

Discussion on the Clinical Application of Acupuncture and Cosmetology from ‘Where the Truth is Stabbed, the Spirit must be Cured First’

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A Study of Key Technical Criteria for the Prevention and Treatment of Skin Ageing By acupuncture (Project Number: 2023-YBSF-300).

Abstract

Acupuncture and moxibustion is one of the core parts of traditional Chinese medicine, through acupuncture and moxibustion on the skin can harmonise yin and yang, dredge the meridians and channels, beauty and health, and slow down the aging process. The many doctrines and classical needling methods in the ‘Internal Canon’ have laid a solid foundation for the theory and clinical operation of acupuncture and cosmetology. In this paper, we start from the theory of ‘Where the prick is real, the Spirit must be treated first’ in the ‘Ling Shu’, and discuss the clinical application of the theory of ‘treating the Spirit’ in acupuncture and cosmetology, with a view to providing references for clinical treatment and research.

Keywords: Healing Spirit, acupuncture and cosmetology, the view of the unity of form and spirit, application experience

1. Introduction

Throughout history, medical doctors have dedicated themselves to the exploration of the divine. They have established the doctrine of the unity of form and Spirit, emphasising the significance of the heart and Spirit, the spirit and the five organs of Spirit in human life. Moreover, they have developed a range of therapeutic methods, including the method of the unity of man and heaven, the method of the four seasons to regulate the spirit, the therapy of emotional and mental health, and acupuncture to regulate the spirit[1]. Among these, the ‘treatment of Spirit’ is a fundamental element of acupuncture treatment, encompassing all aspects of the practice. The concept of ‘Spirit’ is intertwined with the notion of mutual roots and mutual use, signifying a symbiotic relationship between acupuncture and cosmetics. This holistic approach aims to regulate internal organs, qi and blood, and meridian activity, thereby indirectly achieving the ‘Spirit’ and ‘treatment of Spirit’ objectives. The Chinese medicine ‘Spirit’ theory has enriched the clinical diagnosis and treatment of acupuncture for cosmetic purposes, contributing to the continuous development of a more robust theoretical foundation and treatment modalities. The pursuit of beauty in acupuncture extends beyond mere physical aesthetics, encompassing the concept of Spirit and the pursuit of holistic beauty. In clinical settings, it is essential to emphasise the ‘treatment of Spirit’ concept to underscore the fundamental essence of acupuncture therapy.

2. The Connection Between the Theory of ‘Ruling the Spirits’ and Acupuncture and Cosmetology

The concept of ‘Shen’ is polysemic, with broad and narrow meanings. In the broad sense, ‘Shen’ refers to the master of all life activities in the human body and its overall external manifestations[2]. In the narrow sense, ‘Shen’ refers to the spirit, consciousness, and thinking activities. In the context of acupuncture, ‘Shen’ assumes a distinctive significance. The meridian qi present within the meridians and acupoints is recognised as ‘Shen qi’, which is believed to exert a dominant influence on one’s spirit by impacting the ‘House of the First Spirit’[3]. The ‘Ling Shu - Ben Shen’ records that ‘where the reality of stabbing is concerned, its Spirit must be treated first,’ thereby

establishing 'treating its Spirit' as the fundamental principle of acupuncture operation. It is asserted that the successful treatment of acupuncture hinges upon the integration of the Spirit and the qi. In the 'Spiritual Pivot - Nine Needles and Twelve Principles', the concept of 'coarse to store the form, up to store the Spirit' is proposed as the standard by which to judge the medical practitioner's needle method high and low [4]. Professor Zhou De'an's approach of 'curing the Spirit' as the first of the six treatments demonstrates the historical significance of the concept of 'curing the Spirit' from ancient times to the present. The idea of 'ruling Spirit' has been valued from ancient times to the present. Consequently, the concept of 'ruling the spirit' should be implemented consistently throughout the entire process of acupuncture and moxibustion. It is generally accepted that: Firstly, the practitioner should concentrate on the patient and maintain divine qi, while the patient should calm down and maintain the sense of transmission. Secondly, the practitioner should pay attention to the regulation of the patient's state of mind during acupuncture and moxibustion treatment[5]. The aforementioned connotations collectively imply that the utilisation of acupuncture treatment must originate from the patient's divine qi, governance and smooth personal qi and blood. In clinical practice, the 'treatment of Spirit' is the fundamental principle of acupuncture qi directed towards the site of disease. Beyond the therapeutic outcome generated by the acupuncture technique, the efficacy is contingent on the patient's Shen qi. The patient's Shen's sheng or weakening serves as a determining factor in the therapeutic effect and the prognosis.

