort through what is available and make choices about what is right or wrong for us. If we are unable to sort through things properly, we become confused or possibly develop a manic approach to life.

When the circuit of energy reaches the Bladder and Kidney channels, we begin to visit the constitution, providing us an opportunity to examine our innate tendencies. The Essence/Jing allows for creativity and

procreation but also contains the anxieties and fears that interfere with a productive, happy life.

Differentiation—Pericardium/Triple Heater/ Liver/Gall Bladder

At the third level, the Pericardium and Triple Heater function to maintain our sanity and homeostasis by putting our anxieties and fears into a state of latency. If someone is very resistant to these aspects of the self—as in the person whose attitude is “I’m always going to fight it”—this energetic stalemate can lead to autoimmune diseases.

Eventually, we must confront our anxieties and fears. We might not be successful during this lifetime, but there will be another opportunity. The residual energetic frequency of fear and regret from having lived an unsatisfactory life “sticks” to the heavy, dense energy of the deep Source level, resulting in reincarnation.

At this level, the Gall Bladder provides access to the Curious Organs, the Organs associated with survival and evolution. It also deposits unresolved pathology into the Belt Channel of the Eight Extraordinary Vessels. This trapped residual energy serves as the basis for the next life.

The Liver channel is the last in the cycle of the Primary Channels. The end of its external trajectory enters the chest just under the level of the breasts. This point is called “Completion Gate” or “Cyclic Gate.” With this completion of the energetic circuit of the Primary Channels, the energy cycling through the Liver channel meets internally with the Lung channel, for the cycle to begin anew. This is a metaphor for the process of reincarnation. The Liver houses the Hun, the soul that is responsible for doling out our lessons, in the order we need them. When the Hun combines with a new entity incarnating into this dimension, it brings with it the memory of the previously unsatisfactory life. Resolution occurs when, in this life, we become more authentic human beings, maintaining our integrity as we make the choices that support our priorities.

The Primary Channels are the only meridians that access all three levels of energetic terrain. This is why they are used so frequently for a variety of health conditions. Even well-trained acupuncturists are admonished that, without a clear diagnosis and treatment strategy, using the Primary Channels may push pathology more deeply into the energetic anatomy. This is one reason

why knowledge of the other channel systems, which are more limited in their applications, is important.

Beginners are encouraged to consult the discussion of topical applications for each stone for other, less complicated approaches to affect the movement of energy in the body.

The Luo Channels—Distractions

Chapter 1 of the Su Wen says that the authentic human being, the Zhen Ren, is the person who is fundamentally interested only in authentic concerns. Authenticity is highly valued by these people; they are not interested in falsity or superficiality. From the Daoist point of view, when we engage with falsity we are only going through the motions of life; we are just getting by. When we go along with the crowd, living by others’ priorities and ignoring our own, we are living an insincere life. If we are *trying* to be a good person, it is an inauthentic way of living. The authentic human being takes responsibility by making conscious life choices and brings commitment and passion to the activities of life.

The Primary Channels carry the knowledge of the priorities of this life and give us the means to examine our process. The Luo (pronounced “low”) Channels represent our distractions and inconsistencies—that is, how we separate ourselves from our true priorities.

Ultimately, the Luo Channels are about taking responsibility. When the Primary Channels encounter an insurmountable emotional challenge, or when an illness enters the Blood level, these channels create a diversion from the main path. Luo vessels are created on an as-needed basis to help manage unresolved emotional conditions. Spider and varicose veins are examples.

Luo Channels are also associated with chronic pain. Physical pain can be indicative of an underlying emotional conflict. Stagnant Blood presents with localized, stabbing pain. The pain is not affected by climatic factors, does not improve with the application of heat, and does not respond to massage. It is always painful. While this quality of pain can be the result of an injury, it is often the result of long-term emotional repression. This psychosomatic pain might be temporarily alleviated by a Sinew meridian treatment, but the relief will only last for a short time, because the underlying emotional cause has not been addressed.

Blood contains the Spirit, but it also circulates our habitual thoughts and emotions, keeping them alive in

our consciousness. These thoughts and emotions distract our attention from the vitality of Spirit.

Luo Channels present as spider veins or small lumps on or near one of the Primary Channels. Spider veins are indicative of a “full” Luo, a reservoir for holding unresolved issues. The small lumps are indicative of an “empty” Luo, one that has gotten too full and has emptied itself back into the Primary Channel. Classically, the method of treatment for these full Luos is to prick the spider vein and allow the blood to come to the exterior. The classical method to treat empty Luos is to bleed the small lump and follow with moxibustion to encourage the movement of energy out of the Primary Channel, back into the holding area.

Full Luo

When a Luo vessel is full, the unresolved emotional issue is held dormant, neatly put away so that it does not bother us. Maybe we are deficient in the resources necessary for the required effort to resolve our situations, or maybe we are simply not willing to do the work. The problem still exists, but it is sublimated.

Empty Luo

At a certain point, when the Blood is no longer strong enough to hold the emotion dormant, the pathology dumps into the Primary Channel. Signs and symptoms start to manifest in the Primary Channels, and in the Internal Organs themselves. When the stagnant, poorly oxygenated blood from the Luo channels empties into the Primary Channels, the affected channel might cause a chronic muscle cramp along its trajectory. Illnesses begin to develop that affect the Internal Organs directly, such as Crohn’s disease or heart disease.

With stone medicine, we can influence the blood held in the Luos using stones containing iron and/or copper. Strong massage, like gua sha, on the visible spider veins or lumps invigorates the stagnant blood or breaks up the nodule of accumulation on the empty Luo. Malachite and hematite are both good choices. Treatments of the Luo Channels release the buildup of pressure in the body, allowing us to live with less intense discomfort, but they do not release the pathology. When these conditions occur, the only way to resolve them fully is to face the unresolved emotional issues that are their underlying cause.

• Aventurine •

(See color insert plate 36)

Taste	<i>Spicy, bitter</i>
Nature	<i>Neutral to cooling</i>
Affinities	<i>LU/LR/HT/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Lan shi, “olive stone”

Olives come in many colors, as does aventurine.

Color/Appearance/Light

Green, blue, red, brown, orange, or peach. The wide range of color depends on chemical composition. It often has sparkles of mica included, called aventurescence.

All colors break up the Six Accumulations—Blood, Phlegm, Food, Qi, Heat, and Water stagnation—but the various colors target their effects to different areas.

When we wear the stone, it can change its quality of color as it absorbs our energy. This exchange of energy helps us connect to our illness and find insight for healing.

Chemical Composition

Silicon dioxide (SiO₂)

During formation it binds to a number of minerals and metals, including aluminum, chromium (green color), and fluorine, which usually yields the blue color.

Key Characteristics

It breaks up the Six Accumulations. It is detoxifying and chelates heavy metals and medications from the body.

It regulates Qi, which gives it analgesic properties.

In general, aventurine is helpful for people who feel sluggish, with cold extremities.

Aventurine forms at all three levels of formation, giving it

a broad range of therapeutic action. It is a good “beginner’s stone.”

**Directionality/Energetic Mechanism/
Channel System**

It brings Kidney Yang to support Spleen Qi, a quality that makes it useful when we must make major changes, especially if facing serious physical illness.

It promotes the release of pathology from the interior to the exterior.

Functions and Uses

See specific colors.

Methods of Application

See specific colors.

Cautions and Contraindications

Aventurine is contraindicated with medications, drugs, or chemotherapy. It chelates the drugs from the body.

Use caution in cases of constipation, or anytime the person has difficulty eliminating, such as difficulty with sweating or expectoration.

Combinations

Aventurine is appropriate as a transforming stone in a combination. It is similar to **jasper** in its function of breaking up accumulations.

Aventurine combines well with jasper over the Mu points.

Aventurine and **azurite** work well together to regulate Liver Qi, especially to enhance nerve conductivity, where there is a lack of sensation, slow reflexes, or poor coordination.

Cleansing and Charging

Cleanse once a month in running water for one hour. Recharge in water potentiated by quartz or on a bed of hematite. (Some say to recharge in the sun, but the color may fade in sunlight.)

Common Locations

China, India, Brazil, South Africa, Siberia, Italy, United States (Delaware)

BLUE AVENTURINE
.....
(See color insert plate 36)

Taste	<i>Spicy, bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Dark blue and opaque, possibly with tiny bits of mica. The blue color gives it a more cooling effect than the other colors.

Chemical Composition

Silica dioxide (SiO₂) + **fluorine**

The fluorine content promotes a Wei Qi response, in particular to help clear external electromagnetic radiation.

Key Characteristics

Blue aventurine has a major effect on Liver Wind.

**Directionality/Energetic Mechanism/
Channel System**

It promotes the release of pathology from the interior to the exterior.

Functions and Uses

Extinguishes Liver Wind to regulate Qi. Indicated for:

- headaches, migraines, insomnia, angry outbursts, hypertension, muscle spasms, premenstrual syndrome, mood swings
- Bell’s palsy, stroke, plum pit throat
- seizures, tremors, epilepsy

Tonifies Lung and Liver Qi to break up stagnation; improves motor activity. Indicated for:

- Phlegm stagnation
- numbness, loss of mobility, tightness, paralysis

Intentional use. Indicated for:

- career/knowledge and wisdom palaces

Methods of Application

Topical Application

Rub blue aventurine along the jaw for temporomandibular joint disorder.

Apply to the throat region three to five times a day, for ten to fifteen minutes each time, to manage excess Wood energy/Liver Wind rising and becoming trapped in the throat and neck region.

Internal Application

Drink as an elixir for:

- post-dental work or radiation.
- insomnia.
- other functions and uses.

Intentional Application

Place a specimen or sculpture in the north corner of the home to support the wisdom palace.

Cautions and Contraindications

Aventurine is contraindicated with medications, drugs, or chemotherapy. It chelates the drugs from the body.

Use caution in cases of constipation, or anytime the person has difficulty eliminating, such as with an inability to sweat or expectorate.

Cleansing and Charging

Cleanse once a month in running water for one hour. Recharge in water potentiated by quartz or on a bed of hematite. (Some say to recharge in the sun, but the color fades in sunlight.)

BROWN AVENTURINE

(See color insert plate 36)

Taste	<i>Spicy, bitter</i>
Nature	<i>Neutral</i>
Affinities	<i>KI/LU/LR</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Brown and opaque, possibly with tiny bits of mica

Chemical Composition

Silica dioxide (SiO₂) + hematite or goethite

Key Characteristics

Brown aventurine breaks up accumulations of Fluids and Blood in the lower region.

Directionality/Energetic Mechanism/Channel System

The brown color affects the lower region.

Functions and Uses

Breaks up accumulations in the Lower Burner. Indicated for:

- genital and urinary issues, leukorrhea
- low back pain

Methods of Application

Topical Application

Massage, place, or tape:

- on the lower abdominal region for fibroids.
- on areas of pain in the low back.

Internal Application

Drink as an elixir to address functions and uses.

Cautions and Contraindications

Aventurine is contraindicated with medications, drugs, or chemotherapy. It chelates the drugs from the body.

Use caution in cases of constipation, or anytime the person has difficulty eliminating, such as with an inability to sweat or expectorate.

Cleansing and Charging

Cleanse once a month in running water for one hour. Recharge in water potentiated by quartz or on a bed of hematite. (Some say to recharge in the sun, but the color fades in sunlight.)

GREEN AVENTURINE

.....

(See color insert plate 36)

Taste	<i>Spicy, bitter</i>
Nature	<i>Neutral</i>
Affinities	<i>LU/LR/HT/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Qing ling shi, “green spirit stone”

Color/Appearance/Light

Varying shades of green. Opaque, usually with small, sparkling inclusions of mica. The green color is associated with regeneration, the renewal of the self. It is detoxifying; the darker the color, the stronger it is in this effect.

Chemical Composition

Silica dioxide (SiO₂) + inclusions of chromium-bearing muscovite mica

Key Characteristics

Of the aventurines, the green color is generally most appropriate for any kind of physical illness or pain.

Directionality/Energetic Mechanism/ Channel System

The green color targets the chest.

Functions and Uses

Regulates Qi. Indicated for:

- menstrual cramping, stress-related headaches
- diaphragmatic constriction, pain

Regulates Liver Blood. Indicated for:

- stagnant Liver Blood: dysmenorrhea, irregular periods
- blood pressure (high or low), high cholesterol, arteriosclerosis

Clears Heat in the Blood; calms the Shen. Indicated for:

- imbalanced emotions
- agitation, irritability, insomnia

Detoxifying. Indicated for:

- post-chemotherapy or post-drug therapy
- skin conditions: allergies, acne, psoriasis, eczema, suppurations
- Lin disorder: difficulty urinating, including symptoms described as cloudy, painful, stone, taxation, and blood; urinary tract infections

Intentional use. Indicated for:

- health palace—to connect with one’s illness.
- promoting joy and laughter
- opening the heart to appreciate the pleasures of the world
- relieving homesickness

Emotional use. Indicated for:

- calming the Shen, especially when faced with uncertainties
- releasing pent-up emotions

The Liver is our “time keeper”; it is responsible for governing the smooth flow of Qi. Green aventurine is a principal stone for people who feel they do not have enough time, and who feel frustrated and resentful that they cannot get things done.

It is especially for people who always feel drained, and who are so preoccupied with managing life that they do not give attention to their own health.

Methods of Application

Topical Application

Tape green aventurine on the chest for Phlegm accumulation.

Place on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/CV-15, the Source point

of all Yin, to break up stagnation. It stimulates the immune system. It is also helpful when we feel our energy dissipated by excessive responsibility, or when we are exhausted by the neediness of those around us.

Massage, place, or tape on the center of the sternum, between the nipples/**CV-17**, to stimulate the thymus gland and boost the immune system.

Place in the depression at the inner corner of the eyebrow/**UB-2** for headaches in the area of the temples. The trigonal crystal structure targets the head; the green color resonates with the Gall Bladder and so addresses templar/ShaoYang headaches.

Use the elixir as a wash for skin irritations and allergies, especially suppurations.

Place the stone in a cloth soaked with the elixir water and use as a compress on the eyes, for eyestrain.

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Place a specimen or sculpture in the center of the home, or in the east corner, to support the health palace.

Cautions and Contraindications

Aventurine is contraindicated with medications, drugs, or chemotherapy. It chelates the drugs from the body.

Use caution in cases of constipation, or anytime the person has difficulty eliminating, such as with an inability to sweat or expectorate.

Compare/Contrast/Differentiate

Among the aventurines, the green color has the strongest effect to clear Heat in the Blood.

An elixir with a combination of green aventurine and **red jasper** is similar in effect to the herb **notoginseng/san qi** in its effect to break up Blood stagnation and at the same time stop bleeding.

Combinations

Green aventurine is potentiated by **emerald**.

Combine aventurine with:

- **bloodstone** for chronic infections at the blood level, for example hepatitis C. Aventurine regulates Qi and Blood; bloodstone clears Fire Toxins from the Blood.

- **jasper** for nodules or tumors (tape on the affected area).
- **calcite** to clear kidney stones.

Cleansing and Charging

Cleanse once a month in running water for one hour. Recharge in water potentiated by quartz or on a bed of hematite. (Some say to recharge in the sun, but the color might fade in sunlight.)

ORANGE/PEACH AVENTURINE

.....

(See color insert plate 36)

Taste	<i>Spicy, bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/HT/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Pale orange and opaque, with tiny bits of mineral inclusions that cause a sparkle

Chemical Composition

Silica dioxide (SiO₂) + **hematite or goethite**

Key Characteristics

Brings its effects toward the Kidneys.

Directionality/Energetic Mechanism/ Channel System

Descending; grounding

Establishes Heart–Kidney communication.

Functions and Uses

Strengthens Kidney Yang Qi by recycling Defensive/Wei Qi to Mingmen. Indicated for:

- weakened immunity
- low libido, impotence

Methods of Application

Topical Application

Tape to the lower abdominal region overnight for impotence.

Cautions and Contraindications

Aventurine is contraindicated with medications, drugs, or chemotherapy. It chelates the drugs from the body.

Use caution in cases of constipation, or anytime the person has difficulty eliminating, such as with an inability to sweat or expectorate.

Compare/Contrast/Differentiate

Orange/peach aventurine can be confused with **sunstone**. Sunstone is more transparent than aventurine.

Cleansing and Charging

Cleanse once a month in running water for one hour. Recharge in water potentiated by quartz or on a bed of hematite. (Some say to recharge in the sun, but the color might fade in sunlight.)

RED AVENTURINE

.....
(See color insert plate 36)

Taste	<i>Spicy, bitter</i>
Nature	<i>Neutral</i>
Affinities	<i>LU/LR/HT/KI</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Orangey red and opaque, usually with tiny bits of mica

Chemical Composition

Silica dioxide (SiO₂) + iron

Key Characteristics

Breaks up Blood stagnation.

Directionality/Energetic Mechanism/ Channel System

Anatomical region: chest/heart

Descending

Directs energy to the Kidneys to address adrenal exhaustion.

The sensory organ associated with the Heart is the tongue. Red aventurine helps with stuttering, and also with the inability to speak one's truth.

Functions and Uses

Breaks up Blood stagnation; invigorates Blood to expel Wind; clears Heat in the Blood. Indicated for:

- cardiovascular conditions, arteriosclerosis, varicose veins, high blood pressure
- high cholesterol
- insomnia, nightmares, irritability, panic attacks
- skin conditions, especially those involving pigmentation, such as liver spots
- post-traumatic stress disorder

Clears Heat from the Heart through the Urinary Bladder (via the Small Intestine). Indicated for:

- Lin syndrome/urinary tract infections

Emotional use. Indicated for:

- lingering emotions, especially frustration, anger, or resentment

Methods of Application

Topical Application

Wearing red aventurine over the chest region long-term will help treat angina, heart pain, or Heart Bi/Obstruction.

Cautions and Contraindications

Aventurine is contraindicated with medications, drugs, or chemotherapy. It chelates the drugs from the body.

Use caution in cases of constipation, or anytime the person has difficulty eliminating, such as with an inability to sweat or expectorate.

Combinations

Combine red aventurine with **rhodonite** to rebuild damaged heart tissues after a heart attack.

Cleansing and Charging

Cleanse once a month in running water for one hour. Recharge in water potentiated by quartz or on a bed of hematite. (Some say to recharge in the sun, but the color may fade in sunlight.)

• Azurite •

(See color insert plate 37)

Taste	<i>Sweet, sour</i>
Nature	<i>Cold or neutral</i>
Affinities	<i>LR/HT/KI</i>
Hardness	<i>3.5–4</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Kong long qing, “empty dragon blue” (or green)

Azurite has a strong association with the dragon, recognized in Chinese culture as a powerfully beneficial creature. Fengshui practitioners see certain shapes of mountain ranges as a sleeping dragon; the soul of the dragon lives in these mountains. The mountains protect the land beyond from extremes of wind and rain. Fengshui is about learning how to work with the protection of the dragon. The dragon shows us the fault lines of the Earth and where to find veins of mineral ores.

Qing king, “blue emptiness”

Azurite forms in empty space, a new stone resulting from external factors.

Bian qing shi, “changing blue (or green) stone”

It changes. With more water content, azurite becomes malachite.

Color/Appearance/Light

Vibrant azure blue. It is the color of the sky, of the ocean. It offers us new beginnings, renewal, resurrection.

The blue gives a strong Liver association, affecting the eyes and other Liver functions. It also has affinity with the Curious Organs, specifically the Uterus and Brain.

The blue color relates to venous circulation (versus the red of arterial circulation).

Chemical Composition

Copper carbonate hydroxide ($\text{Cu}_3(\text{CO}_3)_2(\text{OH})_2$)

As a carbonate, it helps neutralize Heat, or acid levels. It regulates movement: it slows down things that are moving too quickly.

The copper content stimulates energetic movement in an area of blockage or increases circulation of energy, Blood, and Fluids. It promotes bone healing and expels Wind.

Copper maintains the integrity of structure, including the myelin sheath of the nerves.

Key Characteristics

Azurite is important for any condition related to the Liver, especially eye problems and Wind conditions.

It addresses Liver Qi stagnation resulting from external factors, such as climatic factors, environmental factors, or trauma from an accident or other traumatic event. It also resonates with constitutional emotional tendencies, especially fear.

Azurite benefits acute flare-ups of chronic conditions.

In keeping to its Chinese name, azurite is like the blood of the dragon. Where we injure the Earth, it bleeds. That is why it manages our own traumas and deep wounds.

Directionality/Energetic Mechanism/Channel System

Anatomical level: skin

Adjusts the balance of Nourishing/Ying Qi and Defensive/Wei Qi.

Benefits the Liver for smooth flow of Qi—it keeps us balanced both emotionally and physically.

Liver and Kidney Luo Channels

Yin Wei Mai, which is associated with major transitions of life, especially when there is a deficiency of “mediumship”—Blood and/or Essence/Jing—causing difficulty in handling situations in life

Functions and Uses

Regulates the Liver; assures the smooth flow of Qi; stimulates movement. Indicated for:

- poor balance (physical or emotional), inflexibility
- nervousness, anxiety
- mood swings
- pain conditions, such as whiplash or frozen joints

- spasms
- low blood pressure
- hypothyroidism, numbness, neuropathy, atrophy

Extinguishes Wind; calms the Shen. Indicated for:

- constant fidgeting or nail chewing, attention deficit hyperactivity disorder, Tourette's syndrome; for issues where the brain and nerves are constantly active, constantly firing

Resolves Liver–Spleen imbalances; regulates Stomach Qi. Indicated for:

- Liver invading Spleen signs and symptoms: nausea, bloating, distension
- abdominal spasms, fullness, or ulcers

Promotes function of the eyes. Indicated for:

- poor vision
- optic atrophy
- eye pain; photosensitivity; dry, gritty eyes; eye irritation from external factors

Cools Heat in the Blood. Indicated for:

- heavy menses, spotting, endometriosis, dysmenorrhea
- anxiety, nervousness

Harmonizes Luo Channels, especially the Liver Luo; benefits the Uterus. Indicated for:

- urogenital issues, genital pain
- low sperm count
- pregnant women with a history of late-term complications—it calms the fetus in the last trimester of pregnancy and encourages proper fetal development

Benefits tissue for regeneration. Indicated for:

- bone fractures, scars
- nerve damage, such as with multiple sclerosis
- wounds, swellings

Emotional use. Indicated for:

- people with a lot of stagnation and heat, who don't know how to let go
- people who live through a traumatic event and subsequently have fear

Intentional use. Indicated for:

- pacifying the Hun/soul of the Liver; assists with past-life regression
- meditation—brings remnants of the past to

consciousness, allowing them to be released

- wisdom palace
- opening the third eye chakra (by color); resonating with the solar plexus chakra (by function)

Methods of Application

Azurite is better placed topically or held than used as an elixir.

Topical Application

Important to use after any type of surgery: place on the surgical scar to speed healing. It also facilitates the healing of fractures.

Massage the bottoms of the feet to induce labor.

Hold the stone for low blood pressure.

Massage, place, or tape:

- in the depression on the bottom of the foot, behind the ball/**KI-1**, to enhance semen production.
- on the medial aspect of the lower leg, a little more than a hand's width up from the high point of the inner anklebone on the border of the tibia/**LR-5** (Liver Luo), for urogenital issues.
- on the inner corner of the eye/**UB-1** for photosensitivity, eye strain, eye pain, or floaters.
- near the ears for tinnitus.
- in the "V" on the top of the foot where the metatarsal bones of the first and second toes meet/**LR-3** and in the web between the thumb and index finger on the back side of the hand/**LI-4** for seasonal affective disorder, to help one better acclimate to the environment.
- on the little-finger edge of the hand, in the large depression just in from the metacarpal joint/**SI-3**, to stimulate the spinal nerves for a hunched back.
- on the anterior border of the sternocleidomastoid lateral to the Adam's apple, where the carotid artery pulses/**ST-9**, for an underactive thyroid.
- on the paravertebral muscles opposite the side of bands of tension, to stimulate the less active side; helpful for scoliosis.

During a Luo point treatment, apply after the point stops bleeding.

Azurite is brittle and pulverizes easily. Place the powder on the inner forearm three fingers' width above the wrist crease (looking at the palm side of the hand), between the tendons/**PC-6**, to open Yin Wei Mai for the anxiety and nervousness that can accompany transitional periods of life.

Powder and mix with petroleum jelly or sesame oil to use as a poultice:

- locally for throat pain.
- on broken bones.
- on herniated disks.
- on repetitive stress injuries, such as carpal tunnel syndrome or trigger finger.
- over the Liver, to detoxify.
- on the lower abdomen for excessive bleeding during menstruation or endometriosis.

Wear earrings made with small crystals set in gold, worn on the eye reflex point on the earlobe, to improve vision or for floaters (take the earrings off at night); also for brain fog.

Wear as a bracelet during the last trimester of pregnancy.

Internal Application

To calm the Shen, drink the stone water (made with a potentiated quartz crystal).

Intentional Application

Hold a sphere during meditation to work with the Hun, to bring remnants of the past to consciousness and to release the associated traumas, for soul retrieval, and for past life information.

In an ear, nose, and throat clinic, surround a generator quartz with azurite to break up or reduce stagnation.

Place as a specimen or sculpture in the north corner of the home to cultivate knowledge and wisdom, especially as regards the grace to accept events in life as happening for a purpose, and to cultivate the ability to embrace change.

Cautions and Contraindications

Not for use as an elixir. Instead, use a potentiated quartz crystal.

Not for use with estrogenic types of cancer.

It is too soft to be tumbled.

Compare/Contrast/Differentiate

Azurite and **malachite** are similar in composition, though malachite contains more water, which gives it more energetic conductivity. With its sweet taste, azurite is more nourishing than malachite.

Azurite has a stronger effect on the Liver, and malachite on the Spleen.

Azurite is appropriate for acute flare-ups of chronic conditions; malachite is more appropriate for acute conditions.

Use azurite for people who are conditioned to need excessive stimulation, doing many things at once. **Dumortierite** is for people who repeatedly do the same habitual actions or behaviors.

Azurite is similar to the herb *huang jing/polygonatum rhizome/Solomon's seal* in its concept of "return the Essence."

Combinations

Use as the principal stone in a combination.

Combine azurite with **malachite** for migraines with photosensitivity, or for eye irritation from external factors: three days with azurite, followed by three days with malachite. Repeat as needed.

Do not combine with **silver**.

For a broken elbow (uncasted), place azurite directly on the fracture. Place magnetized **hematite** at the wrist and shoulder to increase the intensity of the treatment.

Li Shizhen recommends avoiding the use of **chalcedony** with azurite. Azurite has a strong Wood association. Chalcedony has an association to Water and Fire. The combination emphasizes the relationship of Water giving birth to Wood, and subsequently fueling Fire. Together, the stones become overbearing and exert control over one's life, eventually "burning up" the wearer/user.

Cleansing and Charging

Cleanse and recharge in hematite. Alternatively, cleanse by smudging with sage or moxa. Do not cleanse in water.

Stone History

Li Shizhen describes azurite this way: "It dredges through blood vessels to nourish the spirit; dredges through the water channels to promote lactation, facilitate movement of the joints, and remove stagnation and hardness."

Historically, azurite was powdered and used as a dye and as pigment for paint. The powder is still available through art supply stores (though check to make sure it is not produced synthetically).

Common Locations

Azurite occurs in many locations around the planet, including Europe, North America, and Asia.

• Azurite-Malachite •

(See color insert plate 38)

Taste	<i>Bitter, sweet</i>
Nature	<i>Neutral</i>
Affinities	<i>LR/SP/ST/HT</i>
Hardness	<i>3.5–4</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

He qing shi, “coming together of blue-green stone”

Color/Appearance/Light

Blue and green

Chemical Composition

Copper carbonate hydroxide ($\text{Cu}_2\text{CO}_3(\text{OH})_2$)

The copper content nourishes Liver Blood and together with the water content gives strong conductivity of energy.

As a carbonate, it is alkalizing.

Key Characteristics

Azurite-malachite is said to be a stone that emerges from the Earth when the Earth is traumatized. When found in large quantities, there has been some sort of invasion, some kind of environmental assault. It acts as a protector of the Earth, amplifying its Defensive/Wei Qi.

Directionality/Energetic Mechanism/ Channel System

Harmonizes the Middle Burner.

Functions and Uses

Regulates Liver Qi. Indicated for:

- premenstrual syndrome
- headaches
- high blood pressure

Treatment Concept for Qi or Blood Deficiency

When conditions develop that relate to deficiency of Qi or Blood, it is because the body has deficient resources to expel pathology. The Bladder Shu/Transporting points adjacent to the spine are responsible for distributing energy to the Internal Organs. If a Shu point is particularly tight, the associated organ will be weak; the point must relax before the organ can strengthen. Place azurite-malachite at areas of tightness along the paravertebral muscles until the point or muscle relaxes.

If a Cold pathology is responsible for the tight muscles, first massage the affected area with a pyrite wand to warm the area. When the point or area relaxes, leave the azurite-malachite in place and gently tap it with rose quartz, to help build back the Qi and/or Blood.

Clears Lung Heat leading to Lung deficiency. Indicated for:

- asthma, coughing, wheezing

Breaks up accumulations. Indicated for:

- gallstones, kidney stones, accumulations in the liver, swollen spleen
- nodules, tumors, areas of calcification

Intentional use. Indicated for:

- strengthening third eye function
- helping to resolve our traumas and deep wounds

Fengshui. Indicated for:

- protecting the home against negativity and maintaining stability in the Earth

Methods of Application

Topical Application

Place azurite-malachite over areas of substantial accumulations (such as tumors) to gather energy and begin to release and discharge the stagnation. Apply for thirty minutes a day.

Hold to harmonize the mood swings of premenstrual syndrome.

Place over the Liver for Liver Fire signs and symptoms (headaches, red eyes, angry outbursts, high blood pressure).

Internal Application

Use a quartz crystal potentiated with azurite-malachite in drinking water for gallstones or kidney stones.

Intentional Application

Place a sculpture or specimen near the entrance of a home to protect against negativity and maintain stability. It is especially appropriate as a gift to someone moving into a new home.

Cautions and Contraindications

Not for use as an elixir.

Compare/Contrast/Differentiate

Azurite is neutral in nature as compared to **malachite**, which is warming because it amplifies and moves. The naturally occurring combination of azurite-malachite has a stronger effect in breaking up accumulation than the individual stones.

Azurite-malachite is detoxifying and breaks up accumulations, such as bone spurs, bone cancer, and swelling of the eye. **Diopase** is regenerating. It builds back the Liver Blood, promotes healing of muscle or ligament tears and broken bones, and resolves floaters due to deficient Blood.

Do not confuse azurite-malachite with **chrysocolla**, which is a silicate. Chrysocolla is more cooling than azurite-malachite. Chrysocolla is also more pertinent for acute conditions affecting the Lungs.

Combinations

Combine azurite-malachite with **rhyolite** or **leopardskin agate-jasper** to break up calcification (such as in breast tissue).

Cleansing and Charging

Cleanse and charge with hematite.

• Bronzite •

(See color insert plate 39)

Taste	<i>Bitter, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>GB/KI</i>
Hardness	<i>5–6</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Color/Appearance/Light

Greenish brown, opaque. It has a bronze-like metallic luster, with some sparkles, but it never appears bright. The darkness of the ferromagnesian silicates absorbs heat and light quickly. It usually appears in fibrous or platy masses, but sometimes as stubby crystals. It is most often opaque, sometimes translucent, and rarely transparent.

Chemical Composition

Ferromagnesium silicate ((Mg,Fe)SiO₃)

Common impurities include calcium, aluminum, cobalt, nickel, manganese, titanium, chromium, sodium, and potassium.

It is one of the few ferromagnesian stones used in stone medicine (along with peridot and diopside). They are important in relationship to the Marrow and its production of red blood cells.

Bronzite is the gemological name for the common mineral enstatite.

Key Characteristics

Bronzite stimulates the marrow to produce blood and directs the blood toward the bones and joints. It also stimulates Wei Qi.

Bronzite absorbs heat very quickly. The heat causes its effect to penetrate deeply into the body.

Directionality/Energetic Mechanism/ Channel System

Bronzite resonates with the Meeting Point for the Marrow/**GB-39**, located on the lateral aspect of the lower leg, a hand's width up from the high point of the anklebone.

It also stimulates Defensive/Wei Qi.

Functions and Uses

Nourishes and moves blood into the bones, joints, and marrow. Indicated for:

- anemia, cancer

Methods of Application

Topical Application

Enhance bronzite's effect by adding heat from moxa or a far-infrared lamp.

For Bone Bi/Obstruction, scrape bronzite on areas of the spine or joints, or place the stone on the area of pain and heat with moxa or a far-infrared lamp. It enhances the body's ability to move blood into the bones and joints.

Use a bronzite massage wand to scrape the lateral aspect of the lower leg, a hand's width up from the high point of the anklebone/**GB-39**.

Internal Application

Drink as an elixir (use a potentiated quartz crystal) to stimulate the marrow to produce red blood cells.

Cautions and Contraindications

It has the potential of containing many trace minerals. Use a potentiated quartz crystal for elixirs.

Compare/Contrast/Differentiate

Bronzite is similar to **tourmaline** in that both stones stimulate Defensive/Wei Qi and are very invigorating.

Cleansing and Charging

Cleanse in running water once a month. Let it dry for a short time in the sun, or place with a crystal to charge.

Common Locations

It is widely found in North America, Europe, Asia, and India.

• Cavansite •

(See color insert plate 40)

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/SP/HT/KI</i>
Hardness	<i>3–4</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Sheet silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Bright blue. Very small, aggregate crystals that form little balls, usually sitting on a matrix of apophyllite or zeolite minerals, such as stilbite.

Chemical Composition

Hydrous calcium vanadium oxide silicate
($\text{Ca}(\text{VO})\text{Si}_4\text{O}_{10} \cdot 4(\text{H}_2\text{O})$)

Vanadium is anti-inflammatory, especially in the circulatory system. It also stimulates the Spleen in its responsibility to manage Blood.

Key Characteristics

Anti-inflammatory

Directionality/Energetic Mechanism/ Channel System

It brings energy to the Kidneys, affecting Yin Wei Mai for transitional times of life. Cavansite supports Heart–Kidney communication.

Functions and Uses

Clears Heat. Indicated for:

- osteoporosis
- irritated eyes
- hemorrhaging (such as a menopausal woman with uterine bleeding)
- anemia due to loss of blood

Nourishes Blood and Yin. Indicated for:

- poor vision and hearing
- anemia

Emotional use. Indicated for:

- the person who is unable to move with the changes of life, who cannot bring Blood, Heart, or Spirit to a new phase of life

Intentional use. Indicated for:

- strengthening throat chakra function—to help release and speak the emotions
- use as a prayer stone, to bring us back to and affirm the essence of who we are

Methods of Application

Topical Application

Place cavansite over areas of inflammation, especially where Heat is burning Essence:

- bone (osteoporosis)
- eyes or ears (declining vision or hearing)
- teeth (thinning enamel)
- lung area (coughing)
- tumors

Use the elixir (with potentiated quartz) as a wash for irritated eyes.

Internal Application

Drink as an elixir (use a potentiated quartz crystal) to clear Heat.

Cautions and Contraindications

Not for internal consumption.

Combinations

Cavansite is potentiated by any stone that affects the Kidneys, for example stones containing silica (**blue lace agate**) or phosphorus (**apatite**).

Cleansing and Charging

Cleanse with smoke from sage or moxa.

Stone History

Cavansite is a relatively new stone, discovered in the 1980s.

Common Locations

India

• Chalcopyrite •

(See color insert plate 41)

Taste	<i>Bitter, spicy, slightly sweet</i>
Nature	<i>Warming</i>
Affinities	<i>LU/LR/SP/ST</i>
Hardness	<i>3.5–4</i>
Crystal structure	<i>Tetragonal</i>
Stone group	<i>Sulfide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Zi ran tong, “natural copper”

Color/Appearance/Light

Metallic yellow. Opaque. When exposed to air it oxidizes to iridescent blues, greens, and purples. (It is popularly called peacock stone.) Usually massive or botryoidal, but it sometimes appears as crystals.

Chemical Composition

Copper iron sulfide (**CuFeS₂**)

Sulfur tonifies Yang Qi and the immune system.

Copper and iron support the production and circulation of Blood.

It can also contain minor amounts of elements such as nickel, lead, zinc, cobalt, gold, silver, cadmium, selenium, and tin.

The iridescently colored tarnish is actually another copper iron sulfide called bornite.

Key Characteristics

Chalcopyrite is very moving to break up energy blockages. It clears Fire Toxins and addresses damage to the DNA.

Directionality/Energetic Mechanism/ Channel System

Directs Defensive/Wei Qi upward.

Stimulates Yang Qi to support the immune system.

Functions and Uses

Tonifies Yang Qi; strengthens the immune system; invigorates Yang to move stagnation. Indicated for:

- weakened immunity
- pain conditions

Clears Heat and benefits the Essence/Jing; repairs DNA. Indicated for:

- inflamed tissue
- Steaming Bone syndrome
- side effects of chemotherapy and radiation therapy

Clears Fire Toxins; detoxifies the brain, the marrow, and the bone; cools Heat in the Blood. Indicated for:

- pulmonary tuberculosis
- brain tumor, bone cancer, leukemia

Regulates the Liver. Indicated for:

- Liver invading Spleen and Stomach signs and symptoms: indigestion, bloating
- Liver Wind: tremors, seizures, other neurological conditions

Intentional use. Indicated for:

- opportunity palace—it attracts support from friends because it nourishes and moves Blood

Methods of Application

Topical Application

Place or tape:

- at the top of the head/**GV-20** to stimulate Kidney Yang for hair growth (ten minutes daily).
- in the depression on the bottom of the foot, behind the ball/**KI-1**, to invigorate Yang to repair DNA damage. Use only for ten minutes at a time; it can cause a headache from the stimulation of Yang.

Internal Application

Use a quartz crystal potentiated with chalcopyrite to create an elixir.

Cautions and Contraindications

Excessive use can cause headaches. Not for internal consumption.

Compare/Contrast/Differentiate

Chalcopyrite, **pyrite**, and **marcasite** are all sulfides. Pyrite is analgesic. Marcasite strengthens Spleen function; chalcopyrite regulates the Liver.

Combinations

Combine with a hydrating stone, for example **opal**, to make sure the body has sufficient Yin to flush out toxicity.

Cleansing and Charging

Place in the sun for a couple of hours.

Stone History

As a major source for copper, chalcopyrite has been mined for thousands of years. Copper was the basis of the Bronze Age. Before we knew how to smelt iron, bronze was the most durable, widely worked, and economically important metal to ancient civilizations.

Common Locations

England, Europe, Asia, South America, Canada, United States

• Charoite •

(See color insert plate 42)

Taste	<i>Bitter, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>KI/LR/PC</i>
Hardness	<i>5–6</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Pale lilac to deep purple or violet, and occasionally pink. It ranges from opaque to translucent, sometimes in the same piece. It has a swirling, fibrous appearance and sometimes has chatoyancy.

The purple color resonates with Heart–Kidney communication.

Chemical Composition

Hydrated potassium sodium calcium silicate hydroxyfluoride ($\text{K}(\text{Ca};\text{Na})_2\text{Si}_4\text{O}_{10}(\text{OH};\text{F})\cdot\text{H}_2\text{O}$)

Many minerals combine to form the complex rock called charoite. In addition to its fundamental chemistry, it can also contain barium, aluminum, iron, manganese, and strontium.

The calcium and fluoride content brings its effects to the Bone level. The fluoride, as a halogen, in combination with the hydroxy group's purging effect, helps draw poisons from the body.

The electrolyte content supports fluid metabolism and conducts Qi.

Key Characteristics

Breaks up Heat stagnation by stimulating Yang Qi.

Its spicy and bitter taste makes it a moving, descending stone. In combination with its cooling nature, the net effect is to cool off Heat and its resulting agitation, and to direct it downward and inward.

The Pericardium affinity lets us know that the stone has a significant effect on the emotions. In particular, charoite helps suppress or contain emotions.

Directionality/Energetic Mechanism/ Channel System

Governor Vessel/Du Mai

Accesses the Source/Yuan and Defensive/Wei levels as they pertain to the Fluids of the Stomach and Spleen; supports Divergent Meridian treatment.

Functions and Uses

Regulates the waterways; engenders Fluids to expel pathogenic factors. Indicated for:

- external pathogenic factors, such as common cold
- fluid retention, especially in the chest region; congestive heart failure
- ultraviolet radiation, electromagnetic radiation, x-rays

Invigorates and cools the Blood; calms the Shen. Indicated for:

- emotional agitation, stress, tightness in the chest
- menstrual cramping

Recycles Yang Qi to the Governor Vessel/Du Mai; invigo-

rates Yang to break up Fluid or Phlegm stasis or hardenings. Indicated for:

- Phlegm misting the Mind (confusion, poor concentration), attention deficit disorder in adults, autism in children
- Liver Fire, cirrhosis, hardening of the liver, ascites
- congestive heart failure
- neuropathy in the feet or legs
- non-healing ulcers, skin cancer resulting from sun exposure
- low back pain

Cools External and Internal Wind. Indicated for:

- emotional challenges of life transitions
- twitching eyes or mouth, Bell's palsy, facial tic
- leg cramps

Sedates excess Wood and Fire in newborns. Indicated for:

- jaundice

Emotional use. Indicated for:

- the person who has difficulty with changes in life, especially to alleviate fear and insecurity

Intentional use. Indicated for:

- relationship palace, especially when there is disrespect among siblings
- improving boundaries, social insecurity

Methods of Application

Topical Application

Massage, place, or tape bilaterally in the web between the thumb and index finger on the back side of the hand/**LI-4** to help release pathogenic factors.

Apply charoite locally:

- for injuries, such as sprains or fractures.
- for damaged organs: the liver from cirrhosis; or the pancreas with insulin dependency (in Chinese medicine, Spleen/Pancreas is one unit—in this case, charoite has more effect on the Pancreas than the Spleen).

Wear as jewelry when receiving x-rays.

Internal Application

Drink the elixir when there is a need to purge.

Make an elixir with a potentiated quartz crystal and give small amounts to newborns with jaundice.

Cautions and Contraindications

Charoite is only of moderate hardness, with the potential of many mineral impurities, including aluminum. Use a potentiated quartz crystal for an elixir if there is concern for heavy metal toxicity.

Compare/Contrast/Differentiate

Charoite is similar in appearance to **sugilite**, but sugilite is darker in color, more expensive, and not so easily available.

Combinations

Charoite is better as the associate in a combination than as the principal.

Combine charoite with:

- **selenite** to break up Yin stasis and flush out dead tissue and **smoky quartz** to direct Kidney Qi to support the Spleen (for a damaged pancreas).
- **fluorite** or **apophyllite** to increase its effect on Divergent Meridian treatment (in topical application).

Cleansing and Charging

Cleanse under running water; charge in quartz crystal.

Stone History

Nomads used charoite in an elixir to cement the bond of family and to protect against invasion.

Charoite was brought into China by Mongolians, who used it to make a decoction to celebrate a new beginning on birthdays and other special days, and to release past “hauntings.”

Common Locations

Charoite is a rare stone, so far found in only one location in Siberia.

It forms from limestone subjected to heat and pressure and encountering the unique chemicals introduced by intrusive igneous rocks, ultimately becoming a new stone.

• Chiastolite •

(See color insert plate 43)

Taste	<i>Sweet</i>
Nature	<i>Cold</i>
Affinities	<i>HT/SP/ST/LR</i>
Hardness	<i>5–5.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Chinese Name

Ping shan shi, “peaceful mountain rock”

The stone grants a sense of peace and calm.

Color/Appearance/Light

Off-white to brown, with black. Chiastolite is an opaque variety of andalusite. Its habit of growth is in square-ish columnar crystals. When the column is sliced through horizontally, the cross-section shows an off-white or brownish body color with a black cross. Andalusite, which can occur as transparent or translucent, does not have the cross shape.

Chemical Composition

Aluminum silicate (Al_2SiO_5)

The black color is carbon or graphite.

It usually contains traces of iron, calcium, and chromium. The combination of aluminum and calcium clears Heat (acidity) and gives association to the Bone and Sinews.

It may also include very minor traces of magnesium, potassium, titanium, vanadium, copper, lead, and plutonium.

The many possibilities of trace minerals make it a diversified stone to affect neurological conditions.

Key Characteristics

It relaxes the muscles and nerves, especially skeletal nerves, to affect neurological conditions.

Chiastolite addresses a condition that was known in classical times as “Damp Blood,” which described stickiness in the Blood resulting from Dampness, but not yet truly stagnant Blood.

Chiaistolite and Heat Conditions

Conditions of Heat include:

- Heat in the Blood, causing nosebleeds, irritability, or disturbed Shen;
- Heat in the Sinews, causing cramping; or
- Heat in the joints, causing Hot Bi/Obstruction syndrome.

When these conditions are present for a lengthy period, the Heat eventually causes Internal Wind to stir, causing Heat and Internal Wind to occur simultaneously.

- If Heat overrides Wind, inflammatory conditions manifest. Blood, which nourishes the nerves and sinews, is consumed by the Heat, and Wei/Atrophy syndrome can develop. Common conditions include neurological illnesses, such as multiple sclerosis, amyotrophic lateral sclerosis (ALS, Lou Gehrig's disease), or Parkinson's disease.
- If Wind overrides Heat, the condition can manifest as seizures.

Chiaistolite clears Heat that damages the Blood and Essence and invigorates the Blood to expel Wind.

- post-stroke patients, to reduce acidity in the Blood that might generate Wind
- leukemia
- bleeding
- diabetes

Calms the Shen. Indicated for:

- insomnia characterized by difficulty falling asleep
- nervousness

Regulates Liver Qi. Indicated for:

- angry outbursts, nervousness, behavioral problems associated with the Liver
- Liver invading Spleen signs and symptoms, such as abdominal distension

Resolves Wind or Hot Bi syndrome. Indicated for:

- chronic radiating pain
- gout, joint pain, arthritis
- bursitis, tendinitis

Intentional use. Indicated for:

- inducing calm to benefit meditation

Directionality/Energetic Mechanism/ Channel System

The cross-like pattern is appropriate for conditions of Counterflow or Rebellious Qi (and hence the Luo Channels).

Luo Channels

Functions and Uses

Clears Heat. Indicated for:

- bad breath, gum conditions, tooth decay
- Food Stagnation
- strong body odor, dark urine
- osteoporosis
- any condition involving the nerves, such as trigeminal neuralgia, muscle spasms, irregular heartbeat, incontinence, constipation

Cools Heat in the Blood; breaks up Blood stagnation; invigorates the Blood to expel Internal Wind; strengthens the Spleen to transform Dampness causing “sticky” Blood. Indicated for:

- poor circulation
- palpitations, high blood pressure
- convulsions, seizures, epilepsy

Methods of Application

Topical Application

For the person who cannot get out of bed in the morning because the Blood is slow to be invigorated, make a morning ritual to hold chiaistolite for several minutes before arising.

Hold at night to promote peaceful sleep.

Wear a necklace of beads to clear Heat in the upper region.

Use the elixir as a foot soak for gout.

Internal Application

Drink as an elixir (use a potentiated quartz crystal) to address functions and uses.

Intentional Application

Chiaistolite is available as a sphere. Take it to a mountain and meditate.

Cautions and Contraindications

With its potentially complicated chemical content and its relative softness, use a potentiated quartz crystal for elixirs intended for drinking.

Cleansing and Charging

Cleanse in running water for two hours. Recharge in the sun or on quartz crystal for two hours.

Common Locations

Chiastolite is widely occurring in Australia, Europe, Asia, and the United States.

• Chrysoberyl/Cat's Eye (Cymophane) •

(See color insert plate 44)

Taste	<i>Spicy, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/LU/KI</i>
Hardness	<i>8.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Color/Appearance/Light

Yellowish, yellowish green, brownish, brownish green, or gray. The “ordinary” chrysoberyl is yellowish green and ranges from translucent to transparent. Translucent stones with chatoyancy are cut and polished into cabochons to show a distinct milky ray of white light crossing the center line of the cabochon. The most prized color for cat's eye is called “milk and honey.” Transparent, gem-quality stones are usually faceted.

Chemical Composition

Beryllium aluminum oxide (BeAl_2O_4)

It can also include iron or hematite, chromium, and/or titanium.

Key Characteristics

Chrysoberyl is a stone in the making. It is “immature” in the stone world, eventually to become beryl. Immaturity brings with it innocence and promotes the ability to forgive and forget more easily.

Cats are known for their night vision. The name is a metaphor for the stone's effect on vision, both physical and prophetic.

Antiparasitic

Directionality/Energetic Mechanism/Channel System

Anatomical region: chest

Chrysoberyl accesses both the Source/Yuan and Defensive/Wei levels. It encourages a release of latency by allowing pathology to come to the surface.

Functions and Uses

Anchors to the Kidney; settles the Shen; establishes Heart–Kidney communication; breaks up Blood stagnation. Indicated for:

- chest tension from anxiety or fear of something going wrong
- panic attacks
- Yang types of epilepsy, manic episodes of schizophrenia
- headaches

Tonifies Lung Qi. Indicated for:

- respiratory conditions
- Heart conditions related to the Lungs, such as congestive heart failure

Emotional use. Indicated for:

- surrendering more quickly to change, offering flexibility for people who are very set in their ways—it helps us see ourselves more clearly and, hence, change our perception of the world; it can cause a healing crisis

Intentional use. Indicated for:

- helping to bring back innocence, to promote forgiveness

Cat's eye has a relationship to vision. It is a stone of prophecy, allowing us to see far, to look ahead.

Cat's eye offers protection: “With me, you can be innocent; I'll protect you.”

Methods of Application

It is better touching the skin than used as an elixir.

Topical Application

Apply chrysoberyl on the low back in the depression below the L2 spinous process, a little above waist level/Mingmen/**GV-4**, to promote forgiveness, especially for someone else's immaturity.

Intentional Application

Chrysoberyl needs to be warm to be effective. Jewelry needs to be worn frequently and consistently for efficacy. It helps us come to terms with "who we are."

It promotes the idea of innocence, the ability to fall in love without expectations.

Wear as a pendant touching the midline of the abdomen, at the "V" where the ribs meet the base of the sternum/**CV-15**, to calm the Shen.

Cautions and Contraindications

As an "immature" stone, chrysoberyl is somewhat unpredictable in its effect. It is not a stone for beginners.

Compare/Contrast/Differentiate

Chrysoberyls are immature, relative to **beryls**. Generally, beryls induce latency, while chrysoberyls allow latency to release.

Barite and chrysoberyl are both antiparasitic, but barite has a stronger association with fungus.

Another chrysoberyl is called **alexandrite** (see page 366). It has a stronger effect on the Source/Yuan level of energetic movement.

Combinations

As jewelry, a **gold** setting intensifies its effect.

Cleansing and Charging

Cleanse under running water; charge in the sun for half an hour.

Common Locations

It is widely found across the planet, including Brazil, Europe, India, Australia, Madagascar, Russia, Africa, and the United States.

• Chrysocolla •

(See color insert plate 45)

Taste	<i>Bitter, spicy, sweet</i>
Nature	<i>Cooling or cold</i>
Affinities	<i>LU/LR/KI</i>
Hardness	<i>2.5–3.5</i>
Crystal structure	<i>Orthorhombic, monoclinic, or amorphous, depending on conditions during formation</i>
Stone group	<i>Sheet silicate</i>
Level of formation	<i>Metamorphic/Ying, sedimentary/Wei, igneous/Yuan</i>

Chinese Name

Bian lu, "changing into the green stone"

Li Shizhen saw the stone as a transformation of malachite—either as it dissolves and becomes softer or as it further solidifies to become harder. In either case, it is changing into a new stone, evolving as it is subjected to the forces of Heaven (rain) and Earth.

Color/Appearance/Light

Mottled or multicolored green or bluish green. Opaque to translucent, rounded masses or bubbly crusts. It can crystallize in the form of crusts, layers, large masses, or needlelike crystals. Chrysocolla is the name for any massive, globular, glassy, blue to green copper-bearing silicate mineral whose species is not specifically identified.

Chemical Composition

Hydrated copper silicate $((\text{Cu}, \text{Al})_2\text{H}_2\text{Si}_2\text{O}_5(\text{OH})_4 \cdot n\text{H}_2\text{O})$

The composition of chrysocolla is highly variable and therefore lacks a definitive chemical composition. Multiple analyses of different compositions have been offered over the years. It can contain many impurities, including aluminum, iron, manganese, nickel, chromium, silver, and boron.

The water content conducts the Qi to speed its effect for acute conditions. It is helpful in conducting intention for massage, Reiki, and qigong. Its high copper content is also conductive for energy and helps mend broken bones.

Just as its chemical composition is variable, chrysocolla is described with different crystal structures. In many cases, especially the softer varieties, it is an amorphous “silica gel” or gelatinous precipitate. For harder varieties formed at higher temperatures, the crystal structure might be orthorhombic or monoclinic.

Key Characteristics

Chrysocolla benefits any condition that requires descension and consolidation of energy, for example excitability, irritability, or attention deficit hyperactivity disorder. It also encourages a healthy pregnancy.

Chrysocolla is a good stone for children.

Directionality/Energetic Mechanism/ Channel System

Anatomical region: chest

Directs Lung Qi down to the Kidneys; brings resources inward to support Kidney Yin.

Adjusts the balance of Defensive/Wei and Nourishing/Ying Qi, especially as pathology is moving from the interior to the exterior.

Functions and Uses

Benefits the assimilation of Great/Da Qi; tonifies Lung Qi and enhances descension into the Kidneys to regulate the Lower Burner; increases respiratory capacity. Indicated for:

- weak immunity, Wind-Heat exogenous factors
- asthma, especially resulting from Lung Qi deficiency
- mental agitation, tension, nervousness
- encouraging a healthy pregnancy

Resolves Liver invading Spleen signs and symptoms; strengthens Spleen Qi; regulates Liver Qi. Indicated for:

- digestive disorders due to stress: abdominal fullness, distension, flatulence
- hypoglycemia, swollen liver or spleen
- varicosities

Resolves any type of Bi/Obstruction syndrome, but especially for Dampness responding to Heat; drains Dampness responding to Heat. Indicated for:

- joint pain, especially swollen, painful joints
- swellings

Chrysocolla and Spleen Function

The Spleen's major responsibilities are to transform and transport the foods that we eat and to “bank” the Blood by maintaining the integrity of the blood vessels. Dampness can form when the Spleen is weakened by poor diet (most especially foods that become sugar when metabolized, such as alcohol or starchy carbohydrates, not to mention sugar itself), or by stress, which creates the condition of Heat causing the Liver to invade the Spleen. The body creates Dampness to manage the Heat, to slow down activity in the body. This process results in inflammation.

Dampness is the pathogenic factor that is most damaging to the Spleen. If the Spleen is weak and cannot manage the Blood, varicosities can develop. High blood sugar thickens and slows the flow of blood; it causes fatigue and feeds bacteria and fungi. Chrysocolla helps manage Blood and regulates insulin levels.

Dampness is heavy and can cause an achy, heavy quality of pain. Chrysocolla accesses the joints and is appropriate for any type of Bi/Obstruction syndrome, but especially for Damp-Heat Bi.

Chrysocolla is useful for the common scenario of a person who is overweight and diabetic, with high blood pressure, insomnia, and hip pain.

Nourishes and invigorates Liver Blood; clears Heat in the Blood, especially when it stirs Wind. Indicated for:

- premenstrual syndrome, fibrocystic breasts, menstrual cramping, heavy bleeding, dysmenorrhea, early period with cramping
- menopausal signs and symptoms, such as hot flashes or insomnia
- skin conditions, rashes, redness on the cheeks
- restless leg syndrome
- nervousness, tension
- muscle spasms
- radiating nerve pain, such as sciatica
- neurological conditions, such as Parkinson's disease and multiple sclerosis
- Wind signs and symptoms due to Blood deficiency, such as with high blood pressure
- leukemia

Nourishes Fluids. Indicated for:

- lactating mothers
- poor sperm production
- Yin deficiency with weak immunity, inability to flush out pathology

Clears Internal and External Heat, including external infections. Indicated for:

- Stomach Fire, excessive appetite
- Liver Fire, nervousness, insomnia
- tonsillitis, inflamed eyes, inflamed gums, fever
- burns

Regulates Defensive/Wei Qi. Indicated for:

- connective tissue problems, tendinitis, ligament tears
- mood swings

Chrysocolla is the principal stone to encourage a healthy pregnancy and to offset any adverse signs and symptoms during pregnancy. It is similar in effect to **KI-9**/Guest House (located on the medial aspect of the lower leg at the base of the calf muscle), the point used toward the end of each trimester to help assure a healthy pregnancy by clearing toxicity. It nourishes the womb and the fetus.

Emotional use. Indicated for:

- generally harmonizing the emotions
- issues of separation, such as death or divorce
- the sensation of emotions being trapped in the chest

Intentional use. Indicated for:

- deepening and regulating the breath and calming the mind during meditation
- affecting the acupuncture point located at the third eye, Yintang; it can induce heightened states of consciousness
- relationship palace—for marriages that have become predictable and boring, without novelty or spark

Methods of Application

Topical Application

Hold chrysocolla during a hypoglycemic episode to ease shakiness.

For a young child with poor bone growth, the mother can hold the stone while breastfeeding.

For carpal tunnel syndrome, wave the stone over the wrist.

For fibroids, dysmenorrhea, or idiopathic infertility, hold in the hands.

To reduce fever, with the elbow bent scrape the muscle around the crease where the elbow bends, in line with the index finger/**LI-11**/"Pool at the Crook," with a chrysocolla massage wand to clear Heat.

To encourage the release of a pathogenic factor from the

interior/Ying level to the exterior/Wei level, in a stone layout place chrysocolla under the feet or on the tailbone, as a grounding stone.

Massage, place, or tape:

- in the region of the eyes to clear Heat.
- on the thyroid gland for hyperthyroidism.
- on the pelvis, on the upper border of the pubic bone, about two fingers' width lateral to the center line/**ST-30**, for heavy bleeding or thick blood clots during menstruation.
- on the paravertebral muscles adjacent to the lower border of the T9 spinous process/**UB-18**/Liver Shu point to build back Liver Blood.

Powder and mix with egg white to use as a poultice for a fractured bone. (Some stones are light and soft, making them relatively easy to pulverize.) Place on:

- the soles of feet for hot flashes.
- burns.

Internal Application

Drink as an elixir (use a potentiated quartz crystal) or in water (use a tumbled stone, not rough, and only for a short time) for fever, Fire Toxins, or Hot Bi syndrome.

Rinse or gargle for inflamed gums or tonsillitis.

Intentional Application

Place on the acupuncture point located at the third eye/Yintang to induce an altered state of consciousness.

Place under the pillow to induce sleep.

Hold during meditation to encourage deeper breathing and to calm the mind.

Cautions and Contraindications

Use a potentiated quartz crystal for elixirs.

Compare/Contrast/Differentiate

The major stones containing copper are **azurite**, **chrysocolla**, **diopase**, and **malachite**. To differentiate their priority of use:

- **Azurite** tonifies Liver Qi.
- **Chrysocolla** clears heat.
- **Diopase** breaks up blood stasis affecting the heart.
- **Malachite** invigorates Liver Qi.

The harder forms of chrysocolla, especially those found with a quartz matrix, form through the interaction of

silicic acid from the water of a river or a stream with surrounding minerals. **Malachite** and **azurite** form because of the interaction between carbonic acid from rainfall and copper.

Chrysocolla, with its Lung affinity, is more appropriate for acute conditions than azurite or malachite.

Chrysocolla likely contains more iron than azurite or malachite and hence has a more direct effect on the Blood.

Chrysocolla is more cooling than azurite or malachite.

When treating Wind/neurological conditions, especially if they are due to trauma (such as post-traumatic stress disorder), chrysocolla is more appropriate for women and **diopase** is more appropriate for men.

Chrysocolla and **turquoise** both clear Heat. Turquoise is most appropriate for the upper region. Chrysocolla affects the entire body but emphasizes the lower region.

Combinations

Chrysocolla is best as an associate stone in a combination. It will stimulate a quick response.

Combine chrysocolla with:

- **lapis lazuli** or **magnesite** to treat deficient Blood resulting from Full Heat.
- **amethyst** for asthma.
- **larimar** for children with poor growth patterns.
- **malachite** for an aggravation of Wind, perhaps causing seizures.
- **blue lace agate** to resolve Liver invading Spleen signs and symptoms.
- **rhyolite** or **leopardskin agate-jasper** for fibrocystic breasts (chrysocolla helps the body assimilate calcium more efficiently).

Cleansing and Charging

Cleanse and recharge with hematite.

Common Locations

Israel, Democratic Republic of the Congo, Zaire, Chile, Australia, Russia, France, England, and the United States (Arizona, Utah, New Mexico)

• Diopase •

(See color insert plate 46)

Taste	<i>Bitter, sweet</i>
Nature	<i>Cold</i>
Affinities	<i>LU/LR/SP/GB</i>
Hardness	<i>5</i>
Crystal structure	<i>Hexagonal/trigonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying</i>

Color/Appearance/Light

Rich, deep blue green. Crystals have a glassy shine and range from transparent to translucent. It is often found growing on a matrix such as calcite or barite, but it also forms clusters of hexagonal crystals with square-ish terminations. It sometimes forms in geodes.

Chemical Composition

Hydrous copper silicate ($\text{CuSiO}_3 \cdot \text{H}_2\text{O}$)

As a silica oxide stone, diopase is relatively simple and easy to work with. The water and copper content makes it a powerful conductor of Qi, making it effective for acute conditions.

Key Characteristics

Diopase is effective for conditions over which we feel we lack control (such as acute episodes of post-traumatic stress or addictions).

It is also good for heart conditions that arise from stress, resulting in Liver Blood stagnation.

Directionality/Energetic Mechanism/ Channel System

It influences the Brain through its effect on the internal trajectory of the Liver channel, which travels from the rib cage up through the chest and throat and into the eyes, into the brain, and finally to the top of the head/GV-20. Through its effect on this trajectory of energy, diopase helps us learn more quickly.

Diopase makes a bridge between the Lung's instinctual awareness and the Liver's cognitive awareness.

Dioptase and the Lung–Liver Energetic Relationship

Dioptase works to help bring instinctual drives to conscious awareness, or conversely, to make the things we initially learn become autonomic, like riding a bicycle. Instinctual drives come from the level of Defensive/Wei Qi, which is governed by the Lungs and the Liver. Cognition comes from the level of Blood, or Nourishing/Ying Qi, which is governed by the Liver, Heart, and Spleen. The Liver makes a bridge between these two levels.

The instinctual drive to breathe comes from the Lungs. When yogis or other spiritual practitioners put their attention on the breath, the instinct to breathe becomes more conscious. Highly accomplished practitioners can consciously manipulate their body temperature, heart rate, and other autonomic activity. The consciousness that allows for this control of instinctual activity comes from the Blood, in particular the experiences held in the Blood and stored by the Liver.

Dioptase helps us learn more quickly and improve weak responses. It helps the Wei Qi recognize an opportunistic infection more quickly. On the other hand, it can help us “unlearn” the unconscious, habitual behaviors or addictions that hinder our lives. Dioptase can return consciousness and meaning to the Liver’s Blood.

Dioptase particularly benefits people whose temperament requires that they be in control, but whose circumstances deny them this control. For example, as we age we begin to lose control of our health. Many people develop high blood pressure because they cannot control the aging process. Their frustration at this loss of control increases their level of stress. They might even have a heart attack. They feel frustrated or resentful (Liver) because the Heart, the Sovereign Ruler, has been thwarted. There is nothing to be done. Life is unfair. Dioptase helps us let go of the frustration and release the Liver Blood stasis holding on to the resentment.

Another example might be people who experience a trauma. Maybe they were in a car accident and are now too fearful to get into a car again. They do not have control over their fear. They cannot release the memory of the trauma, and it continues to haunt them. Dioptase can help them release the Liver Blood stagnation holding frustration or fear.

