

Taoist Models of *Hun* and *Po*, Part Two

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3-*Hun* and 7-*Po* Models

Model One

There are 3-*Hun* souls and 7-*Po* souls.

The *Hun* souls are subtle and more spiritual in comparison to the denser, physical *Po* souls. In this model, *Hun* and *Po* are actual souls or energies that have desires and exert them on the individual. The goal is to cultivate and follow the *Hun*-spiritual qualities to become lighter, refined and more spiritual. We should fulfill the necessary *Po* desires of material and physical needs, but transcend its insatiable needs and use the *Po*-physical energy to support the *Hun*-spiritual qualities.

- Some Taoists present the 3-*Hun* and 7-*Po* as real souls existing within a person, which can include ancestral influences. This model is rooted in the ancient shaman view of spirits and souls.
- Some Taoists view souls as influences or qualities of nature; for example, *Po* soul includes the desires for food, sex and excessive material possessions. Taoist cultivation arts are tools to harmonize these energies and desires in a way to maintain health and vitality; the process directs *Po*-physical energies to support *Hun*-spiritual energies.

Model Two

In this model, we view the classic *Luo Shu* diagram.

- The East contains the number **3** and houses the *Hun* soul.
- The West contains the number **7** and houses the *Po* soul.
- Taoist cosmological numerology presents *3-Hun* and *7-Po*. These numerological relationships are used as confirmation that there are *3-Hun* and *7-Po* souls.

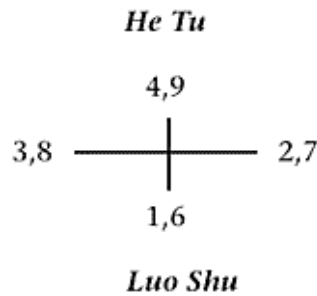
4	South 9	2
East 3	5	West 7
8	North 1	6

Model Three

In this model, we also refer to the classic *Luo Shu* diagram.

In this understanding, the East-*Hun* and West-*Po* directions contain tonal frequencies of a pentatonic scale, originally defined by the *He Tu* and *Luo Shu* diagrams, which are referred to as the **dragon** and **turtle** charts. The combinations of these tonal frequencies, *Hun* and *Po*, are what constitute the "soul" or essence of a person. Taoist alchemical/ practices or *nei dan* are based on this model. For more information on this view, refer to teachings of Tao teacher Michael Winn.

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East 3	5	West 7
8	North 1	6



Model Four: Jade Purity Taoist View

This is a summary based on the teachings of Jeffery Yuan and Dr. David Chan, with supplemental information provided by myself.

This teaching originates with a classic Taoist understanding of the Three Realms of Spiritual Purity or the Three Pure Ones:

- *Yu Qing* (Supreme Spiritual Purity)
- *Shang Qing* (High Spiritual Purity)
- *Tai Qing* (Great Spiritual Purity)

Hun is the subtle, spiritual and eternal aspect of our soul. It contains three aspects:

- *Yu Qing* is the most subtle and outer aspect of *Hun*.
- *Sheng Qing* is middle in subtlety of the three.
- *Tai Qing* is the most interior of the *Hun* energy and closest to the physical energies of the *Po* soul.



Po relates to the dense or more physical aspects of life. In this model, we refer to the number 7 as the energetic number of the West direction and *Po* spirit. Seven also refers to 7 aspects or stages of human evolution. The following is a brief summary of these stages.

- Acceptance
- Creativity
- Judgment
- Faith
- Responsibility
- Compassion
- Releasing

The *Hun* soul must move through these stages for its evolution. A person should cultivate to evolve and transcend each stage until they complete the cycle and realize their true nature. In Chinese metaphysics, the number 7 is the great transformer; for example, 7 days completes a week and four cycles of 7 days completes a month. In I Ching science, there are six lines to a hexagram; the seventh influence creates a new hexagram and a new situation.

Model Five

Based on the teaching of Master Hu:

Hun controls yang spirits in the body,
Po controls yin spirits in the body,
 all are made of *qi*.

Hun is responsible for all formless consciousness,
 including the three treasures: *jing*, *qi* and *shen*.

Po is responsible for all tangible consciousness,
 including the seven apertures: two eyes, two ears, two nose holes, mouth.

Therefore, we call them 3-*Hun* and 7-*Po*.

As *Po* manifests, *jing* appears.

Because of *jing*, *Hun* manifests.

Hun causes the birth of *shen*,

because of *shen*,

consciousness comes forth,

because of consciousness the *Po* is brought forth again.

Hun and *Po*, yang and yin and Five Phases are endless cycles,
only the achieved can escape it.

Model Six: Five *Shen* Model of *Hun* and *Po*

This model has its roots in the ancient, mystical and profound *shang qing* branch of Tao.

This model of *Hun-Po* is derived from the model of *five shen*. In classical Chinese medicine, the five yin organs - kidneys, liver, heart, spleen and lungs - have a corresponding spirit. These spirits are the *Zhi*, *Hun*, *Shen*, *Yi* and *Po* respectively. These organs relate to and are influenced by the Five Elements and their correspondences, especially direction and planets. Tao creates the five directions:

East-Wood-Jupiter-Liver-*Hun*, South-Fire-Mars-Heart-*Shen*, West-Metal-Venus-Lungs-*Po* and Center-Earth-Saturn-Spleen-*Yi*. The Taoist view is these directions are beacons of energy and contribute towards the creation of human life and spirit, if we attune ourselves to these relationships we harmonize our five *shen*.

Ancient Taoists viewed all of life as energy and referred to powerful life forces as spirits. The planets Jupiter, Mars, Venus, Mercury and Saturn, and their related directions, East, South, West, North and Center, were considered potent life forces or spirits, because internal organs correspond to planets. Their related directions were also referred to as spirits. Planetary spirit is internal organ spirit, and internal organ spirit is human spirit. Taoist cultivation arts, including *nei dan* (internal alchemy), develop conscious awareness of the undivided connection between these five spirits or aspects of life, allowing a profound experience of one's true nature.

In Oriental medicine and Taoist practice, there are at least two aspects to *shen*-spirit. The first view consists of the five *shen* housed in the organs. The second is the central *shen*, which resides in the heart; the central *shen* is the composite of the five *shen* influences in the organs. Unifying the five *shen* is the essence of Taoist meditation or *nei dan*. The Taoist spiritual goal of the model of five *shen* is to cultivate each *shen* and unify them into one *shen*, simultaneously unifying with the Tao. In this model, the *Hun* and *Po* are two of the five *shen*.

The *Hun-Po* model is an integral aspect of the Taoist view of physical and spiritual life, but is often presented in a vague and ambiguous manner. This article attempts to summarize models of *Hun-Po*, the common thread and application of all the models is that each person should harmonize the numerous

energies or forces of our life, applying the dense or physical to support the subtle or spiritual, refining our energy revealing our true nature. The Taoist arts provide many methods to accomplish this goal, including *qigong*, *tai chi chuan*, nutrition and *nei dan*. The different models of *Hun-Po* are a beautiful expression of the flexibility of the Taoist view of life, by studying and understanding them we can directly experience one famous and profound Taoist saying:

The one produced two,
two produced four,
four produced eight,
eight produced the myriad things,
and all things return to the source.

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