The 'Spiritual Pivot - Small Needle Explanation' comprises the following: The phrase "Spirit, positive qi also" is also included. The treatment of disease through acupuncture and moxibustion involves an external adjustment of the body in conjunction with an internal adjustment. The external treatment of 'Spirit' involves the performance, enhancement or coordination of the body's positive qi, and the communication of the form of movement of Spirit. The acupuncture beauty treatment enhances or coordinates the body's positive qi and communicates the movement form of Spirit, thereby dredging the meridians, promoting beauty and slowing down the process of aging. In the context of the divine, the concept of normality encompasses the notion that Spirit possesses the ability to regulate the shape of His being. This encompasses the essence, blood, and fluid functions within the human body, which, when in a state of optimal functionality, facilitate the coordination of physiological processes. Ultimately, this enables the manifestation of a beautiful form. Human appearance is considered to be part of the 'form' which is part of the 'form for the residence of Spirit'[6]. The 'form and Spirit one view' posits that the concept of 'form' encompasses not only the influence of Spirit on 'form' but also the notion that 'form' itself can serve as a reflection of the 'Spirit' state [7]. This concept is exemplified by the 'look diagnosis Zunjing', which asserts that the colour of the gas, the essence of the eye, the essence of the five viscera and six bowels can be used to diagnose 'form'. The comprehension of the 'Spirit' is predicated on the 'form' that is, the state of the eyes and judgement.

3. Acupuncture in the Beauty of how to do 'Treatment of Spirit'

Acupuncture and moxibustion are employed as a means of treating beauty-related diseases from a holistic perspective. These treatments involve the stimulation of local skin and acupoints, with the aim of mobilising the positive factors of qi and blood in the internal organs. The effectiveness of this treatment is evident not only in the improvement of the patient's physical appearance, but also in the alteration of their spiritual essence. The concept of 'treatment of Spirit' is characterised by its high degree of generalisation across the various aspects of acupuncture and moxibustion. This includes the following: before the stabbing should be fixed, the detection of the Spirit, the examination of the Spirit, the stabbing should be transmitted to the Spirit, the Spirit, the stabbing should be nourished after the Spirit[8]. Within the framework of acupuncture, Spirit assumes a dual function in the processes of diagnosis and treatment. The alterations in the manifestation of Spirit are indicative of the patient's health status[9]. It is of paramount importance to discern these changes in order to leverage the regulatory capacity of Spirit through acupuncture in clinical settings.

3.1 The First Step in Treating Spirit is to Examine Spirit

The examination of Spirit is an important prerequisite for the treatment of Spirit, the examination of the signs exposed outside and know the internal state of the human body, is in the "form" and "Spirit" at different levels of diagnosis, but also an important basis for the diagnosis of disease, the choice of treatment place. It is also an important basis for the diagnosis and selection of the place of treatment. It is necessary to check the patient's vitality, correctly assess the patient's yin and yang, qi and blood, and the state of the patient's strength and weakness, in order to decide on the principle of acupuncture treatment and select the appropriate acupuncture technique. In the clinical practice of acupuncture and cosmetology, the four diagnostic principles and eight diagnostic principles can be used to make a detailed diagnosis and examination in order to develop a targeted and individualised treatment plan with good efficacy.

