

3

Heaven - Earth - Man

Tiān Dì Rén

天
地
人

From Two Comes Three

As the division continues
and the resolution increases
three is born of two

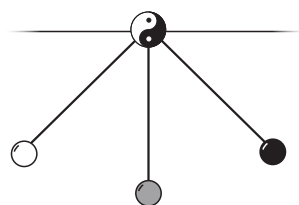
Three is the space that reflects the transition from Yin to Yang

There is no concrete border between Yin and Yang
because the change from Yin to Yang is constant

Three is the space between Yin and Yang
it is the moment in the cycle when Yin and Yang
are equal for a fraction of a second

Like the hours of three and nine on a clock
which are equally far from the height of Yang (12:00)
and the height of Yin (6:00)
to the same extent

When we look at a pendulum
we see that when the weight is located
between the two high points
there are points at which it is exactly in the middle
it is neither Yin nor Yang
it represents the border between Yin and Yang



When we bounce a ball up high
there is a moment when the ball reaches its high point
before it begins to fall downward
when for a fraction of a second
the ball is neither rising nor falling
but rather in a state of rest
between rising and falling



Three is the border between Yin and Yang

Sun Zi
孫子
Sūn Zǐ

When Yin and Yang
is translated into Heaven and Earth
the three that comes from two is man

The word Man
refers not necessarily to man himself
but rather to everything that is present on the planet Earth
the ten thousand phenomena

The living and growing Man
is impacted by Heaven and Earth

The Heaven-Earth-Man model
is attributed to General Sun Tzu
who lived approximately in the year 500 BC

Sun Tzu was a general
who wrote the book The Art of War

**Man abides by the laws of Earth
The Earth abides by the laws of Heaven
Heaven abides by the laws of the Dao
And the Dao abides by its own laws**

Sun Zi

The Number Three is Associated with Creation

H.E.M. – Heaven-Earth-Man

Heaven creates Earth
and Earth creates Man

Man for all intents and purposes
reflects all phenomena on the face of the Earth



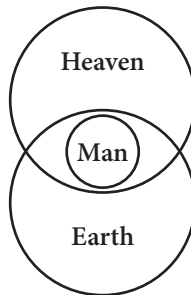
The key word regarding
the number three and
the model of H.E.M. is:
Creation

H.M.E. – Heaven-Man-Earth

is another model

according to which man is located between Heaven and Earth – H.M.E

Man is created and nourished simultaneously
by Heaven above Earth below



Ling Shu¹, chapters 12 & 60 (26 AD).

These two arrangements
are parallel to the Pre-Heaven-Post-Heaven model²
as well as to the Creation Axis and the Life Axis³ discussed below

1- For more on the Ling Shu, see p. 219.

2- See: Pre Heaven and Post Heaven Qi, p. 42.

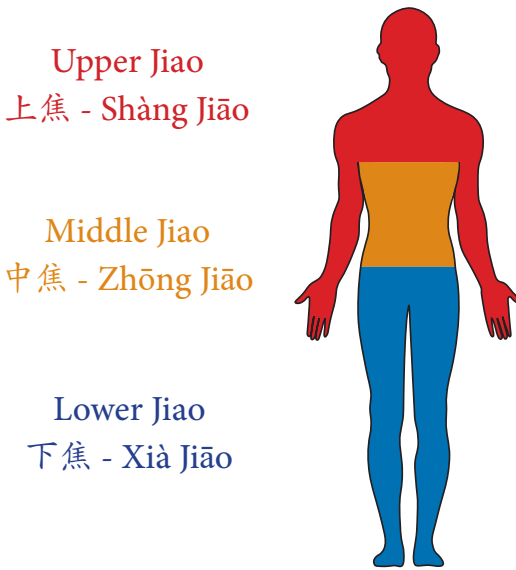
3- See: The Creation Axis and the Life Axis, p. 69.

The H.E.M Model as Reflected in the Human Body

According to this model
the human body is divided into three parts

The upper part of the body is associated with Heaven
the middle part of the body with Earth
and the lower part with Man

The three parts of the body
are also called heaters
in Chinese they are called jiāo



Su Wen¹, chapter 2 (26 AD).

1- For more on the Su Wen, see p. 219.

Three and Pre-Heaven and Post-Heaven

Two forms of human approach
to Heaven and Earth
can be compared to Pre-Heaven and Post-Heaven

Pre-Heaven reflects Heavenly Qi
according to this model

Heaven nourishes Earth and Earth nourishes Man
this is the natural original order

Post-Heaven reflects Earthly Qi
Man is nourished by Earth and Heaven simultaneously

Post Heaven H.M.E



Ling Shu, chapter 12 and 60
(26 AD).

Pre Heaven H.E.M



Su Wen, chapter 20
(26 AD).

Clinical Use of the H.E.M Model

In acupuncture the way to implement this model is through the use of three needles with the goal being to produce Qi and nourish the level of Man - the physical level which is the more Yin level

Kidneys (KI)¹ Qi provides the best reflection of Yin in man therefore on the level of the organs treatment serves to strengthen the KI

This concept facilitates strengthening and nourishing of the KI using Heaven and Earth

The first needle is inserted in the Upper Heater the second in the Middle Heater and the third in the Lower Heater in this way Heavenly Qi and Earthly Qi strengthens the Man Qi

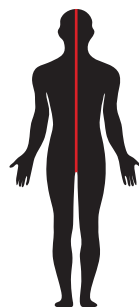
The needles are removed in the opposite order the first to be inserted is the last to be removed

Based on the same idea we can use the horizontal axis from right to left

The first needle is inserted on the right side – the Yang side the second needle is inserted on the midline the line that divides the body into two lengthwise along the Conception Vessel (CV) and the Governor Vessel (GV) meridians²

The third needle is inserted on the left side – the Yin side

The idea is similar to strengthen Yin and thereby strengthen the KI



The midline

1- See: *The Ten Organs*, p. 85.

2- See: *The Eight Extraordinary Meridians*, p. 124.

The Three Treasures

三寶

Sān Bǎo

The Shen

represents the Heavenly wisdom of man
the Shen is associated with the Phase of Fire¹
and is therefore connected to the organ that represents Fire in Man
the Heart - HT²

The Jing

represents the essence of life
and is therefore connected to the organ that represents Water³ in Man
the Kidneys - KI

The Qi

is a product of the combination
of these forces
it is the force of life

Jing - 精 *Shen* - 神
Qi - 氣

Lao Zi⁴ (600 B.C)

1- See: Phase of Fire, p. 77.

2- See: The Ten Organs, p. 85.

3- See: Phase of Water, p. 80.

4- Lao Zi is the author of Dao De Jing, See: Dao De Jing, p. 220.