Functions and Uses

Invigorates, nourishes, and cools Liver Blood; invigorates Blood to expel Wind. Indicated for:

- swollen liver (due to Liver Blood deficiency)
- dull headaches, especially when occurring after menstruation
- muscle spasms

Stimulates Wei Qi, especially as it affects the internal terrain (such as the smooth muscles of the gut or the heart muscle). Indicated for:

- weak peristalsis
- acute congestive heart failure, cardiac insufficiency, angina
- low blood pressure
- human immunodeficiency virus (HIV), low T-cell activity

Resolves Liver/Wood insulting Lungs/Metal, manifesting in the Large Intestine. Indicated for:

- irritable bowel syndrome, ulcerative colitis, constipation, bloating, alternating constipation and diarrhea

Harmonizes the Middle Burner. Indicated for:

- Liver invading Spleen symptoms (indigestion, abdominal distension)
- swollen spleen

Emotional use. Indicated for:

- people whose temperamental profile requires the need to be in charge, but who have encountered an inability to maintain that control—perhaps it is because of their position in the family, or perhaps it is because the aging process has limited them in ways they resist

Intentional use. Indicated for:

- conducting Qi to support Reiki and intentional work
- promoting the ability to receive the grace of self-love
- strengthening heart chakra function
- prosperity palace

Methods of Application

Topical Application

Dioptase has enough water content that it does not have to be placed directly on the body; it can simply be waved over points or regions to ionize the electromagnetic field.

Carry the stone to increase stamina.

Place directly on areas of pain:

- on headaches, migraines, or toothaches
- on the pubic bone for menstrual pain or intestinal pain
- over the heart for muscle cramps causing the pains of angina

Place locally over the liver, or on Liver acupoints, such as the intercostal space below the breast tissue, in a line below the nipple/**LR-14**; on the lateral torso, just below and in front of the tip of the eleventh rib, usually on a level slightly higher than the navel/**LR-13**; and/or on the paravertebral muscles adjacent to the lower border of the T9 spinous process/**UB-18**, to affect Liver function in general.

Diopase is an excellent gua sha massage tool to invigorate Blood to expel Wind.

Scrape varicosities or Luo points to bring Blood stagnation to the surface. Follow with application of a stone, such as **bloodstone** or **red jasper**, to break up Blood stasis.

Internal Application

Drink as an elixir (use a potentiated quartz crystal) for human immunodeficiency virus (HIV) to increase T cells and thymus activity.

Cautions and Contraindications

Its high copper content warrants the use of a potentiated quartz crystal for elixirs.

Compare/Contrast/Differentiate

Diopase is similar to **chrysocolla** but has a richer color. They both form through the interaction of copper with water containing silicic acid from dissolved quartz and other silicates.

Diopase addresses low blood pressure; **azurite-malachite** is for high blood pressure.

Both diopase and **malachite** contain high concentrations of water. The water content gives them a gentle, soothing effect for someone going through acute stress.

Diopase works better on torso points than **azurite** or **malachite**.

All the stones containing copper regulate Blood. Diopase has a greater effect in breaking up Blood stasis in the Liver and Heart.

Combinations

Diopase is an associate in a combination, not the principal stone.

Combine diopase with **kunzite** to strengthen weak Heart Qi.

In a suggested combination for post-traumatic stress disorder, use:

- diopase for Liver Blood stagnation;
- **red aventurine** as the transforming stone, to bring consciousness into the trauma and to further clear Heat in the Blood; and
- **amethyst** as the enhancer.

Cleansing and Charging

Cleanse and recharge in hematite.

Common Locations

Namibia, Congo, Kazakhstan, Argentina, United States (Arizona)

• Dolomite •

(See color insert plate 47)

Taste	<i>Sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>KI/ST/SP</i>
Hardness	<i>3.5–4</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Igneous/Yuan, sedimentary/Wei</i>

Color/Appearance/Light

Colorless, white, red, brown, gray, or pink. It usually occurs in massive form, but it also forms square-ish, sometimes curved crystals. The luster of dolomite crystals is pearly. The pink colors are especially sought after as specimens.

Chemical Composition

Calcium magnesium carbonate ($\text{CaMg}(\text{CO}_3)_2$)

Dolomite usually has a balanced combination of equal

parts calcium and magnesium, which helps the body balance these two minerals.

Dolomite usually contains impurities, chiefly silica (which directs energy to the Kidneys), aluminum, and iron (causing a yellow or brown tint). It can also contain traces of manganese (pink color), cobalt (hot pink color), lead, and zinc.

Although none of the chemical formulas shows it, most dolomite likely contains minuscule amounts of sulfur. Elemental sulfur is a common component of sediments in general. Dolomite serves as a reservoir rock for oil and gas, which commonly contain sulfur. Dolomite absorbs sulfur; it is used in industrial filtration systems.

Key Characteristics

Dolomite is a safe form of sulfur to tonify Kidney Yang. It works slowly despite its softness.

Directionality/Energetic Mechanism/ Channel System

Descending

Luo points, especially for emptiness of Luo. It affects the Blood level as it relates to the Source/Yuan level.

Anatomical region: flesh

Functions and Uses

Tonifies Kidney Yang. Indicated for:

- Yang deficiency: adrenal deficiency, dark rings around the eyes, poor sleeping, fatigue
- low libido
- chronic fatigue syndrome

Tonifies Spleen Yang; benefits the muscles to tone and regenerate. Indicated for:

- flaccidity in the flesh
- fibromyalgia
- frequent miscarriage
- incontinence

Breaks up Blood stagnation; invigorates the Blood (especially the pink color). Indicated for:

- insomnia
- palpitations
- angina, aortic stenosis, coronary artery blockages
- muscle cramps, restless leg syndrome

Protects against damage to the Blood level during chemotherapy.

Emotional use. Indicated for:

- grief or sadness

Intentional use. Indicated for:

- creativity palace—helps cultivate a career as a writer

Methods of Application

Topical Application

Massage, place, or tape:

- on the inner forearm three fingers' width above the wrist crease (looking at the palm side of the hand), between the tendons/**PC-6**, for angina.
- on the spot identified as **HT-5**—on the little-finger side of the inner wrist/forearm, touch the hollow in the wrist crease in line with the little finger, and slide the finger proximally over the bump to find the next hollow area one thumb's width medial to the tendon—for blocked carotid arteries.
- on the lateral aspect of the lower leg, midway between the high point of the anklebone and the crease at the back of the knee, two thumbs' width lateral to the tibia (shinbone)/**ST-40**, for tightness in the neck, fusing of the spine in the neck, or dowager's hump.
- on the medial aspect of the ankle, in the hollow where the Achilles tendon attaches to the heel bone/**KI-4**, for calcification in the lower back.
- on the inner aspect of the wrist/forearm in line with the thumb, in the depression proximal to the bony landmark of the radial styloid process/**LU-7**, for calcification in the shoulder or for trigger finger.

In a stone layout, dolomite is an anchoring stone appropriate for placement at the tailbone or low back/Mingmen to return Yang to the lower region.

Internal Application

It adds warmth and Yang Qi to any elixir intended to treat Cold signs and symptoms.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Dolomite ($\text{CaMg}(\text{CO}_3)_2$) differs from **calcite** (CaCO_3) by the inclusion of magnesium, though in its colorless or white color it appears to be very similar.

Combinations

Combine dolomite with:

- **nephrite jade** to treat Kidney Yang deficiency or adrenal exhaustion.
- **rhyolite agate-jasper** to break up accumulations and blockages.
- **sodalite** to emphasize the Liver affinity.
- **amber** for asthma. Amber brings a descending quality from the Lungs to the Kidneys; dolomite addresses insufficiency.
- **tiger eye** for hypothyroid conditions, to strengthen Spleen Qi damaged by Heat.
- **aquamarine** for a hypoadrenal condition affecting the thyroid. Add **nephrite jade** to strengthen the combination.
- **chrysocolla** for Liver Blood deficiency.
- **amethyst** for stress-related asthma.
- **amber** to bring Lung Qi down to the lower region, and **prehnite** to break up waste and fatty deposits, in order to tone the muscle of the bladder and reduce frequent urination, or to tone the uterus to prevent frequent miscarriage.
- **apatite** to slow the spread of Heat.

Common Locations

Canada, Switzerland, Spain, Mexico, Namibia, United States (the Midwest)

• Dumortierite •

(See color insert plate 48)

Taste	<i>Bitter, sweet</i>
Nature	<i>Slightly cold</i>
Affinities	<i>LR/SP/ST</i>
Hardness	<i>7–8</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Color/Appearance/Light

Blue, brown, green, and (rarely) violet or pink. Crystals usually appear as fibrous aggregates and have a vitreous luster. They can sometimes be similar in appearance to tourmaline.

The blue color, mottled with white, is called dumortierite quartz. The blue color associates with the Liver.

Chemical Composition

Aluminum borosilicate ($\text{Al}_7\text{BO}_3(\text{SiO}_4)_3\text{O}_3$)

Common impurities include iron (blue color), titanium, calcium, magnesium, and manganese, which account for the color variations.

Aluminum clears Heat and soothes the nerves. Iron supports the production of Spleen Blood.

Key Characteristics

Dumortierite directs Heat away from the body quickly.

It sedates, or cools off, an overactive mind.

Directionality/Energetic Mechanism/

Channel System

Penetrating Vessel/Chong Mai as it relates to digestion and Counterflow Qi

Liver–Sinew and Kidney–Bone relationships.

Functions and Uses

Tonifies the Spleen's production and management of Blood. Indicated for:

- hemorrhoids, red eyes, heavy menstruation, dark sublingual veins
- headaches (dull or severe)
- dizziness
- insomnia

Harmonizes the Middle Burner; resolves Liver invading Spleen and Stomach signs and symptoms. Indicated for:

- babies with colic
- diarrhea
- nervous stomach
- nausea and vomiting, especially during chemotherapy

Subdues Wind. Indicated for:

- restlessness—the need to move, especially in a habitual way
- difficulty concentrating, especially when there are many distractions to the senses
- Sensory Wind/Wind in the orifices, such as for the person who cannot make eye contact or who continually interrupts
- autism, Tourette's syndrome

Dumortierite and the Relationship of the Liver and Spleen to the Emotions

Our emotions and behaviors are largely controlled by Liver Blood. The Liver, however, only stores the Blood; it does not produce it. The responsibility for production falls to the Spleen and Stomach; they produce the Blood that allows us to play our roles in society.

In all our interactions we are playing roles. We might be playing the role of a mother or a child. Of a teacher or a student. We need the ability to shift roles quickly. Maybe we are preparing for a class and our mother calls. Will we interrupt our work and be a good child? Or will we continue our work and be a good student? These roles are the result of socialization; they do not arise spontaneously. We rely on memory (Blood) to play them properly.

Sometimes we have difficulty moving smoothly from one role to another. Some people cannot play roles at all. They challenge society's expectations and are judged as "social deviants." Some of us are born to be rebels. Some of us are not able to conform. If we try to do the things that everybody else is doing, we might feel nauseous. Conforming might cause us to scream in frustration. Such people may be healthy in their relationship to themselves, but they are out of sorts in society.

Dumortierite affects the Nourishing/Ying level of interaction, the level at which we learn to accommodate the external environment with our core self. If we are constantly uncomfortable with what is required of us by society, our physical structure and nervous system are challenged. We might develop seizures. If we are uncomfortable in our own skin, we develop skin conditions. We might be very sensitive to the environment, or food, or types of fabric in clothing, and we may develop allergies. "Normal" social dialogue is uncomfortable. We develop obsessions.

Dumortierite helps us understand and makes us comfortable in our various roles. It is a good stone for actors.

- epilepsy, convulsions, seizures
- skin irritations, possibly resulting from food allergies

Directs Kidney Yang upward to support the Governor Vessel/Du Mai and upright posture. Indicated for:

- scoliosis, spondylitis, other spinal issues

Absorbs Heat. Indicated for:

- headaches
- inflammatory pain

Emotional use. Indicated for:

- the person who eats while watching TV or talking on the phone, or who multitasks in various other ways

Emotional use. Indicated for:

- the person who cannot filter extraneous stimulation, who has the inability to carry on a conversation when other conversations are going on nearby, such as at a party

Methods of Application

Topical Application

Place in the sun for fifteen minutes, then hold or place on the area of headache.

Internal Application

Drink as an elixir to address functions and uses.

Cautions and Contraindications

Dumortierite is sometimes mistaken for sodalite and has been used as an imitation for lapis lazuli.

Compare/Contrast/Differentiate

There are a number of important stones that affect the Blood:

- Dumortierite manages Blood by strengthening the Spleen.
- **Hematite** nourishes Blood and oxygen.
- **Garnet** invigorates and nourishes the Blood.
- **Pyrite** warms the interior and breaks up Blood stagnation due to Cold.
- **Lapis lazuli** nourishes Liver Blood that has been damaged by Heat.

Dumortierite and **epidote** both affect the Penetrating Vessel/Chong Mai:

- Epidote addresses the trajectory of Chong Mai as it goes into the chest to affect the Heart and Lungs.
- Dumortierite has a major effect on Chong Mai as it relates to digestion and Counterflow Qi.

Cleansing and Charging

Cleanse with warm water. Charge with quartz.

Common Locations

Sources of dumortierite include Brazil, Austria, France, Italy, Norway, Poland, Russia, Madagascar, Namibia, Sri Lanka, Canada, and the United States (Nevada).

• Garnet •

(See color insert plate 49)

Taste	<i>Sweet, salty</i>
Nature	<i>Neutral</i>
Affinities	<i>LU/HT/KI</i>
Hardness	<i>6.5–8.5</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Metamorphic/Ying, igneous/Yuan</i>

Color/Appearance/Light

Red, green, yellow, orange, brown, pink, purple, gray, or black. They can be transparent or translucent. Pyrope and almandine range in color from red or purple to orangey red. Spessartine occurs in a variety of orange colors, while andradite comes in yellow, yellowish green, green, and black. Grossular has the widest color range of any garnet species, from colorless through yellow to reddish orange and orangey red to a strong, vibrant green.

The four principal minerals that cause color in garnets are iron (purplish red, brown, yellow), manganese (orange, pink), chromium (red, green), and vanadium (green).

Chemical Composition

The “garnet group” includes silicate minerals that all share a cubic crystal structure but have slightly different chemical compositions. The different species are almandine (the most common garnet), pyrope, spessartine, andradite, grossularite (varieties of which are hessonite, also called “cinnamon stone,” and tsavorite), and uvarovite.

Almandine: iron aluminum silicate ($\text{Fe}_3\text{Al}_2(\text{SiO}_4)_3$)

Pyrope: magnesium aluminum silicate ($\text{Mg}_3\text{Al}_2(\text{SiO}_4)_3$)

Spessartine: manganese aluminum silicate ($\text{Mn}_3\text{Al}_2(\text{SiO}_4)_3$)

Andradite: calcium iron silicate ($\text{Ca}_3\text{Fe}_2(\text{SiO}_4)_3$)

Grossular: calcium aluminum silicate ($\text{Ca}_3\text{Al}_2(\text{SiO}_4)_3$)

Uvarovite: calcium chromium silicate ($\text{Ca}_3\text{Cr}_2(\text{SiO}_4)_3$)

None of these varieties appears in a pure form in nature. The crystal structure of garnet remains unchanged, while chemical elements of one variety substitute with chemical elements from other varieties to create intermediate varieties with different colors.

Key Characteristics

Garnet is a very nurturing, stabilizing stone. It resuscitates Yang Qi and is beneficial for convalescents.

Garnet is an appropriate stone for any condition involving a hormonal imbalance or weakness, such as menopause or diabetes.

It separates from its matrix. It does not want “entanglement” but wants to remain uncluttered, unbounded.

Directionality/Energetic Mechanism/

Channel System

Du Mai; directs Qi up the spine to the occiput/GV-16/Palace of Wind to awaken consciousness.

Supports Heart–Kidney communication to resolve conflicts between the Self and the world.

Lesser Yin/Shao Yin: energy is not yet fully Yin, but it is beginning to retreat, as in menopause or andropause. This stage gives the opportunity for self-reflection. Physical symptoms include imbalances of hot and cold: manic depression; cold hands with hot feet; Heat above, Cold below.

Functions and Uses

See specific colors.

Intentional use. Indicated for:

- people born in the month of January, as a birthstone

Methods of Application

See specific colors.

Cautions and Contraindications

Garnets are relatively hard, but they contain aluminum and other potentially dangerous elements. Use the elixir with caution.

Compare/Contrast/Differentiate

All garnets address Blood stagnation, whether physical or emotional. Here are further differentiations:

- The grossular garnets (**tsavorite**, **hessonite**) contain calcium for the Bones and Kidneys; they resonate with the Water element.
- **Uvarovite** contains calcium for the Bones/Kidney/Water and chromium to help manage sugar/Spleen/Stomach/Earth.
- **Spessartine** contains manganese, giving it resonance with the Heart/Fire.
- **Almandine**, **pyrope**, **spessartine**, and **grossular** garnets all contain aluminum to cool the Liver/Wood.
- **Uvarovite** and **grossular** garnets are important stones for Blood and Ying Qi.
- **Andradites** (black melanite, green demantoid, green or yellow topazolite) are rich in iron; they benefit convalescents.

There are a number of important stones that affect the Blood:

- **Hematite** nourishes Blood and oxygen.
- **Garnet** invigorates and nourishes the Blood.
- **Pyrite** warms the interior and breaks up Blood stagnation due to Cold.
- **Lapis lazuli** nourishes Liver Blood that has been damaged by Heat.
- **Dumortierite** manages Blood by strengthening the Spleen.

Combinations

In nature, garnet often occurs with **iolite**. They are a good combination. The combination nourishes and invigorates Blood and clears Heat producing Wind.

Garnet is an associate stone to invigorate the Blood. It is helpful in a combination for a person convalescing from serious illness.

BLACK GARNET/MELANITE

.....

Taste	<i>Sweet, salty</i>
Nature	<i>Slightly cooling</i>
Affinities	<i>LR/HT/KI</i>
Hardness	<i>6.5–7.5</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Black. It has a highly reflective submetallic luster. Often referred to as “black garnet,” it is variety of andradite. It is also called “titanian andradite.”

Chemical Composition

Calcium iron silicate ($\text{Ca}_3\text{Fe}_2(\text{SiO}_4)_3$) + **titanium, aluminum, and magnesium**

Key Characteristics

The black color emphasizes its relationship to the Lower Burner and the Kidneys.

Melanite increases absorption of calcium, especially for poor bone growth.

Functions and Uses

Benefits the Essence/Jing. Indicated for:

- poor bone growth in children
- osteoporosis

Intentional use. Indicated for:

- strengthening the Will/Zhi, the soul of the Kidneys

Methods of Application

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Place in areas of the home or office to reduce strong electromagnetic fields.

Common Locations

Italy, the Ural Mountains of Russia, the Ukraine, and the United States (Arizona and California)

GREEN GARNET—TSAVORITE, UVAROVITE, DEMANTOID

.....

(See color insert plate 49)

Taste	<i>Sweet, salty</i>
Nature	<i>Slightly cooling</i>
Affinities	<i>LR/SP/ST/HT</i>
Hardness	<i>6.5–7.5</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Tsavorite: green and emerald green with high transparency. It is rare and the most valuable of the grossular variety.

Uvarovite: green, emerald green, or green black. Uvarovite occurs as well-formed but tiny crystals. For jewelry, it is usually fashioned from drusy slabs.

Demantoid: yellowish green with diamond-like luster. Demantoid is a rare and valuable green garnet.

Chemical Composition

Tsavorite: calcium aluminum silicate ($\text{Ca}_3\text{Al}_2(\text{SiO}_4)_3$) + **vanadium or chromium**

Uvarovite: calcium chromium silicate ($\text{Ca}_3\text{Cr}_2(\text{SiO}_4)_3$) **possibly with aluminum**

Demantoid: calcium iron silicate ($\text{Ca}_3\text{Fe}_2(\text{SiO}_4)_3$) + **chromium**

Key Characteristics

The green garnets soften Dampness and Phlegm, especially when dietary factors of sugar or cholesterol are an issue.

Directionality/Energetic Mechanism/

Channel System

In general, the green color supports the energetic relationship between the Liver and the Kidneys.

Functions and Uses

Resolves Phlegm and drains Dampness. Indicated for:

- chronic respiratory conditions, such as asthma
- digestive difficulties, addiction to dairy and grains

- urinary tract infections with frequent urination
- fatigue, poor concentration
- lipomas

Nourishes Liver Blood and extinguishes Wind. Indicated for:

- stroke
- itchy, dry patches on the skin
- pain that “wanders” around the body
- tight muscles
- insomnia

Clears Full and Empty Heat. Indicated for:

- excess Liver signs and symptoms: headaches, shaking, especially during menopause
- excess Kidney Yang; imbalanced hormonal (estrogen-adrenal) levels during menopause: Empty Heat, hot flashes, night sweats
- low-grade fevers

Opens the throat to allow Qi to circulate to the sensory orifices. Indicated for:

- Qi stagnation in the eyes, mouth, and tongue—Bell’s palsy, facial paralysis

Resolves Fright Wind. Indicated for:

- anxiety attacks (affecting the chest)
- panic attacks (emerging from the lower abdomen)
- paranoia

Intentional use. Indicated for:

- relationship palace—uvarovite is specific to attracting one’s soul mate

Methods of Application

Topical Application

Hold green garnet during an asthma attack.

Apply topically on:

- the midline of the lower abdomen, a thumb’s width above the upper border of the pubic bone/CV-3, for Dampness in the Lower Burner, chronic urinary tract infections, or kidney stones.
- the top of the head/GV-20 for excessive Yang.
- on the paravertebral muscles between the lower border of the T7 spinous process and the upper border of T9/UB-17 ½, the “diabetes” point.

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Wear as a pendant in the central notch at the base of the throat/CV-22 to open the throat.

Cautions and Contraindications

Because of its possible vanadium content, use a potentiated quartz crystal when making an elixir with tsavorite.

Compare/Contrast/Differentiate

During menopause, if there are Liver signs and symptoms of headaches or shaking, green garnet is appropriate. If the person appears pale and feels tired all the time (Lung Qi or Lung Yin deficiency), use **red garnet**.

Tsavorite is a gentle stone. It benefits the skeletal nerves and the bones, including stiffness of the joints, and is a good stone to use between flare-ups of arthritic pain. It gently removes toxins from the Liver.

Uvarovite helps break down fatty acids (cholesterol) and breaks up thick blood caused by sugar consumption, which can manifest as varicosities in the legs. It is cooling to benefit hormones and Blood and reduce menopausal symptoms.

Combinations

Combine green garnet with **turquoise** during an asthma attack: wear or hold turquoise in the gender hand (right for women, left for men) and green garnet in the other hand.

Use tsavorite (green grossular) as an associate stone to make relationship between the Sinews (Liver) and the Bones (Kidney). It is not a principal stone.

Use uvarovite as the principal stone in a combination for conditions of Dampness.

In a combination to settle the Shen when Heat is responding to Dampness, combine uvarovite with **green aventurine** as the transforming stone and **lithium quartz** or **amethyst** as a harmonizer.

Use demantoid (green andradite) as an associate stone in a combination to address an enlarged liver.

Common Locations

Kenya, Tanzania. Uvarovite is found associated with chromium ores in Spain, Russia, and the Canadian province of Quebec. It also occurs in Finland, Norway, and South Africa. Demantoid is found in Russia.

RED GARNET—ALMANDINE, PYROPE (AND GROSSULAR)

.....

(See color insert plate 49)

Taste	<i>Sweet, salty</i>
Nature	<i>Neutral</i>
Affinities	<i>LU/HT/KI</i>
Hardness	<i>7.5–8.5</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Chinese Name

Shi lu shi, “guava stone”

Color/Appearance/Light

Dark red. Any of the red colors give association to the Blood. The relatively dark, rich color is appropriate for a person who lacks warmth, either physically or emotionally. The Chinese word for this dark red color is *dan*—it is deep red, not shiny, and is appropriate for the early stages of meditation to clear emotional issues.

Almandine: brown, brownish red, red, black, or black red. Almandine is the most common garnet. It is usually opaque and not popular for gemstone use, although there are some less common forms that are deeply red and transparent. These are used in jewelry and are sometimes called precious garnet. In rough form, it is blocky, with low-luster individual crystals, or growing out of, but still attached to, a matrix.

Pyrope: Blood red, dark pink, or rose red. The pyrope garnets are the only ones that always occur in red tones. The dark red color is found in small-sized stones. Bigger gems tend to turn very dark, almost black. Pyrope, especially its pink variety called rhodolite, is popular in the gem trade for its transparency and frequent lack of flaws or inclusions.

Chemical Composition

Almandine: iron aluminum silicate ($\text{Fe}_3\text{Al}_2(\text{SiO}_4)_3$)

The iron content nourishes; the aluminum soothes the nerves. It absorbs and retains heat well.

Pyrope: magnesium aluminum silicate ($\text{Mg}_3\text{Al}_2(\text{SiO}_4)_3$)

It can also contain traces of iron, calcium, manganese, and chromium.

Key Characteristics

Red garnet is a very nurturing stone. It resuscitates Yang Qi and is beneficial for convalescents.

Red garnet is an appropriate stone for any condition involving a hormonal imbalance or weakness, such as menopause or diabetes.

Its cubic structure stabilizes the Lower Burner to help us work through shock and trauma.

Directionality/Energetic Mechanism/ Channel System

Governor Vessel/Du Mai; directs Qi up the spine to the occiput/**GV-16**/Palace of Wind to awaken consciousness.

Supports Heart–Kidney communication.

Functions and Uses

Cools Heat in the Blood, breaks up Blood stagnation, nourishes Blood. Indicated for:

- cardiac insufficiency, arteriosclerosis, high or low blood pressure
- blood clots, varicosities, sluggish venous circulation
- emotional disturbances, post-traumatic stress disorder, depression, poor concentration, panic attacks, anxiety
- muscle spasms
- leukemia
- deficient Blood stirring Wind, such as with tremors or cramps

Tonifies Kidney Yang Qi. Indicated for:

- degenerative conditions of the spine, herniated disks, osteoporosis, low back pain
- poor posture, especially among the elderly
- cold hands and feet
- Alzheimer's, comatose patients
- fear

Strengthens the Will/Zhi, the soul of the Kidneys. Indicated for:

- low motivation and ambition, poor self-esteem, depression

Tonifies Lung Qi. Indicated for:

- fatigue, weakened immunity

Nourishes Lung Yin; generates Yin to balance hormones. Indicated for:

- diabetes
- menopausal Empty Heat

Emotional use. Indicated for:

- someone who struggles between the desire for interaction (Heart) and being either self-absorbed or unable to take care of the self (Kidney)
- someone who lacks character and willpower to manage difficulties in life

Intentional use. Indicated for:

- strengthening root and heart chakra functions
- cleansing the Blood of emotional issues that interfere with spiritual practices—red garnet is one of the first stones to work with for this purpose
- cultivating the virtue of devotion by nurturing Yang Qi toward perseverance
- protecting the “Host” Qi from Pestilent Qi; it is protective against negativity from other people
- maintaining equanimity through the emotional upheavals of life
- cultivating innocence, because it helps us accept all possibilities; it returns us to a childlike state and helps us cultivate generosity

Methods of Application

Red garnet needs to touch the skin.

Topical Application

Hold a tumbled stone in the hand. It opens the Palace of Effort/Lao Gong/**PC-8**, located at the center of the palm, which in turn opens the Heart.

Massage, place, or tape on the medial aspect of the leg, a little above the inner corner of the kneecap in a depression on the bulge of the medial portion of the quadriceps/**SP-10**, to harmonize the Blood and regulate menses.

Massage over scar tissue or areas of paralysis (such as with Bell's palsy or post-stroke).

Place on or massage around shingles lesions.

Wear red garnet as:

- a necklace to touch the center of the chest/**CV-17** for palpitations.
- a ring on the fourth or fifth finger for depression.
- a ring on the middle finger for post-traumatic stress disorder.
- earrings to affect the brain. Wear long-term for Alzheimer's disease.
- earrings with the stone touching the skin for constant stimulation (especially for a comatose person).

Internal Application

Drink a red garnet elixir to:

- clear Heat in the Blood, such as with high blood pressure, arteriosclerosis, Alzheimer's disease, or menopausal Heat post-stroke.
- restore nerves and soothe pain, such as with Bell's palsy or shingles.

Intentional Application

Take a garnet on retreat to support self-reflection. Alternatively, for the person who does not like crowds, take it to a party to stay grounded.

For a home that is located close to major power lines, keep garnets to reduce strong electromagnetic frequencies.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

During menopause, if there are Liver signs and symptoms of headaches or shaking, **green garnet** is appropriate. If the person appears pale and feels tired all the time (Lung Qi or Lung Yin deficiency), use red garnet.

Pyrope garnets are usually a lighter color and more transparent than the similar almandine garnets.

Grossular garnet is detoxifying for the liver.

Combinations

Garnet is a good choice as an associate stone in a combination intended to invigorate the Blood.

Combine garnet with:

- **stalactite/stalagmite** to repair a herniated disk or to increase confidence. Apply the combination on the area of herniation; for confidence, apply on the low back in the depression below the L2 spinous process, a little above waist level/**GV-4/Mingmen**, or drink as an elixir. Alternatively, hold the garnet and drink stalactite/stalagmite water.
- **carnelian** for hormonal imbalances associated with menopause and andropause. Carnelian supports Kidney Qi to support the hormones; garnet clears the Heat.
- **serpentine** to release karmic "infestations"—that is, qualities that we may have inherited from our parents

or from previous incarnations. Drink as an elixir (use a potentiated quartz for serpentine).

- **moonstone** for menopausal signs and symptoms.

Common Locations

Almandine is common worldwide, but the gem forms of the variety are much less widespread. Sources include India, Sri Lanka, China, Madagascar, Australia, Brazil, and the United States (Alaska, Idaho, North Carolina, and New York).

The original deposits of pyrope were in Bohemia, in the Czech Republic, though these sources are no longer productive. Presently, the main pyrope deposits are in Mozambique, Tanzania, Kenya, South Africa, India, Sri Lanka, China, and the United States (Arizona and North Carolina).

YELLOW, BROWN, ORANGE GARNET—HESSONITE, SPESSARTINE, TOPAZOLITE

.....
(See color insert plate 49)

Taste	<i>Sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/SP/ST/HT</i>
Hardness	<i>6.5–7.5</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Hessonite: orange brown. A grossular garnet, it is also called cinnamon stone. It usually occurs in well-formed, small, transparent crystals.

Spessartine: sunny orange to red brown. Also called Mandarin garnet, it is often associated with almandine.

Topazolite: yellow, yellow green, lemon yellow, or yellow brown. It is a form of andradite garnet.

Chemical Composition

Hessonite: calcium aluminum silicate ($\text{Ca}_3\text{Al}_2(\text{SiO}_4)_3$) + manganese

Spessartine: manganese aluminum silicate ($\text{Mn}_3\text{Al}_2(\text{SiO}_4)_3$) + **iron**

Topazolite: calcium iron silicate ($\text{Ca}_3\text{Fe}_2(\text{SiO}_4)_3$) + **titanium**

Key Characteristics

The darker brown garnets direct Blood to the Kidneys/Jing level and support the hormones.

The lighter yellow and orange garnets generally resonate with the Middle Burner. They direct Blood to the Heart.

Directionality/Energetic Mechanism/Channel System

Governor Vessel/Du Mai

Functions and Uses

Nourishes Blood and Yin to balance the hormones. Indicated for:

- andropause, menopause
- diabetes
- infertility, impotence
- Yin deficiency
- cardiac insufficiency, slow heart rate

Cautions and Contraindications

Use caution with elixirs because of the aluminum content.

Compare/Contrast/Differentiate

The dark colors resonate with the Lower Burner and the light colors with the Middle Burner.

Common Locations

The most well-known hessonite deposits are in Sri Lanka, but it is also mined in Italy, Brazil, India, Canada, Madagascar, Tanzania, and the United States.

The best spessartine garnet specimens are found in Namibia and Mozambique. Other deposits are found in Brazil, China, Tanzania, Kenya, Madagascar, Pakistan, Sri Lanka, and the United States.

• Hematite •

(See color insert plate 50)

Taste	<i>Bitter</i>
Nature	<i>Cold</i>
Affinities	<i>PC/LR</i>
Hardness	<i>5–6</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, sedimentary/Wei, metamorphic/Ying</i>

Chinese Name

Dai zhe shi, “red stone that perpetuates the generations”

Xue shi, “master of blood stone”

Zhe shi, “ocher stone”

Color/Appearance/Light

Metallic gray black, brown, or dull to bright red. The red and black colors give it association to Fire and Water. With age it gets browner. It is variable in its appearance. It is usually in grainy or bulbous masses but can sometimes appear as blocky, platy, or tabular crystals.

Chemical Composition

Iron oxide (Fe_2O_3)

It is usually pure but can contain minor inclusions of titanium, aluminum, or manganese.

The iron content transports oxygen into the blood. The name *hematite* gives recognition of its relationship to hemoglobin.

Key Characteristics

Hematite is an important stone for working on the Blood/Ying level. The Pericardium affinity supports the ability to protect and heal one's self from the wounds of the world.

Hematite is highly charged due to its iron content and is easily magnetized. It conducts intention easily.

Its iron content allows the stone to absorb and retain heat effectively.

Hematite is like a sponge; it absorbs the nature of an illness.

Hematite for Deep Nourishment

We are born looking for nourishment and looking to feel nurtured. We want the breast milk and the adoring eyes of our mother. We look for unconditional love. If these factors were absent during our infancy, we continue to seek for the same nourishment and nurturing as we grow older.

Gehong, the great alchemist, recommended a visualization to initiate change in our lives. At the end of every day, focus on the parts of the day that did not work out, or on the parts of the body that feel broken. Then conjure an image of the self as a young child who is nourished, who has a wholesome relationship to life. The young child comes and touches the areas of the body that are painful, or reassures that the difficulties of the day have been resolved.

This practice is enhanced by using hematite. It is magnetic and attracts the things we want and need to make life complete. We must first, however, go through a process of healing our fragmented selves. Hematite grounds us and helps mend that which is broken.

Directionality/Energetic Mechanism/ Channel System

Hematite is the heaviest stone used in stone medicine. It is very yin, very anchoring, and draws Blood and energy downward, to the pelvis or to the lower extremities.

It is appropriate for Lesser/Shao Yin conditions, such as leakage of Qi or excessive sweating.

Conception Vessel/Ren Mai

Functions and Uses

Anchors Rebellious Qi and subdues Liver Yang. Indicated for:

- coughing, wheezing, asthma
- high blood pressure

Breaks up Qi and Blood stagnation. Indicated for:

- Wei/Atrophy syndrome: neuropathy, numbness, paralysis, especially in the lower region
- arrhythmia, heart murmurs
- amenorrhea, scanty menses
- varicose veins
- impotence, frigidity
- poor circulation: cold hands and feet, Raynaud's syndrome
- postsurgical complications, such as embolism

Clears Heat in the Blood. Indicated for:

- bleeding wounds

Emotional use. Indicated for:

- grounding, to mend the fragmented soul
- the person who is very needy, who demonstrates childlike behavior, especially if the person's history includes the feeling or reality of abandonment: an orphan, a premature infant who was kept in an incubator, or someone who had an uncaring mother

Intentional use. Indicated for:

- strengthening root chakra function
- travel and opportunity palace
- prosperity palace

Methods of Application

Topical Application

In a stone layout, hematite is effective as a root chakra stone.

To balance and stabilize the energetic field, place at the top of the head, the bottom of the feet, and the center of the chest. This connects energetic circuitry and is helpful for jet lag or seasonal affective disorder.

For a sprain or fracture in the area of the elbow, place or tape a magnetized hematite at the shoulder and wrist. Place or tape a stone with high copper content (such as **azurite**) at the elbow. The magnetic charge from the stones at wrist and shoulder move through the azurite and intensify the treatment.

Massage, place, or tape:

- in the depression on the bottom of the foot, behind the ball/**KI-1**, to ground energy for high blood pressure or anxiety.
- on the central notch at the base of the throat/**CV-22** to encourage verbalization of buried emotion and begin the process of resolution.

Put powder directly on a bleeding wound to stop bleeding. (Powder can be scraped off some of the raw stones, but it is more easily obtained from a Chinese herbal supply company.)

Powder and mix with petroleum jelly or sesame oil to use as a poultice on a swollen spleen or liver to break up Blood stagnation.

Wear as a ring to treat deficiency in the related Organ or meridian, such as on the thumb for Lung Yin deficiency or

on the little finger to affect the Heart and its circulation of Blood.

During pregnancy, or other times of high metabolic activity when we have the potential for iron loss, wear a bracelet or pendant of hematite as an amulet. (Wear only during the first trimester.)

Carry a polished stone for Shen disturbance.

Hold the stone to relieve the pain of arthritic hands.

For cold hands, play with beads or small spheres.

Internal Application

As an elixir, hematite increases hemoglobin.

Over time, hematite will rust when used in an elixir. Tumbled, polished stones will hold up better than raw stones.

For a decoction, decoct for thirty minutes and remove from the water before adding other stones or herbs.

Intentional Application

Place a specimen in the west corner of the home to benefit the travel and opportunity palace.

Place a specimen in the south to increase prosperity.

Cautions and Contraindications

Do not combine hematite with stones high in phosphorus, such as **apatite**, especially during the second and third trimester of pregnancy. (Phosphorus interferes with the absorption of calcium.)

Consistent wearing of hematite jewelry is generally appropriate only for the very young and for mothers in the first trimester of pregnancy. Otherwise, wear it only occasionally.

Some say that “magnetic hematite” or “hematine” is a composite material derived from natural hematite, magnetite, and small amounts of other natural minerals such as copper, titanium, and aluminum. This composite material can be intensely and permanently magnetized. The online mineral database Mindat.org (www.mindat.org) maintains that “magnetic hematite” is an artificially created magnetic material that contains no natural hematite. An investigation of one item offered for sale as “magnetic hematite” showed that it was composed of a ceramic barium-strontium ferrite magnet: $(\text{Ba,Sr})\text{Fe}_{12}\text{O}_{19}$. In addition, the magnetic strength of this material is much higher than that of any naturally occurring hematite or magnetite specimen.

Compare/Contrast/Differentiate

There are a number of important stones with iron content that affect the Blood:

- **Hematite** nourishes Blood and increases oxygenation.
- **Garnet** invigorates and nourishes the Blood.
- **Pyrite** warms the interior and breaks up Blood stagnation due to Cold.
- **Lapis lazuli** nourishes Liver Blood that has been damaged by Heat.
- **Dumortierite** manages Blood by strengthening the Spleen.

Combinations

Hematite is the major stone for recharging other stones used to address the Nourishing/Ying level. It attracts heat to potentiate other stones. Place the stones that need recharging on a slab of hematite, or in a dish containing many small pieces, to put them “back into the Earth.” It works best for the blue and green copper-containing stones. Leave them to charge for two days. The method provides a kind of “cardio-pulmonary resuscitation” for stones.

Do not combine hematite with **silver**.

Hematite is antagonistic to **pyrite** and **amethyst**.

For jet lag or seasonal affective disorder, in a stone layout with hematite at the top of the head, the bottoms of the feet, and the center of the chest, hold a transformative stone (such as **blue lace agate**) in one hand and a harmonizer (such as **smoky quartz**) in the other.

Although generally incompatible, the combination of amethyst and hematite is appropriate for help in the transition of dying. Place the stones on the lateral aspect of the ankle in the depression behind the external malleolus/**UB-60**/Kun Lun. This point is the Western Paradise, a legendary region where people go when they die.

- Hematite, as the matriarchal stone of the Earth, gives permission to the person’s Po/soul of the Lungs to return to the Earth.
- Amethyst works with the Hun/soul of the Liver, assisting the person to let go of regrets and other “baggage” of this lifetime, so he or she either has no need for another incarnation or willingly chooses to return to this plane of existence.

Using the two stones together grants passage to both the Po and the Hun. The combination is helpful during hospice care.

Combine hematite with:

- **malachite** and **tree agate** to help pull out trauma held in the Lower Burner from a history of sexual abuse. Place hematite under the feet, malachite directly below the base of the tailbone/**GV-1**, and tree agate at the midline of the lower abdomen on the upper border of the pubic bone/**CV-2**.
- **beryl** to accentuate its descending nature.
- **bloodstone** for anemia due to heavy menstruation or hemorrhage.

Cleansing and Charging

Anything rich in iron has a descending effect. It draws energy back to discharge into the ground.

Hematite requires no cleansing or charging. Its red and black color brings Fire and Water together. It is similar in this way to amethyst, even though they are incompatible.

Stone History

Hematite appears in the Divine Farmer's Materia Medica. An "elder" stone of Chinese medicine, it was popular for nourishing the Blood and Vital Qi, especially for women. Li Shizhen noted that it treated "hundreds" of gynecological disorders.

The Shang Han Lun tradition used hematite, the heaviest stone, with inula, the heaviest flower, in a decoction (with other herbs added) for blood clots or postsurgical complications.

Archaeological researchers from Arizona State University have found evidence in South Africa, at Mossel Bay, that hematite was used by hominids as early as 164,000 years ago. They believe that the stone was used ritually to make markings in some way.*

Common Locations

Most of the tumbled, polished hematite comes from Brazil.

Hematite is one of the most common minerals and is found in numerous localities. Some of the best specimens are found in England, Mexico, Australia, and the Lake Superior region of North America.

It is the source of red coloring in soil all over the planet.

The Mars Rover has found small spherules of hematite in at least two locations on that planet.

*Thomas H. Maugh II, "Early Humans Found to Use Makeup, Tools," *Los Angeles Times*, October 20, 2007.

GOETHITE

• • • • •

Taste	<i>Bitter</i>
Nature	<i>Cold</i>
Affinities	<i>SP/LR</i>
Hardness	<i>5–5.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, sedimentary/ Wei, metamorphic/Ying</i>

Color/Appearance/Light

Brownish black, yellow brown, or reddish brown

Chemical Composition

Iron hydroxide ($\text{FeO}(\text{OH})$)

It commonly contains manganese as an impurity.

Hydroxides (OH) give a purging effect.

Key Characteristics

Goethite has its effect on the Blood, not the Fluids.

Directionality/Energetic Mechanism/ Channel System

Goethite is very grounding and descending and affects the lower region of the body.

Functions and Uses

Nourishes Blood. Indicated for:

- scanty menses
- anemia
- declining senses: cloudiness of vision, floaters, deafness, tinnitus, poor smell

Invigorates Blood; breaks up Blood stagnation. Indicated for:

- coagulated blood in the pelvic region: fibroids, ovarian cysts, postpartum retention of blood, painful periods
- varicose veins

Expels Wind. Indicated for:

- dizziness
- high blood pressure
- epilepsy

Methods of Application

Topical Application

Place directly on the inner corner of the eyes/**UB-1** for floaters or other symptoms of vision decline.

Massage around the ears or the nose for declining sensory acuity.

Massage varicose veins.

Cautions and Contraindications

Contraindicated during pregnancy.

Compare/Contrast/Differentiate

Goethite has an effect on the sensory portals; **hematite** does not. Hematite and goethite are almost indistinguishable. They often grow in layers in the same stone.

Stone History

Named after Johann Wolfgang von Goethe, the celebrated German poet and scientist.

Common Locations

Goethite is found throughout the world, though collection-worthy specimens are less common. Among the locations for interesting formations are Morocco, Egypt, England, France, Spain, and Mexico. In North America, specimens come from Ontario and the western United States.

• Hemimorphite •

(See color insert plate 51)

Taste	<i>Sweet, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>LR</i>
Hardness	<i>4.5–5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Group silicate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Blue, green, and colorless. The blue or blue-green colors form translucent to opaque crusts and are often banded with white and mixed with a dark matrix. These colors affect the Curious Organs, in particular the Uterus (genitalia). The colorless form produces very glassy, clear, or

white thin, bladed crystals, often arranged in fan-shaped aggregates.

The name *hemimorphite* refers to its crystal structure, which is blunt at one end and pointed at the other.

Chemical Composition

Hydrated zinc silicate hydroxide ($\text{Zn}_4\text{Si}_2\text{O}_7(\text{OH})_2 \cdot \text{H}_2\text{O}$)

Common impurities are copper and iron. As a hydroxide, it helps the body rid itself of “distractions.”

Key Characteristics

Grounds Yang Qi and nourishes Yin.

Helps a person relax about the world and put attention to changing the self.

Directionality/Energetic Mechanism/Channel System

Descending: it moves energy to the urogenital area.

Anatomical level: bone

Yin and Yang Qiao Vessels:

- Yin Qiao Mai relates to knowing who we are and how we feel about ourselves, right now. It helps us move into ourselves and discover our worth.
- Yang Qiao Mai is about bringing our own agenda into the world.

Functions and Uses

Directs Yang Qi downward; benefits Yang Qiao Mai. Indicated for:

- vertex headaches
- Rebellious Qi, nausea, coughing
- high blood pressure
- insomnia
- agitation, tremors, seizures, convulsions
- frustration, judgmental or critical attitudes toward the world
- lethargy resulting from stagnation

Nourishes Yin; benefits Yin Qiao Mai. Indicated for:

- poor self-esteem

Resolves Wen Bing/Heat/infectious diseases that affect the Essence/Jing/DNA, as well as those related to the Uterus (genitalia). Indicated for:

- polio
- sexually transmitted diseases, genital warts, pain during intercourse, vaginal tears, candidiasis

Intentional use. Indicated for:

- travel and opportunity palace—generates new opportunities for growth
- creativity palace—engenders confidence to create inspirational work

Methods of Application

Topical Application

Use as a wand on the cuticles of the hands and feet for tremors, restless leg syndrome, or Parkinson's disease.

Apply as a powder to genital sores.

Intentional Application

Wear as a pendant to support intentional work.

Place a specimen in the west corner of the house to support opportunity and creativity.

Cautions and Contraindications

Not for use as an elixir. Contraindicated during pregnancy because of its strongly descending nature.

Combinations

Combine hemimorphite with:

- **red calcite**, both of them in powder form, and apply on syphilitic sores or genital warts. Make a wash with the same combination and rinse the lower region for painful intercourse or tightness.
- **apatite** and **leopardskin** or **ocean jasper** as a plaster for osteoarthritis in the hip.

Cleansing and Charging

Rinse with running water; charge with hematite.

Stone History

Scholars and artists used hemimorphite as snuff bottles to bring their intention to generate new opportunities for growth and to improve confidence, especially the confidence to create something inspiring.

Hemimorphite was once called calamine. It was powdered, put in a lotion, and used for skin irritations.

Common Locations

China, Mexico, England, Zambia, United States

• Hiddenite (Green Spodumene) •

(See color insert plate 52)

Taste	<i>Spicy, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/HT/LU</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Chinese Name

Xi deng shi, “stone that brings hope for ascension”

Color/Appearance/Light

Emerald green, yellowish green, deep yellow, light yellow, or, rarely, colorless. Some say that only the green color should be called hiddenite. The color can fade with prolonged exposure to bright light.

Hiddenite appears as tabular crystals, often with many triangular, cuneiform-like etchings on the surface, which are considered record keepers. The crystals are usually quite small.

The stone is relatively transparent, which implies that it can provide revelation: the stone can help us understand what our Essence/Jing is trying to convey in this lifetime.

Chemical Composition

Lithium aluminum silicate ($\text{LiAlSi}_2\text{O}_6$)

Lithium is known to affect manic depression. It cools Heart Fire.

Impurities of chromium, which cools Heat in the blood, are responsible for the green color.

Aluminum is also cooling and soothing to the nervous system.

Key Characteristics

Anti-inflammatory

It is an igneous stone. It is most appropriate for children with neurological disorders that are based in the

constitution, such as children born with muscular dystrophy, cerebral palsy, mental retardation, autism, or Asberger's syndrome.

Hiddenite benefits a traumatized person who cannot bear the weight of responsibility.

The spicy taste helps with the depressive aspect of manic-depression; the sweet taste soothes the manic aspect.

Directionality/Energetic Mechanism/ Channel System

The Lung affinity helps us open up and let go.

Functions and Uses

Returns Fire to Mingmen; calms the Shen. Indicated for:

- irritability and restlessness, agitation and vexation, nervousness and anxiety
- panic attacks, high blood pressure
- acute trauma and shock
- generalized anxiety disorder, with chronic fear of the future
- attention deficit hyperactivity disorder
- Dian Kuang (manic depression)
- epilepsy, convulsions, seizures
- jaundice in newborns resulting from second-trimester issues where toxins from the Heart move into the Liver—that is, Fire going into Wood too quickly

Resolves Wind-Damp Bi syndrome. Indicated for:

- arthritic joints
- sciatica, shoulder pain, lower back pain
- shoulder tension/pain from stress

Breaks up Yin stagnation (Dampness or Blood). Indicated for:

- varicosities, phlebitis

Emotional use. Indicated for:

- clearing emotional stagnation
- someone who has more responsibility than she can handle, presenting with psychosomatic symptoms of shoulder tension, weakness in the arms, or carpal tunnel syndrome

Methods of Application

Topical Application

Use small beads of hiddenite as ear press beads. Tape to ear reflex points for pain.

Wear a bracelet made of small hiddenite beads to address both emotional conditions and pain.

Internal Application

Drink the elixir short-term to address functions and uses, especially for emotional concerns.

Intentional Application

Use as an amulet as protection against lightning and against addictions.

Cautions and Contraindications

As an elixir, use on a short-term basis only due to its lithium and aluminum content.

Compare/Contrast/Differentiate

Of the spodumenes:

- The **clear** color can be applied topically to relieve shoulder pain resulting from stress.
- The **green** color (hiddenite) is more for Wind Bi syndrome—that is, radiating pain or other Wind signs and symptoms, such as convulsions and seizures.
- The **pink** color (kunzite) is more associated with the Blood.

Kunzite has a stronger affinity to the Heart, as compared to hiddenite, which resonates more with the Liver.

The green-colored hiddenite is more rare than the pink kunzite.

A less expensive stone containing lithium is lithium quartz.

Combinations

Use as an associate stone in a combination to address Wind/neurological conditions.

Combine with stones containing calcium to direct the effect to the joints.

Cleansing and Charging

Cleanse in running water once a month. Recharge in quartz crystal.

Stone History

In Chinese culture, hiddenite was used as an amulet against sudden surprise, to protect against being hit by lightning (there was the belief that lightning was a punishment from God), or against anything that might happen very suddenly, very traumatically.

It was used during the Qing dynasty for opium addiction.

The Western name comes from W. E. Hidden, a mineralogist who found the stone in the nineteenth century outside a small North Carolina town, which has since also been named Hiddenite. It had been in use in Chinese medicine prior to that time.

Common Locations

Brazil, China, Madagascar, Sri Lanka, Afghanistan, Pakistan, United States (North Carolina)

Some mineralogists maintain that only the green spodumene found in North Carolina is appropriately called hiddenite. In this location, the hiddenite occurs in the company of emerald. Some other sources of green spodumene, such as Afghanistan and Pakistan, may be colored by irradiation and not chromium content.

• Howlite •

(See color insert plate 53)

Taste	<i>Spicy, bitter, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>SP/HT/LR</i>
Hardness	<i>3.5</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Borate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

White. It appears in opaque nodules resembling cauliflower heads. When polished, they show black “spider web” markings.

Howlite is porous and easily dyed. It is often used as a substitute for turquoise.

Chemical Composition

Calcium borosilicate hydroxide ($\text{Ca}_2\text{B}_5\text{SiO}_9(\text{OH})_5$)

It can contain traces of sodium and potassium.

Key Characteristics

An important stone to break up stagnation

Directionality/Energetic Mechanism/Channel System

The affinities of Spleen/Heart/Liver tell us that howlite addresses Blood management, circulation, and storage.

Functions and Uses

Breaks up Yin, Blood, and/or Bone stagnation. Indicated for:

- high cholesterol with high blood pressure
- Yin stagnation or stasis, latency
- heart conditions involving Blood stagnation

Clears Heat in the Blood and the resulting Wind; brings Blood to the Sinews. Indicated for:

- Wei/Atrophy syndrome (multiple sclerosis, amyotrophic lateral sclerosis, Parkinson’s disease), neuropathy, Yang types of epilepsy

Tonifies the Spleen’s management of Blood; “banks” the Blood. Indicated for:

- poor memory, lack of concentration
- varicosities

Methods of Application

Topical Application

The two Liaos/“bony holes” of the face—on the temple, in the depression lateral to the outer corner of the eye/**GB-1**, and in the depression under the cheekbone, below the outer corner of the eye/**SI-18**—are areas where pathology is either held locally, in the Gall Bladder, Bladder, or Stomach channels, or transported more deeply into the level of Source/Yuan Qi to be held latent. Tape howlite beads on these points to draw latency and toxic accumulations from these areas. (This treatment requires that the person be strong. Otherwise, use aquamarine or malachite.)

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Hold a howlite sphere to improve concentration while studying.

Cautions and Contraindications

Much of what is easily available on the market is probably magnesite, not howlite.

Compare/Contrast/Differentiate

Howlite and **magnesite** are similar in appearance. Howlite is described as having black veins; magnesite has gray veins.

Howlite and magnesite are both important for clearing Heat in the Blood and moving Blood stagnation. Howlite has a stronger affinity to Spleen Blood (banking the Blood, memory, concentration). Magnesite has a stronger relationship to Liver Blood, especially Heat in the Blood stirring Wind, and directs Blood to the Sinews and Bones.

Both affect the Heart by breaking up Blood stagnation. Howlite and magnesite both have an effect on Wind, but magnesite is stronger in this action.

Howlite and **bloodstone** both break up Blood stagnation. Howlite is more related to digestive causes, such as high cholesterol, plaque, high blood pressure, and arteriosclerosis. Bloodstone has more association with platelets and clotting, not cholesterol.

Both howlite and **malachite** can be used to help break up Yin stasis. Use malachite for someone who is weak. Howlite can be used for someone who is strong.

Combinations

Combine howlite with:

- **bloodstone** for Blood stagnation, and the more substantial Blood stasis.
- **lapis lazuli** for scar tissue and/or bone grafts. The cubic crystal structure of lapis resonates with the jawbone in particular. Use the combination as an elixir for a mouthwash. Powder the combination and apply to the area for at least three weeks.

Cleansing and Charging

Howlite is soft and porous. Cleanse for a short time in running water. Recharge in quartz crystal.

Common Locations

It is found as masses or nodules embedded in the clay of borax deposits in California. Nova Scotia has similar but smaller nodules in gypsum and anhydrite beds.

Howlite has become quite rare because the area where it was gathered in Southern California has now been built over. Some mineralogists claim that much of the howlite on the market is actually magnesite from South Africa. A differentiation is that true howlite has black lines; South African magnesite has gray lines. Fortunately, the two stones have similar function.

• Iolite/Water Sapphire •

(See color insert plate 54)

Taste	<i>Spicy, bitter, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>KI/UB/TH</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Sapphire blue to blue violet, or yellowish gray to light blue. Gem-quality iolite is transparent. Its color varies with changes in the angle of light. It is typically available as very small beads.

Chemical Composition

Magnesium iron aluminum silicate ((Mg,Fe)₂Al₄Si₅O₁₈)

Magnesium addresses conditions originating in the Middle Burner. Iron is nourishing for blood. Aluminum calms the nerves.

Key Characteristics

Iolite is detoxifying; it clears Heat, drains Dampness, and resolves Damp-Heat.

It stimulates Yang Qi to break up hardness and stimulates Fluids to flush turbidity.

It is particularly appropriate when Dampness and Heat are responding to each other but Heat is dominant, pushing Dampness upward into the chest, throat, and head. In China, iolite was used to manage malaria.

Directionality/Energetic Mechanism/ Channel System

It directs energy upward, all the way to the top of the head/GV-20.

Functions and Uses

Breaks up accumulations. Indicated for:

- calcium deposits: in the arteries, on lymph nodes, along the spine

Iolite and Damp-Heat

The body's response to chronic Dampness is to create Heat. When Damp and Heat combine, accumulations form. In modern understanding, we know that Heat is analogous to acidity, and when there is too much acidity in the body, homeostasis brings calcium to neutralize the inflammation, thereby slowing the progression of Heat conditions. The accumulations of Damp-Heat usually include some degree of calcification.

Dampness usually begins in the Middle Burner with poor digestive function. Dampness typically sinks to lower regions of the body. When Dampness combines with Heat and the Heat is greater, the combined pathology can rise upward in the body. In the progression of pathology, Heat begins to occur in the region of Yangming—Stomach/Large Intestine—which includes the Middle Burner and—by virtue of the meridian trajectories of the Stomach and Large Intestine—the frontal sinus region of the face.

If we use chemical composition as our focus of discussion, magnesium affects the Middle Burner to manage Dampness. Magnesium is antagonistic to calcium, the mineral that slows Heat and binds into accumulations. Magnesium softens the hardness.

Iolite is a key stone for working with Damp-Heat, where Heat overrides Dampness and brings it upward in the body, potentially causing breast lumps, calcification in the carotid arteries, or polyps in the sinus region, to name just a few possibilities. It is especially appropriate for alcoholics.

- goiter
- fatty deposits, adhesions, ganglion cysts

Resolves Damp-Heat, with Heat overriding Dampness. Indicated for:

- high blood pressure, broken capillaries on the face
- bloodshot eyes
- memory loss
- embolism, aneurism
- alcoholism
- migraines, frontal headaches
- infections and inflammations in general
- breast lumps
- high fevers
- loss of memory
- sinusitis, allergies
- irritation in the throat

Expels Damp stagnation complicated by Damp-Heat or Yin stasis. Indicated for:

- swellings in the body: facial edema, swellings in the liver or the legs
- chronic fatigue syndrome

Emotional use. Indicated for:

- festering thoughts, obsessions that lead to exhaustion, inability to forgive

Methods of Application

Topical Application

Wear a necklace of iolite to address excessive Heat in the upper region affecting the sensory organs.

Internal Application

Drink an elixir to address functions and uses.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Iolite is used for Heat responding to Dampness. **Chryso-colla** is for Dampness responding to Heat.

Combinations

Iolite combines well with **garnet**. They often occur in the same deposit. The combination nourishes and invigorates Blood and clears Heat producing Wind.

Cleansing and Charging

Cleanse in running water once a month. Recharge in quartz crystal.

Common Locations

Iolite is found abundantly in Australia, Brazil, Burma, India, Madagascar, Namibia, Sri Lanka, Tanzania, Canada, and the United States (Connecticut).

• Kunzite (Pink Spodumene) •

(See color insert plate 55)

Taste	<i>Spicy, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/HT/SP</i>
Hardness	<i>6–7</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Transparent pink or lavender. It often appears with triangular “etching” that resembles cuneiform writing. Stones with this configuration are considered record keepers. The transparency gives us clarity.

Chemical Composition

Lithium aluminum silicate ($\text{LiAlSi}_2\text{O}_6$) + **manganese**

Lithium calms the Shen. Aluminum soothes the nerves. Manganese brings emphasis to the Heart.

Key Characteristics

Anti-inflammatory

Kunzite is appropriate for Shen disturbances brought on by change. It helps bring awareness to our resistance, which might manifest as physical pain.

Its spicy and sweet taste invigorates and nourishes the production of Blood.

Directionality/Energetic Mechanism/ Channel System

Heart–Kidney communication

Functions and Uses

Returns Fire to Mingmen; calms the Shen; clears Heat in the Blood. Indicated for:

- mania, anxiety
- high blood pressure
- stroke

- jaundice in newborns resulting from second-trimester issues where toxins from the Heart move into the Liver—that is, Fire moving into Wood too quickly

Invigorates Blood and breaks up stagnation; nourishes the production of Blood. Indicated for:

- arteriosclerosis, stenosis of the valves of the heart
- high cholesterol
- phlebitis, varicose veins

Resolves Bi/Obstruction syndrome. Indicated for:

- nerve pain: sciatica, carpal tunnel syndrome
- osteoarthritis in the large joints
- rheumatoid arthritis in the small joints

Clears Liver Fire. Indicated for:

- hypertension
- shingles lesions on the flank of the body

Nourishes Kidney Yin. Indicated for:

- Empty Heat signs and symptoms, such as hot flashes and night sweats
- imbalanced relationship between the thyroid and gonadal hormones

Emotional use. Indicated for:

- the person who is undergoing change that might involve a loss of position or a sense of betrayal, and who feels angry or full of uncertainty—these feelings are often worse at night

Intentional use. Indicated for:

- quieting the mind for meditation, especially to reflect on resistance during a time of change
- strengthening heart chakra function (pink)
- strengthening third eye chakra function (lavender)
- encouraging loyalty
- feelings of loneliness—it invites others to be friendly to you, for companionship or nonromantic love
- relationship palace
- newlyweds, to help them maintain their independence and equality

Methods of Application

Topical Application

Tape small beads of kunzite to areas of pain/Bi syndrome.

Use small beads as ear tacks.

Internal Application

Drink as an elixir to address functions and uses (short-term use only).

Cautions and Contraindications

Use only short-term as an elixir, due to its lithium and aluminum content, or use a potentiated quartz crystal.

Compare/Contrast/Differentiate

Kunzite is similar to *mu dan pi/moutan* in its ability to both invigorate and cool the Blood.

Although a silicate, it does not have the simplicity of the agates or chalcedony. Lithium quartz is a less expensive substitute and brings its dynamics more directly to the Kidneys.

Combinations

Combine kunzite with:

- **green hiddenite** in an elixir to help detoxify from addiction to drugs and alcohol, because of its strong regulating effect on the Spirit.
- **diopase** to strengthen a weak heart.

Cleansing and Charging

Cleanse in running water once a month. Recharge in quartz crystal.

Common Locations

Brazil, Madagascar, Mexico, Sweden, Western Australia, Afghanistan, Pakistan, Canada, United States

• Kyanite •

(See color insert plate 56)

Taste	<i>Sweet</i>
Nature	<i>Cold</i>
Affinities	<i>LR/KI</i>
Hardness	<i>4.5–6.5</i>
Crystal structure	<i>Triclinic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Shades of blue (sometimes even a sapphire blue), blue green, green, brown, colorless, or, rarely, orange, yellow, or red. Crystals and cut stones can be translucent or transparent, with a vitreous, pearly sheen. Kyanite's typical habit is an elongated, columnar, or platy crystal. It can sometimes occur as radiating masses of crystals. Gem-quality stones can be cut as cabochons or faceted.

Chemical Composition

Aluminum silicate (Al_2SiO_5)

The aluminum is cooling and soothing to the nervous system.

Kyanite can include trace amounts of chromium, titanium, lithium, magnesium, manganese, and vanadium.

The blue color is caused by trace amounts of iron and possibly chromium. The green color includes both iron and vanadium. The orange color includes manganese.

Key Characteristics

Kyanite is a principal stone for relaxing the Liver and the autonomic nervous system. It affects the brain and spinal function.

It has a stronger effect on Wind than on Blood and is useful for neurological conditions such as epilepsy or hypertension.

Kyanite has variations of hardness in the same crystal. Parallel with the long axis of the crystal it is approximately 4.5; perpendicular to the long axis it is approximately 6.5.

It is a high-vibration stone. Tibetans believe it opens all the chakras.

Directionality/Energetic Mechanism/

Channel System

Governor Vessel/Du Mai

Kyanite helps settle energy down to the coccyx, which gives more stability to the lower back and allows the musculature supporting the spine to relax.