3.1.1 Diagnosis by Observation in Order to Examine Spirit

The diagnosis is capable of evaluating both the condition of Spirit and the efficacy of treatment. This can be detected through the external macro-performance of the inner 'Spirit' invisible process, which looks at the eye, look at the face in the acupuncture and cosmetic clinical evidence is particularly important. The assertion that "the eye is the orifice of Spirit" signifies the capacity to discern the physiological and pathological changes within the organism. The sharpness of vision is dependent on the movement of Spirit's regulation, and the eyes can respond to the real spiritual psychological world. At the same time, they can be used to infer the colour morphology, visual function, sensation, secretion, activity of the abnormal changes in the inference of the five viscera and six bowels disease potential changes [10]. The affected area of the skin lesion is of particular importance; it is both the focus of the disease and the point of treatment. Local diagnosis can be made by observing the colour, shape, location and secondary damage of the lesions. Skin diseases are predominantly characterised by the presence of primary and secondary lesions, which manifest as nodules, plaques and infiltrations that develop in response to internal and external stimuli, resulting in the accumulation of substances within the body [11]. Skin diseases manifest in the upper, middle and lower parts of the body, with the upper jiao being susceptible to wind temperature, wind-heat invasion, and the majority of yang evidence. The middle jiao is associated with the liver and gallbladder, and the qi of these organs is known to depress the fire, manifesting as burning skin and pain, particularly in the chest and abdomen, as well as in the back and upper limbs. This condition is often characterised by the reactivation of herpes zoster. The lower jiao is linked to the kidneys and the urinary bladder, and the skin disease here is known to be more protracted and gradual[12]. The identification of sites for acupuncture involves a comprehensive examination of the skin tissue level, determining the precise depth of the disease. This assessment enables the selection of the appropriate needles and the application of specific acupuncture techniques, such as 'pricking the skin, pricking the flesh, pricking the pulse, pricking the tendon', along with other cosmetic modalities of acupuncture. These techniques are employed in conjunction with the overall regulation of the body to achieve localised cosmetic treatment. Furthermore, the presence of sore ulcers and carbuncles of the local smooth reversal can be observed throughout the body, indicating alterations in the divine energy and the divine change that regulate the whole body, thereby supporting positive outcomes and consolidating the root. This is particularly evident in cases of refractory skin lesions, which exhibit distinct characteristics. Intractable damage to the aesthetic aspect of the disease. Clinical treatment involving a combination of acupuncture and moxibustion can play a role in the expulsion of evil spirits. Multi-angle, all-round diagnosis and treatment can be used to achieve a better therapeutic effect.

3.1.2 Diagnostic Cuts to Detect the Spirit

The process of cutting diagnosis includes two aspects of cutting the pulse and meridian diagnosis. The formation of the pulse can be considered the external image of the internal organs and qi and blood. It is widely accepted that all organs and bodily fluids are regulated by Spirit, and that the pulse is an indicator of this divine control over the body's internal and external environment. The normal form of the pulse is soft and strong. Through pulse diagnosis, the state of qi and blood throughout the body can be ascertained, and the strength and weakness of 'Spirit' can be determined. The meridian diagnosis proposed by Professor Wang Juyi is based on five types of diagnostic methods: examination, cutting, following, pressing, and touching [13]. These methods can also be used in the clinical diagnosis and treatment of acupuncture and cosmetology. Meridian detection involves the analysis of clinical disease, by observing the changes of qi, blood, meridian qi and tissue structure of the human meridians and their affiliated systems. It is used to detect abnormal meridians and determine the location of disease, providing a targeted basis for acupuncture diagnosis and treatment [14]. Meridians, it is understood, are connected to the exterior of the skin and correspond to the interior of the internal organs. In conjunction with the principles of meridian science, the selection of meridian points is undertaken, with the corresponding specific points for diagnosis and treatment. Abnormal changes in meridians or acupoints are identified through the application of pressing or kneading techniques, which are used to determine the body's deficiencies, as well as cold and heat. Patients often experience self-conscious symptoms at the skin lesions, manifesting as itching, pain, and numbness. It is further noted that pain and itching are manifestations of the function of the prana, and that when the five organs are in a state of disharmony and regulation, abnormal sensations may occur within the body. Meridians are defined as the channels that facilitate the connection between the interior and exterior of the body. It is through these meridians that the vital fluids, namely blood and qi, are able to nourish the muscles, bones, and joints. This process is integral to the maintenance of normal bodily functions, as well as the health of internal organs and tissues. Furthermore, the conduction of the internal organs of the qi and blood through the meridians from the internal to the external domain facilitates a reaction in the skin. The observation of the skin's colour and shape

changes, including wrinkles, tightening, relaxation, rash or depression, as well as the luster of the skin, the colour, etc., can assist in determining the functioning of the internal organs and the condition.

