

POINTS WITH SHEN 神 IN THEIR NAMES



other graphic form :

The character shen 神 usually translated as “spirits” is composed on the left of the radical shi 示, and, on the right, of the phonetic shen 申.

The part on the left, 𠄎 or 𠄏 or 𠄐 becoming 示 then 𠄑, evokes the manifestation below of the Heavenly powers on high. What is in Heaven announces itself to admonish and to instruct. The character formerly denoted the altar where the spirits of the ancestors manifested themselves during sacrifices. Subsequently the meaning evolved into signs showing the activity of the spirits, conveying auspicious phenomena or portents, and eventually retaining the meaning what informs or indicates.

The part on the right, 𠄒 𠄓 𠄔 𠄕 𠄖 𠄗 becoming 申, represents an extension, an elongation, a stretch, an expansion, a spreading. It is the character that describes the ninth earthly branch, the time autumn begins or the afternoon ends, when yang at its maximum expansion turns toward yin.

Later scholars proposed 申 to represent the play of the complementary and opposing forces of yin and yang. This followed the development of the concept of spirits as powers beyond yin–yang yet giving rise to transformations accomplished and manifesting through the interactions of yin and yang.

On bronze inscriptions and in the oldest texts the character shen 𠄑𠄒, 𠄑𠄓, 𠄑𠄔 becoming 神 refers to the spirits of the ancestors and the spirits of nature, the heavenly influences above that exercise power over their descendants below. It also describes the influences that control heavenly phenomena, the forces of nature, such as dian 電, lightning, a character whose lower part is analogous with 申, representing the long reach of Heaven stretching to and penetrating Earth to fertilize it.

This explains the use of shen 神 for the spirits of Heaven as opposed to gui 鬼, the spirits of Earth. The shen 神 are thus spirits; divinities or beings endowed with divine power, exercising their influences upon all beings, including humans, and upon nature as a whole. They have awesome, prodigious, miraculous, and subtle powers. The effect of the presence of the spirits can be observed, but how they operate cannot be explained. Since the nature of their power is heavenly and comes from a higher order, it surpasses the limits of human understanding.

Since these spirits come from Heaven, their actions are always good and perfect. Thus they are always, and by definition, the expression of the appearance and unfolding of life in the world, of the natural order that is also called tian 天, Heaven.

The spirits therefore represent heavenly animation. They are the triggering force for what happens in the world, the source of transformations that allow the multiple forms of life to appear. They control all activities and are the sacred order of life in all natural phenomena and in human affairs.

The exact meaning of “spirit” always depends on the context in which it is used and the other concepts associated with it. It varies according to whether it relates to divinities, which are natural, protective, benevolent, or dangerous, whether it is in a scholarly text or in popular belief or superstition. It also varies if we are talking of spirits present in human beings or spirits governing the life of the universe.

- Kd 23 Shenfeng 神封
- Kd 25 Shencang 神藏
- V.44 Shentang 神堂
- Du 11 Shendao 神道
- Du 24 Shenting 神庭
- Ht 7 Shenmen 神門
- GB 13 Benshen 本神
- GB 8 Shenque 神闕

POINTS WITH FENG 風 IN THEIR NAMES

Wind, feng 風, is a much older character than qi 氣. What it represented in the past adds richness to the concept of qi and indeed forms part of it.

In archaic graphs, the character for wind, feng, describes the phoenix spirits 鳳凰, that control the winds responsible for the four regions organized around the center. This ties to the archaic concept of wind as messengers of the supreme power that rules in Heaven. Wind is the cosmic qi that acts between Heaven and Earth. The influences of Heaven that penetrate Earth vary according to place and time. It induces the inner and unseen transformations that cause the Earth to bring forth life and living beings, the germination and flowering of spring that precedes the maturation and harvest of autumn.

The classic graphic 風 represents an insect 虫 caught in the midst of a whirlwind. This can be seen as the wind of spring that sets dormant vital activity in motion, wakens hibernating animals, and leads to the appearance and metamorphosis of insects. It is said that when the wind begins to blow, insects emerge and transform within the space of eight days.

Some general characteristics of qi 氣 are more clearly understood through the metaphor of wind. Nothing is felt when the wind does not blow, but there is the possibility at any moment that the wind may start to blow. When it does, it is not THE wind, but a particular wind with its own name, coming from the north or south, from the mountains or the ocean, bringing rain or drought. It turns and changes, and becomes another of wind.

Wind is therefore an image of the One qi, indefinite, infinite, without form and without manifestation, because it manifests itself in all the different particular forms of qi.