Functions and Uses

Clears Liver and Heart Fire; anchors Yang; pacifies Liver Wind. Indicated for:

- neurological conditions: hypertension, seizures or convulsions, nervousness, spasms, twitching eyes,

Bell's palsy, shaking of the head, Parkinson's disease, trigeminal neuralgia

- headaches
- temporomandibular joint disorders, grinding teeth
- chest pain, chest distension
- wind in the Uterus: habitual miscarriages, premature contractions
- poor motor-sensory coordination, Tourette's syndrome
- adrenal exhaustion, insomnia
- withdrawal symptoms from barbiturate drugs, heroin, or alcohol

Clears Heat in the Blood. Indicated for:

- leukemia

Benefits the Liver's storage of Blood; harmonizes Qi and Blood; encourages introspection. Indicated for:

- imbalanced, reactionary emotions; immature behavior; impulsive actions

Benefits the sensory organs. Indicated for:

- poor vision or hearing, loss of smell

Emotional use. Indicated for:

- the person who victimizes herself by “having to do it all,” by taking on too much responsibility

Intentional use. Indicated for:

- strengthening throat and third eye chakra functions
- travel and opportunity palace
- protection for safe travel
- inducing a meditative state
- increasing clarity and awareness
- helping to manage time, to prioritize and organize

Methods of Application

Topical Application

Place kyanite locally for:

- sciatica, eye twitch, or temporomandibular joint disorder.
- chest pain or distension.

As stagnation releases, emotions may come out. In a stone layout, hold **fluorite** to encourage the release in one hand, balanced by kyanite to harmonize in the other.

In a chakra layout, place at the hairline to stimulate the third eye.

Wear as a pendant touching:

- the central notch at the base of the throat/**CV-22** to benefit the sensory organs.
- the center of the chest/**CV-17** to address other functions and uses.

Internal Application

Drink as an elixir (a tumbled stone is better than rough) for post-stroke symptoms, Parkinson's disease, or hypertension. For short-term use only; use a potentiated quartz crystal for long-term application.

Intentional Application

Hold a sphere during meditation to calm the Shen and encourage introspection to examine difficult emotions, especially anger and fear.

Cautions and Contraindications

With Kyanite's aluminum content and relative softness, use a potentiated quartz crystal for elixirs, or use the elixir for only a short time.

Compare/Contrast/Differentiate

Kyanite and **lapis lazuli** both contain aluminum to clear Heat, but lapis, with its more complex chemistry, has a stronger effect on the Blood.

Kyanite and **sodalite** both treat excess Liver signs and symptoms such as hypertension or convulsions. Kyanite does this by clearing Heat. Sodalite does it by generating Fluids. Sodalite is better for children.

Combinations

Combine kyanite with:

- **opal** to tonify Yin and Blood.
- **smoky quartz** to emphasize anchoring to the Kidneys.
- **lapis lazuli** to nourish Blood.

Cleansing and Charging

Cleanse in warm water; charge in quartz.

Common Locations

Brazil, Switzerland, Russia, Serbia, India, Kenya, United States (North Carolina and Georgia)

• Lapis Lazuli •

(See color insert plate 57)

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/HT/KI</i>
Hardness	<i>5–6</i>
Crystal structure	<i>Cubic to almost amorphous</i>
Stone group	<i>Framework silicate to variable</i>
Level of formation	<i>Metamorphic/Ying</i>

Chinese Name

Tian qing shi, “celestial blue stone”

Qing jin shi, “clear gold stone”

Color/Appearance/Light

Vivid blue with flecks of “gold,” and sometimes patches of white. It is rarely purplish or greenish blue. It is opaque. The rough stone is dull, but it polishes well.

The strong blue color brings its effect to the Liver and the Curious Organs, in particular to the Brain and the Marrow.

Chemical Composition

Sodium calcium aluminum silicate sulfur sulfate
 $((\text{Na,Ca})_8\text{Al}_6\text{Si}_6\text{O}_{24}(\text{S,SO})_4)$

Various minerals mix together to make up the rock lapis lazuli. The dominant mineral is intensely blue lazurite, which is a framework silicate and has a cubic crystal structure. When it combines with the many other minerals that may be present, including huaynite, sodalite, noselite, calcite, pyrite, diopside, augite, mica, and hornblende, the structure can become almost anything and might be classified as “almost amorphous.”

Key Characteristics

It purifies the Blood to clear the emotions, to calm the Shen, and to bind and eliminate toxins that cause bone spurs.

Lapis lazuli nourishes deficient Liver Blood due to Heat.

Lapis Lazuli and Blood and Kidney Deficiency

When the Liver is stagnant, especially because of Heat in the Blood leading to Blood deficiency, it cannot distribute its stored Blood to the Heart. When at the same time the Kidneys are deficient, hormonal deficiency results. In this scenario, the Liver must prioritize the Kidneys and sends what Blood it can afford to nourish the Essence. The Heart is left with an insufficient volume of blood to pump, potentially causing palpitations.

The gonadal (Kidney Yin) and adrenal (Kidney Yang) hormones come from cholesterol. With hormonal deficiency, the Liver increases its production of cholesterol in an attempt to balance the hormones associated with the Kidneys/Essence. By prioritizing the Essence, the Liver is unable to release the Blood it would normally be sending to the Heart, causing stress to the Heart. The increased cholesterol, in combination with the Liver delivering less Blood to the Heart, potentially leads to heart disease. This process allows accumulations to occur in the coronary arteries.

This is a scenario in which lapis lazuli plays its role. It relaxes the Liver to allow Liver Yin to move to Kidney Yin (“Acquired Essence”), increasing the necessary resources to produce hormones. This in turn lessens the Liver’s need to produce excessive cholesterol. At the same time, lapis nourishes and invigorates Liver Blood. With its additional resources, the Liver feels free to release more of its stored Blood to the Heart.

Its variable crystal structure opens an opportunity for endless possibilities, but with the hint of boundary from the lazurite’s cubic structure.

Directionality/Energetic Mechanism/Channel System

Descending. It benefits conditions where Heat is rising, such as high blood pressure and hyperthyroidism, as well as stagnation in the lower region, such as with ovarian cysts, poor defecation, or poor urination.

It relaxes and regulates the Liver by supporting the circulation of Liver Blood to the Heart and Brain and by descending Liver Yin to support Kidney Yin.

Accesses the Source/Yuan and Defensive/Wei levels; brings pathology into latency.

Conception Vessel/Ren Mai, the channel of bonding

Functions and Uses

Nourishes and moves Liver Blood to the Heart and to the Brain and the Sinews; breaks up Blood stagnation; affects the Marrow to generate Blood. Indicated for:

- spasms and cramping, Obstruction/Bi syndrome, joint pain
- poor vision or hearing, tinnitus
- palpitations

Circulates Liver Yin to nourish Kidney Yin. Indicated for:

- Empty Heat signs and symptoms: hot flashes, nighttime sweats
- hearing loss
- hyperthyroidism
- low back pain

Clears Heat in the Blood; calms the Shen. Indicated for:

- deficient Blood due to Heat, such as with scanty but frequent menses; vertigo; headaches
- hypertension
- bone spurs caused by toxins in the Blood
- emotional distress
- insomnia, irritability, restlessness, bipolar disorder, depression, anxiety

Regulates the Liver. Indicated for:

- Rising Liver Yang signs and symptoms: facial tics, Parkinson's disease, sore throat, irritation that affects the vocal cords, plum pit throat
- Liver invading Spleen signs and symptoms: food stasis, poor metabolism, digestive pain

Emotional use. Indicated for:

- the person with hypertension who has a hard time finishing a job, who has too many projects in the works and gets nothing finished

Intentional use. Indicated for:

- wealth and prosperity palaces
- strengthening solar plexus chakra function (because of its effect on the Liver)
- strengthening throat and third eye chakra functions (by its color)
- cultivating astral travel
- someone who feels she does not have “enough”—by nourishing the Blood, it helps her feel more comfortable with herself
- promoting a sense of connection, especially through speech and “owning” one's voice; it encourages the ability to speak clearly what one is thinking and feeling

Methods of Application

Topical Application

Lapis lazuli works best with skin contact, especially on the central axis of the body (Conception Vessel/Ren Mai points). It is an ideal stone to wear with a pierced navel.

It also resonates with the point in the center of the armpit/**HT-1**.

Massage, place, or tape:

- on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/**CV-15**, to encourage Heart–Kidney communication via the Bao Mai (see page 187).
- on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**, to promote the process of rotting and ripening and break up food stasis.
- on the paravertebral muscles adjacent to the lower border of the T9 spinous process/**UB-18** to nourish Liver Blood.
- on the chest, in the intercostal space below the breast tissue, in a line below the nipple/**LR-14**/Completion Gate, for the Wood imbalance of having too many unfinished projects.
- on the medial end of the crease behind the knee/**LR-8** to nourish Liver Blood.
- in the depression on the bottom of the foot, behind the ball/**KI-1** (and walk with it to stimulate the point), to encourage a sense of adequacy.
- on the anterior border of the sternocleidomastoid lateral to the Adam's apple, where the carotid artery pulses/**ST-9**, for hyperthyroidism.
- over the ovaries for cysts.

Wear as a necklace touching the central notch at the base of the throat/**CV-22** to regulate the thyroid.

With a massage wand, scrape the medial aspect of the knee crease/**LR-8** and **SP-9** to nourish the Blood and stimulate the Liver–Spleen relationship with regard to digestive function.

In a stone layout, lapis is an excellent choice for a stabilizing stone, placed either at the tailbone or in the depression on the bottom of the foot, behind the ball/**KI-1**, to tonify Kidney Qi's support of Spleen Qi and regulate the Liver. Placing it at **KI-1** also brings the therapeutic effects to the Bone level. With legs bent, place the stone under **KI-1**, or under the big toe if digestive issues are part of the diag-

nostic picture. It is not recommended to place it under the occiput, unless the strategy is to bring pathology outward from the internal level.

Mix the powder with a medium such as petroleum jelly and apply to bone fractures or bone spurs.

Apply the powder inside the mouth for conditions of the jawbone.

Internal Application

Use only short-term and in small amounts. It is reactive to water and can rust.

Drink for Ascending Liver Yang signs and symptoms.

Use as a mouthwash for bone conditions in the jaw region.

Drink as an elixir for ovarian cysts.

Intentional Application

For meditation or qigong, sit in a chair with the feet resting on lapis lazuli (in the depression on the bottom of the foot, behind the ball/**KI-1**). By nourishing the Blood and Yin, it helps give a sense of worth, respect, appreciation, and love for the self. It helps us value who we are.

Wear as jewelry to affirm the intention of creating prosperity, of having enough in life.

Wear as a necklace touching the central notch at the base of the throat/**CV-22** to remind us to be careful with the words we use.

A mother can hold the stone while breastfeeding to promote bonding between mother and child. It is very protective.

Cautions and Contraindications

Contraindicated with low blood pressure.

Exercise caution when using as an elixir because of its broad chemical composition.

Avoid exposing the stone to too much light; it can fade.

Because of the relative expense and rarity of lapis lazuli, other stones are often dyed as substitutes. The presence of the gold flecks of pyrite can help make a correct identification.

Compare/Contrast/Differentiate

Both lapis lazuli and **turquoise** have a strong relationship to the Liver. Lapis affects the Liver in its relation-

ship to the Kidneys and Heart. Turquoise affects the Liver in its relationship to the Kidneys and Lungs. Both stones nourish Blood, but Turquoise has a stronger affect to nourish Fluids. Both stones clear Heat—lapis because it has a cooling nature, turquoise because it nourishes and moves Fluids to break up stagnation and inflammation.

Lapis, kyanite, and chrysocolla all affect the Liver:

- **Lapis lazuli** affects the Liver–Heart relationship with regard to Blood.
- **Kyanite** affects the Liver–Kidney relationship, especially to extinguish Wind.
- **Chrysocolla** nourishes and invigorates Liver Blood and treats Wind conditions that result from deficient Blood.

Bloodstone also invigorates and clears Heat in the Blood, but it is less nourishing than lapis lazuli.

Lapis lazuli is similar to the herb *dang gui* (*Angelica sinensis*) in its ability to nourish and move Blood simultaneously.

Combinations

Combine lapis lazuli with:

- **howlite**, as an elixir or powder, for jaw conditions. Use the powder inside the mouth for three weeks.
- **howlite** for scar tissue.
- **rhodochrosite**, for its expansiveness, to address post-stroke loss of vision.
- **Elestial** or **tabby quartz crystal** to solidify the intention of a treatment.

Lapis helps stabilize **magnesite's** effects on the Liver and Gall Bladder.

To emphasize a strategy to bring a condition to latency, combine lapis lazuli with **magnesite**, **blue lace agate**, or **kyanite** to stabilize to the level of the Marrow.

To break up hardness (such as with ovarian cyst or thyroid nodules), place lapis lazuli locally and wave **apophyllite** over the area.

Cleansing and Charging

Cleanse and recharge once a month in hematite. It can be placed in a bed of sea salt to help it retain its yin. Do not use water for cleansing; the iron can rust.

Stone History

Li Shizhen recommended lapis lazuli as an appropriate stone to affect the Conception Vessel/Ren Mai, the channel of bonding. It is especially for someone who is always running away from commitment to the meaningful things in life. It can be someone who cannot maintain relationships, or for someone who needs to stay busy, with many projects. This tendency also includes the dynamic of the Heart, which enjoys novelty and new experience.

The powdered pigment of lapis lazuli was called ultramarine and was the most expensive of the paint pigments during the European Renaissance; the special blue was reserved only for the most important, central subjects in paintings, such as the Virgin Mary. Modern ultramarine is made from synthetic pigments.

Common Locations

Afghanistan (difficult to obtain, but the best quality and color), Russia (good quality, with various colors of blue containing pyrite), Chile (containing numerous white calcite inclusions, usually the least valuable), Italy, Mongolia, Canada, United States

Lapis lazuli is the by-product of the transformation of chalk into marble. It is found in its best quality and largest quantity in a Himalayan limestone belt in Afghanistan, where it has been mined for over six thousand years. It is believed that the conditions required for the formation of lapis lazuli occurred here as the Indo-Australian plate drove north into the Eurasian plate about two hundred million years ago, pushing through the Tethys Sea and burying limestone and other sediments high in calcium carbonate, but lacking silica or iron. The sediments underwent intense metamorphic change under great temperature and pressure. These conditions are quite rare, and fine-quality lapis is much prized.*

*Earth Science Picture of the Day, a service of Universities Space Research Association, "Rubies and Lapis Lazuli," March 22, 2011, <http://epod.usra.edu/blog/2011/03/rubies-and-lapis-lazuli.html>.

• Magnesite •

(See color insert plate 58)

Taste	<i>Sweet, slightly bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/KI</i>
Hardness	<i>3.5–4.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying</i>

Color/Appearance/Light

Colorless, white, pale yellow, pale brown, faintly pink, or lilac. The habit is usually massive, grainy, and compact. It sometimes forms as rounded, choppy nodules, like fossilized chewing gum. It is porous, with a surface resembling unglazed porcelain. It is usually opaque but can occasionally be found in square-ish, translucent crystals.

Magnesite is porous and easily dyed. It is used as a substitute for turquoise and other strongly colored stones.

Chemical Composition

Magnesium carbonate (MgCO_3)

It usually also contains calcium and iron, making it a ferromagnesian stone with more magnesium than iron.

It might also include traces of manganese, cobalt, or nickel.

Magnesium clears Heat and regulates the Middle Burner.

Key Characteristics

Magnesite clears Heat in the Blood and at the Qi level.

It does not tonify Qi but clears fever that damages the Qi.

Directionality/Energetic Mechanism/Channel System

Descending

Accesses the Source/Yuan and Defensive/Wei levels as they pertain to the Blood.

Functions and Uses

Clears Heat. Indicated for:

- Stomach Fire: excessive appetite, heartburn, constipation
- high fevers
- irritability, restlessness, emotionality
- wasting and thirsting disease (such as diabetes)
- exhaustion

Breaks up stagnation. Indicated for:

- high cholesterol, angina, arteriosclerosis
- gallstones, kidney stones

Pacifies Wind. Indicated for:

- seizures, convulsions, epilepsy
- migraines, headaches
- high blood pressure
- PMS, menstrual cramps
- twitching, spasms, tremors, jerkiness
- muscular tension

Methods of Application

Topical Application

Magnesite absorbs Heat being emitted from the body when it is placed topically or worn as jewelry.

Use as a powder for deodorant. It absorbs strong body odor (combine with essential oils for fragrance).

Internal Application

Drink as an elixir to address functions and uses.

Add 3 to 6 grams powdered at the end of a decoction. Alternatively, boil water with the stone and then take the stone out and add herbs.

Cautions and Contraindications

None known, though it is a soft stone with possible traces of cobalt or nickel. Use caution with elixirs when the stone has a pink or green tint.

Magnesite from South Africa is sometimes tumbled and substituted for howlite. The South African stone has grayish spider-web-like lines (perhaps chalcedony). According to some mineralogists, “real” howlite has black lines.

Compare/Contrast/Differentiate

Magnesite and **howlite** are both important for moving Blood stagnation. Magnesite has a stronger affinity to Liver Blood, and howlite to Spleen Blood. Both affect the Heart, Blood stagnation, Sinews, and Bones.

Magnesite and howlite both have an effect on Wind, but magnesite is stronger in this action.

When we hold howlite, the stone will begin to draw Heat from the body, but the stone will stay cool. Magnesite also draws Heat out from the body, but the stone becomes warm.

Dolomite can be almost indistinguishable from magnesite.

Combinations

Combine magnesite with:

- **azurite** to emphasize its relaxing effect on the Liver, by nourishing Blood.
- **lapis lazuli** for deficient Blood resulting from Heat burning the Blood.
- **lapis lazuli** to stabilize magnesite’s effects on the Liver and Gall Bladder.

Cleansing and Charging

Cleanse for a short time in running water, and charge in hematite.

Common Locations

Europe, North America, China, Australia, and South Africa. Rare, gem-quality crystals are found in Brazil. Austria is noted for having well-defined square-ish or hexagonal crystals.

Magnesite has also been found on Mars and in at least one meteorite.

• Magnetite/Lodestone •

(See color insert plate 59)

Taste	<i>Spicy</i>
Nature	<i>Cold</i>
Affinities	<i>HT/LR/KI</i>
Hardness	<i>5.5–6.5</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Ci shi, “the stone that nourishes”

Color/Appearance/Light

Metallic to dull black or gray. It is opaque and appears most often in a massive form, but also as square-ish crystals or as double-terminated pyramid-shaped crystals.

Chemical Composition

Iron oxide (Fe_2O_4)

It can include impurities of magnesium, zinc, manganese, nickel, chromium, titanium, vanadium, and aluminum.

Key Characteristics

Magnetite is the most magnetic of naturally occurring stones.

Directionality/Energetic Mechanism/Channel System

A relatively heavy stone, it is descending.

Functions and Uses

Anchors Yang and extinguishes Wind; supports Kidney's grasping the Qi; directs Qi downward. Indicated for:

- shaking of the head, Parkinson's disease
- high blood pressure
- dizziness, vertigo
- high fevers
- Wind and Wind-Damp Bi syndrome: radiating and/or achy pain, muscle cramping, spasms

Stimulates Yang Qi to break up swellings in the lymphatic regions, especially the inguinal area.

Methods of Application**Topical Application**

Magnetite feels very cold. Small stones can be placed on hot, inflamed eyes.

In a stone layout, place magnetite at the top of the head, at the bottoms of the feet, and in the center of the chest. This placement conducts energy and stabilizes our electromagnetic field.

In a stone layout, magnetite is effective as a root chakra stone.

Massage, place, or tape on the chest, in the intercostal space below the breast tissue, in a line below the nipple/**LR-14**. This is the finishing point for the cycle of energetic circulation through the body and gives a sense of completion.

Place on lymphatic swellings, especially in the groin.

Apply as powder to wounds to stop bleeding.

Apply as powder to muscle spasms and cramps.

Cautions and Contraindications

Not for use as an elixir due to its variable trace minerals.

Compare/Contrast/Differentiate

Magnetite and **hematite** are both iron oxides. Magnetite is spicy and cold, with a cubic crystal structure. Hematite is bitter and cold, with a trigonal crystal structure.

Hematite is associated with the Blood; magnetite is anchoring for Wind.

Combinations

Magnetite and **silver** are a poor combination. Remove silver jewelry when receiving magnet therapy.

Cleansing and Charging

Leave with hematite for one to two days.

Stone History

Magnetite appears in the Divine Farmer's *Materia Medica*.

It was used in early compasses.

In the Chinese theory of evolution, magnetite evolves from iron.

As magnetite-bearing igneous and sedimentary rocks form, the magnetite within them aligns with the Earth's magnetic field. Since this magnetism does not change after the rock forms, it provides a record of what the Earth's magnetic field was like at the time the rock formed. Magnetic records preserved in this way allow geologists to interpret the history of the Earth's magnetic field, changes in its polarity, and the past motions of the Earth's tectonic plates.

Common Locations

It is widely found across the planet, including Antarctica. The most desirable crystals come from Switzerland, though recent finds in Bolivia and New York State have become much sought after.

Magnetite also comes to the Earth in the form of meteorites.

Its largest deposits are massive and sedimentary in nature, and they formed some 2.5 to 1.6 billion years ago, when the Earth's oceans and atmosphere were not yet oxygen-rich. The Earth underwent a major chemical transition as

oxygen levels increased because of developing organisms. During this time, oxygen began to react with dissolved iron in the oceans and iron oxides precipitated out of the seawater to settle across the shallow seafloor. Circumstances are no longer conducive to this type of formation.

Huge deposits of magnetite have been found in banded iron formations, which have been studied to discover changes in the oxygen content of the atmosphere of the Earth.*

• Malachite •

(See color insert plate 60)

Taste	<i>Bitter, sweet, sour</i>
Nature	<i>Slightly cooling, but also warming, because it moves and invigorates</i>
Affinities	<i>SP/ST/LR</i>
Hardness	<i>3.5–4</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Hydrated carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Lu qing, “green clear”

Shi qing, “emptiness stone”

Malachite forms with the interaction of copper deposits and external factors, such as oxidation and carbonic acid from rainwater that affects the water table. These and other factors in the general environment react with metals and minerals, and a “new” stone is created. The name implies that the stone forms in an empty space.

Color/Appearance/Light

Green. It is opaque with varying shades of green in concentric rings and bands. It often appears with a globular habit, but it can also be fibrous, and it sometimes appears as a stalagmite. Individual crystals are rare.

Chemical Composition

Copper carbonate hydroxide ($\text{Cu}_2(\text{CO}_3)(\text{OH})_2$)

*University of Minnesota, “Magnetite,” www.esci.umn.edu/courses/1001/minerals/magnetite.shtml.

Copper conducts Qi, mends bone, purifies the blood, and penetrates to the Marrow.

As a carbonate, malachite regulates movement. The water content conducts and retains energy.

Key Characteristics

Is generally regulating for any kind of irregularity, such as irregular pulses/heartbeat, high or low blood pressure, menstrual irregularity.

Promotes the descension and release of pathology; purgative.

Hydrating and Yin nourishing; it nourishes Fluids to generate sufficient Yin to flush out pathology. Its water content allows for fast conductivity.

Its high water content makes it effective for energy work on the auric body. Malachite purifies by ionizing the water that is evaporating around the body. It cleanses the body's energy field.

Directionality/Energetic Mechanism/Channel System

Descending

Harmonizing for the Middle Burner: the Stomach–Spleen and Liver–Gall Bladder

Functions and Uses

Regulates Liver and Stomach/Spleen Qi. Indicated for:

- premenstrual syndrome, menstrual cramps, irregular periods
- intermittent muscular pains
- headaches
- high or low blood pressure

Harmonizes the Middle Burner. Indicated for:

- Liver invading Spleen signs and symptoms: nausea and vomiting, diarrhea, abdominal distension
- diaphragmatic constriction and resulting Heat, panic attacks, post-traumatic stress disorder
- disharmony in the Spleen and Stomach: Sudden Turmoil disorder (simultaneous vomiting and diarrhea)
- diabetes

Tonifies the Spleen and nourishes the Spleen's production of Blood. Indicated for:

- excessive thinking
- loss of short-term memory
- diarrhea, dysentery

Malachite and Heat Stagnation

Malachite forms when minerals and metals transform because they are trapped and subjected to heat and pressure. It is useful for people with trapped Heat and stagnation who do not know how to change.

Heat and stagnation often lead to muscular tightness, especially in the back. If any of the points adjacent to the spine (Bladder Shu points) are tight, they cannot be used to tonify the respective Organ that is weak. To relax the point, first work with a pyrite wand to break up any obstruction. Then place malachite on the point. Tap the malachite with a rose quartz wand to potentiate its effect.

Nourishes Liver Blood to pacify Wind; brings Blood to the eyes. Indicated for:

- Wind resulting from Liver Blood deficiency (especially caused by Heat): epilepsy, seizures, multiple sclerosis, amyotrophic lateral sclerosis (ALS, Lou Gehrig's disease)
- acute conjunctivitis, optic nerve damage, floaters
- insomnia from too many daily distractions
- muscular tension/cramps; tension in the neck, shoulders, or pelvis
- dysmenorrhea
- dizziness

Moves Blood and Qi inward and downward. Indicated for:

- amenorrhea, delayed menses, delayed labor
- high blood pressure
- asthma
- constipation

Cools Liver Blood. Indicated for:

- sleep disorders, especially insomnia because of not being comfortable with one's self

Secures the Exterior. Indicated for:

- exposure to electromagnetic radiation (cell phones, x-rays)

Clears Lung Heat. Indicated for:

- nasal congestion

Astringes leakage. Indicated for:

- diarrhea, sweat, excessive weight loss

Emotional use. Indicated for:

- establishing adequate Liver Blood, which helps us feel more comfortable with ourselves

The Liver is the “time keeper.” When we feel like we do not have enough time, it is likely due to a sluggish Liver. We might feel frustrated and resentful that we cannot accomplish all of our responsibilities. Malachite helps regulate the smooth flow of Liver Qi.

Methods of Application

Topical Application

Malachite provides a strong, directed force, made even stronger if it is cut into a six-sided generator.

Use only for short periods to consolidate Defensive/Wei Qi in an area and mobilize it downward to encourage a purging effect.

Place a sphere at the navel for five minutes to release old wounds, such as with sexual abuse.

Hold a sphere for five minutes to work with post-traumatic stress disorder or panic attacks.

Use malachite as a gua sha tool to move Blood and expel Wind.

Wear as a pendant at the center of the chest/**CV-17** for its very strong, amplifying, directing force. It helps establish permanent changes in the digestive system.

Massage, place, or tape:

- on the back of the neck for twenty minutes to calm the nerves and settle thoughts. Useful for insomnia.
- in the depression on either side of the nostrils/**LI-20**, or hold in the hand, to drain sinus congestion.
- on the area of pain to relieve headache.
- on the soles of the feet to reduce seizures, high blood pressure, or asthma symptoms.
- on the areas of pain for sciatica.
- on swollen, red eyes, or use a low-dosage elixir as an eye wash.
- in the depression under the cheekbone below the outer corner of the eye/**SI-18** to move the Qi in the Yang Leg Sinew Channels.
- two thumbs' width lateral to the navel/**ST-25** for constipation.
- on the chest to attract Qi into the region to release deeply buried emotions.
- on the soles of feet for children with poor skeletal development.
- on the crest of the trapezius muscle, midway between the “big bone” of the spine (C7 spinous process)/**GV-14** and the tip of the acromion (the shoulder bone)/**GB-21** to induce labor.

- on the lower abdomen for delayed menses or delayed labor.
- on the cuticles/Jing-Well points for sinew pain or cramping or for neuropathy.

Place malachite on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/**CV-15**, or on the center of the sternum, between the nipples/**CV-17**, with bloodstone or malachite directly below the base of the tailbone/**GV-1**, to open Bao Mai, the circuitry between the Upper and Lower Burners. This helps release deeply buried emotions. Add tree agate to the midline of the lower abdomen at the upper border of the pubic bone/**CV-2** to help pull the shock and trauma out from the Lower Burner. Additionally, hold malachite in each hand, because repressed trauma can move from one side to the other.

Children with poor skeletal development can step on and play with the stone in their bare feet.

Pulverize and mix with a medium to make a paste to apply to fractures.

Internal Application

Use a potentiated quartz crystal to make an elixir, and use it only for acute conditions such as infection. If there are no results in two or three days, it is the wrong strategy.

Intentional Application

As a fengshui application, it can make something very small appear to be very grand.

It is popular to place malachite in the living room to support lively interaction.

Malachite amplifies everything, so use it cautiously.

Cautions and Contraindications

Contraindicated during pregnancy.

For short-term use only. It is used cautiously in Chinese medicine and is intended for acute conditions that need immediate resolution.

Wearing it too often can lead to imbalances, such as early menstrual periods.

Compare/Contrast/Differentiate

Malachite and **azurite** have the same chemical composition, but malachite contains more water, allowing for faster conductivity of Qi. In nature, malachite is more stable than azurite. Over time, azurite can change to become malachite.

Malachite associates to the Spleen, and azurite to the Liver.

Azurite is neutral in nature, as compared to malachite, which is warming because it amplifies and moves.

Malachite is appropriate for more acute conditions than azurite.

Malachite is regulating and beneficial for people who are overactive, who have muscle cramps or headaches. Azurite is tonifying or stimulating.

Of the common copper stones:

- **Malachite** regulates Liver Qi.
- **Azurite** tonifies Liver Qi.
- **Chrysocolla** clears Heat.
- **Diopase** breaks up Blood stasis affecting the Heart.

Malachite forms from the interaction of carbonic acid and copper. **Chrysocolla** is the result of the interaction of silicic acid and copper, making it a sturdier stone, and more cooling.

Malachite, **chrysoprase**, and **aventurine** all help regulate the smooth flow of Liver Qi.

Muscovite is an amplifier of stones that affect the Source/Yuan level. Malachite amplifies stones that affect the Defensive/Wei level.

Malachite and **onyx** both affect the Bone, but onyx is more direct in this action because of its black color and Kidney affinity. Malachite is more associated with moving Liver Blood.

Both **howlite** and malachite help break up Yin stasis. Use malachite for someone who is weak, and howlite for someone who is strong.

Combinations

Malachite is a principal stone in a combination to provoke a quick reaction. In combination with stones with Defensive/Wei-level therapeutics, it amplifies and consolidates Qi at the Wei level.

Combine malachite with:

- **azurite** to consolidate Qi and send it downward. It clears Heat that aggravates the emotions.
- **azurite** for migraines characterized by photosensitivity—three days with malachite, three days with azurite. Repeat as needed.
- **chrysocolla** for Wind signs and symptoms.

When using malachite to release old trauma, also use **tiger eye**, with its hematite content, to stay grounded, to help see clearly the buried emotions, and to begin the process of resolution.

Do not set in **silver**.

Cleansing and Charging

Malachite requires regular cleansing. It picks up energy and radiation very quickly and can transmit it back to the user.

Cleanse and charge in hematite, or in direct sun for three to six hours. Do not use water.

Alternatively, put the stone in a glass container, such as a ginseng cooker. Put the container on a stand in a cooking pot with water. Bring the water to a boil and turn off the heat. Seal the pot and leave it for two to four hours.

Stone History

It was used as a dye and as ink for icon paintings.

Li Shizhen notes that it affects the uterine muscles; it was used to promote labor.

Common Locations

It is found worldwide, including in Africa, Mexico, Australia (New South Wales), France, Israel, and the southwest United States.

• Peridot/Olivine •

(See color insert plate 61)

Taste	Spicy, bitter, sweet
Nature	Cooling or slightly warming
Affinities	LR/HT/SP/GB
Hardness	6.5–7
Crystal structure	Orthorhombic
Stone group	Island silicate
Level of formation	Igneous/Yuan

Chinese Name

Pai lun shi, “olive stone”

Color/Appearance/Light

Green, greenish yellow, yellowish brown, brown, and white. Transparent to translucent, with a vitreous luster. It is usually granular and rarely appears as crystals.

Chemical Composition

Magnesium iron silicate ((Mg,Fe)₂SiO₄)

It generally has a higher concentration of magnesium than iron. The balance affects the color of green, with relatively higher amounts of iron causing a stronger green color.

It can also contain nickel and chromium.

It is a ferromagnesian stone; the combination of magnesium and iron makes peridot both cleansing and building. It gives the stamina to detoxify.

Key Characteristics

The name *peridot* is usually applied to gem-quality stones. Otherwise, the mineral is called *olivine*. The yellow-green color of peridot/olivine is sometimes called chrysolite.

Peridot is one of the most important stones to affect the Liver. Its influence travels throughout the entire trajectory of the Liver channel and is very broad-based in its effect on Liver function.

It simultaneously nourishes and detoxifies, and it is a key stone for healing at the level of Nourishing/Ying Qi in its relationship to Essence.

It cleanses as it restores, making it an important stone for cancer therapy. Always consider peridot for cancer patients undergoing conventional treatment; it does not interfere with chemotherapy or radiation.

As the major component of the mantle of the Earth, peridot/olivine, by virtue of the law of signatures, has a strong effect on Nourishing/Ying Qi issues, especially assisting us to navigate through the many pressures of life while still fulfilling our own purpose.

Directionality/Energetic Mechanism/Channel System

Stimulates the Gall Bladder in its bridge relationship between the Curious Organs and the Internal Organs/Zang-Fu, especially pertaining to cancer treatment.

Accesses the Marrow to affect congenital diseases or other conditions set in the genetic matrix.

Linking Vessels/Yin or Yang Wei Mai in their relationship to aging

Belt Channel/Dai Mai for its holding capacity

Functions and Uses

Promotes all Liver functions: affects the entire trajectory of the Liver meridian. Indicated for:

- conditions requiring detoxification of the Liver
- conditions of the Uterus/genitalia in relationship to the Liver meridian, such as difficult labor or genital pain

Nourishes the Blood; cools Heat in the Blood; breaks up Blood stagnation. Indicated for:

- skin conditions, such as liver spots or warts
- dysmenorrhea
- hemorrhaging

Clears Liver Fire and Wind. Indicated for:

- red, inflamed eyes
- acidosis, bad breath, body odor
- high blood pressure
- Internal Wind: neurological inflammation, such as with seizures or convulsions

Regulates the Liver and Gall Bladder. Indicated for:

- diaphragmatic constriction
- Liver invading Spleen and Stomach signs and symptoms, such as nausea or bloating
- swellings in the Middle Burner (swollen spleen or liver)
- weight gain
- Crohn's disease, irritable bowel syndrome, alternating constipation and diarrhea
- tender breasts
- jaundice
- sluggish bile, gallstones

Tonifies Yang; clears inflammation by stimulating Yang Qi, which in turn draws Heat back to Mingmen; consolidates Qi to Mingmen. Indicated for:

- hepatitis, prostatitis, irritable bowel syndrome
- weak immunity

Clears Heat in the Marrow. Indicated for:

- Steaming Bone syndrome, cancer of the bone or marrow

Pacifies the Hun/soul of the Liver (requires long-term wearing to have this impact). Indicated for:

- balancing emotions, bipolar disorder
- dementia, forgetfulness
- attention deficit hyperactivity disorder

Emotional use. Indicated for:

- soothing and softening the traumas of our lives; it aids in letting go
- helping remove self-blame, promoting forgiveness of self and others
- relaxing excess Wood energy causing anger or rage, or the intensity of overachievers (especially when there is a family history of these tendencies)

Intentional use. Indicated for:

- cultivating acceptance
- protecting from evil spirits
- people born in the month of August, as a birthstone

Methods of Application

Topical Application

Massage, place, or tape peridot on the chest, in the intercostal space below the breast tissue, in a line below the nipple/LR-14, to regulate Liver and Gall Bladder functions, such as constipation from Heat in the Liver, or diaphragmatic constriction.

Apply topically to warts (outgrowths of self-toxicity), or wear a ring with the stone touching the wart.

Spray the elixir onto warts.

Wear as a necklace, ring, or earrings to address functions and uses.

Internal Application

Add the elixir to coffee enemas to enhance their effect, particularly to help break up gallstones.

Intentional Application

Wear as a ring on the index finger (Large Intestine channel/Metal) to assist in breaking away from old habits and patterns that keep us unhealthy.

Meditate with a stone under the tongue to purify contaminated thoughts and emotions.

Wear as an amulet for protection.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Peridot is cooling for Liver Fire; **larimar** is regulating for Liver Qi.

Peridot and **chrysoprase** are both detoxifying, but peridot also helps heal and regenerate. Chrysoprase does not.

Combinations

Combine peridot with:

- **aquamarine** or **emerald** for gallstones or bile duct obstruction.
- **larimar** to emphasize the therapeutic effect to the Liver and Gall Bladder.
- **barite** on warts.

Cleansing and Charging

Cleanse in warm water once a month. Recharge in quartz.

Stone History

In early times, peridot was worn as an amulet to ward off evil spirits.

Peridot was recommended by Li Shizhen for people who blame themselves for past actions, to absolve the self for guilt or “sins.”

Common Locations

Olivine is among Earth’s most common minerals, because it derives from peridotite. Peridotite has the same chemical composition (high in magnesium and iron, low in silica) as the molten magma in the Earth’s mantle and makes up the largest percentage by volume of the upper mantle. With the continual eruption spreading outward at the midocean rifts, peridotite emerges onto the subsea floor to move slowly and steadily toward the continents in either direction.

As the mediator between the core and the crust of the Earth, the mantle is constantly accommodating the influences between the deep and superficial levels.

Olivine can also form in a metamorphic process that transforms dolomite and other sedimentary rocks that are high in magnesium and low in silica. A further metamorphosis involving water absorption can cause olivine to change into serpentine.

Gem-quality peridot is rather rare. Only small grains typically occur in the crust, found in lavas and in large fragments of peridotite. Rarely, it is found in large crystals lining veins or pockets in igneous rocks.

It can also be found in iron-nickel types of meteorites, sometimes as large crystals.

Historically the most important deposit of gem-quality peridot was on the volcanic island Zabargad (St. John) in the Red Sea, east of Egypt. This site was mined for more than 3,500 years.

In modern times, most peridot comes from the San Carlos Apache reservation in Arizona; other sources are China, Myanmar, and Pakistan. A relatively new find in Pakistan is producing particularly high-quality peridot.

• **Prehnite** •

(See color insert plate 62)

Taste	<i>Bitter, spicy</i>
Nature	<i>Slightly cooling</i>
Affinities	<i>LR/ST/SP/KI</i>
Hardness	<i>6–6.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Sheet or group silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Pale to dark green, transparent to translucent. Often found in finger-shaped formations or masses with distinctively ridged surfaces, and rarely as short, tabular, or prismatic crystals. It sometimes encrusts another mineral, such as anhydrite, which then washes away, leaving prehnite as a hollow casting. Prehnite is sometimes described as a sheet silicate, sometimes as a group silicate.

Chemical Composition

Calcium aluminum silicate (**Ca₂Al₂Si₃O₁₀(OH)₂**)

Common impurities include titanium, iron, magnesium, sodium, potassium, and/or water.

Key Characteristics

Breaks up all kinds of accumulations and concentrations.

Prehnite does not tonify or engender Qi, but it gives a sense of vitality by helping to clear pathology.

Directionality/Energetic Mechanism/

Channel System

Belt Channel/Dai Mai to release and drain

Prehnite and Accumulations and Gatherings

Accumulations and gatherings/Juji are the eventual result of Qi stagnation. The initial cause might be a traumatic injury, a poorly prepared meal, or an emotional event, especially fear. As Qi stagnation lingers, the body generates Heat to move the sluggishness. If this Heat is unsuccessful in breaking up the stagnation, Blood and Fluids also begin to stagnate, forming accumulations and gatherings.

These accumulations and gatherings concentrate in the regions of the head, chest, and abdomen, impeding healthy functioning.

- Accumulations, Ji, can be substantial or energetic. Rebellious Qi is an example of energetic accumulation. Accumulations are of six types: food, Qi, Blood, Phlegm, Heat, and Fluid stagnation. They can include acute indigestion, swellings, bruises, areas of inflammation, or sinus congestion.
- Gatherings, Ju, are always substantial—they are a mass of some kind—and are usually seen as the result of long-term accumulations. They can include lipomas, nodules, cysts, and tumors.

The Belt Channel is a major site for accumulations and gatherings, as stagnation gradually seeps into the lower region.

Prehnite can be used topically or internally to break up accumulations and gatherings.

Functions and Uses

Breaks up all types of Juji/accumulations and gatherings. Indicated for:

- Qi stagnation: pain conditions
- Heat stagnation: Fire Toxins, cancer (it slows metastasis)
- Blood stagnation: bruising, varicose veins, high blood pressure
- Fluid/Phlegm stagnation: fatty accumulations, lymphatic accumulations
- Cold stagnation: prostate swelling, Cold in the Uterus (infertility or painful menstruation)
- Food Stagnation: indigestion, metabolic waste, gout, toxic overload in the Kidneys

Releases the Belt Channel/Dai Mai; metabolizes fatty accumulations. Indicated for:

- flaccidity around the waist

Clears Heat; calms the Shen. Indicated for:

- anxiety disorders
- hyperactivity in pets and children
- metastatic cancer
- renal hypertension

Tonifies Spleen Qi; regenerates flesh; strengthens connective tissue. Indicated for:

- weakness, muscle prolapse
- frequent miscarriage
- incontinence, frequent urination
- Food Stagnation, poor digestion

Regulates the relationship of Liver/Wood to Kidney/Water. Indicated for:

- Liver constraint affecting the Urinary Bladder, such as stress-induced urinary tract infections
- toxic overload of the Kidneys, such as with gout

Intentional use. Indicated for:

- strengthening heart chakra function

Methods of Application

Topical Application

Carry prehnite in the hand for anxiety disorders (right hand for women, left hand for men).

Heat the stone in hot water and apply over fatty deposits to break them up.

Massage, place, or tape:

- on the chest, in the intercostal space below the breast tissue, in a line below the nipple/**LR-14**, and/or two thumbs' width lateral to the navel/**ST-25** to break up accumulations.
- on the midline of the abdomen, midway between the navel and the "V" where the ribs meet the base of the sternum/**CV-12**, to strengthen Qi.
- on lipomas and cysts (add heat).

Internal Application

Drink as an elixir to break up accumulations, such as with gout or prostate swelling.

Intentional Application

Place under the pillow to promote lucid dreaming.

Cautions and Contraindications

Prehnite is contraindicated during pregnancy, because it breaks up fat and other accumulations in the lower region.

Compare/Contrast/Differentiate

With long-term use, prehnite mildly builds Liver Blood, but not as strongly as **chrysocolla**, **lapis lazuli**, **malachite**, or **turquoise**.

Combinations

When creating a stone combination, prehnite is an associate stone, not a primary stone.

Combine prehnite with:

- **bloodstone** or **ruby** to stop bleeding caused by excessive Heat.
- **amber** or **dolomite** to tone the Bladder to reduce frequent urination or the Uterus to protect against miscarriage.
- a sulfur-containing stone, such as **pyrite** or **dolomite**, and place directly on stubborn, sharp pain or areas of pale skin that are cold to the touch.
- **obsidian** for Cold stagnation.

Cleansing and Charging

There is no history of this stone in Chinese medicine, so it offers an opportunity to examine it for ourselves. Perhaps bury it next to plants and let the Earth recharge it.

Stone History

The stone is named after Colonel Hendrik Von Prehn (1733–1785), who originally found the stone in South Africa.

Common Locations

It occurs in many locations across the planet but is nevertheless somewhat uncommon. Gem-quality prehnite comes from deposits in Australia. Other locations include South Africa, Morocco, Switzerland, Mali, India, Canada, and the United States (New Jersey, Virginia, Michigan, and Washington).

• Pyrite/Fool's Gold •

(See color insert plate 63)

Taste	<i>Spicy</i>
Nature	<i>Warming</i>
Affinities	<i>ST/LR</i>
Hardness	<i>6–6.5</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Sulfide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Huang tie kuang, “yellow iron ore”

Color/Appearance/Light

Metallic, brassy yellow, or gray. It can appear as cubes, large or small, smooth or grooved; as disks; as aggregates of very small crystals; and in other shapes, such as rods and dodecahedrons, and very rarely as dendritic, treelike shapes. The different shapes are the result of varying temperatures and the amounts of dissolved iron and sulfur in the region. These factors control the rate of speed at which the crystals form. The simplest, smoothest cubes are created at relatively low temperatures and saturation (sedimentary level). Higher saturation and temperature forms the more complex shapes.*

The popular “sunbursts” are from the sedimentary/Wei level. The origin of pyrite suns has been debated, but the current consensus is that they are concretions spread out under pressure and forced to grow in a laterally compressed, radiating manner in seams of slate or coal.†

Chemical Composition

Iron sulfide (FeS_2)

Common impurities include gold, nickel, cobalt, silver, copper, zinc, arsenic, selenium, thallium, and vanadium.

The iron relaxes by nourishing. The sulfur warms and moves energy.

*Bill Cordua, “Why Pyrite Crystals Have Different Shapes,” *Leaverite News* 19, no. 1 (1994): 7. Available at <http://digital.library.wisc.edu/1793/48105>.

†“Pyrite Suns from Sparta, Illinois,” www.cuttingrocks.com/gallery_mineralspecimens1.shtml.

Key Characteristics

Pyrite is fast acting and analgesic. The sulfur content is warming to move Cold stagnation. It is particularly appropriate for digestive, circulatory, and respiratory conditions.

Directionality/Energetic Mechanism/

Channel System

The cubic crystal structure gives resonance to the cheekbones, including the temporomandibular joint and the bite, to address Bell's palsy.

Accesses the Source/Yuan and Defensive/Wei levels as they pertain to the Liver and Gall Bladder (pathology held latent in the Blood).

Luo Channels

Functions and Uses

Breaks up Cold obstruction. Indicated for:

- Cold in the Stomach: painful digestion, vegetarians who lack Stomach Fire
- Cold in the Uterus: infertility, painful menses
- Cold in the extremities: Raynaud's syndrome, carpal tunnel syndrome, weakness, chronic fatigue syndrome
- Cold Bi/Obstruction syndrome: areas of sharp pain that is worse with cold weather
- Blood stagnation due to Cold: varicose veins

Opens the chest; expels Cold phlegm. Indicated for:

- bronchial asthma, bronchial spasm
- shortness of breath
- anxiety

Emotional use. Indicated for:

- depression
- the person who is constantly doing too much and needs to cultivate boundaries (the cube shape)
- the person who is a social rebel (the sunburst shape)

Methods of Application

Topical Application

Apply pyrite topically for a short time only, because it interacts with sweat and rusts (it can also have an odd metallic smell).

Hold to encourage a full release of fever.

Massage, place, or tape:

- on the center of the sternum, between the nipples/**CV-17**, to calm bronchial spasms or bronchitis.

- on the third eye during acupuncture, massage, or Reiki treatments to calm the mind and stabilize energy.
- on the area over the stomach, or stomach points, to warm Cold in the Stomach.
- on the upper border of the pubic bone for Cold in the Uterus.
- in a depression in the wrist joint, in line with the fourth finger (looking at the back of the hand)/**TH-4**, for Raynaud's syndrome.
- on the inner wrist, in the center of the crease in line with the middle finger/**PC-7**, for carpal tunnel syndrome.
- on spider veins/Luo vessels to invigorate Blood.
- on Luo points for Cold in the area. (Cold should not be confused with emptiness of the Luo.)

Warm the elixir and apply as a compress to the chest for bronchial asthma, for bronchial spasm, or to reduce anxiety (assuming Cold is the root cause).

Internal Application

Use a quartz crystal potentiated by pyrite for an elixir to address functions and uses.

Intentional Application

Wear as an amulet to protect against insects.

As a specimen or sculpture, it is reflective of support from friends.

For abundance, put in a drawer with the checkbook or cash.

Cautions and Contraindications

Use only for relatively acute conditions. It is not appropriate for long-term Phlegm stagnation or chronic anxiety.

Pyrite will rust when exposed to sweat. Do not leave it on the skin for long periods. The crystals also decay when exposed to moisture in the air; they need to be stored carefully.

Do not take internally. Use only potentiated quartz crystals for elixirs.

Compare/Contrast/Differentiate

Pyrite, hematite, and garnet all contain iron and affect the Blood.

- **Pyrite** warms the interior and breaks up Blood stagnation due to Cold; it increases gastric acid.

- **Hematite** increases oxygenation of the Blood.
- **Garnet** invigorates and nourishes the Blood.

Pyrite is warming and moves stagnation due to Cold.
Amazonite is cooling and moves stagnation due to Heat.

Combinations

Combine pyrite with **aventurine** to quicken aventurine's analgesic effect.

Pyrite is incompatible with **amethyst** and with **hematite**.

If areas along the paravertebral muscles are tight, the Bladder Shu/Transporting points located in those muscles are not available to tonify the related Organs. To break up obstructions in the paravertebral muscles, first massage the areas with pyrite. Follow by placing **azurite** or **malachite** on the area, to open the tight areas to receive tonification. Tap the malachite with **rose quartz** to potentiate the stone.

Because of its iron content, pyrite can also be used to cleanse other stones. The iron draws out discharged energy.

Cleansing and Charging

Recharge with quartz crystal or with sea salt in the sun (salt draws out the toxins, and the sun recharges the stone's yang nature).

Some materia medicas advise to never expose pyrite to water.

Stone History

The following is included for historical interest only. *Do not attempt to make and apply this remedy.*

If it was to be taken internally, preparation involved first slow-cooking a small pyrite crystal (3 to 5 ounces) with 30 grams of licorice for twenty-four hours (perhaps to reduce toxicity), then drying it in the sun. The pyrite was then pounded into a fine powder in a mortar and pestle. The powder was soaked in vinegar overnight (an alchemical process). The powdered pyrite was then put in a ceramic container and baked for three full days at 350 degrees. The powder was then placed in cheesecloth, dipped in white vinegar, and left to dry. This dipping and drying was repeated nine times. Powder that was treated in this way was taken internally to break up all accumulations in the body. It was believed that this powder would mend broken bones and could be applied topically over fibroids and other blood accumulations. Pyrite is analgesic. The process of preparation draws considerable heat into the

mineral, which is taken in by the body when applied topically to help break up the accumulations caused by Cold. When taken internally, it brings Yang energy to break up accumulations.

Common Locations

Pyrite is a very common mineral found in many different environments. Some notable occurrences are Peru, Germany, Spain, Russia, South Africa, and the United States (Illinois and Missouri), among many others.

• Rhodochrosite •

(See color insert plate 64)

Taste	<i>Spicy</i>
Nature	<i>Warming</i>
Affinities	<i>HT/LR</i>
Hardness	<i>3.5–4</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Bright red, hot pink, light pink, orange red, brown, or gray. It may be banded with different shades of pink. It ranges from transparent to translucent to opaque and has a pearly finish. Crystals occasionally darken with exposure to the air, by the formation of manganese oxide. It occurs in a wide variety of crystal shapes, from square-ish to sharply terminated, rounded botryoidal shapes, stalagmites and stalactites, and even rose shapes.

Chemical Composition

Manganese carbonate (MnCO_3)

It often includes traces of iron and calcium (causing the white color) and can also include magnesium, zinc, cobalt, and cadmium.

The red colors occur when there is minimal iron content.

Manganese affects Heart Blood.

Key Characteristics

Rhodochrosite is a soft stone for relatively acute conditions; it is spicy, to move and dilate. It expels Cold to strengthen the immune system.

It opens the Portals to expand consciousness through the sensory orifices.

Rhodochrosite benefits conditions of aging, especially for the person who has lost passion for life because of the physical issues that develop during the aging process.

Directionality/Energetic Mechanism/ Channel System

It establishes connection between the Nourishing/Ying and Source/Yuan levels, allowing an internal dialogue to bring deep emotional issues to consciousness. It supports Heart–Kidney communication by opening the Heart to accept the self.

It mediates the Nourishing/Ying and the Defensive/Wei levels.

It addresses Defensive/Wei Qi issues, whether superficial or deep.

Sinew Channels

Luo Channels

Functions and Uses

Opens the Portals; stimulates circulation to dilate the sensory orifices; calms the Shen. Indicated for:

- acute loss of hearing
- fainting
- headaches, especially occipital and temporal, migraines
- poor memory

Breaks up Blood stagnation. Indicated for:

- bruises; liver spots; bluish discoloration of the lips, fingers, and toes
- arteriosclerosis
- osteoporosis
- weakness
- diminished libido

Regulates Heart Qi. Indicated for:

- poor circulation, Raynaud's syndrome
- arrhythmia, palpitations, tachycardia
- anxiety

Rhodochrosite and “Coursing” the Qi

Rhodochrosite “courses the Qi.” This is a regulating treatment strategy associated with the Liver. The term refers to setting a course, as if sailing a ship. It implies that a treatment will give the person a new direction.

It is especially appropriate for major transitions in life, where we feel that we are losing control of our lives. When we age and begin to lose sensory acuity, we also lose a sense of sovereignty. Coursing the Qi helps us find control by moving in a new direction.

Courses the Qi. Indicated for:

- high or low blood pressure

Regulates Liver Qi; settles ascending Yang. Indicated for:

- high blood pressure due to stress
- continual, constant stress

Emotional use. Indicated for:

- the person who is a rebel, who is uncomfortable with the world and has many problems in life, such as with bipolar conditions
- the person who lacks warmth, whether physical or emotional
- the person who feels unable to create because her world is not receptive to what she has to offer—perhaps she has been a caretaker for many years and is now free to create, but she encounters a “wall” between herself and the world that prevents expression (physically, this scenario can manifest as a reproductive type of cancer, such as ovarian cancer)

Intentional use. Indicated for:

- creativity palace: it generates Blood to inspire new ideas for writers, inventors, and scientists and breaks up stagnation, such as with writer's block
- helping cultivate a career as a musician

Methods of Application

Topical Application

Rhodochrosite can be applied directly to the skin for long durations to impact chronic conditions.

Place the stone in the hand of someone who has fainted. Squeeze the hand to increase circulation and open the Portals.

Although the stone is soft, it can be worn as a pendant to address functions and uses.

Massage, place, or tape:

- a small stone in the depression on the bottom of the foot, behind the ball/**KI-1**, and walk with it for about thirty minutes to address headache.
- on the back of the wrist, in the depression just medial to the tip of the ulnar styloid process (on the little-finger side)/**SI-6**, to hearten people suffering from conditions of aging. As the Xi-Cleft point, it is appropriate to address crisis or emergency situations.
- at the notch in the occiput where the skull meets the spine/**GV-16** for a dull, achy headache. It brings circulation to break up the stagnation.
- on the upper border of the pubic bone, about two fingers' width lateral to the center line/**ST-30**, for endometriosis.
- at the base of the neck, in the depression below the C7 spinous process (the "big bone" between the neck and upper back)/**GV-14**, and at the top of the head/**GV-20**, to summon Yang Qi upward and give increased capacity to manage the changes of life.
- on any of the Luo points to open the blood vessels and treat fullness of Luo.

Combine the powder of both rhodochrosite and barite and apply over fungal/yeast infections on the skin.

Spray an elixir of rhodochrosite and barite on fungal skin conditions.

Intentional Application

A cranial-sacral practitioner could wear a ring on the fourth finger while working to touch the receiver's occipital region.

Place a specimen in the west corner of the home or studio to support the creativity palace.

Cautions and Contraindications

It is a soft stone with the potential of cadmium or cobalt in its content. Use a potentiated quartz crystal in an elixir.

Compare/Contrast/Differentiate

Rhodochrosite is the stone equivalent to the acupuncture point **SI-6**/Yang Lao/"Nourishing the Aged," the Xi-Cleft point to address crisis or emergency. It is a point used for people faced with uncertainties and difficulties, who feel disheartened about life because of the process of aging.

Rhodonite and rhodochrosite are both stones with significant manganese content, and they have a number of similarities. Both resonate with the Heart. Both are warming in nature. Both are appropriate for emergencies. Rhodochrosite has a stronger relationship to the Liver, while rhodonite has affinity with the Lungs. Rhodochrosite is a carbonate, with a hardness of 3.5–4. Rhodonite is a silicate with a hardness of 5.5–6.5.

Combinations

Combine rhodochrosite with:

- **barite** for fungal/yeast skin conditions.
- **lapis lazuli** for blindness occurring after a stroke.

A useful combination of pink stones to open the chest includes **rose quartz** placed on the center of the sternum, between the nipples/**CV-17**, with **pink tourmaline** on the left side and rhodochrosite on the right, stabilized by **lapis lazuli** under each big toe.

For the despair associated with the "dark night of the soul," take an elixir of rhodochrosite (made with a potentiated quartz crystal), place **chalcopyrite** on the midline of the abdomen, midway between the navel and the "V" where the ribs meet the base of the sternum/**CV-12**, and hold **ruby** (or wear a necklace, or a ring on the fourth finger).

Use **pink tourmaline** in the left hand and rhodochrosite in the right hand to bring more oxygen, more life, more meaning into the breath and digestion, to encourage external Qi to combine harmoniously with our own chest/Zhong Qi and digestive/Gu Qi.

Cleansing and Charging

The stone must be cleansed in running water after each session. Recharge every two weeks in quartz crystal.

Common Locations

Large, square-ish, beautiful crystals are found at the Sweet Home Mine in Colorado. In South Africa and Peru there are intensely red, sharply pointed crystals. Stalagmites and stalactites are found in an old Incan silver mine in Argentina; these are usually sliced, yielding slabs with banded, concentric rings.

• Rhodonite •

(See color insert plate 65)

Taste	<i>Sweet, spicy, bitter</i>
Nature	<i>Warming</i>
Affinities	<i>HT/LU/KI</i>
Hardness	<i>5.5–6.5</i>
Crystal structure	<i>Triclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Chinese Name

Qiang wei hui shi, “bright wild rose with fern stone”

Color/Appearance/Light

Pinkish red or brownish red, often with black dendritic inclusions. It most often appears in massive form, though it can in rare cases form tabular crystals. They range from opaque to transparent (usually an orange red) and have a vitreous or pearly luster.

The stones with the combination of black and red support Heart–Kidney communication.

Chemical Composition

Manganese silicate (MnSiO_3)

Rhodonite also includes significant amounts of calcium and may include smaller quantities of magnesium, iron, aluminum, and, more rarely, zinc.

The black inclusions are manganese oxide.

Key Characteristics

It acts as an antihistamine for allergies.

Rhodonite has a very moving quality; it tonifies Qi but does not nourish Blood.

Rhodonite forms when manganese is subjected to hydrothermal activity and pushed into the crevices, holes, or “wounds” in the Earth. It covers or seals the holes and crevices, the “clefts”; by the law of signatures it is used for non-healing wounds, much like the resins in herbal medicine. It also helps mend bones.

Directionality/Energetic Mechanism/Channel System

An important Blood/Ying Qi–level stone that also accesses Defensive/Wei and Essence/Yuan levels.

Rhodonite resonates with the Xi-Cleft points used for emergencies (see page 463).

Functions and Uses

Tonifies Qi, especially Heart, Lung, and Spleen. Indicated for:

- frequent illness, whether from internal or external factors
- cardiac insufficiency (such as panting after climbing stairs), lethargy with exertion
- chronic allergies, especially stress-related; hives
- bronchitis, respiratory vulnerability
- digestive issues in general, diarrhea, abdominal distension

Regulates Defensive/Wei Qi. Indicated for:

- over- or underactive immune responses, such as with frequent colds and allergies or autoimmune conditions (requires long-term internal use)

Clears Heat by moving stagnation. Indicated for:

- menopausal symptoms
- chronic inflammatory nerve conditions: spasm, tremors, Parkinson’s disease, multiple sclerosis, tinnitus, eye twitching, stuttering
- Raynaud’s syndrome, neuropathy, loss of sensation or mobility of the limbs

Breaks up Blood stagnation. Indicated for:

- bruises, hematomas, blood clots

Calms the Shen. Indicated for:

- anxiety disorders
- traumas of life, fears and phobias

Clears Fire Toxins at the Blood level. Indicated for:

- autoimmune disorders, such as multiple sclerosis or inflammatory bowel disease
- leukemia

Regenerates tissue. Indicated for:

- broken bones, scarring of the bones
- surgical scars
- side effects of chemotherapy and radiation
- ulcerations, burns
- fibrotic accumulations

Softens hardness. Indicated for:

- arthritic joints, sclerotic skin
- arteriosclerosis
- rigid attitudes

Emotional use. Indicated for:

- the person who lacks warmth, whether emotional or physical
- situations in which the heart is challenged by the difficulties of life—rhodonite helps us become more aware of the nature of the challenge and come to acceptance or resolution

Intentional use. Indicated for:

- relationship palace

Methods of Application

Topical Application

Rub rhodonite directly on wounds or injuries.

After radiation treatments, place over areas that have been treated.

Hold a sphere for Raynaud's syndrome, multiple sclerosis, or other autoimmune conditions.

Massage, place, or tape:

- on the Xi-Cleft points used for emergencies. Use appropriate points to address specific acute conditions or emergencies. For example:
 - ▶ swelling of the throat—about two hands' width up from the inner wrist crease on the palm side of the forearm, in line with the thumb/**LU-6**
 - ▶ vomiting—about a hand's width up from the wrist crease on the forearm, in line with the thumb/**LI-7**
 - ▶ knee pain—on the anterior lateral aspect of the thigh (when the knee is flexed), in a depression about two thumbs' width above the kneecap/**ST-34**
 - ▶ menstrual pain—on the medial aspect of the lower leg, in a depression about a hand's width below the depression at the base of the inner knee, in line with the high point of the medial anklebone/**SP-8**
 - ▶ palpitations—on the palm side of the forearm in line with the little finger, in a depression a couple of fingers' width up from the wrist crease/**HT-6**
 - ▶ acute shoulder pain—on the back of the wrist, in the depression just medial to the tip of the ulnar styloid process (on the little-finger side)/**SI-6**
 - ▶ diarrhea—on the lateral edge of the foot, in a depression in front of the heel/**UB-63**

Rhodonite and Allergies

Allergies, whether manifesting in the respiratory system, the skin, or the gut, will affect the musculature of the body as it tries to respond to the allergen. Typically, Yang Qi mobilizes upward, specifically to a point approximately in the middle of the top border of the shoulder blade called Grasping the Wind/**SI-12**. The Yang Qi creates tension in the local region of the shoulders, but also lower in the body, in the buttocks and the muscle bands on the sides and backs of the legs. The specific points for this approach are the Lower He-Sea points, all located behind or below the knee on the anterior-lateral and lateral aspects of the lower leg. (See "The Lower He-Sea Points of the Yang Leg Channels" in appendix 2, page 464.) Massaging these areas automatically helps release the shoulders and hence the neck (Shaoyang and Taiyang zones), to help release the allergens.

Additionally, we must treat the face (to affect the sinuses, or Yangming zone), as well as the Large Intestine organ, via the use of a point located in the web between the thumb and index finger on the back side of the hand/**LI-4**/Joining Valley. Massage to break up any tension in this point.

Massaging these regions or points with rhodonite is appropriate for both aspects of this approach to treating allergies.

- ▶ acute lower abdominal pain—in a depression below and behind the anklebone on the inner aspect of the heel/**KI-5**
- ▶ acute emotional distress—a little more than a hand's width above the wrist crease (looking at the palm side of the forearm), in line with the middle finger/**PC-4**
- ▶ tinnitus—on the forearm (looking at the back of the hand), a hand's width up from the wrist crease in line with the fourth finger/**TH-7**
- ▶ painful skin—in the groove between the fibula and tibia (shinbone), on the lateral aspect of the lower leg, almost midway up from the high point of the lateral anklebone to the crease behind the knee/**GB-36**
- ▶ excessive uterine bleeding—behind the tibia (shinbone) on the medial aspect of the lower leg, almost midway between the high point of the medial malleolus and the crease at the back of the knee/**LR-6**
- in the web between the thumb and index finger on the back side of the hand/**LI-4** and in the "V" on the top of the foot where the metatarsal bones of the first

and second toes meet/**LR-3** for jet lag or to help us orient to new, foreign environments.

- on Spleen and Stomach Luo points for mental confusion, feeble-mindedness, or disorientation:
 - ▶ on the medial aspect of the foot—touch the hollow proximal to the “bunion” bone, and then slide the finger toward the arch until it hits the first metatarsal bone/**SP-4**
 - ▶ on the lateral aspect of the lower leg, midway between the high point of the anklebone and the crease at the back of the knee, two thumbs’ width lateral to the tibia (shinbone)/**ST-40**

Internal Application

Drink as an elixir long-term for autoimmune conditions.