3.2 Guarding the Spirit to Cure the Spirit

The process of guarding the spirit is achieved by stabilising the doctor's mind, the patient's mind, and the comings and goings of the meridians and qi and blood [1]. The philosophy of Suwen emphasises the importance of fidelity in achieving profound theoretical insights. 'Honour to observe the intervening even, with the intention of adjusting.' This involves the doctor meticulously examining the patient's organism, selecting the most suitable acupuncture techniques, and discerning the subtle variations in the acupuncture points of the divine energy. The objective is to ensure that the divine organism is protected internally, and that the form and the spirit are in harmony. This entails the doctor's commitment to the treatment, alongside the adjustment of their own Spirit to facilitate comprehension of the changes in the Spirit's qi under the needle, and the assessment of the patient's yin and yang. The pinnacle of treating Spirit, as outlined in the text, is the state of 'yin and yang secret, yin and yang to and'. During the procedure, the physician must engage in patient communication, paying close attention to the patient's mental state, and ensuring the emotional and physical stability of both the physician and the patient. This active participation by the physician is crucial for the effective assistance of the divine qi treatment. Through meticulous experience of the needle under the changes in the divine qi, the physician can adjust the acupuncture technique in response to the movement. In the process of acupuncture, it is essential to gain a deeper understanding of the patient's psychological state and expressions, to establish effective communication, to win the patient's trust, to address fear and other negative emotions, and to provide a dual treatment that addresses both the physical and psychological aspects. This approach is aimed at enhancing the efficacy of the treatment. The circulation of divine energy in the meridians under the needle and the process of stimulating the meridian qi and blood by betting on the hand to seize the role of regulating the human and divine; Following the acquisition of qi, collaboration with the physician is essential for the execution of qi, with meticulous attention to the patient's qi and blood flow. The mobilisation of the patient's human and divine regulation is paramount, and subsequent alignment with the therapeutic feedback to effect adjustments to the pairing between acupoints, the sequence of acupoints, and the magnitude of stimulation, culminating in the ultimate realisation of 'Spirit returning to his room' and the restoration of Spirit within the body. Finally, the concept of 'Spirit returning to its room' and restoring Spirit's control over the human body is emphasised. Concurrently, the patient was instructed to focus on mental regulation following the administration of acupuncture, with the objective of eliciting the long-term effects of acupuncture.

4. A Case Report

Li, a 45-year-old female patient, was first presented on 5th May 2023, with concerns regarding a dull complexion and the presence of increased wrinkles that had persisted for a period exceeding one year. She reported a dark complexion and increased wrinkles for a period exceeding one year. The patient reported undergoing photorejuvenation treatment one year prior, which had initially improved her wrinkles. However, following the cessation of treatment, these wrinkles had reappeared. The patient also reported a history of depression, anxiety, and irritability, as well as a lack of warmth in her hands and feet, poor appetite, loose stools, menstrual irregularities, and sleep disturbances. The diagnosis was thus made: mental clarity, poor concentration, eyes that were lifeless, dark and less lustre, large pores, facial wrinkles, especially forehead lines and lines of decree, a light tongue with a white greasy coating and a slippery pulse.