Ba feng 八風, the eight winds, are variations of qi according to the eight compass directions and the eight dates that punctuate the circulation of qi throughout the year (solstices, equinoxes, and the start of the each season). They are the totality of atmospheric and seasonal influences which naturally vary according to place and time. A spring wind is not that of autumn, and a north wind is not the same as a south wind. A violent wind is a picture of force, a gentle breeze a whisper caressing all life.

Correct qi (zheng qi 正氣) is life-giving qi that arrives at the right time and place. Disordered qi is like a destructive hurricane, a squall that uproots grain and blows blossoms away.

Ba xie 八邪, the eight harmful or evil influences – wind, cold, the dog-days, dampness, famine, abuse of food, fatigue, and excess (particularly sexual excesses) – are a disruption of the eight winds, the eightfold vital qi.

Wind is what sets things in motion, circulates and brings determining influences, not only on the physical level but also morally and in terms of behavior. In Chinese, *feng* 風 also means customs and practices, ambience and atmosphere, fashions, airs and allure, reputations and rumors, popular songs and sexual feelings, the changing tonalities of life and social attitudes. It is also wind that drives people mad or paralyzes them.

- Bl 12 Fengmen 風門
- SI 12 Bingfeng 秉風
- TH 17 Yifeng 翳風
- GB 20 Fengchi 風池
- Du16 Fengfu 風跗
- GB 31 Fengshi 風市

POINTS WITH CHONG 衝 IN THEIR NAMES

CHONG 衝 衝

From *xing* 行, figuring a road-intersection 𠄎 𠄎 𠄎, and phonetic *zhong* 重 重 becoming 重, heavy, weighty, significant, important.

1. Thoroughfare, avenue, major road or highway. Strategic line of communication; a key position, an hub. Important. Communicate with.
- 2 Rush, surge. Run against, run into, butt; collide with; rush toward, rush against, dash against, to clash with; charge into.
- 3 Siege engine, moved on wheels.; a ram. Assault, attack, insult.

- St 30 Qichong 氣衝
- St 42 Chongyang 衝陽
- Sp 12 Chongmen 衝門
- GB 9 Tianchong 天衝
- Lv 3 Taichong 太衝
- Ht 9 Shaochong 少衝
- Pc 9 Zhongchong 中衝
- TH 1 Guanchong 關衝
- Kd 1 Dichong 地衝

POINTS WITH HAI 海 IN THEIR NAMES

HAI 海 海


海 ancient form 海 : the water 氵 = 水 = 冫 is visible on the left.

The character means : Sea, ocean; large lake; maritime; any expanse of water; extensive, vast, large; a huge gathering; of great capacity; unlimited, countless.

- Sp10 Xuehai 血海
- Ren 6 Qihai 氣海
- Kd 6 Zhaohai 照海)
- Ht 3 Shaohai 少海
- SI 8 Xiaohai 小海).

POINTS WITH 卩 極 IN THEIR NAMES

卩 極 

On the right 亟, ancient form : the perfect model for activity between heaven and earth. Heaven and earth are represented by the 2 strokes above and below, and the activity by the mouth 凵 and the hand 攴 or 攵.

The image of a tree, meaning also wood and what is made in wood 朮 = 木 is added on the left, to give the idea of a central beam supporting all the framework of the house, like a ridge tree (or ridge piece).

The character 極 means : extremely, of the utmost importance, highly, top, pole.

- Ren 3 zhongji 中極

- Ht 1 Jiquan 極泉.

POINTS WITH QUAN 泉 IN THEIR NAME

QUAN 泉

Ancient form  or  : a small stream coming out of its source .

The character 泉 means : fountain, spring of water, mouth of a spring.

At its source, the great river is just a small stream, but it will flows and brings live to vast territories and a multitude of beings.

- Ht 1 Jiquan 極泉
- Pc 2 Tianquan 天泉
- Ren 23 Lianquan 廉泉
- Kd 1 Yongquan 湧泉
- Kd 5 Shuiquan 水泉
- Lv 8 Ququan 曲泉
- Sp 9 Yinlingquan 陰陵泉
- GB 4 Yanglingquan 陽陵泉.

POINTS WITH QI 氣 IN THEIR NAMES

- St 11 Qishe 氣舍
- St 13 Qihu 氣戶
- St 30 Qichong 氣衝
- Kd13 Qixue 氣穴
- Ren 6 Qihai 氣海
- Bl 24 Qihai 氣海輸