Intentional Application

Wear as a pendant touching the center of the chest/**CV-17** to address functions and uses.

Use as a sculpture in the south corner of the home to help instill unconditional love. It has been used since the Qing dynasty to attract the lesson of what it means to be in love with no conditions attached—the elusive notion of Love itself.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Rhodonite and **aquamarine** both have antihistamine effects. Rhodonite is regulating for Yang Qi as it supports Defensive/Wei Qi. Aquamarine, by its cooling and spicy qualities, clears Wind Heat and also hydrates. It is appropriate for someone who is very dry.

Rhodonite and **rhodochrosite** have a number of similarities. They both contain significant amounts of manganese, are warming in nature, and resonate with the Heart. Both are appropriate for emergencies. Rhodochrosite has a stronger relationship to the Liver, while rhodonite has affinity with the Lungs. Rhodochrosite is a carbonate, with a hardness of 3.5–4. Rhodonite is a silicate, with a hardness of 5.5–6.5.

Combinations

Rhodonite clears Heat. Combine with **aquamarine** to nourish Fluids for people who are very dry, such as with Sjogren’s syndrome.

Cleansing and Charging

Cleanse in running water and dry in the sun.

Stone History

Rhodonite was popular in the Shang Han Lun tradition for its ability to tonify the Qi and protect against the progression of Wind and Cold penetrating the body’s defenses.

Common Locations

The two most notable localities for this mineral are New South Wales, Australia, and Minas Gerais, Brazil. These areas produce blood-red transparent crystals. Peru also produces beautifully colored rhodonite. Other sources are Sweden, Russia, and Italy. In the United States it is found widely in Massachusetts, where it is the state stone.

• Seraphinite •

(See color insert plate 66)

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/SP/HT</i>
Hardness	<i>2–2.5</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sheet silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Dark shades of green with intricate, feathery patterns of iridescent silver and white. It appears as thick flakes, masses, and groups of flaky and scaly forms of mica. It can also appear as crystals, which are usually tabular and pseudo-hexagonal in shape. When polished it has a vitreous, pearly luster and ranges from transparent to translucent to opaque.

The darkness of the color associates to the Kidneys; the whiteness associates to the Lungs, to help us let go. The greenish color gives priority to physical healing.

Seraphinite is the trade name for green clinochlore. The seraphim are the first order of angels, and the stone has the appearance of feathers, to help us feel lighter.

Chemical Composition

Hydrous magnesium iron aluminum silicate
 $((\text{Mg,Fe})_5\text{Al}(\text{Si}_3\text{Al})\text{O}_{10}(\text{OH})_8)$

Seraphinite can also contain traces of chromium and calcium.

Key Characteristics

Regulating for Qi and Fluids; nourishing for Blood

Directionality/Energetic Mechanism/

Channel System

Seraphinite adjusts the Defensive/Wei and Nourishing/Ying levels by bringing Fluids and Blood to the surface to release an external pathogenic factor.

Functions and Uses

Regulates Qi. Indicated for:

- Liver invading Stomach/Spleen symptoms: diaphragmatic constriction, alternating diarrhea and constipation, obsessive-compulsive disorder, eating disorders
- asthma

Regulates Fluids. Indicated for:

- inability to sweat
- poor digestion

Nourishes Blood; mobilizes Blood and Fluids to the Sinews. Indicated for:

- muscle spasms, chills, tightness, muscle aches and pains, tension along the spine

Clears Heat, especially Stomach Fire and Liver Fire, notably when it creates Heart Fire. Indicated for:

- hyperthyroidism
- heat and irritation in the eyes
- palpitations, insomnia, feelings of betrayal, broken heart

Intentional use. Indicated for:

- relationship palace—useful to attract people to attend to one's needs

Methods of Application

Topical Application

Place seraphinite on the eyes, throat, or chest to clear Heat.

Put in a slow cooker with some water to heat and use as a massage tool for stiff muscles, especially at the neck. (If it is very hot, first wrap it with a small cloth until it cools down.) Massage the sternocleidomastoid muscle, the paravertebral muscles of the neck, and the trapezius to release trapped Wind.

Internal Application

Drink as an elixir (use a potentiated quartz crystal) to address functions and uses.

Cautions and Contraindications

It is soft, with aluminum content. Use a potentiated quartz crystal for elixirs.

Compare/Contrast/Differentiate

Seraphinite is similar to the herb **pueraria/ge gen** in its effect to cool and relax the shoulder region in order to release Wind.

Combinations

Combine seraphinite with:

- **sodalite** as a principal stone to generate and regulate Fluids, with seraphinite as the associate.
- **garnet** to affect the Blood more directly.

Cleansing and Charging

Cleanse and recharge with hematite.

Common Locations

Although clinochlore occurs in a number of places, seraphinite is only found in the Lake Baikal region in eastern Siberia.

• Serpentine •

(See color insert plate 67)

Taste	<i>Spicy, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/ST/SP</i>
Hardness	<i>2–5</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sheet silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Chinese Name

Shi men yan, “stone with snake markings”

Yin xian shi, “the stone that is aware of the dangers of Yin”

This name acknowledges that the stone winds its way upward in the Earth; it can help us manage the dangers and poisons of self-contamination brought by society. Serpentine lightens and softens the heaviness, solidity, and rigidity of habituated patterns.

Color/Appearance/Light

Mottled shades of green, gray, brown, black, white, or yellow, and sometimes multicolored, especially green with yellow. It appears as aggregates, sometimes platy or fibrous, sometimes columnar. It is translucent to opaque, and rarely transparent, with a greasy, waxy luster.

Chemical Composition

Hydrous magnesium iron silicate ((Mg, Fe)₃Si₂O₅(OH)₄)

Serpentine is the name for a large group of stones; the chemical composition varies and can include small amounts of calcium, chromium, manganese, cobalt, aluminum, and nickel.

Magnesium affects the Middle Burner and helps regulate mineral balance, especially as it relates to calcium.

Key Characteristics

Serpentine slows the progression of external pathogenic factors and brings them into latency. At the same time, it aids the body in building sufficient Qi to eventually eliminate the pathogenic factor.

Serpentine and Parasites

An internal environment of Dampness is conducive to parasites, or *gu*. Such an environment can be the result of eating too many foods that create Dampness, such as starchy carbohydrates or sugar. It can also be the result of habitual patterns.

Some of our life lessons are inherited. We learn them from our parents or have them embedded in our DNA through our ancestry. The lessons from which we must graduate may have been going on for generations.

The word *gu* means “grain,” and also “worm,” or “parasite.” A similar word is *gui*, “ghost.” Until recently these terms were interchangeable in Chinese medical terminology. *Gui* does not necessarily refer to some supernatural entity, but it can refer to the parasitic environment we create through our lifestyle choices, or other influences to which we are vulnerable. We may continually allow other people to take our energy by prioritizing their desires over our own needs. The other people are not “ghosts,” but they latch onto and draw energy away from us.

Serpentine is an important stone when we decide that we will “exorcise” our demons, our habitual patterns. It helps with the emotional upheaval that comes from radical change. Even though we may be very determined to make these changes, our resolve may be shaken by the healing crisis that commonly occurs during such transitions. The symptoms we may encounter include digestive symptoms of diarrhea, nausea, or vomiting, as we rid ourselves of pathology, or perhaps alternating chills and fever that occur as residual infections are resolved.

When we make a commitment to change, we have to become a different person. Part of healing is being able to release our habitual thoughts and behaviors. We refuse to continue doing the same things, because doing the same things will perpetuate our state of illness. We must become a different person. Once we have decided to change, we must cleanse the “parasitic infestation” that perpetuates the pattern. Serpentine supports our resolve to change.

The Chinese see serpentine as evolving to become jade. It understands how to make the evolutionary shift.

It is useful for a person who cannot gain weight, or who has poor growth due to inefficient digestion.

Directionality/Energetic Mechanism/Channel System

Ascending: serpentine brings its cooling quality upward to clear Heat in the upper region and slow the process of infection.

Accesses the Source/Yuan and Defensive/Wei levels to bring pathology into latency.

Functions and Uses

Secures the exterior; protects the Defensive/Wei level (that is, the skin); clears Pestilent Qi. Indicated for:

- insect bites, infection, parasites
- radiation poisoning
- candidiasis, parasites

Harmonizing and cooling for the Middle Burner; promotes the Spleen's transformation and transportation of nutrients; regulates the digestive system. Indicated for:

- Liver invading Spleen signs and symptoms: indigestion, bloating
- Sudden Turmoil disorder: simultaneous vomiting and diarrhea
- wasting and thirsting syndrome/Xiao Ke, as with diabetes
- excessive Stomach Fire: ulcers, burning diarrhea
- constipation
- hypoglycemia

Generates Fluids and cools Heat. Indicated for:

- palpitations, tachycardia
- hypertension, eye infections, conjunctivitis

Intentional use. Indicated for:

- warding off Pestilent Qi and parasites/gu—it is often used in stone carvings for altars
- creativity palace

Methods of Application

Topical Application

Powder serpentine and combine with egg white to make a poultice. It is soothing as a powder or poultice over insect bites (for one day) or snake bites (three to five days).

Place powder or poultice over wounds with pus or on areas of Hot Bi/Obstruction syndrome, such as a swollen, painful knee or hip joint.

Internal Application

Drink as an elixir (made with a potentiated quartz crystal) for radiation poisoning, to regulate the calcium-magnesium balance, or for gu/parasites.

Intentional Application

Wear a serpentine pendant as a talisman to protect against Pestilent Qi or parasites/gu.

Place a specimen or sculpture in the northwest corner of the home or room to attract inspiration, creativity, or children.

Cautions and Contraindications

It is a relatively soft stone, with the potential of uncertain chemical composition. Use a potentiated quartz crystal for elixirs.

Compare/Contrast/Differentiate

Serpentine and **tourmaline** both help rid the body of toxicity. Serpentine helps stabilize the body during the process by slowing down the progression of an external pathogenic factor and preparing the body to ultimately expel it. Tourmaline encourages a full release of the pathology.

Similar to **gypsum** in its ascending effect, serpentine brings its cooling quality upward to clear Heat in the upper region and slow the process of infection.

Serpentine is seen as a step in the evolutionary process of the creation of **jade**. It is lighter and softer than jade and has more specks and "impurities."

Combinations

Combine a serpentine-potentiated quartz crystal with **red garnet** in an elixir to release habituated patterns.

Cleansing and Charging

Cleanse in running water. Recharge for two hours in the sun to support its spicy quality. Too long in the hot sun can destroy its sweet nourishing nature. It can also be recharged with quartz.

Do not recharge with hematite. Hematite draws energy downward, instead of supporting the ascending nature of the stone.

Stone History

Serpentine is considered a precious stone in Chinese culture. It was commonly worn as a doughnut-shaped *pi* by scholars to break up the stagnation of judgmental attitudes. It represents the Confucian concept of peace and harmony, because it wards off evil spirits.

Common Locations

Serpentine has its origins in the metamorphic alterations of the major constituents of the mantle of the Earth, as does peridot. It is found in abundance worldwide. Common localities include England, Italy, and Mount Olympus in Cyprus. Large amounts also come from the United States (California, Arizona, New Jersey, Pennsylvania, and Vermont).

• Sodalite •

(See color insert plate 68)

Taste	<i>Spicy, bitter, sweet</i>
Nature	<i>Slightly cooling</i>
Affinities	<i>LU/LR/ST/KI</i>
Hardness	<i>5.5–6</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Chinese Name

Qing ling shi, “clear soul stone”

Ling refers to the Soul. Sodalite helps clear the Soul of guilt and remorse. It helps bring clarity in order to bring about renewal, new beginnings, or graduation.

Color/Appearance/Light

Royal blue, denim blue, white, light yellow, green, gray, pink violet, and colorless. White veining, usually of calcite, is common. The cause of the color is the molecular relationship between aluminum and oxygen or silica.* It is a rock-forming mineral, usually in massive form, ranging from opaque to translucent with a vitreous, greasy luster. Crystals are rare.

The deep blue color can represent a reflection of the past from which we need to move away—to fathom the depth of the ocean and move on.

Chemical Composition

Sodium aluminum silicate with chloride
($\text{Na}_8\text{Al}_6\text{Si}_6\text{O}_{24}\text{Cl}_2$)

Sodalite also contains impurities of iron, manganese, potassium, calcium, water, and sometimes traces of sulfur.

The name *sodalite* acknowledges its salt content.

Directionality/Energetic Mechanism/

Channel System

The Lung/Liver affinity gives a strong association to Wei Qi, and the Stomach affinity to Fluids. Its bitter taste gives

it a descending quality. The spicy taste moves Fluids and releases to the exterior.

Key Characteristics

Sodalite has a very important role for the Fluids in the body—to generate and regulate in order to nourish our barrenness, and to drain in order to get rid of our accumulations.

It is a useful stone to be included in a beginner’s kit.

Functions and Uses

Generates and regulates Fluids to drain Dampness and flush the lymphatic system; stimulates hormonal growth to cool the body. Indicated for:

- constipation, diarrhea, edema, phlegm
- dry throat
- muscular tension, tremors, spasms, cramping, when there is a lack of moisture going into the muscles
- renal hypertension
- diabetes

Expels Phlegm, especially difficult-to-expectorate phlegm; softens hardness. Indicated for:

- Yin stasis: glandular swellings, tumors, sluggish lymphatic system

Resolves Phlegm misting the Mind. Indicated for:

- Alzheimer’s disease, dementia, feeble-mindedness, forgetfulness
- mental distractions, attention deficit disorder
- guilt for events of the past

Tonifies Defensive/Wei Qi; boosts the immune system for greater resilience to external pathogenic factors. Indicated for:

- electromagnetic radiation

Regulates Qi through descension. Indicated for:

- high blood pressure, headaches, insomnia, angry outbursts
- Running Piglet Qi, such as with panic attacks
- hyperthyroidism due to Stomach Fire
- plum pit throat, the sensation of something stuck in the throat, the inability to speak what needs to be said

Clears any type of Internal Heat. Indicated for:

- high blood pressure, headaches, high fevers
- dermatological outbreaks from stress (as opposed to an external pathogenic factor)

*Gemdat.org, “Sodalite,” www.gemdat.org/gem-3701.html.

Clears Fire and extinguishes Wind. Indicated for:

- seizures, convulsions (especially for children)

Clears pestilent factors; detoxifying. Indicated for:

- toxins held in the constitution, such as from vaccinations

Emotional use. Indicated for:

- helping recover from the loss of Will/Zhi, the soul of the Kidneys—give it as a gift for someone who needs a period of reflection before letting go of an attachment, for example after a loved one's death
- enabling us to find comfort in the world by releasing accumulation
- helping the person who has difficulty expressing emotions or expressing the self; improves communication and social rapport

Intentional use. Indicated for:

- strengthening the throat and third eye chakras (by color)
- strengthening the solar plexus chakra (by function)
- engendering creativity by helping the Liver move its Blood to the Heart
- health palace
- wealth palace

Methods of Application

Topical Application

In a stone layout, sodalite is effective for the solar plexus chakra, based on its function, or for the throat or third eye chakras, based on its color.

Massage, place, or tape:

- on the medial aspect of the lower leg, about three fingers' width up from the depression behind the high point of the anklebone/**KI-8**, to help promote faith, trust, and self-acceptance.
- on the center of the sternum, in line with the nipples/**CV-17**, for high blood pressure, insomnia, or panic attacks.
- at the notch in the occiput where the skull meets the spine/**GV-16** to resolve confusion, paranoia, or phobias or to help access Divine Truth.
- at nodules close to Luo points to break up Fluid/Phlegm stagnation.

Internal Application

Use as an elixir for:

- difficult-to-expectorate phlegm.
- parasites, or painful remnants of our histories (drink all through the day).
- diabetes and to regulate the pancreas (balances the antagonistic relationship between the pancreas and thyroid gland)—drink the elixir in the morning.
- hyperthyroidism—drink at night.

Intentional Application

Spray the elixir to purify/exorcise the environment.

Use with pets who have been subjected to abuse, for post-traumatic stress disorder.

Helpful for artists to hold while working, to manifest their visions through their work (or tape a small stone to the bottom of the foot and walk for ten minutes).

Place a specimen in the southeast corner of the home to attract abundance (wealth palace). Traditionally, it was carved as a sculpture of a calming feminine image to treat mental illness manifesting with anger and resentment (health palace).

Cautions and Contraindications

Sodalite is contraindicated for low blood pressure and for diabetics with high blood pressure.

Compare/Contrast/Differentiate

Both sodalite and **kyanite** treat Rising Liver Yang.

- Sodalite treats it when the ascension of Yang results from an underlying deficiency of Fluids, causing high blood pressure or convulsions.
- Kyanite treats Rising Liver Yang when it results from excess, or an excess Liver, though for children sodalite is better.

One of the most popular blue stones, it is sometimes confused with **lapis lazuli**, which is heavier and usually has a more brilliant blue with gold flecks.

Combinations

Sodalite is potentiated by **sapphire**.

Combine sodalite with:

- **obsidian** for children with acute conditions of excess Wood and Fire. If the condition involves seizures, use mahogany obsidian.
- **lapis lazuli** to nourish the Blood.

Sodalite does not combine well with metals. It is highly reactive, and if it is reacting to the metal it will not react with the body for healing. If set for jewelry, **gold** is the only metal to use.

Cleansing and Charging

Cleanse sodalite in running water for thirty minutes once a week. Recharge in quartz crystal.

Sodalite tends to get cloudy with use. It loses its shine as it gives us its creativity. Water will not change the cloudiness. Use quartz to draw out the cloudiness, or let it rest in a bed of sea salt to help revive its color. (If the water of an elixir containing sodalite becomes cloudy, the stone needs to be cleansed.)

Sodalite prefers to be kept in a dark area and will fade in the sun. Store it in a box or pouch.

Stone History

In Li Shizhen's writings, sodalite was described as being helpful to exorcise *gui*—lingering influences, or ghosts. It was also used as an antiparasitic to treat the *gu*, the things that gnaw at us because we can't let them go or because we are a susceptible, vulnerable host.

Common Locations

Deposits are found in the Canadian provinces of Ontario, Quebec, and British Columbia, and in the United States. Smaller deposits are found in South America (Brazil and Bolivia), Portugal, Romania, Burma, and Russia.

Sodalite's chemical composition combines sodium and silica, a somewhat rare occurrence. Sodalite is therefore relatively rare, although some of its locations produce large amounts.

• Stauroilite •

(See color insert plate 69)

Taste	<i>Bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>SP/ST/LR</i>
Hardness	<i>7–7.5</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Brownish yellow, brownish black, yellow brown, dark brown, or reddish brown. Translucent to opaque, with a vitreous, dull luster. It sometimes forms as a penetrating “twinned” crystal in the shape of an X, and less frequently as a ninety-degree cross.

Chemical Composition

Iron aluminum silicate hydroxide ($\text{Fe}_2\text{Al}_9\text{Si}_4\text{O}_{22}(\text{OH})_2$)

Magnesium and zinc also occur with the iron in variable ratios.

Traces of other materials may occur, such as titanium, chromium, manganese, cobalt, zinc, lithium, and water.

Key Characteristics

Stauroilite works well for infants with digestive difficulties, especially those born prematurely.

It is a constitutional stone that works with conditions that run in the family, such as mental illness. It is, however, most effective for infants who are more spontaneously expressing their DNA.

The name derives from the Greek *stauros*, meaning “cross.” It is popularly called “fairy cross.”

Directionality/Energetic Mechanism/Channel System

The growth pattern demonstrates an interference that occurred during its formation, which makes it useful for Counterflow, or Rebellious, Qi.

Functions and Uses

Harmonizes the Middle Burner; resolves Counterflow Qi and Luo Channel issues. Indicated for:

- vomiting, belching
- long-standing emotional conditions, especially when there is rebelliousness toward life and the world

Clears Heat. Indicated for:

- infantile seizures
- fevers, infections
- nervousness
- addictions due to nervousness

Methods of Application

Topical Application

Use staurokite to massage the cuticles of the fingers and toes to clear Heat causing seizures.

Place the stone on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/CV-12, for Rebellious Qi.

Internal Application

Adults can drink as an elixir for functions and uses. (For infants, topical application is preferable.)

Intentional Application

Carry as an amulet for good luck and protection.

Cautions and Contraindications

Although relatively hard, it contains aluminum. Use caution as an elixir.

Imitations are often carved from finely grained clay rock and then dyed. Obtain only from a reputable vendor.

Cleansing and Charging

Cleanse and recharge on hematite

Common Locations

Brazil, Scotland, Italy, France, the United States (especially Tennessee, Georgia, Virginia, and Montana)

A dark blue variety from Zambia contains cobalt.

Lighter colors, which contain higher amounts of zinc and are usable as gemstones, come from Switzerland and Brazil.

• Turquoise •

(See color insert plate 70)

Taste	<i>Bitter, sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>LU/LR/ST/KI</i>
Hardness	<i>5–6</i>
Crystal structure	<i>Triclinic</i>
Stone group	<i>Hydrated phosphate</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying</i>

Chinese Name

Xuan qing, “mysterious gate”

Color/Appearance/Light

Sky blue, greenish blue, or yellowish green. Most rough turquoise contains patches or veins of the matrix rock in which it formed, such as chalcedony or opal, brown limonite, black chert, or white kaolinite.

The most prized is a robin’s egg, or celestial blue color, associated with new beginnings. The greenish color relates to the renewal of self.

Turquoise will get darker when it takes on the stagnation of the Liver.

Chemical Composition

Hydrated copper aluminum phosphate
($\text{CuAl}_6(\text{PO}_4)_4(\text{OH})_8 \cdot 4(\text{H}_2\text{O})$)

The water content increases conductivity. The copper content expels Wind and mends bone. Phosphorus brings energy to the Kidneys, to promote latency, and gives the stone its luster.

Trace minerals can include chromium or vanadium, which cause a greener stone, or iron, which adds yellow to the color. The color is affected by the amount of water contained in the stone; with dehydration, it becomes greener.

Key Characteristics

It has an overall anti-inflammatory affect, because it both nourishes and moves Fluids to help break up stagnation and inflammation. It is not, however, cooling in nature.

The Lung/Liver affinity affects the skin. The spicy taste and warming nature are invigorating to move stagnation and inflammation, but it does not cool it off.

Turquoise is a porous stone commonly found in hot, dry regions, but it nevertheless holds on to water.

Directionality/Energetic Mechanism/ Channel System

Turquoise adds communication of the Liver to the Lung–Kidney relationship. It has a strong relationship to the Hun, the soul of the Liver, which holds our memories of the past and anticipations for the future.

Functions and Uses

Regulates the waterways; promotes diuresis. Indicated for:

- retention of fluids and mucus, renal hypertension (as differentiated from hypertension due to stress)
- dryness of the skin, eyes, or mouth
- incontinence

Tonifies, invigorates, and regulates Qi; gives stability at the Defensive/Wei level for physical pain; unblocks the chest to allow for improved circulation to the extremities. Indicated for:

- Cold Bi/Obstruction syndrome, especially affecting the sense organs: eye pain, sinus pain
- menstrual cramping

Invigorates and nourishes Blood. Indicated for:

- headaches, sensory organ signs and symptoms

Breaks up Food Stagnation. Indicated for:

- abdominal cramping, pain, or fullness

Anchors Wind. Indicated for:

- panic attacks
- unpredictable behavior
- difficulty accommodating to change

Clears Heat. Indicated for:

- red eyes, tinnitus, flushing in the face
- irritability

Regenerates tissue.

Promotes latency.

Emotional use. Indicated for:

- the person who has a hard time making change

Intentional use. Indicated for:

- conducting Qi—it is effective for Reiki and intentional work
- health palace—for general health
- travel palace
- strengthening crown chakra function (opening the pineal gland)
- people born in the month of December, as a birthstone

By connecting the Liver to the Kidney and Lungs, it allows us to be present and comfortable with our self. It links the Hun, the soul of the Liver, and Po, the soul of the Lungs, with the Essence/Jing. It helps in the context of soul retrieval, remembering past incarnations, and, with that information, understanding present-day lessons.

Methods of Application

Turquoise likes to be worn or held.

Topical Application

Massage, place, or tape:

- on the midline of the abdomen, slightly below the “V” where the ribs meet the base of the sternum/**CV-14**, for a calming effect.
- on the sensory orifices for Heat, such as with red eyes or yellow phlegm.

For a stone layout to nourish Yin and promote the release of Dampness, place or tape:

- on the lateral torso, just below and in front of the tip of the eleventh rib, usually on a level slightly higher than the navel/**LR-13**;
- on the medial ankle, a hand’s width up from the high point of the anklebone/**SP-6**;
- on the midline of the lower abdomen, a thumb’s width above the upper border of the pubic bone/**CV-3**; and
- on the midline of the lower abdomen, approximately midway between the pubic bone and the navel/**CV-4**.

Hold in the hands for food stasis.

For people who cannot lose weight, hold to encourage movement of cellulite stagnation.

Pulverize and mix with clay as a poultice for a broken bone.

Internal Application

Use with caution as an elixir. Let an untreated stone sit in water for twenty minutes, and then drink it right away. Alternatively, use a potentiated quartz crystal.

Intentional Application

Place a sculpture in the west corner of the house to attract travel opportunities.

Cautions and Contraindications

Almost all turquoise has been treated to enhance its color or make it more durable. It is best used topically.

Several stones (commonly howlite and magnesite) are dyed to appear as turquoise. These stones will not have the same therapeutic applications as true turquoise.

Its copper content requires great caution when using in an elixir. Use a potentiated quartz crystal for elixir.

Turquoise is not a stone for beginners. A practitioner needs experience and sophistication to use it safely.

Compare/Contrast/Differentiate

Turquoise is similar to the herb **dang gui** (*Angelica sinensis*) in its ability to nourish and invigorate Blood.

Turquoise and **diopase** are both useful for post-traumatic stress disorder, but turquoise is more effective.

Turquoise clears Heat in the upper region. **Chrysocolla** clears Heat throughout the body.

Combinations

During an asthma attack, hold turquoise in the gender hand (right for women, left for men) and **green garnet** in the other hand.

Turquoise is a good associate stone in a combination with **sapphire**, especially for overactive adrenals or thyroid.

Cleansing and Charging

It likes balance. Wash it in running water and place it for a short time in the sun to dry. Then place the stone in a bowl of water out in the light of the moon.

Alternatively, cleanse and recharge in hematite, or cleanse in running water for a short time and charge overnight with quartz crystal.

Some say not to wash the stone because of its copper content.

Stone History

Turquoise has been recognized by traditional cultures for thousands of years as a stone of the ancestors, which associates it with the Liver's soul, the Hun, and its access to the past and future and the collective consciousness.

It has been used for religious purposes by many cultures, including Tibetan, Native American, and Buddhist.

Common Locations

It is found in hot and dry regions, such as Iran, the southwest United States, and Mexico. In general, mines in the United States produce slightly greenish blue to green stones due to high iron and vanadium content.

• Variscite •

(See color insert plate 71)

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/SP/ST/KI</i>
Hardness	<i>3.5–4.5</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Phosphate</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Pale to emerald green, bluish green, colorless to white, or pale shades of brown or yellow; rarely red. It is translucent to transparent, with a vitreous or waxy luster. It is most often found in fine-grained massive form or as encrustations in nodules, stalactites, or crusts on host rock. It is rarely found in crystals.

Chemical Composition

Hydrated aluminum phosphate ($\text{AlPO}_4 \cdot 2(\text{H}_2\text{O})$)

Its water content helps move the Fluid system to drain Dampness. Aluminum clears Heat. As a phosphate, it brings resources inward.

It contains traces of chromium, which cause the green color. It can also contain arsenic.

Key Characteristics

Variscite is especially useful for male urogenital issues and is particularly appropriate when the person also has many broken vessels on the inner ankles.

It resuscitates Yang Qi.

The Kidney affinity emphasizes its relationship to the Lower Burner.

Directionality/Energetic Mechanism/ Channel System

The color gives association to the Curious Organs, especially the Uterus, which includes the male genitalia.

The orthorhombic crystal structure brings its cooling energy to the lower region—for example, where Fire is coming into the Lower Burner and burning Essence.

Luo Channels

Functions and Uses

Releases toxins originating as external pathogenic factors that have deposited in the Lower Burner. Indicated for:

- sexual trauma

Regulates Fluids and clears Heat in the Lower Burner. Indicated for:

- urogenital issues, especially for men
- testicular swelling, prostatitis, impotence, sexual aggression, incontinence
- Damp-Heat Bi/Obstruction syndrome, such as with hot, swollen, painful hip or knee joints

Clears Stomach Fire. Indicated for:

- epigastric burning or pain, ulcers
- poor digestion, especially related to sugar; diabetes

Breaks up stagnant Blood resulting from deficiency. Indicated for:

- urinary tract infection with blood in the urine; prostate problems
- varicose veins
- Running Piglet Qi: panic attacks

Emotional use. Indicated for:

- the person who feels shy or fearful, especially when confronting life changes—it offers the fortitude and capacity to manage change

Intentional use. Indicated for:

- conducting Qi and intention/Yi, the soul of the Spleen

Methods of Application

Topical Application

Place on the low back in the depression below the L2 spinous process, a little above waist level/**GV-4**/Mingmen, for fear and vulnerability when facing the unpredictability of life.

Use as a gua sha tool to scrape varicosities or broken blood vessels on the Liver channel, especially around the medial aspect of the lower leg, a little more than a hand's width up from the high point of the anklebone on the border of the tibia/**LR-5**, or on the medial aspect of the ankle, in the hollow where the Achilles tendon attaches to the heel bone/**KI-4**.

Internal Application

Drink as an alkalizing and cooling elixir (use a potentiated quartz crystal) for Hot Bi/Obstruction syndrome, such as with swollen, painful joints.

Cautions and Contraindications

It is a soft stone with potential arsenic content. Use a potentiated quartz crystal for elixirs.

Compare/Contrast/Differentiate

Variscite and **rhodochrosite** both address deficient Yang Qi, with the inability to make change. Variscite coaxes Bone Qi out of Mingmen and is more for the person who does not have the “backbone,” the will or courage to make change. Rhodochrosite summons Yang Qi to the upper region, to give the person more capacity to face the changes.

Combinations

Combine variscite with **tanzanite** for Damp-Heat causing chronic infections in the lower region.

Cleansing and Charging

Cleanse for a short time in running water; charge in quartz crystal.

Common Locations

Variscite is found in the United States in Utah (it was once called utahite) and Nevada. It also occurs in Australia, Germany, Poland, Spain, Peru, and Brazil.

• Zincite •

(See color insert plate 72)

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>KI/LR/LU</i>
Hardness	<i>4</i>
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Yellow, dark yellow, dark red, or orange. Usually found in rounded irregular masses, but also compact and granular forms. Naturally occurring crystals are extremely rare and when found are often rounded and corroded. They range from transparent to translucent to opaque, with a sub-adamantine luster. Zincite from zinc smelting factories can be colorless or green, in addition to reds and oranges.

Chemical Composition

Zinc oxide (ZnO)

The color is caused by manganese and iron content.

Zinc affects the genitalia and the gonadal hormones.

Key Characteristics

Zincite targets the lower region.

Directionality/Energetic Mechanism/ Channel System

Descending

Curious Organs, especially the Uterus (which also includes the prostate)

Functions and Uses

Resolves genital infections or trauma of an external or internal nature. Indicated for:

- sexual abuse issues

Zincite and Male Genitourinary Conditions

From the Chinese medical point of view, prostate conditions relate not only to weak Kidney Qi but also to stagnant Defensive/Wei Qi. As the Lungs descend to the Kidneys, they bring with them Wei Qi and Fluids. Wei Qi is responsible for peristalsis, in this case to promote movement of urine from the Kidneys to the Urinary Bladder. The constant need to urinate associated with benign prostatic hypertrophy is caused by the stagnation of Wei Qi. When Fluids become stagnant along with the Wei Qi, the prostate gland becomes swollen, causing difficult urination. The condition is worse at night because that is when Wei Qi comes inward.

If the person takes a diuretic to urinate more easily, the Wei Qi is freed to move. It naturally travels upward in the body, possibly causing blood pressure to rise. As we release stagnant Fluids in the lower region, we must also regulate the Wei Qi to prevent its excessive upward movement.

Zincite directs energy downward to the Kidneys, black tourmaline regulates the Qi, and variscite drains stagnant Fluids.

Drains Dampness to promote genital health. Indicated for:

- candidiasis, prostatitis

Directs Lung Yin downward to the Kidney; supports the hormones; regulates insulin and the sexual hormones; promotes latency by drawing Heat back to the Kidneys. Indicated for:

- diabetes
- Essence/Jing disorders

Tonifies the Lungs; helps the Kidneys grasp the Qi; protects against external pathogenic factors. Indicated for:

- weak immunity

Soothes the Sinews; benefits the nerves. Indicated for:

- sciatica

Intentional use. Indicated for:

- relationship palace, especially for a relationship that involves an authority figure

Methods of Application

Topical Application

Massage, place, or tape zincite:

- on the lower abdomen for genital conditions.
- on the sacrum for sciatica.

Internal Application

Drink as an elixir to address functions and uses.

Cautions and Contraindications

It is a relatively soft stone. Use a potentiated quartz crystal for elixirs.

Compare/Contrast/Differentiate

Variscite and **zincite** are similar in their effect on male genitourinary conditions. Both target the lower region and drain Dampness. Zincite directs Lung Qi downward to support Qi circulation. Variscite has a relationship to Blood; zincite does not.

Combinations

Combine zincite with:

- Stones containing high amounts of water, such as **topaz** or **aragonite**, for an elixir to enhance its effect on the hormones.
- **black tourmaline** and **variscite** to regulate Wei Qi and clear stagnation in the prostate.
- **dolomite** to treat prostatitis resulting from deficient Kidney Yang or low libido.

Cleansing and Charging

Cleanse and recharge in hematite.

Common Locations

Naturally occurring zincite crystals are rare but can be found in many locations. The exception is in New Jersey, where they are found in quantity.

Synthetic crystals of zincite are produced as a by-product of zinc smelting, most notably in Poland.

• Zoisite •

(See color insert plate 73)

Taste	<i>Sweet, spicy</i>
Nature	<i>Neutral</i>
Affinities	<i>LU/LR/KI</i>
Hardness	<i>6–7</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Group silicate</i>
Level of formation	<i>Metamorphic/Ying</i>

Color/Appearance/Light

Colorless, purple, grayish white, gray, yellowish brown, yellow, pink, or green. Usually opaque. Zoisite is a group that includes many minerals. In stone medicine, the ones most commonly used are thulite (a pink form including manganese) and tanzanite (a blue-violet translucent or transparent crystal; see the description on page 416 in chapter 17). A green zoisite often provides a matrix for ruby and is sometimes called anyolite.

Chemical Composition

Calcium aluminum silicate hydroxide
($\text{Ca}_2\text{Al}_3\text{Si}_3\text{O}_{12}(\text{OH})$)

The calcium content helps build substance and mend bones. The aluminum clears Heat.

It can include traces of iron, manganese, magnesium, chromium, titanium, calcium, sodium, vanadium, strontium, and water.

Directionality/Energetic Mechanism/ Channel System

As a group silicate (see “Silicates” in chapter 10, page 109), zoisite relates to the Absolute Yin/Jueyin (Liver–Pericardium) stage of the Six Divisions (see chapter 4). Absolute Yin implies a deep, late-stage condition.

It is a Governor Vessel stone, enabling us to stand up and move on.

It strengthens the Liver’s capacity to store Blood to nourish the Essence/Kidneys, which in turn supports the Heart.

Key Characteristics

Zoisite is the choice for advanced conditions. When the Lungs and Heart are “giving up,” Qi and Blood are exhausted, and there is leakage of Fluid, or Blood loss, and potentially organ failure, zoisite can slowly bring back energy.

It is a strong, sturdy stone that works slowly.

Functions and Uses

Tonifies Kidney Qi. Indicated for:

- Lao/consumption, extreme exhaustion, severe debilitating disorders, chronic fatigue syndrome
- low-grade, intractable fever
- Steaming Bone syndrome
- Lower Burner issues: impotence, infertility
- poor growth in children
- postsurgical convalescence
- hospice care
- low back pain, weak knees

Breaks up and moves stagnation. Indicated for:

- Bi/Obstruction syndrome
- inflammation

Nourishes Liver Blood.

Emotional use. Indicated for:

- the person who is overly responsible and feels stuck, unable to break away from the pattern

Methods of Application

Topical Application

Massage, place, or tape:

- on the midline of the lower abdomen, approximately midway between the pubic bone and the navel/**CV-4**, for infertility.

- on the navel to tonify Kidney Qi.
- on the failing organ and its associated Mu point to gather energy—for example, with heart failure, place on the center of the sternum, in line with the nipples/**CV-17**, and on the midline of the abdomen, slightly below the “V” where the ribs meet the base of the sternum/**CV-14**; or for Liver failure, place directly on the liver and in the intercostal space below the breast tissue, in a line below the nipple/**LR-14**.

Wear a bracelet of ruby and zoisite; ruby invigorates Yang Qi to strengthen the person.

Internal Application

Drink zoisite as an elixir to address functions and uses.

Cautions and Contraindications

It contains aluminum. Use caution with elixirs.

Combinations

Combine with **apatite** to stabilize its effects to the Essence/Yuan level.

Add it to **dolomite** for symptoms of acute inflammation, neuropathy, or tremors that are worsening.

Zoisite often appears naturally in combination with **ruby**.

Cleansing and Charging

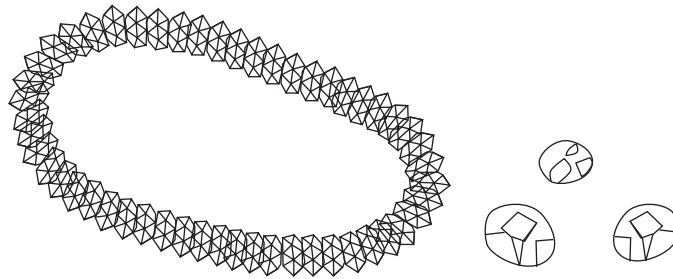
Cleanse in running water; charge in quartz crystal or hematite.

Common Locations

Norway, Germany, United States (Maryland, Connecticut, North Carolina, Washington State)

17

Source/Yuan Qi Stones



Many of the stones in this section are those we think of as semiprecious and precious gems, formed by magmatic activity; intense heat burns up any “contaminants” and yields the transparency so prized in jewelry. Their therapeutic properties are associated with the Source/Yuan level. Many of these are the popular birthstones. When we wear them, they help promote self-acceptance.

Other stones in this section may not be classified as gems, but they also affect the Source level.

Therapeutic Qualities

Clarity of Intention

Therapeutically, the transparency of these stones makes them excellent tools for cultivating intentionality, especially if they are worn as jewelry. Every day when we put on a ring, a necklace, or a bracelet, we are anointing ourselves for a particular purpose. The clarity of these stones allows them to be encoded with messages that can offer direction and support in life’s journey. It may take time for change to be accomplished, but as we are able to more clearly express our true Essence, these stones may actually change in appearance, perhaps showing even more clarity, validating that we are moving in the right direction.

Durability

One of the criteria for gemstones is that they be hard enough to withstand the wear and tear they receive while being worn as rings and necklaces. If we use them intentionally, their sturdiness strengthens our sense of purpose and direction in life. The hard stones do not easily pick up other vibrational influences; they do not need frequent cleansing.

Accessing the Essence/ Yuan Qi Level: The Eight Extraordinary Vessels

These stones influence the Source/Yuan Qi, with its deep, slow, and heavy energetic quality. The Internal Organs most associated with this level are those that relate to our evolutionary process—our ability to survive and adapt: the Kidneys, the Gall Bladder (and the other Curious Organs), and the Triple Heater mechanism.

Of the five channel systems, the Eight Extraordinary Vessels are the most responsible for conducting Source energy and keeping it lively. All of these vessels begin in the lower abdomen. The organs associated with our ability to reproduce, as well as the organs that allow us to get rid of the accumulations of life, are located in the lower abdomen. Life includes both of these requirements—the ability to engender and create, and the ability to let go of the things that are not useful.

The Ancestral Vessels—Our Genetic History

The first three channels, the Penetrating Vessel/Chong Mai, the Conception Vessel/Ren Mai, and the Governor Vessel/Du Mai, are known as the Ancestral Vessels, as acknowledgment of our genetic history. They form during the development of the fetus and in early childhood. If a child is born with a deformity, the problem stems from the Ancestral Vessels.

Chong Mai/Penetrating Vessel

With the Chong Mai, we can make an analogy to an architectural blueprint, or to our DNA. We are constructed according to this plan, which includes the physical makeup we inherit from our parents as well as cosmic influences. This is the most fundamental of the channels, formed during our time in utero, which continues to be influenced by our experiences until about the age of six to eight.

There are several trajectories of Chong Mai, but the most fundamental one begins in the lower abdomen, travels up the front of the body adjacent to the midline, and penetrates the chest. One of the names for the Chong Mai is the Sea of Blood; from a Western medical point of view, it is analogous to the aorta and vena cava.

According to many spiritual traditions, this is the “central channel” that penetrates through the center of the body and connects us energetically to Heaven and Earth.

Blockages along the Chong Mai can lead to lifelong feelings of inadequacy, fear, and self-imposed isolation. An external clue to Chong Mai difficulties is a very tight abdominal rectus muscle. Other symptoms associated with the Chong Mai are panic attacks and what is classically called heart pain—either physical or emotional pain in the chest.

Stones in this section that act on the Chong Mai include alexandrite, chrysoprase, coral, epidote, spinel, topaz, and unakite. Other stones that affect the Chong Mai include amethyst and ametrine.

Ren Mai/Conception Vessel

The Ren Mai is analogous to the material substance used to construct the body according to Chong Mai’s blueprint. The Ren Mai is Yin, and gives us the necessary resources to live our lives. The trajectory of this channel runs through the midline of the front of the body, traveling from the lower abdomen upward, eventually to encircle the mouth. It forms during infancy, as we are held and nourished by our mothers, suckling at the breast. It is the vessel that gives us the ability to bond with other people.

Infants pick up emotional disturbances from their mothers. The important process of bonding between mother and infant can be negatively affected by complications at birth for either the child or the mother. The mother may be unable to breastfeed; the child may be in an incubator. Many childhood issues, from toilet training to food intolerances to asthma, can stem from difficulties during the bonding process.

All of these factors will influence the development of the Ren Mai and can potentially lead to a multitude of emotional difficulties later in life. Physical symptoms can include hernias, fibroids, ovarian cysts, or other accumulations in the lower abdomen. These represent the body’s attempt to consolidate substance when there is a feeling of emptiness and inadequacy.

Stones in this section that resonate with the Ren Mai include diamond, moonstone, and morganite.

Du Mai/Governor Vessel

The Du Mai is Yang; it provides the energy that assembles the material to construct our plan. While Ren Mai is our ability to find nourishment and relationships in life, Du Mai is the vessel that allows us to explore the outer world as independent beings. The Yang Qi that circulates through Du Mai gives us the Fire and motivation to find meaning and purpose in life.

This process begins in earnest when the infant, lying on his belly, begins to lift his head to see what is in front of him. This lifting of the head stimulates Yang Qi to a point on the spine just below the neck, the “big bone,” GV-14. The next step is when the infant begins to contract the area of the lower back, stimulating the point a little above the waist, Mingmen/Gate of Destiny/GV-4. With Yang Qi now circulating more fully, the infant begins to discover how to crawl, and then how to stand upright. Now his exploration can really begin. Muscular or structural issues affecting the back might develop, depending on how his parents respond to his new ability to move about more freely. Hearing an excess of “no” can lead to frustration and a tight back; too much “yes” contributes to an expectation of praise and reward, even if it isn’t warranted, leading to a flaccid back.

The amount of stimulation in our lives affects the movement of energy through Du Mai. With too much stimulation, our nerves continually fire, motivating us to do more. Some of the things we do might be a “pain in the neck,” but we do them anyway. Pain along the spine, whether muscular or skeletal, has a relationship to Du Mai. If the nerves are overactive, neurological conditions such as seizures or Parkinson’s disease can arise.

Too much stimulation in a child’s life might lead to hyperactivity or attention deficit disorder, or, in the extreme, epilepsy. As an adult, such a person will continue to seek external stimulation. On the other hand, too little stimulation can lead to a lack of motivation or incentive, or to obsessive-compulsive disorder.

Du Mai’s main trajectory begins below the tailbone and travels up the spine, through the neck, and into the head and brain to emerge at the top of the skull; it then travels down the midline of the face to end between the nose and the mouth. Because the trajectory moves through the brain, many neurological conditions can be associated with blockages in the Du Mai. In the

classical texts, symptoms include the loss of speech and throat Bi/Obstruction syndrome.

The beryls are particularly important stones used to activate Du Mai. Other stones in this section that act on the Governor Vessel are meteorite and ruby.

The Wei Mai/Linking and Qiao Mai/Heel Vessels—Standing Up to Life

As we begin to stand upright and engage more fully with the postnatal world, learning to interact with others and ourselves, additional vessels develop. The next four channels, the Yin and Yang Wei Mai/Linking Vessels and the Yin and Yang Qiao Mai/Heel Vessels, begin at the ankles and lower legs, reflecting our ability to move out into the world.

The Wei Mai/Linking Vessels—The Effects of Time

These vessels are a measure of our life experience and the aging process. Yin Wei represents the changes in our physical appearance as we age. Yang Wei represents the different activities with which we engage during the course of our lives. Through their trajectories, Yin Wei Mai links the Blood and Fluids—the Ying Qi—to support the Ren Mai, and Yang Wei Mai links all the Wei Qi—the Yang Qi—to support the functions of Du Mai. When we look at a photo album of our life from infancy to the present, we are seeing the effects of aging on our physical appearance. This is Yin Wei. As we reminisce about what we have accomplished in life—our autobiography, as it were—these are the activities and experiences reflected by Yang Wei.

Yin Wei Mai—Our Changing Appearance

The threads of our memories weave into the cloth of time. Our memories are held by the Blood. For some of us, these memories are of periods of our lives that cause us discomfort when we reflect on them. This is a Yin Wei issue. The discomfort arises because we are stuck in a past experience. There is Blood stagnation in Yin Wei Mai, which prevents us from letting go of the unpleasant experience. Blood stagnation ultimately leads to Blood deficiency.

Treating Yin Wei Mai helps us move on from the past, but this requires that we speak about it. If we cannot name the experience, we cannot own it or

have clarity about it. Yin Wei Mai is like psychotherapy. It helps us discover the cause of our lingering discomfort.

Stones in this section that act on Yin Wei Mai are chrysoprase, lepidolite, spinel, and unakite. Other stones that influence the Yin Wei Mai include azurite, green jade, obsidian, pink tourmaline, and smoky quartz.

Yang Wei Mai—Our Accomplishments

Yang Wei represents the things we have done. Issues of self-worth are Yang Wei issues. People with poor self-esteem are unable to take risks or make important decisions. Perhaps they never received praise or rewards in their youth, and now they feel unworthy.

Symptoms of Yang Wei Mai disorders may be similar to the Gall Bladder's alternating or intermittent symptoms, such as chills and fevers, or wanting to do something but feeling unable to do so. There might be a disparity between above and below, perhaps migraine headaches with weakness in the legs. Symptoms might also include pains on the sides of the body.

Stones in this section that act on the Yang Wei Mai are diopside, ruby, and sugilite. Other stones that affect the Yang Wei Mai are snowflake obsidian, peridot, and tourmaline.

The Qiao Mai/Heel Vessels— Our Stance in the Present Moment

When we begin to stand and put weight on our feet and ankles, the Qiao/Heel Vessels begin to form. Yin Qiao is how we stand up to ourselves. Yang Qiao is how we stand up to the world, how we lift ourselves up to confront the everyday events of the world.

The Qiao Vessels represent our relationship to the present moment and to relativity—that is, yin and yang. They are regulating and harmonizing vessels. The myriad physiological activities that are the response to our thoughts, feelings, and environment are part of the yin and yang of the Qiao Vessels. There are the yang functions, such as regulating temperature, metabolism, breath, and heartbeat. There are also the substantial, or yin, roles of maintaining the volume and pressure of the Blood and Fluids and managing glucose and lipid levels and hormonal balance. These are all in the realm of the Qiao Vessels.

Psychologically, Yin Qiao is how we see ourselves in relationship to our life situations, our self-image. Yang Qiao is how we see the world. All the traumas, the disappointments, and the inadequacies we cannot release are stored in the Qiao Vessels.

Yin Qiao Mai—How We Stand Up to Ourselves

Yin Qiao is associated with our self-image—not our actual physical appearance, which is in the domain of Yin Wei, but the definition of who we believe we are supposed to be. If we do not fulfill our role in life, we will have a poor self-image.

We may retreat from the world because of frequent disappointments. Our poor self-image may lead to suicidal tendencies.

Stones in this section that act on the Yin Qiao Mai are alexandrite, beryl, and zircon. Another stone that affects Yin Qiao Mai is hemimorphite.

Yang Qiao Mai—How We Stand Up to the World

Those of us who look at the world and feel the need to change it are likely to have imbalances in the Yang Qiao vessel. If we are dedicated activists for social or political causes, our Yang Qi engages with external matters, and we may develop symptoms that include headache, dizziness, or tremors. If we reject the world as it is, we are likely to develop Rebellious Qi symptoms, such as nausea and vomiting.

Stones in this section that act on the Yang Qiao Mai are sapphire and zircon. Other stones that benefit Yang Qiao Mai are hemimorphite and jet.

The Dai Mai/Belt Channel— The Vessel of Latency

Finally, there is the Dai Mai/Belt Channel. It circles the waist, connecting the Ren, Chong, and Du vessels. It forms via the communication between Mingmen (Governor Vessel/Du Mai) and the navel (Conception Vessel/Ren Mai). The Belt Channel is the body's closet. Unresolved emotional issues, as well as other pathologies that have not been released, are stored in the closet. The closet's job is to keep things hidden. If we accumulate too many things, the closet begins to overflow.

During our lives we encounter many experiences and emotions that we can't manage. Life goes on, we have responsibilities, and we cannot or will not take sufficient time for self-examination and quietude. Over time, the effects of these unconscious "pathogenic factors" settle more deeply into the energetic anatomy of our bodies.

The Belt Channel represents one of the last repositories the body has to maintain latency. It is the repository for everything—the emotions or other contaminants—that we have not been able to eliminate. We can make an analogy to a landfill: as long as there is room, we can keep adding trash to it. Once it is full, however, it starts to overflow. The tendency of most older adults toward a thicker waist is a clue that the landfill is moving toward full capacity.

As the stagnation in the lower region begins to leak out, serious symptoms of a full-to-capacity Belt Channel include the discharge of mucus or blood, perhaps diarrhea or a vaginal discharge, or of Essence, such as with spermatorrhea or leukorrhea.

There are two strategies used to treat the Belt Channel. We can drain it, assuming the person is strong enough to tolerate the release of pathology. We can also promote further storage. This strategy is appropriate for people who are very ill or weak.

Stones in this section appropriate for affecting the Belt Channel include beryl, chrysoprase, and larimar. Other stones that affect the Belt Channel include carnelian, pearl, peridot, prehnite, and stalactite.

Other Energetic Mechanisms at Play

There are other energetic mechanisms that control the movement of Yuan Qi.

Triple Heater

This mechanism creates our temperament by the distribution of Source/Yuan Qi to the Internal Organs that are responsible for our constitutional tendencies. (See "Yuan Qi—Unfolding Destiny" in chapter 3 for further discussion.)

Appropriate stones included in this section are diopside and sunstone.

Heart–Kidney Communication

The Heart and Kidneys communicate via a loop of energy that runs along the front and back of the body, between the tailbone/GV-1/Luo point of Yang and the "Turtle Dove Tail" at the base of the sternum/CV-15/Luo point of Yin. This loop is called the Bao Mai.

Stones that resonate with the Bao Mai are the beryls, diopside, larimar, meteorite, and sunstone.

Curious Organs, Including the Gall Bladder

These are the Internal Organs most engaged with our evolutionary development.

Stones included in this section that work with the Curious Organs include alexandrite, aquamarine, diopside, epidote, larimar, and sugilite.

• Alexandrite •

(See color insert plate 74)

Taste	<i>Bitter, sweet</i>
Nature	<i>Slightly cold</i>
Affinities	<i>LR/SP/KI</i>
Hardness	8.5
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Color/Appearance/Light

Green or bluish green in daylight. Raspberry red to purplish red in incandescent light. Alexandrite is a chrysoberyl, a group of usually colorless or yellowish stones. Alexandrite is the only stone of the group that displays a distinct change of color depending on the light source. It forms transparent or translucent crystals and is rare and expensive.

Chemical Composition

Beryllium aluminum oxide (BeAl_2O_4) + **chromium, titanium, and iron**

Alexandrite is rare. It differs from other chrysoberyls in that it contains not only iron and titanium but also chromium as a major impurity. Chromium accounts for the stone's ability to change color.

Rarely, vanadium may also be included.

Key Characteristics

Alexandrite is useful for cleansing the Blood.

Its ability to change color offers us the opportunity to change.

Directionality/Energetic Mechanism/ Channel System

Returns Yang Qi to Mingmen.

Eight Extraordinary Channels:

- Chong Mai—the channel that creates our nature
- Yin Qiao Mai—our self-image

Functions and Uses

Extinguishes Liver Wind and benefits the Sinews; regulates the Blood and breaks up Blood stagnation. Indicated for:

- Yang types of epilepsy, seizures, convulsions (such as biting the tongue)

Returns Yang Qi to Mingmen; directs Yang Qi inward to break up Yin stasis. Indicated for:

- low back pain
- exhaustion
- edema
- manic episodes in schizophrenia

Benefits Spleen Yang. Indicated for:

- Food Stagnation; poor digestion, especially of protein
- conditions involving the integrity of muscle mass and/or the myelin sheath of the nerves; neuropathy

Expels parasites, viruses, and fungi, especially in the Curious Organs or the Brain and Bone. Indicated for:

- dull thinking, poor memory
- pestilent factors causing consumption of Blood and Essence, such as with shingles, multiple sclerosis, or nerve damage

Intentional use. Indicated for:

- absorbing light, providing inner guidance
- releasing the Dampness and infestations that make discipline and commitment difficult

Emotional use. Indicated for:

- someone who has difficulty receiving warmth—the stone works best when it is warm; wear it long-term and touching the skin for efficacy
- people who can't stand themselves and wish they were someone else
- the person who is a chameleon, who shows different colors in different settings; for someone who can behave differently with different people without losing integrity
- people born in the month of June, as a birthstone

Methods of Application

Alexandrite is more effective touching the skin than used as an elixir.

Topical Application

Hold the stone to calm manic episodes.

Place locally on pain in the low back.

Intentional Application

Wear as a ring on the third finger (Pericardium channel), fourth finger (Triple Heater channel), or little finger (Heart channel) or as a pendant or earrings to address functions and uses.

Cautions and Contraindications

When using the stone for someone who is exhausted and needs to conserve energy, the person may feel tired at the beginning of treatment, as she goes through the process of grounding.

It contains aluminum. Use caution in taking an elixir (though it is very hard and unlikely to leach into the water).

Compare/Contrast/Differentiate

Alexandrite has a quicker effect than the **beryls**.

Although they share the elements beryllium and aluminum, the chrysoberyls and beryls have differences. Chrysoberyl has an orthorhombic crystal structure and is in the oxide group; beryl has a hexagonal crystal structure and is in the silicate group.

Combinations

Alexandrite combines well with stones that affect the Blood, such as **tiger eye** (iron for Spleen Blood), **chrysocolla** (copper for Liver Blood), **kunzite** (lithium for Heart Blood), and **green garnet** (chromium for Blood stagnation causing Blood deficiency).

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or place with a crystal.

Common Locations

Brazil, Tanzania, Madagascar. It was originally found in the Ural Mountains in Russia, but that site has been exhausted.

• Apatite •

(See color insert plate 75)

Taste	<i>Spicy, sweet, salty</i>
Nature	<i>Cold</i>
Affinities	<i>SP/ST/KI</i>
Hardness	<i>5</i>
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Phosphate</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying, igneous/Yuan</i>

Color/Appearance/Light

Blue, green, yellow, colorless, violet, and reddish brown. These stones can appear as tiny grains or large, well-formed, transparent hexagonal crystals.

Chemical Composition

Calcium fluoro-, chloro-, or hydroxylphosphate
($\text{Ca}_5(\text{PO}_4)_3(\text{F}, \text{Cl}, \text{OH})$)

Perhaps more appropriately called the apatite group, there are more than three hundred “varieties” based on chemical composition. The three most common are:

- fluoroapatite, a principal constituent in bones and teeth, especially the enamel;
- chloroapatite, the main component in bone; and
- hydroxylapatite, also found in the bones and teeth, specifically in the dentin.

Both phosphorus and calcium are essential elements for bone growth.

Key Characteristics

Apatite is a principal stone to build bones. It gives stability to the Source/Yuan level.

Directionality/Energetic Mechanism/ Channel System

Anatomical level: bones

Supports the Kidneys’ relationship to the Spleen.

Offers stability to the Source/Yuan level, to strengthen and protect it and make it adequate to maintain latency.

Functions and Uses

Stimulates Kidney Yang to strengthen bones and teeth and to support Defensive/Wei Qi. Indicated for:

- Bone Bi, arthritis, osteoporosis
- poor gums, poor teeth, root canals, poor posture
- fractures
- structural problems resulting from polio
- radiation therapy, especially for bone cancer
- depression, low motivation, lethargy
- low sperm production

Tonifies the Spleen and regulates Stomach Qi. Indicated for:

- poor appetite, poor digestion

Breaks up Wind or Hot Bi syndrome. Indicated for:

- radiating pain; red, swollen joints

Emotional use. Indicated for:

- the person who has intrinsic negativity in his relationship to life

Methods of Application

Topical Application

Apatite requires skin contact to be effective.

Massage, place, or tape on the cuticles of the fingers or toes/Jing-Well points to encourage a release of pathology to the exterior.

Rub the spine with apatite for stenosis, ankylosing spondylitis, bone spurs, or scoliosis.

Massage, place, or tape:

- on the inner corner of the eye/**UB-1** to benefit the bones in the treatment of osteoporosis or osteopenia.
- on the navel/**CV-8** to affect the Liver and Gall Bladder, by virtue of its hexagonal crystal structure, for constitutional issues (a sphere is best to use here).
- on Liver and Gall Bladder points.

Internal Application

Drink as an elixir:

- after dental x-rays to clear radiation. (It is not as strong as tourmaline.) Take for seven days.
- for emotional issues.

Intentional Application

Hold a sphere during meditation, or while sleeping, to bring focus to negativity with the intention to clear it.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Like **citrine**, apatite regulates digestion. Both tonify Qi, but apatite is stronger in this action than citrine, which has a more harmonizing effect.

Apatite helps ward off radiation, but not so strongly as **tourmaline**.

Apatite is protective of the Essence/Jing during radiation. **Dolomite** protects the Blood from damages of chemotherapy.

Apatite shares the hexagonal crystal structure with **tourmaline** and **beryl**, but it is softer.

Combinations

Combine apatite with:

- **obsidian** to affect the Upper Burner.
- **unakite** to increase the effect of bringing Heat into latency.
- **moonstone** for osteoporosis resulting from hormonal imbalances.
- **black obsidian** to emphasize the therapeutic effect to the Defensive/Wei level, supporting the Source/Yuan Qi to release latency as it pertains to the Qi of the Bladder and Kidney.

To support Divergent Meridian treatments intended to release pathology to the exterior instead of moving it inward, combine with a stone that relates to the appropriate confluence points, such as **tourmaline**.

Cleansing and Charging

Cleanse under running water once a week. Charge in quartz crystal.

Common Locations

Germany, United States

• Beryl •

(See color insert plate 76)

Taste	<i>Sweet, bitter, salty</i>
Nature	<i>Cold</i>
Affinities	<i>LU/LR/HT/KI</i>
Hardness	<i>7.5–8</i>
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Jing shi, “essential stone”

Zhu shi, “pillar stone”

Beryl's habit of growth is as a hexagonal crystal that often appears as a “pillar” penetrating out from mica or other layered stone. It seems to be trying to break out of the layers that bind it. It lifts us up.

Color/Appearance/Light

Pure beryl is colorless and is called goshenite. The various colors we see in other beryls, such as aquamarine (blue), emerald (green), heliodor (yellow), and morganite (pink), are caused by mineral “impurities.”

The degree of transparency varies. The stones with greater clarity formed closer to magmatic heat and can be encoded with messages of intentionality.

Chemical Composition

Beryllium aluminum silicate ($\text{Be}_3\text{Al}_2\text{Si}_6\text{O}_{18}$)

Common impurities include iron, manganese, magnesium, calcium, chromium, sodium, and lithium.

Beryl does not typically contain water, but beryllium nourishes Yin to support the hormonal system.

Its relative hardness results from a covalent bond; it will not dissolve in water.

Key Characteristics

Beryl is very anchoring. It returns Yang Qi to the Lower Burner to activate Mingmen, restrains Heart Yang to the Lower Burner, and anchors Wei Qi.

It is an important stone for the elderly because it helps consolidate resources.

It is associated with the initiation phase of alchemical process, because it promotes conservation and consolidation of Essence. It nurtures introspection toward self-realization.

It is anti-inflammatory; it draws Heat into Mingmen to bring it into latency.

Directionality/Energetic Mechanism/Channel System

Eight Extraordinary Channels:

- Governor Vessel/Du Mai, the “construction” of our lives—the beryl group helps us explore how we transform our sexual energy into the creativity we use to make the reality of our lives
- Yin Qiao Mai—our self-image
- Belt Channel/Dai Mai—beryl generally promotes holding capabilities and consolidation

Classically described as bringing the Qi back to Mingmen, all of the beryls, with their bitter taste, have a descending effect.

The movement of Yang brings with it the Yin; it directs Heart Yin to the lower dantian to support Kidney Yin, for the purpose of consolidation and conservation of Essence.

Beryl accesses the Source/Yuan and Defensive/Wei levels. In Divergent Channel treatment strategy, beryls (with the exception of aquamarine) generally have the effect of drawing pathology into latency. Because of the stone's effect on the Lungs, beryl helps neutralize or sedate an overreaction to external stimulation on the Defensive/Wei level.

With their hexagonal crystal structure, all beryls have an association with the Wood element and its correspondences to new beginnings and accomplishment of goals.

Of the hexagonal stones, beryl is the principal stone for the chest region.

Functions and Uses

See specific colors.

Methods of Application

See specific colors.

Beryl and the Alchemical Process

The name *jing shi*, “essential stone,” gives us a clue that the beryls are historically very important in stone medicine. They offer a safe, nontoxic approach to using stones for alchemical transformation.

When people engage in the practice of alchemy, it is because they are seeking to evolve. They want to be reborn, perhaps because of disappointment, or from the sense that something is missing in their lives.

The rebirth part of the process comes from the new beginnings of Wood, the Liver, but we also need to have confidence in the self, the Kidneys. Beryls help with both of these aspects. They direct energy to Mingmen to support both Kidney Yin and Kidney Yang, and their hexagonal crystal structure supports the Liver in giving direction to new beginnings.

In the initiation of the alchemical process, beryl provides a new foundation on which to stand.

With a firm foundation, the next question is, “In what direction do I want to evolve?” We begin the purification process. We clear out the activities and thoughts that do not support our new direction, and we consolidate our thoughts for clarity of intention. During the purification process, combine beryl with other stones intended for purification (for example, the chalcedonies, jaspers, or aventurines).

In the completion stage, beryl gives the strength to bring our newly found wisdom and clarity into the world.