The facial acupuncture points are DU20(Baihui), ST18(Touwei), GV24(Shenting), GB6(Xuanli), GB14(Yangbai), TB23(Sizhukong), BL2(Cuanzhu), ST2(Sibai), ST3(Juliao) and LI20(Yingxiang). The following points are used in body acupuncture: LIV3(Taichong), CV12(Zhongwan), CV4(Guanyuan), ST36(Zusanli), SP10(Xuehai), LI4(Hegu), SP6(Sanyinjiao). The operation method employed in this case comprised the use of 0.12 mm × 15 mm beauty needles for the facial points, 0.18 mm × 25 mm acupuncture needles for the head points, and 0.25 mm × 45 mm acupuncture needles for the limb points. The method incorporated a twisting and complementary technique, with rows of needles being inserted at 10-minute intervals. The needles were left in place for 30 minutes, and the entire process was repeated once every two days for a total of 10 repetitions, constituting a course of treatment. Following the completion of one course of treatment, a second consultation was conducted on 26th May 2023. At this time, the patient exhibited signs of facial redness and moisture, with a notable reduction in the prominence of wrinkles and pores. Additionally, she reported a significant improvement in the quality of her sleep, characterized by deeper and more restful sleep. Furthermore, a redness of the tongue was observed, accompanied by a thinning of the moss, and the pulse was found to be softer than before. Following two courses of treatment, on 20 June 2023, the third consultation, the patient exhibited the following improvements: facial skin was red and moist, forehead wrinkles had reduced significantly, pores had reduced significantly, skin was smooth and bright; mood had improved, memory had improved, Na had increased, sleep had improved, two bowel movements had occurred,

menstruation was gradually regular, the hands and feet were not warm and symptoms of energy deficiency had disappeared, the tongue was light red, moss had turned thin and white, the pulse was slow.

Commentary: The patient in question is a middle-aged female who typically presents with symptoms of depression, anxiety and irritability. Her condition is characterised by impaired qi flow and stagnant liver qi. The selection of the appropriate needles, their insertion depth, and the selection of the location for insertion are determined by the patient's pulse and overall state. The patient's Shen Qi prevalence was then reviewed to determine the patient's condition of yin and yang, qi and blood, and emptiness and reality, in order to decide the principle of acupuncture treatment and select the appropriate acupuncture technique. The integration of points in the upper, middle and lower regions of the body has been demonstrated to facilitate the enhancement of Yangming and the actualisation of the three yangs. This integration has been shown to possess the capacity to decelerate the process of ageing within the organism, thereby promoting comprehensive regulation of physical and mental health. Moreover, this integration has been observed to result in a reduction in facial wrinkles, contributing to the aesthetic enhancement of the face and body. The face is considered to be the external manifestation of the functions of the internal organs of the whole body, and there are physiological and pathological links and influences between menstruation. During menstruation or in the periods immediately preceding and following this, there is often a marked alteration in yin and yang, qi and blood, which can result in emotional abnormalities in women, including depression, irritability and emotional instability. These emotional abnormalities primarily affect the operation of qi and blood, consequently leading to disorders in the internal organs, imbalance of qi and blood, and damage to the Chong Ren, which in turn can result in the onset of diseases. Chinese medicine treatment is centred on regulating the yin and yang qi and blood changes in the internal organs during the menstrual cycle. Treatment is targeted and specific according to the characteristics of women's menstrual cycle. Recent research has corroborated the efficacy of acupuncture in decelerating dermal aging in perimenopausal women through the regulation of neuroendocrine function, protein synthesis-related gene expression, the suppression of free radical damage, and the enhancement of immune function.

5. Summary

In the realms of acupuncture and cosmetology, the concept of Spirit embodies a dual role, functioning as both a diagnostic instrument and a therapeutic agent. The alterations in the manifestation of Spirit serve as a reflection of the patient's health status and the variations in the 'pulse'. Through meticulous cutting, pressing and manipulating the 'pulse', the practitioner is able to ascertain the intricacies of the patient's condition and formulate an appropriate treatment plan. Following the application of needles, it is imperative for the patient to adhere to a strict mental regimen, ensuring the optimal long-term outcomes of acupuncture. The concept of unity of form and spirit in the 'Neijing' can be considered a concrete embodiment of the holistic view of traditional Chinese medicine, acupuncture and cosmetic clinical evidence of disease diagnosis and treatment. This emphasises the form and spirit of the fullness of the decline, and individualised treatment. From the perspective of form and spirit unity, the focus is directed towards the disease, mobilising the patient, and observing the unity of form and spirit, as well as the overall and local manifestations of the disease. Utilising Chinese medicine diagnostic methods, the acupuncture points, needles, and duration of the needle are determined, with the needle either inserted or left in place for a designated period to regulate the meridian qi, thereby achieving the co-regulation of form and spirit.

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