Beryl, with its moderate hardness, conveys resilient strength to the wearer. Strength without rigidity is one of the most important qualities that this stone offers in the evolutionary process.

Compare/Contrast/Differentiate

The beryls are similar in function to **antimony** in its effect on the lower dantian.

When used with intention, any transparent beryl conveys the ability to see “crystal clear” what we need in order to fulfill our curriculum:

- aquamarine—to see clearly both inwardly and outwardly, both the big and small pictures
- heliodor and morganite—to see the outer world clearly
- emerald—to see clearly how we create illness with our beliefs and attitudes

All the beryls direct energy down toward the Kidneys:

- Morganite brings Heart Qi downward.

- Emerald brings Liver Qi downward.
- Aquamarine and goshenite bring Lung Qi downward.
- Heliodor brings Spleen/Stomach Qi downward.

Beryls with clarity tonify and address chronic conditions. Cloudy stones are more appropriate for elixirs to address acute conditions.

Although they share the elements beryllium and aluminum, the beryls and **chrysoberyls** have differences. Chrysoberyl has an orthorhombic crystal structure and is in the oxide group; beryl has a hexagonal crystal structure and is in the silicate group.

Combinations

Classically, beryls were combined with **hematite** to emphasize their nature of anchoring and descension.

Cleansing and Charging

Cleanse in running water. Charge in the sun for thirty minutes to one hour. Avoid too much sun exposure.

Common Locations

Europe, Russia, Brazil, Madagascar, United States

BLUE BERYL/AQUAMARINE

.....
(See color insert plate 76)

Taste	Sweet, spicy
Nature	Cooling
Affinities	LU/LR/HT/KI
Hardness	7.5–8
Crystal structure	Hexagonal
Stone group	Ring silicate
Level of formation	Igneous/Yuan, metamorphic/Ying, sedimentary/Wei

Chinese Name

Hai lan bao shi, “sea color precious stone”
The name tells us that it has relationship to Water, which implies an effect on Fluid metabolism.

Color/Appearance/Light

Pale greenish blue, with transparent to translucent crystals

The blue color gives association to the Curious Organs and brings its effect to the throat.

Clear crystals provide greater clarity to help us overcome challenges.

Chemical Composition

Beryllium aluminum silicate ($\text{Be}_3\text{Al}_2\text{Si}_6\text{O}_{18}$) + iron

Key Characteristics

Aquamarine nourishes and regulates the Yin, especially in terms of the hormones. It addresses Fluid and Phlegm accumulation, and through its nourishment of the Fluids, it also addresses Blood stagnation. It is particularly appropriate for menopausal women, or for people with any type of swelling, such as with edema or goiter.

As a ring silicate, it absorbs Excess Qi and toxins to draw them out of the body.

Directionality/Energetic Mechanism/ Channel System

Among the beryls, aquamarine is unique for its spicy taste. It encourages the movement of Defensive/Wei Qi toward the surface, bringing a protective effect to the skin. It can be described as a “stone antihistamine” for people who are hypersensitive to the environment.

Aquamarine exerts an overall influence on the Curious Organs through its regulating effect on the Fluids/Jin-Ye. The Thick Fluids/Ye are emissaries to the Marrow, ultimately affecting the Bones, the glandular system, the Uterus, and the Brain.

It promotes Heart–Kidney communication and directs Heart Yin down toward Kidney Yin. It draws Yang inward to move the Yin, invigorating the Fluids and Blood.

Governor Vessel/Du Mai

Functions and Uses

Nourishes Yin; regulates the Thin and Thick Fluids/Jin-Ye, especially the Thick Fluids/Ye/hormones; breaks up and moves stagnation. Indicated for:

- hormonal imbalance, particularly the thyroid, adrenal, and gonadal hormones; impotence, infertility
- endometriosis, especially resulting from hyperthyroidism
- phlegmatic/lymphatic accumulation; swollen glands, hormonal swellings/goiters; edema
- jaundice

Aquamarine and the Hormones

Aquamarine has a strong relationship to the endocrine system, in particular the synergistic relationships of the thyroid, adrenal, and gonadal glands.

It is possible to make an analogy between the Chinese medical understanding of the Internal Organs and the endocrine system. Lung Yin and Stomach Yin relate to the hormones secreted by the thyroid gland, Kidney Yang is analogous to adrenaline, and Kidney Yin is analogous to the gonadal hormones, such as estrogen.

For example, aquamarine is an appropriate stone for a woman who presents with hyperthyroidism along with endometriosis, and perhaps adrenal exhaustion. Aquamarine nourishes Lung Yin to help balance the thyroid hyperactivity and Kidney Yin to support the gonadal hormones.

Kidney deficiency can lead to gynecological conditions such as frequent spotting or excessive menstrual bleeding. Aquamarine stops bleeding by nourishing the Kidneys.

To address adrenal exhaustion, combine aquamarine with dolomite or nephrite jade.

Tonifies Qi; brings Wei Qi to the surface. Indicated for:

- allergic response to the world: for people with a long history of epithelial sensitivity, especially with regard to the mucous membranes of the respiratory system, such as with seasonal allergies, sinusitis, hay fever, chronic tonsillitis, or plum pit throat; or the digestive tract, such as with irritable bowel syndrome
- rashes, hives
- mood disorders

Establishes Heart–Kidney communication; directs energy downward to the Kidneys. Indicated for:

- chest distress, palpitations
- heart pains, angina
- asthma, accumulations in the Lungs
- incontinence due to loss of Yang, chronic urinary conditions
- low back conditions: sharp pain, stiffness, lack of mobility, numbness, paralysis
- fear

Purgative; directs Lung Qi down to the Large Intestine to promote peristalsis. Indicated for:

- stagnation of the bowels, alternating constipation/diarrhea, irritable bowel syndrome
- difficult defecation with dry stools

Intentional use. Indicated for:

- promoting intuition—it calms the brain to promote greater clarity about specific issues (as a clear crystal, it offers clarity to overcome challenges)
- travel palace: to support the opportunity to travel
- vocation palace: helps us know our inner calling
- imparting the courage to face death, or to allow a part of the self to die
- strengthening throat chakra function
- protecting the aura for people who lack courage and will

Methods of Application

Topical Application

In a stone layout, place on the sinus region for allergies.

In general, aquamarine resonates well with placement on Liver and Gall Bladder points.

Place on the inner corner of the eye/**UB-1** to stimulate the release of toxins (stimulates the pituitary gland to encourage movement at the level of the constitution).

Massage, place, or tape:

- on the low back, in the depression below the L2 spinous process, a little above waist level/**GV-4**; at the same level on the paravertebral muscles/**UB-23**; and still at the same level, a hand's width from the center line of the back/**UB-52**, to support energetic movement toward Mingmen, Kidney Qi, and the Will/Zhi.
- at the base of the neck, in the depression below the C7 spinous process (the “big bone” between the neck and upper back)/**GV-14**, to stimulate Defensive/Wei Qi.
- on the temple, in the depression lateral to the outer corner of the eye/**GB-1**, or in the depression under the cheekbone below the outer corner of the eye/**SI-18** (Liao points), to break up Yin stasis and stimulate a release of toxins accumulated in the Gall Bladder, Bladder, or Stomach channels, especially for people who do not have strong energy.
- on the jaw to release tension in the temporomandibular joint.
- on the gums (or locally on the jaw region) for toothache (leave in place for twenty minutes to absorb inflammation).
- Two thumbs' width lateral to the navel/**ST-25** to direct Yang to the intestines.
- on the Source points, especially Liver, Kidney, or Lung.

Rub nodules around Luo points to help break them up.

Use the elixir as a wash or spray for skin rash or hives.

Wear as a ring on the appropriate finger to acknowledge the area of concern: fourth finger for Liver/Gall Bladder/Triple Heater; index finger for Lung/Large Intestine issues.

Wear as a necklace to touch the notch at the base of the throat/**CV-22**:

- to open the orifices: benefits the eyes and the brain, especially for failing memory.
- to regulate the thyroid gland.

Internal Application

Drink 2 ounces of elixir two times a day to regulate hormones and clear lymphatic stagnation, edema, or hormonal swellings, such as with hyperthyroidism, goiters, or sinusitis or to calm the nerves.

Use the elixir to gargle or spray the throat for swollen glands.

Use a decoction for deficient Lung Qi or weakened immunity.

Intentional Application

Hold a sphere to attract the opportunity to travel.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Both aquamarine and **emerald** resonate with Wood. For health conditions, emerald addresses Wind conditions, such as seizures; aquamarine nourishes and regulates Fluids.

Rhodonite and aquamarine are both used for their anti-histamine effects, but rhodonite is more about regulating Yang Qi as it supports Defensive/Wei Qi. Aquamarine, by its cooling and spicy qualities, clears Wind Heat but also hydrates. It is more appropriate for someone who is very dry.

Aquamarine helps release pathology to the exterior, unlike the other beryls, which encourage latency.

Combinations

Aquamarine likes to be provoked and combines well with very yang stones, especially with stones that contain sulfur, such as **pyrite**.

Combined with **hematite**, aquamarine supports the process of holding pathogenic factors latent.

Combine aquamarine with:

- **dolomite** and **nephrite jade** to treat hypoadrenalism.
- **topaz** and **calcite** to increase hydration in perimenopausal and menopausal women.
- **amazonite** to break up stagnation (the aquamarine moves it out).
- **ocean jasper** to emphasize and support its relationship to Fluids and Heat-clearing properties.
- **ruby** or **bloodstone**, with **prehnite**, to tone the uterus, break up Blood stagnation, and stop bleeding.

Cleansing and Charging

Aquamarine needs to be cleansed every other day in running water. Charge in the sunlight for one to two hours, or in quartz crystal. It requires daily charging.

Common Locations

Brazil, Colombia, Zambia, Madagascar, Malawi, Tanzania, Kenya, United States (Colorado, Wyoming)

CLEAR BERYL/GOSHENITE

(See color insert plate 76)

Taste	<i>Sweet, bitter</i>
Nature	<i>Cold</i>
Affinities	<i>LU/KI</i>
Hardness	<i>7.5–8</i>
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/ Ying, sedimentary/Wei</i>

Color/Appearance/Light

Colorless or white, with transparent to translucent crystals

Chemical Composition

Beryllium aluminum silicate ($\text{Be}_3\text{Al}_2\text{Si}_6\text{O}_{18}$)

Key Characteristics

Supports the Lung–Kidney relationship to promote relaxation and help us feel content with life as it is in the present moment.

Directionality/Energetic Mechanism/

Channel System

Supports the Lungs in both their vectors of energy: dispersal to the exterior and descension toward the Kidneys.

Functions and Uses

Tonifies Lung Qi. Indicated for:

- sadness, grief, depression

Directs Lung Qi down to the Kidneys. Indicated for:

- asthma, wheezing

Emotional use. Indicated for:

- the person who is always seeking justice

Methods of Application

Topical Application

Massage, place, or tape goshenite on the low back in the depression below the L2 spinous process, slightly above waist level/GV-4/Mingmen, to support the descension of Lung Qi toward the Kidneys.

Wear a bracelet of tumbled chips that touch the wrist crease to tonify Lung Qi.

Internal Application

Drink as an elixir to address functions and uses.

Cautions and Contraindications

None known.

Cleansing and Charging

Cleanse in running water; charge in the sunlight or with quartz crystal.

Common Locations

Its name comes from its original “discovery” in Goshen, Massachusetts, but it is found almost anywhere other beryl is found.

GREEN BERYL/EMERALD

.....
(See color insert plate 76)

Taste	<i>Sweet, salty</i>
Nature	<i>Cold</i>
Affinities	<i>HT/GB/LR</i>
Hardness	<i>7.5–8</i>
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Lu bao shi, “green precious stone”

Color/Appearance/Light

Green, with transparent to translucent crystals. There are two shades of the color—the intense fresh, spring green is called emerald, while the paler is called green beryl.

A rare type of emerald known as a trapiche emerald is occasionally found in the mines of Colombia. A trapiche emerald exhibits a star pattern—it has spokes of dark carbon impurities that give the emerald a six-pointed radial pattern. These emeralds have a spiritual association.

Green stones are detoxifying and help the body clear itself of poisons. They are the link to address both physical and mental/emotional conditions. Green represents the regeneration of self, specifically as regards the stress that the Liver puts on the Kidneys—the need of the Wood element to meet its goals too quickly.

Stones with transparency formed in the intense heat deep in the Earth and have a stronger association with Yang Qi and the Gall Bladder. These gem-quality stones strengthen our intention to work with the Spirit/Shen and bring clarity to help us break through and release constitutional issues related to Wood—the frustrations and resentments we have not yet released.

The opaque stones have a stronger Yin relationship with the Liver. Rough, opaque stones are effective for physical application, but if these are tumbled and polished, they can still affect emotional issues; raw stones will have a more detoxifying effect, specifically for skin conditions.

Chemical Composition

Beryllium aluminum silicate ($\text{Be}_3\text{Al}_2\text{Si}_6\text{O}_{18}$) + **chromium**

Chromium brings its effects to the Blood level, to break up Blood stagnation and clear Dampness in the Blood (stickiness); it assists insulin to regulate blood sugar.

Aluminum clears Heat and addresses neurological signs and symptoms.

It can also contain iron, titanium, and vanadium.

Key Characteristics

Emerald is especially appropriate for convalescents or for people who are continually ill. It engenders Qi to promote the strength necessary for the process of recuperation.

Emerald anchors, calms, and promotes peristalsis. As a ring silicate, it facilitates the process of detoxification as it absorbs Excess Qi and toxins.

Directionality/Energetic Mechanism/Channel System

Descending: establishes communication from the Heart to the Liver, and brings energy from the Liver toward the Kidneys.

Directs pathology held latent in the Blood level more deeply into the anatomy.

Eight Extraordinary Channels:

- Du Mai/Governor Vessel
- Dai Mai/Belt Channel—promotes holding capacity

Functions and Uses

Directs Liver Yang downward (especially when resulting from Kidney Yin deficiency); anchors Liver Wind. Indicated for:

- neurological signs and symptoms: convulsions, seizures, epilepsy, Parkinson's disease
- rising Liver Fire that is damaging the bones and/or teeth; Heat consuming Essence
- hypertension, allergies
- headaches, declining vision
- broken blood vessels in the face
- shortness of breath
- nervousness
- jaundice, cirrhosis
- rage and extreme frustration

Clears Heat, especially when Heat is consuming Essence.

Indicated for:

- Steaming Bone syndrome, osteoporosis, dental decline, degenerative disk/joint disease
- infertility, impotence
- diabetes
- pestilent factors held in the Essence (latency damaging the Jing): rheumatoid arthritis, Lyme disease, human immunodeficiency virus (HIV), syphilis, parasites, Parkinson's disease, Alzheimer's disease

Clears Heat in the Blood; breaks up Blood stagnation.

Indicated for:

- high cholesterol
- toxicity held in the Blood, such as from drugs or alcohol
- leukemia

Directs Heart Yang Qi downward. Indicated for:

- palpitations, chest distress

Returns Heart Yin to support Kidney Yin. Indicated for:

- hormonal imbalances
- menopausal signs and symptoms, especially with high blood pressure

Releases "Upper Blockage." Indicated for:

- sinus conditions, stiff neck, headaches

Drains Dampness. Indicated for:

- Wind-Damp Bi/Obstruction syndrome: achy, painful joints, especially when worse with damp weather
- poor concentration
- parasitic infestations

Emotional use. Indicated for:

- the person who is an overachiever, who has too many projects: goal-driven and adrenal exhausted
- someone who is resentful and frustrated because she believes that everybody else has more than she has and is constantly asking, "Why can't I have it?"

Intentional use. Indicated for:

- illnesses that occur at the level of differentiation, because it helps us change our perceptions—emerald gives us more clarity as to how we continually create illness, and then it helps us break away from the stubbornness of the pattern
- giving clarity to help us overcome the challenges of the Wood element, such as frustration and resentment

Emerald—A Stone for the Yin Wood Temperament

Because it is green in color and has a hexagonal crystal structure, emerald is an important stone to affect the Wood temperament.

Some of the issues related to the Yin Wood personality in particular are headaches, the constant need to fidget, shyness or timidity, and indecisiveness. The person might have many plans and ideas, but shyness and indecisiveness prevent actualization.

Our temperament continually attracts the lessons that will most clearly point to what we need to understand in order to transform and graduate. People with Yin Wood tendencies who are committed to taking the time to understand the role of their temperament can hold a small, dull emerald sphere or pillar in the gender hand (right for women, left for men). Hold a very clear quartz crystal in the other hand to create an energetic circuit. The quartz crystal, with its trigonal crystal structure, brings the motivation of Fire energy to create transformation. Meditate on the stones for ten minutes a day.

After about three months of consistently performing this ritual, the effects of the emerald will reach the level of Essence, and these people will begin to more clearly understand their lessons in this life.

- promoting the virtue of wisdom or "sagehood"
- wealth palace, especially if there is resentment of "not having enough"
- strengthening heart chakra function
- meditation—holding the stone promotes greater focus, concentration, and intentionality; it helps in the cultivation of clairvoyance and for seeing into the future
- people born in the month of May, as a birthstone

Methods of Application

Topical Application

Hold emerald in the gender hand (right for women, left for men) to realize the lessons and role of the Wood temperament, to be able to graduate and become a person unfettered by the limit of the Essence/Jing.

In a stone layout intended to release energetic imbalance in the chest region, hold emerald in the gender hand (right for women, left for men).

Place over the sinuses (use inexpensive slices or tumbled chips).

For hypertension, wear emerald jewelry and drink a **sodalite** elixir.

As a necklace of beads, it helps release Wind from the upper region.

Massage, place, or tape:

- on the middle back in the depression below the T7 spinous process/**GV-9** to promote feelings of loving the world or noninfringement.
- on the temple, at the extra point Taiyang, to strengthen eyesight and relieve migraines.
- directly below the base of the tailbone/**GV-1** or on the low back in the depression below the L2 spinous process, a little above waist level/Mingmen/**GV-4**, to work on Penetrating Vessel/Chong Mai, Conception Vessel/Ren Mai, and Governor Vessel/Du Mai, the Eight Extraordinary Channels with the strongest relationship to our ancestry, our DNA.
- on Liver and/or Gall Bladder points.

Internal Application

Drink the elixir (4 ounces two times a day) for Parkinson’s disease, dementia, diabetes, rashes, hypertension, human immunodeficiency virus (HIV), Lyme disease, or parasites.*

Intentional Application

For people who are trying to nurture change in their life but are surrounded by others who are like Pestilent Qi, preventing the creation of a new world, wear an emerald with no apparent imperfections to filter these negative people away.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Sodalite and emerald are both useful for hypertension. Sodalite directs Qi downward and manages Fluids. Emerald anchors Liver Fire and breaks up Blood stagnation.

Emerald and **aquamarine** both affect the Wood element.

*Some say that the elixir of emerald has antibacterial and antiviral effects, making it particularly useful for Lyme disease, human immunodeficiency virus (HIV), and other infections held deeply in the body that potentially lead to autoimmune conditions, such as multiple sclerosis.

Emerald is more appropriate for neurological/Wind conditions; aquamarine nourishes and regulates Fluids.

Ruby invigorates Yang; emerald cools and relaxes Yang.

Combinations

Emerald strengthens the effects of **green aventurine**.

A formula to address chronic hypertension that runs in the family could include emerald as the principal stone with **aventurine** as an assistant, **bloodstone** as the transformer, and a turbid, **green-colored quartz** as a harmonizer.

Combine emerald with:

- **moonstone** for menopausal hypertension or hot flashes.
- **amethyst** for childhood asthma, especially asthma precipitated by stress, which implies Blood stagnation. (Childhood asthma is usually more about Yin deficiency than Blood deficiency. Emerald addresses the hormonal/Yin deficiency.)

Cleansing and Charging

Cleanse in running water. Charge in the sun for thirty minutes to one hour. Avoid too much exposure to the sun.

Common Locations

Colombia and Zambia produce the greatest number of emeralds on the planet.

PINK BERYL/MORGANITE
.....
(See color insert plate 76)

Taste	<i>Sweet</i>
Nature	<i>Neutral</i>
Affinities	<i>LU/HT/KI</i>
Hardness	<i>7.5–8</i>
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Chang ping shi, “camphor peace stone”

Camphor is used in herbal medicine to eliminate parasitic infestations and to “open the portals,” to be able to sense the world differently.

The word *ping* also means “to stabilize,” “to draw energy downward.”

Color/Appearance/Light

Pink, with transparent to translucent crystals. Pink is a combination of red and white, the colors associated with the Heart and Lungs, respectively. It gives association to issues related to Blood.

Chemical Composition

Beryllium aluminum silicate ($\text{Be}_3\text{Al}_2\text{Si}_6\text{O}_{18}$) + manganese

It sometimes contains iron and cesium.

Key Characteristics

Morganite encourages harmonious love relationships.

Directionality/Energetic Mechanism/Channel System

Consolidating and descending

Establishes Heart–Kidney communication.

Eight Extraordinary Channels:

- Belt Channel/Dai Mai—promotes holding capacity of the Belt Channel
- Conception Vessel/Ren Mai

Functions and Uses

Recycles Heart/Chest Qi to Mingmen; clears Heat in the Blood; moves Blood stagnation. Indicated for:

- anxiety, palpitations, chest pain
- high blood pressure, angina
- asthma, emphysema, tuberculosis
- leukemia, Steaming Bone syndrome

Emotional use. Indicated for:

- the person who has difficulty in intimate relationships, who is afraid to demonstrate love through the small but meaningful gestures that represent the intimacy of love
- bringing fertility energy to a relationship
- a broken heart

Intentional use. Indicated for:

- relationship palace
- strengthening heart chakra function
- relationships of any kind that involve cultural or racial difference—morganite helps us harmonize and adjust to cultural differences
- rekindling love between two people
- promoting self-forgiveness, which then allows us to appreciate and love the self

Methods of Application

Topical Application

Gem-quality morganite is quite expensive. Small, rough pieces are adequate to tape on points.

Place or tape on the center of the sternum, in line with the nipples/CV-17, for a broken heart.

Internal Application

Drink as an elixir for tuberculosis, asthma, emphysema, high blood pressure, or anxiety.

Intentional Application

Wear as a ring on the little or middle finger, with **hematite** rings on neighboring fingers, to enhance the descending effect.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

It is similar in function to **pink opal** but is more expensive.

Combinations

If there is Yin deficiency leading to Yin stasis, use morganite in an elixir and place **amber** on the inner aspect of the wrist/forearm, in line with the thumb, in the depression proximal to the bony landmark of the radial styloid process/LU-7 (opening point for Conception Vessel/Ren Mai), or other Ren Mai points, to break up the Yin accumulation.

Cleansing and Charging

Cleanse in running water. Charge in hematite.

Common Locations

Madagascar, United States (California, Maine)

RED BERYL/BIXBITE

.....

(See color insert plate 76)

Taste	<i>Sweet</i>
Nature	<i>Cold</i>
Affinities	<i>HT/LR/KI</i>
Hardness	<i>7.5–8</i>
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Raspberry red, with transparent to translucent crystals

Chemical Composition

Beryllium aluminum silicate ($\text{Be}_3\text{Al}_2\text{Si}_6\text{O}_{18}$) + manganese and iron

It also contains impurities of calcium.

Key Characteristics

Soothing, cooling, and descending for agitation in the chest region

Directionality/Energetic Mechanism/Channel System

Directs Heart Qi downward to the Kidneys.

Belt Channel/Dai Mai—promotes holding capacity

Functions and Uses

Clears Heat in the Blood. Indicated for:

- insomnia, irritability, restlessness
- leukemia

Methods of Application**Topical Application**

Gem-quality bixbite is quite rare and expensive. Small, rough pieces are adequate to tape on points.

Place or tape on the low back in the depression below the L2 spinous process, slightly above waist level/**GV-4**/Mingmen, to direct Heart Qi downward to the Kidneys.

Internal Application

Drink as an elixir to clear Heat in the Blood.

Intentional Application

Wear as a pendant touching the center of the chest/**CV-17** to clear Heat in the Blood.

Cautions and Contraindications

Red beryl is extremely rare and expensive. Another stone, **pezzottaite**, from Madagascar and Afghanistan, is sometimes substituted. It is also rare, but less valuable.

Cleansing and Charging

Cleanse in running water. Charge in hematite.

Common Locations

It is found in only a few locations in Utah and New Mexico.

**YELLOW OR GOLDEN BERYL/
HELIODOR**

.....

(See color insert plate 76)

Taste	<i>Sweet</i>
Nature	<i>Cold</i>
Affinities	<i>LU/HT/SP/LI</i>
Hardness	<i>7.5–8</i>
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Golden yellow with greenish yellow, transparent to translucent crystals.* The yellow color relates to the Spleen and Stomach.

Chemical Composition

Beryllium aluminum silicate ($\text{Be}_3\text{Al}_2\text{Si}_6\text{O}_{18}$) + iron

*In the jewelry trade, some say that the name *heliodor* applies only for the greenish yellow color.

Key Characteristics

Heliodor is appropriate for digestive problems rooted in a poor sense of self.

Directionality/Energetic Mechanism/

Channel System

Descending: establishes communication from the Heart to the Spleen and from the Spleen to the Kidneys.

Belt Channel/Dai Mai—promotes holding capacity

Functions and Uses

Resolves signs and symptoms of Liver invading Stomach and Spleen; regulates the pancreas. Indicated for:

- obesity, overeating, bulimia, and other eating disorders, especially due to poor self-image
- constipation, diarrhea
- sugar cravings
- hyperthyroid with digestive signs and symptoms
- jaundice

Intentional use. Indicated for:

- relationship palace
- helping newlyweds maintain equality in their relationship
- imparting the courage to face death (not so strongly as aquamarine)
- concentrating the mind for meditation

Emotional use. Indicated for:

- people who are uncomfortable with themselves, and who cannot receive nourishment from within—they find comfort with food but are unable to receive nourishment; they look to others to define them because they have a negative self-image; they are so involved with what others think of them that they cannot move into the initiation phase of transformation

Methods of Application

Topical Application

Gem-quality heliodor is quite expensive. Small, rough pieces are adequate to tape on points.

Place or tape:

- on the low back in the depression below the L2 spinous process, slightly above waist level/**GV-4**/Mingmen, to support the descension of Spleen Qi to the Kidneys.

- on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**, to address eating disorders.

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Wear as a pendant touching the center of the chest/**CV-17** to address functions and uses.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Heliodor is generally more strengthening than the other beryls.

Cleansing and Charging

Cleanse in running water. Charge in hematite.

Common Locations

Brazil, Madagascar, Namibia, Russia, and the Ukraine*

• Chrysoprase •

(See color insert plate 77)

Taste	<i>Bitter</i>
Nature	<i>Cold</i>
Affinities	<i>HT/LR/GB</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Metamorphic/Ying</i>

Chinese Name

Lu yu sui, “green marrow that becomes jade”

Color/Appearance/Light

Granny Smith apple green. It ranges from opaque, with a strong color, to somewhat translucent, with a paler color.

*According to mineralogists at Mindat.org, golden beryl from areas in Tajikistan, Afghanistan, and Pakistan is likely to be irradiated aquamarine.

The color gets paler over time. It burns out with heat and sunlight, or it is dissolved and washed out with silicic acid during erosion. It can be so pale that it is white.

Chemical Composition

Silicon dioxide (SiO₂) + **nickel**

The apple green color comes from hydrated nickel silicates. Chrysoprase is the most popular stone that contains nickel.

Nickel binds to calcium and draws pathogens out for detoxification. It helps chelate heavy metals.

Key Characteristics

Chrysoprase assists us during major transitional periods of life.

It is a principal stone to affect the Liver in its responsibility to regulate the smooth flow of Qi. It breaks up Blood stagnation resulting from Blood deficiency and helps the Liver more fully utilize its stored Blood.

It is appropriate when the body is responding to Heat or Yin deficiency by producing Dampness.

Although we could make the case that chrysoprase fits in with the transformative stones, the Chinese considered it a gemstone for its strong affinity to constitutional issues. It is an ancestral stone.

From a Western point of view, chrysoprase is a form of chalcedony.

Directionality/Energetic Mechanism/ Channel System

Eight Extraordinary Vessels:

- Penetrating Vessel/Chong Mai
- Yin Wei Mai—chrysoprase supports our movement through major life transitions by helping to release old memories and by bringing in new Blood to allow new awareness, to surrender the past and move on with new breath, new Blood
- Belt Channel/Dai Mai—for the process of release

Functions and Uses

Breaks up stagnation: Phlegm, Hot Phlegm, and/or Blood; detoxifying. Indicated for:

- swellings and hardenings in the Liver, such as with cirrhosis or ascites
- chronic skin conditions, such as vitiligo, liver spots, pigmentation problems occurring as a result of the Liver's inability to bring Blood to the skin and

sinews, encrustations on the skin, scleroderma, neurodermatitis, varicosities

- Belt Channel/Dai Mai excess—Damp-Heat infections in the Lower Burner, such as urinary tract infections, chronic fungal conditions (candidiasis, chronic yeast infections), or infertility due to chronic bacterial or fungal infection
- high cholesterol, fatty liver
- arteriosclerosis, coronary artery disease, plaque, high blood pressure, palpitations
- Running Piglet Qi: panic attacks resulting from Blood stagnation in the Lower Burner
- Shaoyang conditions (alternating, intermittent signs and symptoms), addictive behavior
- tremors
- heavy metal toxicity
- alcohol addiction

Breaks up Yin stasis to benefit Yin Wei Mai. Indicated for:

- major transitional times of life

Calms the Shen. Indicated for:

- Running Piglet Qi, panic attacks, fear, retreat from life, fear of failure, anxiety
- emotional disturbances, especially resulting from digestive issues

Emotional use. Indicated for:

- the person who fears the challenges of life, who doesn't have the endurance or stamina to fully engage with life's responsibilities
- the person who is uncomfortable with the aging process—the discomfort is due to Blood stasis in Yin Wei Mai, causing the person to be “stuck,” contaminated by memories of the past and unable to have new experiences to bring in new Blood
- the person who feels frustration or resentment, especially when there isn't enough time to get things done

Intentional use. Indicated for:

- health palace (often used for mental illness)
- strengthening heart chakra function
- headache resulting from cultivation practices intended to open the third eye

Methods of Application

Topical Application

Massage, place, or tape chrysoprase:

- on the inner forearm three fingers' width above the wrist crease (looking at the palm side of the hand),

between the tendons/**PC-6**, to promote Yin Wei Mai function: to detoxify the contaminations caused by memories of the past, the poisons that deplete Yin; to clear stagnation; and to surrender the past, breathe in the present, and move into the future with fresh Blood.

- on the inner aspect of the lower leg, a little more than a hand's width up from the high point of the inner anklebone/**LR-5**, to affect urogenital stagnation, swellings, chronic fungal conditions either on the skin (such as tinea, athlete's foot) or internally (such as candidiasis).
- on the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone/**CV-3**, and also approximately midway between the navel and the pubic bone/**CV-4**, for urinary tract infections or chronic yeast infections.
- on the midline of the abdomen, at the "V" where the ribs meet the base of the sternum/**CV-15**—the Source point for Yin and an important point for Heart–Kidney communication—to cleanse Blood and Yin.
- on the heart region for anxiety, fear, and/or palpitations.

Internal Application

Drink as an elixir for carotid artery blockage and to address other functions and uses (short-term use only).

Intentional Application

Soak hands and feet in a wash of chrysoprase and smoky quartz for emotional disturbances.

Wear chrysoprase as a bracelet during transitional periods of life.

Cautions and Contraindications

With its nickel content, the elixir should only be used for a short time. Alternatively, use an elixir made from a potentiated quartz crystal.

Compare/Contrast/Differentiate

Peridot helps heal and regenerate; chrysoprase just breaks up the stagnation.

Howlite also addresses arteriosclerosis, but chrysoprase is better.

Green opal can also contain nickel, but the opal has more water content than chrysoprase.

Chrome chalcidony is a similarly appearing mineral, but its green color is caused by chromium, not nickel.

Combinations

Chrysoprase combines well with **smoky quartz** for Dampness/fungal conditions, such as tinea, candidiasis, and athlete's foot.

For fear, combine chrysoprase with a blue or green stone, such as **sodalite**, **blue quartz**, **green aventurine**, or **green quartz**.

Chrysoprase combines well topically with pink stones such as **rose quartz**, **kunzite**, or **morganite**. Place the combination at the center of the chest to soothe the Heart.

Cleansing and Charging

Cleanse in running water; charge with quartz crystal.

Common Locations

Australia, Tanzania, Brazil, Poland, United States. It was not originally found in China but was brought from India.

• Coral •

(See color insert plate 78)

Taste	<i>Sweet</i>
Nature	<i>Neutral, though many materia medicas assign it a cold nature because of its impact on Heat</i>
Affinities	<i>HT/KI/LR</i>
Hardness	<i>3–4</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Carbonate</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Zi hu, "slivers from the sea"

Shan hu, "doorway to the mountains"

Color/Appearance/Light

White, pink (most prized), red (very expensive), and sometimes yellow or greenish blue. It appears as small branch-like pieces. Large whole specimens have branches and many holes; the more branches it has, the more valued it is.

The white color is often dyed to make it appear red. Therapeutically, it still has the effects of red coral and can be used as such for both physical and emotional conditions.

Chemical Composition

Calcium carbonate (CaCO_3)

It is a biological product. The calcium has an alkalizing, calming effect.

Key Characteristics

The amorphous crystal structure has no order and offers flexibility in its therapeutic impact. Long-term consumption promotes longevity and happiness.

Directionality/Energetic Mechanism/ Channel System

It directs Heat downward and acts as a diuretic.

Eight Extraordinary Meridians in general; Penetrating Vessel/Chong Mai in particular

Functions and Uses

Establishes Heart–Kidney communication; settles the Shen; anchors Heart Qi back to the Kidneys, especially for Chong Mai issues. Indicated for:

- Running Piglet Qi, panic attacks, palpitations, post-traumatic stress disorder
- seizures, epilepsy
- unresolved core emotional issues

Nourishes Yin; reconstitutes substance. Indicated for:

- osteoporosis, Alzheimer's disease
- menopausal signs and symptoms
- Heat in the Five Centers (the palms, bottoms of the feet, and chest), hot flashes, night sweats
- children with intellectual disability

Stimulates Kidney Yang. Indicated for:

- adrenal exhaustion

Cools Heat in the Blood; breaks up Blood stagnation. Indicated for:

- dysmenorrhea, heavy menstrual bleeding due to Heat in the Liver
- urinary bleeding, burning urination
- Empty Heat symptoms: feeling heat during the evening, night sweats, red cheeks
- glaucoma, vitreous opacity
- varicosities

Extinguishes Wind. Indicated for:

- neurological conditions, post-vaccination issues

Drains Damp-Heat. Indicated for:

- genital herpes, prostatitis
- Running Piglet Qi: panic attacks with a sensation of energy rushing upward due to Damp-Heat stagnation in the lower region

Emotional use. Indicated for:

- bringing fresh blood to a belief in endless potentials

Methods of Application

Topical Application

Red coral resonates with the point in the center of the armpit/**HT-1**.

When Damp-Heat accumulates and stagnates in the Lower Burner, it can cause Running Piglet Qi, or panic attacks, as Heat escapes and suddenly rises upward through the center of the body. Place coral on the navel and heat it with indirect moxa or a far-infrared lamp. This will draw Yang Qi into the Belt Channel/Dai Mai to stimulate the drainage of Damp-Heat.

Play with coral during therapy sessions. It comes from the sea, which is associated with the Kidneys. From a spiritual point of view, it can be helpful during past-life regression to retrieve memories important for this lifetime, or to reclaim childhood memories.

Use the elixir (made with distilled water) as an eyewash.

Wear as a necklace or bracelet for menopausal signs and symptoms.

Internal Application

Drink as an elixir:

- for Heat in the Blood.
- before sleep to induce images of past incarnations.

Suckle on coral to access the Source/Yuan level.

Intentional Application

People who are always losing things, and forgetful people, should wear coral as an amulet.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Red coral relates to the Blood. White coral relates to Yin.

Combinations

Coral combines well with **pearl**.

Cleansing and Charging

Cleanse in saltwater. Dry in a bed of sea salt. Recharge overnight in moonlight to absorb back the yin.

Stone History

Tang-dynasty materia medicas noted that coral removes Blood stasis, benefits the eyes, and relieves epilepsy.

In ancient times, an iron grid was lowered to the sea bottom. Within a year's time coral branches reaching 2 to 3 feet in size would grow into the grid and the grid would be retrieved, allowing for a harvest to be made.

Common Locations

Coral grows in seabeds, usually in relatively shallow, tropical waters. Currently, most coral comes from the Mediterranean. A dark red color is called oxblood, and a pale pink variety is called angel skin. Hawaii produces a black coral.

Coral has suffered from climate change and overcollection. Many countries have established limits for harvesting.

• Diamond •

(See color insert plate 79)

Taste	<i>Sweet</i>
Nature	<i>Warming</i>
Affinities	<i>LR/KI</i>
Hardness	<i>10</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Native element</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Colorless, or tinged with yellow, brown, gray, blue, or red. In its raw form it is not particularly impressive. When it is cut and faceted, diamond displays the brilliance that makes it so sought after and valuable.

The colors can be caused by structural inconsistencies (brownish), extreme pressures during formation (violet and red), radiation within the Earth (green), or chemicals (boron for blue, nitrogen for yellow).

Chemical Composition

Elemental carbon (C)

A pure, single element, the same as coal or jet but created in a very different environment.

Key Characteristics

It confers permanence, which can sometimes result in rigidity. Its hardness of 10 is proof of the tremendous pressure it endured during its formation. It can make us feel invincible and fearless.

Its hardness results from its covalent bond. Nothing can break it up.

The ritual of the diamond ring for marriage signifies that the relationship is solid and cannot be broken.

Despite its potential for rigidity, it is able to capture pure light—spirit.

Directionality/Energetic Mechanism/Channel System

Conception Vessel/Ren Mai

Functions and Uses

Promotes endurance; with its clarity and firmness, it knows what needs to be done. Indicated for:

- convalescing patients

Draws energy to the brain. Indicated for:

- upper region signs and symptoms, such as cataracts or poor vision, allergies, sinusitis, rhinitis, dementia

Intentional use. Indicated for:

- promoting universal love
- strengthening the function of the eighth chakra, above the crown, where there is pure light
- people born in the month of April, as a birthstone

Methods of Application

Topical Application

Wear as jewelry to address functions and uses.

Internal Application

The diamond is so hard that it has little reaction in water; an elixir is not very effective.

Intentional Application

Wear as jewelry to address functions and uses.

Cautions and Contraindications

Long-term use can promote rigidity because of its absolute hardness. Its use as a wedding ring on the fourth finger—the Triple Heater finger—can cause rigidity in the Triple Heater function. For someone suffering with serious health problems, temporarily removing the wedding ring during the course of treatment is an appropriate suggestion.

Using diamonds in stone medicine requires that the person have abundant Yang Qi, in order to “unravel” what the diamond has to teach.

Compare/Contrast/Differentiate

Zircons have a similar shine to diamonds when they are cut but are much less expensive. Lab-produced cubic zirconia is sometimes marketed as synthetic diamond.

Diamonds are similar to **realgar** in that, if the person has not cultivated personal transformation, the stone can create problems, such as seeing the self as invincible or fearless. Such a state can lead to a breakdown.

Combinations

Diamond enhances **white jade**.

Cleansing and Charging

There is no need for cleansing or charging because of its strong integrity. Charge with other diamonds.

Stone History

Diamonds are mentioned in classical literature as early as the third century BCE, but they were not indigenous to China. They were stones the “foreigners” wore. By the time of Li Shizhen, the diamond had found its way into China, but it was not popular because it was too hard. It could strengthen the Essence, but it could also make it stagnant.

Common Locations

Central and southern Africa, Canada, India, Russia, Brazil, and Australia

• Diopside •

(See color insert plate 80)

Taste	Spicy, bitter, salty
Nature	Cooling
Affinities	LU/LR/GB/TH
Hardness	5–6
Crystal structure	Monoclinic
Stone group	Chain silicate
Level of formation	Igneous/Yuan, metamorphic/Ying

Chinese Name

Tou hui shi, “stone with splendor passing through”

Color/Appearance/Light

Light to dark green, blue, brown, colorless, white, or gray. It grows in a hexagonal habit and can be transparent or translucent. There is a gem-quality variety called chrome diopside, which has a strong, clear green color.

Chemical Composition

Calcium magnesium silicate (**CaMgSi₂O₆**)

It also commonly contains iron, which places it in the ferromagnesian class. (There are three ferromagnesian stones commonly used in stone medicine: bronzite, diopside, and peridot.) Other impurities can include manganese, zinc, aluminum, titanium, sodium, and potassium.

Gem-quality chrome diopside contains chromium.

Key Characteristics

Diopside treats Shaoyang (alternating or intermittent signs and symptoms) conditions of either an emotional or physical nature because it supports both the Source/Yuan and the Defensive/Wei levels.

Directionality/Energetic Mechanism/Channel System

Anatomical level: bones

Supports the Lung–Kidney relationship.

Supports the Triple Heater mechanism to disseminate Source Qi.

Stimulates Yang Qi toward the surface.

Through its effect on the Gall Bladder, diopside accesses the Curious Organs.

Yang Wei Mai: Diopside increases Yang Qi to motivate us to take the necessary actions in order to move forward in life. The Yang Qi helps break up the Yin stagnation that holds on to regrets and fears. When the Kidneys drain the pathology through urination, our Essence is no longer burdened by stagnation, and it becomes free.

Functions and Uses

Resolves Shaoyang conditions (half in and half out). Indicated for:

- alternating signs and symptoms: chills and fever, belching and/or flatulence, diarrhea and constipation
- unexpected, sudden urination or coughing
- indecisiveness
- bile duct blockage

Harmonizes the Middle Burner; resolves Liver invading Stomach, affecting the Large Intestine. Indicated for:

- swollen spleen, swollen liver
- irritable bowel syndrome, ulcerative colitis, constipation, bloating, alternating constipation and diarrhea
- abdominal rumbling

Softens hardness and breaks up accumulations, especially related to the Bones. Indicated for:

- bone spurs, joint deformities, rheumatoid arthritis
- excess calcium that has accumulated in the form of kidney stones
- bone cancer

Clears Heat to repair tissues. Indicated for:

- post-surgery, post-heart attack

Emotional use. Indicated for:

- someone who is unable to take risks or who cannot commit to a task, who is stuck “half in and half out” from taking action, who has difficulty making decisions

- people who suffer from lack of self-worth because they were not praised or rewarded when growing up and have no sense of accomplishment
- someone who is reluctant and lethargic when asked to do something, but is irritated if not asked

Methods of Application

Topical Application

Massage or tape diopside on the midline of the top of the forearm (looking at the back of the hand), in the depression about two thumbs' width above the wrist joint/**TH-5**, to activate Yang Wei Mai.

Internal Application

Drink as an elixir to address functions and uses. Use a clean stone without matrix.

Cautions and Contraindications

Diopside has a very complex chemical composition and is only moderately hard. Use caution with an elixir, or use a potentiated quartz crystal.

Compare/Contrast/Differentiate

Chrysoprase relates to Yin Wei (self-image), as diopside relates to Yang Wei (self-worth, accomplishments).

Diopside and **peridot** are both in the ferromagnesian class of silicates. Peridot contains more iron and is relatively more building and nourishing. Diopside contains more magnesium, which makes it more cleansing.

It is similar in appearance to **epidote**.

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or charge with hematite.

Stone History

Li Shizhen noted that diopside was for people who have no sense of accomplishments, who don't believe they have done anything worthy.

Common Locations

Myanmar, Russia, Italy, United States

• Epidote •

(See color insert plate 81)

Taste	<i>Sweet, bitter, spicy</i>
Nature	<i>Slightly warming</i>
Affinities	<i>SP/LR/GB/KI</i>
Hardness	<i>6–7</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Chinese Name

Lu lian shi, “green curtain stone”

In its raw crystal form it sometimes resembles the vertical lines of hanging curtains.

Color/Appearance/Light

Dark pistachio or olive green, black, gray, or yellow, with transparent to opaque crystals

Chemical Composition

Calcium aluminum iron silicate ($\text{Ca}_2(\text{Al,Fe})_3(\text{SiO}_4)_3(\text{OH})$)

Common impurities include magnesium and manganese.

Key Characteristics

Epidote is important for regenerating and repairing Essence/Jing.

Its spicy taste is invigorating for Essence and for the Blood.

The island silicates strengthen the Upright Qi, to fortify us against pathogenic factors. Additionally, they break up accumulations and gatherings/Juji.

Directionality/Energetic Mechanism/

Channel System

Descending

Affects the Gall Bladder to make a link to the Curious Organs.

Eight Extraordinary Channels:

- Penetrating Vessel/Chong Mai as it relates to the chest (that is, the Heart and Lungs)
- promotes Belt Channel/Dai Mai holding capabilities; induces latency

Functions and Uses

Nourishes Essence/Jing; repairs DNA; heals damaged tissue. Indicated for:

- damaged organs, such as from cancer
- diseased organs, such as the pancreas (from diabetes) or the liver (from cirrhosis)
- convalescents

Stimulates the Gall Bladder and bile function. Indicated for:

- constitutional conditions

Clears Heat and Wind. Indicated for:

- Running Piglet Qi, panic attacks

Regulates Blood (mild effect). Indicated for:

- irregular menstruation

Emotional use. Indicated for:

- releasing old emotional patterns of sadness, betrayal, self-blame, or self-pity

Intentional use. Indicated for:

- prosperity palace

Methods of Application

Topical Application

Place epidote directly over diseased or damaged organs to restore function; for example, place over the pancreas to restore pancreatic function for diabetics, or over the liver for cirrhosis, or over the lungs for chronic obstructive pulmonary disorder.

Place on the center of the sternum, in line with the nipples/**CV-17**, to restore circulation to the heart in cases of congestive heart failure.

Internal Application

As an elixir, use in a combination to help clear constitutional nervousness/Wind.

Cautions and Contraindications

It contains aluminum but is relatively hard.

Compare/Contrast/Differentiate

Epidote and **dumortierite** both affect the Penetrating Vessel/Chong Mai. Dumortierite is applicable for digestive issues associated with Counterflow Qi. Epidote affects the trajectory as it goes to the chest to affect the Heart and Lungs.

Epidote has a strong relationship to Essence/Jing, but only slightly to the Blood. To affect Blood issues, such as leukemia, combine with stones that contain chromium to clear Heat in the Blood, such as **emerald** or **ruby**.

Epidote is contained in **unakite**.

Combinations

Combine epidote with **ruby** for cancer.

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or place with a crystal or hematite to recharge.

Common Locations

Austria, Sri Lanka

• Labradorite •

(See color insert plate 82)

Taste	<i>Spicy, sweet</i>
Nature	<i>Warming</i>
Affinities	<i>KI/LR/GB</i>
Hardness	<i>6–6.5</i>
Crystal structure	<i>Triclinic</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Color/Appearance/Light

Dark bluish greenish. It has no color of its own. Fissures in the structure reflect and bend light to give color and luminescence, called the schiller effect.

Its darkness suggests the mystery of the Kidneys.

The green and blue colors associate with Liver Blood as it supports Kidney Yin, to strengthen the constitution and bring forth self-esteem.

Chemical Composition

Calcium aluminum silicate ((Ca,Na)(Al,Si)₄O₈)

It is a variety of feldspar (plagioclase).

Key Characteristics

The darkness implies a relationship to the Kidneys, and as a framework silicate, it is indeed a diuretic. It detoxifies and helps open the routes of elimination of urination and defecation to expel pathology.

Labradorite is a good choice where there is a history of Blood stagnation or hypertension.

Directionality/Energetic Mechanism/ Channel System

Descending

Triple Heater mechanism

Establishes Heart–Kidney communication.

Functions and Uses

Breaks up Blood stasis affecting the Bones. Indicated for:

- arthritis, gout, scoliosis, bone spurs

Breaks up stagnation in the Lower Burner due to Cold or Damp-Heat; drains Damp-Heat. Indicated for:

- urinary tract infections, incomplete urination, interstitial cystitis, diarrhea
- kidney stones

Warms Wind-Cold-Damp Bi/Obstruction. Indicated for:

- stiff, painful joints; arthritis; gout
- cold hands and feet

Warms Cold in the Uterus. Indicated for:

- amenorrhea, dysmenorrhea, menstrual pain
- ovarian cysts
- blockage in the fallopian tubes, infertility due to blockage

Tonifies Kidney Yin. Indicated for:

- menopausal signs and symptoms

Directs Qi downward. Indicated for:

- vertex headaches, sinus pressure headaches
- high blood pressure
- excessive dreaming

Emotional use. Indicated for:

- bringing out a person's warmth; helping an introverted person to engage with other people more easily

Intentional use. Indicated for:

- promoting intuition or inner knowing
- travel and opportunity palace

Methods of Application

Topical Application

Labradorite is generally appropriate for points on the lower back and lower abdomen.

As a wand, massage areas of pain, such as with gout or scoliosis.

Hold a sphere and notice that the hand begins to be slightly warm, not because the stone is drawing Heat out of the body but because it is generating warmth—for introverted, depressed people.

For cold hands, hold in the hands; for cold feet, soak the feet in a warmed elixir bath.

For arthritis, while lying on the back, place a labradorite on the navel/**CV-8** and another one on the low back in the depression below the L2 spinous process, slightly above waist level/**GV-4**/Mingmen. Energy emerging from Mingmen begins to draw excessive calcium away from the spine and other bones and begins the process of discharging through the Urinary Bladder (the person must drink adequate water during this process).

Massage, place, or tape:

- on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/**CV-15**, to strengthen the immune system.
- on the pubic bone for Cold in the Uterus.

Tape small stones in the depression on the bottom of the foot, behind the ball/**KI-1**, and walk for twenty minutes to control hot flashes.

Immerse labradorite in sweet almond or other massage oil. Use the infusion to massage and release the paravertebral muscles, especially for scoliosis. The infused oil is appropriate for any condition associated with Cold.

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Place a specimen or carving in the west corner of the home to support the travel and opportunity palace.

Wear as a pendant to feel less shy and more comfortable in the world.

Cautions and Contraindications

When making an elixir, it is possible that some of the stone may dissolve. Labradorite itself is a stable stone. Any loss of substance is likely due to embedded calcite dissolving into the water. Nevertheless, use caution with internal use, because of labradorite’s aluminum content, or use a potentiated quartz crystal.

Compare/Contrast/Differentiate

Labradorite’s warming nature makes it better for Wind-Cold-Damp Bi syndrome than for pain conditions associated with Damp-Heat.

Combinations

Combine labradorite with **blue opal**, which contains water and thus conducts Qi quickly, to support the movement of Blood from the Liver to the Kidneys, especially to help with fatigue.

Cleansing and Charging

Cleanse with hematite or in running water. Recharge in quartz crystal or hematite.

Common Locations

Labrador, Brazil, Norway. A variety found in Finland is called spectrolite. It tends to be darker in color, with more schiller effect, and is popular as a gemstone.

• **Larimar/Pectolite** •

(See color insert plate 83)

Taste	<i>Spicy, bitter</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/GB</i>
Hardness	<i>4.5–5</i>
Crystal structure	<i>Triclinic</i>
Stone group	<i>Chain silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Sky blue or light greenish blue, with cloud-like white markings. Its only source is the Dominican Republic in the Caribbean, and the color is the same as the ocean. The shade of blue represents the liberation of the Soul.

Larimar is somewhat rare and relatively expensive. Inexpensive, porous white stones are sometimes dyed to simulate larimar.

Chemical Composition

Sodium calcium silicate ($\text{NaCa}_2\text{Si}_3\text{O}_8(\text{OH})$) + copper

Its blue color comes from copper inclusions.

Key Characteristics

Larimar has a strong relationship to the Ancestral Sinews, the major muscles of the torso.

Larimar is a rebuilding stone for transitional times following the loss of something or someone to whom we have been extremely attached. It also supports the changes we have to make when we examine our habitual attitudes or additions.

It is important for regulating Qi. It has a particular effect for conditions that originate in the emotions, especially when the symptoms (such as headaches or mood swings) appear more strongly after a loss in our lives.

Directionality/Energetic Mechanism/ Channel System

Targets the throat.

Bao Mai (directs energy downward to affect the abdominal rectus muscle and the pelvic bone)—it establishes a connection from above to below, to “get things moving.” It can promote latency by directing pathology into the lower region, but it is more about breaking up obstruction in the muscular system.

Belt Channel/Dai Mai, which holds the tragedies and traumas of life

Curious Organs: Marrow—to reprogram DNA, to help eliminate contaminants at the constitutional level

Functions and Uses

Regulates Liver and Gall Bladder Qi; invigorates Qi stagnation. Indicated for:

- migraines, sinus headaches, diaphragmatic constriction, menstrual pain, plum pit throat
- strong emotions and chronic mood swings
- indecisiveness
- poor growth in children

Ancestral Sinews

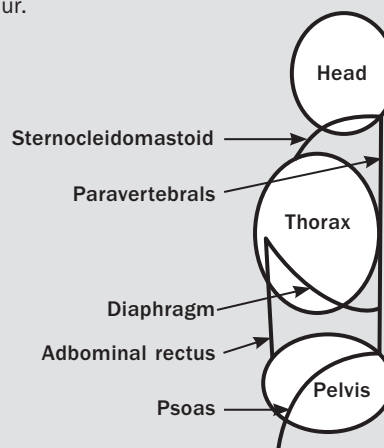
The Ancestral Sinews are a group of five major muscles responsible for holding the bony cavities together and maintaining the upright posture.

Two of these muscles form two “columns” on the back and front of the body:

- The paravertebral muscles attach the occiput, through the thorax, to the pelvis.
- The abdominal rectus attaches the bottom of the thorax to the top of the pelvis.

The remaining three muscles form a sine wave through the body, connecting front to back:

- The sternocleidomastoid muscle attaches the back of the skull to the front of the thorax (at the collarbones).
- The diaphragm connects the bottom of the thorax (at the base of the sternum) to the lumbar spine.
- The psoas connects the sacrum to the front of the femur.



Relaxes the Ancestral Sinews. Indicated for:

- stagnation in the muscular “pillars” that hold the body in alignment—for symptoms such as neck stiffness, tight paravertebral muscles, low back tension, diaphragmatic constriction
- menstrual pain
- chest pain, chest tension

Clears Damp-Heat from the Lower Burner. Indicated for:

- urinary tract infections, yeast infections

Emotional use. Indicated for:

- the person with “mental constipation,” who can’t let go of a particular idea or emotion
- grief following the death of a loved one—it is especially helpful in the process of self-examination

to shape a new identity, especially after the death of a parent or spouse

Methods of Application

Topical Application

Place larimar on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/**CV-15**, to help reorient the structure of the thoracic cavity. This placement also stimulates the thymus gland to strengthen immunity.

Use as a gua sha tool to scrape the Luo points, for rigid attitudes.

Place larimar in massage oil to enhance bodywork intended to loosen the paravertebral muscles.

Internal Application

Use a potentiated quartz crystal to make an elixir. Drink for:

- chronic headaches, especially if they began after an emotional loss.
- arteriosclerosis, or rigidly held habits or ideas.

Intentional Application

Wear as a necklace touching the central notch at the base of the throat/**CV-22** to move Liver Qi stagnation at the throat—to encourage verbalizing emotion, but not through screaming and shouting. Its cooling nature helps harmonize the expression of strong emotion.

Wear as a pendant at the center of the chest/**CV-17** to give the sense of having sufficient resources/Blood to overcome life's challenges.

Cautions and Contraindications

Larimar is relatively soft and contains copper. Use a potentiated quartz crystal for an elixir.

Compare/Contrast/Differentiate

Larimar is similar in function to **peridot**, but where peridot clears Liver Fire, Larimar is more for Liver Qi stagnation.

Larimar is similar in function to **Xiao Yao Wan/Free and Easy**, a popular herbal formula to promote the smooth flow of Liver Qi. The idea is to allow ourselves to move along through life wherever it leads us, and to be present in our experiences. Turbulence and storms will come, but they are to be expected as part of the process of life.

Larimar boosts the immune system by directing energy downward toward the Kidneys to establish a Bao Mai circuitry. **Kunzite** supports the immune system by boosting the Qi.

Combinations

Combine larimar with:

- **chrysocolla** to increase the assimilation of calcium, especially in children with poor growth.
- **apatite** to clear Damp-Heat held in the bones (such as with arthritis) and to rebuild cartilage.

Cleansing and Charging

Larimar is a reactive stone that takes on vibrations very quickly. It needs warm water to clear it out.

Cleanse in warm running water. Recharge in the sunlight.

Common Locations

Dominican Republic

• Lepidolite •

(See color insert plate 84)

Taste	<i>Bitter</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LR/GB/PC/HT</i>
Hardness	<i>2.5–3.5</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sheet silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Chinese Name

Tiao chong shi, “that which lifts up heaviness stone”

The name describes its nature of drawing away from deep in the Earth, away from the magma, and lifting things out.

Color/Appearance/Light

Shades of pink, purple, or rose red (also yellow or colorless). It can appear as layers or in chunky pieces. Layers are a more cooling form.

The lighter colors contain more aluminum, to affect Liver Wind and Heat. The darker the purple color, the more lithium, for Heart Blood.

Chemical Composition

Potassium lithium aluminum silicate
($\text{KLi}_2\text{Al}(\text{Al},\text{Si})_3\text{O}_{10}(\text{F},\text{OH})_2$)

Potassium regulates fluid metabolism. Aluminum is soothing for the nerves, to help with pain and calm the Shen. Lithium gives it a pink color and affects the Blood.

It forms in the presence of fluorine gas, which keeps its texture porous and flaky and gives it relationship to Spleen Qi's ability to dissolve and reconstitute.

Key Characteristics

Lepidolite is a mica. Its many layers bring attention to the layers of emotional baggage we have carried throughout life.

Lepidolite affects emotional issues, especially acute presentations of long-standing conditions. It is more for acute conditions that require immediate resolution than for chronic problems.

For the person with a long history of obsessions or pensive-ness, lepidolite helps draw the emotional charge out of the Blood level.

Directionality/Energetic Mechanism/ Channel System

Ascending

Eight Extraordinary Vessels:

- Yin Wei Mai—how our physical body changes as it accumulates life experience
- Governor Vessel/Du Mai

Functions and Uses

Strengthens Blood to extinguish Wind; calms the Shen. Indicated for:

- Dian Kuang (depression and mania)
- nervous energy, nervous anxiety, insomnia, restlessness of mind, feelings of betrayal, addiction to thoughts and feelings, continually returning to an event in one's memory, obsessive-compulsive disorder
- addiction to substances, compulsive erratic behavior, acting out
- emotional trauma, shock
- neurological signs and symptoms: radiating pain (such as with sciatica), muscle spasms, tremors
- palpitations, arrhythmia, tachycardia
- heart pain (physical or emotional)
- life transitions, such as with menopausal Empty Heat signs and symptoms

Activates the Governor Vessel. Indicated for:

- infertility from Yang deficiency
- childhood infectious disease

Warms Cold Bi/Obstruction, especially in the hips; directs Source/Yuan Qi upward; soothes the Sinews. Indicated for:

- Yin stagnation in the hips and shoulders, being overweight
- physical pain due to chronic degenerative conditions or cancer
- prolapse, especially of the uterus; hemorrhoids

Emotional use. Indicated for:

- stimulating the ability for a person to stand on his own, to cultivate the independence needed for life; it gives the ability to separate, to stop behaving in a codependent way
- drawing out depression and memories, and helping to be calm while breaking old patterns

Methods of Application

Topical Application

Use a tumbled lepidolite as a gua sha tool to scrape:

- the little-finger edge of the hand, in the large depression just in from the metacarpal joint/**SI-3**, and points along the spine/GV points, to stimulate Yang Qi.
- the inner forearm three fingers' width above the wrist crease (looking at the palm side of the hand), between the tendons/**PC-6**, for addiction, not only to substances, but to anything in life to which we are excessively attached.

Sit on the stone for hemorrhoids.

Massage, place, or tape:

- on painful joints for Cold Bi syndrome, or other areas that need warmth, such as the hands for Raynaud's syndrome.
- on the lower abdomen for prolapse conditions involving the uterus or bladder.

Internal Application

Use only harder, tumbled stones for making an elixir, and use only for the short term.

Drink the elixir during emotional healing crises.

Intentional Application

Place under a pillow to induce dreams.

Cautions and Contraindications

It is a soft stone with aluminum content. Use with caution in an elixir. Use a tumbled stone for only a short time or use a potentiated quartz crystal.

Compare/Contrast/Differentiate

Conditions rooted in Deficient Yin can cause both Heat (which can affect the Sinews but has more impact on the mind and the Shen) and Wind (which has more impact on the Sinews, causing restlessness in the physical body). If Heat is the main concern, use **lepidolite**. If Wind is predominant, use **sugilite**. Neither is appropriate for conditions where Dampness is trying to compensate for Deficient Yin, as with edema.

Lepidolite is more warming and moving than **fuchsite**.

Lepidolite is appropriate for acute flare-ups of chronic conditions. **Fuchsite** is more useful for long-standing issues.

Combinations

Combine lepidolite, which affects Yin Wei Mai, with **amethyst** to affect the Chong Mai, and apply on the chest, in the intercostal space below the breast tissue, in a line below the nipple/**LR-14**, for inherited conditions, such as alcohol addiction or mental illness.

It sometimes forms with **pink tourmaline** crystals, adding to its effect in calming the Shen.

Cleansing and Charging

Because of its permeability lepidolite readily absorbs vibrations and thus needs to be cleansed after each use.

Cleanse in dry sea salt, which absorbs the vibrations out of the stone. Recharge for two hours in the sun. The glitter of the mica reflects, absorbs, discharges, and recharges quickly.

It can also be recharged on a hematite bed.

The stone is too soft to be placed in running water for cleansing, unless it has been tumbled.

Common Locations

It is found in many localities. Gem-quality stones come from Afghanistan and Pakistan.

• Meteorite (Iron) •

(See color insert plate 85)

Taste	<i>Bitter, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>HT/KI/LR</i>
Hardness	<i>Variable</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Space rock</i>
Level of formation	<i>Heaven</i>

Chinese Name

Yun shi, “stone that has fallen”

Color/Appearance/Light

Dark gray or brownish; metallic. Meteorites range in size from tiny to very large. Their appearance can be “thumb printed,” if they came through the atmosphere relatively intact, or with jagged edges and surfaces, if they were part of a larger asteroid that exploded closer to the Earth.

Chemical Composition

Iron-nickel alloy

The chemical composition varies widely, depending on where the meteorite originated.

There are three broad categories of meteorites. The most common (more than 80 percent) are stony meteorites, which are made up mostly of silicate minerals and may be crust material of asteroids.*

The meteorites described in this section—the hard iron meteorites—make up only 5 percent or less of the meteorites that fall to Earth, and they are believed to be the remains of the core of asteroids. These iron meteorites can also be relatively soft, with a flaky, rusting exterior.

Another even smaller group is a combination iron-stony meteorite.

The iron in meteorites magnetizes easily, which stimulates the neurological component of the spine, which in turn moves the Heart.

*Geoffrey Notkin, “What Are Meteorites?” <http://geology.com/meteorites/>.

Key Characteristics

Meteorites are stones from heaven. They bring our evolution to a higher level. They are remnants of a star, record keepers from a different dimension, a different plane, a different world.

A practitioner needs a certain amount of cultivation to work with them successfully. They have a great impact on our core, Source/Yuan Qi, and have association to alchemy and evolution.

Directionality/Energetic Mechanism/ Channel System

Governor Vessel/Du Mai

Heart–Kidney communication: strengthens the Heart by activating Kidney Yang to come to its support

It has strong conductivity and draws Heat from the body very quickly.

Functions and Uses

Directs Kidney Yang upward. Indicated for:

- Heart Yang deficiency, congestive heart failure, cardiac insufficiency

Calms the Shen. Indicated for:

- emotional distress

Breaks up Fluid and Blood stagnation; invigorates the Blood; magnetizes impurities in the Blood in order to eliminate them. Indicated for:

- lymphatic swellings in the groin region
- plaque, arteriosclerosis, coronary artery disease

Clears Heat. Indicated for:

- inflamed eyes

Assists Kidneys to grasp the Qi. Indicated for:

- asthma
- feelings of having no purpose in life

Intentional use. Indicated for:

- strengthening crown chakra function (opens the pineal gland)
- journaling, especially if the intention is to bring information from another dimension

Methods of Application

Topical Application

Generally, meteorites resonate with points on the Bladder, Kidney, and Governor Vessel channels. They stimulate Yang Qi to move us through the phases of our lives.

Massage, place, or tape:

- on the paravertebral muscles adjacent to the lower border of the T5 spinous process/**UB-15**, and at the same level but slightly farther out from the spine/**UB-44** (bilaterally), to stimulate cardiac function: for cardiovascular insufficiency or congestive heart failure.
- on lymphatic swellings, especially in the groin area (the Yang Qi breaks up the stagnation).
- on inflamed eyes (place on the inner corners of the eyes).
- along the spine bilaterally to stimulate neurological circuitry.

To help encourage the baby to drop in preparation for birth, a pregnant woman can hold the meteorite or use the stone to rub the cuticle of her little toe/**UB-67**.

Wear a meteorite pendant at the center of the chest/**CV-17**. If Heart Yang is deficient, set the pendant in gold to strengthen its tonifying effects. If Heart Yang is excessive, set it with silver to sedate.

Intentional Application

For people who work with computers and use cell phones, keep a meteorite at the bedside to absorb electromagnetic radiation.

Cautions and Contraindications

Meteorites can emit a small amount of radiation, which can be neutralized with actinolite or andulite.

Compare/Contrast/Differentiate

In the context of balancing Heart–Kidney communication, meteorites bring the Fire downward, whereas **obsidian** and **opal** bring the Fire up.

Meteorites (and **magnetite**) have association to the Blood; **moldavite** has more affinity to the Fluids.

As record keepers, meteorites allow us to look into the future, while **petrified wood** and **amber** give us access to the past, to release gu, the hauntings from the past.

Cleansing and Charging

Cleanse and recharge in the sun. Meteorites can also be used to charge other stones with a yang or Fire nature.

Stone History

Most meteorites date from the oldest times in the solar system and are the oldest material available on our planet. The earliest crater found to date is in Greenland, where an asteroid hit some three billion years ago.*

Meteorites can be hard, or they can be relatively soft and flaky. These softer, flaky meteorites have more Fire energy than the hard meteorites; they are continuing to burn themselves out. In early Daoist ritual, the flaky parts were powdered and mixed with ink (as well as with cinnabar) to write a talisman, a petition to Heaven. Since the talisman actually contained something that came from Heaven, it was used to affirm or confirm the vibrations the practitioners were cultivating. These petitions were not wish lists but an affirmation of the process they were going through and a desire that Heaven would bear witness.

Common Locations

Iron meteorites are quite rare. The sites where they have been found include:

- Campo del Cielo in Argentina, where a large meteorite hit around 2200 to 2700 BCE.
- Canyon Diablo in Arizona, where a meteorite hit some fifty thousand years ago (officially called the Barringer Crater).
- Sikhote-Alin in Russia, where a meteorite fell in 1947.

• Moonstone •

(See color insert plate 86)

Taste	Sweet, salty, spicy
Nature	Cooling
Affinities	LU/LR/KI
Hardness	6–6.5
Crystal structure	Monoclinic
Stone group	Framework silicate
Level of formation	Igneous/Yuan

Chinese Name

Tian zhu shi, “celestial pearl stone”

The Western name acknowledges its relationship to the lunar cycles, and hence to menstruation and menopause.

Color/Appearance/Light

White, brownish, or yellowish. Gem-quality stones have a bluish luminescence in the white color, caused by bending light in the structure of the stone.

The white color associates to the Lungs. Historically, the Lungs were the Organ associated with the moon.

Chemical Composition

Potassium aluminum silicate ($K(AlSi_3O_8)$)

It is a variety of feldspar (orthoclase).

Potassium has a diuretic effect. Moonstone works as a lymphatic decongestant to clear phlegm and mucus.

Key Characteristics

Moonstone is a very female stone. It represents the Sea of Yin and promotes the function of the Conception Vessel/ Ren Mai. It regulates the hormones, especially estrogen, and the hormonal cycle.

It is a framework silicate, which helps with the process of detoxification and elimination.

Directionality/Energetic Mechanism/
Channel System

Directs Lung Qi down to the Kidneys.

Triple Heater mechanism

*OurAmazingPlanet, “Oldest Impact Crater on Earth Discovered,” June 29, 2012, www.space.com/16366-oldest-meteorite-crater-earth-found.html.

Eight Extraordinary Channels:

- Conception Vessel/Ren Mai
- Yin and Yang Wei Mai

Accesses the Source/Yuan and Defensive/Wei levels via the Heart and Small Intestine, to draw toxins down and out.

Its Lung/Liver affinity gives a Wei Qi orientation that helps us to be naturally “in sync” with the cycles of the external world.

Functions and Uses

Nourishes and generates Fluids. Indicated for:

- Empty Heat signs and symptoms: night sweats, acute hypertension

Nourishes Kidney Yin; nourishes and regulates the hormonal cycle; clears Heat in the Kidneys. Indicated for:

- infertility, especially with poor production of eggs
- irregular menses
- impotence, prostatitis
- menopausal signs and symptoms, such as hot flashes
- insomnia

Engenders Qi to come from the Source/Yuan level to the Defensive/Wei level. Indicated for:

- jet lag, orienting to new environments
- major life transitions: adolescence, graduation, postpartum, menopause

Calms the Shen. Indicated for:

- agitation, anxiety, irritability

Emotional use. Indicated for:

- helping us feel safe with a new phase of life or new opportunities, especially when we need to define the self according to external occurrences, such as with major life transitions: adolescence, graduation, postpartum, menopause—it asks, “What do I need to do now, given the demands of the external world?”

Intentional use. Indicated for:

- travel and opportunity palace: use to attract the opportunities of a new phase of life when going through menopause, and to feel safe while doing so
- creativity palace: supports artists and musicians to cultivate creativity in their lives
- career palace: helps cultivate a vocation as a midwife

Methods of Application

Topical Application

Massage, place, or tape:

- in the depression on the bottom of the foot, behind the ball/**KI-1**, to induce relaxation by nourishing Yin.
- on the lower region for its hormonal effect.
- at the inner corner of the eye/**UB-1** to help orient to new environments.
- on the midline points on the abdomen/Conception Vessel points, and on the inner aspect of the wrist/forearm in line with the thumb, in the depression proximal to the bony landmark of the radial styloid process/**LU-7**, to affect Conception Vessel/Ren Mai.
- on the lateral edge of the foot, in a depression in front of the heel/**UB-63**, for Yang Wei issues.
- on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/**CV-15**, to affect the thymus gland and balance hormones.

Place moonstone in the “V” on the top of the foot where the metatarsal bones of the first and second toes meet/**LR-3**, and sunstone in the web between the thumb and index finger on the back side of the hand/**LI-4**, for twenty minutes or more, depending on the response, as a treatment for jet lag or for otherwise being out of sync. Sunstone treats exhaustion; moonstone addresses Yin deficiency.

Mix a handful of small moonstones with sand, place in a towel, and wrap the neck/throat region to treat hot flashes or hyperthyroidism, or to affect the sensory orifices.

Internal Application

Suck on a small stone under the tongue to help moisten the endocrine fluids.

Drink as an elixir to address functions and uses.

Intentional Application

Hold the stone while in unfamiliar territory.

Wear as a bracelet to ease transitions, especially when acute, such as when traveling to a foreign country or a new culture.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

The bluish color has a stronger effect on Penetrating Vessel/Chong Mai for Blood issues. The yellowish color

has a stronger effect on Conception Vessel/Ren Mai for infertility.

Gem-quality moonstones bend the light and give a luminescent quality. These stones are particularly suited for meditation, or to address psychosocial developmental problems. Without the luminescence, moonstone is more appropriate for physical issues.

Moonstone directs energy from the chest down to the lower region. **Sunstone** directs Yang Qi from the lower region up to the chest. Together they have a similar effect as the Microcosmic Orbit meditation, to help regulate the circadian rhythms of the moon and its monthly cycle, and of the sun and its daily cycle.

Moonstone and **opal** both nourish Yin. Moonstone nourishes Fluids, including the hormones, but not Blood. Opal nourishes Fluids, but also Blood and Essence.

Combinations

Combine moonstone with:

- **quartz** for longer-lasting effects.
- **amber** on Conception Vessel points or on the inner aspect of the wrist/forearm in line with the thumb, in the depression proximal to the bony landmark of the radial styloid process/LU-7, for Yin stasis, or Yin deficiency resulting in Yin stasis.
- **fluorite** or **apophyllite** to clear Fire Toxins.

Cleansing and Charging

Cleanse in running water. Recharge in quartz crystal or inside an amethyst geode.

Stone History

Moonstone was used as a snuff bottle to attract creativity.

Common Locations

Australia, Austria, Sri Lanka, Myanmar, China, United States

• Muscovite/Fuchsite •

(See color insert plate 87)

Taste	<i>Spicy, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>KI/LR</i>
Hardness	<i>2–2.5</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sheet silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Chinese Name

Mo xi shi, “membrane flaking off stone”

The name bears a relationship to the term *mo yuan*, which appears on the altar at funerals in ritualistic practices and means “membrane into the source.” The membrane allows for permeability, but not for leakage of Source Qi.

This concept refers to the ability to transition from one dimension to another, but without losing any of our Essence. Because the stone often appears as layers, we can also infer a movement through layers of reality.

Color/Appearance/Light

White, gray, or colorless (muscovite), or greenish (fuchsite). Micas are characterized by their layered structure, often visible to the naked eye, but sometimes not. Large chunks of fuchsite, opaque but nevertheless shimmering with light, are sold as specimens.

Chemical Composition

Potassium aluminum silicate ($\text{KAl}_2(\text{Si}_3\text{Al})\text{O}_{10}(\text{OH},\text{F})_2$)

Potassium affects the Upper Burner. Aluminum clears Heat stirring Liver Wind, emerging from the Source/Yuan level.

Common impurities include iron, lithium, manganese, magnesium, sodium, and calcium.

Fuchsite contains trace amounts of chromium, which causes the green color.

Key Characteristics

It circulates energy in order to gather and consolidate. According to the stone's placement, it directs Qi flow from one region to another.

Mica is the softest of igneous stones. It cannot be tumbled, because it will crumble.

Directionality/Energetic Mechanism/ Channel System

The stone confers directionality: it brings Qi from deep places toward the surface, or from the bottom to the top. It amplifies because it consolidates Source/Yuan Qi and motivates movement upward or outward.

Functions and Uses

Amplifies and moves Qi. Indicated for:

- Raynaud’s syndrome
- prolapse, hemorrhoids

Consolidates Source/Yuan Qi. Indicated for:

- poor self-esteem
- anxiety, coughing, palpitations, tachycardia
- infertility, impotence, low libido
- stress associated with the inability to conceive

Breaks up accumulations and gatherings/Juji that result from toxins in the Blood (especially in the joints). Indicated for:

- Bi/Obstruction syndrome: joint pain, sciatica
- carpal tunnel syndrome
- Baker’s cysts, gout

Clears Fire Toxins. Indicated for:

- latency being released from the Blood level, resulting from shock, trauma, or toxic food
- Lyme disease

Extinguishes Liver Wind. Indicated for:

- muscle spasms, inflammation of the nerves, sciatica, carpal tunnel syndrome
- acute flare-ups of chronic conditions: Parkinson’s disease, manic episodes, anxiety, depression, insomnia
- itchiness, psoriasis, eczema

Methods of Application

Topical Application

For pain in the low back or pelvic region, place muscovite or fuchsite on one side of the chest, and on the other side place a terminated quartz crystal pointing toward the feet.

For prolapse or hemorrhoids, place locally, with a terminated quartz pointed toward the head.

Stages of Qi Cultivation

There are three major stages of qigong practice.

- The first is “gathering the Qi,” where we work to consolidate energy in the lower region.
- The second is “mobilizing the Qi,” where there is sufficient energy accumulated so that the body can begin to move it to gradually break up areas of blockage.
- The third is “utilizing the Qi,” where we have sufficient awareness of the energy circulating through our bodies to direct it to a particular place in our own bodies, or to someone else’s body, for healing or martial purposes.

The micas affect energy in all of these ways—gathering, mobilizing, and utilizing.

Massage, place, or tape:

- on the inner wrist, in the center of the crease in line with the middle finger/**PC-7**, for carpal tunnel syndrome.
- at the site of headache pain. At the same time, rub the cuticles of the toes with a quartz crystal, or soak the feet in moderately hot water, to drain stagnation out of the head.
- on the medial aspect of the ankle, between the Achilles tendon and the high point of the anklebone/**KI-3**, and on the medial ankle, in a depression below the anklebone/**KI-6**, to enhance self-esteem.
- in the depression on the bottom of the foot, behind the ball/**KI-1**, during standing qigong practice to increase energy.

Hold for Raynaud’s syndrome.

Rub muscovite or fuchsite on itchy places on the skin.

Pulverize and mix with a medium (such as alcohol, honey, cream, or petroleum jelly) for plasters or poultices. Use locally for Liver Wind moving through the muscles or skin (muscle spasms, itching skin, psoriasis/eczema) or inflammation of the nerves (such as with sciatica or carpal tunnel syndrome).

Internal Application

It is too soft for use as an elixir.

Cautions and Contraindications

Muscovite and fuchsite are too soft to be used in an elixir.

Compare/Contrast/Differentiate

Fuchsite and muscovite are similar to **quartz crystal** in their ability to enhance or amplify the energy of other stones.

Combinations

Muscovite and fuchsite amplify the effect of other stones working at the Source/Yuan level.

They consolidate Yuan Qi to be strong enough to break up accumulations at the Yuan level, but they do not actually release pathology. This is the first step to release accumulations. The next step is to move it out, which can be accomplished with a stone that releases to the exterior, such as **fluorite** or **calcite**.

To encourage the release of pathology to the exterior, combine fuchsite with **calcite**, pulverize, and mix with egg white to make a paste. Apply to points after an acupuncture treatment.

Ruby often appears naturally in combination with fuchsite.

Cleansing and Charging

Cleanse in sunlight once every two weeks. Recharge in quartz. (It is too soft to cleanse with water.)

Stone History

Muscovite is the most common of the micas. It can be found in very large sheets. Its name comes from Muscovy glass, the name given to the mineral for its use in medieval Russia as glass for windows.

Common Locations

Russia, Norway

• Opal •

(See color insert plate 88)

Taste	Sweet, salty
Nature	Cooling
Affinities	HT/SP/LR/KI
Hardness	5–6.5
Crystal structure	Amorphous
Stone group	Mineraloid
Level of formation	Sedimentary/Wei, metamorphic/Ying, igneous/Yuan

Chinese Name

Dan he shi, “eggshell stone”

Dan bai shi, “egg white stone”

These names allude to its fragility. It is vulnerable, especially to light, heat, and breakage.

Ou bao, “precious from Australia”

Australia produces the majority of opal.

Color/Appearance/Light

Colorless, white, gray, red, orange, yellow, green, blue, magenta, rose, pink, slate, olive, brown, and black. It ranges from opaque to semitransparent.

Although its crystal structure is amorphous, it is formed by deposits of microscopic spheres of silica, which diffract light as it passes through, causing its characteristic “opalescence.” The amount of opalescence depends on how much water it contains (between the spheres) and the regularity of the stacking of the spheres. The more play of color, the more precious the stone.

Chemical Composition

Hydrous silicon dioxide (**SiO₂·nH₂O**) (from 3 percent to 21 percent H₂O; it is “diluted quartz”)

Its high water content makes it an effective conductor of Qi.

Aside from the precious opals, many of these stones contain other minerals, such as chrysocolla, cristobalite, and palygorskite.

Key Characteristics

As an amorphous stone, all opal benefits emotional issues.

Opal is the major stone to nourish Yin. The Kidney affinity tells us of its relationship to Essence (the hormonal Thick Fluids, Blood, and Bone), as well as to the “soul” of the Kidneys, the Zhi, the willingness to live. It is useful for depression and suicidal tendencies.

The Heart affinity is indicative of its hopeful quality. Hope is a function of the Heart (as compared with the “help” function offered by the Pericardium). When Heart and Kidney are communicating, there can be enthusiasm for life.

Directionality/Energetic Mechanism/ Channel System

Anatomical level: skin

Amorphous stones work well with direct skin contact. With its high water content, opal gradually sends messages through the Fluid system of the body. Over time, the effect can eventually reach the Bone level.

Opal has a major effect on the three Organs with a Blood relationship: the Spleen’s production, the Heart’s circulation, and the Liver’s storage.

Penetrating Vessel/Chong Mai

Luo points

Functions and Uses

See specific colors.

Intentional use. Indicated for:

- people born in the month of October, as a birthstone

Methods of Application

See specific colors.

Cautions and Contraindications

Wearing opal as jewelry daily and for long periods may lead to clumsiness.

Opal is relatively fragile. As jewelry, it is best as earrings or pendants, to reduce the possibility of damage.

Intense light and heat can damage it. Store it appropriately to protect it from the elements.

Opal is a popular gemstone, and there are many synthetic

varieties. Some of the lab-produced varieties have the SiO₂ chemical composition; others do not.

Compare/Contrast/Differentiate

Use **colored quartz** instead of opal when Dampness is part of the pathology.

Opal works at the skin level, but it gradually sends messages to the Fluid system, and over time, it solidifies its effect deeply within the body. **Obsidian** has an almost immediate effect.

Opal and **moonstone** both nourish Yin. Moonstone nourishes Fluids, including the hormones, but not Blood. Opal nourishes Blood.

Combinations

Generally considered a solitary stone; most materia medica recommend using opal alone, not in combination.

Opal and **calcite** are somewhat antagonistic, unless one is using the calcite for its quick effect.

Opal is an important stone to nourish Yin. If Yang also needs to be nourished, combine with a stone containing sulfur, such as a **dolomite**.

Combine with **apatite** for children with poor growth. Opal consolidates Yin; apatite directly affects the bone.

Cleansing and Charging

Place in water after use.

Charge in crystal, never in the sunlight or in salt (which will draw out the water content and destroy the hydrating nature of the stone).

Stone History

Aztecs referred to the opal as the “eye of the gods.” In their tradition, holding the stone for one to five minutes a day for three to five days, while visualizing difficulties in life, brings insight from the gods to work through the difficulties and challenges to the heart.

Common Locations

Australia produces most of the fine-quality opals used for jewelry. Opals mined in the Andes (blue green and pink) are much less expensive and perhaps more useful for healing. Opals are also mined in Mexico, Brazil, Europe, Canada, and the United States.

BLUE-GREEN ANDEAN OPAL

(See color insert plate 88)

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/HT</i>
Hardness	<i>5.5–6</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Mineraloid</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying, igneous/Yuan</i>

Color/Appearance/Light

Pale blue or greenish blue. Transparent to translucent with a vitreous shine. It is considered a “common” opal, unlikely to have the prized play of color.

Chemical Composition

Hydrous silicon dioxide ($\text{SiO}_2 \cdot n\text{H}_2\text{O}$) + **copper** (often in the form of chrysocolla)

Key Characteristics

Promotes recovery from illness and fatigue.

Directionality/Energetic Mechanism/ Channel System

Anatomical region: chest and throat

Anatomical level: skin

Functions and Uses

Clears Heat, especially Heat damaging Yin. Indicated for:

- anxiety, tachycardia, palpitations
- allergies, hay fever

Nourishes Liver Blood. Indicated for:

- itchy skin
- floaters
- poor memory

Intentional use. Indicated for:

- strengthening heart, throat, and third eye chakra functions

Methods of Application

Topical Application

Place blue-green opal on the center of the sternum, in line with the nipples/**CV-17**, for symptoms of Heat in the chest, whether respiratory or cardiovascular.

Rub over areas of inflammation or infection.

Combine several opals with sand in a cloth to use as a poultice to push hydration inward. For example, with hyperthyroidism, wrap the throat with a towel holding sand and opal.

In a stone layout intended to move stagnation, have the person suck on a small opal to generate Fluids, especially to generate Blood to help clear stagnation.

Use the elixir to wash skin irritations from contact or allergic dermatitis.

Wear as a pendant to touch the center of the chest/**CV-17** to clear Heat.

Internal Application

Drink as an elixir to clear Heat in the throat, such as for laryngitis.

Cautions/Contraindications

Wearing opal as jewelry daily and for long periods may lead to clumsiness.

Opal is relatively fragile. As jewelry, it is best as earrings or pendants, to reduce the possibility of damage.

Intense light and heat can damage it. Store it appropriately to protect it from the elements.

Compare/Contrast/Differentiate

Of the opals, the blue-green color is most releasing for physical signs and symptoms.

Combinations

Blue-green Andean opal combines well with constitutional stones such as **labradorite** or **blue moonstone**.

Combine opal with **kyanite** to address exuberance of Liver and Heart Fire with Yin deficiency.

Cleansing and Charging

Place in water after use.

Charge in crystal, never in the sunlight or in salt (which will draw out the water content and destroy the hydrating nature of the stone).

Common Locations

Peru

FIRE OPAL

(See color insert plate 88)

Taste	<i>Spicy, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>HT/SP/KI</i>
Hardness	<i>6–6.5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Mineraloid</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying, igneous/Yuan</i>

Color/Appearance/Light

Shades of red, orange, and yellow. Gem-quality stones display an opalescent play of color; common stones possess the strong color but most often appear as milky or turbid.

Chemical Composition

Hydrous silicon dioxide ($\text{SiO}_2 \cdot n\text{H}_2\text{O}$) + iron

Key Characteristics

Fire opal invigorates the Blood and promotes Heart circulation.

Directionality/Energetic Mechanism/**Channel System**

Ascending

Its invigorating effect is about directionality. It moves the Fire energy of the Kidneys upward to disseminate into the limbs.

Anatomical level: skin

Functions and Uses

Invigorates the Blood; strengthens circulation. Indicated for:

- low blood pressure
- Raynaud's syndrome

Invigorates Yang; stimulates the libido. Indicated for:

- lack of vitality, fatigue
- impotence

Intentional use. Indicated for:

- creativity palace: wear as jewelry to engender fertility and creativity, because it nourishes Yin
- conferring protection: it wards off evil spirits

Methods of Application**Topical Application**

Hold fire opal for Raynaud's syndrome.

Tape on the paravertebral muscles adjacent to the lower border of the L2 spinous process (slightly higher than the waist)/**UB-23**, or place on the navel/**CV-8**, for impotence or lack of vitality.

For vascular issues, place or rub on varicosities, major vessels, or Luo points.

For blockage in the arteries, place or tape:

- on the upper border of the collarbone, about one hand's width from the central notch (carotid artery)/**ST-12**.
- on the upper border of the pubic bone, about two fingers' width lateral to the center line (femoral artery)/**ST-30**.
- at the high point of the dorsum of the foot where there is a pulse (run your finger up a line from between the second and third toes to find the pulse/dorsal artery)/**ST-42**.
- two thumbs' width lateral to the navel (descending aorta)/**ST-25**.

Intentional Application

Wear as a pendant to support the creativity palace: to engender creativity and fertility, because it nourishes Yin.

Cautions and Contraindications

Wearing opal as jewelry daily and for long periods may lead to clumsiness.

Opal is relatively fragile. As jewelry, it is best as earrings or pendants, to reduce the possibility of damage.

Intense light and heat can damage it. Store it appropriately to protect it from the elements.

Compare/Contrast/Differentiate

Fire opal has more association with the Heart than other opals.

Cleansing and Charging

Place in water after use. Fire opal requires frequent cleansing. For example, if holding it three times a day for cold hands, cleanse it daily.

Charge in crystal, never in the sunlight or in salt (which will draw out the water content and destroy the hydrating nature of the stone).

Common Locations

Mexico

PINK ANDEAN OPAL

.....
(See color insert plate 88)

Taste	<i>Sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>HT/KI/SP</i>
Hardness	<i>6</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Mineraloid</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying, igneous/Yuan</i>

Color/Appearance/Light

Pale pink, pink, or dark red pink. Slightly transparent to opaque. The pink color is caused by the presence of organic compounds called quinones.

It often appears with black markings; these stones support Heart–Kidney communication.

Chemical Composition

Hydrous silicon dioxide ($\text{SiO}_2 \cdot n\text{H}_2\text{O}$)

Besides its fundamental chemistry of SiO_2 , pink Andean opal includes the mineral palygorskite $((\text{Mg}, \text{Al})_5(\text{Si}, \text{Al})_8\text{O}_{20}(\text{OH})_2 \cdot 8\text{H}_2\text{O})$, which commonly includes impurities of iron and potassium.

The black markings can be from manganese oxide.

Key Characteristics

Brings Fire back to the Kidneys and hence supports the Spleen.

Directionality/Energetic Mechanism/ Channel System

Anatomical level: skin

Heart–Kidney communication

Its cooling quality is due to its effect of drawing Fire from the Heart downward to energize digestion and sexual vitality.

Functions and Uses

Establishes Heart–Kidney communication; stimulates happy thoughts. Indicated for:

– depression, suicidal tendencies

Strengthens Spleen Qi. Indicated for:

– poor metabolism; poor digestion, especially of carbohydrates; potbelly
– hypoglycemia

Tonifies the Kidneys; strengthens the Zhi/Will. Indicated for:

– Essence/Jing deficiency, especially in the elderly population, or for children with poor structure or growth
– poor brain function
– low sexual vitality

Nourishes Fluids, in particular the Ye/Hormones, including insulin; builds Blood and Yin. Indicated for:

– wasting and thirsting syndrome, diabetes
– stagnation due to deficiency or Heat

Methods of Application

Topical Application

Tape pink opal to the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**, for deficient Spleen (enzymatic activity), or on the midline of the lower abdomen

Opal and the Kidney–Spleen Relationship

Kidney energy is continually supporting the digestive and emotional functions of the Stomach and Spleen. When people consistently eat irregularly, they damage their Spleen Qi. When Stomach Fire has nothing to digest, it damages Stomach Yin, the mucosal lining of the stomach. Through its hydrating effect, pink opal nourishes both Stomach Yin and Spleen Qi, thus saving Kidney's energy for more important functions.

about two fingers' width below the navel/**CV-6** for deficient Kidney function with loss of sexual vitality.

In a stone layout for someone who does not feel loved, surround the person with opal and place a single-terminated crystal pointed into the navel to absorb and bring in the nourishment.

Place or tape:

- on the third eye for happy dreams.
- on the navel to nourish Yin.

For vascular issues, use on varicosities, major vessels, or Luo points.

For blockage in the arteries, place or tape:

- on the upper border of the collarbone, about one hand's width from the central notch (carotid artery)/**ST-12**.
- on the upper border of the pubic bone, about two fingers' width lateral to the center line (femoral artery)/**ST-30**.
- at the high point of the dorsum of the foot where there is a pulse (run your finger up a line from between the second and third toes to find the pulse/dorsal artery)/**ST-42**.
- two thumbs' width lateral to the navel (descending aorta)/**ST-25**.

Internal Application

Drink as an elixir for digestive symptoms or to clear Fire Toxins or heavy metal toxicity.

Cautions and Contraindications

Its chemical composition is more complicated than the other opals. Use the elixir only for a short time, or use a potentiated quartz crystal.

Wearing opal as jewelry daily and for long periods may lead to clumsiness.

Opal is relatively fragile. As jewelry, it is best as earrings or pendants, to reduce the possibility of damage.

Intense light and heat can damage it. Store it appropriately to protect it from the elements.

Combinations

Combine pink Andean opal with **mangano calcite** to cool excessive adrenal activity. Opal and calcite are both nourishing to Yin and cooling for Heat. The calcite speeds the effects.

Cleansing and Charging

Place in water after use.

Charge in crystal, never in the sunlight or in salt (which will draw out the water content and destroy the hydrating nature of the stone).

Common Locations

Peru

RAINBOW/PRECIOUS/ BOULDER OPAL

• • • • •
(See color insert plate 88)

Taste	<i>Sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/KI/LR</i>
Hardness	<i>5–6.5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Mineraloid</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

These opals can include all the colors in the visible spectrum against various background colors, such as black, white, or transparent. Precious, gem-quality opals display opalescence with brilliant play of color.

The many different plays of color give flashes of realization—illumination that comes from different rays of light frequency. Each realization is a step toward becoming conscious of our curriculum.

Chemical Composition

Hydrous silicon dioxide ($\text{SiO}_2 \cdot n\text{H}_2\text{O}$)

Stones with green colors probably include nickel. Stones with many red colors include iron.

These stones can include various other impurities, including chalcedony.

Key Characteristics

Despite its origin at the sedimentary level, it resonates with the constitution to attract and move through lessons of life.

It invigorates Yang; its water content is relaxing. Combining these two qualities makes it somewhat paradoxical in its effects. It can stimulate or reduce libido, depending on application.

Directionality/Energetic Mechanism/

Channel System

Anatomical level: skin

It conducts movement of Qi up to the brain to affect the pineal and pituitary glands.

It consolidates energy to the Brain and the Bone.

Functions and Uses

Invigorates Yang; increases enthusiasm. Indicated for:

- depression
- poor libido

Rainbow Opal and the Energetic Process of the Trimesters of Pregnancy

Chinese medicine recognizes different energetic relationships for each of the three trimesters of pregnancy.

- In the first trimester, the cosmic influences of Water and Metal congeal into the matrix of Earth.
- The second trimester is associated with Fire. At this time, the Shen begins to develop in the fetus, determining the curriculum that the upcoming life will offer.
- The third trimester is a restless time, as energies gather in preparation to “spring forth” with the new beginnings of Wood. During this phase the baby might move around too much. It might become positioned incorrectly, or tangled in the cord. Rainbow opal is soothing during this time. It implies that the child can be “born into the light,” beyond the dark tunnel that signifies the in utero environment.

The mother can place rainbow opal on her navel for ten minutes a day during the last trimester of pregnancy; it nourishes Yin and helps ensure delivery of a healthy baby. Opal has a relaxing effect on both the mother and the baby.

Regulates Fluids and cyclical functions, especially those related to the sun and the moon; relaxing. Indicated for:

- premenstrual syndrome, irregular menses
- mood swings

Promotes a healthy birth process; diminishes the likelihood of premature labor. Indicated for:

- restless fetus

Methods of Application

Topical Application

Hold rainbow opal to diminish excessive libido (water content draws Heat away from the lower region to sedate and relax).

Hold or place:

- on the navel/**CV-8** during the third trimester of pregnancy to encourage delivery of a healthy baby.
- on the medial aspect of the lower leg, a little more than a hand's width up from the high point of the anklebone on the border of the tibia/**LR-5**, to clear excessive Heat manifesting in the genitalia, such as with excessive sexual desire.

Internal Application

Drink as an elixir for dysmenorrhea, premenstrual syndrome, or poor libido.

Intentional Application

Wear as earrings to attract the lessons necessary to complete our curriculum, or as a ring on the index finger to “point the way.”

Cautions and Contraindications

It is often impregnated with plastic to improve its appearance and durability.

Wearing opal as jewelry daily and for long periods may lead to clumsiness.

Opal is relatively fragile. As jewelry, it is best as earrings or pendants, to reduce the possibility of damage.

Intense light and heat can damage it. Store it appropriately to protect it from the elements.

Cleansing and Charging

Place in water after use.

Charge in crystal, never in the sunlight or in salt (which will draw out the water content and destroy the hydrating nature of the stone).

• Pearl •

(See color insert plate 89)

Taste	<i>Sweet, salty</i>
Nature	<i>Cold</i>
Affinities	<i>LR/HT/KI</i>
Hardness	<i>2.5–4.5</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Organic mineral</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Zhen zhu, “true bead”

The pearl is perhaps the closest nature can come to creating a sphere.

Color/Appearance/Light

Usually white, cream, or golden. It can also be gray, blue, green, or purple. The best-quality pearls have iridescence.

White denotes purity and innocence.

Chemical Composition

Calcium carbonate (CaCO_3) + **organic substances** + **water**

Calcium neutralizes acidity, and as a binding agent it helps chelate excessive estrogen.

Key Characteristics

The Chinese think of the pearl as an egg or semen and consider it to be balancing for estrogen and testosterone.

As an amorphous “stone,” the pearl is appropriate for emotional issues. Many pearls are almost spherical; they are almost complete, and they convey that quality to us.

The pearl is produced in saltwater by pearl oysters or in freshwater by pearl mussels. In Chinese dietary therapy, shellfish nourish the Essence, the Kidneys.

Directionality/Energetic Mechanism/ Channel System

Belt Channel/Dai Mai

Functions and Uses

Clears Full and Empty Heat; softens and breaks up accumulations. Indicated for:

- high fevers
- Lin syndrome: difficult or painful urination

Nourishes Yin and generates Fluids; regenerates tissue; balances hormones. Indicated for:

- non-healing wounds (both physical and emotional)
- menopausal signs and symptoms: hot flashes, night sweats
- fibrocystic breasts

Calms the Shen. Indicated for:

- insomnia

Extinguishes Wind. Indicated for:

- seizures, epilepsy, convulsions
- childhood fright

Emotional use. Indicated for:

- those of us who aspire toward spiritual cultivation—pearls help us relax, release desires, and be clear about what we want, and they remind us that we can’t change anything around us, only ourselves

Methods of Application

Topical Application

Wear a pearl necklace or pendant:

- touching the central notch at the base of the throat/**CV-22** for dry, sensitive eyes.
- touching the center of the chest/**CV-17** to calm the Shen.
- to calm excessive Defensive/Wei Qi sensitivity causing allergies or headaches.

Pearl powder is easily available from a variety of sources. Place the powder directly on non-healing wounds.

Pearl powder is used in cosmetic preparations to restore moisture to the skin.

Pearl eye drops are also available.

Internal Application

Vials of pearl powder are commonly available in Chinese herb shops. Most brands contain 0.3 gram of powder, equivalent to about one decent-sized pearl. Pearl powder is also available in capsules. Divide the dosage of the capsule to equal 0.3 gram.

Freshwater pearl is consolidating for Yin-deficiency seizures. This is the kind of pearl most commonly available in powder form in Chinese herb shops. Freshwater pearls associate with the Lungs.

Saltwater pearl softens hardness and breaks up accumulations. Zhu Zhi/Strong and Handsome Pearl Powder is a brand made from saltwater pearls that is available in herb shops. Saltwater pearls associate with the Kidneys.

For children or babies suffering convulsions, place the powder of one vial (0.3 gram) on their tongue, or on the mother’s nipple, three times a day.

Drink as an elixir for insomnia and restlessness.

Suckle to calm the Shen.

Intentional Application

Wear a spherical pearl in any type of jewelry. It demonstrates to the world that we have the capacity to be whole.

Cautions and Contraindications

Pearls turn gray if exposed to perfume. (Apply makeup and perfume before putting on pearl jewelry.)

As with all herbal products from China, purchase from reliable manufacturers to assure purity.

Check the ingredients of pearl eye drops; some products contain Western pharmaceutical ingredients.

All functions and uses refer to natural or cultured pearls, not to synthetic pearls.

Compare/Contrast/Differentiate

In herbal medicine, **oyster shell**/*mu li* also calms the Shen, but it does not treat Wind.

Combinations

Pearls increase the effect of **rhodonite**, especially for wound healing.

Cleansing and Charging

Cleanse in running water; recharge overnight in moonlight.

Common Locations

Historically, pearls were harvested by ancient cultures in South India, China, and the Mediterranean region. In modern times, almost all pearls are farmed.

• Ruby •

(See color insert plate 90)

Taste	Sweet, salty
Nature	Cooling
Affinities	HT/LR/KI
Hardness	9
Crystal structure	Hexagonal
Stone group	Oxide
Level of formation	Igneous/Yuan, metamorphic/ Ying

Chinese Name

Hong bao shi, “red precious stone”

Color/Appearance/Light

Red, brownish, or purplish.

Its red color associates with Fire and Blood; it nurtures the virtue of love.

Chemical Composition

Aluminum oxide (Al₂O₃) + **chromium**

Ruby often appears naturally in combination with fuchsite and zoisite.

Key Characteristics

The red color resonates with the Fire element, Yang Qi, and Blood. Its hardness allows it to work slowly on deep issues.

Directionality/Energetic Mechanism/
Channel System

Governor Vessel/Du Mai: it tonifies Yang and Defensive/Wei Qi

Luo points

Its hexagonal crystal structure associates to the Liver.

Functions and Uses

Invigorates Yang; stimulates Governor Vessel/Du Mai. Indicated for:

- low blood pressure
- fatigue and lack of faith when under pressure or during hard times

Tonifies and invigorates the Blood. Indicated for:

- dysmenorrhea
- anemia from blood loss, such as with heavy menstrual bleeding
- Blood stagnation in the chest
- obsessive-compulsive behavior, manic episodes

Clears Heat, especially in the Blood. Indicated for:

- infections and/or parasitic infestation at the Blood level, such as with human immunodeficiency virus (HIV) or viral infection (perhaps herpes) causing damage to the myelin sheath
- high blood pressure
- Blood deficiency resulting from inflammation, anemia, or blood loss
- bleeding
- Hot Phlegm; the sensation of something stuck in the chest; Phlegm harassing the Heart (agitation) or misting the mind (confusion)

Reduces swellings in the groin and genital region. Indicated for:

- lymphatic swellings, ovarian cysts, genital herpes, genital warts

Intentional use. Indicated for:

- stubborn, headstrong people
- strengthening the Will/Zhi, the willingness to live
- spiritual practice, for help in moving through the dark night of the soul
- hastening decision making
- supporting the process of distance healing
- people born in the month of July, as a birthstone

Methods of Application

Topical Application

For genital sores or genital herpes, apply ruby to (or use a sharply pointed stone to pierce) the inner aspect of the lower leg, a little more than a hand's width up from the high point of the anklebone on the border of the tibia/**LR-5** (Liver Luo).

For people with emotional trauma, use ruby to massage the lateral aspect of the torso, about a hand's width below the armpit/"Great Luo of the Spleen"—**GB-22** or **SP-21**—to clear Heat in the Blood.

Wear as a ring on the middle finger to invigorate Blood.

Internal Application

Drink as an elixir for the dark night of the soul and to address other functions and uses.

Intentional Application

During meditation to work on the Penetrating Vessel/Chong Mai, Conception Vessel/Ren Mai, and Governor Vessel/Du Mai, the three of the Eight Extraordinary Channels with the strongest relationship to our ancestry, our DNA, place ruby on the spine: directly below the base of the tailbone/**GV-1**, on the low back in the depression below the L2 spinous process, a little above the waist/**GV-4**, or at the base of the neck, in the depression below the C7 spinous process, the "big bone" between the neck and upper back/**GV-14**.

For people who have cultivated the practice of distance healing, hold the stone and visualize the person who needs healing in the light of being well.

Cautions and Contraindications

None known.

Compare/Contrast/Differentiate

Ruby associates to Blood; **sapphire** to Qi.

Ruby and **red tiger eye** both nourish the Blood. Red tiger eye is for deficient Blood or anemia due to digestive difficulties. Ruby is for deficient Blood due to blood loss or inflammatory conditions.

Star ruby is more dispersing in its effect than regular rubies; the star causes the stone to have a more spiritual relationship.

Combinations

In jewelry, ruby combines best with a **silver**, **platinum**, or **white gold** setting.

Ruby assists other stones that work with the Liver. In a combination, use it as an associate stone with an iron-rich stone such as **hematite** or **tiger eye** to nourish the Blood.

Combine ruby with:

- **lavender jade** to enhance the cultivation of the virtue of righteousness. For example, the combination will benefit someone with a "wishy-washy," Damp personality who has to commit to a long-term project.
- **rhodochrosite**: take a rhodochrosite elixir to regulate Liver Qi. At the same time wear ruby as a necklace

or as a ring on the fourth finger, or meditate holding a ruby (to arouse Yang Qi). Do not combine into one elixir, but keep them separate. Additionally, place **chalcopyrite** in the center of the abdomen to support Stomach Fire.

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or place with a crystal.

Stone History

It was used as an amulet against lightning and thunder, and to protect against the Mao Shan priests, a sect of Daoism that practiced magic.

Common Locations

Myanmar, Greenland, Mozambique, Kenya, Afghanistan, Pakistan

Rubies form when corundum (Al_2O_3), a very hard aluminum oxide crystal, is tainted with small amounts of chromium during crystallization. This only occurs at great pressure and temperature and must take place in the absence of silica or iron. These conditions are rare, and most natural rubies are found crystallized within a narrow band of highly metamorphosed marble in the southern Himalayas, including Afghanistan. Geologists believe that the unique conditions required for ruby formation occurred in this region as the Indo-Australian plate drove north into the Eurasian plate, about fifty million years ago. The movements of the plates closed the ancient Tethys Sea and buried limestone and other sediments high in calcium, which underwent intense metamorphic change. Rubies formed within this band of crystalline marble.*

*Earth Science Picture of the Day, a service of Universities Space Research Association, "Rubies and Lapis Lazuli," March 22, 2011, <http://epod.usra.edu/blog/2011/03/rubies-and-lapis-lazuli.html>.

• Sapphire •

(See color insert plate 91)

Taste	<i>Bitter, sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/ST/HT</i>
Hardness	9
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Chinese Name

Lan bao shi, "blue precious stone"

Color/Appearance/Light

Its color ranges from a light color to the strong, vibrant blue prized for jewelry.

The blue color associates with the Liver and the throat.

Chemical Composition

Aluminum oxide (Al_2O_3) + **titanium and iron**

The vibrant blue color is the result of titanium and iron impurities both being present. When there is a violet cast to the vibrant blue, it probably contains vanadium. A paler blue stone includes more aluminum.

Sapphire is included in the oxide group, but it is not a SiO_2 stone and therefore does not bring its energetics to be felt strongly by the Kidneys. Its salty taste nevertheless implies a relationship to the Kidneys.

Aluminum clears Heat.

The titanium content helps regenerate damaged organs (as in cancer), restores nerves and sinews, and protects the myelin sheath from further degeneration. It is also anti-inflammatory and protective against radiation therapy. It is especially of benefit for people who have not exercised enough to maintain tonicity in the musculature, leading to degeneration of the nerves and sinews.

Key Characteristics

Sapphire is the most appropriate stone for the Wood constitutional type. It is also the most important stone for treating Internal Wind.

Most sapphires are produced from around the magma at the Source/Yuan level of Earth energetics. The stones bring Yang Qi upward to break up Yin stasis, especially for inherited genetic imbalances, such as Down's syndrome.

The hardness slows degeneration and gives stability to the effects of treatment.

Directionality/Energetic Mechanism/ Channel System

Descending

Establishes Heart–Kidney communication.

Eight Extraordinary Vessels:

- Yang Qiao Mai: for the person who is always complaining, projecting, and judging the outside world—nothing is good enough
- Governor Vessel/Du Mai

Functions and Uses

Anchors Yang to subdue Wind; assists the Kidneys to grasp the Qi, regulates Qi. Indicated for:

- neurological conditions causing chronic destruction of the nerves, such as with Parkinson's disease, multiple sclerosis, epilepsy, and seizures, especially when symptoms are worse with fatigue or stress
- Rebellious Qi symptoms: belching, vomiting, coughing, allergies from stress, tight trapezius muscles
- high blood pressure, migraines resulting from stress, panic attacks, nervousness, shakiness, compulsive behavior
- floaters, tinnitus
- chest pain, diaphragmatic constriction
- dizziness upon standing
- Yang Qiao excesses, such as headaches or hip pain
- bronchitis, asthma
- low back pain

Clears Heat; breaks up Blood stagnation; cleanses and regenerates Blood. Indicated for:

- tachycardia
- bleeding
- parasitic infestations

Clears Stomach Fire; anchors Rebellious Qi. Indicated for:

- excessive appetite
- belching, nausea, vomiting
- hyperthyroidism

Benefits the Marrow. Indicated for:

- broken bones
- organ transplants, dental implants
- human immunodeficiency virus (HIV)
- Steaming Bone syndrome (the sensation of heat emanating from deep within the body)

Secures the exterior. Indicated for:

- electromagnetic radiation, radiation therapy

Intentional use. Indicated for:

- strengthening third eye chakra function
- wisdom palace
- career palace: it gives Fire to spark enthusiasm for one's work
- promoting honor and integrity
- helping to communicate with the deceased while in trance—it is a stone of one's ancestors
- people born in the month of September, as a birthstone

Methods of Application

Topical Application

Place or tape sapphire directly below the base of the tailbone/**GV-1**, or on the lumbar and thoracic curvatures of the spine—a little above waist level/**GV-4** and below the “big bone” between the neck and thoracic spine/**GV-14**—during meditation to work on the Penetrating Vessel/Chong Mai, Conception Vessel/Ren Mai, and Governor Vessel/Du Mai, the three of the Eight Extraordinary Channels with the strongest relationship to our ancestry, our DNA.

To protect against the damage of radiation therapy, hold or place on the area being radiated.

The following regulating applications are best applied after a treatment intended to regulate Qi and Blood, to stabilize the effects:

To regulate Qi, use as a massage wand on the center of the chest/**CV-17**, and/or place in the intercostal space below the breast tissue, in line below the nipple/**LR-14**/Cycle Gate.

To regulate Blood, use as a massage wand a little above the top inner corner of the kneecap in a depression on the bulge of the medial portion of the quadriceps/**SP-10**/Sea of Blood.

To regulate both Qi and Blood, use as a massage wand on the paravertebral muscles adjacent to the lower border of the T7 spinous process/**UB-17**/Influential Point for Blood/Diaphragm Shu.

Wear as earrings on the center of the ear lobe to touch the eye reflex point to benefit vision and support the Kidney Essence/Jing.

A sapphire ring on the thumb benefits asthmatic conditions.

Internal Application

Drink as an elixir for neurological conditions (especially where tremors worsen with activity), epilepsy, seizures, convulsions, multiple sclerosis, and other functions and uses.

Cautions and Contraindications

Sapphire has a very strong relationship to the Wood element. It is beneficial for people who have a Wood temperament but can be very challenging for people who do not.

Compare/Contrast/Differentiate

Blue sapphire regulates Qi. **Ruby** invigorates Blood.

Blue sapphire cleanses the Blood, but **pink sapphire** or **garnet** is better for this purpose.

When managing the complication of stickiness in the Blood, **sugilite** is more appropriate than sapphire.

The **star sapphire** contains rutiles, which cause the star effect. It is more dispersing and has a more intentional application, to bring illumination. With its association to the third eye, it stimulates energy to move from the back of the neck to the third eye as we look up toward heaven.

Combinations

Sapphire potentiates **sodalite**.

Sapphire is enhanced by **blue topaz**.

Combine sapphire with:

- **topaz** to regulate Liver Qi or for severe allergies, including contact dermatitis and hives.
- other stones containing chromium for its soothing effect, such as **alexandrite**.

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or place with a crystal.

Common Locations

Madagascar, Myanmar, Cambodia, Sri Lanka, United States (Montana)

PINK/RED SAPPHIRE

• • • • •
(See color insert plate 91)

Taste	<i>Sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>HT/LR/KI</i>
Hardness	9
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Pale pink or light red. Transparent to translucent. A special sapphire called padparadscha has a pinkish orange color. Gemologists use this name only for sapphires of this color from Sri Lanka.

Chemical Composition

Aluminum oxide (Al_2O_3) + **chromium**

The pink color comes from impurities of chromium. (A high chromium content yields the strong red of ruby.) It might also contain lithium.

The padparadscha sapphire derives its color from iron and vanadium.

Key Characteristics

Affects both Qi and Blood.

Functions and Uses

Clears Heat in the Heart. Indicated for:

- palpitations, tachycardia
- anxiety

Anchors Kidney Qi. Indicated for:

- Running Piglet Qi, panic attacks
- low back pain
- broken bones
- organ transplants, dental implants

Methods of Application

Topical Application

The following regulating applications are best applied after a treatment intended to regulate Qi and Blood, to stabilize the effects.

To regulate Qi, use pink sapphire as a massage wand on the center of the chest/**CV-17**, and/or place in the intercostal space below the breast tissue, in line below the nipple/**LR-14**/Cycle Gate.

To regulate Blood, use as a massage wand a little above the top inner corner of the kneecap in a depression on the bulge of the medial portion of the quadriceps/**SP-10**/Sea of Blood.

To regulate both Qi and Blood, use as a massage wand on the paravertebral muscles adjacent to the lower border of the T7 spinous process/**UB-17**/Influential Point for Blood/Diaphragm Shu.

Wear as a pendant touching the center of the chest/**CV-17** for Heat in the Heart.

Internal Application

Drink as an elixir to address functions and uses.

Cautions and Contraindications

None known.

Combinations

Pink sapphire's effects are enhanced by **pink topaz**.

To build back the Blood, combine with **chrysoberyl** and another stone: stones with iron and copper, such as **hematite** or **malachite**, for Spleen and Liver Blood, or **lithium quartz** for Heart Blood.

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or place with a crystal.

Common Locations

Madagascar, Myanmar, Cambodia, Sri Lanka, United States (Montana)

YELLOW SAPPHIRE

.....
(See color insert plate 91)

Taste	<i>Sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>ST/LR/KI</i>
Hardness	9
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Pale yellow or green; transparent to translucent

Chemical Composition

Aluminum oxide (Al_2O_3) + iron

Key Characteristics

Affects the Middle Burner by virtue of its color.

Functions and Uses

Clears Stomach Fire. Indicated for:

- anxiety with hyperthyroidism

Regulates Qi. Indicated for:

- Qi stagnation, especially when the feeling of “stuckness” in terms of capability is manifesting as Wind: nervousness, shakiness, compulsive behaviors, or neurological signs and symptoms

Methods of Application

Topical Application

Wear a yellow sapphire pendant or place on the center of the chest/**CV-17** to regulate Qi.

Internal Application

Drink as an elixir to address functions and uses.

Cautions and Contraindications

None known.

Combinations

Yellow sapphire's effects are enhanced by **imperial (golden) topaz**.

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or place with a crystal.

Common Locations

Madagascar, Myanmar, Cambodia, Sri Lanka, United States (Montana)

• Spinel •

(See color insert plate 92)

Taste	<i>Bitter, sour</i>
Nature	<i>Slightly warming or cooling, depending on color</i>
Affinities	<i>LR/KI/HT</i>
Hardness	<i>7.5–8</i>
Crystal structure	<i>Cubic</i>
Stone group	<i>Oxide</i>
Level of formation	<i>Metamorphic/Ying, igneous/Yuan</i>

Color/Appearance/Light

It is most commonly red and black but can also be orange, yellow, green, blue, violet, indigo, and clear.

The law of signatures gives guidance with regard to color choices, or choices can be made using the Five Element or the chakra models for guidance.

Chemical Composition

Magnesium aluminum oxide (MgAl_2O_4)

Magnesium relaxes the Yin aspects of the body. Aluminum clears Fire and anchors it back to Mingmen.

Impurities can include titanium, iron, zinc, manganese, and calcium.

Key Characteristics

Spinel is particularly appropriate for people with congenital issues resulting from in utero imbalances. It grounds and anchors.

Directionality/Energetic Mechanism/Channel System

Penetrating/Chong Mai: assists in the “rebirthing” process, setting a new blueprint

Yin Wei Mai

Functions and Uses

Impacts Yin Wei to resolve major traumatic events of childhood. Indicated for:

- low self-esteem, profound depression, feelings of emptiness, lack of motivation

Establishes Heart–Kidney communication; calms the Shen; grounding and anchoring. Indicated for:

- clearing Fire and anchoring back to Mingmen to allow for rebirth or renewal

Methods of Application

Topical Application

Eases delivery when the mother holds it during labor.

Place or tape small stones:

- on the medial aspect of the foot—touch the hollow proximal to the “bunion” bone, and then slide the finger toward the arch until it hits the first metatarsal bone/**SP-4**—and on the upper border of the pubic bone, about two fingers’ width lateral to the center line/**ST-30**, to address the Chong Mai.
- on the inner forearm, three fingers’ width above the wrist crease (looking at the palm side of the hand), between the tendons/**PC-6**, to address Yin Wei Mai.

Wear as jewelry to address functions and uses.

Internal Application

Drink as an elixir to resolve issues related to childhood trauma.

Cautions and Contraindications

It contains aluminum, but it is relatively hard.

Compare/Contrast/Differentiate

Red, orange, and yellow spinels address congenital Kidney Qi stagnation resulting from imbalances during conception.

Red spinel regulates Penetrating/Chong Mai with regard to the Sea of Blood.

Green and yellow spinel affect Chong Mai as it relates to the Sea of the Primary Channels (green) and Postnatal Qi (green or yellow).

Green and blue spinel address congenital third-trimester imbalances brought on by a mother's consumption of alcohol or drugs, which weakens the Earth element.

Black spinel anchors, and it allows for all possibilities. Use black if uncertain as to which trimester caused the congenital problem.

Clear spinel gives light.

Combinations

Combine spinel with:

- **tourmaline** to rectify damage to the DNA and to stimulate Wei Qi.
- **amazonite** to encourage diversity and, at the same time to remain grounded and anchored—to bring one's life out into the world.
- stones containing chromium, such as **alexandrite** or **chrysoberyl**, to more directly affect the Penetrating Vessel/Chong Mai.

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or place with a crystal.

Common Locations

Sri Lanka, Afghanistan, Vietnam, Africa, Myanmar

• Sugilite •

(See color insert plate 93)

Taste	<i>Bitter, sweet</i>
Nature	<i>Cold</i>
Affinities	<i>LR/KI/HT</i>
Hardness	<i>6–6.5</i>
Crystal structure	<i>Hexagonal</i>
Stone group	<i>Ring silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Pale lilac to deep purple, or brownish yellow. It appears in massive form, though it can in rare cases appear as crystals.

Chemical Composition

Potassium sodium lithium iron manganese aluminum silicate ($\text{KNa}_2(\text{Fe,Mn,Al})_2\text{Li}_3\text{Si}_{12}\text{O}_{30}$)

Common impurities include titanium and water.

From a Western point of view, the chemical composition has many elements known to calm the nerves. Japanese geologist Ken-ichi Sugi, for whom the stone was named, considered it very effective for neurological conditions.

Lithium and manganese both affect Heart Blood. Aluminum clears Heat.

Potassium and sodium help with electroconductivity and cellular membrane balance. This fluid-managing component makes it effective for regulating Damp-Heat.

Key Characteristics

The Liver affinity relates to its ability to affect Wind; not to a relationship to Liver Blood. Nevertheless, the lithium content affects Heart Blood, to calm the nerves and help manage panic attacks. Manganese also affects the Blood.

The hexagonal crystal structure relates to the alignment of “below” (pelvic region/Uterus) and “above” (cranial region/Brain), making it an appropriate stone for treating the Curious Organs.

Directionality/Energetic Mechanism/

Channel System

It regulates Qi. Not only does it bring Yang Qi up to the head, it also takes Yang Qi out of the head and moves it to the lower region.

Curious Organs, especially the Brain, Marrow, Bone, Uterus, and Blood Vessels

Eight Extraordinary Vessels:

- Yang Wei Mai, to manage Yang Qi
- Belt Channel/Dai Mai in its function to drain Damp-Heat

Functions and Uses

Regulates Wind complicated by Hot Phlegm or deficient Yin. Indicated for:

- Phlegm misting the mind or harassing the Heart signs and symptoms (brain or psychological conditions), such as:
 - ▶ learning disabilities, dyslexia, eye-tongue coordination

- ▶ schizophrenia, manic episodes (helps induce self-control)
- ▶ Fright Wind: childhood fright disorders
- Liver Yang ascension due to deficient Kidney Yin signs and symptoms (neurological conditions), such as:
 - ▶ epilepsy, seizures, convulsions
 - ▶ headaches
 - ▶ Tourette's syndrome

Arouses and regulates Yang Qi: directs energy to the Brain to increase circulation to the head and the eyes; directs energy from the head to the lower region to soothe the cranial and pelvic regions. Indicated for:

- weak Kidney Yang (gonadal function), weak Spleen Yang (thyroid function)
- sexual or physical trauma to the pelvis, such as with rape, surgical scarring, post-labor difficulties, C-section

Clears Heat in the Blood, particularly Heart Blood. Indicated for:

- arteriosclerosis, high blood pressure, tachycardia, arrhythmia, palpitations
- anemia, “sticky” blood (Blood consumed by Heat)
- frequent or early menstruation

Resolves Bone Bi. Indicated for:

- severe, deep pain

Intentional use. Indicated for:

- career palace: it attracts what we need to see in order to know our vocational calling
- supporting the process of memory retrieval to work through the traumas and shocks of life
- use as a meditation stone for people working with conditions related to the Curious Organs

Methods of Application

Topical Application

Place or tape sugilite on the lateral aspect of the torso, in a tender intercostal space about a hand's width below the armpit, in line with the nipples/SP-21 or GB-22. SP-21 is the Great Luo of the Spleen, which affects the Vessels; GB-22 mediates between the Curious Organs and Gall Bladder. This placement is particularly appropriate for glandular cancers that start at the Source/Yuan level and spread through the Blood. Sugilite slows the spread of metastasis, to induce latency.

Place over the third eye to stimulate pituitary function for hormonal secretions, such as follicle stimulating hormone or thyroid stimulating hormone. Arouses Yang Qi to strengthen Kidney Yang (gonadal function) and Stomach Yang (thyroid).

Hold to calm restless muscles or a restless mind.

Apply locally to broken bones.

Internal Application

Sugilite is chemically complex; it does better as the only stone in an elixir.

Intentional Application

Children with dyslexia or Tourette's syndrome will benefit from wearing a sugilite bracelet.

Cautions and Contraindications

Sugilite is a potent stone. Some say it can arouse kundalini energy, which might aggravate a person who is already agitated or disturbed.

It has a very complicated chemical composition and is not very hard; use a potentiated quartz crystal if there is concern about heavy metal toxicity.

Compare/Contrast/Differentiate

The silica and oxygen in its chemical composition bring its qualities to affect the Kidneys more directly than **sapphire**. Sugilite has more effect for “sticky” blood—that is, blood that has been consumed by excessive Heat. Sapphire has less effect for sticky blood.

Sugilite can be confused with **charoite**, but sugilite is a darker purple.

Where deficient Yin causes Wind, for example Liver Yang ascending due to deficient Kidney Yin, use sugilite. Where deficient Yin causes Heat, use **lepidolite**.

Use sugilite or **chrysoprase** to flush out and release the Belt Channel/Dai Mai.

Differentiating Wind and Heat

Wind has a greater effect on the body and the Sinews; it causes restlessness, spasms, or cramps. Heat can affect the Sinews, but it generally has greater effect on the Mind, the Shen, and the emotions.

To increase the Belt Channel's holding capacity, use a **beryl**, such as **emerald** or **heliodor**, or **epidote**.

Combinations

Generally, sugilite is used alone.

To emphasize an effect on Liver Blood, combine sugilite with **malachite** or another copper-containing stone.

Cleansing and Charging

It absorbs vibrations very quickly. Cleanse in running water at least twice a month. Recharge in quartz crystal.

Common Locations

Japan, Canada, Russia, Italy

• Sunstone •

(See color insert plate 94)

Taste	<i>Sweet, spicy</i>
Nature	<i>Warming</i>
Affinities	<i>HT/KI</i>
Hardness	6–6.5
Crystal structure	<i>Triclinic</i>
Stone group	<i>Framework silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Chinese Name

Shan xin yan, “rock that is found in the mountain”

Xin means faith. There was a major philosophical debate among the Daoists, Buddhists, and Confucianists about predestination, about the possibility of finding illumination through faith, and about humanity's inherent capacity to receive mercy from the Divine. Sunstone represented this debate, particularly with regard to cultivating faith.

Color/Appearance/Light

Reddish brown, brownish red, or golden brown. It usually appears as solid aggregates; when polished it is translucent to opaque, with sparkling inclusions.

Chemical Composition

Calcium aluminum silicate ((Ca,Na)(Al,Si)₂Si₂O₈)

It is a feldspar (plagioclase) with hematite or copper crystal inclusions.

Key Characteristics

The hematite or copper is heavy; it anchors to the Kidneys, to the Soul, to faith. The Kidneys are associated with Mingmen, the Gate of Life. The heaviness goes to this level, to give us a sense of self-worth. Am I worthy of mercy? It brings the Kidneys to communicate with the Heart, allowing us to nurture mercy and grace for our own souls.

This is the principal stone with the triclinic crystal structure. It gives association to the pelvis and has the capacity to move through any stagnation in the lower region. It draws Heart Qi back to the Kidneys.

Directionality/Energetic Mechanism/Channel System

Directs Yang upward.

By supporting Yang Qi, the stone helps us move through difficult times, especially if we are feeling remorseful for actions we have committed, or perhaps if we are convalescing after surgery. The stone affirms the faith that there is always hope, that it is possible to receive grace from the Divine, and that we can always atone for our “sins.”

Establishes Heart–Kidney communication.

Triple Heater mechanism

Functions and Uses

Establishes Heart–Kidney communication. Indicated for:

- a poor sense of self-worth
- people with leg weakness, who have a hard time overcoming the obstructions and challenges they encounter before reaching their destination

Directs Yang Qi upward to clear the clouds that veil consciousness. Indicated for:

- depression, convalescence
- low blood pressure
- Throat Bi, especially for people who are unable to engage in meaningful dialogue with themselves, in order to let go of negative attitudes
- sluggishness, low motivation, cold extremities

Nourishes and invigorates the Blood. Indicated for:

- menstrual irregularities, menopausal symptoms

Methods of Application

Topical Application

Place sunstone on the chest, in the intercostal space below the breast tissue, in a line below the nipple/**LR-14**, for people who have lost faith.

Place at Kidney and Bladder Luo points—on the medial aspect of the ankle, in the hollow where the Achilles tendon attaches to the heel bone/**KI-4**; and on the lower leg, midway between the ankle and the crease behind the knee, one thumb’s width lateral and down from the depression at the center of the calf muscle/**UB-58**—to bring the light of consciousness into fear.

Wear as a necklace to bring Yang Qi upward for low blood pressure or depression.

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Put it in bathwater to support Heart–Kidney communication to cultivate faith and hope.

Cautions and Contraindications

It contains aluminum, and usually copper. It is relatively hard, but use caution with an elixir.

Compare/Contrast/Differentiate

Sunstone and **moonstone** are both feldspars. Sunstone is yang. Moonstone is yin.

Sunstone contains sodium and has a triclinic crystal structure; moonstone contains potassium and has a monoclinic crystal structure.

Cleansing and Charging

Clean and cleanse in running water. Recharge in quartz crystal.

Stone History

It was used for exorcism, to break up Yin perversity.

Common Locations

Norway, Siberia, United States (Pennsylvania; sunstone with copper inclusions is found in North Carolina and Oregon)

• **Tanzanite** •

(See color insert plate 95)

Taste	<i>Bitter, sweet, bland</i>
Nature	<i>Cooling</i>
Affinities	<i>GB/SP/UB</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Group silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying</i>

Color/Appearance/Light

Blue to blue violet to violet blue. It changes color depending on its orientation to light and the quality of light; it is more blue in fluorescent light, more violet in incandescent light. Almost all the stones are heat-treated to produce the color. Untreated, rough stones include yellow-brown tints.

The blue color relates to the Kidney and Liver relationship.

Chemical Composition

Calcium aluminum hydroxy silicate
(Ca₂Al₃(SiO₄)(Si₂O₇)O(OH))

Tanzanite is part of the Zoisite group.

Key Characteristics

Tanzanite is a major stone to affect the Gall Bladder, when the theme is Damp-Heat. It is applicable for Heat overriding Dampness and moving upward, or for Dampness overriding Heat and moving downward.

Directionality/Energetic Mechanism/
Channel System

Gall Bladder Primary Channel, especially as it affects the upper sensory organs

Functions and Uses

Affects Gall Bladder meridian in the upper region, as well as the sensory organs. Indicated for:

- chronic allergies of the eyes, nose, or throat
- tinnitus, decline of vision, floaters, dryness

Clears Damp-Heat. Indicated for:

- Heat overriding Dampness, where Heat is rising to the head and neck (such as with floaters, dry mouth, dry eyes and ears, goiter, glandular swellings, or gum swellings) or moving toward the skin (such as with fungal conditions on the skin).
- Dampness overriding Heat, where Dampness is descending to the lower region (such as with ovarian cyst, urinary tract infections, leukorrhea, candidiasis, chronic infections, and/or parasites in the Lower Burner).
- jaundice, gallstones

Methods of Application

Topical Application

Tanzanite is not a particularly hard stone, and as jewelry it needs to be worn and treated with care.

Wear as earrings for tinnitus; wear as a choker necklace for floaters.

Internal Application

Drink as an elixir made with a potentiated quartz crystal to address functions and uses.

Cautions and Contraindications

Because of its aluminum content, use a potentiated quartz crystal for an elixir if there is concern about heavy metals.

Compare/Contrast/Differentiate

Even non-gem-quality tanzanite is expensive. A less expensive substitute is **prehnite**. They are both group silicates and have similar chemical composition. (The group silicates have a quality of regeneration and are a good choice for convalescents, who must rest to restore their health.)

Combinations

Combine with **variscite** to emphasize treating Damp-Heat in the Lower Burner.

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or place with a crystal.

Common Locations

Tanzanite is found only in Tanzania, in the foothills of Mount Kilimanjaro, in metamorphic and pegmatite rocks.

• Tektite •

(See color insert plate 96)

Taste	<i>Bitter, sweet</i>
Nature	<i>Cooling</i>
Affinities	<i>KI/LR/UB</i>
Crystal structure	<i>Amorphous</i>
Stone group	<i>Space rock (impactite)</i>
Level of formation	<i>Sedimentary/Wei</i>

Chinese Name

Bo yun shi, “glass stone that has fallen”

Color/Appearance/Light

Black or brownish black. The dark color absorbs Heat.

Chemical Composition

Silicon dioxide (SiO_2) with additional metal oxides, depending on the location of impact

Key Characteristics

An effective strategy to treat something foreign to the body (such as parasites) is to use something from another world.

Tektites have strong conductivity.

Directionality/Energetic Mechanism/

Channel System

Tektites direct Yang Qi inward and downward to allow for the release of pathology from the constitutional level.

Functions and Uses

Stimulates Mingmen Fire; returns Yang to release latency from the Source/Yuan Qi level. Indicated for:

- impotence, infertility, low libido, urogenital conditions
- repressed emotions
- parasitic infestations

Absorbs Heat from the body quickly. Indicated for:

- fevers, inflamed areas

Intentional use. Indicated for:

- strengthening crown chakra function
- supporting the process of channeling—a function as a record keeper

Methods of Application

Topical Application

Hold tektite in the hand or place it over an inflamed area. Do it in darkness, so that it absorbs excess Heat from the body and not from the environment.

Place on the major joint articulations (the shoulders and hips) to draw out latency causing joint conditions.

Tape on the point a hand's width from the center line of the back, at the lower border of the L2 spinous process (at the same level as UB-23 and GV-4), a little above waist level/"Residence of Will"/**UB-52**, to strengthen willpower.

Massage, place, or tape on Urinary Bladder, Kidney, and/or Governor Vessel channels to treat urogenital conditions.

Internal Application

Use a potentiated quartz crystal to prepare an elixir to address functions and uses.

Intentional Application

Place on the bedside table to absorb electromagnetic radiation taken on from exposure to cell phones, computers, and other electronics.

Tape on the tailbone to assist when channeling information from other dimensions.

Hold tektite to induce Cosmic Qi to assist in conception, where there is no identifiable imbalance causing infertility (idiopathic infertility).

Place under the pillow while sleeping to help strengthen the Will/Zhi/soul of the Kidneys.

Cautions and Contraindications

Hardness varies and chemical composition is difficult to know. If taking it internally, use a potentiated quartz crystal.

Cleansing and Charging

Cleanse in running water; charge in the sun. Because it absorbs heat quickly, it needs to be cleansed and recharged frequently.

Stone History

The origin of tektites is controversial, but it is likely that they were formed when large meteors impacted the Earth, melting the surrounding ground and throwing the molten material into the atmosphere, where it cooled rapidly into glassy, amorphous stones.

Common Locations

Tibet, Mexico

MOLDAVITE

•••••
(See color insert plate 96)

Taste	<i>Bitter, sweet, spicy</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/HT/KI</i>
Hardness	<i>5.5–6</i>
Crystal structure	<i>Amorphous/glass</i>
Stone group	<i>Space rock (impactite)</i>
Level of formation	<i>Sedimentary/Wei</i>

Color/Appearance/Light

Shades of green. It is often transparent. It is quite delicate and can break. Gem-quality moldavite is sold by the gram and is quite expensive. Reputable sources are important, because there are many counterfeit moldavites on the market.

The green color gives a stronger affinity to the Liver than other tektites or meteorites.

Chemical Composition

Silicon dioxide (SiO_2) with aluminum oxide (Al_2O_3) and other metal oxides

Key Characteristics

Moldavite is a stone of purification and refinement. It helps refine the difficulties in life by bringing Heaven to treat the "hell" of Damp-Heat diseases, such as parasites.

Directionality/Energetic Mechanism/

Channel System

Moldavite "travels from above to below." It helps establish Heart–Kidney communication.

Functions and Uses

Activates Yang Qi; stimulates Mingmen Fire, the Fire that causes alchemy to take place; consolidates Yang to release “foreign” pathogens; strengthens Kidney Yang to move digestive and creative juices, the reproductive forces in the lower region. Indicated for:

- impotence, infertility, parasites

Dries up Dampness. Indicated for:

- Damp-Heat in the Lower Burner; yeast infections, fungal conditions, candidiasis, parasitic infestations
- dermatitis, acne
- habituated patterns of thinking and behavior

Extinguishes Liver Wind, especially for children; calms the Hun. Indicated for:

- nighttime restlessness, sleeping with the eyes semi-open
- children who are beginning to experience disappointment or feelings of failure, as they begin to realize that some people are smarter or wealthier than others—that there is an inequality of standards

Protects from exposure to ultraviolet radiation.

Intentional use. Indicated for:

- strengthening crown chakra function (use caution)

Useful during meditation and to cultivate clairvoyance.

Methods of Application

Overall, moldavite has a better effect with skin contact.

Topical Application

Hold the stone, or place at the crown chakra in a stone layout (use caution).

Place or tape on the point a hand’s width from the center line of the back, at the lower border of the L2 spinous process (at the same level as UB-23 and GV-4), a little above waist level/“Residence of Will”/UB-52, to strengthen the Will/Zhi.

The elixir can be used as a wash for skin conditions.

Internal Application

Drink as an elixir for functions and uses (for short-term use only).

Intentional Application

Wear as jewelry to address functions and uses. Its effect becomes stronger with prolonged wearing.

Cautions and Contraindications

Moldavite is a delicate glass and can break. Nevertheless, the therapeutic effects of moldavite are very strong, so use it cautiously. It is not for everyone.

It contains about 10 percent aluminum and therefore should not be used as an elixir if there is concern about heavy metals.

Compare/Contrast/Differentiate

Moldavite has a stronger effect to invigorate the Fluids than **meteorites**, which resonate more with the Blood.

Combinations

Combine with **barite** to make a wash for fungal skin conditions.

Cleansing and Charging

Cleanse in running water and charge in the sun. (Fake moldavite will change color in the sun.)

Stone History

Moldavite has been found in Stone Age archaeological sites; presumably it was used as protective amulets.

Common Locations

Moldavite comes from the Bohemian plateau of the Czech Republic. Similar tektites are found in Australia (called **australite**) and on the Ivory Coast (called **ivorite**).

Another popular glass-like tektite is **Libyan desert glass**. There is speculation that it formed when a meteorite exploded before hitting the Earth, melting large areas of the Libyan desert. It dates to twenty-six million years ago. Its pale, almost white color associates to the Lungs.

• Topaz (Golden or Imperial) •

(See color insert plate 97)

Taste	<i>Spicy, sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/ST</i>
Hardness	8
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Chinese Name

Huang yu, “yellow jade” (imperial topaz)

Feng li shi, “honey bee bird stone”

Huang jing, “the water that petrifies and emanates from yellow quartz”

Color/Appearance/Light

Yellow, golden, or light to medium brown; transparent crystals

Chemical Composition

Aluminum fluorohydroxylsilicate ($\text{Al}_2\text{SiO}_4(\text{OH},\text{F})_2$) + iron

The aluminum content clears Heat, especially from the Liver and Heart.

Topaz is an example of a stone formed from the dissolution and reconstitution of a substance—in particular the halogen gas fluorine—that solidifies with other elements to form a stone. This process is representative of the Spleen’s ability to transform and transport.

Key Characteristics

Topaz is a stone of choice for neurological and/or psychological presentations, with Liver Fire consuming Blood, or Heat stirring Wind. Emotionally, topaz is for the person who is unable to manage change because Liver Fire is consuming the Blood.

The spicy taste moves the Wind toward release. The sweet taste nourishes the Blood.

Directionality/Energetic Mechanism/Channel System

Penetrating Vessel/Chong Mai

The orthorhombic crystal structure is a diamond shape and represents the statement “as above, so below.” It moves energy up and out, or in and down.

Functions and Uses

Clears Liver Fire; clears Heat stirring Wind; extinguishes Wind. Indicated for:

- neurological conditions resulting from stress (such as seizures, convulsions, mania, or excessive nervous energy), nervous breakdown, exhaustion after a seizure

Resolves Liver invading Spleen and Stomach. Indicated for:

- gastritis; eating disorders, especially due to emotional stress, such as with anorexia
- poor appetite
- childhood malnutrition
- healing crises with digestive signs and symptoms

Tonifies Spleen Qi, especially to support production of Blood; keeps the Blood in its “banks.” Indicated for:

- poor appetite, anorexia, convalescence
- varicose veins
- bruising, hemorrhaging

Nourishes Liver Blood and Kidney Yin. Indicated for:

- menopausal irritability, depression, hot flashes
- insomnia

Clears Heat in the Liver, Heart, and Stomach. Indicated for:

- failing eyesight
- emotional agitation
- insomnia, mood swings, irritability
- ulcers

Promotes latency; binds Fire Toxins to the Essence/Jing level. Indicated for:

- osteoporosis
- cancer
- degenerative disease

Resolves Bi and Wei Atrophy syndromes; benefits the tissue in regenerating. Indicated for:

- chronic inflammatory conditions, including pain
- neurological conditions such as multiple sclerosis and

amyotrophic lateral sclerosis (Lou Gehrig's disease, ALS)

Emotional use. Indicated for:

- people who are emotionally out of control, with suicidal tendencies
- people who cut themselves, wounding the self with self-inflicted wounds
- the person who is preoccupied with things that are “not”; someone who has difficulty managing change and loses control of life
- someone who thinks a lot, who worries about the negatives or the failures

Intentional use. Indicated for:

- strengthening solar plexus chakra function
- wealth palace
- people born in the month of November, as a birthstone

Methods of Application

Topical Application

Massage, place, or tape:

- on the navel/**CV-8** for Spleen deficiency.
- on the midline of the abdomen, midway between the navel and the “V” where the ribs meet the base of the sternum/**CV-12**, for anorexia.
- directly below the base of the tailbone/**GV-1** to open Governor Vessel.

Wear a necklace with imperial/golden topaz touching the center of the chest/**CV-17** to regulate Qi and clear Heat.

Internal Application

Drink as an elixir for detoxification, to regulate Liver Qi, and for other functions and uses.

Intentional Application

Wear as jewelry to address intentional uses.

Cautions and Contraindications

It contains aluminum, but it is relatively hard.

Compare/Contrast/Differentiate

Imperial/golden topaz is more fibrous with more lines and directionality than **blue topaz**. This characteristic brings more balance between the Liver and Spleen.

Combinations

Its fluoride content allows for the possibility of inducing latency, or “melting” and releasing it, depending on the other stones in a combination and the areas of placement.

It enhances **yellow sapphire**.

Combine topaz with:

- **smoky quartz** for a brain tumor resulting from excessive electromagnetic radiation and causing seizures.
- **green fluorite**, which binds with toxins from the Liver. This might be a combination for Liver cancer that has spread to the colon, to help bring the cancer to latency.
- **jasper, carnelian, or agate** to help regenerate tissue. These stones in combination can help heal the myelin sheaths in multiple sclerosis and amyotrophic lateral sclerosis (Lou Gehrig's disease, ALS).
- **sapphire** for severe allergies.

Cleansing and Charging

Cleanse in running water after each use. Charge it in the sun. If it gets cloudy, put it in the sun again.

Stone History

In Chinese folklore, imperial (golden) topaz was said to make a person become less noticeable, as in the art of the ninja. Whenever the emperor left the palace unofficially, disguised in such a way as to not be recognized, he wore golden topaz on his hat.

Common Locations

It is found widely around the planet, including Russia, the Czech Republic, Pakistan, Mexico, Australia, and the United States. The most sought-after topaz comes from Brazil.

BLUE TOPAZ

.....
(See color insert plate 97)

Taste	<i>Spicy, sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/LU/SP/ST</i>
Hardness	8
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Various shades of blue. Only the very pale blue is naturally occurring. Other shades are caused by heat treatment.

The blue color brings its effect to the Liver and conditions affecting the nerves.

Chemical Composition

Aluminum fluorohydroxylsilicate ($\text{Al}_2\text{SiO}_4(\text{OH},\text{F})_2$) + iron

Key Characteristics

Blue topaz is appropriate for conditions stemming from the Liver, such as neurological or psychological presentations, especially in relationship to the Spleen and digestion.

Directionality/Energetic Mechanism/Channel System

Penetrating Vessel/Chong Mai

Functions and Uses

Regulates Liver Qi; harmonizes emotions. Indicated for:

- Liver invading Spleen signs and symptoms: eating disorders from stress, poor appetite, anorexia, childhood malnutrition
- chronic excessive thinking
- frustration, resentment, angry outbursts

Clears Heat. Indicated for:

- Stomach Fire: nausea, vomiting
- Liver Fire (especially with consumption of Blood): insomnia, headaches

Benefits Lung conditions related to stress. Indicated for:

- asthma, allergies, wheezing
- hives

Benefits the Marrow. Indicated for:

- Steaming Bone syndrome, hot flashes, hormonal deficiencies

Emotional use. Indicated for:

- the person who is preoccupied with the things that are “not”

Intentional use. Indicated for:

- wealth palace
- strengthening throat chakra function

Methods of Application**Topical Application**

Wear blue topaz as a ring on the middle finger to affect the Pericardium as it relates back to the Liver to harmonize emotional upheavals, regulate mood swings, and/or manage seizures.

Wear a pendant with blue topaz touching the center of the chest/CV-17 to regulate Qi and clear Heat.

Internal Application

Blue topaz is not ideal as an elixir because it is typically heat-treated to intensify the color.

Intentional Application

Place on the throat chakra to invite in spirit guides. It encourages honesty and sincerity.

Cautions and Contraindications

It contains aluminum, but it is relatively hard.

Combinations

Combine with **blue sapphire** for severe allergies.

Cleansing and Charging

Cleanse in running water after each use. Charge it in the sun. If it gets cloudy during use, put it in the sun again.

Common Locations

It is found widely around the planet, including Russia, the Czech Republic, Pakistan, Mexico, Australia, and the United States. The most sought-after topaz comes from Brazil.

CLEAR TOPAZ

.....

(See color insert plate 97)

Taste	<i>Spicy, sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/ST</i>
Hardness	<i>8</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Clear; transparent crystals

Chemical CompositionAluminum fluorohydroxylsilicate ($\text{Al}_2\text{SiO}_4(\text{OH},\text{F})_2$)**Directionality/Energetic Mechanism/
Channel System**

Penetrating Vessel/Chong Mai

Key Characteristics

Clear topaz is an enhancing stone.

Functions and Uses

Enhancer

Relaxes the Liver and regulates Liver Qi.

Gets rid of Dampness to allow for greater clarity for planning and greater creativity.

Methods of Application**Topical Application**

In a stone layout, hold clear topaz to amplify energetic circulation.

Use on points that draw energy upward, such as at the top of the head/**GV-20** (use with caution).

Wear as jewelry to address functions and uses.

Internal Application

Drink as an elixir to relax the Liver, or use the elixir (made with distilled water) as an eyewash or spray to improve eyesight.

Intentional Application

It is protective as an amulet.

Cautions and Contraindications

It contains aluminum, but it is relatively hard.

Compare/Contrast/DifferentiateIt is similar to the dynamics of **quartz**, but it is harder.**Combinations**In general, clear topaz enhances stone combinations, especially with precious stones such as **ruby** and **sapphire**, assuring assimilation by relaxing the Liver.

In addition to its ability to enhance, it also protects from the possibility of adverse effects from other stones in the formula.

Cleansing and Charging

Cleanse in running water after each use. Charge it in the sun. If it gets cloudy, put it in the sun again.

Common Locations

It is found widely around the planet, including Russia, the Czech Republic, Pakistan, Mexico, Australia, and the United States. The most sought-after topaz comes from Brazil.

PINK TOPAZ

.....

Taste	<i>Spicy, sweet, salty</i>
Nature	<i>Cooling</i>
Affinities	<i>HT/LR/ST</i>
Hardness	<i>8</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Pink. Naturally occurring pink topaz is very rare and costly; most are heat-treated yellow stones.

Pink brings its effect to the Heart and Heart Blood.

Chemical Composition

Aluminum fluorohydroxylsilicate ($\text{Al}_2\text{SiO}_4(\text{OH},\text{F})_2$)

Naturally pink topaz may include manganese.

The aluminum content clears Heat, especially from the Liver and Heart.

Key Characteristics

Pink topaz is a stone of choice for neurological and/or psychological presentations, with Liver Fire consuming Blood, or Heat stirring Wind.

Directionality/Energetic Mechanism/Channel System

Penetrating Vessel/Chong Mai

Functions and Uses

Clears Heat; calms the Shen. Indicated for:

- neurological conditions, especially when emotional imbalances are also present
- insomnia characterized by waking up in the middle of the night, not so much from physical restlessness but from irritability

Methods of Application

Topical Application

Tape pink topaz to the inner forearm three fingers' width above the wrist crease (looking at the palm side of the hand), between the tendons/PC-6, for emotional agitation.

Wear as a ring on the middle finger to affect the Pericardium as it relates to the Liver: to regulate mood swings and emotional upheavals, especially if the person is experiencing problems with the family.

Internal Application

Drink as an elixir to clear Heat and calm the Shen.

Cautions and Contraindications

It contains aluminum, but it is relatively hard.

Combinations

Enhances **red sapphire**.

Cleansing and Charging

Cleanse in running water after each use. Charge it in the sun. If it gets cloudy during use, put it in the sun again.

Common Locations

It is found widely around the planet, including Russia, the Czech Republic, Pakistan, Mexico, Australia, and the United States. The most sought-after topaz comes from Brazil.

• Unakite •

(See color insert plate 98)

Taste	<i>Spicy, bitter</i>
Nature	<i>Warming</i>
Affinities	<i>HT/KI/PC</i>
Hardness	<i>6.5–7</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Framework or island silicate</i>
Level of formation	<i>Igneous/Yuan</i>

Color/Appearance/Light

Mottled pink (feldspar) with green (epidote)

The pink color stimulates communication between the Heart and Kidneys. The green color stimulates communication between the Liver and Kidneys.

Chemical Composition

Unakite is a granite composed of:

- pink orthoclase;
- feldspar (KAlSi_3O_8);
- epidote ($\text{Ca}_2(\text{Al},\text{Fe})_3(\text{SiO}_4)_3(\text{OH})$); and
- quartz (SiO_2).

Epidote contains traces of titanium.

Key Characteristics

Unakite is a stone of remission, of rebirth and renewal. It is important for its ability to induce latency.

Its most important use is for people who have for many years been living with a false self-image, who try to fit what others believe them to be. It is for people whose Source/Yuan Qi is no longer an active participant as they move through the changes of life, because they have for so long been unconscious to what their Source Qi needs to accomplish.

Unakite is useful for recognizing a false self-image, which distracts the Essence/Jing from its true destiny.

Feldspars are detoxifying and support the routes of elimination of urination and defecation.

Directionality/Energetic Mechanism/ Channel System

Yin Wei (feldspar); Chong (epidote)

Belt Channel/Dai Mai

Regulates Triple Heater mechanism.

Unakite directs Blood to the Kidneys to help promote latency. It consolidates and repairs the Essence/Jing, and it grounds the energy of the Heart and Liver into the Kidneys.

Functions and Uses

Establishes Heart–Kidney communication. Indicated for:

- Running Piglet Qi, anxiety attacks

Cools Heat in the Blood, especially in the Heart. Indicated for:

- inflammatory conditions
- insomnia

Breaks up accumulations. Indicated for:

- kidney stones
- tumors, cancers (especially when occurring in people who give the false impression of a happy life)

Regenerates Liver Blood to support Kidney Essence. Indicated for:

- deep emotional issues of the Source/Yuan level, severe loss
- postsurgical convalescence, chronic disease
- anemia
- weakened immunity
- organ transplants

Emotional use. Indicated for:

- the person who feels that everyone wants a piece of her life: she's overwhelmed by external demands and suffers from taxation consumption—exhaustion from playing a role she's been uncomfortable with in life, from all the responsibilities she has taken on, and from trying to live up to everyone else's expectations
- the person who feels betrayed, who sees life as full of failure and bereavement

Intentional use. Indicated for:

- probing the past to understand the present

Methods of Application

Topical Application

Place or tape unakite on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/**CV-15**, to support Heart–Kidney communication.

For damage in the spine, tape directly to the affected area.

For radiation damage to the lungs or breasts, place unakite in the chest region.

In an emergency, hold unakite to stabilize the emotions.

Internal Application

Drink as an elixir to address functions and uses.

Intentional Application

Meditate with the stone or wear it as jewelry to address functions and uses.

Wear as jewelry to address emotional and intentional functions and uses.

Cautions and Contraindications

Unakite is a stone to promote latency. If the treatment strategy is to clear pathology out of the body, do not use unakite.

It contains aluminum and is only moderately hard; use a potentiated quartz crystal if there is concern about heavy metal toxicity.

Combinations

Combine unakite with **rutilated quartz** as an assistant.

If a person is anemic resulting from radiation scorching the Blood, combine with **amethyst**. If the person is very weak, add **smoky quartz**.

Cleansing and Charging

Cleanse once a month under running water. Let it dry for a short time in the sun, or place with a crystal.

Common Locations

Though it was originally found in the Unakas Mountains of North Carolina, unakite is not limited to the United States. It has also been found in South Africa, Sierra Leone, Brazil, and China.

Some material labeled unakite lacks the feldspar and is more properly called epidosite.

• Zircon •

(See color insert plate 99)

Taste	<i>Slightly sweet</i>
Nature	<i>Slightly warming</i>
Affinities	<i>LU/LR/ST/HT</i>
Hardness	<i>7.5</i>
Crystal structure	<i>Tetragonal</i>
Stone group	<i>Island silicate</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Color/Appearance/Light

Colorless, brownish red, brownish orange, brownish yellow, or sometimes blue. The dark reddish stones can be confused with garnet. It is often heat-treated to intensify color or to make it clear. The clear stones are used as diamond substitutes and are enhancers.

Chemical Composition

Zirconium oxide (ZrSiO_4)

It often contains small amounts of uranium and can be slightly radioactive. Other common impurities include aluminum, phosphorus, and iron.

Zirconium is sedating and induces peace. Phosphorus resonates with bone.

Zircon should not be confused with the lab-produced cubic zirconia (ZrSiO_2), an oxide that has a cubic crystal structure and has a hardness of 8–8.5.

Key Characteristics

Zircon is a regulating stone.

Directionality/Energetic Mechanism/ Channel System

Directs energy downward

Wei Qi with regard to peristalsis and digestion

Yin and Yang Qiao Mai

Anatomical level: flesh

Functions and Uses

Anchors and consolidates downward. Indicated for:

- plum pit throat
- hypertension, vertex headaches, insomnia, vertigo

Regulates Liver and Lung Qi; regulates Wei Qi with regard to digestion and cyclic activity. Indicated for:

- Liver invading Stomach signs and symptoms: Food Stagnation, food allergies, nausea, vomiting, colic, hypoglycemia, metabolic disorders, gout
- Liver insulting Lungs signs and symptoms (stress-induced cough, wheezing, chronic asthma due to nervousness)
- addictive behavior associated with the Liver (obsessive-compulsive behavior, impulsive or addictive qualities), eating disorders (anorexia, bulimia)
- manic depression, especially with overstimulation of Wei Qi (nervousness, fidgeting, or asthma)
- repetitive movements, such as rocking with autism
- pain conditions, especially menstruation with cramping and pain, amenorrhea, scanty or delayed period
- allergies, hay fever associated with seasonal changes, jet lag, generally being out of “sync” with nature

Extinguishes Wind. Indicated for:

- numbness, loss of mobility, tightness or paralysis, Bell's palsy, stroke
- Wind signs and symptoms of restlessness, motor disorder, or shaking, especially when symptoms occur in unfamiliar territory

Clears Heat, Liver Fire, Heart Fire; induces peace. Indicated for:

- insomnia, palpitations, anxiety, irritability

Emotional use. Indicated for:

- the person who is constantly reliving traumatic events of the past, and who, because of his fear, is unable to move forward with his destiny—it brings clarity, opening the eyes so we can see a path of self-discovery
- the person who is depressed because of self-blame

Intentional use. Indicated for:

- wisdom palace: to cultivate self-knowledge
- promoting lucid dreaming and prophecy
- people born in the month of December, as a birthstone

Methods of Application

Topical Application

Apply zircon to the inner corner of the eye/**UB-1**, for less than one hour, for floaters or photosensitivity. It opens our eyes, turns on the light to see the path of self-discovery, and releases fear.

Apply to points for Liver Wind and to affect the throat region (especially for Wind stagnating in the throat or neck region), three to five times a day for ten to fifteen minutes each time.

Apply to Yin and Yang Qiao points to help detach from external issues (for not more than one hour daily).

Internal Application

For a period of ten days, drink 8 ounces of elixir between 8 a.m. and noon, and 8 ounces between noon and 8 p.m., to address functions and uses.

Intentional Application

Wear as jewelry during the day to address functions and uses (take it off at night).

Place under the pillow or on the occiput, for less than one hour, to promote lucid dreams, the ability to make prophecy.

Apply zircon to the inner corner of the eye/**UB-1**, for less than one hour. It opens our eyes, turns on the light to see the path of self-discovery, and releases fear.

Cautions and Contraindications

Zircon can only be used for a short time. As jewelry, wear it during the day and take it off at night. Applied to points, use only for one hour daily. Beyond any concern of radiation, zircon helps a person to detach; using it too much can lead to apathy and numbness.

Zircon contains a small amount of radioactivity. Do not combine it with gold, because the metal picks up the radioactivity.

Compare/Contrast/Differentiate

For the effect of extinguishing Wind to resolve numbness and loss of mobility, **blue aventurine** is also effective, and less expensive.

Combinations

Combine with **alexandrite** (or another Yin or Yang Qiao Mai stone) to resolve the inability to absorb Yang (such as cold hands, cold feet, lethargy, emotional neuropathy, inability to absorb love, heavy eyes, heavy hands).

As jewelry, set zircon in **silver** or **platinum**. Do not use with **gold**.

Cleansing and Charging

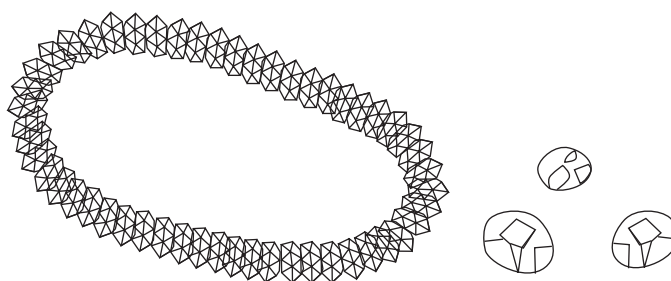
Water seems to be too strong for cleansing. Once a month, cleanse in dry sea salt. Recharge in quartz.

Common Locations

Norway, Pakistan, Russia, the Canadian province of Ontario, and the United States (New Jersey and Colorado)

18

Alchemical Stones



In the alchemical process of personal transformation, the first stage begins when one recognizes that life is unsatisfactory and *initiates* movement toward self-discovery. The second stage is *purification and refinement*, to cleanse life of the habitual beliefs and behaviors that cause pain or illness. With purification comes refinement. The person is no longer burdened by judgments. With *completion*, the person develops a lighter quality of consciousness that is available for the benefit of others (*utilization*) and is continually cultivating the awareness of moment-to-moment reality.

External Alchemy

The stones in this section are considered obsolete from the perspective of modern Chinese medicine. The external form of alchemy is quite dangerous, even for those who are highly cultivated and experienced. External alchemy uses toxic minerals internally or externally to stimulate the body to release latency. The intention in using such stones is to become softer, less rigid, and more able to move fluidly through life. The stones for alchemical use are among the most toxic of the stone repertoire. They include cinnabar, which contains mercury and sulfur, and realgar, which contains arsenic and sulfur. Sulfur is the key to all the alchemical stones. It creates the tremendous heat required for alchemy to take place.

Long-term use of these stones reduces the libido and can cause impotence and sterility. This is due in part to the stones' toxicity damaging the Essence/Jing, and because the stones consolidate, or "seal the cauldron" to prevent leakage. In ancient times, using these toxic stones meant that practitioners were willing to use all of their reproductive energy for the purpose of self-cultivation, rather than engaging in sexual activity.

The inclusion of these toxic stones in this text is out of respect for their history. **Do not use these substances.** In subsequent discussion, many nontoxic stones are suggested as substitutes to support the process of transformation.

Internal Alchemy

Internal alchemy is a process that uses the mind and the body for transformation without making use of external substances. It is based in the understanding of the three dantian developed by Gehong—the three Elixir Fields located in the abdomen, chest, and head. These areas relate to the Three Treasures of Humanity: Essence/Jing, Energy/Qi, and Spirit/Shen. Points found on the spine and the anterior midline define each region. (See “The Seven Stars” in chapter 4, page 31, and fig. 4.8 on page 32 for further discussion.)

The Lower Dantian—

Initiation toward One's Own Self-Discovery

The lower Elixir Field is located in the abdominal region. The points that form its boundaries have a relationship to the physicality of life. The lower boundary of this field is the perineum/CV-1, the “Meeting of Yin”/Hui Yin, Yin being the “gross” substance of the physical body. The upper boundary is the middle abdomen, the “Central Receptacle”/CV-12. It is the origin of Postnatal Qi. The boundary on the back is on the spine a little above the waist at the “Gate of Destiny”/Mingmen/GV-4. Mingmen Fire combusts the Yin and Yang of the Kidneys and mists it upward along the spine to nourish our destiny for this life. On the front of the body, the boundary is at the navel/CV-8, called “Spirit Barrier.” Being born into this life presupposes a need to experience physical reality. With our first “wound,” the cutting of the umbilical cord, our union with Wholeness is severed, and we must take our first breath.

From the perspective of Mu point energetics, the first breath directs energy from the Lungs down to the Large Intestine, two of the most fundamental Organs for survival. The Mu point for the Large Intestine is located adjacent to the navel, which gives energetic access to the Kidneys. As the energy of the original breath from the external world meets the Source for the first time, it begins to “fan the flame” of Mingmen Fire. The energy then travels upward to the Central Receptacle/CV-12, the Mu point of the Stomach. The points that give boundary to the lower dantian are the philosophical basis for survival in postnatal life.

The lower dantian relates to our current existence.

This region is associated with Essence/Jing, sexual activity and the ability to reproduce, and attachments and attractions on the physical level. These include our attitudes toward our gender and race. This region is also the body's “sewer system.”

The Middle Dantian—

Purification and Refinement

The middle Elixir Field includes the middle and upper regions of the torso, up to the notch at the base of the throat and the notch where the spine meets the base of the skull. This region is associated with our ability to assimilate the world, be it food, information, or relationships.

Historically, at this level of cultivation practitioners went into the wilderness to purify themselves. An assistant attended to their mundane needs. It was a time devoted to eliminating pathology and fine-tuning awareness. The cycles of the seasons were part of this process. Fall and winter were a time for conservation, not movement. Spring and summer were a time for stimulating energy to the surface, to release toxins.

The lower boundary of this field is the “Central Receptacle”/CV-12, which communicates with the lower region. The upper point is located at the base of the throat and is called the “Celestial Chimney”/CV-22. On the spine near the level of the base of the scapula is “Reaching Yang”/GV-9. The fourth point is at the center of the chest, the “Central Altar”/CV-17. The names of these points imply that energy is becoming more Yang at this level of cultivation, aspiring more toward Heaven.

The process of purification and refinement makes us more aware of our habitual patterns and judgmental viewpoints. Change requires the release of attachments—to ideas, relationships, work, and food. Resistance and negativity impede change. This heightened awareness allows the practitioner to recognize resistance and negativity, and to finally release the habitual patterns.

The middle dantian relates to our ancestry and our past lives. Purification makes it possible to complete our karma, not only in this life but for past lives as well. With radical change, even our DNA, the genetic cause of disease, can be transformed.

The Upper Dantian— Completion and Utilization

During this stage, the purity of awareness cultivated during the earlier stages is further heightened and softened. The earlier stage of refinement allows the practitioner to see life anew. In this stage, the third eye opens. In this tradition, the third eye is the “single” eye, because at this level of cultivation one is no longer subject to dualistic judgments. The practitioner detaches from emotional and judgmental entanglements. That which was once unacceptable becomes acceptable.

The upper Elixir Field is in the region of the head. The lower border is the notch at the base of the throat/CV-22. The point on the spine is at the base of the skull, called “Palace of Wind”/GV-16. The two upper points are the “Esoteric Hall”/Yintang/third eye on the forehead and “Hundreds of Meetings”/GV-20 at the crown of the head. These are potent points used for meditation. It is critically important that the earlier stages of initiation and purification have been accomplished before focusing one’s attention on the upper region. Without grounding, hallucinations or psychosis can occur. Working on the upper region prematurely can accelerate the aging process.

After completing these stages, the practitioner is ready to enter the world. It is time for the monk to leave the monastery and return to society. He has mastered the tools and skills necessary for personal transformation, and the wisdom thus attained is too valuable to be kept secret and hidden. It is time to utilize this wisdom for the benefit of humanity.

Working at the completion and utilization level develops communication between the souls of the Organs. The Little Shen/Heart accesses the Big Shen in the Brain via the Hun, the soul of the Liver, the record of our life. This communication brings the animation of Spirit from the Heart to the Brain to clear the memory bank, the buildup of plaque in the brain. Brain chemistry changes with clarity of awareness; communication becomes more refined as the throat region frees up. At this level, desires are few, because temptations have little hold on the practitioner.

Upon returning to society the practitioner confronts a new phase of life, one of securing and honoring the wisdom gained through dedicated practice. At the same time, he or she is in the midst of reconnecting

with family and friends. Temptations may yet linger; there is the risk of falling back into old habit patterns, despite having accomplished so much.

Internal Alchemy in the Modern World

In the modern world, only a very few people have the destiny to become great masters of the ancient traditions of Daoism and Buddhism, including taijiquan, qigong, and meditation. Even in China, the modern lifestyle distracts much of the population from prioritizing such practices.

Alchemy seeks to transform our fundamental relationship to life. It requires good fortune and diligence to discover the methods of extracting oneself from society’s familiar expectations. Understanding the basic treatment strategies and phases of the alchemical process provides us with a safer path for modern practitioners to follow. Modern practitioners are advised to avoid the use of toxic stones because their usage is dangerous and their effects unpredictable. Even without the use of toxic stones, the practice of alchemy is risky and requires caution. Opening the upper dantian without having completed the first two stages can lead to madness. A requirement for successful alchemical practice is the avoidance of sexual activity and immoderate behavior.

Alchemy is not suitable as a treatment modality in the clinic, except under special circumstances, such as for someone needing an immediate intervention at the Essence/Jing level, be it physical, emotional, or spiritual. The treatment aims for a quick transformation, as it brings deep, core issues to the forefront of consciousness for resolution or fulfillment. The process of cultivation requires examining all the difficulties in one’s life, and all that is stagnant in one’s perception.

Despite the difficulties of practice in the modern world, it is still possible to work toward personal transformation using the principles of the three dantian. Stones are a natural part of the process. For personal use, a nightly ritual of holding and/or placing stones on the body is beneficial. For taiji or qigong practitioners, using stones in the context of practice is useful. Topical placement is most appropriate for the two early phases of practice. Elixirs are more appropriate for the completion stage.

The Safer Stones for the Process of Personal Transformation

Initiation

Historically, the use of the **beryls** was important for the process of initiation. One of their Chinese names is “pillar stone”/zhu shi. Beryls grow in hexagonal pillars, often protruding from a matrix of mica. The crystals lift out of the layers that bind them. Using these stones gives us a new perspective on life. Aquamarine is particularly valuable to help us to see with clarity both the inner self and the outer world.

Ocean or rainforest **agate-jasper** and any of the banded **agates** begin the process of separating the pure from the turbid by helping us become more conscious of our lifestyle choices. Use caution with rhyolite and leopardskin jasper. These have powerful invigorating effects that help the process of initiation; they are indicated for the person who is relatively healthy and comfortable with him- or herself and the world.

Rhodochrosite is indicated for someone who is not very healthy, or who has an uncomfortable relationship to the self and the world. This might be an aging person with a health crisis, or a young person who is not very healthy. Rhodochrosite increases the dynamics of the Essence/Jing: bone and physical growth.

Sugilite is an ideal stone for use during the first stage of practice. It is a high-energy stone. Wearing it brings attention to our contaminated thinking and behavior and helps purify the emotions.

Black obsidian helps us look at and cut through the darkness in our lives. Alchemically, obsidian quickens the Source/Yuan Qi, causing our curriculum to unfold more quickly than it would ordinarily. While its use allows us to complete our curriculum, it can also lead to premature aging.

Lepidolite gently helps us release layers of emotional attachment, especially when we are in a codependent relationship.

Purification and Refinement

During the purification stage, we simplify our lives by discarding the ideas, material possessions, and habits that hinder our transformational process. There is a strong emphasis on the middle dantian. **Jasper** and **chalcedony** are useful for detoxification and purifi-

cation. **Chrysoprase** is a powerful detoxifying agent for the long-term toxicity that reveals itself during the alchemical process. Expelling the toxicity is crucial to the completion of this stage.

This stage of purification requires adequate hydration to support the process of cleansing. Stones with high water content are useful. Hold pink or blue-green Andean **opal** and visualize water washing through the body.

As toxicity is released from the body, symptoms of diarrhea, headaches, lethargy, or loss of appetite may occur. Pathology held latent in the Stomach, the Brain, and the Kidneys begins to be purged. Wind stirs; change happens. Combine **topaz** with **sapphire** to regulate the Liver and to assist in the detoxification process.

Beryl continues to be an important stone in this second stage. Combine the beryl of choice with another stone to break up accumulations, such as **emerald** with **green aventurine**.

To focus one's intention, place green aventurine on the liver region to break up accumulations.

To cleanse the Blood, hold **garnet** while meditating. It strengthens the willpower and helps one to be true to oneself during challenging times.

To repair the DNA of damaged organs (such as the liver in the case of cirrhosis, or the pancreas in the case of diabetes), use **epidote** as an associate in the formula. For hepatitis, place **malachite** over the liver to attract energy to seal, protect, and conserve Essence.

Chrysoberyl works to clear viruses and fungal infestations, especially those that take up residence in the Curious Organs, such as the Bone and the Brain. **Moldavite** also addresses parasitic conditions. It activates Yang to stimulate the process of transformation and drains Damp-Heat.

To invigorate the Qi, use sulfur-containing stones to move and purify the Blood. The cubic crystals of **pyrite** resonate with Earth/Stomach/Spleen. The sulfur content assists the digestive process to fully transform food and to discover how to assimilate the world differently. The cubic shape consolidates to bank the Blood and reconstitute the DNA. The popular name “fool's gold” helps us remember that what we once considered precious was actually foolish in the larger scheme of life. Using copper in jewelry settings also invigorates the Qi.

The middle dantian is the area of focus when the intention is to transmute inherited genetic conditions and to heal past lives. Use **diopase**, **danburite**, or **unakite** to support the cultivation methods of dream-work and past-life recall.

Purple fluorite is used to cleanse one's ancestry, to release pathogens that contaminate the Penetrating/Chong Mai, in order to promote the circulation of clearer energy through the Conception Vessel/Ren and Governing Vessel/Du channels.

Alchemy strengthens our Yang Qi so that we may fulfill our curriculum. This process can expose our inner demons. **Ruby** is one of the most important amulets to manage this process. It is a record keeper, and it gives us access to the genetic code.

To establish communication between the Heart and Kidney, especially when the practitioner feels hopeless, hold **snowflake obsidian**. It helps us find the Spirit/Shen within the matrix of the Essence/Jing.

Completion and Utilization

Stones in the beryl group are again the principal stones for this stage of cultivation, especially **morganite**. In the earlier initiation phase, the beryls resonated with the Curious Organs, the organs that work at the level of evolution, to ensure our survival. Now the practitioner changes his focus from seeing the self clearly to seeing the world clearly. Morganite helps the practitioner embrace the world just as it is.

Nephrite jade and **jadeite** are important stones for completion. Use a color that resonates with one of the virtues or palaces. Jade solidifies the practitioner's newly "completed" self. **Onyx** and **serpentine** also serve this purpose.

Tourmaline, **obsidian**, **fluorite**, and **amethyst** draw Heat away from the head to allow for greater clarity.

Diamond is a stone that has a strong effect on the upper dantian. It promotes the process of ascension, release, and revelation. It confers great strength and confidence: "I'm very confident in my spiritual evolution."

Harmonizing the Process

Topaz is the best harmonizing stone to use with the nontoxic alchemical stones. Topaz clears Heat and Wind to help manage the changes that come with

transformation. It has the density of stone, and yet in its shine, it is immaterial. These two diametrically opposed qualities give topaz its harmonizing effect.

In the completion stage, the practitioner "reconstitutes" as a transformed human being. At this stage, topaz consolidates the Shen, promoting vitality. The blue color is especially useful, because it opens the crown chakra and allows for communication with the Divine.

Alchemy versus Mysticism

Mysticism is another tradition that aspires to personal evolution. While the alchemist seeks transformation through intention and possibly the use of external substances, the mystic seeks to transform through awareness.

What motivates a person to practice mysticism is the same as for alchemy. One's life is unsatisfactory. There are "issues" that present at the level of survival, interaction, or differentiation that seem irresolvable. Alchemists seek to transmute their relationship to these issues or challenges, so that they are no longer of concern. Mystics seek to cultivate faith and trust so that they can meet the challenges of life with acceptance. Acceptance does not signify resolution. Resolution is not possible for many of life's challenges. Pain, illness, and death are realities that we all face. They cannot be "resolved"; they can only be acknowledged as inevitable. When we truly accept our difficulties and challenges, we begin to experience peace. This peace presages the ultimate goal of communion with the Divine.

Stones and the Mystical Process

Cultivating Yin

The first stage of the mystical tradition is the cultivation of Yin, of stillness and tranquility. The Daoists give great emphasis to the body. The cultivation of stillness and tranquility engages the mind, but the practice involves *feeling* the deep heaviness of complete physical relaxation. An image for this stage of practice is the mountain: durable, stable, and weighted into the Earth.

When we are very Yin, we are able to withstand the storms of life. When we walk, we are aware of the

ground on which we step. We feel our weight settle into the Earth, like walking in the sand at the beach. The spine relaxes, hanging down from the top of the head, which extends toward Heaven. The shoulder girdle hangs suspended from the spine, supported by the rib cage. The arms are appendages hanging from the shoulder girdle. No tension is necessary to support the posture. The solidity of the Earth supports the settled, physical body, always connected to Heaven by the top of the head.

Taiji and qigong are exercises that promote grounding. There are principles common to all styles of these practices. *Ding* means to be settled, with a central equilibrium of balance. *Ding* requires that the top of the head extend toward Heaven, while the rest of the body settles into the Earth. *Song* means to be relaxed and loose. If the arms move, it is only because the foot presses into the ground, causing energy to travel up from the ground, through the torso, and into the arms. *Chen* means to be rooted, feeling that each step sinks into the ground. Being rooted brings our awareness into the present moment. The heaviness that comes from being rooted transfers to the arms and hands, which are held in their posture without muscular tension.

These principles apply equally to standing, sitting, or lying down. In standing meditation, the weight drops into the ground. In sitting meditation, *chen* refers to feeling the weight of the tailbone dropping into the cushion. When lying down, it means feeling the heaviness of the hips, shoulders, head, third eye, and the hollow areas of the lumbar and cervical spine all sinking and relaxing into the floor.

Stones are a natural adjunct for this process, because their weight, density, and durability exemplify the attributes of Yin. They benefit the practice by nourishing Blood and Fluids. All stones are yin in nature, but some are more yin than others. These include **hematite**, for its weight; **moonstone**, for its nourishment of hormonal fluids; and **lapis lazuli**, for its nourishment of Blood. As a nightly ritual, choose one of these stones, and place or tape it in the depression on the bottom of the foot, behind the ball/**KI-1**/ Bubbling Spring. Lie down with the knees bent so that pressure is exerted on the stone. Hold sugilite in one hand and lepidolite in the other to manage any nervousness, anxiety, or restlessness that might arise. In a

meditative state, summon feelings of self-worth, self-appreciation, self-respect, and self-love.

Cultivating Yang

One of the principles of yin and yang is that extreme Yin transforms to Yang. When we reach a state of stillness and tranquility, the hands begin to tingle and different areas of the body become very warm. The body has become extremely relaxed, and Yang begins to emerge. The sensory orifices begin to open and we perceive differently than usual. The psyche begins to open to deeper and more subtle levels of consciousness. At this level, being very relaxed and knowing that our Yang Qi is beginning to circulate, we can begin practicing the Microcosmic Orbit meditation. (This text will not give that instruction, because it is essential to have a teacher.)

At this stage, the practitioner can circulate the Qi without fearing a loss of control, because there is adequate Yin that serves as an anchor. The tailbone is important during this stage of the practice. Yang Qi passes through the tailbone as it moves through the trajectory of the Governor Vessel, the Sea of Yang. Relaxing or sinking the tailbone into the Earth or meditation cushion further relaxes the spine, neck, shoulder, and arms.

As Qi begins to move, Blood moves with it. At this stage, tape **bloodstone** (or another blood-moving stone with which the practitioner resonates) on the tailbone to purify the Blood. For a relatively healthy person who is comfortable with self and the world, **leopardskin** or **rhyolite jasper** increases Yang and arouses the Essence/Jing to circulate. This allows the practitioner to make fundamental changes.

Yin and Yang Give Birth to the One—Union

As the circulating Yang Qi increases its momentum through the Microcosmic Orbit, it begins to create Yin. Extreme Yang transforms to Yin, and the mouth begins to salivate. If we visualize the body as a mountain, streams run down its slopes, creating pathways for water to return to the sea, the Sea of Yin, the Conception Vessel. The body becomes a basin to receive the “dew of Heaven.” The practitioner moves on in the practice when “nectar” consistently forms in the mouth.

At this stage, Yin has been stabilized and Yang has

been invigorated. The two become one. This stage is symbolized by the third eye, or as it is called in this tradition, the “single eye.” The single eye, called Esoteric Hall/Yintang, sees no duality and does not differentiate between things.

This stage involves the use of “stones from heaven”: the **meteorites** and **tektites**. These are potent stones that contain low levels of radiation. They represent the death of the physical and mental and the birth of Spirit. Lying flat on the back, without a pillow under the head, is best for this third stage of practice. Place a small meteorite on the third eye, concentrating energy at the forehead, while continuing to apply the Yin-nourishing stones (hematite, moonstone, and lapis lazuli) to the bottoms of the feet and the tailbone, to ground Spirit into the body. Eventually, when the third eye fully opens, the crown of the head opens. In the upright posture, the practitioner realizes alignment with the stars.

While circulating the energy through the Microcosmic Orbit, the visualization is of the Divine, bringing Yin and Yang into union. There is no more mental chatter, no more physical tension and stiffness. The practitioner feels present, at home, in communion with the Divine. With the opening of the third eye the two eyes become one, and the practitioner sees that everything emanates from the One.

One stone that supports the union stage of practice is **charoite**, which can break up Phlegm or Dampness that perpetuates our habit patterns.

Jet alleviates difficulties that arise during this process. Hold the stone, or place it on the low back in the depression below the L2 spinous process, a little above waist level/**GV-4**, below the “big bone” at the base of the neck/**GV-14**, or at the notch in the occiput where the skull meets the spine/**GV-16**.

Sunstone stimulates the movement of energy in the body to harmonize the Internal Organs to act as one. Hold sunstone in one hand and moonstone in the other to affirm this union.

Any of these stages can be practiced in any posture.

- While standing or walking, the body’s weight falls and rotates around the bottom of the feet, stimulating Bubbling Spring/Yong Chuan/**KI-1**. Applying pressure to KI-1 begins the process of

“bubbling.” Energy moves upward from the ground into the body, engaging Essential Qi to cultivate a more significant relationship with the Self. The word *yong* means “courage.” Courage is the attribute of the Gall Bladder. Courage is a prerequisite for the work that frees the Gall Bladder from depositing unresolved emotional “baggage” into the constitution, to be reexperienced lifetime after lifetime.

- Lying down is the most appropriate posture for the first and third stages, because it allows the body to fully relax.
- The cross-legged, sitting meditation posture is best for the second stage. In this posture, the lower abdominal region, which is associated with creativity and reproduction, begins to relax. The groin and the perineum open and the movement of energy is stimulated. The Heart and Kidneys begin to communicate. Blood begins to circulate differently. The Chong Mai begins to open.

The stones recommended for any of the stages of cultivation are only suggestions. The practitioner can use any stone with which he or she resonates, as long as the basic strategy is followed.

Stones to Address Difficulties during Personal Transformation

Anger Releasing from the Constitutional Level

Aragonite or **howlite**: Apply to the Luo points for Liver and Gall Bladder on the lower leg—on the medial aspect, about a hand’s width up from the anklebone on the border of the tibia/**LR-5**, and at the same height in a depression a little more than a hand’s width above the high point of the outer anklebone on the lateral aspect of the lower leg/**GB-37**.

Hopelessness

Danburite: Apply at the center of the abdomen to release ancestral, karmic issues.

Diopase: Hold or place on the center of the abdomen to transmute negative ancestral influences.

Unakite: It is a record keeper. It accesses past lives through dreams and helps us understand the dream images.

Despair

Ruby is the principal stone to ameliorate the despair associated with the “dark night of the soul.”

Sodalite helps the practitioner recover from the loss of Will/Zhi.

Confusion or Disorientation

Apatite is useful when the practitioner feels disoriented or confused, especially when in an unfamiliar environment. This confusion manifests more mentally than emotionally.

Fear

Prehnite is useful for feelings of fear, where there is a sense of vulnerability or insecurity.

Chrysocolla cleanses fear from the Blood.

Lepidolite, **kunzite**, and **lithium quartz** are calming for fear due to their lithium content.

Place **black tourmaline** and **smoky quartz** in a circle around the practitioner to create a protective field.

Anxiety

Labradorite manages anxiety. Tape small stones to the Source points for the Heart, located on the wrist crease on the palm side of the hand, in the depression in line with the little finger/**HT-7**, and the Pericardium, located on the inner wrist, in the center of the crease in line with the middle finger/**PC-7**, for anxiety that arises during the alchemical process.

Sodalite also addresses anxiety.

Rashes

Rashes can manifest during the process of detoxification. Use an elixir of **Apache tears** or **snowflake obsidian** as a wash for “eruptions” on the skin.

• Antimony •

(See color insert plate 100)

Taste	<i>Salty, bitter—toxic!</i>
Nature	<i>Cold</i>
Affinities	<i>LU/LR/KI/ST</i>
Hardness	<i>3–3.5</i>
Crystal structure	<i>Trigonal</i>
Stone group	<i>Native element</i>
Level of formation	<i>Metamorphic/Ying</i>

Chinese Name

Zi huang, “sparking yellow”

Color/Appearance/Light

Metallic whitish gray. It oxidizes to a dark gray.

The dark color resonates with the lower region, the Kidneys/Water/chaos.

Chemical Composition

Native antimony (**Sb**)

It is part of the Arsenic group and usually contains arsenic; it also often contains small amounts of iron, silver, and sulfur.

Native antimony is somewhat rare. Pure antimony is usually derived from stibnite, which can be used as a substitute.

Key Characteristics

During cultivation, when stagnation starts to move, the changes create Heat.

Antimony regulates and tempers the Heat moving through the body, especially when the Heat is moving up and out. It draws Heat/Yang from the surface into the interior.

Directionality/Energetic Mechanism/

Channel System

Antimony directs energy upward and outward to meet Heat rising to the surface and redirect it toward the lower region.

Functions and Uses

Clears Heat by drawing it to the Lower Burner. Indicated for:

- heat and redness in the face

Arouses Yang Qi/Mingmen; warms the interior. Indicated for:

- low libido

Clears Stomach Fire. Indicated for:

- nausea, vomiting, ulcers, epigastric burning, heartburn

Intentional use. Indicated for:

- wealth palace: from an alchemical point of view, antimony generates or protects wealth—it protects one's wealth from being drained away by evil spirits
- protecting against the dangers of travel

Alchemical process. Indicated for:

- creating a “volcanic eruption” in the lower dantian, to bring the “flame” of transformation toward the Middle Burner.

Alchemical cultivation requires conservation of Essence. Even though antimony arouses Yang and can increase the libido, its cold nature draws the heat of desire back inward. It is like a preservative, conserving Essence for the benefit of one's own evolution.

Methods of Application

Topical Application

Place with a quartz crystal for at least twelve hours. Use the crystal potentiated with the vibrations of the antimony, not the antimony itself.

Hold or apply a potentiated quartz crystal topically.

Use for stress (it draws adrenaline in the system back to the Kidneys).

Place a potentiated quartz crystal at the navel or lower abdomen in the first stage of a process of external alchemy. Draws “devils” out of the navel. The navel/**CV-8**/Shen Que/Spirit Barrier represents the obstacle to the Spirit. Antimony opens this barrier, causing eruptions of obstacles toward the surface.

Cautions and Contraindications

Antimony is toxic. It contains arsenic. It is for external use only. Wash hands after using. It is recommended to use a potentiated quartz crystal for all functions and uses.

Do not use during pregnancy.

When placed on the navel as a bedtime ritual, at a certain point a rash begins to show. It can be very itchy, like insect bites. When this occurs, it is time to move to the next phase of cultivation.

Compare/Contrast/Differentiate

In herbal medicine there are “three huangs/yellows” (*huang lian*/coptis, *huang bai*/phellodendron, and *huang qin*/scutellaria). Stone medicine also has the three huangs: *liu huang*/“flowing yellow”/**sulfur**, *zi huang*/“sparking yellow”/**antimony**, and *xiong huang*/“yellow hero”/**realgar**.

Combinations

Combine clear quartz potentiated with antimony's vibration with:

- **chalcopyrite** to repair Essence/Jing, DNA.
- **tourmaline** or **amazonite** to break up constitutional stagnation.

To offset “volcanic eruptions,” such as rashes that appear around the navel and on the lower abdomen, use the elixir of one of the **obsidians** (mahogany, Apache tears, or snowflake) as a wash to quickly cool the eruption.

Combine a potentiated quartz crystal with a stone to address a particular damaged organ, such as **emerald** for a liver damaged by hepatitis. The combination brings Essence/Jing to repair the organ.

Cleansing and Charging

Cleanse and recharge in the sun, to bring light to the practitioner.

Common Locations

China

STIBNITE

(See color insert plate 100)

Taste	<i>Salty, bitter—toxic!</i>
Nature	<i>Cooling</i>
Affinities	<i>LU/LR/KI/ST</i>
Hardness	<i>2</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Sulfide</i>
Level of formation	<i>Sedimentary/Wei, metamorphic/Ying</i>

Color/Appearance/Light

Metallic lead gray or black. It forms long, slender, vertically striated crystals, often grouped in clusters with many different angles.

The dark color gives association to the Lower Burner.

Chemical Composition

Antimony sulfide (Sb_2S_3)

Sulfur activates the effects of the antimony.

Key Characteristics

It is very similar to antimony, and not as rare.

Directionality/Energetic Mechanism/**Channel System**

The orthorhombic crystal structure resonates with the Lower Burner.

Functions and Uses

Draws Heat inward to help with the process of conservation; warms the interior. Indicated for:

- excessive desires, libido, stress

Clears Stomach Fire; draws Heat from the Middle Burner to the Lower Burner. Indicated for:

- nausea, vomiting, ulcers, epigastric burning, heartburn
- eating disorders

Intentional use. Indicated for:

- wealth palace: protects wealth from being drained away by gui, evil spirits, especially when worn as an amulet
- protection while traveling

Alchemical process. Indicated for:

- arousing Mingmen and Yang Qi; it recycles Heat to the Lower Burner

In alchemical practice, it creates a “volcanic eruption” in the lower dantian. It directs “cultivated” heat up and out, which can cause headache, rash, or itching.

Methods of Application

Place with a quartz crystal for at least twelve hours. Use the crystal potentiated with the vibrations of the stibnite, not the stibnite itself.

Topical Application

Place a potentiated quartz crystal on the low back to relax and warm the area.

In the first stage of an external alchemy process, place stibnite on the lower abdomen. The area will become warm, while the stone remains relatively cool.

Apply in powder form to dry, itchy skin.

Cautions and Contraindications

Stibnite is toxic. It is similar to arsenic, and it contains sulfur. For external use only. Wash hands carefully after using. It is recommended to use a potentiated quartz crystal for all functions and uses.

Do not use during pregnancy.

Compare/Contrast/Differentiate

Safer than **antimony**; though still toxic, it is commonly used as a substitute.

Combinations

Combine stibnite with any water-containing stone (such as **enhydro quartz** or **opal**) to increase conductivity for drawing Heat inward. The combination has a moxa-like effect.

Combine stibnite with **tourmaline** or **amazonite** to break up constitutional stagnation.

Cleansing and Charging

Cleanse and recharge in hematite.

Stone History

Stibnite was powdered and used for eye shadow in ancient cultures.

Common Locations

Canada, Mexico, Peru, Japan, China, Germany, Romania, Italy, France, England, Algeria, and Borneo

In the United States, it is found in Arkansas, Idaho, Nevada, California, and Alaska.

• Cinnabar •

(See color insert plates 101 and 102)

Taste	<i>Sweet—toxic!</i>
Nature	<i>Cooling</i>
Affinities	<i>TH/LU/HT</i>
Hardness	2–2.5
Crystal structure	<i>Trigonal</i>
Stone group	<i>Sulfide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Zhu sha, “vermillion grit”

Noncrystalline forms appear as grit on their matrix. The translation “vermillion grit” seems mundane for such a powerful stone. Perhaps it also refers to the abrasive grit used to polish rough, dull surfaces to a smooth, bright shine.

Color/Appearance/Light

Vermilion, clear red, or brick red. It usually appears as masses or crusts. Crystals are rare and appear as thick tabular or square-ish with a terminated point and a glassy shine.

The red gives association to the Heart and Blood.

Chemical Composition

Mercury sulfide (**HgS**)

The sulfur imparts a yang quality to the stone.

Mercury resonates to the Marrow, where it lodges in the case of heavy metal toxicity.

Cinnabar typically occurs in dolomite or limestone.

Key Characteristics

Cinnabar is the most popular alchemical stone in Daoist literature. Part of the process of spiritual cultivation is to examine the difficulties and negativities of life: the poisons that separate us from Spirit. Cinnabar is poison, but it has the wisdom to transform.

Cinnabar is quite soft but it is very heavy. Its specific gravity is higher than that of any mineral other than the metals. It is a very concentrated stone.

When light waves enter cinnabar, they hit the density of the minerals and slow down to become tightly compressed, yielding a very short wavelength. The short wavelength creates a very high refractive index. This quality gives cinnabar crystals a brilliant shine, even more brilliant than diamond.

Directionality/Energetic Mechanism/Channel System

Its trigonal crystal structure pushes energy toward a pointed termination. By the law of signatures, it pushes energy to the top of the head.

Functions and Uses

Clears Heat and Fire Toxins; calms the Shen. Indicated for:

- depression, especially manic depression
- fevers, epilepsy, convulsions, ear infections, tetanus (lockjaw)
- cancer

Expels Phlegm. Indicated for:

- poor vision, diminished hearing
- Wind-Phlegm clouding the senses
- the need to experience and sense the world differently

Strengthens Lung and Heart Qi. Indicated for:

- weakened immunity

Intentional use. Indicated for:

- career palace
- cultivating a vocation as an alchemist

Alchemical use. Indicated for:

- promoting alchemical fire—that is, the momentum for personal transformation
- improving sensory perception, enabling us to experience the world differently—our world transforms because our perception transforms

Methods of Application

The stone can be safely used by placing it with a clear quartz crystal for a period of time, at least twelve hours, and longer is better. The quartz picks up the vibrations of the cinnabar and can be safely used topically or in an elixir.

Topical Application

Place a potentiated quartz crystal on the mastoid process, at the base of the skull behind the ear/**GB-12**, to expel Phlegm stagnation, to open the orifices, and to improve hearing and vision. (This should only be done after earlier stages of practice have been accomplished.)

Place a potentiated quartz crystal in the center of the forehead between the eyebrows/Yintang to open the third eye. (This should only be done after earlier stages of practice have been accomplished.)

Internal Application

Drink an elixir of cinnabar-potentiated quartz and black tourmaline to strengthen Heart and Lung Qi, to calm the Shen, and to stimulate Wei Qi.

Intentional Application

To cultivate the career palace, use an amulet colored with paint or ink containing cinnabar, or place a specimen in the north or northwest corner of the home to support the career or vocation and knowledge palace.

Cautions and Contraindications

Cinnabar is toxic. It contains mercury. For external use only. Wash hands carefully after using. It is recommended to use a potentiated quartz crystal for all functions and uses.

Do not use during pregnancy.

Never apply heat to the stone. If you put fire to the cinnabar, the sulfur burns, leaving the mercury behind.

Iron softens in the presence of mercury/cinnabar. Mercury poisoning can cause higher concentrations of iron in the blood.

Compare/Contrast/Differentiate

Both cinnabar and **black tourmaline** open the third eye. Cinnabar is more protective than black tourmaline.

In Chinese herbal medicine there are three important

herbs, all with a yellow/*huang* color and all of which clear Damp-Heat. They are the three *huangs*: phellodendron/*huang bai*, which clears Damp-Heat from the Lower Burner (lower abdomen); coptis/*huang lian*, for the Middle Burner (abdomen); and scutellaria/*huang qin*, for the Upper Burner (chest). There is a fourth herb, gardenia/*shan zhi zii*, which affects all Three Burners, and which motivates and connects the three huangs.

Stone medicine also has three huangs: **antimony**/*zi huang* for the lower dantian; **sulfur**/*liu huang* for the middle dantian; and **realgar**/*xiong huang* for the upper dantian. Cinnabar is similar to gardenia. It moves through all three dantian, but it has more focus when combined with one of the other stones.

Combinations

Cinnabar and **realgar** combined together create the tremendous heat required for alchemical transformation.

Cleansing and Charging

Cleanse and charge with hematite.

Stone History

Cinnabar appears in the Divine Farmer's Materia Medica.

Herbally, it was used for someone who was comatose by placing a dab of powder on the tongue. In very experienced hands, cinnabar was used for children as a powder on the tongue to "ward off demons."

In addition to its alchemical use, cinnabar and the powder from iron meteorites was often mixed with ink for sacred calligraphy. The red color of the ink was reflective of Fire. These talismans were intended as a petition, asking Heaven and other dimensions to bear witness, to confirm or affirm the vibrations the practitioner was cultivating. The monks practicing this devotional work often died from mercury poisoning.

Common Locations

China produces the most beautiful crystals. Spain, Serbia, and the United States (California, Oregon, Texas, and Arkansas) are also sources for cinnabar, but mostly in massive form.

Cinnabar typically occurs in dolomite or limestone.

• Orpiment •

(See color insert plate 103)

Taste	<i>Salty, bitter, spicy—toxic!</i>
Nature	<i>Cooling</i>
Affinities	<i>LR/SP/KI</i>
Hardness	<i>1.5–2</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sulfide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Ci huang, “yellow heroine”

Orpiment is the female equivalent to realgar. It takes heroic effort to transform ourselves.

Color/Appearance/Light

Yellow, orange, or brown. It can appear as crusts or grainy masses. It also forms crystals that can be opaque to transparent. Single crystals are usually stubby, often with a pointed termination. More commonly it appears as dense clusters of small crystals.

Chemical Composition

Arsenic sulfide (As_2S_3)

Directionality/Energetic Mechanism/ Channel System

The monoclinic crystal structure includes both Metal and Fire characteristics. It brings Fire to the chest.

Key Characteristics

From the alchemist's point of view, yellow orpiment forms when red realgar is exposed to light. When something red is converted to yellow, the creation cycle of the Five Elements is at work, with Fire creating Earth. The strong Fire of realgar, when exposed to even more Fire—that is, the sun—becomes Earth. The yellow color is the intrinsic sulfur in the stone.

Functions and Uses

Invigorates Kidney Yang to repair damage to the Essence/Jing, DNA.

Methods of Application

Place with a quartz crystal for at least twenty-four hours. Use the crystal potentiated with the vibrations of the orpiment, not the orpiment itself.

Topical Application

Apply a potentiated quartz crystal locally for disk herniations or broken bones.

Internal Application

Drink as an elixir made with potentiated quartz crystal to address functions and uses, especially for congenital conditions.

Cautions and Contraindications

Orpiment is toxic. It contains arsenic. For external use only. Wash hands carefully after using. It is recommended to use a potentiated quartz crystal for all functions and uses.

Do not use during pregnancy.

Orpiment is photosensitive. Specimens can degrade with too much exposure to light. Store or display in a protected environment.

Combinations

Combine an orpiment-potentiated quartz crystal with:

- stones rich in copper, such as **chrysocolla** or **malachite**, to address spinal issues (such as herniations), intellectual disability, Down's syndrome, or congenitally restricted movement resulting from Kidney Yang's inability to fully articulate.
- **chalcopyrite**, with its copper content, to mend the marrow, DNA, or broken bones. If a child has a genetic defect resulting from an external pestilent factor that occurred during pregnancy, add **amber** to this combination.

Cleansing and Charging

Cleanse and recharge with hematite.

Stone History

Orpiment appears in the Divine Farmer's Materia Medica.

It was commonly powdered and used as a pigment for paint.

Common Locations

China, Russia, France, Peru, United States (Nevada, Colorado, Utah)

• Realgar •

(See color insert plate 104)

Taste	<i>Spicy, bitter—toxic!</i>
Nature	<i>Warming</i>
Affinities	<i>HT/LR</i>
Hardness	<i>1.5–2</i>
Crystal structure	<i>Monoclinic</i>
Stone group	<i>Sulfide</i>
Level of formation	<i>Igneous/Yuan, metamorphic/Ying, sedimentary/Wei</i>

Chinese Name

Xiong huang, “yellow hero”

A practitioner must be heroic to engage in the alchemical process.

Color/Appearance/Light

Bright orange red. The color is symbolic of the initial sparks when something begins to burn. Realgar can appear as crusts or earthy masses. Crystals are transparent to translucent, prismatic and stubby in shape, and usually well terminated with vertical striations, and they may be in irregular groups.

Chemical Composition

Arsenic sulfide (As_4S_4)

Key Characteristics

The monoclinic crystal structure includes both Metal and Fire characteristics. It brings Fire to the chest and eventually to the third eye.

Directionality/Energetic Mechanism/

Channel System

Realgar directs energy to the head: the upper dantian.

Functions and Uses

Opens the Portals; calms the Shen. Indicated for:

- Phlegm misting the mind, depression

Establishes Heart–Kidney communication.

Clears Fire Toxins. Indicated for:

- parasitic infestations, especially those caused by noxious thoughts or entities

Alchemical use. Indicated for:

- third stage of the alchemical process, or utilization—it lifts the spirit.

Methods of Application

Place with a quartz crystal for at least twenty-four hours. Use the crystal potentiated with the vibrations of the realgar, not the realgar itself.

Intentional Application

Realgar is used in the third stage of the alchemical process. Place a potentiated quartz crystal on the third eye after the successful completion of the earlier stages of initiation (antimony) and purification (sulfur).

Cautions and Contraindications

Realgar is toxic. It contains arsenic. For external use only. Wash hands carefully after using. It is recommended to use a potentiated quartz crystal for all functions and uses.

Do not use during pregnancy.

Realgar is photosensitive and degrades with prolonged exposure to light. Store in a protected place.

Realgar is associated with the third stage of alchemy: completion and utilization. Without having successfully completed the stages of initiation (antimony) and purification (sulfur), realgar can cause Shen disturbances. There is no shortcut to enlightenment. In the wrong hands, it is very toxic, but if the earlier stages are completed, it is very precious.

From the alchemist's point of view, realgar transforms to orpiment when it is exposed to light.

Compare/Contrast/Differentiate

As herbal medicine has its three huangs (*huang lian*, *huang bai*, and *huang qin*), so too does stone medicine: *liu huang*/"flowing yellow"/**sulfur**, *zi huang*/"sparkling yellow"/**antimony**, and *xiong huang*/**realgar**.

Combinations

Make an elixir with **black tourmaline** and realgar-potentiated quartz crystal to clear out the Brain.

When realgar is balanced by the energy of **antimony**

and **sulfur**, the combination can be helpful for Shen disturbances. Place all these stones together to potentiate a quartz crystal, and place the crystal on the third eye to get rid of negativities in life and in the soul.

Cleansing and Charging

Cleanse and recharge with quartz crystal.

Stone History

Realgar appears in the Divine Farmer's *Materia Medica*.

The powder of realgar was used as pigment in paint and dye for sacred images.

Common Locations

Romania, Turkey, Switzerland, Peru, China, and United States (Nevada, Washington State, California, Utah)

• Sulfur •

(See color insert plate 105)

Taste	<i>Sour—toxic!</i>
Nature	<i>Hot</i>
Affinities	<i>KI/SP/PC</i>
Hardness	<i>1.5–2</i>
Crystal structure	<i>Orthorhombic</i>
Stone group	<i>Native element</i>
Level of formation	<i>Igneous/Yuan, sedimentary/Wei</i>

Chinese Name

Liu huang, “flowing yellow”

Liu shi, “the yellow flowing into the Ocean of Life stone”

The name refers to the realization that thoughts are just thoughts. When we hold on to them and string them together, we make karma. We can imagine thoughts to be like raindrops, continually falling into the Ocean of Life (lower dantian) and seeping into our Essence, creating projections, anticipations, and stories that our Essence/Jing has to accommodate.

Just as flowing water never decays, if we are able to keep our thoughts and desires moving, and not stagnating with obsession and habitual patterns, we have the possibility of an awakening. This is the beginning of purification.

Color/Appearance/Light

Yellow. It can appear as crystals or as chunks that easily break apart. It is available in herb stores in powdered form. In recent times, mining of sulfur involves forcing water into mines and dissolving the sulfur, which subsequently solidifies into shapes of flowing yellow.

The yellow color gives association to the Middle Burner and to the Earth element.

Chemical Composition

Native sulfur (S)

Sulfur is the most yang of minerals. It is hot in nature, to burn up impurities and to support the transformation of food into usable nutritional components.

Sulfur is an essential element, and it is a constituent in proteins and many cofactors.

Directionality/Energetic Mechanism/

Channel System

Sulfur anchors Yang Qi to the Kidneys, but it also links Kidney energy to the Middle Burner. It supports the digestive process.

In external alchemy, sulfur is associated with the second stage of purification. One of the few stones with a Pericardium affinity, sulfur works to purify our desires and eliminate that which causes decay. It burns up Essence/Jing in order to transmute it into another, different Jing. It promotes change.

Key Characteristics

Sulfur activates the effects of the other alchemical stones.

Sulfur increases acid secretions, to warm the Middle Burner for digestive transformation to take place.

Functions and Uses

Invigorates Yang. Indicated for:

- poor circulation
- Cold Bi/Obstruction, especially pain and stiffness in the low back and knees

Tonifies Mingmen. Indicated for:

- weak willpower, fear

Strengthens Spleen function. Indicated for:

- weak digestion

- Phlegm stasis, such as with fibrotic tissue or hard accumulations

Clears Fire Toxins; antiparasitic. Indicated for:

- skin conditions, psoriasis, eczema

Alchemical use. Indicated for:

- drawing Heat inward, consolidating to Mingmen to allow alchemy to take place—with sufficient consolidation of Yang, sulfur circulates Kidney Yang to the middle dantian, pushing the Yang Qi upward like the hydrothermal activity of the Earth

Methods of Application

Topical Application

Traditional dermatological formulas that include sulfur also include other herbs not easily obtained by the layperson. Many modern dermatological creams contain sulfur and can be obtained at the local pharmacy.

Place the powder on Stomach and Spleen points to aid digestion.

Alchemical Use

In the second stage of alchemical practice, place sulfur on the center of the chest. The smell might be offensive. Part of the practice is to transform things that are bothersome to the senses into something that is no longer offensive. It might cause palpitations, in which case the earlier stage of “initiation” has not been successfully completed.

Avoid situations that cause emotional stress.

When one consistently experiences a strong sense of “at one-ment,” it is time to move to the next stage of practice.

Cautions and Contraindications

Do not take internally. (Amber, dolomite, and lapis lazuli are safer forms.)

Do not use during pregnancy.

Sulfur is hot. It can burn. When it is placed on the chest, without the proper cultivation, it can cause palpitations, irritate the skin, or cause flushing and insomnia. There can be emotional outbreaks as well, and the physical symptoms of Fire.

Do not use when any condition of Heat is present, whether internal (for example, high blood pressure) or external (for example, hot, oozing sores.)

Do not wash sulfur. It dissolves in water. Protect crystal specimens from humidity.

Compare/Contrast/Differentiate

Sulfur is similar to **cinnamon bark/rou gui** in its effect on Mingmen.

Other stones that contain traces of sulfur but are less potent and hence safer include **amber, dolomite, pyrite, marcasite, and lapis lazuli**.

Herbal medicine has three important yellow/huang herbs: *huang lian*/coptis, *huang bai*/phellodendron, and *huang qin*/scutellaria. Stone medicine also has three yellow stones: *liu huang*/“flowing yellow”/**sulfur**, *zi huang*/“sparking yellow”/**antimony**, and *xiong huang*/**realgar**.

Combinations

If using sulfur in the external alchemical process and there are strong outbreaks of Fire, such as emotional outbursts, palpitations, and so forth, use an elixir of **fluorite** (purple for emotional issues, green for physical issues) to help draw the Heat out from the Ying level.

Combine with **bloodstone** on the midline of the abdomen, at the “V” where the ribs meet the base of the sternum/**CV-15**, to help stop endless strings of thoughts.

Cleansing and Charging

Place in the sun.

Stone History

Sulfur appears in the Divine Farmer’s Materia Medica.

Common Locations

Sicily, Russia, Poland, Bolivia, Mexico, and the United States (Michigan, Nevada, Wyoming, Texas, Louisiana)

APPENDIX 1

Charts of Therapeutic Qualities and Actions

The following charts are intended to give quick reference for stone choices. The categorizations are not absolute. Strategies and actions depend on stone placement and combinations. Always consult the materia medica before making a final selection.

Brackets around a stone name indicates that the stone's function varies according to placement or combination with other stones. Brackets also note stones that may have varying structures.

THERAPEUTIC STRATEGIES

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Anchor/ Recycle/Return Yang Qi to Mingmen/ Lower Region	Smoky quartz	Onyx	Aragonite Desert rose Fluorite (purple) Selenite	Aventurine (orange/peach) Charoite Chrysoberyl Dolomite Hematite Hiddenite Kunzite Magnetite Peridot Turquoise	Alexandrite Beryl Sapphire Spinel Sunstone Tektite Zircon
Release to the Exterior	[Amethyst] Citrine	[Agate] Agate-jasper Chalcedony Flint Jasper	Amazonite Apophyllite Biotite Calcite Danburite Fluorite Obsidian Selenite Tourmaline	Aventurine Seraphinite Sodalite	
Secure the Exterior	[Amethyst] Smoky quartz	[Agate]	Gypsum Obsidian	Malachite Serpentine	Moldavite Sapphire

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Release Latency		Agate (blue lace) Agate-jasper	Apophyllite Fluorite Obsidian [Selenite] Tourmaline	Chrysoberyl Howlite Malachite Prehnite Seraphinite	[Apatite] Aquamarine Chrysoprase [Lepidolite] Tektite [Topaz]
Induce/ Maintain Latency	Titanium quartz	Onyx	Amazonite Calcite (emerald) Desert rose Fluorite (purple) [Selenite] Stalactite	Lapis lazuli Serpentine Turquoise Zincite	[Apatite] Beryl Epidote [Lepidolite] Sugilite [Topaz] Unakite
Establish Heart–Kidney Communication	Amethyst Chevron amethyst Lithium quartz	Bloodstone	Apophyllite Calcite (mangano) Fluorite (purple) Obsidian Stilbite Tourmaline	Aventurine (orange/peach) Cavansite Charoite Chrysoberyl Garnet Kunzite Rhodochrosite	Aquamarine Coral Labradorite Meteorite Moldavite Morganite Opal Sapphire Spinel Sunstone Unakite
Tonify Qi	Amethyst Ametrine Citrine Rose quartz Smoky quartz	Agate Agate-jasper Chalcedony Flint Jade (lavender) Onyx	Apophyllite Marcasite Obsidian Tourmaline	Aventurine Azurite Chalcopyrite Chrysoberyl Chrysocolla Dolomite Garnet (red) Peridot Rhodonite Sodalite Turquoise Zincite Zoisite	Apatite Beryl Larimar Muscovite Opal Ruby Topaz
Regulate and/ or Invigorate Qi	Amethyst Ametrine Herkimer diamond Clear quartz Rose quartz White quartz	Agate Chalcedony Flint Nephrite jade Jasper	Amazonite Amber Apophyllite Calcite Fluorite Gypsum Obsidian Petrified wood Tourmaline	Aventurine Azurite Azurite-malachite Chalcopyrite Charoite Chiastolite Chrysocolla Diopside Lapis lazuli Malachite Peridot Prehnite Rhodochrosite Rhodonite Seraphinite Sodalite Turquoise	Apatite Beryl Chrysoprase Labradorite Larimar Moonstone Muscovite Opal Ruby Sapphire Sugilite Topaz Zircon

THERAPEUTIC STRATEGIES (continued)

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Generate and Regulate Fluids	Amethyst Clear quartz Rose quartz	Agate Agate-jasper Chalcedony Nephrite jade Jadeite	Amazonite Apache tears Apophyllite Calcite Fluorite (purple) Selenite Stalactite Tourmaline (brown)	Charoite Chrysocolla Garnet Malachite Seraphinite Serpentine Sodalite Turquoise Variscite	Aquamarine Moonstone Opal Pearl
Nourish or Consolidate Blood	Amethyst Ametrine Clear quartz Emerald quartz Rose quartz	Bloodstone Carnelian Jadeite (green) Jasper (yellow) Tiger eye (red)	Celestite Marcasite	Bronzite Cavansite Chrysocolla Diopside Dumortierite Garnet Goethite Hematite Kunzite Lapis lazuli Malachite Peridot Seraphinite Turquoise Zoisite	Lepidolite Meteorite Opal Ruby Sunstone Topaz Unakite
Regulate or Invigorate Blood	Amethyst Ametrine Clear quartz Rose quartz	Bloodstone Carnelian Jadeite (lavender) Mookaite jasper Tiger eye (red)	Amazonite Amber Calcite Fluorite Gypsum Obsidian Petrified wood Tourmaline	Aventurine Azurite Chalcophyllite Charoite Chiastolite Chrysocolla Diopside Dolomite Garnet Hematite Goethite Howlite Kunzite Lapis lazuli Malachite Peridot Rhodochrosite Rhodonite Turquoise Variscite	Alexandrite Beryl Chrysoprase Coral Epidote Labradorite Meteorite Opal (fire) Ruby Sapphire Sugilite Sunstone Unakite
Nourish or Consolidate Yin or Essence	Smoky quartz	Agate (blue lace) Tiger eye (blue) Chalcedony Jadeite (white)	Amazonite Amber Apophyllite	Cavansite Garnet Hemimorphite Kunzite Lapis lazuli Peridot	Beryl Coral Epidote Labradorite Moonstone Muscovite Opal Pearl Topaz Unakite

CLEAR PATHOLOGIES

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Clear/Absorb Heat	Amethyst Clear quartz Rose quartz Titanium quartz	Agate Agate-jasper Chalcedony Jadeite (yellow) Jasper Onyx	Amazonite Angelite Apophyllite Barite Biotite Calcite Danburite Fluorite Gypsum/selenite Jet Obsidian Stalactite Stilbite Talc Tourmaline	Aventurine Azurite Azurite-malachite Cavansite Chalcopyrite Chialstolite Chrysocolla Dumortierite Garnet Hemimorphite Iolite Kunzite Kyanite Magnesite Malachite Pearl Peridot Prehnite Rhodonite Seraphinite Serpentine Sodalite Staurolite Turquoise Variscite	Beryl Coral Diopside Epidote Larimar Meteorite Moonstone Opal Pearl Ruby Sapphire Spinel Tanzanite Tektite Topaz Zircon
Clear Heat in the Blood	Amethyst Ametrine Clear quartz	Agate (pink or red) Agate-jasper (rhyolite types) Bloodstone Carnelian Jadeite (lavender)	Apophyllite (pink) Calcite Gypsum Petrified wood Tourmaline	Aventurine Azurite Chalcopyrite Charoite Chialstolite Garnet Hematite Howlite Kunzite Kyanite Lapis lazuli Magnesite Malachite Peridot	Beryl Coral (red) Ruby Sugilite Unakite
Clear or Bind to Fire Toxins	Amethyst (chevron)	Agate-jasper (rhyolite types) Bloodstone Brown jasper	Amber Apophyllite Calcite Fluorite Obsidian Stilbite Tourmaline	Chalcopyrite Chrysocolla Prehnite Rhodonite	Muscovite Opal (pink) Topaz
Resolve Dampness	Amethyst Smoky quartz	Agate (dendritic, moss) Jadeite (yellow) Onyx	Angelite Barite Biotite Jet Stalactite Tourmaline	Chialstolite Chrysocolla Garnet (green) Hiddenite Iolite Sodalite Turquoise Variscite Zincite	Alexandrite Beryl Chrysoprase Labradorite Moldavite Tanzanite Topaz (clear)

CLEAR PATHOLOGIES (continued)

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Drain/Absorb Damp-Heat	Smoky Quartz	Agate (dendritic, moss) Bloodstone	Angelite Barite Biotite Talc	Iolite Variscite	Alexandrite Beryl Chrysoprase Labradorite Moldavite Tanzanite Topaz
Expel/Extinguish/ Pacify Wind (Including Bi/ Obstruction)	Amethyst Citrine Lithium quartz Phantom quartz Rutilated quartz Titanium quartz	Agate Flint	Amazonite Amber Biotite Calcite Celestite Fluorite Gypsum/selenite Jet Obsidian Tourmaline	Aventurine Azurite Chalcopyrite Charoite Chiasolite Chrysocolla Diopside Dumortierite Garnet Goethite Hiddenite Howlite Kyanite Magnesite Magnetite Malachite Peridot Seraphinite Sodalite Turquoise	Alexandrite Apatite Beryl Coral Epidote Labradorite Lepidolite Moldavite Muscovite Pearl Sapphire Sugilite Topaz Zircon

**BREAK UP STAGNATIONS AND ACCUMULATIONS
(INCLUDING BI/OBSTRUCTION)**

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Qi	Amethyst Rutilated quartz	Agate Agate-jasper Chalcedony Jasper	Amber Calcite Fluorite Obsidian Tourmaline	Aventurine Chalcopyrite Garnet Hematite Malachite Prehnite Rhodochrosite	Chrysoprase Lepidolite Muscovite
Heat	Amethyst Clear quartz	Agate Bloodstone Jasper	Alabaster Biotite Calcite Stalactite	Aventurine Charoite Chiasolite Chrysocolla Prehnite Serpentine Variscite	Apatite Opal
Cold	Citrine Smoky quartz	Jasper	Fluorite Tourmaline	Aventurine Prehnite Pyrite Turquoise	Labradorite Lepidolite

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Food	Citrine	Agate Agate-jasper Carnelian Jasper	Fluorite	Aventurine Chiaistolite Prehnite Turquoise	Alexandrite Zircon
Blood	Amethyst Rose quartz	Agate Bloodstone Jasper	Amazonite Amber Fluorite Tourmaline	Aventurine Chiaistolite Chrysoberyl Diopside Dolomite Garnet Goethite Hematite Howlite Kunzite Lapis lazuli Magnesite Peridot Prehnite Pyrite Rhodochrosite Rhodonite Variscite	Alexandrite Beryl Chrysoprase Coral (red) Labradorite Meteorite Muscovite Ruby Sapphire
Fluids/ Dampness/ Phlegm/Yin	Amethyst Rutilated quartz	Agate Agate-jasper Chalcedony Flint Nephrite jade Jasper	Amazonite Amber Barite Calcite Fluorite Scolecite Selenite Stalactite Tourmaline	Aventurine Azurite-malachite Charoite Garnet (green) Hiddenite Howlite Iolite Lapis lazuli Magnesite Magnetite Malachite Peridot Prehnite Pyrite Sodalite	Alexandrite Aquamarine Chrysoprase Diopside Labradorite Lepidolite Meteorite Ruby Sapphire Sugilite Unakite

ANATOMICAL LEVELS

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Skin	Amethyst	Agate Agate-jasper Chalcedony Jasper Onyx	Apophyllite Barite Calcite Danburite Fluorite Gypsum/selenite Obsidian Stilbite Tourmaline	Aventurine Azurite Chrysocolla Opal Serpentine	Aquamarine Opal

ANATOMICAL LEVELS (continued)

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Sinews	Rutilated quartz	Agate Jadeite (green)	Amazonite Amber Obsidian Stilbite	Azurite Chiasolite Dioptase Dumortierite Howlite Lapis lazuli Magnesite Seraphinite	Alexandrite Chrysoprase Larimar Lepidolite Sapphire
Flesh	Citrine	Agate Jasper (yellow)	Amazonite Calcite (honey)	Dolomite Prehnite	Sapphire Zircon
Blood/Vessels	Amethyst Rose quartz	Agate (red or pink) Bloodstone Chalcedony	Amazonite Barite	Aventurine Azurite Azurite-malachite Bronzite Cavansite Charoite Chiasolite Chrysocolla Dioptase Dolomite Malachite Pyrite	Opal Sugilite
Bone	Smoky quartz	Agate Onyx	Amazonite Aragonite Barite Calcite Fluorite Celestite	Azurite Bronzite Chalcopryite Chrysocolla Dumortierite Garnet Hemimorphite Malachite Peridot Rhodochrosite Zoisite	Alexandrite Apatite Aquamarine Diopside Emerald Labradorite Opal Sugilite
Marrow	Titanium quartz	Agate (blue lace) Tiger eye (blue) Onyx	Fluorite (purple)	Bronzite Chalcopryite Lapis lazuli Magnesite Malachite Peridot	Sapphire Sugilite Topaz (blue)

EIGHT EXTRAORDINARY VESSELS

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Chong Mai/ Penetrating Vessel	Amethyst Ametrine			Dumortierite	Alexandrite Chrysoprase Coral Epidote Spinel Topaz Unakite

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Ren Mai/ Conception Vessel		Carnelian Pietersite	Amber	Hematite Lapis lazuli	Diamond Moonstone Morganite
Du Mai/ Governor Vessel		Carnelian Pietersite		Charoite Garnet Kyanite Zoisite	Beryl Lepidolite Meteorite Sapphire
Yin Wei Mai	Rose quartz Smoky quartz	Jade (green)	Obsidian (mahogany) Tourmaline (pink)	Azurite Cavansite Chrysoberyl Peridot	Chrysoprase Lepidolite Moonstone Spinel Unakite
Yang Wei Mai			Obsidian (snowflake)	Peridot	Diopside Moonstone Sugilite
Yin Qiao Mai				Hemimorphite	Zircon
Yang Qiao Mai			Jet	Hemimorphite	Alexandrite Sapphire Zircon
Dai Mai/Belt		Carnelian		Peridot Prehnite	Beryl Chrysoprase Epidote Larimar Pearl Sugilite Unakite

THE SOULS OF THE ORGANS

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Calm or Settle the Spirit/Shen	Lithium quartz	Jade (lavender) Jasper (red)	Amazonite Amber Apophyllite Aragonite Fluorite (purple) Tourmaline (watermelon)	Aventurine (green) Azurite Charoite Chialstolite Chrysoberyl Kunzite Kyanite Lapis lazuli Prehnite Rhodochrosite Rhodonite	Chrysoprase Coral Lepidolite Meteorite Moonstone Pearl Spinel Topaz (pink)
Stabilize or Settle the Will/Zhi	Smoky quartz	Agate (blue lace)	Amber	Garnet Sodalite	Aquamarine Opal Ruby Tektite
Pacify the Hun	Amethyst Emerald quartz Tangerine quartz		Celestite Petrified wood	Azurite Peridot	Moldavite
Strengthen the Po			Amber	Hematite	

CURIOUS ORGANS

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Bone		Onyx	Celestite	Cavansite Lapis lazuli	Alexandrite Aquamarine Moldavite Sugilite
Brain		Agate (blue lace) Onyx	Celestite	Azurite Cavansite Kyanite Lapis lazuli	Alexandrite Aquamarine Moldavite Sugilite
Gall Bladder			Fluorite (blue) Tourmaline (blue)	Peridot	Diopside Epidote
Uterus			Angelite	Azurite Hemimorphite Kyanite Variscite Zincite	Aquamarine Sugilite
Vessels					Sugilite
Marrow		Agate (blue lace) Onyx		Lapis lazuli	Aquamarine Larimar Sugilite

STONE GROUPS

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Silicates					
<i>Sheet</i>			Apophyllite Biotite Talc	Cavansite Seraphinite Serpentine Chrysocolla [Prehnite]	Lepidolite Muscovite/fuchsite
<i>Framework</i>	Quartz crystals		Amazonite Scolecite Stilbite	Lapis lazuli Sodalite	Chrysoprase Labradorite Moonstone Sunstone [Unakite]
<i>Ring</i>			Tourmaline	Diopside Iolite	Beryl Sugilite
<i>Island</i>				Chialstolite Dumortierite Garnet Kyanite Peridot Staurolite	Epidote Topaz [Unakite] Zircon
<i>Chain</i>		Nephrite jade Jadeite		Bronzite Charoite Rhodonite Hiddenite Kunzite Rhodonite	Diopside Larimar

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
<i>Group</i>				Hemimorphite [Prehnite] Zoisite	Epidote Tanzanite
Carbonates			Aragonite Calcite Septarian nodules Stalactite	Azurite Azurite-malachite Dolomite Magnesite Malachite Rhodochrosite	Coral Pearl
Halides			Fluorite		
Oxides		Agate Chalcedony Jasper	Petrified wood	Aventurine Chrysoberyl Magnetite Pietersite Zincite	Alexandrite Opal Ruby Sapphire Spinel
Sulfates			Alabaster Angelite Barite Celestite Desert rose Gypsum Selenite		
Sulfides			Marcasite	Chalcopyrite Pyrite	
Phosphates				Turquoise Variscite	Apatite
Native Elements			Jet		Diamond

CHEMICAL COMPOSITION

This list includes only the elements noted in the chemical formula of a stone.

*Any reliable trace minerals are noted with an asterisk.

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Aluminum (Al)			Amazonite Biotite Scolecite Stilbite Tourmaline	Chialstolite Chrysoberyl Dumortierite Garnet (red) Hiddenite Iolite Kunzite Kyanite Lapis lazuli Prehnite Seraphinite Sodalite Staurolite Turquoise Variscite Zoisite	Alexandrite Beryl Epidote Labradorite Lepidolite Lithium Moonstone Muscovite Ruby Sapphire Spinel Sugilite Sunstone Tanzanite Tektite Topaz Unakite

CHEMICAL COMPOSITION (continued)

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Barium (Ba)			Barite Septarian nodules		
Beryllium (Be)				Chrysoberyl	Alexandrite Beryl
Boron (B)			Danburite Tourmaline	Dumortierite Howlite	
Calcium (Ca)			Angelite Apophyllite Aragonite Calcite Danburite Fluorite Gypsum Scolecite Stalactite Stilbite	Charoite Dolomite Garnet Howlite Lapis lazuli Prehnite Zoisite	Apatite Coral Diopside Epidote Labradorite Larimar Pearl Sunstone Tanzanite Unakite
Carbon (C)			Calcite (black) Jet		Diamond
Chlorine (Cl)				Sodalite	Apatite
Chromium (Cr)	Emerald quartz	Nephrite jade Jadeite (green)		Aventurine (green) Garnet (green) Hiddenite Variscite	Alexandrite Emerald Fuchsite Ruby Sapphire (pink)
Copper (Cu)				Azurite Azurite-malachite Chalcopyrite Chrysocolia Dioptase Malachite Turquoise	
Fluorine (F)			Apophyllite Biotite Fluorite Tourmaline (brown)	*Aventurine (blue) Charoite	Apatite Topaz
Iron (Fe)			Biotite *Calcite (green, honey, yellow, orange, red) *Fluorite (yellow) Marcasite *Obsidian (mahogany) Tourmaline (black)	*Aventurine (brown, orange, red) Bronzite Chalcopyrite Garnet (black) Goethite Hematite Iolite Magnetite Peridot Pyrite Seraphinite Serpentine Staurolite	*Alexandrite Aquamarine Epidote Heliodor Opal (fire) Sapphire Sugilite

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Lithium (Li)			Tourmaline (elbaite types)	Hiddenite Kunzite	Lepidolite Sugilite
Magnesium (Mg)			Biotite *Obsidian (mahogany) Talc	Bronzite Dolomite Iolite Magnesite Peridot Seraphinite Serpentine	Diopside Spinel
Manganese (Mn)			*Calcite (pink)	Charoite Kunzite Rhodochrosite Rhodonite	Morganite Sugilite
Nickel (Ni)					Chrysoprase
Potassium (K)			Amazonite Apophyllite	Charoite Lapis lazuli	Lepidolite Moonstone Muscovite Sugilite Unakite
Silicon (Si)	See Silicates				
Sodium (Na)			Stilbite Tourmaline	Sodalite	Larimar Sugilite
Strontium (Sr)			Celestite		
Titanium (Ti)					*Alexandrite Sapphire
Vanadium (V)				Cavansite	
Zinc (Zn)				Hemimorphite Zincite	
Water (H ₂ O) or Hydroxide (OH)		Nephrite jade	Gypsum Scolecite Stilbite Talc Tourmaline	Azurite Cavansite Charoite Chrysocolla Diopside Goethite Hemimorphite Howlite Malachite Prehnite Seraphinite Serpentine Staurolite Turquoise Variscite Zoisite	Epidote Larimar Opal Tanzanite Unakite

CRYSTAL STRUCTURE

	Quartz Crystals (Harmonizers)	Transformative	Wei Level	Ying Level	Yuan Level
Hexagonal (Wood)				Diopside Zincite	Apatite Beryl Ruby Sapphire Sugilite
Trigonal (Wood Becoming Fire)	All quartz crystals	Agate Chalcedony Jasper	Calcite [Petrified wood] Septarian nodules Stalactite Tourmaline	Aventurine Dolomite Hematite Magnesite Rhodochrosite	Chrysoprase
Orthorhombic (Yin Fire)			Angelite Aragonite Barite Celestite Danburite Selenite Marcasite/boji stones	Bronzite Cavansite Chialtolite Chrysoberyl [Chrysocolla] Dumortierite Hemimorphite Iolite Peridot Prehnite Variscite Zoisite	Alexandrite Tanzanite Topaz
Triclinic (Yang Fire)			Amazonite Talc	Kyanite Rhodonite Turquoise	Labradorite Larimar Moonstone Sunstone
Cubic/Isometric (Earth)			Fluorite	Garnet Lapis lazuli Magnetite Pyrite Sodalite	Diamond Spinel
Tetragonal (Metal)			Apophyllite	Chalcopyrite	Zircon
Monoclinic (Metal-Fire)			Alabaster Biotite Desert rose Gypsum Scolecite Stilbite	Azurite Azurite-malachite Charoite [Chrysocolla] Hiddenite Howlite Kunzite Malachite Seraphinite Serpentine Staurolite	Diopside Epidote Fuchsite/muscovite Lepidolite Unakite
Amorphous			Amber Jet Obsidian [Petrified wood]	[Chrysocolla]	Coral Meteorite Opal Pearl Tektite (moldavite, Libyan desert glass)

APPENDIX 2

Locations for Acupuncture Points Commonly Used in Stone Medicine

The language used to describe point location in this text is intended for the layperson, avoiding the use of anatomical terms where possible. Although acupuncture point locations are specific, the stones used in treatment will usually be larger than the point. Depending on an individual's anatomy and the size of the stone, more than one point might be touched (for example, CV-14 and CV-15). This is not a significant concern.

Points on the Back of the Body

Urinary Bladder Shu/Transporting Points

The Bladder Shu points are located bilaterally and adjacent to the spine, along the highest point of the paravertebral muscles. Locate the points on the upper back by first palpating the depression under the “big bone” at the base of the neck. The next depression down is at the lower border of the spinous process of the first thoracic vertebra (T1). Begin counting the depressions down the spine until the desired level is reached.

To locate the points in the lumbar region, press with the fingers into the tops of the hips, or iliac crest, and with your thumbs find the depression in the spine on the same line as the hips. This depression is the lower border of the spinous process of the third lumbar vertebra (L3). Count up or down to locate the nearby points.

Bladder Shu Point	Vertebra	Location
Lung Shu/Feishu/UB-13	T3	On the paravertebral muscles adjacent to the lower border of the T3 spinous process
Pericardium Shu/Jueyinshu/UB-14	T4	On the paravertebral muscles adjacent to the lower border of the T4 spinous process
Heart Shu/Xinshu/UB-15	T5	On the paravertebral muscles adjacent to the lower border of the T5 spinous process
Governor Shu/Dushu/UB-16	T6	On the paravertebral muscles adjacent to the lower border of the T6 spinous process
Diaphragm Shu/Geshu/UB-17 Influent Point for Blood	T7	On the paravertebral muscles adjacent to the lower border of the T7 spinous process
Liver Shu/Ganshu/UB-18	T9	On the paravertebral muscles adjacent to the lower border of the T9 spinous process
Gall Bladder Shu/Danshu/UB-19	T10	On the paravertebral muscles adjacent to the lower border of the T10 spinous process
Spleen Shu/Pishu/UB-20	T11	On the paravertebral muscles adjacent to the lower border of the T11 spinous process
Stomach Shu/Weishu/UB-21	T12	On the paravertebral muscles adjacent to the lower border of the T12 spinous process
Triple Heater Shu/Sanjiaoshu/UB-22	L1	On the paravertebral muscles adjacent to the lower border of the L1 spinous process
Kidney Shu/Shenshu/UB-23	L2	On the paravertebral muscles adjacent to the lower border of the L2 spinous process (this is the level on the spine for the location of the point Mingmen/GV-4)
Large Intestine Shu/Dachangshu/UB-25	L4	On the paravertebral muscles adjacent to the lower border of the L4 spinous process
Small Intestine Shu/Xiaochangshu/UB-27	S1	On the sacrum, in the depressions just lateral to the first posterior sacral foramen
Urinary Bladder Shu/Pangguangshu/UB-28	S2	On the sacrum, in the depressions just lateral to the second posterior sacral foramen

Governor Vessel Points

The Governor Vessel points are located in depressions between the vertebrae, directly on the spine.

Governor Vessel Point	Location
Long Strong/Changqiang/GV-1	Directly below the base of the tailbone
Gate of Life, or Gate of Destiny/Mingmen/GV-4	On the low back in the depression below the L2 spinous process
Reaching Yang/Zhiyang/GV-9	On the middle back in the depression below the T7 spinous process
Great Vertebra/Dazhui/GV-14	At the base of the neck, in the depression below the C7 spinous process (C7 is the “big bone” between the neck and upper back)
Palace of Wind/Fengfu/GV-16	At the notch in the occiput where the skull meets the spine
Hundreds of Meetings/Baihui/GV-20	At the top of the head (use caution, as this is an important point for meditation)

Other Points on the Back of the Body

The first three points in the following chart are among the outer Bladder Shu points, located a hand’s width from the centerline of the back and at the same level as their related inner Bladder Shu points. They have an emotional/spiritual connotation. The last two points are frequently used to release tension in the musculature.

Point	Vertebra	Location
Hall of the Spirit/Shentang/UB-44	T5	A hand's width from the center line of the back, at the lower border of the T5 spinous process (at the same level as UB-15)
Gate to the Hun/Hunmen/UB-47	T9	A hand's width from the center line of the back, at the lower border of the T9 spinous process (at the same level as UB-18)
Residence of the Will/Zhishi/UB-52	L2	A hand's width from the center line of the back, at the lower border of the L2 spinous process (at the same level as UB-23 and GV-4)
Grasping the Wind/Bingfeng/SI-12	N/A	Approximately in the middle of the top border of the shoulder blade
Shoulder Well/Jianjing/GB-21	N/A	At the crest of the trapezius muscle, midway between the "big bone" of the spine (C7 spinous process/GV-14) and the tip of the acromion (the shoulder bone)

Points on the Front of the Body

Conception Vessel Points

The Conception Vessel points are all located on the midline of the front of the body. Several points are found using the landmark of the "V" where the rib cage meets the base of the sternum and where the bony sternum meets with the cartilage of the xiphoid process. To locate this area, run the fingers up the inner border of the rib cage into the depression just below the bony sternum. This is where the cartilage of the xiphoid process is located. The size and shape of the xiphoid process vary considerably from person to person.

Note that a number of these Conception Vessel points are among the Mu points that address long-term accumulations affecting the associated Internal Organ.

Conception Vessel Point	Location
Meeting of Yin/Huiyin/CV-1	At the perineum
Curved Bone/Qugu/CV-2	On the midline of the lower abdomen at the upper border of the pubic bone
Middle Pole/Zhongji/CV-3	On the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone (CV-3 is the Bladder Mu point)
Gate of Origin/Guanyuan/CV-4	On the midline of the lower abdomen, approximately midway between the upper border of the pubic bone and the navel (CV-4 is the Small Intestine Mu point)
Stone Gate/Shimen/CV-5	On the midline of the lower abdomen, about three fingers' width below the navel (CV-5 is the Triple Heater Mu point)
Sea of Qi/Qihai/CV-6	On the midline of the lower abdomen about two fingers' width below the navel
Spirit Gateway/Shenque/CV-8	On the navel
Central Receptacle/Zhongwan/CV-12	On the midline of the abdomen, midway between the navel and the "V" where the ribs meet the base of the sternum (CV-12 is the Stomach Mu point)
Great Gateway/Juque/CV-14	On the midline of the abdomen, slightly below the "V" where the ribs meet the base of the sternum (CV-14 is the Heart Mu point)
Turtle Dove Tail/Jiuwei/CV-15	On the midline of the abdomen, at the "V" where the ribs meet the base of the sternum (CV-15 is the upper point of the Bao Mai)
Central Altar/Shanzhong/CV-17	On the center of the sternum, in line with the nipples (CV-17 is the Pericardium Mu point)
Celestial Chimney/Tiantu/CV-22	In the central notch at the base of the throat

Mu Points

The Mu points are areas of accumulation located on the front of the body. The points are located near specific organs and are used to treat chronic conditions that affect their respective Internal Organs. (The conditions listed in the chart are only common examples.)

Internal Organ/Mu Point	Sample Condition	Location
Lungs—LU-1/Middle Palace/Zhongfu	Bronchitis	On the lateral aspect of the upper chest, in the hollow under the clavicle
Large Intestine—ST-25/Celestial Pivot/Tianshu	Constipation	Two thumbs' width lateral to the navel
Stomach—CV-12/Central Receptacle/Zhongwan	Gastritis	On the midline of the abdomen, midway between the navel and the "V" where the ribs meet the base of the sternum
Spleen—LR-13/Camphor Wood Gate/Zhangmen	Diabetes	On the lateral torso, just below and in front of the tip of the eleventh rib, usually on a level slightly higher than the navel
Heart—CV-14/Great Gateway/Juque	Heart disease	On the midline of the abdomen, slightly below the "V" where the ribs meet the base of the sternum
Small Intestine—CV-4/Gate of Origin/Guanyuan	Ulcerative colitis/irritable bowel syndrome	On the midline of the lower abdomen, approximately midway between the upper border of the pubic bone and the navel
Kidney—GB-25/Capital Gate/Jingmen	Prostatitis; kidney stones	On the lateral torso just under and in front of the twelfth rib, usually slightly higher than the navel
Urinary Bladder—CV-3/Middle Pole/Zhongji	Difficult or painful urination	On the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone
Pericardium—CV-17/Central Altar/Shanzhong	Anxiety	On the center of the sternum, in line with the nipples
Triple Heater—CV-5/Stone Gate/Shimen	Conditions of dryness	On the midline of the lower abdomen, about three fingers' width below the navel
Gall Bladder—GB-24/Sun and Moon/Riyue	Gallstones	On the chest, one intercostal space below LR-14 (located in the intercostal space beneath the breast tissue), in line with and below the nipple
Liver—LR-14/Cyclic Gate/Qimen	Hepatitis	On the chest, in the intercostal space below the breast tissue, in line with and below the nipple

The Meeting (or Confluent) Points of the Sinew Channels

These points affect all of their associated channels.

Meeting Point	Location
For the Yang Leg Channels (Bladder, Stomach, Gall Bladder): Cheekbone Crevice/Quanliao/SI-18	In the depression under the cheekbone, below the outer corner of the eye (this is a Liao point, a bony hole where latency gathers in the face)
For the Yang Arm Channels (Small Intestine, Large Intestine, Triple Heater): Root of Spirit/Benshen/GB-13	On the sides of the forehead slightly above the hairline, in line with the outer corner of the eye
For the Yin Leg Channels (Spleen, Kidney, Liver): Middle Pole/Zhongji/CV-3	On the midline of the lower abdomen, a thumb's width above the upper border of the pubic bone
For the Yin Arm Channels (Lung, Heart, Pericardium): Armpit Abyss/Yuanye/GB-22	On the lateral aspect of the torso, about a hand's width below the armpit, in line with the nipples

Other Points on the Front of the Body

These are points on various channels that are mentioned in the materia medica but do not belong to the point groups included in this appendix.

Point	Location
Welcoming Humanity/Renying/ST-9	On the anterior border of the sternocleidomastoid, lateral to the Adam's apple, where the carotid artery pulses
Empty Basin/Quipen/ST-12	On the upper border of the collarbone, about one hand's width from the central notch
Cloud Gate/Yunmen/LU-2	On the lateral aspect of the upper chest, in the hollow under the lateral end of the collarbone
Belt Channel/Daimai/GB-26	On a line from the navel toward the sides of the torso, at the tip of the eleventh rib
Where the Qi Enters the Sea of Blood/Qichong/ST-30	On the upper border of the pubic bone, about two fingers' width lateral to the center line

Points on the Extremities, Including the Head

Points on the Face, Head, Throat, and Neck

Points on the head and neck are often associated with opening the senses. Additionally, there are several Liao points listed below; these are bony holes that accumulate and hold pathology latent.

Points on the Face and Throat	Location
Esoteric Hall/Yintang (extra point; not associated with a channel)	Third eye
Bright Eyes/Jingming/UB-1	On the inner corner of the eye
Gathering of Bamboo/Zanzhu/UB-2	In the depression at the inner corner of the eyebrow
Pupil Bone-Hole (Liao)/Tongziliao/GB-1	On the temple, in the depression lateral to the outer corner of the eye
Gigantic Bone-Hole (Liao)/Juliao/ST-3	In the depression under the cheekbone, in line with the center of the pupil of the eye, at the same level as the base of the nostrils
Welcoming Fragrance/Yingxiang/LI-20	In the depression on either side of the nostrils
Cheekbone Crevice (Liao)/Quanliao/SI-18	In the depression under the cheekbone, below the outer corner of the eye
Great Welcome/Daying/ST-5	In the depression on the lower jaw, anterior to the muscle bulge (run your finger from the angle of the jaw toward the chin, and find the first depression)
Humanity's Center/Renzhong/GV-26	On the central area between the nose and upper lip, on the philtrum

Points on the Neck and Back of the Skull	Location
Celestial Pillar/Tianzhu/UB-10	Below the occiput, in the indentations lateral to the center line
Wind Screen/Yifeng/TH-17	In the depression behind the earlobe
Wind Pool/Fengchi/GB-20	Just below the occiput in the depression approximately one hand's width from the cervical spine (slightly higher and more lateral than UB-10 described above)
Completion Bone/Wangu/GB-12	On the mastoid process, at the base of the skull behind the ear

The Jing-Well Points

The Jing-Well points are located on the digits, around the cuticles of the fingers and toes (except for KI-1, a Jing-Well point located on the bottom of the feet). The Sinew Channels all begin at the Jing-Well points and are noted to be effective in releasing Wind and Heat (excessive Wei Qi). They are best stimulated by massaging the cuticle with a smooth stone.

These points open the sensory portals of the head, especially the eyes and ears. They address acute conditions of the nose, mouth, and gums.

Jing-Well Points on the Toes and Associated Sinew Channels	Jing-Well Points on the Fingers and Associated Sinew Channels
Little toe/UB-67/Leg Taiyang	Little finger (lateral aspect)/SI-1/Arm Taiyang
Fourth toe/GB-44/Leg Shaoyang	Fourth finger/TH-1/Arm Shaoyang
Second toe/ST-45/Leg Yangming	Index finger/LI-1/Arm Yangming
In the hollow behind the ball of the foot/KI-1/Leg Shaoyin	Little finger (on the side next to the fourth finger)/HT-9/Arm Shaoyin
Big toe (medial aspect)/SP-1/Leg Taiyin	Thumb/LU-11/Arm Taiyin
Big toe (next to the second toe)/LR-1/Leg Jueyin	Middle finger/PC-9/Arm Jueyin

The Luo Points

The Luo points are located on the arms and legs, on the trajectories of the Primary Channels. They are associated with the Blood, and hence the emotions. Traditionally their treatment is through bleeding. In stone medicine, massaging the points with stones that have iron or copper content is an appropriate treatment to help release unresolved emotional issues.

Emotion	Luo Point	Location
Grief	Broken Sequence/Lieque/LU-7	On the inner edge of the wrist/forearm in line with the thumb, in the depression proximal to the bony landmark of the radial styloid process
	Veering Passage/Pianli/LI-6	On the wrist/forearm in line with the index finger, four fingers' width proximal to the bony landmark at the end of the radial styloid process
Worry/Obsession	Abundant Bulge/Fenglong/ST-40	On the lateral aspect of the lower leg, midway between the high point of the anklebone and the crease at the back of the knee, two thumbs' width lateral to the tibia (shinbone)
	Grandfather Grandson/Gongsun/SP-4	On the medial aspect of the foot—touch the hollow proximal to the “bunion” bone, and then slide your finger toward the arch until it hits the first metatarsal bone
Anxiety	Penetrating the Interior/Tongli/HT-5	On the little-finger side of the inner wrist/forearm (on the palm side of the hand)—touch the hollow in the wrist crease in line with the little finger and slide your finger proximally over the bump to find the next hollow area one thumb's width medial to the tendon
	Branch of the Upright/Zhizheng/SI-7	On the little-finger side of the forearm, midway between the wrist and elbow (looking at the back of the hand) in the hollow beneath the bone
Fear	Soaring Upward/Feiyang/UB-58	On the lower leg, midway between the ankle and the crease behind the knee, one thumb's width lateral and down from the depression at the center of the calf muscle
	Great Bell/Dazhong/KI-4	On the medial aspect of the ankle, in the hollow where the Achilles tendon attaches to the heel bone

Emotion	Luo Point	Location
Anxiety	Inner Pass/Neiguan PC-6	On the inner forearm, in line with the middle finger, three fingers' width above the wrist crease (looking at the palm side of the hand), between the tendons
	Outer Pass/Waiguan/TH-5	On the midline of the top of the forearm (looking at the back of the hand), in the depression about two thumbs' width above the wrist joint
Anger	Bright Light/Guangming/GB-37	On the lateral aspect of the lower leg, in a depression a little more than a hand's width above the high point of the outer anklebone
	Woodworm Canal/Ligou/LR-5	On the medial aspect of the lower leg, a little more than a hand's width up from the high point of the inner anklebone on the border of the tibia
Deeply held emotional conditions	Turtle Dove Tail/Jiuwei/CV-15	On the midline of the abdomen, at the "V" where the ribs meet the base of the sternum
	Long Strong/Changqiang/GV-1	Directly below the base of the tailbone
Pain all over the body	Great Wrap/Da Bao/SP-21 (Great Luo of the Spleen)	On the lateral torso, about a hand's width below the fold of the armpit

Xi-Cleft Points

The Xi-Cleft (pronounced "she cleft") points are used for any type of acute disruption of Qi flow within the trajectory of the external branch of a meridian (for example, acute pain that radiates from the scapula down the arm along the Small Intestine meridian is a condition for which you can use SI-6, the Xi-Cleft point of the Small Intestine).

All Xi-Cleft points are governed by the Pericardium. As the Heart Protector, the Pericardium comes to the rescue when emergencies "rattle the empire."

Function	Xi-Cleft Point	Location
Emergencies affecting the Lungs, such as exterior pathogenic Wind-Heat causing cough or wheezing, swelling and pain of the throat, and loss of voice	Collection Hole/ Zongzui/LU-6	About two hands' width up from the inner wrist crease on the palm side of the forearm, in line with the thumb
Emergencies of Counterflow Qi, such as vomiting of foam or watery saliva, or heat and painful swelling in the face	Warming the Flow/ Wenliu/LI-7	About a hand's width up from the wrist crease on the forearm, in line with the thumb
Acute swelling and pain in the knee causing difficulty walking—by virtue of the trajectory of the Stomach channel, this point also addresses acute swelling, pain, and abscess of the breast	Beam Mound/ Liangqiu/ST-34	On the anterior lateral aspect of the thigh (when the knee is flexed), in a depression about two thumbs' width above the kneecap
Acute gynecological conditions due to Blood stasis or Qi stagnation, such as menstrual pain or dysmenorrhea	Bringing into Flight/ Diji/SP-8	On the medial aspect of the lower leg, in a depression about a hand's width below the depression at the base of the inner knee, in line with the high point of the medial anklebone
Acute palpitations, chest pain, vomiting blood, or a broken heart	Yin Cleft/Yinxi/HT-6	On the palm side of the forearm in line with the little finger, in a depression a couple of fingers' width up from the wrist crease.
Conditions that come on during the aging process, especially related to deteriorating sensory organs; it also addresses acute, severe pain in the shoulder, shoulder blade, and arm	Nourishing the Aged/ Yanglao/SI-6	On the back of the wrist, in the depression just medial to the tip of the ulnar styloid process (on the little-finger side)
Sudden, painful onset of hernia; simultaneous vomiting and diarrhea with cramping; and acute, severe joint pain	Metal Gate/ Jinmen/UB-63	On the lateral edge of the foot, in a depression in front of the heel

(table continues on following page)

Function	Xi-Cleft Point	Location
Acute pain, and menstrual disorders such as amenorrhea or irregular menses	Water Spring/Shuiquan/KI-5	In a depression below and behind the anklebone on the inner aspect of the heel
This point controls all the Xi-Cleft points	Cleft Gate/Ximen/PC-4	A little more than a hand's width above the wrist crease (looking at the palm side of the forearm), in line with the middle finger
Hearing loss and tinnitus	Convergence and Gathering/Huizong/TH-7	On the forearm (looking at the back of the hand), a hand's width up from the wrist crease in line with the fourth finger
Painful skin	Outer Hill/Waiqiu/GB-36	In the groove between the fibula and tibia (shinbone), on the lateral aspect of the lower leg, almost midway up from the high point of the lateral anklebone to the crease behind the knee
Excessive uterine bleeding	Central Metropolis/Zhongdu/LR-6	Behind the tibia (shinbone) on the medial aspect of the lower leg, almost midway between the high point of the medial malleolus and the crease at the back of the knee

The Lower He-Sea Points of the Yang Leg Channels

The Lower He-Sea points are indicated for any symptom of Rebellious Qi. The Lower He-Sea points of the Leg Yang Channels are located on or below the knees. They are appropriate to treat conditions affecting the Yang zones of Taiyang, Shaoyang, and Yangming, such as allergies or conditions affecting the bowels.

Zone	Organ	He-Sea Point	Organ	He-Sea Point
Yangming	Large Intestine	Upper Gigantic Empty/Shangjuxu/ST-37: midway between the ankle and knee, in the groove one finger's width lateral to the tibia (shinbone)	Stomach	Leg Three Miles/Zusanli/ST-36: in a depression just below the lateral aspect of the kneecap
Shaoyang	Triple Heater	Outside the Crook/Weiyang/UB-39: in the crease behind the knee, lateral to the center line	Gall Bladder	Yang Mound Spring/Yanglingquan/GB-34: in a depression just below the knee joint on the lateral aspect of the lower leg
Taiyang	Small Intestine	Lower Gigantic Empty/Xiajuxu/ST-39: more than halfway from the knee toward the ankle (slightly below ST-37), in the groove one finger's width lateral to the tibia (shinbone)	Urinary Bladder	Middle of the Crook/Weizhong/UB-40: in the center of the crease behind the knee

The Source Points

The Source points are located on the Primary Channels on or near the hands and feet. They are points where Source/Yuan Qi pools, and they give direct access to the associated Internal Organ. They are used either to strengthen the Organ or to release excess energy.

Source Point	Location
Great Abyss/Taiyuan/LU-9	On the inner wrist crease, in the depression under the thenar eminence
Unifying Valley (Tiger's Mouth)/Hegu/LI-4	In the web between the thumb and index finger on the back side of the hand
Surging Yang/Chongyang/ST-42	At the high point of the dorsum of the foot where there is a pulse (run your finger up a line from between the second and third toes to find the pulse)
Great White/Taibai/SP-3	On the medial aspect of the foot, in the depression just proximal to the "bunion" bone
Spirit Gate/Shenmen/HT-7	On the wrist crease on the palm side of the hand, in the depression in line with the little finger
Wrist Bone/Wangu/SI-4	On the lateral edge of the hand/wrist, in the depression between the base of the hand and the wrist in line with the little finger

Source Point	Location
Capital Bone/Jinggu/UB-64	In the depression approximately midway between the little toe and the heel on the lateral aspect of the foot (run your finger on the lateral edge of the foot from the little toe toward the heel—it is the most noticeable depression along the way)
Grand Ravine/Taixi/KI-3	Between the Achilles tendon and the high point of the anklebone on the medial aspect of the ankle
Great Mound/Daling/PC-7	On the wrist crease in line with the middle finger (looking at the palm side of the wrist)
Yang Pool/Yangchi/TH-4	In a depression in the wrist joint, in line with the fourth finger (looking at the back of the hand)
Mound of Ruins/Qiuxu/GB-40	In the depression just in front of and just below the lateral malleolus, on the lateral aspect of the ankle joint
Great Surging/Taichong/LR-3	In the “V” on the top of the foot where the metatarsal bones of the first and second toes meet

Other Points on the Extremities

These are points on various channels that are mentioned in the materia medica but do not belong to the point groups included in this appendix.

Point	Location
Kunlun Mountains/Kunlun/UB-60	On the lateral aspect of the ankle, in the depression between the high point of the anklebone and the Achilles tendon
Blazing Valley/Rangu/KI-2	On the medial aspect of the foot, touch the inner heel under the inner anklebone and run your thumb toward the arch of the foot—the point is in the depression just before you hit the first bump
Shining Sea/Zhaohai/KI-6	On the inner ankle, in a depression below the anklebone
Exchanging Trust/Jiaoxin/KI-8	On the medial aspect of the lower leg, about three fingers' width up from the depression behind the high point of the anklebone
Guest House/Zhubin/KI-9	On the medial aspect of the lower leg at the base of the calf muscle
Meeting of Three Yin/Sanyinjiao/SP-6	On the medial ankle, a hand's width up from the high point of the anklebone
Suspended Bell/Xuanzhong/GB-39 (Meeting Point for the Marrow)	On the lateral aspect of the lower leg, a hand's width up from the high point of the anklebone
Yin Mound Spring/Yinlingquan/SP-9	On the inner corner of the knee crease
Sea of Blood/Xuehai/SP-10	A little above the inner corner of the kneecap in a depression on the bulge of the medial portion of the quadriceps
The Bending Spring/Ququan/LR-8	On the medial end of the crease behind the knee
Middle of the Crook/Weizhong/UB-40	In the center of the crease behind the knee
Palace of Effort/Laogong/PC-8	In the center of the palm
Back of the Ravine/Houxi/SI-3	On the little-finger edge of the hand, in the large depression just in from the metacarpal joint
Pool at the Crook/Quchi/LI-11	At the crease where the elbow bends, in line with the index finger
Ultimate Spring/Jiquan/HT-1	In the center of the armpit

APPENDIX 3

Glossary of Terms

Bi/Obstruction syndrome: The term *bi* applies to any kind of blockage to the normal flow of Qi. For example, chest Bi refers to the symptom of being unable to take a deep breath. Throat Bi can denote difficulty swallowing or speaking. It can describe physical pain, in which case it is usually combined with the term Wind plus a climatic factor, for example Wind-Cold-Damp Bi, denoting a pain condition that is worse with cold, damp weather.

Cold: Cold is a pathogenic factor that restricts the flow of Qi. It can be contracted from the exterior, as in the common cold, and generally, Cold can describe other viral infections, such as herpes. It can result from eating too much cold or raw food. It can be emotional, usually describing a fearful state. The pain associated with Cold is a fixed, sharp pain that is worse with cold.

Counterflow Qi: *See* Rebellious Qi.

Damp: Dampness is a pathogenic factor that makes the flow of Qi slow and heavy. It is associated with a physiological response to Heat or stress, because it slows down excessive activity. It can be contracted from the exterior, as the result of exposure to a wet or humid environment. It can also result from eating too many heavy, sticky, or sweet foods. It can manifest as swelling anywhere in the body. Emotionally, it describes a heavy, dull feeling, as in depression. The pain associated with Dampness is described as heavy and achy.

Deficient Qi: A general condition of fatigue and weakness. It can include symptoms ranging from depression to a weak voice.

Dian Kuang: This term describes manic depression, or bipolar disorder.

Excess Qi: A description of a relational discrepancy. For example, if the Liver has too much Qi, the Stomach and Spleen, or the Lungs, will have too little.

Fire Toxins: Fire Toxins are the end result of extreme Heat. Fever is the physiological response of the body to destroy pathogens. When the fever clears and the patient begins to recover, there may still remain a residue of the pathogen. The analogy is that when something burns, ashes are left behind. This residue can be hidden in the body for many years, until with age and stress our resources dwindle. At this point, the Fire Toxins can be released, causing such serious illnesses as cancer. From the Western point of view, Fire Toxins are analogous to free radicals.

Heat: There are two aspects to Heat. The first is that Heat is a physiological response to

Cold. It quickens the flow of Qi in an attempt to break up the restriction caused by Cold.

The second is Heat as a pathogenic factor. It can come from the exterior, such as in an epidemic. More common in our culture is Heat arising from the interior from too many desires, too much work and stress, and unhealthy dietary choices. Heat as a pathogenic factor causes disruptions in Qi flow that can lead to “reckless blood,” manifesting as nosebleeds or excessive menstrual flow. Heat burns the fluids that nourish the muscles and nerves, causing neurological disorders. Heat causes Qi to rise in the body, causing headaches or high blood pressure.

The quality of pain associated with Heat is throbbing, or burning that is worse with heat.

Lao/taxation syndrome: Lao syndrome describes conditions of exhaustion. The cause can be from a multitude of factors ranging from chronic overwork or stress to an inability to recover from the aftermath of childbirth. In Western language, chronic fatigue syndrome and viruses such as Epstein-Barr are examples.

Lin disorder: *Lin* is a term applied to urinary symptoms. There are five Lins: painful, cloudy, stone (as in kidney stones), taxation (difficult urination with dribbling), and bloody.

Liver invading the Spleen and Stomach: A condition in which the Qi of the Liver is in excess, affecting the Spleen and Stomach, which are deficient, and causing symptoms such as alternating diarrhea and constipation, loose or small pebble-like stools, abdominal distension, fullness and/or pain, belching, nausea, or vomiting.

Liver insulting the Lungs: A condition causing a machine-gun-like cough.

Phlegm misting the mind: This condition describes mental states of confusion, depression, dullness, or withdrawal, among others.

Phlegm harassing the Heart: This condition manifests as agitation, mania, and palpitations, among others.

Qi: The subtle energy that animates life. Many terms describe both the healthy physiological functions (see part 1) and pathological actions and relationships of Qi. In the human body, each Internal Organ has its own Qi, which is affected by emotional, dietary, and environmental factors.

- Deficient Qi implies hypofunctioning of one or more of the Internal Organs. A broad application of the term is for the person who doesn't have enough energy to accomplish what is necessary in his or her life
- Excessive Qi describes hyperfunctioning of one or more of the Internal Organs.

Rebellious Qi: Rebellious Qi, also called Counterflow Qi, describes a disorder in the direction of Qi flow. It is most often associated with disturbance of the harmonizing up-and-down vectors of the Stomach and Spleen. Symptoms include nausea and vomiting, hiccups, and cough. Emotionally, it describes a rebelliousness toward the circumstances of one's life.

Running Piglet Qi: This describes a panic attack—the sensation of Qi running up the center of the body from the lower abdomen.

Steaming Bone syndrome: Steaming Bone syndrome is a late-stage condition when a person has become severely Yin deficient. The primary symptom is the sensation of heat emitting from deep within the body, especially during the night.

Sudden Turmoil disorder: This term applies to an acute condition of simultaneous vomiting and diarrhea.

Wei/Atrophy syndrome: Wei syndrome describes a condition of “wasting” of the musculature, causing weakness and flaccidity, as in amyotrophic lateral sclerosis (ALS or Lou Gehrig's disease).

Wind: Wind is the cause of “hundreds of diseases.” Wind moves. It can move in any direction. The other pathogenic factors of Cold, Damp, and Heat can all be introduced into the body by Wind, causing acute conditions such as the common cold, muscle cramps, or allergies, with fluids running from the eyes or nose.

Internally, Wind can manifest as seizures, uncontrollable eye movements, lockjaw or tetanic cramping, dizziness, tics, or tremors.

The quality of pain associated with Wind is radiating, moving pain.

Xiao-Ke/wasting and thirsting syndrome: Wasting and thirsting syndrome is associated with the symptoms of excessive thirst, excessive hunger, and excessive urination. Traditionally, weight loss is also part of the symptom picture. It is associated with the modern disease equivalent of diabetes.

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